

Śrī Śrī Guru Gaurāṅgau jayataḥ, Śrī Śrī Rādhā-Vinoda-bihārījī kī jaya!

Śrī Ślokāmṛtam

The Sublime Nectar of Ślokas

Compiled by Dau Dayāl dāsa and others

Under the guidance of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
and his senior disciples

Published by Gaura Vāṇī

Contents	page
Introduction	xi
Upadeśāvalī	xvii
Maṅgalācaraṇa	1
SAMBANDHA-TATTVA	27
Chapter 1 - Guru-tattva	29
1. <i>The Qualities and Qualifications of Śrī Guru</i>	29
2. <i>The Absolute Necessity and Benefits of Accepting Śrī Guru</i>	41
3. <i>The Dīkṣā and Śikṣā Guru</i>	50
4. <i>The Qualifications, Proper Attitude and Duties of a Disciple</i>	54
5. <i>The Hazards of Neglecting or Disobeying Śrī Guru</i>	57
6. <i>The Hazards of Accepting an Unqualified Guru</i>	60
7. <i>Prayers to Śrī Guru</i>	64
8. <i>Dīkṣā – Divine Knowledge</i>	66
Chapter 2 - Vaiṣṇava-tattva	75
1. <i>The Qualities and Glories of a Vaiṣṇava</i>	76
2. <i>Pure Devotees are Very Rare</i>	96
3. <i>The Benefits of Associating with and Serving the Vaiṣṇavas</i>	100
4. <i>The Hazards of Disrespecting a Vaiṣṇava</i>	102
5. <i>Devotees' so-called Fall-down</i>	104
6. <i>Uttama, Madhyama & Kaniṣṭha - Three Levels of Devotees</i>	107
7. <i>Glorifications of the Mahā-bhāgavata, the Topmost Vaiṣṇava</i>	113
8. <i>Vaiṣṇavas & Brāhmaṇas</i>	118
9. <i>Following in the Footsteps of Great Vaiṣṇava Saints</i>	122
10. <i>Gradations of Bhaktas & Levels of Pure Bhakti</i>	125

Chapter 3 - Bhagavat-tattva	133
1. <i>The Glories and Benefits of Śrīmad Bhāgavatam</i>	133
2. <i>Śrīmad Bhāgavatam & Vedānta-sūtra</i>	144
3. <i>The Book Bhāgavata & the Person Bhāgavata</i>	147
4. <i>The Bhāgavatam Must Not be Neglected or Heard from a Non-Vaiṣṇava</i>	150
5. <i>Other Bhāgavatam Topics</i>	154
6. <i>Catuḥ Ślokī Bhāgavatam</i>	158
7. <i>Catuḥ Ślokī Bhagavad-gītā</i>	161
Chapter 4 - Gaura-tattva	163
1. <i>The Glories of Śrī Caitanya Mahāprabhu</i>	163
2. <i>The Reasons for Mahāprabhu's Appearance</i>	166
3. <i>Gaura-vāṇī - Śrī Caitanya Mahāprabhu's Teachings</i>	172
4. <i>Mahāprabhu is Kṛṣṇa Himself - Śāstric Evidence</i>	176
5. <i>Śrī Rādhā-Kṛṣṇa are Revealed Through Mahāprabhu</i>	185
6. <i>The Benefits of Devotion to Mahāprabhu</i>	188
7. <i>The Unfortunate are Devoid of Devotion to Mahāprabhu</i>	190
8. <i>The Glories of Gaurāṅga's Devotees</i>	191
9. <i>Prayers in Glorification of Śrī Śacīnandana Gaurahari</i>	193
Chapter 5 - Nityānanda-tattva	203
1. <i>Nityānanda-tattva</i>	203
2. <i>Advaita-tattva</i>	215
3. <i>Gadādhara-tattva</i>	219
4. <i>Śiva-tattva</i>	220
Chapter 6 - Kṛṣṇa-tattva	225
1. <i>Śrī Kṛṣṇa is Svayaṁ Bhagavān - Śāstric Evidence</i>	225
2. <i>The Brahman Feature of Kṛṣṇa</i>	236
3. <i>The Paramātmā Feature of Kṛṣṇa</i>	239
4. <i>Kṛṣṇa is Acintya - Inconceivable</i>	240
5. <i>Four Prayers Describing the Beauty of Kṛṣṇa</i>	244
6. <i>Śrī Kṛṣṇa's Mercy</i>	247
7. <i>Vrajendra-nandana Śrī Kṛṣṇa</i>	250

8. <i>Kṛṣṇa is Controlled by the Prema of the Vrajavāsīs</i>	253
9. <i>Prayers in Glorification of Śrī Kṛṣṇa</i>	255
10. <i>Śrī Kṛṣṇa's 64 Qualities</i>	261
Chapter 7 - Śakti-tattva	265
1. <i>Kṛṣṇa's Three Main Potencies - Cit-śakti, Māyā-śakti & Jīva-śakti</i>	265
2. <i>Cit-śakti - The Internal, Spiritual Potency</i>	269
3. <i>Māyā-śakti - The External, Deluding Potency</i>	272
4. <i>Jīva-śakti - The Marginal, Taṭasthā Potency</i>	275
5. <i>Kṛṣṇa's Internal Potency is Threefold: Hlādinī, Sandhinī & Samvit</i>	276
6. <i>Kṛṣṇa (Śaktimān) and Rādhā (Śakti) are non-different</i>	278
7. <i>Māyā (Durgā) is but the Shadow of Kṛṣṇa's Svarūpa-śakti (Śrī Rādhā)</i>	279
8. <i>Paurṇamāsī Yoga-māyā - The Pastime Potency of Kṛṣṇa</i>	280
Chapter 8 - Jīva-tattva	283
1. <i>The Jīva is an Eternal Servant of Kṛṣṇa</i>	283
2. <i>Two Kinds of Jīvas: Liberated & Conditioned</i>	287
3. <i>The Eternally Liberated Jīvas</i>	288
4. <i>The Conditioned, Materially Bound Jīvas</i>	289
5. <i>The Jīva & Paramātma</i>	294
6. <i>The Jīvas are Eternally Dependent on and Distinct from God</i>	296
7. <i>The Jīva Never Falls from the Spiritual World</i>	298
8. <i>The Jīva is Eternal and Spiritual</i>	300
9. <i>The Jīva's Svarūpa</i>	304
Chapter 9 - Acintya-bhedābheda-tattva	311
Chapter 10 - Varṇāśrama-dharma-tattva	323

ABHIDHEYA–TATTVA	333
Chapter 11 - Abhidheya-tattva	335
1. <i>Human Life is Meant for the Spiritual Perfection of Bhakti</i>	336
2. <i>Karma, Jñāna & Yoga - Steps to Bhakti</i>	341
3. <i>Karma - Fruitive Activities</i>	345
4. <i>Jñāna - Impersonal Knowledge</i>	349
5. <i>Aṣṭāṅga Yoga -Mystic Powers</i>	353
6. <i>Bhukti, Mukti & Siddhi are Obstacles for Bhakti</i>	354
7. <i>Real Knowledge Leads to Kṛṣṇa-bhakti</i>	356
8. <i>Bhakti is Superior to and Independent of Karma and Jñāna</i>	359
Chapter 12 - Overcoming Impediments	375
1. <i>Lust is the Real Enemy</i>	375
2. <i>The Hazards of Associating with Women (or with the opposite sex)</i>	383
3. <i>Self-Realisation or Sense Gratification?</i>	390
4. <i>Lusty Association with Women is Prohibited</i>	395
5. <i>Essential Prayers for Protection</i>	397
6. <i>Śrī Nṛsiṃhadeva Prayers</i>	403
Chapter 13 - Śraddhā, Śaranāgati, Humility	413
1. <i>Śraddhā - The Eligibility for Bhakti</i>	413
2. <i>Śaraṇāgati - The Gateway for Pure Bhakti</i>	416
3. <i>Humility - The Foundation of Bhakti and the Key to Prema</i>	424
Chapter 14 - Sādhu-saṅga	435
1. <i>The Glories of Sādhu-saṅga</i>	435
2. <i>The Benefits of Sādhu-saṅga</i>	442
3. <i>How to Associate with a Sādhu</i>	449
4. <i>Rejecting Unfavourable Association</i>	451
5. <i>Further Glorification of Sādhu-saṅga</i>	454

Chapter 15 - Types of Bhakti	457
1. <i>Āropa-siddha, Saṅga-siddha & Svarūpa-siddha Bhakti</i>	457
2. <i>Mixed, Impure Bhakti (Karma-miśra, Jñāna-miśra, etc.)</i>	460
3. <i>Vaidhī Bhakti (Motivated by Śāstric Injunctions)</i>	462
4. <i>Rāgānugā Bhakti (Motivated by Spontaneous Attraction)</i>	465
4.1 <i>Rāgātmika Bhakti (of The Eternal Associates in Vraja)</i>	472
4.2 <i>Rūpānuga Bhakti (Those Who Follow Śrīla Rūpa Gosvāmī)</i>	476
Chapter 16 - Sādhana-bhakti-tattva	481
1. <i>Sādhana-bhakti</i>	482
2. <i>The Benefits of Bhakti</i>	501
3. <i>The Six Results of Pure Bhakti</i>	505
4. <i>The Environment is Always Friendly</i>	514
5. <i>The Nine Limbs of Bhakti</i>	519
6. <i>Sūta Gosvāmī Explains Pure Bhakti</i>	530
7. <i>Yukta-vairāgya - True Renunciation</i>	536
8. <i>Other Ślokas Related to Sādhana-bhakti</i>	541
Chapter 17 - Śravaṇa (Hearing) and Kīrtana (chanting)	549
1. <i>Śravaṇa - The Process of Hearing & The Glories of Hari-kathā</i>	549
2. <i>Kīrtana - The Process of Chanting and Glorifying Śrī Kṛṣṇa</i>	561
3. <i>Śrī Nāma Saṅkīrtana</i>	565
4. <i>Preaching Through Saṅkīrtana</i>	571
Chapter 18 - Nāma-tattva	575
1. <i>The Glories of the Holy Name</i>	576
2. <i>Śrī Śikṣāṣṭaka</i>	587
3. <i>The Hare Kṛṣṇa Mahā-Mantra in Śāstra</i>	594
4. <i>The Method of Chanting the Holy Nāme</i>	598
5. <i>Primary and Secondary Names of Kṛṣṇa</i>	602
6. <i>The Holy Name Should Always be Chanted</i>	605
7. <i>Śuddha-Nāma Appears by Sādhu-saṅga</i>	607
8. <i>Nāmābhāsa - A Shadow of Pure Nāma</i>	609
9. <i>The Ten Offences to the Holy Name</i>	613
10. <i>Ślokas Pertaining to Nāmāparādha</i>	615
13. <i>Further Glorification of Śrī Nāma</i>	622

PRAYOJANA–TATTVA 629

Chapter 19 – Rasa-tattva 631

1. Śrī Kṛṣṇa and the Different Rasas 632
2. Ingredients of the Five Rasas 638
3. Ślokas Delineating the five Rasas 639
4. Other Aspects of Rasa-tattva 652
5. Kṛṣṇa Reciprocates According to One's Particular Mood 656
6. Kṛṣṇa is Controlled Only by Mādhurya 660
7. Mādhurya-Rasa in Parakīyā-bhāva 662

Chapters 20 – Bhāva-bhakti-tattva 667

Chapter 21 – Prema-bhakti-tattva 691

Chapter 22 – Vipralambha and Sambhoga-rasa-tattva 721

Chapter 23 – Rādhā-tattva 763

Chapter 24 – Rādhā-dāsyam 781

Additional Chapters:

Chapter 25 – Pramāṇa-tattva 809

Chapter 26 – Other Topics 817

1. Māyāvādisms 818
2. The Glories of Rūpa, Sanātana & Raghunātha dāsa Gosvāmīs 827
3. Śrī Rūpa-Śikṣā 831
4. Śrī Sanātana-Śikṣā 833

5. Śrī Rāmānanda-saṁvāda	836
6. Ornamental Ślokas by Śrīla Rūpa Gosvāmī	839
7. Mahā-prasādam	841
8. Tulasī-devī	845
9. Vedānta-sūtra Ślokas & Single-line Aphorisms	848
10. Śrī Brahmā-saṁhitā	852
11. Śrī Sva-niyāma-daśakam & dvadaśakam	866
12. Vaiṣṇava Ke? Who is a Real Vaiṣṇava?	877
13. Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam	885
14. The Holy Dhāma	890
15. Prominent Ślokas Used by Śrīla Nārāyaṇa Mahārāja	897
Chapter 27 – Madhureṇa Samapayet	903
1. Śrī Rādhā-Kṛṣṇa -The Sweet Divine Couple	904
2. Mahāprabhu - The Sweet Bestower of Mādhurya-rasa	906
3. Śrī Kṛṣṇa is the Lord of Sweetness	908
4. Sweet Words for Kṛṣṇa	912
5. Sweet Lalitā and Viśākhā	914
6. Śrī Kṛṣṇa's Sweet Flute	915
7. The Sweet Bhāva of the Gopīs	919
8. Veṇu-gīta	923
9. Praṇaya-gīta	930
10. Gopī-gīta	932
11. Yūgala-gīta	939
12. Bhramara-gīta	940
Appendix	946
Editorial notes	950
Diagrams	958
Śloka Index	963

Introduction

The purpose of this *śloka* book is to help the devotees study, remember and meditate on *ślokas*. *Ślokas* are pathways to the spiritual world. Memorizing and meditating on *ślokas* is an integral part of our *sādhana-bhajana*. Hearing and reciting them create spiritual impressions which help one to make progress in *bhakti*. The *ślokas* of the Bhāgavatam are not merely words on paper; they are all transcendental personalities, and each and every *śloka* has its own *svarūpa* (personal form and nature). *Ślokas* are conscious and, like the Hare Kṛṣṇa *mahā-mantra*, nourish our *bhakti* and are ‘food for the soul’. Therefore, one should not try to master the *ślokas* as if they were a mundane object of knowledge. Rather, one should approach them with humility and affection, coupled with a mood of service, just as one would approach Śrī Guru. When we develop a little affection for someone, we naturally become interested in them and they become interested in us. It is a matter of relationship (*sambandha*). Similarly, As we pray to the *ślokas* and meditate on them, we develop a relationship with them. As this relationship becomes deeper, the *ślokas* gradually unfold and reveal ever-new realisations. They become familiar like dear friends, walk into our hearts and enrich our spiritual life with a higher taste.

Hari-kathā narrated with the help of these exalted *ślokas* causes pure *bhakti* to appear in the heart of a faithful hearer. Familiarity with these *ślokas* improves our ability to absorb and assimilate *hari-kathā*. However, *ślokas* must be heard in *sādhu-saṅga*. Only reading books or hearing recorded lectures is not sufficient. We must hear directly from the lips of a *sādhu*, a high-class Vaiṣṇava. This type of hearing awards the highest possible benefit. When a Vaiṣṇava speaks, the sound vibration emanating from his lotus mouth is not material but purely spiritual - *śabda-brahma*. It carries particles of saffron dust directly from the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa and colours our hearts with *kṛṣṇa-prema*. Such spiritual sound vibration is extremely potent and causes a miraculous transformation of the heart. As the heart becomes purified, we develop ever-increasing taste, both for the process of *bhakti*, and for the object of *bhakti* - *kṛṣṇa-prema*.

My heartily blessings to all the devotees who helped to compile and bring this book into completion. I pray to Śrī Śrī Rādhā and Kṛṣṇa that they will make rapid progress in their Kṛṣṇa consciousness and attain pure *bhakti*.

Tridaṇḍi Bhikṣu Śrī Bhaktivedānta Nārāyaṇa

Editorial note

Śāstra and the *ślokas* through which *śāstra* is expressed, are an unlimited ocean of nectar. Compiling a *śloka* book is like attempting to capture this ocean of nectar in a jar, which seems an impossible task. Nevertheless, with a desire to give pleasure to my revered spiritual master, *śrī guru-pāda-padma, om viṣṇupāda rūpānugācārya-varya aṣṭottara śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja*, I have collected some jewels from this ocean of *ślokas* and endeavoured to string them into a garland as a humble offering for him.

Many other *śloka* books are available, notably Śrī Gauḍīya Kaṅṭhahara and ‘Śrīla Prabhupāda’s Ślokas’. The question may be raised as to what is the need for another verse book. What is the speciality of this one? We are extremely fortunate to directly hear high-class *hari-kathā* from a high-class Vaiṣṇava. Quite a few of the *ślokas* we so often hear cannot be found in the other *śloka* books. Therefore, a need has arisen for a compilation that would include the particular set of *ślokas* used by Śrīla Nārāyaṇa Mahārāja. Another feature is that word-for-word meanings (synonyms) have been given for most *ślokas*. We have tried our best to weed out mistakes and give precise translations while retaining the essential meaning and mood of the *ślokas*.

The structure of this *śloka* book follows that of Śrī Gauḍīya Kaṅṭhahāra in that the *ślokas* are grouped according to *tattva* or topics. Chapters are divided into sections for clarity and ease of use. Additionally, the book preserves the *śāstric* convention of presenting the subject matter in proper sequence according to the three divisions: *sambandha* (establishing knowledge of one’s relationship with Śrī Kṛṣṇa), *abhidheya* (engaging oneself in the process to awaken love for Śrī Kṛṣṇa), and *prayojana* (attaining the goal of *kṛṣṇa-prema*). Headings precede the *ślokas* to give some indication of the gist of the *ślokas*. Short commentaries by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, Śrīla Bhaktivedānta Swāmī Prabhupāda and other *ācāryas* supplement some of the *ślokas* in order to illuminate and expand the deeper meanings of these *ślokas*.

Śrī Guru plants the seed of spiritual perfection through *harināma* and *dikṣā-mantras*. However, without repeated watering in the form of hearing *hari-kathā* directly from the lotus lips of a *sādhu* (a saintly devotee), combined with a mood of rendering favourable service, nothing can grow or mature into perfection. A *sādhu* may recite *rasika*, sublime *ślokas*, which may be difficult for us conditioned souls to fully understand. Yet these *ślokas* are likened to transcendental seeds that will (for the faithful hearer), flourish one day into fully blossomed spiritual realisations.

This *śloka* book is an attempt to reflect the teachings of our Guru *paramparā*. As the present *ācārya* in the line of spiritual masters coming from Śrīla Rūpa Gosvāmī, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja is making their mercy available to the whole world. What Śrī Caitanya Mahāprabhu came to give through

Śrīla Rūpa Gosvāmī and our Rūpānugā *ācāryas*, that special mood is in the heart of Śrī Guru. His only aspiration is to bestow this mood upon us and thus make our life successful. This is his real mercy. *Śāstra* and *ślokas* reveal themselves and the confidential moods they convey to one who associates with, and serves the lotus feet of Śrī Guru and the Vaiṣṇavas.

Because of a publication deadline, this first edition is not nearly as complete or free from mistakes as we would like it to be. I therefore beg the readers to forgive any shortcomings and faults in this compilation. Whatever is good about this book comes from my Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, from Śrīla Bhaktivedānta Swāmī Prabhupāda, and from our previous *ācāryas*. Whatever is lacking or superfluous is due entirely to my own ineptitude.

Completed on Ramā Ekādaśī (17th August, 2006) during Kārtika, the month of Śrīmatī Rādhikā. May She be graciously pleased with this tiny, insignificant service rendered to Her confidential servitor. On this auspicious day, let me pray and weep for my Gurudeva's mercy. May he appear in my heart, help me to attain *guru-niṣṭhā*, and guide me to the supreme spiritual perfection of *pure bhakti*, Vraja-prema.

Ever aspiring for the footdust of Śrī Guru and the Vaiṣṇavas,

Dāu Dayāl dāsa

To *śuddha-bhāgavata-pravara* (the excellent pure devotee) Śrīmad Atīndriya Dāsādhikārī Bhakti-guṇākara

My dear disciple,

I have no words to express how happy I am to receive this necklace strung by you. Sincerely I will take this good opportunity to adorn the necks of the pure devotees of our Gauḍīya disciplic succession (*guru-varga*) with this garland. You have personally expressed this thought in your letter to me. Many people, having taken shelter of adulterated Gauḍīya *bhakti*, instead of taking shelter of service to Śrī Hari, consider Him to be an object to satisfy their own sense pleasure. I desire that these people also place this garland upon their necks, for thus they will also attain knowledge of their *svarūpa* and they may also give up animosity towards persons such as this *niṣkiñcana sannyāsī* who is lowly and spiritually bankrupt.

Śrīla Bhaktivinoda Thākura, manifested His *aprākṛta-līlā* (spiritual pastimes) by introducing himself as the sweeper of the marketplace of *śrī nāma*. Now following in the footsteps of that great soul, we shall, with thousands of people, preach with thousands of mouths, and shall sweep clean this material world. In other words, through the means of this broom (Śrī Gauḍīya Kaṅṭhahāra) we shall sweep far away the dirt in the hearts of the conditioned souls, which is the *avidyā* of their aversion to Śrī Kṛṣṇa. We shall preach this transcendental *hari-kathā* and endeavour to avoid the bad association of materialistic people. Though the people of the world may take this mission to be undesirable, this book will bestow the ultimate auspiciousness upon them.

Śrī Rādhāṣṭhamī Tithi, Śrī Caitanyābda, 440

Patita-pāvana-nitya-dāsa nirāśir nirmamaskriya, Śrī Siddhānta Sarasvatī

Acknowledgements

This book has been made possible only by the causeless mercy of my Gurudeva, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. It has been compiled by his inspiration and under his guidance, and that of his senior disciples such as *pūjyapāda* Bhaktivedānta Mādhava Mahārāja and Śrīmatī Śyāmarāṇī dāsī (Jadurāṇī). Special thanks to our Sanskrit editor *pūjyapāda* Bhaktivedānta Bhagavata Mahārāja, to Jaya Gopāla dāsa brahmacārī for cover and layout design, to *pūjyapāda* Bhaktivedānta Daṇḍī Mahārāja for providing the perfect setting for rendering this service (our countryside Śrī Raṅganātha Gauḍīya Maṭha near Bangalore) and to Mādhavendra Purī dāsa brahmacārī, Giridhārī dāsa brahmacārī, *pūjyapāda* Bhaktivedānta Viṣṇu-daivata Mahārāja, and *pūjyapāda* Bhaktivedānta Muni Mahārāja for their comments and suggestions which helped to give this book a more reasonable form and consistency. Numerous other devotees helped me along with the complex and painstaking task of compiling a *śloka* book and getting it printed. I take the dust of your feet upon my head and beg forgiveness for my offences.

Śrīla Bhaktivedānta Swāmī Prabhuṇpāda's quotes and any other materials published by the BBT are (c) 1975 Bhaktivedānta Book Trust. All rights reserved. All such materials are published pursuant to Title 17 U.S.C. Section 107, Fair Use Exception.

A disclaimer: I have used (or adapted) translations and quotes from a wide variety of sources. It is practically impossible to identify and acknowledge the source of each and every translation. I apologise to anyone whose translations I have used without prior permission. Please forgive this fallen soul for any transgressions of etiquette I have knowingly or unknowingly committed.

For questions, comments and updates, please contact - daudayal@gmail.com

Books by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

Śrīmad Bhagavad-Gīta	Secret Truths of the Bhāgavatam
Jaiva-Dharma	Veṅu-gīta
Śrī Upadeśāmṛta	The Essence of All Advice
Manah-śikṣā	Śrī Śikṣāṣṭaka
Bhakti-rasāmṛta-sindhu-bindu	Bhakti-tattva-viveka
Brahma-saṁhitā	Bhajana-rahasya
Nectar of Govinda-līlā	Going Beyond Vaikuṅṭha
Bhakti-rasāyana	Rāga-vartma Candrikā
Pinnacle of Devotion	Dāmodara-līlā-mādhurī
Five Essential Essays	Prabandhāvalī
The Origin of Ratha-yātrā	Gauḍīya Vaiṣṇavism (vs Sahjīyā)
Gītā-govinda	Gaura-vāṇī Pracāriṇe
Śrī Gauḍīya Gīti-guccha	Arcana-dīpikā
Braja-maṇḍala Parikramā	Navadvīpa Parikramā
Śrī Harināma Mahā-mantra	Śiva-tattva
Controlled By Love	Happiness in a Fool's Paradise
The Butter Thief	Essence of the Bhagavad-gītā
Secrets of the Undiscovered Self	The Way of Love
Shower of Love	Śrī Camatkara-candrikā
Śrīla Bhakti Prajñāna Keśava Gosvāmī – Biography	
Rays of the Harmonist (periodical)	

Hindi titles (English translation Forthcoming):

Prema-Samputa, Śrī Bṛhad-Bhāgavatāmṛtam, Śrī Dāmodarāṣṭakam, Mādhurya-Kādambinī, Śrī Caitanya-Śikṣāmṛta, Gopī-gīta, Rāya Rāmānanda-samvāda, Bhāgavatārka Marici-māla, and more.

For further information and free downloads of all titles, please visit www.purebhakti.com

Upadeśāvalī

(a garland of instructions)

Ācārya Keśarī (the lion-like ācārya) Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī

1. *Bhagavat-bhakti* is attained by *viśrambha-sevā* (intimate service) to the lotus feet of Śrī Guru.
2. Honest service to Śrī Hari, Guru and Vaiṣṇavas is actual *guru-sevā*.
3. The *aṅga* of *bhakti* known as *kīrtana* is the best and most complete limb of *bhakti*.
4. Only through the medium of *kīrtana* are the other limbs of *bhakti* accomplished.
5. Renouncing bad association is actual solitude, and performing *bhajana* in the company of *sādhus* and Vaiṣṇavas is the actual meaning of solitary *bhajana*.
6. Preaching *hari-kathā* always and everywhere is real *hari-kīrtana*.
7. To speak *hari-kathā* always and everywhere or to be absorbed in speaking about services related to Śrī Hari is real silence.
8. Performing *gaura-bhajana* in the *rūpānugā* mood is the actual *vipralambha-bhajana* of Śrī Rādhā and Kṛṣṇa.
9. Taking shelter at the feet of a genuine guru, one should serve Hari.
10. One should never give pain to any living entity by body, mind, or words.
11. One should maintain his life by honest means.
12. One should always remember that Śrī Bhagavān is one, not many.
13. Vrajendra-nandana Śrī Kṛṣṇa is the one and only Svayam Bhagavān; He is the possessor of all *śakti* and the origin of all *avatāras*. Rendering service to Him is the primary duty of all living entities; all other activities are secondary.
14. Those people who consider that Bhagavān is formless are atheists, and one should never associate with them.
15. Attaining *prema* for Śrī Kṛṣṇa is the real ultimate objective of the *jīva*.
16. The service of Kṛṣṇa which is performed for His pleasure with a favorable attitude, which is devoid of all other desires, which is not covered by *jñāna* and *karma*, and which is performed by the body, mind, words and all of the senses, is our very life.

Upadeśāvalī

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda

1. “*Param vijayate śrī-kṛṣṇa-saṅkīrtanam* – supreme victory to the congregational chanting of Kṛṣṇa’s names” – this is the Śrī Gauḍiya Maṭha’s sole object of worship.
2. Śrī Kṛṣṇa, who is the *viśaya-vigraha* or the object of the devotee’s *prema*, is the sole enjoyer and all others are to be enjoyed by Him.
3. Those who don’t perform *hari-bhajana* are ignorant and murderers of their own souls.
4. The acceptance of *śrī harināma* and direct realisation of Bhagavān are one and the same.
5. Those who equate the demigods with Viṣṇu are unable to serve Bhagavān.
6. Establishing a printing press to print devotional books and preaching by organizing *nāma-hāṭṭa* programs constitutes genuine service to Śrī Mayapura.
7. We are not doers of good or bad deeds, nor are we scholars or illiterate. Carrying the shoes of Hari’s pure devotees as our duty, we are initiated into the mantra “*kīrtanīyaḥ sadā hariḥ.*”
8. Preaching without proper conduct falls within the category of *karma*, mundane activity. Without criticizing the nature of others, one should correct one’s self – this is my personal instruction.
9. Serving the Vrajavāsīs who felt great separation from Kṛṣṇa when He left Vraja to reside in Mathurā is our supreme constitutional occupation.
10. If we desire to follow an auspicious course in life, we should disregard popular theories even if they are widely acceptable. Rather, we should hear instructions only from a transcendental source.
11. Life as an animal, bird, insect, or any other of the countless thousands of species is acceptable, but taking shelter of deceit is thoroughly improper. Only an honest person possesses real auspiciousness.
12. Being simple-hearted (*saralatā*) is synonymous with Vaiṣṇavism. Servants of a *paramahansa* Vaiṣṇava should be simple-hearted, a quality which makes them the topmost *brāhmaṇas*. [*saralatā* – simplicity, freedom from mental duplicity]
13. Helping to pull conditioned souls away from their perverted attachment to the material energy is the greatest act of compassion. If even one soul is rescued from Mahāmāyā’s fortress, that compassionate act is infinitely more benevolent than the construction of unlimited hospitals.
14. We have not come to this world to be construction workers; we are the bearers of Śrī Caitanyadeva’s instructions.

15. We will not remain in this world for long, and by profusely performing *hari kīrtana*, upon relinquishing these material bodies we will experience the ultimate reward of embodied life.
16. The footdust of Śrī Rūpa Gosvāmī, the fulfiller of Śrī Caitanyadeva's inner desires, is our lives' sole desired object.
17. If I were to desist from lecturing about the Absolute Truth due to being fearful that some listeners may be displeased, I would be deviating from the path of Vedic truth and accepting the path of untruth. I would become one who is inimical to the Vedas, an atheist, and would no longer possess faith in Bhagavān, the very embodiment of truth.
18. Kṛṣṇa's *darśana* can only be attained through the medium of the ear as one hears *hari-kathā* from pure Vaiṣṇavas; there is no other way.
19. Wherever *hari-kathā* is being spoken is a holy place.
20. Proper *śravaṇa*, hearing, is accomplished through the medium of *kīrtana*, and this will give one the good opportunity to practice *smaraṇa*, remembrance. Then internal experience of rendering direct service to the *aṣṭakālīya-līlā*, Śrī Rādhā-Kṛṣṇa's pastimes in each of the eight parts of the day, becomes possible.
21. We should understand that the loud calling out of Śrī Kṛṣṇa's names is *bhakti*.
22. Bhagavān will not accept anything which is offered by a person who doesn't chant *harināma* one-hundred thousand times daily [one *lakh*].
23. By sincerely endeavoring to chant *harināma* without offences and remaining fixed in chanting constantly, one's offences will fade and pure Harināma will arise on the tongue.
24. As mundane thoughts arise while taking *harināma*, one should not become discouraged. A secondary consequence of taking *harināma* is that these useless mundane thoughts will gradually dissipate; therefore one should not worry about this. By dedicating one's mind, body, and words to serving Śrī Nāma and continuing to chant with great persistence, Śrī Nāma Prabhu will grant one *darśana* of His supremely auspicious transcendental form. And by continuing to chant until one's *anarthas* are fully eradicated, by the power of Śrī Nāma realization of His form, qualities and pastimes will automatically arise.



Śrī Śrī Rādhā-Vinoda-biharijī and Śrī Śacnandana Gaurahari



Śrī Girirāja Govardhana



Śrī Rādhā kuṇḍa and Śyāma kuṇḍa



Pancha 'Isteva



The Six Goswamis



Śrīla Rāṅga Cāraṇa



Śrīla Śaṅkarā Cāraṇa



Śrīla Rāghunātha dāsa Gōsvamī



Śrīla Viśvanātha Cakravartī Thākura



Śrīla Jagannātha Dasa Babaji Madhvaraja



Śrīla Saecidhamañña Bhaktivinoñña Thakura



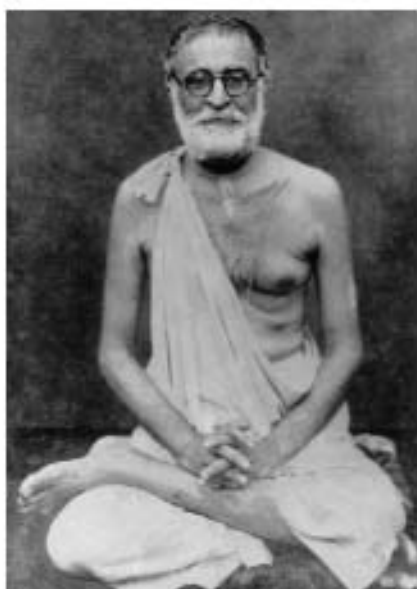
Śrīla Bhakti Prajñāna Keśava Gosvami Maharaja



Śrīla Abhaya Curamāravinda
Bhaktivedānta Swami Prabhugoda



Śrīla Gaṇa-Kiṣora dāsa Balarāja Mahārāja



Śrīla Bhaktiśikṣhanta Sarasvati Gōsvamī Prabhupāda



Śrīla Bhaktivedānta Vīmana Gōsvamī Mahārāja



Śrīla Bhaktivedānta Nārāyaṇa Gōsvamī Mahārāja

Maṅgalācaraṇa

(Auspicious Invocation)

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭaṁś ca

Śrī Caitanya-caritāmṛta, Antya-līlā 2.1, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī/SGG p. 1

vande—offer my respectful obeisances; *aham*—I; *śrī-guroḥ*—of my spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters; *vaiṣṇavān*—unto all Vaiṣṇavas; *ca*—and; *śrī-rūpaṁ*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātaṁ*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa-raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī and his associates; *taṁ*—unto him; *sa-jīvaṁ*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtaṁ*—with Lord Nityānanda; *parijana-sahitam*—and with all the other associates; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of Rādhā and Kṛṣṇa; *saha-gaṇa*—with associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca*—also.

I offer *praṇāma* to the lotus feet of Śrī Gurudeva (who includes *śrī dikṣā-guru* and *bhajana śikṣā-guru*), *guru-varga* (our entire disciplic succession) and all other Vaiṣṇavas, to Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, Śrī Raghunātha Dāsa Gosvāmī, Śrī Jīva Gosvāmī and their associates, to Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrī Kṛṣṇa Caitanya Mahāprabhu and all His other associates, and to the lotus feet of Śrī Rādhā and Kṛṣṇa accompanied by Śrī Lalitā and Viśākhā and all the other *sakhīs*.

gurave gauracandrāya rādhikāyai tadālaye
kṛṣṇāya kṛṣṇa-bhaktāya tad-bhaktāya namo namaḥ

An unknown Vaiṣṇava

gurave—unto Śrī Guru; *gauracandrāya*—unto Gauracandra; *rādhikāyai*—unto Śrīmatī Rādhikā; *tad-ālaye*—unto Her pastime place Śrī Vṛndāvana Dhāma and Her associates; *kṛṣṇāya*—unto Kṛṣṇa; *kṛṣṇa-bhaktāya*—unto Kṛṣṇa's devotees; *tad-bhaktāya*—unto the devotees of Kṛṣṇa's devotees; *namaḥ namaḥ*—I offer my obeisances time and again.

I offer my obeisances time and again unto Śrī Guru, Śrī Gauracandra, Śrīmatī Rādhikā, Her associates and Her abode Śrī Vṛndāvana Dhāma, and unto Śrī Kṛṣṇa and all of His devotees.

Śrī Guru Praṇāma

**(om)ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitam yena tasmai śrī-gurave namaḥ**

Śrī Prema-bhakti-candrikā, Śrīla Narottama dāsa Ṭhākura

(om—addressing the divinity); *ajñāna*—of ignorance; *timira*—by the darkness; *andhasya*—of one who was blinded; *jñāna-añjana*—by the ointment of spiritual knowledge; *śalākayā*—by a medical instrument used in treating cataracts; *cakṣuḥ*—eyes; *unmīlitam*—were opened; *yena*—by whom; *tasmai*—unto him; *śrī-gurave*—unto my spiritual master; *namaḥ*—obeisances.

O Gurudeva, you are so merciful. I offer my humble obeisances unto you and I pray from the core of my heart that, with the torchlight of divine knowledge, you open my eyes that have been blinded by the darkness of ignorance.

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja Praṇāma

**namaḥ om viṣṇu-pādāya rādhikāyāḥ priyātmane
śrī-śrīmad-bhaktivedānta nārāyaṇa iti nāmine (1)**

namaḥ—obeisances; *om viṣṇu-pādāya*—he who has taken shelter of, or is always situated at the lotus feet of Viṣṇu or, rather, Śrī Kṛṣṇa ('Viṣṇu' here refers to *vyapnotīti* Viṣṇu, Śrī Kṛṣṇa who expands Himself manyfold in the *rasa* dance, not to Vaikuṅṭha Nārāyaṇa or Viṣṇu the maintainer); *rādhikāyāḥ priyātmane*—that special soul who is dear to, or the beloved *sakhī* of Śrīmatī Rādhikā; *śrī-śrīmad*—beautiful, opulent, pertaining to Śrīmatī Rādhikā; *bhaktivedānta*—who is expert in the conclusions of the Vedas which culminate in pure *bhakti*; *nārāyaṇa*—who gives shelter to all (*nārā*—living beings; *āyana*—the shelter of), Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja; *iti*—thus; *nāmine*—unto him whose name is.

I offer *praṇāma* to *om viṣṇu-pāda* Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja who is very dear to Śrīmatī Rādhikā.

**śrī-kṛṣṇa-līlā-kathane sudakṣam audārya-mādhurya-guṇaiś ca yuktam
varam vareṇyam puruṣam mahāntam nārāyaṇam tvam śirasā namāmi(2)**

śrī-kṛṣṇa—Rādhā-Kṛṣṇa; *līlā*—pastimes; *kathane*—narrations; *sudakṣam*—very expert or has sublime expertise; *audārya*—magnanimity; *mādhurya*—sweetness; *guṇaiḥ*—qualities; *ca*—and; *yuktam*—embued with; *varam*—expert, best; *vareṇyam*—exalted; *puruṣam mahāntam*—great personality; *nārāyaṇam*—Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja; *tvam*—unto you; *śirasā*—bowing my head; *namāmi*—I offer my obeisances.

Śrīla Nārāyaṇa Mahārāja is expert in describing *kṛṣṇa-līlā*. He is endowed with

the qualities of magnanimity and sweetness, and he is the best of the great souls. Because he is always relishing Kṛṣṇa's sweetness, he is able to freely distribute that sweetness to others. I bow down and place my head at his lotus feet.

**tridaṇḍīnām bhakta-śiromaṇim ca śrī-kṛṣṇa-padābja-dhṛtaika-hṛdi,
caitanya-līlāmṛta-sāra-sāraṁ nārāyaṇaṁ tvām satataṁ prapadye (3)**

tridaṇḍīnām—(and of all) *tridaṇḍī-sannyāsīs*; *bhakta-śiromaṇim*—the crest-jewel of all bhaktas; *ca*—and; *śrī-kṛṣṇa padābja*—the lotus feet of Rādhā-Kṛṣṇa; *dhṛta-eka-hṛdi*—keeps in his heart as his only shelter, has exclusive devotion to; *caitanya*—Śrī Caitanya Mahāprabhu; *līlā-amṛta*—nectarean pastimes; *sāra sāraṁ*—who is conversant with the quintessence; *nārāyaṇaṁ*—Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja; *tvām*—unto you; *satataṁ*—always; *prapadye*—I take shelter.

Śrīla Nārāyaṇa Mahārāja, the crown-jewel of *tridaṇḍī-sannyāsīs*, always keeps in his heart the lotus feet of Rādhā and Kṛṣṇa, especially when Kṛṣṇa serves Śrīmatī Rādhikā. He deeply meditates on Śrī Caitanya Mahāprabhu and the internal reasons for His descent. I bow down to the lotus feet of Śrīla Nārāyaṇa Mahārāja, who possesses innumerable transcendental qualities.

Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja Praṇāma

**namaḥ om viṣṇu-pādāya keśava-preṣṭhāya bhūtale
śrīmate bhaktivedānta-vāmana iti nāmine (1)**

I pay my humble obeisances unto the lotus feet of *om viṣṇupāda* Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja. Being very dear and near to Śrī Kṛṣṇa, who is known as Keśava (Keśava also means Śrī Keśava Gosvāmī Mahārāja), he has kindly descended to this Earth planet.

**śrī-ṭhākuraṇī-priya-dayitāya kṛpābdhaye
tattva-traya-pradānāya śrī-guru-deṣa-tāriṇe (2)**

He is extremely dear to the most beloved associates of Śrī Rādhā Ṭhākuraṇī, and he is an ocean of mercy. As Śrī Guru he thoroughly bestows the knowledge of the three *tattvas* (*sambandha*, *abhidheya* and *prayojana*) and delivers the low and destitute souls.

**śrī-nityānanda-abhinnāya gaura-kāmaika-cariṇe
rūpānugā-pravarāya 'śrī-rāga' iti svarūpiṇī (3)**

He is the non-different manifestation of *akhaṇḍa-guru-tattva* (the principle of

Śrī Guru as one undivided whole), Śrīman Nityānanda Prabhu. He fulfilled the inner desire of Śrī Gaurasundara by preaching *rāga-mārga-bhakti* to the whole world. I offer *praṇāma* to the most worshipable lotus feet of my Śrī Gurudeva, who is the best among the *rūpānugas* and who, in his eternal transcendental form (*sidha-svarūpa*), is Śrīmatī Rādhā Ṭhākuraṇī's Rāga *mañjarī*.

Śrīla Bhaktivedānta Swāmī Prabhupāda Praṇāma

**namaḥ om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhaktivedānta-svāmin iti nāmine (1)**

namaḥ—obeisances; *om*—address; *viṣṇu-pādāya*—unto him who is always situated at Śrī Kṛṣṇa's lotus feet; *kṛṣṇa-preṣṭhāya*—who is very dear to Lord Kṛṣṇa; *bhūtale*—on the earth; *śrīmate*—all-beautiful; *bhaktivedānta-svāmin*—Bhaktivedānta Swāmī; *iti*—thus; *nāmine*—who is named.

I offer *praṇāma* unto *om viṣṇupāda Śrī Śrīmad Abhaya-Caraṇāravinda Bhaktivedānta Swāmī*, who is most dear to Kṛṣṇa on this earth, having taken shelter at His lotus feet.

**namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe (2)**

namaḥ—obeisances; *te*—unto you; *sārāsvate deve*—servant of Bhaktisiddhānta Sarasvatī Gosvāmī; *gaura-vāṇī*—the message of Lord Caitanya; *pracāriṇe*—who are preaching; *nirviśeṣa*—from impersonalism; *sūnya-vādi*—from voidism; *pāścātya*—Western; *deśa*—countries; *tāriṇe*—who are delivering.

Our respectful obeisances unto you, O servant of Sarasvatī Gosvāmī. You are kindly preaching the message of Gaurasundara and delivering the Western countries which are filled with impersonalism and voidism.

Śrīla Bhakti Prajñāna Keśava Gosvāmī Praṇāma

**namaḥ om viṣṇu-pādāya ācārya-simha-rūpiṇe
śrī-śrīmad-bhakti-prajñāna-keśava iti nāmine
atimartya-caritrāya svāśrītānām ca pāline
jīva-duḥkhe sadārttāya śrī-nāma-prema-dāyine (1)**

I offer *praṇāmas* unto the most worshipable lion-like *ācārya*, *jagad-guru om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja*, who nurtures with extreme, divine affection like a parental guardian those who take shelter of him, who is always genuinely unhappy to see the suffering of the *jīvas* who have turned away

from Kṛṣṇa, and who is bestowing *śrī-nāma* embellished with *prema* upon them.

**gaurāśraya-vingrahāya kṛṣṇa-kāmaika-cāriṇe
rūpānuga-pravarāya vinodeti svarūpiṇe (2)**

He is the manifestation of the receptacle of Mahāprabhu's *prema*, the topmost preacher of *prema-bhakti* in the line of Śrīla Rūpa Gosvāmī, and his name is Vinoda because he is very skillful in giving pleasure (*vinoda*) to Vinodinī Rādhikā and to Mahāprabhu.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda Praṇāma

**namaḥ om viṣṇu-padāya kṛṣṇa-preṣṭhāya bhūtale
śrīmate bhakti-siddhānta-sarasvatīti-nāmine
śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhava namaḥ (1)**

namaḥ—obeisances; *om*—address; *viṣṇu-padāya*—unto him who has taken shelter at Śrī Kṛṣṇa's lotus feet; *kṛṣṇa-preṣṭhāya*—who is very dear to Śrī kṛṣṇa; *bhū-tale*—on Earth; *śrīmate*—all-beautiful; *bhakti-siddhānta-sarasvatī*—Śrīla Bhaktisiddhānta Sarasvatī; *iti*—thus; *nāmine*—who is named; *śrī-vārṣabhānavī-devī-dayitāya*—unto the dearmost servant of Śrīmatī Rādhārāṇī; *kṛpā-abdhaye*—who is an ocean of mercy; *kṛṣṇa-sambandha*—relationship with Kṛṣṇa; *vijñāna*—realised knowledge; *dāyine*—who is the deliverer; *prabhava*—unto the master; *namaḥ*—obeisances.

I offer *praṇāma* unto *om viṣṇupāda* Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, who is the most beloved of Śrī Vārṣabhānavī-devī Rādhikā on this earth, who is an ocean of mercy, and who is kindly bestowing realisation of our eternal relationship (*sambandha-vijñāna*) with Śrī Rādhā and Kṛṣṇa.

**mādhuryojjvala-premādhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vingrahāya namo 'stu te (2)**

mādhurya—conjugal; *ujjvala*—brilliant; *prema*—transcendental ecstatic love; *ādhya*—enriched with; *śrī-rūpa-anuga*—following Śrīla Rūpa Gosvāmī; *bhaktida*—bestowing devotional service; *śrī-gaura*—of Lord Caitanya Mahāprabhu; *karuṇā*—of the mercy; *śakti*—energy; *vingrahāya*—unto the personified; *namaḥ*—obeisances; *astu*—let there be; *te*—unto you.

Again and again I offer obeisances unto Śrīla Sarasvatī Ṭhākura who is the mercy incarnate of Śrī Gaurāṅga Mahāprabhu (who descended upon the earth to bestow *ujjvala-mādhurya-rasa*, full conjugal *prema*), and who is the embodiment of the line of *śrī rūpānuga-bhakti*.

**namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe (3)**

namaḥ—obeisances; *te*—unto you; *gaura-vāṇī*—of the teachings of Lord Caitanya; *śrī-mūrtaye*—the personified form; *dīna*—of the fallen; *tāriṇe*—unto the deliverer; *rūpa-anuga*—the current of conceptions and teachings of Śrīla Rūpa Gosvāmī; *viruddha*—against; *apasiddhānta*—of unauthorized statements; *dhvānta*—the darkness; *hāriṇe*—unto you who are removing.

I offer obeisances unto Śrīla Sarasvatī Ṭhākura, who is the embodiment of Śrī Gaurāṅga Mahāprabhu's teachings (*vāṇī*). You deliver the fallen souls and annihilate the darkness arising from misconceptions (*apasiddhānta*) opposed to the precepts enunciated by Śrīla Rūpa Gosvāmī (*rūpānuga*).

Śrīla Gaurakiśora Dāsa Bābājī Praṇāma

**namo gaurakiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhodhe! pādāmbujāya te namaḥ**

namaḥ—obeisances; *gaura-kiśorāya*—unto Gaura-kiśora dāsa Bābājī; *sākṣāt*—directly; *vairāgya*—renunciation; *mūrtaye*—unto the personified; *vipralambha*—of separation from Kṛṣṇa; *rasa*—of the mellow; *ambodhe*—O ocean; *pāda-ambujāya*—unto the lotus feet; *te*—your; *namaḥ*—obeisances.

I offer *praṇāma* unto the lotus feet of Śrī Gaurakiśora who is renunciation personified and an ocean of *vipralambha-rasa*, always being absorbed in the mellow of divine separation from Śrī Rādhā and Kṛṣṇa.

Śrīla Bhaktivinoda Ṭhākura Praṇāma

**namo bhaktivinodāya saccidānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te**

namaḥ—obeisances; *bhaktivinodāya*—unto Śrīla Bhaktivinoda Ṭhākura; *sat-cit-ānanda-nāmine*—known as Saccidānanda; *gaura*—of Lord Caitanya; *śakti*—energy; *svarūpāya*—unto the personified; *rūpa-anuga-varāya*—who is a revered follower of Śrīla Rūpa Gosvāmī; *te*—unto you.

I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoḍa Ṭhākura who is the foremost of *rūpānugas* and the embodiment (*prakāśa*) of Śrī Gaurāṅga Mahāprabhu's *śakti*, Gadādhara Paṇḍita.

Śrīla Jagannātha Dāsa Bābajī Praṇāma

**gaurāvirbhava-bhūmes tvam nirdeṣṭā sajjana-priyaḥ
vaiṣṇava-sārvabhauma śrī-jagannāthāya te namaḥ**

gaura—of Lord Caitanya; *āvirbhāva*—of the appearance; *bhūmeḥ*—of the place; *tvam*—you; *nirdeṣṭā*—the indicator; *sat-jana*—to all saintly persons; *priyaḥ*—dear; *vaiṣṇava*—of the Vaiṣṇavas; *sārvabhaumaḥ*—chief; *śrī-jagannāthāya*—unto Jagannātha dāsa Bābājī; *te*—unto you; *namaḥ*—obeisances.

I offer *praṇāma* unto the topmost Vaiṣṇava, Śrī Jagannātha Dāsa Bābājī Mahārāja, who verified the appearance place of Śrī Gaurasundara and who is so dear to all saintly devotees.

Śrī Vaiṣṇava Praṇāma

**vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ**

vāñchā-kalpa-tarubhyaḥ—who are desire trees; *ca*—and; *kṛpā*—of mercy; *sindhubhyaḥ*—who are oceans; *eva*—certainly; *ca*—and; *patitānām*—of the fallen souls; *pāvanebhyaḥ*—who are the purifiers; *vaiṣṇavebhyaḥ*—unto the Vaiṣṇavas; *namaḥ namaḥ*—repeated obeisances.

I offer *praṇāmas* unto the Vaiṣṇavas who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.

Śrīla Sanātana Gosvāmī Vandanā (Sambandha-tattva ācārya)

**vairāgya-yug bhakti-rasam prayatnair
apāyayan mām anabhīpsam andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanām taṁ prabhum āśrayāmi**

Śrī Vilāpa-kusumāñjali 6, Śrīla Raghunātha dāsa Gosvāmī

vairāgya—with renunciation; *yug*—endowed, connected; *bhakti*—of devotional service; *rasam*—the nectar; *prayatnaiḥ*—with great effort; *apāyayan*—made to drink; *mām*—me; *anabhīpsam*—unwilling; *andham*—blind; *kṛpā*—of mercy; *ambudhiḥ*—an ocean; *yaḥ*—who; *para*—of others; *duḥkha*—by the unhappiness; *duḥkhī*—unhappy; *sanātanam*—Sanātana Gosvāmī; *taṁ*—of him; *prabhum*—the master; *āśrayāmi*—I take shelter.

I was unwilling to drink the nectar of *bhakti-rasa* endowed with renunciation, but Śrīla Sanātana Gosvāmī, being an ocean of mercy who cannot tolerate the sufferings of others, induced me to drink it. Therefore, I take shelter of Śrīla Sanātana Gosvāmī as my *śikṣā-guru*.

Śrīla Rūpa Gosvāmī *Vijñapti* (1) (*Abhidheya-tattva ācārya*)

**śrī-caitanya-mano ‘bhīṣṭam sthāpitam yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam**

Śrī Prema-bhakti-candrikā, Śrīla Narottama dāsa Thākura

śrī-caitanya—of Lord Caitanya; *manaḥ-abhīṣṭam*—the innermost desire; *sthāpitam*—established; *yena*—by whom; *bhūtale*—in the material world; *svayaṁ*—personally; *rūpaḥ*—Śrīla Rūpa Gosvāmī; *kadā*—when?; *mahyam*—to me; *dadāti*—will give; *sva-pada-antikam*—shelter under his lotus feet.

When will Śrīla Rūpa Gosvāmī give me the shelter of his lotus feet? Because he understood the innermost heart’s desires of Śrī Caitanya Mahāprabhu, he was able to establish His mission in this world and is therefore very dear to the Lord.

Śrīla Rūpa Gosvāmī *Vijñapti* (2)

**ādadānas tṛṇam dantair idam yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja-dhūliḥ syām janma-janmani**

Śrī Dāna-Keli-Cintāmaṇiḥ 175, Śrīla Raghunātha dāsa Gosvāmī

ādadānaḥ—taking; *tṛṇam*—a blade of grass; *dantair*—in my teeth; *idam*—this; *yāce*—I beg; *punaḥ punaḥ*—again and again; *śrīmat-rūpa*—of Śrīla Rūpa Gosvāmī or Śrī Rūpa Mañjarī; *pada-ambhoja*—of the lotus feet; *dhūliḥ*—dust; *syām*—may be; *janma-anmani*—birth after birth.

Taking a straw between my teeth, crying and begging and falling on the ground again and again, I am praying that life after life, my only aspiration is to serve the footdust of Śrīla Rūpa Gosvāmī (or Śrī Rūpa Mañjarī).

Śrīla Rūpa Gosvāmī further glorified by Śrī Kavi-karṇapūra

**priya-svarūpe dayita-svarūpe prema-svarūpe saha-jābhirūpe
nijānurūpe prabhur eka-rūpe tatāna-rūpe sva-vilāsa-rūpe**

Caitanya-candrodaya-nāṭaka 9.39/CC Mad 19.121/Rūpa Gosvāmī’s *samādhi* at Rādhā-Dāmodara

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; *dayita-svarūpe*—who was very dear to Him (Śrī Caitanya Mahāprabhu);

prema-svarūpe—unto the replica of His personal ecstatic love; *sahaja-abhirūpe*—who was naturally very beautiful; *nija-anurūpe*—who exactly followed the principles of Śrī Caitanya Mahāprabhu; *prabhuḥ*—Śrī Caitanya Mahāprabhu; *eka-rūpe*—to the one; *tatāna*—explained; *rūpe*—unto Rūpa Gosvāmī; *sva-vilāsa-rūpe*—who describes the pastimes of Śrī Kṛṣṇa.

Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu’s ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.

Śrīla Raghunātha dāsa Gosvāmī Praṇāma (Prayojana-tattva ācārya)

**sādhanaḥ jīvane yasya dṛṣṭo bhāvodaya-kramaḥ
raghunātham aham vande dāsa-gosvāminam prabhum**

Bhāgavatārka Marīci-mālā, Introduction (Bengali)

sādhanaḥ—by the regulative practices of devotion; *jīvane*—in the life; *yasya*—whose; *dṛṣṭaḥ*—seen; *bhāva*—of estatic love of God; *udaya*—for the arousal; *kramaḥ*—the sequence; *raghunātham*—Raghunātha dāsa Gosvāmī; *aham*—I; *vande*—offer homage; *dāsa-gosvāminam*—to the master of the senses called *dāsa*; *prabhum*—lord.

I offer homage unto my master, Śrīla Rāghunātha dāsa Gosvāmī, by studying whose life one can fully understand the correct sequence and process whereby *prayojana*, the perfectional stage of *bhāva* can be manifested.

Two Prayers to Śrīla Raghunātha dāsa Gosvāmī

O Raghunātha dāsa Gosvāmī, you are the embodiment of *bhāti-rasa* laced with renunciation. Please fulfill my innermost heart’s desire to serve Śrī Caitanya Mahāprabhu and His eternal associates in *dāsyā-bhāva*, and thereafter serve Śrīmatī Rādhikā and Her beloved Kṛṣṇa in *gopī-bhāva*, in *mañjarī-bhāva*.

Taking the dust of your lotus feet upon my head, I beg you to give me *guru-niṣṭhā* and Śrī Rādhā-dāsyam under the guidance of Śrīla Rūpa Gosvāmī and Śrīla Gurudeva. Please help me to make this my exclusive goal and only aspiration.

Śrī Rūpa-Raghunātha Vijñapti (1)

**śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa**

Śrī Caitanya-caritāmṛta (end of each chapter)

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—aspiration, hope; *caitanya-caritāmṛta*—Śrī Caitanya-caritāmṛta; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

I offer myself at the lotus feet of Śrīla Rūpa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Their lotus feet are my only aspiration. Always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Śrī Rūpa-Raghunātha Vijñapti (2)

**rūpa raghunātha pade haibe ākuti
kabe hāma bujhabo se yugala pīriti**

Gaurāṅga Balite ha'be, Śrīla Narottama dāsa Ṭhākura/SGG p. 40

When will I eagerly follow the path of Śrī Rūpa Gosvāmī and Śrī Raghunātha dāsa Gosvāmī? By following their instructions and their mood I will be able to understand the divine love of Śrī Rādhā and Kṛṣṇa.

Ṣaḍ-Gosvāmī Prabhu Mantra (or Vandanā)

**(jaya) śrī-rūpa, sanātana, bhaṭṭa raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha**

(All glories to) The six Gosvāmīs, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

Śrī Guru-rūpa-sakhī Vandanā

**rādhā-sammukha-saṁsaktim sakhī-saṅga-nivāsinim
tām aham satatam vande guru-rūpam param sakhim**

Bṛhat-bhakti-tattva-sāra/SGG p. 7

aham—I; *satatam*—perpetually; *vande*—offer praise; *tām*—to that; *guru-rūpam*—

form of Śrī Guru; *parām*—(as) the supreme; *sakhīm*—*mañjarī* friend (of Śrīmatī Rādhikā); *saṁsaktīm*—fully attached; *rādhā-sammukha*—to the company of Śrī Rādhā; *nivasinīm*—dwelling; *sakhī-saṅga*—in the association of Her *sakhīs*.

I forever worship my Guru who in his form as an exalted *sakhī mañjarī* is happily immersed in the company of Śrīmatī Rādhikā and the other *sakhīs*.

Śrī Guru Vandana

**nāma-śreṣṭham manum api śacī-pūtram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-pūrīm māthurīm goṣṭhavāṭīm
rādhā-kuṇḍam giri-varam aho! rādhikā-mādhavāśām
prāpto yasya prathita-kṛpayā śrī-gurum taṁ nato'smi**

Śrī Mukta-carita, Raghunātha dāsa Gosvāmī/SGG p. 6

nāma-śreṣṭham—the most exalted of names, Śrī-Nāma; *manum*—śrī gopāla mantra; *api*—also; *śacī-pūtram*—the son of Śacī mātā; *atra*—in this world; *svarūpaṁ*—Śrī Svarūpa Dāmodara Gosvāmī; *rūpaṁ*—Śrī Rūpa Gosvāmī *tasya*—his; *agra-jam*—elder brother (Śrī Sanātana Gosvāmī); *uru-pūrīm*—the vast spiritual stronghold; *māthurīm*—of Mathurā-maṇḍala; *goṣṭhavāṭīm*—which is ornamented by many dwellings for the cows and cowherds; *rādhā-kuṇḍam*—the bathing pond of Śrī Rādhā; *giri-varam*—the best of hills Śrī Giri-Govardhana; *aho!*—exultation; *rādhikā-mādhava*—for the service to the feet of Śrī Rādhā-Mādhava; *āśām*—hope; *prāptaḥ*—obtained; *yasya*—whose, *prathita-kṛpayā*—by whose far-flung mercy; *śrī-gurum*—the glorious remover of my ignorance, Śrī Guru; *taṁ*—that; *nataḥ*—bowed down; *asmi*—I am.

I bow down to the beautiful lotus feet of my spiritual master, by whose causeless mercy I have obtained the supreme holy name, the divine mantra, the service of the son of Śacī-mātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Gosvāmī, and his older brother Sanātana Gosvāmī, the supreme abode of Mathurā, the blissful abode of Vṛndāvana, the divine Rādhā-kuṇḍa and Govardhana Hill, and the desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana.

Śrī Śukadeva Gosvāmī Praṇāma

**yam pravrajantam anupetam apeta-kṛtyam
dvaipāyano viraha-kātara ājuhāva
putreti tan-mayatayā taravo 'bhinedus
tam sarva-bhūta-hṛdayam munim ānato 'smi**

Śrīmad Bhāgavatam 1.2.2/SGG p. 7

yam—whom; pravrajantam—while running away to the forest (i.e. the renounced order of life); anupetam—without being reformed by the sacred thread; apeta—not undergoing ceremonies; kṛtyam—prescribed duties; dvaipāyanaḥ—Vyāsadeva; viraha—separation; kātaraḥ—being afflicted by; ājuhāva—exclaimed; putra iti—O my son; tat-mayatayā—being absorbed in that way; taravaḥ—all the trees; abhineduḥ—responded; tam—unto him; sarva—all; bhūta—living entities; hṛdayam—heart; munim—sage; ānataḥ smi—offer obeisances.

I offer praṇāma to Śrī Śukadeva Gosvāmī, who can enter the hearts of all people. When he left home without undergoing the purificatory processes such as accepting the sacred thread, his father Vyāsa cried out, “O my son!” As if they were absorbed in that same feeling of separation, the trees echoed in response to his call.

Śrīman Mahāprabhu Praṇāma

**namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ**

CC Madhya 19.53

namaḥ—obeisances; mahā-vādanyāya—who is most munificent and charitably disposed; kṛṣṇa-prema—ecstatic love of Kṛṣṇa; pradāya—who can give; te—unto You; kṛṣṇāya—unto Kṛṣṇa; kṛṣṇa-caitanya-nāmne—under the name Kṛṣṇa Caitanya; gaura-tviṣe—who is golden like Śrīmatī Rādhikā; namaḥ—obeisances.

I offer praṇāma unto Śrī Kṛṣṇa-Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden hue of Śrīmatī Rādhikā, He is munificently bestowing the rare gift of kṛṣṇa-prema. (His nature (tattva) is that He is Kṛṣṇa Himself. His name (nāma) is Kṛṣṇa Caitanya. His form (rūpa) is golden. His quality (gūna) is that He is the most magnanimous of all incarnations. His pastime (līlā) is to distribute the highest love of God, Vraja-prema, especially mañjarī-bhāva).

Śrī Kṛṣṇa Praṇāma

**he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!
gopeśa! gopikā-kānta! rādhā-kānta! namo 'stu te**

he—O; *kṛṣṇa*—Kṛṣṇa; *karuṇā-sindho*—O ocean of mercy; *dīna*—(of) the distressed; *bandho*—O friend; *jagat*—(of) the universe; *pate*—O Lord; *gopa-īśa*—O master of the cowherdmen; *gopikā-kānta*—O lover of the *gopīs*; *rādhā-kānta*—O lover of Śrīmatī Rādhikā; *namaḥ*—obeisances; *astu*—let there be; *te*—unto You.

I offer my unlimited *praṇāmas* unto You, O Kṛṣṇa! You are the ocean of mercy, the friend of the poor and fallen, the Lord of the creation and master of the *gopas*! You are Gopī-kānta, beloved of the *gopīs*, but above all You are Rādhā-kānta, the beloved of Śrīmatī Rādhikā!

Śrī Rādhā Praṇāma

**taṭṭa-kāñcana-gaurāṅgi! rādhe! vṛndāvaneśvari!
vṛṣabhānu-sute! devi! praṇamāmi hari-priye!**

taṭṭa—molten; *kāñcana*—(like) gold; *gaura*—fair, golden complexion; *aṅgi*—whose body; *rādhe*—O Śrīmatī Rādhikā; *vṛndāvana-īśvari*—O Queen of Vṛndāvana; *vṛṣabhānu-sute*—O daughter of King Vṛṣabhānu; *devi*—O goddess; *praṇamāmi*—I offer my respects; *hari-priye*—O Kṛṣṇa's beloved.

O Gaurāṅgī, whose complexion is like molten gold! O Rādhe! Queen of Vṛndāvana! O Daughter of Vṛṣabhānu Mahārāja! O Devi! O dearest of Hari! *Praṇāmas* unto You again and again!

Śrī Rādhikā Dhyāna

**bhajāmi rādhām aravinda-netrām
smarāmi rādhām madhura-smitāsyām
vadāmi rādhām karuṇā-bharādrām
tato mamānyāsti gatir na kāpi**

Śrī Stavāvali, Raghunātha dāsa Gosvāmi/SGG p. 11

bhajāmi—I worship; *rādhām*—Śrī Rādhā; *aravinda*—lotus; *netrām*—eyes; *smarāmi*—I remember, contemplate, meditate; *rādhām*—Śrī Rādhā; *madhura*—sweet; *smitā*—smile; *asyām*—face; *vadāmi*—I glorify; *rādhām*—Śrī Rādhā; *karuṇā*—of mercy; *bhara*—with an abundance; *ardrām*—melting; *tataḥ*—other than that; *mama*—for me; *anyā*—another; *asti*—is; *gatiḥ*—goal; *na*—not; *kā-api*—anything else.

I worship Śrī Rādhā who has lotus eyes, I remember Śrī Rādhā who has a sweet smile and I speak of Śrī Rādhā who is melted with compassion. In my life there is no other goal than Her service. She is my life and soul.

Śrī Rādhā Vijñapti (1)

**hā devi kāku-bhara-gadgadayādyā vācā
yāce nipatyā bhuvī daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike nija-gaṇe gaṇanām vidhehi**

Śrī Gāndharvā-samprārthanāṣṭakam, Śrīla Rūpa Gosvāmī/BR 5.19/SGG p. 11, 164

hā devi—O illustrious enactor of pleasure-pastimes; *kāku-bhara*—filled with emotion; *gadgadayā ādyā*—with choked voice and so forth; *vācā*—with words; *yāce*—I beg; *nipatyā*—falling down; *bhuvī*—on the ground; *daṇḍavat*—like a stick; *udbhaṭa-ārtiḥ*—being afflicted with extreme distress; *asya*—of this; *prasādam*—mercy; *abudhasya*—unintelligent; *janasya*—person; *kṛtvā*—bestow; *gāndharvike*—O Rādhē; *nija-gaṇe*—amongst Your own associates; *gaṇanām vidhehi*—please consider (me).

O Devi Gāndharvike! In utter desperation I fall on the ground at your feet like a stick and with a choked voice I humbly implore You to be merciful to this unintelligent person and count me as one of Your own.

Śrī Rādhā Vijñapti (2)

**tavaivāsmi tavaivāsmi na jīvāmi tvayā vinā
iti vijñāya devi (radhe) tvam naya mām caraṇāntikam**

Śrī Stavāvali, Vilāpa-kusumāñjali 96, Raghunātha dāsa Gosvāmī

tava—Yours; *eva*—indeed; *asmi*—I am; *tava*—Yours; *eva*—indeed; *asmi*—I am; *na*—not; *jīvāmi*—I live; *tvayā*—You; *vinā*—without; *iti*—thus; *vijñāya*—understanding; *devi*—Śrīmatī Rādhikā; *tvam*—You; *naya*—please lead; *mām*—me; *caraṇāntikam*—to the tips of Your feet.

I am Yours! I am Yours! I cannot exist without You! O Devi (Rādhikā), please understand this and bring me to Your lotus feet.

Śrī Rādhā-Prārthanā

**śyāmasundara śikhaṇḍa-śekhara smera-hāsa muralī-manohara
rādhikā-rasika mām kṛpā-nidhe sva-priyā-caraṇa-kiṅkarīm kuru**

Śrī Rādhā-Prārthanā 2, Śrī Viṭṭhalācārya/SGG p. 167

śyāmasundara—O You who have a beautifully radiant blackish-blue colour; *śikhaṇḍa-śekhara*—O You who wear a peacock feather; *smera-hāsa*—O You whose smile evokes and captivates Cupid; *muralī-manohara*—O You who play enchantingly on Your

Muralī flute; *rādhikā-rasika*—O You who is expert in relishing the mellows of Śrīmatī Rādhikā; *kṛpā-nidhe*—O ocean of mercy; *kuru*—make; *mām*—me; *sva-priyā-caraṇa-kiṅkarīm*—a maidservant at the feet of Your beloved.

O Śyāmasundara! O You whose head is adorned with peacock feathers! Your face is always graced with a playful smile, Your flute-playing is enchanting, and You are expert in relishing *rasa* with Śrīmatī Rādhikā. Because You are an ocean of mercy, I am appealing to You to please make me a *kiṅkarī* (maidservant) at the feet of Your beloved.

Śrī Sambandhādhideva Vandanā (Śrī Rādhā-Madana-mohana)

**jayatām suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau**

CC Ādi 1.15/SGG p. 4

jayatām—all glory to; *su-ratau*—attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge, destination, goal; *mat*—my; *sarva-sva*—everything; *pada ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Śrī Rādhā and Madana-mohana, the enchanter of Cupid.

All glories to Śrī Rādhā and Madana-Mohana who are engaged in sublime amorous pastimes. I am lame, foolish and devoid of intelligence. Therefore I take shelter at Your lotus feet which are my only destination and my everything!

Śrī Abhidheyādhideva Dhyāna (Śrī Rādhā-Govindajī)

**dīvyad-vṛndāraṇya-kalpa-drumādhah
śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālibhiḥ sevyamānau smarāmi**

CC Ādi 1.16/BMP p. 427/SGG p. 4

dīvyat—divine, pleasure pastimes; *vṛndā-raṇya*—in the forest of Vṛndā-devī; *kalpa-druma*—desire tree; *adhah*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a dwelling of jewels, a *kuñja*; *simhā-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhikā; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālibhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

I meditate upon Śrī Śrī Rādhā-Govinda-deva, who are seated in a dwelling of jewels beneath a desire tree on an effulgent throne in the supremely beautiful, pleasure pastimes forest of Vṛndāvana, where They are always being served by Their confidential associates, the *sakhīs* headed by Lalitā and Viśākhā and the *mañjarīs* headed by Rūpa and Rati.

Śrī Prayojanādhideva Vandanā (Śrī Rādhā-Gopinātha)

śrīmān rāsa-rasārambhī vaṁśīvaṭa-taṭa-sthitaḥ

karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

CC Ādi 1.17/SGG p. 5

gopī-nāthaḥ—He whose lords are the *gopīs*; *śrīmān*—the beautiful; *ārambhī*—the initiator; *rasa*—of the conjugal mellow; *rāsa*—of the *rāsa* dance; *taṭasthitaḥ*—situated nearby; *vaṁśī-vaṭa*—the banyan tree renowned by the name of Vaṁśī; *karṣan*—attracting; *gopīḥ*—the milkmaids; *svanaiḥ*—by the sounds; *veṇu*—of His flute; *astu*—let Him be; *naḥ*—ours; *śriye*—in beauty, in auspiciousness.

Śrī Gopinātha, who originated the transcendental mellow of the *rāsa* dance, always stands beneath the *Vaṁśī-vaṭa* tree, attracting all the *kiśorī-gopīs* with the sound of His flute. May he bestow auspiciousness upon us.

Śrī Rādhā-Kṛṣṇa Dhyāna

aṅga-śyāmalima-chaṭābhir abhito mandīkṛtendīvaram

jāḍyam jāguḍa-rociṣām vidadhatam paṭṭāmbarasya śriyā

vṛndāraṇya-nivāsinam ḥṛdi lasad-dāmābhir āmodaram

rādhā-skandha-niveśitojjvala-bhujam dhyāyema dāmodaram

Stava-mālā, Rādhā-Dāmodara Dhyāna, Śrīla Rūpa Gosvāmī/SGG p. 12

aṅga—limbs; *śyāmalima*—dark; *chaṭābhiḥ*—splendor; *abhitaḥ*—everywhere; *mandī-kṛta*—eclipsed; *indīvaram*—blue lotuses; *jāḍyam*—coldness; *jāguḍa*—of *kuṅkuma*; *rociṣām*—splendor; *vidadhatam*—doing; *paṭṭāmbarasya*—silken garments; *śriyā*—splendor; *vṛndāraṇya*—Vṛndāvana forest; *nivāsinam*—resident; *ḥṛdi*—in the heart; *lasat*—splendid; *dāmābhiḥ*—with garlands; *āmodaram*—fragrant; *rādhā*—of Rādhā; *skandha*—the shoulders; *niveśita*—placed; *ujjvala*—splendid; *bhujam*—splendid; *dhyāyema*—we meditate; *dāmodaram*—Śrī Kṛṣṇa who is bound by the rope of Śrī Rādhikā's *prema*.

I meditate upon that Śrī Dāmodara – whose dark bodily luster is millions of times more beautiful than the blue lotus flower, whose brilliant yellow silken garments rebuke the radiance of golden *kuṅkuma*, whose residence is Śrī Vṛndāvanadhāma, whose chest is beautified by a swinging *vaijāyanti* garland, and whose splendid left hand rests upon the right shoulder of Śrīmatī Rādhikā.

Śrī Tulasī Praṇāma

**vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi! satyavatyai namo namaḥ**

vṛndāyai—unto Vṛndā; *tulasī-devyai*—unto Tulasī Devī; *priyāyai*—who is dear; *keśavasya*—to Lord Keśava; *ca*—and; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *prade*—who bestows; *devi*—O goddess; *satya-vatyai*—unto Satyavatī or unto the embodiment of the highest truth; *namaḥ namaḥ*—repeated obeisances.

I offer *praṇāma* again and again to Tulasī-devī, who is most dear to Śrī Kṛṣṇa, and who is also renowned as Vṛndā-devī and Satyavatī. O Devi! You are bestowing *kṛṣṇa-bhakti* upon all!

Śrī Vṛndā-Devī Praṇāma

**bhaktiyā vihīnā aparādha-lakṣaiḥ
kṣiptās ca kāmādi-taraṅga-madhye
kṛpāmayi tvām śaraṇam prapannā
vṛnde numas te caraṇāravindam**

Śrī Vṛndā Devy-aṣṭakam 8, Śrīla Viśvanātha Cakravartī Ṭhākura/SGG p. 185

bhaktiyā—bhakti; *vihīnā*—being bereft of; *aparādha*—offences; *lakṣaiḥ*—hundreds of thousands of; *kṣiptāḥ*—thrown; *ca*—and; *kāmādi*—lust, anger, greed, etc.; *taraṅga*—waves; *madhye*—in the midst; *kṛpāmayi*—O merciful one; *tvām*—of you; *śaraṇam*—shelter; *prapannā*—I take; *vṛnde*—O Vṛnda Devi; *numas te*—I offer my obeisances; *caraṇa-aravindam*—to your lotus feet.

O merciful Vṛndā-devi, being devoid of devotion and guilty of unlimited offences, I am being tossed about in the ocean of material existence by the turbulent waves of lust, anger, greed and other inauspicious impediments. Therefore, I take shelter of you as I offer *praṇāma* unto your lotus feet.

Paurṇamāsī Yogamāyā Praṇāma

**kātyāyani mahā-māye mahā-yoginy adhīsvari
nanda-gopa-sutaṁ devi patim me kuru te namaḥ**

SB 10.22.4/BMP p. 408/GKH (P)

kātyāyani—O goddess Kātyāyanī; *mahā-māye*—O great potency; *mahā-yogini*—O possessor of great mystic power (Yogamāyā); *adhīsvari*—O mighty controller; *nanda-gopa-sutaṁ*—the son of Mahārāja Nanda; *devi*—O goddess; *patim*—the husband (or *uṇpapati*—lover); *me*—my; *kuru*—please make; *te*—unto you; *namaḥ*—my obeisances.

[Each of the very young unmarried *gopī* girls performed her worship while chanting the following mantra:] “O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband (or lover). I offer my obeisances unto you.”

Śrī Govardhana Praṇama

**namaste girirājāya śrī govardhana nāmine
aśeṣa kleṣa nāśāya paramānanda dāyine**

Arcana-dīpikā/Govardhana hill at Yoga-pīṭha in Māyāpura

namaḥ—obeisances; *te*—unto you; *girirājāya*—Girirāja; *śrī govardhana nāmine*—whose name is Govardhana; *aśeṣa*—unlimited; *kleṣa*—miseries; *nāśāya*—destroying; *paramānanda*—Supreme *ānanda*; *dāyine*—bestowing.

I offer my respectful obeisances unto the king of mountains (Girirāja) whose name is Govardhana. He destroys unlimited miseries and bestows the highest bliss.

Śrī Rādhā-kuṇḍā Vijñapti

**he śrī sarovara sadā tvayi sā mad-iṣā-
praṣṭhena sārdham iha khelati kāma-raṅgaiḥ
tvaṁ cet priyāt priyam atīva tayor itīmāṁ
ha darśayādya kṛpayā mama jīvitāṁ tām**

Vilāpa Kusumāñjaliḥ 98, Raghunātha dāsa Gosvāmī/MS 9.5/SGG p. 13

he—O!; *śrī-sarovara*—beautiful lake; *sadā*—eternally; *tvayi*—in you; *sā*—She; *mad*—my; *iṣā*—queen; *praṣṭhena*—Her beloved; *sārdham*—with; *iha*—here; *khelati*—enjoys transcendental pastimes; *kāma*—of Kāma; *raṅgaiḥ*—with the

bliss; *tvam*—you; *cet*—if; *priyāt*—than the dear; *priyam*—more dear; *atīva*—great; *tayoḥ*—of Them; *iti*—thus; *imam*—this; *hā*—O!; *darśaya*—please reveal; *adya*—now; *kṛpayā*—with mercy; *mama*—of me; *jīvitam*—the life; *tam*—that.

O Rādhā-kuṇḍa! My mistress is engaging in very secret and beautiful playful pastimes with Her darling Kṛṣṇa in the *kuñjas* on your banks. You are so near and dear to Them. Therefore I am taking shelter of you and pray for your mercy that you will show me my Svāminī, who is my very life and soul.

Śrī Pañca-tattva Praṇāma

**pañca-tattvātmakam kṛṣṇam bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākhyam namāmi bhakta-śaktikam**

pañca-tattva-ātmakam—five transcendental features in one person; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a ‘Devotee-Lord’ (Mahāprabhu); *sva-rūpakam*—in the form of an expansion of the ‘Devotee-Lord’ (Nityānanda); *bhakta-avatāram*—in the form of an incarnation of the ‘Devotee-Lord’ (Advaita); *bhakta-akhyam*—in the form of the devotee of the ‘Devotee-Lord’ who glorifies Him in *kīrtana* (Śrīvāsa); *namāmi*—I offer my obeisances; *bhakta-śaktikam*—in the form or embodiment of *svarūpa-śakti*, the energy of the ‘Devotee-Lord’ (Gadādhara).

I offer *praṇāma* unto Śrī Caitanya Mahāprabhu in His five features as *bhakta-rūpa* (the Lord in the form of a Devotee), *bhakta-svarūpa* (Nityānanda, the expansion of Śrī Kṛṣṇa Caitanya, the ‘Devotee-Lord’), *bhakta-avatāra* (Advaita, the incarnation of the ‘Devotee-Lord’), *bhakta-akhyam* (Śrīvāsa, the devotee of the ‘Devotee-Lord’ who glorifies Him in *kīrtana*) and *bhakta-śakti* (Gadādhara, the *svarūpa-śakti*, the personified internal potency of the ‘Devotee-Lord’).

Śrī Pañca-tattva Mantra (or Vandanā)

**(jaya) śrī-kṛṣṇa-caitanya prabhu-nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda**

(*jaya*—All glories to); *śrī kṛṣṇa caitanya*—Śrī Kṛṣṇa who has descended as the embodiment of *cetana* (consciousness, or the living force, or the Soul of all souls), and with the mood (*bhāva*) and golden lustre of Śrīmatī Rādhikā; *prabhu-nityānanda*—Nityānanda-Rāma, the incarnation of Baladeva; *śrī advaita*—Advaita Ācārya (Sadāśiva and Mahā-Viṣṇu combined); *gadādhara*—the incarnation of Śrīmatī Rādhikā; *śrīvāsa-ādi*—the incarnation of Nārada Muni and all other pure devotees; *gaura-bhakta-vṛnda*—all the associates and devotees of Śrī Gaurāṅga.

(All glories to) Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Ācārya, Gadādhara Paṇḍita, Śrīvāsa Ṭhākura and all the devotees who follow in their footsteps.

Śrī Harināma Mahā Mantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare

hare rāma hare rāma rāma rāma hare hare

O Rādhe, O Kṛṣṇa, O Rādhā-Ramaṇa – Please engage me in loving devotional service unto You.

hare—Vṛṣabhānu-nandini Śrīmatī Rādhikā, Kṛṣṇa’s *svarūpa-śakti*, His counterpart and eternal consort in Vraja (*hara* - She who steals Kṛṣṇa’s Heart); *kṛṣṇa*—Vrajendra-nandana Śyāmasundara, the all-attractive one, (*kṛṣ* - attracts; *ṇa* - gives pleasure); *rāma*—Rādhā-Ramaṇa, the giver of pleasure to Śrīmatī Rādhikā or He who engages in amorous pastimes with Her. (Another meaning: *Ra* - Rādhā-Ramaṇa; *Ma* - Madana-Mohana). It should be understood that ‘Hare Kṛṣṇa’ and ‘Hare Rāma’ in the *mahā-mantra* means Rādhā-Kṛṣṇa Yuga. *hare-kṛṣṇa* and *hare-rāma* indicate meeting, *kṛṣṇa-kṛṣṇa* and *hare-hare* indicate separation.

Śrīla Kṛṣṇadāsa Kavirāja explains the reasons for offering Maṅgalācaraṇa

granthera ārambhe kari ‘maṅgalācaraṇa’

guru, vaiṣṇava, bhagavān, tinera smaraṇa

tinera smaraṇe haya vighna-vināśana

anāyāse haya nija vāñchita-purāṇa

Śrī Caitanya Caritāmṛta, Ādi-līlā 1.20-21

granthera—of this book; *ārambhe*—in the beginning; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation; *guru*—the spiritual master; *vaiṣṇava*—the pure devotees of the Lord; *bhagavān*—the Supreme Personality of Godhead; *tinera*—of these three; *smaraṇa*—remembering; *tinera*—of these three; *smaraṇe*—by remembrance; *haya*—there is; *vighna-vināśana*—the destruction of all difficulties; *anāyāse*—very easily; *haya*—there is; *nija*—our own; *vāñchita*—of the desired object; *pūraṇa*—fulfillment.

In the beginning of this narration, I have recited an auspicious invocation (*maṅgalācaraṇa*) by remembering Śrī Guru, the Vaiṣṇavas and Bhagavān. Thus I have invoked their mercy and blessings. Such remembrance destroys all difficulties and very easily enables one to fulfill his innermost desires.

Śrīla Viśvanātha Cakravartī Ṭhākura offers the following invocation

**mama ratna-vaṇiḡ-bhāvaṁ ratnāny aparicinvataḡ
hasantu santo jihremi na sva-svānta-vinoda-kṛt**

SB 10.871 pt

The saintly devotees may laugh at me for becoming a jewel merchant though I know nothing about precious jewels. But I feel no shame, for at least I may entertain them.

**na me 'sti vaiduṣy api nāpi bhaktir virakti-raktir na tathāpi laulyāt
su-durgamād eva bhavāmi veda-stuty-artha-cintāmaṇi-rāśi-grḡdhnuḡ**

Though I have no wisdom, devotion or detachment, I am still greedy to take the philosopher's stone of the Vedas' prayers (or *ślokas*) from the fortress in which it is kept.

**mām nīcatāyām aviveka-vāyuḡ pravartate pātayitum balāc cet
likhāmy ataḡ svāmī-sanātana-śrī-kṛṣṇāṅghri-bhā-stambha-kṛtāvalambaḡ**

If the wind of indiscretion—my failure to acknowledge my lowly position—threatens to knock me down, then while writing this commentary I must hold on to the effulgent pillars of the feet of Śrīdhara Svāmī, Sanātana Gosvāmī and Śrī Kṛṣṇa.

Ātma-vijñapti (A personal entreaty)

**śrī-guru-gaura-gāndharvā-govindāṅghrīn gaṇaiḡ saha
vande prasādato yeṣām, sarvārambhāḡ śubhaṅkarāḡ (1)**

I offer my obeisances unto the lotus feet of my divine Gurudeva, Śrī Caitanya Mahāprabhu, Śrī Śrī Gāndharvā-Gīridhārī (Śrī Śrī Rādhā-Kṛṣṇa) and Their associates. By Their grace, all endeavours are successful.

**aty-arvācina-rūpo 'pi, prācinānām susammatān
ślokān katipayān atra, cāharāmi satām mude (2)**

Despite my disqualifications, for the satisfaction of the devotees, I have compiled in this book an anthology of *ślokas* that are well established by our predecessors.

**śrī rādhā-kṛṣṇa-padāmbhoja-madhupebhyo namo namaḡ
tṛpyantu kṛpayā te 'tra madhuram śrī-ślokāmṛtam (3)**

Time and again I pay my obeisances unto the footdust of the eternal associates of Śrī Rādhā-Kṛṣṇa, who drink the nectar of Their lotus feet. I pray that they may be graciously pleased in tasting the sweet honey-nectar of Śrī Ślokāmṛtam.

(Adapted from Śrī Praṇaṇa-jīvanāmṛtam)

Key:

1. *Praṇāma* - Obeisances (*namaḥ*, *namāmi*, or *praṇamāmi* are used)
2. *Vandanā* - Glorification (*jaya* or *vande* are used. See note on 'Jaya' p. 22)
3. *Dhyāna* - Meditation (*dhyayema* or *smarāmi* are used)
4. *Vijñapti* - Supplication, Entreaty, Appeal
5. *Prārthanā* - Intense Prayer
6. *Mantra* - That which delivers the chanter from material bondage and bestows spiritual perfection in the form of pure bhakti. (*man*—mind; *tra*—delivers. Only names of the deities are used)
7. *Kī jaya!* *kī*— of (You), let there be; *jaya*—victory. Let victory be unto You, let me be defeated by You. [*ki* (short *i*) means 'what?' What should be in my heart? Hari, Guru, and Vaiṣṇavas].
8. *Jī* or *Jīu* - Sanskrit 'jīvatu' - 'May you live eternally'.

Jaya-Dhvani - Victory Invocation

*Jaya Śrī Śrī Guru-Gaurāṅga-Gāndharvikā-Giridhārī-Rādhā-Vinoda-
bihārījīu kī jaya!*

(Following this, one's own Gurudeva's name is loudly given)

*Jaya Om viṣṇupāda paramahaṁsa parivrājakācārya aṣṭottara-śata
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja kī jaya!*

*Nitya-līlā-praviṣṭa om viṣṇupāda paramahaṁsa parivrājakācārya
aṣṭottara-śata Śrī Śrīmad Bhaktivedānta Vāmana Mahārāja kī jaya!*

*Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Abhaya-Caraṇāravinda
Śrīla Bhaktivedānta Swāmī Mahārāja (Prabhupāda) kī jaya!*

*Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad Bhakti
Prajñāna Keśava Gosvāmī Mahārāja kī jaya!*

*Nitya-līlā-praviṣṭa om viṣṇupāda aṣṭottara-śata Śrī Śrīmad
Bhaktisiddhānta Sarasvatī Prabhupāda kī jaya!*

*Nitya-līlā-praviṣṭa Paramahaṁsa Śrīla Gaurakīśora dāsa Bābājī
Mahārāja kī jaya!*

Nitya-līlā-praviṣṭa Sac-cid-ānanda Śrīla Bhaktivinoda Ṭhākura kī jaya!

*Nitya-līlā-praviṣṭa Vaiṣṇava-sārvabhauma Śrīla Jagannātha dāsa Bābājī
Mahārāja kī jaya!*

Śrī Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu kī jaya!

Rasika-śiromaṇi Śrīla Viśvanātha Cakravartī Ṭhākura kī jaya!

Śrīla Narottama-Śrīnivāsa-Śyāmānanda Prabhu-traya kī jaya!

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī Prabhu kī jaya!

*Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla-bhaṭṭa,
dāsa Raghunātha, Ṣaḍ-Gosvāmī Prabhu kī jaya!*

*Śrī Svarūpa Dāmodara, Rāya Rāmānandādi, Śrī Gaura-pārśada-vṛnda
kī jaya!*

Nāmācārya Śrīla Haridāsa Ṭhākura kī jaya!

Prema-se kaho Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita,

Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda kī jaya!

Śrī Antar-dvīpa-Māyāpura, Sīmanta-dvīpa, Godruma-dvīpa,
Madhya-dvīpa, Kola-dvīpa, Ṛtu-dvīpa, Jahnu-dvīpa, Modadruma-
dvīpa, Rudra-dvīpātmaka Śrī Navadvīpa-dhāma kī jaya!

Śrī Śrī Rādhā-Kṛṣṇa gopa-gopī-go-govardhana-dvādaśa-vanātmaka
Śrī Vrajamaṇḍala kī jaya!

Śrī Bhadra, Bhāṇḍīra, Bael, Loha, Mahā, Madhu, Tāla, Kumuda, Bahulā,
Kāmya, Khadīra, Vṛṇḍāvanāni kī jaya!

Śrī Śyāma-kuṇḍa, Rādhā-kuṇḍa, Yamunā, Gaṅgā, Tulasī, Bhakti-devī
kī jaya!

Sarva abhīṣṭha-pradatta Girirāja Govardhana kī jaya!

Śrī Subala, Madhumaṅgala ādi sakhā-vṛnda kī jaya!

Nanda bābā kī jaya! Yaśodā Maiyā kī jaya! Dau bhai kī jaya!

Śrī Lalitā, Viśākhā ādi sakhī-vṛnda kī jaya!

Śrī Rūpa, Rati ādi mañjarī-vṛnda kī jaya!

Raseśvari, Vrajeśvari, Śrī Vṛṣabhānu-nandinī Śrīmatī Rādhikā kī jaya!

Śrī Paurṇamāsī devī kī jaya! Śrī Vṛndā devī kī jaya! Śrī Gopīśvara
Mahādeva kī jaya!

Śrī Jagannātha, Baladeva, Subhadrā, Sudarśanajīu kī jaya!

Bhakta viḡhna vināśāya Śrī Nṛsimha Bhagavān kī jaya!

Bhakta-pravara Śrī Prahlāda Mahārāja kī jaya!

Cāri dhāma, cāri ācārya, cāri sampradāya, kī jaya!

Śrī kola-karatāla kī jaya! Bṛhat-mṛdaṅga kī jaya!

Ākara maṭha-rāja Śrī Caitanya Maṭha kī jaya!

Śrī Keṣavajī Gauḍīya-maṭha kī jaya! Śrī Rūpa-Sanātana Gauḍīya-maṭha
kī jaya! Śrī Giridhari Gauḍīya-maṭha kī jaya!

Aura anyānya śākhā maṭha samūha kī jaya!

Śrī Harināma-saṅkīrtana kī jaya!

Ananta-koṭi vaiṣṇava-vṛnda kī jaya! Samāgata gaura-bhakta-vṛnda kī jaya!

Nitai Gaura-premānande! Hari hari bol!

The meaning of the expression 'jaya' - Invoking victory

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja: We utter "Jaya!" for Kṛṣṇa and other great personalities: "Govindajī kī jaya ho!" "Gurudeva kī jaya ho!" "Tulasī-devī kī jaya ho!" Why do we say this? 'jaya' means victory, so when we address someone with 'jaya' we mean "May you win the battle and be victorious," "May your mission be victorious." 'Jaya' automatically implies 'parājaya', which means defeat. The two words come side by side. If someone is the conqueror, automatically those on the other side must be conquered, defeated. In our own case, our heart and mind are on one side, while Hari, Guru, Vaiṣṇavas, Vṛnda-devī and all other transcendental personalities are on the other side. The aspiring devotee prays, "I am like a demon. My mind is like a demon and my heart is like a demon. Therefore, I have no desire to serve Hari, Guru and the Vaiṣṇavas." When he utters, "Gurudeva kī jaya!" he means "O Gurudeva, please conquer my heart, and after that you can enter my heart which is black with lust, anger and greed and make it clean, pure, soft and fragrant - a perfect 'kuñja' for Śrī Rādhā-Kṛṣṇa to perform Their loving pastimes."

A conqueror controls the defeated enemy. He captures him and puts him in prison, and the defeated is bound to do whatever the conqueror orders him to do. Our minds and hearts are uncontrolled at present, so we pray, "May Gurudeva conquer my heart and mind, so that I will have to obey whatever instructions and orders he gives me. O Gurudeva, may you now be victorious over my mind, my heart and everything in relation to my existence. Please make me your dependent servant, consider me a speck of dust at your lotus feet and let your feet become my only treasure and my exclusive aspiration - 'śrī guru-caraṇe rati ei se uttamā gati' (rati, deep love and attachment to Śrī Guru's lotus feet is the ultimate perfection)." This is the meaning of 'jaya'. (Goṇī-gīta text 1, purport)

Thus ends the Maṅgalācaraṇa

1st Division: Sambandha-tattva

Knowledge of One's Relationship with Śrī Kṛṣṇa

Sambandha-tattva – The principle regarding the mutual relationship between the Supreme Lord, the living entities and the material energy.

Sambandha-jñāna – knowledge regarding *sambandha-tattva*. The word *sambandha* means connection, relationship, and binding. The living entities are eternally and inseparably connected to Śrī Bhāghavān, who is therefore the true object of relationship (in other words, the purpose of existence is to love God). The medium that connects us, the living entities, to Śrī Kṛṣṇa is Śrī Guru, who bestows *sambandha-jñāna*, knowledge of our relationship with the Lord. Therefore Guru-tattva (the truth concerning Śrī Guru and our relationship with him) is the foundation of all other *tattvas*. Without clearly realising the utmost importance of Śrī Guru, one will not be able to understand other *tattvas* properly or make much progress in *bhakti*.

The general relationship between the living entities and Śrī Bhagavān is one of servant and served. But in the perfectional stage of *bhakti*, one becomes established in a specific relationship with Śrī Kṛṣṇa in one of five transcendental mellows of love (*rasa*). One may serve the Lord in tranquility (*śānta-rasa*), or one may render loving devotional service as a servant (*dāsya-rasa*), a friend (*sākhya-rasa*), a parent (*vātsalya-rasa*) or a lover in conjugal affection (*mādhurya-rasa*). If one is attracted to Śrī Caitanya Mahāprabhu's Saṅkīrtana movement, especially to the Śrī Rūpānuga Gauḍīya line, it is likely that his permanent relationship with Śrī Kṛṣṇa is in *mādhurya-rasa*, or more specifically, in *mañjarī-bhāva*, serving and worshipping Śrīmatī Rādhikā as one's primary object of love and affection.

Chapter 1 – Guru-tattva

Guru-niṣṭhā is the backbone of bhakti

1. The Qualities and Qualifications of Śrī Guru	29
2. The Absolute Necessity and Benefits of Accepting Śrī Guru	41
3. The Dīkṣā and Śikṣā Gurus	50
4. The Qualifications, Proper Attitude & Duties of a Disciple	54
5. The Hazards of Neglecting or Disobeying Śrī Guru	57
6. The Hazards of Accepting an Unqualified Guru	60
7. Prayers to Śrī Guru	64
8. Dīkṣā – Divine Knowledge	66

1) The Qualities and Qualifications of Śrī Guru

Definition of Śrī Guru

**tasmād gurum prapadyeta jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātam brahmaṇy upaśamāśrayam**

SB 11.3.21/SBG p. 314/BRSB p. 38, 44/Arcana-dīpikā/Guru-Devatātmā' p. 11

tasmāt—therefore; *gurum*—a bona fide Guru; *prapadyeta*—one should take shelter of; *jijñāsuḥ*—being inquisitive; *śreyaḥ uttamam*—about the highest good; *śābde*—in the Vedas; *pare*—in the Supreme Lord (Śrī Kṛṣṇa); *ca*—and; *niṣṇātam*—perfectly knowledgeable, fully realised; *brahmaṇi*—(in these two aspects) of the Absolute Truth; *upaśama-āśrayam*—fixed in detachment from material desires and conceptions.

Therefore (because one cannot attain real peace or happiness in this material world), a person who seriously desires the ultimate spiritual perfection must seek a bona fide Guru and take shelter of him. The qualifications of Śrī Guru is that (1) he has fully realised the Vedic scriptures (*śabda-brahma*) and (2) the Supreme Absolute Truth (*para-brahma*), and (3) for whom the mundane world holds no charm whatsoever.

One must only accept a Guru who has fully realised both Śāstra and Kṛṣṇa

tad-vijñānārtham sa gurum evābhigacchet

samit-pāṇiḥ śrotriyaṁ brahma-niṣṭham

Mundaka Upanisad 1.2.12/JD ch. 6, 20/SBG p. 313

tad-vijñāna-artham—to learn that transcendental subject matter; *saḥ*—one; *gurum*—a spiritual master; *eva*—certainly; *ābhigacchet*—must approach; *samit-pāṇiḥ*—carrying the firewood (of sublime faith); *śrotriyaṁ*—expert in understanding the Vedic conclusions; *brahma-niṣṭham*—has fully realised the Supreme Absolute Truth, Śrī Kṛṣṇa, and is being directly engaged in His service in the *nitya-līlā*.

To acquire transcendental knowledge of Śrī Bhagavān, one must approach a Guru who knows the real import of the Vedic *śāstras* and who has fully realised the Supreme Absolute Truth, Śrī Kṛṣṇa. One should offer him the firewood of sublime faith for the performance of *yajña* (i.e. the *yajña* of service to Śrī Hari; of assisting Śrī Guru in the *sankīrtana yajña*; of turning the conditioned souls into lovers of God).

Śrī Guru is characterised by the three essential qualities of pure bhakti described by Śrīla Rūpa Gosvāmī in this key śloka:

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam

ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā

BRS 1.1.11/CC Madhya 19.167/MS p. 32 /JD ch. 8/BRSB p. 3/BPKG p. 364

anya-abhilāṣitā-śūnyam—devoid of desires other than those for the service of Śrī Kṛṣṇa; *jñāna*—speculative knowledge aimed at impersonal liberation; *karma*—fruitive activities; *ādi*—artificial renunciation, *yoga* for mystic powers, and so on; *anāvṛtam*—not covered by; *ānukūlyena*—favourable; *kṛṣṇa-anuśīlanam*—cultivation of service to Kṛṣṇa; *bhaktiḥ uttamā*—first-class devotional service (The prefix *ānu* indicates *ānugatya* – ‘under guidance, following in the footsteps’. *Ānu* also means ‘continuous, uninterrupted, like an unbroken stream of honey’).

Uttama-bhakti, pure devotional service, is the cultivation of activities that are meant exclusively for the benefit of Śrī Kṛṣṇa. It is the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of body, mind and speech, well as through expression of various spiritual sentiments (*bhāvas*). It is not covered by *jñāna* (speculative knowledge aimed at impersonal liberation), *karma* (reward-seeking activity), *yoga* or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.

Editorial note: This *śloka* is usually quoted as the definition of pure *bhakti*. See Chapter 16, *Sādhana-bhakti-tattva*, first *śloka*.

Śrī Guru delivers the jīvas burning in the fire of material existence

**saṁsāra-dāvānala-liḍha-loka trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa guṇārṇavasya vande guroḥ śrī-caraṇāravindam**

saṁsāra—of material existence; *dāva-anala*—by the forest fire; *liḍha*—afflicted; *loka*—of the people; *trāṇāya*—to deliver; *kārūṇya*—of mercy; *ghanāghana-tvam*—the quality of a condensed cloud; *prāptasya*—who has obtained; *kalyāṇa*—auspicious; *guṇa*—of qualities; *arṇavasya*—who is an ocean; *vande*—I offer obeisances; *guroḥ*—of my spiritual master; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

Just as a raincloud extinguishes a blazing forest fire by showering its rain upon it, Śrī Gurudeva, by his rain of divine mercy, delivers the people burning in the fire of material existence, suffering the threefold miseries (*adhyātmika*, *adhibhautika*, *adhidaivika*). I offer prayers unto the lotus feet of Śrī Gurudeva, who manifests when Kṛṣṇa's mercy becomes very thick and who is an ocean of auspicious qualities.

Śrī Kṛṣṇa tells Uddhava that Śrī Guru is non-different from Him

**ācāryam mām vijānīyān nāvamanyeta karhicit
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ**

SB 11.17.27/CC Adi 1.46

ācāryam—the spiritual master; *mām*—(is equal to) Myself; *vijānīyāt*—one should know; *nāvamanyeta*—one should never disrespect; *karhicit*—at any time; *na*—never; *martya-buddhyā*—with the idea of his being an ordinary man; *asūyeta*—one should be envious; *sarva-deva*—of all the demigods; *mayoḥ*—having the potencies; *guruḥ*—the Guru.

Oh Uddhava! Know the *ācārya* to be as good as Myself. He is My very *svarūpa* (My expansion). At no time should one, out of envy, neglect or disrespect the Guru as an ordinary mortal, nor should he be considered to have any faults, because the Guru is the sum total of all the demigods.

Śrī Guru is simultaneously different and non-different from Kṛṣṇa

**yadyapi āmāra guru - caitanyera dāsa
tathāpi jāniye āmi tāñhāra prakāśa**

CC Ādi 1.44

yadyapi—even though; *āmāra*—my; *guru*—spiritual master; *caitanyera*—of Lord Caitanya Mahāprabhu; *dāsa*—the servitor; *tathāpi*—still; *jāniye*—know; *āmi*—I; *tāñhāra*—of the Lord; *prakāśa*—direct manifestation.

Although I know that my Guru is a servitor of Śrī Caitanya, I also know that He is also a full manifestation (*prakāśa*) of the Lord.

Śrī Guru is the direct representative of Śrī Kṛṣṇa
**sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam**

Śrī Gurvāṣṭakam 7, Śrīla Viśvanātha Cakravartī Ṭhākura/SGG p. 21

sākṣāt—directly; *hari-tvena*—because of being endowed with the same qualities as Śrī Hari; *samasta*—all; *śāstraiḥ*—by scriptures; *uktaḥ*—acknowledged; *tathā*—thus; *bhāvyate*—is considered; *eva*—also; *sadbhiḥ*—by great saintly persons; *kintu*—indeed; *prabhoḥ*—of the Lord; *yaḥ*—who; *priyaḥ*—dear; *eva*—certainly; *tasya*—of him (the Guru); *vande*—I offer obeisances; *guroḥ*—of my Guru; *śrī*—auspicious; *caraṇa-aravindam*—unto the lotus feet.

All the scriptures proclaim Śrī Gurudeva to be *sākṣāt-hari-tva*, endowed with the potency of Śrī Hari, and he is also considered by all the great saints to be His direct representative. Indeed, Śrī Gurudeva is very dear to the Lord, being His confidential servitor (*acintya-bhedābheda prakāśa-vigraha*, the inconceivable different and non-different worshipable manifestation of the Lord). I offer prayers unto his lotus feet.

Śrī Gurudeva is very dear to Śrī Mukunda

guru-varam mukunda-preṣṭhatve smara param ajasram

Manah-śikṣā 2

guru-varam—the topmost Guru; *mukunda-preṣṭhatve*—most dear to Śrī Mukunda (Kṛṣṇa); *smara*—meditate; *param ajasram*—always, incessantly.

Always remember and meditate on Śrī Gurudeva as very dear to Śrī Mukunda (because he is very dear to Śrīmatī Rādhikā, being Her confidential servitor).

[In the purport to CC Ādi-līlā 1.46, Śrīla Bhaktivedānta Swāmī Prabhupāda quotes from Śrīla Bhaktivinoda Ṭhākura's commentary called *Anubhāṣya*:] As mentioned previously, a disciple should always respect the Guru as a manifestation of Kṛṣṇa, but at the same time one should always remember that a Guru is never authorized to imitate the transcendental pastimes of the Lord. False 'gurus' pose themselves as identical with Śrī Kṛṣṇa 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 pure devotion. The real Vedic philosophy is *acintya-bhedābheda-tattva*, which establishes everything as one with and different from the Lord. Śrīla Raghunātha dāsā Gosvāmī confirms that this is the real position of a bona fide Guru and says one should always think of the spiritual master in terms of his intimate relationship with Mukunda.

Śrī Guru serves in the nitya-lilā as a confidential associate of Śrī Rādhā

nikuñja-yūno rati-keli-siddhyai

yā yālibhir yuktir apekṣanīyā

Śrī Gurvaṣṭakam 6, Śrīla Viśvanātha Cakravartī Ṭhākura

nikuñja-yūnaḥ—of Rādhā and Kṛṣṇa, the youthful Divine Couple in the groves; *rati*—conjugal love; *keli*—of the pastimes; *siddhyai*—for the perfection; *yā yā*—whatever; *ālibhiḥ*—by the *gopīs*; *yuktiḥ*—arrangements; *apekṣanīyā*—desirable.

Śrī Gurudeva is always present with the *sakhīs* and *mañjarīs*, arranging for the perfection of *yugala-kīśora*'s amorous pastimes (*rati-keli*) within the *kuñjas* of Vraja.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: Can one worship Kṛṣṇa without being under the guidance of Śrī Guru? Never. Only by getting the favour of the most favoured is it possible to cultivate Kṛṣṇa consciousness. When one is not under the guidance of the most favoured, one will not find anything favourable for the cultivation of Kṛṣṇa consciousness or for the pursuit of Kṛṣṇa's happiness. Our only aim in life is to cultivate Kṛṣṇa *bhakti*. This can only be done under the guidance or instruction of a pure devotee. Śrī Varṣabhānavī-devī (Śrīmatī Rādhikā) is most favoured by Kṛṣṇa. Worshipping Her is most favourable for worshipping Kṛṣṇa. No one is more favourable than Śrī Rādhā. Those who are very dear to Śrīmatī Rādhārāṇī are all our spiritual masters (in the Rūpānuga line). We, the Gauḍīya Vaiṣṇavas, are more on the side of Rādhārāṇī than on the side of Kṛṣṇa. Indeed, Śrī Gurudeva is the non-different representative of Śrīmatī Rādhikā. ('Guru-tattva' paper p. 1)

One-pointedness to Śrī Guru and Śrīmatī Rādhikā

tvaṁ gopikā vṛṣa-raveṣu tanayāntike 'si

sevādhikāriṇi guro nija-pāda-padme

dāsyam pradāya kuru mām vraja-kānane śrī-

rādhāṅghri-sevana-rase sukhinīm sukhābdhau

Stava Kalpadruma, Śrīla Raghunātha dāsa Gosvāmī

tvaṁ—You; *asi*—you are; *gopikā*—a young *gopī*; *antike*—nearby; *tanayā*—the daughter; *vṛṣa-raveṣu*—of King Vṛṣabhānu; *sevā-adhikāriṇi*—You are entrusted with Her service; *guro*—O Śrī Guru; *pradāya*—bestowing; *dāsyam*—service; *nija-pāda-padme*—at your own lotus feet; *kuru*—make; *mām*—me; *vraja-kānane*—in the forest of Vraja; *śrī-rādhā-āṅghri*—Śrī-Rādhā's lotus feet; *sevana-rase*—of the *rasa* of service to Her; *sukhābdhau*—in the ocean of ecstatic bliss.

O Gurudeva! You are the beloved *gopikā* of Śrīmatī Rādhikā and can bestow Her service. Bestowing upon me the shelter of your lotus feet, kindly make me blissfully engaged within the ocean of the blissfull mellows of service to Her lotus feet in the *kuñjas* of Vraja.

Śrī Guru is the mercy manifestation of Śrī Kṛṣṇa in this world

**brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja**

CC Mad 19.151/BRSB p. 34/BPKG p. 396

brahmāṇḍa bhramite—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jīva*—living being; *guru*—of the spiritual master; *kṛṣṇa*—of Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bīja*—the seed.

According to their *karma*, all living entities are wandering throughout the entire universe. Out of many millions of wandering living entities, one who is very fortunate receives the mercy of both Śrī Guru and Kṛṣṇa, who plant the seed of the *bhakti* creeper in his heart.

Śrī Guru must be a ‘Gosvāmī’, master of his senses and subduer of the six urges

**vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmām pṛthivīm sa śiṣyāt**

Upadeśāmṛta 1/STB p. 111

vācaḥ—of speech; *vegam*—the impetus; *manasaḥ*—of the mind; *krodha*—of anger; *vegam*—urge; *jihvā*—of the tongue; *vegam*—urge; *udara-upastha*—of the belly and genitals; *vegam*—urge; *etān*—these; *vegān*—urges; *yaḥ*—whoever; *viśaheta*—can subdue; *dhīraḥ*—sober person; *sarvām*—entire; *api*—certainly; *imām*—this; *pṛthivīm*—world; *saḥ*—that personality; *śiṣyāt*—he can instruct.

A wise and self-composed person who can subdue the impetus to speak, the agitation of the mind, the onset of anger, the vehemence of the tongue, the urge of the belly and the agitation of the genitals can instruct the entire world. In other words, all persons may become disciples of such a self-controlled Guru.

If one is well-versed in kṛṣṇa-tattva, he should be accepted as Guru

**kibā vipra, kibā nyāsī, sūdra kene naya
yei kṛṣṇa-tattva-vettā, sei ‘guru’ haya**

CC Mad 8.128/BRSB p. 38/JD ch. 1/Arcana-dīpikā p. 118

kibā—whether; *vipra*—a brāhmaṇa; *kibā*—whether; *nyāsī*—a sannyāsī; *sūdra*—a

śūdra; *kene*—why; *naya*—not; *yei*—anyone who; *kṛṣṇa-tattva-vettā*—a knower of *kṛṣṇa-tattva*; *sei*—that person; *guru*—the spiritual master; *haya*—is.

Whether one is a *brāhmaṇa*, a *saṁnyāsī*, a *śūdra* or whatever, if he is fully conversant with *kṛṣṇa-tattva*, he is eligible to become a Guru.

**kibā varṇī, kibā śramī, kibā varṇāśrama hīna
kṛṣṇa tattva yei, sei ācārya pravīṇa
āsala kathā chādi' bhāi varṇe ye kare ādara
asad-guru kari' tā 'ra vinaṣṭa pūrvāpara**

Prema-vivarta

One who is expert in the science of Kṛṣṇa, whatever social order he may belong to, including *śūdra* and outcaste, is to be accepted as an *ācārya*. One who ignores this principle and accepts a Guru solely on the basis of social position will be ruined.

A Vaiṣṇava, even if born a śūdra, can be the ācārya of all varṇas because he is dear to Kṛṣṇa

**vipra kṣatriya vaiśyās ca guravaḥ śūdra janmanām
śūdrās ca guravas teṣām trayāṇām bhagavat-priyāḥ**

Pādma Purāṇa

A *brāhmaṇa*, *kṣatriya* or *vaiśya* can be the Guru for the *śūdra* class, but a *Vaiṣṇava*, even if born a *śūdra*, can be the Guru of these higher *varṇas*, because he is so dear to the Lord.

An ācārya teaches by personal example, and only one who has such a Guru can know the truth

ācāryavān puruṣo veda

Candogya Upaniṣad 6.14.2/JD ch 20

ācārya—one who teaches by example, Śrī Guru; *vān*—one who has or possesses; *puruṣaḥ*—a person; *veda*—knows.

Only one whose Guru is an *ācārya* can know the truth; only one who follows the *ācārya* (and learns directly from his *ācāra* - behaviour) can know things in truth.

An ācārya is he whose behaviour reflects his realisation

**ācinoti yaḥ śāstrārtham ācāre sthāpayaty api
svayam ācarate yasmād ācāryas tena kīrttitaḥ**

Vāyu Purāṇa

An ācārya is one who fully understands the conclusions of the revealed scriptures and whose behavior reflects his deep realisation. He is a living example because he teaches the meaning of the scriptures both by word and deed.

**upanīya tu yaḥ śisyam vedam adhyāpayed dvijaḥ
sakalpaṁ sa-rahasyam ca tam ācāryam pracakṣate**

Manu-saṁhitā 2.140

An ācārya 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 ācārya according to saintly authorities.

Example is better than precept

**yad yad ācarati śreṣṭhas tat tad evetaro janaḥ
sa yat pramāṇam kurute lokas tad anuvartate**

BG 3.21

yat yat—whatever; ācarati—he does; śreṣṭhaḥ—a respectable leader; tat—that; tat—and that alone; eva—certainly; itaraḥ—common; janaḥ—person; saḥ—he; yat—whichever; pramāṇam—example; kurute—does perform; lokaḥ—all the world; tat—that; anuvartate—follows in the footsteps.

Whatever a great man does, common men follow. Whatever standards he sets by exemplary acts, all the world pursues.

One who is perfect in both practice and preaching is the Guru of the entire universe

**āpane ācare keha, nā kare pracāra
pracāra karena keha, nā karena ācāra
'ācāra', 'pracāra' - nāmera karaha dui kārya
tumi sarva-guru, tumi jagatera ārya**

CC Antya 4.102-3

āpane—personally; *ācare*—behaves; *keha*—someone; *nā kare pracāra*—does not do preaching work; *pracāra karena*—does preaching work; *keha*—someone; *nā karena ācāra*—does not behave strictly according to the principles; *ācāra pracāra*—behaving well and preaching; *nāmera*—of the holy name; *karaha*—you do; *dui*—two; *kārya*—works; *tumi*—you; *sarva-guru*—everyone’s spiritual master; *tumi*—you; *jagatera ārya*—the most advanced devotee within this world.

(Śrīla Sanātana Gosvāmī said to Śrīla Haridāsa Ṭhākura:) Some practice *nāma-bhajana* but do not preach the glories of *śrī-harināma*, others preach but do not practice. You, however, perform both duties to *śrī-harināma* and are perfect in both practice and preaching. Hence you are the *jagat* Guru and the foremost personality within this world, for you practice what you preach.

*The four defects do not occur in śāstra or in Śrī Guru
bhrama, pramāda, vipralipsā, karaṇāpāṭava
ārṣa-vijñā-vākya nāhi doṣa ei saba*

CC Ādi 2.86

bhrama—mistakes; *pramāda*—illusion; *vipralipsā*—cheating; *karaṇa-apāṭava*—imperfectness of the senses; *ārṣa*—of the authoritative sages; *vijñā-vākya*—in the wise speech; *nāhi*—not; *doṣa*—faults; *ei*—these; *saba*—all.

Mistakes and misconceptions (*bhrama*), illusions (*pramāda*), cheating (*vipralipsā*) and defective perception (*karaṇa-apāṭava*) do not occur in the sayings of genuine *sādhus* [In other words, Śrī Guru is free from material defects and therefore everything he does and says is perfect].

A Guru must be a Vaiṣṇava

**ṣaṭ-karma-nipuno vipro mantra-tantra viśāradaḥ
avaīṣṇavo gurur na syād vaiṣṇavaḥ śvapaco guruḥ**

HBV/GKH 1.17/Arcana-dīpikā p. 118

ṣaṭ-karma—in the six prescribed duties of a *brāhmaṇa*; *nipunaḥ*—expert; *vipraḥ*—a *brāhmaṇa*; *mantra*—in the matter of hymns and *mantras*; *tantra*—and rules and regulations; *viśāradaḥ*—very skilled; *avaīṣṇavaḥ*—not a devotee of Kṛṣṇa; *guruḥ*—a spiritual master; *na*—not; *syāt*—may become; *vaiṣṇavaḥ*—a devotee of Kṛṣṇa; *śva-pacaḥ*—even though born in a family of dog-eaters; *guruḥ*—may become a Guru.

A *brāhmaṇa*, though expert in the six kinds of duties (performance of *yajña*, sacrifice, studying the *śāstra* and teaching it to others, giving in charity and accepting gifts from others, the skillful recitation of *mantras*, and the use of *tantras*), cannot

be accepted as Guru if he is not a Vaiṣṇava. On the other hand, if a person is born in the family of *caṇḍalas* (dog eaters) but is devotedly engaged in the worship of Śrī Viṣṇu, he is fit to be accepted as Guru according to the śāstric injunction.

A Guru must be a devotee

**mahā-bhāgavata-śreṣṭho brāhmaṇo vai gurur nṛṇām
sarveṣām eva lokānām asau pūjyo yathā hariḥ
mahā-kula-prasūto 'pi sarva-yajñeṣu dīkṣitaḥ
sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ**

Padma Purāṇa/HBV 53-54/CC Madhya 24.330 pt

mahā-bhāgavata-śreṣṭhaḥ—the best of great devotees; *brāhmaṇaḥ*—a brāhmaṇa; *vai*—indeed; *guruḥ*—spiritual master; *nṛṇām*—of men; *sarveṣām*—all; *eva*—and; *lokānām*—people; *asau*—he; *pūjyaḥ*—to be worshiped; *yathā*—as; *hariḥ*—Lord Kṛṣṇa; *mahā-kula-prasūtaḥ*—born in a noble family; *api*—also; *sarva-yajñeṣu*—in all yajnas; *dīkṣitaḥ*—initiated; *sahasra-śākhādhyāyī*—learned in a thousand branches of the Vedas; *ca*—and; *na*—not; *guruḥ*—a spiritual master; *syāt*—is; *avaiṣṇavaḥ*—not a devotee of the Lord.

A *brāhmaṇa* who is a great devotee of the Supreme Lord is the spiritual master of all human beings. Everyone should worship him as if he were Lord Kṛṣṇa Himself. Conversely, a person born in an aristocratic family, initiated in all *yajñas*, and learned in a thousand branches of the Vedas, but is not a devotee of Kṛṣṇa, cannot be a genuine spiritual master.

The qualities of a genuine Guru

**kṛpā-sindhuḥ su-sampūrṇaḥ sarva-sattvopakāraḥ
niṣpṛhaḥ sarvataḥ siddhaḥ sarva-vidyā-viśāradaḥ
sarva-saṁśaya-saṁchettā 'nalaso gurur āḥṛtaḥ**

Hari-bhakti-vilāsa 1.45,46 quoted from Viṣṇu-smṛti Vacana

kṛpā-sindhuḥ—an ocean of mercy; *su-sampūrṇaḥ*—completely satisfied, contented; *sarva-sattva*—of all living beings; *upakāraḥ*—acting for the welfare; *niṣpṛhaḥ*—desireless; *sarvataḥ*—in all ways; *siddhaḥ*—perfect; *sarva-vidyā-viśāradaḥ*—expert in all knowledge; *sarva-saṁśaya-saṁchettā*—able to cut apart all doubts; *analasaḥ*—not lazy; *guruḥ*—spiritual master; *āḥṛtaḥ*—is called.

One who is an ocean of mercy, who is completely self-satisfied, who acts for the welfare of all souls, who is desireless (free from lust), who is perfect in all respects, who is

well-versed in the scriptures (and therefore knows Kṛṣṇa-tattva), who can cut apart all the doubts of his disciples, and who is free from lethargy is known as a genuine Guru.

A qualified Guru and disciple are very rare

**śravaṇayāpi bahubhir yo na labhyaḥ
śṛṅvanto 'pi bahavo yaṁ na vidyuh
āścaryo vaktā kuśalo 'sya labdhā
āścaryo 'sya jñātā kuśalānuśiṣṭaḥ**

Kathā Upaniṣad 1.2.7

Very few have the great fortune of hearing about the soul. Among the few who hear about it, most cannot understand it, because it is hard to find a Guru who is a genuine seer of the truth. Such a qualified, genuine Guru, is very rare. Only those who follow his teachings can realise the truth and become expert in the science of *bhakti*. Such bona fide disciples are also very rare.

A bona fide Guru has no fear of material existence and is everyone's well-wisher

**sa vai priyatamaś cātmā yato na bhayam aṅv api
iti veda sa vai vidvān yo vidvān sa gurur hariḥ**

SB 4.29.51/GKH (P)

saḥ—He; *ātmā*—the Supersoul; *vai*—certainly; *priyatamaḥ*—the most dear; *ca*—also; *yataḥ*—on account of Him; *na*—never; *bhayam*—fear; *aṅu*—little; *api*—even; *iti veda*—(one who) knows; *saḥ*—he; *vai*—certainly; *vidvān*—educated; *yaḥ*—he who; *vidvān*—enlightened; *saḥ*—he; *guruḥ*—spiritual master; *hariḥ*—(not different from) Śrī Hari.

Because the Supreme Personality of Godhead is the Supersoul and friend of all living beings, one who is engaged in His devotional service has not the least fear or disturbance in material existence. One who knows this secret is actually enlightened. Such a bonafide spiritual master is qualitatively one with Kṛṣṇa and is His direct representative in the material world.

Śrī Guru is āśrayā Bhagavān (servitor Bhagavān, abode of bhakti)

ayatim niyatim caiva (or: **utpattim pralayaṁ caiva**)

bhūtānam agatim gatim

vetti vidyām avidyām ca

sa vācya bhagavān iti

Viṣṇu Purāṇa 6.5.78/BB 1.5.37

ayatim—inauspicious; *niyatim*—auspicious; *ca*—also; *eva*—certainly; (*utpattim*—creation; *pralayaṁ*—destruction; *caiva*—also indeed); *bhūtānām*—of living entities; *agatim*—ominous destination; *gatim*—ultimate destination; *vetti*—knows; *vidyām*—knowledge; *avidyām*—ignorance; *ca*—and; *saḥ*—he; *vācyaḥ*—is designated; *bhagavān*—the Supreme Lord; *iti*—thus.

A person who knows (1) the truth about knowledge (spiritual reality) and ignorance (*māyā*); (2) the auspicious, ultimate spiritual goal (*sādhya*) and the inauspicious, conditioned material existence of the living entities; and (3) the process of creation and the destruction, only such a personality can be addressed as ‘*bhagavān*’.

Śrī Kṛṣṇa is the Original Guru of the whole world

vande kṛṣṇaṁ jagad-guruṁ

Śrī Garga saṁhitā/Nārada Pañcarātra

My obeisances to Kṛṣṇa who is the Guru of the whole world.

However, Śrīmatī Rādhikā is the Prema Guru of Śrī Kṛṣṇa

rādhikāra prema guru, āmi śiṣya naṭa

sadā āmā nānā nṛtye nācāya udbhaṭa

CC Ādi 4.124

rādhikāra—of Śrīmatī Rādhārāṇī; *prema*—ecstatic transcendental love; *guru*—teacher; *āmi*—I; *śiṣya*—disciple; *naṭa*—dancer; *sadā*—always; *āmā*—Me; *nānā*—various; *nṛtye*—in dances; *nācāya*—causes to dance; *udbhaṭa*—novel.

Śrī Kṛṣṇa says, “The *prema* of Rādhikā is My Guru, and I am Her dancing student. Her *prema* makes Me dance various novel dances.”

2) The Absolute Necessity and Benefits of Accepting Śrī Guru

Bhagavān must be worshiped through Śrī Guru

**prathamam tu gurum pūjyām tataś caiva mamārcanam
kurvan siddhim avāpnoti hy anyathā niṣphalaṁ bhavet**

HBV 4.344/Manah-sikṣā 2 pt/GKH (P)

prathamam—firstly; *tu*—indeed; *gurum*—Śrī Guru; *pūjyām*—should be worshipped; *ca eva*—and certainly; *tataḥ*—thereafter; *mama arcanam*—My worship; *hi*—certainly; *kurvan*—so doing; *avāpnoti*—one attains; *siddhim*—perfection; *anyathā*—otherwise; *bhavet*—(one’s life) will become; *niṣphalaṁ*—fruitless.

Śrī Kṛṣṇa says, “One must always worship one’s Guru first and only then worship Me. If one follows this process properly, one will naturally attain all perfection, but if one neglects this process everything will be fruitless.”

Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja (henceforward referred to as Śrīla Nārāyaṇa Mahārāja): “The first and foremost limb of *bhakti* is to serve Śrī Guru and obey his orders.” (lec. 02.07.06 HK) “In the histories of Upamanyu and Aruṇi, and also in the history of Sudāmā and Kṛṣṇa, we find miraculous results as the fruit of surrender to Śrī Gurudeva. There is no possibility of attaining *bhakti* if we do not totally follow our Gurudeva. One must be in *ānugatyā*.” (*Guru-Devatātmā*)

The essence of śāstra is revealed only to he who has unflinching faith in the lotus feet of Śrī Guru and who is equally devoted to both Guru and Kṛṣṇa

**yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanah**

Śvetāśvatara Upaniṣad 6.23/BRSB p. 54/JD ch. 6, 12/BPKG pp. 3, 377

yasya—of whom; *deve*—in the Supreme Lord; *parā*—transcendental; *bhaktiḥ*—devotion; *yathā-deve*—as in the Lord; *tathā*—in the same way; *gurau*—in the spiritual master; *tasya*—to him; *ete*—these; *kathitāḥ*—as described; *hi*—certainly; *arthāḥ*—the imports; *prakāśante*—are revealed; *mahātmanah*—of those great souls.

The conclusive essence of the scriptures is revealed only to those great souls who have transcendental devotion (*parā-bhakti*) unto Śrī Bhagavān and equal devotion for Śrī Gurudeva.

Śrīla Nārāyaṇa Mahārāja: *Parā bhakti* here refers to *bhakti* which is under the direct shelter of Śrīmatī Rādhārāṇī (because it is under the shelter of *parā-śakti* - Śrīmatī Rādhikā).

It is everyone's foremost duty in life to approach and serve a Sad-Guru

**sarva-deśa-kāla-daśāya janera kartavya
guru-pāse sei bhakti praṣṭavya, śrotavya**

CC Madhya 25.122

sarva—all; *deśa*—countries; *kāla*—times; *daśāya*—and in circumstances; *janera*—of every man; *kartavya*—the duty; *guru-pāse*—in the care of a spiritual master; *sei*—that; *bhakti*—devotional service; *praṣṭavya*—to be inquired; *śrotavya*—and to be heard.

[Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī:] It is therefore the duty of every man—in every country, in every circumstance and at all times—to approach a bona fide spiritual master, question him about devotional service and listen to him explain the process.

Without the medium of Guru the devotee will wither just like a lotus out of water

**nārāyaṇo 'pi vikṛtiṁ yāti guroḥ pracyutasya durbuddheḥ
kamalaṁ jalād apetaṁ śoṣayati raviḥ na poṣayati**

Jaladākhyāna Samhitā/MS 2, pt/Arcana-dīpikā p. 118/KGH (P)

nārāyaṇaḥ—Lord Nārāyaṇa; *api*—similarly; *vikṛtiṁ*—alienated; *yāti*—becomes; *guroḥ*—Śrī Guru; *pracyutasya*—who has left; *durbuddheḥ*—from that evil minded person; *kamalaṁ*—the lotus; *jalāt*—from the water; *apetaṁ*—detached; *śoṣayati*—dries; *raviḥ*—the sun; *na poṣayati*—does not nourish it.

When a lotus flower is situated in water, the rays of the sun cause it to blossom. The same sun, however, will wither a lotus which is not situated in water. In this example the disciple is compared to the lotus, Śrī Guru to water, and the Supreme Lord to the sun.

Bhagavān is easily attained by service to Śrī Guru

**sarva-sādhana-mukhyā hi guru-sevā sadāḍṛtā
yayā bhaktir bhagavati hy añjasā syāt sukhāvahā**

Pañcaratna (Śrī Satvata Tantra) 4.57

sarva—of all; *sādhana*—activities of devotional service; *mukhyā*—the most important; *hi*—indeed; *guru-sevā*—service to the spiritual master; *sadā*—always; *ḍṛtā*—respected; *yayā*—by which; *bhaktiḥ*—devotional service; *bhagavati*—unto the Supreme Personality of Godhead; *hi*—indeed; *añjasā*—quickly; *syāt*—is; *sukhāvahā*—easily and happily attained.

Of all the activities of *sādhana* the most important is service to Śrī Guru. By that service devotion to Bhagavān is quickly, easily, and happily attained.

Accepting Śrī Guru as one's life and soul is the only means of being released from māyā and attaining pure bhakti

**bhayam dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet tam
bhaktyaikayeśam guru-devatātmā**

SB 11.2.37/CC Madhya 20.119, 24.127, 25.138/BR 2.13/BPKG pp. 199, 371/'Guru-Devatātmā'

bhayam—fear; *dvitīya*—in something seemingly different from the Lord, or in the idea of being an independent enjoyer ; *abhiniveśataḥ*—because of absorption; *syāt*—will arise; *īśāt*—from the Supreme Lord; *apetasya*—for one who has turned away; *viparyayaḥ*—misidentification; *asmṛtiḥ*—forgetfulness; *tat*—of the Lord; *māyayā*—by the deluding potency, *māyā*; *ataḥ*—therefore; *budhaḥ*—an intelligent person; *ābhajet*—should worship fully; *tam*—Him; *bhaktyā*—with devotion; *ekayā*—unalloyed; *īśam*—his lord; *guru-devatā*—his divine spiritual master; *ātmā*—as his very life-and-soul.

Fear arises when a living entity misidentifies himself as the material body because of absorption in *māyā*, the external, deluding potency 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. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a *sad-guru*, whom he should accept as his worshipable deity and as his very life and soul.

At the lotus feet of Śrī Guru, divine relationship (sambandha), practice (abhidheya), and and the ultimate objective (prayojana), are all attained

**tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ
amāyayānuvṛtīyā yais tuṣyed ātmātma-do hariḥ**

SB 11.3.22/BRSB p. 44, 51

tatra—there (in the association of the spiritual master); *bhāgavatān dharmān*—the knowledge of devotional service; *śikṣet*—should learn; *gurv-ātma-daivataḥ*—he for whom the Guru is his very life and soul; *amāyayā*—without deceit; *anuvṛtīyā*—by faithful service; *yaiḥ*—by which (devotional knowledge); *tuṣyet*—can be satisfied; *ātmā*—the Supreme Soul; *ātma-daḥ*—who bestows His own self; *hariḥ*—Śrī Hari.

The divine practices of pure devotional service that please Śrī Hari, who gives Himself to His pure devotees, will be learned by continuously serving Śrī Guru with full sincerity, knowing him to be one's dearest well-wishing friend and the supremely worshipable embodiment of Śrī Hari.

One must accept Śrī Guru and serve him with great faith and devotion

**guru-śuśrūṣayā bhaktyā sarva-labdhārpaṇena ca
saṅgena sādhu-bhaktānām īśvarārādhanaena ca
śraddhayā tat-kathāyām ca kīrtanair guṇa-karmaṇām
tat-pādāmburuha-dhyānāt tal-liṅgekṣārhaṇādibhiḥ**

SB 7.7.30-31/GKH (P)

guru-śuśrūṣayā—by rendering service to the bona fide spiritual master; *bhaktyā*—with faith and devotion; *sarva*—all; *labdha*—of material gains; *arpaṇena*—by offering (to Śrī Guru, or to Kṛṣṇa through the Guru); *ca*—and; *saṅgena*—by the association; *sādhu-bhaktānām*—of devotees and saintly persons; *īśvara*—of the Supreme Personality of Godhead; *ārādhanaena*—by the worship; *ca*—and; *śraddhayā*—with great faith; *tat-kathāyām*—in discourses about the Lord; *ca*—and; *kīrtanaiḥ*—by glorifications; *guṇa-karmaṇām*—of the transcendental qualities and activities of the Lord; *tat*—His; *pāda-amburuha*—on the lotus feet; *dhyānāt*—by meditation; *tat*—His; *liṅga*—forms (Deities); *ikṣa*—observing; *arhaṇa-ādibhiḥ*—and by worshipping.

One must accept the bona fide Guru and render service unto him with great faith and devotion. Whatever one has in one's possession should be offered to Guru, and one must be in the association of saintly devotees. One should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of *śāstra* and Guru.

Ānugatya - Kṛṣṇa never forsakes one who takes shelter of the Vaiṣṇavas, others live in vain

āśraya laiyā bhaje, tare kṛṣṇa nāhi tyaje, āra saba mare akāraṇa

Ṭhākura Vaiṣṇava-Pada, BVT/SGG p. 30

One who performs *bhajana* under the shelter of saintly devotees, who are the abode of love for Śrī Kṛṣṇa, is never neglected by Kṛṣṇa; everyone else lives in vain. (One must be in *ānugatya*, under guidance of Śrī Guru, in order to do *bhajana*).

The first and foremost of the 64 limbs of Bhakti is to take shelter of Śrī Guru

**guru-pādāśraya, dikṣā, gurur sevana
sad-dharma-śikṣā-ṛcchā, sādhu-mārgānugamana**

CC Mad 22.115

guru-pāda-āśraya—taking shelter at the feet of a bona fide Guru; *dikṣā*—accepting

dikṣā from; *gurur sevana*—service to the Guru; *sat-dharma-śikṣā*—accepting *śikṣā*, instructions and guidance in the transcendental process of devotional service; *ṣṛcchā*—making inquiries; *sādhū-mārga*—the path of transcendental devotional service; *anugamana*—following strictly.

On the path of regulative devotional service, one must observe the following items: (1) One must take shelter of a bona fide spiritual master (accepting him as one's life and soul). (2) One must accept *dikṣā* (initiation) from him. (3) One must serve him faithfully. (4) One must receive *śikṣā* (instructions on *bhajana*) from the Guru and make inquiries in order to learn about devotional service. (5) One must strictly follow in the footsteps of the previous *ācāryas* as well as follow the instructions of one's own Guru.

Śrīla Nārāyaṇa Mahārāja: To worship means to be under guidance. The first flower of *pūjā* is *ānugāya*. One who does not worship/render service to Gurudeva by body, mind and words, his service/worship of Kṛṣṇa is useless. The connection will be cut off, no light will come through. Give up your *svatantra* (independent mood). Do that service by which Gurudeva is pleased. By pleasing Gurudeva, Kṛṣṇa will be worshiped. This is *guru-pūjā*. Offering your own heart to Gurudeva is real *guru-pūjā*. (25.07.91, Guru-Purṇima at Keśavaji Gauḍīya Maṭha)

One's body is the boat, Guru is the captain and Śāstras are the favourable winds; one who fails to take advantage of this is a killer of his own soul

**nṛ-deham ādyaṁ su-labhaṁ su-durlabhaṁ
plavaṁ su-kalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ
pumān bhavābdhiṁ na taret sa ātma-hā**

SB 11.20.17/STB p. 23

nṛ—human; *deham*—body; *ādyaṁ*—the source of all favourable results; *su-labhaṁ*—effortlessly obtained; *su-durlabhaṁ*—although rarely obtained; *plavaṁ*—a boat; *su-kalpaṁ*—extremely well suited for its purpose; *guru*—the Guru; *karṇa-dhāram*—as the captain of the boat (or the chastiser who pulls one by the ear); *mayā*—by Me; *anukūlena*—with favorable; *nabhasvatā*—winds; *iritam*—impelled; *pumān*—a person; *bhava*—of material existence; *abdhiṁ*—the ocean; *na*—does not; *taret*—cross over; *saḥ*—he; *ātma-hā*—the killer of his own soul.

The human body, which can award the ultimate benefit of life, is automatically obtained by the laws of nature, although it is very rarely achieved. This human body is a perfectly constructed boat, the Guru is the captain, (*sādhū-saṅga* is the sail) and the instructions of Kṛṣṇa in the form of *hari-kathā* and *śāstra* are the favourable winds impelling it towards spiritual perfection. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence (and attain the ultimate perfection of pure *bhakti*) must be considered the killer of his own soul.

Śrī Guru and his Grace - By the mercy of Guru one gets Kṛṣṇa's mercy

yasya prasādād bhagavat-prasādo

yasyāprasādān na gatiḥ kuto 'pi

Śrī Gurvaṣṭakam 8, Śrīla Viśvanātha Cakravartī Ṭhākura

prasādāt—by the grace; yasya—of whom (Śrī Guru); prasādaḥ—(one receives) the mercy; bhagavat—of Kṛṣṇa; aprasādāt—without the grace; yasya—of Him; na—(there is) no; gatiḥ—goal, spiritual perfection; kutaḥ api—(to be attained) anywhere.

By the mercy of the Śrī Guru one receives the mercy of Śrī Kṛṣṇa. Without the grace of Śrī Guru, one cannot attain the goal of spiritual perfection.

One is bitten by time and burned by the flames of repeated birth and death; therefore one must take shelter of Śrī Guru

trāyasva bho jagannātha guro saṁsāra-vahninā

dagdham mām kāla-daṣṭam ca tvām aham śaraṇam gataḥ

Śrī Hari-bhakti-vilasa 101, Gopal Bhaṭṭa Gosvāmi/SGG p. 7

trāyasva—save; bhaḥ—O; jagannātha—master of the worlds; guro—O spiritual master; saṁsāra-vahninā—by the fire of repeated birth and death; dagdham—burned; mām—me; kāla—by time; daṣṭam—bitten; ca—and; tvām—you; aham—I; śaraṇam—to the shelter; gataḥ—gone.

O Gurudeva, master of the worlds, please rescue me, who am bitten by time and burned by the flames of repeated birth and death. I surrender to you and take shelter of you.

Just as a person whose head is on fire must run towards water, one must run to Śrī Guru for relief from the burning fire of material existence

janana-maraṇādi-saṁsāranala-santapto dīpta-śirā jala-rāśim iva

upahāra-pāṇiḥ śrotriyaṁ brahma-niṣṭham gurum upaśṛtya tam anusarati

Vedānta-sāra 11/GKH 1.6

Just as a person whose head is afire must run towards water, someone burning in the fire of material existence (the *saṁsāra* cycle of birth, death, old age, and disease) must run to Śrī 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 oneself to him, and be ready to carry out his every instruction.²

Sevā to Śrī Guru is the root cause of attaining transcendental ecstasy

**yat-sevayā bhagavataḥ kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ pādayor vyasanārdanaḥ
durāpā hy alpa-tapasyā sevā vaikuṅṭha-vartmasu**

SB 3.7.19-20/MS 7 pt

yat—to whom; *sevayā*—by service; *bhagavataḥ*—of Bhagavān (both Guru and Kṛṣṇa); *kūṭa-sthasya*—of the unchangeable, fixed; *madhu-dviṣaḥ*—the enemy of the Madhu demon; *rati-rāsaḥ*—attachment in different relationships; *bhavet*—develops; *tīvraḥ*—highly ecstatic; *pādayoḥ*—of the feet; *vyasana*—distresses; *ardanaḥ*—vanquishing; *durāpā*—rarely obtainable; *hi*—certainly; *alpa-tapasaḥ*—of one whose austerity is meager; *sevā*—service; *vaikuṅṭha*—Vaikuṅṭha; *vartmasu*—on the path of.

By serving the feet of Śrī Guru, one is able to develop transcendental ecstasy in the service of Śrī Bhagavān, who is the enemy of the Madhu demon and the remover of His pure devotees' sufferings. Devotional service unto him vanquishes one's material distress. For those whose austerity and pious credits are very meager, it is extremely rare to obtain the service of Śrī Guru who is very dear to Śrī Kṛṣṇa.

By the mercy Guru one can taste the sweetness of both Gaura and Kṛṣṇa līlā

**caitanya līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,
duhe mili' haya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhubhya prācūrya**

CC Madhya 25.277

caitanya-līlā amṛta-pūra—the pastimes of Lord Śrī Caitanya Mahāprabhu are full of nectar; *kṛṣṇa-līlā su-karpūra*—the pastimes of Lord Kṛṣṇa are exactly like camphor; *duhe mili'*—the two meeting; *haya*—become; *su-mādhurya*—very, very palatable; *sādhu-guru-prasāde*—by the mercy of *sad-guru* and Vaiṣṇavas; *tāhā*—that; *yei*—anyone who; *āsvāde*—relishes this palatable nectar; *sei jāne*—he can understand; *mādhurya-prācūrya*—the intense sweetness of devotional service.

The pastimes of Śrī Caitanya are the abode of nectarean love of Godhead. They are like thick condensed milk. The pastimes of Śrī Kṛṣṇa are like camphor. When these are combined they are very sweet. By the mercy of a *sad-guru* and the Vaiṣṇavas one can taste that intense sweetness unlimitedly.

Faithful service to one's Guru pleases Kṛṣṇa the most

**nāham iḡyā-prajātibhyām tapasopāśamena vā
tuṣyeyam sarva-bhūtātṡā guru-śuśrūṣayā yathā**
SB 10.80.34

na—not; *aham*—I; *iḡyā*—by ritual worship; *prajātibhyām*—the higher birth of *brāhmaṇa* initiation; *tapasā*—by austerity; *upāśamena*—by self-control; *vā*—or; *tuṣyeyam*—can be satisfied; *sarva*—of all; *bhūta*—beings; *ātṡā*—the Soul; *guru*—to one's Guru; *śuśrūṣayā*—by faithful service; *yathā*—as.

Kṛṣṇa says, “I, the Soul of all beings, am not as satisfied by *arcana* (deity worship), brahminical initiation, *tapasya* or self-discipline as I am by faithful service rendered to one's Guru.”

Being pleased with a disciple's service to Śrī Guru Kṛṣṇa reveals Himself

**nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṡ svām**

Kaṭha Upaniṣad 1.2.23/Muṇḍaka Upaniṣad 3.2.3/JD ch. 10/GG Intro

nāyam—mundane knowledge; *ātṡā*—knowledge of the Self; *pravacanena*—by discussing; *labhyaḡ*—comprehensible; *na*—not; *medhayā*—by mental power; *na*—not; *bahunā*—much; *śrutena*—by hearing; *yam*—for such a person; *eva*—indeed; *eṣaḡ*—this knowledge; *vṛṇute*—is concealed; *tena*—by Him; *labhyaḡ*—comprehensible; *tasya*—His; *eṣaḡ*—this; *ātṡā*—knowledge of Himself; *vivṛṇute*—He reveals; *tanūṡ*—His own form; *svām*—by His own will.

The Supreme Personality of Godhead, the Absolute Truth, is beyond all sense perception, beyond intellectual or philosophical speculation, beyond one's intelligence or mental powers. Kṛṣṇa reveals Himself only to whom He chooses to reveal Himself. Only that person can realise Him, no one else. Being pleased with that person's attitude of service (towards Śrī Guru), Kṛṣṇa manifests to him His own form.³

Pure devotional service is attained by careful worship of Śrī Guru

**evam gurūpāsanayaika-bhaktiā
vidyā-kuṭhāreṇa śitena dhīraḡ
vivr̥cya jīvāśayam apramattaḡ
sampadya cātṡānam atha tyajāstram**

SB 11.12.24/GKH 1.59

evam—thus (with the knowledge I have given you); *guru*—of the spiritual master; *upāsanayā*—developed by worship; *eka*—unalloyed; *bhaktyā*—by loving devotional service; *vidyā*—of knowledge; *kuṭhāreṇa*—by the sword; *śitena*—sharp; *dhīraḥ*—one who is steady by knowledge; *vivṛśya*—cutting down; *jīva*—of the living entity; *āśayam*—the subtle body (filled with designations created by the three modes of material nature); *apramattaḥ*—being very careful in spiritual life; *sampadya*—achieving; *ca*—and; *ātmānam*—the Supreme Personality of Godhead; *atha*—then; *tyaja*—you should give up; *astram*—the means by which you achieved perfection.

With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharp sword of transcendental knowledge you should cut off the subtle material covering of the soul. Upon realising Bhagavān, you should then lay down the sword of knowledge (and accept only the path of pure *bhakti*).

Devotion to Śrī Bhagavān and devotion to Śrī Guru are corrolaries

yāvanti bhagavad-bhakter aṅgāni kathitāniha

prāyas tāvanti tad-bhakta-bhakter api budhā viduḥ

BRS 1.2.219/MS 7 pt

The wise recognise that almost all the practices of devotion for the Supreme Lord (described in BRS) also apply automatically to the devotee of Bhagavān (Śrī Guru).

Thus ends 2) The Absolute Necessity and Benefits of Accepting Śrī Guru

3) *The Dīkṣā and Śikṣā Gurus*

Śrī Guru may manifest in more than one form

**cintāmaṇir jayati somagirir gurur me
śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ
yat-pāda-kalpataru-pallava-śekhareṣu
līlā-svayaṃvara-rasaṃ labhate jayaśrīḥ**

Śrī Kṛṣṇa Karṇāmṛta, Bilvamaṅgala Ṭhākura/CC Ādi 1.57

cintāmaṇiḥ jayati—all glory to Cintāmaṇi; *soma-giriḥ*—Somagiri; *guruḥ*—spiritual master; *me*—my; *śikṣā-guruḥ*—instructing spiritual master; *ca*—and; *bhagavān*—the Supreme Lord; *śikhi-piñcha*—with peacock feathers; *mauliḥ*—whose head; *yat*—whose; *pāda*—of the lotus feet; *kalpa-taru*—like desire trees; *pallava*—like new leaves; *śekhareṣu*—at the toe nails; *līlā-svayaṃvara*—of conjugal pastimes; *rasaṃ*—the mellow; *labhate*—obtains; *jaya-śrīḥ*—Śrīmatī Rādhikā.

All glories to Cintāmaṇi (*vartma-pradarśaka-guru*) and to my initiating (*dīkṣā*) Guru, Somagiri. All glories to my instructing (*śikṣā*) Guru, Bhagavān Śrī Kṛṣṇa, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī Rādhikā enjoys the transcendental mellow of an eternal consort.⁴

The Supreme Lord manifests in the form of both dīkṣa and śikṣā Gurus

**vande gurūn īśa-bhaktān īśam īśavatārakān
tat-prakāśāṃś ca tac-chaktiḥ kṛṣṇa caitanya saṃjñakam**

CC Ādi 1.1

vande—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Supreme Lord; *prakāśān*—unto the manifestations; *ca*—and; *tac*—of the Supreme Lord; *śaktiḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṃjñakam*—named.

I worship the Supreme Lord Śrī Caitanya, who appears in six features as the instructing (*śikṣā*) and initiating (*dīkṣā*) Gurus; the Lord's devotees, beginning with Śrīvāsa Ṭhākura; His *avatāras* such as Advaita Ācārya; His *prakāśa*, or full expansion, Nityānanda Prabhu; and His *śakti*, Gadādhara Paṇḍita.

kṛṣṇa, gurudvaya, bhakta, śakti, avatāra, prakāśa

kṛṣṇa ei chaya-rūpe karena vilāsa

CC Ādi 1.32

kṛṣṇa—the Supreme Lord, Śrī Kṛṣṇa; *gurudvaya*—both *dikṣā* and *śikṣā* gurus; *bhakta*—the devotees; *śakti*—the potencies; *avatāra*—the incarnations; *prakāśa*—plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *ei chaya-rūpe*—in these six features; *karena vilāsa*—enjoys His pastimes.

The Supreme Lord appears in six features. As Śrī Kṛṣṇa, the two kinds of gurus (*dikṣā* and *śikṣā*), the devotees, the incarnations of Godhead, the full expansions of His own Self (*puruṣas*), and as His divine energy (*śakti*). In these six features the Lord enjoys His transcendental pastimes.

The Dikṣā Guru is 'Kṛṣṇa-rūpa' (the form of Kṛṣṇa)

guru kṛṣṇa-rūpa hana śāstrera pramāṇe

guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe

CC Ādi 1.45/BRSB p. 40/BPKG p. 232

guru—the Guru; *kṛṣṇa-rūpa*—is Kṛṣṇa's form ; *hana*—is; *śāstrera*—of revealed scriptures; *pramāṇe*—by the evidence; *guru-rūpe*—in the form of the Guru; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *kṛpā*—mercy; *karena*—distributes; *bhakta-gaṇe*—unto His devotees;

According to *śāstra* the *dikṣā* Guru is *kṛṣṇa-rūpa* (the form of Kṛṣṇa), because it is in the form of Guru that Kṛṣṇa bestows His mercy on the devotees.

The Śikṣā Guru is 'Kṛṣṇa-svarūpa' (the personality of Kṛṣṇa)

śikṣā-guruke ta' jāni kṛṣṇera svarūpa

antaryāmī, bhakta-śreṣṭha, ei dui rūpa

CC Ādi 1.47/BRSB p. 40/BPKG p. 232

śikṣā-guruke—the spiritual master who instructs; *ta'*—indeed; *jāni*—I know; *kṛṣṇera*—of Kṛṣṇa; *sva-rūpa*—own nature, personality; *antaryāmī*—the indwelling Supersoul; *bhakta-śreṣṭha*—the best devotee, the *mahā-bhagavata*; *ei*—these; *dui*—two; *rūpa*—forms.

One should know the *śikṣā* Guru to be Kṛṣṇa's personality. In the form of the Supersoul (the Guru in the heart, *caitya-guru*), Kṛṣṇa gives encouragement and as the topmost devotee (*bhakta-śreṣṭha, āśraya-bhagavān*) He gives association and instructions (*śikṣā*).⁵

The jīva cannot directly see the Supersoul, therefore Kṛṣṇa manifests as śikṣā Guru

**jīve sākṣāt nāhi tāte guru caittya-rūpe
śikṣā-guru haya kṛṣṇa-mahānta-svarūpe**

CC Ādi 1.58

jīve—by the living entity; *sākṣāt*—direct experience; *nāhi*—there is not; *tāte*—therefore; *guru*—the Guru; *caittya-rūpe*—in the form of the Supersoul; *śikṣā-guru*—the spiritual master who instructs; *haya*—appears; *kṛṣṇa*—Kṛṣṇa; *mahānta*—the topmost devotee, the *ācārya*; *sva-rūpe*—in His own form.

Since a conditioned soul cannot directly experience the presence of the Supersoul [*caittya-guru*], He appears before the *jīva* as the *śikṣā-guru*, the topmost ure devotee. Such an exalted devotee is non-different from Kṛṣṇa Himself.

A fortunate jīva is guided by the Supersoul within and by Śrī Guru externally

**kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane**

CC Madhya 22.47

kṛṣṇa—Śrī Kṛṣṇa; *yadi*—if; *kṛpā kare*—shows His mercy; *kona bhāgyavāne*—to some fortunate person; *guru*—of Śrī Guru; *antaryāmi*—of the Supersoul; *rūpe*—in the form; *śikhāya*—teaches; *āpane*—personally.

By the mercy of Kṛṣṇa a fortunate soul is guided by the Supersoul from within and by the Guru from without.

Mahāprabhu is the supreme śikṣā guru

**āpane karimu bhakta-bhāva aṅgikāre
āpani ācari' bhakti śikhāmu sabāre
āpani nā kaile dharma śikhāna nā yāya**

CC Ādi 3.20-21

āpani—personally; *karimu*—I shall make; *bhakta-bhāva*—the position or mood of a devotee; *aṅgikāre*—acceptance; *āpani*—personally; *ācari'*—practicing; *bhakti*—devotional service; *śikhāmu*—I shall teach; *sabāre*—to all; *āpane*—personally; *nā kaile*—if not practiced; *dharma*—religion; *śikhāna*—the teaching; *nā yāya*—does not advance.

I shall accept the role of a devotee, and I shall teach *bhakti* to everyone by practicing it Myself. If I do not do this Myself, then the true principles of religion (pure *bhakti*) will not be taught.

Kṛṣṇa appears externally as the ācārya and internally as the Supersoul

**naivopayanty apacitiṁ kavayaś taveśa
brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubham vidhunvann
ācārya-caitya-vapuṣā sva-gatiṁ vyanakti**

SB 11.29.6/CC Ādi 1.48, Madhya 22.48

na eva—not at all; *upayanti*—are able to express; *apacitiṁ*—their gratitude; *kavayaḥ*—learned devotees; *tava*—Your; *īśa*—O Lord; *brahma-āyusā*—with a lifetime equal to Lord Brahmā's; *api*—in spite of; *kṛtam*—magnanimous work; *ṛddha*—increased; *mudaḥ*—joy; *smarantaḥ*—remembering; *yaḥ*—who; *antaḥ*—within; *bahiḥ*—outside; *tanu-bhṛtām*—of those who are embodied; *aśubham*—misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caitya*—of the Supersoul; *vapuṣā*—by the forms; *sva*—own; *gatiṁ*—path; *vyanakti*—shows.

[Śrī Uddhava said:] “O my Lord! Transcendental poets and experts in spiritual science cannot fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the ācārya and internally as the Supersoul—to deliver the conditioned souls by revealing to them Your pure devotional service and teaching them how to approach You on the path of pure love.

4) *The Qualifications, Proper Attitude and Duties of a Disciple*

Śrī Guru must be approached with surrender, service attitude, and inquiries

**tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānam jñāninaḥ tattva-darśinaḥ**

BG 4.34

tat—this knowledge (of the Absolute Truth); *viddhi*—you must understand; *praṇipātena*—(by approaching Śrī Guru through) prostrated obeisances (surrender); *paripraśnena*—relevant and submissive inquiries; *sevayā*—rendering devotional service; *upadekṣyanti*—will reveal; *te*—unto you; *jñānam*—that knowledge; *jñāninaḥ*—those expert in knowledge of *śāstra*; *tattva-darśinaḥ*—those who have realised the Absolute Truth, Śrī Kṛṣṇa.

To acquire knowledge of the Absolute Truth, one must approach Śrī Guru by offering him prostrated obeisances, by asking him relevant questions and by rendering service to him. The Guru who is both a *jñāni* (expert in the imports of *śāstra*) and a *tattva-darśī* (realised in the Absolute Truth), will enlighten you with that transcendental knowledge.

The qualifications of a bona fide disciple are described by Kṛṣṇa to Uddhava

**amāny amatsaro dakṣo nirmamo dṛḍha-sauhṛdah
asatvaro 'rtha-jijñāsur anasūyur amogha-vāk**

SB 11.10.6/CC Madhya 24.330 pt

amānī—without false ego; *amatsaraḥ*—not considering oneself to be the doer; *dakṣaḥ*—without laziness; *nirmamaḥ*—without any sense of proprietorship over one's wife, children, home, society, etc.; *dṛḍha-sauhṛdah*—being fixed in the mood of loving friendship with the spiritual master, who is one's worshipable deity; *asatvaraḥ*—without becoming bewildered due to material passion; *artha-jijñāsuḥ*—desiring knowledge of the Absolute Truth; *anasūyuḥ*—free from envy; *amogha-vāk*—completely free from useless talks.

The servant or disciple of the spiritual master should be free from false prestige, never considering himself to be the doer. He should be active and never lazy and should give up all sense of proprietorship over the objects of the senses, including his wife, children, home and society. He should be endowed with feelings of loving friendship toward the spiritual master and should never become deviated or bewildered. The servant or disciple should always desire advancement in spiritual understanding, should not envy anyone and should always avoid useless conversation.

A disciple should not find or see any faults in Śrī Guru

avidyo vā savidyo vā gurur eva janārdanaḥ

marga-stho vāpy amarga-stho gurur eva sadā gatiḥ

HBV 4.359

Whether seems to be educated or uneducated, Śrī Guru is as good as Janārdana (Kṛṣṇa - the maintainer of all living entities). Whether he appears to follow the line or deviate, still Śrī Guru is one's only destination and means of attaining perfection.

A disciple should never consider Śrī Guru to be an ordinary mortal

gurur vikriya yadi dekhaha kakhon

tathāpi avajñā nahi kara kadācana

Guru Mahimā, Sanātana Dāsa (Bengali Gauḍīya Gīti-guccha)

If you sometimes see any faulty behaviour in Śrī Guru, still you should never disobey him, considering him to be an ordinary mortal.⁶

Even if the spiritual master hits him, the disciple should not retaliate or do anything displeasing to him

na guror apriyaṁ kuryāt tāḍitaḥ pīḍito 'pi vā

nāvamānyeta tad-vākyam nāpriyaṁ hi samācaret

Viṣṇu-smṛti/ HBV 1.99

na—not; *guroḥ*—of the spiritual master; *apriyaṁ*—displeasing; *kuryāt*—should do; *tāḍitaḥ*—hit; *pīḍitaḥ*—upset; *api*—even; *vā*—or; *na*—not; *avamānyeta*—should disrespect; *tad-vākyam*—his words; *na*—not; *apriyaṁ*—displeasing; *hi*—indeed; *samācaret*—should do.

Even if the spiritual master hits him or gives him trouble, the disciple should not retaliate or do anything displeasing to him. The disciple should never disrespect his spiritual master's words nor speak to him in a displeasing way.

One who pleases his Guru attains the supreme destination

**ācāryasya priyaṁ kuryāt prāṇair api dhanair api
karmaṇā manasā vācā sa yāti paramaṁ gatim**

Viṣṇu-smṛti/HBV 1.100

ācāryasya—of the spiritual master; *priyaṁ*—pleasure; *kuryāt*—should do; *prāṇaiḥ*—with life; *api*—and; *dhanaiḥ*—with wealth; *api*—and; *karmaṇā*—with deeds; *manasā*—with mind; *vācā*—with words; *sa*—he; *yāti*—goes; *paramaṁ*—to the supreme; *gatim*—destination.

A disciple who with his life, wealth, actions, mind, and words pleases his spiritual master goes to the supreme destination.

Spare the cane - spoil the child (or disciple)

**lālāne bahavo doṣāḥ tādāne bahavo guṇāḥ
tasmāt putraṁ ca śiṣyaṁ ca tāḍayet na tu lālayet**

Niti Śāstra

lālāne—in fondling; *bahavaḥ*—many; *doṣāḥ*—faults; *tādāne*—in administering punishment; *bahavaḥ*—many; *guṇāḥ*—good qualities; *tasmāt*—therefore; *putraṁ*—a son; *ca*—and; *śiṣyaṁ*—a disciple; *ca*—and; *tāḍayet*—should punish; *na*—not; *tu*—but; *lālayet*—should fondle.

Leniency encourages bad qualities in a disciple or son, and strictness helps develop good qualities. Therefore, a teacher or parent should not pamper a child but administer punishment for inappropriate behavior.

By faithful service to Śrī Guru a disciple will attain Kṛṣṇa's lotus feet

**tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa**

CC Mad 22.25

tāte—therefore; *kṛṣṇa bhaje*—if one worships Lord Kṛṣṇa; *kare*—performs; *gurura sevana*—service to his spiritual master; *māyā-jāla chuṭe*—gets free from the binding net of māyā; *pāya*—gets; *kṛṣṇera caraṇa*—shelter at the lotus feet of Kṛṣṇa.

If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of māyā and become eligible for shelter at Kṛṣṇa's lotus feet.

5) The Hazards of Neglecting or Disobeying Śrī Guru

One should never disrespect the Guru or disobey his instructions

guror avajñā

Padma Purāṇa/Bhajana Rahasya p. 96/Jaiva Dharma p. 564

guroḥ—of the spiritual master; *avajñā*—disrespect or disobedience.

It is a grave offence to disobey the orders of Śrī Guru or to consider him an ordinary person (i.e. to consider his body material).

Offending the Guru is unpardonable

harau ruṣṭe gurus trātā gurau ruṣṭe na kaścana

tasmāt sarva-prayatnena gurum eva prasādayet

Adityā Purāṇa/HBV 4.360/Bhakti San. A 237/BRSB p. 44/Arcana-dīpikā p. 119/GKH (P)

harau—when Śrī Hari; *ruṣṭe*—is angered; *guru*—Śrī Guru; *trātā*—delivers (one); *gurau*—when Śrī Guru; *ruṣṭe*—is angered; *na kaścana*—no one; *tasmāt*—therefore; *sarva-prayatnena*—with all endeavour; *eva*—certainly; *prasādayet*—one should please; *gurum*—Śrī Guru.

If Kṛṣṇa is angry, the Śrī Guru will save you. If the spiritual master is angry, no one can save you. Therefore make all efforts to please your Guru.

Even Harināma cannot absolve offences committed against a Vaiṣṇava

hari-sthāne aparādhe tāre harināma

toma-sthāne aparādhe nahika eḍāna

Ei-Bāra Karuṇā Kara, SGG p. 27

Offences committed at the lotus feet of Śrī Hari are absolved by *harināma*. But for offences against you (Vaiṣṇava or Śrī Guru) there is absolutely no means of deliverance.

One should never disobey the spiritual master's direct order

prabhu kahe bhāṭṭācārya, karaha vicāra gurura kiṅkara haya mānya se āmāra tāñhāre āpana-sevā karāite nā yuyāya guru ājñā diyāchena, ki kari upāya bhāṭṭa kahe gurura ājñā haya balavān guru-ājñā nā lañghiye, śāstra pramāṇa
CC Mad 10.142-44/BPKG p. 233

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhāṭṭācārya*—My dear Bhāṭṭācārya; *karaha vicāra*—just consider; *gurura kiṅkara*—the servant of My guru; *haya*—is; *mānya*—respectable; *se*—he; *āmāra*—to Me; *tāñhāre*—him; *āpana-sevā*—personal service; *karāite*—to engage; *nā yuyāya*—is not befitting; *guru*—the spiritual master; *ājñā*—order; *diyāchena*—has given; *ki*—what; *kari*—can I do; *upāya*—remedy; *bhāṭṭa kahe*—Sārvabhauma Bhāṭṭācārya said; *gurura ājñā*—the order of the spiritual master; *haya*—is; *balavān*—strong; *guru-ājñā*—the order of the spiritual master; *nā*—not; *lañghiye*—we can disobey; *śāstra*—scriptural; *pramāṇa*—injunction.

The Lord asked, “Sir, please judge this matter. These two are the servants of My spiritual master and the objects of My respect. It is therefore improper from Me to engage them in My service. But then again, it is My spiritual master’s direct order for Me to do so. What should I do?” Sārvabhauma answered, “The order of the spiritual master takes precedence, because all scriptures stress that one should never disobey the spiritual master’s direct order.”

One should follow the Guru's instruction without duplicity

guru ājñā haya avicāranīya

BPKG p. 415

One should not deliberate on the validity of the order of the Guru.

One who thinks Śrī Guru to be an ordinary man goes to hell

ārcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe ‘mbu-buddhiḥ śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir viṣṇau sarveśvare tad-itara-sama-dhīr yasya vā nārakī saḥ

Pādma Purāṇa/Padyāvalī 115/PJ 4.14/BPKG p. 3

ārcye—worshippable Deity; *viṣṇau*—of Lord Viṣṇu; *śilā*—as stone; *dhīḥ*—the conception; *guruṣu*—of the spiritual masters; *nara*—of being an ordinary man; *matih*—the conception; *vaiṣṇave*—to the vaiṣṇavas; *jāti*—of birth; *buddhiḥ*—the

conception; *viṣṇoḥ*—of Lord Viṣṇu; *va*—or; *vaiṣṇavānām*—of the Vaiṣṇavas; *kali*—of Kali-yuga; *mala*—of the impurity; *mathane*—in the destruction; *pāda*—of the feet; *tirthe*—in the pilgrimage place; *ambu*—of water; *buddhiḥ*—the conception; *śrī-viṣṇoḥ*—of Lord Viṣṇu; *nāmnī*—in the name; *mantra*—a mantra; *sakala*—all; *kaluṣa*—impurities; *he*—destroying; *śabda*—a sound; *samānya*—ordinary; *buddhiḥ*—the conception; *viṣṇau*—to Lord Viṣṇu; *sarva*—of all; *īṣvare*—the master; *tat*—than Him; *itara*—others; *sama*—equal; *dhīḥ*—the conception; *yasya*—of whom; *va*—or; *nārakī*—a resident of hell; *sah*—he.

Anyone who considers the worshipable Deity to be stone; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaisnava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu (*Gaṅgā* water), or of a Vaiṣṇava (*caraṇāmṛta*), to be ordinary water; who considers the holy name (the Hare Kṛṣṇa *mahā-mantra*), which vanquishes all sins, to be material sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of demigods, such a person becomes a resident of hell.

The following line (from the above śloka) is often used alone

guruṣu nara-matir yasya vā nārakī saḥ

Pādma Purāṇa/GKH 1.56

One who thinks of the spiritual master as an ordinary man is said to live in hell.

Thus ends 5) The Hazards of Neglecting or Disobeying Śrī Guru

6) The Hazards of Accepting an Unqualified Guru

Bogus 'Gurus' are common but a real Guru is rare

**guravo bahavaḥ santi śiṣya-vittāpahārakāḥ
durlabhaḥ sad-gurur devi śiṣya-santāpahārakāḥ**

Purāṇa-vākya/GKH 1.48

[Lord Śiva to Pārvatī:] Many 'Gurus' take advantage of their disciples and plunder them. They exploit their disciples and use them to amass wealth, whereas a genuine Guru who can remove the material miseries of his disciples is very rare.

Both the bogus Guru and his disciples go to hell

**yo vyaktir nyāya-rahitam anyāyena śṛṇoti yaḥ
tāv ubhau narakam ghoram vrajataḥ kālam akṣayam**

HBV 1.101/JD ch. 20/GKH 1.51

One who poses as an *ācārya*, but speaks against the conclusions of Śrīmad Bhāgavatam and other scriptures or performs *kīrtana* opposed to the proper glorification of Śrī Kṛṣṇa, certainly goes to hell for countless lifetimes along with his disciples and whoever else hears such un-bona fide talks and *kīrtana*.

It is useless to take shelter of a Guru who is not fully realised

**śabda-brahmaṇi niṣṇāto na niṣṇāyāt pare yadi
śramas tasya śrama-phalo hy adhenum iva rakṣataḥ**

SB 11.11.18/SBG p. 315

śabda-brahmaṇi—in the Vedic literature; *niṣṇātaḥ*—expert through complete study; *na niṣṇāyāt*—does not absorb the mind; *pare*—in the Supreme; *yadi*—if; *śramaḥ*—labour; *tasya*—his; *śrama*—of great endeavor; *phalaḥ*—the fruit; *hi*—certainly; *adhenum*—a cow that gives no milk; *iva*—like; *rakṣataḥ*—of one who is protecting.

Taking shelter of a 'Guru' who has great learning of the Vedic literature but who has not realised *para-brahma* (Kṛṣṇa), is like keeping a barren cow who cannot give milk. It is useless labour and one does not achieve any real result.

The śāstras enjoin to abandon a bogus Guru

**guror apy avaliptasya kāryākāryam ajānataḥ
utpatha-pratīpannasya parityāgo vidhīyate**

Mahābhārata, Udyoga Parva 179.25/BRSB p. 47/JD ch. 20/GKH 1.49

api—even; *guroḥ*—(one who has accepted the duty of) a Guru; *avaliptasya*—who is attached to sense gratification (rather than the practices of *bhakti*); *ajānataḥ*—who is unaware; *kārya-akāryam*—of what should and should not be done; *utpatha-pratīpannasya*—who has taken to a sinful path, deviating from pure *bhakti*; *vidhīyate*—should be; *parityāgaḥ*—abandoned.

It is one's duty to give up a Guru who is attached to sense gratification rather than the practices of *bhakti*, who does not know what he should or should not do, and who deviates from the path of pure *bhakti*, either because of bad association or because he is opposed to Vaiṣṇavas.

[Śrīla Jīva Gosvāmī's Commentary:] 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*'. Such an envious Guru lacks the mood and qualities of a Vaiṣṇava Guru. The *śāstras* enjoin that one should not accept initiation from a non-Vaiṣṇava. Knowing these injunctions of the scriptures, a sincere devotee should abandon a false Guru who is envious of the pure devotee. After leaving a false Guru, if a devotee is without a spiritual guide, his only hope is to seek out a *mahābhāgavata* Vaiṣṇava and serve him. By constantly rendering service to such a pure devotee, one will certainly attain the highest goal of life." (*Bhakti-Sandarbha* 238)

Śrīla Bhaktivinoda Ṭhākura: However, it is not proper to give up a Guru whose knowledge is meager, if he is not inimical to the Vaiṣṇavas, not a Māyāvādī and not attached to sinful activity. In that case, one should still respect him as Guru, and with his permission, one should go to another Vaiṣṇava who is more knowledgeable, and serve that Vaiṣṇava and take instructions from him. (*JD ch. 20*)

A materialistic, professional, or sectarian 'Guru' must be given up

paramārtha-gurvāśrayo vyavahārika-gurvādi parityāgenāpi kartavyaḥ

Bhakti-Sandarbha, annucheda 210/GKH 1.53

One should not accept a Guru based on hereditary, social or sectarian considerations. Such a professional or sectarian 'Guru' should be rejected. One must accept a qualified, genuine Guru who can help one advance towards the ultimate goal of life, *kṛṣṇa-prema*.⁷

One who rejects a false Guru must accept a real Guru

**avaīṣṇavopadiṣṭena manreṇa nirayaṁ vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ**

HBV 4.144/BRSB p. 47/JD ch. 20/GKH 1.54

One goes to hell if he accepts *mantra* (either *harināma* or *dikṣā*) from a non-Vaiṣṇava Guru, that is, one who is associating with women, and who is devoid of *kṛṣṇa-bhakti*. Therefore, according to the rules of *śāstra*, one must take *mantra* again from a genuine Vaiṣṇava Guru.

Who is ineligible to be a Guru?

**gurur na sa syāt sva-jano na sa syāt
pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān
na mocayed yaḥ samupeta-mṛtyum**

SB 5.5.18/STB p. 19

guruḥ—a spiritual master; *na*—not; *saḥ*—he; *syāt*—should become; *sva-janaḥ*—a relative; *na*—not; *saḥ*—such a person; *syāt*—should become; *pitā*—a father; *na*—not; *saḥ*—he; *syāt*—should become; *jananī*—a mother; *na*—not; *sā*—she; *syāt*—should become; *daivam*—the worshipable deity; *na*—not; *tat*—that; *syāt*—should become; *na*—not; *patiḥ*—a husband; *ca*—also; *saḥ*—he; *syāt*—should become; *na*—not; *mocayet*—can deliver; *yaḥ*—who; *samupeta-mṛtyum*—one who is in *samsāra*, the cycle of birth and death.

That Guru is not a Guru, that father is not a father, that mother is not a mother, that demigod is not a demigod and that relative is not a relative who cannot protect us from the clutches of death, cannot bestow eternal life upon us and cannot protect us from the ignorance of *māyā*, which keeps us engrossed and bound in this material existence of birth and death.

A Guru should not initiate for prestige and material gain

**na śiṣyān anubadhṇīta granthān naivabhyased bahūn
na vyākhyām upayuñjita nārambhān ārabhet kvacit**

SB 7.13.8/BRS 1.2.113

na—not; *śiṣyān*—disciples; *anubadhṇīta*—one should induce for material benefit; *granthān*—unnecessary literatures; *na*—not; *eva*—certainly; *abhyaset*—should

try to understand or cultivate; *bahūn*—many; *na*—nor; *vyākhyām*—discourses; *upayujñita*—should make as a means of livelihood; *na*—nor; *ārambhān*—unnecessary endeavours; *ārabhet*—should attempt to increase; *kvacit*—at any time.

A *sannyāsī* (Guru) must never present allurements of material benefits to attract disciples. He should never initiate unqualified disciples in order to expand the number of his followers for prestige and material gain. He should never unnecessarily read many books, nor should he lecture on scriptures like the Śrīmad-Bhāgavatam as a way of making his livelihood. He must never attempt to increase material opulence unnecessarily. He must renounce over-endeavours for things that are beyond his means or which cannot be attained even at the expense of considerable time and energy.

Thus ends 6) The Hazards of Accepting an Unqualified Guru

~ 7) Prayers to Śrī Guru ~

Śrī Guru Vandana

**mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam**

Adapted from Bhavārtha Dipikā, Maṅgala Stotram 1

mūkaṁ—a dumb man; *karoti*—makes; *vācālam*—an eloquent speaker; *paṅguṁ*—a lame man; *laṅghayate*—cause to cross over; *girim*—a mountain; *yat-kṛpā*—whose mercy; *tam*—unto Him; *ahaṁ*—I; *vande*—offer prayers; *śrī guruṁ*—Śrī Guru; *dīna*—the fallen and destitute; *tāraṇam*—delivers.

I offer my respectful obeisances unto Śrī Guru, the deliverer of all fallen souls, whose mercy turns the dumb into eloquent speakers, and enables the lame to cross mountains.

Śrī Guru Praṇāma

**namas te gurudevāya sarva-siddhi-pradāyine
sarva-maṅgala-rūpāya sarvānanda-vidhāyine**

Śrī Mukta-carita/SGG p. 6

I offer *praṇāma* unto Śrīla Gurudeva who is the embodiment of all auspiciousness and who bestows all spiritual perfection and happiness.

Śrī Guru Vandana

**nāma-śreṣṭhaṁ manum api śacī-pūtram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-pūriṁ māthurīṁ goṣṭhavāṭim
rādhā-kuṇḍaṁ giri-varam aho! rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī-guruṁ taṁ nato'smi**

Śrī Mukta-carita, Raghunātha dāsa Gosvāmī/SGG p. 6

nāma-śreṣṭham—the most exalted of names, Śrī-Nāma; *manum*—Śrī Gopāla mantra; *api*—also; *śacī-pūtram*—the son of Śacī mātā; *atra*—in this world; *svarūpaṁ*—Śrī Svarūpa Dāmodara Gosvāmī; *rūpaṁ*—Śrī Rūpa Gosvāmī tasya—his; *agra-jam*—elder brother (Śrī Sanātana Gosvāmī); *uru-purīm*—the vast spiritual stronghold; *māthurīm*—of Mathurā-maṅḍala; *goṣṭhavāṭim*—which is ornamented by many dwellings for the cows and cowherds; *rādhā-kuṇḍam*—the bathing pond

of Śrī Rādhā; *giri-varam*—the best of hills Śrī Gīri-Govardhana; *aho!*—exultation; *rādhikā-mādhava*—for the service to the feet of Śrī Rādhā-Mādhava; *āśām*—hope; *prāptaḥ*—obtained; *yasya*—whose, *prathita-kṛpayā*—by whose far-flung mercy; *śrī-gurum*—the glorious remover of my ignorance, Śrī Guru; *tam*—that; *nataḥ*—bowed down; *asmi*—I am.

I am fully indebted to Śrī Gurudeva. Why? He has given me so many things: the highest conception of the holy name of Kṛṣṇa, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. And he has given me the service of our great savior, Śrī Caitanya Mahāprabhu, and His dearest assistant, Svarūpa Dāmodara. He has brought me in connection with Śrī Rūpa, who was ordered to distribute the heart's innermost dealings, the highest devotional love, *rāgānuṅgā-bhakti*. Gurudeva has given me Śrīla Sanātana Goswāmī, who gives us *sambandha-jñāna*, a proper understanding of our relationship with Śrī Kṛṣṇa, and he has given me Mathurā Maṇḍala, which will help me in my remembrance of Rādhā and Govinda wherever I shall cast my glance. By his grace Gurudeva has revealed the superexcellent position of Rādhā-kunda, the favorite place of Rādhā and Govinda for Their pastimes and this Gīrīrāja Govardhana. Lastly, he has given me the hope that one day I can get the service of Śrī Śrī Rādhikā and Mādhava. I have been given all these assurances by my Gurudeva, so I bow my head with all my respects to his lotus feet.

[*The above is an extended, verbatim translation by Śrīla B.R. Śrīdhara Goswāmī Mahārajā, who adds:*] If we are conscious of all these spiritual matters, we can think that we have approached our Gurudeva properly. What is our Guru? What is his mission? It is filled with all these things. Devoid of that, what is our self-interest? (*Śrī Guru and His Grace*).

Vijñapti

**he śrī-guro jñāna-da dīna-bandho svānanda-dātaḥ karuṇaika-sindho
vṛndāvanāsīna hitāvatāra prasīda rādhā-praṇaya-pracāra**

Arcana Paddhati/SGG p. 7

O Gurudeva! You bestow transcendental knowledge, you are the friend of the fallen, you bestow the spiritual bliss which is within your heart, you are an ocean of pure mercy. Although dwelling in Goloka Vṛndāvana, you have descended for the welfare of fallen souls like myself and you are preaching the divine love of Śrīmatī Rādhikā's for Kṛṣṇa. Please be merciful unto me.

~Thus ends section 7) Prayers to Śrī Guru ~

~ 8) *Dīkṣā* – Divine Knowledge ~

The definition śloka of Dīkṣā (1)

**divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam
tasmāt dīkṣeti sā proktā deśikais tattva-kovidaiḥ**

Viṣṇu-yāmala/HBV 2.9/CC Mad 15.108 pt/Upad 5 pt/BRSB p. 48

divyam—divine; *jñānam*—knowledge; *yataḥ*—since; *dadyāt*—it can give; *kuryāt*—can cause; *pāpasya*—of sin; *saṅkṣayam*—utter annihilation; *tasmāt*—therefore; *dīkṣā*—*dī-kṣā*; *iti*—as; *sā*—it; *proktā*—is described; *deśikaiḥ*—by guides (Gurus); *tattva-kovidaiḥ*—who are learned in the science of transcendental truths.

That process which bestows transcendental knowledge (*dī - divya-jñāna*) and destroys (*kṣā*) sinful desires for sense gratification is called *dīkṣā* by learned authorities in the absolute truth.

Śrīla Jīva Gosvāmī: The words “*divyaṁ jñānaṁ*” here refers to the description of the Lord’s transcendental form as well as knowledge of one’s relationship with Kṛṣṇa (given in a seed form within the *dīkṣā-mantras*). Chanting the *dīkṣā-mantras* establishes a relationship (*sambandha*) with the Supreme Lord. (*Bhakti sandarbha* 283)

The definition śloka of Dīkṣā (2)

**divyaṁ jñānaṁ hy atra mantrē bhagavat-svarūpa-jñānam,
tena bhagavatā sambandha-viśeṣa-jñānañ ca**

Bhakti-sandarbhā, Anuccheda 283/BRSB p. 47

Divya-jñāna is transcendental knowledge contained within a *mantra* which reveals the form and identity of the Supreme Lord (*bhagavat-svarūpa*) as well as knowledge of the *sādhaka-jīva*’s particular relationship with the Lord.

Śrīla Viśvanātha Cakravartī Ṭhākura: The relationship between Bhagavān and the *jīva* is that of servant and served. Bhagavān is the served (*sevya*) and the *jīva* is the servant (*sevaka*)—this is only a general relationship. In the advanced stage, this same relationship manifests in one particular form out of the various moods of *dāsya*, *sakhya*, *vāt-salya*, or *madhurya*. Śrī Gurudeva, knowing the *svarūpa-gata-bhāva*, or in other words the natural, inherent disposition of the *sādhaka* [the *sādhaka*’s *svarūpa*], gives nourishment to that particular mood within his heart in order to bring it clearly into view. (BRSB, commentary on the above śloka)

divya-jñānam kṣapayati iti dīkṣā

(quoted by BVSP, SB lecture, LA 12.12.73)

Dīkṣā means *Di*, *divya-jñānam*, transcendental knowledge (knowledge of one's *svarūpa* and one's *iṣṭadeva*); *kṣā* means to destroy; also *īkṣā* means *darśana*, to see, or *kṣapayati*, to explain.

The mantra is non-different from Śrī Guru and from Śrī Hari

**yo mantraḥ sa guruḥ sākṣāt yo guruḥ sa hariḥ svayam
gurur yasya bhavet tuṣṭas tasya tuṣṭo hariḥ svayam**

Vāmana-kalpa/HBV 4.353/BRSB p. 41/MK ch.3/GKH (P)

The *mantra* (received from Śrī Guru) is the Guru himself, and Śrī Guru is directly the Supreme Lord Hari. There is no difference between Śrī Guru, the *mantra* given by him, and Śrī Hari. He with whom Śrī Guru is pleased, also obtains the pleasure of Śrī Hari Himself.

Śrīla Nārāyaṇa Mahārāja: Śrī Guru's internal, spiritual mood of service to Śrī Rādhikā and Kṛṣṇa is conveyed to the disciple through the medium of a *mantra*. Everything is given in seed form within the *mantra*. At first the disciple will not be able to understand, but by performing *sādhana* and *bhajana* under the guidance of Śrī Gurudeva and by meditating on the *mantra* given by him, gradually everything will be revealed. Therefore it is said here that the *mantra* is the direct representative of Śrī Gurudeva. (BRSB, commentary on the above śloka)

By the influence of the mantra, the surrendered disciple never takes birth again

**svayaṁ brahmaṇi nikṣiptān jātān eva hi mantrataḥ
vinītān atha putrādīn saṁskṛtya pratibodhayet**

Nārada Pañcarātra/Bharadvāja-saṁhitā 2.34

When the Guru gives the *mantra* to his disciple according to the rules and regulations of *pāñcarātrika-vidhi*, 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 *saṁskāras*, 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.

Through Dīkṣā, Kṛṣṇa transforms the sādḥaka's body into spiritual substance

**prabhu kahe, vaiṣṇava-deha 'prākṛta' kabhu naya
'aprākṛta' deha bhaktera 'cid-ānanda-maya'**

**dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama**

**sei deha kare tāra cid-ānanda maya
aprākṛta-dehe tānra caraṇa bhajaya**

CC Antya 4.192-3/GKH 13.147/Art of Sādḥana ch. 7

prabhu kahe—Śrī Caitanya Mahāprabhu said; *vaiṣṇava deha*—the body of a Vaiṣṇava; *prākṛta*—material; *kabhu naya*—is never; *aprākṛta*—transcendental; *deha*—body; *bhaktera*—of a devotee; *cid-ānanda-maya*—full of transcendental bliss; *dīkṣā-kāle*—at the time of initiation; *bhakta*—the devotee; *kare*—does; *ātma-samarpaṇa*—full self-dedication; *sei-kāle*—at that time; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare*—makes; *ātma-sama*—the same as Himself; *sei deha*—that body; *kare*—makes; *tāra*—his; *cid-ānanda-maya*—full of transcendental bliss; *aprākṛta-dehe*—in that transcendental body; *tānra*—His; *caraṇa*—feet; *bhajaya*—worships.

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a *sādḥaka* fully surrenders to Śrī Guru, Kṛṣṇa makes him like Himself. He transforms the devotee's body into spiritual substance; the *sādḥaka* then worships the Lord in that spiritualized body.”

Śrīla Bhakti Pramoda Purī Mahārāja: When the living being who has taken to the devotional path first surrenders himself to the lotus feet of his spiritual master, then Kṛṣṇa accepts him as one of His very own. He frees him from the bondage of bodily identity and gives him an experience of his eternal spiritual nature (*svarūpa*). With this divine knowledge, the devotee takes a spiritual body appropriate for the transcendental service of the Lord. This is the inner mystery of *dīkṣā*.

Dīkṣā turns one into a brāhmaṇa as bell metal is turned into gold

**yathā kāñcanatām yāti kāmśyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām**

Hari-bhakti-vilāsa 2.12/BRSB p. 48

Just as bell metal is turned to gold by a particular alchemical process, a person can attain to the state of *dvi-ja* (second, spiritual birth) by the process of Vaiṣṇava *dīkṣā*.

Śrīla Viśvanātha Cakravartī Ṭhākura: There are three kinds of birth: (1) *śaukra-janma*—seminal birth by mother and father, (2) *sāvitra-janma*—a ceremony in which a boy is initiated into one of the three twice-born classes by being invested with the sacred thread, and (3) *daikṣa-janma*—birth by the process of *dīkṣā* or spiritual initiation. Even a *śūdra* or an untouchable person (*antya-ja*) who is born in the lowest family obtains the *samskāras* for being a *dvija* upon being initiated in accordance with the regulations of the Pāñcarātra. (BRSB p. 48)

Dīkṣā is absolutely necessary

**guru-dīkṣā vihinasya na siddhim na sad-gatim
tasmāt sarva-prayatnena guruṇā dīkṣitam bhavet**

Purāna vakya

Without proper *dīkṣā* from Śrī Guru, no one can attain perfection or the supreme destination. Therefore, with utmost care and attention one should accept *dīkṣā* initiation from Śrī Guru.

One bereft of Dīkṣā obtains birth in the animal species of life

**adīkṣitasya vāmoru kṛtam sarvaṁ nirarthakam
paśu-yonim-avāpnoti dīkṣā virahitī janah**

Skanda Purāna/Hari-bhakti-vilāsa 2.6/BRSB p. 49

O Vāmoru! All the auspicious activities of men are worthless without accepting *dīkṣā*. A person who is bereft of *dīkṣā* obtains birth in the animal species of life.

Śrīla Jīva Gosvāmī states: “As illustrated by Dhruva’s history, the acceptance of *dīkṣā* is absolutely necessary in order to perform the *sādhana* and *bhajana* for realising Śrī Bhagavān.” [BS 27, Ṭikā].

nṛṇām sarveṣām eva dvijatvaṁ "vipratā"

Sanātana Gosvāmī’s Dig Darśinī commentary on the above śloka

The purport is that anyone can become twice-born if he is properly initiated (that is, by hearing the *dīkṣā mantras* directly from a bona fide Guru).

The Dikṣā mantras are absolutely essential to purify one's chanting of Śrī Nāma

mūrkha tumi, tomāra nāhika vedāntādhikāra

kṛṣṇa-mantra japa sadā ei mantra-sāra

CC Ādi 7.72

mūrkha tumi—You are a fool; *tomāra*—Your; *nāhika*—there is not; *vedānta*—Vedānta philosophy; *adhikāra*—qualification (to study); *kṛṣṇa-mantra*—*gopāla-mantra* (*kāma-bīja*); *japa*—chant; *sadā*—always; *ei*—this; *mantra*—Hare Kṛṣṇa *mahā-mantra*; *sāra*—essence of all Vedic knowledge.

My Guru said, “You are a fool. You are not qualified to study Vedānta philosophy, and therefore You must chant the *gopāla-mantra* followed by the Hare Kṛṣṇa *mahā-mantra*, which is the essence of all *mantras* and all *śāstras*.”

Without dikṣā, harināma only gives sukṛti to come to Śrī Guru and receive dikṣā-mantras

kṛṣṇa-mantra haite habe saṁsāra-mocana

kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

CC Ādi 7.73

kṛṣṇa-mantra—(the chanting of the) *gopāla-mantra* (*kṛm kṛṣṇaya* etc.); *haite*—from; *habe*—it will be; *saṁsāra*—material existence; *mocana*—deliverance; *kṛṣṇa-nāma*—(the chanting of the) Hare Kṛṣṇa *mahā-mantra*; *haite*—from; *pābe*—one will get; *kṛṣṇera*—of Śrī Kṛṣṇa; *caraṇa*—lotus feet.

Simply by chanting the *kṛṣṇa-mantra* (the *gopāla-mantra*), one can obtain freedom from material existence. Thereafter, simply by chanting *kṛṣṇa-nāma*, the Hare Kṛṣṇa *mahā-mantra*, one will get the lotus feet of Śrī Kṛṣṇa and attain *kṛṣṇa-prema*.⁸

A dikṣā mantra received from an unqualified Guru is useless

sampradāya vihinā ye mantrās te niṣphalāḥ matāḥ

śrī-brahmā-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ

Padma Purāṇa/Prameya-ratnavali 1.5/JD ch. 13 /BPKG p. 62

sampradāya-vihināḥ—without being connected with a bona fide *sampradāya*, or the *guru-varga* (through proper initiation by a *mahā-bhāgavata* Guru); *ye*—which; *mantrāḥ*—*mantras*; *te*—those; *niṣphalāḥ*—fruitless, useless; *matāḥ*—are considered; *śrī-brahmā-rudra-sanakā vaiṣṇavāḥ*—the four Vaiṣṇava *Sampradāyas*; *kṣiti-*

pāvanāḥ—purify the earth.

Vaiṣṇava *ācāryas* in the four authorized disciplic successions, namely Rāmānujācārya in the Śrī-sampradāya, Śrī Madhvācārya in the Brahma-sampradāya, Viṣṇusvāmī in the Rudra-sampradāya, and Nimbāditya in the Catuḥsana-sampradāya, purify the whole universe. *Dikṣā-mantras* not received from a bona fide *ācārya* in one of these four Vaiṣṇava *sampradāyas* are considered to be useless.

gāyantam trāyate tasmāt gāyatrītvam tataḥ smṛtaṁ

Padma-Purāṇa

That which delivers the chanter from material existence is known as ‘*gāyatrī*.’

The power of a dikṣā mantra given by Śrī Guru to a genuine disciple

kibā mantra dila gosāñi kibā tāra bala?

japite japite mantra korila pāgala

CC Ādi 7.81

kibā—what kind of; *mantra*—mantra; *dilā*—you have given; *gosāñi*—My lord; *kibā*—what is; *tāra*—its; *bala*—strength; *japite*—chanting; *japite*—chanting; *mantra*—mantra; *karila*—has made Me; *pāgala*—madman.

(Śrī Caitanya Mahāprabhu said:) O Gurudeva! What kind of a *mantra* have you given Me? What power does it have? By continuously chanting this *mantra* I have become completely mad. Sometimes this *mantra* makes Me laugh, sometimes it makes Me cry, dance or roll on the ground.

~ Thus ends section 8) *Dikṣā – Divine Knowledge* ~

Further qualities of Śrī Guru

Any pure Vaiṣṇava is automatically a Guru; *Sāstra* declares that Śrī Guru is the very form and personality of Śrī Kṛṣṇa; Guru has full realisation of his relationship with Kṛṣṇa; Guru is renounced, not attached to worldly things; Fixed, unwavering, one-pointed to *kṛṣṇa-bhakti*; Obedient; Always speaks the Truth; Pure in behaviour; Supremely intelligent; Always delights in performing *saṅkīrtana*; Engaged in the *bhajana* or worship of Śrī Gauracandra; Devoid of pride; Devoid of lust and anger; Has special, complete devotion to his own Guru; Always serving Hari, Guru and Vaiṣṇavas; Has conquered his senses; Master of the five knowledge-acquiring senses; Will not see or speak unnecessarily; Especially kind and compassionate; Devoid of false ego; Non-enchained; ‘Cut out the name of a Guru who is idle’ (not speaking *hari-kathā*, not preaching; he is not Guru but *goru*, a cow); Devoid of material possessiveness, i.e. “This is mine”, “This is yours”; Immovable, equipoised, grave; If one inquires from him about *tattva*, he is always happy to answer and discuss the topic; Never engaged in *prajalpa*; He considers his body the temple of Kṛṣṇa and keeps it always neat and clean, and free of disease; Not proud or puffed up in any way; Never behaves like a miser (one who withholds *bhakti*, *harināma*, *prasāda* etc. from others); Never gets angry; Free from lamentation; Never spends unnecessarily; Never seeing faults in others; Not speaking bitter words, always speaks sweetly to all; Never engaged in securing or accumulating money by cheating, illicit activities; Devoid of the self-conception (*abhimān*) that “I am a great scholar, I already know everything” (thus one is unable to serve Śrī Guru); Never giving pain or distress to others for the sake of one’s own service; Eats a balanced diet (One who eats too much cannot engage in *bhajana*); Honors *prasāda* with the mood of serving it (*prasāda* is not to be eaten for enjoyment, excessive eating destroys one’s health and *bhajana*); Accepts and tolerates the chastisement of his own Guru; One who cannot bring you to the service of Śrī Rādhā-Kṛṣṇa is not a Guru; He who can give one devotion is real Guru. (Śrīla Nārāyaṇa Mahārāja’s lecture on *Guru Purṇima*, 25 July 1991, at Keśavajī Gauḍīya Maṭha, Mathurā).

Thus ends Chapter 1 – Guru-tattva

Chapter 2 – Vaiṣṇava-tattva

Oh Vaiṣṇava! Your mercy is the essence of my existence

1. The Qualities and Glories of the Vaiṣṇavas	76
2. Pure Devotees are Very Rare	96
3. The Benefits of Associating with and Serving the Vaiṣṇavas	100
4. The Hazards of Disrespecting a Vaiṣṇava	102
5. Devotees' so-called Fall-down	104
6. Uttama, Madhyama & Kaniṣṭha - Three Levels of Devotees	107
7. Glorifications of the Mahā-bhāgavata, the Topmost Vaiṣṇava	113
8. Vaiṣṇavas & Brāhmaṇas	118
9. Following in the Footsteps of Vaiṣṇava Saints	122
10. Gradations of Bhaktas & Levels of Pure Bhakti	125

Definition of a Vaiṣṇava

**gr̥hīta-viṣṇu-dīkṣāko viṣṇu-pūjā-paro naraḥ
vaiṣṇavo 'bhihito 'bhijñair itaro 'smād avaiṣṇavaḥ**

Hari-bhakti-vilāsa 1.55/JD ch. 8

gr̥hīta-viṣṇu—accepted into a Viṣṇu mantra; *dīkṣāko*—by initiation; *viṣṇu-pūjā-paro*—enthusiastically engaged in and dedicated to the worship of Śrī Viṣṇu; *naraḥ*—a person; *vaiṣṇavaḥ abhihitaḥ*— is called a Vaiṣṇava; *abhijñaiḥ*—by the wise; *itaraḥ asmād*—other than him; *avaiṣṇavaḥ*—not a Vaiṣṇava.

Learned scholars have determined that a Vaiṣṇava is one who is initiated into a Viṣṇu mantra in accordance with the regulations of *sāstra*, and dedicated to the worship of Śrī Viṣṇu. All others are non-Vaiṣṇavas.

Śrīla Nārāyaṇa Mahārāja: A Vaiṣṇava is he in whose heart Śrī Kṛṣṇa is always present.

Definition of a Sādhaka – the topmost practitioner of devotional service

**utpanna-ratayah samyañ nairvighnyam anupāgatāḥ
kṛṣṇa-sākṣāt-kṛtau yogyāḥ sādhakāḥ parikīrtitāḥ**

BRS 2.1.276/BRBSB p. 22

One in whose heart *rati* (*bhāva*) towards Śrī Kṛṣṇa has already manifested, who has become qualified to perceive the direct manifestation of the Lord, but who has not yet obtained complete freedom from all obstacles, is called a *sādhaka-bhakta*.

~ 1) The Qualities and Glories of the Vaiṣṇavas ~

A pure devotee is identical with Kṛṣṇa, who resides in his heart

**īśvara-svarūpa-bhakta tāñra adhiṣṭhāna
bhaktera hṛdaye kṛṣṇera satata viśrāma**

CC Ādi 1.61

īśvara—the Supreme Personality of Godhead; *svarūpa*—identical with; *bhakta*—the pure devotee; *tāñra*—His; *adhiṣṭhāna*—abode; *bhaktera*—of the devotee; *hṛdaye*—in the heart; *kṛṣṇera*—of Lord Kṛṣṇa; *satata*—always; *viśrāma*—the resting place.

A pure devotee incessantly engaged in the loving service of Kṛṣṇa is identical with Him, for Kṛṣṇa is always seated in his heart ('Identical' means one at heart with Kṛṣṇa or being very near and dear to Him, not merged into Him or being non-distinct from Him).

Kṛṣṇa is controlled by the love of His bhaktas and sits only within their hearts

**aham bhakta-parādhīno hy asvatantra iva dvija
sādhubhir grasta-hṛdayo bhaktair bhakta-jana-priyaḥ**

SB 9.4.63

[*śrī-bhagavān uvāca*—Śrī Bhagavān said:] *aham*—I; *bhakta-parādhīnaḥ*—am dependent on the will of My devotees; *hi*—indeed; *asvatantraḥ*—am not independent; *iva*—exactly like that; *dvija*—O brāhmaṇa; *sādhubhiḥ*—by pure devotees, completely free from all material desires; *grasta-hṛdayaḥ*—My heart is captivated; *bhaktaiḥ*—because they are devotees; *bhakta-jana-priyaḥ*—I am dependent not only on My devotee but also on My devotee's devotee (the devotee's devotee is extremely dear to Me).

[Śrī Bhagavān said to Durvāsā Muni]: “I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.”

Kṛṣṇa says, “Pure devotees are My very heart”

**sādhavo hṛdayaṁ mahyaṁ sādḥūnām hṛdayaṁ tv aham
mad-anyaṭ te na jānanti nāhaṁ tebhyaṁ manāg api**

SB 9.4.68/CC Ādi 1.62

sādhavaḥ—the pure devotees; *hṛdayam*—in the core of the heart; *mahyam*—of Me; *sādḥūnām*—of the pure devotees also; *hṛdayam*—in the core of the heart; *tu*—indeed; *aham*—I am; *mat-anyaṭ*—anything else but me; *te*—they; *na*—not; *jānanti*—know; *na*—not; *aham*—I; *tebhyaḥ*—than them; *manāk api*—even slightly.

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not recognize anyone besides them as mine.

Worship of Kṛṣṇa’s devotees is higher than direct worship of Kṛṣṇa

**ārādhanaṅnām sarveṣāṁ
viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi
tadīyānām samarcanam**

Padma Purāṇa/CC Madhya 11.31

ārādhanaṅnām—of varieties of worship; *sarveṣāṁ*—all; *viṣṇoḥ*—of Lord Viṣṇu; *ārādhanaṁ*—worship; *param*—the most exalted; *tasmāt*—and above such worship of Lord Viṣṇu; *parataram*—of greater value; *devi*—O goddess; *tadīyānām*—devotees in confidential loving relationship with Śrī Kṛṣṇa; *samarcanam*—perfect worship.

Lord Śiva told the goddess Durgā, “My dear Devī, although the Vedas mention worship of demigods, the worship of Lord Viṣṇu is topmost and is ultimately recommended. However, above the worship of Lord Viṣṇu is the worship of (or rendering of service to) His devotees, who are the object of the Lord’s love.”¹⁰

The pure devotees are holy places personified

**bhavad-vidhā bhāgavatās tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni svāntaḥ-sthena gadābhṛtā**

SB 1.13.10/CC Ādi 1.63

bhavad—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—pure devotees; *tīrtha*—the holy places of pilgrimage; *bhūtāḥ*—converted into; *svayaṁ*—personally; *vibho*—O powerful one; *tīrthī-kurvanti*—make into a holy place of pilgrimage; *tīrthāni*—the holy places; *svāntaḥ-sthena*—having been situated in the heart; *gadā-bhṛtā*—who carries a club (Bhagavān).

[Yudhiṣṭhira to Vidura:] My lord, pure devotees like your good self are verily holy places personified. Because you carry Śrī Bhagavān within your heart, you turn all places into places of pilgrimage.

Sādhus like you purify one instantly by their very sight

**na hy am-mayāni tīrthāni na devā mṛc-chilā-mayāḥ
te punaty uru-kālena darśanād eva sādhaveḥ**

SB 10.84.11

na—not; *hi*—indeed; *ap*—of water; *mayāni*—composed; *tīrthāni*—holy places; *na*—not; *devāḥ*—deities; *mṛt*—of earth; *śilā*—and stone; *mayāḥ*—composed; *te*—they; *punanti*—purify; *uru-kālena*—after a long time; *darśanāt*—by being seen; *eva*—only; *sādhaveḥ*—saintly devotees.

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 Śālāgrāma-śilā purify one only after a long time, but *sādhus* like you purify one instantly by their very sight.

All the good qualities of Kṛṣṇa and His devotees manifest in one who renders unflinching devotional service; the non-devotee has in fact no good qualities

**yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ**

SB 5.18.12/BRS 1.1.29/CC Ādi 8.58, Mad 22.76/BTV ch. 3/BR 4.20

yasya—of whom; *asti*—there is; *bhaktiḥ*—pure devotional service; *bhagavati*—

unto Śrī Bhagavān; *akiñcanā*—without material desires; *sarvaiḥ*—all; *guṇaiḥ*—with good qualities; *tatra*—there; *samāsate*—live; *surāḥ*—the demigods or saintly devotees; *harau*—unto the Lord; *abhaktasya*—of the nondevotee; *kutaḥ*—where; *mahat-guṇāḥ*—the high qualities; *manah-rathena*—by mental concoction; *asati*—to temporary material happiness; *dhāvataḥ*—running; *bahiḥ*—externally.

One who renders pure, unflinching devotional service to Kṛṣṇa which is free from material attachments, Kṛṣṇa and all the saintly devotees enter his heart accompanied by their exalted qualities. However, he who has no devotion to Śrī Bhagavān, is devoid of good qualities because he is engaged by mental concoction in the service of *māyā*, which is the external feature of the Lord.

Kṛṣṇa's potency is unlimited and so is the potency of His pure devotees

**kutaḥ punar gṛṇato nāma tasya mahattamaikānta-parāyaṇasya
yo 'nanta-śaktir bhagavān ananto mahad-guṇatvād yam anantam āhuḥ**

SB 1.18.19

kutaḥ—what to say; *punaḥ*—again; *gṛṇataḥ*—one who chants; *nāma*—holy name; *tasya*—His; *mahat-tama*—great devotees; *ekānta*—exclusive; *parāyaṇasya*—of one who takes shelter of; *yaḥ*—He who; *ananta*—is the unlimited; *śaktiḥ*—potency; *bhagavān*—all-opulent Personality; *anantaḥ*—immeasurable; *mahat*—great; *guṇatvāt*—on account of such attributes; *yam*—whom; *anantam*—by the name ananta; *āhuḥ*—is called.

What to speak of Śrī Bhagavān who possesses unlimited energy and is therefore celebrated by the name of Ananta, even those who are chanting the holy names of the Unlimited and are dedicated to serving Him with one pointed determination, under the direction of the great saintly devotees, are also known as unlimited on account of the qualities of those great souls.

One-pointed devotees are fearless

**nārāyaṇa-parāḥ sarve na kutaścana bibhyati
svargāpavarga-narakeṣv api tulyārtha-darśinaḥ**

SB 6.17.28

nārāyaṇa-parāḥ—pure devotees, who are exclusively dedicated to the service of Nārāyaṇa Bhagavān; *sarve*—all; *na*—not; *kutaścana*—anywhere; *bibhyati*—are afraid; *svarga*—in the higher planetary systems; *apavarga*—in liberation; *narakeṣu*—or in hell; *api*—even; *tulya artha*—of equal value; *darśinaḥ*—they see.

Devotees exclusively dedicated to the devotional service of the Supreme Personality of Godhead, Śrī Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are completely immersed in the service of the Lord.

The twenty-six qualities of a Vaiṣṇava
sei saba guṇa haya vaiṣṇava-lakṣaṇ
saba kahā nā yāya, kari dig-daraśana
kṛpālū, akṛta-droha, satya-sāra, sama
nirdoṣa, vadānya, mṛdu, śuci, akiñcana
sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣaḍ-guṇa
mita-bhuk, apramatta, mānada, amāni
gambhira, karuṇa, maitra, kavi, dakṣa, mauni

CC Madhya 22.77-80

sei saba guṇa—all those transcendental qualities; *haya*—are; *vaiṣṇava-lakṣaṇa*—the symptoms of a Vaiṣṇava; *saba*—all; *kahā nā yāya*—cannot be explained; *kari*—I shall do; *dik-daraśana*—a general review; *kṛpālu*—merciful; *akṛta-droha*—not defiant; *satya-sāra*—thoroughly truthful; *sama*—equal; *nirdoṣa*—faultless or not fault-finding; *vadānya*—magnanimous; *mṛdu*—mild; *śuci*—clean; *akiñcana*—without material possessions; *sarva-upakāraka*—working for the welfare of everyone; *śānta*—peaceful; *kṛṣṇa-eka-śaraṇa*—exclusively surrendered to Kṛṣṇa; *akāma*—desireless; *anīha*—indifferent to material acquisitions; *sthira*—fixed; *vijita-ṣaḍ-guṇa*—completely controlling the six enemies (lust, anger, greed, etc.); *mita-bhuk*—eating only as much as required; *apramatta*—without inebriation; *māna-da*—respectful to all; *amāni*—devoid of pride, without false prestige; *gambhīra*—grave; *karuṇa*—compassionate; *maitra*—a friend to all; *kavi*—poetic; *dakṣa*—expert; *maunī*—silent (never engaged in *prajalpa* - unnecessary talk).

All these transcendental qualities are the characteristics of pure Vaiṣṇavas. 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 Kṛṣṇa, 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 and grave. They are respectful, compassionate, and without false prestige. They are friendly, poetic, expert, and silent (i.e. they do not speak whimsically).

Devotees are always tolerant, forbearing and very merciful

**titikṣavaḥ kāruṇikāḥ suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ sādhaḥ sādhu-bhūṣaṇāḥ**

SB 3.25.21/CC Madhya 22.81

titikṣavaḥ—very forbearing; *kāruṇikāḥ*—merciful; *suhṛdaḥ*—who are well-wishers; *sarva-dehinām*—to all living entities; *ajāta-śatravaḥ*—without enemies; *śāntāḥ*—peaceful; *sādhaḥ*—following the injunctions of the śāstra; *sādhu-bhūṣaṇāḥ*—who are decorated with good character.

Devotees are always tolerant, forbearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.

**mayy ananyena bhāvena bhaktim kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas tyakta-svajana-bāndhavāḥ**

SB 3.25.22

mayi—unto Me; *ananyena bhāvena*—with undeviated mind; *bhaktim*—devotional service; *kurvanti*—perform; *ye*—those who; *dṛḍhām*—staunch; *mat-kṛte*—for My sake; *tyakta*—renounced; *karmāṇas*—activities; *tyakta*—renounced; *sva-jana*—family relationships; *bāndhavāḥ*—friendly acquaintances.

Such a *sādhu* is engaged in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

The Vaiṣṇavas see with equal vision

**vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śuni caiva śvapāke ca paṇḍitāḥ sama-darśinaḥ**

BG 5.18

vidyā—with education; *vinaya*—and gentleness; *sampanne*—fully equipped; *brāhmaṇe*—in the brāhmaṇa; *gavi*—in the cow; *hastini*—in the elephant; *śuni*—in the dog; *ca*—and; *eva*—certainly; *śva-pāke*—in the dog-eater (the outcaste); *ca*—respectively; *paṇḍitāḥ*—those who are wise; *sama-darśinaḥ*—who see with equal vision.

The enlightened devotees, being endowed with humility and realised knowledge, perceive with equal vision that the *ātma* is present within the *brāhmaṇa*, the cow, the elephant, the dog and the outcaste.

The qualities of saintly devotees and the benefit of rendering service to them

**mahat-sevām dvāram āhur vimuktes
tamo-dvāram yoṣitām saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdah sādhave ye**

SB 5.5.2/CC Madhya 22.82

mahat-sevām—service to the spiritually advanced persons called *mahātmās*; *dvāram*—the way; *āhuḥ*—it is said; *vimukteḥ*—of liberation; *tamaḥ-dvāram*—the way to the bondage of ignorance in hellish materialistic life; *yoṣitām*—of women; *saṅgi*—of associates; *saṅgam*—association; *mahāntaḥ*—the pure devotees; *te*—they; *sama-cittāḥ*—who see everyone equally as a spiritual being; *praśāntāḥ*—very peaceful; *vimanyavaḥ*—without anger (one must distribute *bhakti* to persons who are hostile without becoming angry at them); *suhṛdah*—well-wishers of everyone; *sādhaveḥ*—pure, saintly devotees, completely free of material contamination; *ye*—they who.

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities, the *mahātmās*. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The *mahātmās* are equipoised and see everyone equally as spiritual beings. They are very peaceful, completely devoid of anger or any material contamination, and are fully engaged in devotional service. They are the well-wishers of everyone. Such saintly persons are known as pure devotees.

The characteristics of a pure devotee

**ye vā mayīse kṛta-sauhṛdāṛthā janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu na pṛiti-yuktā yāvad-arthās ca loke**

SB 5.5.3

ye—those who; *vā*—or; *mayi*—unto Me; *īse*—the Supreme Lord; *kṛta-sauhṛda-arthāḥ*—very eager to develop love (in a relationship of *dāśya*, *sakhya*, *vātsalya* or *mādhurya*); *janeṣu*—to people; *dehambhara-vārtikeṣu*—who are interested only in maintaining the body, not in spiritual salvation; *gṛheṣu*—to the home; *jāyā*—wife; *ātma-ja*—children; *rātimatsu*—consisting of wealth or friends; *na*—not; *pṛiti-yuktāḥ*—very attached; *yāvat-arthāḥ*—who live by collecting only as much as required; *ca*—and; *loke*—in the material world.

Those who are exclusively interested in reviving their love of God do not like to do anything that is not related to Kṛṣṇa. 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 as much as needed to keep their body and soul together. These are the characteristics of a pure devotee.

The pure devotee's mercy is even more powerful than Kṛṣṇa's

**aho ananta-dāsānām mahattvam dṛṣṭam adya me
kṛtāgaso 'pi yad rājan maṅgalāni samīhase**

SB 9.4.68

[*durvāsāḥ uvāca*—Durvāsā Muni said:] *aho*—alas; *ananta-dāsānām*—of the servants of the Supreme Personality of Godhead; *mahattvam*—greatness; *dṛṣṭam*—seen; *adya*—today; *me*—by me; *kṛta-āgasaḥ api*—although I was an offender; *yat*—still; *rājan*—O King; *maṅgalāni*—good fortune; *samīhase*—you are praying for me.

Durvāsā Muni said, “My dear king, today I have experienced the greatness of a Vaiṣṇava, for although I have committed a grievous offence by trying to kill you, you have prayed for my protection and well being.” (“You cheated me, pretending to be an ordinary person. But now I realise that the mercy of a pure devotee is even more powerful than Kṛṣṇa’s.”)

The devotee's mercy is causeless

**bhajanti ye yathā devān devā api tathaiva tān
chāyeva karma-sacivāḥ sādhave dīna-vatsalāḥ**

SB 11.2.6

bhajanti—worship; *ye*—they who; *yathā*—in which way; *devān*—the demigods; *devāḥ*—the demigods; *api*—also; *tathā eva*—just in that way; *tān*—them; *chāyā*—in a shadow; *iva*—as if; *karma*—of material activities and their reactions; *sacivāḥ*—the attendants; *sādhave*—saintly persons; *dīna-vatsalāḥ*—merciful to the fallen.

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.

Even māyā-devī has to beg the mercy of a pure devotee to get prema

**māyā-dāsī ‘prema’ māge, ithe ki vismaya?
‘sādhu-kṛpā’-‘nāma’ vinā ‘prema’ nā janmaya**

CC Antya 3.266

māyā-dāsī—the external energy is a maidservant; *prema māge*—she wants love of Godhead; *ithe*—in this; *ki vismaya*—what is the wonder; *sādhu-kṛpā*—the mercy of the pure devotee; *nāma*—chanting of the holy name; *vinā*—without; *prema*—prema; *nā janmaya*—is not possible.

What is the wonder if the maidservant of Kṛṣṇa, His external potency *māyā-devī*, begs (Śrīla Haridāsa Thākura) for love of God? Without the mercy of a pure devotee and without the chanting of the holy name, *kṛṣṇa-prema* cannot be attained.

The sādhus are oblivious to material miseries

**mad-āśrayāḥ kathā mṛṣṭāḥ śṛṇvanti kathayanti ca
tapanti vividhās tāpā naitān mad-gata-cetasah**

SB 3.25.23

mat-āśrayāḥ—about Me; *kathāḥ*—stories; *mṛṣṭāḥ*—delightful; *śṛṇvanti*—they hear; *kathayanti*—they chant; *ca*—and; *tapanti*—inflict suffering; *vividhāḥ*—various; *tāpāḥ*—the material miseries; *na*—do not; *etān*—unto them; *mat-gata*—fixed on Me; *cetasah*—their thoughts.

Engaged constantly in chanting and hearing about Me, the *sādhus* do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

The Vaiṣṇava is transcendental and free from the laws of Karma

**na karma-bandhanaṁ janma vaiṣṇavānāṁ ca vidyate
viṣṇor anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ**

Padma Purāṇa/Hari-Bhakti-Vilāsa 10.113

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

The Vaiṣṇava never dies

**ata eva vaiṣṇavera janma mṛtyu nāi
saṅge āisen, saṅge yāyen tathāi
dharma, karma, janma vaiṣṇavera kabhu nahe
padma-purāṇete ihā vyakta kari' kahe**

CB Antya 8.173-4

The Padma Purāṇa says that Vaiṣṇavas do not undergo birth and death like ordinary people do. They appear and disappear within this world on their own accord. In this way, sometimes we get their association and sometimes their association is withdrawn. The Vaiṣṇavas are not subject to any worldly considerations of *dharma* and *karma*.

Śrīla Nārāyaṇa Mahārāja: Those who think that I will soon die and then they can take over and become Guru, are *guru-drohī* (offenders and traitors). Śrī Guru never dies, never, ever. He continues to live in the heart of those disciples who are chaste and loyal to him. And what is loyalty? Loyalty is when you act according to the desire of Śrī Guru, not according to your own desire. This is the mood of the *gopīs*. They only want to please Rādhā and Kṛṣṇa and fulfil Their desires. They have no self-interest whatsoever. Please try to understand this and take it into your heart. (LA, May 2005)

Harder than a thunderbolt, softer than a rose

**vajrād api kaṭhorāṇi mṛdūni kusumād api
lokottarāṇām cetāmsi ko nu vijñātum īśvaraḥ**

CC Mad 7.73

vajrād api—than a thunderbolt; *kaṭhorāṇi*—harder; *mṛdūni*—softer; *kusumād api*—than a flower; *loka-uttarāṇām*—persons above the human platform of behavior; *cetāmsi*—the hearts; *kaḥ*—who; *nu*—but; *vijñātum*—to understand; *īśvaraḥ*—able.

Who can comprehend the heart of exalted, transcendental personalities, whose natures are harder than thunderbolts and more tender than lotus flowers?

The Vaiṣṇava's activities are transcendental and free from self-interest

**vahni-sūrya-brāhmaṇebhyas tejīyān vaiṣṇavāḥ sadā
na vicāro na bhogaś ca vaiṣṇavānām sva-karmaṇām**

Brahma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa, ch. 59

The purifying power of fire, the sun, and the holy *brāhmaṇas* is eclipsed by the divine power of the Vaiṣṇavas. The activities of the Vaiṣṇavas are neither karmic nor performed for the sake of materialistic enjoyment.

Even the learned cannot understand the words and actions of pure devotees

**yāñra citte kṛṣṇa-premā karaye udaya
tāñra vākya, kriyā, mudrā vijñeha nā bujhaya**

CC Mad 23.39

yāñra citte—in whose heart; *kṛṣṇa-premā*—love of Kṛṣṇa; *karaye udaya*—awakens; *tāñra*—his; *vākya*—words; *kriyā*—activities; *mudrā*—symptoms; *vijñeha*—even a learned scholar; *nā bujhaya*—does not understand.

Even the most learned and intelligent cannot understand the words, activities and symptoms of the pure devotee in whose heart *kṛṣṇa-prema* has awakened.

Editorial note: Śrīla Bhaktivedānta Swāmī Prabhupāda often used an abbreviated form of this *śloka*, *vaiṣṇavera kriyā mudrā vijñeha nā bujhaya*.¹¹

Non-devotees cannot perceive the Vaiṣṇava's transcendental qualities

**dekhiyā nā dekhe yata abhaktera gaṇa
ulūke nā dekhe yena sūryera kiraṇa**

CC Ādi 3.86

dekhiyā—seeing; *nā dekhe*—they do not see; *yata*—all; *abhaktera*—of non-devotees; *gaṇa*—crowds; *ulūke*—the owl; *nā dekhe*—does not see; *yena*—just as; *sūryera*—of the sun; *kiraṇa*—rays.

Non-devotees may see the Vaiṣṇava yet cannot perceive the Vaiṣṇava's transcendental qualities, just as an owl cannot see the rays of the sun, even though it has eyes.

Materialistic people cannot understand the activities or position of a Vaiṣṇava

**yata dekha vaiṣṇavera vyavahāra-duhkha
niścaya jāniha sei parānanda sukha
viṣaya-madāndha saba kicchui nā jāne
vidyā kūla, dhana-made vaiṣṇava nā cine**

CB Madhya 9.240-241

When you see a Vaiṣṇava 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 Vaiṣṇava. A Vaiṣṇava, on

the other hand, never considers country of birth, level of education or wealth to be important qualifications, but distributes the Lord's mercy to everyone, regardless of their social position or cultural background.

Both read the scriptures day and night but while one sees darkness the other sees light

**yā niśā sarva-bhūtānām tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni sā niśā paśyato muneh**

BG 2.69

yā—what; niśā—is night; sarva—all; bhūtānām—of living entities; tasyām—in that; jāgarti—is wakeful; saṁyamī—the self-controlled; yasyām—in which; jāgrati—are awake; bhūtāni—all beings; sā—that is; niśā—night; paśyataḥ—for the introspective; muneh—sage.

What is night (God consciousness) for all conditioned souls is the time of awakening (spiritual reality) for the self-controlled Vaiṣṇava; and the time of awakening (fruitive activities and sense gratification) for all conditioned souls is night (the darkness of ignorance) for the introspective *sādhaka*.

The pure devotee selflessly preaches out of compassion

**mahad-vicalanam nṛṇām gṛhiṇām dīna-cetasām
niḥśreyasāya bhagavan kalpate nānyathā kvacit**

SB 10.8.4/CC Mad 8.40

mahat-vicalanam—the wandering of saintly persons; nṛṇām—of human beings; gṛhiṇām—who are householders; dīna-cetasām—low-minded; niḥśreyasāya—for the ultimate benefit; bhagavan—O my Lord; na anyathā—not any other purpose; kalpate—one imagines; kvacit—at any time.

O Nārada, great saintly 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.

The Vaiṣṇava goes to people's houses only to deliver the fallen

**mahānta-svabhāva ei tārīte pāmara
nija kārya nāhi tabu yāna tāra ghara**

CC Madhya 8.39

mahānta-svabhāva—the nature of saintly persons; *ei*—this; *tārīte*—to deliver; *pāmara*—fallen souls; *nija*—own; *kārya*—business; *nāhi*—there is not; *tabu*—still; *yāna*—goes; *tāra*—his; *ghara*—house.

It is the general practice of saintly persons to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.

The Vaiṣṇava travels around the world only to show mercy to fallen souls

**janasya kṛṣṇād vimukhasya daivād adharmā-śīlasya suduḥkhitasya
anugrahāyeha caranti nūnam bhūtāni bhavyāni janārdanasya**

SB 3.5.3

janasya—of the common man; *kṛṣṇāt*—from Kṛṣṇa; *vimukhasya*—of the one who has turned his face against the Lord; *daivāt*—by the influence of external energy; *adharmā-śīlasya*—of one who is engaged in irreligion; *su-duḥkhitasya*—of one who is always unhappy; *anugrahāya*—due to being compassionate towards them; *iha*—in this world; *caranti*—wander; *nūnam*—certainly; *bhūtāni*—persons; *bhavyāni*—greatly munificent souls; *janārdanasya*—of the Supreme Personality of Godhead.

My dear Lord, great munificent souls travel on the earth on behalf of Śrī Kṛṣṇa only to show compassion to the fallen souls who are averse to the sense of subordination to the Lord.

The Vaiṣṇava is 'para-duḥkha-duḥkhī' and 'para-upakārī'

para-duḥkha-duḥkhī kṛpāmbudhiḥ

Vilāpa-kusumāñjali 6 (*vairāgya-yug-bhakti-rasam prayatnair*)

para—of others; *duḥkha*—by the unhappiness; *duḥkhī*—unhappy; *kṛpā*—of mercy; *ambudhiḥ*—an ocean

The Vaiṣṇava is unhappy only because of the unhappiness of others. He is never distressed in any condition of life, but is very much aggrieved by the sufferings of others, and he is an ocean of mercy.

para-upakari (para-upakara)

CC Antya 16.147/CC Ādi 9.41

para-upakari—the benefactor of all other living entities. *para*—others; *upakara*—benefit; *para-upakara*—welfare activity, benefitting or helping others.

The Vaiṣṇava is the benefactor of all other living entities (because he pulls them away from *māya* and bestows the highest benefit in the form of pure *bhakti*).

I am simply concerned with love for the materialistic fools and rascals

**naivodvije para duratyaya-vaitaraṇyās
tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ
śoce tato vimukha-cetasa indriyārtha-
māyā-sukhāya bharam udvahato vimūḍhān**

SB 7.9.43

na—not; *eva*—certainly; *udvije*—I am disturbed or afraid; *para*—O Supreme; *duratyaya*—insurmountable; *vaitaraṇyāḥ*—of the Vaitaraṇī, the ocean of material existence; *tvad-vīrya*—of Your Lordship’s glories and activities; *gāyana*—from chanting or distributing; *mahā-amṛta*—in the great ocean of nectarean spiritual bliss; *magna-cittaḥ*—whose consciousness is absorbed; *śoce*—I am simply lamenting; *tataḥ*—from that; *vimukha-cetasaḥ*—the fools and rascals who are bereft of Kṛṣṇa consciousness; *indriya-artha*—in sense gratification; *māyā-sukhāya*—for temporary, illusory happiness; *bharam*—the false burden or responsibility (of maintaining one’s family, society and nation and making elaborate arrangements for that purpose); *udvahataḥ*—for elevation; *vimūḍhān*—although all of them are nothing but fools and rascals.

O best of the great personalities, I am not at all afraid of material existence and of Your deluding potency (*māyā*), for wherever I stay I am fully absorbed in thoughts of Your glories and activities. My concern is only for the fools and rascals who are making elaborate plans for material happiness and maintaining their families, societies and countries. I am simply concerned with love for them.

The glories of the Vaiṣṇavas

**sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaiṣṇavam
padam yathāham vibudhāḥ kalātyaye**

SB 4.24.29

sva-dharma-niṣṭhaḥ—one who is situated in his own dharma; *śata-janmabhiḥ*—for one hundred births; *pumān*—a living entity; *viriñcatām*—the post of Lord Brahmā; *eti*—gets; *tataḥ*—thereafter; *param*—above; *hi*—certainly; *mām*—attains me; *avyākṛtam*—without deviation; *bhāgavataḥ*—unto Bhagavān; *atha*—therefore; *vaiṣṇavam*—a pure devotee of the Lord; *padam*—post; *yathā*—as; *aham*—I; *vibudhāḥ*—demigods; *kalā-tyaye*—after the annihilation of the material world.

One who perfectly follows his duty in *varṇāśrama-dharma* for one hundred births can attain the position of Brahmā. One who is more qualified can attain the position of Śiva. A Vaiṣṇava, however, is immediately promoted to the spiritual planets far beyond even my abode. That transcendental position is so difficult to realise that I, Lord Śiva, and the other demigods can attain those spiritual planets only after the ultimate annihilation of the material world.

Even Brahmā and Śiva pray for the qualification to become 'Kṛṣṇa-dāsa'
**nayana bhariyā dekha dāsera prabhāva hena dāsyā-bhāve kṛṣṇe kara anurāga
alpa hena nā māniha "kṛṣṇa-dāsa" nāma alpa-bhāgye dāsa nāhi kare bhagavān
dāsa-nāme brahmā-śiva hariṣa-antara dharaṇī-dharendra cāhe dāsa adhikāra**

CB Madhya 23.463-464, 472

[Lord Caitanya said:] Just see the influence of the servant of Kṛṣṇa. With such a mentality of service, cultivate a deep attachment to Kṛṣṇa. If, however, you are devoid of a service attitude and do not wish to call yourself 'Kṛṣṇa-dāsa', you will be most unfortunate: the Lord will never accept you as His servant. Brahmā and Śiva, although masters of the universe, take endless delight in the name 'Kṛṣṇa-dāsa' and pray for the qualification to become 'Kṛṣṇa-dāsa'.

The Vaiṣṇava rejects a high birth if it is devoid of bhakti

**kīṭa janma hau yathā tūyā dāsa
bahir-mukha brahma-janme nāhi āśa**
Śaraṇāgati, Bhaktivinode Ṭhākura

kīṭa—worm; *janma*—birth; *hau*—let it be; *jathā*—so long as; *tuyā*—Your; *dāsa*—servant; *bahir-mukha*—adverse; *brahma-janme*—born as Brahmā; *nāhi*—not; *āśa*—become.

Let me take birth again even as a worm, as long as I may remain Your servant. O Kṛṣṇa, I would happily forsake a birth as Brahmā, if that birth were devoid of Your service.

The glories of the servants of the of the servants of the Vaiṣṇavas

**maj-janmanah phalam idam madhu-kaiṭabhāre
mat prārthanīya mad-anugraha eṣa eva
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya
bhṛtyasya-bhṛtyam iti mām smara lokanātha**

Mukunda-mālā-stotra 25

mat—my; *janmanah*—of the birth; *phalam*—the fruit; *idam*—this; *madhu-kaiṭabha-are*—O enemy of Madhu and Kaiṭabha; *mat*—by me; *prārthanīya*—prayed for; *mat*—to me; *anugrahaḥ*—mercy; *eṣaḥ*—this; *eva*—certainly; *tvad*—Your; *bhṛtya-bhṛtya*—of the servant's servant; *paricāraka*—of the servant; *bhṛtya-bhṛtya-bhṛtyasya*—of the servant of the servant of the servant; *bhṛtyaḥ*—the servant; *iti*—so; *mām*—me; *smara*—think of; *loka*—of the world; *nātha*—O master.

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.

The servant of My servants is My real devotee

**ye me bhakta-janāḥ pārtha na me bhaktās ca te janāḥ
mad-bhaktānām ca ye bhaktās te me bhaktatamā matāḥ**

Ādi Purana/CC Mad 11.28/Laghu-bhāg. 2.6/BRSB p. 94

ye—those who; *me*—My; *bhakta-janāḥ*—devotees; *pārtha*—O Pārtha; *na*—not; *me*—My; *bhaktāḥ*—devotees; *ca*—but; *te*—those; *janāḥ*—persons; *mat-bhaktānām*—of My devotees; *ca*—certainly; *ye*—those who; *bhaktāḥ*—devotees; *te*—such persons; *me*—My; *bhaktatamāḥ*—most advanced devotees; *matāḥ*—that is My opinion.

[Lord Kṛṣṇa told Arjuna:] “Those who consider themselves My direct devotees are actually not My devotees, but those who see themselves as the devotees of My associates are factually My devotees.”

The servants of My servants are sure to attain perfection

**siddhir bhavati vā neti saṁśayo ‘cyuta-sevinām
niḥsaṁśayo ‘stu tad-bhakta-paricaryā-ratātmanām**

Varāha Purāṇa/ Śāṅḍilya-smṛiti/CB Antya 3.486/GKH (P)

The servants of the infallible Bhagavān may or may not attain perfection. There is some doubt. But for the servants of the Lord’s devotees there is no doubt.

Further glories of Vaiṣṇavas

**sādhūnām sama-cittānām sutarām mat-kṛtātmanām
darśanān no bhaved bandhaḥ puṁso 'kṣṇoḥ savitur yathā**

SB 10.10.41

sādhūnām—of devotees; *sama-cittānām*—who are equally disposed toward every one; *sutarām*—excessively, completely; *mat-kṛta-ātmanām*—of persons who are fully surrendered, determined to render service unto Me; *darśanāt*—simply by the audience; *no bhavet bandhaḥ*—freedom from all material bondage; *puṁsaḥ*—of a person; *akṣṇoḥ*—of the eyes; *savitur yathā*—as by being face to face with the sun.

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 *sādhu* who is fully determined and surrendered to the Supreme Personality of Godhead Śrī Kṛṣṇa, one will no longer be subject to material bondage.

**na mayy ekānta-bhaktānām guṇa-doṣodbhavā guṇāḥ
sādhūnām sama-cittānām buddheḥ param upeyuṣām**

SB 11.20.36

na—not; *mayi*—in Me; *eka-anta*—unalloyed; *bhaktānām*—of the devotees; *guṇa*—recommended as good; *doṣa*—forbidden as unfavorable; *udbhavāḥ*—arising from such things; *guṇāḥ*—piety and sin; *sādhūnām*—the *sādhus* (who are free from material hankering); *sama-cittānām*—who maintain steady spiritual consciousness in all circumstances; *buddheḥ*—that which can be conceived by material intelligence; *param*—beyond; *upeyuṣām*—of those who have achieved.

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.

A pure devotee should be considered dearer than one's own family

**mātā-pitā yuvatayas tanayā vibhūtiḥ
sarvaṁ yad eva niyamena mad-anvayānām
ādyasya naḥ kalu-pater-bakulābhirāmaṁ
śrīmat-tad-aṅghri yugalaṁ praṇamāmi mūrdhnā**

Stotra-Ratnam 5, Śrī Yamunācārya

I bow down most respectfully to the blessed lotus feet, attractive as blossoming *bakula* flowers, of the predecessor *ācāryas* of our devotional family. They are eternally united to us and all members of our family with a bond of love and affection, and one should consider their lotus feet to be everything - one's father, mother, sons, wife and wealth.

The Six Gosvāmīs are the very embodiment of the nectar ocean of divine love

**kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī
dhīrādhīra-jana-priyau priya-karau nirmatsarau pūjitau
śrī-caitanya-kṛpā-bharau bhuvī bhuvo bhārāvahantārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 126

kṛṣṇa—of Kṛṣṇa; *utkīrtana*—chanting loudly; *gāna*—singing; *nartana*—dancing; *parau*—who are absorbed; *prema-amṛta*—the nectar of love of God; *ambhaḥ-nidhī*—like oceans; *dhīra-adhīra-jana*—to the gentle and the ruffians; *priyau*—who are dear; *priya-karau*—who are all-pleasing; *nirmatsarau*—who are non-envious; *pūjitau*—who are all-worshipable; *śrī-caitanya*—of Śrī Caitanya; *kṛpā-bharau*—who are bearing the mercy; *bhuvī*—in the world; *bhuvah*—of the world; *bhāra*—the burden; *avahantārakau*—who dispel; *vande*—I offer my respectful obeisances; *rūpa*—unto Śrīla Rūpa Gosvāmī; *sanātana*—unto Śrīla Sanātana Gosvāmī; *raghu-yugau*—unto Śrīla Raghunātha dāsa Gosvāmī and Śrīla Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—unto Śrīla Jīva Gosvāmī; *gopālakau*—and unto Śrīla Gopāla Bhaṭṭa Gosvāmī.

I worship the Six Gosvāmīs, Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Raghunātha dāsa, Śrī Jīva and Gopāla Bhaṭṭa, who were always engaged in singing Kṛṣṇa's name, beauty, qualities and pastimes, and dancing (in *mādhurya-bhāva*, the 'sweetness-mood' of His *līlās*). The Gosvāmīs are the very embodiment of the nectar ocean of divine love (*premāmṛta-samudra-svarūpa*). They are accepted and respected by learned and ignorant persons alike, and their activities endear them to all because they hold no envy towards anyone. Śrī Caitanya Mahāprabhu has fully blessed them with His mercy. Thus they are able to spread the sweet nectar of *bhakti*, thereby diminishing the burden of sinful life on the earth.

Your devotees can always see Your lotus feet

**tān vai hy asad-vṛttibhir akṣibhir ye parāhṛtāntar-manasaḥ pareśa
atho na paśyanty urugāya nūnam ye te pada-nyāsa-vilāsa-lakṣyāḥ**

SB 3.5.45

tān—the lotus feet of the Lord; *vai*—certainly; *hi*—for; *asad*—materialistic; *vṛttibhiḥ*—by those who are influenced by external energy; *akṣibhiḥ*—by the senses; *ye*—those; *parāhṛta*—missing at a distance; *antaḥ-manasaḥ*—of the internal mind; *pareśa*—O Supreme; *atho*—therefore; *na*—never; *paśyanti*—can see; *urugāya*—O Supreme Lord who are glorified by all saintly persons; *nūnam*—but; *ye*—those who; *te*—Your; *pada-nyāsa*—activities; *vilāsa*—transcendental pastimes of enjoyment; *lakṣyāḥ*—those who see.

O Supreme Lord who are glorified by all saintly persons, offensive persons whose internal vision has been too much affected by external materialistic activities cannot see Your lotus feet, but Your devotees can always see Your lotus feet, because their only goal is to behold and serve Your *līlā*.

Those who take shelter of Śrīmatī Rādhikā are great souls and are constantly engaged in My bhajana

**mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādim avyayam**

BG 9.13

tu—however; *pārtha*—O son of Pṛthā; *mahā-ātmānaḥ*—the great souls; *āśritāḥ*—having taken shelter of; *daivīm prakṛtim*—My divine potency (*parā-śakti*, Śrīmatī Rādhikā); *bhajanti*—render service, perform *bhajana*; *mām*—Me; *ananya-manasaḥ*—with undeviating minds; *jñātvā*—knowing Me; *ādim*—(to be) the origin; *bhūta*—of all beings; *avyayam*—and inexhaustible.

O Pārtha, the really great souls of this world (the *mahātmās*), having taken complete shelter of My superior potency (*parā-śakti*, Śrīmatī Rādhikā), know that I am the inexhaustible source of everything. Thus they are constantly engaged in My *bhajana* with their minds exclusively fixed on Me.

Vaiṣṇavas who constantly engage in bhajana are never separated from Kṛṣṇa

**satataṁ kīrtayanto mām yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā nitya-yuktā upāsate**

BG 9.14

satatam—constantly; *kīrtayantaḥ*—glorifying; *mām*—Me; *yatantaḥ*—fully endeavouring; *ca*—also; *dr̥ḍha-vratāḥ*—with determined vows; *namasyantaḥ*—offering obeisances; *ca*—and; *mām*—before Me; *bhaktyā*—in devotion; *nitya-yuktāḥ*—perpetually engaged, who are always united [with Me]; *upāsate*—worship Me.

Constantly chanting the glories of My names, qualities, form and pastimes, endeavouring with determined vows, and offering *praṇāmas* with devotion, they engage in My worship, remaining always united with Me.

Without My saintly devotees I cannot be happy

**nāham ātmānam āśāse mad-bhaktaiḥ sādhubhir vinā
śriyam ātyantikīm vāpi yeṣāṁ gatiḥ aham parā**

SB 9.4.64/Bṛhad Bhāgavatāmṛtam 1.3.77

na—not; *aham*—I; *ātmānam*—Myself; *āśāse*—hold in high regard; *mat-bhaktaiḥ*—My devotees; *sādhubhiḥ*—the saintly persons; *vinā*—without; *śriyam*—the goddess Lakṣmī and the opulence she provides; *ātyantikīm*—ultimate; *vā*—or; *api*—even; *yeṣāṁ*—for which (devotees); *gatiḥ*—the destination; *aham*—I; *parā*—ultimate.

Without saintly devotees for whom I am the one and only destination, I do not desire to enjoy My transcendental bliss or My opulent position with Lakṣmī-devī.

~ Thus ends section 1) The Qualities and Glories of the Vaiṣṇavas ~

~ 2) Pure Devotees are Very Rare ~

Vaiṣṇavas who know Kṛṣṇa in truth are very rare

**bahūnām janmanām ante jñānavān mām prapadyate
vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ**

BG 7.19

bahūnām—many; *janmanām*—repeated births and deaths; *ante*—after; *jñāna-vān*—one who is in full knowledge; *mām*—unto Me; *prapadyate*—surrenders; *vāsudevaḥ*—the Personality of Godhead, Kṛṣṇa; *sarvam*—everything; *iti*—thus; *saḥ*—that; *mahā-ātmā*—great soul; *su-durlabhaḥ*—very rare to see.

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul (a *mahā-bhagavat* pure devotee) is very rare.

Except for the Vaiṣṇavas, no one knows Me in truth

**manuṣyāṇām sahasreṣu kaścīd yatati siddhaye
yatatām api siddhānām kaścin mām vetti tattvataḥ**

BG 7.3

manuṣyāṇām—of men; *sahasreṣu*—out of many thousands; *kaścīd*—someone; *yatati*—endeavors; *siddhaye*—for perfection; *yatatām*—of those so endeavoring; *api*—indeed; *siddhānām*—of those who have achieved perfection; *kaścin*—someone; *mām*—Me; *vetti*—does know; *tattvataḥ*—in fact.

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one (a *Vaiṣṇava*) knows Me in truth.

A pure devotee is extremely rare

**muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune**

SB 6.14.5/CC Mad 19.150/JJD ch. 7, 17

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—Śrī Nārāyaṇa; *parāyaṇaḥ*—the pure devotee; *su-durlabhaḥ*—very rare; *praśānta-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

O great sage, out of many millions of people who have attained liberation and freedom from ignorance, or even out of many millions of *siddhas* who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.

A Vaiṣṇava is the rarely found embodiment of perfection

**akṣṇoḥ phalaṁ tvādṛśa-darśanam hi
tanoḥ phalaṁ tvādṛśa-gātra-saṅgaḥ
jihvā-phalaṁ tvādṛśa-kīrtanam hi
su-durlabhā bhāgavatā hi loka**

Hari-bhakti-sudhodaya 13.2/ CC Mad 20.61

akṣṇoḥ—of the eyes; *phalaṁ*—the perfect result of the action; *tvādṛśa*—a person like you; *darśanam*—to see; *hi*—certainly; *tanoḥ*—of the body; *phalaṁ*—the perfection of activities; *tvādṛśa*—of a person like you; *gātra-saṅgaḥ*—touching the body; *jihvā-phalaṁ*—the perfection of the tongue; *tvādṛśa*—a person like you; *kīrtanam*—glorifying; *hi*—certainly; *su-durlabhāḥ*—very rare; *bhāgavatāḥ*—pure devotees of the Lord; *hi*—certainly; *loka*—in this world.

O Vaiṣṇava! To see you is the perfection of the eyes. To touch your lotus feet is the perfection of the body. To glorify your divine qualities is the perfection of the tongue, for it is very rare to find a pure devotee within this world.

**dharmācāri-madhye bahuta ‘karma-niṣṭha’
koṭi-karma-niṣṭha-madhye eka ‘jñānī’ śreṣṭha
koṭi-jñāni-madhye haya eka-jana ‘mukta’
koṭi-mukta-madhye ‘durlabha’ eka kṛṣṇa-bhakta**

CC Madhya 19.147-148

dharmācāri-madhye—among persons who actually follow the Vedic principles or religious system; *bahuta*—many of them; *karma-niṣṭha*—attracted to fruitive activities; *koṭi-karma-niṣṭha-madhye*—among millions of such performers of fruitive activities according to Vedic principles; *eka*—one; *jñānī*—wise man; *śreṣṭha*—the chief; *koṭi-jñāni-madhye*—out of many millions of such wise men; *haya*—there is; *eka-jana*—one person; *mukta*—actually liberated; *koṭi-mukta-madhye*—out of many millions of liberated persons; *durlabha*—very rare; *eka*—one; *kṛṣṇa-bhakta*—pure devotee.

Among the followers of Vedic knowledge, most follow the process of fruitive activity, endeavouring to avoid impious activities and perform only pious work.

Out of many such sincere fruitive *jīvas*, there may be one who is actually wise (*jñāni*). Out of many millions of such wise persons, one may actually become liberated (*mukta*), and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is rarely found.

The Gradation of living beings culminate in the perfection of being a devotee

**rajobhiḥ sama-saṅkhyātāḥ pārthivair iha jantavaḥ
teṣām ye kecanehante śreyo vai manujādayaḥ
prāyo mumukṣavas teṣām kecanaiva dvijottama
mumukṣūṇām sahasreṣu kaścīn mucyeta sidhyati
muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune**

SB 6.14.3-5

In this world, there are as many living entities as there are atoms. Among these living entities, some 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 desire liberation, one may actually achieve it, giving up material attachments to society, friendship and 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 Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.

The jīva's evolution of consciousness: moving and non-moving living entities, human beings, karmīs, jñānīs, muktas and finally, Vaiṣṇavas, who are rarely found

**tāra madhye 'sthāvara', 'jaṅgama' dui bheda
jaṅgame tiryak-jala-sthalacara-vibheda
tāra madhye manuṣya-jāti ati alpatara
tāra madhye mleccha, pulinda, bauddha, śabara
veda-niṣṭha-madhye ardheka veda 'mukhe' māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe
dharmācārī-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha**

**koṭi-jñāni-madhye haya eka-jana 'mukta'
koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta**

CC Madhya 19.144-148

One can divide the unlimited number of living entities into two groups: moving and non-moving. Among living entities that can move are birds, aquatics, and animals. Although the living entities known as human beings are very small in quantity, they may still be 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 pious and impious work. Out of many such sincere *karmīs*, there may be one *jñānī*, who is actually wise. Out of many millions of such *jñānis*, one may become liberated. And out of many such liberated persons, a pure devotee of Kṛṣṇa is very difficult to find.

The five kinds of consciousness, culminating in bhāva-bhakti

Jaiva Dharma ch. 16 (p. 389 in the 2002 ed.)

The souls imprisoned by māyā in a gross material body pass through five stages of existence: *ācchādita-cetana* (covered consciousness), *saṅkucita-cetana* (retracted consciousness), *mukulita-cetana* (budding consciousness), *vikasita-cetana* (blossoming consciousness), and *pūrṇa-vikasita-cetana* (fully-blossomed consciousness).

Covered consciousness: *Jīvas* in the bodies of trees, grass and stones. **Retracted consciousness:** Animals, birds, snakes, fish, etc. **Budding consciousness:** Immoral and moral atheists. **Blossoming consciousness:** Moral theists and devotees at the stage of *sādhana-bhakti*. **Fully-blossomed consciousness:** Devotees at the stage of *bhāva-bhakti*. There are, therefore, five kinds of human beings: immoral people, atheists who follow moral principles, theists who follow moral principles, devotees engaged in regulative devotional service (*sādhana-bhakti*), and devotees on the level of spontaneous devotional service (*bhava-bhakti*).

~ Thus ends section 2) Pure Devotees are Very Rare ~

3) The Benefits of Associating with and Serving the Vaiṣṇavas

Three powerful substances of the pure devotee

**bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa - ei tina mahā-bala
ei tina - sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya**

CC Antya 16.60-61/BRSB p. 68/MS 7 pt/STB p. 27

bhakta-pada-dhūli—the dust of the lotus feet of a devotee; *āra*—and; *bhakta-pada-jala*—the water that washed the feet of a devotee; *bhakta-bhukta-avaśeṣa*—and the remnants of food eaten by a devotee; *tina*—three; *mahā-bala*—very powerful; *ei tina-sevā*—rendering service to these three; *haite*—from; *kṛṣṇa-prema*—ecstatic love for Kṛṣṇa; *haya*—there is; *punaḥ punaḥ*—again and again; *sarva-śāstre*—all the revealed scriptures; *phu-kāriyā kaya*—declare loudly.

The dust of the lotus feet of pure devotees, the water that washes their feet, and their *mahā-mahā prasādam* remnants (both *hari-kathā* and *prasādam*) – these three are very powerful. By serving these three, one attains Kṛṣṇa *prema*. This has been proclaimed in all the *śāstras* again and again.¹²

The mahā-bhāgavata can make the impossible possible

**yan-nāma-śruti-mātreṇa pumān bhavati nirmalaḥ
tasya tīrtha-padaḥ kim vā dāsānām avaśiṣyate**

SB 9.5.16

yat-nāma—the holy name; *śruti-mātreṇa*—simply by hearing; *pumān*—a person; *bhavati*—becomes; *nirmalaḥ*—purified; *tasya*—of Him; *tīrtha-padaḥ*—the Lord, at whose feet are the holy places; *kim vā*—what; *dāsānām*—for His servants; *avaśiṣyate*—nothing is impossible.

If simply by hearing Śrī Kṛṣṇa'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 *mahā-bhāgavatas*?

[Śrīla Nārāyaṇa Mahārāja:] “We have come to make the impossible possible” (Turn Hippies into “Happies”, *yavanas* and *mlecchas* into Vaiṣṇavas, conditioned souls into loving servants of Śrī Rādhā-Kṛṣṇa). (Italy, July 2004)

The Vaiṣṇavas see Kṛṣṇa's abode and can reveal it to you

**om tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayo
divīva cakṣur ātatam tad viprāso vipanyavo
jāgrvāmsaḥ samindhate viṣṇor yat paramaṁ padaṁ**

Rg Veda 1.22.20-21/BPKG p. 405, 447, 455

om—invocation; *tad*—that; *viṣṇoḥ*—of Lord Viṣṇu; *paramam*—the supreme; *padam*—abode; *sadā*—always; *paśyanti*—they see; *sūrayaḥ*—the devotees; *divi iva*—as in the sky; *cakṣuḥ*—the eye; *ātatam*—extends; *tad*—that; *viprāsaḥ*—the *brāhmaṇas*; *vipanyavaḥ*—the praiseworthy; *jāgrvāmsaḥ*—spiritually awake; *samindhate*—they reveal; *viṣṇoḥ*—of Viṣṇu; *yat*—whose; *paramam*—supreme; *padam*—abode.

The divine and learned Vaiṣṇavas always have the *darśana* of the supreme abode of Viṣṇu by their *aprākṛta* (spiritual) vision. Just as the sun's rays in the sky are extended to the mundane vision, so in the same way the pure devotees always see the supreme abode of Lord Viṣṇu. Because those highly praiseworthy and spiritually awake devotees are able to see the spiritual world, they are also able to reveal that supreme abode of Lord Viṣṇu to others.

Thus ends 3) The Benefits of Associating with and Serving the Vaiṣṇavas

~ 4) The Hazards of disrespecting a Vaiṣṇava ~

Six kinds of Vaiṣṇava-aparādha (offences to pure devotees)

**hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ**

HBV 10.312/BRSB p. 68/JD ch. 9

To beat a Vaiṣṇava, to slander him, to bear malice or envy against him, to fail to welcome or please him, to become angry with him, and to not feel pleasure upon seeing him – by these six types of *vaiṣṇava-aparādha*, one falls down to a degraded position.

The definition of aparādha

apagata-rādho yasmāt iti aparādhaḥ

Mahājana vākya

apagata—disappear; *rādho*—affection; *yasmāt*—on account of which; *iti*—thus; *aparādhaḥ*—is an offence.

Any act or emotion which hinders the flow of love and affection or any activity which causes Kṛṣṇa to withdraw his affection and protection (any activity performed with an envious mood).

The effects of committing offences

**āyuh śriyaṁ yaśo dharmam lokān āśiṣa eva ca
hanti śreyāmsi sarvāṇi puṁso mahad-atikramaḥ**

SB 10.4.46/CC Madhya 15.270, 25.84

āyuh—the duration of life; *śriyam*—beauty; *yaśaḥ*—fame; *dharmam*—religion; *lokān*—elevation to higher planets; *āśiṣaḥ*—blessings; *eva*—indeed; *ca*—also; *hanti*—destroys; *śreyāmsi*—benedictions; *sarvāṇi*—all; *puṁsaḥ*—of a person; *mahad-atikramaḥ*—committing offences against great personalities.

My dear King, when a man commits offences against pure devotees, the *mahā-bhāgavatas*, all his hopes or blessings received for a long duration of life, beauty, fame and religious life resulting in promotion to higher planets will be destroyed. Indeed, all auspiciousness will be destroyed for such an offender.

It is forbidden to judge a Vaiṣṇava from a material viewpoint

**dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasām na khalu budbuda-phena-pañkair
brahma-dravatvam apagacchati nīra-dharmaiḥ**

Śrī Upadeśāmṛta 6/BR 2.20

dr̥ṣṭaiḥ prākṛtatvam—seeing with material vision; *svabhāva-janitaiḥ*—due to the defects stemming from his nature; *vapuṣaḥ*—of the body; *ca*—and; *doṣaiḥ*—due to the faults; *iha*—in this world; *bhakta-janasya*—the pure devotee; *na paśyet*—one should not see; *gaṅgā-ambhasām*—of the water of the Ganges; *na khalu apagacchati*—is never lost; *budbuda-phena-pañkaiḥ*—by the presence of bubbles, foam and mud; *brahma-dravatvam*— (just as) the nature of liquified transcendence; *nīra-dharmaiḥ*—which exist simply due to the nature of water.

Devotees situated in this material world should not be viewed with material vision; in other words, one should not consider them to be ordinary conditioned souls. The imperfections visible in their natures, such as birth in a low caste, harshness, lethargy and so forth, and the imperfections visible in their bodies such as ugly features, disease, deformities and so forth, are precisely like the appearance of bubbles, foam and mud in the Gangā. Despite such apparent pollution in the water of the Gaṅgā, she retains her nature as liquified transcendence. Similarly, the self-realised Vaiṣṇavas always exist on the transcendental plane and one should not attribute material defects to them.

To view a Vaiṣṇava externally, by birth, is opposed to bhakti

**ye te kule vaiṣṇavera janma kene naya
tathāpi o sarvottama sarva-śāstre kaya
ye pāpīṣṭha vaiṣṇavera jāti-buddhi kare
janma janma adhama-yonite dubi' mare**

CB Madhya 10.100, 102

All the scriptures agree that a Vaiṣṇava should never be seen in terms of his birth. A Vaiṣṇava does not actually take birth. Those sinners who see a devotee in terms of his birth will themselves be born in the wombs of abominable species life after life.

~ Thus ends section 4) The Hazards of disrespecting a Vaiṣṇava ~

~ 5) Devotees' So-called Fall-down ~

A devotee who has firm faith, even if accidentally committing a sin, should be considered a sādhu (for he will be quickly relieved of his faults by Kṛṣṇa)

**api cet su-durācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ
kṣipram bhavati dharmātmā śaśvac-chāntim nigacchati
kaunteya pratijānihi na me bhaktaḥ praṇaśyati**

BG 9.30-31/Upad. 6 pt/ JD ch. 6

api—even; *cet*—if; *su-durācāraḥ*—one committing the most abominable sins; *bhajate*—is engaged in devotional service; *mām*—unto Me; *ananya-bhāk*—without deviation; *sādhur*—a saint; *eva*—certainly; *saḥ*—he; *mantavyaḥ*—is to be considered; *samyak*—completely; *vyavasitaḥ*—situated in determination; *hi*—certainly; *saḥ*—he; *kṣipram*—very soon; *bhavati*—becomes; *dharmātmā*—righteous; *śaśvat-sāntim*—lasting peace; *nigacchati*—attains; *kaunteya*—O son of Kuntī; *pratijānihi*—declare; *na*—never; *me*—My; *bhaktaḥ*—devotee; *praṇaśyati*—perishes.

If even the most ill-behaved person engages with determination in exclusive devotional service unto Me, he is worthy of being considered a saintly person (*sādhur*) due to his intelligence being fixed on Me in devotion. He quickly becomes purified and attains relief from the bondage of both sins and pious activities. O son of Kuntī! Attest that My devotee will never fail to attain perfection.

Kṛṣṇa protects the surrendered from accidental fall-downs

**sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitam kathañcid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ**

SB 11.5.42/CC Madhya 22.144/GKH (P)

sva-pāda-mūlam—the lotus feet of Kṛṣṇa, the shelter of the devotees; *bhajataḥ*—who is engaged in worshiping; *priyasya*—who is very dear to Kṛṣṇa; *tyakta*—given up; *anya-bhāvasya*—of any other mood; *hariḥ*—Śrī Hari; *para-īśaḥ*—the Supreme Lord; *vikarma*—sinful activities; *yac*—whatever; *ca*—and; *utpatitam*—occurred; *kathañcit*—somehow; *dhunoti*—removes; *sarvaṁ*—all; *hṛdi*—in the heart; *sanniviṣṭaḥ*—entered.

One who has thus given up all other inclinations and has taken full shelter at

the lotus feet of Śrī Hari, the Supreme Lord, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Lord, who is seated within everyone's heart, immediately takes away the reaction to such sin.

Even if Your devotee accidentally falls down You protect him

**tathā na te mād̥hava tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho**

SB 10.2.33/JD ch. 17

tathā—like them (the nondevotees); *na*—not; *te*—they (the devotees); *mād̥hava*—O Lord, husband of the goddess of fortune; *tāvakāḥ*—the followers of the devotional path, the devotees; *kvacid*—in any circumstances; *bhraśyanti*—fall down; *mārgāt*—from the path of devotional service; *tvayi*—unto You; *baddha-sauhṛdāḥ*—because of being fully attached to Your lotus feet; *tvayā*—by You; *abhiguptāḥ*—always protected from all dangers; *vicaranti*—they move; *nirbhayāḥ*—without fear; *vināyaka-anīkapa*—the enemies who maintain paraphernalia to oppose the *bhakti* cult; *mūrdhasu*—on their heads; *prabho*—O Lord.

O Mād̥hava, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like non-devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents (both demons and the internal enemies of lust, anger, etc.) and continue to progress in devotional service.

Powerful devotees (like Śiva or Brahmā) are not affected by apparent transgressions

**dharmav-yatikramo dṛṣṭa īśvarāṇām ca sāhasam
tejīyasām na doṣāya vahneḥ sarva-bhujo yathā**

SB 10.33.29

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *dharmav-yatikramah*—the transgression of religious or moral principles; *dṛṣṭah*—seen; *īśvarāṇām*—of powerful controllers; *ca*—even; *sāhasam*—due to audacity; *tejīyasām*—who are spiritually potent; *na*—does not; *doṣāya*—(lead) to any fault; *vahneḥ*—of fire; *sarva-bhujah*—all-devouring; *yathā*—as.

Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted.

For one with firm faith, there is no danger of falling down, even if he runs with closed eyes (i.e. accidentally commits a sin)

**yān āsthāya naro rājan na pramādyeta karhicit
dhāvan nimīlya vā netre na skhalen na pated iha**

SB 11.2.35

yān—which; *āsthāya*—accepting with firm faith; *naraḥ*—a man; *rājan*—O King; *na pramādyeta*—is not bewildered; *karhicit*—ever; *dhāvan*—running; *nimīlya*—closing; *vā*—or; *netre*—his eyes; *na skhalet*—will not trip; *na patet*—will not fall; *iha*—on this path.

O King, one who accepts this process of *bhakti* with strong faith in Guru and Kṛṣṇa, will never blunder on this path. Even while running with eyes closed, he will never trip or fall (in other words, even if he accidentally commits a sin, he will be protected).

For one lacking firm faith, spiritual life is as dangerous as a razor's edge

**uttiṣṭhata jāgrata prāpya varān nibodhata
kṣurasya dhārā niśītā duratyayā durgam pathas tat kavayo vadanti**

Kaṭha Upaniṣad 1.3.14

Arise! Awake ! Take advantage of this rare human form of life, even if the path of spiritual realisation is difficult and sharp like a razor's edge. That is the opinion of learned transcendentalists. (i.e. Those who have no *paramārthic* (transcendental) faith and rely solely on rules and regulations can easily fall down).

Even if a sādḥaka falls down initially, there is no question of being unsuccessful

**tyaktvā sva-dharmam caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ**

SB 1.5.17/MK 1.8

tyaktvā—having forsaken; *sva-dharmam*—one's own occupational engagement; *caraṇa-ambujam*—the lotus feet; *hareḥ*—of Hari; *bhajan*—in the course of devotional service; *apakvaḥ*—immature; *atha*—for the matter of; *patet*—falls down; *tataḥ*—from that place; *yadi*—if; *yatra*—whereupon; *kva*—what sort of; *vā*—or; *abhadram*—unfavorable; *abhūt*—shall happen; *amuṣya*—of him; *kim*—what?; *kaḥ vā arthaḥ*—what benefit; *āptaḥ*—obtained; *abhajatām*—of the non-devotees; *sva-dharmataḥ*—being engaged properly in one's *dharmā*.

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non-devotee, though fully following his *dharma*, does not gain anything.

~ Thus ends section 5) Devotees' So-called Fall-down ~

~ 6) Three levels of devotees – *uttama*, *madhyama* and *kaniṣṭha* ~

Respect offered by the *madhyama* devotee to the three kinds of devotees

**kr̥ṣṇeti yasya giri taṁ manasādriyeta
dikṣāsti cet praṇatibhiḥ ca bhajantam īśam
śuśrūṣayā bhajana-vijñam anyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā**

Śrī Upadeśāmṛta 5/BR 2.37/BPKG p. 325

kr̥ṣṇa—Kṛṣṇa; *iti*—thus (appears); *yasya*—in whose; *giri*—speech; *taṁ*—that person (a neophyte devotee); *manasā*—within the mind; *ādriyeta*—one should respect; *dikṣā*—accepted initiation from a qualified Guru; *asti*—he has; *cet*—if; *praṇatibhiḥ*—by offering obeisances; *ca*—also; *bhajantam*—an intermediate devotee; *īśam*—unto Bhagavān; *śuśrūṣayā*—with all types of service (such as offering *daṇḍavat-praṇāma*, making relevant inquiry and rendering service); *bhajana-vijñam*—a self-realised, expert *mahā-bhāgavata* Vaiṣṇava who performs *bhajana* of Śrī Rādhā-Kṛṣṇa's eightfold daily pastimes; *anyam*—who is an exclusive devotee of Śrī Kṛṣṇa; *anya-nindā-ādi-śūnya-hṛdam*—and whose heart, due to his undeviating absorption in Kṛṣṇa, is free from faults such as the tendency to criticize others; *īpsita-saṅga*—the association for which one hankers; *labdhyā*—having obtained.

One who takes *kr̥ṣṇa-nāma* just once by calling out “O Kṛṣṇa!” is a neophyte devotee (*kaniṣṭha-adhikāri*). One should consider him to be his family member and silently respect him. One who, fully understanding the principle of *dikṣā*, has accepted initiation from a qualified Guru and performs *bhajana* of Bhagavān in accordance with the Vaiṣṇava conventions is an intermediate devotee (*madhyama-adhikāri*). One should respect such a devotee who is endowed with the correct understanding of reality and illusion by offering *praṇāma* unto him and so forth. One who is conversant with the science of *bhajana* as described in the Śrīmad-Bhāgavatam and other Vaiṣṇava scriptures and who performs exclusive *bhajana* of Śrī Kṛṣṇa is a *mahā-bhāgavata* devotee. Due to

his undeviating absorption in Śrī Kṛṣṇa, the pure heart of such a devotee is free from faults such as the tendency to criticize others. He is expert in *bhajana*, which means that he mentally renders service (*mānasa-sevā*) to Śrī Rādhā-Kṛṣṇa's pastimes which take place during the eight segments of the day (*aṣṭa-kalīya-līlā*). Knowing him to be a topmost devotee whose heart is established in the particular mood of service to Śrī Rādhā-Kṛṣṇa for which one aspires and who is affectionately disposed towards oneself, one should honour him by offering *daṇḍavat-praṇāma* (*praṇīpāta*), making relevant inquiry (*parīpraśna*) and rendering service (*sevā*) with great love.

Devotees may be graded according to faith

**śraddhāvān jana haya bhakti-adhikārī
'uttama,' 'madhyama,' 'kaniṣṭha,' śraddhā-anusārī**

CC Mad 22.64

śraddhāvān jana—a person with faith; *haya*—is; *bhakti-adhikārī*—eligible for discharging transcendental loving service to the Lord; *uttama*—first class; *madhyama*—intermediate; *kaniṣṭha*—the lowest class; *śraddhā-anusārī*—according to faith.

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.

1) *Uttama-adhikārī*

**sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanah
bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ**

SB 11.2.45/CC Madhya 22.72/JD ch. 7, 8

sarva-bhūteṣu—within all beings; *yaḥ*—who; *paśyet*—sees; *bhagavad-bhāvam*—mood or *bhāva* towards Bhagavān; *ātmanah*—his own; *bhūtāni*—and all beings; *bhagavaty ātmani*—within Bhagavān; *eṣaḥ*—that person; *bhāgavata-uttamaḥ*—is the *uttama* Bhāgavata.

One who sees his own *bhagavad-bhāva*, ecstatic mood of attraction towards Śrī Kṛṣṇacandra, in the hearts of all *jīvas* (*sarva-bhūteṣu*) and sees all beings within Śrī Kṛṣṇacandra is an *uttama-bhāgavata*. (An *uttama* Vaiṣṇava perceives that all living beings love Bhagavān with the same particular feeling of transcendental love that he himself cherishes towards his *iṣṭa-deva*. He also perceives that Bhagavān feels a reciprocal attitude of love towards all living beings. An *uttama* Vaiṣṇava has no disposition other than this). (*Jaiwa Dharma*)

The mahā-bhāgavata sees Kṛṣṇa everywhere

**sthāvara-jaṅgama dekhe, nā dekhe tāra mūr̥ti
sarvatra haya nija iṣṭa-deva-sphūr̥ti**

CC Mad 8.274

sthāvara-jaṅgama—movable and inert; *dekhe*—he sees; *nā*—not; *dekhe*—sees; *tāra*—its; *mūr̥ti*—form; *sarvatra*—everywhere; *haya*—there is; *nija*—his own; *iṣṭa-deva*—worshipable Lord; *sphūr̥ti*—manifestation.

The *mahā-bhāgavata*, the pure devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of His worshipable Lord (*iṣṭa-deva*).

An uttama Vaiṣṇava sees Kṛṣṇa everywhere and can never lose Him

**yo mām paśyati sarvatra sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati**

BG 6.30

yaḥ—whoever; *mām*—Me; *paśyati*—sees; *sarvatra*—everywhere; *sarvaṁ*—everything; *ca*—and; *mayi*—in Me; *paśyati*—sees; *tasya*—for him; *aham*—I; *na*—not; *praṇaśyāmi*—am lost; *saḥ*—he; *ca*—also; *me*—to Me; *na*—nor; *praṇaśyati*—is lost.

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

The topmost devotee is expert in scripture and has firm faith

**śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra
'uttama-adhikārī' sei tāraye saṁsāra**

CC Mad 22.65

śāstra-yuktye—in argument and logic; *su-nipuṇa*—very expert; *dṛḍha-śraddhā*—firm faith and confidence in Kṛṣṇa; *yānra*—whose; *uttama-adhikārī*—the topmost devotee; *sei*—he; *tāraye saṁsāra*—can deliver the whole world.

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

Serve the lotus feet of a superior Vaiṣṇava who is always taking pure harināma
**kṛṣṇa-nāma nirantara yāñhāra vadane
se vaiṣṇava-śreṣṭha, bhaja tāñhāra caraṇe**

CC Madhya 16.72

kṛṣṇa-nāma—the holy name of Kṛṣṇa; *nirantara*—incessantly; *yāñhāra*—whose; *vadane*—in the mouth; *sei*—such a person; *vaiṣṇava-śreṣṭha*—a first-class Vaiṣṇava; *bhaja*—worship; *tāñhāra caraṇe*—his lotus feet.

One who is always taking pure *kṛṣṇa-nāma* is a superior Vaiṣṇava, and your duty is to serve his lotus feet.

2) *Madhyama-adhikārī*

**īsvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ**

SB 11.2.46/CC Madhya 22.73/JD ch. 8

madhyamaḥ—a middle-class devotee (is) *saḥ*—he; *yaḥ*—who; *karoti*—has; *prema*—love and affection; *īsvare*—for Bhagavān and His associates (the *uttama* devotees); *maitrī*—friendship; *tad-adhīneṣu*—for Bhagavān’s subordinates (the *madhyam* devotees); *kṛpā*—mercy; *bālīṣeṣu*—towards the innocent; *ca*—and; *upekṣā*—neglect; *dviṣatsu*—to the envious.

A *madhyama-bhāgavata* is one who has love for Īsvara and His pure devotees, is friendly towards His *bhaktas*, shows mercy towards those who are innocent in regard to *bhakti*, and neglects those who are inimical to Īsvara or His *bhaktas*.

**sarvato manaso ’saṅgam ādau saṅgam ca sādhuṣu
dayām maitrīm praśrayam ca bhūteṣv addhā yathocitam**

SB 11.3.23

sarvataḥ—everywhere; *manasaḥ*—of the mind; *asaṅgam*—detachment; *ādau*—in the beginning; *saṅgam*—association; *ca*—and; *sādhuṣu*—with saintly persons; *dayām*—mercy; *maitrīm*—friendship; *praśrayam*—reverence; *ca*—and; *bhūteṣu*—for all living beings; *addhā*—thus; *yathā ucitam*—as is suitable.

A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate

friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings.

**kṛṣṇa prema, kṛṣṇa bhakte maitrī-ācaraṇa
bālīśete kṛpā, āra dveṣī-upekṣaṇa
karilena madhyama-bhakta śuddha-bhakta hana
kṛṣṇa-nāme adhikāra karena arjjana**

Harināma Cintāmaṇi, Chapter 8

One who has love for Kṛṣṇa, 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 *śuddha-bhakta*. He is qualified to chant the holy name of Kṛṣṇa.

**śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān**

CC Madhya 22.67

śāstra-yukti—logical arguments on the basis of the revealed scripture; *nāhi*—not; *jāne*—knows; *dṛḍha*—firmly; *śraddhāvān*—faithful; *madhyama-adhikārī*—second-class devotee; *sei*—he; *mahā-bhāgyavān*—very fortunate.

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

*One in whose mouth pure nāma appears even once is a (madhyama) Vaiṣṇava
prabhu kahe, yāñhara mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya, śreṣṭha sabākāra*

CC Madhya 15.106

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *yāñhara mukhe*—in whose mouth; *śuni*—I hear; *eka-bāra*—once; *kṛṣṇa-nāma*—pure kṛṣṇa-nāma; *sei pūjya*—he is worshipable; *śreṣṭha sabākāra*—the best of all human beings.

Śrī Caitanya Mahāprabhu replied: “One in whose mouth the pure holy name of Kṛṣṇa appears even once, may be considered a Vaiṣṇava. Such a person is worshipable, and is the topmost human being.”

3) *Kaniṣṭha-adhikārī*

**arcāyām eva haraye pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ**

SB 11.2.47/CC Madhya 22.74/JD ch 8, 25

prākṛtaḥ—a material; *bhaktaḥ*—devotee; *eva*—emphatically; *smṛtaḥ*—considered saḥ—he; *yaḥ*—who; *ihate*—endeavors; *śraddhayā*—with faith; *pūjām*—offering worship; *haraye*—unto Śrī Hari; *arcāyām*—in the form of His Deity; *ca*—yet; *na*—not; *tad-bhakteṣu*—not to Śrī Hari’s devotees; *anyeṣu* and other beings.

A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prākṛta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.

**yāhāra komala śraddhā, se ‘kaniṣṭha’ jana
krame krame teṅho bhakta ha-ibe ‘uttama’**

CC Mad 22.69

yāhāra—whose; *komala śraddhā*—soft faith; *se*—such a person; *kaniṣṭha jana*—a neophyte devotee; *krame krame*—by a gradual progression; *teṅho*—he; *bhakta*—devotee; *ha-ibe*—will become; *uttama*—first class.

One whose faith is soft and pliable is called a neophyte, but by gradually following the process he will rise to the platform of a first-class devotee.

~ Thus ends section 6) Three levels of devotees ~

7) Glorifications of the Mahā-bhāgavata, Topmost Vaiṣṇava

Further symptoms of an Uttama-adhikāri, Mahā-bhāgavata Vaiṣṇava

**gṛhītvāpīndriyair arthān yo na dveṣṭi na hṛṣyati
viṣṇor māyām idam paśyan sa vai bhāgavatottamaḥ**

SB 11.2.48

gṛhītvā—accepting; *api*—even though; *indriyaiḥ*—with his senses; *arthān*—objects of the senses; *yaḥ*—who; *na dveṣṭi*—does not hate; *na hṛṣyati*—does not rejoice; *viṣṇoḥ*—of the Supreme Lord, Viṣṇu; *māyām*—the illusory potency; *idam*—this material universe; *paśyan*—seeing as; *saḥ*—he; *vai*—indeed; *bhāgavata-uttamaḥ*—a first-class devotee.

One who is so absorbed in love of God that he sees everything as the energy of Lord Kṛṣṇa (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 (*bhāgavata-uttamaḥ*).

**dehendriya prāṇa-mano-dhiyām yo
janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ
saṁsāra-dharmair avimuhyamānaḥ
smṛtyā harer bhāgavata-pradhānaḥ**

SB 11.2.49

deha—of the body; *indriya*—senses; *prāṇa*—life air; *manaḥ*—mind; *dhiyām*—and intelligence; *yaḥ*—who; *janma*—by birth; *apyaya*—diminution; *kṣud*—hunger; *bhaya*—fear; *tarṣa*—thirst; *kṛcchraiḥ*—and the pain of exertion; *saṁsāra*—of material life; *dharmaiḥ*—by the inseparable features; *avimuhyamānaḥ*—not bewildered; *smṛtyā*—because of remembrance; *hareḥ*—of Lord Hari; *bhāgavata-pradhānaḥ*—the foremost of devotees.

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 Śrī Hari is considered *bhāgavata-pradhānaḥ*, a topmost devotee of the Lord.

**na kāma-karma-bijānām yasya cetasi sambhavaḥ
vāsudevaika-nilayaḥ sa vai bhāgavatottamaḥ**

SB 11.2.50

na—never; *kāma*—of lust; *karma*—of fruitive work; *bijānām*—or of material hankering, which are the seeds of *karma*; *yasya*—of whom; *cetasi*—in the mind; *sambhavaḥ*—chance to arise; *vāsudeva-eka-nilayaḥ*—one for whom the Supreme Lord, Vāsudeva, is the only shelter; *saḥ*—he; *vai*—indeed; *bhāgavata-ut-tamaḥ*—is a first-class devotee (*ut-tama* - transcendental to the darkness of ignorance).

One who has taken exclusive shelter of the Supreme Lord Vāsudeva, and whose heart is freed from the seeds of lust and *karma* is considered a first-class devotee.

**na yasya janma-karmabhyām na varṇāśrama-jātibhiḥ
sajjate 'sminn ahaṁ-bhāvo dehe vai sa hareḥ priyaḥ**

SB 11.2.51

na—there is not; *yasya*—of whom; *janma*—by good birth; *karmabhyām*—or pious acts; *na*—not; *varṇa-āśrama*—by adherence to rules of occupational or religious duty; *jātibhiḥ*—or by belonging to a certain class of society; *sajjate*—attaches itself; *asmin*—in this (body); *ahaṁ-bhāvaḥ*—egotistic sentiment; *dehe*—in the body; *vai*—indeed; *saḥ*—he; *hareḥ*—to Lord Hari; *priyaḥ*—is dear or beloved.

One who is free from pride about his good birth, pious activities, exalted *varṇāśrama* position and other such bodily designations, and who serves the Lord with humility, is known as a beloved devotee of the Lord.

**na yasya svaḥ paraḥ iti vitteṣv ātmani vā bhidā
sarva-bhūta-samaḥ śāntaḥ sa vai bhāgavatottamaḥ**

SB 11.2.52

na—there is not; *yasya*—of whom; *svaḥ paraḥ iti*—“mine” and “someone else’s”; *vitteṣu*—about his property; *ātmani*—about his body; *vā*—or; *bhidā*—by thinking in terms of duality; *sarva-bhūta*—to all living beings; *samaḥ*—equal; *śāntaḥ*—peaceful; *saḥ*—he; *vai*—indeed; *bhāgavata-uttamaḥ*—the best of devotees.

A *mahā-bhāgavata* is one who is free from the dualistic conception of ‘This is mine and this is for others’ (Rather, he thinks, ‘Everything is for Kṛṣṇa’). Thus he sees all living beings with an equal vision and is therefore completely peaceful.

**tri-bhuvana-vibhava-hetave 'py akuṅṭha-
smṛtir ajitātma-surādibhir vimṛgyāt
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ**

SB 11.2.53

tri-bhuvana—of the three worlds comprising the material universe; *vibhava-hetave*—for the sake of the opulences; *api*—even; *akuṅṭha-smṛtiḥ*—whose remembrance is undisturbed; *ajita-ātma*—of whom the unconquerable Lord is the very soul; *sura-ādibhiḥ*—by the demigods and others; *vimṛgyāt*—which are sought; *na calati*—he does not go away; *bhagavat*—of Bhagavān; *pada-aravindāt*—from the lotus feet; *lava*—a fraction of a second; *nimiṣa*—in the blink of an eye; *ardham*—one half; *api*—even; *yaḥ*—who; *saḥ*—he; *vaiṣṇava-agryaḥ*—the foremost of devotees of Lord Viṣṇu.

The lotus feet of the Supreme Lord, Kṛṣṇa, are sought by demigods such as Brahmā and Śiva, who have accepted Him as their life and soul. A pure devotee can never forget Kṛṣṇa's lotus feet or give up their shelter even for a moment, even in exchange for the three worlds. Such a devotee is known as a *mahā-bhāgavata*.

**bhagavat uru-vikramāṅghri-śākhā-
nakha-maṇi-candrikayā nirasta-tāpe
hṛdi katham upasīdatām punaḥ sa
prabhavati candra ivodite 'rka-tāpaḥ**

SB 11.2.54

bhagavataḥ—of Bhagavān; *uru-vikrama*—which have performed great heroic deeds; *aṅghri*—of the lotus feet; *śākhā*—of the toes; *nakha*—of the nails; *maṇi*—which are like jewels; *candrikayā*—by the moonshine; *nirasta-tāpe*—when the pain has been removed; *hṛdi*—in the heart; *katham*—how indeed; *upasīdatām*—of those who are worshiping; *punaḥ*—again; *saḥ*—that pain; *prabhavati*—can have its effect; *candre*—when the moon; *iva*—just as; *udite*—risen; *arka*—of the sun; *tāpaḥ*—the burning heat.

How can the painful fever of material life befall those who hold the cooling lotus feet of Lord Kṛṣṇa within their hearts? By the power of Kṛṣṇa'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.

**visṛjati hṛdayam na yasya sākṣād
dharir avasābhihito 'py aghaughā-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ**

SB 11.2.55/CC Madhya 25.128/JD ch. 7

visṛjati—gives up; *hṛdayam*—the heart; *na*—not; *yasya*—whose; *sākṣāt*—directly; *hariḥ*—Śrī Hari, Kṛṣṇa; *avaśa-abhihitaḥ*—who is automatically or inattentively glorified; *api*—although; *agha-ogha-nāśaḥ*—who annihilates all kinds of inauspicious offenses for a devotee; *praṇaya-rasanayā*—with the rope of love; *dhṛtāṅghri-padmaḥ*—whose lotus feet are bound; *saḥ*—such a devotee; *bhavati*—is; *bhāgavata-pradhānaḥ*—the most elevated devotee; *uktaḥ*—is said.

When a person calls the names of Śrī Hari in a helpless mood feeling that he has no other shelter and thereby binds the Lord's lotus feet with ropes of love, the Lord never abandons his heart and while residing there destroys immense accumulations of sin. In this way that fortunate person becomes known by saints as a foremost devotee.

The paramahaṁsa Vaiṣṇava

**jñāna-niṣṭho virakto vā mad-bhakto vānapekṣakaḥ
sa līngān āśramāns tyaktvā cared avidhi-gocaraḥ**

SB 11.18.28

jñāna—to philosophical knowledge; *niṣṭhaḥ*—dedicated; *viraktaḥ*—detached from external manifestations; *vā*—either; *mat-bhaktaḥ*—My devotee; *vā*—or; *anapekṣakaḥ*—not desiring even liberation; *sa-līngān*—with their rituals and external regulations; *āśramān*—the duties pertaining to particular *āśramas* of life; *tyaktvā*—giving up; *caret*—one's conduct; *avidhi-gocaraḥ*—beyond dependence on rules and regulations.

The *paramahaṁsa* is fixed in transcendental knowledge and is free from attachment to any sense enjoyment. He does not hankers for anything, including *mokṣa*. Such a great soul has renounced not only the duties of *varnāśrama*, but also its external marks including even the dress of a *sannyāsi*. Such a great soul has given up all attachment to mundane conceptions of religion and duty, beginning with *dharma*, *artha*, *kāma*, and *mokṣa*, for he has already surpassed all Vedic injunctions and prohibitions. He is no longer dependent on the rules and regulations of *śāstra* for he is spontaneously attached to Śrī Kṛṣṇa.

A premi bhakta purifies the whole world

**vāg gadgadā dravate yasya cittam
rudaty abhīkṣṇam hasati kvacit ca
vilajja udgāyati nṛtyate ca
mad-bhakti-yukto bhuvanam punāti**

SB 11.14.24/Upad. 1 pt

vāk—speech; *gadgadā*—choked up; *dravate*—melts; *yasya*—of whom; *cittam*—the heart; *rudati*—cries; *abhīkṣṇam*—again and again; *hasati*—laughs; *kvacit*—sometimes; *ca*—also; *vilajja*—without shame; *udgāyati*—sings out loudly; *nṛtyate*—dances; *ca*—also; *mat-bhakti-yuktaḥ*—one fixed in devotional service to Me; *bhuvanam*—the universe; *punāti*—purifies.

My dear Uddhava! My devotee whose voice becomes choked on account of *prema*, whose heart softens and begins to flow with spiritual emotion, who cannot cease from crying, who sometimes bursts into laughter, sometimes begins to sing very loudly, abandoning all shyness, and sometimes dances, is purifying not only himself but the entire world.

The three grades of pure devotees (mahā-bhāgavata/siddha-mahāpuruṣa)
**atra bhakta-siddhās tri-vidhāḥ: prāpta-bhagavat-pārṣada-dehā,
nirdhūta-kaṣāyā, mūrccita kaṣāyās ca, yathā śrī-nāradādayaḥ,
śrī-śukādayaḥ, prāg-janma-gata-nāradādayaś ca**

Bhakti Sandarbha 187/ BRSB p. 34/GKH (P)

The pure devotees of the Lord are of three kinds: 1) Those who have attained perfected spiritual bodies as eternal associates of the Lord (*bhagavat-pārṣada-deha-prāpta*); 2) Those who, although still in a material body, have no trace of material desires or impressions within their hearts (*nirdhūta-kaṣāya*); and 3) Those in whose hearts there is still a trace of desires influenced by the mode of goodness (*mūrccita-kaṣāya*). Śrī Nārada is an example of the first kind of devotee, Śrī Śukadeva of the second kind and Śrī Nārada in his previous birth as the son of a maidservant, of the third.

~ Thus ends section 7) Glorifications of the Mahā-bhāgavata ~

~ 8) Vaiṣṇava and Brāhmaṇa ~

A Vaiṣṇava's birth, family, social position and nation are of no importance

**viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ**

SB 79.10/CC Mad 20.59, Anṛya 4.69/JD ch. 3, 6

viprāt—than a *brāhmaṇa*; *dvi-ṣaḍ-guṇa-yutāt*—endowed with the twelve qualities of a *brāhmaṇa*; *aravinda-nābha*—Lord Viṣṇu, who has a lotus growing from His navel; *pāda-aravinda*—to the lotus feet of the Lord; *vimukhāt*—indifferent to bhakti; *śvapacam*—one born in a low family, or a dog-eater; *variṣṭham*—more glorious; *manye*—I consider; *tad-arpita*—surrendered unto the lotus feet of the Lord; *manaḥ*—his mind; *vacana*—words; *ihita*—every endeavor; *artha*—wealth; *prāṇam*—and life; *punāti*—purifies; *saḥ*—he (the devotee); *kulaṁ*—his family; *na*—not; *tu*—but; *bhūrimānaḥ*—one who falsely thinks himself to be in a prestigious position.

A *bhakta* who has taken birth in a family of dog-eaters, but who has dedicated his mind, words, activities and wealth to the lotus feet of Śrī Kṛṣṇa, is superior to a *brāhmaṇa* endowed with all the twelve brahminical qualities, but who has no *bhakti* for Śrī Kṛṣṇa. Such a *bhakta*, although of lowly birth, can purify himself and his whole family, whereas the *brāhmaṇa* who is filled with pride due to his superior social position cannot even purify himself.

A caṇḍāla who becomes a devotee is superior to a non-devotee sannyāsī

**śvapaco 'pi mahīpāla viṣṇu-bhakto dvijādhikāḥ
viṣṇu-bhakti-vihīno yo yatiś ca śvapacādhikāḥ**

Nārādiya Purāṇa/HBV 10.87/Bhakti San. 100/JD ch. 6/BPKG p. 439/GKH (P)

O king, if a *candala* (dog-eater) embraces the path of pure devotion to the Supreme Lord Viṣṇu, he is superior to a *brāhmaṇa*. On the other hand, if a *sannyāsī* is not a devotee of Lord Viṣṇu then he is more degraded than that *caṇḍāla*.

Even if born as an outcast, a devotee is as worshipable as Myself

**na me 'bhaktaś caturvedī mad-bhaktaḥ śvapacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hyaham**

Hari-bhakti-vilāsa 10.91

A non-devotee *brāhmaṇa* who knows the four Vedas is not actually dear to Me. However, a devotee, even if born in a family of outcastes (*caṇḍālas*) is certainly very dear to Me. Everything should be offered to him and whatever he offers should be accepted. He is as worshipable as Myself.

One who always keeps Your holy name on his tongue is the real Āryan

**aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma grṇanti ye te**

SB 3.33.7/CC Mad 11.192, 19.72, Antya 16.27/JD ch. 6/BPKG p. 327, 437/GKH (P)

aho bata—oh, how glorious; *śva-pacaḥ*—a dog-eater; *ataḥ*—hence; *garīyān*—worshipable; *yat*—of whom; *jihvā-agre*—on the tip of the tongue; *vartate*—is; *nāma*—the holy name; *tubhyam*—unto You; *tepuḥ tapaḥ*—practiced austerities; *te*—they; *juhuvuḥ*—executed fire sacrifices; *sasnuḥ*—took bath in the sacred rivers; *āryāḥ*—Āryans; *brahma anūcuḥ*—chanted the Vedas; *nāma*—the holy name; *grṇanti*—accept; *ye*—they who; *te*—Your.

My dear Lord, anyone who always keeps Your holy name on his tongue is most glorious. Although he may be born in a family of dog-eaters and therefore, by material calculations, is the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has chanted all the Vedas and has performed all the great sacrifices mentioned in the Vedas, and has already taken his bath in all the holy places of pilgrimage. It is he who is factually the Āryan.

Anyone who takes to devotional service is exalted

**nīca-jāti nahe kṛṣṇa-bhajane ayogyā
sat-kula-vipra nahe bhajanera yogyā
yei bhaje sei baḍa, abhakta hīna chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra**

CC Antya 4.66-67

nīca-jāti—a lowborn person; *nahe*—is not; *kṛṣṇa-bhajane*—in discharging devotional service; *ayogyā*—unfit; *sat-kula-vipra*—a *brāhmaṇa* born in a very respectable aristocratic family; *nahe*—is not; *bhajanera yogyā*—fit for bhajana; *yei bhaje*—anyone who takes to devotional service; *sei*—he; *baḍa*—exalted; *abhakta*—nondevotee; *hīna chāra*—most condemned and abominable; *kṛṣṇa-bhajane*—in discharging devotional service; *nāhi*—there is not; *jāti*—caste; *kula*—family; *ādi*—and so on; *vicāra*—consideration of.

Birth in a low family is no disqualification for the execution of devotional service. And birth in a family of *brāhmaṇas* 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 lineage or of socio-cultural background.

Editorial note: Śrīla Bhaktivedānta Swāmī Prabhupāda quoted the third line of this *śloka* in his last conversation with Śrīla Nārāyaṇa Mahārāja, prior to entering *nitya-līlā* (*yei bhaje sei baḍa, abhakta hīna chāra* - Anyone who takes to devotional service is exalted, whereas a non-devotee is always condemned).

Brāhmaṇas devoid of bhakti are lower than caṇḍālās (dog-eaters)

**viṣṇu-bhakti-vihīnā ye caṇḍālāḥ parikīrtitāḥ
caṇḍālā api vai śreṣṭhā hari-bhakti-parāyaṇāḥ**

Bṛhan-nāradya/Nārada Pañcaratra 1.37.12/Bhakti San. 100/BPKG p. 438/GKH (P)

ye—those (*brāhmaṇas*); *viṣṇu-bhakti-vihīnāḥ*—bereft of devotion to Śrī Viṣṇu; *caṇḍālāḥ*—dog-eaters; *parikīrtitāḥ*—are said to be; *api*—however; *caṇḍālā*—dog-eaters; *vai*—certainly; *śreṣṭhāḥ*—most exalted; *hari-bhakti-parāyaṇāḥ*—who are dedicated to *hari-bhakti*.

Those *brāhmaṇas* who are devoid of devotion to Kṛṣṇa are lower than dog-eaters (*caṇḍālās*), whereas those born as *caṇḍālās* but who are devoted to Kṛṣṇa, are the most exalted.

The miser and the brāhmaṇa

**etad akṣaram gārgy aviditvāsmāl lokāt praiti sa kṛpaṇaḥ
atha ya etad akṣaram gārgi viditvāsmāl lokāt praiti sa brāhmaṇaḥ**

Bṛhad-āraṇyaka Upaniṣad 3.9.10

etad—that; *akṣaram*—spiritual life; *gārgi*—O Gargi (daughter of Gargācārya); *aviditva*—without knowing the solution to the problem of life; *asmāt*—from this; *lokāt*—material world; *praitī*—he quits (like cats and dogs); *saḥ*—he is; *kṛpaṇaḥ*—a miserly man; *yaḥ*—he who; *etad*—that; *akṣaram*—spiritual life; *gārgi*—O Gargi; *viditva*—knowing the solution to the problem of life; *asmāt*—from this; *lokāt*—material world; *praitī*—he quits; *saḥ*—he is; *brāhmaṇaḥ*—a brāhmaṇa.

O daughter of Gargācārya, he who leaves this world without learning about the infallible Supreme is a *kṛpaṇa*, or miser. O Gārgi, one who is acquainted with that infallible truth by which one transcends death is a *brāhmaṇa*.

A pure devotee is the best of brāhmaṇas

**brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarva-vedānta-pāraḡaḥ
sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekānty eko viśiṣyate**

Hari-bhakti-vilāsa 10.117/Bhakti-sandarbhā 177

Out of many thousands of *brāhmaṇas*, one who performs sacrifice (*yajña*) for Viṣṇu is best. Out of thousands of such *yajñika-brāhmaṇas*, one who knows the meaning of Vedānta is best. But of millions of such Vedāntists, a devotee of Viṣṇu is best. And out of thousands of Viṣṇu *bhaktas*, one who is an unalloyed devotee of Śrī Kṛṣṇa is the best.

~ Thus ends section 8) Vaiṣṇava and Brāhmaṇa ~

~ 9) *Following in the Footsteps of Vaiṣṇava Saints* ~

The only real dharma is that established by Vaiṣṇavas and Vaiṣṇava-śāstra

ei kali-kāle āra nāhi kona dharma

vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma

CC Mad 9.362

ei kali-kāle—in this age of Kali; *āra*—other; *nāhi kona*—there is not any; *dharma*—religious principle; *vaiṣṇava*—devotee; *vaiṣṇava-śāstra*—devotional literature; *ei kahe marma*—this is the purport.

In this age of Kali there are no genuine spiritual principles other than those established by Vaiṣṇava devotees and the Vaiṣṇava scriptures. This is the sum and substance of everything.

The twelve Mahājānas know the real essence of dharma

svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ

prahlādo janako bhīṣmo balir vaiyāsakir vayam

dvādaśaite vijānīmo dharmam bhāgavatam bhaṭāḥ

guhyaṁ viśuddham durbodham yaṁ jñātvāmṛtam aśnute

SB 6.3.20-21

[Yamarāja said:] *svayambhūḥ*—Lord Brahmā; *nāradaḥ*—the great saint Nārada; *śambhuḥ*—Lord Śiva; *kumāraḥ*—the four Kumāras; *kapilaḥ*—Lord Kapila; *manuḥ*—Svāyambhuva Manu; *prahlādaḥ*—Prahāda Mahārāja; *janakaḥ*—Janaka Mahārāja; *bhīṣmaḥ*—Grandfather Bhīṣma; *balīḥ*—Bali Mahārāja; *vaiyāsakīḥ*—Śukadeva; *vayam*—we; *dvādaśa*—twelve; *ete*—these; *vijānīmaḥ*—know; *dharmam*—the essence of one's spiritual nature and function; *bhāgavatam*—(which teaches a person how) to love Śrī Rādhā-Kṛṣṇa; *bhaṭāḥ*—O my dear servants; *guhyaṁ*—very confidential; *viśuddham*—transcendental, uncontaminated by the material modes; *durbodham*—not easily understood; *yaṁ*—which; *jñātvā*—understanding; *amṛtam*—eternal life; *aśnute*—he enjoys.

Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahāda Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself know *sanātana-dharma*. My dear servants, this eternal transcendental principle, which is known as *bhāgavata-dharma*, or pure loving devotion unto the Supreme Lord, is uncontaminated by the material modes of nature. It is very confidential and difficult for

ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and attains eternal life.

One should follow the pure path outlined by the Mahājanas

**tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya matam na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ**

Mahābhārata, Vāna parva 313.117/ CC Mad 17.186, 25.57

tarkaḥ—argument; *apraṭiṣṭhaḥ*—not substantial; *śrutayaḥ*—Vedas; *vibhinnāḥ*—various conclusions; *na*—not; *asau*—that; *ṛṣiḥ*—a great sage learned in the Vedas; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *tattvam*—truth; *dharmasya*—of religious principles; *nihitam*—situated; *guhāyām*—hidden in the heart of; *mahājanāḥ*—the great saintly devotees of the past; *yena*—by which way; *gataḥ*—traversed; *saḥ*—that; *panthāḥ*—the path.

Dry arguments are inconclusive and the Vedas give varying, sometimes contradictory, conclusions. One is not considered a *ṛṣi* unless one's philosophical conception is different from others. Consequently, the confidential truth of *dharma* cannot be gleaned from the Vedas or the *ṛṣis* but lies hidden in the heart of pure devotees. Therefore one should accept only the pure path advocated by those pure devotees, the *mahājanas*.

One should worship and serve the Mahājanas

**mārkeṇḍeyo 'mbariṣaś ca vasur vyāso vibhīṣaṇaḥ
puṇḍarīko baliḥ śambhuḥ prahlādo viduro dhruvaḥ
dālhbhyaḥ parāśaro bhīṣmo nārādādyāś ca vaiṣṇavaiḥ
sevya hariṁ niṣevyāmī no ced āgaḥ param bhavet**

Laghu Bhāgavatāmṛta, Uttara-kāṇḍa 2

Mārkaṇḍeya Rṣi, Mahārāja Ambariṣa, Vasudeva, Śrīla Vyāsadeva, Vibhīṣaṇa, Puṇḍarīka, Bali Mahārāja, Śiva, Prahlāda Mahārāja, Vidura, Dhruva Mahārāja, Dālhbhya, Parāśara, Bhīṣma, Nārada, and the great sages and devotees who follow in their footsteps are all great personalities. One should worship and serve them in addition to worshiping and serving Lord Hari. One who neglects to worship the Lord's devotees commits a great offense.

The nine devotees who attained perfection through navadhā-bhakti
**śrī-viṣṇoḥ śravaṇe parikṣid abhavad vaiyāsakiḥ kīrtane
prahlādaḥ smarāṇe tad-aṅghri-bhajane lakṣmiḥ pṛthuh pūjane
akrūras tv abhivandane kapi-patir dāsye ‘tha sakhye ‘rjunaḥ
sarvasvātma-nivedane balir abhūt kṛṣṇāptir eṣām parā**

Padyāvali 53/BRS 1.2.265/CC Madhya 22.136

śrī-viṣṇoḥ—of Viṣṇu (Śrī Kṛṣṇa); *śravaṇe*—in hearing; *parikṣit*—King Parikṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; *abhavat*—was; *vaiyāsakiḥ*—Śukadeva Gosvāmī; *kīrtane*—in reciting Śrīmad-Bhāgavatam; *prahlādaḥ*—Mahārāja Prahlāda; *smarāṇe*—in remembering; *tad-aṅghri*—of Lord Viṣṇu’s lotus feet; *bhajane*—in serving; *lakṣmiḥ*—the goddess of fortune; *pṛthuh*—Mahārāja Pṛthu; *pūjane*—in worshiping the Deity of the Lord; *akrūraḥ*—Akrūra; *tu*—but; *abhivandane*—in offering prayers; *kapi-patir*—Hanumāñjī, or Vajrāgajī; *dāsye*—in servitude to Lord Rāmacandra; *atha*—moreover; *sakhye*—in friendship; *arjunaḥ*—Arjuna; *sarvasva-ātma-nivedane*—in fully dedicating oneself; *balir*—Mahārāja Bali; *abhūt*—was; *kṛṣṇa-āptir*—achieving the lotus feet of Śrī Kṛṣṇa; *eṣām*—of all of them; *parā*—transcendental.

Mahārāja Parikṣit attained the highest perfection, shelter at Lord Kṛṣṇa’s lotus feet, simply by hearing about Viṣṇu (Śrī Kṛṣṇa). Śukadeva Gosvāmī attained perfection simply by reciting Śrīmad-Bhāgavatam. Prahlāda Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Pṛthu attained perfection by worshiping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa’s friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.

~Thus ends 9) Following in the Footsteps of Vaiṣṇava Saints ~

~ 10) Gradations of Bhaktas/Levels of Pure Bhakti ~

Śrīla Bhaktivedānta Swāmī Praphupāda: Above Prahlāda, the Pāṇḍavas are supposedly more advanced. Above the Pāṇḍavas are the members of the Yadu dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest advanced, and above Uddhava are the damsels of Vraja-dhāma, the *gopīs* themselves. (CC *Madhya-līlā* 8.246, *purport*)

Sa-kāma bhaktas - Dhruva Mahārāja and Kardama Muni (they do not come under the strict definition of pure *bhakti* because their *bhakti* is mixed with material desires or desires for self-gain)

1. *Jñānī- (śānta) bhakta*

Prahlāda Mahārāja, Bhīṣmadeva, (ātmārāmatā) Śukadeva Gosvāmī
[Aisvarya-jñāna, Kṛṣṇa is perfect – no need to serve Him.]

2. *Śuddha-bhakta*

Ambarīṣa Mahārāja
[Serving by all nine limbs of *bhakti*.]

3. *Premī-bhakta*

Hanumān
[Serves Lord Rāma in Dāsya-rasa.]

4. *Prema-para-bhakta*

The Pāṇḍavas
[Intimate friends and relatives of Kṛṣṇa.]

5. *Premātura-bhakta*

Uddhava
[Directly lives with Kṛṣṇa, being his cousin and serving Him as friend, advisor, and messenger to the *gopīs*.]

6. *The Vrajavāsīs*: Cowherd boys (*sakhyā-rasa*), Parents (*vātsalyā-rasa*), *Gopīs* (*mādhuryā-rasa*) headed by Śrīmatī Rādhikā, the top-most ‘devotee’ (eternal consort).

Prahlāda Mahārāja is the best of the devotees

**kvāhaṁ rajaḥ-prabhava īśa tamo 'dhike 'smin
jātaḥ suretara-kule kva tavānukampā
na brahmaṇo na tu bhavasya na vai ramāyā
yan me 'rpitaḥ śirasi padma-karaḥ prasādaḥ**

SB 79.26

kva—where; *aham*—I (am); *rajaḥ-prabhavaḥ*—being born in a body full of passion; *īśa*—O my Lord; *tamaḥ*—the mode of ignorance; *adhike*—surpassing in; *asmin*—in this; *jātaḥ*—born; *sura-itara-kule*—in a family of atheists or demons (who are subordinate to the devotees); *kva*—where; *tava*—Your; *anukampā*—causeless mercy; *na*—not; *brahmaṇaḥ*—of Lord Brahmā; *na*—not; *tu*—but; *bhavasya*—of Lord Śiva; *na*—nor; *vai*—even; *ramāyāḥ*—of the goddess of fortune; *yat*—which; *me*—of me; *arpitaḥ*—offered; *śirasi*—on the head; *padma-karaḥ*—lotus hand; *prasādaḥ*—the symbol of mercy.

O my Lord, O Supreme, 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 was never offered even to Lord Brahmā, Lord Śiva or the goddess of fortune, Lakṣmī? You never put Your lotus hand upon their heads, but You have put it upon mine.

Anyone who follows Śrī Prahlāda's example will become a pure devotee

**bhavanti puruṣā loke mad-bhaktās tvām anuvratāḥ
bhavān me khalu bhaktānām sarveṣām pratirūpa-dhṛk**

SB 7.10.21

bhavanti—become; *puruṣāḥ*—persons; *loke*—in this world; *mat-bhaktāḥ*—My pure devotees; *tvām*—you; *anuvratāḥ*—following in your footsteps; *bhavān*—you; *me*—My; *khalu*—indeed; *bhaktānām*—of all devotees; *sarveṣām*—in different mellows; *pratirūpa-dhṛk*—tangible example.

[Śrī Bhagavān said:] “Those who follow your example will naturally become My pure devotees. You are the best example of My devotee, and others should follow in your footsteps.”

Ambarīṣa Mahārāja is serving Kṛṣṇa with all bodily limbs

**sa vai manaḥ kṛṣṇa-padāravindayor
vacāmsi vaikuṅṭha-guṇānuvarṇane
karau harer mandira-mārjanādiṣu**

śrutim cakārācyuta-sat-kathodaye (18)

mukunda-liṅgālaya-darśane dṛśau
tad-bhṛtya-gātra-sparśe 'ṅga-saṅgamam
ghrāṇam ca tat-pāda-saroja-saurabhe
śrīmat-tulasyā rasanām tad-arpite (19)

pādaḥ hareḥ kṣetra-padānucarpaṇe
śiro hṛṣīkeśa-padābhivandane
kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaśloka-janāśrayā ratiḥ (20)

SB 9.4.18-20/CC Madhya 22.137-139

saḥ—he (Mahārāja Ambarīṣa); vai—indeed; manaḥ—his mind; kṛṣṇa-padā-aravindayoḥ—(fixed) upon the two lotus feet of Lord Kṛṣṇa; vacāmsi—his words; vaikuṅṭha-guṇa-anuvarṇane—describing the glories of Kṛṣṇa; karau—his two hands; hareḥ mandira-mārjana-ādiṣu—in activities like cleansing the temple of the Supreme Lord, Hari; śrutim—his ear; cakāra—engaged; acyuta—of Kṛṣṇa, who is infallible; sat-kathā-udaye—in hearing the transcendental narrations.

mukunda-liṅga-ālaya-darśane—in seeing the Deity, temples and holy dhāmas of Mukunda; dṛśau—his two eyes; tat-bhṛtya—of the servants of Kṛṣṇa; gātra-sparśe—in touching the bodies; aṅga-saṅgamam—contact of his body; ghrāṇam ca—and his sense of smell; tat-pāda—of His lotus feet; saroja—of the lotus flower; saurabhe—in (smelling) the fragrance; śrīmat-tulasyāḥ—of the tulasī leaves; rasanām—his tongue; tat-arpite—in the prasāda remnants of the Lord.

pādaḥ—his two legs; hareḥ—of Śrī Kṛṣṇa; kṣetra—holy places; pada-anucarpaṇe—walking to those places; śiraḥ—the head; hṛṣīkeśa—of Kṛṣṇa, the master of the senses; pada-abhivandane—in offering obeisances to the lotus feet; kāmaṁ ca—and his desires; dāsye—in being engaged as a servant; na—not; tu—indeed; kāma-kāmyayā—with a desire for sense gratification; yathā—as; uttamaśloka—Kṛṣṇa who is praised by sublime ślokas; jana-āśrayā—taking shelter of pure devotees, or devotees whose hearts are the abode of pure love for Kṛṣṇa; ratiḥ—deep love and attachment.

Mahārāja Ambarīṣa always engaged his mind in meditating upon the lotus feet of Kṛṣṇa, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple and his ears in hearing the words spoken by Kṛṣṇa or about Kṛṣṇa. He engaged his eyes in seeing the Deity of Kṛṣṇa, Kṛṣṇa's temples and Kṛṣṇa's places like Mathurā and Vṛndāvana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in

smelling the fragrance of *tulasī* offered to the Lord and he engaged his tongue in tasting the Lord's *prasāda*. He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord and all his desires in serving the Lord twenty-four hours a day. Indeed, Mahārāja Ambarīṣa never desired anything for his own sense gratification. He engaged all his senses and mind in devotional service. He performed this ninefold (*navadhā*) *bhakti* while taking shelter of the *āśraya-jana*, those devotees whose hearts are the abode of *rati*, deep love and intense attachment, for *uttama-śloka* Śrī Kṛṣṇa.

The Pāṇḍavas are superior to Nārada and Prahlāda

**na tu prahlādasya gr̥he param̐ brahma vasati, na ca tad arśanārtham̐
munayas tad gr̥hān abhiyanti, na ca tasya brahma mātuleyādi
rūpeṇa varttate, na ca svayam eva prasannam, ato yuyam eva tato
'pyasmatto 'pi bhūri-bhāgā iti bhāvaḥ**

Laghu-Bhāgavatāmṛta 5.16, Rūpa Gosvāmī

Śrī Kṛṣṇa did not personally stay in Prahlāda Mahārāja's home (although He stayed in the Pāṇḍavas' home). The great sages did not travel to Prahlāda's home in order to see the Supreme Lord (although they did visit the Pāṇḍavas' home for this purpose). Kṛṣṇa did not become the intimate relative of Prahlāda Mahārāja (as He became the maternal cousin of the Pāṇḍavas). Kṛṣṇa also did not personally express great pleasure in the daily activities of Prahlāda Mahārāja (as He did with the Pāṇḍavas). For all these reasons Nārada said that the Pāṇḍavas were more fortunate than himself (Nārada) or Prahlāda.

The saintly Yudhiṣṭhira Mahārāja is awarded the title Hari-dāsa

**hari-dāsasya rājarṣeḥ rājasūya-mahodayam
naivātr̥pyan praśamsantaḥ piban martyo 'mṛtam̐ yathā**

SB 10.75.27/VG p. 138

hari—of Lord Kṛṣṇa; *dāsasya*—of the servant; *rāja-ṛṣeḥ*—of the saintly King; *rājasūya*—of the Rājasūya sacrifice; *mahā-udayam*—the great celebration; *na*—not; *eva*—indeed; *atr̥pyan*—they became satiated; *praśamsantaḥ*—glorifying; *piban*—drinking; *martyaḥ*—a mortal man; *amṛtam̐*—immortal nectar; *yathā*—as.

○ Parīkṣit Mahārāja! Just as a mortal person continues to drink nectar without ever becoming satiated, in the same way all those ṛṣīs who are praising the *rājasūya yajña* of Śrī Hari's servant, the saintly Yudhiṣṭhira Mahārāja, are also never satisfied.

Devarṣi Nārada to Mahārāja Yudhiṣṭhira: How is it that Śrī Kṛṣṇa, the Supreme Controller, has become your intimate family member?

**yūyam nṛ-loke bata bhūri-bhāgā
lokam punānā munayo 'bhiyānti
yeṣām gr̥hān āvasatīti sākṣāt
gūḍham param brahma manuṣya-liṅgam**

Śrī Bṛhad Bhāgavatāmṛtam 1.5.7/VG p. 139

yūyam—all of you (the Pāṇḍavas); *nṛ-loke*—within this material world; *bata*—however; *bhūri-bhāgāḥ*—extremely fortunate; *lokam*—all the planets; *punānāḥ*—who can purify; *munayaḥ*—great saintly persons; *abhiyānti*—almost always come to visit; *yeṣām*—of whom; *gr̥hān*—the house; *āvasati*—resides in; *iti*—thus; *sākṣāt*—directly; *gūḍham*—very confidential; *param brahma*—the Supreme Personality of Godhead; *manuṣya-liṅgam*—appearing just like a human being.

Mahārāja! In this world you (the Pāṇḍavas) are indeed the most fortunate, because the supreme controller of all controllers, Śrī Kṛṣṇa, the original cause of all causes, is your dear worshipable deity, guru, cousin, brother, messenger, friend, charioteer and servant who follows your every order. He who is the object of love for all living entities is Himself bathing the feet of all the *ṛṣis* and *mahārṣis* who have arrived for your *rājasūya-yajñā*. That same supreme absolute *brahma*, whose *darśana* is extremely rare, always resides incognito in your home. Truly, we have not come here to take Śrī Kṛṣṇa's *darśana*, but rather to witness the amazing way you Pāṇḍavas have won over the all-pervading and fully independent Supreme Absolute Truth, Śrī Kṛṣṇa. You have made Him your intimate family member. O Dharmarāja, eldest son of Pāṇḍu! How is it that Śrī Kṛṣṇa, who lives in everyone's heart as the witness and supreme controller, makes Himself at home with you, always residing in your house? All these great personalities have come here just to see this.

Some of the Yādavas are superior to the Pāṇḍavas

**sadāti-sannikṛṣṭatvān mamatādhikyato hareḥ
pāṇḍavebhyo 'pi yādavāḥ kecit śreṣṭhatamā matāḥ**

Laghu-Bhāgavatāmṛta 5.18, Rūpa Gosvāmī

sadā—constant; *ati-sannikṛṣṭatvān*—closeness; *mamatā-adhikyataḥ*—because of intimate family relationship; *hareḥ*—of Lord Hari; *pāṇḍavebhyaḥ*—than the Pāṇḍavas; *api*—even; *yādavāḥ*—members of the Yadu dynasty; *kecit*—some; *śreṣṭhatamaḥ*—more exalted; *matāḥ*—are considered.

Because of their constant intimate association with Kṛṣṇa and close family ties with Him, some members of the Yadu dynasty are more exalted than the Pāṇḍavas.

The second Hari-dāsa is Śrī Uddhava

**sarid-vana-giri-droṇīr vīkṣan kusumitān drumān
kṛṣṇaṁ saṁsmārayan reme hari-dāso vrajaukasām**

SB 10.47.56/VG p. 139

sarit—the rivers; vana—forests; giri—mountains; droṇīḥ—and valleys; vīkṣan—seeing; kusumitān—flowering; drumān—the trees; kṛṣṇam—about Kṛṣṇa; saṁsmārayan—inspiring remembrance; reme—he took pleasure; hari-dāsaḥ—the servant of Lord Hari; vraja-okasām—for the residents of Vraja.

[In order to console His parents as well as the vraja-ramaṇīs and the other vrajavāsīs, Kṛṣṇa sent His dear servant Uddhava to live in Vraja for a while] This hari-dāsa, Uddhava, wandered around Vraja with the vrajavāsīs, sometimes going to the banks of the Yamunā, sometimes walking in the forests, sometimes roaming on Girirāja Govardhana, and sometimes meandering happily amongst the trees laden with colourful flowers. In each place He asked the vrajavāsīs about Kṛṣṇa's lilās there, thus causing them to be overwhelmed by those pastimes. How dear is this hari-dāsa Uddhava to Kṛṣṇa!

Śrī Kṛṣṇa Himself said to Uddhava: You are dearer to Me than My own self

**na tathā me priyatama ātma-yonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān**

SB 11.14.15/VG p. 140

na—not; tathā—in the same way; me—to Me; priya-tamaḥ—most dear; ātma-yonīḥ—the self-born Lord Brahmā; na—nor; saṅkaraḥ—Lord Śiva; na—nor; ca—also; saṅkarṣaṇaḥ—My direct expansion Lord Saṅkarṣaṇa; na—nor; śrīḥ—the goddess of fortune; na—nor; eva—certainly; ātmā—My own self; ca—also; yathā—as much as; bhavān—you.

My dear Uddhava! You are My very closest friend. No one is as close to me as you are, not even the self-born Brahmā, Saṅkara, My brother Balarāma, or the other half of My body Lakṣmī. Indeed, not even My own self is as dear to Me as you are.

Śrī Uddhava is the topmost associate of Kṛṣṇa among the Yādavas

**vṛṣṇinām pravaro mantrī kṛṣṇasya dayitaḥ sakhā
śiṣyo bṛhaspateḥ sāksād uddhavo buddhi-sattamaḥ**

SB 10.46.1/VG p. 140

[śrī-śukaḥ uvāca—Śukadeva Gosvāmī said:] vṛṣṇinām—of the Vṛṣṇīs; pravaraḥ—the best; mantrī—adviser; kṛṣṇasya—of Kṛṣṇa; dayitaḥ—beloved; sakhā—friend; śiṣyaḥ—disciple; bṛhaspateḥ—of Bṛhaspati; sāksāt—directly; uddhavaḥ—

Uddhava; buddhi—having intelligence; sat-tamaḥ—of the highest quality.

○ Parīkṣit! The highly intelligent and respected Uddhava was a prominent member of the Vṛṣṇi (Yadu) dynasty and the direct disciple of Bṛhaspati. He was Kṛṣṇa's prime minister and dear bosom friend. What greater glories than these can be described about him!

**noddhavo 'ṅv api man-nyūno yad guṇair nārditaḥ prabhuḥ
ato mad-vayunam lokam grāhayann iha tiṣṭhatu**

SB 3.4.31

na—not; *uddhavaḥ*—Uddhava; *aṅu*—slightly; *api*—also; *mat*—to Myself; *nyūnaḥ*—inferior; *yat*—because; *guṇaiḥ*—by the modes of material nature; *na*—nor; *arditaḥ*—affected; *prabhuḥ*—master; *ataḥ*—therefore; *mat-vayunam*—knowledge of Me; *lokam*—the world; *grāhayan*—just to disseminate; *iha*—in this world; *tiṣṭhatu*—may remain.

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 Me.

The gopīs are superior to Uddhava

āsām aho caraṇa-reṇu-juṣām aham syām

SB 10.47.31/VG p. 82/ORY p. 113,217/BR 6.24

(see ch. 20, p. 682 for the full śloka)

The gopīs are superior to the Lakṣmīs in Vaikuṅṭha

**na tathā me priyatamo brahmā rudraś ca pārthiva
na ca lakṣmir na cātmā ca yathā gopījano mama**

Ādi-Purāṇa/Laghu Bhag. 2.35/GKH 3.70

na—not; *tathā*—in that way; *me*—to Me; *priyatamaḥ*—most dear; *brahmā*—Brahmā; *rudraḥ*—Śiva; *ca*—and; *pārthiva*—O king; *na*—not; *ca*—and; *lakṣmiḥ*—Lakṣmi; *na*—nor; *ca*—and; *ātmā*—My own self; *ca*—and; *yathā*—as; *gopījanaḥ*—the gopīs; *mama*—are to Me.

[Kṛṣṇa says:] Not even Brahmā, Śiva, Lakṣmīdevī, or even My own self is as dear to Me as are the gopīs of Vṛndāvana.

The gopīs are superior to the Vaikuṅṭha Lakṣmīs and the Dvārakā queens

**iśvarera śakti haya e-tina prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra
vraje gopī-gaṇa āra sabhāte pradhāna
vrajendra-nandana yā'te svayam bhagavān**

CC Ādi 1.79-80

iśvarera—of the Supreme Lord; *śakti*—energy; *haya*—is; *e-tina*—these three; *prakāra*—kinds; *eka*—one; *lakṣmī-gaṇa*—the goddesses of fortune in Vaikuṅṭha; *pure*—in Dvārakā; *mahiṣī-gaṇa*—the queens; *āra*—and; *vraje*—in Vṛndāvana; *gopī-gaṇa*—the gopīs; *āra*—and; *sabhāte*—among all of them; *pradhāna*—the chief; *vraja-indra-nandana*—Kṛṣṇa, the son of the King of Vraja; *yā'te*—because; *svayam*—Himself; *bhagavān*—the primeval Lord.

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṅṭha, the queens in Dvārakā and the gopīs in Vṛndāvana. The gopīs are the best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the son of the King of Vraja.

Lord Brahmā tells Bṛḡu Muni: I meditated for sixty thousand years just to understand the footdust of the gopīs. Still, I could not understand it.

**saṣṭi-varṣa-sahasrāṇi mayā taptam tapaḥ purā
nanda-gopa-vraja-strīṇām pāda-reṇūpalabdhaye**

Bṛhad-vāmana Purāṇa/CC Madhya 8.246 pt

I underwent meditation and austerities for sixty thousand years just to understand the dust of the lotus feet of the gopīs (i.e. their deep moods of love for Śrī Kṛṣṇa). Still, I could not understand it; to say nothing of me, even Lord Śiva, Lord Śeṣa and the goddess of fortune, Lakṣmī-devī, could not understand it.

~ Thus ends section 10) Gradations of Bhaktas ~

and Chapter 2 – Vaiṣṇava tattva

2nd Division: Abhidheya-tattva

The process of attaining the supreme goal

*Śrī Guru-Sevā and Śrī Nāma-Saṅkīrtana will Bestow
Śrī Rādhā-Kṛṣṇa Carāṇa*

Abhidheya means the natural meaning, what flows naturally from the Vedas. Vedas explain what we must do. That is *abhidheya*. The natural implication of the *śruti* has been extended to us by Kṛṣṇa, “Do this and come to Me.” That is *abhidheya* (SSM). The word *abhidheya* comes from the verbal root *abhidhā*, which means “to set forth or explain,” and the word *abhidheya* literally means “that which is worthy of explanation.” The means by which *kṛṣṇa-prema* can be achieved is the fundamental truth (*tattva*) that is most worthy of explanation. The process by which the ultimate goal is achieved, is the practice of *sādhana-bhakti* (JD). Śrīla Nārāyaṇa Mahārāja explains that while the mercy of Guru and Kṛṣṇa is essential, it is equally essential for one to practice the process, *sādhana-bhakti*. Practice leads to perfection. One may get *sambandha* and *prayojana* by mercy, but without one’s own endeavour, one will not qualify to receive the mercy. By trying one’s best to serve Śrī Guru and Vaiṣṇavas, their hearts will melt and they will bestow their mercy. Therefore *abhidheya*, or practice, is the link between *sambandha* and *prayojana*. Furthermore, Śrīla Nārāyaṇa Mahārāja explains, “One must follow a clearly defined sequence (as given by *śāstra*, previous *ācāryas* and Śrī Guru). It is quite impossible for those who transgress this sequence to enter the realm of *bhakti*” (PP). And, “The *jīva*’s only goal is to worship Śrī Gaurasundara, who is resplendent with the lustre and sentiment of Śrī Rādhā. The worship and service of Śrī Gaurasundara are performed only through *nāma-saṅkīrtana*. By this process, which is the most powerful of the nine kinds of *bhakti*, all the limbs of *bhakti* are practiced.” (BR 1.1, pt)

Chapter 11 – Abhidheya-tattva

The Superiority and Independence of Bhakti

(Over Karma, Jñāna and Yoga)

1. Human Life is Meant for the Spiritual Perfection of Bhakti	336
2. Karma, Jñāna & Yoga - Steps to Bhakti	341
3. Karma -Fruitive Activities	345
4. Jñāna - Impersonal Knowledge	349
5. Aṣṭāṅga Yoga - Mystic Powers	353
6. Bhukti, Mukti & Siddhis are Obstacles for Bhakti	354
7. Real Knowledge Leads to Kṛṣṇa-bhakti	356
8. Bhakti is Superior to and Independent of Karma and Jñāna	359

Introduction:

1) *Karma* refers to fruitive or reward-seeking activities. The *karmīs*' goal is *svarga*, the heavenly planets, or material prosperity and sense gratification (regulated by scriptural injunctions). Below the *karmīs* are the *viṣayīs*, the unrestricted sense enjoyers (immoral atheists) who are considered no better than animals by Vedic standards.

2) *Jñāna* refers to impersonal knowledge, the conception of God as impersonal Brahman. The *jñānīs*' goal is impersonal liberation or Brahman realisation, merging into the *brahmajyoti*, the effulgence emanating from Śrī Kṛṣṇa (*nīrvāṇa*).

3) *Yoga* refers to mystic *yoga* or *aṣṭāṅga-yoga*, the cultivation of mystic powers. The *yogīs*' goal is Paramātmā realisation and they end up attaining impersonal liberation (*mokṣa*) similar to the *jñānīs*.

Karmīs and *viṣayīs* are on the level of **exploitation**. *Jñānīs* and *yogīs* are on the level of **renunciation** (the negation of material existence). Neither is really spiritual because they are self-serving. However, there is a third, superior option, the level of **dedication**, of loving devotional service to Śrī Kṛṣṇa. This is *bhakti*. The *bhaktas*' goal is love of God. *Kṛṣṇa-bhakti*, which is the ultimate goal of human life, is independent of the other paths while all other paths depend on *bhakti* for attaining their respective goals (See Diagram 1 in the Appendix).

1) Human Life is Meant for the Spiritual Perfection of Bhakti

This rare human body, although temporary, affords the opportunity for the ultimate good fortune - cultivation of Kṛṣṇa-bhakti

**labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viśayaḥ khalu sarvataḥ syāt**

SB 11.9.29/BPKG pp. 57,198

labdhvā—having obtained; *su-durlabham*—that which is very difficult to obtain; *idaṁ*—this; *bahu*—many; *sambhava*—births; *ante*—after; *mānuṣyam*—human form of life; *artha-dam*—which awards great value; *anityam*—not eternal; *apī*—although; *īha*—in this material world; *dhīraḥ*—one who has sober intelligence; *tūrṇam*—immediately, without wasting a single moment; *yateta*—should endeavor; *na*—not; *pated*—has fallen; *anu-mṛtyu*—always subject to death; *yāvat*—as long as; *niḥśreyasāya*—for ultimate perfection; *viśayaḥ*—sense gratification; *khalu*—always; *sarvataḥ*—in all conditions; *syāt*—is possible.

This human birth is very rare, because it is only attained after many lifetimes. Although temporary, it can give the highest benefit and be a springboard leading to spiritual perfection. After all, sense gratification is available even in the most abominable species, whereas spiritual perfection is possible only for a human being. Therefore, an intelligent person should immediately, without wasting a single moment, begin to endeavor with one-pointed dedication to achieve the ultimate good fortune, before death comes. And what is this ultimate good fortune? Cultivation of *kṛṣṇa-bhakti*. (One cannot obtain this ultimate perfection without *sādhū-saṅga*, which is difficult to obtain in any species other than the human form.)

This human birth is very rare, therefore take the association of sādhus and cross over this ocean of birth and death.

**bhajahū re māna, śrī nanda-nandana, abhaya-caraṇāravinda re
durlabha mānava-janama sat-saṅge, taraha e bhāva-sindhu re
e dhana, yauvana, putra, parijana, ithe ki āche paratīti re
kamala-dala-jala, jīvana talamala, bajahū hari-pada niti re**

Bhajahū Re Māna, Śrīla Govinda dāsa Kavirāja/SGG p. 87

O mind, serve the lotus feet of Śrī Nanda-nandana, which bring fearlessness. This human birth is very rare. Take the association of *sādhū*s and cross over this

ocean of birth and death. Wealth, youth, sons and relatives - what real happiness do they hold? This life is flickering like a drop of water on a lotus leaf and there is no guarantee when it will end. Therefore, always serve the lotus feet of Śrī Hari.

The human body is very rare, therefore one should practice bhakti from an early age

**kaumāra ācaret prājño dharmān bhāgavatān iha
durlabham mānuṣam janma tad apy adhravam arthadam**

SB 7.6.1

śrī-prahrādaḥ uvāca—Prahāda Mahārāja said; *kaumāraḥ*—in the tender age of childhood; *ācaret*—one should practice; *prājñaḥ*—one who is intelligent; *dharmān*—dharmic duties; *bhāgavatān*—which are devotional service unto Śrī Bhagavān; *iha*—in this life; *durlabham*—very rarely obtained; *mānuṣam*—human; *janma*—birth; *tad*—that; *api*—even; *adhravam*—impermanent, temporary; *arthadam*—that which awards great benefit.

Śrī Prahāda said: One who is sufficiently intelligent should use the human form of body from the very beginning of life—in other words, from the tender age of childhood—to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful and beneficial because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

A moment lost cannot be regained for all the money in the world

**āyusaḥ kṣaṇa eko 'pi na labhya svarṇa-koṭibhiḥ
na cen nirarthakam nītiḥ kā ca hānis tato 'dhikā**

Nīti Śāstra

āyusaḥ—of life; *kṣaṇaḥ*—a moment; *ekaḥ*—one; *api*—even; *na*—not; *labhyaḥ*—obtainable; *svaṛṇa-koṭibhiḥ*—for millions of gold coins; *na cet*—if not; *nirarthakam*—useless; *nītiḥ*—behavior; *kā*—what; *ca*—and; *hāniḥ*—loss; *tataḥ*—than that; *adhikā*—greater.

Even one moment of life wasted in idle pursuits cannot be regained with all the wealth in the world. Therefore, what greater loss is there than time spent uselessly?

Human life without Dharma is no better than animal life

**āhāra-nidrā-bhaya-maithunam ca sāmānyam etat paśubhir narāṇām
dharmo hi teṣām adhiko viśeṣo dharmeṇa hīnāḥ paśubhiḥ samānāḥ**

Hitopadeśa 25/Jaiva-Dharma, Introduction

āhāra—eating; *nidrā*—sleeping; *bhaya*—fearing; *maithunam ca*—and sex life; *sāmānyam*—in common; *etat*—this group of activities; *paśubhiḥ*—with the animals; *narāṇām*—of the men; *dharmah*—the essence of one’s spiritual nature and function; *hi*—indeed; *teṣām*—of them; *adhikah*—the better thing; *viśeṣah*—the special property; *dharmeṇa*—spiritual life; *hīnāḥ*—without; *paśubhiḥ*—with the animals; *samānāḥ*—on the same platform.

Animals are similar to human beings in the matters of eating, sleeping, mating and defending. Yet the ability to practice spiritual life is unique to human beings, thus without *dharma* they are nothing but animals.

Preyaḥ (temporary enjoyment) versus Śreyaḥ (eternal benefit)

**śreyaś ca preyaś ca manuṣyameta-stau samparītya vivinakti dhīraḥ
śreyo hi dhīro' bhīpreyaso vṛṇīte preyo mando yogakṣemād vṛṇīte**

Kaṭha Upaniṣad. 1.2.2

Every soul has the option of accepting either the path of spiritual realisation (*śreyaḥ*) or the path of sense gratification (*preyaḥ*). The wise, after carefully weighing these two, accept the path of spiritual well-being, whereas deluded conditioned souls prefer the path of sense enjoyment.

Pravṛtti-mārga (attachment) versus Nivṛtti-mārga (detachment)

pravṛttir eṣā bhūtānām nivṛttis tu mahā-phalā

Manu-saṁhitā 5.56/Jaiva-Dharma ch. 10

pravṛtṭiḥ—activities of attachment; *eṣā*—this; *bhūtānām*—conditioned living beings in the material world; *nivṛtṭiḥ*—activities of detachment; *tu*—but; *mahā-phalā*—the greatest fruit.

Everyone in material life is attracted to furthering the way of attachment (*pravṛtti-marga*), but the greatest treasure is to be gained by following the path of detachment (*nivṛtti-marga*).

Nivṛtti-mārga - decreasing the propensity to enjoy

**sei śāstre kahe, pravṛtti-nivṛtti-mārga-bheda
nivṛtti-mārga jīva-mātra-vadhera niṣedha**

CC Ādi 17.256

sei śāstre—in your scripture (the Koran); *kahe*—it is ordered; *pravṛtti*—of attachment; *nivṛtti*—of detachment; *mārga*—paths; *bheda*—difference; *nivṛtti*—of detachment; *mārga*—on the path; *jīva-mātra*—of any living entity; *vadhera*—of killing; *niṣedha*—prohibition.

According to your scripture (the Koran), there are two ways of advancement—through increasing the propensity to enjoy, and through decreasing the propensity to enjoy. On the path of decreasing attachment (*nivṛtti-mārga*), the killing of animals is prohibited.

Unless one gives up the four sinful activities, spiritual perfection is not possible

**na māṁsa-bhakṣaṇe doṣo na madye na ca maithune
pravṛttir eṣā bhūtānām nivṛttis tu mahā-phalā**

Manu-saṁhitā 5.56

It may be considered that meat-eating, intoxication and sex indulgence are natural propensities of the conditioned souls, and therefore such persons should not be condemned for these activities. But unless one gives up such sinful activities, there is no possibility of achieving the actual perfection of life.

What is the most wonderful thing in this world?

**ahany ahani bhūtāni gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti kim āścaryam ataḥ param**

Mahābhārata, Vana-parva 313.116

ahani ahani—day after day; *bhūtāni*—many living entities; *gacchanti*—go; *iha*—in this world; *yamālayam*—to the abode of Death; *śeṣāḥ*—those who are remaining; *sthāvaram*—a permanent situation; *icchanti*—aspire for; *kim*—what; *āścaryam*—wonderful; *ataḥ param*—more than this.

[*King Yudīṣṭhira's answer to Yamarāja's question:*] Every day, hundreds and millions of living entities go to the kingdom of death. Still, those who are remaining aspire for a permanent situation and think that death will never come to them. What could be more wonderful than this?

aihiṣṭam yat tat punar-janma-jayāya?

Rāmāyana (Viśvāmitra Muni enquires from King Daśaratha)

aihiṣṭam—desired; yat—which; tat—that; punaḥ—again; janma—birth; jayāya—conquering.

Is everything going well in your endeavor to conquer the repetition of birth and death?

Austerities are useless if not connected with Kṛṣṇa-bhakti

ārādhito yadi haris tapasā tataḥ kim

nārādhito yadi haris tapasā tataḥ kim

antar bahir yadi haris tapasā tataḥ kim

nāntar bahir yadi haris tapasā tataḥ kim

Nārada Pañcarātra/CB 1.2.70/Caitanya Mañgla 2.3/Mukunda-māla-stotra 21 pt

ārādhitaḥ—worshiped; yadi—if; hariḥ—Kṛṣṇa; tapasā—by austerities; tataḥ—then; kim—what is the use?; na—not; nārādhitaḥ—worshiped; yadi—if; hariḥ—Śrī Hari, Kṛṣṇa; tapasā—by austerities; tataḥ—then; kim—what is the use?; antar—within; bahir—outside; yadi—if; haris—Śrī Hari; tapasā—by austerities; tataḥ—then; kim—what is the use? nāntar—neither within; bahir—nor without; yadi—if; haris—Śrī Kṛṣṇa; tapasā—by austerities; tataḥ—then; kim—what is the use?

If one is worshiping Śrī Kṛṣṇa properly, what is the use of severe penances? And if one is not properly worshiping Śrī Kṛṣṇa, what is the use of severe penances? If Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not seen within and without everything, then what is the use of severe penances?

To be fixed in that for which one is qualified is real piety

sve sve 'dhikāre yā niṣṭhā sa guṇaḥ parikīrtitaḥ

viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ

SB 11.21.2

sve sve—each in his own; adhikāre—position; yā—such; niṣṭhā—steadiness; saḥ—this; guṇaḥ—piety; parikīrtitaḥ—is declared to be; viparyayaḥ—the opposite; tu—indeed; doṣaḥ—impiety; syāt—is; ubhayor—of the two; eṣaḥ—this; niścayaḥ—the definite conclusion.

Being fixed in the position for which one is qualified is virtuous while accepting a position for which one is unqualified - is irresponsible and considered impious. (or) The ṛṣis have definitely ascertained that steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.

Better to do one's duty imperfectly than to adopt another's dharma

**śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanam śreyaḥ para-dharmo bhayāvahaḥ**
BG 3.35

śreyān—far better; *sva-dharmaḥ*—one's prescribed duties; *viguṇaḥ*—even faulty; *para-dharmāt*—than duties mentioned for others; *sv-anuṣṭhitāt*—perfectly done; *sva-dharme*—in one's prescribed duties; *nidhanam*—destruction; *śreyaḥ*—better; *para-dharmaḥ*—duties prescribed for others; *bhaya-āvahaḥ*—dangerous.

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.

Thus ends section 1) Human Life is Meant for Bhakti

2) Karma, Jñāna & Yoga - Steps to Bhakti

Three different paths for spiritual elevation: Karma, Jñāna & Bhakti

**yogās trayo mayā proktā nṛṇām śreya-vidhitasayā
jñānam karma ca bhaktiś ca nopāyo 'nyo 'sti kutrचित्**

SB 11.20.6

[*śrī-bhagavān uvāca*—Śrī Bhagavān said:] *yogāḥ*—processes; *trayaḥ*—three; *mayā*—by Me; *proktāḥ*—described; *nṛṇām*—of human beings; *śreyaḥ*—perfection; *vidhitasayā*—desiring to bestow; *jñānam*—the path of speculative knowledge; *karma*—the path of fruitive actions; *ca*—also; *bhaktiḥ*—the path of devotion; *ca*—also; *na*—no; *upāyaḥ*—means; *anyaḥ*—other; *asti*—exists; *kutrचित्*—whatsoever.

The Supreme Lord said: My dear Uddhava, because I desire that human beings may achieve perfection, I have presented three paths of advancement—the path of fruitive action (*karma*), the path of impersonal knowledge (*jñāna*) and the path of devotion (*bhakti*). Besides these three there is absolutely no other means of elevation.

Different paths for different adhikāras

**nirviṇṇānām jñāna-yogo nyāsinām iha karmasu
teṣv anirviṇṇa-cittānām karma-yogas tu kāminām**

SB 11.20.7

nirviṇṇānām—for those who are disgusted; *jñāna-yogaḥ*—the path of speculative knowledge; *nyāsinām*—for those who are renounced; *iha*—in this world; *karmasu*—in ordinary material activities; *teṣu*—in those activities; *anirviṇṇa*—not disgusted; *cittānām*—for those with such consciousness; *karma-yogaḥ*—the path of karma-yoga; *tu*—indeed; *kāminām*—for those who still desire material happiness.

Out of these three paths, those who are disgusted with fruitive work and desire to renounce material life are qualified for *jñāna-yoga*. Those who are still charmed by fruitive work, having many desires yet to fulfill, are qualified for *karma-yoga*.

As long as one is not satiated by fruitive activity he should follow karma-kāṇḍa

**tāvāt karmāṇi kurvīta na nirvidyeta yāvataḥ
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate**

SB 11.20.9/CC Madhya 22.61/JD ch. 10

tāvāt—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvataḥ*—as long as; *mat-kathā*—of narrations about Me; *śravaṇa-ādau*—in *śravaṇam*, *kīrtanam* and so on; *vā*—or; *śraddhā*—faith; *yāvāt*—as long as; *na*—not; *jāyate*—is awakened.

Until a person has not developed indifference to fruitive activity and material enjoyment, and has not awakened his faith in hearing and discussing My *kathā*, he should follow the regulative principles on the path *karma* outlined by the Vedas.

Those who have faith in Hari-kathā are qualified for bhakti

**yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-daḥ**

SB 11.20.8/CC Madhya 22.50

yadṛcchayā—somehow or other by good fortune; *mat-kathā-ādau*—in the narrations and glorification of My pastimes; *jāta*—awakened; *śraddhaḥ*—faith; *tu*—indeed; *yaḥ*—one who; *pumān*—a person; *na*—not; *nirviṇṇaḥ*—disgusted; *na*—not; *ati-saktaḥ*—very attached; *bhakti-yogaḥ*—the path of loving devotion; *asya*—his; *siddhi-daḥ*—will award perfection.

If, by good fortune, one has developed faith in hearing the discussions of My *tattva* and *līlā* and is not excessively attached to or disgusted by worldly things, *bhakti-yoga* will award him perfection.

**karmākarma vikarmeti veda-vādo na laukikaḥ
vedasya ceśvarātmatvāt tatra muhyanti surayaḥ**

SB 11.3.43

[*śrī-āvirhotraḥ uvāca*—the sage Āvirhotra said:] *karma*—the execution of duties prescribed by scripture; *akarma*—failure to perform such duties; *vikarma*—engagement in forbidden activities; *iti*—thus; *veda-vādaḥ*—subject matter understood through the Vedas; *na*—not; *laukikaḥ*—mundane; *vedasya*—of the vedas; *ca*—and; *īśvara-ātmatvāt*—because of coming from the Personality of Godhead Himself; *tatra*—in this matter; *muhyanti*—become confused; *sūrayaḥ*—(even) great scholarly authorities.

The classifications of *karma* (duties enjoined by the Vedas) *akarma* (neglecting such prescribed duties) and *vikarma* (engaging in forbidden activities) are defined in the Vedas, which are of transcendental origin. Therefore, because the Vedas emanate from God, even though sages and demigods are bewildered in trying to understand them, they are conclusive.

**parokṣa-vādo vedo 'yaṁ bālānām anuśāsanam
karma-mokṣāya karmāṇi vidhatte hy agadam yathā**

SB 11.3.44

parokṣa-vādaḥ—indirect statements, i.e. describing something as something else in order to disguise its real nature; *vedaḥ*—Vedas; *ayaṁ*—these; *bālānām*—of childlike persons; *anuśāsanam*—guidance; *karma-mokṣāya*—for liberation from material activities; *karmāṇi*—material activities; *vidhatte*—prescribe; *hi*—indeed; *agadam*—a medicine; *yathā*—just as.

Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation (*bhakti*) by first prescribing fruitive religious activities (*karma*), just as a father promises his child candy so that the child will take his bitter medicine.

**nācared yas tu vedoktaṁ svayam ajñō 'jīhendriyaḥ
vikarmaṇā hy adharmeṇa mṛtyor mṛtyum upaiti saḥ**

SB 11.3.45

na ācared—does not perform; *yaḥ*—who; *tu*—but; *veda-uktam*—what is prescribed in the Vedas; *svayam*—himself; *ajñāḥ*—ignorant; *ajita-indriyaḥ*—not capable of controlling his senses; *vikarmaṇā*—by forbidden conduct; *hi*—indeed; *adharmeṇa*—by his sinful activities; *mṛtyoḥ mṛtyum*—death after death; *upaiti*—achieves; *saḥ*—he.

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 inevitably engage in irreligious and impious activities, and thus will suffer repeated birth and death.

**vedoktam eva kurvāṇo niḥsaṅgo 'rpitam īśvare
naiṣkarmyaṁ labhate siddhiṁ rocanārthā phala-śrutiḥ**

SB 11.3.46

veda-uktam—the regulated activities described by the Vedas; *eva*—certainly; *kurvāṇaḥ*—performing; *niḥsaṅgaḥ*—without attachment; *arpitam*—offered; *īśvare*—to the Supreme Lord; *naiṣkarmyam*—of liberation from material work and its reactions; *labhate*—one achieves; *siddhiṁ*—the perfection; *rocanārthā*—for the purpose of giving encouragement; *phala-śrutiḥ*—the promises of material results given in the Vedic scriptures.

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*].

The ladder to perfection: karma - dharmā - vairāgya - bhakti

**neha yat karma dharmāya na virāgāya kalpate
na tīrtha-pada-sevāyai jīvann api mṛto hi saḥ**

SB 3.23.56

na—not; *iha*—here; *yat*—which; *karma*—work; *dharmāya*—for perfection of religious life; *na*—not; *virāgāya*—for detachment; *kalpate*—leads; *na*—not; *tīrtha-pada*—of the Lord's lotus feet; *sevāyai*—to devotional service; *jīvan*—living; *api*—although; *mṛtaḥ*—dead; *hi*—indeed; *saḥ*—he.

Anyone whose work and activities (*karma*) do not elevate him to religious life (*dharma*), whose religious life does not lead to renunciation (*vairāgya*) and whose renunciation does not lead to devotional service (*bhakti*) to the Supreme Lord is counted among the living dead.

Thus ends section 2) Karma, Jñāna & Yoga - Steps to Bhakti

3) Karma - Fruitive Activities

The fruits of karma are temporary

**iṣṭveha devatā yajñaiḥ svar-lokaṁ yāti yājñikaḥ
bhuñjīta deva-vat tatra bhogān divyān nijarjitān**

SB 11.10.23

iṣṭvā—having worshiped; *iha*—in this world; *devatāḥ*—the demigods; *yajñaiḥ*—with sacrifices; *svaḥ-lokaṁ*—to the heavenly planets; *yāti*—goes; *yājñikaḥ*—the performer of sacrifice; *bhuñjīta*—he may enjoy; *deva-vat*—like a god; *tatra*—there-in; *bhogān*—pleasures; *divyān*—celestial; *nija*—by himself; *arjitān*—achieved.

[*The Lord said:*] If one performs sacrifice, or *karma-yoga* according to *varṇāśrāmadharma*, 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.

When the karmī's accumulated piety is exhausted, he falls down from heaven

**tāvat sa modate svarge yāvat puṇyam samāpyate
kṣīṇa-puṇyaḥ pataty arvāg anicchan kāla-cālitaḥ**

SB 11.10.26

tāvat—that long; *saḥ*—he; *modate*—enjoys life; *svarge*—in the heavenly planets; *yāvat*—until; *puṇyam*—his pious results; *samāpyate*—are used up; *kṣīṇa*—exhausted; *puṇyaḥ*—his piety; *patati*—he falls; *arvāk*—down from heaven; *anicchan*—not desiring to fall; *kāla*—by time; *cālitaḥ*—pushed down.

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.

Karma-yoga does not give freedom from the cycle of birth and death

**te taṁ bhuktvā svarga-lokaṁ viśālam
kṣīṇe puṇye martya-lokaṁ viśanti
evam trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante**

BG 9.21

te—they; *taṁ*—that; *bhuktvā*—enjoying; *svarga-lokaṁ*—heaven; *viśālam*—vast; *kṣīṇe*—being exhausted; *puṇye*—the results of their pious activities; *martya-lokaṁ*—to the mortal earth; *viśanti*—fall down; *evam*—thus; *trayī*—of the three Vedas; *dharmam*—doctrines; *anuprapannāḥ*—following; *gata-āgataṁ*—death and birth; *kāma-kāmāḥ*—desiring sense enjoyments; *labhante*—attain.

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.

Dharma is meant for elevation to bhakti, not for sense gratification

**dharmasya hy āpavargyasya nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya kāmo lābhāya hi smṛtaḥ**

SB 1.2.9

dharmasya—occupational engagement; *hi*—certainly; *āpavargyasya*—ultimate liberation; *na*—not; *arthaḥ*—end; *arthāya*—for material gain; *upakalpate*—is meant for; *na*—neither; *arthasya*—of material gain; *dharmā-eka-antasya*—for one who is engaged in the ultimate dharma; *kāmaḥ*—sense gratification; *lābhāya*—attainment of; *hi*—exactly; *smṛtaḥ*—is described by the great sages.

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 *dharma* (*bhakti-yoga*) should never use material gain to cultivate sense gratification.

Life's desires should never be aimed at sensual enjoyment but at the Absolute Truth

**kāmasya nendriya-prītir lābho jīveta yāvataḥ
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ**

SB 1.2.10

kāmasya—of desires; *na*—not; *indriya*—senses; *prītiḥ*—satisfaction; *lābhaḥ*—

gain; *jiveta*—self-preservation; *yāvatā*—so much so; *jivasya*—of the living being; *tattva*—the Absolute Truth; *jijñāsā*—inquiries; *na*—not; *arthaḥ*—end; *yaḥ ca iha*—whatsoever else; *karmabhiḥ*—by occupational activities.

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.

Attaining the eligibility for bhakti

**dāna-vrata-tapo-homa japa-svādhyāya-saṁyamaiḥ
śreyobhir vividhaiś cānyaiḥ kṛṣṇe bhaktir hi sādhyate**

SB 10.47.24/MK 1.6

dāna—by charity; *vrata*—strict vows; *tapāḥ*—austerities; *homa*—fire sacrifices; *japa*—private chanting of mantras; *svādhyāya*—study of Vedic texts; *saṁyamaiḥ*—and regulative principles; *śreyobhiḥ*—by auspicious practices; *vividhaiḥ*—various; *ca*—also; *anyaiḥ*—others; *kṛṣṇe*—to Lord Kṛṣṇa; *bhaktiḥ*—devotional service; *hi*—indeed; *sādhyate*—is realised.

Eligibility for devotional service unto Śrī Kṛṣṇa is attained by charity, strict vows, austerities and fire sacrifices, by *japa*, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.

Śrīla Viśvanātha Cakravartīpāda explains: However, such pious acts can only lead to *bhakti* if they are connected to *bhakti* or performed as limbs of *sādhana-bhakti* (*bhakti-unmukhī sukṛti*). That is, real charity means to give charity to Śrī Guru and Śrī Kṛṣṇa, real *vrata* means to fast on Ekadāśī, real *tapas* is to renounce sense pleasure in order to please Kṛṣṇa, etc.

Without worshiping Kṛṣṇa, demigod worship goes against śāstric injunction

**ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya yajanty avidhi-pūrvakam**

BG 9.23/BPKG p. 455

ye—those who; *api*—also; *anya*—of other; *devatā*—gods; *bhaktāḥ*—devotees; *yajante*—worship; *śraddhayā anvitāḥ*—with faith; *te*—they; *api*—also; *mām*—Me; *eva*—only; *kaunteya*—O son of Kuntī; *yajanti*—they worship; *avidhi-pūrvakam*—against śāstric injunction.

Those who faithfully dedicate themselves to the worship of demigods worship Me indirectly, but their worship is done without the sanction of *śāstra*.

The Vaiṣṇava Guru never encourages the path of karma

**svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi
na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ**

SB 6.9.50

svayam—personally; *niḥśreyasam*—the supreme goal of life, namely Kṛṣṇa-prema; *vidvān*—a learned man; *na*—not; *vakty*—teaches; *ajñāya*—unto a foolish person not conversant with the ultimate goal of life; *karma*—fruitive activities; *hi*—indeed; *na*—not; *rāti*—administers; *rogiṇaḥ*—unto the patient; *apathyam*—something unconsumable; *vāñchataḥ*—desiring; *api*—although; *bhiṣak-tamaḥ*—an experienced physician.

A person learned in the science of *bhakti*, will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities, just as an experienced doctor never encourages a patient to eat food injurious to his health, even if the patient desires it.

The path of karma is condemned in the Vedas

**plavā hy ete adṛḍhā yajña-rūpā aṣṭādaśoktam avaraṁ yeṣu karma
etac chreyo ye' bhinandanti mūḍhā jarā-mṛtyuṁ te punar evāpi yanti**

Muṇḍaka Upaniṣad 1.2.7

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 praise such sacrifice, thinking that it leads to the highest spiritual gain, are fools who suffer again and again the miseries of birth, death, old age, and disease.

The Vedas condemn the path of sense gratification

**avidyāyām antare vartamānāḥ svayaṁ dhīraḥ paṇḍitam manyamānāḥ
jaṅghanyamānāḥ pariyaṁti mūḍhā andhenaiva nīyamānā yathāndhāḥ**

Muṇḍaka Upaniṣad 1.2.8

Ignorant fools who dwell in the vile stool-ditch of sense gratification taste this degrading illusion, yet they consider themselves to be learned and wise. They certainly lead other fools into darkness, just as blind men lead other blind men into a ditch.

The attached karmīs cannot distinguish reality from illusion

**avidyāyām bahudhā vartamānā vayaṁ kṛtārthā ity-abhimanyanti bālāḥ
yat karṁiṇo na pravedayanti rāgāt tenāturāḥ kṣiṇa-lokās-cyavante**

Muṇḍaka Upaniṣad 1.2.9

Though dwelling in the darkness of ignorance, such foolish persons think, "We have attained the goal"! Thus attached to the fruits of their *karma* they are unable to develop detachment and distinguish between reality and illusion. After exhausting the fruits of their pious deeds they fall down to repeated birth and death.

Thus ends section 3) Karma - Fruitive Activities

4) Jñāna - Impersonal Knowledge

Those whose goal is impersonal Brahman liberation are bound to fall down because of neglecting Kṛṣṇa's lotus feet

**ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padaṁ tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ**

SB 10.2.32/CC Madhya 22.30/JD ch. 7,15,17/BTV ch. 3/BPKG p. 519

ye anye—those others; *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—falsely considering themselves liberated from material bondage; *tvayi*—towards You; *asta-bhāvāt*—on account of their mood being displaced; *aviśuddha-buddhayaḥ*—their intelligence being impure; *āruhya*—even though achieving; *kṛcchreṇa*—by undergoing severe austerities; *param padam*—the highest position (according to their conception); *tataḥ*—from that position; *patanti*—they fall; *adhaḥ*—down (back into material existence); *anāḍṛta*—because of neglecting devotion to; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

[Someone may say that aside from the Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but have accepted a different process for attaining salvation. What happens to them? In answer to this question, Lord Brahmā states:] "O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position because they neglect to worship Your lotus feet."

Progress is difficult for those attached to the impersonal feature of God

**kleśo 'dhikataras teṣām avyaktāsakta-cetasām
avyaktā hi gatiḥ duḥkham dehavadbhir avāpyate**

BG 12.5

kleśaḥ—trouble; dhikatarāḥ—very much; teṣām—of them; avyakta—to the unmanifested; āsakta—attached; cetasām—of those whose minds; avyaktā—the unmanifested; hi—certainly; gatiḥ—the goal; duḥkham—with trouble; deha-vadbhiḥ—by the embodied; avāpyate—is achieved.

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

The scriptures condemn the path of speculative knowledge (jñāna). Therefore, one must abandon the desire for knowledge and replace it with bhakti

**jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām**

SB 10.14.3/CC Mad 8.67/VG p. 83

jñāne—for knowledge; prayāsam—the endeavor; udapāsya—giving up, discarding resolutely; namantaḥ—offering obeisances; eva—simply; jīvanti—live; san-mukharitām—chanted by the pure devotees; bhavadīya-vārtām—topics related to You; sthāne—in their material position; sthitāḥ—remaining; śruti-gatām—received by hearing; tanu—with their body; vān—words; manobhiḥ—and mind; ye—who; prāyaśaḥ—for the most part; ajita—O unconquerable one; jitaḥ—conquered; api—nevertheless; asi—You become; taiḥ—by them; tri-lokyām—within the three worlds.

[*Brahmā prayed:*] “Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.”²³ (BVSP)

(*An alternative translation:*) “Hatefully giving up all intellectual attempts to understand the Supreme Truth, those who want to realise You should completely surrender unto You. They should hear from self-realised devotees about Your holy name and tran-

scendental pastimes. Whatever situation they may find themselves in, they should progress by fully dedicating their mind, body, and words to You. In this way the infinite, who is never conquered by anyone, becomes conquered through love.” (SSM)

Śrīla Jīva Gosvāmī’s commentary: “Knowledge of *bhagavat-tattva* obstructs the natural *prema* of Vraja which has not even a scent of reverence based on social conventions and restrictions. Śrī Hari can never be conquered by anyone, but that same Hari is conquered by those who, rather than making an independent endeavour to achieve *tattva-jñāna*, simply hear Bhagavān’s *līlā-kathā* from the mouths of *rasika*, *tattva-jñā* pure devotees. Such persons bind Him by the ropes of their love.” (cited in *Veṅu-Gīta*, p. 83)

Śrīmad-Bhāgavatam condemns the path of speculative knowledge (jñāna) and states that only bhakti is the cause of ultimate auspiciousness

**śreyah-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām**

SB 10.14.4/CC *Madhya* 22.22, 24.140/BR 1.15/MK 1.7/BPKG p. 519

śreyah—of supreme benefit; *sṛtiṁ*—the path; *bhaktim*—devotional service; *udasya*—rejecting; *te*—they; *vibho*—O almighty Lord; *kliśyanti*—struggle; *ye*—who; *kevala*—exclusive; *bodha*—of knowledge; *labdhaye*—for the achievement; *teṣām*—for them; *asau*—this; *kleśalaḥ*—miseries; *eva*—merely; *śiṣyate*—remains; *nā*—nothing; *anyat*—other; *yathā*—just as; *sthūla-tuṣa*—empty husks; *avaghāt-inām*—for those who are beating.

O Lord, devotional service unto You awards the supreme auspiciousness. Those who give up this path only to cultivate *jñāna* [speculative knowledge] will simply undergo hard work, suffer pain and achieve misery, just as the only gain of a person who beats empty husks is hard work, not rice.

Karma and Jñāna (impersonalism) are both condemned in the Upaniṣads

**andham tamaḥ praviśanti ye 'vidyām upāsate
tato bhuya iva te tamo ya u vidyāyām ratāḥ**

Īśopaniṣad 9

andham—gross ignorance; *tamaḥ*—darkness; *praviśanti*—enter into; *ye*—those who; *avidyām*—nescience; *upāsate*—worship; *tataḥ*—than that; *bhūyaḥ*—still more; *iva*—like; *te*—they; *tamaḥ*—darkness; *ye*—those who; *u*—also; *vidyāyām*—in the culture of knowledge; *ratāḥ*—engaged.

Those who engage in the culture of ignorance [and so perform *karma-kāṇḍa*, demigod worship, to attain their desired material objectives] shall enter into dark regions of ignorance. Worse still are those engaged in the culture of so-called knowledge (impersonal *jñāna*). They enter into a realm of even greater darkness.

Jñāna and Karma devoid of bhakti are not beneficial

naiṣkarmyam apy acyuta-bhāva-varjitam

na śobhate jñānam alam nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare

na cārpitam karma yad apy akāraṇam

SB 1.5.12/CC Madhya 22.19/BR 1.14

naiṣkarmyam—self-realisation, being freed from the reactions of fruitive work; *api*—in spite of; *acyuta*—the infallible Lord; *bhāva*—conception; *varjitam*—devoid of; *na*—does not; *śobhate*—look well; *jñānam*—transcendental knowledge; *alam*—by and by; *nirañjanam*—free from designations; *kutaḥ*—where is; *punaḥ*—again; *śaśvat*—always; *abhadram*—uncongenial; *īśvare*—unto the Lord; *na*—not; *ca*—and; *arpitam*—offered; *karma*—fruitive work; *yad api*—what is; *akāraṇam*—not fruitive.

Even pure knowledge (*jñāna*), which is the direct *sādhana* to obtain liberation, has no beauty if it is devoid of *bhakti* to Bhagavān. How then can selfless action (*niṣkāma-karma*), which is not offered to Bhagavān, and fruitive action (*kāmya-karma*), which is always inauspicious both in its practice stage and at perfection, be beautiful or beneficial?

Those who desire mukti will be forced to accept the bodies of trees

mukti, bhukti vāñche yei, kāhāñ duñhāra gati?

sthāvara-deha, deva-deha yaiche avasthiti

CC 8.257

mukti—liberation; *bhukti*—sense enjoyment; *vāñche*—desires; *yei*—one who; *kāhāñ*—where; *duñhāra*—of both of them; *gati*—the destination; *sthāvara-deha*—the body of a tree; *deva-deha*—the body of a demigod; *yaiche*—just as; *avasthiti*—situated.

“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined towards sense gratification will attain the bodies of demigods.”

Thus ends section 4) Jñāna - Impersonal Knowledge

5) Aṣṭāṅga-yoga - Mystic Powers

The eightfold yoga system does not give satisfaction to the soul

**yamādibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat tathātmāddhā na śāmyati**

SB 1.6.35

yama-ādibhiḥ—by the process of practicing self-restraint; *yoga-pathaiḥ*—by the path of yoga; *kāma*—desires for sense satisfaction; *lobha*—greed for satisfaction of the senses; *hataḥ*—curbed; *muhuḥ*—always; *mukunda*—Kṛṣṇa, who awards freedom; *sevayā*—by the service of; *yadvat*—as it is; *tathā*—like that; *ātmā*—the soul; *addhā*—for all practical purposes; *na*—does not; *śāmyati*—be satisfied.

It is true that by practicing restraint of the senses by the *yoga* system one can get relief from the disturbances of desire and lust, but this is not sufficient to give real satisfaction to the soul, for such satisfaction is derived from devotional service to the Mukunda.

It is impossible to control one's mind through prāṇāyāma

**yuñjānānām abhaktānām prāṇāyāmādibhir manaḥ
akṣīṇa-vāsanam rājan dṛśyate punar utthitam**

SB 10.51.60

yuñjānānām—who are engaging themselves; *abhaktānām*—of nondevotees; *prāṇāyāma*—with *prāṇāyāma* (yogic breath control); *ādibhiḥ*—and other practices; *manaḥ*—the minds; *akṣīṇa*—not eliminated; *vāsanam*—the last traces of whose material desire; *rājan*—O King (Mucukunda); *dṛśyate*—is seen; *punaḥ*—again; *utthitam*—waking (to thoughts of sense gratification).

The minds of nondevotees who engage in such practices as *prāṇāyāma* are not fully cleansed of material desires. Thus, O King, material desires are again seen to arise in their minds.

**prāyaśaḥ puṇḍarikākṣa yuñjanto yogino manaḥ
viśīdanty asamādhānān mano-nigraha-karśītāḥ**

SB 11.29.2

prāyaśaḥ—for the most part; *puṇḍarīka-akṣa*—O lotus-eyed Lord; *yuñjantaḥ*—who engage; *yoginaḥ*—yogīs; *manaḥ*—the mind; *viśīdanti*—become frustrated; *asamādhānāt*—because of inability to attain trance; *manaḥ-nigraha*—by the attempt to subdue the mind; *karśītāḥ*—weary.

O lotus-eyed Lord, those *yogīs* who try to control their minds are frustrated in their attempts to attain *samādhi*, and soon tire of their efforts at mind control.

Kṛṣṇa tells Uddhava that yoga and prāṇāyāma are a waste of time

**antarāyān vadanty etā yuñjato yogam uttamam
mayā sampadyamānasya kāla-kṣapaṇa-hetavaḥ**

SB 11.15.33

antarāyān—impediments; *vadanti*—they say; *etāḥ*—these mystic perfections; *yuñjato*—of one engaging in; *yogam*—connection with the Absolute; *uttamam*—the supreme stage; *mayā*—with Me; *sampadyamānasya*—of one who is becoming completely opulent; *kāla*—of time; *kṣapaṇa*—of the interruption, waste; *hetavaḥ*—causes.

Learned experts in devotional service conclude that the mystic perfections of *yoga* which I have mentioned, are actually impediments and are a waste of time for one who is practicing the supreme *yoga*, by which one achieves all perfection in life directly from Me.

Thus ends section 5) Aṣṭāṅga-yoga - Mystic Powers

6) *Bhukti (karma) Mukti (jñāna) and Siddhis (yogic perfections) are obstacles for Bhakti*

The two witches of the desire for material enjoyment and liberation

**bhukti-mukti-spr̥hā yāvat piśācī hṛdi vartate
tāvad bhakti-sukhasyātra katham abhyudayo bhavet**

BRS 1.2.22 /CC Mad 19.176/MS 4.2

bhukti—material enjoyment; *mukti*—liberation from material existence; *spr̥hā*—desires for; *yāvat*—as long as; *piśācī*—the witches; *hṛdi*—within the heart; *vartate*—remain; *tāvad*—that long; *bhakti*—of devotional service; *sukhasya*—of the happiness; *atra*—here; *katham*—how; *abhyudayaḥ*—awakening; *bhavet*—can there be.

As long as the two witches of desire for material enjoyment and liberation remain within the heart of the *sādhaka*, how can the happiness of *viśuddha-bhakti* be awakened there?

Bhukti and Mukti are just like clouds which cover the sun of Bhakti

**bhukti mukti, je gati, tāhe nā koriho rati
meghera chāyāya, juḍāna jemana, kaha nā se kaun gati**

E Mana! 'Harinām' Koro Sāra 3/KSH A23

[O mind!] Do not develop attachment for a life aimed at sense gratification or impersonal liberation. You should realise both are just like clouds which cover the sun of *bhakti*. Being insubstantial like a shadow, you should realise they are not our desired objective.

Karmīs, jñānis and yogīs cannot be happy, only the bhaktas attain blissful peace

**kṛṣṇa-bhakta niṣkāma ataeva 'śānta'
bhukti-mukti-siddhi-kāmī sakali 'aśānta'**

CC Mad 19.149

kṛṣṇa-bhakta—a devotee of Śrī Kṛṣṇa; *niṣkāma*—actually desireless; *ataeva*—therefore; *śānta*—peaceful; *bhukti*—of material enjoyment; *mukti*—of liberation from material activities; *siddhi*—of mystic perfections through *aṣṭāṅga-yoga*; *kāmī*—those who are desirous; *sakali*—all of them; *aśānta*—not peaceful.

Because a devotee of Śrī Kṛṣṇa is desireless (desiring only to please Kṛṣṇa), he is peaceful. *Karmīs* (fruitive persons) desiring *bhukti* (material enjoyment), *jñānis* (philosophical speculators) desiring *muktī* (liberation), and *yogīs* desiring *siddhi* (mystic perfections) are all lusty and thus cannot be peaceful.

Karma and Jñāna are like two pots of poison

karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa

Śrī Prema-bhakti-candrika (8.8)/BPKG p. 264

Both *karma-kāṇḍa* (fruitive activities with a desire for *svarga*) and *jñāna-kāṇḍa* (speculative knowledge with a desire for impersonal liberation) are like pots of poison. (Knowing these two to be opposed to *bhakti*, sincere devotees of Bhagavān abandon them like poison).

Suddha-bhakti can never arise in an impure heart contaminated with bhukti and mukti

**śrī kṛṣṇa-caraṇāmbhoja-sevā-nirvṛta-cetasām
eṣām mokṣāya bhaktānām na kadācit sprhā bhavet**

BRS 1.2.25/MS 4.2

Devotees whose minds are immersed in the happiness of service to the lotus feet of Vrajendra-nandana Śrī Kṛṣṇa never have any desire for *bhukti* or *mukti*.

Thus ends 6) Bhukti Mukti and Siddhis are Obstacles for Bhakti

7) Real knowledge is that which leads to Kṛṣṇa-bhakti

Real knowledge is that which helps one become absorbed in Kṛṣṇa

sā vidyā tan-matir yayā

SB 4.29.49/BR 1.21

sā—that; *vidyā*—education; *tat*—of the Lord; *matih*—consciousness; *yayā*—by which.

Real knowledge is that which helps one to direct his consciousness towards Śrī Kṛṣṇa, or by which one develops attraction for Śrī Kṛṣṇa..

This knowledge is the king of education, the most confidential and purest

rāja-vidyā rāja-guhyam pavitram idam uttamam

pratyakṣāvagamam dharmyam su-sukham kartum avyayam

BG 9.2

rāja-vidyā—the king of education; *rāja-guhyam*—the king of confidential knowledge; *pavitram*—the purest; *idam*—this; *uttamam*—transcendental; *pratyakṣa*—directly experienced; *avagamam*—understood; *dharmyam*—nourishing *sad-dharma*; *susukham*—very happy; *kartum*—to execute; *avyayam*—everlasting.

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realisation, it is the perfection of *dharma*. It is everlasting, and it is joyfully performed.

(In this connection see the *śloka*: *jñānam parama-guhyam me* (ch. 3)

Except for Kṛṣṇa-bhakti, no other knowledge is important

prabhu kahe – kon vidyā vidyā-madhye sāra?

rāya kahe – kṛṣṇa bhakti vinā vidyā nāhi āra

CC Mad 8.245

prabhu kahe—the Lord inquired; *kon*—what; *vidyā*—knowledge; *vidyā-madhye*—in the midst of knowledge; *sāra*—the essence; *rāya kahe*—Rāmānanda Rāya answered; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *vinā*—except; *vidyā*—education; *nāhi*—there is not; *āra*—any other.

“Which is the most important of all fields of knowledge?” Rāya Rāmānanda replied, “Except for *kṛṣṇa-bhakti*, no other knowledge is important.”

Material knowledge is born from māyā (the deluding potency) and is an obstacle for those on the path of bhakti

**jaḍā-vidyā jata māyāra vaibhava tomāra bhajane bādḥā
moha janamiyā anitya saṁsāre jīvake karaye gādhā**

BVT, cited in BPKG p. 341

The knowledge of this material world is knowledge born of Your deluding potency (*māyā*). It creates obstacles in devotional service and makes an ass of the eternal *jīva* by increasing his infatuation with this temporary world.

Kṛṣṇa cannot be known by mental speculation

**athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno na cānya eko ‘pi ciraṁ vicinvan**

SB 10.14.29/JD ch. 14

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvaṁ*—the truth; *bhagavat*—of Śrī Rādhā-Kṛṣṇa; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciraṁ*—for a long period; *vicinvan*—speculating.

[*Lord Brahmā 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.²⁴

Kṛṣṇa can only be known by His mercy

īśvarera kṛpā-leśa haya ta' yāhāre sei ta' īśvara-tattva jānibāre pāre

CC Madhya 6.83

īśvarera—of the Personality of Godhead; *kṛpā-leśa*—a little mercy; *haya*—there is; *ta'*—certainly; *yāhāre*—upon whom; *sei ta'*—he certainly; *īśvara-tattva*—Kṛṣṇa-tattva, the truth of Kṛṣṇa; *jānibāre*—to know; *pāre*—is able.

[*Gopīnātha Ācārya continued:*] “If one receives but a tiny bit of the Lord’s mercy by dint of devotional service, he can understand *kṛṣṇa-tattva*, the truth about Kṛṣṇa.” (“However, you Sarvabhūma, have not received such mercy and therefore, despite your vast learning, you cannot understand that Mahāprabhu is Kṛṣṇa Himself.”)

Even the topmost sages and rulers of the universe cannot easily understand Kṛṣṇa

adyāpi vācaḥ-patayas tapo-vidyā-samādhībhiḥ

paśyanto 'pi na paśyanti paśyantam parameśvaram

SB 4.29.44

adya api—up to date; *vācaḥ-patayaḥ*—masters of speaking; *tapah*—austerities; *vidyā*—knowledge; *samādhībhiḥ*—and by meditation; *paśyantaḥ*—observing; *api*—although; *na paśyanti*—do not see; *paśyantam*—the one who sees everything; *para-ma-īśvaram*—the Supreme Personality of Godhead.

[*The most powerful Lord Brahmā, the father of all progenitors; Lord Śiva; Manu, Dakṣa and other rulers of humankind, the four saintly Brahmācaris headed by Sanaka and Sanātana, the great sages Marici, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭhaḥ, and my humble self (Nārada) are all stalwart brāhmaṇas*] 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 Lord, who sees everything, we cannot always see Him or understand Him.

Thus ends 7) Real knowledge is that which leads to Kṛṣṇa-bhakti

8) Bhakti is Superior to and Independent of Karma and Jñāna

Bhakti is the only cause of bhakti

bhaktyā sañjātayā bhaktyā

SB 11.3.31/MK ch. 1

Only *bhakti* causes *bhakti*. *Sādhana-bhakti* (the process of *bhakti* for accomplishing perfection) results in *sādhya-bhakti* (accomplished or perfected *bhakti*, better known as *bhāva-bhakti*). From *bhāva-bhakti*, *prema-bhakti* is born, which is the crown jewel of all human ideals (*puruṣārtha-mauli*).

Śrīla Viśvanātha Cakravartī Ṭhākura: Like Śrī Kṛṣṇa, His non-different internal potency Bhakti-devī is self-manifesting and independent of any material cause.

Kṛṣṇa cannot be attained by any path other than Bhakti

**yam na yogena sāṅkhyena dāna-vrata-tapo-'dhvaraiḥ
vyākhyā-svādhyāya-sannyāsaiḥ prāpnuyād yatnavān api**

SB 11.12.9/MK 15

yam—whom; *na*—not; *yogena*—by the mystic yoga systems; *sāṅkhyena*—by philosophical speculation; *dāna*—by charity; *vrata*—vows; *tapah*—austerities; *adhvaraiḥ*—or Vedic ritualistic sacrifices; *vyākhyā*—by explaining Vedic knowledge to others; *svādhyāya*—personal study of the Veda; *sannyāsaiḥ*—or by taking the renounced order of life; *prāpnuyāt*—can one obtain; *yatna-vān*—with great endeavor; *api*—even.

Even though one engages with great endeavor in the mystic *yoga* system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic *mantras* to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me.

Bhāgavatam says that except for bhakti, all other paths are simply a waste of time

**dharmah svanuṣṭhitaḥ puṁsām viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim śrama eva hi kevalam**

SB 1.2.8

dharmah—occupation; *sva-nuṣṭhitaḥ*—executed in terms of one's own position; *puṁsām*—of humankind; *viṣvaksena*—the Personality of Godhead (plenary portion); *kathāsu*—in the narrations of; *yaḥ*—what is; *na*—not; *utpādayet*—does produce; *yadi*—if; *ratim*—attraction; *śramah*—useless labor; *eva*—only; *hi*—certainly; *kevalam*—entirely.

Any spiritual practices and occupational duties that do not inspire attraction for *hari-kathā*, the narrations of Śrī Kṛṣṇa, are only a waste of time.

**pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām**

SB 10.14.5/MK 1.9

purā—previously; *iha*—in this world; *bhūman*—O almighty Lord; *bahavaḥ*—many; *api*—indeed; *yoginaḥ*—followers of the path of yoga; *tvat*—unto You; *arpi-ta*—having offered; *iḥāḥ*—all their endeavors; *nija-karma*—by their prescribed duties; *labdhayā*—which is achieved; *vibudhya*—coming to understand; *bhaktyā*—by devotional service; *eva*—indeed; *kathā-upanītayā*—cultivated through hearing and chanting topics about You; *prapedire*—they achieved by surrender; *añjaḥ*—easily; *acyuta*—O infallible one; *te*—Your; *gatiṁ*—destination; *parām*—supreme.

O almighty Lord, in the past many *yogīs* in this world achieved the platform of devotional service by offering all their endeavours unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode.

Śrīla Viśvanātha Cakravartī Ṭhākura: The above *śloka*s confirm that the paths of *jñāna*, *karma* and *yoga* are completely dependent on *bhakti* to achieve their results. The path of *bhakti*, however, is never dependent even in the slightest way on *karma*, *jñāna*, or *yoga* to achieve its result, *prema*.

Jñāna and Vairāgya are not the means of achieving bhakti

**tasmān mad-bhakti-yuktasya yogino vai mad-ātmanaḥ
na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha**

SB 11.20.31/MK 1.10

tasmāt—therefore; *mat-bhakti-yuktasya*—of one who is engaged in My loving service; *yoginaḥ*—of a devotee; *vai*—certainly; *mat-ātmanaḥ*—whose mind is fixed in Me; *na*—not; *jñānam*—the cultivation of knowledge; *na*—nor; *ca*—also; *vairāgyam*—the cultivation of renunciation; *prāyaḥ*—generally; *śreyaḥ*—the means of achieving perfection; *bhavet*—may be; *iha*—in this world.

Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the ultimate perfection.

Jñāna and Vairāgya are not intrinsic limbs of devotional service

**jñāna-vairāgyādi bhaktira kabhu nahe ‘aṅga’
ahimsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga**

CC Mad 22.145

jñāna—the path of knowledge; *vairāgya-ādi*—the path of renunciation and so on; *bhaktira*—of devotional service; *kabhu*—at any time; *nahe*—not; *aṅga*—a part; *ahimsā*—nonviolence; *yama*—controlling the senses and the mind; *niyama-ādi*—restrictions and so on; *bule*—roam; *kṛṣṇa-bhakta-saṅga*—in s;adhu-saṅga.

The path of speculative knowledge (*jñāna*) and renunciation (*vairāgya*) are not intrinsic limbs of devotional service. However, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa.

**ājñāyaivaṁ guṇān doṣān mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān mām bhajet sa ca sattamaḥ**

SB 11.11.32/CC Madhya 8.35/MK 1.11

ājñāya—knowing perfectly; *evam*—thus; *guṇān*—qualities; *doṣān*—faults; *mayā*—by Me; *ādiṣṭān*—instructed; *api*—although; *svakān*—own; *dharmān*—occupational duties; *santyajya*—giving up; *yaḥ*—anyone who; *sarvān*—all; *mām*—unto Me; *bhajet*—may render service; *saḥ*—he; *ca*—and; *sat-tamaḥ*—a first-class person.

[*Rāmānanda Rāya continued:*] “Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class human being.”

Śrīla Viśvanātha Cakravartī Ṭhākura: These and so many other *ślokas* prove the complete independence of *bhakti*. What more can be said? *Bhakti* is essential to give results in the practice of *karma*, *jñāna*, and *yoga*, but *bhakti* itself is not even the least contingent on these practices for its own result.

The results of any other processes are automatically attained by bhakti

**yat karmabhir yat tapasā jñāna-vairāgyataś ca yat
yogena dāna-dharmeṇa śreyobhir itarair api
sarvaṁ mad-bhakti-yogena mad-bhakto labhate ’ñjasā
svargāpavargaṁ mad-dhāma kathañcid yadi vāñchati**

SB 11.20.32-33/ JD ch. 6/MK 1.13-14

yat—that which is obtained; *karmabhiḥ*—by fruitive activities; *yat*—that which; *tapasā*—by penance; *jñāna*—by cultivation of knowledge; *vairāgyataḥ*—by detachment; *ca*—also; *yat*—that which is achieved; *yogena*—by the mystic yoga system; *dāna*—by charity; *dharmena*—by religious duties; *śreyobhiḥ*—by processes for making life auspicious; *itaraiḥ*—by others; *api*—indeed; *sarvam*—all; *mat-bhakti-yogena*—by loving service unto Me; *mat-bhaktāḥ*—My devotees; *labhate*—achieves; *añjasā*—easily; *svarga*—promotion to heaven; *apavargam*—liberation from all misery; *mat-dhāma*—residence in My abode; *kathañcit*—somehow or other; *yadi*—if; *vañchati*—he desires.

Whatever results are obtained with great difficulty through *karma* (fruitive activities), *tapas* (austerities), *jñāna* (speculative knowledge), *vairāgya* (renunciation), practice of (*aṣṭaṅga*) yoga, charity, religious observances, and all other types of *sādhana*, are easily obtained by My devotees through the power of *bhakti-yoga*. Although My *bhaktas* are free from self-interest, they could easily obtain elevation to the celestial planets, liberation, or residence in *Vaiṣṇava*, if they at all desired such things.

Four in one: dharma, artha, kāma and mokṣa are automatically attained by steady devotion

**bhaktis tvayi sthīratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjaliḥ sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ**

Kṛṣṇa-karṇāmṛta 107/BR 6.11/PJ 3.19

bhaktiḥ—devotional service; *tvayi*—unto You; *sthīratarā*—very steady; *bhagavan*—O Lord; *yadi*—if; *syāt*—it may be; *daivena*—as destiny; *naḥ*—unto us; *phalati*—bears the fruit; *divya*—transcendental; *kiśora*—mūrtiḥ—the youthful form of Kṛṣṇa; *muktiḥ*—liberation; *svayaṁ*—personally; *mukulita-añjaliḥ*—standing with folded hands; *sevate*—renders service; *asmān*—unto us; *dharmā*—religiosity; *artha*—economic development; *kāma*—sense gratification; *gatayaḥ*—the final goals; *samaya*—nearby; *pratīkṣāḥ*—expecting.

O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise within our hearts. Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire [*dharmā, artha, kāma*], and their negation in the form of liberation [*mukti*] because *mukti* will personally attend us (as a side effect of devotion, in the form of deliverance from ignorance), her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders (from us, should any necessity arise for them in the service of Your lotus feet).

Devoid of bhakti, karma, jñāna and yoga are fruitless; Devoid of bhakti, all good qualities are merely ornaments on a dead body

**bhagavad-bhakti-hīnasya jātiḥ śāstram japas tapaḥ
aprāṇasyeva dehasya maṇḍanam loka-rañjanam**

Hari-bhakti-sudhodaya 3.12/CC Mad 19.75/MK 1.14/BPKG p. 438

bhagavat-bhakti-hīnasya—of a person devoid of devotional service to Śrī Kṛṣṇa; *jātiḥ*—birth in a high caste; *śāstram*—knowledge in the revealed scriptures; *japaḥ*—pronunciation of mantras; *tapaḥ*—austerities and penances; *aprāṇasya*—which is dead; *iva*—like; *dehasya*—of a body; *maṇḍanam*—decoration; *loka*—to the whims of people in general; *rañjanam*—simply pleasing.

Without devotion to the Lord, good birth, knowledge of scripture, chanting mantras and performing austerities are like decorating a dead body to please the common people.

Śrīla Viśvanātha Cakravartī Ṭhākura: Thus without *bhakti*, all these endeavours are fruitless. As the body depends on the presence of the soul, the very life of *jñāna*, *karma*, and *yoga* depends upon the supremely exalted *Bhakti-devī*.

Karma, jñāna, and yoga depend on purity of time, place, paraphernalia, performer and performance whereas bhakti is independent of such things

**na deśa-niyamas tatra na kāla-niyamas tathā
nocchiṣṭādau niṣedhaś ca śrī-harer nāmni lubdhakaḥ**

Viṣṇu-dharma/CC Madhya 6.226/MK 1.15

na—no; *deśa*—of place; *niyamah*—restriction; *tatra*—there; *na*—no; *kāla*—of object; *niyamah*—restriction; *tathā*—so; *na*—no; *ucchiṣṭa ādau*—remnants etc.; *niṣedhāḥ*—prohibitions; *ca*—also; *śrī harer*—Śrī Hari; *nāmni*—names; *lubdhakaḥ*—greed.

O hunter, there are no restrictions of place or time, nor any injunction forbidding the acceptance of *prasādam* remnants, etc., when one has become greedy to chant the name of Śrī Hari. (or) O hunter! There are no rules governing the time or place where one may chant the holy name of the Lord. Nor is it necessary for one to be in a state of ritual purity. One can chant even if one's hands or mouth are unwashed after eating, sleeping, or going to the toilet. Greed is the only requirement.

Bhakti is famous for being completely independent

**sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma**

Padma Purāṇa/Skanda Purana/Padyāvalī 26/HBV 11.451

sakṛt--once; api--even; parigītaṁ--chanted; śraddhayā--with faith; helayā--with contempt; vā--or; bhṛgu-vara--O best of the Bhṛgus; nara-mātraṁ--a person; tārayet--delivers; kṛṣṇa--of Lord Kṛṣṇa; nāma--the name.

If one chants the holy name of Lord Kṛṣṇa, even once, either with faith, or even in the spirit of mocking Him, the holy name will deliver the chanter from the bondage of material existence.

By comparison, in karma-yoga even the slightest fault is a great obstacle

**mantra hinah sva-rato varṇato va mithah prayukto na tam artham
aha yathendra satruh svarato'paradhat sa vag vajro yajamanam hinasti**

Paniniya Śikṣā 52/MK 1.16

If a mantra is either intoned or pronounced incorrectly, not only will the mantra not have effect, but it may be harmful. As when Tvaṣṭā wanted to create the enemy of Indra and by a slight mispronunciation of the words *indra-śatru* in the *yajñā* those words worked as a thunderbolt for Vṛtrāsura who was killed by Indra.

Bhakti-yoga will destroy one's impurities even if one is afflicted by lust, because Kṛṣṇa's līlā-kathā is the remedy to conquer this disease of the heart

**vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ**

Śrīmad-Bhāgavatam 10.33.39/CC Antya 5.48/STB p. 34/Prabandha Pañcakam p. 100

vikrīḍitaṁ—the playful pastimes (*rāsa* dance); *vraja-vadhūbhiḥ*—with the damsels of Vraja, the *gopīs*; *idam*—this; *ca*—and; *viṣṇoḥ*—of Lord Kṛṣṇa; *śraddhā-anvitaḥ*—with transcendental faith; *anuśṛṇuyāt*—continually hears in the paramparā system; *atha*—also; *varṇayet*—describes; *yaḥ*—one who; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—unto the Supreme Personality of Godhead; *pratilabhya*—attaining; *kāmam*—lusty material desires; *hṛt-rogam*—the disease of the heart; *āśu*—very soon; *apahinoti*—gives up; *acireṇa*—without delay; *dhīraḥ*—one who is thoughtful.

A sober person who in the beginning faithfully and continuously hears from his Guru the narrations of Lord Kṛṣṇa's unprecedented *rāsa* dance with the young *gopīs* of Vraja, and later describes those pastimes, very soon attains *parā-bhakti* or *prema-bhakti* for the Supreme Lord, and thus becomes competent to quickly dispel the heart disease of lust.

Furthermore, even if impurities such as lust may sometimes appear in the devotee, śāstra declares that he will not be defeated by sense gratification

**bādhyamāno 'pi mad-bhakto viṣayair ajitendriyaḥ
prāyaḥ pragalbhayā bhaktyā viṣayair nābhibhūyate**

SB 11.14.18/MK 1.20

bādhyamānaḥ—being harassed; *api*—even though; *mat-bhaktaḥ*—My devotee; *viṣayaiḥ*—by the sense objects; *ajita*—without having conquered; *indriyaḥ*—the senses; *prāyaḥ*—generally; *pragalbhayā*—effective and strong; *bhaktyā*—by devotion; *viṣayaiḥ*—by sense gratification; *na*—not; *abhibhūyate*—is defeated.

My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification.

Śāstra declares the superexcellence of bhakti over the final goal of jñāna - impersonal liberation

muktim dadāti karhicit sma na bhakti-yogam

SB 5.6.18

muktim—liberation; *dadāti*—gives; *karhicit*—at any time; *sma*—indeed; *na*—not; *bhakti-yogam*—loving devotional service.

Kṛṣṇa easily awards liberation but rarely awards *bhakti*.

ko vai na seveta vinā naretaram

MK 1.24

Who, except an animal, would not serve the Lord of the heart?

**muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune**

SB 6.14.5/CC Mad 19.150/JD ch. 7, 17

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of *jñānis* who have achieved perfection; *nārāyaṇa*—Śrī Nārāyaṇa; *parāyaṇaḥ*—the pure devotee; *su-durlabhaḥ*—very rare; *praśānta-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

O great sage, among many millions of liberated persons and perfect *jñānis*, a pure devotee is extremely rare.

Taste is the key for understanding bhakti-tattva, not book knowledge or logic

**svalpāpi rūcir eva syād bhakti-tattvāvabodhikā
yuktis tu kevalā naiva yad asyā apratiṣṭhatā**

BRS 1.1.45/JD ch. 13 p. 309

eva—certainly; *api*—even; *sv-alpā*—a very slight; *rūciḥ*—taste; *syāt*—can cause; *avabodhikā*—an awakening; *bhakti-tattva*—for the science of devotion; *tu*—however; *kevalā*—only; *yuktiḥ*—logic; *eva*—is certainly; *na*—not; *apraṭiṣṭhatā*—a sound foundation; *yad*—which; *asyāḥ*—for the realisation of *bhakti*.

One can comprehend *bhakti-tattva* when one has gained even a little taste for *śāstras* that establish *bhakti-tattva*, such as Śrīmad Bhāgavatam. However, one cannot understand this *bhakti-tattva* by dry logic alone, because logic has no basis (when it comes to transcendental reality), and arguments are always inconclusive.

Bhajana means sevā, the mood of being a servant

**bhaj ity eṣa vai dhātuḥ sevāyām parikīrtitaḥ
tasmāt sevā budhaiḥ proktā bhakti-sādhana-bhūyasī**

Garuḍā-Purāṇa (Pūrva khaṇḍa 231.3)/JD Glossary/BTV p. 6

vai—indeed *eṣaḥ*—this; *dhātuḥ bhaj*—the verbal root *bhaj*, meaning to devote oneself; *parikīrtitaḥ*—is declared; *iti*—thus; *sevāyām*—in the sense of service; *tasmāt*—therefore; *sevā*—service; *proktā*—is taught; *budhaiḥ*—by the wise; *bhūyasī*—for the expansion; *bhakti-sādhana*—of one’s practice of devotional service.

The verbal root *bhaj* is used specifically in the sense of *sevā*, or service. Therefore, when *sādhana* is performed with the consciousness or mood of being a servant, it is called *bhakti*. For this reason the wise declare that *sevā* promotes the execution of *bhakti*.

Only those who worship Me will come to Me

**yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā yānti mad-yājino ‘pi mām**

BG 9.25/Arcana-dīpikā p. 117

yānti—go; *deva-vratāḥ*—worshippers of demigods; *devān*—to the demigods; *pitṛn*—to the ancestors; *yānti*—go; *pitṛ-vratāḥ*—worshippers of ancestors; *bhūtāni*—to the ghosts and spirits; *yānti*—go; *bhūta-ījyāḥ*—worshippers of ghosts and spirits; *yānti*—go; *mat*—My; *yājinaḥ*—devotees; *api*—but; *mām*—unto Me.

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 only those who worship Me will live with Me.

Only those who practice bhakti-yoga attain My transcendental abode

**yogasya tapasā caiva nyāsasya gatayo ’malāḥ
mahar janas tapaḥ satyam bhakti-yogasya mad-gatiḥ**

SB 11.24.14

yogasya—of mystic yoga; *tapasāḥ*—of great austerity; *ca*—and; *eva*—certainly; *nyāsasya*—of the renounced order of life; *gatayaḥ*—the destinations; *amalāḥ*—spotless; *mahaḥ*—Mahar; *janaḥ*—Janas; *tapaḥ*—Tapas; *satyam*—Satya; *bhakti-yogasya*—of devotional service; *mat*—My; *gatiḥ*—abode, destination.

Those who practice mystic yoga, who perform great austerities and accept *sannyāsa*, may attain the sinless realms of Maharloka, Janaloka, Tapaloka, and Satyaloka, but those who practice *bhakti-yoga*, devotional service unto Me, attain My transcendental abode.

Who is a real yogī and sannyāsī?

**anāśritaḥ karma-phalam kāryam karma karoti yaḥ
sa sannyāsī ca yogī ca na niragnir na cākriyaḥ**

BG 6.1

[*śrī-bhagavān uvāca*—the Lord said:] *anāśritaḥ*—without taking shelter; *karma-phalam*—of the result of work; *kāryam*—obligatory; *karma*—work; *karoti*—performs; *yaḥ*—one who; *saḥ*—he; *sannyāsī*—in the renounced order; *ca*—also; *yogī*—mystic; *ca*—also; *na*—not; *niḥ*—without; *agniḥ*—fire; *na*—nor; *ca*—also; *akriyaḥ*—without duty.

One who is unattached to the fruits of his work yet does his duty is a true *sannyāsī* and a *yogī*, not he who lights no fire of sacrifice or performs no work.

One who worships Kṛṣṇa without material desires is a real yogī and sannyāsī

**niṣkāma haiyā kare ye kṛṣṇa-bhajana
tāhāre se bali "yogī" sannyāsa-lakṣaṇa
viṣṇu-kriyā nā karile parāṇna khāile
kicchū nahe, sākṣātei ei vede bale**

CB Antya 3.41-42

One who worships Kṛṣṇa without fruitive, material desires is a real yogī and has the symptoms of a sannyāsī. Those who do not perform service for Viṣṇu but eat from others are useless parasites. That is the verdict of the Vedas.

The bhakti-yogī is greater than the karmī, jñānī and tapasvī

**tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī tasmād yogī bhavārjuna**

BG 6.46

tapasvibhyaḥ—than the ascetics; *adhikaḥ*—greater; *yogī*—the yogī; *jñānibhyaḥ*—than the wise; *api*—also; *mataḥ*—considered; *adhikaḥ*—greater; *karmibhyaḥ*—than the fruitive workers; *ca*—also; *adhikaḥ*—greater; *yogī*—the yogī; *tasmāt*—therefore; *yogī*—a transcendentalist; *bhava*—just become; *arjuna*—O Arjuna.

A (*bhakti*) *yogī* is greater than a *tapasvī* (ascetic), a *jñānī*, or a *karmī*. Therefore, O Arjuna, always be a (*bhakti*) *yogī*.

Of all yogīs, the bhakta is the best

**yoginām api sarveṣām mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ**

BG 6.47/ JD ch. 6, 12/BPKG p. 457

yoginām—of yogīs; *api*—also; *sarveṣām*—all types of; *mat-gatena*—abiding in Me, always thinking of Me; *antaḥ-ātmanā*—within himself; *śraddhāvān*—in full faith; *bhajate*—renders transcendental loving service; *yaḥ*—one who; *mām*—to Me; *saḥ*—he; *me*—by Me; *yuktatamaḥ*—the most intimately connectd; *mataḥ*—is considered.

Of all *yogīs*, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in *yoga* and is the highest of all. That is My opinion.

Even the Ātmārāmas (self-satisfied liberated souls) are attracted by pure bhakti

**ātmārāmās ca munayo nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim ittham-bhūta-guṇo hariḥ**

SB 1.7.10/CC *Madhya* 6.186, 17.140, 24.5, 25.159/BPKG p. 520

sūtaḥ uvāca—Sūta Gosvāmī said; *ātmārāmāḥ*—those who take pleasure in *ātmā* (spirit soul); *ca*—also; *munayaḥ*—sages; *nirgranthāḥ*—freed from all bondage; *api*—in spite of; *urukrame*—unto Kṛṣṇa who performs great pastimes; *kurvanti*—do; *ahaitukīm*—unalloyed; *bhaktim*—devotional service; *ittham-bhūta*—such wonderful; *guṇaḥ*—qualities; *hariḥ*—of the Lord.

All kinds of *ātmārāmas* [those who take pleasure in *ātmā*, or spirit self], though freed from all kinds of material bondage, become attracted to render unalloyed devotional service unto Śrī Kṛṣṇa who possesses such wonderful transcendental qualities that He attracts everyone, including such great liberated souls.

Prema-bhakti forcefully attracts even great liberated souls like Śukadeva Gosvāmī

**pariniṣṭhito 'pi nairguṇya uttama-śloka-līlayā
grhīta-cetā rājarse ākhyānam yad adhītavān**

SB 2.1.9/BPKG pp. 490,520

pariniṣṭhitaḥ—fully realized; *api*—in spite of; *nairguṇye*—in transcendence; *uttama*—transcendental; *śloka*—verses; *līlayā*—by the pastimes; *grhīta*—being attracted; *cetāḥ*—attention; *rājarse*—O saintly King; *ākhyānam*—delineation; *yat*—that; *adhītavān*—I have studied.

[Śrīla Śukadeva Gosvāmī said:] O saintly King, I was firmly situated in transcendence, worshipping the formless Brahman, yet I was still attracted by narrations of the pastimes of the Lord, who is described by transcendental *ślokas*.

Śukadeva Gosvāmī became attracted by the nectarean pastimes of Śrī Kṛṣṇa

**sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajīta-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇam
tam akhila-vṛjina-ghnam vyāsa-sūnum nato 'smi**

SB 12.12.69

sva-sukha—in the happiness of the self; *nibhṛta*—solitary; *cetāḥ*—whose consciousness; *tat*—because of that; *vyudasta*—given up; *anya-bhāvaḥ*—any other type of consciousness; *api*—although; *ajīta*—of Śrī Kṛṣṇa, the unconquerable

Lord; *rucira*—pleasing; *lilā*—by the pastimes; *ākṛṣṭa*—attracted; *sārah*—whose heart; *tadīyam*—consisting of the activities of the Lord; *vyatanuta*—spread, manifested; *kṛpayā*—mercifully; *yaḥ*—who; *tattva-dīpam*—the bright light of the Absolute Truth; *purāṇam*—the Purāṇa (Śrīmad-Bhāgavatam); *tam*—unto Him; *akhila-vṛjina-ghnam*—defeating everything inauspicious; *vyāsa-sūnum*—son of Vyāsadeva; *nataḥ asmi*—I offer my obeisances.

Let me offer my respectful obeisances unto my spiritual master, Śukadeva Gosvāmī, the son of Vyāsadeva who defeats all inauspicious things within this universe. Although at first he was absorbed in the happiness of Brahman and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Śrī Kṛṣṇa. He therefore mercifully spoke this supreme Purāṇa, Śrīmad-Bhāgavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord.

Editorial note: The two *mantras* by which Śrīla Vyāsadeva attracted Śukadeva Gosvāmī to come and hear Bhāgavatam are *barhāpīḍam naṭa vara vapuḥ* (SB 10.21.5/ch. 6) and *aho bakī yaṁ stana-kāla-kūṭam* (SB 3.2.23/ch. 6)

One who becomes spiritually enlightened does not make distinctions between enemies, friends and himself

**sa yadānuvrataḥ puṁsām paśu-buddhir vibhidiate
anya eṣa tathānyo 'ham iti bheda-gatāsātī**

SB 7.5.12

yadā—when; *asatī*—the impure; *paśu-buddhiḥ*—animalistic conception of life; *bheda-gatā*—having a separatistic concept; *eṣaḥ*—this (person); *anyaḥ*—(is) different; *tathā*—and; *aham*—I; *anyaḥ*—different; *iti*—thus; *puṁsām*—of the conditioned souls; *vibhidiate*—is destroyed; *saḥ*—he; *anuvrataḥ*—(becomes) a devotee.

When Śrī Kṛṣṇa is pleased with the living entity because of his devotional service, one becomes truly enlightened and does not make distinctions between enemies, friends and himself. Intelligently, he then thinks, “Every one of us is an eternal servant of God, and therefore we are not different from one another.” (Therefore one should treat all others with nothing less than love and affection)

Bhakti yoga is the supreme dharma

**etāvān eva loke 'smin puṁsām dharmah paraḥ smṛtaḥ
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ**

SB 6.3.22/BR 1.37/GKH (P)

etāvān—this much; *eva*—indeed; *loke asmin*—in this material world; *pūṁsām*—of human beings; *dharmah*—the essence of one’s spiritual nature and function; *paraḥ*—transcendental; *smṛtaḥ*—recognized; *bhakti-yogaḥ*—bhakti-yoga, or devotional service; *bhagavati*—to Śrī Kṛṣṇa; *tat*—His; *nāma*—of the holy name; *grahaṇa-ādibhiḥ*—beginning with chanting.

Only loving devotional service to Bhagavān Śrī Kṛṣṇa, performed through *nāma-saṅkīrtana*, is called *bhakti-yoga*. This alone is the supreme *dharma* for all human beings.

I was looking for a piece of broken glass but found instead a most valuable jewel

**sthānābhilāṣī tapasi sthito ’haṁ
tvām prāptavān deva-munīndra-guhyam
kācam vicinvan api divya-ratnam
svāmin kṛtārtho ’smi varam na yāce**

Hari-bhakti-sudhodaya 7.28/CC Mad 22.42, 24.219

sthāna-abhilāṣī—desiring a very high position in the material world; *tapasi*—in severe austerities and penances; *sthitaḥ*—situated; *aham*—I; *tvām*—You; *prāptavān*—have obtained; *deva-muni-indra-guhyam*—difficult to achieve even for great demigods, saintly persons and kings; *kācam*—a piece of glass; *vicinvan*—searching for; *api*—although; *divya-ratnam*—a transcendental gem; *svāmin*—O my Lord; *kṛta-arthah asmī*—I am fully satisfied; *varam*—any benediction; *na yāce*—I do not beg.

[*Dhruva Mahārāja said:*] “O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Since I have obtained You, who are very difficult for the great demigods, saintly persons and kings to attain, I am regretting that I was searching after a piece of broken glass; however, now that I have attained the most valuable transcendental gem, Your personal *darśana*, I am completely satisfied and I do not wish to ask any benediction from You.”

Śrīla Nārāyaṇa Mahārāja: Because he was performing *bhajana* with a material desire (for a kingdom), Dhruva Mahārāja had to accept the rulership of the Earth for 36 thousand years before he could attain Bhagavān’s personal association again. Therefore, beware! Don’t harbour any material desires. They will leave an impression upon your mind. Then Bhagavān will fulfill that desire first, and how much of your time will be lost is not certain. (Śrī Hari-kathāmṛtam 1)

By worshipping Kṛṣṇa, the root of all dharma, everyone will become blissful

**dharmā-mūlāṁ hi bhagavān sarva-vedamayo hariḥ
smṛtaṁ ca tad-vidāṁ rājan yena cātmā prasīdati**

SB 7.11.7

dharmā-mūlāṁ—the root of religious principles; *hi*—indeed; *bhagavān*—the Supreme Personality of Godhead; *sarva-veda-mayaḥ*—the essence of all Vedic knowledge; *hariḥ*—the Supreme Being; *smṛtaṁ ca*—and the scriptures; *tad-vidāṁ*—of those who know the Supreme Lord; *rājan*—O King; *yena*—by which (religious principle); *ca*—also; *ātmā*—the soul, mind, body and everything; *prasīdati*—become fully satisfied.

The Supreme Being, the Personality of Godhead, is the essence of all Vedic knowledge, the root of all *dharma*, and the object of meditation for the great authorities who know the truth about the Supreme Lord and whose words become part of the scriptures. This is evidence (*pramāṇa*), O King Yudhiṣṭhira, and by accepting this principle everyone will attain the highest satisfaction of the soul, mind and body.

Pure devotion is the only means to attain the treasure of Kṛṣṇa-prema

bāpera dhana āche - jñāne dhana nāhi pāya tabe sarvajña kahe tāre prāptira upāya
'paścime' khudibe, tāhā 'yakṣa' eka haya se vighna karibe, dhane hāta nā paḍaya
'uttare' khudile āche kṛṣṇa 'ajagare' dhana nāhi pābe, khudite gilibe sabāre
pūrva-dike tāte māṭī alpa khudite dhanera jhāri paḍibeka tomāra hātete
aiche śāstra kabe, karma, jñāna, yoga tyājī 'bhaktye' kṛṣṇa vaśa haya, bhaktye tāore bhājī
ataeva 'bhakti' kṛṣṇa-prāptyera upāya 'abhidheya' bali' tāre sarva-śāstre gāya
dhana pāile yaiche sukha-bhoga phala pāya sukha-bhoga haite duḥkha āpani palāya
taiche bhakti-phale kṛṣṇe prema upajaya preme kṛṣṇāsvāda haile bhava nāśa pāya
dāridrya-nāśa, bhava-kṣaya, premera 'phala' naya prema-sukha-bhoga mukhya prayojana haya

CC Madhya 20.131-136, 139-142

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, spec-

ulative knowledge, and the mystic yoga system. Instead one should take to devotional service, by which Kṛṣṇa can be fully satisfied. The conclusion is that devotional service is the only means to approach Śrī Kṛṣṇa. 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 in 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 Kṛṣṇa awakens. Then one can relish the association of Lord Kṛṣṇa and consequently material existence, the repetition of birth and death, comes to an end. The goal of *kṛṣṇa-bhakti* is not to become materially rich or free from material bondage. The real goal (*prayojana*) is to be situated in devotional service and thus enjoy the bliss of *kṛṣṇa-prema*.

Thus ends 8) Bhakti is Superior to Karma and Jñāna

and Chapter 11 – Abhidheya-tattva

Chapter 10 – Varṇāśrama-dharma-tattva

Varṇas are based on qualities and conduct, not on birth

The arrangement of society in varṇas is based on the different qualities of people, rather than on their family lineage or birth

**cātur-varṇyaṁ mayā sṛṣṭam guṇa-karma vibhāgaśaḥ
tasya kartāram api mām viddhy akartāram avyayam**

BG 4.13/BPKG pp. 41,323,439

cātuḥ-varṇyam—the four divisions of human society; *mayā*—by Me; *sṛṣṭam*—created; *guṇa*—of quality; *karma*—and work; *vibhāgaśaḥ*—in terms of division; *tasya*—of that; *kartāram*—the father; *api*—although; *mām*—Me; *viddhi*—you may know; *akartāram*—as the non-doer; *avyayam*—unchangeable.

The four divisions of human society were created by Me, in terms of their respective qualities and characteristic work (not in terms of birth or family lineage). And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.

In Kali-yuga everyone is born a śūdrā

kalau śūdrā sambhavāḥ

Skanda-Purāṇa

kalau—in the age of Kali; *śūdrāḥ*—the *śūdrā* class; *sambhavāḥ*—everyone is born.

In Kali-yuga (the present age) there are no *brāhmaṇas* by birth — everyone is more or less a *śūdrā* (unqualified) by birth.

Divine Varṇāśrama

**varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam**

Viṣṇu-Purāṇa 3.8.9/CC Mad 8.58/JD ch. 7

varṇa-āśrama-ācāravatā—by behaving according to the system of four divisions of social order and four divisions of spiritual life; *puruṣeṇa*—by a man; *paraḥ*—the supreme; *pumān*—person; *viṣṇuḥ*—Lord Viṣṇu; *ārādhyate*—is worshiped; *panthā*—way; *na*—not; *anyat*—another; *tat-toṣa-kāraṇam*—cause of satisfying the Lord.

The Supreme Person, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Lord. One must be situated in the institution of *varṇāśrama dharma*.

The highest perfection is to please Śrī Hari and daivi-varṇāśrama establishes the platform for that goal

**ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam**

SB 1.2.13

ataḥ—so; *pumbhiḥ*—by the human being; *dvija-śreṣṭhāḥ*—O best among the twice-born; *varṇa-āśrama*—the institution of four castes and four orders of life; *vibhāgaśaḥ*—by the division of; *svanuṣṭhitasya*—of one's own prescribed duties; *dharmasya*—occupational; *saṁsiddhiḥ*—the highest perfection; *hari*—Śrī Hari; *toṣaṇam*—pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please Śrī Hari.

Vaiṣṇava versus Smārta conceptions: A person of low birth should be accepted as a brāhmaṇa and Guru if he manifests the qualities of Śrī Guru

**yasya yal lakṣaṇam proktam puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta tat tenaiva vinirdīset**

SB 7.11.35/BPKG pp. 41, 323

yasya—of whom; *yat*—which; *lakṣaṇam*—symptom; *proktam*—described (above); *puṁsaḥ*—of a person; *varṇa-abhivyañjakam*—indicating the classification of varṇas: (*brāhmaṇa, kṣatriya, vaiśya, śūdra*); *yat*—if; *anyatra*—elsewhere; *api*—also; *dṛśyeta*—is seen; *tat*—that; *tena*—by that symptom; *eva*—certainly; *vinirdīset*—one should designate.

If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms. In other words, if a person is born in a *śūdra* family but has all the qualities of a Guru, he should be accepted not only as a *brāhmaṇa* but as a bona fide Guru as well whereas a born *brāhmaṇa* with qualities of a *śūdra* should be accepted as a *śūdra*.

Only when one actually realises Brahma, the Supreme Spirit, one becomes a brāhmaṇa

**janmanā jāyate śūdraḥ saṁskaraḥ bhaved dvijaḥ
veda-pāṭhād bhaved vipro brahma jānāti brahmanah**

Smṛti-Vākya/Harmonist 15 p. 59

janmanā—by birth; *jāyate*—one is born; *śūdraḥ*—a *śūdra*; *saṁskaraḥ*—by the process of reformatory ceremonies such as initiation by a spiritual master; *bhaved*—one may become; *dvijaḥ*—twice-born; *veda-pāṭhāt*—through study of the Vedas; *bhaved*—one can become; *vipro*—inspired within; *brahma*—the Supreme Spirit; *jānāti*—knows; *iti*—thus; *brāhmanah*—a *brāhmaṇa*.

By birth everyone is a *śūdra*; by undergoing the purificatory *saṁskāras* under the direction of a bona fide spiritual master, one becomes *dvija*, twice-born. One who through study of the Vedas is inspired within his heart becomes a *vipro*, and when one actually realises Brahma, the Supreme Spirit, one becomes a *brāhmaṇa*.

A brāhmaṇa is not a brāhmaṇa if he does not worship the complete Brahman, Śrī Kṛṣṇa

**kulācāra-vihīno’pi dṛḍha-bhaktir jitendriyaḥ
praśastaṁ sarva-lokānām na tv aṣṭādaśa-vidyakaḥ
bhakti-hīno dvijaḥ śāntaḥ saj-jāti-dharmikas tathā**

Skanda-Purāṇa/Bhakti-Sandarbha 100

A person who, although not born in an aristocratic family and unaware of the niceties of refined conduct, controls his senses and engages in unwavering devotional service to the Supreme Lord, is famous and glorious among men. However, a peaceful, nobly born *brāhmaṇa*, religious and learned in the eighteen sciences who does not serve the Lord, is not glorious at all.

Whatever varṇa one is born into, he is most exalted if he performs bhakti
brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro yad ivetaraha
viṣṇu-bhakti-samāyukto jñeyaḥ sarvottamottamaḥ

Bhakti-Sandarbha 100

In the Kāśī-khaṇḍa it is said: “Whether a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, or whatever, a person is most exalted if he engages in devotional service to Lord Viṣṇu.”

Even if born a caṇḍāla, one is superior to a brāhmaṇa devoid of bhakti
caṇḍālo 'pi dvija-śreṣṭho hari-bhakti-parāyaṇaḥ
hari-bhakti-vihīnaś ca dvijo 'pi śvapacādhamaḥ

Caitanya-Maṅgala (?)/Saṃskāra Dīpikā 14

caṇḍāla—one born as a dog-eater; *api*—although; *dvija-śreṣṭha*—the best of the twice-born (or *muni-śreṣṭha*—the best of sages); *hari-bhakti-parāyaṇaḥ*—absorbed in devotion to Śrī Hari; *hari-bhakti-vihīnaḥ*—one devoid of devotional service to Śrī Hari; *ca*—and; *dvijaḥ*—twice-born; *api*—although; *śvapacādhamaḥ*—lower than a dogeater;.

Even if one is born in the family of a *caṇḍāla*, if one engages in the devotional service of the Lord, he becomes the best of *brāhmaṇas*. But a *brāhmaṇa* who is devoid of devotional service is on the level of the lowest dog-eater.

Śrīla Bhaktivedānta Swāmī Prabhuṇpāda: “Whoever understands Brahman is called a *brāhmaṇa*, and when a *brāhmaṇa* engages in devotional service, he is called a Vaiṣṇava. By accepting *dīkṣā* from a bone fide Guru, one automatically becomes a *brāhmaṇa*.”

Even those of the lowest birth can be purified by sādhu-saṅga

kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabha-viṣṇave namaḥ

SB 2.4.18/CC Madhya 24.179

kirāta—a province of old Bhārata; *hūṇa*—part of Germany and Russia; *āndhra*—a province of southern India; *pulinda*—the Greeks; *pulkaśāḥ*—another province; *ābhīra*—part of old Sind; *śumbhāḥ*—another province; *yavanāḥ*—the Turks; *khasa-ādayaḥ*—the Mongolian province; *ye*—even those; *anye*—others; *ca*—also; *pāpāḥ*—addicted to sinful acts; *yat*—whose; *apāśraya-āśrayāḥ*—having taken shel-

ter of the devotees of the Lord; *śudhyanti*—at once purified; *tasmai*—unto Him; *prabha-viṣṇave*—unto the powerful Viṣṇu; *namaḥ*—my respectful obeisances.

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I offer my respectful obeisances unto Him.

**mām hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim**

BG 9.32

mām—of Me; *hi*—certainly; *pārtha*—O son of Pṛthā; *vyapāśritya*—particularly taking shelter; *ye*—those who; *api*—also; *syuḥ*—are; *pāpa-yonayaḥ*—born of a sinful family; *striyaḥ*—women; *vaiśyāḥ*—mercantile people; *tathā*—also; *śūdrāḥ*—lower-class men; *te api*—even they; *yānti*—go; *parām*—to the supreme; *gatim*—destination.

O Pārtha (Arjuna), anyone who takes shelter of Me, even the low-born, as well as women, merchants, *śūdras*, or whoever, will certainly attain the supreme destination.

Following the Varṇāśrama system is useless without a taste for Hari-kathā

**yaśaḥ śrīyām eva pariśramaḥ paro
varṇāśramācāra-tapaḥ-śrutādiṣu
avismṛtiḥ śrīdhara-pāda-padmayor
guṇānuvāda-śravaṇadarādibhiḥ**

SB 12.12.54

yaśaḥ—in fame; *śrīyām*—and opulence; *eva*—only; *pariśramaḥ*—the labour; *paraḥ*—great; *varṇa-āśrama-ācāra*—by one's execution of duties in the *varṇāśrama* system; *tapaḥ*—austerities; *śruta*—hearing of sacred scripture; *ādiṣu*—and so on; *avismṛtiḥ*—without forgetting; *śrīdhara*—of the maintainer of the goddess of fortune; *pāda-padmayoḥ*—of the lotus feet; *guṇa-anuvāda*—of the chanting of the qualities; *śravaṇa*—by hearing; *ādara*—respecting; *ādibhiḥ*—and so on.

The great endeavor one undergoes in executing the ordinary social and religious duties of the *varṇāśrama* system, in performing austerities, and in hearing from the Vedas culminates only in the achievement of mundane fame and opulence. But by respecting and attentively hearing the recitation of the transcendental qualities of the Supreme Lord, the husband of the goddess of fortune, one can unfailingly remember His lotus feet.

Without bhakti, one's position in varṇāśrama is useless

**ya eṣām puruṣam sākṣād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ**

SB 11.5.3/CC Madhya 22.28, 22.112, 24.142

ye—anyone who; *eṣām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣāt*—directly; *ātma-prabhavam*—the source of everyone; *īśvaram*—the supreme controller; *na*—not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhaḥ*—downward into hellish conditions.

If one simply maintains an official position in the four *varṇas* and *āśramas* but does not worship the Supreme Lord, he falls down from his puffed-up position into a hellish condition.

Without taking shelter of Me, the followers of varṇāśrama waste their lives

**yadī mām prāptum icchanti prāpnuvanty eva nānyathā
kalau kaluṣa-cittānām vṛthāyuh-prabhṛtīni ca
bhavanti varṇāśramiṇām na tu mac-charaṇārthinām**

Bhakti-Sandarbha 99

In Brahman-vaivarta Purāṇa Lord Viṣṇu tells Lord Śiva: “If the living entities desire to attain Me they should take shelter of Me. Their hearts polluted by Kali-yuga, the followers of *varṇāśrama* waste their lives and everything they possess. This is not true for they who take shelter of Me. They do not waste their lives.”

Brahmacārīs must be under the guidance of Guru and dedicate everything to him

**brahmacārī guru-kule vasan dānto guror hitam
ācaran dāsavan nīco gurau sudṛḍha-sauhṛdaḥ**

SB 7.12.1

[*Śrī-nāradaḥ uvāca*—Śrī Nārada Muni said]; *brahmacārī*—one who practices realization of *brahma*; *guru-kule*—at the *āśrama* of the Guru; *vasan*—residing; *dāntaḥ*—who is sense-controlled; *guroḥ hitam*—only for the benefit of the Guru (not for one's personal benefit); *ācaran*—acting; *dāsa-vat*—like a humble servant; *nīcaḥ*—submissive, obedient; *gurau*—unto the spiritual master; *su-dṛḍha*—firmly; *sauhṛdaḥ*—with friendship and affection.

Nārada Muni said, A student should practice completely controlling his sens-

es. He should be submissive and should have an attitude of firm friendship and affection for the spiritual master. With an unwavering vow, the *brahmacārī* should live at the Guru-kula, only for the benefit of the Guru.

**aśvamedham gavālbham sannyāsam pala-paitṛkam
devareṇa sutotpattim kalau pañca vivarjayet**

Brahma-vaivarta Purāṇa (Kṛṣṇa-janma-khaṇḍa 185.180)/ CC Ādi 17.164

aśva-medham—a sacrifice offering a horse; *gava-ālbham*—a sacrifice of cows; *sannyāsam*—the renounced order of life; *pala-paitṛkam*—an offering of oblations of flesh to the forefathers; *devareṇa*—by a husband’s brother; *suta-utpattim*—begetting children; *kalau*—in the Age of Kali; *pañca*—five; *vivarjayet*—one must give up.

In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of *sannyāsa*, the offering of oblations of flesh to the forefathers, and a man’s begetting children in his brother’s wife.

Śrīla Nārāyaṇa Mahārāja explains: This refers to *karma-sannyāsa* and *jñāna-sannyāsa* (*ekadaṇḍi*), not to *bhakti-(tridaṇḍi)-sannyāsa*, otherwise Mahāprabhua and His associates would not have taken *sannyāsa*. *Tridaṇḍi* refers to the three eternal, *bhakti*, *bhakta* and Bhagavān. (See ‘Five Essential Essays’ (*Prabhanda Pañcakam*) for an extended discussion of this point).

One who gives up sannyāsa and falls into household life is a vāntāśī

**yaḥ pravrajya gṛhāt pūrvam tri-vargāvapanāt punaḥ
yadi seveta tān bhikṣuḥ sa vai vāntāśy apatrapaḥ**

SB 7.15.36

yaḥ—one who; *pravrajya*—being finished for good and leaving for the forest (being situated in transcendental bliss); *gṛhāt*—from home; *pūrvam*—at first; *tri-varga*—the three principles of *dharma*, *artha* and *kāma*; *āvapanāt*—from the field in which they are sown; *punaḥ*—again; *yadi*—if; *seveta*—should accept; *tān*—materialistic activities; *bhikṣuḥ*—a person who has accepted the *sannyāsa* order; *saḥ*—that person; *vai*—indeed; *vānta-āśī*—one who eats his own vomit; *apatrapaḥ*—without shame.

One who accepts the *sannyāsa* order gives up the three principles of materialistic activities in which one indulges in the field of household life—namely *dharma* (religion), *artha* (economic gain) and *kāma* (sense gratification). One who first accepts *sannyāsa* but then returns to such materialistic activities is to be called a *vāntāśī*, or one who eats his own vomit. He is indeed a shameless person.

See Gauḍīya Kaṅṭhahāra for an extensive view of Varṇāśrama-dharma-tattva

*Thus ends Chapter 10 – Varṇāśrama-dharma-tattva
and the first division - Sambandha-tattva*

Chapter 9 – Acintya-bhedābheda-tattva

Everything is inconceivably one with and different from Kṛṣṇa

Śrī-Daśa-Mūla-Tattva States:

**hareḥ śakteḥ sarvaṁ cid-acid akhilaṁ syāt pariṇatiḥ
vivartam no satyaṁ śrutim iti viruddham kali-malam
harer bhedābheda-śruti-vihita-tattvaṁ suvimalam
tataḥ premnaḥ siddhir bhavati nitarām nitya-viṣaye**

Śrī-Daśa-Mūla-Tattva 8/JD ch. 18

sarvam—everything; *cit-acit*—spiritual and material; *syāt*—should be (understood to be); *pariṇatiḥ*—the transformation; *śakteḥ*—of the energy; *hareḥ*—of Lord Hari; *vivartam*—the impersonalist philosophy of illusion; *na*—not; *tu*—indeed; *satyam*—true; *malam*—a contamination; *kali*—of the age of Kali; *viruddham*—contradicting; *śrutim*—the Vedas; *suvimalam*—very pure; *tattvam*—truth; *vihita*—established; *śruti*—in the Vedas; *iti*—that; *akhilam*—everything; *abhedau*— (simultaneously) one; *bheda*—and different; *hareḥ*—from Lord Hari; *tataḥ*—therefore; *siddhiḥ*—the perfection; *premaḥ*—of spiritual love; *bhavati*—may be; *nitaram*—eternally; *nitya-viṣaye*—when one accepts this eternal and all encompassing principle.

The entire spiritual and material creation is a transformation of Śrī Kṛṣṇa's *śakti*. The impersonal philosophy of illusion (*vivarta-vāda*) is not true. It is an impurity produced by Kali-yuga, and is contrary to the teachings of the Vedas. The Vedas support *acintya-bhedābheda-tattva* (inconceivable oneness and difference) as the pure absolute doctrine, and one can attain perfect love for Kṛṣṇa when he accepts this principle.

The Supreme Absolute Truth is One – ‘ekam eva paramam tattvam’ - yet He is endowed with inconceivable potency, manifested in four ways

**ekam eva paramam tattvam svabhāvika-acintya-śaktyā
sarvadaiva svarūpa-tad-rūpa-vaibhava-jīva-pradhāna-rūpeṇa
caturddhāvatiṣṭhate, sūryāntara-maṇḍala-sthita-teja iva
maṇḍala-tad-bahirgata-tad-raśmi-tat-praticchavi-rūpeṇa**

Bhāgavat-sandarbha 16/BPKG p. 366/JD ch. 18

The Absolute Truth is one. His unique characteristic is that He is endowed with inconceivable potency through which He is always manifested in four ways: (1) *svarūpa* (His original form), (2) *tad-rūpa-vaibhava* (His personal splendor, including His eternal abode and eternal associates, expansions and *avatāras*), (3) *jīvas* (the individual souls), and (4) *pradhāna* (the material energy). These four features are likened to the interior of the sun planet, the surface of the sun, the sun-rays emanating from this surface, and a remotely situated reflection, respectively.

ekam eva paramam tattvam – The Supreme Truth is one.

Bhagavat Sand. 16/JD Ch.18

advaya-jñāna-para-tattva – The Supreme Truth is undivided knowledge.

Bhagavat Sand. 16/JD Ch.18

ekam evādvitīyam – The Absolute Truth is indeed one without a second.

Chāndogya Upaniṣad 6.2.1/JD ch. 18/BPKG pp. 104,121 etc.

neha nānāsti kiñcana

Bṛhad-āraṇyaka Upaniṣad 4.4.19

Other than the one non-dual Absolute Truth, *advaya-brahma*, there is no existence of any separate forms.

sarvam khalv idam brahma

Chāndogya Upaniṣad 3.14.1/MS p. 17/JD ch. 18/BPKG p. 410

sarvam—everything; *khalu*—indeed; *idam*—this; *brahma*—the Supreme Spirit (Brahman).

This entire creation is the form of the Absolute. Everything, both matter and spirit, is non-different from the Supreme Brahman.

Śrīla Bhaktivinoda Ṭhākura explains: Therefore the Absolute Truth is simultaneously *saviśeṣa* (full of spiritual qualities) and *nirviśeṣa* (devoid of material qualities). However, the *saviśeṣa* feature is superior (“*Śrī-Śikṣāṣṭaka*’ 1.5 pt).

There is no 'sva-gata-bheda' - difference between the bodily parts of Kṛṣṇa

**aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjala-vigrahasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

Śrī Brahma-saṁhitā 5.32

aṅgāni—limbs; *yasya*—whose; *sakala-indriya*—of all His organs; *vṛttimanti*—possess the functions; *paśyanti*—behold; *pānti*—maintain; *kalayanti*—manifest; *ciraṁ*—eternally; *jaganti*—the universes; *ānanda*—bliss; *cinmaya*—imbued with spirit; *sat*—substantiality; *ujjala*—full of dazzling splendor; *vigrahasya*—whose form (is); *tam govindam*—of Him Govinda; *ādi-puruṣaṁ*—the original person; *ahaṁ bhajāmi*—I engage in the *bhajana*.

I engage in the *bhajana* of Śrī Govinda, the primeval Lord. His transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendor. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane.

No 'sva-jātiya-bheda' - difference between Kṛṣṇa and His plenary expansions

**dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

Śrī Brahmā-saṁhitā 5.46

(just like) *dīpa-arcir*—the flame of a lamp; *eva hi*—in exactly; *daśa-antaram*—ten other lamps; *abhyupetya*—expands; *dīpāyate*—lighting; *vivṛta-hetu*—as their expanded cause; *samāna-dharmā*—equally powerful; *yaḥ*—who; *tādr̥g*—same way; *eva hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—He illuminates; *tam govindam*—Him, the charmer of cows and milkmaids; *ādi-puruṣaṁ*—the original person; *ahaṁ bhajāmi*—I engage in the devotional service of.

When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle's. Similarly, the Supreme Lord, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.

There is no 'vijāṭīya-bheda' - difference between Kṛṣṇa and His Śaktis, Kṛṣṇa and His energetic expansions, the jīvas and māyā

śakti-śaktimatoḥ abhedatḥ

Vedānta-sūtra/Nyāya-śāstra/JD ch. 9, 14/BPKG pp. 28, 209

The potencies and the master of potencies are not different. There is no difference between the Energetic and His energies. In other words, there is no difference between Kṛṣṇa and His energetic expansions, the *jīvas* and *māyā*.²¹

Śrīla Jīva Gosvāmī: Bhagavān is free from the three kinds of difference known as *svagata-bheda*, *svajāṭīya-bheda*, and *vijāṭīya-bheda*. A difference between an object and its parts is called *sva-gata-bheda*. A difference between objects of the same class is called *sva-jāṭīya-bheda*. A difference between objects of different classes is called *vi-jāṭīya-bheda*. (*Tattva-Sandarbhā* 51)

There is no 'vijāṭīya-bheda' (2) - All the universes are situated within Bhagavān and Bhagavān is also fully present in every atom of all the universes

**eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-stham
govindam ādi-puruṣam tam aham bhajāmi**

Śrī Brahma-Saṁhitā 5.35

ekaḥ—in a single tattva; *api*—although; *asau asti*—He exists; *racayitum*—in creating; *jagad-aṇḍa*—of universes; *koṭim*—the tens of millions; *yac-śaktiḥ*—by His self-sufficient potency; *jagad-aṇḍa*—of universes; *cayā*—within the host; *yad-antaḥ*—through His entrance; *aṇḍa*—(simultaneously) in each universe; *antara-stha*—and within; *paramāṇu*—of *parama-aṇus* (atoms); *cayā*—each of the host; *antara-stha*—He becomes situated; *ādi-puruṣam govindam*—primeval Person, Śrī Govinda; *tam*—to that; *aham bhajāmi*—I render devotional service.

Śakti (potency) and śaktimān (potent) are one undifferentiated principle. The śakti by which billions of universes are created is situated inseparably within Bhagavān. All the universes are situated within Bhagavān and Bhagavān is also fully present in every atom of all the universes by the influence of His *acinṭya-śakti*. I render devotional service to that *ādi-puruṣa*, Śrī Govinda.

Everything is controlled and owned by the Kṛṣṇa

īśāvāsyam idam sarvaṁ yat kiñca jagatyām jagat

Īśopaniṣad I/SB 8.1.10/JD Ch. 6

īśa—by the Lord; *āvāsyam*—controlled; *idam*—this; *sarvaṁ*—all; *yat kiñca*—whatever; *jagatyām*—within the universe; *jagat*—all that is animate or inanimate.

Everything animate or inanimate that is within the universe is controlled and owned by the Lord.

Kṛṣṇa is equipped with inconceivable potency (acintya-śakti)

aghaṭana-ghaṭana-patīyasī śakti

BR 1.1 pt/Śrī Śikṣāṣṭakam ch. 1

The potency that makes the inconceivable conceivable and the impossible possible.

Kṛṣṇa is simultaneously the doer and the non-doer

kartum akartum anyathā kartum - saḥ īśvaraḥ

Paramātma-Sandarbha 93

kartum—to do; *akartum*—not to do; *anyathā*—otherwise; *kartum*—to do; *saḥ*—He; *īśvaraḥ*—the Supreme.

He who has the power to do anything, to undo anything, or to change anything into anything else is *Īśvara*. Although He is the doer, He is nonetheless the non-doer.

Kṛṣṇa is everyone's maintainer, shelter and origin

yato vā imāni bhūtāni jāyante yena jātāni jīvanti

yat prayanti abhisamviśanti tad vijijñāsasva tad brahma

Taittirīya Up. 3.1.1/Paramātma Sand. 55/JD ch.15,18/BPKG p.282/KGH (P)

yataḥ—from whom; *vai*—indeed; *imāni*—these; *bhūtāni*—beings; *jāyante*—are born; *yena*—by whom; *jātāni*—born; *jīvanti*—live; *yat*—what; *prayanti*—go; *abhisamviśanti*—enter; *tat*—that; *vijijñāsasva*—you should try to know; *tat*—that; *brahma*—the Supreme.

One should enquire about that Brahman from whom all living entities are born, by whom their existence is maintained and into whom they all ultimately enter.

Kṛṣṇa is everyone's maintainer and provider

**nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān**

Kaṭha Upaniṣad 2.2.13/BPKG p. 406/JD ch. 1,12,18,

nityaḥ—the singular eternal; *nityānām*—of the plural eternal; *cetanaḥ*—the singular conscious being; *cetanānām*—of the plural conscious beings; *ekaḥ*—that one; *bahūnām*—of the many; *yaḥ*—He who; *vidadhāti*—supplies; *kāmān*—all desires or necessities of life.

He is the chief eternal Being among all eternal beings, and the Supreme conscious Being among all conscious beings. That one Supreme fulfills the desires of all the others and provides them with everything they need.

Kṛṣṇa is one, yet becomes many by His inconceivable desire

eko bahu syām / ekaṁ bahu syām

*Chāndogya Upaniṣad 6.2.3/Taittirīya Upaniṣad/BG 9.7 pt/CC Madhy 20.173 pt/BS 35 pt
eko/ekam—one; bahu—many; syām—I will become.*

Śrī Bhagavān desired: Although I am one, I shall become many. (Kṛṣṇa is One and upon His desire becomes many. Yet becoming many, still remains One).

tad aikṣata bahu syām

tat—(by) that; aikṣata—glance; bahu—many; syām—I will become.

By that glance He becomes many.

so 'kāmayata bahu syām prajāyeya

Bṛhad-āraṇyaka Upaniṣad 1.2.4/SB 10.87.31 pt

He desired, 'Let Me become many by expanding into progeny.'

eko 'pi san bahudhā yo 'vabhāti

Vedānta-sūtra 1.2.32 pt (Balādeva Vidyābhūṣaṇa)

Although He is one, the Supreme Personality of Godhead manifests as many.

Infinity minus infinity equals infinity

**om pūrṇam adaḥ pūrṇam idam pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate**

Śrī Iśopaniṣad, Invocation

om—the Complete Whole; *pūrṇam*—perfectly complete; *adaḥ*—that; *pūrṇam*—perfectly complete; *idam*—this phenomenal world; *pūrṇāt*—from the all-perfect; *pūrṇam*—complete unit; *udacyate*—is produced; *pūrṇasya*—of the Complete Whole; *pūrṇam*—completely, all; *ādāya*—having been taken away; *pūrṇam*—the complete balance; *eva*—even; *avaśiṣyate*—is remaining.

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains perfectly complete.

All beings are in Me, but I am not in them

**mayā tatam idam sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāham teṣv avasthitaḥ**

BG 9.4

mayā—by Me; *tatam*—pervaded; *idam*—this; *sarvaṁ*—all; *jagat*—cosmic manifestation; *avyakta-mūrtinā*—by the unmanifested form; *mat-sthāni*—in Me; *sarva-bhūtāni*—all living entities; *na*—not; *ca*—also; *aham*—I; *teṣu*—in them; *avasthitaḥ*—situated.

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

**na ca mat-sthāni bhūtāni paśya me yogam aiśvaram
bhūta-bhṛt na ca bhūta-stho mamātmā bhūta-bhāvanaḥ**

BG 9.5

na—never; *ca*—also; *mat-sthāni*—situated in Me; *bhūtāni*—all creation; *paśya*—just see; *me*—My; *yogam aiśvaram*—inconceivable mystic power; *bhūta-bhṛt*—the maintainer of all living entities; *na*—never; *ca*—also; *bhūta-sthaḥ*—in the cosmic manifestation; *mama*—My; *ātmā*—Self; *bhūta-bhāvanaḥ*—the source of all manifestations.

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 My Self is the very source of creation.

Vikāra (vastu-paraṇāma-vāda) and Vivarta-vāda

**sa-tattvato' nyathā-buddhir vikāra ity udāhṛitaḥ
atattvato' nyathā prathā vivarta ity udāhṛtaḥ**

Sadānanda Yogindra, Vedānta-sāra 59/JD ch. 18

The word *vikāra* (transformation or modification) means that something appears to be what it is factually not. When a real substance takes another form it is called *vikāra*. An example of this is the transformation of milk into yogurt. When something is mistaken for something else it is called *vivarta*, or illusion, as when a rope is taken to be a snake.²²

You work, though You are inactive; You take birth, though You are unborn

**janma karma ca viśvātmann ajasyākartur ātmanaḥ
tiryak-nṛṣiṣu yādaḥsu tad atyanta-vidāmbanam**

SB 1.8.30

janma—birth; *karma*—activity; *ca*—and; *viśva-ātman*—O soul of the universe; *ajasya*—of the unborn; *akartuḥ*—of the inactive; *ātmanaḥ*—of the vital energy; *tiryak*—animal; *nṛ*—human being; *ṛṣiṣu*—in the sages; *yādaḥsu*—in the aquatics; *tat*—that; *atyanta*—veritable; *vidāmbanam*—bewildering.

[Queen Kuntī said:] “Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.”

As Bala-Gopāla You were afraid, though fear personified is afraid of You

**gopy ādade tvayi kṛtāgasi dāma tāvad
yā te daśāśru-kalilāñjana-sambhramākṣam
vaktram ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti**

SB 1.8.31

gopī—the cowherd lady (Yasodā); *ādade*—took up; *tvayi*—on Your; *kṛtā-gasi*—who performed naughty deeds (by breaking the butter pot); *dāma*—rope; *tāvad*—at that time; *yā*—that which; *te*—Your; *daśā*—situation; *śru-kalila*—overflowed with tears; *añjana*—ointment; *sambhrama*—perturbed; *akṣam*—eyes; *vaktram*—face; *ninīya*—downwards; *bhaya-bhāvanayā*—by thoughts of fear; *sthitasya*—of the situation; *sā*—that; *mām*—me; *vimohayati*—bewilders; *bhīr api*—even fear personified; *yat*—whom; *bibheti*—is afraid.

[Queen Kuntī said:] “My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the *mascara* from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.”

The Śruti on the subject of Acintya-bhedābheda-tattva

**eko vaṣī sarvabhūtāntarātmā
ekam rūpaṁ bahudhā yaḥ karoti
tam ātmasthaṁ ye' nupaśyanti dhīras
teṣāṁ sukhaṁ śāśvataṁ netareṣāṁ**

Kaṭha Upaniṣad 2.2.12

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.

Śrīmad Bhāgavatam on Acintya-bhedābheda-tattva

**rte 'rthaṁ yat pratīyeta - SB 2.9.34 (see ch. 3)
yathā mahānti bhūtāni - SB 2.9.35 (see ch. 3)**

**yatra yena yato yasya yasmai yad yad yathā yadā
syād idam bhagavān sākṣāt pradhāna-puruṣeśvaraḥ**

SB 10.85.4

yatra—in which; *yena*—by which; *yataḥ*—from which; *yasya*—of which; *yasmai*—unto which; *yat yat*—whatever; *yathā*—however; *yadā*—whenever; *syāt*—comes into existence; *idam*—this (creation); *bhagavān*—the Supreme Lord; *sākṣāt*—in His personal presence; *pradhāna-puruṣa*—of nature and its creator (Mahā-Viṣṇu); *īśvaraḥ*—the predominator.

You are the Supreme Personality of Godhead, who manifest as the Lord of both nature and the creator of nature [Mahā-Viṣṇu]. Everything that comes into existence, however and whenever it does so, is created within You, by You, from You, for You and in relation to You.

Transcendental science cannot be understood by material intelligence

**apṛākṛta vastu nahe pṛākṛta-gocara
veda-purāṇete ei kahe nirantara**

CC Madhya 9.194

apṛākṛta—spiritual; *vastu*—substance; *nahe*—not; *pṛākṛta*—of matter; *gocara*—within the jurisdiction; *veda-purāṇete*—the Vedas and the Purāṇas; *ei*—this; *kahe*—say; *nirantara*—always.

Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Purāṇas. (or:) The Vedas and Purāṇas repeatedly warn against considering divine or non-material substance as under the influence of material nature.

Mundane arguments cannot touch transcendental subject matters

**acintyāḥ khalu ye bhāva na tāms tarkeṇa yojayet
prakṛtibhyaḥ param yac ca tad acintyasya lakṣaṇam**

Mahābhārata (Bhīṣma-*parva* 5.22)/JD ch. 13 p. 308/BPKG p. 446

acintyāḥ—inconceivable; *khalu*—certainly; *ye*—those; *bhāvāḥ*—subject matters; *na*—not; *tān*—them; *tarkeṇa*—by argument; *yojayet*—one may understand; *prakṛtibhyaḥ*—to material nature; *param*—transcendental; *yac*—that which; *ca*—and; *tad*—that; *acintyasya*—of the inconceivable; *lakṣaṇam*—a symptom.

Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments.

tarkāpratiṣṭhānāt

Vedānta-sūtra 2.1.11

The Absolute Truth can never be established through argument or logic.

**anumāna pramāṇa nahe īśvara-tattva-jñāne
kṛpā vinā īśvarere keha nāhi jāne**

CC Madhya 6.82

anumāna pramāṇa—evidence by hypothesis; *nahe*—there is not; *īśvara-tattva-jñāne*—in understanding the Absolute Truth, the Supreme Personality of

Godhead; *kṛpā vinā*—without His mercy; *īśvarere*—the Supreme Lord; *keha*—anyone; *nāhi*—not; *jāne*—knows.

Gopinātha Ācārya continued, “One can understand the Supreme Lord only by His mercy, not by guesswork or hypothesis.”

pāṇḍityādye īśvara-tattva-jñāna kabhu nahe'

CC *Madhya* 6.87

tomāra—your; *nāhika*—there is not; *doṣa*—fault; *śāstre*—the scriptures; *ei*—this; *kahe*—mention; *pāṇḍitya-ādye*—simply by scholarship, etc.; *īśvara-tattva-jñāna*—knowledge of the truth of Īśvara; *kabhu*—ever; *nahe*—there is not.

“It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship.”

**tvām śīla-rūpa-caritaiḥ parama-prakṛṣṭa
sattvena sātṭvikatayā prabalaiś ca śāstraiḥ
prakhyāta-daiva-paramārtha-vidām mataiś ca
naivāsura-prakṛtayaḥ prabhavanti boddhum**

Stotra-Ratnam 15, Yamunācārya

O Lord. Those who are demoniac are unable to understand You by following good behaviour, culture of the mode of goodness, activities in mode of goodness, by logic, scripture, or even by the opinion of the famous scholars who know the essence of the Absolute.

**ullaṅghita-trividha-sīma-samātiśāyi
sambhāvanam tava parivraḍim-asvabhāvam
māyā-balena bhavatā 'pi niguhyamānam
paśyanti kecidaniśam tvad-ananya-bhāvāḥ**

Stotra-ratnam 13, Yamunācārya

All material objects are bound by three limitations: time, space and thought, but Your unfathomable nature is beyond time, space and mental powers and there is nothing equal or superior to it. Although You conceal Your inconceivable nature by Your Yogamāyā potency, still, your unalloyed devotees are always able to perceive Your *līlā*.

Thus ends Chapter 9 – Acintya-bhedābheda-tattva

Chapter 8 – Jīva-tattva

jīvera ‘svarūpa’ haya—kṛṣṇera ‘nitya-dāsa’

1. The Jīva is an Eternal Servant of Kṛṣṇa	283
2. Two Kinds of Jīvas: Liberated & Conditioned	287
3. The Eternally Liberated Jīvas	288
4. The Conditioned Jīvas	289
5. The Jīva & Paramātmā	294
6. The Jīvas are Dependent on and Distinct from Kṛṣṇa	296
7. The Jīva Never Falls from the Spiritual World	298
8. The Jīva is Eternal and Spiritual	300
9. The Jīva’s Svarūpa	304

1) The Jīva is an Eternal Servant of Kṛṣṇa

The jīva’s svarūpa (spiritual form) is eternal

jīvera ‘svarūpa’ haya - kṛṣṇera ‘nitya-dāsa’

kṛṣṇera ‘taṭasthā śakti’ ‘bhedābheda-prakāśa’

CC Mad 20.108/BPKG p. 28, 289, 370/JD Intro. & ch. 1

jīvera—of the living entity; *svārūpa*—the constitutional position, eternal form; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *nitya-dāsa*—eternal servant; *kṛṣṇera*—of Lord Kṛṣṇa; *taṭasthā*—marginal; *śakti*—potency; *bheda-abheda*—one and different; *prakāśa*—manifestation;

The *jīva*’s constitutional nature is to be an eternal servant of Śrī Kṛṣṇa. The *jīva* is the marginal potency of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord.

Śrīla Nārāyaṇa Mahārāja: “From this *śloka* it seems evident that the quality of being the servant of Kṛṣṇa is eternally latent in the very constitution of the *jīva*. Consequently, his service, his name, his form and so on must be present in some form or other in his constitutional nature, which is now covered by *māyā*.” (BPKG Biography p. 289)

The Definition of a *Jīva*

**cit-kaṇa - jīva, kṛṣṇa - cinmaya bhāskara
nitya kṛṣṇe dekhi - kṛṣṇe karena ādara**

Prema-vivarta 6.1/JD ch. 7

The *jīva* is an infinitesimal particle of spiritual consciousness, like an atomic particle of light emanating from the sun. Śrī Kṛṣṇa is the complete spiritual consciousness, the transcendental sun. When the *jīvas* focus their attention on Kṛṣṇa, they go to Him.

The Definition of a Conditioned *Jīva*

**yat taṭastham tu cid-rūpaṁ svasamvedāt tu vinirgatam
rañjitaṁ guṇa-rāgeṇa sa jīva iti kathyate**

Śrī Nārada Pañcarātra/BS p. 129

yat—what; *taṭa-stham*—marginal; *tu*—indeed; *cid-rūpaṁ*—spiritual in nature; *sva-samvedāt*—from self-awareness; *vinirgatam*—gone away; *rañjitaṁ*—becoming affected; *guṇa*—by the influence of the modes; *rāgeṇa*—by desire; *saḥ*—he; *jīva*—the individual spirit soul; *iti*—thus; *kathyate*—is said; *iti*—thus; *ādau*—beginning.

That entity who is constituted of the marginal potency, who is spiritual by nature, who departs from the self-cognizant *samvit* energy, and thus becomes affected by the influence of *māyā*'s three modes of material nature, is called the living entity (*jīva*).

All jīvas are eternally My parts and parcels

**mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati**

BG 15.7/BPKG pp. 29,123,368

mama—My; *eva*—certainly; *aṁśaḥ*—fragmental particle; *jīva-loke*—in the world of conditional life; *jīva-bhūtaḥ*—the conditioned living entity; *sanātanaḥ*—eternal; *manaḥ*—with the mind; *ṣaṣṭhāni*—the six; *indriyāṇi*—senses; *prakṛti*—in material nature; *sthāni*—situated; *karṣati*—is struggling hard.

O Arjuna! I am *sarveśvara* (the Lord of all). All *jīvas* are My parts and they are all eternal. Due to being conditioned and opposed to Me, they are struggling intensely with the mind and the senses in this material world.

The jīvas are simultaneously different and non-different from Kṛṣṇa

**sphuliṅgāḥ ṛddhāgner iva cid-aṇavo jīva-nicayāḥ
hareḥ sūryasyaivāpṛthag api tu tad-bheda-viśayāḥ
vaśe māyā yasya prakṛti-patir eveśvara iha
sa jīvo mukto ‘pi prakṛti-vaśa-yogyah sva-guṇataḥ**

Daśa-mūla-tattva, 5/JD ch. 15

iva—just like; *sphuliṅgāḥ*—sparks; *ṛddha-agneḥ*—of a blazing fire; *jīva-nicayāḥ*—multitudes of living entities; *iva*—(are) just like; *cid-aṇavaḥ*—spiritual atoms; *sūryasya*—of the spirit sun; *hareḥ*—of Lord Hari; *api*—although; *apṛthak*—not different (from Him in quality); *tad-bheda-viśayāḥ*—(they are) different from Him (in quantity); *eva*—certainly; *iha*—here; *saḥ*—he; *īśvaraḥ*—the Supreme Lord; *prakṛti-patiḥ*—(is)the master of His energies; *yasya*—whose; *māyā*—illusory potency; *vaśe*—(is) within His control; *api*—even; *muktaḥ*—liberated; *jīvaḥ*—the living entity; *yogyah*—amenable; *vaśa*—under the control; *prakṛti*—of material nature; *sva*—own; *guṇataḥ*—because of his (constitutional) nature.

Just as many tiny sparks burst out from a blazing fire, so the innumerable *jīvas* are like atomic, spiritual particles in the rays of the spiritual sun, Śrī Hari. Though these *jīvas* are non-different from Śrī Hari, they are also eternally different from Him. The eternal difference between the *jīva* and Īśvara is that Īśvara is the Lord and master of *māyā-śakti*, whereas even the liberated *jīva* can fall under the control of *māyā*, due to his constitutional nature.

By their original nature the jīvas are eternal servants of Kṛṣṇa but being averse to Him, they get covered by māyā and are thrown into material bondage

**svarūpārthair hīnān nija-sukha-parān kṛṣṇa-vimukhān
harer māyā-daṇḍyān guṇa-nigāḍa-jālaiḥ kalayati
tathā sthūlair liṅgair dvi-vidhāvaraṇaiḥ kleśa-nikarair
mahā-karmālānair nayati patitān svarga-nirayau**

Daśa mūla tattva, 6/JD ch. 16

sva-rūpa—of spiritual identity; *arthaiḥ*—of those things beneficial; *hīnān*—devoid; *nija*—of their own selves (due to material misidentification); *sukha*—

happiness; *parān*—taking as all-important; *kṛṣṇa*—to Kṛṣṇa; *vimukhān*—averse; *hareḥ*—of Lord Hari; *māyā*—the illusory energy; *daṇḍyān*—punishing; *guṇa*—of the three modes of material nature; *nigada*—of shackles; *jālaiḥ*—with networks; *kalayati*—holds; *tathā*—in the same way; *sthūlaiḥ*—with gross elements; *līngaiḥ*—with subtle elements; *dvi-vidha*—two kinds; *āvaraṇaiḥ*—of coverings; *kleśa*—of distress; *nikaraiḥ*—with multitudes; *mahā*—great; *karma*—of fruitive activities; *ālānaiḥ*—with chains; *nayati*—leads; *patitān*—fallen conditioned souls; *svarga*—to the heavenly planets; *nirayau*—and the hellish planets.

By his original nature the *jīva* is an eternal servant of Kṛṣṇa. His *svarūpa-dharma* is service to Śrī Kṛṣṇa. Bhagavān’s deluding potency (*māyā*) punishes those *jīvas* who are bereft of that *svarūpa-dharma*. These *jīvas* are averse to Kṛṣṇa and are concerned with their own happiness. She binds them with the ropes of the three modes of material nature – *sattva*, *rajaḥ* and *tamaḥ*, covers their *svarūpa* (spiritual body) with gross and subtle bodies, and throws them into the miserable bondage of *karma*, thus repeatedly causing them to experience happiness and distress in heaven and hell. ¹⁸

The Jīva is a separated infinitesimal particle (vibhināṁśa) of the Lord

**svāmśa-vibhināṁśa-rūpe haiyā vistāra
ananta vaikuṅṭha-brahmāṇḍe kareṇa vihāra
svāmśa-vistāra catur-vyūha, avatāra-gaṇa
vibhināṁśa jīva tāṅra śaktite gaṇana**

CC Madhya 22.8-9

sva-amśa—of personal expansions; *vibhinna-amśa*—of separated expansions; *rūpe*—in the forms; *haiyā*—becoming; *vistāra*—expanded; *ananta*—unlimited; *vaikuṅṭha*—in the spiritual planets known as Vaikuṅṭhas; *brahmāṇḍe*—in the material universes; *kareṇa vihāra*—performs His pastimes; *sva-amśa-vistāra*—the expansion of His personal forms; *catur-vyūha*—His quadruple form; *avatāra-gaṇa*—the incarnations; *vibhinna-amśa*—His separated forms; *jīva*—the living entities; *tāṅra*—His; *śaktite*—in the category of potency; *gaṇana*—calculating.

Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Through them He performs pastimes in both the spiritual and the material worlds. The spiritual worlds are the Vaikuṅṭha planets, and the material universes are the *brahmāṇḍas*, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikuṅṭha to this material world. The separated expansions are the living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies.

2) Two Kinds of Jīvas: Liberated and Conditioned

**sei vibhinnāmśa jīva-dui ta' prakāra
eka-‘nitya-mukta’, eka-‘nitya-saṁsāra’**

CC Mad 22.10/GKH (P)

sei vibhinna-amśa—that separated part and parcel of Kṛṣṇa; *jīva*—the living entity; *dui ta' prakāra*—two categories; *eka*—one; *nitya-mukta*—eternally liberated; *eka*—one; *nitya-saṁsāra*—perpetually conditioned.

The *jīvas* are divided into two categories. One is situated in eternal freedom in the spiritual world, the other is situated in material bondage within the *saṁsāra* cycle of birth and death.

Jīva Gosvāmī defines further

**tad evam anantā eva jīvākhyās taṭasthāḥ śaktayaḥ tatra tāsāṁ varga-dvayam
eko vargo' nādita eva bhagavad-unmukhaḥ anyas tv anādita eva bhagavat-
parāṇmukhaḥ svabhāvatas tadīya-jñāna-bhāvāt tadīya-jñānābhāvāt ca**

Paramātma Sandarbha 47/GKH (P)

The number of *jīvas* is unlimited. They are divided into two classes. One class is favorable to the Lord from a time without beginning. The other class is averse to the Lord from a time without beginning. The first class is favorable to the Lord because of knowledge of relationship with the Lord. The second class is averse to the Lord because of lack of that knowledge.

**tatra prathamo 'ntaraṅgā-śakti-vilāsānuḡṛhīto nitya-bhagavat-parikara-
rūpo garuḍādikaḥ**

Paramātma Sandarbha 47/GKH (P)

The favorable *jīvas* are all recipients of the mercy of the pastimes enacted by the Lord's internal energy. They are the eternal associates of the Lord, such as Garuḍā.

aparas tu tat-parāṇmukhatva-doṣeṇa labdha-chidrayā māyayā paribhūtaḥ saṁsārī

Paramātma Sandarbha 47/GKH (P)

The second class of *jīvas* is devoid of the help of the internal energy because they are averse to the Lord. Because of this lack, they are overwhelmed by *māyā* and take repeated birth in the material world.

3) The Eternally Liberated Jīvas

The distinct position of the eternally liberated souls

**nitya-mukta nitya kṛṣṇa-caraṇe unmukha
kṛṣṇa-pāriṣada nāma, bhujñje sevā-sukha**

CC Mad 22.11/GKH (P)

nitya-mukta—eternally liberated; *nitya*—always; *kṛṣṇa-caraṇe*—the lotus feet of Lord Kṛṣṇa; *unmukha*—turned toward; *kṛṣṇa-pāriṣada*—associates of Lord Kṛṣṇa; *nāma*—known as; *bhujñje*—enjoy; *sevā-sukha*—the happiness of service;

The eternally liberated are always awake to Kṛṣṇa consciousness, and they render favourable service to the feet of Lord Kṛṣṇa. They are considered eternal associates of Kṛṣṇa, and are eternally enjoying the transcendental bliss of serving Śrī Rādhā-Kṛṣṇa.

pārṣada-tanūnām akarmābdhatvaṁ nityatvaṁ śuddhatvaṁ ca

Bhāvārtha-dīpikā (SB 1.6.21), Śrīdhāra Svāmī

The eternal associates of the Lord are free from *karma*. They are eternally pure, transcendental, and free from all material qualities.

muktā api līlayā vigrahaṁ kṛtvā bhagavantam bhajante

Bhāvārtha-dīpikā (SB 10.87.21), Śrīdhāra Svāmī

Liberated souls have divine forms with which they worship the Supreme Lord by taking part in His transcendental pastimes.

Thus ends section 3) The Eternally Liberated Jīvas

4) The Conditioned Jīvas

The unfortunate position of the jīvas who are averse to Kṛṣṇa
kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha

CC Mad 20.117/ JD ch. 1

kṛṣṇa bhuli'—neglecting or committing the mistake of indifference towards Kṛṣṇa; *sei jīva*—that living entity; *anādi*—from time immemorial; *bahir-mukha*—attracted by the external feature; *ataeva*—therefore; *māyā*—illusory energy; *tāre*—to him; *deya*—gives; *saṁsāra-duḥkha*—miseries of material existence.

The *jīva* who is averse to Kṛṣṇa has been preoccupied with the external potency since time without beginning. Consequently, Kṛṣṇa's deluding potency (*māyā*) gives him misery in the form of material existence.

Being indifferent to his position as Kṛṣṇa dāsa, the jīva is chained by māyā
kṛṣṇa-nitya-dāsa, jīva tāhā bhuli' gela
ei doṣe māyā tāra galāya bāndhila

CC Madhya 22.24

kṛṣṇa-nitya-dāsa—eternal servant of Kṛṣṇa; *jīva*—the living entity; *tāhā*—that; *bhuli'*—becoming averse, making a mistake; *gela*—went; *ei doṣe*—for this fault; *māyā*—the material energy; *tāra*—his; *galāya*—on the neck; *bāndhila*—has bound.

Because of aversion or indifference to his eternal position as the servant of Kṛṣṇa, *māyā* chains the *jīva* by the neck.

Becoming averse to Kṛṣṇa, the jīva is victimized by the deluding potency māyā
kṛṣṇa-bahirmukha haiyā bhoga-vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare

Prema-vivarta 6.2/JD ch. 7

kṛṣṇa-bahirmukha—turning away from Kṛṣṇa; *haiyā*—becoming; *bhoga*—sense gratification; *vāñchā kare*—desiring ; *nikaṭa-stha*—standing nearby; *māyā*—the illusory energy of the Lord; *tāre*—him; *jāpaṭiyā dhare*—slaps.

When a living entity wants to enjoy material sense gratification, becoming averse to Kṛṣṇa, he is immediately victimized by the material energy (*māyā*) who is standing nearby.

Śrīla Bhaktivedānta Swāmī Prabhupāda: "A living entity is not forced to come into the material world. He makes his own choice." (SB 4.25.25 purport)

The jīvas, although spiritual, are subject to bewilderment by māyā
viṣṇu-śaktiḥ parā proktā kṣetra-jñākhyā tathā parā
avidyā-karma-samjñānyā tṛtīyā śaktir iṣyate

Viṣṇu Purāṇa 6.7.61/CC Ādi 7.119, Madhya 6.154/BPKG p. 28,361

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jñā-ākhyā*—the potency known as *kṣetra-jñā*, the *jīva*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *samjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

The potency of Lord Viṣṇu is summarized in three categories: namely, the spiritual potency, the living entities, and the inert or ignorant gross and subtle material elements (*māyā*). The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment by the third energy (*māyā*), which is full of ignorance, and which is always visible in fruitive activities.

The jīva tries to satisfy his lusty desires for sense gratification, and thus māyā keeps him tightly within her embrace

piśācī pāile yena mati-chhanna haya
māyā-grasta jivera haya se bhāva udaya
"āmi nitya kṛṣṇa-dāsa" ei kathā bhule
māyāra naphara haiyā cira-dina bule
kabhu rājā, kabhu prajā, kabhu vipra, śūdra
kabhu sukhī, kabhu duḥkhī, kabhu kīṭa, kṣudra
kabhu svarge, kabhu martye, narake vā kabhu
kabhu deva, kabhu daitya kabhu dāsa prabhu

Prema-vivarta 6.3-6/JD ch. 7

Being averse to the service of the Supreme Lord, the living entity tries to satisfy his lusty desires for sense gratification, and thus the witch of the deluding potency (*māyā*) keeps him tightly within her embrace. The living entity, captured by *māyā*, becomes just like a person haunted by a ghost. "I am the eternal servant of Kṛṣṇa" - forgetting this, he becomes the slave of *māyā* and forever wanders

through a succession of lives. Sometimes he is a king, sometimes a subject. Now a *brāhmaṇa*, now a *śūdra*. 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.

The jīva's condition is exactly like that of a criminal who is being punished

kabhu svarge uṭhāya, kabhu narake ḍubāya

daṇḍya-jane rājā yena nadīte cubāya

CC Mad 20.118

kabhu—sometimes; *svarge*—to higher planetary systems; *uṭhāya*—he rises; *kabhu*—sometimes; *narake*—in hellish conditions of life; *ḍubāya*—he is drowned; *daṇḍya-jane*—a criminal; *rājā*—a king; *yena*—as; *nadīte*—in the river; *cubāya*—dunks.

In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal who is punished by being raised and again lowered into a pond on a dunking stool.

When the jīva misuses his independence, he becomes averse to Kṛṣṇa

nitya-baddha kṛṣṇa haite nitya-bahirmukha

nitya-saṁsāra, bhuñje narakādi duḥkha

CC Mad 22.12/BPKG p. 375

nitya-baddha—perpetually conditioned; *kṛṣṇa haite*—from Kṛṣṇa; *nitya*—eternally; *bahir-mukha*—averse; *nitya-saṁsāra*—perpetually conditioned in the material world; *bhuñje*—experience; *naraka-ādi duḥkha*—the tribulations of hellish conditions of life.

Due to being averse to Kṛṣṇa from time immemorial, the *jīva* becomes known as *nitya-baddha* - eternally conditioned. He then rotates in the eternal cycle of birth and death (*saṁsāra*) and experiences varieties of distress headed by hell.

sthūla-liṅgābhimāna-janita-saṁsāra-kleśās ca

Śrī Amnaya Sutra 38/GKH (P)

sthūla—the gross material body; *liṅga*—the subtle material body; *abhimāna*—identification; *janita*—created; *saṁsāra*—in the world of birth and death; *kleśāḥ*—troubles; *ca*—also.

Because he takes the gross and subtle material bodies to be himself, the soul suffers miseries within the world of birth and death.

Being averse to Kṛṣṇa, the witch māyā binds the jīva with the coverings of the gross and subtle bodies and inflicts punishment on him

sei doṣe māyā-piśācī daṇḍa kare tāre
ādhyātmikādi tāpa-traya tāre jāri' māre

CC Mad 22.13

sei doṣe—because of this fault; *māyā-piśācī*—the witch known as the external energy; *daṇḍa kare*—gives punishment; *tāre*—unto him; *ādhyātmika-ādi*—beginning with those pertaining to the body and mind; *tāpa-traya*—the threefold miseries; *tāre*—him; *jāri'*—burning; *māre*—gives pain;

Because of the *jīva's* fault of being averse to Kṛṣṇa, the witch *māyā* binds him with the coverings of the gross and subtle bodies and inflicts punishment by burning him with the threefold *kleśa* (miseries) of *ādhyātmika*, *ādhidāivika* and *ādhibhautika*.

Under the spell of māyā the jīva thinks himself a product of material nature

yayā sammohito jīva ātmānaṁ tri-guṇātmakam
paro 'pi manute 'nartham tat-kṛtam cābhipadyate

SB 1.7.5

yayā—by whom; *sammohitaḥ*—illusioned; *jīvaḥ*—the living entities; *ātmānam*—self; *tri-guṇa-ātmakam*—conditioned by the three modes of nature, or a product of matter; *paraḥ*—transcendental; *api*—in spite of; *manute*—takes it for granted; *anartham*—unwanted things; *tat*—by that; *kṛtam ca*—reaction; *abhipadyate*—undergoes thereof.

Due to the deluding potency *māyā*, the living entity, although transcendental to the three modes of nature, thinks himself a product of material nature; thus he suffers the reactions of material miseries.

Being bewildered by māyā, the jīva thinks himself to be God

pareśa-vaimukhyāt teṣāṁ avidyābhīniveśaḥ

Śrī Āmnāya Sūtra 35/GKH (P)

pareśa—to the Supreme Personality of Godhead; *vaimukhyāt*—because of aversion or indifference; *teṣāṁ*—of them; *avidyā*—ignorance; *abhīniveśaḥ*—absorption.

Because of indifference to the Supreme Lord the *baddha-jīva* becomes covered by *avidyā* in the form of the conception that he is also *īśvara*.

sva-svarūpa-bhramah

Śrī Āmnāya Sūtra 36/GKH (P)

sva—own; *svarūpa*—identity; *bhramaḥ*—mistake, illusion, bewilderment.

The *baddha-jīva* is bewildered about his own identity.

viṣama-kāma-karma-bandhaḥ

Śrī Āmnāya Sūtra 37/GKH (P)

viṣama—turbulent; *kāma*—of material desires; *karma*—actions; *bandhaḥ*—bondage.

Because of *svarūpa-bhrama* (illusion about one's eternal spiritual form), the *baddha-jīva*, being controlled by lust, suffers in bondage created by the turbulent nature of fruitive activities.

māyām tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram tasyāvayava-bhūtais tu vyāptaṁ sarvam idaṁ jagat

Śvetāśvatara Upaniṣad 4.9-10/JD ch. 15/GKH (P)

One should understand that material nature is *māyā*, the deluding energy, and that the Supreme Lord the controller of *māyā*, pervades the entire creation in His universal form.

However, the jīva is a superior potency to māyā

apareyam itas tv anyām prakṛtiṁ viddhi me parām jīva-bhūtām mahā-bāho yayedaṁ dhāryate jagat

BG 7.5/CC Ādi 7.118/JD ch. 9,15/BPKG p. 361/GKH (P)

aparā—inferior energy; *iyam*—this material world; *itaḥ*—beyond this; *tu*—but; *anyām*—another; *prakṛtiṁ*—energy; *viddhi*—you must know; *me*—of Me; *parām*—which is superior energy; *jīva-bhūtām*—they are the living entities; *mahā-bāho*—O mighty-armed one; *yayā*—by which; *idaṁ*—this material world; *dhāryate*—is being conducted; *jagat*—universe.

O Mahā-bāho, you should know that My external energy, which consists of eight divisions, is inferior. There is another potency of Mine known as the *jīva-svarūpa*, which is superior and which accepts this material world for the purpose of enjoying the fruits of *karma*.

Thus ends section 4) The Conditioned Jīvas

5) The Jīva and Paramātmā

The jīva is a particle of the rays of Paramātmā

**yathāgneḥ kṣudrā visphuliṅgā vyuccaranty evam evāsmād ātmānaḥ
sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti**

Bṛhad-āraṇyaka Upaniṣad 2.1.20/BPKG p. 370/JD ch. 15

yathā—as; *kṣudra*—tiny; *visphuliṅga*—sparks; *vyuccaranti*—are manifested; *agneḥ*—from fire; *evam*—similarly; *sarve prāṇāḥ*—all living beings; *sarve lokāḥ*—all planets; *sarve devāḥ*—all the demigods; *sarvāṇi bhūtāni*—all the elements of the cosmos; *eva vyuccaranti*—are certainly manifested; *asmād ātmānaḥ*—from that Soul.

As innumerable sparks emanate from a fire, similarly all the *jīvas* with their individual characteristics are manifested from the Paramātmā (Mahā-Viṣṇu), along with the demigods, planets, animate and inanimate beings.

The jīva is a particle of the rays of the Kṛṣṇa sun

**sūryāmśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra ‘śakti’ haya**

CC Mad 20.109/BPKG p. 371

sūrya-amśa—part and parcel of the sun; *kiraṇa*—a ray of sunshine; *yaiche*—as; *agni-jvālā-caya*—molecular particle of fire; *svābhāvika*—naturally; *kṛṣṇera*—of Lord Kṛṣṇa; *tina-prakāra*—three varieties; *śakti*—energies; *haya*—there are.

Kṛṣṇa is compared to the sun and the *jīva* is like an *amśa*, an atomic particle in His rays. Kṛṣṇa has three kinds of energies.

The jīva is like a spark of the Kṛṣṇa fire

**īśvarera tattva yena jvalita jvalana
jīvera svarūpa yaiche sphuliṅgera kaṇa**

CC Ādi 7.116

īśvarera tattva—the truth of the Supreme Lod; *yena*—is like; *jvalita*—blazing; *jvalana*—fire; *jīvera*—of the living entities; *svarūpa*—identity, spiritual form; *yaiche*—is like; *sphuliṅgera*—of the spark; *kaṇa*—particle.

The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

The jīva and Paramātmā are distinct; they reside like two birds in the heart

**dvā suparṇā sayujā sakhāyāḥ samānam vṛkṣam pariśasvajāte
tayor anyāḥ pippalam svādv atty anaśnann anyo 'bhicākaśīti**

Śvetāśvatara Upaniṣad 4.6/Muṇḍaka Upaniṣad 3.1.1/JD ch.16/BPKG p. 406

dvā—two; suparṇā—birds; sayujā—together; sakhāyāḥ—friends; sa-mānam—along with love; vṛkṣam—tree; pariśasvajāte—sitting; tayor—both; anyāḥ—one; pippalam—the berries of the tree, the fruit; svādu—tasting; attī—eats; anaśnann—not eating; anyāḥ—another; abhicākaśī—looking at; iti—thus.

Paramātmā and the *jīvātma* reside like two birds on the branch of a *pīpala* tree, which represents the gross and subtle bodies. The *jīva* is tasting the fruits of the tree according to his fruitive activities whereas Paramātmā does not taste the fruits but is situated as the witness. (or:) 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.

**samāne vṛkṣe puruṣo nimagno hy 'nīśayā śocati muhyamānaḥ
juṣṭam yadā paśyaty anyam īśam asya mahimānam iti vīta-śokaḥ**

Śvetāśvatara Upaniṣad 4.7

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 becomes aware of His glories, at once he is freed from all anxiety.

Śrīla Jīva Gosvāmī states that the jīvas are expansions of Paramātmā
paramātmā-vaibhava-gaṇane ca taṭastha-śakti-rūpāṇām

Bhakti-sandarbha 1, Śrīla Jīva Gosvāmī

The *jīvas* are *tatastha-śakti* and they expand from Paramātmā (Mahā-Viṣṇu who lies in the Viraja river/Causal ocean, the borderline between the spiritual and material worlds).

Editorial note: See also SB 11.22.34

Thus ends section 5) The Jīva and Paramātmā

6) *The Jīvas are Dependent on and Distinct from Kṛṣṇa*

The jīvas are completely dependent on God

**nityo 'nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān
tam ātma-stham ye' nupaśyanti dhīrās teṣāṃ śāntiḥ śāśvatī netareṣāṃ**

Kaṭha Upaniṣad 2.2.13

nityaḥ—the singular eternal; *nityānām*—of the plural eternal; *cetanaḥ*—the singular conscious being; *cetanānām*—of the plural conscious beings; *ekaḥ*—that one; *bahūnām*—of the many; *yaḥ*—He who; *vidadhāti*—supplies; *kāmān*—all desires or necessities of life; *tam*—Him; *ātma-stham*—situated within oneself; *ye*—who; *anupaśyanti*—sees after the guidance of Guru, *sādhu* and *śāstra*; *dhīrāḥ*—contemplative persons; *teṣāṃ*—for them; *śāntiḥ*—peace; *śāśvatī*—perpetual; *na*—not; *itareṣāṃ*—for others.

Among innumerable eternal, conscious beings, there is one Supreme Being, who fulfills the desired necessities of the many. Only those contemplative persons, who perceive that Supreme Lord within their hearts, through the transcendental directions of guru-paramparā, can attain perpetual peace.

**ekasmād īśvarān nityāc cetanāt tādṛśā mithaḥ
bhidyante na bahavo jīvās tena bhedaḥ sanātanaḥ**

Prameya-ratnāvalī 4.5

The above verse explains that the many eternal and conscious *jīvas* are manifest from one eternal conscious Supreme Lord and thus they are mutually distinct. Therefore the *jīvas* are existent separately from Īśvara from time immemorial. This is the *siddhānta*, philosophical conclusion.

The Jīva is a particle of Kṛṣṇa, having emanated from Him

**vastuno'mśo jīvo vastunaḥ śaktir māyā
vastunaḥ kāryaṃ jagac ca tat sarvaṃ vastveva**

Bhāvārtha-dīpikā 1.1.2

The Supreme Lord is the only factual substance (*vastu*) of all reality; a particle of that substance is the *jīva*; the energy of that substance is *māyā* and a function of that substance is this material world. Thus, since He is the nondual source of all subsidiary phenomena, Śrī Bhagavān is clearly established as the one nondual or absolute factual reality.

**sthūlāni suksmāṇi bahūni caiva rūpāni dehī sva-guṇair vṛṇoti
kriyā-guṇair ātma-guṇaiś ca teṣām samyoga-hetur aparo ‘pi dṛṣṭaḥ**
Śvetāśvatara Upaniṣad 5.22/GKH (P)

sthūlāni—gross; *suksmāni*—and subtle; *bahūni*—many; *ca*—also; *eva*—certainly; *rūpāni*—forms; *dehī*—the embodied spirit soul; *sva-guṇaiḥ*—by his qualities; *vṛṇoti*—accepts; *kriyā-guṇaiḥ*—by the results of his actions; *ātma-guṇaiḥ*—by his thoughts and conceptions of life; *ca*—also; *teṣām*—of them; *samyoga-hetuḥ*—the reasons; *aparaḥ*—not the Supreme; *api*—even; *dṛṣṭaḥ*—is observed.

Due to his personal qualities, due to the karmic activities performed within the endless cycle of birth and death (*samsāra-cakra*), and due to the innate qualities of the all *jīvātmās*, the embodied *jīva* accepts many kinds of gross and subtle bodies in all forms of life and repeatedly becomes covered by these qualities. Thus it is seen that he is different from the Supreme Personality of Godhead.

One who equates the jīva with the Supreme Lord is a foolish atheist

**aparimitā dhruvās tanu-bhṛto yadi sarva-gatās
tarhi na śāsyateti niyamo dhruva netarathā
ajani ca yan-mayaṁ tad avimucya niyanṭṛ bhavet
samam anujānatām yad amatam mata-duṣṭatayā**

SB 10.87.30/CC Madhya 19.143

aparimitāḥ—countless; *dhruvāḥ*—permanent; *tanu-bhṛtaḥ*—the embodied living entities; *yadi*—if; *sarva-gatāḥ*—omnipresent; *tarhi*—then; *na*—not; *śāsyatā*—sovereignty; *iti*—such; *niyamaḥ*—rule; *dhruva*—O unchanging one; *na*—not; *itarathā*—otherwise; *ajani*—was generated; *ca*—and; *yat-mayaṁ*—from whose substance; *tad*—from that; *avimucya*—not separating itself; *niyanṭṛ*—regulator; *bhavet*—must be; *samam*—equally present; *anujānatām*—of those who supposedly know; *yad*—which; *amatam*—misunderstood; *mata*—of what is known; *duṣṭatayā*—because of the imperfection.

[*The personified Vedas said:*] “O Lord who possesses an original self-manifest form! If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute controller, 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.

Any fool who equates the jīva with Kṛṣṇa is an offender punishable by Yamarāja
yei mūḍha kahe, jīva īśvara haya 'sama'
seita 'pāṣāṇḍī' haya, daṇḍe tāre yama

CC Madhya 18.115

yei mūḍha—any foolish person who; kahe—says; jīva—the living entity; īśvara—the supreme controller; haya—are; sama—equal; seita—he; pāṣāṇḍī haya—is a first-class atheist or offender; daṇḍe—punishes; tāre—him; yama—Yamarāja.

Any fool who says that the Supreme Lord and the jīva are the same is an offender and an atheist. He is punished by the Lord of death, Yamarāja.

Thus ends section 6) The Jīvas are Dependent on Kṛṣṇa

7) The Jīva Never Falls From the Spiritual World

yad gatvā na nivartante tad dhāma paramam mama

BG 15.6

yat—where; gatvā—going; na—never; nivartante—they come back; tat dhāma—that abode; paramam—supreme; mama—My.

Those who reach My supreme abode never return to this material world.

After attaining Me, those great souls never return to this world

mām upetya punar janma duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramām gatāḥ

BG 8.15

mām—Me; upetya—achieving; punar—again; janma—birth; duḥkha-ālayam—place of miseries; aśāśvatam—temporary; na—never; āpnuvanti—attain; mahātmānaḥ—the great souls; saṁsiddhiṁ—perfection; paramām—ultimate; gatāḥ—having achieved.

After attaining Me, those great souls who have achieved the ultimate spiritual perfection, never return to this world which is temporary and full of miseries.

One who attains My abode, never takes birth again

**ā-brahma-bhuvanāl lokāḥ punar āvartino 'rjuna
mām upetya tu kaunteya punar janma na vidyate**

BG 8.16

ā-brahma-bhuvanāt—from the Brahmaloḥka planet down; *lokāḥ*—the planetary systems; *punaḥ*—again; *āvartinaḥ*—returning; *arjuna*—O Arjuna; *mām*—unto Me; *upetya*—arriving; *tu*—but; *kaunteya*—O son of Kuntī; *punaḥ janma*—rebirth; *na*—never; *vidyate*—takes place.

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

Śrīla Bhaktivedānta Swāmī Prabhupāda: “As it is stated in the Bhagavad Gīta, a person going to that spiritual sky never returns to this material world of death and suffering.” (*Kṛṣṇa Book, ch. 28*); “The conclusion is that no one falls from the spiritual world, or Vaikuṅṭha planet, for it is the eternal abode.” (*SB 3.16.26 purport*)

Editorial note: Not less than five *śloka*s of the Bhagavad Gīta state that the *jīva* who attains spiritual perfection never returns to this material world: 4.9 – “One who knows me in truth, never takes birth again”. 15.6 – “Those who reach My abode never return to this material world”. 8.15 – “After attaining Me, the great souls never return to this temporary world”. 8.16 – “But one who attains My abode never takes birth again”. 8.21 – “That place from which, having attained it, one never returns – that is My supreme abode”.

Thus ends section 7) The Jīva Never Falls From the Spiritual World

8) *The spiritual, Eternal Nature of the Jīva*

The jīva is a spiritual substance (aprākṛta vastu)

**bālāgra-śata-bhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate**

Śvetāśvatara Upaniṣad 5.9/BPKG p. 372

bāla-agra—the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-dhā*—into one hundred parts; *kalpitasya*—divided; *ca*—and; *bhāgaḥ*—minute portion; *jīvaḥ*—the living entity; *saḥ*—that; *vijñeyaḥ*—to be understood; *saḥ*—that; *ca*—and; *anantyāya*—unlimited; *kalpate*—considered.

If one divides the tip of a hair into one hundred parts and subdivides one part into one hundred parts, that is understood as the dimension of the *jīva*. Although he is so subtle, the *jīva* is a spiritual substance (*aprākṛta vastu*) and he is suitable for *ānantya-dharma* (*anta* means 'end' or 'to be free from death', and *ānantya* means that endless state wherein limitations have no existence, i.e. *mokṣa*, liberation).

Never was there a time when I did not exist, nor you, nor anyone else

**na tv evāhaṁ jātu nāsaṁ na tvam neme janādhipāḥ
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param**

BG 2.12

na—never; *tu*—but; *eva*—certainly; *aham*—I; *jātu*—at any time; *na*—did not; *āsam*—exist; *na*—not; *tvam*—you; *na*—not; *ime*—all these; *jana-adhipāḥ*—kings; *na*—never; *ca*—also; *eva*—certainly; *na*—not; *bhaviṣyāmaḥ*—shall exist; *sarve vayam*—all of us; *ataḥ param*—hereafter.

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us ever cease to be, rather we shall continue to exist forever.

You are not this temporary, ever-changing body

**dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir dhīras tatra na muhyati**

BG 2.13

dehinaḥ—of the embodied; *asmin*—in this; *yathā*—as; *dehe*—in the body; *kaumāraṁ*—boyhood; *yauvanam*—youth; *jarā*—old age; *tathā*—similarly; *dehāntara*—transference of the body; *prāptiḥ*—achievement; *dhīraḥ*—the sober;

tatra—thereupon; *na*—never; *muhyati*—deluded.

As the embodied soul continually passes, in his body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realised soul is not bewildered by such a change.

The jīva is different from his material body

**yathānalo dāruṣu bhinna īyate yathānilo deha-gataḥ pṛthak sthitaḥ
yathā nabhaḥ sarva-gataṁ na sajjate tathā pumān sarva-guṇāśrayaḥ paraḥ**
SB 7.2.43

yathā—just as; *analaḥ*—the fire; *dāruṣu*—in wood; *bhinnaḥ*—separate; *īyate*—is perceived; *yathā*—just as; *anilaḥ*—the air; *deha-gataḥ*—within the body; *pṛthak*—separate; *sthitaḥ*—situated; *yathā*—just as; *nabhaḥ*—the sky; *sarva-gataṁ*—all-pervading; *na*—not; *sajjate*—mix; *tathā*—similarly; *pumān*—the living entity; *sarva-guṇa-āśrayaḥ*—although now the shelter of the modes of material nature; *paraḥ*—transcendental to material contamination.

As fire, although situated in wood, can be understood to be different from the wood, as air, although situated within the mouth and nostrils, is understood to be separate, and as the sky, although all-pervading, never mixes with anything, so the *jīva*, although now engaged within the material body, of which it is the source, is separate from it.

There is no birth nor death for the spirit soul

**na jāyate mriyate vā kadācin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre**
BG 2.20

na—never; *jāyate*—takes birth; *mriyate*—dies; *vā*—either; *kadācin*—at any time (past, present or future); *na*—never; *ayaṁ*—this; *bhūtvā*—having come into being; *bhavitā*—will come to be; *vā*—or; *na*—not; *bhūyaḥ*—or is again coming to be; *ajaḥ*—unborn; *nityaḥ*—eternal; *śāśvataḥ*—permanent; *ayaṁ*—this; *purāṇaḥ*—the oldest; *na*—never; *hanyate*—is killed; *hanyamāne*—being killed; *śarīre*—the body.

The soul has neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

The jīva cannot be extinguished

**nainam chindanti śastrāṇi nainam dahati pāvakaḥ
na cainam kledayanty āpo na śoṣayati mārutaḥ**

BG 2.23

na—never; *enam*—this soul; *chindanti*—can cut to pieces; *śastrāṇi*—weapons; *na*—never; *enam*—this soul; *dahati*—burns; *pāvakaḥ*—fire; *na*—never; *ca*—also; *enam*—this soul; *kledayanti*—moistens; *āpaḥ*—water; *na*—never; *śoṣayati*—dries; *mārutaḥ*—wind.

The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind.

The jīvātmā is changeless and immortal

**acchedyo 'yam adāhyo 'yam akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur acalo 'yam sanātanaḥ**

BG 2.24/BPKG p. 124

a-cchedyaḥ—unbreakable; *ayam*—this soul; *a-dāhyaḥ*—cannot be burned; *ayam*—this soul; *a-kledyaḥ*—insoluble; *a-śoṣyaḥ*—cannot be dried; *eva*—certainly; *ca*—and; *nityaḥ*—everlasting; *sarva-gataḥ*—all-pervading; *sthāṇuḥ*—unchangeable; *a-calaḥ*—immovable; *ayam*—this soul; *sanātanaḥ*—eternally the same.

The *jīvātmā* cannot be cut by any weapon, burnt by fire, moistened by water or dried by air. He is *nitya* (eternal), all-pervasive, unchanging, steadfast and *sanātana* (ever-existing).

The qualities of the soul are described in the Upaniṣads

**eṣa ātmāpahata-pāpmā vijaro vimṛtyur viśoko
vijighatso 'pipāsaḥ satya-kāmaḥ satya-saṅkalpaḥ**

Chāndogya Up 8.7.1/Navadvīpa-dhāma Māhātmya 1.5/GG 1.18 pt

eṣaḥ—this; *ātmā*—soul; *apahata-pāpmā*—free of sin; *vi-jaraḥ*—free from old age; *vi-mṛtyuḥ*—free from death; *vi-śokaḥ*—free from lamentation; *vi-jighatsaḥ*—free from hunger; *a-pipāsaḥ*—free from thirst; *satya-kāmaḥ*—with spiritual desires; *satya-saṅkalpaḥ*—his desires become actualized.

By his eternal spiritual nature the *jīva* is free from the bondage of actions; free from old age, death, lamentation, bewilderment, hunger and thirst. His only desire is to serve the Supreme Absolute Truth and all his spiritual desires become realised.

Śrīla Nārāyaṇa Mahārāja: These qualities are concealed as long as one is fall-

en in material existence, yet they manifest when Bhagavān bestows his mercy. Therefore Bhagavān Śrī Kṛṣṇa has been addressed as *bhava-khaṇḍana* – “He who demolishes one’s entanglement in material existence.”

Only by attaining Kṛṣṇa’s lotus feet can one be freed from material bondage

**jñātvā devaṁ sarva-pāśāpahāniḥ
kṣīṇaiḥ kleśair janma-mṛtyu-prahāṇiḥ
tasyābbhidhyānāt tṛtīyaṁ deha-bhede
viśveśvaryaṁ kevalam āpta-kāmaḥ**

Śvetāśvatara Upaniṣad 1.11

By understanding the truth of Parameśvara, the Supreme Lord, one can become free from the bonds of material life and from the repetition of birth and death. After being thus liberated from the gross and subtle material bodies, through gradually performing *bhagavad-dhyāna* that is to say *kṛṣṇa-anuśīlanam*, the *jīva* attains the transcendently pure form (*svarūpa*) of an associate of the Lord possessed of all opulence. Thus all His desires become fulfilled.

Thus ends section 8) The spiritual, Eternal Nature of the Jīva

~ 9) The Jīva's Svarūpa ~

**bhakta-deha pāile haya guṇera smaraṇa
guṇākṛṣṭa hañā kare nirmala bhajana**

CC Mad 24.111

bhakta-deha—the body of a devotee; *pāile*—when one gets; *haya*—there is; *guṇera smaraṇa*—remembrance of the transcendental qualities; *guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities; *kare*—performs; *nirmala bhajana*—pure *bhajana*.

Only when one gets a devotee's spiritual body (*siddha-deha*), can he do pure *bhajana* and remember the transcendental qualities and pastimes of Śrī Kṛṣṇa. Being spontaneously attracted by Śrī Kṛṣṇa's qualities and pastimes, one becomes a pure devotee engaged in His eternal service in the *nitya-līlā*.¹⁹

Śrīla Nārāyaṇa Mahārāja: We should note that the descriptions of *siddha-deha* that *śāstra* and the *mahājanas* have given are for *sādhakas* on a particular level (those who have reached the stage of *ruci*). Wherever *siddha-deha* has been mentioned, it has been in the context of *rāgānugā bhakti*. Specifically, such instructions are intended for those very fortunate *sādhakas* in whose hearts *lobha* (divine greed), a genuine eagerness to attain *rāgātmikā-bhakti*, has arisen due to *saṁskāras* (spiritual impressions) from this life and previous lives. It is one thing to understand the excellence of a particular *rasa* by the discrimination given in *śāstra*. It is another matter altogether to have *lobha* for that *rasa*. When someone has *lobha* in a particular *rasa*, then the symptoms of *lobha* will also be evident in that *sādhaka*. When *lobha* arises, *rāgānugā bhakti sādhana* begins from the stage of *ruci*. (PP p. 88)

The hazards of contemplating one's svarūpa without sufficient qualifications

**adhikāra nā labhiyā siddha-deha-bhāve
viparyaya buddhi janme śaktira abhāve**

Bhajana-rahasya 1.10, Bengali

adhikāra nā—without proper qualification; *labhiyā*—attaining; *siddha-deha*—spiritual body; *bhāve*—while meditating; *viparyaya*—perverted, reversed; *buddhi*—intelligence; *janme*—born; *śaktira abhāve*—having insufficient power.

The intelligence of those who try to contemplate their *siddha-deha* prematurely, without sufficient qualification, becomes bewildered due to their lack of spiritual strength (*bhoga-vṛtti* will come and their entire *bhajana* will be ruined).

Śrīla Bhakti Pramoda Purī Mahārāja: What we must try to understand here is the following: If one thinks on that basis (CC Ādi 3.15, see 11.44) that the various regulative principles of the *vidhi-mārga* can be dispensed with before acquiring a readiness for the manifestation of *rāgānuga-bhakti*, such a person will become a religious hypocrite, a pretender and a *prākṛta-sahajiyā*. As the undesirable elements of one's character (*anarthas*) are destroyed, spontaneous affection automatically awakens. On the other hand, if one does not rid himself of these undesirable elements, the discussion of subjects for which he is not qualified will in all likelihood have disastrous consequences. (*Art of Sādhana ch. 1*)

One should follow (ānugatya) - not imitate (anukaraṇa). Those who imitate will be destroyed

**naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād yathā 'rudro 'bdhi-jam viṣam**

SB 10.33.36/Veṅu-gīta Introduction

na—not; *etat*—this; *samācaret*—should perform; *jātu*—ever; *manasā*—with the mind; *api*—even; *hi*—certainly; *anīśvaraḥ*—one who is not a controller; *vinaśyati*—he is destroyed; *ācaran*—acting; *mauḍhyāt*—out of foolishness; *yathā*—as; *a-rudraḥ*—one who is not Lord Rudra; *abdhi-jam*—generated from the ocean; *viṣam*—poison.

Those who are not *īśvaras*, who are powerless and helplessly controlled by the laws of *karma*, should never imitate the Lord's pastimes even within their minds. Like a person who foolishly imitates Lord Śiva by drinking poison (as Śiva drank the terrible *hālahala* poison generated from the churning of the ocean), they will certainly be destroyed.

*The jīva has His own innate svarūpa
sampadyāvīrbhāvaḥ svena-śabdāt*

Vedānta-Sūtra 4.4.1

sampadya—of he who has attained perfection; *āvīrbhāvaḥ*—manifestation; *śabdāt-svena*—by the word “own”.

‘In the stage of perfection, the form which manifests is his own’ (This is a Vedānta-Sūtra commentary on a Chāndogya Upaniṣad *śloka* which states that every *jīva* has his own (*svena*) innate *sva-rūpa*). [‘Just so this blessed soul, rising up from the [material] body and approaching the supreme light with his own form achieves (the Absolute).’] (*Chāndogya Upaniṣad 8.12.2*)

Spiritual substance can never be comprehended by the mundane senses

**aprākṛta vastu nahe prākṛta-gocara
veda-purāṇete ei kahe nirantara**

CC Mad 9.194

aprākṛta—spiritual; *vastu*—substance; *nahe*—not; *prākṛta*—of matter; *gocara*—within the jurisdiction; *veda-purāṇete*—the Vedas and the Purāṇas; *ei*—this; *kahe*—say; *nirantara*—always.

The Vedas and Purāṇas always assert that spiritual substance can never be comprehended by the mundane senses.

Śrīla Bhaktivinoda Ṭhākura: Kṛṣṇa is the supreme object, and His *svarūpa* can only be known through the all-enlightening propensity of *svarūpa-śakti*, and not by the mental faculty of the marginal *jīvas*. When the *svarūpa-śakti* manifests Herself within the heart of the *jīva* [at the stage of *bhāva*] by the mercy of Kṛṣṇa or of His pure devotee, then the cognitive faculty (*saṁvit-vṛtti*) of the *svarūpa-śakti* begins to act within the heart. When that happens, knowledge of the spiritual realm (*cid-jagat*) is revealed. (JD ch. 22)

A thunderbolt on the heads of the sahaijyās (cheap imitationists)

**ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ**

Padma-Purāṇa/ BRS 1.2.234/CC Mad 17.136/BR 2.32/BPKG p. 242, 330

ataḥ—therefore; *śrī-kṛṣṇa-nāma-ādi*—Lord Kṛṣṇa’s name, form, qualities, pastimes and so on; *na*—not; *bhaved*—can be; *grāhyam*—perceived; *indriyaiḥ*—by the blunt material senses; *sevā-unmukhe*—to one favourably engaged in His service; *hi*—certainly; *jihvā-ādau*—beginning with the tongue; *svayam*—personally; *eva*—certainly; *sphurati*—become manifest; *adaḥ*—that (Kṛṣṇa’s name, form, and so on).

The *nāma-rūpa-guṇa-līlā* of Śrī Kṛṣṇa can never be perceived by the material senses of the conditioned soul. Only for one whose mind and senses have been purified by chanting and serving under the guidance of Śrī Guru will Kṛṣṇa’s name, form, qualities and pastimes become manifest. Śrī *harināma* will manifest on the tongue of such a *sevonmukha-sādhaka* naturally by itself.

Śrīla Nārāyaṇa Mahārāja: “This *śloka* is like a thunderbolt on the heads of the *sahajiyās*.” This was one of Śrīla Trivikrāma Gosvāmī Mahārāja’s favourite *ślokas* and it is said that he could give it 64 different explanations.

Bhakti is not the activity of one's body, senses or mind but an activity of the soul

**nijendriya-manaḥ-kāya-ceṣṭā-rūpām na viddhi tām
nitya-satya-ghanānanda-rūpā sā hi guṇātigā**

Bṛhad-bhāgavatāmṛtam 2.3.133

nija—own; *indriya*—senses; *manaḥ*—mind; *kāya*—body; *ceṣṭa*—activities; *rūpam*—form; *na*—not; *viddhi*—know; *tam*—that; *nitya*—eternal; *satya*—reality; *ghana*—intense; *ānanda*—of bliss; *rūpa*—form; *sa*—that; *hi*—indeed; *guṇa*—the modes of nature; *atigā*—beyond.

You should know that *bhakti* is not the activity of your senses, mind and body. *Bhakti* is completely transcendental, full of bliss and certainly beyond the modes of nature.²⁰

An alternative translation: The activities of *bhakti* beginning with *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana* etc. are not performed by the body. You should know *bhakti* to be eternal, constituted of *śuddha-sattva*, imbued with intense bliss and fully transcendental to the binding influence of the three modes of nature.

One must transcend anartha-nivṛtti and attain at least the stage of niṣṭhā, if not ruci, before spontaneous attachment can begin to manifest

**vidhi-mārga-rata-jane svādhīnatā ratna-dāne
rāga-mārga karān praveśa
rāga-vaśavartī haiyā pārakīya bhāvāśraye
labhe jīva kṛṣṇa-premāveśa**

kṛṣṇa-nāma dhare kata bala, BVT/BPKG p. 472/PP p. 84

To the person fixed in the regulative principles (*niṣṭhā*), the Holy Name gives the jewel of independence, placing him on the path of spontaneous devotion (*rāgānuga bhakti*). That person, overcome by spontaneous attachment to the Lord, takes shelter of the *parakīyā* mood and goes on to become absorbed in love for Śrī Kṛṣṇa.

Smaraṇa will naturally follow Kīrtana, only then will one's svarūpa manifest
kīrtana-prabhāve, smaraṇa haibe,
se kāle bhajana-nirjana sambhava

Duṣṭa Mana! – Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

kīrtana-prabhāve—by the power of the chanting; *smaraṇa*—remembering the Lord's pastimes; *haibe*—will be; *se kāle*—at that time; *bhajana-nirjana*—solitary bhajana; *sambhava*—possible.

The transcendental power of congregational chanting automatically awakens remembrance of the Lord and His divine pastimes in relation to one's own eternal spiritual form. Only at that time does it become possible to go off to a solitary place and engage in the confidential worship of Their Lordships (*aṣṭa-kālīya-līlā-smaraṇa*).

Śrīla Gaurakiṣora Dāsa Bābājī Mahārāja: “Sit near me and chant the names of Śrī Hari in a loud voice. By artificially engaging in the remembrance of pastimes (*aṣṭa-kālīya-līlā-smaraṇa*), the ghost of *anarthas* and the evil spirit of *māyā* shall seize your neck with great force.” (*Gauḍīya*, Vol. 14, p. 218)

Śrīla Jagannātha Dāsa Bābājī Mahārāja: “Artificial remembrance is not the way of *rūpānugas*, the followers of Śrīla Rūpa Gosvāmī. Spontaneous remembrance by means of *śrī-nāma-kīrtana* is the only aim of the Gauḍīya Vaiṣṇavas.” (*Gauḍīya*, Year 17, p. 505)

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: “Our (Śrī Gauḍīyā Maṭha) *siddha-praṇālī* is ‘*ṛṇād api sunīcena - kīrtaniyaḥ sadā hariḥ*’”

Editorial note: Other relevant *ślokas* are, *ādau śraddhā tataḥ sādhu-saṅga; kona bhāgye kona jīvera; kṛti-sādhya bhavet sādhya-bhāva....nitya-siddhasya bhāvasya; raghunāthera pada-padme (CC Ādi 4.40); ceto-darpaṇa-mārjanam; and yathottaram asau svāda*. References: BPKG's Biography pp. 469-480; Prabandha Pañcakam (Five Essential Essays), chapter 4 - ‘Bābājī Veśa & Siddha-praṇālī’ (for Śrīla Nārāyaṇa Mahārāja's exquisitely eye-opening exposition of this issue); Śrīla Bhaktivinoda Ṭhākura's commentary on *ceto-darpaṇa-mārjanam* in Śrī Śikṣāṣṭaka 1 pt.; and the ‘Guru Tattva’ paper “Śrī Gurudeva and the Svarūpa of the Jīva”.

~ Thus ends section 9) The Jīva's Svarūpa ~

and Chapter 8 – Jīva-tattva

Chapter 7 – Śakti-tattva

Kṛṣṇa performs everything by His unlimited Potencies

1. *Kṛṣṇa's Three Main Potencies - Cit-śakti, Māyā-śakti & Jīva-śakti* 265
2. *Cit-śakti - The Internal, Spiritual Potency* 269
3. *Māyā-śakti - The External, Deluding Potency* 272
4. *Jīva-śakti - The Marginal, Taṭasthā Potency* 275
5. *Kṛṣṇa's Internal Potency is Threefold: Hlādinī, Sandhinī & Samvit* 276
6. *Kṛṣṇa (Śaktiman) and Rādhā (Śakti) are non-different* 278
7. *Māyā (Durgā) is but the Shadow of Kṛṣṇa's Svarūpa-śakti (Śrī Rādhā)* 279
8. *Paurṇamāsī Yogamāyā - The Pastime Potency of Kṛṣṇa* 280

1) Kṛṣṇa's Three Main Potencies - Cit-śakti, Māyā-śakti & Jīva-śakti

Daśa-mūla-tattva describes the potencies of the lord

**parākhyāyāḥ śakter aprthag api sa sve mahimani
sthito jīvākhyām svām acid-abhihitām tām tri-padikām
sva-tantrecchaḥ śaktim sakala-viṣaye preraṇa-paro
vikārādyaiḥ sūnyaḥ parama-puruṣo 'yaṁ vijayate**

Daśa mūla tattva 3/JD ch. 14

api—although; *aprthag*— non-different; *parākhyāyāḥ*— from His transcendental potency; *tām svām*—His own; *tri-padikām*—three-fold; *śaktim*—potency; (the other two aspects being) *jīva-ākhyam*—that known as *jīva* (the multiple *vibhin-nāṁśa* parts); *abhihitam acit*—and that known as inanimate; *saḥ*—that; *parama-puruṣaḥ*—supreme person; *sthitaḥ*—is situated; *sve*—in His; *mahimani*—glory; *svatantra-icchaḥ*—fully independent in His desires; *sūnyaḥ*—free; *vikāra-ādyaiḥ*—from all external transformations; *ayaṁ*—He (is); *preraṇa-paraḥ*—the supreme instigator and ultimate source of inspiration; *sakala-viṣaye*—in all realms and dimensions of action; *asau vijayate*—may He be especially glorious.

Although Śrī Bhagavān is non-different from His inconceivable transcendental potency (*parā-śakti*), He has His own independent nature and desires. His *parā-śakti* consists of three aspects: *cit-śakti* (spiritual potency), *jīva-śakti* (marginal potency), and *māyā-śakti* (external potency) and He always inspires them to engage in their respective functions. That *parā-tattva* (Supreme Absolute Truth), even while performing all these activities, still remains immutable and is eternally situated in the fully transcendental *svarūpa* of His own glory.

Kṛṣṇa's parā-śakti is one but appears in multifarious forms

**na tasya kāryaṁ karaṇaṁ ca vidyāte
na tat samaś cābhyadhikaś ca dṛśyāte
parāsyā śaktir vividhaiva śrūyate
svābhāvīkī jñāna-bala-kriyā ca**

Śvetāśvatara Upaniṣad 6.8/CC Madhya 13.65 pt/BPKG p. 28,360,406,509/JD ch. 14, 18

na—no; *tasya*—He has; *kāryam*—duty to perform; *kāraṇam*—nor does He have any necessity, nor material senses, nor does anyone or anything dictate His actions; *ca*—also; *na vidyate*—there does not exist; *tat-samaḥ*—anyone equal to Him; *ca*—or; *abhyadhikaḥ*—superior to Him; *ca*—also; *dṛśyāte*—it is seen;

parā—supreme; *asya*—His; *śaktiḥ*—potency; *viddhā*—expands in multifarious ways; *eva*—certainly; *śrūyate*—it is heard in the Vedic literatures that; *svāb-hāviki*—spontaneously providing (Him); *jñāna*—knowledge; *bala*—strength; *kriyā*—activities; *ca*—also.

The Supreme Lord has nothing to do, and no one is found to be equal to or greater than Him, His *parā-śakti* (supreme potency) expands in multifarious ways by which everything is done naturally and spontaneously, providing Him full knowledge, power and pastimes.

The following line from the above śloka is often quoted separately

parāsyā śaktir vividhaiva śrūyate

Śvetāśvatara Upaniṣad 6.8

Bhagavān's divine *śakti* is full of variety; *parā-śakti* is perceivable in multifarious forms.

Kṛṣṇa's potency is unlimited (and so is the potency of His pure devotees)

kutaḥ punar gṛṇato nāma tasya

mahattamaikānta-parāyaṇasya

yo 'nanta-śaktir bhagavān ananto

mahad-guṇatvād yam anantam āhuḥ

SB 1.18.19

kutaḥ—what to say; *punaḥ*—again; *gṛṇataḥ*—one who chants; *nāma*—holy name; *tasya*—His; *mahat-tama*—great devotees; *ekānta*—exclusive; *parāyaṇasya*—of one who takes shelter of; *yaḥ*—He who; *ananta*—is the unlimited; *śaktiḥ*—potency; *bhagavān*—all-opulent Personality; *anantaḥ*—immeasurable; *mahat*—great; *guṇatvāt*—on account of such attributes; *yam*—whom; *anantam*—by the name ananta; *āhuḥ*—is called.

What to speak of Śrī Bhagavān who possesses unlimited energy and is therefore celebrated by the name of Ananta, even those who are chanting the holy names of the Unlimited and are dedicated to serving Him with one pointed determination, under the direction of the great saintly devotees, are also known as unlimited on account of the qualities of those great souls.

Kṛṣṇa is equipped with inconceivable potency

aghaṭana-ghaṭana-patīyasī śakti

BR 1.1 pt/Śrī Śikṣāṣṭakam ch. 1

The potency that makes the inconceivable conceivable and the impossible possible.

Kṛṣṇa is one but His śaktis are all-pervading, unlimited and manifest everywhere
eka-sthāne sthitasyāgner jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis sarvedam akhilaṁ jagat

Viṣṇu Purāṇa

Just as fire, though situated in one place, is distributing its energies of heat and light far and wide, similarly, whatever we are experiencing within our views in this material world, is simply a manifestation of the unlimited energies of the Supreme Lord.

Kṛṣṇa's three energetic transformations
kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti

CC Madhya 20.111

kṛṣṇera—of Lord Kṛṣṇa; *svābhāvika*—natural; *tina*—three; *śakti*—of energies; *pariṇati*—transformations; *cit-śakti*—spiritual potency; *jīva-śakti*—spiritual sparks, living entities; *āra*—and; *māyā-śakti*—deluding potency.

Lord Kṛṣṇa naturally has three energetic transformations and these are known as the spiritual potency, the living entity potency, and the deluding potency (*māyā*).

Three varieties of the Lord's potency
viṣṇu-śaktir parā proktā kṣetra-jñākhyā tathā parā
avidyā-karma-saṁjñānyā tṛtīyā śaktir iṣyate

Viṣṇu Purāṇa 6.7.61/CC Ādi 7.119, Madhya 6.154/BPKG p. 28,361

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jñā-ākhyā*—the potency known as *kṣetra-jñā*; *tathā*—as well as; *parā*—spiritual, transcendental; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

Viṣṇu-śakti is *parā* or transcendental potency. *Kṣetra-jñā* (the living entity) is also known as *parā*, transcendental. The third energy is material. This energy facilitates the activities of the conditioned living beings in fruitive work and involves them in *avidyā* or ignorance of their constitutional nature as eternal servants of Kṛṣṇa. Viṣṇu's *parā-śakti* is called *cit-śakti*, *kṣetra-jñā* is called *jīva-śakti*, and *avidyā* is called *māyā-śakti*.

Śrīla Bhaktivinoda Ṭhākura: The function of *cit-śakti* is to manifest the spiritual world. The function of *māyā-śakti* is to manifest the material universe. The function of

jīva-śakti is to manifest the many individual spirit souls. By Kṛṣṇa's desire His *śaktis* manifest everything. (JD ch. 14) Other terms used for the three respective *śaktis*: Kṛṣṇa's internal spiritual potency is known as *cit* or *antaraṅga* or *svarūpa-śakti* or *parā-śakti* (Śrī Rādhā). His external, deluding potency is known as *māyā* or *avidyā* or *bahiraṅgā-śakti* (Māyā-devī or Durga-devī), and His marginal potency is known as *taṭastha-śakti* or *kṣetrajñā* or *jīva-śakti* (the conditioned living beings).

2) *Cit-śakti* - The Internal, Spiritual Potency

Kṛṣṇa has three main potencies but His internal potency is superior to the other two

**kṛṣṇera ananta-śakti, tāte tina pradhāna
'cic-chakti', 'māyā-śakti', 'jīva-śakti'-nāma
'antaraṅgā', 'bahiraṅgā', 'taṭasthā' kahi yāre
antaraṅgā 'svarūpa-śakti' sabāra upare**

CC Madhya 8.151-152

kṛṣṇera—of Lord Kṛṣṇa; *ananta-śakti*—unlimited potencies; *tāte*—in that; *tina*—three; *pradhāna*—chief; *cit-śakti*—spiritual potency; *māyā-śakti*—material potency; *jīva-śakti*—marginal potency, or living entities; *nāma*—named; *antaraṅgā*—internal; *bahiraṅgā*—external; *taṭa-sthā*—marginal; *kahi*—we say; *yāre*—to whom; *antaraṅgā*—the internal potency; *svarūpa-śakti*—the personal energy; *sabāra upare*—above all.

Kṛṣṇa 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. All potencies are part of either the internal, or external, or marginal energies. However, the internal energy is the Lord's personal energy and is superior to the other two.

**cic-chakti, svarūpa-śakti, antaraṅgā nāma
tāhāra vaibhava ananta vaikuṅṭhādi dhāma**

CC Ādi 2.101

cit-śakti—spiritual energy; *svarūpa-śakti*—personal energy; *antaḥ-aṅgā*—internal; *nāma*—named; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *vaikuṅṭha-ādi*—Vaikuṅṭha, etc.; *dhāma*—abodes.

The *cit-śakti*, which is also called *svarūpa-śakti* or *antaraṅga-śakti*, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

Those who develop spiritual vision can see Kṛṣṇa's divine power
**te dhyāna-yogānugatā apaśyan devātma-śaktiṁ sva-guṇair nigūḍhām
yaḥ kāraṇāni nikhilāni tāni, kālātma-yuktāny adhiṣṭhaty ekaḥ**

Śvetāśvatara Upaniṣad 1.3

Those who meditate on the Supreme Personality of Godhead through their spiritual vision can see His confidential, divine power (*cit-śakti*). 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 alone the instrumental cause (*nimitta*) of manifesting the living beings, the material universes of time and space, and all that reposes within them. (KGH)

An alternative translation: One supremely energetic personality is present within the time factor and the *jīvas*, and is the sum total cause of this material universe, which is regulated by His own desire. The Brahman realised souls meditate on the energy that is generated by the energetic's own will, possessing His selfsame qualities and influence. They perceive this energy as the cause of this material cosmos. (BTV ch. 4)

Kṛṣṇa is all-knowing, He knows the purpose of creation and is the master of all three potencies

**sa viṣva-kṛd viśva-vid ātma-yoniḥ
jñah kāla-kālo guṇī sarva-vid yaḥ
pradhāna-kṣetrajñā-patir guṇeśaḥ
saṁsāra-mokṣa-sthiti-bandha-hetuḥ**

Śvetāśvatara 6.16

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 (*pradhāna*), the living beings (*jīva-śakti*, *kṣetrajñā*) and the internal, spiritual energy known as *cit-śakti*. He alone is the cause of liberation from the cycle of repeated birth and death (*saṁsāra*) and the bondage of ignorance.

Evidence from Bhagavad Gīta for cit-śakti

**ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā**

SBG 4.6

ajāḥ—unborn; *api*—although; *san*—being so; *avyaya*—(and having) an imperishable; *ātmā*—body; *bhūtānām*—of all beings; *īśvaraḥ*—the Supreme Lord; *api*—although; *san*—being so; *prakṛtim*—in the transcendental form; *svām*—My original; *adhiṣṭhāya*—being so situated; *sambhavāmi*—I do manifest; *ātma-māyayā*—by My internal potency (Yogamāyā).

Although I am unborn, imperishable and the controller of all living entities, I appear by My Yogamāyā potency in My original *sac-cid-ānanda-svarūpa*.

Willing, knowledge, and activity - three aspects of Kṛṣṇa's internal potency
ananta-śakti-madhye kṛṣṇera tina śakti pradhāna/'icchā-śakti', 'jñāna-śakti', 'kriyā-śakti' nāma
icchā-śakti-pradhāna kṛṣṇa icchāya sarva-kartā/jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā
icchā-jñāna-kriyā vinā nā haya sṛjana/tinera tina-śakti meli' prapañca-racana
kriyā-śakti-pradhāna saṅkarṣaṇa balarāma/prākṛtāprakṛta-sṛṣṭi karena nirmāṇa
ahaṅkāre adhiṣṭhātā kṛṣṇera icchāya/goloka, vaikuṅṭha sṛje cic-chakti-dvārāya
yadyapi aṣṛjya nitya cic-chakti-vilāsa/tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa
CC Madhya 20.252-257

Kṛṣṇa has unlimited potencies, out of which three are chief, will-power, 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 Vāsudeva. 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 Saṅkarṣaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds. That original Saṅkarṣaṇa is the cause of both the material and spiritual creation. He is the predominating Deity of egotism, and by the will of Kṛṣṇa and the power of the spiritual energy, He creates the spiritual world, which consists of Goloka Vṛndāvana and Vaikuṅṭha. 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 Saṅkarṣaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

Thus ends section 2) Cit-śakti

3) Māyā-śakti - The External, Deluding Potency

The eightfold material elements of māyā

**bhūmir āpo 'nalo vāyuh kham mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā**

BG 7.4/JD ch. 9,15

bhūmiḥ—earth; *āpaḥ*—water; *analaḥ*—fire; *vāyuh*—air; *kham*—ether; *manaḥ*—mind; *buddhiḥ*—intelligence; *eva*—certainly; *ca*—and; *ahaṅkāraḥ*—false ego; *iti*—thus; *iyam*—all these; *me*—My; *bhinnā*—separated; *prakṛtiḥ*—energies; *aṣṭadhā*—eightfold.

Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight elements constitute My separated material energies.

Evidence from Śruti for māyā-śakti

**ajām ekaṁ lohita-śukla-kṛṣṇāṁ bahvīḥ prajāḥ sṛjamānām sarūpāḥ
ajo hy eko juṣamāṇo 'nuśete jahāty enām bhukta-bhogām ajo 'nyaḥ**

Śvetāśvatara Upaniṣad 4.5

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 desires to enjoy her and thus becomes bound.

Evidence from Smṛti for māyā-śakti

**prakṛtiṁ svām avaṣṭabhya viśṛjāmi punaḥ punaḥ
bhūta-grāmam imāṁ kṛtsnam avaśaṁ prakṛter vaśāt**

BG 9.8

prakṛtiṁ—the material nature; *svām*—of My personal Self; *avaṣṭabhya*—entering into; *viśṛjāmi*—I create; *punaḥ punaḥ*—again and again; *bhūta-grāmam*—all the cosmic manifestations; *imāṁ*—these; *kṛtsnam*—in total; *avaśaṁ*—automatically; *prakṛteḥ*—of the force of nature; *vaśāt*—under obligation.

This whole cosmic order is under Me. By My will it is automatically manifested again and again, and by My will it is annihilated.

Lord Brahmā describes Kṛṣṇa's māyā-śakti
māyā hi yasya jagad-aṇḍa-śatāni sūte
traiguṇya-tad-viṣaya-veda-vitāyamānā
sattvāvalambi-para-sattva-viśuddha-sattvaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Brahma Saṁhitā 41

māyā—deluding potency; *hi*—indeed (it is He); *yasya*—whose; *jagad-aṇḍa*—of egg-like universes; *śatāni*—to hundreds; *sūte*—gives birth; *traiguṇya*—the three binding modes: goodness, passion and ignorance; *tad-viṣaya*—topics related to Govinda; *veda-vitāyamānā*—and who expands throughout the Vedas; *sattva-avalambi*—the material mode of goodness, which is mixed with passion and ignorance, is dependent; *para-sattva*—and upon whose supreme existence; *viśuddha-sattvaṁ*—whose pure existence is free from any mixture of passion or ignorance; *ādi-puruṣaṁ govindam*—original Supreme Person, Śrī Govinda; *tam*—of that; *ahaṁ bhajāmi*—I perform *bhajana*.

Māyā consists of the three material qualities of goodness, passion and ignorance, and is Bhagavān's inferior energy. She propagates the Vedic knowledge that pertains to the material universe. I worship the original Personality Śrī Govinda, who is the shelter of that *māyā*, though His own existence is the embodiment of pure goodness untinged by passion and ignorance.

mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram
hetunānena kaunteya jagad viparivartate

BG 9.10/BPKG p. 406/JD ch. 13

mayā—by Me; *adhyakṣeṇa*—by superintendence; *prakṛtiḥ*—material nature; *sūyate*—manifests; *sa*—both; *cara-acaram*—the moving and the nonmoving; *hetunā*—for the reason; *anena*—this; *kaunteya*—O son of Kunti; *jagat*—the cosmic manifestation; *viparivartate*—is working.

Śrī Kṛṣṇa says, “My *prakṛti* (*māyā śakti*) is the creator of this world of moving and non-moving entities. Under its rule this manifestation is created and annihilated again and again.”

Māyā, My deluding potency, is that reflection which appears in darkness
ṛte 'rthaṁ yat pratīyeta & na pratīyeta cātmani (SB 2.9.34,37 - see ch. 3)

māyā-śakti, bahiraṅgā, jagat-kāraṇa
tāhāra vaibhava ananta brahmāṇḍera gaṇa

CC Ādi 2.102

māyā-śakti—the illusory energy; *bahih-aṅgā*—external; *jagat-kāraṇa*—the cause of the universe; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *brahma-aṅḍera*—of universes; *gaṇa*—multitudes.

The external energy, called *māyā-śakti*, is the cause of innumerable universes with varied material potencies.

Māyā is ashamed of her position

vilajjamānayā yasya sthātum ikṣā-pathe 'muyā
vimohitā vikatthante mamāham iti durdhiyaḥ

SB 2.5.13

vilajjamānayā—by one who is ashamed; *yasya*—whose; *sthātum*—to stay; *ikṣā-pathe*—in front; *amuyā*—by the deluding potency; *vimohitāḥ*—those who are bewildered; *vikatthante*—talk nonsense; *mama*—it is mine; *aham*—I am everything; *iti*—thus boasting; *durdhiyaḥ*—thus ill conceived.

The deluding potency of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her, always talk nonsense, being absorbed in the bodily misconceptions of "It is I" and "It is mine."

Surrender to Śrī Kṛṣṇa is the only way to overcome māyā

daivī hy eṣā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etām taranti te

BG 7.14/CC Madhya 22.23, 24.138/PJ 9.11

daivī—transcendental; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; *duratyayā*—very difficult to overcome; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender; *māyām etām*—this illusory energy; *taranti*—overcome; *te*—they.

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

Thus ends section 3) Māyā-śakti

4) Jīva-śakti - The Marginal Potency

The jīva is a superior potency to māyā

**apareyam itas tv anyām prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho yayedam dhāryate jagat**

BG 7.5/CC Ādi 7.118/JD ch. 9,15/BPKG p. 361/GKH (P)

aparā—inferior energy; *iyam*—this material world; *itaḥ*—beyond this; *tu*—but; *anyām*—another; *prakṛtiṁ*—energy; *viddhi*—you must know; *me*—of Me; *parām*—which is superior energy; *jīva-bhūtām*—they are the living entities; *mahā-bāho*—O mighty-armed one; *yayā*—by which; *idam*—this material world; *dhāryate*—is being conducted; *jagat*—universe.

○ Mahā-bāho, you should know that My external energy, which consists of eight divisions, is inferior. There is another potency of Mine known as the *jīva-svarūpa*, which is superior and which accepts this material world for the purpose of enjoying the fruits of *karma*.

**jīva-śakti taṣasthākhyā, nāhi yāra anta
mukhya tina śakti, tāra vibheda ananta**

CC Ādi 2.103

jīva-śakti—the energy of the living entity; *taṣa-stha-ākhyā*—known as marginal; *nāhi*—there is not; *yāra*—of which; *anta*—end; *mukhya*—principal; *tina*—three; *śakti*—energies; *tāra*—of them; *vibheda*—varieties; *ananta*—unlimited.

The marginal potency, which is between *cit-śakti* and *māyā-śakti*, consists of innumerable living beings (*jīvas*). These are the three principal energies, which have unlimited categories and subdivisions.

See chapter 8 for a detailed coverage of Jīva-śakti

Thus ends section 4) Jīva-śakti

5) Kṛṣṇa's Internal potency is threefold: Hlādinī, Sandhinī & Samvit

Kṛṣṇa's Svarūpa-śakti (internal potency) has three different forms

**sac-cid-ānanda-maya kṛṣṇera svarūpa
ataeva svarūpa-śakti haya tina rūpa**

CC Mad 8.154

sat-cit-ānanda-maya—eternal bliss and knowledge; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—the real transcendental form; *ataeva*—therefore; *svarūpa-śakti*—His spiritual personal potency; *haya*—is; *tina rūpa*—three forms.

The original form of Lord Kṛṣṇa is *sac-cid-ānanda* – the transcendental form of eternity, bliss and knowledge; therefore His *svarūpa-śakti* or personal potency, the internal potency, has three different forms.

**ānandāṁśe 'hlādinī', sad-aṁśe 'sandhinī'
cid-aṁśe 'samvit', yāre jñāna kari' māni**

CC Mad 6.159, Mad 8.155

ānanda-aṁśe—in the part of bliss; *hlādinī*—the pleasure potency; *sat-aṁśe*—in the part of eternity; *sandhinī*—the sandhinī potency; *cit-aṁśe*—in the part of knowledge; *samvit*—the samvit potency; *yāre*—which; *jñāna*—as knowledge; *kari māni*—we accept.

The three portions of the spiritual potency are called *hlādinī* [the bliss portion], *sandhinī* [the eternity or existential portion] and *samvit* [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Lord.

Hlādinī Sandhinī and Samvit are three attributes of Kṛṣṇa's internal potency

**hlādinī sandhinī samvit tvayy ekā sarva-saṁsthitau
hlāda-tāpa-karī miśrā tvayi no guṇa-varjite**

Viṣṇu Purāṇa 1.12.69/CC Ādi 4.63, Mad 6.157, 8.156

hlādinī—pleasure potency; *sandhinī*—existence potency; *samvit*—knowledge potency; *tvayy*—in You; *ekā*—one; *sarva-saṁsthitau*—who are the basis of all things; *hlāda*—pleasure; *tāpa*—and misery; *karī*—causing; *miśrā*—a mixture of the two; *tvayi*—in You; *na u*—not indeed; *guṇa-varjite*—free of influence of the three modes.

O Lord, You are the support of everything. The three attributes, *hlādinī*, *sandhinī* and *samvit* exist 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.

Through His Hlādinī pleasure potency, Kṛṣṇa tastes all spiritual pleasure

kṛṣṇake āhlāde, tā'te nāma - hlādinī

sei śakti-dvāre sukha āsvāde āpani

CC Mad 8.157

kṛṣṇake—unto Kṛṣṇa; *āhlāde*—gives pleasure; *tā'te*—therefore; *nāma*—the name; *hlādinī*—pleasure-giving potency; *sei śakti*—that potency; *dvāre*—by means of; *sukha*—happiness; *āsvāde*—tastes; *āpani*—Lord Kṛṣṇa personally.

The potency called *hlādinī* gives Kṛṣṇa transcendental pleasure. Through this pleasure potency, Kṛṣṇa personally tastes all kinds of spiritual pleasure.

Thus ends section 5) Kṛṣṇa's Internal potency is threefold

6) Kṛṣṇa (śaktimān) and Rādhā (śakti) are non-different

śakti-śaktimator abhedah

Vedānta-sūtra/Nyāya-śāstra/JD ch. 9, 14/BPKG pp. 28,209 etc.

There is no difference between the energetic and energy, the potent and the potency, the powerful and the power, *śaktimān* Śrī Kṛṣṇa and *śakti* Śrīmatī Rādhikā.

Rādhā and Kṛṣṇa are inherently non-different, yet They manifest in two forms just to taste the rasa of Their loving pastimes. They are one soul in two bodies

**rādhā pūrṇa-śakti, kṛṣṇa pūrṇa-śaktimān
dui vastu bheda nāi, śāstra-paramāṇa
mṛgamada, tāra gandha - yaiche aviccheda
agni, jvālāte - yaiche kabhu nāhi bheda
rādhā-kṛṣṇa aiche sadā eka-i svarūpa
līlā-rasa āsvādite dhare dui-rūpa**

CC Ādi 4.96-98/BPKG p. 358

rādhā—Śrīmatī Rādhārāṇī; *pūrṇa-śakti*—the complete energy; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa-śaktimān*—the complete possessor of energy; *dui*—two; *vastu*—things; *bheda*—difference; *nāi*—there is not; *śāstra-paramāṇa*—the evidence of revealed scripture; *mṛga-mada*—musk; *tāra*—of that; *gandha*—fragrance; *yaiche*—just as; *aviccheda*—inseparable; *agni*—the fire; *jvālāte*—temperature; *yaiche*—just as; *kabhu*—any; *nāhi*—there is not; *bheda*—difference; *rādhā-kṛṣṇa*—Rādhā and Kṛṣṇa; *aiche*—in this way; *sadā*—always; *eka-i*—one; *svarūpa*—nature; *līlā-rasa*—the mellows of a pastime; *āsvādite*—to taste; *dhare*—manifest; *dui-rūpa*—two forms.

Śrī Rādhā is the full power, and Lord Kṛṣṇa 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 Śrī Rādhā and Śrī Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes (such as the *rāsa-līlā*, and their eternal daily loving pastimes).¹⁷

Thus ends section 6) Kṛṣṇa (śaktimān) and Rādhā (śakti)

7) Durga-devī is but an expansion of Śrī Rādhā

Mahā-māyā (Durgā) is but the shadow of Kṛṣṇa's svarūpa-śakti

**sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣam tam aham bhajāmi**

Brahma Saṁhitā 44

aham bhajāmi—I render service; *tam*—to that; *govindam ādi-puruṣam*—Śrī Govinda, the primeval Personality of Godhead; *yasya*—whose; *śaktiḥ*—potency; *durgā*—Durgā devī; *iva chāyā*—who is like a shadow (of His *cit-śakti*); *bibharti*—nurtures; *bhuvanāni*—all the planetary systems; *ca*—and; *api ceṣṭate*—she also acts (thus); *yasya icchā-anurūpam*—in accordance with His will; *ekā*—she alone; *sādhana*—executes; *sṛṣṭi-sthiti-pralaya*—the duties of creation, sustenance and dissolution.

The shadow of the *svarūpa-śakti* or *cit-śakti* is that *mahā-śakti* who creates, maintains and annihilates the material universe. She is worshiped throughout the world as Durgā. I render service to the *ādi-puruṣa*, Śrī Govinda, in accordance with whose desire Durgā conducts her every endeavor.

**yan-nāmnā nāmni durgāham guṇair guṇavatī hy aham
yad-vaibhavān mahā-lakṣmī rādhā nityā parādvayā**

Sammohaninī-tantra/BS p. 48

The name Durgā, by which I am known, is Her name. The qualities for which I am famous are Her qualities. The majesty with which I am resplendent is Her majesty. That Mahā-Lakṣmī, Śrī Rādhā, is non-different from Śrī Kṛṣṇa. She is His dearest sweetheart and the crest-jewel of His beloveds.

tava vakṣasi rādhāham rāse vṛndāvana-vane

Nārada-pañcarātrika/JD ch. 9

In the forest known as Vṛndāvana, I (Durgā) am Your internal *śakti*, Śrī Rādhikā, who adorns Your chest in the *rāsa* dance.

Thus ends section 7) Durga-devī

8) Paurṇamāsī Yogamāyā - the Pastimes Potency of Kṛṣṇa

Śrī Paurṇamāsī-devī (Yoga-māyā) Praṇāma

**rādheśa-keli-prabhutā-vinoda-vinyāsa-vijñām vraja-vanditānghrīm
kṛpālutādyākhila-viśva-vandyām śrī-paurṇamāsīm śīrasā namāmi**

Śrī Stava-kalpa-druma/SGG p. 13

Bowing my head I offer praṇāma unto Śrī Paurṇamāsī-devī, who is very expert in arranging the various elevated pleasure-pastimes of the master of Śrīmatī Rādhikā; whose lotus feet are worshipped by all the Vrajavāsīs; and who, due to being endowed with all transcendental qualities, especially compassion, is worshipable for everyone in the entire universe.

The Gopī girls worshipped Kātyāyanī Devī (Yogamāyā) to get Kṛṣṇa as their husband

**kātyāyani mahā-māye mahā-yoginy adhīśvari
nanda-gopa-sutaṁ devi (upa)patim me kuru te namaḥ
[iti mantram japantyās tāḥ pūjām cakruḥ kumārikāḥ]**

SB 10.22.4/BMP p. 408/GKH (P)

kātyāyani—O goddess Kātyāyanī; *mahā-māye*—O great potency; *mahā-yogini*—O possessor of great mystic power; *adhīśvari*—O mighty controller; *nanda-gopa-sutaṁ*—the son of Mahārāja Nanda; *devi*—O goddess; *patim*—the husband (or, *upapati*—lover); *me*—my; *kuru*—please make; *te*—unto you; *namaḥ*—my obeisances; *iti*—with these words; *mantram*—the hymn; *japantyāḥ*—chanting; *tāḥ*—they; *pūjām*—worship; *cakruḥ*—performed; *kumārikāḥ*—the unmarried girls.

[Each of the young unmarried girls performed her worship while chanting the following mantra:] “O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband (or lover). I offer my obeisances unto you.”

Praying to Yogamāyā to lift the curtain of illusion

**kuladevī yogamāyā more kṛpā kari’
āvaraṇa sambaribe kabe viśvadarī**

Āmāra Samāna Hīna, BVT (KSH p. 18)

Oh Yogamāyā! When will you show mercy to me by lifting up the curtain of illusion with which you cover the universe in your external form of Mahāmāyā? You are known as Kula-devī, the traditional worshipable Goddess of all the Vaiṣṇava lines.

No one can understand how Your spiritual potency Yogamāyā acts

**ko vetti bhūman bhagavān parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām**

SB 10.14.21/KGH (P)

kaḥ—who; vetti—knows; bhūman—O supreme great one; bhagavan—O Supreme Personality of Godhead; para-ātman—O Supreme Soul; yoga-īśvara—O master of mystic power; ūtīḥ—the pastimes; bhavataḥ—of Your Lordship; tri-lokyām—in the three worlds; kva—where; vā—or; katham—how; vā—or; kati—how many; vā—or; kadā—when; iti—thus; vistārayan—expanding; krīḍasi—You play; yoga-māyām—Your spiritual energy.

O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy Yogamāyā and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

Kṛṣṇa engaged His Yogamāyā potency to arrange the rāsa dance

**bhagavān api tā rātrīḥ śāradotphulla-mallikāḥ
vīkṣya rantum manaś cakre yoga-māyām upāśritaḥ**

SB 10.29.1/STB p. 59/GKH (P)

bhagavān—Kṛṣṇa, the Supreme Personality of Godhead; api—although; tāḥ—those; rātrīḥ—nights; śārada—of autumn: utphulla—blossoming; mallikāḥ—the jasmine flowers; vīkṣya—seeing: rantum—to enjoy love; manaś cakre—He made up His mind; yogamāyām—His spiritual potency that makes the impossible possible; upāśritaḥ—resorting to.

Śrī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency, Yogamāyā.

*Thus ends section 8) Paurṇamāsī Yogamāyā
and Chapter 7 – Śakti-tattva*

Chapter 6 – Kṛṣṇa-tattva

Vrajendra-nandana Śrī Kṛṣṇa is the supreme, most complete form of God

1. Śrī Kṛṣṇa is Svayaṁ Bhagavān	225
2. The Brahman Feature of Kṛṣṇa	236
3. The Paramātmā Feature of Kṛṣṇa	239
4. Kṛṣṇa is Acintya - Inconceivable	240
5. Four Prayers Describing the Beauty of Śrī Kṛṣṇa	244
6. Śrī Kṛṣṇa's Mercy	247
7. Vrajendra-nandana Śrī Kṛṣṇa	250
8. Kṛṣṇa is Controlled by the Prema of the Vrajavāsīs	253
9. Prayers in Glorification of Śrī Kṛṣṇa	255
10. Śrī Kṛṣṇa's 64 Qualities	261

1) Śrī Kṛṣṇa is Svayaṁ Bhagavān - Śāstric evidence

Only Śrī Kṛṣṇa is Svayaṁ Bhagavān - Parama-tattva (the Supreme Truth)

ete cāmsā-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam

SB 1.3.28/CC Ādi 2.67,5.79, Mad 9.143,20.156/JD ch. 13/STB p. 52/BPKG p. 355

ete—all these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—portions of the plenary portions; *puṁsaḥ*—of the Supreme Person; *kṛṣṇaḥ*—Śrī Kṛṣṇa; *tu*—but; *bhagavān*—(is) the Supreme Personality of Godhead; *svayam*—himself, in person.

All *avatāras* beginning with Rāma and Nṛsimha are the parts, and parts of the parts, of the Supreme Person Bhagavān. However, only Śrī Kṛṣṇa is the original Svayaṁ Bhagavān.

Svayaṁ Bhagavān is Vrajendra-nandana Śrī Kṛṣṇa, the lover of Śrī Rādhā

**haris tv ekam tattvaṁ vidhi-śiva-sureśa-praṇamitaḥ
yad evedaṁ brahma prakṛti-rahitaṁ tat tv anumahaḥ
parātmā tasyāṁśo jagad-aṇu-gato viśva-janakaḥ
sa vai rādhā-kānto nava-jalada-kāntīś cid-udayaḥ**

Daśa-mūla-tattva, 2/JD ch. 13

hariḥ—Lord Hari; *tu*—and; *ekam*—only; *tattvam*—truth; *vidhi*—by Lord Brahmā; *śiva*—by Lord Śiva; *sura-īśa*—by Lord Indra, the king of the demigods; *praṇamitaḥ*—offered obeisances; *yat*—who; *eva*—certainly; *idam*—this; *brahma*—supreme brahman; *prakṛti*—of material nature; *rahitam*—devoid; *tat*—that; *tv*—but; *anumahaḥ*—the splendor; *para-ātmā*—the supersoul; *tasya*—of Him; *aṁśaḥ*—a part; *jagat*—to the universe; *aṇugataḥ*—gone; *viśva*—of the universe; *janakaḥ*—the father; *saḥ*—He; *vai*—certainly; *rādhā*—of Śrīmatī Rādhikā; *kāntaḥ*—the lover; *nava*—fresh; *jalada*—of a raincloud; *kāntīḥ*—splendor; *cid-udayaḥ*—a spiritual manifestation.

Indeed Śrī Hari, to whom Brahmā, Śiva, Indra and other demigods continuously offer *praṇāma*, is the only Supreme Absolute Truth. Nirviśeṣa-brahma (Brahman) that is devoid of *śakti* is Śrī Hari's bodily effulgence. Mahā-Viṣṇu, who has created the universe and who has entered into it as the indwelling Supersoul of all (Paramātmā), is simply His partial manifestation. That Śrī Hari alone, the very form of transcendental reality (*cit-svarūpa*), whose complexion is the colour of a freshly formed thunder cloud, is Śrī Rādhā-kānta (the lover of Śrīmatī Rādhikā).

Śrī Kṛṣṇa is the origin of all and the primary cause of all causes

**īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam**

BS 5.1/CC Ādi 2.107, Madhya 8.137,20.154,21.35/STB pp. 51,84/BPKG pp. 215,230 etc.

paramaḥ īśvaraḥ—the Supreme Controller, that is to say the controller of all other controllers, and the original source of all incarnations; *kṛṣṇaḥ*—Vrajendra-nandana Kṛṣṇa (is); *sac-cid-ānanda-vigrahaḥ*—His form is endowed with the three potencies of eternal existence, knowledge and bliss (*sandhinī, samvit and hlādinī*); *anādiḥ*—without a beginning; *ādiḥ*—the original form of all else; *govindaḥ*—(He is) known as Govinda, meaning He to whom service should be rendered through the senses, and He is the presiding deity of the practical process of devotional service (*abhidheya-tattva*); *sarva-kāraṇa-kāraṇam*—the primary cause of all causes, or the original form.

Śrī Kṛṣṇa, Govinda, is the embodiment of eternity, knowledge and bliss. He is

the Supreme Personality of Godhead, the controller of all lesser controllers, and the source of all incarnations. He has no beginning or origin, though He is the source of everything and the primary cause of all causes.

Kṛṣṇa the Absolute Truth is one - yet He manifests in three different ways

**vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate**

SB 1.2.11/CC Ādi 2.11, 2.63/BPKG p. 348,353 etc./JD ch. 4

vadanti—they say; *tat*—that; *tattva-vidas*—the learned souls; *tattvaṃ*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma iti*—known as Brahman; *paramātmēti*—known as Paramātmā; *bhagavān iti*—known as Bhagavān; *śabdyate*—it is so declared.

Great seers of the truth, who understand the nature of the Absolute Truth, describe that non-dual truth in three ways as impersonal Brahman, localized Paramātmā and *svayam* Bhagavān, the Personality of Godhead.

The one Absolute Truth manifests Himself in three features

**advaya-jñāna tattva-vastu kṛṣṇera svarūpa
brahma, ātmā, bhagavān - tina tāñra rūpa**

CC Adi 2.65

advaya-jñāna—knowledge without duality (absolute knowledge); *tattva-vastu*—the Absolute Truth; *kṛṣṇera*—of Śrī Kṛṣṇa; *sva-rūpa*—own nature; *brahma*—Brahman; *ātmā*—Paramātmā; *bhagavān*—the Supreme Personality of Godhead; *tina*—three; *tāñra*—of Him; *rūpa*—forms.

Śrī Kṛṣṇa Himself is the one undivided Absolute Truth and the ultimate reality. He manifests Himself in three features—as Brahman, Paramātmā and Bhagavān.

The definition of Bhagavān

**aiśvaryaśya samagrasya vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva ṣaṇṇām bhagam itiṅgaṇā**

Viṣṇu Purana 6.5.47/JJD ch. 13, p. 310/BB 2.4.186/BPKG p. 409

aiśvaryaśya—of opulence or wealth; *samagrasya*—in full; *vīryasya*—of strength or potency; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *jñāna*—of knowledge; *vairāgyayoḥ*—and of renunciation; *ca*—and; *eva*—certainly; *ṣaṇṇām*—of the six; *bhaga*—opulence (or *prema*); *iti*—thus; *iṅgaṇā*—the division.

Bhagavān is defined as He who possesses all opulences in full: complete beauty, fame, wealth, strength, knowledge and renunciation – all these qualities are manifested in Bhagavān to the fullest, unlimited extent.¹⁵

The one Absolute Truth displays many expansions and potencies for His līlā

**advaya-jñāna-tattva kṛṣṇa svayaṁ bhagavān
'svarūpa-śakti' rūpe tāṅra haya avasthāna**

CC Madhya 22.7

advaya-jñāna—of nondual knowledge; *tattva*—the principle; *kṛṣṇa*—Lord Kṛṣṇa; *svayaṁ bhagavān*—Himself the Supreme Personality of Godhead; *svarūpa*—personal expansions; *śakti*—of potencies; *rūpe*—in the form; *tāṅra*—His; *haya*—there is; *avasthāna*—existence.

Śrī Kṛṣṇa is the non-dual Absolute Truth, the original Supreme Personality of Godhead. Through His *svarūpa-śakti* (Śrīmatī Rādhikā), the potency manifested from His own form, He facilitates the manifold expansions of His divine pastimes.

The Vedas, Upaniṣads and Purāṇas prove that Śrī Kṛṣṇa is Svayaṁ Bhagavān

śyāmāc chabalaṁ prapadye śabalāc chyāmāṁ prapadye

Chāndogya Up. 8.13.1/JJD ch. 10,13/BPKG p. 355

By rendering service to Śyāma, one attains His transcendental abode, which is full of spiritual bliss and astonishing, variegated *līlās*; Through rendering service to that variegated abode, one attains Śyāmasundara Śrī Kṛṣṇa. ('abode' may also refer to Śrīmatī Rādhikā)

**apaśyaṃ gopām anipadyamānamā ca parā ca pathibhiś carantam sa
sadhriciḥ; sa viṣūcīr vasāna āvarīvartti bhuvaneśv antaḥ**

Rg Veda 1.22.164.31/GKH 7.45/BPKG p. 354,356,517

I beheld a boy who appears in the dynasty of cowherds and who is infallible and indestructible. He moves mysteriously, sometimes coming very near and sometimes going far away. He is attired in fine silks of riotous hues. In this way He repeatedly exhibits His manifest and unmanifest pastimes.

Nothing is superior to Kṛṣṇa, everything and everybody is dependent on Him like pearls on a thread

**mattaḥ parataram nānyat kiñcid asti dhanañjaya
mayi sarvam idaṃ protaṃ sūtre maṇi-gaṇā iva**

BG 7.7/JD ch. 13/BPKG pp. 215,355,456

dhanañjaya—O winner of wealth, Arjuna; *na asti*—there does not exist; *kiñcit*—anything; *anyat*—else; *parataram*—greater; *mattaḥ*—than Me; *sarvam*—all; *idaṃ*—this universe; *protam*— is dependent; *mayi*—on Me; *iva*—as; *maṇi-gaṇāḥ*—jewels; *sūtre*—(strung) on a thread.

O Arjuna! There is nothing superior to Me. Everything is dependent on Me, resting upon Me as pearls are strung on a thread.

Kṛṣṇa is the Supreme master – all others are His servants

**ekale īśvara kṛṣṇa, āra saba bhṛtya
yāre yaiche nācāya, se taiche kare nṛtya**

CC Adi 5.142

ekale—alone; *īśvara*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *āra*—others; *saba*—all; *bhṛtya*—servants; *yāre*—unto whom; *yaiche*—as; *nācāya*—He causes to dance; *se*—He; *taiche*—in that way; *kare nṛtya*—dances.

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

Some accept Him whereas others do not, yet everyone is His servant

**keha māne, kehā nā māne, saba tañra dāsa
ye nā māne, tāra haya sei pāpe nāśa**

CC Ādi 6.85

keha māne—someone accepts; *keha nā māne*—someone does not accept; *saba tañra dāsa*—all His servants; *ye nā māne*—one who does not accept; *tāra*—of him; *haya*—there is; *sei*—that; *pāpe*—in sinful activity; *nāśa*—annihilation.

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him will be ruined by his sinful activities.

eko vaśī sarva-gaḥ kṛṣṇa īḍya

Gopāla-tāpanī Upaniṣad 1.21/BPKG p. 355

ekaḥ—one; *vaśī*—self-controlled or supreme controller; *sarva-gaḥ*—all-pervading; *kṛṣṇaḥ*—Śrī Kṛṣṇa; *īḍyaḥ*—supremely worshipable.

The one controller of all, the all-pervading, unparalleled Para-brahman Kṛṣṇa, is the supreme worshipable object for the demigods, humans and all living beings. (Only the one all-pervading supreme controller Śrī Kṛṣṇa should be worshipped).

Kṛṣṇa is the Soul of all souls

kṛṣṇam enam avehi tvam ātmānam akhilātmanām

SB 10.14.55/BPKG p. 357

kṛṣṇam—Śrī Kṛṣṇa; *enam*—this; *avehi*—just try to understand; *tvam*—you; *ātmānam*—the Soul; *akhila-ātmanām*—of all living entities.

O King! Know that Kṛṣṇa is the *ātmā* of all *ātmās* (the Supreme Soul of all souls).

Kṛṣṇa is source of all Avatāras

**rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvātāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

Śrī Brahmā-saṁhitā 5.39/CC Ādi 5.155/VG p. 58/KGH (P)

rāmādi-mūrtiṣu—in the forms of Śrī Rāmacandra etc; *kalā-niyamena*—through His forms of expanded plenary portions (*svāmśa-kalā*); *tiṣṭhan*—remaining;

nānā-avatāram—many descents; *akarot*—He performed; *bhuvaneṣu*—within the many material universes; *kintu*—however; *kṛṣṇaḥ*—Śrī Kṛṣṇa; *svayam*—He Himself personally; *samabhavat*—has descended; *paramaḥ pumān*—is the Supreme Person; *yaḥ*—who; *govindam ādi-puruṣam*—original Supreme Person, Śrī Govinda; *tam*—of that; *aham bhajāmi*—I perform *bhajana*.

I worship the original Personality, Śrī Govinda, who manifests Himself in the material world as Śrī Rāmacandra and many other incarnations who are His plenary portions and sub-portions, and who personally appears in the form of Śrī Kṛṣṇa.

Kṛṣṇa is the source of the Puruṣa-avatāras who are the origin of the material creation

**viṣṇoḥ tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ
ekam tu mahataḥ sraṣṭṛ dvitīyam tv aṇḍa-saṁsthitam
tṛtīyam sarva-bhūta-stham tāni jñātvā vimucyate**

Sātvata-tantra/CC Ādi 5.77, Madhya 20.251

viṣṇoḥ—of Lord Viṣṇu; *tu*—certainly; *trīṇi*—three; *rūpāṇi*—forms; *puruṣa-ākhyāni*—celebrated as the *puruṣa*; *atho*—how; *viduḥ*—they know; *ekam*—one of them; *tu*—but; *mahataḥ sraṣṭṛ*—the creator of the total material energy; *dvitīyam*—the second; *tu*—but; *aṇḍa-saṁsthitam*—situated within the universe; *tṛtīyam*—the third; *sarva-bhūta-stham*—within the hearts of all living entities; *tāni*—these three; *jñātvā*—knowing; *vimucyate*—one becomes liberated.

For material creation, Lord Kṛṣṇa's plenary expansion assumes three Viṣṇus. The first one, Mahā-Viṣṇu, creates the total material energy, known as the *mahat-tattva*. The second, Garbhodakaśāyī Viṣṇu, enters into all the universes to create diversities in each of them. The third, Kṣīrodakaśāyī Viṣṇu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramātmā. He is present even within the atoms. Anyone who knows these three becomes liberated from material entanglement (from the clutches of *māyā*).

All incarnations are included in Kṛṣṇa, the Avatāri (source of all incarnations)

**pūrṇa bhagavān avatare yei kāle
āra saba avatāra tānte āsi' mile**

CC Ādi 4.10

pūrṇa—full; *bhagavān*—the Supreme Personality of Godhead; *avatare*—incarnates; *yei*—that; *kāle*—at the time; *āra*—other; *saba*—all; *avatāra*—incarnations; *tānte*—in Him; *āsi'*—coming; *mile*—meet.

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

Viṣṇu is but an expansion of an expansion of an incarnation of Kṛṣṇa

**nārāyaṇa, catur-vyūha, matsyādy-avatāra
yuga-manvantarāvatāra, yata āche āra
sabe āsi' kṛṣṇa-aṅge haya avatīrṇa
aiche avatāre kṛṣṇa bhagavān pūrṇa**

CC Ādi 4.11-12

nārāyaṇa—Lord Nārāyaṇa; *catur-vyūha*—the four expansions; *matsya-ādi*—beginning with Matsya; *avatāra*—the incarnations; *yuga-manv-antara-avatāra*—the *yuga* and *manv-antara* incarnations; *yata*—as many as; *āche*—there are; *āra*—other; *sabe*—all; *āsi'*—coming; *kṛṣṇa-aṅge*—in the body of Lord Kṛṣṇa; *haya*—are; *avatīrṇa*—incarnated; *aiche*—in this way; *avatāre*—incarnates; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *pūrṇa*—full.

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other *lilā* incarnations, the *yuga-avatāras*, the *puruṣa-avatāras*, the *manv-antara* incarnations and as many other incarnations as there are - all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

It is not Śrī Kṛṣṇa who kills the demons but His Viṣṇu expansion who is present within Him

**ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre**

CC Ādi 4.13

ataeva—therefore; *viṣṇu*—Lord Viṣṇu; *takhana*—at that time; *kṛṣṇera*—of Śrī Kṛṣṇa; *śarīre*—in the body; *viṣṇu-dvāre*—by Lord Viṣṇu; *kare*—does; *kṛṣṇa*—Śrī Kṛṣṇa; *asura-saṁhāre*—killing the demons.

At that time, therefore, Lord Viṣṇu is present in the body of Śrī Kṛṣṇa, and Śrī Kṛṣṇa kills the demons through Him.

Śrī Kṛṣṇa is the supreme enjoyer, controller and well-wisher of everyone

**bhoktāraṁ yajña-tapasām sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānām jñātvā mām śāntim ṛcchati**

BG 5.29

bhoktāraṁ—the enjoyer; *yajña*—of sacrifices; *tapasām*—and penances and austerities;

sarva-loka—of all planets and the demigods thereof; *mahā-īśvaram*—the Supreme Lord; *su-hṛdam*—the well-wisher; *sarva*—of all; *bhūtānām*—the living entities; *jñātvā*—thus knowing; *mām*—Me; *śāntim*—relief from material pangs; *rcchati*—one achieves.

A person in full consciousness of Me, knowing Me to be the ultimate enjoyer of all sacrifices and austerities, the Supreme Lord and controller of all controllers, and the well-wisher of all living entities, attains peace from all material miseries.

[Śrīla Bhaktivedānta Swāmī Prabhupāda called this *śloka* “The peace formula” quoting it numerous times, and Śrīla B. R. Śrīdhara Mahārāja gave an extended translation:] “Your anxiety will subside when you come to understand that everything is in My hands and that I am not your enemy, rather I am your friend. I have a friendly relationship with you all. I am all-in-all, but I am your well-wisher and friend. When you come to realise this you will be in real peace, otherwise you will always have worry without end.” (Sermons, vol. 3)

Kṛṣṇa is the only enjoyer and master of all sacrifices

**aham hi sarva-yajñānām bhoktā ca prabhur eva ca
na tu mām abhijānanti tattvenātaś cyavanti te**

BG 9.24

aham—I; *hi*—surely; *sarva*—of all; *yajñānām*—sacrifices; *bhoktā*—the enjoyer; *ca*—and; *prabhuh*—the Lord; *eva*—also; *ca*—and; *na*—not; *tu*—but; *mām*—Me; *abhijānanti*—they know; *tattvena*—in reality; *ataḥ*—therefore; *cyavanti*—fall down; *te*—they.

I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down.

Kṛṣṇa is everyone’s maintainer and provider

**nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān**

Kaṭha Upaniṣad 2.2.13/BPKG p. 406/JD ch. 1,12,18,

nityaḥ—the singular eternal; *nityānām*—of the plural eternals; *cetanaḥ*—the singular conscious being; *cetanānām*—of the plural conscious beings; *ekaḥ*—that one; *bahūnām*—of the many; *yaḥ*—He who; *vidadhāti*—supplies; *kāmān*—all desires or necessities of life.

He is the chief eternal Being among all eternal beings, and the Supreme conscious Being among all conscious beings. That one Supreme fulfills the desires of all the others and provides them with everything they need.

“Nārāyaṇa” means the shelter of all Jīvas

nāra - śabde kahe sarva jīvera nicaya ‘ayana’-śabdete kahe tāhāra āśraya
CC Ādi 2.38

nāra-śabde—by the word *nāra*; *kahe*—one means; *sarva jīvera*—of all living entities; *nicaya*—the assemblage; *ayana-śabdete*—by the word *ayana*; *kahe*—one means; *tāhāra*—of them; *āśraya*—the refuge.

The word ‘*nāra*’ refers to the aggregate of all the living beings and the word ‘*ayana*’ refers to the refuge of them all. Thus the name ‘Nārāyaṇa’ means he who gives shelter to all *jīvas* in this shelter-less world (or he who is the most compassionate).

Kṛṣṇa is the subject, the object and the ultimate goal of the Vedas

mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake

CC Madhya 20.146

mukhya—chief; *gauṇa*—secondary; *vṛtti*—meaning; *kimvā*—or; *anvaya-vyatireke*—directly or indirectly; *vedera pratijñā*—ultimate declaration of the Vedas; *kevala*—only; *kahaye*—speaks; *kṛṣṇake*—about Kṛṣṇa.

Whether one analyses the Veda according to its primary or secondary meanings, by positive or negative analysis, it will still be established that the Veda solely speaks about Śrī Kṛṣṇa.

Kṛṣṇa is the source of all knowledge and the only subject of spiritual knowledge

sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanañ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

BG 15.15

sarvasya—of all living beings; *ca*—and; *aham*—I; *hṛdi*—in the heart; *sanniviṣṭaḥ*—situated; *mattaḥ*—from Me; *smṛtiḥ*—remembrance; *jñānam*—knowledge; *apohanam*—forgetfulness; *ca*—and; *vedaiḥ*—by the Vedas; *ca*—also; *sarvaiḥ*—all; *aham*—I am; *eva*—certainly; *vedyaḥ*—knowable; *vedānta-kṛt*—the compiler of the Vedānta; *veda-vid*—the knower of the Vedas; *eva*—certainly; *ca*—and; *aham*—I.

I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas.

The following line from the above śloka is often quoted on its own

vedaiś ca sarvair aham eva vedyo

BG 15.15

“I am the only subject to be known in all the Vedas.” (BPKG p. 356)

Kṛṣṇa’s opulence

**raso ’ham apsu kaunteya prabhāsmi śaśi-sūryayoḥ
praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣam nṛṣu**

BG 7.8

rasaḥ—taste; *aham*—I; *apsu*—in water; *kaunteya*—O son of Kuntī; *prabhā*—the light; *asmi*—I am; *śaśi-sūryayoḥ*—of the moon and the sun; *praṇavaḥ*—the three letters a-u-m; *sarva*—in all; *vedeṣu*—the Vedas; *śabdaḥ*—sound vibration; *khe*—in the ether; *pauruṣam*—ability, manhood; *nṛṣu*—in men.

O son of Kuntī, I am the taste of water (or the embodiment of *rasa*), the light of the sun and the moon, the syllable *om* in the Vedic *mantras*; I am the sound in ether and ability in man.

Thus ends section 1) Śrī Kṛṣṇa is Svayaṁ Bhagavān

2) The Brahman Feature of Kṛṣṇa

Kṛṣṇa is the source of the impersonal Brahman

**brahmaṇo hi pratiṣṭhāham amṛtasyāvyaśasya ca
śāśvatasya ca dharmasya sukhasyaikāntikasya ca**

BG 14.27/BPKG pp. 27, 357,450

brahmaṇaḥ—of the impersonal brahmajyoti; *hi*—certainly; *pratiṣṭhā*—the basis; *aham*—I am; *amṛtasya*—of the immortal; *avyaśasya*—of the imperishable; *ca*—also; *śāśvatasya*—of the eternal; *ca*—and; *dharmasya*—of the constitutional position; *sukhasya*—of happiness; *aikāntikasya*—ultimate; *ca*—also.

I alone am the basis of that *nirviśeṣa-brahma* and the sole basis of everlasting immortality, eternal *dharma* and the transcendental bliss of *prema* arising from *aikāntika-bhakti*.

Kṛṣṇa's effulgence is the source of Brahman

**yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-puruṣam tam aham bhajāmi**

Śrī Brahmā-saṁhitā 40/CC Ādi 2.14, Madhya 20.160/BPKG p. 27

yasya prabhā—whose effulgence; *prabhavataḥ*—emanating from His effulgent form, which is replete with all potencies; *jagad-aṇḍa-koṭikoṭiṣu*—within the millions and millions of universes; *aśeṣa-vasudhā-ādi-vibhūti-bhinnam*—and which is distinct from the unlimited opulences of the planets such as the Earth; *tad brahma*—is that divine light (Brahman); *niṣkalam*—which is free from all inebriety; *anantam*—without limitation; *aśeṣa-bhūtam*—and in complete existence (the Brahman that the Upaniṣads describe as impersonal and without qualities (*nirviśeṣa*) is constitutionally situated upon the spiritual form of Śrī Govinda, which has all transcendental qualities (*sa-viśeṣa*)); *ādi-puruṣam govindam*—the original Supreme Person, Śrī Govinda; *tam*—of that; *aham bhajāmi*—I perform *bhajana*.

I worship the original Personality, Śrī Govinda. The nondifferentiated, impersonal Brahman described by the Upaniṣads has originated from the radiance of His limbs. That effulgence is distinct from the majestic opulence of billions of worlds such as the Earth planet which comprise the mundane realm, and is perceived as the indivisible, unlimited, endless principle of truth.

The sādḥaka considers Brahman realisation an obstacle to bhakti

**hiraṇmayena pātreṇa satyasyāpihitam mukham
tat tvam pūṣann apāvṛṇu satya-dharmāya dṛṣṭaye**

Śrī Īṣopaniṣad 15

hiraṇmayena—by a golden effulgence; *pātreṇa*—by a dazzling covering; *satyasya*—of the Supreme Truth; *āpihitam*—covered; *mukham*—the face; *tat*—that covering; *tvam*—Yourself; *pūṣan*—O sustainer; *apāvṛṇu*—kindly remove; *satya*—pure; *dharmāya*—unto the devotee; *dṛṣṭaye*—for exhibiting.

O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee.

**brahma aṅga-kānti tāñra, nirviśeṣa prakāśe
sūrya yena carma-cakṣe jyotirmaya bhāse**

CC Madhya 20.159

brahma—the impersonal Brahman effulgence; *aṅga-kānti*—the bodily rays; *tāñra*—of Him; *nirviśeṣa*—without varieties; *prakāśe*—manifestation; *sūrya yena*—exactly like the sun; *carma-cakṣe*—with our ordinary material eyes; *jyotiḥ-maya*—simply effulgent; *bhāse*—appears.

The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Kṛṣṇa'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 Kṛṣṇa within. Rather we are blinded by the powerful rays of the impersonal Brahman.

Nirviśeṣa simply means Kṛṣṇa has no material qualities

**sarvaiśvarya-paripūrṇa svayaṁ bhagavān
tāñre nirākāra kari' karaha vyākhyāna
'nirviśeṣa' tāñre kahe yei śruti-gaṇa
'prākṛta' niṣedhi kare 'aprākṛta' sthāpana**

CC Madhya 6.140-141

sarva-aiśvarya-paripūrṇa—full with all opulences; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *tāñre*—Him; *nirākāra*—impersonal; *kari'*—making; *karaha*—you make; *vyākhyāna*—explanation; *nirviśeṣa*—impersonal; *tāñre*—Him;

kahe—say; *yei*—whatever; *śruti-gaṇa*—the Vedas; *prākṛta*—mundane; *niṣedhi*—forbidding; *kare*—does; *apṛākṛta*—transcendental; *sthāpana*—confirmation.

The Supreme Lord Himself is complete in all divine majesty, but you describe him as formless. Those scriptures which say that He is impersonal are simply condemning a material understanding of His form and attributes and go on to say that His form and attributes are transcendental and free of mundane characteristics.

**yā yā śrutir jalpati nirviśeṣam sā sābhidhatte sa-viśeṣam eva
vicāra-yoge sati hanta tāsām prāyo balīyaḥ sa-viśeṣam eva**

Hāyaśiṛṣa-pañcarātra/Chaitanya-candrodaya-nāṭaka, 6.67/BTV p. 8

Those Upanishads which describe the Absolute Truth as formless and impersonal go on to prove in the end that He is a person. Upon close analysis, it can be seen that though both the personal and impersonal descriptions of the Supreme are valid, the personal conception ultimately predominates in these scriptures.

**tānre 'nirviśeṣa' kahi, cic-chakti nā māni
ardha-svarūpa nā mānile pūrṇatā haya hāni**

CC Ādi 7.140

tānre—unto Him; *nirviśeṣa*—impersonal; *kahi*—we say; *cit-śakti*—spiritual energy; *nā*—do not; *māni*—accept; *ardha*—half; *svarūpa*—form; *nā*—not; *mānile*—accepting; *pūrṇatā*—fullness; *haya*—becomes; *hāni*—defective.

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.

Thus ends section 2) The Brahman Feature of Kṛṣṇa

3) The Paramātmā Feature of Kṛṣṇa

**kecit sva-dehāntar-hṛdayāvakāṣe prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-gadā-dharam dhāraṇayā smaranti**

SB 2.2.8

kecit—others; *sva-deha-antaḥ*—within the body; *hṛdaya-avakāṣe*—in the region of the heart; *prādeśa-mātram*—measuring only eight inches; *puruṣam*—the Personality of Godhead; *vasantam*—residing; *catur-bhujam*—with four hands; *kañja*—lotus; *ratha-aṅga*—wheel, Cakra; *śaṅkha*—conchshell; *gadā-dharam*—and with a club in the hand; *dhāraṇayā*—conceiving in that way; *smaranti*—do meditate upon Him.

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 carrying a lotus, a Cakra, a conch-shell and a club respectively.

**ananta sphaṭike yaiche eka sūrya bhāse
taiche jīve govindera amśa prakāṣe**

CC Ādi 2.19

ananta—unlimited; *sphaṭike*—in crystals; *yaiche*—just as; *eka*—one; *sūrya*—sun; *bhāse*—appears; *taiche*—just so; *jīve*—in the living entity; *govindera*—of Govinda; *amśa*—portion; *prakāṣe*—manifests.

As the one sun appears reflected in countless jewels, so Govinda manifests Himself through His plenary portion of Paramātmā in the hearts of all living beings.

Brahman and Paramātmā are but partial aspects of Bhagavān Śrī Kṛṣṇa

**kṛṣṇāmṣaḥ paramātmā vai brahma taj-jyotir eva ca
paravyomādhipas tasyaiśvarya-mūrtir na samśayaḥ**

Daśa-mūla tattva, ch. 3

Śrī Kṛṣṇa is the only Lord. Paramātmā is His part and Brahman His effulgence. Śrī Nārāyaṇa in Vaikuṅṭha is the majestic (*aiśvarya*) manifestation of Śrī Kṛṣṇa. The Veda and other scriptures clearly show this, clearing all doubt.

Thus ends section 3) The Paramātmā Feature of Kṛṣṇa

4) Śrī Kṛṣṇa is Acintya - Inconceivable

Although existing within and without everything, You are invisible

**namasye puruṣam tvādyam īśvaram prakṛteḥ param
alakṣyam sarva-bhūtānām antar bahir avasthitam**
SB 1.8.18

[*kuntī wāca*—Śrīmatī Kuntī said:] *namasye*—let me bow down; *puruṣam*—the Supreme Person; *tvā*—You; *ādyam*—the original; *īśvaram*—the controller; *prakṛteḥ*—of the material world; *param*—beyond; *alakṣyam*—the invisible; *sarva*—all; *bhūtānām*—of living beings; *antaḥ*—within; *bahiḥ*—without; *avasthitam*—existing.

[*Śrīmatī Kuntī devī said*.] O Kṛṣṇa, I offer my obeisances unto You because You are the original Personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

You are covered by the curtain of Your deluding potency māyā

**māyā-javanikācchannam ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā naṭo nāṭyadharo yathā**
SB 1.8.19

māyā—deluding potency; *javanikā*—curtain; *ācchannam*—covered by; *ajñā*—ignorant; *adhokṣajam*—beyond the range of material conception (transcendental); *avyayam*—irreproachable; *na*—not; *lakṣyase*—observed; *mūḍha-dṛśā*—by the foolish observer; *naṭaḥ*—a dancing actor; *nāṭya-dharaḥ*—dressed as a player; *yathā*—as.

Being beyond the range of the limited sense perception of the ignorant materialist, You are the eternal unchanging Personality who plays Your sweet pastimes behind the curtain created by Your deluding potency. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

Fools deride Me when I descend in the human form

**avajānanti mām mūḍhā mānuṣīm tanum āśritam
param bhāvam ajānanto mama bhūta-maheśvaram**
BG 9.11

avajānanti—deride; *mām*—Me; *mūḍhāḥ*—foolish men; *mānuṣīm*—in a human form; *tanum*—a body; *āśritam*—assuming; *param*—transcendental; *bhāvam*—nature; *ajānantaḥ*—not knowing; *mama*—My; *bhūta*—of everything that be; *mahā-īśvaram*—the supreme proprietor.

Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.

I do not manifest My personal form to the foolish and unintelligent

**nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam**

BG 7.25

na—nor; *aham*—I; *prakāśaḥ*—manifest; *sarvasya*—to everyone; *yoga-māyā*—by internal potency; *samāvṛtaḥ*—covered; *mūḍhaḥ*—foolish; *ayaṁ*—these; *na*—not; *abhijānāti*—can understand; *lokaḥ*—persons; *mām*—Me; *ajam*—unborn; *avyayam*—inexhaustible.

I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.

Although Kṛṣṇa is One, He inspires the jīvas with various conceptions of Himself

**tam imam aham ajam śarīra-bhājām
hṛdi hṛdi dhiṣṭhitam ātma-kalpitanām
pratidṛśam iva naikadhārkam ekam
samadhi-gato 'smi vidhūta-bheda-mohaḥ**

tam—that Personality of Godhead; *imam*—now present before me; *aham*—I; *ajam*—the unborn; *śarīra-bhājām*—of the conditioned soul; *hṛdi hṛdi*—in the heart of hearts; *dhiṣṭhitam*—situated; *ātma*—the Supreme soul; *kalpitanām*—of the conceptions; *pratidṛśam*—in every direction; *iva*—like; *na ekadhā*—not one; *arkam*—the sun; *ekam*—one only; *samadhi-gataḥ asmi*—I have undergone trance in meditation; *vidhūta*—being freed from; *bheda-mohaḥ*—the misconception of duality.

Now I am entering into the stage of trance and in this stage my mind is being completely cleansed of all duality. Now I am realising that it is You, Kṛṣṇa, who is actually in the heart of every living being. You are inside and outside of everything and everyone, and although You are One, it is You who inspires them with their various conceptions of You, just as the sun, although one, may be perceived differently by different people.

Kṛṣṇa's body is not material but transcendental

**ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā**

SBG 4.6

ajaḥ—unborn; *api*—although; *san*—being so; *avyaya*—(and having) an imperishable; *ātmā*—body; *bhūtānām*—of all beings; *īśvaraḥ*—the Supreme Lord; *api*—although; *san*—being so; *prakṛtiṁ*—in the transcendental form; *svām*—My original; *adhiṣṭhāya*—being so situated; *sambhavāmi*—I do manifest; *ātma-māyayā*—by My internal potency (Yogamāyā).

Although I am unborn, imperishable and the controller of all living entities, I appear by My Yogamāyā potency in My original *sac-cid-ānanda-svarūpa*.

Śrī Kṛṣṇa is the Lord of all kinds of threes

**svayan tv asāmyātiśayas tri-adhiśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
baliṁ haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ**

SB 3.2.21

svayam—Himself; *tu*—but; *asāmya*—unique; *atiśayaḥ*—greater; *tri-adhiśaḥ*—Lord of the three; *svārājya*—independent supremacy; *lakṣmī*—fortune; *āpta*—possessing; *samasta-kāmaḥ*—all desires; *baliṁ*—worshiping paraphernalia; *haradbhiḥ*—offered by; *cira-loka-pālaiḥ*—by the presiding deities of all planets; *kirīṭa-koṭi*—millions of helmets; *eḍita-pāda-pīṭhaḥ*—feet honored by prayers.

Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme, possessing all kinds of opulence. He is worshiped by the presiding deities of all the worlds, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

Kṛṣṇa's birth and activities are transcendental

**janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna**

BG 4.9

janma—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evaṁ*—like this; *yaḥ*—anyone who; *vetti*—knows; *tattvataḥ*—in reality; *tyaktvā*—

leaving aside; *deham*—this body; *punaḥ*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *saḥ*—he; *arjuna*—O Arjuna.

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

Although evrything emanates from Him, Kṛṣṇa remains perfectly complete

om pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate

Śrī Īsopaniṣad, Invocation

om—the Complete Whole; *pūrṇam*—perfectly complete; *adaḥ*—that; *pūrṇam*—perfectly complete; *idaṁ*—this phenomenal world; *pūrṇāt*—from the all-perfect; *pūrṇam*—complete unit; *udacyate*—is produced; *pūrṇasya*—of the Complete Whole; *pūrṇam*—completely, all; *ādāya*—having been taken away; *pūrṇam*—the complete balance; *eva*—even; *avaśiṣyate*—is remaining.

The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains perfectly complete.

Thus ends section 4) Śrī Kṛṣṇa is Acintya - Inconceivable

5) Four Famous Prayers Describing the Beauty of Śrī Kṛṣṇa

Seeing Kṛṣṇa through the eyes of bhāva, the gopīs describe His beauty:

**barhāpīḍam̐ naṭa-vara-vapuḥ karṇayoḥ karṇikāram̐
bibhrad vāsaḥ kanaka-kapiśam̐ vaijayantīm ca mālām̐
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyam̐ sva-pada ramaṇam̐ prāviśad gīta-kīrtiḥ**

SB 10.21.5(Veṇu-gīta)/CB Madhya 4.8/Śrī Bhajana-rahasya 6.16/GKH (P)

barha—a peacock feather; *āpīḍam*—wearing a head decoration; *naṭa-vara*—skillful dancer (or expert in loving affairs); *vapuḥ*—the transcendental body; *karṇayoḥ*—on the ears; *karṇikāram*—yellow *kanera* flower; *bibhrat*—wearing; *vāsaḥ*—garments; *kanaka*—like gold; *kapiśam*—yellowish; *vaijayantīm*—named Vaijayantī (a garland made with five kinds of forest flowers, extending down to the knees); *ca*—and; *mālām*—the garland; *randhrān*—the holes; *veṇoḥ*—of the flute; *adhara*—of His lips; *sudhayā*—with the nectar; *āpūrayan*—filling up; *gopa-vṛndaiḥ*—with the cowherd boys; *vṛndā-araṇyam*—the forest of Vṛndāvana (presided over by Vṛndā-devī); *sva-pada*—marked by the signs of His lotus feet, such as the conch and *cakra*; *ramaṇam*—enchanting; *prāviśat*—He entered; *gīta*—singing; *kīrtiḥ*—His glories.

Śyāmasundara is entering the forest of Vṛndāvana accompanied by His cowherd boyfriends. He wears a peacock feather in His turban, a yellow *karṇikāra* flower on His ears, a yellow garment as brilliant as gold, and a heart-stealing multicoloured garland strung with five kinds of fragrant forest flowers. Thus He displays His form as the greatest of dancers and the topmost expert in amorous love. The nectar of His lips flows through the holes of the flute and thus the glorious vibrations of His flute-song echo throughout the forest groves. Singing His glories, the cowherd boys follow from behind. In this way, Śrī Vṛndāvana-dhāma, which is more charming than Vaikuṅṭha, becomes delighted by the touch of His lotus feet.

The *Dvija-patnīs* of Mathurā describe Kṛṣṇa's beauty as follows:

**śyāmam̐ hiraṇya-paridhim̐ vanamālya-barha-
dhātu-pravāla-naṭa-veṣam̐ anuvratām̐se
vinyasta-hastam̐ itareṇa dhunānam̐ abjam̐
karṇotpalālaka-kapola-mukhābja-hāsam̐**

SB 10.23.22/CB Madhya 1.299/VG 5 pt/BMP p. 374/BR 6.15/GKH (P)

śyāmam—dark blue in complexion; *hiraṇya*—golden; *paridhim*—whose garment; *vana-mālya*—with a forest garland; *barha*—peacock feather; *dhātu*—colored minerals; *pravāla*—and sprigs of buds; *naṭa*—like a dancer upon the stage; *veṣam*—dressed; *anuvrata*—of a friend; *aṁse*—upon the shoulder; *vinyasta*—placed; *hastam*—His hand; *itareṇa*—with the other; *dhunānam*—twirling; *abjam*—a lotus; *kaṛṇa*—upon His ears; *utpala*—lilies; *alaka-kapola*—with hair extending over His cheeks; *mukha-abja*—upon His lotuslike face; *hāsam*—having a smile.

Kṛṣṇa's complexion is a blackish-blue hue like a water-laden raincloud, and His splendid cloth, appears like a flash of lightning. Cresting His head is a peacock feather, and each limb of His body is decorated with exquisite patterns of paint made from coloured forest minerals. Sprigs of new leaves and blossoms adorn His body, and upon His neck an enchanting forest-flower garland of five colours hangs down to His knees. Attired in this way like a dramatic dancer, He rests one hand on His friend's shoulder, and with the other twirls a pastime lotus [as if to twist our hearts]. Lilies grace His ears, curly locks of hair splash against His cheeks, and His lotus face blossoms with a gentle smile.

After the brahmā-vimohana-lilā, Brahmā offered this prayer to Kṛṣṇa:

**naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya**

SB 10.14.1/CB Mad 2.271/VG 5 pt/BMP p. 324/GKH (P)

śrī-brahmā uvāca—Lord Brahmā said; *naumi*—I offer praise; *īḍya*—O most worshipable one, my Iṣṭadeva; *te*—unto You; *abhra*—like a dark cloud; *vapuṣe*—whose body; *taḍit*—like lightning; *ambarāya*—whose garment; *guñjā*—made of small *guñjā* berries [*guñjā* berries indicate Rādhikā]; *avatāṁsa*—with ornaments (for the ears); *paripiccha*—and peacock feathers; *lasat*—resplendent; *mukhāya*—whose face; *vanya-sraje*—wearing garlands of forest flowers; *kavala*—a morsel of food; *vetra*—a stick; *viṣāṇa*—a buffalo-horn bugle; *veṇu*—and a flute; *lakṣma*—characterized by; *śriye*—whose beauty; *mṛdu*—soft; *pade*—whose feet; *paśu-pa*—of the cowherd; *aṅga-jāya*—unto the son.

O Lord, You are fit to receive the worship of the entire universe. O son of the king of cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your *guñja* earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn, a flute, and a morsel of grain mixed with yogurt in Your hand, You are most attractive. Your lotus feet are very soft. I offer my prayers unto You.

Śrīla Nārāyaṇa Mahārāja: “These are three extraordinary descriptions of Kṛṣṇa’s form and beauty, but if we compare them from a neutral point of view, it becomes evident that the sweetness of Kṛṣṇa’s beauty as manifested in the heart of the *gopīs* is the topmost. Brahmā’s prayer is at the bottom, the wives of the *brāhmaṇas* (*dvija-patnīs*) is in the middle, and the topmost is the description of Kṛṣṇa by the *gopīs*. We are following the *gopīs*, not Brahmā or the *dvija-patnīs*.” (VG 5, pt).

Kṛṣṇa’s beauty is the sweetest when He is together with the Gopīs, appearing as the Cupid of all Cupids

**tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ**

SB 10.32.2/CC Ādi 5.214, Madhya 8.81, 8.140/BR 7.17

tāsām—before them; *āvirabhūt*—He appeared; *śauriḥ*—Śrī Kṛṣṇa; *smayamāna*—smiling; *mukha*—His face; *ambujaḥ*—lotus-like; *pīta*—yellow; *ambara*—a garment; *dharaḥ*—wearing; *srag-vī*—wearing a flower garland; *sākṣāt*—directly; *man-matha*—of Cupid (who bewilders the mind); *man*—of the mind; *mathaḥ*—the bewilderer.

Just then, Śrī Kṛṣṇa appeared in the midst of the *gopīs*. His lotus face blossomed with a mild, gentle smile. Hanging from His neck was a garland of forest flowers, and He wore a golden-yellow garment (*pītāmbara*). What was the nature of His beauty? That beauty bewilders and captures the mind of Kāmadeva (Cupid), who himself bewilders and captures the minds of everyone.

Thus ends section 5) Four Famous Prayers

6) Śrī Kṛṣṇa's Mercy

Kṛṣṇa can only be known by His mercy

**īśvarera kṛpā-leśa haya ta' yāhāre
sei ta' īśvara-tattva jānibāre pāre**

CC Madhya 6.83

īśvarera—of the Personality of Godhead; *kṛpā-leśa*—a little mercy; *haya*—there is; *ta'*—certainly; *yāhāre*—upon whom; *sei ta'*—he certainly; *īśvara-tattva*—the Absolute Truth; *jānibāre*—to know; *pāre*—is able.

The Ācārya continued, “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 Controller”

Kṛṣṇa awards a divine destination even to His enemies

**aho bakī yaṁ stana-kāla-kūṭaṁ
jighāmsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyam
kaṁ vā dayālum śaraṇam vrajema**

SB 3.2.23/CB Mad 7.76/CC Madhya 22.98/PJ 5.9/STB p. 39

aho—how wonderful; *bakī*—Pūtana, the sister of Bakāsura; *yaṁ*—whom; *stana*—on the two breasts; *kāla-kūṭam*—the deadly poison; *jighāmsayā*—with a desire to kill; *apāyayat*—forced to drink; *api*—although; *asādhvī*—very impure or dangerously inimical to Kṛṣṇa; *lebhe*—achieved; *gatiṁ*—the destination; *dhātri*—for a nurse; *ucitāṁ*—suitable; *tataḥ*—than Him; *anyam*—other; *kaṁ*—to whom; *vā*—or; *dayālum*—merciful; *śaraṇam*—shelter; *vrajema*—I shall take.

How astonishing! When Pūtana, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breast, He bestowed upon her the position of His nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa? ¹⁶

**athāpi te deva padāmbuja-dvaya-prasāda-leśānuḡrhitā eva hi
jānāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciraṁ vicinvan**

SB 10.14.29/CC Madhya 6.84/JD ch. 14

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the

two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvam*—the truth; *bhagavat*—of Śrī Rādhā-Kṛṣṇa; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *āpi*—although; *ciram*—for a long period; *vicinvan*—speculating.

[*Lord Brahmā 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.”

Śrī Kṛṣṇa's waves of mercy give hope to this hopeless wretch

**pracīnānām bhajanam atulam duṣkaram śṛṇvato me
nairāśyena jvalati hṛdayam bhakti-leśālasasya
viśva-drīcīm agha-hara tavākarṇya kārūṇya-vīcīm
āśā-bindūkṣitam idam upety antare hanta śāityam**

Tri-bhaṅgī-pañcakam (supl. 2), Stava-mālā, Śrīla Rūpa Gosvāmī/MS 9 pt/PJ 5.18

pracīnānām— of the great devotees in ancient times; *bhajanam*— devotional service; *atulam*—incomparable; *duṣkaram*—difficult to perform; *śṛṇvataḥ*—hearing; *me*—of me; *nairāśyena*—with despair; *jvalati*—burns; *hṛdayam*—the heart; *bhakti*—of devotion; *leśa*—a small portion; *alāsasya*—weak and indolent; *viśva-drīcīm*—from Brahma down to the most insignificant creature; *aghahara*—O killer of Aghasura; *tava*—of You; *akarṇya*—hearing; *kārūṇya*—of mercy; *vīcīm*—waves; *āśā*—of hope; *bindu*—by a drop; *ukṣitam*—sprinkled; *idam*—this; *upeti*—attains; *antare*—within; *hanta*—indeed; *śāityam*—coolness.

O slayer of Aghāsura (or the destroyer of sins)! When I hear of the extremely rigorous *sādhana* and *bhajana* undertaken by great souls like Śrī Suka and Mahārāja Ambarīṣa in former times, my heart which is devoid of any trace of *bhakti* becomes stricken with remorse and hopelessness because such difficult *sādhana* and *bhajana* will never be possible for me. Thus I feel that I will never be able to obtain Your lotus feet. But when I see the waves of mercy You have diffused everywhere from Brahmā down to the most heinous sinners, my heart becomes pacified again and instilled with a ray of hope.

When Kṛṣṇa especially favours someone He takes away everything material

**yasyāham anugṛhṇāmi hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya svajanā duḥkha-duḥkhitam**

SB 10.88.8

[*śrī-bhagavān uvāca*—Śrī Bhagavān said]; *yasya*—whom; *aham*—I; *anugṛhṇāmi*—favor; *hariṣye*—I will take away; *tat*—his; *dhanam*—wealth; *śanaiḥ*—gradually; *tataḥ*—then; *adhanam*—poor; *tyajanti*—abandon; *asya*—his; *sva-janāḥ*—relatives and friends; *duḥkha-duḥkhitam*—who suffers one distress after another.

[*Śrī Kṛṣṇa told Indradeva:*] If I especially favour someone, I gradually deprive him of his wealth. Then the relatives and friends abandon that poverty-stricken devotee who is deeply affected by distress.

Queen Kuntī-devī prays for calamities, seeing it as Kṛṣṇa’s mercy

**vipadaḥ santu tāḥ śāśvat tatra tatra jagad-guro
bhavato darśanam yat syād apunar bhava-darśanam**

SB 1.8.25

vipadaḥ—calamities; *santu*—let there be; *tāḥ*—all; *śāśvat*—forever; *tatra*—there; *tatra*—and there; *jagad-guro*—O Lord of the universe; *bhavataḥ*—Your; *darśanam*—meeting; *yat*—that which; *syāt*—is; *apunaḥ*—not again; *bhava-darśanam*—seeing repetition of birth and death.

[*Queen Kuntī prayed to Kṛṣṇa:*] “I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.”

**mūkaṁ karoti vācālaṁ paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande paramānanda-mādhavam**

Gītā Dhyānam 8, *Śaṅkarācārya/Bhāvārtha-dīpikā*, *Maṅgala Stot.* 1/BB 2.2.93/CC Madhya 1780

mūkaṁ—a person who cannot speak; *karoti*—makes; *vācālaṁ*—an eloquent speaker; *paṅguṁ*—a person who cannot even walk; *laṅghayate*—causes to cross over; *girim*—the mountain; *yat-kṛpā*—whose mercy; *tam*—unto Him; *aham*—I; *vande*—offer obeisances; *parama-ānanda*—supremely, transcendently blissful; *mādhavam*—Śrī Mādhava (Kṛṣṇa, the lover of Śrīmatī Rādhikā).

Śrī Mādhava is the personification of supreme transcendental bliss. I offer my respectful obeisances unto Him, who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.

Thus ends section 6) Śrī Kṛṣṇa’s Mercy

7) Vrajendra-nandana Śrī Kṛṣṇa

The Absolute Truth is Vrajendra-nandana Śrī Kṛṣṇa

**kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana**

CC Mad 20.152/BPKG p. 24

kṛṣṇera—of Lord Kṛṣṇa; *svarūpa-vicāra*—consideration of the eternal form; *śuna*—please hear; *sanātana*—My dear Sanātana; *advaya-jñāna-tattva*—the Absolute Truth without duality; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Nanda Mahārāja.

“O Sanātana, please hear about the eternal form of Śrī Kṛṣṇa. He is the Absolute Truth, devoid of duality, and He is present in Vṛndāvana as the son of Nanda Mahārāja.”

Svayaṁ Bhagavān Śrī kṛṣṇa is the reservoir of all rasa

**svayaṁ bhagavān kṛṣṇa - sarvāmśī, sarvāśraya
viśuddha-nirmala-prema, sarva-rasamaya**

CC Mad 15.139

svayaṁ bhagavān kṛṣṇa—Lord Kṛṣṇa is the Supreme Personality of Godhead; *sarva-amśī*—the source of all others; *sarva-āśraya*—the reservoir of all energies; *viśuddha*—transcendental; *nirmala*—free from all material contamination; *prema*—ecstatic transcendental love; *sarva-rasa-maya*—the reservoir of all *rasa*.

“Kṛṣṇa the Supreme Personality of Godhead (*svayaṁ bhagavān*), is the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all *rasa*.”

Kṛṣṇa the Absolute Truth, the possessor of all potencies, is also an ocean of rasa

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhim

Daśa mūla, Invocation (see ch. 4 for the full śloka)

āmnāyaḥ—the Vedas; *prāha*—proclaim; *tattvaṁ*—Absolute Truth; *harim*—Śrī Hari; *iha*—here; *paramaṁ*—the Supreme; *sarva-śaktim*—the possessor of all potencies; *rasābhim*—an ocean of *rasa*.

The Vedas proclaim that Śrī Hari (Kṛṣṇa) alone is the Supreme Absolute Truth. He is the possessor of all potencies and He is the ocean of nectarean *rasa* (the mellows of love).

Kṛṣṇa's human-like form is the supreme transcendental form

**kṛṣṇera yat eka khelā, sarvottama nara-lilā,
nara-vapu tāhāra svarūpa
gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,
nara-lilāra haya anurūpa**

CC Mad 21.101/BPKG p. 154

kṛṣṇera—of Lord Kṛṣṇa; *yat eka*—all; *khelā*—pastimes; *sarva-uttama*—the most attractive of all; *nara-lilā*—the pastimes as a human being; *nara-vapu*—a body just like that of a human being; *tāhāra*—of that; *svarūpa*—the real form; *gopa-veśa*—the dress of a cowherd boy; *veṇu-kara*—with a flute in the hands; *nava-kiśora*—newly youthful; *naṭa-vara*—an expert dancer; *nara-lilāra*—for exhibiting the pastimes as a human being; *haya*—is; *anurūpa*—suitable.

Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is ever-new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

Kṛṣṇa never leaves Vṛndāvana

**vṛndāvanam parityajya naiva gacchāmy aham kvacit
nivasāmy anayā sārdham aham atraiva sarvadā**

Śrī Sanatcumāra saṁhita, Pañcarātra

vṛndāvanam—Vṛndāvana; *parityajya*—leaving; *na*—not; *eva*—indeed; *gacchāmi*—go; *aham*—I; *kvacit*—anyplace; *nivasāmi*—I stay; *anayā*—Her; *sārdham*—with; *aham*—I; *atra*—here; *eva*—indeed; *sarvadā*—always.

I never take even a single step out of Vṛndāvana. Accompanied by Śrī Rādhā, I stay here eternally.

vṛndāvanam parityajya padam ekam na gacchati

Mahājana vākya

Kṛṣṇa never takes a step out of Vṛndāvana.

Editorial note: Kṛṣṇa in Dvārakā is *pūrṇa* - full, complete. In Mathurā He is *pūrṇottara* - fuller, more complete. But in Vṛndāvana He is *pūrṇottama* - fullest, the most complete.

The original form of Kṛṣṇa is Vrajendra-nandana holding a flute in two hands

**kṛṣṇo 'nyo yadu-sambhūto
yaḥ pūrṇaḥ so 'sty ataḥ paraḥ (or:) yas tu gopendra-nandanah
vṛndāvanam parityajya
sa kvacin naiva gacchati**

Laghu-bhāgavatāmṛta 1.5.461/ CC Antya 1.67/VG p. 57

kṛṣṇaḥ—Lord Kṛṣṇa; anyaḥ—another (Lord Vāsudeva); yadu-sambhūtaḥ—born in the Yadu dynasty; yaḥ—who; pūrṇaḥ—the full Supreme Personality of Godhead, Kṛṣṇa; saḥ—He; asti—is; ataḥ—than Him (Vāsudeva); paraḥ—different; vṛndāvanam—the place Vṛndāvana; parityajya—giving up; saḥ—He; kvacit—at any time; na eva gacchati—does not go.

The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.

Kṛṣṇa is always accompanied by Śrīmatī Rādhikā

**dvi-bhujah sarvadā so 'tra na kādacit catur-bhūjah
gopyaikayā yutas tatra parikṛīdati nityadā**

Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa 165

That original form of Kṛṣṇa always manifests two arms. He never manifests four arms; He is always at the right hand side of the foremost gopī, Śrīmatī Rādhikā.

Thus ends section 7) Vrajendra-nandana Śrī Kṛṣṇa

8. Śrī Kṛṣṇa is Controlled by the Prema of the Vrajavāsīs

How fortunate are the Vrajavāsīs, the Absolute Truth has become their friend

**aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ pūrṇam brahma sanātanam**

SB 10.14.32/CC Mad 6.149/BPKG pp. 123, 215,509

aho—what great; *bhāgyam*—fortune; *aho*—what great; *bhāgyam*—fortune; *nanda*—of Mahārāja Nanda; *gopa*—of the other cowherd men; *vraja-okasām*—of the inhabitants of Vrajabhūmi; *yat*—of whom; *mitraṁ*—the friend; *parama-ānandaṁ*—the supreme bliss; *pūrṇam*—complete; *brahma*—the Absolute Truth; *sanātanam*—eternal.

“How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.”

The fortune of Mother Yaśodā and Nanda Bābā

**nandaḥ kim akarod brahman śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ**

SB 10.8.46/CC Mad 8.77

śrī-rājā uvāca—Mahārāja Parikṣit further inquired (from Śukadeva Gosvāmī); *nandaḥ*—Mahārāja Nanda; *kim*—what; *akarot*—performed; *brahman*—O learned brāhmaṇa; *śreyaḥ*—auspicious activities, like performing penances and austerities; *evaṁ*—as exhibited by him; *mahā-udayam*—from which they achieved the greatest perfection; *yaśodā*—mother Yaśodā; *ca*—also; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—the breast milk; *hariḥ*—Śrī Hari.

[*Having heard of the great fortune of mother Yaśodā, Parikṣit Mahārāja inquired from Śukadeva Gosvāmī:*] O learned brāhmaṇa, mother Yaśodā’s breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

The Supreme Īśvara, Śrī Kṛṣṇa, is controlled by the love of His mother

**namāmiśvaram sac-cid-ānanda-rūpaṁ
lasat-kunḍalam gokule bhrājamānam
yaśodā-bhiyolūkhalād dhāvamānam
parāmṛṣtam atyantato-drutya gopyā**

Śrī Dāmodarāṣṭakam 1/STB p. 84/SGG p. 142

namāmi—I bow down; *īśvaram*—to the Supreme Lord; *sac-cid-ānanda-rūpaṁ*—Who is the embodiment of eternity, knowledge and bliss; *lasat-kundalam*—with swinging earrings; *gokule*—in Gokula; *bhrājamānam*—Who shines; *yaśodā-bhiyā*—in fear of Yaśodā; *ulūkhalād*—from the mortar; *dhāvamānam*—running away; *para-amṛṣtam*—was caught from behind; *atyantataḥ-drutya*—running faster; *gopyā*—by the *gopī* (Mother Yaśoda).

I worship the Supreme Īśvara, Śrī Kṛṣṇa, whose form is *sac-cid-ānanda*, whose shark-shaped earrings swing and play upon His cheeks, who shines in the transcendental *dhāma* of Gokula, who, due to breaking the yogurt pot, is very fearful of Mother Yaśodā and jumping down from the wooden grinding mortar quickly runs away, being chased by mother Yaśodā, who hastily runs after Him, and is ultimately caught and bound.

Let me worship Nanda Bābā, in whose courtyard Parama Brahma is crawling

**śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande yasyālinde param brahma**

CC Madhya 19.96/Padyāvalī 126/BMP p. 247

śrutim—Vedic literature; *apare*—someone; *smṛtim*—corollary to the Vedic literature; *itare*—others; *bhāratam*—the Mahābhārata; *anye*—still others; *bhajantu*—let them worship; *bhava-bhītāḥ*—those who are afraid of material existence; *aham*—I; *iha*—here; *nandaṁ*—Mahārāja Nanda; *vande*—worship; *yasya*—whose; *alinde*—in the courtyard; *param brahma*—the Supreme Brahman, Absolute Truth.

[*Raghupati Upādhyāya recited:*] “Those who are afraid of material existence worship the Vedic literature. Some worship the *śrutis* and *smṛtis*, and others worship the Mahābhārata. Let them do so. As far as I am concerned, I will always worship Kṛṣṇa’s father, Nanda Bābā, in whose courtyard Parama Brahma, the Absolute Truth, is crawling here and there on His knees.”

Thus ends 8) Kṛṣṇa is Controlled by the Love of the Vrajavāsīs

9) Prayers in Glorification of Śrī Kṛṣṇa

Śrī Caitanya Mahāprabhu glorified Kṛṣṇa at the Ratha-Yātrā in Puri

namo brahmaṇya-devāya

go-brāhmaṇa-hitāya ca

jagad-dhitāya kṛṣṇāya

govindāya namo namaḥ

Viṣṇu Purāṇa 1.19.65/CC Mad 13.77

namaḥ—all obeisances; *brahmaṇya-devāya*—to the Lord worshipable by persons in brahminical culture; *go-brāhmaṇa*—for cows and brāhmaṇas; *hitāya*—beneficial; *ca*—also; *jagad-hitāya*—to benefactor of the whole world; *kṛṣṇāya*—unto Kṛṣṇa; *govindāya*—unto Govinda; *namaḥ namaḥ*—repeated obeisances.

Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all persons inclined to spiritual development, who is the well-wisher of the cows and *brāhmaṇas*, who is the benefactor of all the living beings of the world and is thus known known as Govinda.

Those who continuously hear and glorify Your activities will see Your lotus feet

śṛṇvanti gāyanti gṛṇanti abhīkṣṇaśaḥ

smaranti nandanti tavehitam janāḥ

ta eva paśyanty acireṇa tāvakaṁ

bhava-pravāhoparamaṁ padāmbujam

SB 1.8.36

śṛṇvanti—hear; *gāyanti*—chant; *gṛṇanti*—take; *abhīkṣṇaśaḥ*—continuously; *smaranti*—remember; *nandanti*—take pleasure; *tava*—Your; *ihitam*—activities; *janāḥ*—people in general; *te*—they; *eva*—certainly; *paśyanti*—can see; *acireṇa*—very soon; *tāvakaṁ*—Your; *bhava-pravāha*—the current of rebirth; *uparamaṁ*—cessation; *pada-ambujam*—lotus feet.

○ Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

Vraja-vipina-candraṁ smara: Remember Śrī Kṛṣṇa, the moon of the forest of Vraja

**nava-jaladhara-varṇaṁ campakodbhāsi-karṇaṁ
vikasita-nalināsyāṁ visphuran-manda-hāsyam
kanaka-ruci-dukūlaṁ cāru-barhāvacūlaṁ
kamapi nikhila-sāraṁ naumi gopī-kumāram**

Mukunda-muktāvalī 1, Śrī Stava-mālā, Śrīla Rūpa Gosvāmī/MS 9 pt

nava—new; *jaladhara*—cloud; *varṇam*—color; *campaka*—campaka flower; *udbhāsi*—shining; *karṇam*—ear; *vikasita*—blossoming; *nalina*—lotus; *asyam*—face; *visphuran*—manifesting; *manda*—gentle; *hāsyam*—smile; *kanaka*—gold; *ruci*—splendor; *dukūlam*—garments; *cāru*—beautiful; *barha*—peacock feather; *avacūlam*—crown; *kam api*—someone; *nikhila*—of all; *sāram*—the best; *naumi*—I praise; *gopī*—of the *gopī*; *kumāram*—the son.

I worship a *gopī*'s darling son whose complexion is like that of a fresh raincloud, whose attractive ears are decorated with *campaka* flowers, upon whose blossoming lotus face a mild smile shines, who wears a yellow garment which resembles the lustre of molten gold, whose head is adorned with a crown of beautiful peacock feathers, and who is the quintessence of the three worlds.

Who is an ocean of elegance suitable for the enactment of amorous pastimes

**mukha-jita-śarad-induḥ keli-lāvaṇya-sindhuḥ
kara-vinihita-kandur ballavī-prāṇabandhuḥ
vapu-rūpa-sṛta-reṇuḥ kakṣa-nikṣipta-veṇuḥ
vacana-vaśaga-dhenuḥ pātu mām nanda-sūnuḥ**

Mukunda-muktāvalī 2, Śrī Stava-mālā, Śrī Rūpa Gosvāmī/MS 9 pt

mukha—by the face; *jita*—defeated; *śarat*—autumn; *induḥ*—moon; *keli*—pastimes; *lavaṇya*—handsomeness; *sindhuḥ*—ocean; *kara*—in His hand; *vinihita*—placed; *kanduh*—a toy ball; *ballavī*—of the *gopīs*; *prāṇa*—the life; *bandhuḥ*—friend; *vapuh*—body; *upasṛta*—placed; *reṇuḥ*—dust; *kakṣa*—on His side; *nikṣipta*—placed; *veṇuḥ*—flute; *vacana*—by His words; *vaśa-ga*—controlled; *dhenuḥ*—the cows; *pātu*—may protect; *mām*—me; *nanda*—of Nanda; *sūnuḥ*—the son.

May I be protected by that Śrī Nanda-nandana whose face defeats the effulgence of the autumn moon, who is an ocean of elegance suitable for the enactment of playful amorous pastimes, who holds a ball (of flowers) in His hand, who is the life and soul of the *vraja-ramaṇīs*, whose body is beautified by the dust raised from the hooves of the cows, whose flute is tucked in His belt, and who directs the cows by His melodious voice.

Kṛṣṇa is the ornament of the gopīs' heart

**śravasoḥ kuvalayam akṣṇor añjanam
uraso mahendra-maṇi-dāma
vṛndāvana-ramaṇīnām maṇḍanam
akhilam harir jayati**

CC Antya 16.74 (spoken by Kavi-karṇapūra at the age of seven, by Mahāprabhu's mercy)

śravasoḥ—of the two ears; *kuvalayam*—blue lotus flowers; *akṣṇoḥ*—of the two eyes; *añjanam*—ointment; *urasaḥ*—of the chest; *mahendra-maṇi-dāma*—a necklace of *indranīla* gems; *vṛndāvana-ramaṇīnām*—of the *gopīs* of Vraja; *maṇḍanam*—ornament; *akhilam*—all; *hariḥ jayati*—all glories to Hari, Śrī Kṛṣṇa.

Śrī Kṛṣṇa is just like a bluish lotus flower for the ears; He is ointment for the eyes, a necklace of *indranīla* gems for the chest, and the ornament of the *gopīs'* heart. Let that Śrī Hari, Kṛṣṇa, be glorified.

Śrī Kṛṣṇa Dhyāna

**barhāpīḍābhirāmaṁ mṛga-mada-tilakam kuṇḍalākṛānta-gaṇḍam
kañjākṣam kambu-kaṇṭham smita-subhaga-mukham svādhare nyasta-veṇum
śyāmaṁ śāntam tri-bhaṅgam ravi-kara-vasanam bhūṣitam vaijayantyā
vande vṛndāvana-stham yuvati-śata-vṛtam brahma gopāla-veśam**

Śrī Stava-kalpa-druma/SGG p. 9

I worship that Parabrahma – whose crown is decorated with a peacock feather, whose large forehead is marked with *tilaka* of musk, whose shark-shaped earrings swing around His neck, whose eyes resemble lotus flowers, whose neck has three lines like a conchshell, whose lotus face is graced with a gentle smile, who holds a flute to His *bimba* fruit-like lips, whose bodily complexion is like that of a fresh monsoon cloud, who is supremely peaceful, who stands in a delightful three-fold bending posture, whose yellow cloth is resplendent like the rays of the sun, who is adorned with a *victory* flower garland, who is surrounded on all sides by hundreds of *gopīs*, and who resides in Śrī Dhāma-Vṛndāvana in the guise a cowherd.

He is surrounded by countless cowherd maidens - the gopīs
kasturī-tilakaṁ lalāṭa-pāṭale vakṣaḥ-sthale kaustubhaṁ
nāsāgre vara-mauktikaṁ kara-tale veṇuḥ kare kaṅkaṇam
sarvāṅge hari-candanaṁ sulalitaṁ kaṅṭhe ca muktāvalī
gopa-strī-pariveṣṭito vijayate gopāla-cūḍāmaṇiḥ

Śrī Gopāla Sahasra nāma 28/SGG p. 9

His forehead is decorated with musk *tilaka*, upon His chest rests the Kaustubha jewel, an exquisite pearl adorns the tip of His nose, His lotus hand holds the flute, bracelets adorn His wrists, His entire form is anointed with *candana*, a necklace of pearls graces His very charming neck, and He is surrounded by cowherd maidens – all glories unto He who is the crest jewel of cowherd boys!

Tri-bhaṅga-lalitam

vaṁśī-nyastāśya-candraṁ smita-yutam atulaṁ pīta-vastraṁ vareṇyam
kañjākṣaṁ sarva-dakṣaṁ nava-ghana-sadṛśaṁ barha-cūḍaṁ śaraṇyam
trai-bhaṅgair bhaṅgimāṅgaṁ vraja-yuvati-yutaṁ dhvasta-keśyādi-śūraṁ
vande śrī-nanda-sūnuṁ madhura-rasa-tanuṁ dhurya-mādhurya-pūram

Śrī Stava-kalpa-druma/SGG p. 10

I worship Śrī Nanda-nandana, who holds a flute to His lips, whose gentle smile exudes an incomparable brilliance, who is attired in excellent yellow cloth, whose eyes are like lotuses, who is expert in all the arts, whose bodily complexion is like that of a fresh monsoon cloud, whose head is adorned with a peacock-feather crown, who is the shelter for those who are surrendered to Him, who stands in a delightful three-fold bending posture, who is surrounded by the youthful maidens of Vraja, who subdues demons such as Keśī, who is the abode of infinite sweetness and the very embodiment of *mādhurya-rasa*.

He whose handsome form the gopīs worship with sidelong glances

phullendīvara-kāntim indu-vadanaṁ barhāvataṁsa-priyam
śrī-vatsāṅkam udāra-kaustubha-dharaṁ pītāmbaram sundaram
gopīnām nayanotpalārcita-tanuṁ go-gopa-saṅghāvṛtaṁ
govindaṁ kala-veṇu-vādana-param divyāṅga-bhūṣaṁ bhaje

Padyāvalī 46 (Śrī Śāradākāra)/BMP p. 289/SGG p. 10

phulla—blossoming; *indīvara*—of a blue lotus flower; *kāntim*—the splendor; *indu*—

moon; *vadanam*—whose face; *barha*—peacock feather; *avatamsa*—crown; *priyam*—fond; *śrīvatsa*—of Śrīvatsa; *aṅkam*—with mark; *udāra*—large; *kaustubha*—Kaustubha gem; *dharam*—wearing; *pīta*—yellow; *ambaram*—with garments; *sundaram*—handsome; *gopīnām*—of the gopīs; *nayana*—of the eyes; *utpala*—with the lotus flowers; *arcita*—worshiped; *tanum*—whose transcendental form; *go*—of surabhi cows; *gopa*—and the cowherds; *saṅgha*—with the hosts; *āvṛtam*—surrounded; *govindam*—Kṛṣṇa; *kala*—sweet; *veṇu*—of the flute; *vādāna*—of music; *param*—absorbed; *divya*—glittering; *aṅga*—of the body; *bhūṣam*—with ornaments; *bhaje*—I worship.

I worship Govinda, whose complexion is the colour of a blossoming blue lotus flower, whose face is like the moon, who is fond of wearing a peacock feather in His crown, whose chest bears the mark of Śrīvatsa and is adorned with the Kaustubha gem, who is attired in beautiful yellow garments, whose sublime form the *gopīs* worship with sidelong glances, who is surrounded by multitudes of cows and *gopas*, who is absorbed in playing sweet melodies on the flute, and whose body is decorated with divine ornaments.

Śrī Kṛṣṇa Praṇāma

namo nalina-netrāya veṇu-vādyā-vinodini

rādhādhara-sudhā-pāna-śāline vana-māline

Padyāvalī 2/SGG p. 10

namaḥ—obeisances; *nalina*—lotus flowers; *netrāya*—eyes; *veṇu*—flute; *vādyā*—music; *vinodini*—pastimes; *rādhā*—of Śrīmatī Rādhārāṇī; *adhara*—of the lips; *sudhā*—nectar; *pāna*—drinking; *śāline*—expert; *vana-māline*—wearing a garland of forest flowers.

To Śrī Kṛṣṇa, whose eyes are beautiful as lotus flowers, who delights in playing the flute, who drinks the nectar of Śrī Rādhā's lips, and who is garlanded with forest flowers, I offer respectful obeisances.

kṛṣṇāya vāsudevāya haraye paramātmāne

praṇata-kleśa-nāśāya govindāya namo namaḥ

Śrīmad Bhāgavatam 10.73.16/SGG p. 10

kṛṣṇāya—to Kṛṣṇa; *vāsudevāya*—the son of Vasudeva; *haraye*—the Supreme Lord, Hari; *parama-ātmāne*—the Supersoul; *praṇata*—of those who have surrendered; *kleśa*—of the distress; *nāśāya*—to the destroyer; *govindāya*—to Govinda (He who delights the cows, senses and Vrajavāsīs); *namaḥ namaḥ*—repeated obeisances.

Time and again I offer *praṇāmas* unto Śrī Kṛṣṇa, who appears to be the son of Vasudeva, who is Hari the thief of illusion, who is the ultimate Person, who removes the material distress of souls surrendered to Him, and who gives pleasure to the cows, the senses and the residents of Vraja, the *gopas* and *gopīs*.

**kṛṣṇāya vāsudevāya devakī-nandanāya ca
nanda-gopa-kumārāya govindāya namo namaḥ**

SB 1.8.21/Garga-saṁhitā 6.1.1

kṛṣṇāya—the the all-attractive; *vāsudevāya*—to the son of Vasudeva; *devakī-nandanāya*—unto the son of Devakī; *ca*—and; *nanda-gopa*—of Nanda and the cowherd men; *kumārāya*—unto their son; *govindāya*—unto Śrī Govinda, who enlivens the cows and the senses; *namaḥ*—obeisances; *namaḥ*—obeisances.

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

Śrī Kṛṣṇa Vandana

**rādhikā-vadana-candra-cakoraḥ sarva-ballava-vadhū-dhṛti-cauraḥ
carcarī caturatāñcita-cārī cāruto jayati kuñja-bihārī**

Śrī Kuñja Bihāri-aṣṭakam (2), Stavamāla, Śrīla Rūpa Gosvāmī

rādhikā—of Rādhā; *vadana*—of the face; *candra*—the moon; *cakoraḥ*—the *cakora* bird; *sarva*—all; *ballava-vadhū*—the *gopīs*; *dhṛti*—the peacefulness; *cauraḥ*—stealing; *carcarī*—the rhythm known as such; *caturatāñcita*—with skill; *cārī*—doing; *cārutaḥ*—expertly.

All glories to Śrī Kṛṣṇa, who enjoys transcendental pastimes in the Vṛndāvana forest. He is the *cakora* bird that drinks the moonlight of Śrī Rādhikā's face. He steals away the composure of all the *gopīs*. Skillfully clapping His hands in the *carcarī* rhythm, He dances gracefully.

Thus ends section 9) Prayers in Glorification of Śrī Kṛṣṇa

10) Śrī Kṛṣṇa's Sixty-four Qualities

ayam netā su-ramyāṅgaḥ sarva-sal-lakṣaṇānvitaḥ
ruciras tejasā yukto balīyān vayasānvitaḥ

Bhakti-rasāmṛta-sindhu 2.1.23–29/CC Madhya 23.70–88/Jaiva-Dharma ch. 13 p. 320–323

ayam—this (Śrī Kṛṣṇa); *netā*—supreme hero; *su-ramya-aṅgaḥ*—having the most beautiful transcendental body; *sarva-sat-lakṣaṇa*—all-auspicious characteristics; *anvitaḥ*—endowed with; *ruciraḥ*—beautiful, radiant complexion; *tejasā*—with all power; *yuktaḥ*—possessed of; *balīyān*—very strong; *vayasa-anvitaḥ*—eternally youthful.

These are the qualities of Śrī Kṛṣṇa, the supreme hero. He is: 1) endowed with delightfully charming bodily limbs; 2) endowed with all auspicious characteristics; 3) beautiful; 4) radiant; 5) strong; 6) eternally youthful.

vididhādbhuta-bhāṣā-vit satya-vākyaḥ priyam-vadaḥ
vāvadūkaḥ su-pāṇḍityo buddhimān pratibhānvitaḥ

vididha—various; *adbhuta*—wonderful; *bhāṣā-vit*—knower of languages; *satya-vākyaḥ*—whose words are truthful; *priyam-vadaḥ*—who speaks very pleasingly; *vāvadūkaḥ*—eloquent; *su-pāṇḍityaḥ*—very learned; *buddhi-mān*—very wise; *pratibhā-anvitaḥ*—genius.

7) conversant with many kinds of astonishing languages; 8) truthful; 9) a pleasing speaker; 10) eloquent; 11) learned; 12) intelligent, wise; 13) resourceful, genius.

vidagdhaś caturō dakṣaḥ kṛta-jñāḥ su-dṛḍha-vrataḥ
deśa-kāla-supātra-jñāḥ śāstra-cakṣuḥ śucir vaśī

vidagdhaḥ—expert in relishing *rasa*; *caturaḥ*—clever; *dakṣaḥ*—expert; *kṛta-jñāḥ*—grateful; *su-dṛḍha-vrataḥ*—firmly determined; *deśa*—of country; *kāla*—time; *su-pātra*—of fitness; *jñāḥ*—a knower; *śāstra-cakṣuḥ*—expert in the authoritative scriptures; *śuciḥ*—pure, clean and neat; *vaśī*—self-controlled.

14) expert in relishing mellows; 15) clever; 16) expert; 17) grateful; 18) firmly determined; 19) an astute judge of time, place and circumstance; 20) a seer through the eyes of *śāstra*; 21) pure; 22) self-controlled.

sthiro dāntaḥ kṣamā-śīlo gambhīro dhṛtimān samaḥ
vādānyo dhārmikaḥ sūraḥ karuṇo mānya-māna-kṛt

sthiraḥ—steady; *dāntaḥ*—having controlled senses; *kṣamā-śīlaḥ*—forgiving; *gambhīraḥ*—grave; *dhṛti-mān*—calm, never bereft of intelligence; *samaḥ*—

equipoised; *vadānyaḥ*—magnanimous; *dhārmikaḥ*—virtuous; *śūraḥ*—chivalrous; *karuṇaḥ*—kind, merciful; *mānya-māna-kṛt*—respectful to others.

23) steadfast; 24) forebearing; 25) forgiving; 26) inscrutable; 27) sober; 28) equipoised; 29) munificent; 30) virtuous; 31) chivalrous; 32) compassionate; 33) respectful to others.

dakṣiṇo vinayī hrīmān śaraṇāgata-pālakaḥ sukhī bhakta-suhṛt prema- vaśyaḥ sarva-śubhaṅ-karaḥ

dakṣiṇaḥ—simple and liberal; *vinayī*—modest; *hrī-mān*—bashful when glorified; *śaraṇa-āgata-pālakaḥ*—protector of the surrendered souls; *sukhī*—always happy; *bhakta-suhṛt*—well-wisher of the devotees; *prema-vaśyaḥ*—submissive to love; *sarva-śubham-karaḥ*—bestowing auspiciousness upon all.

34) amiable; (35) modest; 36) shy; 37) the protector of surrendered souls; 38) happy; 39) the well-wisher of His *bhaktas*; 40) controlled by *prema*; 41) the benefactor of all.

pratāpī kīrtimān rakta-lokaḥ sādhu-samāśrayaḥ nārī-gaṇa-manohārī sarvārādhyāḥ samṛddhimān

pratāpī—very influential, or chastiser of enemies; *kīrti-mān*—famous for good works; *rakta-lokaḥ*—who is the object of love and attachment for all; *sādhu-samāśrayaḥ*—the shelter of saintly persons; *nārī-gaṇa*—to women; *manaḥ-hārī*—enchanting, captivating; *sarva-ārādhyāḥ*—worshipable by everyone; *samṛddhi-mān*—all opulent.

42) the chastiser of His enemies; 43) famous; 44) beloved by all; 45) partial to the side of the *sādhus*; 46) the enchanter of women’s minds; 47) all-worshipable; 48) all-opulent.

varīyān īśvaraś ceti guṇās tasyānukīrtitāḥ samudrā iva pañcāśad durvigāhā harer amī

varīyān—the best; *īśvaraḥ*—the supreme controller; *ca*—and; *iti*—thus; *guṇāḥ*—the transcendental qualities; *tasya*—of Him; *anukīrtitāḥ*—described; *samudrāḥ*—oceans; *iva*—like; *pañcāśat*—fifty; *durvigāhāḥ*—difficult to fully comprehend; *hareḥ*—of the Supreme Personality of Godhead; *amī*—all these.

49) superior to all; and 50) the supreme controller. These fifty qualities are present in Bhagavān Śrī Hari to an unlimited degree like the unfathomable ocean.

jīveṣv ete vasanto ’pi bindu-bindutayā kvacit paripūrṇatayā bhānti tatraiva puruṣottame

jīveṣu—in the living entities; *ete*—these; *vasantaḥ*—are residing; *api*—though; *bindu-bindutayā*—with a very minute quantity; *kvacit*—sometimes; *paripūrṇatayā*—with fullness; *bhānti*—are manifested; *tatra*—in Him; *eva*—certainly; *puruṣa-uttame*—in the Supreme Personality of Godhead.

These fifty qualities are present to a minute degree in the *jīvas*, whereas they are fully present in Puruṣottama Bhagavān.

(Another five of Kṛṣṇa's qualities are partially present in Brahmā, Śiva and other *devatās*, but not in ordinary *jīvas*.)

**sadā svarūpa-samprāptaḥ sarva-jñō nitya-nūtanah
sac-cid-ānanda-sāndrāṅgaḥ sarva-siddhi-niṣevitaḥ**

sadā—always; *svarūpa-samprāptaḥ*—situated in one's eternal spiritual form; *sarva-jñāḥ*—omniscient; *nitya-nūtanah*—ever fresh; *sat-cit-ānanda-sāndra-āṅgaḥ*—the concentrated form of eternity, knowledge and bliss; *sarva-siddhi-niṣevitaḥ*—attended by all mystic perfections.

51) He is always situated in His *svarūpa*; 52) He is omniscient; 53) He is ever-fresh and new; 54) He is the concentrated form of existence, knowledge and bliss; and 55) He is served by all mystic opulences.

**athocyante guṇāḥ pañca ye lakṣmīśādi-vartinaḥ
avicintya-mahā-śaktiḥ koṭi-brahmāṇḍa-vigrahaḥ
avatārāvalī-bijam hatāri-gati-dāyakaḥ
ātmārāma-gaṇākarṣīty amī kṛṣṇe kilādbhutaḥ**

atha—now; *ucyante*—are said; *guṇāḥ*—qualities; *pañca*—five; *ye*—which; *lakṣmī-śā*—in the proprietor of the goddess of fortune; *ādi*—etc.; *vartinaḥ*—possesses; *avicintya*—inconceivable; *mahā-śaktiḥ*—supreme energy; *koṭi-brahmāṇḍa*—consisting of innumerable universes; *vigrahaḥ*—having a spiritual body; *avatāra*—of incarnations; *āvalī*—of groups; *bijam*—the source; *hata-ari*—to enemies killed by Him; *gati-dāyakaḥ*—giving liberation; *ātmārāma-gaṇa*—of those fully satisfied in themselves; *ākarṣī*—attracting; *iti*—thus; *amī*—these; *kṛṣṇe*—in Kṛṣṇa; *kila*—certainly; *adbhutaḥ*—very wonderful.

Lakṣmīpati Nārāyaṇa has an additional five qualities: 56) He possesses inconceivable potencies; 57) innumerable universes are situated within His body; 58) He is the original cause or seed of all *avatāras*; 59) He awards *gati* (a higher destination) to those whom He kills; and 60) He can attract even those who are *ātmārāma* (satisfied within the self).

(These additional five qualities are not present in Brahmā or Śiva, but they are

wonderfully present in Śrī Kṛṣṇa in their most complete form. Besides these sixty qualities, Śrī Kṛṣṇa Himself has four extra qualities, namely:)

**sarvādbhuta-camatkāra- līlā-kallola-vāridhiḥ
atulya-madhura-prema- maṇḍita-priya-maṇḍalah
tri-jagan-mānasākārṣi- muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī- vismāpita-carācaraḥ**

sarva-adbhuta-camatkāra—bringing wonder to all; *līlā*—of pastimes; *kallola*—full of waves; *vāridhiḥ*—an ocean; *atulya-madhura-prema*—with incomparable conjugal love; *maṇḍita*—decorated; *priya-maṇḍalah*—surrounded by His beloveds; *tri-jagat*—of the three worlds; *mānasa-ākārṣi*—attracting the minds; *muralī*—by the flute; *kala-kūjitaḥ*—melodious vibration; *asamāna-ūrdhva*—unequaled and unsurpassed; *rūpa*—by beauty; *śrī*—and opulence; *vismāpita-cara-acaraḥ*—astonishing to both moving and nonmoving living entities.

61) He is like a vast ocean teeming with waves of the most astonishing and wonderful *līlās*; 62) He is adorned with incomparable *mādhurya-prema*, and thus is auspiciousness personified for His beloved *bhaktas*, who also have unparalleled *prema* for Him; 63) He attracts the three worlds with the marvelous vibration of His *muralī* flute; and 64) the resplendent *rūpa* (beauty) of His transcendental form is unparalleled, charming and astonishing to all moving and non-moving entities in the three worlds.

**līlā premṇā priyādhikyam mādhuryam veṇu-rūpayoḥ
ity asādhāraṇam proktam govindasya catuṣṭayam
evam guṇāś catur-bhedās catuḥ-ṣaṣṭir udāhṛtāḥ**

līlā—pastimes; *premṇā*—with transcendental love; *priya-ādhikyam*—an abundance of highly elevated devotees; *mādhuryam*—sweetness; *veṇu-rūpayoḥ*—of the flute and the beauty of Śrī Kṛṣṇa's form; *iti*—thus; *asādhāraṇam*—uncommon; *proktam*—said; *govindasya*—of Lord Kṛṣṇa; *catuṣṭayam*—four special features; *evam*—thus; *guṇāḥ*—transcendental qualities; *catuḥ-bhedāḥ*—having four divisions; *catuḥ-ṣaṣṭiḥ*—sixty-four; *udāhṛtāḥ*—thus declared.

Śrī Kṛṣṇa's sixty-four qualities and symptoms have thus been described, including *līlā-mādhurī*, *prema-mādhurī*, *veṇu-mādhurī* and *rūpa-mādhurī*. These are four extraordinary qualities that He alone possesses (and are present only in His form of Vrajendra-nandana Kṛṣṇa in Vraja).

Thus ends Chapter 6 - Kṛṣṇa-tattva

Chapter 5 – Nityānanda, Advaita, Gadādhara and Śiva tattvas

1. Nityānanda-tattva	203
2. Advaita-tattva	215
3. Gadādhara-tattva	219
4. Śiva-tattva	220

~ 1) Nityānanda-tattva ~

Nityānanda is intoxicated by ecstatic love and is an incarnation of mercy

Śrī Nityānanda Prabhu praṇāma (1)

**nityānanda namas tubhyaṁ premānanda-pradāyine
kalau kalmaṣa-nāśāya jāhnavā-pataye namaḥ**

Śrī Stava-kalpa-druma/SGG p. 9

nityānanda—O personification of perpetual bliss; *namaḥ*—obeisances; *tubhyam*—to You; *prema-ānanda-pradāyine*—unto the bestower of loving ecstasies; *kalau*—in the age of Kali; *kalmaṣa-nāśāya*—unto the destroyer of contamination; *jāhnavā-pataye*—to the Lord of Jahnava Devī; *na-maḥ*—obeisances (*na*—not; *ma*—me: negation of ‘I and mine’).

I offer *praṇāma* unto Śrī Nityānanda Prabhu who bestows the bliss of divine love, who eliminates the contamination of the age of Kali, and who is the master of Jāhnavā-devī.

Śrī Nityānanda Prabhu praṇāma (2)

**saṅkarṣaṇaḥ kāraṇa-toya-śāyī garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityānandākhyā-rāmaḥ śaraṇam mamāstu**

Svarūpa Dāmodara's Diary/CC Ādi 1.7

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; *kāraṇa-toya-śāyī*—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; *garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; *ca*—and; *payah-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; *śeṣaḥ*—Śeṣa Nāga, the couch of Viṣṇu; *ca*—and; *yasya*—whose; *aṁśa*—plenary portions; *kalāḥ*—and parts of the plenary portions; *saḥ*—He; *nityānanda-ākhyā*—known as Lord Nityānanda; *rāmaḥ*—Lord Balarāma; *śaraṇam*—shelter; *mama*—my; *astu*—let there be.

Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa, Garbha, and Kṣīra Oceans, are the plenary portions and portions of the plenary portions of Śrī Nityānanda Rāma. May He give me shelter.

The five manifestations of Śrī Caitanya, beginning with Nityānanda

**vande gurūn īśa-bhaktān īśam īśavatārakān
tat-prakāśāṁś ca tac-chaktiḥ kṛṣṇa-caitanya-saṁjñakam**

CC Ādi 1.1

vande—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Lord; *prakāśān*—unto the manifestations; *ca*—and; *tac*—of the Lord; *śaktiḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṁjñakam*—named.

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

Nityānanda is the foremost devotee of Lord Caitanya

**caitanyaera ādi-bhakta nityānanda-rāya
caitanyaera yaśo vaise yāñhāra jihvāya
ahar niśa caitanyaera kathā prabhu kaya
tāñ're bhajile se caitanye bhakti haya**

CB Ādi 9.217-218

Lord Caitanya's first and foremost devotee is Nityānanda Rāya. The glories of Lord Caitanya are always on his tongue. Day and night Lord Nityānanda speaks only of Lord Caitanya. Whoever worships Him is a real devotee of Śrī Caitanya.

Nityānanda is the gateway through which all service to Lord Caitanya must pass

**nityānanda avadhūta sabāte āgala
caitanyera dāsya-preme ha-ilā pāgala**

CC Ādi 6.48

nityānanda avadhūta—the mendicant Lord Nityānanda; *sabāte*—among all; *āgala*—foremost; *caitanyera dāsya-preme*—of Śrī Caitanya Mahāprabhu associates who serve Him in dāsya-prema; *ha-ilā pāgala*—became mad.

Nityānanda, 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.

Nityānanda is intoxicated by prema and is an incarnation of mercy

**preme matta nityānanda kṛpā-avatāra
uttama, adhama, kichu nā kare vicāra
ye āge paḍaye, tāre karaye nistāra
ataeva nistārīlā mo-hena durācāra**

CC Ādi 5.208-9

preme—in ecstatic love; *matta*—mad; *nityānanda*—Lord Nityānanda; *kṛpā*—merciful; *avatāra*—incarnation; *uttama*—good; *adhama*—bad; *kichu*—any; *nā*—not; *kare*—makes; *vicāra*—consideration; *ye*—whoever; *āge*—in front; *paḍaye*—falls down; *tāre*—unto him; *karaye*—does; *nistāra*—deliverance; *ataeva*—therefore; *nistārīlā*—delivered; *mo*—as me; *hena*—such; *durācāra*—sinful and fallen person.

Nityānanda is intoxicated by ecstatic love and is an incarnation of mercy, He makes no distinction between the exalted and the fallen. He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

The mercy of Nityānanda

**yatheṣṭam re bhrātaḥ! kuru hari-hari-dhvānam anīṣam
tato vaḥ saṁsārāmbudhi-taraṇa-dāyo mayi laget
idaṁ bāhu-sphoṭair aṭati raṭayan yaḥ pratigṛham
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi**

Śrī Nityānandāṣṭakam 5, SGG p. 129/GKH (P)

I perpetually worship Śrī Nityānanda Prabhu, the root of the *kṛṣṇa-bhakti* tree, who wandering with outspread arms, approached the door of every home, and with upraised arms called out, “O Brother! Continuously chant *śrī-harināma* to your hearts’s content. If you do so, I will take the responsibility to deliver you from the ocean of material existence.”

Śrī Nityānanda Prabhu roamed the country for two purposes

**prema-pracāraṇa āra pāṣaṇḍa-dalana
dui-kārye avadhūta kareṇa bhramaṇa**

CC Antya 3.149

prema-pracāraṇa—preaching the path of *prema-bhakti*; *āra*—and; *pāṣaṇḍa-dalana*—subduing atheistic men; *dui-kārye*—with two kinds of activities; *avadhūta*—the great devotee and mendicant; *kareṇa*—does; *bhramaṇa*—wandering.

For two purposes—to spread the path of *bhakti* and to defeat and subdue the atheists—Lord Nityānanda, the most dedicated devotee of the Lord, wandered throughout the country.

Without Nitai’s mercy no one can attain Rādhā-Kṛṣṇa

**heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi (1)
nitāiyer karuṇā ha’be, vraje-rādhā-kṛṣṇa pābe,
dhara nitāi-caraṇa du ‘khāni (3)**

Śrī Nityānanda Niṣṭhā, Prārthanā, Śrīla Narottama Dāsa Ṭhākura/SGG p. 37

heno—such; *nitāi*—Nitāi; *bine*—without; *bhāi*—brother; *rādhā-kṛṣṇa*—Rādhā-Kṛṣṇa; *pāite nāi*—are not attained; *nitāiyer*—Nitāi’s; *karuṇā*—mercy; *ha’be*—will be; *vraje*—in Braja; *rādhā-kṛṣṇa*—Rādhā-Kṛṣṇa; *pābe*—will be attained; *dhara*—hold; *nitāi-caraṇa*—Nitāi’s lotus feet; *du*—two; *‘khāni*—the.

O brother! No one can attain Rādhā-Kṛṣṇa without Lord Nityānanda. By the

mercy of Nityānanda prabhu, however, one can attain the service of Rādhā-Kṛṣṇa in Vṛndāvana. Therefore, take shelter of the holy feet of Lord Nityānanda.

Śrī Gaura-Nityānanda Praṇāma

**ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau
viśvambharau dvija-barau yuga-dharma-pālau
vande jagat-priya-karau karuṇavatārau**

Śrī Caitanya Bhāgavata, Ādi khanda 1.1

ājānu-lambita-bhujau—those two Lords whose long arms extend to Their knees; *kanaka-avadātau*—exuding a resplendent golden luster; *saṅkīrtana-eka-pitarau*—the sole fathers of the saṅkīrtana movement; *kamala-āyata-akṣau*—eyes wide-spread like lotus petals; *viśvambarau*—maintainers of the cosmic creation; *dvija-barau*—best of the *brāhmaṇas*; *yuga-dharma-pālau*—protectors of the *yuga dharma*, *śrī-kṛṣṇa-nāma-saṅkīrtana*; *vande*—I offer my obeisances; *jagat-priya-karau*—the benefactors of the entire universe; *karuṇa-avatārau*—the most munificent incarnations of Godhead.

I worship the incarnations of mercy, Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose arms extend to Their knees, whose luster is an enchantingly resplendent gold, who inaugurated the *saṅkīrtana* movement, whose eyes are wide-spread like lotus petals, who nourish the entire universe, who glorify the *brāhmaṇa* dynasties, who protect the *yuga-dharma*, and who bestow the highest auspiciousness upon the residents of the material world.

The glories of Gaura-Nitāi

**vande śrī-kṛṣṇa-caitanya-nityānandau sahoditau
gauḍodaye puṣpavantau citrau śandau tamo-nudau**

CC Ādi 1.2/GKH (P)

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa (Bengal) to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

Gaura and Nitāi are Inseparable

**dui bhāi eka-tanu samāna-prakāśa
nityānanda nā māne, tomāra habe sarva-nāśa
ekete viśvāsa, anye nā kara sammāna
“ardha-kukkuṭī-nyāya” tomāra pramāṇa**

CC Ādi 5.175-176

dui bhāi—two brothers; *eka-tanu*—one body; *samāna-prakāśa*—equal manifestation; *nityānanda*—Lord Nityānanda; *nā māne*—you do not accept; *tomāra*—your; *habe*—that will be; *sarva-nāśa*—downfall; *ekete viśvāsa*—faith in one; *anye*—in the other; *nā*—not; *kara*—do; *sammāna*—respect; *ardha-kukkuṭī-nyāya*—the logic of accepting half of a hen; *tomāra*—your; *pramāṇa*—evidence.

These two brothers (Gaura and Nitāi) are like one body; they are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one, but disrespect the other, your logic is like the logic of accepting half a hen.

**kiṁvā, doṅhā nā māniṅā hao ta’ pāṣaṅḍa
eke māni’ āre nā māni, ei-mata bhaṅḍa**

CC Ādi 5.17

kiṁvā—otherwise; *doṅhā*—both of Them; *nā*—not; *māniṅā*—accepting; *hao*—you become; *ta’*—certainly; *pāṣaṅḍa*—atheist; *eke*—one of Them; *māni’*—accepting; *āre*—the other; *nā māni*—not accepting; *ei-mata*—this kind of faith; *bhaṅḍa*—hypocrisy.

It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other.

**śrī-caitanya-nityānanda-advaita-mahattva
tānra bhakta-bhakti-nāma-prema-rasa-tattva
bhinna bhinna likhiyāchi kariyā vicāra
śunile jānibe saba vastu-tattva-sāra**

CC Ādi 1.108-109

śrī-caitanya—of Lord Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda; *advaita*—of Śrī Advaita; *mahattva*—greatness; *tānra*—Their; *bhakta*—devotees; *bhakti*—devotion; *nāma*—names; *prema*—ecstatic transcendental love; *rasa*—mellows of love; *tattva*—real nature; *bhinna bhinna*—different; *likhiyāchi*—I wrote; *kariyā*—doing; *vicāra*—consideration; *śunile*—on hearing; *jānibe*—will know; *saba*—all; *vastu-tattva-sāra*—the essence of the Absolute Truth.

If one hears thoughtfully about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu—and the siddhāntic conclusions concerning Their devotees, devotional service and the holy name, along with the mellows of Their loving exchanges—one will learn the essence of the Absolute Truth. Therefore I have described these specific truths in Śrī Caitanya-caritāmṛta.

Gaura-Nitāi are non-different from Kṛṣṇa-Balarāma

**śrī-caitanya - sei kṛṣṇa, nityānanda - rāma
nityānanda pūrṇa kare caitanyera kāma**

CC Ādi 5.157/GKH (P)

śrī-caitanya—Lord Śrī Caitanya; *sei kṛṣṇa*—that original Kṛṣṇa; *nityānanda*—Lord Nityānanda; *rāma*—Balarāma; *nityānanda*—Lord Nityānanda; *pūrṇa kare*—fulfills; *caitanyera kāma*—all the desires of Lord Śrī Caitanya Mahāprabhu.

Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya’s desires.

vrajendra-nandana jei, śacī-suta hails sei, balarāma hails nitāi

Hari Hari Bipale Janama, NDT/BPKG p. 511/SGG p. 95

Vrajendra-nandana Kṛṣṇa has come as Śacī-suta Gaurahari and Balarāma has come as Nitāi.

**sarva-avatārī kṛṣṇa svayaṁ bhagavān
tānhāra dvitīya deha śrī-balarāma
eka-i svarūpa donhe, bhinna-mātra kāya
ādyā kāya-vyūha, kṛṣṇa-līlāra sahāya**

CC Ādi 5.4-5

sarva-avatārī—the source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *svayaṁ*—personally; *bhagavān*—the Supreme Personality of Godhead; *tānhāra*—His; *dvitīya*—second; *deha*—expansion of the body; *śrī-balarāma*—Lord Balarāma; *eka-i*—one; *svarūpa*—identity; *donhe*—both of Them; *bhinna-mātra kāya*—only two different bodies; *ādyā*—original; *kāya-vyūha*—quadruple expansions; *kṛṣṇa-līlāra*—in the pastimes of Lord Kṛṣṇa; *sahāya*—assistance.

The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body. They are one and the same identity. They differ only in form. Lord Balarāma is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa’s transcendental pastimes.

**vaibhava-prakāśa kṛṣṇera - śrī-balarāma
varṇa-mātra-bheda, saba - kṛṣṇera samāna**

CC Mad 20.174

vaibhava-prakāśa—manifestation of the vaibhava feature; *kṛṣṇera*—of Lord Kṛṣṇa; *śrī-balarāma*—Śrī Balarāma; *varṇa-mātra*—color only; *bheda*—difference; *saba*—everything; *kṛṣṇera samāna*—equal to Kṛṣṇa.

The first manifestation of the *vaibhava* feature of Kṛṣṇa is Śrī Balarāmaji. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.

Lord Kṛṣṇa glorifies Balarāma, who is non-different from Himself

gopyo 'ntareṇa bhujayor api yat-sprhā śrīḥ

SB 10.15.8

gopyaḥ—the gopīs; *antareṇa*—in between; *bhujayoḥ*—Your two arms; *api*—indeed; *yat*—for which; *sprhā*—maintains the desire; *śrīḥ*—the goddess of fortune.

You have embraced the *gopīs* between Your two arms—a favor hankered after by the goddess of fortune herself.

**yānra rāse deve āsi' puṣpa-vṛṣṭi kare
deve jāne—bheda nāhi kṛṣṇa-haladhare**

CB Ādi 1.30

The demigods came and showered flowers on His *rāsa-līlā*, because they know there is no difference between Kṛṣṇa and Balarāma.

Balarāma is the original Saṅkarṣaṇa

**śrī-balarāma gosāni mūla-saṅkarṣaṇa
pañca-rūpa dhari' kareṇa kṛṣṇera sevana
āpane kareṇa kṛṣṇa-līlāra sahāya
sṛṣṭi-līlā-karya kare dhari' cāri kāya**

CC Ādi 5.8-9

śrī-balarāma—Balarāma; *gosāni*—the Lord; *mūla-saṅkarṣaṇa*—the original Saṅkarṣaṇa; *pañca-rūpa dhari'*—accepting five bodies; *kareṇa*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service; *āpane*—personally; *kareṇa*—performs; *kṛṣṇa-līlāra*

sahāya—assistance in the pastimes of Lord Kṛṣṇa; *sṛṣṭi-līlā*—of the pastimes of creation; *kārya*—the work; *kare*—does; *dhari'*—accepting; *cāri kāya*—four bodies.

Lord Balarāma is the original Saṅkarsaṇa. He assumes five other forms to serve Lord Kṛṣṇa. He helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms.

**māyātīte vyāpi-vaikuṅṭha-loke
pūrṇaiśvārye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarsaṇākhyam
taṁ śrī-nityānanda-rāmaṁ prapadye**

CC Ādi 1.8

māyā-atīte—beyond the material creation; *vyāpi*—all-expanding; *vaikuṅṭha-loke*—in Vaikuṅṭhaloka, the spiritual world; *pūrṇa-aiśvārye*—endowed with full opulence; *śrī-catuḥ-vyūha-madhye*—in the quadruple expansions (Vāsudeva, Saṅkarsaṇa, Pradyumna and Aniruddha); *rūpaṁ*—form; *yasya*—whose; *udbhāti*—appears; *saṅkarsaṇa-ākhyam*—known as Saṅkarsaṇa; *taṁ*—to Him; *śrī-nityānanda-rāmaṁ*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarsaṇa in the midst of the *catur-vyūha*. He has full opulences and resides in Vaikuṅṭhaloka far beyond the material creation.

**māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye**

CC Ādi 1.9

māyā-bhartā—the master of *māyā*; *aja-aṅḍa-saṅgha*—of the multitude of universes; *āśraya*—the shelter; *aṅgaḥ*—whose body; *śete*—He lies; *sākṣāt*—directly; *kāraṇa-ambhodhi-madhye*—in the midst of the Causal Ocean; *yasya*—whose; *ekāśaḥ*—one portion; *śrī-pumān*—the Supreme Person; *ādi-devaḥ*—the original puruṣa incarnation; *taṁ*—to Him; *śrī-nityānanda-rāmaṁ*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa ocean, is the original Puruṣa, the master of the deluding potency *māyā* and the shelter of all the universes.

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye

CC Ādi 1.10

yasya—whose; *aṁśa-aṁśaḥ*—portion of a plenary portion; *śrīla-garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu; *yat*—of whom; *nābhi-abjaṁ*—the navel lotus; *loka-saṅghāta*—of the multitude of planets; *nālam*—having a stem that is the resting place; *loka-sraṣṭuḥ*—of Lord Brahmā, the creator of the planets; *sūtikā-dhāma*—the birthplace; *dhātuḥ*—of the creator; *taṁ*—to Him; *śrī-nityānanda-rāmaṁ*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus stem that is the birthplace of Brahmā, the engineer of the Universe. The stem of that lotus is the resting place of the multitude of planets.

yasyāṁśāṁśāṁśaḥ parātmākḥilānām
poṣṭā viṣṇur bhāti dugdhabdhi-śāyī
kṣauṇī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye

CC Ādi 1.11

yasya—whose; *aṁśa-aṁśa-aṁśaḥ*—a portion of a portion of a plenary portion; *para-ātmā*—the Supersoul; *akḥilānām*—of all living entities; *poṣṭā*—the maintainer; *viṣṇuḥ*—Viṣṇu; *bhāti*—appears; *dugdha-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu; *kṣauṇī-bhartā*—upholder of the earth; *yat*—whose; *kalā*—portion of a portion; *saḥ*—He; *api*—certainly; *anantaḥ*—Śeṣa Nāga; *taṁ*—to Him; *śrī-nityānanda-rāmaṁ*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universe. Śeṣa Nāga is His further sub-part.

jagat mātāya nitāi premera mālasaṭe
palāya durdānta kalī paḍiyā vibhrāṭe
ki sukhe bhāsila jīva gauracañdera naṭe
dekhiyā śuniyā pāṣaṇḍira buk phāṭe

Gītāvalī, Nagara-kīrtana 8

[All glories to Nityānanda Prabhu!] Maddened by ecstatic love of God, 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 Kalī fled in terror, fearing for his life. All souls were drowned in happiness because of the dancing of Śrī Gaurāṅga [and Nityānanda]. Seeing such dancing, or even hearing of it, melts the hearts even of great atheists.

**jaya jaya nityānanda, nityānanda-rāma
yāñhāra kṛpāte pāinu vṛndāvana-dhāma
jaya jaya nityānanda, jaya kṛpā-māya
yāñha haite pāinu rūpa-sanātanāśraya
yāñha haite pāinu raghunātha-mahāśaya
yāñha haite pāinu śrī-svarūpa-āśraya
sanātana-kṛpāya pāinu bhaktira siddhānta
śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta
jaya jaya nityānanda-caraṇāravinda
yāñhā haite pāinu śrī-rādhā-govinda**

CC Ādi. 5.200-204

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvana. All glory, all glory to the merciful Lord Nityānanda, by whose mercy I have attained shelter of Śrī Rūpa and Sanātana. By His mercy, I have attained the shelter of the great Śrī Raghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī Svarūpa Dāmodara. By the mercy of Sanātana Gosvāmī I have learned the final conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmī I have tasted the highest nectar of devotional service. All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.

Nityānanda is the savior of the most fallen

**jagāi mādhai haite muñi se pāpiṣṭha/puriṣera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya/mora nāma laya yei tāra pāpa haya
emana nirghṛṇa more kebā kṛpā kare/eka nityānanda vinu jagat bhitare
preme matta nityānanda kṛpā-avatāra/uttama, adhama, kichu nā kare vicāra
ye āge paḍaye, tāre karaye nistāra/ataeva nistārīlā mo-hena durācāra**

CC Ādi 5.205-209

I am more sinful than Jagāi and Mādhāi 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 Nityānanda 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.

One gets freedom from anarthas and the desire for bhakti by the mercy of Nitāi
samsārera pāra haiyā bhaktira sāgare
ye dūbibe se bhajuka nitāi-cāndere

CB Ādi 17.152

Just worship Lord Nitāi-cānda. He who does so will bathe in the ocean of bhakti and traverse the ocean of repeated birth and death.

Lord Nityānanda and one's Guru are non-different

āmāra prabhura prabhu śrī-gaurasundara
e baḍa bharasā citte dhari nirantara

CB Ādi 17.153/GKH 1.60

My master is Nityānanda; His Lord is Gaurasundara. By the mercy of Lord Nityānanda one gets the mercy of Gaurasundara. I hold this powerful desire incessantly in my heart. (Nityānanda is therefore the original Guru. As such the Guru is the representative of Lord Nityānanda. These two are nondifferent).

Nityānanda and Advaita are the two main branches of the Caitanya tree

advaita ācārya, nityānanda, dui aṅga
duijanā laṅa prabhura yata kichu raṅga

CC Ādi 5.146

advaita ācārya—Śrī Advaita Ācārya; *nityānanda*—Lord Nityānanda; *dui aṅga*—two limbs of the Lord; *dui-jana laṅa*—taking the two of Them; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yata*—all; *kichu*—some; *raṅga*—playful activities.

Nityānanda Prabhu and Advaita Ācārya are the two expansions of Lord Caitanya Mahāprabhu who assist His transcendental pleasure-pastimes.

Advaita and Nityānanda serve the lotus feet of Lord Caitanya

**eka mahāprabhu, āra prabhu duijana
dui prabhu sebe mahāprabhura caraṇa**

CC Ādi 7.14

eka mahāprabhu—one Mahāprabhu, or the supreme predominator; *āra prabhu duijana*—and the other two (Nityānanda and Advaita) are two Prabhus (masters); *dui prabhu*—the two Prabhus; *sebe*—serve; *mahāprabhura*—of the supreme Prabhu; *caraṇa*—the lotus feet.

There is one *mahāprabhu* and two *prabhus*. The two Prabhus serve the lotus feet of Mahāprabhu.

~ Thus ends the section Nityānanda-tattva ~

~ 2) Advaita-tattva ~

Who is Lord Advaita Ācārya

**mahā-viṣṇur jagat-kartā māyayā yaḥ sṛjaty adaḥ
tasyāvātāra evāyam advaitācārya īśvaraḥ
advaitam hariṇādvaitād ācāryam bhakti-śaṁsanāt
bhaktāvātāram īśam tam advaitācāryam āśraye**

CC Ādi 1.12-13

mahā-viṣṇuḥ—Mahā-Viṣṇu, the resting place of the efficient cause; *jagat-kartā*—the creator of the cosmic world; *māyayā*—by the illusory energy; *yaḥ*—who; *sṛjati*—creates; *adaḥ*—that universe; *tasya*—His; *avatāraḥ*—incarnation; *eva*—certainly; *ayam*—this; *advaita-ācāryaḥ*—Advaita Ācārya; *īśvaraḥ*—the Supreme Lord, the resting place of the material cause; *advaitam*—known as Advaita; *hariṇā*—with Lord Hari; *a-dvaitāt*—from being nondifferent; *ācāryam*—known as Ācārya; *bhakti-śaṁsanāt*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhaktā-avatāram*—the incarnation as a devotee; *īśam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

Mahā-Viṣṇu is the master of the universe, which he creates through his power of Māyā. Advaita Ācārya is the incarnation of this form of the Supreme Lord. He is known as Advaita because he is non-different from Hari. He is known as Ācārya because he propagates devotional service. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

sei navadvīpe vaise vaiṣṇavāgragaṇya
'advaita ācārya' nāma, sarva-loke dhanya
jñāna-bhakti-vairāgyera guru mukhyatara
kṛṣṇa-bhakti vākhānite ye hena śāṅkara

CB Ādi 2.78-9

Residing in Navadvīpa at that time was Śrī Advaita Ācārya, the topmost Vaiṣṇava, who is glorified throughout the world. Śrī Advaita Ācārya was the chief amongst the Gurus in knowledge, devotion and renunciation. He was as expert as Lord Śiva in explaining the devotional service of Lord Kṛṣṇa with knowledge and renunciation.

The meaning of the name Advaita

mahā-viṣṇura aṁśa advaita guṇa-dhāma
īśvare abheda, teṇi 'advaita' pūrṇa nāma

CC Ādi 6.26

mahā-viṣṇura—of Lord Mahā-Viṣṇu; *aṁśa*—part; *advaita*—Advaita Ācārya; *guṇa-dhāma*—reservoir of all attributes; *īśvare*—from the Lord; *abheda*—nondifferent; *teṇi*—therefore; *advaita*—nondifferent; *pūrṇa nāma*—full name.

Śrī Advaita, who is the reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is therefore Advaita, for He is identical in all respects with the Lord.

Advaita Ācārya is a preacher of Kṛṣṇa-bhakti

jīva nistārila kṛṣṇa-bhakti kari' dāna
gītā-bhāgavate kaila bhaktira vyākhyāna

CC Ādi 6.28

jīva—the living entities; *nistārila*—delivered; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *kari'*—making; *dāna*—gift; *gītā-bhāgavate*—in the Bhagavad-gītā and Śrīmad-Bhāgavatam; *kaila*—performed; *bhaktira vyākhyāna*—explanation of devotional service.

He delivered all living beings by offering the gift of *kṛṣṇa-bhakti*. He explained Bhagavad-Gītā and Śrīmad-Bhāgavatam in the light of devotional service.

He is Mahāviṣṇu and a devotee of Lord Caitanya

advaita-ācārya-gosāṇi sākṣāt īśvara
prabhu guru kari' māne, tiṅho ta' kiṅkara

CC Ādi 5.147

advaita-ācārya—Advaita Ācārya; *gosāñi*—the Lord; *sākṣāt īśvara*—directly the preme Personality of Godhead; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *guru kari’ māne*—accepts Him as His teacher; *tiñho ta’ kiñkara*—but He is the servant.

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

Advaita is Sadāśiva

bhaktāvātāra ācāryo ‘dvaita yaḥ śrī-sadāśivaḥ

Gaura-Gaṇoddeśa-dīpikā, 11

He who was Śrī Sadāśiva is the *bhakta-avatāra*, Śrī Advaita Prabhu (Sadāśiva is Gopīśvara Mahādeva, the *mūla Śiva-tattva*).

Śrī Kṛṣṇa sells Himself to a devotee who offers Him merely a tulasī leaf and some water

tulasī-dala-mātreṇa jalasya culukena vā

vikrīṇīte svam ātmānam bhaktebhyo bhakta-vatsalaḥ

Gautamīya-tantra/HBV 11.261/CC Ādi 3.104/BRSB p.64/KGH (P)

tulasī—of tulasī; *dala*—a leaf; *mātreṇa*—by only; *jalasya*—of water; *culukena*—by a palmful; *vā*—and; *vikrīṇīte*—sells; *svam*—His own; *ātmānam*—self; *bhaktebhyah*—unto the devotees; *bhakta-vatsalaḥ*—Lord Kṛṣṇa, who is affectionate to His devotees.

Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a *tulasī* leaf and a palmful of water.

Śrī Advaita Ācārya attracted the Lord by pleasing Him with tulasi and water

ei ślokārtha ācārya karena vicāraṇa

kṛṣṇake tulasī-jala deya yei jana

tāra ṛṇa śodhite kṛṣṇa karena cintana

‘jala-tulasīra sama kichu ghare nāhi dhana’

CC Ādi 3.105-6

ei—this; *śloka*—of the verse; *ārtha*—the meaning; *ācārya*—Advaita Ācārya; *karena*—does; *vicāraṇa*—considering; *kṛṣṇake*—to Lord Kṛṣṇa; *tulasī-jala*—tulasī and water;

deya—gives; *yei jana*—that person who; *tāra*—to Him; *ṛṇa*—the debt; *śodhite*—to pay; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *cintana*—thinking; *jala-tulasīra sama*—equal to water and tulasī; *kichu*—any; *ghare*—in the house; *nāhi*—there is not; *dhana*—wealth.

Advaita Ācārya considered the meaning of that *śloka* in this way: “Not finding any way to repay the debt He owes to one who offers Him a *tulasī* leaf and water, Lord Kṛṣṇa thinks, ‘There is no wealth in My possession that is equal to a *tulasī* leaf and water.’”

Thus the Lord, the protector of religion, appears by the desire of His devotee

**tabe ātmā veci’ kare kṛṣṇera śodhana
eta bhāvi’ ācārya karena ārādhana
gaṅgā-jala, tulasī-mañjarī anukṣaṇa
kṛṣṇa-pāda-padma bhāvi’ kare samarpaṇa
kṛṣṇera āhvāna kare kariyā huṅkāra
e-mate kṛṣṇere karāila avatāra
caitanyaera avatāre ei mukhya hetu
bhaktera icchāya avatare dharma-setu**

CC Ādi 3.107-10

Thus the Lord liquidates the debt by offering Himself to the devotee.” Considering it in this way, the Ācārya began worshiping the Lord. Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered *tulasī-mañjarīs* and water from the Gaṅgā. He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear. Therefore the principal reason for Śrī Caitanya’s descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.

**je ānila prema-dhana karuṇā pracura
hena prabhu kothā’ gelā ācārya ṭhākura**

Je Ānila Prema-dhana, Śrīla Narttama dāsa Ṭhākura/SGG p.32

Who, out of His vast compassion, brought Śrī Caitanya Mahāprabhu with His treasure of divine love to this world by calling Him with love and affection? Where has that Advaita Ācārya Ṭhākura gone? [Advaita Ācārya was shouting so loudly that Nārāyaṇa’s throne was shaking!]

~ *Thus end the section Advaita-tattva* ~

~ 3) Gadādhara-tattva ~

śrī-rādhā-prema-rūpā yā purā vṛndāvandeśvarī
 sā śrī-gadādharo gaura-vallabhah paṇḍitākhyakah
 nirṇītaḥ śrī-svarūpair yo vraja-lakṣmītayā yathā
 purā vṛndāvane lakṣmīḥ śyāmasundara-vallabhā
 sādya gaura-prema-lakṣmīḥ śrī-gadādhara-paṇḍitaḥ

Gaura-gaṇoddeśa-dīpikā 147-149

The incarnation of love who previously was the queen of Vrindavan, Śrīmatī Rādhikā, is now the beloved of Gaura named Śrīla Gadādhara Paṇḍita. Svarūpa Dāmodara himself indicated that Śrī Gadādhara was Vraja's goddess of fortune, the Lakṣmī who was previously the beloved of Śyāmasundara in Vṛndāvana. She has now become the object of love for Gaura and is known as Śrīla Gadādhara Paṇḍita.

gadādhara-paṇḍitādi - prabhura nija-śakti

tān'-sabāra caraṇe mora sahasra praṇati

CC Ādi 1.41

gadādhara-paṇḍita-ādi—headed by Śrī Gadādhara Paṇḍita; *prabhura*—of the Supreme Lord; *nija-śakti*—internal potencies; *tān'-sabāra*—of all of them; *caraṇe*—unto the lotus feet; *mora*—my; *sahasra*—thousands; *praṇati*—respectful obeisances.

I offer my respectful obeisances unto the internal potencies of the Lord, of whom Śrī Gadādhara Prabhu is the foremost.

jaya nityānanda gadādharera jīvana

jaya jaya advaitādi-bhaktera śaraṇa

CB Ādi 2.2

All glories to the life and soul of Nityānanda and Gadādhara! All glories to the shelter of the devotees headed by Advaita Prabhu!

sva-bhakti-yoga-lāsinam sadā vraje vihāriṇam

hari-priyā-gaṇāgra-gam śacī-suta-priyeśvaram

sa-rādhā-kṛṣṇa-sevana prakāśakam mahāśayam

bhajāmy aham gadādharam su paṇḍitam gurum prabhum

Śrī Gadādharaṣṭakam 1, Śrīla Svarūpa Dāmodara Gosvāmī

That personality who eternally wanders in Vraja while playfully performing Her own loving devotional service (Śrīmatī Rādhikā, who takes the form of Śrī Gadādhara in Gaura lilā), is the chief among the beloved damsels of Śrī Hari. As the foremost of the intimate associates of the son of Śacī (Gadādhara), he reveals the process of service to Śrī Rādhā and Kṛṣṇa. I worship that magnanimous, exalted Paṇḍita and Guru, Śrī Gadādhara Prabhu.

~ Thus ends section 3) Gadādhara-tattva ~

~ 4) Śiva tattva ~

Śrī Gopīśvara Mahādeva praṇāma

**vṛndāvanavani-pate! jaya soma soma-maule
sanaka-sanandana-sanātana-nāradeḍya
gopīśvara! vraja-vilāsi-yugānghri-padme
prema prayaccha nirupādhi namo namas te**

Sankalpa-Kalpadruma 103, Viśvanātha Cakravartī Ṭhākura/BMP p.422

vṛndāvana—of Vṛndāvana; *avani*—of the land; *pate*—O Lord; *jaya*—all glories to you; *sa-uma*—O husband of Parvati; *soma*—who carries the moon; *maule*—on his head; *sanaka-sanandana-sanātana*—by the ancient sages who eternally stay in the form of young boys; *nārada*—and by Nārada Muni; *īḍya*—worshipped; *gopīśvara*—O Gopīśvara; *vraja*—in Vraja; *vilāsi*—who perform pastimes; *yuga*—of the Divine Couple; *ānghri*—feet; *padma*—for the lotus flower; *prema*—pure transcendental love; *prayaccha*—please grant; *nirupadhi*—free from material designations; *namah namaḥ*—I offer my respectful obeisances; *te*—unto you.

O gatekeeper of Vṛndāvana! O Soma, all glories to you! O you whose forehead is decorated with the moon, and who is worshipable for the sages headed by Sanaka, Sanandana, Sanātana and Nārada! O Gopīśvara! Desiring that you bestow upon me *prema* for the lotus feet of Śrī Śrī Rādhā-Mādhava who perform joyous pastimes in Vraja-dhāma, I offer *praṇāmas* unto you time and again.

Śrī Gopīśvara Mahādeva fulfills the gopīs' desires

**mudā gopendrasyātmaja-bhuja-pariṣvaṅga-nīdhaye
sphurad gopī-vṛndair yam iha bhāgavantam praṇayibhiḥ**

**bhajadbhis tair bhaktyā svam abhilāsitaṁ prāptum acirād
yamī-tīre gopīśvaram anudinaṁ taṁ kila bhaje**

Śrī Vraja-vilāsa-stava 87/BMP p. 422

To obtain the jewel of being embraced by the arms of Brajendra-nandaṇa Śyāmasundara, the *gopīs*, who possess firm, loving, intimate attachment for Śrī Kṛṣṇa, joyfully worshipped Sadāśiva with great devotion and had all their internal desires fulfilled without delay. Daily I worship that Gopīśvara Mahādeva who resides on the bank of the Yamunā.

Lord Brahmā glorifies Śiva

**kṣīraṁ yathā dadhi-vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

Śrī Brahma-Saṁhitā 45

aham bhajāmi—I perform *bhajana*; *tam*—of that; *ādi-puruṣam govindam*—original Supreme Person, Śrī Govinda; *yaḥ*—who; *upaiti*—takes on; *śambhutām*—the state of Śambhu; *kāryāt*—on account of performing a special duty; *yathā tathā*—in the same way that; *kṣīram*—milk; *sañjāyate*—becomes; *dadhi*—yogurt; *vikāra-viśeṣa-yogāt*—through contact with a transforming agent; *asti*—is; *hi*—certainly; *na*—not; *pṛthak*—different; *tataḥ*—than; *hetoḥ*—its cause (milk).

Śrī Govindadeva assumes the condition of being Śambhu for the sake of performing a specific function, just as milk is transformed into yogurt by contact with a particular transforming agent, although yogurt is not independent of milk which is its cause. I engage in the *bhajana* of that original personality, Śrī Govinda.

**śivaḥ śakti-yutaḥ śaśvat tri-liṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca tāmasaś cety ahaṁ tridhā**

SB 10.88.3

[Śrī-śukaḥ wāca—Śrī Śuka said:] *śivaḥ*—Lord Śiva; *śakti*—with his energy, material nature; *yutaḥ*—united; *śaśvat*—always; *tri*—three; *liṅgaḥ*—whose manifest features; *guṇa*—by the modes; *saṁvṛtaḥ*—prayed to; *vaikārikaḥ*—false ego in the mode of goodness; *taijasaḥ*—false ego in the mode of passion; *ca*—and; *tāmasaḥ*—false ego in mode of ignorance; *ca*—and; *iti*—thus; *aham*—the principle of material ego; *tridhā*—threefold.

[Śrī Śukadeva said:] Lord Śiva is always united with Śakti, his personal energy the material nature. Since his Śakti is the energy through which the creation

maintenance and destruction of the material world takes place, he is known as Tri-liṅga. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance.

**harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ
śiva-śakti-yutaḥ śaśvat tri-liṅga guṇa-samvṛtaḥ**

SB 10.88.5/CC Mad 20.313/BS 45 pt

hariḥ—the Supreme Lord Hari; *hi*—indeed; *nirguṇaḥ*—untouched by the material modes; *sākṣāt*—absolutely; *puruṣaḥ*—the Personality of Godhead; *prakṛteḥ*—to material nature; *paraḥ*—transcendental; *śiva*—the auspicious one; *śakti*—potency; *yutaḥ*—possessed of; *śaśvat*—original; *tri-liṅga*—the trident carrier; *guṇa*—modes of nature; *samvṛtaḥ*—encompassed by.

Śrī Hari, who is transcendental to His inferior material energy and free from mundane qualities, is directly the Supreme Personality of Godhead. However, Śiva is simultaneously possessed of three types of false ego, namely goodness, passion and ignorance, and he is always connected with the deluding potency, *māyā*. (Therefore, a *jīva* can become transcendental to the material modes only by the performance of *śrī hari-bhajana* - not by the worship of Lord Śiva).

The Bhāgavatam extols Lord Śiva as the greatest of Vaiṣṇavas

**nimna-gānām yathā gaṅgā devānām acyuto yathā
vaiṣṇavānām yathā śambhuḥ purāṇānām idam tathā**

SB 12.13.16/BPKG Biog. pp. 86,120

nimna-gānām—of rivers flowing down to the sea; *yathā*—as; *gaṅgā*—the Ganges; *devānām*—of all deities; *acyutaḥ*—the infallible Supreme Personality of Godhead; *yathā*—as; *vaiṣṇavānām*—of devotees of Lord Viṣṇu; *yathā*—as; *śambhuḥ*—Śiva; *purāṇānām*—of Purāṇas; *idam*—this; *tathā*—similarly.

Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam is the greatest of all Purāṇas.

Thus ends Chapter 5 – Nityānanda, Advaita, Gadādhara, and Śiva tattvas

Chapter 4 – Gaura tattva

śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya

1. The Identity of Śrī Caitanya Mahāprabhu	163
2. The Reasons for Mahāprabhu's Appearance	166
3. Gaura-vāṇī - Śrī Caitanya Mahāprabhu's Teachings	172
4. Mahāprabhu is Kṛṣṇa Himself - Śāstric Evidence	176
5. Śrī Rādhā-Kṛṣṇa are Revealed Through Mahāprabhu	185
6. The Benefits of Devotion to Mahāprabhu	188
7. The Unfortunate are Devoid of Devotion to Mahāprabhu	190
8. The Glories of Gaurāṅga's Devotees	191
9. Prayers in Glorification of Śrī Śacīnandana Gaurahari	193

1) The Identity of Śrī Caitanya Mahāprabhu

Śrī Caitanya Mahāprabhu is non-different from Rādhā-Kṛṣṇa

śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya

Caitanya Bhāgavata/Śrī Guru-Parampara (6), SGG p. 18

śrī-kṛṣṇa caitanya—Śrī Kṛṣṇa Caitanya Mahāprabhu; *rādhā-kṛṣṇa*—the combined form of Rādhā and Kṛṣṇa; *nahe anya*—none other.

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrīmatī Rādhikā and Śrī Kṛṣṇa.

Śrī Kṛṣṇa appears as Śrī Caitanya Mahāprabhu and performs Saṅkīrtana to deliver the fallen souls of the age of Kali

kṛṣṇa-varṇam tviṣākṛṣṇam

sāṅgopāṅgāstra-pārśadam

yajñaiḥ saṅkīrtana-prāyair

yajanti hi su-medhasaḥ (or) bhajāmi kali-pāvanam

SB 11.5.32/CC Ādi 5.32/BPKG p. 253/BR 1.1

kṛṣṇa-varṇam—uttering the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upa-aṅga*—servitors; *astra*—weapons; *pārśadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyair*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons. [*bhajāmi*—I worship; *kali-pāvanam*—He who delivers the *jīvas* of Kali-yuga].

In the age of Kali, Kṛṣṇa appears with a golden complexion (*akṛṣṇa*). He is constantly singing the two syllables *kṛ* and *ṣṇa*, and He is accompanied by His associates, servitors, weapons and confidential companions. Intelligent people worship Him by performing *saṅkīrtana-yajña*. (*or*) I worship Śrī Gaurāṅgadeva, who delivers the living entities of Kali-yuga (*kali-pāvanam*) through the congregational chanting of the holy names (*śrī-nāma-saṅkīrtana-yajña*). He describes the name, form, qualities and pastimes of Śrī Kṛṣṇa; He performs *kīrtana* of the two syllables *kṛ* and *ṣṇa*; His complexion is fair; He is surrounded by His *aṅgas* (associates: Śrī Nityānanda Prabhu and Śrī Advaita Prabhu), *upāṅgas* (servitors: Śrīvāsa Paṇḍita and other pure devotees) and *pārśadas* (confidential companions like Śrī Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Śrī Gadādhara Paṇḍita and the Six Gosvāmīs); and He is endowed with His weapon (*astra*) of *harināma*, which destroys ignorance.

Śrī Kṛṣṇa Caitanya is outwardly Gaura, inwardly Kṛṣṇa

antaḥ kṛṣṇam bahir gauram darśitāṅgādi-vaibhavam

kalau saṅkīrtanādyaiḥ sma kṛṣṇa-caitanyam āśritāḥ

Tattva-sandarbha 2/CC Ādi 3.81/BPKG p. 510/BR 1.1 pt

antaḥ—internally; *kṛṣṇam*—Lord Kṛṣṇa; *bahir*—externally; *gauram*—fair-colored; *darśita*—displayed; *aṅga*—limbs; *ādi*—beginning with; *vaibhavam*—expansions; *kalau*—in the Age of Kali; *saṅkīrtana-ādyaiḥ*—by congregational chanting, etc.; *sma*—certainly; *kṛṣṇa-caitanyam*—unto Lord Caitanya Mahāprabhu; *āśritāḥ*—sheltered.

I take shelter of Śrī Kṛṣṇa Caitanya, who is outwardly *gaura*, of fair complexion, but is inwardly Kṛṣṇa Himself. In Kali-yuga He displays His associates, servitors and confidential companions while performing *saṅkīrtana*.

Śrī Śacīnandana Gaurahāri is the svarūpa of Kṛṣṇa adorned with the bhāva and complexion of Śrīmatī Rādhikā

**rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmanāv api bhuvi purā deha-bhedam gatau tau
caitanyaākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam**

CC Ādi 1.5 (Śrī Svarūpa Dāmodara's Kaṣācā)/JD ch. 14/BPKG pp. 505,510/GKH (P)

rādhā—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtiḥ*—the transformation; *hlādinī-śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhuvi*—on earth; *purā*—from beginningless time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—those two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakāṣam*—manifest; *adhunā*—now; *tad-dvayam*—the two of Them; *ca*—and; *caikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *su-valitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

Śrīmatī Rādhikā is Kṛṣṇa's *hlādinī-śakti* (pleasure giving potency) and the embodiment of the transformation of His *praṇaya* (intimate love). Since They are *eka-ātma-svarūpa* (one soul), She is intrinsically non-different from Kṛṣṇa and one in identity with Him. However, to enjoy the transcendental pleasure of Their loving pastimes, Rādhā and Kṛṣṇa have eternally manifested Themselves in these two apparently separate forms. Now these two transcendental identities, *sevya* and *sevaka*, *viṣaya-tattva* and *āśraya-tattva*, have manifested in one *svarūpa* as Śrī Caitanya tattva. I repeatedly bow down to Śacīnandana, who is the *svarūpa* of Kṛṣṇa and who is adorned with the *bhāva* and complexion of Śrīmatī Rādhikā.

Śrī Gaurāṅgadeva is the Supreme Lord in His supremely sweet form
**saundarye kāma-koṭiḥ sakala-jana samāhlādane candra-koṭir
vātsalye māṭṛ-koṭis tridaśa-viṭapinām koṭir audārya-sāre
gāmbhīrye 'mbodhi-koṭir madhurimaṇi sudhā-kṣīra-mādhvika-kotir
gauro devaḥ sa jīyāt praṇaya-rasa-pade darśitāścarya-koṭiḥ**

Śrī Caitanya Candrāmṛta 101, Prabodhānanda Sarasvatī

Caitanya Mahāprabhu 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 Śrī Caitanya Mahāprabhu, the Supreme Lord, who displays millions of amazing sentiments of *mādhurya-rasa*, the most exalted mellow of *prema*.

2) The Reasons for Mahāprabhu's Appearance

The internal and external reasons for Mahāprabhu's appearance

**prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa
rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama**

CC Ādi 4.15-16/GV p. 63

prema-rasa—of the mellow of love of God; *niryāsa*—the essence; *karite*—to do; *āsvādana*—relishing; *rāga-mārga*—the path of spontaneous attraction; *bhakti*—devotional service; *loke*—in the world; *karite*—to do; *pracāraṇa*—propagation; *rasika-śekhara*—the supreme enjoyer of *rasa*; *kṛṣṇa*—Śrī Kṛṣṇa; *parama-karuṇa*—the supremely merciful; *ei*—these; *dui*—two; *hetu*—reasons; *haite*—from; *icchāra*—of desire; *udgama*—the birth.

Śrī Kṛṣṇa's desire to appear was born from two reasons: He wanted to relish the sweet essence of *prema-rasa*, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction, *rāga-bhakti*. Thus He is known as the topmost relisher of *rasa* and as supremely merciful.

Internally Gaurasundara relishes the bhāva of Śrī Rādhikā, externally He bestows nāma-prema

**sei rādhāra bhāva lañā caitanyāvatāra
yuga-dharma nāma-prema kaila paracāra**

CC Ādi 4.220

sei—that; *rādhāra*—of Śrīmatī Rādhārāṇī; *bhāva*—the emotion; *lañā*—taking; *caitanya*—of Lord Caitanya; *avatāra*—the incarnation; *yuga-dharma*—the religion of the age; *nāma-prema*—prema bestowed through the holy name; *kaila*—did; *paracāra*—preaching.

Internally, Lord Caitanya appeared with the sentiments of Śrī Rādhā. Externally, He preached the *dharma* of this age, the chanting of the holy name of Kṛṣṇa, which bestows pure love of God (*kṛṣṇa-prema*).¹⁴

The three internal reasons for Śrī Śacīnandana Gaurahari's appearance

**śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā
svādyo yenādbhuta-madhurimā kīḍṛśo vā madīyaḥ
saukhyam cāsyā mad-anubhavataḥ kīḍṛśam veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ**

CC Ādi 1.6/GKH (P)

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; *praṇaya-mahimā*—the greatness of Her love (Her *prema-vaicitrya*) ; *kīḍṛśaḥ*—of what kind; *vā*—or; *anayā*—by this one (Rādhā); *eva*—alone; *āsvādyāḥ*—to be relished; *yena*—by that love; *adbhuta-madhurimā*—the wonderful sweetness; *kīḍṛśaḥ*—of what kind; *vā*—or; *madīyaḥ*—of Me; *saukhyam*—the happiness; *ca*—and; *asyāḥ*—of Her; *mat-anubhavataḥ*—from realisation of My sweetness; *kīḍṛśam*—of what kind; *vā*—or; *iti*—thus; *lobhāt*—from the desire; *tat*—Her; *bhāva-āḍhyaḥ*—richly endowed with emotions; *samajani*—took birth; *śacī-garbha*—of the womb of Śrīmatī Śacī-devī; *sindhau*—in the ocean; *hari*—Śrī Hari; *induḥ*—like the moon.

Desiring to understand the glory of Śrīmatī Rādhikā's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean.

“Sugar cannot taste itself” - Becoming fascinated by His own beauty, Kṛṣṇa desires to taste it like Rādhikā

**aparikalita-pūrvāḥ kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhyura-pūrah
ayam aham api hanta prekṣya yam lubdha-cetāḥ
sa-rabhasam upabhoktum kāmāye rādhikeva**

CC Ādi 4.146/GV p. 45

aparikalita—not experienced; *pūrvāḥ*—previously; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphurati*—manifests; *mama*—My; *garīyān*—more great; *eṣaḥ*—this; *mādhyura-pūrah*—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yam*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmāye*—desire; *rādhikā iva*—like Rādhikā.

Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrī Rādhikā.

Out of greed for the sweet ecstasy of His devotees, the Lord descended to this world in the form of His own devotee

**sva-dayita-nija-bhāvaṃ yo vibhāvya sva-bhāvāt
su-madhuram avatīrṇo bhakta-rūpeṇa lobhāt
jayati kanaka-dhāmā kṛṣṇa-caitanya-nāmā
harir iha yati-veśaḥ śrī-śacī-sūnur eṣaḥ**

Śrī Bṛhad Bhāgavatāmṛtam 1.1.3

sva—His own; *dayita*—of the beloved devotees; *nija*—their; *bhāvam*—ecstasy; *yaḥ*—who; *vibhāvya*—realising; *sva-bhāvāt*—than His own ecstasy; *su-madhuram*—even sweeter; *avatīrṇaḥ*—has descended; *bhakta*—of His own devotee; *rūpeṇa*—in the form; *lobhāt*—out of greed; *jayati*—all glories; *kanaka*—golden-colored; *dhāmā*—with an effulgence; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *nāmā*—with the name; *hariḥ*—to Lord Hari; *iha*—in this world; *yati*—of a renunciant; *veśaḥ*—whose dress; *śrī-śacī*—of Mother Śacī; *sūnuḥ*—the son; *eṣaḥ*—this.

Realising that the ecstasy of His beloved devotees is even sweeter than His own, out of greed the Lord descended to this world in the form of His own devotee. Dressed as a renunciant, golden in effulgence, He bears the name Śrī Kṛṣṇa Caitanya. All glories to that Lord Hari, who has appeared as the son of Mother Śacī!

I shall accept the role of a devotee and teach bhakti by practicing it Myself

**āpani karimu bhakta-bhāva aṅgikāre
āpani ācari' bhakti śikhāimu sabāre**

CC Ādi 3.20

āpani—personally; *karimu*—I shall make; *bhakta-bhāva*—the position of a devotee; *aṅgikāre*—acceptance; *āpani*—personally; *ācari'*—practicing; *bhakti*—devotional service; *śikhāimu*—I shall teach; *sabāre*—to all.

I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

I sometimes accept sannyāsa to induce the fallen souls to take up bhakti

**aham eva kvacid brahman sannyāsāśramam āśritaḥ
hari-bhaktiṃ grāhayāmi kalau pāpa-hatān narān**

Upapurāṇas/CC Ādi 3.83

aham—I; *eva*—certainly; *kvacit*—somewhere; *brahman*—O brāhmaṇa; *sannyāsa-āśramam*—the renounced order of life; *āśritaḥ*—taking recourse to; *hari-bhaktim*—devotional service to Śrī Hari; *grāhayāmi*—I shall give; *kalau*—in the Age of Kali; *pāpa-hatān*—sinful; *narān*—to men.

(Mahāprabhu quoting a śloka spoken by Kṛṣṇa to Vyāsadeva:) O learned brāhmaṇa, sometimes I accept the renounced order of life to induce the fallen people of the Age of Kali to accept devotional service to the Lord.

Assuming the mood (bhāva) of a devotee (Rādhikā), He preached pure bhakti ei-mata bhakta-bhāva kari’ aṅgikāra āpani ācari’ bhakti karila pracāra

CC Ādi 4.41

ei-mata—like this; *bhakta-bhāva*—the *bhāva* of a devotee; *kari’*—making; *aṅgikāra*—acceptance; *āpani*—Himself; *ācari’*—practicing; *bhakti*—devotional service; *karila*—did; *pracāra*—propagation.

In this way, assuming the mood (*bhāva*) of a devotee (Śrīmatī Rādhikā), He preached devotional service while practicing it Himself.

rādhikāra bhāva-kānti kari’ aṅgikāra nija-rasa āsvādīte kariyācha avatāra

CC Mad 8.279/BR 1.1 pt

rādhikāra—of Śrīmatī Rādhikā; *bhāva-kānti*—ecstatic love and luster; *kari’*—making; *aṅgikāra*—acceptance; *nija-rasa*—Your own transcendental mellow; *āsvādīte*—to taste; *kariyācha*—You have made; *avatāra*—incarnation.

To taste Your own transcendental mellow You appeared as Śrī Caitanya Mahāprabhu, accepting the sentiment and luster of Śrīmatī Rādhikā.

He wove a garland of the holy name and prema, with which He garlanded all sei dvāre ācaṇḍāle kīrtana sañcāre nāma-prema-mālā gāñthi’ parāila saṁsāra

CC Ādi 4.40

sei dvāre—by that; *ā-caṇḍāle*—even among the dog-eaters; *kīrtana*—the chanting of the holy names; *sañcāre*—He infuses; *nāma*—of the holy names; *prema*—and of love of God; *mālā*—a garland; *gāñthi’*—stringing together; *parāila*—He put it on; *saṁsāre*—the whole material world.

Thus He spread *kīrtana* among all people, high and low. He wove a garland of *śrī-nāma* and *prema*, with which He garlanded all the *jīvas* of the material world.

Through nāma-saṅkīrtana He distributed the love and affection of the goṇīs

**cirād adattam nija-gupta-vittam
sva-prema-nāmāmṛtam aty-udāraḥ
ā-pāmaram yo vitatāra gaurah
kṛṣṇo janebhyas tam aham prapadye**

CC Madhya 23.1

cirāt—for a long time; *adattam*—not given; *nija-gupta-vittam*—His own personal confidential property; *sva-prema*—of love for Him; *nāma*—of the holy name; *amṛtam*—the ambrosia; *ati-udāraḥ*—most munificent; *ā-pāmaram*—even down to the lowest of men; *yah*—one who; *vitatāra*—distributed; *gaurah*—Śrī Gaurasundara; *kṛṣṇah*—Lord Kṛṣṇa Himself; *janebhyah*—to the people in general; *tam*—to Him; *aham*—I; *prapadye*—offer obeisances.

This *prema*, which is the most secret and hidden asset of Goloka Vṛndāvana, had never been given before. Now Kṛṣṇa, in the form of Śrī Gaurāṅga Mahāprabhu, distributes this *prema* through the chanting of His holy names to all people, even to the most fallen. Such a wonderfully magnificent, merciful and magnanimous incarnation is Gaura-Kṛṣṇa. I completely surrender unto Him. (*Translation by Śrīla Gaura Govinda Maharaja, The Embankment of Separation*)

Śacīmandana Gaurahari comes to spread the Saṅkīrtana movement

**āra dui janma ei saṅkīrtanārambhe
haiba tomāra putra āmi avilambe
mora arcā-mūrti mātā, tumi se dharaṇī
jihvā-rūpā tumi mātā, nāmera janani
ei dui janma mora saokīrtanārambhe
dui ṭhañi tora putra rahu avilambe**

CB Madhya 27.47

[*Caitanya Mahāprabhu told Śacīdevī:*] “Birth after birth you are My mother. Again, in this birth, I have come to begin the *saṅkīrtana* movement, and so I have become your son. My appearance in this world is twofold: I appear as the *arca-mūrti* 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 *saṅkīrtana* movement.”

I shall bring the real treasure of Kṛṣṇa-prema

**anera tanaya ane rajata suvarṇa
kaile vinā sa jaya nahe para-dharma
ami ani dibo kṛṣṇa-prema hena dhana
sakala sampada maya kṛṣṇera caraṇa**

Caitanya Maṅgala

[Śrī Śacīmandana Gaurahari told Śacīdevī:] Other people's sons bring wealth in the form of silver and gold for sense gratification, but this wealth is perishable and cannot bestow the supreme destination. I, however, shall bring the real wealth of *kṛṣṇa-prema*. The lotus feet of Śrī Kṛṣṇa are the actual abode of all prosperity and auspiciousness.

Śrī Bṛhad Bhāgavatāmṛtam glorifies Śrī Caitanya Mahāprabhu

**jayati nija-padābja-prema-dānāvātīrṇo
vividha-madhurimābdhiḥ ko 'pi kaiśora-gandhiḥ
gata-parama-daśāntam yasya caitanya-rūpād
anubhava-padam āptam prema gopīṣu nityam**

Śrī Bṛhad Bhāgavatāmṛtam 1.1.1, Śrīla Sanātana Gosvāmī

jayati—all glorifies; *nija*—of His own; *pada-abja*—lotus feet; *prema*—ecstatic transcendental love; *dāna*—for giving charity; *avatīrṇaḥ*—to Him who descended; *vividha*—of various; *madhurima*—kinds of sweetness; *abdhiḥ*—an ocean; *kaḥ api*—a certain; *kaiśora*—of youth; *gandhiḥ*—who has the fragrance; *gata*—who has obtained; *parama*—of the topmost; *daśā*—stage; *antam*—the extreme; *yasya*—whose; *caitanya*—of Śrī Caitanya; *rūpāt*—by the form; *anubhava*—of transcendental experience; *padam*—the situation; *āptam*—who has obtained; *prema*—the ecstatic love; *gopīṣu*—residing in the *gopīs*; *nityam*—eternally.

All glories to that inconceivable Lord who descended to give in charity the gift of love for His own lotus feet. He is an ocean filled with many kinds of sweetness, and He always bears the fragrance of fresh youth. In His form as Śrī Caitanya He has realised the last extreme of transcendental experience, the love residing eternally in the *gopīs*.

Thus ends section 2) The Reasons for Mahāprabhu's Appearance

3) *Gaura-vāṇī* - Śrī Caitanya Mahāprabhu's teachings

Gaura-vāṇī — Śrī Caitanya Mahāprabhu's teachings in a nutshell: Pure love for Śrī Kṛṣṇa is the ultimate goal and the prema of the gopīs is the topmost form of pure love of God, as stated by the Bhāgavatam

**ārādhyo bhagavān vrajeśa-tanayaś tad-dhāma vṛṇḍāvanam
ramyā kācid upāsanā vraja-vadhū-vargeṇā yā kalpitā
śrīmad-bhāgavatam pramāṇam amalam premā pum-artho mahān
śrī-caitanya-mahāprabhor matam idam tatrādarō naḥ paraḥ**

Caitanya-manjusa, Śrīla Viśvanātha Cakravartī Ṭhākura/BPKG pp. 347,400 etc./GV p. 26

ārādhyo—worshipable; *bhagavān*—the Supreme Lord; *vraja-īśa-tanayaḥ*—the son of the Lord of Vṛṇḍāvana, Nanda Mahārāja; *tad-dhāma*—His abode; *vṛṇḍāvanam*—Vṛṇḍāvana; *ramyā*—pleasing; *kācit*—which; *upāsanā*—the process of worship; *vraja-vadhū*—of the gopīs of Vraja; *vargeṇā*—by the group; *yā*—and; *kalpitā*—performed; *śrīmad-bhāgavatam*—Śrīmad Bhāgavatam; *pramāṇam*—the standard authority; *amalam*—spotless; *premā*—pure love of Kṛṣṇa; *pum-arthaḥ*—the ultimate goal of life for human beings; *mahān*—the great; *śrī-caitanya*—of Śrī Caitanya; *mahāprabhoḥ*—'mahā' indicates *mahābhāva* (i.e. Rādhikā) and 'prabhu' indicates *rasarāja mahābhāva* (i.e. Kṛṣṇa); *matam*—the opinion; *idam*—this; *tatra*—that; *ādarāḥ*—regard; *naḥ*—of us; *paraḥ*—the highest.

Bhagavān Vrajendra-nandana Śrī Kṛṣṇa is our only worshipful object. In the same way that He is worshipful, so is His transcendental abode, Śrī Vṛṇḍāvana Dhāma. The mood in which the young brides of Vraja (the *gopīs*, especially Śrīmatī Rādhikā) worship Him is the highest perfectional form of love of God. Śrīmad Bhāgavatam alone is the immaculate scriptural evidence of this (*śabda-pramāṇa*) and *kṛṣṇa-prema* is the supreme objective of life (the fifth and highest goal of human life - beyond mundane religiosity, economic development, sense gratification and impersonal liberation). This is the teachings of Śrī Caitanya Mahāprabhu (*gaura-vāṇī*). We hold this conclusion (*siddhānta*) in supreme regard and have no inclination or respect for any other conclusion or cheating opinions.

Śrīla Nārāyaṇa Mahārāja explains: This is a key *śloka* for understanding all *tattva-siddhānta* in Sambandha, Abhidheya and Prayojana. It gives knowledge of the Supreme form of Kṛṣṇa, of the topmost process for worshiping Him, of the ultimate goal, and of the ultimate evidence for this (the Śrīmad Bhāgavatam). The whole philosophy and the speciality of the Rūpānuga line is contained within this *sūtra* by Śrīla Viśvanātha Cakravartī Ṭhākura: Devotional service to Śrī Kṛṣṇa in the mood of the *gopīs* is the ultimate and sweetest form of *bhakti*. Śrīla

Bhaktivinoda Ṭhākura has expanded this *siddhānta* in the following *sloka*:

Śrīla Bhaktivinoda Ṭhākura summarizes *Gaura-vāṇī* in his *Daśa-mūla Śikṣā āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābhdhim tad-bhinnāśmāś ca jīvān prakṛti-kavalitān tad-vimuktāś ca bhāvād bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktim sādhyam tat-prītim evety upadiśati janān gaura-candraḥ svayam saḥ*

Daśa-mūla-tattva, invocation/JD ch. 13/BPKG p. 350/GV p. 40

āmnāya—the Vedas, which are transmitted through aural reception from Guru to disciple; *prāha*—proclaim; *tattvaṁ*—Absolute Truth; *harim*—Śrī Hari; *iha*—here; *paramaṁ*—the supreme; *sarva-śaktim*—the possessor of all potencies; *rasa-abdhim*—an ocean of rasa; *tad-bhinna-āśmāś*—His separated parts; *ca*—and; *jīvān*—jīvas; *prakṛti*—His illusory potency; *kavalitān*—swallowed up; *tad-vimuktān*—His separated parts; *ca*—and; *bhāvād-* by nature; *bheda-abheda*—one and different; *prakāśam*—a manifestation; *sakalam*—everything; *api*—and; *hareḥ*—of Śrī Hari; *sādhanam*—the means for attainment; *śuddha-bhaktim*—is the pure *bhakti*; *sādhyam*—the ultimate goal; *tat-prītim*—is love for Him; *eva iti*—certainly thus; *upadiśati*—instructs; *janān*—the people; *gaura-candraḥ*—the Golden Lord whose effulgence resembles a moon; *svayam*—personally; *saḥ*—He.

1. **Pramāṇa:** The teachings of the Vedas received through Guru-paramparā are known as *āmnāya*. The infallible evidence of the Vedas, of the *smṛti-sāstras* headed by the Śrīmad Bhāgavatam, as well as evidence such as direct sense perception (*pradhāna*), that concur with the guidance of the Vedas, are all accepted as *pramāṇa* (evidence). This *pramāṇa* establishes the following *prameyas* (fundamental truths):

Sambandha:

2. *Parama-tattva* – Śrī Hari alone is the Supreme Absolute Truth.
3. *Sarva-śaktimān* – He is the possessor of all potencies (omnipotent).
4. *Akhila-rasāmṛta-sindhu* – He is the ocean of all nectarean mellows and divine sweetness.
5. *Vibhinnāśmāśa-tattva* – Both the *mukta* (liberated) and *baddha* (conditioned) *jīvas* are His eternally separated parts and parcels.
6. *Baddha-jīvas* –Conditioned souls are subject to the control and covering of *māyā*.
7. *Mukta-jīvas* – Liberated souls are forever free from *māyā*.
8. *Acintya-Bhedābheda-tattva* – The entire universe, consisting of the conscious (*cit*) and unconscious (*acit*), is Śrī Hari's *acintya-bhedābheda-prakāśa*, that is

to say, it is His manifestation which is inconceivably both different and non-different from Him.

Abhidheya:

9. *Śuddha-bhakti* – Pure devotional service is the only practice (*sādhana*) to attain spiritual perfection (*sādhya*).

Prayojana:

10. *Kṛṣṇa-prīti* – Transcendental love and affection for Śrī Kṛṣṇa is the one and only final object of attainment (*sādhya-vastu*).

The Supreme Personality of Godhead Śrī Gaurāṅgadeva has herein instructed ten distinct *tattvas* (fundamental truths) to the faithful *jivas*.

Śrīla Nārāyaṇa Mahārāja: “Anyone who does not know these two *ślokas* (**ārādhyo bhagavān** and **āmnāyaḥ prāha**) is not really my disciple.” “Śrīla Saccidānanda Bhaktivinoda Ṭhākura has extracted the essence of the conceptions of the Śrī Gauḍīya Gosvāmīs and *ācāryas*, and has given the teaching of Daśa-mūla-tattva. As if putting the ocean in a jar, he has filled this Daśa-mūla-tattva with the transcendental essence of the cream of the Vedas, Upaniṣads, Vedānta-sūtra, Gītā, Śrīmad Bhāgavatam and the literature of the Gosvāmīs. Our most worshipful Śrīla *guru-pādapadma* used to proclaim this Daśa-mūla-tattva everywhere he went.” (BPKG p. 349)

Through harināma-saṅkīrtana, Śrī Caitanya Mahāprabhu personally tasted the unnatojjvala-rasa of Śrīmatī Rādhikā (mādanākhyā mahābhāva) and distributed the mood of service to Her (mañjari-bhāva)

**anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śaci-nandanah**

Śrī Vidagdha-mādhava, Rūpa Gosvāmi/CC Ādi 1.4/JD Intro./GKH (P)

anarpita—not bestowed; *carīm*—formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the Age of Kali; *samarpayitum*—to bestow; *unnata*—the most elevated; *ujjvala-rasām*—mādhurya-rasa (or more specifically Śrīmatī Rādhikā’s mādanākhyā mahābhāva); *sva-bhakti*—of Her own service (*rādhā-dāsyam* in *mañjari-bhāva*); *śriyam*—the beauty of Śrī Rādhikā’s *bhāvas* (moods); *hariḥ*—Śrī Hari; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—lighted up; *sadā*—always; *hṛdaya-kandare*—in the core of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śaci-nandanah*—the son of mother Śaci.

May the Supreme Lord, who is known as the son of Śrīmatī Śacī-devī, be brilliantly situated in the innermost core 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 has ever offered before: the most sublime and radiant mellow of devotional service, *mādhurya-rasa* (as *mañjarī-bhāva*), service to Śrīmatī Rādhikā as Her confidential maidservants.

Śrīla Nārāyaṇa Mahārāja: Sri Caitanya Mahāprabhu has come to give *unnatojjvala-rasām sva-bhakti-sriyam*. There is a special emphasis on the final words, *sva-bhakti-sriyam*. *Sva* means own. Whose own? Srimati Radhika's own. Radhika is the personification of *bhakti*. Sri Kṛṣṇa wanted to taste the essence of supreme devotion to Himself, which is Radhika's love. He also wanted to distribute *sva-bhakti-sriyam* to the qualified living entities. *Bhakti* refers to Radhika's *bhakti*, and *sriya* means beauty. Sri Caitanya Mahāprabhu wanted to give to the fortunate living entities the beauty of Srimati Radhika's *unnatojjvala-rasa*. That 'beauty' is called *mañjarī-bhāva*, the mood of Her dear maidservants.

Imagine a creeper surrounding a tree on which there are delicious golden-reddish mangos, and cuckoos eating these mangos and singing sweetly. On that creeper there are so many green leaves, flowers here and there on each branch, and *mañjarīs* (buds). If the air touches and plays with the creeper, all the leaves become happy and begin to dance, and the *mañjarīs* also dance with happiness. This is the beauty of the creeper. If that creeper has no leaves, no flowers and no *mañjarīs*, it has no beauty. The air will not play with its branches, for it will have no taste to play. The splendor of the creeper manifests when it plays with the air, its leaves going here and there and always dancing.

Śrī Caitanya Mahāprabhu wanted to give the beauty of Śrīmatī Rādhikā's *unnatojjvala-rasa*. The creeper represents Śrīmatī Rādhikā and the beauty of Her love is Her *sakhīs* (*gopīs* (*nāyakās*) and *mañjarīs*). With the assistance of these *sakhīs* She can manifest more attractiveness and express more varieties of *bhāva*.

I have come here to inspire and to help you all. I request you to place all these teachings in your heart and try to follow them. (*Murwillumbah, Australia, Feb. 1997*)

Editorial note: Another integral part of Gaura-vāṇī is the Śrī Śikṣāṣṭakam prayers. See Chapter 18 - Nāma-tattva, section 2, and the book 'Gaura-vāṇī Pracāriṇe'.

Thus ends section 3) Gaura-vāṇī

4) Mahāprabhu is Kṛṣṇa Himself - Śāstric Evidence

Śrīmad Bhāgavatam glorifies Śrī Caitanya Mahāprabhu as Kṛṣṇa Himself

**dhyeyaṁ sadā paribhava-ghnam abhiṣṭa-doham
tīrthāspadam śīva-viriñci-nutam śaraṇyam
bhṛtyārti-ham praṇata-pāla bhavābdhi-potam
vande mahā-puruṣa te caraṇāravindam**

SB 11.5.33/HBV 8.342/PJ 2.30/GKH (P)

dhyeyam—fit to be meditated upon; *sadā*—always; *paribhava-ghnam*—which destroy the humiliation of material existence; *abhiṣṭa-doham* — which amply reward the true desire of the soul; *tīrtha-āspadam*—the abode of the holy places and saints; *śīva-viriñci-nutam*—which are praised by Śīva and Brahmā; *śaraṇyam*—most worthy of taking shelter of; *ārti-ham*—which relieve the distress; *bhṛtya*—of Your servants; *praṇata-pāla*—O protector of all who bow to you; *potam*—the suitable boat (for); *bhava-abdhi*—the ocean of birth and death; *vande*—I offer homage; *mahā-puruṣa*—O Lord Mahāprabhu; *te*—to Your; *caraṇa-aravindam*—lotus feet.

O guardian of the surrendered, great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee). You alone are the reality to be constantly meditated upon by the pure souls, destroyer of the soul's illusion, the divine wish-fulfilling tree, the refuge of all devotees, worshipable by Śīva and Viriñci (Sadāśīva in the form of Śrī Advaita Ācārya, and Brahmā in the form of Hāridāsa Ṭhākura). You are the shelter of all, dispeller of Your devotee's sufferings which originate in offences to the holy name. and only boat for crossing the ocean of this material world of suffering. I worship Your holy lotus feet.

**tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm
dharmiṣṭha ārya-vacasā yad agād araṇyam
māyā-mṛgam dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam**

SB 11.5.34/HBV 8.343/GKH (P)

tyaktvā—abandoning; *su-dustyaja*—most difficult to give up; *sura-īpsita*—anxiously desired by the demigods; *rājya-lakṣmīm*—the opulence of the goddess of fortune; *dharmiṣṭha*—most perfectly fixed in religiousness; *yad*—because; *ārya-vacasā*—of a *brāhmaṇa*'s curse to be deprived of family happiness; *agāt*—He went; *araṇyam*—to the forest of material existence; *māyā-mṛgam*—the conditioned soul, who is always searching out illusory enjoyment; *dayitayā*—out of mercy;

īpsitam—His desired object; *anvadhāvat*—running after; *vande*—I offer my homage; *mahā-puruṣa*—O Lord Mahāprabhu; *te*—to Your; *caraṇa-aravindam*—lotus feet.

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is hankered after by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a *brāhmaṇa*'s curse. Out of sheer mercifulness You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.

O Mahāprabhu, in the age of Kalī, You do not assert Yourself as the Supreme Lord

ittham nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair

lokān vibhāvayasi haṁsi jagat-pratīpān

dharmam mahā-puruṣa pāsi yugānuvṛttam

channaḥ kalau yad abhavas tri-yugo 'tha sa tvam

SB 7.9.38/BR 1.1 pt

ittham—in this way; *nṛ*—like a human being (such as Lord Kṛṣṇa and Lord Rāmacandra); *tiryak*—like animals (such as Varāhadēva); *ṛṣi*—as a great saint (Paraśurāma); *deva*—as demigods; *jhaṣa*—as an aquatic (such as Matsya and Kūrma); *avatāraiḥ*—by such different incarnations; *lokān*—all the different planetary systems; *vibhāvayasi*—You protect; *haṁsi*—You kill; *jagat-pratīpān*—enemies of this world; *dharmam*—the principles of religion; *mahā-puruṣa*—O Mahāprabhu; *pāsi*—You protect; *yuga-anuvṛttam*—according to the different millenniums; *channaḥ*—covered; *kalau*—in the age of Kali; *yat*—since; *abhavaḥ*—have been (and will be in the future); *tri-yugaḥ*—named Triyuga; *atha*—therefore; *saḥ*—the same personality; *tvam*—You.

[Prahāda Mahārāja said:] “O Kṛṣṇa, 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 and slaying the enemies of universal peace. In this way, according to the age, You protect the principles of religion, but, O Mahāprabhu, in the age of Kalī, You do not assert Yourself as the Supreme Personality of Godhead. Because Your incarnation is hidden in the age of Kalī You are known as Triyuga, or the Lord who manifests His supremacy in only three ages.”

Evidence from the Upaniṣads for Śrī Caitanya

**mahān prabhur vai puruṣaḥ sattvasyeṣa pravarttakaḥ
surnimalām imam śāntīm īśāno jyotir avyayaḥ**

Śvetāśvatara Upaniṣad 3.12

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

**yadā paśyaḥ paśyate rukma-varṇam kartāram īśam puruṣam brahma-yonim
tadā vidyān puṇya-pāpe vidhūya nirañjanaḥ paramam sāmyam upaiti**

Muṇḍaka Upaniṣad 3.3

When one realises the golden form of Lord Gaurāṅga, who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He becomes cleansed of both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord.

Evidence from Mahābhārata for Śrī Caitanya Mahāprabhu

**suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ**

Mahābhārata/CC Ādi 3.49/BR 1.1 pt

suvarṇa—of gold; *varṇaḥ*—having the color; *hema-aṅgaḥ*—whose body was like molten gold; *vara-aṅgaḥ*—having a most beautiful body; *candana-aṅgadī*—whose body was smeared with sandalwood; *sannyāsa-kṛt*—practicing the renounced order of life; *śamaḥ*—equipoised; *śāntaḥ*—peaceful; *niṣṭhā*—fixed (in His mission of nāma-saṅkīrtana); *śānti*—and of peace; *parāyaṇaḥ*—the highest resort.

Kṛṣṇa first appears as a *grhastha* with a golden complexion. His limbs are the color of molten gold, His body is extremely beautiful, He is decorated with sandalwood pulp and continuously chants “Kṛṣṇa”. Then He accepts *sannyāsa* and is always equipoised. He is firmly fixed (in His mission of propagating *harināma-saṅkīrtana*) and He defeats the impersonalist philosophers, who are opposed to *bhakti*. He is thus the highest abode of peace and devotion.

I accept sannyāsa to induce the fallen souls to take up bhakti
aham eva kvacid brahman sannyāsāśramam āśritaḥ
hari-bhaktim grāhayāmi kalau pāpa-hatān narān

Upapurāṇas/CC Ādi 3.83

aham—I; *eva*—certainly; *kvacit*—somewhere; *brahman*—O *brāhmaṇa*; *sannyāsa-āśramam*; —the renounced order of life; *āśritaḥ*—taking recourse to; *hari-bhaktim*—devotional service to Śrī Hari; *grāhayāmi*—I shall give; *kalau*—in the Age of Kali; *pāpa-hatān*—sinful; *narān*—to men.

(*Mahāprabhu quoting a śloka spoken by Kṛṣṇa to Vyāsadeva:*) O learned *brāhmaṇa*, sometimes I accept the renounced order of life to induce the fallen people of the Age of Kali to accept devotional service to the Lord.

aham eva dvija-śreṣṭha nityam pracchana-vigrahaḥ
bhagavad-bhakta-rūpena lokān rakṣāmi sarvadā

Ādi Purāṇa

O best of the *brāhmaṇas*, 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.

kali-yuge līlāvatāra nā kare bhagavān
ataeva ‘tri-yuga’ kari’ kahi tāra nāma
pratiyuge karena kṛṣṇa yuga-avatāra
tarka-niṣṭha hṛdaya tomāra nāhika vicāra

CC Madhya-līlā 6.99–100/BR1.1 pt

kali-yuge—in this Age of Kali; *līlā-avatāra*—a pastime incarnation; *nā*—not; *kare*—does; *bhagavān*—the Supreme Personality of Godhead; *ataeva*—therefore; *tri-yuga*—Triyuga (manifested in three yugas); *kari’*—accepting; *kahi*—I say; *tāra nāma*—His holy name; *prati-yuge*—in every age or millennium; *karena*—makes; *kṛṣṇa*—Lord Kṛṣṇa; *yuga-avatāra*—incarnation for the age; *tarka-niṣṭha*—hardened by argument; *hṛdaya*—heart; *tomāra*—your; *nāhika*—there is not; *vicāra*—consideration.

[*Gopīnātha Ācārya to Sārvabhauma Bhaṭṭācārya:*] In Kali-yuga there is no *līlā-avatāra* of Śrī Bhagavān; therefore His name is Tri-yuga. But certainly there is an incarnation in each *yuga*, and such an incarnation is called a *yuga-avatāra*. Your heart has become hardened by logic and arguments and thus you cannot consider these facts.

At the time of Śrī Kṛṣṇa's name-giving ceremony, Śrī Gargācārya said:

**āsan varṇās trayo hy asya grhṇato 'nuyugam tanuḥ
śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ**

SB 10.8.13/BR 1.1 pt

āsan—were assumed; *varṇāḥ trayāḥ*—three colors; *hi*—indeed; *asya*—of your son Kṛṣṇa; *grhṇataḥ*—accepting; *anuyugam tanūḥ*—transcendental bodies according to the different yugas; *śuklah*—sometimes white; *raktaḥ*—sometimes red; *tathā*—as well as; *pītaḥ*—sometimes yellow; *idānīm kṛṣṇatām gataḥ*—at the present moment He has assumed a blackish colour.

Your son Kṛṣṇa appears in every *yuga* as an *avatāra*. Previously He assumed three different colors – white, red and yellow – and now He has appeared in a blackish color.

**śukla-rakta-kṛṣṇa-pīta krame cāri varṇa
cāri varṇa dhari' kṛṣṇa karena yuga-dharma**

CC Madhya 20.330

śukla—white; *rakta*—red; *kṛṣṇa*—black; *pīta*—yellow; *krame*—one after another; *cāri varṇa*—four colors; *cāri varṇa dhari'*—accepting these four colors; *kṛṣṇa*—Lord Kṛṣṇa; *karena yuga-dharma*—manifests His pastimes in different millenniums.

In the Satya, Treta, Dvāpara, and Kalī yugas, Kṛṣṇa accepts four different colors: white, red, black, and yellow respectively. These are the colors of the different incarnations in different millenniums.

Evidence from the Gīta

**yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānam sṛjāmy aham**

BG 4.7/GKH (P)

yadā yadā—whenever and wherever; *hi*—certainly; *dharmasya*—of religion; *glāniḥ*—discrepancies; *bhavati*—become manifested; *bhārata*—O descendant of Bharata; *abhyutthānam*—predominance; *adharmasya*—of irreligion; *tadā*—at that time; *ātmānam*—self; *sṛjāmi*—manifest; *aham*—I.

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

**paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge**

BG 4.8/GKH (P)/BR 1.1 pt

paritrāṇāya—for the deliverance; *sādḥūnām*—of the devotees; *vināśāya*—for the annihilation; *ca*—and; *duṣkṛtām*—of the miscreants; *dharma*—the eternal essence of one’s spiritual nature and service; *saṁsthāpana-arthāya*—to re-establish; *sambhavāmi*—I do appear; *yuge*—millennium; *yuge*—after millennium.

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

māyāpure bhaviṣyāmi śacī-sutaḥ

Āgama-śāstras/BR 1.1 pt

In the future, the son of Śacī will appear in Māyāpura.

**śutiyā ācchinu kṣīra-sāgara-bhitare
mora nidra bhāṅga haila nāḍāra huṅkāre**

CB Madhya 22.16

[While sitting on the altar of Viṣṇu in the house of Śrīvāsa, 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 have come.

Śrī Gaurāṅga is the source of all avatāras

**sei kṛṣṇa avatārī vrajendra-kumāra āpane caitanya-rūpe kaila avatāra
ataeva caitanya gosāñi paratattva-sīmā tānre kṣīroda-śāyī kahi, ki tānra mahimā
sei ta' bhaktera vākyā nahe vyabhicārī sakala sambhave tañte, yāte avatārī
avatārīra dehe saba avatārera sthiti keno kona-mate kahe, yemana yāra matī**

CC Ādi 2.109-112/BPKG p. 511

That same Lord Kṛṣṇa, who is the fountainhead of all *avatāras* is the son of the king of Vṛāja. He has descended personally [as Śrī Caitanya Mahāprabhu]. Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Kṣīrodakaśāyī Viṣṇu 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 *avatārī*, primeval Lord. All other *avatāras* are situated in the original body of the *avatārī*. Thus according to one’s inclination one may address Him as any one of the *avatāras*.

**bhāgavata, bhārata-śāstra, āgama, purāṇa caitanya-kṛṣṇa-avatāre prakāṣa pramāṇa
pratyakṣe dekhaha nānā prakāṣa prabhāva alaukika karma, alaukika anubhāva
dekhiyā nā dekhe yata abhaktera gaṇa ulūke nā dekhe yena sūryera kiraṇa**

CC Ādi 3.84-86

bhāgavata—Śrīmad-Bhāgavatam; *bhārata-śāstra*—Mahābhārata; *āgama*—Vedic literatures; *purāṇa*—the Purāṇas; *caitanya*—as Lord Caitanya Mahāprabhu; *kṛṣṇa*—of Śrī Kṛṣṇa; *avatāre*—in the incarnation; *prakāṣa*—displayed; *pramāṇa*—evidence; *pratyakṣe*—directly; *dekhaha*—just see; *nānā*—various; *prakāṣa*—manifested; *prabhāva*—influence; *alaukika*—uncommon; *karma*—activities; *alaukika*—uncommon; *anubhāva*—manifestation of bhāva; *dekhiyā*—seeing; *nā dekhe*—they do not see; *yata*—all; *abhaktera*—of nondevotees; *gaṇa*—crowds; *ulūke*—the owl; *nā dekhe*—does not see; *yena*—just as; *sūryera*—of the sun; *kiraṇa*—rays.

Śrīmad-Bhāgavatam, Mahābhārata, the Purāṇas, and other Vedic literature all give evidence to prove that Lord Caitanya is the *avatāra* of Kṛṣṇa. Also, one can directly see Lord Caitanya's manifest influence in His uncommon activities and uncommon manifestation of *bhāva*, but faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

**sakala vaiṣṇava, śuna kari' eka-mana
caitanya-kṛṣṇera śāstra-mata-nirūpaṇa
kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa**

CC Ādi 1.31-32

sakala—all; *vaiṣṇava*—O devotees of the Lord; *śuna*—please hear; *kari'*—making; *eka-mana*—rapt attention; *caitanya*—Lord Caitanya Mahāprabhu; *kṛṣṇera*—of Lord Śrī Kṛṣṇa; *śāstra*—scriptural reference; *mata*—according to; *nirūpaṇa*—conclusion; *kṛṣṇa*—the Supreme Lord, Śrī Kṛṣṇa; *guru*—the spiritual masters; *bhakta*—the devotees; *śakti*—the potencies; *avatāra*—the incarnations; *prakāśa*—plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *ei chaya-rūpe*—in these six features; *karena vilāsa*—enjoys.

I request all my Vaiṣṇava readers to read and hear with rapt attention this narration of Śrī Kṛṣṇa Caitanya as inculcated in the revealed scriptures. Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse potencies, the incarnations and the plenary portions. They are all six in one.

**golokaṁ ca parityajya lokānām trāṇa-kāraṇāt
kalau gaurāṅga-rūpeṇa līlā-lāvaṇya-vigrahaḥ**

Mārkaṇḍeya Purāṇa/GKH (P)

For the purpose of delivering the people of Kali-yuga, I shall abandon Goloka, appear in the sublime form of Śrī Gaurāṅga, and perform enchanting pastimes.

**yo reme saha-vallavī ramayate vṛndāvane 'har-niśam
yaḥ kaṁsaṁ nija-ghāna kaurava-raṇe yaḥ pāṇḍavānām sakhā
so'yaṁ vaiṣṇava-daṇḍa-maṇḍita-bhujahḥ sannyāsa-veśaḥ svayaṁ
niḥsandeham upāgataḥ kṣīti-tale caitanya-rūpaḥ prabhuḥ**

Garuḍa Purāṇa/GKH (P)

The Supreme Lord displayed the form of Śrī Kṛṣṇacandra. Thus, He performed many pastimes such as the *rāsa-līlā* with the *gopīs* in Śrī Vṛndāvana-dhāma. Moreover, He killed Kāṁsa. He became a friend of the Pāṇḍavas in the Kurukṣetra war. Thus, He came to be known as Pārtha-sārathī. Doubtlessly the Supreme Lord, who can make even the impossible possible, will assume *sannyāsa* dress, the Vaiṣṇava *daṇḍa* will decorate His hand, and He will appear on the earth in the form of Śrī Kṛṣṇa Caitanya.

**vaivasvatāntare brahman gaṅgā-tīre su-puṇya-de
hari-nāma tadā dattvā cāṇḍālān haḍikāms tathā
brāhmaṇān kṣatriyān vaiśyān śataśo 'tha sahasraśaḥ
uddhariṣyāmy ahaṁ tatra tapta-svarṇa-kalevarah
sannyāsaś ca kariṣyāmi kāñcana-grāmam āsthitaḥ**

Urdhvāmnāya Saṁhitā/GKH (P)

Bhagavān Kṛṣṇa Himself said, “O *brāhmaṇa*, I shall appear in the Vaivasvata-man-vantara, on the shore of the holy Gaṅgā river. I shall accept the complexion of molten gold. Distributing the holy name of Lord Hari to persons from the families of dogeaters and sweepers, and shall deliver countless *brāhmaṇas*, *kṣatriyas*, and *vaiśyas*. I shall accept *sannyāsa* in Kāñcana-grāma.”

Śrī Caitanya Mahāprabhu is the Jagad-guru

**caudda bhuvanera guru caitanya-gosāñi
tāñra guru anya, ei kona śāstre nāi**

CC Ādi 12.16

caudda—fourteen; *bhuvanera*—planetary systems; *guru*—master; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *tāñra guru*—His spiritual master; *anya*—someone else; *ei*—this; *kona*—any; *śāstre*—in scripture; *nāi*—there is no mention.

(*Advaita Ācārya heard this statement from His five-year-old son Acyutānanda:*) “Śrī Caitanya Mahāprabhu is the *jagad-guru*, the spiritual master of the fourteen worlds. But you say that someone else is His spiritual master. This is not supported by any revealed scripture.”

Śrī Kṛṣṇa Caitanya is the Supreme Absolute Truth

**yad advaitam brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so 'syāmśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayam
na caitanyāt kṛṣṇāj jagati para-tattvam param iha**

CC Ādi 1.3

yad—that which; *advaitam*—nondual; *brahma*—the impersonal Brahman; *upaniṣadi*—in the Upaniṣads; *tad*—that; *apy*—certainly; *asya*—His; *tanu-bhā*—the effulgence of His transcendental body; *yaḥ*—who; *ātmā*—the Supersoul; *antaḥ-yāmī*—indwelling Lord; *puruṣaḥ*—supreme enjoyer; *iti*—thus; *saḥ*—He; *asya*—His; *amśa-vibhavaḥ*—plenary expansion; *ṣaḍ-aiśvaryaiḥ*—with all six opulences; *pūrṇaḥ*—full; *yaḥ*—who; *iha*—here; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *svayam*—Himself; *ayam*—this; *na*—not; *caitanyāt*—than Lord Caitanya; *kṛṣṇāt*—than Lord Kṛṣṇa; *jagati*—in the world; *para*—higher; *tattvam*—truth; *param*—another; *iha*—here.

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

Thus ends section 4) Mahāprabhu is Kṛṣṇa Himself

5) Śrī Rādhā-Kṛṣṇa are Revealed Through Mahāprabhu

One who worships Mahāprabhu automatically worships Śrī Rādhā-Kṛṣṇa

ārādhitam nava-vanam vraja-kānanam te

nārādhitam nava-vanam vraja eva dūre

ārādhito dvija-suto vraja-nāgaras te

nārādhito dvija-suto na taveha kṛṣṇaḥ

Prabodhānanda Sarasvatī, Navadvīpa Śataka 78

ārādhitam—worshiped; *nava-vanam*—Navadvīpa; *vraja-kānanam*—the forest of Vraja; *te*—by you; *na*—not; *ārādhitam*—worshiped; *nava-vanam*—Navadvīpa; *vrajaḥ*—Vraja; *eva*—indeed; *dūre*—far away; *ārādhitaḥ*—worshiped; *dvija-sutāḥ*—the brāhmaṇa’s son (Lord Caitanya); *vraja-nāgaras*—the hero of Vraja (Kṛṣṇa); *te*—by you; *na*—not; *ārādhitaḥ*—worshiped; *dvija-sutaḥ*—Lord Caitanya; *na*—not; *tava*—by you; *iha*—here; *kṛṣṇaḥ*—Śrī Kṛṣṇa.

If you worship Navadvīpa, then you also worship the forest of Vraja. If you don’t worship Navadvīpa, then the forest of Vraja is far away. If you worship Lord Caitanya, then you also worship Śrī Rādhā and Kṛṣṇa in Vraja. If you don’t worship Lord Caitanya, then you cannot worship Śrī Rādhā and Kṛṣṇa.

Pure devotion to Gaurāṅga bestows the nectar of devotion to Śrī Rādhā

yathā yathā gaura-padāravinde

vindeta bhaktim kṛta-puṇya-rāśiḥ

tathā tathotsarpati hṛdy akasmād

rādhā-padāmbhoja-sudhāmbu-rāśiḥ

Śrī Caitanya Candrāmṛta 88, Prabodhānanda Sarasvatī/Sermons, vol. 1

kṛta-puṇya-rāśiḥ—having performed vast numbers of pious deeds; *yathā yathā*—to the extent; *vindeta*—a person attains; *bhaktim*—devotion; *pada-aravinde*—to the lotus feet; *gaura*—of the golden Lord; *tathā tathā*—to the same extent; *sudhā-ambu-rāśiḥ*—the ocean of nectar; *rādhā-padāmbhoja*—of the lotus feet of Śrī Rādhā; *akasmād*—causelessly; *utsarpati*—gradually arises; *hṛdi*—in one’s heart.

As a pious soul fortunately attains pure devotion to Gaurāṅga and becomes absorbed in rendering service to His lotus feet, the nectar ocean of devotional ecstasy flowing from the lotus feet of Śrī Rādhikā gradually arises without any material cause and floods his heart .

Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja: (a) “As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarean service of Śrīmatī Rādhārānī in Vṛndāvana. Do not hesitate to give everything to Caitanyadeva, for He will not keep any for Himself. He will offer it all at the lotus feet of Śrī Rādhā.” (b) “Strictly stick to *Gaura-līlā*, Mahāprabhu, and you will automatically find within your heart that *Rādhā-rasa-sudhā* is flowing. Don’t attempt directly to have it. It will come automatically, spontaneously. Not intellectually you shall approach that, for that will give you a bad prejudice. Not only that, but it will be harmful prejudice and you will have to expend more energy to do away with that layer of misunderstanding. So our Śrīla Prabhupāda did not allow these things.”

In his Prārthanā, Śrīla Narottama Ṭhākura sings:

**gaura-prema rasārṇave se taraṅge yebā ḍube
se rādhā-mādhava-antaraṅga**

BRSB p. 125/SGG p. 45

Gaura-prema is an ocean of *rasa*. Those who submerge themselves in the waves of the ocean of *Gaura-prema*, become confidential associates of Rādhā-Mādhava in Vraja.

Rāgānuga sādhakas should taste Kṛṣṇa līlā through the medium of Gaura līlā

**kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-hamṣa carāha’ tāhāte**

CC Mad 25.271/BRSB p. 125

kṛṣṇa-līlā amṛta-sāra—the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; *tāra śata śata dhāra*—the flow of that eternal bliss is running in hundreds of branches; *daśa-dike*—in all the ten directions; *vahe*—flows; *yāhā haite*—from which; *se*—those; *caitanya-līlā*—pastimes of Śrī Caitanya Mahāprabhu; *haya*—are; *sarovara akṣaya*—a transcendental eternal lake; *manaḥ-hamṣa*—my mind, which is like a swan; *carāha’*—please wander; *tāhāte*—in that lake.

The pastimes of Śrī Kṛṣṇa are the essence of all transcendental nectar. These nectarean pastimes flow in hundreds and hundreds of streams, inundating the ten directions. The pastimes of Śrī Caitanya are an imperishable reservoir of nectar, saturated with the pastimes of Kṛṣṇa. O swanlike mind, please wander on this transcendental lake.

**nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe' karena vihāra
kṛṣṇa-keli sumṛṇāla, yāhā pāi sarva-kāla,
bhakta-haṁsa karaye āhāra**

CC Mad 25.274/BRSB p. 125

nānā-bhāvera bhakta-jana—devotees relishing relationships with Kṛṣṇa in different ecstasies; *haṁsa-cakravāka-gaṇa*—compared to swans and cakravāka birds; *yāte*—in that place; *sabe'*—all; *karena vihāra*—enjoy life; *kṛṣṇa-keli*—the pastimes of Kṛṣṇa; *su-mṛṇāla*—sweet buds; *yāhā pāi*—which one can get; *sarva-kāla*—eternally; *bhakta-haṁsa*—the devotees, who are just like swans; *karaye*—do; *āhāra*—eating.

The devotees who have a relationship with Kṛṣṇa are like the swans and *cakravāka* birds who play in the lake of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds.

Śrī Caitanya-Mahāprabhu uncovered deep spiritual secrets

**premā nāmādbhutārthaḥ śravaṇa-patha-gataḥ kasya nāmnām mahimnaḥ
ko vettā kasya vṛndāvana-vipina-mahā-mādhurīṣu praveśaḥ
ko vā jānāti rādhām parama-rasa-camatkāra-mādhurya-sīmām
ekaś caitanya-candraḥ parama-karuṇayā sarvam āviścakāra**

Śrī Caitanya-candrāmṛta 130/BPKG p. 367

Oh, in the pathway of whose ears did the exalted glories of *śrī-nāma* entered, revealing the wonderful meaning of *śrī-nāma* to be *prema*? Who entered within the great sweetnesses of Śrī Vṛndāvana? Who indeed, knew Śrī Rādhā to be the pinnacle of the supremely astonishing *mādhurya-rasa*? Only one, the supremely merciful Śrī Caitanyacandra has uncovered all these truths out of compassion for the *jīvas*.

Yadi Gaurāṅga Nahita, Śrī Narahari dāsa

**yadi gaurāṅga nahita, tabe ki haita, kemane dharita de?
rādhāra mahimā, prema-rasa-sīmā, jagate jānāta ke (1)**

If Śrīman Gaurāṅga Mahāprabhu had not appeared, then what would have become of us? How could we have tolerated living? In this universe who would have ever come to know the glories of Śrīmatī Rādhikā and the topmost limit of *prema-rasa*?

**madhura vṛndā-vipina-mādhurī-praveśa cāturī sāra
varaja-yuvati-bhāvera bhakati, śakati haita kā'ra (2)**

If Śrī Caitanya Mahāprabhu had not come, who could have had the intelligence to join the sweet *mādhurya-rasa* of Śrī Rādhā-Kṛṣṇa's *līlās* in Vṛndāvana? Who else could have given the power to enter the *vraja-ramaṇīs'* loving mood of *sevā* to *yugala-kīśora*, the Divine Couple?

Thus ends 5) Śrī Rādhā-Kṛṣṇa are Revealed Through Mahāprabhu

6) *The Benefits of Devotion to Mahāprabhu*

Remembering Śrī Caitanya-Mahāprabhu makes everything easy

**kathañcana smṛte yasmin duṣkaram sukaram bhavet
vismṛte viparītam syāt śrī-caitanyaṁ namāmi tam**

CC Ādi 14.1

kathañcana—somehow or other; *smṛte*—by remembering; *yasmin*—whom; *duṣkaram*—difficult things; *sukaram*—easy; *bhavet*—become; *vismṛte*—by forgetting Him; *viparītam*—just the opposite; *syāt*—become; *śrī-caityanam*—Lord Śrī Caitanya Mahāprabhu; *namāmi*—I offer my respectful obeisances; *tam*—unto Him.

Somehow or other, simply by remembering Śrī Caitanya Mahāprabhu, things that are difficult to do become easy. But if one does not remember Him, easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my obeisances.

By Mahāprabhu's mercy one can cross the ocean of many useless theories

**śrī-caitanya-prabhum vande bālo 'pi yad-anugrahāt
taren nānā-mata-grāha-vyāptam siddhānta-sāgaram**

CC Ādi 2.1

śrī-caityana-prabhum—to Lord Śrī Caitanya Mahāprabhu; *vande*—I offer obeisances; *bālah*—an ignorant child; *api*—even; *yat*—of whom; *anugrahāt*—by the mercy; *taret*—may cross over; *nānā*—various; *mata*—of theories; *grāha*—the crocodiles; *vyāptam*—filled with; *siddhānta*—of conclusions; *sāgaram*—the ocean.

I offer my obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truths, which is full of the crocodiles of various useless theories.

The cuckoo-like devotees and the camel-like non-devotees

**hṛdaye dharaye ye caitanya-nityānanda
e-saba siddhānte sei pāibe ānanda.
e saba siddhānta haya āmrera pallava
bhakta-gaṇa-kokilera sarvadā vallabha.
abhakta-uṣṭrera ithe nā haya praveśa
tabe citte haya mora ānanda-viśeṣa**

CC Ādi 4.233-235

hṛdaye—in the heart; *dharaye*—captures; *ye*—anyone who; *caitanya*—Śrī Caitanya Mahāprabhu; *nityānanda*—and Lord Nityānanda; *e-saba*—all these; *siddhānte*—by transcendental conclusions; *sei*—that man; *pāibe*—will get; *ānanda*—bliss; *e*—these; *saba*—all; *siddhānta*—transcendental conclusions; *haya*—are; *āmrera*—of mango; *pallava*—twigs; *bhakta-gaṇa*—the devotees; *kokilera*—to those who are just like cuckoo birds; *sarvadā*—always; *vallabha*—pleasing; *abhakta*—nondevotee; *uṣṭrera*—of a camel; *ithe*—in this; *nā*—not; *haya*—is there; *praveśa*—entrance; *tabe*—then; *citte*—in my heart; *haya*—there is; *mora*—my; *ānanda-viśeṣa*—special jubilation.

[*Kṛṣṇadāsa Kavirāja Gosvāmī states:*] Anyone who has captured Śrī Caitanya Mahāprabhu and Nityānanda 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, cannot enter into these topics, and therefore there is special jubilation within my heart.

I bestow prema-bhakti upon whoever chants My names

**kṛṣṇaś caitanya-gaurāṅgau gaura-candraḥ śacī-sutaḥ
prabhu-gaurau gaura-harir nāmāni bhakti-dāni me**

Ananta-Saṁhitā/Śrī Caitanya Mahāprabhu Bhagavatā (Hindi)

kṛṣṇa—the all-attractive person; *caitanya*—the embodiment of transcendental consciousness; *gaurāṅga*—Golden-limbed, Govinda who has accepted the golden form of Rādhā; *gaura-candra*—the golden moon; *śacī-suta*—the son of Śacī-devī; *prabhu*—the master; *gaura*—the reservoir of golden effulgence; *gaura-hari*—the golden lord; *nāmāni*—names; *bhakti-dāni*—bestow *prema-bhakti*; *me*—Mine.

I bestow *prema-bhakti* upon whoever chants My names such as Kṛṣṇa, Caitanya, Gaurāṅga, Gaura-candra, Śacī-suta, Prabhu, Gaura, and Gaura-hari.

Thus ends section 6) The Benefits of Devotion to Mahāprabhu

7) The Unfortunate are Devoid of Devotion to Mahāprbhu

The misfortune of those who cannot taste the nectar of Śrī Gaura's kīrtana

**kriyāsaktān dhig dhig vikaṭa-tapaso dhik ca yāmināḥ
dhig astu brahmāhaṁ vadana-pariphullān jaḍa-matīn
kim etān śocāmo viṣaya-rasa-mattān nara-pasūn
na keṣāñcil leśo'py ahaha milito gaura-madhunaḥ**

Śrī Caitanya Candrāmṛta 32, Prabodhānanda Sarasvatī

Condemned are those who are fond of the Vedic fruitive rituals! Condemned are those self-controlled persons who are fond of severe austerities! Condemned are those persons with material conceptions who nevertheless take pleasure in declaring 'I am Brahman!' How much more shall I lament for these *karmīs*, *jñānīs*, and *tapasvīs*, who are absorbed in sense gratification and are just like two-legged animals. Alas! They were not fortunate enough to have tasted even a drop of the nectar of Lord Gaura's *kīrtana*." (or) "Woe to the *smārta brāhmaṇas*, who blindly follow the Vedic rituals! To hell with those who unnecessarily practice harsh austerities. Woe to those who try to control the mind and senses by following the eightfold yoga system. Woe to those who artificially practice *brahmacarya* and imagine that they have become liberated simply by saying *aham brahmāsmi*, "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 Śrī Gaurāṅga.

Without devotion to Gaurāṅga, one's knowledge of the scriptures is totally useless

**acaitanyam idaṁ viśvaṁ yadi caitanyam īśvaram
na viduḥ sarva-śāstra-jñā hy api bhrāmyanti te janāḥ**

Śrī Caitanya Candrāmṛta 37, Prabodhānanda Sarasvatī

Great scholars of the scriptures who do not accept Lord Gaurāṅga 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.

Thus ends 7) The Unfortunate are Devoid of Devotion to Mahāprbhu

8) The glories of Gaurāṅga's devotees

**ācārya dharmam paricarya viṣṇum vicārya tīrthāni vicārya vedān
vinā na gaura-priya-pāda-sevām vedādi-duṣprāpya-padam vidanti**

Śrī Caitanya Candrāmṛta 22/Śrī Navadvīpa-ṣataka 90

ācārya—having performed; *dharmam*—religious duties; *paricaryav*—worshiping; *viṣṇum*—Viṣṇu; *vicārya*—done; *tīrthāni*—pilgrimages; *vicārya*—done; *vedān*—Vedic study; *vinā*—without; *na*—not; *gaura*—to Lord Gaura; *priya*—dear; *pāda*—feet; *dhāma*—in the abode; *vāsam*—residence; *veda*—the Vedas; *ādi*—beginning with; *duṣprāpya*—difficult to attain; *padam*—abode; *vidanti*—find.

Those who perform the duties of *varṇāśrama-dharma*, worship Lord Viṣṇu, and visit many holy places, yet neglect the service of the lotus feet of Śrī Gaurāṅga's dear associates, are never able to understand the pastimes of Rādhā-Govinda in Their confidential abode of Vṛndāvana.

Without the mercy of Gaurāṅga's devotee everything is futile
**tāvad brahma-kathā vimukti-padavī tāvan na tiktī-bhavit
tāvac cāpi viṣṇkhalatvam ayate no loka-veda-sthitiḥ
tāvac chāstra-vidām mithaḥ kalakalo nānā-bahir-vartmasu
śrī-caitanya-padāmbuja-priyajano yāvan na dṛg-gocaraḥ**

Śrī Caitanya Candrāmṛta 19, Prabodhānanda Sarasvatī

As long as one has not seen a pure devotee of Śrī Gaurāṅga Mahāprabhu, 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 Gaurāṅga, he will be bound by social and Vedic convention, blindly following formalistic 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 Śrī Gaurāṅga, 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.

The six Gosvāmīs help us to enter the ocean of Śrī Gaurāṅga's divine bliss
**śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtām govinda-gānāmṛtaiḥ
ānandāmbudhi-varḍhanaika-nipuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 126

śrī-gaurāṅga—of Lord Caitanya; *guṇa*—the qualities; *anuvāṇana*—of narrating; *vidhau*—in the process; *śraddhā*—of faith; *samṛddhi*—with an abundance; *anvītau*—who are endowed with; *pāpa-uttāpa*—the distress of sinful reactions; *nikṛntanau*—who remove; *tanu-bhṛtām*—of the embodied souls; *govinda*—about Lord Govinda; *gāna-amṛtaiḥ*—by the nectarean songs; *ānanda-ambudhi*—the ocean of transcendental bliss; *vardhana*—increasing; *eka-niṣṭhanau*—uniquely expert; *kaivalya-nistārakau*—who are the saviors from impersonal liberation; *vande*—I offer my respectful obeisances; *rūpa-sanātānau raghu-yugau śrī-jīva-gopālakau*—unto the six Gosvāmīs.

I offer *praṇāma* to the Six Gosvāmīs, who have so much deep faith and love for Śrī Gaurāṅga. They are always glorifying Mahāprabhu's and Govinda's qualities in songs which create a cooling rainshower for the conditioned *jīvas* burning up in miseries and sinful activities. Then the purified *jīvas* can enter the ever-increasing ocean of divine bliss (*ānanda-ambudhi*). As the *jīvas* experience this bliss, the whole world becomes auspicious. They rescue the *jīvas* from impersonal liberation by pouring upon them the nectar of *bhakti-rasa*.

Gaurāṅga is not the enjoyer of the rasa dance

**ei mata cāpalya kareṇa sabā sane sabe strī-mātra nā dekheṇa dṛṣṭi-kāṇe
"strī" hena nā prabhu ei avatāre śravaṇe o nā karilā vidita sāmsāre
ata eva yata mahā-mahima sakale "gaurāṅga nāgara" hena stava nāhi bale**

Śrī Caitanya-bhāgavata 15.28-31

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 Śrī Gaurāṅga as "*Gaurāṅga-nāgarī*," or the enjoyer of women. Although all forms of praise are applicable to the Lord, the wise sing only what is pleasing to His particular nature in this incarnation.

Thus ends section 8) The glories of Gaurāṅga's devotees

9) Prayers in Glorification of Śrī Śacīnandana Gaurahari

Without Your mercy, what shall I do to save myself?

**kālaḥ kalir balina indriya-vairi-vargāḥ
śrī bhakti-mārga iha kaṅṭhaka-koṭi-ruddhaḥ
hā hā kva yāmi vikalāḥ kim ahaṁ karomi
caitanya-candra yadi nādyā kṛpām karosi**

Śrī Caitanya Candrāmṛta 125, Prabodhānanda Sarasvatī

Now it is the age of Kali. My enemies, the senses, are very strong. The beautiful path of *bhakti* is spiked with countless thorns (like *karma*, *jñāna*, and unrestricted sense enjoyment). 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?

The supreme solace of Śrī Caitanya's name

**hā hanta citta-bhuvi me paramoṣarāyām
sad-bhakti-kalpa-latikāṅkuritā katham syāt
hṛdy ekam eva paramāśvasanīyam asti
caitanya-nāma kalayan na kadāpi śocyāḥ**

Śrī Caitanya Candrāmṛta 53, Prabodhānanda Sarasvatī/PJ 5.19

hā—Oh!; hanta—Oh!; citta—of the heart; bhuvi—in the land; me—my; parama—great; uṣarāyām—in the salty desert; sad—transcendental; bhakti—of devotional service; kalpa—desire; latikā—creeper; āṅkuritā—sprouted; katham—how?; syāt—will be; hṛdi—in the heart; ekam—one; eva—indeed; param—great; āśvasanīyam—comforting hope; asti—is; caitanya—of Lord Caitanya; nāma—in the name; kalayan—chanting, calling in a melodious voice; na—not; kadā api—ever; śocyāḥ—lamentable.

Alas, alas! How will the charming wish-fulfilling creeper of pure devotion ever sprout from the desparately barren desert of my consciousness? Despite my predicament, just one great hope awakens in my heart: by chanting the name of Śrī Caitanyadeva, nothing can remain to be lamented for by anyone at any time.

Śrī Caitanya Mahāprabhu! *Let there be an awakening of Your auspicious mercy*

**heloddhūnita-khedayā viśadayā pronmilad-āmodayā
sāmyac-chāstra-vivādayā rasa-dayā cittārpitonmādayā
śāśvad-bhakti-vinodayā sa-madayā mādhyurya-maryādayā
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā**

Śrī Caitanya-candrodaya-nāṭaka 8.10/CC Madhya 10.119

helā—very easily; *uddhūnita*—driven away; *khedayā*—lamentation; *viśadayā*—which purifies everything; *pronmilat*—awakening; *āmodayā*—transcendental bliss; *sāmyat*—mitigating; *śāstra*—of revealed scriptures; *vivādayā*—disagreements; *rasa-dayā*—distributing all transcendental mellows; *citta*—in the heart; *arpita*—fixed; *ummādayā*—jubilation; *śāśvat*—always; *bhakti*—devotional service; *vinodayā*—stimulating; *sa-madayā*—full of ecstasy; *mādhyurya*—of conjugal love; *maryādayā*—the limit; *śrī-caitanya*—Śrī Caitanya Mahāprabhu; *dayā-nidhe*—ocean of mercy; *tava*—Your; *dayā*—mercy; *bhūyāt*—let it be; *amanda*—of noble qualities; *udayā*—in which there is awakening.

O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your novel and enlivening mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always stimulates devotional service and glorifies conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy.

Other than Lord Gaura, who will be my friend in this world?

**duṣkarma-koṭi-niratasya duranta-ghora-
durvāsanā-nigaḍa-śṛṅkhalitasya gāḍham
kliśyan mateḥ kumati-koṭi-kadarthitasya
gauram vinādyā mama ko bhaviteha bandhuḥ**

Śrī Caitanya Candrāmṛta 51, Prabodhānanda Sarasvatī

duṣkarma—wicked deed; *koṭi*—millions; *niratasya*—intent; *duranta*—endless and impassable; *ghora*—horrible; *durvāsanā*—wicked thoughts and desires; *nigaḍa-śṛṅkhalitasya*—chained; *gāḍham*—tightly; *kliśyat*—suffering; *mateḥ*—of the mind; *kumati*—of wicked-minded materialists; *koṭi*—by millions; *kadarthitasya*—misled; *gauram*—the sacred place of Gauḍa-maṇḍala; *vinā*—except for; *adya*—today;

mama—of me; ko—who?; bhavitā—is; iha—here; bandhuḥ—the friend.

I have committed millions of sinful activities while wandering the path of *karma*. I am tightly bound by the shackles of uncontrollable material desires. My intelligence is afflicted by the misguidance of the *karmīs*, *jñānīs*, and unrestricted sense enjoyers. In such a situation, who, other than Lord Gaura, will be my friend?

Gaura-līlā is like thick condensed milk, *Kṛṣṇa-līlā* is like camphor; combined, they become supremely relishable

**caitanya-līlā amṛta-pūra, kṛṣṇa-līlā sukar-pūra,
duhe mili' haya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mād'hurya-prācurya**

CC Madhya 25.277

caitanya-līlā amṛta-pūra—the pastimes of Śrī Caitanya Mahāprabhu are full of nectar, like thick condensed milk; *kṛṣṇa-līlā su-karpūra*—the pastimes of Lord Kṛṣṇa are exactly like camphor; *duhe mili'*—the two meeting; *haya*—become; *su-mādhurya*—very, very palatable; *sādhu-guru-prasāde*—by the mercy of saintly persons and Śrī Guru; *tāhā*—that; *yei*—anyone who; *āsvāde*—relishes this palatable nectar; *sei jāne*—he can understand; *mādhurya-prācurya*—the intense sweetness of *mādhurya-rasa*.

The pastimes of Śrī Caitanya are the abode of nectarean love of God. They are like thick condensed milk. The pastimes of Śrī Kṛṣṇa are like camphor. When these are combined they become very relishable. By the mercy of *sādhu* and Śrī Guru one can relish and understand that transcendental sweetness (*mādhurya-rasa*) unlimitedly.

**vande śrī-kṛṣṇa-caitanyam bhaktānugraha-kātaram
yena kenāpi santuṣṭam bhakta-dattena śraddhayā**

CC Antya 10.1

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanyam*—to Lord Śrī Caitanya Mahāprabhu; *bhakta*—to His devotees; *anugraha-kātaram*—eager to show mercy; *yena kena-āpi*—by anything; *santuṣṭam*—pleased; *bhakta*—by His devotees; *dattena*—offered; *śraddhayā*—with faith and love.

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

Vijñapti

**samsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
durvāsanā-nigaḍitasya nirāśrayasya
caitanya-candra mama dehi padāvalambam**

Śrī Caitanya Candrāmṛta 54, Prabodhānanda Sarasvatī

samsāra—of repeated birth and death; *duḥkha*—of the sufferings; *jaladhau*—in the ocean; *patitasya*—fallen; *kāma*—lust; *krodha*—and anger; *ādi*—beginning; *nakra*—crocodiles; *makaraiḥ*—and sharks; *kavalī*—a mouthful; *kṛtasya*—being made; *durvāsanā*—by wicked desires; *nigaḍitasya*—chained; *nirāśrayasya*—without any shelter; *caitanya-candra*—of the moon-like Śrī Caitanya; *mama*—to me; *dehi*—please give; *padā*—of Your feet; *avalambam*—the shelter.

○ Caitanyacandra, I have fallen into an ocean of misery where I have been made a mouthful for the crocodiles and sharks of lust, anger, and so forth. Kindly give this destitute person, chained to wicked desires, the shelter of Your lotus feet.

○ *Caitanya-candra, make this unfortunate person drink the nectar emanating from Your feet*

**caitanya-candra mama hṛt-kumudaṁ vikāśya
hṛdyam vidhehi nija-cintana-bhṛṅga-raṅgaiḥ
kiñcāparādha-timiram niviḍam vidhūya
pādāmṛtam sadaya pāyaya durgatam me**

Śrī Stavāvalī, Abhīṣṭa-sūcanam 11, Śrīla Raghunātha dāsa Gosvāmī

caitanya-candra—O moon of Lord Caitanya; *mama*—of me; *hṛt*—of the heart; *kumudam*—the lotus; *vikāśya*—causing to blossom; *hṛdyam*—charming; *vidhehi*—please place; *nija*—own; *cintana*—thoughts; *bhṛṅga*—of the bumblebee; *raṅgaiḥ*—with the delight; *kiñca*—furthermore; *aparādha*—of offenses; *timiram*—the darkness; *niviḍam*—thick; *vidhūya*—cleansing away; *pāda*—of the feet; *amṛtam*—the nectar; *sa*—with; *dayā*—kindness; *pāyaya*—please cause to drink; *durgatam*—impious; *me*—me.

○ Caitanya-candra, Please make the charming lotus flower of my heart bloom by delightful bee-like thoughts of Yourself, thus cleansing away the dense darkness of my offences, mercifully make this unfortunate person drink the nectar emanating from Your feet.

O my merciful Lord, may the nectarean Gaṅges waters of Your transcendental activities flow on the surface of my desert-like tongue

**kṛṣṇotkīrtana-gāna-nartana-kalā-pāthojani-bhrājītā
sad-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-vihārāspadam
karṇānandi-kalā-dhvanir vahatu me jihvā-maru-prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasal-lilā-sudhā-svardhunī**

CC Ādi 2.2

śrī-caitanya—O Lord Caitanya; *dayā-nidhe*—ocean of mercy; *vahatu*—let it flow; *svardhunī*—the Gaṅgā; *tava*—of Your; *lasat*—shining; *lilā-sudhā*—of the nectar of the pastimes; *prāṅgaṇe*—in the courtyard; *maru*—of my desertlike; *jihvā*—tongue; *bhrājītā*—(that river) is beautified; *pāthaḥ-jani*—by the lotuses; *utkīrtana*—of the loud chanting; *kṛṣṇa*—of the holy names of Lord Kṛṣṇa; *gāna*—singing; *nartana*—dancing; *kalā*—and other fine arts; *vihāra*—(these lotuses are) pleasurable; *āspadam*—abodes; *sat-bhakta*—for pure devotees; *āvali*—(who are like) rows; *haṁsa*—of swans; *cakra*—cakravāka birds; *śreṇī*—(and) swarms; *madhu-ṇa*—of bumble bees; *kala*—(this river's) melodious; *dhvaniḥ*—sound; *ānandi*—engladdens; *me*—my; *karṇa*—ears.

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desert-like tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens my ears.

**vande śrī-kṛṣṇa-caitanyaṁ kṛṣṇa-bhāvāmṛtaṁ hi yaḥ
āsvādyāsvādayan bhaktān prema-dīkṣām aśikṣayat**

CC Antya 16.1

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caityanam*—unto Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-bhāva-amṛtam*—the nectar of ecstatic love of Kṛṣṇa; *hi*—certainly; *yaḥ*—He who; *āsvādya*—having tasted; *āsvādayan*—causes to taste; *bhaktān*—the devotees; *prema*—in love of Kṛṣṇa; *dīkṣām*—initiation; *aśikṣayat*—instructed.

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His devotees how to taste it. Thus He instructed them about the process to attain ecstatic love of Kṛṣṇa and initiated them into the path of *prema*.

An uncontrollable cloud bank of exquisitely sweet nectar

**hṛd-vapre nava-bhakti-śasya-vitateh sanjīvanī svāgamā-
rambhe kāma-tāparttu-dāha-damanā viśvāpagollāsini
durān me maru-śakhino 'pi sarasī-bhāvāya bhuyāt prabhu-
śrī-caitanya-kṛpā-niraṅkuśa-mahā-mādhurya-kādambinī**

Śrī Mādhurya-Kādambinī 1.1 (Maṅgalācaraṇa), Śrīla Viśvanātha Cakravartī Ṭhākura

hṛd-vapre—in the field of my heart; *nava-bhakti-śasya*—of the grains of ninefold *bhakti*; *vitateh*—the production; *sanjīvanī*—enlivening; *svā āgama*—of the personal appearance; *ārambhe*—at the beginning; *kāma*—of lust; *tāpa-ṛtu*—the hot season; *dāha*—the fire; *damanī*—extinguishing; *viśva-apaga-ullāsini*—delighting all; *durāt*—from afar; *me*—of me; *maru-śakhinaḥ*—of a desert plant; *api*—although; *sarasī-bhāvāya*—for being a pond; *bhuyāt*—may it be; *prabhu-śrī-caitanya-kṛpā*—of Śrī Caitanya's mercy; *niraṅkuśa*—unrestrained; *mahā-mādhurya*—of great sweetness; *kādambinī*—the cloudbank.

The mercy of Śrī Caitanyadeva is an uncontrollable cloud bank of exquisitely sweet nectar whose sudden appearance fully enlivens the grains of nine-fold *bhakti* in the field of the heart, thus extinguishing the burning summer heat of lust and bestowing rapture on all living beings trapped in the forceful current of *saṁsāra*. From far off, may those clouds of the Lord's mercy cast their shower of love and create a pond to give satisfaction and pleasure even to this worthless soul, a parched tree in the desert.

Śrī Caitanya-candra Praṇāma

**ānanda-līlā-maya-vigrahāya
hemābha-divyac-chavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanya-candrāya namo namas te**

Arcana dipikā/BTV Maṅgalācarana

ānanda-līlā-maya—is imbued with blissful pastimes; *vigrahāya*—unto He whose form; *hemābha*—who has a golden complexion; *divyat*—divine; *chavi-sundarāya*—to Him who is sublimely beautiful; *tasmai*—unto Him; *mahā-prema-rasa*—unlimited nectar in *prema-rasa*; *pradāya*—who bestows; *caitanya-candrāya*—unto Śrī Caitanya-candra; *namaḥ namaḥ*—repeated obeisances; *te*—unto You.

I offer obeisances unto Śrī Caitanya-candra, whose form is the embodiment of blissful, transcendental pastimes, whose golden complexion is divinely beautiful, and who bestows unlimited nectar in *prema-rasa*.

Mahāprabhu descended to teach the supreme bhakti, laced with renunciation

**vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam ahaṁ prapadye**

Caitanya-candrodaya-nāṭaka 6.74/CC Madhya 6.254

vairāgya—detachment from everything that does not help develop Kṛṣṇa consciousness; *vidyā*—knowledge; *nija*—own; *bhakti-yoga*—devotional service; *śikṣā-artham*—just to instruct; *ekaḥ*—the single person; *puruṣaḥ*—the Supreme Person; *purāṇaḥ*—primeval or eternal; *śrī-kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śarīra-dhārī*—accepting the body; *kṛpā-ambudhiḥ*—the ocean of transcendental mercy; *yaḥ*—who; *tam*—unto Him; *ahaṁ*—I; *prapadye*—surrender.

Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

Śrī Śacīnandana Gaurahari as Rādhā-ramaṇa Rāma, nourishes His pure devotees, drives away impersonalism, and removes all saḥajīyā deviations

**vraja-rasa-bhāvana, duṣṭamata-śātana, kapaṭi-vighātana kāma
śuddha bhakta-pālana, śuṣka-jñāna-tāḍana, chala-bhakti-dūṣaṇa rāma**

Kali-Kukkura Kadana 5, BVT/SGG p. 47

He is absorbed in *vraja-rasa*. As the transcendental Kāmadeva, He chastises the evil-minded and destroys deceit. As Rādhā-ramaṇa Rāma, He nourishes His pure devotees, drives away dry impersonalism, and removes all imitations of *bhakti*.

Caitanya-candra Vandanā

**jaya navadvīpa-nava-pradīpa prabhāvaḥ pāṣaṇḍa-gajaika-simhaḥ
sva-nāma-saṅkhyā-japa-sūtra-dhārī caitanya-candro bhagavān murārīḥ**

CB Mad 5.1/GKH (P)

All glories to Caitanya-candra, who is none other than Bhagavān Murārī. He is the bright new lamp of Navadvīpa, who is like an unparalleled lion in subduing the atheistic elephants, and He holds a knotted string for counting His own names.

Worship Gaurāṅga! Speak about Gaurāṅga! Take my Gaurāṅga's name with full devotion!

**uttama adhama kichu na bāchila yāciyā dilaka kola
kahe premānanda emana gaurāṅga hṛdaye dhariyā bola
bhaja gaurāṅga kaha gaurāṅga laha gaurāṅgera nāma re
ye jana gaurāṅga bhaje sei haya amare prāṇa he**

Bhaja Gaurāṅga, Premānanda Das

Never discriminating who is a fit candidate, elevated or degraded, the son of Mother Śacī magnanimously accepts one and all on His lap in a loving embrace, crying, "Come to My fold, come to My fold!" The poet Premānanda Das begs you all to constantly chant the sweet names of Kṛṣṇa while holding tightly to that son of Mother Śacī in the innermost core of your heart. [Śrīman Nityānanda Prabhu mercifully calls out:] "Worship Gaurāṅga! speak about Gaurāṅga! Take my Gaurāṅga's name with full devotion! Whoever worships my beloved Gaurāṅga I consider to be my life and soul."

The last two lines of the above śloka are often chanted in kīrtana

**bhaja gaurāṅga kaha gaurāṅga laha gaurāṅgera nāma re
ye jana gaurāṅga bhaje sei haya amare prāṇa he**

Śrīla Bhaktivedānta Swāmī Prabhupāda: Nityānanda Prabhu is guru-tattva, and Caitanya Mahāprabhu is sevya-tattva. The Guru is teaching, Nityānanda Prabhu is teaching how to worship Śrī Caitanya Mahāprabhu.

Thus ends 9) Prayers in Glorification of Śrī Śacīnandana Gaurahari

and Chapter 4 – Gaura-tattva

Chapter 16 - Sādhana-bhakti-tattva

Engaging oneself in the process to awaken love for Śrī Kṛṣṇa

1. Sādhana-bhakti	482
2. The Benefits of Bhakti	501
3. The Six Results of Pure Bhakti	505
4. The Environment is Always Friendly	514
5. The Nine Limbs of Bhakti	519
6. Sūta Gosvāmī Explains Pure Bhakti	530
7. Yukta-vairāgya – True Renunciation	536
8. Other Ślokas Related to Sādhana-bhakti	541

1) Sādhana-bhakti

Pure bhakti perfectly defined by Śrīla Rūpa Gosvāmī

**anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā**

BRS 1.1.11/CC Madhya 19.167/MS p. 32 /JD ch. 8/BRSP p. 3/BPKG p. 364

anya-abhilāṣitā-sūnyam—devoid of desires other than those for the service of Śrī Kṛṣṇa; *jñāna*—speculative knowledge aimed at impersonal liberation; *karma*—fruitive activities; *ādi*—artificial renunciation, *yoga* for mystic powers, and so on; *anāvṛtam*—not covered by; *ānukūlyena*—with a favourable mood; *kṛṣṇa-anuśīlanam*—cultivation of service to Kṛṣṇa; *bhaktiḥ uttamā*—first-class devotional service. (The prefix *ānu* indicates *ānugatya* – ‘under guidance’ and ‘continuous, uninterrupted, like an unbroken stream of honey’).

Uttamā bhakti, pure devotional service, is the cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa. In other words, it is the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of body, mind and speech, well as through expression of various spiritual sentiments (*bhāvas*). It is not covered by *jñāna* (speculative knowledge aimed at impersonal liberation), *karma* (reward-seeking activity), *yoga* or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa.

Śrīla Nārāyaṇa Mahārāja: “Although many definitions of *bhakti* have been given in *śāstra*, Svayaṁ Bhagavān Śrī Caitanya Mahāprabhu’s dear associate Śrīla Rūpa Gosvāmī has combined all previous definitions of *bhakti*, and has given in his Śrī Bhakti-rasāmṛta-sindhu this beautiful, new definition which is the life and treasured aspiration of the Gauḍīya Vaiṣṇavas.” (Śrīla Bhakti Prajñāna Keśava Gosvāmī’s Biography p. 389).

Bhakti purifies the senses and mind, and frees one from all designations

**sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate**

BRS 1.1.12/Nārada-Pañcarātra/CC Mad 19.170/BPKG p. 388

sarva-upādhi-vinirmuktaṁ—free from all kinds of material designations, or free from all desires (except the desire to render service to Śrī Rādhā-Kṛṣṇa); *tat-paratvena*—by the sole purpose of pleasing the Divine Couple; *nirmalam*—uncontaminated by the effects of speculative knowledge or fruitive activity; *hṛṣīkeṇa*—by purified, spiritualized senses; *hṛṣīka-īśa*—of the master of the senses, Śrī Kṛṣṇa; *sevanam*—the service to satisfy Him; *bhaktiḥ*—pure devotional service; *ucyate*—is called.

Bhakti, or pure devotional service, means engaging all of one’s senses and mind in the service of Śrī Kṛṣṇa with the sole purpose of pleasing Him. It is uncontaminated by speculative knowledge or fruitive activities. When the spirit soul (*jīva*) renders service unto Hṛṣīkeśa, the master of the senses, one’s senses become spiritualized and one is freed from all material designations.

nitya-siddha kṛṣṇa-prema ‘sādhya’ kabhu naya śravaṇādi-śuddha-citte karaye udaya

CC Mad 22.107/BRSB p. 27

kṛṣṇa-prema—ecstatic transcendental love of Kṛṣṇa; *nitya-siddha*—(is) eternally established; *naya*—not; *sādhya*—attained; *kabhu*—at any time; *citte*—in the heart; *śuddha*—purified; *śravaṇa-ādi*—by hearing, etc.; *karaye udaya*—it is aroused.

Kṛṣṇa-prema is an eternally established reality; it is not brought about by *sādhana*. It manifests itself (by the mercy of *sad-guru*) in the heart purified by *sādhana* - the performance of the various limbs of *bhakti* such as *śravaṇa* and *kīrtana*.

The definition of Sādhana-bhakti

kṛti-sādhya bhavet sādhya-bhāvā sā sādhanābhidhā nitya-siddhasya bhāvasya prākṛtyam hṛdi sādhyatā

BRS 1.2.2/CC Mad 22.105/BRSB p. 23/JD ch. 19/BPKG p. 391/GKH (P)

sā—that (practice); *sādhana-abhidhā*—called *sādhana-bhakti*, or devotional service in practice; *kṛti-sādhya*—which is to be executed by the senses; *bhavet*—it should be (understood as); *sādhya-bhāva*—by which *bhāva-bhakti* is acquired; *sādhyatā*—(its) potentiality; *prākṛtyam*—(is) the awakening; *hṛdi*—in the heart; *bhāvasya*—of the *sthāyī-bhāva* (one of the primary *rasas* - *sānta*, *dāsya*, *sakhya*, *vāt-salya*, *mādhurya*); *nitya-siddhasya*—which is eternally present.

Sādhana-bhakti is the engagement of the mind and senses in the *aṅgas* of *bhakti* for the purpose of attaining *bhāva-bhakti*. This *bhāva* is a potentiality which eternally exists in the heart of the *jīva* and is manifested in the heart purified by *sādhana* (through the mercy of a *nitya-siddha*, a living *sad-guru*).

Śrīla Nārāyaṇa Mahārāja: As verified in Śrī Caitanya-caritāmṛta, *bhāva* is an eternally accomplished phenomenon (*nitya-siddha*) which always exists in the eternal associates of Bhagavān. This *nitya-siddha-bhāva* manifests itself by the mercy of the Lord’s eternal associates in the heart of the purified *jīva*. The *jīva* has the ‘seed-adaptability’ (inherent potential) to receive it, just as a female parrot has the ‘seed-adaptability’ to learn to speak. (BRSB p. 27)

Real liberation means attaining one's eternal svarūpa and sevā
muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitīḥ

SB 2.10.6/JD ch. 17/BPKG p. 430

muktiḥ—liberation; *hitvā*—giving up; *anyathā*—otherwise; *rūpaṁ*—form; *sva-rūpeṇa*—in one's spiritual, constitutional form; *vyavasthitīḥ*—eternal position.

Real liberation means realising one's *svarūpa* and one's *nitya-sevā*. In other words, one is not liberated upon leaving this body if he takes another body, nor if he simply doesn't take another form. Real liberation is when one enters into the spiritual world by transcendental loving devotional service.

Śuddha-bhakti - other definitions

sādhanam śuddha-bhaktim sādhyam tat-prītim

Daśa-mūla-tattva, Invocation

Pure devotional service (*sādhana*) is the only means of attaining the ultimate spiritual perfection (*sādhyā*) - *kṛṣṇa-prema*.

sā parānuraktir īśvare

Śāṅḍilya-bhakti-sūtra 1.2/BPKG p. 388

Transcendental attachment to Īśvara, the Supreme Lord, is called *bhakti*; (or) pure devotional service means intense love for Śrī Kṛṣṇa.

One can achieve real happiness only by pleasing Śrī Kṛṣṇa

sa vai puṁsām paro dharmo yato bhaktir adhokṣaje
ahaituky apratihātā yayātmā suprasīdati

SB 1.2.6/MK 1.4/RVC p. 111/BPKG pp. 85,198,454/STB p. 25

saḥ—that; *vai*—certainly; *puṁsām*—for mankind; *paraḥ*—sublime; *dharmah*—the essence of one's spiritual nature and function; *yataḥ*—by which; *bhaktiḥ*—devotional service; *adhaḥ-akṣaje*—unto Him who is beyond sense perception, the transcendent Lord; *ahaitukī*—causeless; *apratihātā*—unbroken; *yayā*—by which; *ātmā*—the self; *suprasīdati*—completely satisfied.

The topmost *dharma* of human life is *kṛṣṇa-bhakti*. This *bhakti* should be without any kind of selfish desires, regular and uninterrupted. By performing *bhakti* in this manner, one's heart feels contented, perceiving the blissful form of Kṛṣṇa.

Unmotivated and unimpeded natural affection for Kṛṣṇa
mad-guṇa-śruti-mātreṇa mayi sarva-guhāśaye
mano-gatir avicchinnā yathā gaṅgāmbhaso ’mbudhau
lakṣaṇam bhakti-yogasya nirguṇasya hy udāhṛtam
ahaituky avyavahitā yā bhaktiḥ puruṣottame

SB 3.29.11-12/CC Ādi 4.205-206/BPKG p. 388

mat—of Me; *guṇa*—qualities; *śruti*—by hearing; *mātreṇa*—just; *mayi*—towards Me; *sarva-guhā-āśaye*—residing in everyone’s heart; *manaḥ-gatiḥ*—the heart’s course; *avicchinnā*—continuous; *yathā*—as; *gaṅgā*—of the Ganges; *ambhasaḥ*—waters; *ambudhau*—towards the ocean; *lakṣaṇam*—the manifestation; *bhakti-yogasya*—of devotional service; *nirguṇasya*—unadulterated; *hi*—indeed; *udāhṛtam*—exhibited; *ahaitukī*—causeless; *avyavahitā*—not separated; *yā*—which; *bhaktiḥ*—devotional service; *puruṣa-uttame*—towards the Supreme Enjoyer.

I am the Supreme Enjoyer (Puruṣottama), the Lord who dwells within the hearts of all. When there is unmotivated, natural affection for Me, and when, simply on hearing My qualities, one’s mind automatically flows towards Me, just as Śrī Gaṅgā forever flows unimpeded and uninterrupted towards the ocean, this is called *nirguṇa-bhakti-yoga*, transcendental devotional service.

Actions in relation to Hari prescribed in sāstra constitute Bhakti and give the fruit of Prema

surarṣe vihitā śāstre harim uddīśya yā kriyā
saiva bhaktir iti proktā tayā bhaktiḥ parā bhavet

Bhakti-rasāmṛta-sindhu 1.2.13/Nārada Pañcarātra/GKH (P)

O sage amongst the demigods, Nārada, those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by practicing which one may attain the *parā bhakti*, which leads to *kṛṣṇa-prema*.

The stages of the gradual development of bhakti

**ādau śraddhā tataḥ sādhu-saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayam premṇaḥ prādurbhāve bhavet kramah**

BRS 1.4.15-16/CC Mad 23.14-15/BRSB p. 29/MK ch. 8/BR 1.7/BPKG pp. 394,471

ādau—in the beginning; *śraddhā*—firm confidence in the process of *bhakti*; *tataḥ*—thereafter; *sādhu-saṅgaḥ*—association with pure devotees; *atha*—then; *bhajana-kriyā*—performance of the activities of devotion (the ninefold *bhakti* beginning with *śravaṇa*, *kīrtana* etc., so that initiation takes place); *tataḥ*—thereafter; *anārtha-nivṛttiḥ*—the diminishing of all unwanted habits; *syāt*—there should be; *tataḥ*—thereafter; *niṣṭhā*—firm faith; *ruciḥ*—taste; *tataḥ*—thereafter; *atha*—then; *āsaktiḥ*—deep attachment; *tataḥ*—then; *bhāvaḥ*—the stage of *bhāva*; *tataḥ*—thereafter; *prema*—ecstatic transcendental love of God; *abhyudañcati*—arises; *sādhakānām*—of the devotees practicing Kṛṣṇa consciousness; *ayam*—this; *preṇaḥ*—of love of Godhead; *prādurbhāve*—in the appearance; *bhavet*—is; *kramah*—in that sequence.

In the beginning there is *śraddhā* (born from past contact with devotees) in the form of faith in the words of *sādhu* and *sāstra*. Upon its appearance, one acquires eligibility for *sādhu-saṅga*, and then *bhajana-kriyā* (activities of devotion which begin with taking shelter of Guru, receiving initiation from him, etc.). *Anārtha-nivṛtti* (eradication of contamination in the form of unwanted desires in the heart) also begins at this time, and thereafter *niṣṭhā* (steadiness) arises in *bhajana*. This is followed by *ruci* (taste for Rādhā-Kṛṣṇa *nāma*, *guṇa*, *rūpa*, *līlā*), and then *āsakti* (deep attachment) arises for both the process of *bhajana* and the object of *bhajana*, Śrī Kṛṣṇa. When this stage ripens it is transformed into the state of *bhāva*, and thereafter *prema* arises. This is how *prema* gradually manifests in the heart of the *sādhaka*.

Śrīla Nārāyaṇa Mahārāja explains: Initially, contact with devotees and with acts of devotion award special *sukṛti* (called *nitya-sukṛti* or *ajñāta-sukṛti* or *bhakti-unmukī-sukṛti* - unknowingly rendering service to devotees or acts such as taking *prasāda* or hearing the holy name, etc.). This gives rise to transcendental faith (*paramārthika-śraddhā*), which is the first stage mentioned above. Therefore, contact with devotees (*sādhu-saṅga*) precedes the first stage of *śraddhā*.

One who, with faith, practices these nine limbs certainly achieves pure bhakti

**śrutiḥ kṛṣṇākhyānam smaraṇa-nati-pūjā-vidhi-gaṇāḥ
tathā dāsyam sakhyam paricaraṇam apy ātma-dadanam**

**navāṅgāny etānīha vidha-gata-bhakter anudinam
bhajan śraddhā-yuktaḥ suvimala-ratiṁ vai sa labhate**

Daśa-mūla-tattva 9/JD ch. 19

śrutiḥ—hearing of the spiritual name, form, attributes and pastimes; kṛṣṇa—of Śrī Kṛṣṇa; ākhyānam—describing and singing the glories; smaraṇa—remembrance; nati—bowing down; pūjā-vidhi—offering worship; gaṇāḥ—multitudes; tathā—also; dāsyam—service; sākhyam—becoming a friend; paricaraṇam—personal service; api—and; ātma-dadanam—offering one’s very self; nava-aṅgāni—nine limbs; etāni—these; iha—in this world; vidhi-gata-bhakteḥ—of devotion; anudinam—daily; bhajan—worshipping; śraddhā-yuktaḥ—with faith; suvimala—very pure; ratiṁ—love of God in the stage of bhāva; under regulation; vai—certainly; saḥ—he; labhate— obtains.

One should perform *bhajana* in the form of the nine limbs of *vaidhī-bhakti*, namely, *śravaṇam* (hearing), *kīrtanam* (chanting), *smaraṇam* (remembering), *vandanam* (offering prayers), *arcanam* (worshiping), *pāda-sevanam* (serving Kṛṣṇa’s lotus feet), *dāsyam* (acting as Kṛṣṇa’s servant), *sakhyam* (becoming Kṛṣṇa’s friend), and *ātma-nivedanam* (surrendering oneself fully to Śrī Kṛṣṇa). One who with faith daily practices *bhajana* in this way certainly achieves pure *kṛṣṇa-rati*.

Navadhā bhakti – The ninefold process of bhakti

**śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam
arcanam vandanam dāsyam sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye ’dhītam uttamam**

SB 7.5.23-24/BPKG p. 392/ JD ch. 4, 19

[Śrī-prahrādaḥ uvāca—Prahāda Mahārāja said]; śravaṇam—hearing; kīrtanam—chanting; viṣṇoḥ—of Lord Viṣṇu (not anyone else); smaraṇam—remembering; pāda-sevanam—serving the lotus feet of the Lord; arcanam—offering worship; vandanam—offering prayers; dāsyam—becoming the servant; sakhyam—becoming the best friend; ātma-nivedanam—surrendering one’s life and soul; iti—thus; puṁsā arpitā—offered by the devotee; viṣṇau—unto Lord Viṣṇu (not to anyone else); bhaktiḥ—devotional service; cet—if; nava-lakṣaṇā—possessing nine different processes; kriyeta—one should perform; bhagavaty—unto Bhagavān; addhā—directly or completely; tat—that; manye—I consider; adhītam—learning; uttamam—topmost.

[*Prahāda Mahārāja said:*] Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship, 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

body, mind and words). One who has dedicated his life and soul to the service of Guru and Kṛṣṇa through these nine limbs of *bhakti* should be understood to be the topmost devotee and the most learned, for he has acquired perfect knowledge.

Śrīla Nārāyaṇa Mahārāja: (a) *śravanam kīrtanam viṣṇoḥ* – “Those who tell us only the general meaning of this *śloka* should go to the Rāmānuja or Madhvācārya *sampradāya*, for they only know general principles. We should add the mood of Śrī Caitanya Mahāprabhu to these principles. For example, in the first line of this *śloka*, “Viṣṇoḥ” means Kṛṣṇa with Rādhikā and the *gopīs*. This is the line of Śrīla Rūpa Gosvāmī. Try to understand this. If you never remember, realise, and explain this to those who are qualified, you are derailed from our Guru Paramparā. You must come in the proper line”. (*The Origin of Ratha-Yātrā*, p. 231)

(b) *iti puṁsārpitā viṣṇau* – “Viṣṇu” here refers to both *viṣaya* and *āśraya-bhagavān*, Kṛṣṇa and Guru. Śrīla Nārāyaṇa Mahārāja: “The nine limbs of *bhakti* are not *bhakti* if they are not offered first to a bona fide Guru. Kṛṣṇa will not accept it unless one first takes shelter of *sad-guru (guru-padāśraya)*”. (*Murwillambha* 7.2.04)

Of all spiritual practices, the nine limbs of bhakti are the best

bhajanera madhye śreṣṭha nava-vidhā bhakti

‘kṛṣṇa-prema’, ‘kṛṣṇa’ dite dhare mahā-śakti

CC Antya 4.70/BRSB p. 81/JD ch. 2/MS p. 11

bhajanera madhye—in executing devotional service; *śreṣṭha*—the best; *nava-vidhā bhakti*—the nine prescribed methods of devotional service; *kṛṣṇa-prema*—ecstatic transcendental love of Kṛṣṇa; *kṛṣṇa*—and Kṛṣṇa; *dite*—to deliver; *dhare*—possess; *mahā-śakti*—great potency.

Among the ways of executing devotional service, these nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and *kṛṣṇa-prema*.

Of the nine limbs, Śravaṇa, Kīrtana and Smaraṇa are the best

tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā

śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām

SB 2.2.36

tasmāt—therefore; *sarva-ātmanā*—with one’s whole soul; *rājan*—O King; *hariḥ*—the Lord; *sarvatra*—everywhere; *sarvadā*—always; *śrotavyaḥ*—must be heard; *kīrtitavyaḥ*—glorified by kīrtana; *ca*—also; *smartavyaḥ*—be remembered; *bhagavān*—Śrī Kṛṣṇa; *nṛṇām*—by the human being.

O King, it is therefore essential that every human being hears about, glorifies by *kīrtana* and remembers Śrī Kṛṣṇa Bhagavān, always and everywhere.

Of the nine limbs, Nāma-Saṅkīrtana is the best ('nāma bhajana sarvottama')
tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana

CC Antya 4.71/JD ch. 2/BPKG p. 535

tāra madhye—of the nine different types of devotional service; *sarva-śreṣṭha*—the most important of all; *nāma-saṅkīrtana*—chanting of the holy names; *niraparādhe*—without offenses; *nāma laile*—if one chants the holy names; *pāya*—he gets; *prema-dhana*—the most valuable treasure of ecstatic love of Kṛṣṇa.

Of the nine processes of devotional service, the most important is to always chant the holy names of Śrī Rādhā-Kṛṣṇa (the Hare Kṛṣṇa *mahā-mantra*). If one does so without offences, one obtains the most valuable treasure of *prema*.

The five essential limbs of bhakti delineated by Śrī Caitanya Mahāprabhu
sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa,
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

CC Mad 22.128/MS p. 11

sādhu-saṅga—association with pure devotees; *nāma-kīrtana*—chanting the holy name; *bhāgavata-śravaṇa*—hearing Śrīmad-Bhāgavatam; *mathurā-vāsa*—living in Mathurā-maṇḍala (Vraja); *śrī-mūrtira śraddhāya sevana*—worshiping the Deity with faith.

[Mahāprabhu said:] “*Sādhu-saṅga*, chanting the holy name, hearing Śrīmad-Bhāgavatam, residing in Vraja *maṇḍala* and worshiping the Deity with faith.”

Even a slight performance of these five awakens pure love for Kṛṣṇa
sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāncera alpa-saṅga

CC Mad 22.129

sakala-sādhana—of all items for executing devotional service; *śreṣṭha*—the best; *ei pañca aṅga*—these five limbs; *kṛṣṇa-prema*—love of Kṛṣṇa; *janmāya*—awakens; *ei*—these; *pāncera*—of the five; *alpa-saṅga*—slight association with or performance.

[Mahāprabhu continued:] “These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.”

Guru-pādāśraya is the foremost limb of bhakti

**guru-pādāśrayas tasmāt kṛṣṇa-dīkṣādi-śikṣaṇam
viśrambheṇa guroḥ sevā sādhu-vartmānu-vartanam**

BRS 1.2.74

guru-pāda-āśrayaḥ—taking shelter of Śrī Guru; *tasmāt*—after that; *kṛṣṇa-dīkṣā-ādi*—initiation into *nāma*, *mantra* etc.; *śikṣaṇam*—accepting instruction; *sevā*—service; *guroḥ*—of Śrī Guru; *viśrambheṇa*—with intimacy; *anu-vartanam*—following; *vartma*—the path; *sādhu*—of the saintly devotees.

[*The first and foremost limbs of sādhana-bhakti are:*] Taking shelter of Śrī Guru, accepting *dīkṣā* (divine knowledge coupled with removal of *anarthas*), receiving *śikṣā* (instructions on the process of service/*bhajana* to Śrī Kṛṣṇa), serving Śrī Guru with intimacy and affection, and following the path of the previous *ācāryas* under his guidance. (Of the 64 limbs of *bhakti* given by Śrīla Rūpa Gosvāmī in BRS, the first five are related to Śrī Guru; only then can *sādhana-bhakti* begin)

Six vows favorable for the performance of bhakti

**utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛttheḥ ṣaḍbhir bhaktiḥ prasidhyati**

Śrī Upadeśāmṛta 3

utsāhāt—enthusiasm; *niścayāt*—confident, firm faith in the statements of *śāstra* and Guru; *dhairyāt*—patience or fortitude in the practice of *bhakti*; *tat-tat-karma-pravartanāt*—following the limbs of *bhakti* such as hearing and chanting, and giving up one’s material sense enjoyment for the pleasure of Kṛṣṇa; *saṅga-tyāgāt*—giving up bad association; *sataḥ-vṛttheḥ*—adopting the good behaviour and character of pure devotees; *ṣaḍbhiḥ*—by these six types of practice; *bhaktiḥ*—pure devotion; *prasidhyati*—advances or becomes perfect.

Progress in *bhakti* may be obtained by the following six practices: (1) enthusiasm to carry out the rules which enhance *bhakti*, (2) firm faith in the statements of the *śāstra* and the Guru whose words are fully in line with the *śāstra*, (3) fortitude in the practice of *bhakti*, even in the midst of obstacles, or patience during the practice stage of *bhakti*, even when there is delay in attaining one’s desired goal, (4) following the limbs of *bhakti* such as hearing (*śravaṇa*) and chanting (*kīrtana*) and giving up one’s material sense enjoyment for the pleasure of Śrī Kṛṣṇa, (5) giving up illicit connection with women, the association of those who are overly attached to women and the association of *māyāvādīs*, atheists and pseudo-religionists, and (6) adopting the good behavior and character of pure devotees.

The process of bhakti for the ajāta-rati sādḥaka
syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

Śrī Upadeśāmṛta 7

syāt—is; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—the holy name; *carita-ādi*—character, pastimes and so forth; *sitā*—sugar candy; *api*—although; *avidyā*—of ignorance; *pitta*—by the bile; *upatapta*—afflicted; *rasanasya*—of the tongue; *na*—not; *rocikā*—palatable; *nu*—oh, how wonderful it is; *kintu*—but; *ādarāt*—carefully; *anudinam*—every day, or twenty-four hours daily; *khalu*—naturally; *sā*—that (sugar candy of the holy name); *eva*—certainly; *juṣṭā*—taken or chanted; *svādvī*—relishable; *kramāt*—gradually; *bhavati*—becomes; *tad-gada*—of that disease; *mūla*—of the root; *hantrī*—the destroyer.

Aho! Those whose tongues are afflicted by the jaundice of *avidyā*, ignorance (born of being indifferent to Śrī Kṛṣṇa from a time without beginning) cannot relish the nectarean names, form, qualities and pastimes of Śrī Kṛṣṇa, which are compared to the sweetest sugar candy. Instead, these attributes taste bitter to them. But if with great respect one daily takes this sugar candy, it gradually becomes relishable to him and destroys at the root his disease, the jaundice of *avidyā* or indifference to Śrī Kṛṣṇa. [In other words, he becomes spontaneously attached to Śrī Kṛṣṇa]

The essence of all instructions: The process for the jāta-rati sādḥaka - tad-anurāgi janānugāmī — following the anurāgi Vaiṣṇavas (the real Vrajavāsīs)

tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālam nayed akhilam ity upadeśa-sāram

Śrī Upadeśāmṛta 8/BR 8.6/MS p. 14/BPKG p. 477/STB p. 65/GKH (P)

tiṣṭhan vraje—living in Vraja; *anugāmī*—as a follower; *anurāgi-jana*—of the eternal residents of Vraja who possess *rāgātmika*, inherent spontaneous love (especially Śrī Rūpa-Raghunātha); *tad*—for Śrī Rādhā-Kṛṣṇa; *kālam nayed*—one should utilise all his time; *niyojya*—by engaging; *rasanā*—the tongue; *manasā*—and the mind; *krameṇa*—sequentially; *sukīrtana-anu-smṛtyoḥ*—in meticulous chanting and remembering; *nāma-rūpa-carita ādi*—of the names, form, qualities and pastimes; *tad*—of Śrī Rādhā-Kṛṣṇa (Vṛṣabhānu-nandinī Rādhikā and Vrajendra-nandana Kṛṣṇa); *iti*—this only; *sāram*—is the essence; *akhilam*—of all; *upadeśa*—instruction.

While living in Vraja as a follower of the eternal residents of Vraja (Śrī Guru and the six Gosvāmīs) who possess inherent spontaneous love for Śrī Kṛṣṇa, one should utilize all his time by sequentially engaging the tongue and the mind in meticulous chanting and remembrance of Kṛṣṇa’s names, form, qualities and pastimes. This is the essence of all instructions.

Śrīla Nārāyaṇa Mahārāja explains: The word “*anu*” (*ānugatya* - being under guidance) appears three times in this śloka to emphasize that *bhakti* must be performed while being continuously under guidance.

Bhakta, Bhakti and Bhagavān are not of the material world

**mām ca yo ’vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate**

BG 14.26

mām—unto Me; *ca*—also; *yaḥ*—a person who; *avyabhicāreṇa*—without fail; *bhakti-yogena*—by devotional service; *sevate*—renders service; *saḥ*—he; *guṇān*—the modes of material nature; *samatītya*—transcending; *etān*—all these; *brahma-bhūyāya*—elevated to the Brahman platform; *kalpate*—becomes.

One who engages with one-pointedness in the spiritual activities of pure *bhakti* immediately transcends the modes of material nature and is elevated to the spiritual platform.

Bhakti is not the activity of one’s senses, mind and body - but an activity of the soul

**nijendriya-manah-kāya-ceṣṭā-rūpām na viddhi tām
nitya-satya-ghanānanda-rūpā sā hi guṇatīgā**

Bṛhad-bhāgavatāmṛtam 2.3.133

nija—own; *indriya*—senses; *manah*—mind; *kāya*—body; *ceṣṭa*—activities; *rūpam*—form; *na*—not; *viddhi*—know; *tam*—that; *nitya*—eternal; *satya*—reality; *ghana*—intense; *ānanda*—of bliss; *rūpa*—form; *sa*—that; *hi*—indeed; *guṇa*—the modes of nature; *atigā*—beyond.

You should know that the activities of *bhakti* beginning with *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana* etc are not the activity of your ears, tongue and mind. You should understand that this *bhakti* is constituted of eternity, cognizance and condensed bliss and is not within the scope of the senses. It is transcendental to the binding influence of the three modes of material nature (*sattva*, *rajas* and *tamas*).

Only by exclusive bhakti can one know Me and see My eternal svarūpa
bhaktiyā tv ananyayā śakya aham evaṁ-vidho 'rjuna
jñātum draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa

SBG 11.54

parantapa—O chastiser of the foe; *arjuna*—Arjuna; *tu*—however; *ananyayā*—by exclusive; *bhaktiyā*—devotional service; *aham*—I; *śakyaḥ*—can; *jñātum*—be known; *ca*—and; *draṣṭum*—seen; *evaṁ-vidhaḥ*—in this way (in this human-like form); *ca*—and; *tattvena*—truly; *praveṣṭum*—enter (into association with Me.)

O Parantapa, Arjuna! Only by *ananya-bhakti* can one actually know and see My eternal, beautiful human form and truly enter into association with Me in My abode.

I can be attained and controlled only through exclusive bhakti

bhaktiyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śva-pākān api sambhavāt

SB 11.14.21/BPKG pp. 85,378,381,450/Brahma-Saṁhitā 33, pt

bhaktiyā—by devotional service; *aham*—I; *ekayā*—unalloyed; *grāhyaḥ*—am to be obtained; *śraddhayā*—by faith; *ātmā*—the Supreme Soul; *priyaḥ*—the object of love; *satām*—of the devotees; *bhaktiḥ*—pure devotional service; *punāti*—purifies; *man-niṣṭhā*—fixing Me as the only goal; *śva-pākān*—dog-eaters; *api*—even; *sambhavāt*—from the contamination of low birth.

O Uddhava, I who am the Supreme Soul and the beloved of the saintly devotees, can only be attained through devotion and faith. Through *bhakti* I purify anyone who is firmly attached to Me even if he is born in a low (dog-eating) family.

[An expanded translation by Śrīla Nārāyaṇa Mahārāja:] O Uddhava, *bhakti* is the powerful method of attaining me. I am completely controlled by that devotion, but I am never controlled by *yoga*, philosophical deliberation, adherence to religious principles, meticulous study of the Vedas, austerities, giving in charity, or by any other method. I am the Supersoul in everyone's heart, and I am easily attained by the *sādhus* alone, not by anyone else. This is because they have unadulterated and undivided devotion, which is born of their unflinching faith in Me. This type of exclusive devotion has the power to purify even a member of the cast of dog-eaters. However, all qualities such as truthfulness, mercy, observing silence, following scriptural injunctions, austerities and the cultivation of knowledge definitely cannot purify the heart of a human being who is devoid of *bhakti* unto me.

Without bhakti one cannot see Me

nāhaṁ vedair na tapasā na dānena na cejyayā

śakya evaṁ-vidho draṣṭuṁ dr̥ṣṭavān asi yan mama

BG 11.53

aham—I; *na śakyaḥ*—can not; *draṣṭum*—be seen; *evam-vidhaḥ*—in this way; *yathā*—as; *dr̥ṣṭavān asi*—you have seen; *mām*—Me; *vedaiḥ*—by study of the Vedas; *na*—nor; *tapasā*—by austerities; *na*—not; *dānena*—by charitable acts; *ca*—and; *na*—nor; *ījyayā*—by sacrifice.

It is not possible to see Me in this form as you see Me now merely by studying the Vedas, practicing austerities, giving in charity or performing sacrifices.

I am controlled only by the bhakti of My pure devotees

na sādhayati mām yogo na sāṅkhyāṁ dharma uddhava

na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā

SB 11.14.20/BPKG p. 457

na—not; *sādhayati*—brings under control; *mām*—Me; *yogaḥ*—the yoga system; *na*—nor; *sāṅkhyam*—the system of Sāṅkhya philosophy; *dharmaḥ*—pious activities within the varṇāśrama system; *uddhava*—My dear Uddhava; *na*—not; *svādhyāyaḥ*—Vedic study; *tapasḥ*—austerity; *tyāgaḥ*—renunciation; *yathā*—as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—powerful.

My dear Uddhava, I cannot be controlled by those who study Sankhya philosophy or *śāstra*, or who perform mystic *yoga*, pious acts, austerity or renunciation. I am controlled only by the *bhakti* rendered to Me by My pure-hearted devotees.

Devotion is the only process by which Kṛṣṇa can be controlled

bhaktir evaināṁ nayati bhaktir evaināṁ darśayati

bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī

Māthara-śruti/BPKG pp. 381,429,458

bhaktiḥ—devotional service; *eva*—certainly; *enam*—Him; *nayati*—leads to; *bhaktiḥ*—devotional service; *eva*—certainly; *enam*—Him; *darśayati*—reveals; *bhakti-vaśaḥ*—controlled by *bhakti*; *puruṣaḥ*—the Lord; *bhaktiḥ*—devotion; *eva*—indeed; *bhūyasī*—most powerful.

It is only unalloyed *bhagavad-bhakti* that carries the *jīvas* close to Bhagavān, brings about an audience with Him, and eternal engagement in His *sevā*. Bhagavān is only controlled by pure *bhakti*. Certainly such *bhakti* is most powerful.

The beautiful and exalted nature of Bhakti is that she makes the infinite Lord becomes submissive to the infinitesimal living entity

**premā haite kṛṣṇa haya nija bhakta-vaśa
premā haite pāya kṛṣṇera sevā-sukha-rasa**

CC Ādi 7.145

premā—love of Kṛṣṇa; *haite*—from; *kṛṣṇa*—Śrī Kṛṣṇa; *haya*—becomes; *nija*—His own; *bhakta-vaśa*—submissive to devotees; *premā*—love of God; *haite*—from; *pāya*—he gets; *kṛṣṇera*—of Lord Kṛṣṇa’s; *sevā-sukha-rasa*—the mellow of service.

The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental ecstasy of His service.

Only that which is offered with love and devotion can attract and control Kṛṣṇa

**patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ**

BG 9.26/SB 10.81.4/VG p. 60

patram—a (Tulasī) leaf; *puṣpam*—a flower; *phalam*—a fruit; *toyam*—water; *yah*—whoever; *me*—unto Me; *bhaktyā*—with devotion; *prayacchati*—offers; *tat*—that; *aham*—I; *bhakti-upahṛtam*—offered in devotion; *aśnāmi*—accept; *prayata-ātmanaḥ*—from one in pure consciousness.

Whatever the devotee lovingly offers Me, such as Tulasī leaf, flower, fruit, and water, I accept with heartfelt affection.

Kṛṣṇa is equally disposed towards all, but is bound by the love of His devotees

**samo ’haṁ sarva-bhūteṣu na me dveṣyo ’sti na priyaḥ
ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham**

SBG 9.26/JD ch. 3

samaḥ—equally disposed; *aham*—I; *sarva-bhūteṣu*—to all living entities; *na*—no one; *me*—to Me; *dveṣyaḥ*—hated; *na asti*—there is no-one; *priyaḥ*—or dear; *ye*—who; *bhajanti*—render transcendental service; *tu*—however; *mām*—unto Me; *bhaktyā*—with devotion; *mayi*—in Me; *te*—they; *teṣu*—in them; *ca*—also; *api*—certainly; *aham*—I.

I am equal to all living beings and am neither inimical nor partial to anyone. However those who serve Me with love and devotion are in My heart and I am in their hearts.

Only by *bhakti* can one actually know Me and enter into My pastimes
bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā viśate tad-anantaram

SBG 18.55

bhaktiyā—through *bhakti*; *abhijānāti*—one can fully know; *mām*—Me; *tattvataḥ*—in truth; *yāvān*—how great My opulence is; *ca yaḥ asmi*—and what My *svarūpa* (original form) is; *tataḥ*—then; *jñātvā*—having understood; *tattvataḥ*—in truth; *tad-anantaram*—after that; *viśate*—one can enter; *mām*—Me (My *nitya-līlā*).

It is only through *bhakti* that one can know the *tattva* of My glories and *svarūpa*. One then enters My eternal pastimes through that *tattva* on the strength of *prema-bhakti*.

om amṛta-rūpā ca

Nārada-bhakti-sūtra 1.3 - I meditate on Bhakti-devī who has a nectarean form.

om yal labdhā pumān siddho bhavatyamṛtī-bhavati tṛpto bhavati

Nārada-bhakti-sūtra 1.4

I meditate upon that sublime Bhakti-devī whose *darśana* bestows perfection, immortality, and complete satisfaction.

om yat prāpya na kiñcit vāñchati na śocati na dveṣṭi na ramate not-sāhī bhavati

Nārada-bhakti-sūtra 1.5

I meditate on the sublime form of Bhakti-devī whose *darśana* liberates one from worldly attachments, hankering, lamentation and dependence on material things.

Brahmā is praying to attain pure, Vraja *bhakti*

tad astu me nātha sa bhūri-bhāgo
bhave 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam

SB 10.14.30/BR 4.13/JD Intro

tat—therefore; *astu*—may it be; *me*—my; *nātha*—O master; *saḥ*—that; *bhūri-bhāgaḥ*—greatest good fortune; *bhave*—in the birth; *atra*—this; *vā*—or; *anyatra*—in some other birth; *tu*—indeed; *vā*—or; *tiraścām*—among the animals; *yena*—by which; *aham*—I;

ekaḥ—one; *api*—even; *bhavat*—or Your; *janānām*—devotees; *bhūtvā*—becoming; *niṣeve*—I may fully engage in serving; *tava*—Your; *pāda-pallavam*—lotus feet.

O Bhagavān, may I be so fortunate as to attain the association of Your devotees and, under their guidance, obtain service to Your lotus feet; be it in this life as Brahmā or any other human birth, or even in a birth among the animal species.

Whether free from desires or full of desires, one should worship Kṛṣṇa

akāmaḥ sarva-kāmo vā mokṣa-kāma udāra-dhīḥ

tīvreṇa bhakti-yogena yajeta puruṣam param

SB 2.3.10/CC Madhya 22.36, 24.197

akāmaḥ—one who has transcended all material desires; *sarva-kāmaḥ*—one who has the sum total of material desires; *vā*—either; *mokṣa-kāmaḥ*—one who desires liberation; *udāra-dhīḥ*—with broader intelligence; *tīvreṇa*—with great force; *bhakti-yogena*—by devotional service to the Lord; *yajeta*—should worship; *puruṣam*—Person, enjoyer; *param*—the Supreme.

Whether one is desireless, full of desires for sense enjoyment or desires liberation from material bondage, if he is intelligent he should worship the Supreme Person through intense and unalloyed cultivation of *bhakti-yoga*.

Kṛṣṇa fulfills material desires in such a way that the desire to enjoy is removed

satyaṁ diśaty arthitam arthito nṛṇām

naivārthado yat punar arthitā yataḥ

svayaṁ vidhatte bhajatām anicchatām

icchāpidhānam nija-pāda-pallavam

SB 5.19.27/CC Mad 24.103

satyam—certainly; *diśati*—He offers; *arthitam*—the object prayed for; *arthitaḥ*—being prayed to; *nṛṇām*—by the human beings; *na*—not; *eva*—indeed; *artha-dah*—the bestower of benedictions; *yat*—which; *punaḥ*—again; *arthitā*—a demand for a benediction; *yataḥ*—from which; *svayam*—personally; *vidhatte*—He gives; *bhajatām*—unto those engaged in His service; *anicchatām*—although not desiring it; *icchā-pidhānam*—which covers all desirable things; *nija-pāda-pallavam*—His own lotus feet.

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

Śrī Govinda is attained by spontaneous devotion of the soul

**advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi**

Brahma-Saṁhitā, 33

aham bhajāmi—I render service; *tam ādi-puruṣam govindam*—to that primeval Person, Śrī Govinda; *advaitam*—who has no second; *acyutam*—who is infallible; *anādim*—beginningless; *ananta-rūpam*—who possesses limitless forms; *ādyam*—who is the origin; *purāṇa-puruṣam*—who is the primeval person; *nava-yauvanam ca*—yet is ever-youthful; *vedeṣu durlabham*—whose tattva is difficult to determine through a study of the Vedas; *adurlabham*—but is understood without difficulty; *ātma-bhaktau*—by His own devotee.

Although He is non-dual, infallible, beginningless, possessed of unlimited forms and the oldest of all, nevertheless, He is a beautiful person with everlasting, fresh youthfulness. Although He is incomprehensible to the Vedas, He is easily attained by *śuddha-prema*, spontaneous devotion of the soul. I render service to that *ādi-puruṣa*, Śrī Govinda.

Your name, form and attributes can be ascertained only through bhakti

**na nāma-rūpe guṇa-janma-karmabhir
nirūpitavye tava tasya sākṣiṇaḥ
mano-vacobhyām anumeya-vartmano
deva kriyāyām pratiyanty athāpi hi**

SB 10.2.36

na—not; *nāma-rūpe*—the name and form; *guṇa*—with attributes; *janma*—appearance; *karmabhir*—activities or pastimes; *nirūpitavye*—cannot be ascertained; *tava*—Your; *tasya*—of Him; *sākṣiṇaḥ*—who is the direct observer; *manaḥ*—of the mind; *vacobhyām*—words; *anumeya*—hypothesis; *vartmanaḥ*—the path; *deva*—O Lord; *kriyāyām*—in devotional activities; *pratiyanti*—they realise; *atha api*—still; *hi*—indeed.

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of hypothesis. Your name, form and attributes can be ascertained only through devotional service.

Kṛṣṇa is not accessible to mental speculators or yogīs
nāyaṁ sukhāpo bhagavān dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām yathā bhaktimatām iha

SB 10.9.21/CC Madhya 8.227, 9.132, 24.86, Antya 7.27

na—not; *ayam*—this; *sukha-āpah*—very easily obtainable, or an object of happiness; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—of persons in the bodily concept of life, especially the karmīs; *gopikā-sutaḥ*—Kṛṣṇa, the son of mother Yaśodā (Kṛṣṇa as the son of Vasudeva is called Vāsudeva, and as the son of mother Yaśodā He is known as Kṛṣṇa); *jñāninām ca*—and of the *jñānīs*, who try to be free from material contamination; *ātma-bhūtānām*—of self-realised yogīs; *yathā*—as; *bhakti-matām*—of the devotees; *iha*—in this world.

The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realisation by severe austerities and penances, or to those who consider the body the same as the self.

By the power of bhakti Vyāsadeva saw Kṛṣṇa in His most complete aspect
bhakti-yogena manasi samyak praṇihite ’male
apaśyat puruṣaṁ pūrṇaṁ māyām ca tad-apāśrayam

SB 1.7.4

bhakti—devotional service; *yogena*—by the process of linking up; *manasi*—upon the mind; *samyak*—perfectly; *praṇihite*—engaged in and fixed upon; *amale*—without any matter; *apaśyat*—saw; *puruṣaṁ*—the Personality of Godhead; *pūrṇam*—complete; *māyām*—energy; *ca*—also; *tat*—His; *apāśrayam*—under full control.

By the power of *bhakti-yoga*, Śrīla Vyāsadeva, being firmly concentrated in meditation with a purified mind, saw Śrī Kṛṣṇa fully endowed with spiritual effulgence, with His plenary portions, and with His internal potency of *svarūpa-śakti* (Śrīmatī Rādhikā). His external potency *māyā*, being of an inferior nature, was seen in the background under His full control.

Śrīla Nārāyaṇa Mahārāja: In this *śloka* the words ‘*apaśyat puruṣaṁ pūrṇam*’ indicate Kṛṣṇa in His fullest aspect, which can only mean that He is accompanied by Śrīmatī Rādhikā. This is the inner meaning. How did Vyāsa see this? By the practice of *bhakti-yoga*. What kind of *bhakti-yoga*? Was it by *vaidhī-bhakti-yoga*? No. By *bhakti-yoga* which is full of the mood of Vraja. Will one be able to see Kṛṣṇa as ‘*apaśyat puruṣaṁ pūrṇam*’, in His complete form, by *vātsalya-bhāva*? No. Kṛṣṇa is only complete when He is with Śrīmatī Rādhikā. Vyāsa is none other than Bhagavān Himself, so certainly he was able to see this. (*Śrī Hari-kathāṁṛta vol 1*)

Lord Brahmā concluded that *rati* for Śrī Kṛṣṇa is the highest perfection
bhagavān brahma kārtsnyena trir anvikṣya manīṣayā
tad adhyavasyat kūṭa-stho ratir ātmany ato bhavet

SB 2.2.34

bhagavān—the great personality Brahmā; *brahma*—the Vedas; *kārtsnyena*—by summarization; *trih*—three times; *anvikṣya*—scrutinizingly examined; *manīṣayā*—with his intelligence; *tat*—that; *adhyavasyat*—ascertained it; *kūṭa-sthaḥ*—with concentration of the mind; *ratih*—attraction; *ātmani*—unto Śrī Kṛṣṇa; *ataḥ*—then; *bhavet*—it may happen.

The great personality Brahmā, with great attention and concentration of the mind, studied the Vedas three times, and then ascertained that attainment of *bhāva* for Śrī Kṛṣṇa is the highest spiritual perfection.

Kṛṣṇa's ultimate instruction in the Bhagavad-Gītā

man-manā bhava mad-bhakto mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te pratijāne priyo 'si me

BG 18.65/CC Madhya 22.58/"The Essence of Bhagavad-Gītā"

mat-manāḥ—absorb your mind in Me; *bhava*—just become; *mat-bhaktaḥ*—My devotee; *mat-yājī*—My worshiper; *mām*—unto Me; *namaskuru*—offer your obeisances; *mām*—unto Me; *eva*—certainly; *eṣyasi*—you will come; *satyaṁ*—truly; *te*—to you; *pratijāne*—I promise; *priyaḥ*—dear; *asi*—you are; *me*—to Me.

Absorb your mind and heart in Me, become My devotee, worship Me, offer your obeisances to Me, and certainly you will come to Me. I make this promise to you because you are very dear to Me.

Śrīla Nārāyaṇa Mahārāja explains: The meaning of 'Absorb your mind and heart in Me' is 'Perform *bhajana* in the mood of the *gopīs*.' If you cannot do this, then "become My devotee (in spontaneous devotion - *rāga-marga*)"; if you cannot do this, then "worship Me (in awe and reverence - *vaidhi-mārga*)"; and if you cannot do this, at least come to the temple and offer your obeisances to Me (in My Deity form). Kṛṣṇa promises: "If you do this with a little love and affection, I assure you that you will come to Me without fail". See Śrīla Nārāyaṇa Mahārāja's book 'The essence of the Gītā' for further discussion of this *śloka*.

Mahāprabhu declares: Vaiṣṇava-sevā and nāma-saṅkīrtana bestow Śrī Kṛṣṇa caraṇa prabhu kahe vaiṣṇava-sevā, nāma-saṅkīrtana dui kara, śīghra pābe śrī-kṛṣṇa-caraṇa

CC Mad 16.70

prabhu kahe—the Lord replied; *vaiṣṇava-sevā*—service to the Vaiṣṇavas; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *dui kara*—you perform these two things; *śīghra*—very soon; *pābe*—you will get; *śrī-kṛṣṇa-caraṇa*—shelter at the lotus feet of the Lord, Śrī Kṛṣṇa.

Śrī Caitanya Mahāprabhu replied, “You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Śrī Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa’s lotus feet.”

Thus ends section 1) Sādhana-bhakti

2) The Benefits of Bhakti

The three results of worshiping Kṛṣṇa’s lotus feet

**iti acyutāṅghrīm bhajato ’nuvṛṭṭyā
bhaktir viraktir bhagavat-prabodhaḥ
bhavanti vai bhāgavatasya rājaṁs
tataḥ parām śāntim upaiti sākṣāt**

SB 11.2.43

iti—thus; *acyuta*—of the infallible Supreme Lord; *aṅghrīm*—the feet; *bhajataḥ*—for one who is worshiping; *anuvṛṭṭyā*—by constant practice; *bhaktiḥ*—devotion; *viraktiḥ*—detachment; *bhagavat-prabodhaḥ*—knowledge of Bhagavān; *bhavanti*—they manifest; *vai*—indeed; *bhāgavatasya*—for the devotee; *rājan*—O King Nimi; *tataḥ*—then; *parām śāntim*—supreme peace; *upaiti*—he attains; *sākṣāt*—directly.

My dear King, the devotee who worships the lotus feet of the infallible Supreme Lord with constant endeavor thus achieves unflinching devotion, detachment and realised knowledge of Śrī Kṛṣṇa. Thereafter the successful devotee of the Lord achieves supreme spiritual peace.

Editorial note: When *bhakti* manifests in the heart, it is characterised by three symptoms: *Jñāna* (all *tattva-siddhānta*), *vairāgya* (detachment from any worldly

desires) and *vijñāna* (realised knowledge – all of Śrī Kṛṣṇa’s pastimes will manifest in one’s heart).

The symptoms of bhakti in Śrīmad-Bhagavātam

**bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo ’nu-ghāsam**

SB 11.2.42

bhaktiḥ—devotion; *para-īśa*—of the Supreme Personality of Godhead; *anubhavaḥ*—direct perception; *viraktiḥ*—detachment; *anyatra*—from everything else; *ca*—and; *eṣaḥ*—this; *trikaḥ*—group of three; *eka-kālah*—simultaneously; *prapadyamānasya*—for one in the process of taking shelter of the Supreme Lord; *yathā*—in the same way as; *āśnataḥ*—for one engaged in eating; *syuḥ*—they occur; *tuṣṭiḥ*—satisfaction; *puṣṭiḥ*—nourishment; *kṣud-apāyaḥ*—eradication of hunger; *anu-ghāsam*—increasingly with each morsel.

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

Devotion to Kṛṣṇa is likened to watering the root of a tree– it satisfies everyone

**yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā**

SB 4.31.14/CC Madhya 22.63/BR 4.3

yathā—as; *taroh*—of a tree; *mūla*—the root; *niṣecanena*—by watering; *tṛpyanti*—are satisfied; *tat*—its; *skandha*—trunk; *bhuja*—branches; *upaśākhāḥ*—and twigs; *prāṇa*—the life air; *upahārāt*—by feeding; *ca*—and; *yathā*—as; *indriyāṇām*—of the senses; *tathā eva*—similarly; *sarva*—of all demigods, forefathers etc.; *arhaṇam*—worship; *acyuta*—of the infallible Lord; *ijyā*—worship.

By watering the root of a tree, all its parts, such as the trunk, branches, leaves and flowers are nourished, and by satisfying the life-air through eating, all of the

senses are nourished. Similarly, simply by worshipping Śrī Kṛṣṇa all the demigods, forefathers and everyone else is worshipped and satisfied.

One who has taken full shelter of Mukunda is not indebted to anyone

devarṣi-bhūtāpta-nṛṇām pitṛṇām

na kiṅkaro nāyam ṛṇī ca rājan

sarvātmanā yaḥ śaraṇam śaraṇyam

gato mukundaṁ parihṛtya kartam

SB 11.5.41/CC Madya 22.141/BR 2.25/JD ch. 10,19

deva—of the demigods; *ṛṣi*—of the sages; *bhūta*—of ordinary living entities; *āpta*—of friends and relatives; *nṛṇām*—of ordinary men; *pitṛṇām*—of the forefathers; *na*—not; *kiṅkaraḥ*—the servant; *na*—nor; *ayam*—this one; *ṛṇī*—debtor; *ca*—also; *rājan*—O King; *sarva-ātmanā*—with his whole being; *yaḥ*—a person who; *śaraṇam*—shelter; *śaraṇyam*—the Supreme Personality of Godhead, who affords shelter to all; *gataḥ*—approached; *mukundaṁ*—Mukunda; *parihṛtya*—giving up; *kartam*—duties.

One who has given up all other duties complete shelter of Bhagavān Mukunda, who is affectionate towards the surrendered, is not indebted to the demigods, to his forefathers, to ordinary living entities, or to relatives and guests. He is not subordinate to anyone other than Mukunda, nor is he their servant.

Editorial note: These last two ślokaḥ constitute *pramaṇa* that one should do only Bhāgavat-bhajana (Kṛṣṇa worship) and not *deva-bhajana* (demigod worship).

Devotion saturated with love

evam dharmair manuṣyāṇām uddhavātma-nivedinām

mayi sañjāyate bhaktiḥ ko 'nyo 'rtho 'syāvaśiṣyate

SB 11.19.24/Upad 3, pt

evam—thus; *dharmaiḥ*—by such dharmik principles; *manuṣyāṇām*—of human beings; *uddhava*—My dear Uddhava; *ātma-nivedinām*—who are surrendered souls; *mayi*—to Me; *sañjāyate*—arises; *bhaktiḥ*—loving devotion; *kaḥ*—what; *anyaḥ*—other; *arthah*—purpose; *asya*—of My devotee; *avaśiṣyate*—remains.

Devotion which is saturated with love for Me arises in the hearts of those who offer their very souls unto Me and who follow dharmic principles which are favourable for *bhakti*. What other object remains to be obtained for those who have attained My *bhakti*?

For those who have accepted the boat of the lotus feet of the Lord, the ocean of the material world is like the water contained in a calf's hoof-print

**samāśritā ye pada-pallava-plavam
mahat-padam puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padam param padam
padam padam yad vipadām na teṣām**

SB 10.14.58

samāśritāḥ—having taken shelter; *ye*—those who; *pada*—of the feet; *pallava*—like flower buds; *plavam*—which are a boat; *mahat*—of the total material creation, or of the great souls; *padam*—the shelter; *puṇya*—supremely pious; *yaśaḥ*—whose fame; *mura-areḥ*—of the enemy of the demon Mura; *bhava*—of the material existence; *ambudhiḥ*—the ocean; *vatsa-padam*—the hoof-print of a calf; *param padam*—the supreme abode; *padam padam*—at every step; *yad*—where; *vipadām*—of material miseries; *na*—none; *teṣām*—for them.

For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world becomes reduced to the water contained in a calf's hoof-print. Since they have achieved the shelter of *param padam*, the supreme destination of Goloka Vṛndāvana, they are undisturbed by the dualities of this world where there is danger at every step

Thus ends section 2) The Benefits of Bhakti

3) The Six Results of Pure Bhakti

The six symptoms of pure bhakti as explained by Rūpa Gosvāmī in BRS

kleśa-ghnī śubhadā mokṣa-laghutā-kṛt sudurlabhā

sāndrānanda-viśeṣātmā śrī-kṛṣṇākaraṣiṇī ca sā

BRS 1.1.17/JD ch. 19/BPKG p. 390/GKH (P)

1. kleśa-ghnī – Śrīmatī Bhakti-devī destroys all kinds of distress.
2. śubhadā – She awards all kinds of good fortune.
3. mokṣa-laghutā-kṛt – She makes the pleasure of impersonal liberation appear *laghutā* – insignificant.
4. sudurlabhā – She is rarely achieved.
5. sāndrānanda-viśeṣātmā – Her nature is imbued with the most intense and superlative bliss.
6. śrī-kṛṣṇa-ākaraṣiṇī – She is the sole means to attract Śrī Kṛṣṇa.

Editorial note: The first two items appear in the stage of *sādhana-bhakti*, the third and fourth in *bhāva-bhakti*, and the last two in the stage of *prema-bhakti*.

1. Kleśa-ghnī - Bhakti destroys all Kleśa (material miseries/karmic reactions)

Kleśa are of three types: *pāpa* or sin, *pāpa-bīja* or sins in their seed form and *avidyā* or ignorance. *Prārabdha* sins are those whereby the *jīva* is already tasting the fruits or results of seeds that are fructifying (i.e. suffering the reactions of sin in his present life span); *aprārabdha* sins refers to sins which are coming towards fructification (i.e. whose reactions will be suffered in one's next life).

Only pure bhakti completely uproots the weeds of sinful desires

**kecit kevalayā bhaktyā vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ**

SB 6.1.15/ CC Mad 22.31

kecit—some people; *kevalayā bhaktyā*—by executing unalloyed devotional service; *vāsudeva*—to Lord Kṛṣṇa; *parāyaṇāḥ*—completely attached (only to such service, without dependence on austerity, penance, cultivation of knowledge or pious activities); *aghaṁ*—all kinds of sinful reactions; *dhunvanti*—destroy; *kārtsnyena*—completely (with no possibility that sinful desires will revive); *nīhāram*—fog; *iva*—like; *bhāskaraḥ*—the sun.

Only those rare persons who have adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays.

Bhakti destroys prārabdha-karma (reactions to sins experienced in this life)

**yan-nāmadheya-śravaṇānukīrttanād
yat-prahvaṇād yat smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt**

SB 3.33.6/BTV ch. 3

yat—of whom (the Supreme Lord); *nāmadheya*—the name; *śravaṇa*—hearing; *anukīrtanāt*—by chanting unsee the guidance of our *ācāryas*; *yat*—to whom; *prahvaṇāt*—by offering obeisances; *yat*—whom; *smaraṇāt*—by remembering; *api*—even; *kvacit*—at any time; *śva-adaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak of; *punaḥ*—again; *te*—You; *bhagavan*—O Bhagavān; *nu*—then; *darśanāt*—by seeing face to face.

O my dear Lord! By hearing and chanting Your holy names, by offering *praṇāma* unto You and by remembering You, even a person born in a family of dog-eaters immediately obtains the right to perform Vedic sacrifices; in other words, he acquires the status of a *brāhmaṇa*. What to speak then of the benefit one can achieve by receiving Your direct *darśana*?

Bhakti destroys aprārabdha sins (reactions that will manifest in future lives)
aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham
krameṇaiva praliyeta viṣṇu-bhakti-ratātmanām

Padma Purāṇa/Bhakti-rasāmṛta-sindhu 1.1.23/BTV ch. 3

For those who have undeviating and exclusive attachment for *kṛṣṇa-bhakti*, their (i) *aprārabdha* or the accumulated stock of sins which are lying in a dormant condition, (ii) *kūṭa* or sins which are tending toward producing seeds, which means that they are beginning to take shape as sinful desires, (iii) *bīja* or seeds which are already established as sinful desires and (iv) *prārabdha* or fructified sins are all destroyed in sequence.” [The purport is that for the destruction of their sins, the devotees need not perform any separate acts of either *karma* or *jñāna* as atonement.]

The desires to commit sinful activities which are situated within the heart of the jīva are called pāpa-bīja or the seeds of sins. Pāpa-bīja can only be destroyed by bhakti
tais tāny aghāni pūyante tapo-dāna-vratādibhiḥ
nādharmajaṁ tad-dhṛdayaṁ tad apīśāṅghri-sevayā

SB 6.2.17/BRS 1.1.24/BTV ch. 3

taiḥ—by those; *tāni*—all those; *aghāni*—sinful activities and their results; *pūyante*—become vanquished; *tapah*—austerity; *dāna*—charity; *vrata-ādibhiḥ*—by vows and other such activities; *na*—not; *adharmajaṁ*—produced from irreligious actions; *tat*—of that; *dhṛdayaṁ*—the heart; *tat*—that; *apī*—also; *īśā-āṅghri*—of the lotus feet of the Lord; *sevayā*—by service.

Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one’s heart. However, if one serves the lotus feet of the Lord, he is immediately freed from all such contaminations.

Bhakti eradicates avidyā
kṛtānuyātrā vidyābhir hari-bhaktir anuttamā
avidyāṁ nirdahaty āśu dāva-jvāleva pannagīm

Padma Purāṇa/BRS 1.1.26

When *hari-bhakti* appears in the heart, she is followed by *vidyā-śakti* which immediately dispels the ignorance situated within the heart of the *jīva*, just as a serpent is burnt by a blazing forest fire.

**yat-pāda-pañkaja-palāśa-vilāsa-bhaktyā
karmāśayaṁ grathitam udgrathayanti santah
tadvan na rikta-matayo yatayo 'pi ruddha-
sroto-gaṇās tam araṇaṁ bhaja vāsudevam**

SB 4.22.23/BRS 1.1.25

yat—whose; *pāda*—feet; *pañkaja*—lotus; *palāśa*—petals or toes; *vilāsa*—enjoyment; *bhaktyā*—by devotional service; *karma*—fruitive activities; *āśayam*—desire; *grathitam*—hard knot; *udgrathayanti*—root out; *santah*—devotees; *tatvat*—similarly; *na*—never; *rikta-matayah*—persons devoid of devotional service; *yatayah*—ever-increasingly trying; *api*—even though; *ruddha*—stopped; *srotaḥ-gaṇāḥ*—the waves of sense enjoyment; *tam*—unto Him; *araṇam*—worthy to take shelter; *bhaja*—engage in devotional service; *vāsudevam*—unto Kṛṣṇa, the son of Vasudeva.

Ascetics who have detached their minds from the objects of the senses by keeping their senses away from those objects cannot easily untie the knot of the false ego from their hearts, whereas devotees who are exclusively engaged in transcendental loving service unto the lotus feet of Śrī Kṛṣṇa can untie this knot in no time. Hence, one should engage in the *bhajana* of Śrī Kṛṣṇa, the supreme shelter.

Those bound to You by a tie of affection, never fall from the path of bhakti

**tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakanīkapa-mūrdhasu prabho**

SB 10.2.33/JD ch. 17

tathā—like them (the nondevotees); *na*—not; *te*—they (the devotees); *mādhava*—Kṛṣṇa the master of Rādhā; *tāvakāḥ*—Your devotees; *kvacid*—in any circumstances; *bhraśyanti*—fall down; *mārgāt*—from the path of devotional service; *tvayi*—unto You; *baddha-sauhṛdāḥ*—because of being fully attached to Your lotus feet; *tvayā*—by You; *abhiguptāḥ*—always protected from all dangers; *vicaranti*—they move; *nirbhayāḥ*—without fear; *vināyaka-anīkapa*—the enemies who maintain paraphernalia to oppose the bhakti cult; *mūrdhasu*—on their heads; *prabho*—O Lord.

O Mādhava, the *jñānīs* who imagine themselves to be liberated may fall from their so-called position of liberation, but Your devotees who are bound to You by a tie of intimate affection, never fall from the path of *bhakti*. Because such devotees are fully protected by You, they fearlessly cross over all obstacles by placing their feet upon the heads of the predominating deities who are empowered to instigate the most severe types of obstacles.

Though the cultivation of jñāna can dispel avidyā to some extent, without taking shelter of bhakti, a sādha will certainly fall down

**ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nāḍṛta-yusmad-aṅghrayaḥ**

SB 10.2.32/CC madhya 22.30, 24.131, 25.32/JD ch. 7,15,17/BTV ch. 3/BPKG p. 519

aravinda-akṣa—O lotus-eyed one; *ye anye*—those others; *asta-bhāvāt*—on account of their mood being displaced; *tvayi*—towards You; *vimukta-māninaḥ*—falsely considering themselves liberated from material bondage; *aviśuddha-buddhayaḥ*—their intelligence being impure; *āruhya*—even though achieving; *kṛcchreṇa*—by undergoing severe austerities; *param padam*—the highest position (according to their imagination and speculation); *patanti*—they fall; *adhaḥ*—down into material existence; *tataḥ*—from that position; *anāḍṛta*—because of neglecting devotion to; *yusmat*—Your; *aṅghrayaḥ*—lotus feet.

O lotus-eyed Lord! Persons whose natural devotion to You has been displaced engage in mental speculation. They strive to achieve something different from dull matter through the negative process of *neti neti* (*na iti*—the *ātmā* is not this and also not that) and though they consider themselves liberated, their intelligence remains impure. Though with great difficulty they cross the ocean of nescience to attain the stage of impersonal Brahman, yet since they do not honor Your lotus feet (which are the very source of that Brahman), they fall down from such a stage.

2. Śubhadā - Bhakti bestows all good fortune

Śrīla Rūpa Gosvāmī says Bhakti is auspicious by nature

**śubhāni prīṇanam sarva-jagatām anuraktatā
sad-guṇāḥ sukham ity ādīny ākhyātāni manīṣibhiḥ**

BRS 1.1.27

Scholars define *śubha* or true auspiciousness as possessing love for all living entities and becoming the object of affection of all living entities as well as possessing all good qualities, happiness, and other similar auspicious achievements.

The Padma Purāṇa explains what is meant by possessing love for all living entities and being the object of affection of all living entities

**yenārcito haris tena tarpitāni jaganty api
rajyanti jantavas tatra jaṅgamāḥ sthāvarā api**

Padma Purāṇā/BRS 1.1.28

“Those who have worshipped Śrī Hari have satisfied the entire universe. Therefore, all living entities, both animate and inanimate, love them.” [The purport is that those who are devoted exclusively to *hari-bhajana* love everyone without any envy; therefore, others also love them]

All varieties of good qualities naturally develop in devotees

**yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ**

SB 5.18.12/BRS 1.1.29/CC Ādi 8.58, Mad 22.76/BTV ch. 3/BR 4.20

yasya—of whom; *asti*—there is; *bhaktiḥ*—pure devotional service; *bhagavati*—unto Śrī Bhagavān; *akiñcanā*—without material desires; *sarvaiḥ*—all; *guṇaiḥ*—with good qualities; *tatra*—there; *samāsate*—live; *surāḥ*—the demigods; *harau*—unto the Lord; *abhaktasya*—of the nondevotee; *kutaḥ*—where; *mahad-guṇāḥ*—the high qualities; *manaḥ-rathena*—by mental concoction; *asati*—to temporary material happiness; *dhāvataḥ*—running; *bahiḥ*—externally.

One who renders pure, unflinching devotional service to Kṛṣṇa, manifests all the good qualities of Kṛṣṇa and the demigods. However, he who has no devotion to Śrī Bhagavān, is devoid of good qualities because he is engaged by mental concoction in the service of *māyā*, which is the deluding, external potency of the Lord.

Hari-bhakti bestows all varieties of happiness: According to one’s adhikāra it bestows either vaiṣayika-sukha, brahma-sukha or aiśvarya-sukha

**siddhayaḥ paramāścaryā bhukti-muktiś ca śāśvatī
nityam ca paramānandaṁ bhaved govinda bhaktitaḥ**

BRS 1.1.31

Aṇimā, mahimā, laghimā, prāpti, iṣitā, vaśitvā, prakāmyā and kāma-vasāyitā—these eight types of perfections, all varieties of material enjoyment, *brahma-sukha*

and *paramānanda* or the supreme bliss can all be achieved by performing *bhakti* unto Śrī Govinda.

[Śrīla Rūpa Gosvāmī:] The happiness of the conditioned soul can be divided into three categories: *vaiṣayika-sukha* (all the varieties of mundane pleasure as well as the eighteen types of mystic perfection and heavenly enjoyment), *brahma-sukha* (the impersonal pleasure derived from eliminating all mundane feelings and imagining oneself to be one with the unchangeable *brahma*) and *aiśvarya-sukha* (The happiness derived from taking permanent shelter of Bhagavān, who possesses all opulences).

**bhūyo 'pi yāce deveśa tvayi bhakti-dṛḍhāstu me
yā mokṣānta-caturvarga-phaladā sukhadā latā**

Śrī Hari-bhakti-sudhodaya/BRS 1.1.32

O Lord of the demigods! I repeatedly beg for the boon of attaining exclusive *bhakti* unto You. *Bhakti* is the bliss-bestowing creeper, which awards, according to one's specific qualification, the fruits of wealth, religiosity, sense gratification and liberation. Furthermore, to the devotees it gives the ultimate fruit *prema*.

[Śrīla Rūpa Gosvāmī:] The purport is that *bhakti* is capable of bestowing all types of happiness but the unalloyed devotees, considering the pleasure derived from sense gratification and *brahma-sukha* to be insignificant, search exclusively for *prema-sukha*. Without the help of *bhakti*, the paths of *jñāna* and *karma* are incapable of yielding any result. Hence, in any condition, happiness cannot be obtained without *bhakti*]

3. Mokṣa-laghutā-kṛt - She makes the pleasure of impersonal liberation insignificant

By nature *bhakti* renders the conception of *mukti* insignificant

**hari-bhakti-mahādevyāḥ sarvā muktyādi-siddhayaḥ
bhuktayaś cādbhutās tasyāś ceṭikāvad anuvratāḥ**

Nārada-pañcarātra/BRS 1.1.34/VG p. 124

Sālokya and the five kinds of *muktis*, the eight *siddhis* including *animā* and *laghimā*, omniscience, the post of Indra, and the post of Brahmā are all maidservants of Hari-bhakti Mahādevī. So wherever Mahādevī Hari-bhakti is present, her maidservants like *bhuktis*, *siddhis* and *muktis* automatically appear there with folded hands, always waiting for her command.

**manāg eva prarūḍhāyām hṛdaye bhagavad- ratau
puruṣārthās tu catvāras tṛṇāyante samantataḥ**

BRS 1.1.33

When *bhagavat-rati* (*bhāva*) for Śrī Bhagavān becomes implanted in the heart to even a slight degree, the fourfold achievements of *dharma*, *artha*, *kāma* and *mokṣa* (economic development, religiosity, sense gratification and liberation) become insignificant for the devotee.

4. *Sudurlabhā* – *She is rarely achieved*

Attainment of hari-bhakti is extremely rare, sudurlabhā. Śrīla Rūpa Gosvāmī describes the extreme rarity of bhakti:

**sādhanaughair anāsaṅgair alabhyā sucirād api
hariṇā cāśv adeyeti dvidhā sā syāt sudurlabhā**

BRS 1.1.35

There are two reasons for *hari-bhakti* being so rare. First, it cannot be achieved in spite of engaging in many varieties of *sādhana* for a long period of time as long as one is bereft of firm faith and unwavering persistence. Second, Śrī Hari does not easily grant His *bhakti* even though one may be engaged in *āsaṅga-yukta-sādhana* or *sādhana* endowed with unflinching attachment.

**jñānataḥ sulabhā muktir bhuktir yajñādi-puṇyataḥ
seyam sādhana-sāhasrair hari-bhaktiḥ sudurlabhā**

BRS 1.1.36

By the cultivation of *jñāna* one can easily obtain *mukti* and by the performance of sacrifices and other pious activities one can also easily obtain *bhukti*, but despite performing innumerable *sādhana*s one cannot achieve *hari-bhakti* so easily.

Bhagavān does not easily grant His bhakti

**rājan patir gurur alaṁ bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhajatām bhagavān mukundo
muktiṁ dadāti karhicit sma na bhakti-yogam**

SB 5.6.18/BRS 1.1.37

rājan—O my dear King; *patiḥ*—maintainer; *guruḥ*—spiritual master; *alam*—certainly; *bhavatām*—of you; *yadūnām*—the Yadu dynasty; *daivam*—the worshipable Deity; *priyaḥ*—very dear friend; *kula-patiḥ*—the master of the dynasty; *kva ca*—sometimes even; *kiṅkaraḥ*—servant; *vaḥ*—of you (the Pāṇḍavas); *astu*—to be sure; *evam*—thus; *aṅga*—O King; *bhagavān*—Śrī Bhagavān; *bhajatām*—of those devotees engaged in service; *mukundaḥ*—the Lord; *muktim*—liberation; *dadāti*—delivers; *karhicit*—at any time; *sma*—indeed; *na*—not; *bhakti-yogam*—loving devotional service.

“My dear King Parikṣit! Lord Mukunda Himself was the protector, guru, *iṣṭadeva* (worshipable Deity), well-wisher and *kula-pati* (head of the dynasty) of the Pāṇḍavas and the Yadu dynasty. Sometimes He even became their obedient servant. It is a matter of great fortune because Bhagavān easily grants *mukti* to those engaged in His *bhajana*, but He doesn’t easily award His *prema*, which is far superior to *mukti*.”

5. Sāndrānanda-viśeṣātmā – *Her nature is imbued with the most intense and superlative bliss*

By nature bhakti is very intense ānanda or transcendental pleasure
brahmānando bhaved eṣa cet parārdha-guṇī-kṛtaḥ
naiti bhakti-sukhāmbhodheḥ paramāṇu-tulām api

BRS 1.1.38

Even if the *brahmānanda* experienced by impersonalists is multiplied by ten million times, the resulting *ānanda* won’t be equal to even a drop of the ocean of pleasure derived from *bhakti*.

tvat-sākṣāt-karaṇāhlāda-viśuddhābdhi-sthitasya me
sukhāni gopadāyante brāhmāṇy api jagad-guro

Hari-bhakti-sudhodaya/BRS 1.1.39

O Bhagavān! By attaining Your *darśana*, I am now established in the ocean of pure bliss. What to speak of material pleasure, even *brahma-sukha* now seems as insignificant as the water in a calf’s hoof-print.

6. Śrī-kṛṣṇa-ākarsinī – She is the sole means to attract Śrī Kṛṣṇa

**kṛtvā hariṁ prema-bhājam priya-varga-samanvitam
bhaktir vaśī-karotīti śrī-kṛṣṇākarsinī matā**

BRS 1.1.41

Śuddha-bhakti overpowers Śrī Kṛṣṇa and all His dearest associates with *prema*; this very ability to attract Śrī Kṛṣṇa is actually the inherent nature of Bhakti-devī.

Śrīla Bhaktivinoda Ṭhākura explains: Bhakti in the stage of *sādhana* has two aspects: *kleśa-ghnatvā*, meaning it removes all types of material distress, and *śubha-datva*, meaning it offers the supreme auspiciousness. In the stage of *bhāva*, four aspects of *bhakti* are visible: *kleśa-ghnatvā*, *śubha-datvā*, *mokṣa-laghutā-kāritvā*, meaning it reveals to the practitioner the insignificance of liberation, and *sudurlabhatvā*, meaning it is extremely rare. In the stage of *prema*, over and above these four attributes, two more aspects are visible: *sāndrānanda-viśeṣātmā*, meaning it grants extremely intense transcendental pleasure, and *śrī-kṛṣṇākarsinī*, meaning it is the only means to attract Śrī Kṛṣṇa. (BTV ch. 3)

Thus ends section 3) The Six Results of Pure Bhakti

4) *The Environment is Always Friendly*

(Accept all apparent obstacles and difficulties as benedictions)

Do not complain or blame, rather, try to see Kṛṣṇa's grace in every situation

**tat te 'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk**

SB 10.14.8/CC Madhya 6.261, Antya 9.77/BRSB p. 87/BR 5.3/PJ 3.9/STB p. 142

tat—therefore; *te*—Your; *anukampām*—compassion, grace; *su-samīkṣamāṇaḥ*—earnestly seeking or hoping for; *bhuñjānaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—caused by himself; *vipākam*—fruitive results, karma; *hṛt*—with his heart; *vāk*—words; *vapurbbhiḥ*—and body; *vidadhan*—offering; *namaḥ*—obeisances; *te*—unto You;

jīveta—may live; *yaḥ*—anyone who; *mukti-pade*—at whose lotus feet liberation takes shelter; *saḥ*—he; *dāya-bhāk*—deserves to ultimately inherit Kṛṣṇa’s grace.

One who accepts as Your mercy the reactions of his own *karma*, enduring it with an undisturbed mind while continuing to practice devotion by offering himself unto You with body, mind and words - such a person is eligible to attain Your lotus feet, which are the shelter of liberation. (or) One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You through every thought, word and action - such a person is heir to the land of freedom and attains Your lotus feet.

Śrīla Nārāyaṇa Mahārāja: “This *śloka* should be engraved upon your hearts in gold” and “If you understand this *śloka*, you will never get angry.”

Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja: “The environment is always friendly.” Śrīla Śrīdhara Mahārāja captured the gist of this *śloka* humourously when he paraphrased an English proverb, “A good workman doesn’t quarrel with his *stools*.”

Editorial note: Śrīla Nārāyaṇa Mahārāja has often mentioned three basic rules for practicing *bhakti*:

1. Never Criticise (*vaco vegam*)
2. Never Complain (*tat te ‘nukampām*)
3. Never stop Chanting (*trṇād api sunīcena - kīrtanīyaḥ sadā hariḥ*).

Remaining equiṭoised in both happiness or distress

**duḥkheṣv anudvigna-manāḥ sukheṣu vigata-spr̥haḥ
vīta-rāga-bhaya-krodhaḥ sthīta-dhīr munir ucyate**

BG 2.56

duḥkheṣu—in the presence of the threefold miseries; *anudvigna-manāḥ*—one whose mind is not agitated; *sukheṣu*—in the presence of sense-pleasures; *vigata-spr̥haḥ*—and remains free from hankering; *vīta*—(one who is) free from; *rāga*—attachment; *bhaya*—fear; *krodhaḥ*—and anger; *sthīta-dhīḥ*—of fixed intelligence; *ucyate*—is called.

One whose mind is not disturbed by the three types of miseries (*ādhyātmika*, *ādhibhautika* and *ādhidaiivika*), who remains free from desires in the presence of happiness, and who is free from attachment, fear and anger, is called a sage of steady mind. (In other words, “If one’s mind is not disturbed by any problems whatsoever, if one’s heart is not agitated in the presence of material pleasure, and if one remains free from material attachments, fear and anger – only then can one perform *bhajana* with a steady mind.”)

Remaining undisturbed by material misfortune
alabdhe vā vinaṣṭe vā bhakṣyācchādana-sādhane
aviklava-matir bhūtvā harim eva dhiyā smaret

BRS 1.2.114

If one fails to get the necessities of life, or if one loses everything, one's recourse is to always meditate upon the Lord with an undisturbed mind.

Mukunda will not manifest in a heart full of anger and lamentation

śokāmarṣādibhir-bhāvair ākrāntam yasya mānasam
katham tatra mukundasya sphūrṭi-sambhāvanā bhavet

BRS 1.2.115/BR 4.8 /Upad 1, pt

śoka—lamentation; *amarṣa*—indignation, anger; *ādibhiḥ*—and so forth; *bhāvaiḥ*—(such negative) emotions; *ākrāntam*—filled or overcome with; *yasya*—one whose; *mānasam*—mind or heart; *katham*—how?; *tatra*—there; *mukundasya*—of Lord Mukunda; *sphūrṭi*—vision, revelation; *sambhāvanā*—possibility; *bhavet*—would be.

How can Mukunda manifest in the heart of a person who is filled with anger, lamentation and similar inauspicious emotions?

Embrace problems as benedictions

tomāra sevāya, duḥkha hoyā jato, se to' parama sukha
sevā-sukha-duḥkha, parama sampada, nāśaye avidyā-duḥkha

Ātma-Nivedana 4, BVT/SGG p. 83

Whatever problems come to me in the course of rendering service to You I shall accept as the highest pleasure, for in the course of Your service happiness and distress are equally great riches. Both destroy the misery of ignorance (i.e. the false ego).

Do not praise or criticise the nature and activities of conditioned souls

para-svabhāva-karmāṇi na praśaṁsen na garhayet
viśvam ekātmakam paśyan prakṛtyā puruṣeṇa ca

SB 11.28.1/CC Antya 8.78

[śrī-bhagavān uvāca—Śrī Bhagavān said:] *para*—anyone else's; *svabhāva*—nature; *karmāṇi*—and activities; *na praśaṁset*—one should not praise; *na garhayet*—one should

not criticize; *viśvam*—the world; *eka-ātmakam*—based on the one Lord; *paśyan*—seeing; *prakṛtyā*—by material nature; *puruṣeṇa*—by *jīvas* afflicted with the enjoying spirit; *ca*—also.

[Śrī Bhagavān said:] Do not criticize or praise the conditioned nature and activities of others. Rather, view this world as simply the combination of material nature and souls with an enjoying spirit, both under the control of the Supreme Soul.

Those who criticise others will soon fall down and destroy themselves

**para-svabhāva-karmāṇi yaḥ praśāmsati nindati
sa āśu bhraśyate svārthād asaty abhīniveśataḥ**

SB 11.28.2

para—another’s; *svabhāva*—characteristics; *karmāṇi*—activities; *yaḥ*—who; *praśāmsati*—praises; *nindati*—criticizes; *saḥ*—he; *āśu*—quickly; *bhraśyate*—falls down; *sva-arthāt*—from his own interest; *asati*—in illusory dualities; *abhīniveśataḥ*—because of becoming entangled.

Whoever indulges in praising or criticizing the characteristics and behavior of others will quickly fall down and deviate from his own best interest by his entanglement in the illusory dualities of material existence.

Śrīla Nārāyaṇa Mahārāja: If one dwells on the faults of others, these same faults will automatically manifest in one’s heart. We are blind to our own faults, this blindness we should cure. Don’t criticize others, only criticize your own mind.

Conceptions of “good” and “bad” are both unfavourable for bhakti

**dvaite bhadraḥbhadrā-jñāna, saba manodharma
ei bhāla, ei manda, ei saba bhrama**

CC Antya 4.176

dvaite—in the material world of dualities; *bhadra-abhadra-jñāna*—knowledge of good and bad, auspicious and inauspicious; *saba*—all; *manaḥ-dharma*—speculative mental creations; *ei bhāla*—this is good; *ei manda*—this is bad; *ei*—this; *saba*—all; *bhrama*—mistake, misconception.

[Mahāprabhu to Sanātana Gosvāmī]: “In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying ‘This is good’ or ‘This is bad’ is all a misconception.”

Don't allow the caṇḍāla of fault finding to contaminate your heart

**sahaje nirmala ei 'brāhmaṇa'-hṛdaya kṛṣṇera vasite ei yogya-sthāna haya
'mātsarya'-caṇḍāla kene ihān vasāile parama pavitra sthāna apavitra kaile**

CC Mad 15.274-5

sahaje—by nature; *nirmala*—without contamination; *ei*—this; *brāhmaṇa-hṛdaya*—heart of a brāhmaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *vasite*—to sit down; *ei*—this; *yogya-sthāna*—proper place; *haya*—is; *mātsarya*—jealousy; *caṇḍāla*—dog-eating, degraded outcaste; *kene*—why; *ihān*—here; *vasāile*—you allowed to sit; *parama pavitra*—most purified; *sthāna*—place; *apavitra*—impure; *kaile*—you have made.

(Śrī Caitanya Mahāprabhu said:) “The heart of a brāhmaṇa is by nature pure and soft; therefore it is a proper place for Kṛṣṇa to sit. Why have you allowed the caṇḍāla of jealousy to sit there also? In this way you have contaminated a most purified place, your heart.”

Like a honey bee, the devotee sees only the positive qualities and ignores the faults of others

**vaiṣṇavera guṇa-grāhī, nā dekhaye doṣa
kāya-mano-vākye kare vaiṣṇava-santoṣa**

CC Ādi 8.62

vaiṣṇavera—of devotees; *guṇa-grāhī*—accepting good qualities; *nā*—never; *dekhaye*—sees; *doṣa*—any fault; *kāya-manaḥ-vākye*—with heart and soul; *kare*—does; *vaiṣṇava*—devotee; *santoṣa*—pacification.

He (Paṇḍita Haridāsa) always accepted the good qualities of the Vaiṣṇavas and never found fault in them. He engaged his heart and soul only to satisfy them.

Thus ends section 4) The Environment is Always Friendly

~ 5) The Nine Limbs of Bhakti ~

5.1 Śravaṇa - The process of hearing

5.2 Kīrtana - Glorifying Kṛṣṇa by chanting His Holy Name

5.3 Smaraṇa - Remembrance

5.4 Pāda-sevana - Serving the lotus feet of the Lord

5.5 Arcana - Deity Worship

5.6 Vandana - Offering prayers, Stava-stuti

5.7 Dāsya - Serving the lord

5.8 Sakhya - Serving the Lord in the mood of Friendship

5.9 Atmā-nivedana - Complete Self-dedication

Śravaṇam, kīrtanam and smaraṇam of Śrī Kṛṣṇa remove all miseries

yat-kīrtanam yat-smaraṇam yad-īkṣaṇam

yad-vandanam yac-chravaṇam yad-arhaṇam

lokasya sadyo vidhunoti kalmaṣam

tasmai subhadra-śravase namo namaḥ

SB 2.4.15

yat—whose; kīrtanam—glorification; yat—whose; smaraṇam—remembrances; yat—whose; īkṣaṇam—audience; yat—whose; vandanam—prayers; yat—whose; śravaṇam—hearing about; yat—whose; arhaṇam—worshiping; lokasya—of all people; sadyaḥ—forthwith; vidhunoti—specifically cleanses; kalmaṣam—effects of sins, miseries; tasmai—unto Him; subhadra—all-auspicious; śravase—one who is heard; namaḥ—my due obeisances; namaḥ—again and again.

Let me offer my respectful obeisances unto the all-auspicious Śrī Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

5.1) Śravaṇa - The process of hearing (See Chapter 17)

5.2) Kīrtana - Glorifying Kṛṣṇa (See Chapter 17)

5.3) Smaraṇa - Rememberance

The perfection of life is to remember Kṛṣṇa at the time of death

**etāvān sāṅkhya-yogābhyām sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ**

SB 2.1.6

etāvān—all these; *sāṅkhya*—complete knowledge of matter and spirit; *yogābhyām*—through knowledge of mystic power; *sva-dharma*—particular occupational duty; *pariniṣṭhayā*—by full perception; *janma*—birth; *lābhaḥ*—gain; *paraḥ*—the highest; *puṁsām*—of a person; *ante*—at the end; *nārāyaṇa*—the Personality of Godhead; *smṛtiḥ*—remembrance.

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Supreme Person, Nārāyaṇa at the end of life.

**anta-kāle ca mām eva smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ yāti nāsty atra saṁśayaḥ**

BG 8.5

anta-kāle—at the end of life; *ca*—also; *mām*—Me; *eva*—certainly; *smaran*—remembering; *muktvā*—quitting; *kalevaram*—the body; *yaḥ*—he who; *prayāti*—goes; *saḥ*—he; *mad-bhāvaṁ*—My nature; *yāti*—achieves; *na*—not; *asti*—there is; *atra*—here; *saṁśayaḥ*—doubt.

Whoever, at the time of death, leaves his body while remembering Me alone, surely attains to My transcendental nature. Of this there is no doubt.

**yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram
taṁ tam evaiti kaunteya sadā tad-bhāva-bhāvitaḥ**

BG 8.6

yaṁ yaṁ vā api—whatever; *smaran*—remembering; *bhāvaṁ*—nature; *tyajati*—gives up; *ante*—at the end; *kalevaram*—this body; *taṁ tam*—that; *eva*—certainly;

eti—gets; *kaunteya*—O son of Kuntī; *sadā*—always; *tat*—that; *bhāva*—state of being; *bhāvitaḥ*—remembering.

Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.

bhajan kara sādhana kara murte jānle hoy

Bengali poetry/Śrīla Prabhupāda Śloka

bhajan—worship; *kara*—perform; *sādhana*—regulative devotional activities; *kara*—perform; *murte*—at the time of death; *jānle*—one may know; *hoy*—is.

Whatever *bhajana* and *sādhana* one has performed throughout life will be tested at the time of death.

sādhana bhāvibe jāha siddha-dehe pābe tāhā rāga-pathera ei se upāya

Śrī Prema-bhakti-candrika 5.8/PP p. 87

Whatever subject is constantly meditated upon at the time of performing *sādhana* (the contemplation of *ekādaśa-bhāva*), engrosses the *citta* (heart or consciousness) and that same subject will be the prominent meditation at the time of death.

Without devotion to Kṛṣṇa nothing can save us from death

tapantu tāpaiḥ prapatantu parvatād aṅantu tīrthani paṭhantu cāgamān yajantu yāgair vivadantu vādair hariṁ vinā naiva mṛtiṁ taranti

Bhāvārtha Dipikā (SB 10.87.27), Śrīdhara Swāmī

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 Kṛṣṇa, none of these things can save you from death.

sa hānis tan mahac chidraṁ sa mohaḥ sa ca vibhramaḥ yan-muhūrtaṁ kṣaṇaṁ vāpi vāsudevaṁ na cintayet

Viṣṇu Purāṇa

saḥ—that; *hāniḥ*—failure; *tat*—that; *mahat*—great; *chidraṁ*—loss; *saḥ*—that; *mohaḥ*—greatest illusion; *saḥ*—that; *ca*—also; *vibhramaḥ*—bewilderment; *yat*—that which; *muhūrtaṁ*—short while; *kṣaṇam*—an instant; *vā*—or; *api*—indeed; *vāsudevaṁ*—Kṛṣṇa; *na*—does not; *cintayet*—think of (remember).

If one fails to remember Kṛṣṇa (or Guru) even for a moment, that is the greatest loss, the greatest illusion, and the greatest bewilderment.

**viṣayān dhyāyataś cittam viṣayeṣu viṣajjate
mām anusmarataś cittam mayy eva pravīlyate**

SB 11.14.27

viṣayān—objects of sense gratification; *dhyāyataḥ*—of one who is meditating on; *cittam*—the consciousness; *viṣayeṣu*—in the objects of gratification; *viṣajjate*—becomes attached; *mām*—Me; *anusmarataḥ*—of one remembering constantly; *cittam*—the consciousness; *mayi*—in Me; *eva*—certainly; *pravīlyate*—is absorbed.

One who meditates on the objects of the senses becomes attached to them and to sense gratification (thus becoming entangled in *māyā*). One who constantly remembers Me, however, becomes absorbed in Me.

Constant remembrance Kṛṣṇa's lotus feet destroys all inauspiciousness

**avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadrāṇi ca śam tanoti
sattvasya śuddhim paramātma-bhaktim
jñānam ca vijñāna-virāga-yuktam**

SB 12.12.55

avismṛtiḥ—remembrance; *kṛṣṇa-pada-aravindayoḥ*—of Lord Kṛṣṇa's lotus feet; *kṣiṇoti*—destroys; *abhadrāṇi*—everything inauspicious; *ca*—and; *śam*—good fortune; *tanoti*—expands; *sattvasya*—of the heart; *śuddhim*—the purification; *parama-ātma*—for the Supreme Soul; *bhaktim*—devotion; *jñānam*—knowledge; *ca*—and; *vijñāna*—with direct realisation; *virāga*—and detachment; *yuktam*—endowed.

The Supreme Lord's lotus feet are the greatest source of auspiciousness. By never forgetting them, all inauspiciousness is destroyed and peace finally settles on the mind. When one's being is thus genuinely purified, devotion to the Lord is awakened, and one attains spiritual knowledge, realisation of that knowledge and detachment from mundane, worldly things.

**apavitraḥ pavitro vā sarvāvasthām gato 'pi vā
yaḥ smaret puṇḍarīkākṣam sa bāhyābhyan taraḥ śuciḥ**

Garuḍa Purāṇa/STB p. 36/Arcana-dīpikā p. 19

om—invocation; *apavitraḥ*—impure; *pavitraḥ*—pure; *vā*—or; *sarva-avasthām*—in all conditions of life; *gataḥ*—gone; *api*—although; *vā*—or; *yaḥ*—one who; *smaret*—can remember; *puṇḍarīka-akṣam*—Lord Kṛṣṇa, who has beautiful lotus eyes; *saḥ*—he; *bāhya*—externally; *abhyan taraḥ*—and internally; *śuciḥ*—clean.

Whether one is pure or contaminated, and regardless of one's external circumstances, simply by remembering the lotus-eyed Lord, Puṇḍarikākṣa, one becomes pure, internally and externally.

One should always remember Kṛṣṇa and never forget Him

**smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur etayoḥ eva kiṅkarāḥ**

Padma-Purāṇa/BRS 1.2.8/CC Mad 22.113/JD ch. 19/BR 2.26

smartavyaḥ—to be remembered; *satataṁ*—always; *viṣṇuḥ*—Lord Viṣṇu; *vismartavyaḥ*—to be forgotten; *na*—not; *jātucit*—at any time; *sarve*—all; *vidhi-niṣedhāḥ*—rules and prohibitions; *syuḥ*—they may be; *etayoḥ*—of these two principles; *eva*—certainly; *kiṅkarāḥ*—the servants.

One should always remember Kṛṣṇa and never forget Him. All the rules and prohibitions are subservient to these two principles.

Somehow or other, fix your mind on Kṛṣṇa

**yena tena prakāreṇa manaḥ kṛṣṇe niveśayet
sarve vidhi-niṣedhā syur etayoḥ eva kiṅkarāḥ**

BRS 1.2.4/Padma-Purāṇa/BRS 1.2.8

yena—by which; *tena*—by that; *prakāreṇa*—by a means; *manaḥ*—the mind; *kṛṣṇe*—in Kṛṣṇa; *niveśayet*—one should fix; *sarve*—all; *vidhi-niṣedhāḥ*—rules and prohibitions mentioned in the scripture or given by the spiritual master; *syuḥ*—should be; *etayoḥ*—of this principle; *eva*—certainly; *kiṅkarāḥ*—the servants.

One should fix his mind on Kṛṣṇa by any means. All the rules and prohibitions mentioned in the *śāstras* should be the servants of this principle.

5.4) Pāda-sevana - Serving the lotus feet of the Lord

**yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥśṛtā sarit**

SB 4.21.31

yat-pāda—whose lotus feet; *sevā*—service; *abhiruciḥ*—inclination; *tapasvinām*—persons undergoing severe penances; *aśeṣa*—innumerable; *janma*—birth; *uḥpacitam*—acquire; *malaṁ*—dirtiness; *dhiyaḥ*—mind; *sadyaḥ*—immediately; *kṣiṇoti*—destroys; *anvaham*—day after day; *edhatī*—increasing; *satī*—the saintly consciousness; *yathā*—as; *padā-āṅguṣṭha*—the lotus toes of Vāmana-avatāra; *viniḥśṛtā*—emanating from; *sarit*—the river Gaṅgā.

By cultivating intense taste for serving the lotus feet of Śrī Kṛṣṇa, that taste at once nullifies the contamination accumulated in the mind from innumerable births, in the same way that the Gaṅgā river sanctifies the whole universe after bathing the lotus feet of Vāmana-deva. This *ruci* increases saintly qualities within the heart day by day.

The sannyāsa mantra (of the avadhuta-brāhmaṇa)

**etām sa āsthāya parātma-niṣṭhām
adhyāsitaṁ pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram
tamo mukundāṅghri-niṣevayaiva**

SB 11.23.57/ CC Mad 3.6

etām—this; *saḥ*—he; *āsthāya*—becoming completely fixed in; *para-ātma-niṣṭhām*—devotion to the Supreme Person, Kṛṣṇa; *adhyāsitaṁ*—worshiped; *pūrvatamair*—by previous; *maharṣibhiḥ*—great sages; *aham*—I; *tariṣyāmi*—shall cross over; *duranta-pāram*—the insurmountable; *tamaḥ*—the ocean of nescience; *mukunda-āṅghri*—of the lotus feet of Mukunda; *niṣevayā*—by rendering service or worship; *eva*—certainly.

[*The brāhmaṇa from Avantī-deśa said:*] “I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. Such service was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord. As the previous great sages have accepted and shown the path of

sannyāsa, I have also accepted that very form of life. Now, leaving everything aside, I shall run toward Vṛndāvana. There, taking the name of Mukunda Kṛṣṇa, I shall cross over the insurmountable ocean of nescience. Crossing this *māyā*, I shall reach Vraja and fully enter the service of Śrī Kṛṣṇa.” (The real essence of *sannyāsa* is to perform *bhajana* in the mood of the *gopīs*)

**prabhu kahe sādhu ei bhikṣura vacana
mukunda sevana-vrata kaila nirdhāraṇa
parātma-niṣṭhā-mātra veṣa-dhāraṇa
mukunda-sevāya haya saṁsāra-tāraṇa
sei veṣa kaila, ebe vṛndāvana giyā
kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā**

CC Madhya 3.7-9

prabhu kahe—the Lord said; *sādhu*—very much purified; *ei*—this; *bhikṣura*—of the mendicant; *vacana*—words; *mukunda*—Lord Kṛṣṇa; *sevana-vrata*—decision to serve; *kaila*—made; *nirdhāraṇa*—indication; *para-ātma-niṣṭhā-mātra*—only for the determination to serve Kṛṣṇa; *veṣa-dhāraṇa*—changing the dress; *mukunda-sevāya*—by serving Mukunda; *haya*—there is; *saṁsāra-tāraṇa*—liberation from this material bondage; *sei*—that; *veṣa*—dress; *kaila*—accepted; *ebe*—now; *vṛndāvana*—to Vṛndāvana-dhāma; *giyā*—going; *kṛṣṇa-niṣevaṇa*—service to the Lord; *kari*—I shall execute; *nibhṛte*—in a solitary place; *vasiyā*—sitting

Śrī Caitanya Mahāprabhu approved the purport of the above *śloka* on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, saying, “*Sādhu! Sādhu!*” The real meaning of accepting the *sannyāsa* dress 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 *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.

5.5) Arcana - Deity Worship

**vidhinā deva-deveśaḥ śaokha cakra-dharo hariḥ
phalaṁ dadāti sulabhaṁ salilenāpi pūjitaḥ**

Śrī Kṛṣṇāmṛta-mahārṇava Mādhvācārya

If Śrī Hari, the master of all demigods, who holds a conch and a *cakra* is worshiped properly even if by water only, He grants a suitable result.

**ayaṁ svasty-ayanaḥ panthā dvi-jāter gr̥ha-medhinaḥ
yac chraddhayāpta-vittena śuklenejyeta pūruṣaḥ**

SB 10.84.37

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.

5.6) Vandana - Offering prayers, Stava-stuti

**tat-pāda-padma-pravaṇaiḥ kāya-mānasa-bhāṣitaiḥ
praṇāmo vāsudevasya vandanāṁ kathyate budhaiḥ**

Hari-bhakti-kalpa-latikā 9.1

When those who are devoted to Lord Hari's lotus feet offer humble obeisances to Him with their body, mind, or words, this is called *vandanam* by learned devotees.

**kiṁ vidyayā parama-yoga-pathaiś ca kim tair
abhyaśato'pi śataśo janibhir-duruhaiḥ
vande mukundam iha yan natimātrakeṇa
karmāṇy apohya paramaṁ padam eti lokaiḥ**

Hari-bhakti-kalpa-latikā 9.2

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 Kṛṣṇa, for simply by offering obeisances to Him, one may get free from the bonds of *karma*, and attain the supreme spiritual world.

The glories of Vandana

**nāhaṁ vande tava caraṇayor dvandvam advandva-hetoḥ
kumbhīpākam gurumapi hare nārakam nāpanetum
ramyā-rāmā-mṛdu-tanu-latā-nandane nāpi rantum
bhāve bhāve hṛdaya-bhavane bhāvayeyam bhavantam**

Mukunda-mālā-stotram 4

○ 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 gardens of heaven. I only pray that I may develop love for You within my heart of hearts, birth after birth.

5.7) *Dāsya - Serving the lord*

**deha-dhīndraya-vāk-ceto-dharma-kāmārtha-karmaṇām
bhagavaty arpaṇam prītyā dāsyam ity abhidhīyate**

Hari-bhakti-kalpa-latikā 10.1

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 *dāsyam*, service.

**dāsyē khalu nimajjanti sarvā eva hi bhaktayaḥ
vāsudeve jagantīva nabhasīva diśo daśa**

Hari-bhakti-kalpa-latikā 10.2

Just as the universes enter the transcendental body of Lord Vāsudeva, and just as the ten directions enter the sky, in the same way, all different forms of *bhakti* enter into service.

**śravaṇam kīrtanam dhyāna-pāda-sevanam arcanam
vandanam svārpaṇam sakhyaṁ sarvaṁ dāsyē pratiṣṭhitam**

Hari-bhakti-kalpa-latikā 10.3

The devotional processes of hearing about the Lord, glorifying Him, remembering Him, serving His lotus feet, worshipping Him, offering obeisances to Him, surrendering everything to Him, and befriending Him, are all based on service to Him.

The different branches of Dāsyam

**ādarah̥ paricaryāyām sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā sarva-bhūteṣu man-matiḥ**

SB 11.9.21

My devotees take great care and respect in rendering Me service, offering prayers of glorification, offering obeisances with all their bodily limbs, and above all worshiping My devotees. They see all living beings as related to Me.

**mad-artheṣv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam
mayy arpaṇam ca manasaḥ sarva-kāma-vivarjanam**

SB 11.19.22

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. These are the characteristics of My devotees.

5.8) Sakhya - Serving the Lord in the Mood of Friendship

The definition of sakhya

**ati-viśvasta-cittasya vāsudeve sukhāmbudhau
sauhaṛddena parā prītiḥ sakhyam ity abhidhīyate**

Hari-bhakti-kalpa-latikā 11.1

When a well-wishing devotee's mood for Lord Vāsudeva, the personified ocean of bliss, is characterized by extreme confidence and fearlessness, that transcendental love is called *sakhyam*, friendship.

Two divisions of Sakhya: based on faith and based on spontaneous friendly affection

viśvāso mitra-vṛttiś ca sakhyam dvi-vidham īritiam

BRS 1.2.188

The wise have determined that *sakhya*, friendship, has two divisions: *sakhyam* which is a generic sense of friendship based on faith (that "God is my friend" in *sāhana-vaidhi-bhakti*) and a highly refined and developed *sakhyam* based on the temperament of spontaneous friendly feelings (as in the case of the *gopas* in Vraja).

Generic sakhya, based on faith

**evam manaḥ karma-vaśam prayunkte avidyayātmany upadhīyamāne
pṛītir na yāvan mayi vāsudeve na mucyate deha-yogena tāvat**

SB 5.5.6

Thus since the living entity's mind is overwhelmed by a fruitive mentality, he becomes covered by the mode of ignorance. Until *pṛīti* – friendship or affection towards Me, the all-pervading Vāsudeva, does not arise in one's heart, he cannot become freed from repeated acceptance of material bodies.

5.9) *Atmā-nivedana - Self-dedication as self-sacrifice*

**kṛṣṇāyārpita-dehasya nirmamasyānahaṅkṛteḥ
manasas tat-svarūpatvaṁ smṛtam ātma-nivedanam**

Hari-bhakti-kalpa-latikā 12.1/PJ 7.4

atha—now; *atma-nivedanam*—surrendering everything; *āha*—the author describes; *kṛṣṇāya*—to Kṛṣṇa; *ārpita*—offered; *dehasya*—of he whose body; *nirmamasya*—without a false sense of possessiveness; *anahaṅkṛteḥ*—without false ego; *manasaḥ*—of the mind; *tat*— of him; *svarūpatvaṁ*—attainment of the original spiritual form; *smṛtam*—is called; *ātma-nivedanam*—surrendering everything.

One who, out of love for Śrī Kṛṣṇa, has 'died to live' for the Lord's service, who is devoid of attachment for any other objective, and who is free from false ego - such a saintly mentality (the absence of pursuit for personal pleasure, in quest of the Lord's pleasure) is known as *atma-nivedana*, full self-sacrifice.

**vapurādiṣu yo'pi ko'pi vā guṇato'māni yathā-tathā-vidhaḥ
tad ayaṁ tava pāda-padmayor aham adyaiva mayā samarpitaḥ**

Yamuna's Stotra-ratnam 49

Whatever may be the designations of my body in terms of name, gender, socio-familial position, *varṇa* and *āśrama* and so forth; whatever may be the good or bad qualities or the character I am endowed with - I here and now dedicate my entire being unto Your lotus feet.³⁰

Thus ends section 5 - The Nine Limbs of Bhakti

6) Sūta Gosvāmī Explains Pure Bhakti

The Ṛṣis put questions to Sūta Gosvāmī - What is the ultimate benefit?

**tatra tatrāñjasāyūṣman bhavatā yad viniścitam
puṁsām ekāntataḥ śreyas tan naḥ śaṁsitum arhasi**

SB 1.1.9/STB p. 24

tatra—thereof; *tatra*—thereof; *añjasā*—made easy; *āyūṣman*—blessed with a long duration of life; *bhavatā*—by your good self; *yad*—whatever; *viniścitam*—ascertained; *puṁsām*—for the people in general; *ekāntataḥ*—absolutely; *śreyasḥ*—ultimate good; *tat*—that; *naḥ*—to us; *śaṁsitum*—to explain; *arhasi*—deserve.

Please, therefore, being blessed with many years, explain to us, in an easily understandable way, what you have ascertained to be the absolute and ultimate good for the people in general.

(Since) In Kali-yuga everyone is unfortunate and always disturbed

**prāyeṅalpāyūṣaḥ sabhya kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ**

SB 1.1.10

prāyeṅa—generally; *alpa*—short; *āyūṣaḥ*—duration of life; *sabhya*—O most exalted member of the assembly of saints; *kalau*—in this age of Kali (quarrel and hypocrisy); *asmin*—herein; *yuge*—age; *janāḥ*—the public, people; *mandāḥ*—lazy; *sumanda-matayaḥ*—having misguided intelligence; *manda-bhāgyāḥ*—unlucky; *hi*—and above all; *upadrutāḥ*—disturbed.

O learned one, in this Kali age of quarrel and hypocrisy, most people have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.

Please explain the essence of all scriptures for the benefit of all

**bhūrīṇi bhūri-karmāṇi śrotavyāni vibhāgaśaḥ
ataḥ sādho 'tra yat sāram samuddhṛtya maṇiṣayā
brūhi bhadrāya bhūtānām yenātmā suprasīdati**

SB 1.1.11/STB p. 25

bhūrīṇi—multifarious; *bhūri*—many; *karmāṇi*—duties; *śrotavyāni*—to be learned; *vibhāgaśaḥ*—by divisions of subject matter; *ataḥ*—therefore; *sādho*—O sage; *atra*—herein; *yad*—whatever; *sāram*—essence; *samuddhṛtya*—by selection;

manīṣayā—best to your knowledge; *brūhi*—please tell us; *bhadrāya*—for the good of; *bhūtānām*—the living beings; *yena*—by which; *ātmā*—the self; *suprasīdati*—becomes fully satisfied.

There are many varieties of scriptures, and in all of them there are many prescribed duties, which can be learned only after many years of study in their various divisions. Therefore, O sage, please select the essence of all these scriptures and explain it for the good of all living beings, that by such instruction their hearts may be fully satisfied.

Sūta Gosvāmī answers the sages' questions by giving an overview of bhakti
munayaḥ sādhu pṛṣṭo 'haṁ bhavadbhir loka-maṅgalam
yat kṛtaḥ kṛṣṇa-sampraśno yenātmā suprasīdati

SB 1.2.5

munayaḥ—O sages; *sādhu*—this is relevant; *pṛṣṭaḥ*—questioned; *ahaṁ*—myself; *bhavadbhiḥ*—by all of you; *loka*—the world; *maṅgalam*—welfare; *yat*—because; *kṛtaḥ*—made; *kṛṣṇa*—the Personality of Godhead; *sampraśnaḥ*—relevant question; *yena*—by which; *ātmā*—self; *suprasīdati*—completely pleased.

O sages, I have been justly questioned by you. Your questions are worthy because they relate to Lord Kṛṣṇa and so are of relevance to the world's ultimate welfare. Only questions of this sort are capable of completely satisfying the self.

One can achieve real happiness only if one is able to please Kṛṣṇa
sa vai puṁsām paro dharmo yato bhaktir adhokṣaje
ahaituky apratihātā yayātmā suprasīdati

SB 1.2.6/MK 1.4/RVC p. 111/BPKG pp. 85,198,454/STB p. 25

saḥ—that; *vai*—certainly; *puṁsām*—for mankind; *paraḥ*—sublime; *dharmah*—the essence of one's spiritual nature and function; *yataḥ*—by which; *bhaktiḥ*—devotional service; *adhokṣaje*—unto Adhokṣaja, the transcendent Lord; *ahaitukī*—causeless; *apratihātā*—unbroken; *yayā*—by which; *ātmā*—the self; *suprasīdati*—completely satisfied.

The highest pursuit for all humanity is *śuddha-bhakti* - to please Kṛṣṇa, the transcendent Lord Adhokṣaja, by all one's efforts of body, mind and soul. Such *uttamā bhakti* must be performed without any desire for self-gain (*anyābhilāṣitā-śūnyam*) and without any break (devoid of *karma* and *jñāna*) in order to fully satisfy the self.

**vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairagyam jñānam ca yad ahaitukam**

SB 1.2.7

vāsudeve—unto Kṛṣṇa; *bhagavati*—unto the Personality of Godhead; *bhakti-yogaḥ*—contact of devotional service; *prayojitaḥ*—being applied; *janayati*—it does produce; *āśu*—very soon; *vairāgyam*—detachment; *jñānam*—knowledge; *ca*—and; *yat*—that which; *ahaitukam*—causeless.

By rendering devotional service unto Bhagavān Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.

Except for bhakti, all other paths are simply a waste of time

**dharmah svanuṣṭhitaḥ puṁsām viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim śrama eva hi kevalam**

SB 1.2.8

dharmah—occupation; *sva-nuṣṭhitaḥ*—executed in terms of one’s own position; *puṁsām*—of humankind; *viṣvaksena*—the Personality of Godhead (plenary portion); *kathāsu*—in the narrations of; *yaḥ*—what is; *na*—not; *utpādayet*—does produce; *yadi*—if; *ratim*—attraction; *śramah*—useless labor; *eva*—only; *hi*—certainly; *kevalam*—entirely.

Any spiritual practices and occupational duties that do not inspire attraction for *harī-kathā*, the narrations of Śrī Kṛṣṇa, are only a waste of time.

Kṛṣṇa the Absolute Truth is one - yet He manifests in three different ways

**vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate**

SB 1.2.11/CC Ādi 2.11, 2.63/BPKG p. 348,353 etc./JD ch. 4

vadanti—they say; *tat*—that; *tattva-vidaḥ*—the learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma iti*—known as Brahman; *paramātmā iti*—known as Paramātmā; *bhagavān iti*—known as Bhagavān; *śabdyate*—it is so declared.

Great seers of the truth, who understand the nature of the Absolute Truth, describe that non-dual truth in three ways as impersonal Brahman, localized Paramātmā and Bhagavān, the Personality of Godhead.

**tac chraddadhānā munayo jñāna-vairāgya-yuktayā
paśyanti ātmani cātmānam bhaktyā śruta-grhītayā**

SB 1.2.12

tac—that knowledge of *advaya-jñāna para-tattva*; *śraddadhānāḥ*—seriously inquisitive; *munayaḥ*—sages; *jñāna*—knowledge; *vairāgya*—detachment; *yuktayā*—well equipped with; *paśyanti*—see; *ātmani*—within himself; *ca*—and; *ātmānam*—the Paramātmā; *bhaktyā*—in devotional service; *śruta*—the Vedas; *grhītayā*—well received.

The self-realised sages, well equipped with knowledge and detachment, realise that Absolute Truth by rendering devotional service in terms of what they have heard from the Vedas.

The highest perfection is to please Śrī Hari

**ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam**

SB 1.2.13

ataḥ—so; *pumbhiḥ*—by the human being; *dvija-śreṣṭhāḥ*—O best among the twiceborn; *varṇa-āśrama*—the institution of four castes and four orders of life; *vibhāgaśaḥ*—by the division of; *svanuṣṭhitasya*—of one’s own prescribed duties; *dharmasya*—occupational; *saṁsiddhiḥ*—the highest perfection; *hari*—Śrī Hari; *toṣaṇam*—pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one’s own occupation according to caste divisions and orders of life is to please Śrī Hari.

**tasmād ekena manasā bhagavān sātvatām patiḥ
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā**

SB 1.2.14

tasmāt—therefore; *ekena*—by one; *manasā*—attention of the mind; *bhagavān*—the Personality of Godhead; *sātvatām*—of the devotees; *patiḥ*—protector; *śrotavyaḥ*—is to be heard; *kīrtitavyaḥ*—to be glorified; *ca*—and; *dhyeyaḥ*—to be remembered; *pūjyaḥ*—to be worshipped; *ca*—and; *nityadā*—constantly.

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship Śrī Kṛṣṇa, who is the protector of the devotees.

**yad-anudhyāsinā yuktāḥ karma-granthi-nibandhanam
chindanti kovidās tasya ko na kuryāt kathā-ratim**

SB 1.2.15

yat—which; *anudhyā*—remembrance; *asinā*—sword; *yuktāḥ*—being equipped with; *karma*—reactionary work; *granthi*—knot; *nibandhanam*—binding; *chindanti*—cut; *kovidāḥ*—intelligent; *tasya*—His; *kaḥ*—who; *na*—not; *kuryāt*—shall do; *kathā*—narrations; *ratim*—attraction.

With sword in hand, intelligent men cut through the binding knots of reactionary work (*karma*) by remembering Śrī Kṛṣṇa. Therefore, who will not be attracted to His narrations?

**śuśrūṣoḥ śraddadhānasya vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ puṇya-tīrtha-niṣevaṇāt**

SB 1.2.16

śuśrūṣoḥ—one who is eager to hear; *śraddadhānasya*—with full faith and attention; *vāsudeva*—in respect to Vāsudeva, Kṛṣṇa; *kathā*—narrations; *ruciḥ*—taste, greed; *syāt*—is made possible; *mahat-sevayā*—by service rendered to pure devotees; *viprāḥ*—O twice-born; *puṇya-tīrtha*—those who are completely pure; *niṣevaṇāt*—by service.

O twice-born sages, by serving those devotees who are completely pure at heart, one develops the greed for hearing *hari-kathā*, narrations of Kṛṣṇa.

**śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām**

SB 1.2.17/HBV/CB 2.1.239/BR SB p. 86/BR 5.2/GKH 13.24

śṛṇvatām—those who have developed the urge to hear the message of; *sva-kathāḥ*—His own words; *kṛṣṇaḥ*—the Personality of Godhead; *puṇya*—who purifies; *śravaṇa*—hearing; *kīrtanaḥ*—through chanting; *hṛdi antaḥ sthaḥ*—within one's heart; *hi*—certainly; *abhadrāṇi*—inauspicious desires (such as the desire to enjoy matter); *vidhunoti*—cleanses; *suhṛt*—benefactor; *satām*—of the saintly devotees.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the saintly devotee, cleanses the inauspicious desires for material enjoyment from the heart of the devotee who has developed the urge to hear His narrations, which are in themselves virtuous when properly heard and chanted.

**naṣṭa-prāyeṣv abhadreṣu nityam bhāgavata-sevayā
bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī**

SB 1.2.18/BR 5.2

naṣṭa—destroyed; *prāyeṣu*—almost to nil; *abhadreṣu*—all that is inauspicious; *nityam*—regularly; *bhāgavata*—Śrīmad-Bhāgavatam, or the pure devotee; *sevayā*—by serving; *bhagavati*—unto the Personality of Godhead; *uttama*—transcendental; *śloke*—śloka or prayers; *bhaktiḥ*—loving service; *bhavati*—comes into being; *naiṣṭhikī*—irrevocable.

By regular hearing the Bhāgavatam and by rendering service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto Śrī Kṛṣṇa, who is praised with transcendental *śloka*s, is established as an irrevocable fact.

**tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye
ceta etair anāvīddham sthitam sattve prasīdati**

SB 1.2.19/BR 5.2

tadā—at that time; *rajaḥ*—in the mode of passion; *tamaḥ*—the mode of ignorance; *bhāvāḥ*—the situation; *kāma*—lust and desire; *lobha*—hankering; *ādayaḥ*—others; *ca*—and; *ye*—whatever they are; *cetaḥ*—the mind; *etaiḥ*—by these; *anāvīddham*—without being affected; *sthitam*—being fixed; *sattve*—in the mode of goodness; *prasīdati*—thus becomes fully satisfied.

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. [Note: *prasīdati* means that the devotee at this stage becomes completely satisfied, therefore his mind does not run after sense objects].

**evam prasanna-manaso bhagavad-bhakti-yogataḥ
bhagavat-tattva-vijñānam mukta-saṅgasya jāyate**

SB 1.2.20

evam—thus; *prasanna*—enlivened; *manasaḥ*—of the mind; *bhagavat-bhakti*—the devotional service of the Lord; *yogataḥ*—by contact of; *bhagavat*—regarding the Personality of Godhead; *tattva*—knowledge; *vijñānam*—realised knowledge; *mukta*—liberated; *saṅgasya*—of the association; *jāyate*—becomes effective.

Thus established in the mode of unalloyed goodness, the person whose mind has been enlivened by contact with devotional service to the Lord becomes free from all material contamination and gains realised knowledge of Śrī Kṛṣṇa.

**bhidyate hṛdaya-granthiś chidyante sarva-samśayāḥ
kṣīyante cāsyā karmāṇi dṛṣṭa evātmanīśvare**

SB 1.2.21

bhidyate—pierced; *hṛdaya*—heart; *granthiḥ*—knots; *chidyante*—cut to pieces; *sarva*—all; *samśayāḥ*—misgivings; *kṣīyante*—terminated; *ca*—and; *asya*—his; *karmāṇi*—chain of fruitive actions; *dṛṣṭe*—having seen; *eva*—certainly; *ātmani*—unto the self; *īśvare*—dominating.

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

Thus ends section 6) Sūta Gosvāmī Explains Pure Bhakti

~ 7) Yukta-vairāgya – True Renunciation ~

Dovetailing everything favourable in the service of Śrī Kṛṣṇa

**anāsaktasya viṣayān yathārham upayūñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate
prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate**

BRS 1.2.255-6/BR p. 116

anāsaktasya—of one who is without attachment; *viṣayān*—to material sense objects; *yathā-arham*—according to suitability; *upayūñjataḥ*—engaging; *nirbandhaḥ*—without bondage; *kṛṣṇa-sambandhe*—in relationship with Kṛṣṇa; *yuktaṁ*—connected; *vairāgyam*—renunciation; *ucyate*—is called; *prāpañcikatayā*—as material; *buddhyā*—with the understanding; *hari-sambandhi-vastunaḥ*—of things which are related to Śrī Hari; *mumukṣubhiḥ*—by those who desire liberation; *parityāgaḥ*—the renunciation; *vairāgyam phalgu*—false renunciation; *kathyate*—is termed.

One who is not attached to satisfying his senses yet accepts everything in relation to Kṛṣṇa, is rightly situated above possessiveness. However, if those desiring liberation renounce the things of this world, thinking them to be material, and fail to realise that everything is related to Śrī Hari, such renunciation is considered superficial, false renunciation.

Editorial note: The devotee is neither a *bhogī* (enjoyer) nor a *tyagī* (renouncer), nor a *yogī* (desiring mystic perfections) but a *sevāka* (servant).

Bhakti is naturally superior to false renunciation

**prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate**

BRS 1.2.126

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 *phālgū-vairāgya*, external or false renunciation.

Being regulated and restrained is a prerequisite for practising bhakti-yoga

**nāty-aśnatas 'tu yogo 'sti na caikāntam anaśnataḥ
na cāti-svapna-śīlasya jāgrato naiva cārjuna
yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā**

BG 6.16-17

na—never; *ati*—too much; *aśnataḥ*—of one who eats; *tu*—but; *yogaḥ*—linking with the Supreme; *asti*—there is; *na*—nor; *ca*—also; *ekāntam*—overly; *anaśnataḥ*—abstaining from eating; *na*—nor; *ca*—also; *ati*—too much; *svapna-śīlasya*—of one who sleeps; *jāgrataḥ*—or one who keeps night watch too much; *na*—not; *eva*—ever; *ca*—and; *arjuna*—O Arjuna; *yukta*—regulated; *āhāra*—eating; *vihārasya*—recreation; *yukta*—regulated; *ceṣṭasya*—of one who works for maintenance; *karmasu*—in discharging duties; *yukta*—regulated; *svapna-avabodhasya*—sleep and wakefulness; *yogaḥ*—practice of bhakti-yoga; *bhavati*—becomes; *duḥkha-hā*—diminishing material miseries.

There is no possibility of one becoming a *yogī*, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough. For one who is moderate in eating and recreation, balanced in work and regulated in sleeping and waking, his practice of *bhakti-yoga* destroys all material sufferings.

To practice bhakti, one must observe celibacy and control the mind and senses
tapasā brahmacaryeṇa śamena ca damena ca
tyāgena satya-śaucābhyām yamena niyamena vā

SB 6.1.13

tapasā—by austerity or voluntary rejection of material enjoyment; *brahmacaryeṇa*—by celibacy (or by activities conducive to God realisation); *śamena*—by controlling the mind; *ca*—and; *damena*—by fully controlling the senses; *ca*—also; *tyāgena*—by voluntarily giving charity to good causes; *satya*—by truthfulness; *śaucābhyām*—and by following regulative principles to keep oneself internally and externally clean; *yamena*—by chanting a regular number of rounds and by following the four principal regulations prohibiting meat-eating, intoxication, illicit sex and gambling; *niyamena*—by following the secondary rules such as rising up early, attending *maṅgal-āratika*, etc.; *vā*—and.

To concentrate the mind, one must undeviatingly follow the principles of celibate life and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean and non-violent, follow the regulative principles and regularly chant the holy name of the Lord.

One's first duty in spiritual life is to control the mind and senses, without which neither peace nor happiness are possible

nāsti buddhir ayuktasya na cāyuktasya bhāvanā
na cābhāvayataḥ śāntir aśāntasya kutaḥ sukham

BG 2.66

na asti—devoid of; *buddhiḥ*—transcendental intelligence; *ayuktasya*—for one disconnected from the Lord; *na*—not; *ca*—and; *ayuktasya*—for one devoid of connection with Kṛṣṇa; *bhāvanā*—meditation on the Supreme; *na*—not; *ca*—and; *abhāvayataḥ*—for the non-meditative, whose mind is not fixed; *śāntir*—peace; *aśāntasya*—of the non-peaceful; *kutaḥ*—where is the question; *sukham*—of happiness.

One whose mind is uncontrolled, is devoid of transcendental intelligence and is therefore unable to meditate on the Supreme. Not being connected to Śrī Kṛṣṇa, he is unable to attain peace, and how can there be any happiness without peace?

One should accept only that which is necessary for oneself
īśāvāsyam idam sarvaṁ yat kiñca jagatyām jagat
tena tyaktena bhūñjīthā mā ḡrdhaḥ kasya svid dhanam

Śrī Īsopaniṣad 1/SB 8.1.10/JD ch. 6

īśa—by the Lord; *āvāsyam*—controlled; *idam*—this; *sarvam*—all; *yat kiñca*—whatever; *jaḡatyām*—within the universe; *jaḡat*—all that is animate or inanimate; *tena*—by Him; *tyaktena*—set-apart quota; *bhuñjīthāḥ*—you should accept; *mā*—do not; *ḡṛdhaḥ*—endeavor to gain; *kasya svit*—of anyone else; *dhanam*—the wealth.

Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not try to take the property of another.

Renunciation is the basic principle sustaining the lives of Mahāprabhu's devotees
mahāprabhura bhakta-ḡaṇera vairāgya pradhāna
yāhā dekhi' pṛita hana gaura-bhagavān

CC Antya 6.220/BPKG p. 218

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-ḡaṇera*—of the devotees; *vairāgya*—renunciation; *pradhāna*—the basic principle; *yāhā dekhi'*—seeing which; *pṛita hana*—becomes satisfied; *gaura-bhagavān*—Bhagavān Śrī Caitanya Mahāprabhu.

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Mahāprabhu is extremely pleased.

Bharata Mahārāja renounced everything without attachment as if it were stool
yo dustyajān dāra-sutān suhṛd rājyam hṛdi-spṛśaḥ
jahau yuvaiva malavad uttamaśloka-lālasaḥ

SB 5.14.43/BPKG p. 264

yaḥ—Mahārāja Bharata (the son of Mahārāja Rṣabhadeva); *dustyajān*—very difficult to give up; *dāra-sutān*—the wife and children or the most opulent family life; *suhṛt*—friends and well-wishers; *rājyam*—a kingdom that extended all over the world; *hṛdi-spṛśaḥ*—that which is situated within the core of one's heart; *jahau*—he gave up; *yuvā eva*—even as a young man; *mala-vat*—like stool; *uttamaśloka-lālasaḥ*—who was so fond of serving Bhagavān, known as Uttamaśloka.

Mahārāja Bharata gave up at a young age what is most difficult to give up, his wife, sons, relatives, friends and kingdom, as one gives up stool without attachment, being eager to engage in *bhajana* of the Lord whose glories are described in transcendental verses.

Reject false renunciation while hiding your internal mood

**markaṭa-vairāgya nā kara loka dekhāñā
yathā-yogyā viṣaya bhujja' anāsakta hañā
antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra**

CC Mad 16.238-239/ JD ch. 2

markaṭa-vairāgya—monkey renunciation; *nā kara*—do not do; *loka*—to the people; *dekhāñā*—showing off; *yathā-yogyā*—as it is befitting; *viṣaya*—material things; *bhujja'*—enjoy; *anāsakta*—without attachment; *hañā*—being; *antare*—within the heart; *niṣṭhā kara*—keep strong faith; *bāhye*—externally; *loka-vyavahāra*—behavior like ordinary men; *acirāt*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomāya*—unto you; *karibe*—will do; *uddhāra*—liberation.

[Śrī Caitanya Mahāprabhu instructed Śrīla Raghunātha dāsa Gosvāmī:] Do not adopt *markaṭa-vairāgya* (external, false renunciation) simply to impress the general populace. You should accept without attachment whatever sense objects are appropriate for maintaining your devotional practices and give up all material desires within your heart. Internally develop staunch faith in Śrī Kṛṣṇa and externally carry out your worldly responsibilities in such a way that no one can detect your inner mood. If you act like this, Śrī Kṛṣṇa will very quickly deliver you from material existence.

Niether eat nor dress luxuriously; rather, perform manasic seva to Rādhā-Kṛṣṇa

**bhāla nā khāibe āra bhāla nā paribe
vraje rādhā-kṛṣṇa-sevā mānase karibe**

CC Antya 6.236-7/BPKG pp. 54,218

bhāla—well; *nā khāibe*—do not eat; *āra*—and; *bhāla*—nicely; *nā paribe*—do not dress; *vraje*—in Vṛndāvana; *rādhā-kṛṣṇa-sevā*—service to Rādhā and Kṛṣṇa; *mānase*—within the mind; *karibe*—you should do.

You should niether eat palatable foodstuffs nor dress yourself luxuriously. Rather, within your mind. you should always perform *sevā* to Śrī Śrī Rādhā-Kṛṣṇa in Vraja.

The higher taste śloka

**viṣayā vinivartante nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya param dṛṣṭvā nivartate**

BG 2.59

viṣayāḥ—objects for sense enjoyment; *vinivartante*—are practiced to be refrained from;

nirāhārasya—by negative restrictions; *dehinaḥ*—for the embodied; *rasa-varjam*—giving up the taste; *rasaḥ*—sense of enjoyment; *api*—although there is; *asya*—his; *param*—far superior things; *dṛṣtvā*—by experiencing; *nivartate*—he ceases from.

The embodied *jīva* may refrain from sense enjoyment, yet the taste for sense pleasure remains. Only by experiencing the higher taste of *bhakti-rasa* can one become fixed in higher consciousness. In this state even though the senses are still strong and capable, there is no attraction to sense pleasure because of the sublime taste experienced in one's heart, a taste which descends from the spiritual world (by the mercy of Śrī Guru).

~Thus ends section 7) Yukta-vairāgya~

8) Other Ślokas related to Sādhana-bhakti

Chewing the chewed, materialistic persons cannot come to Kṛṣṇa

**matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gr̥ha-vratānām
adānta-gobhir viśatām tamisram
punaḥ punaś carvita-carvaṇānām**

SB 7.5.30/Upad 1, pt

[*śrī-prahrādaḥ uvāca*—Prahāda Mahārāja said:] *matih*—inclination; *na*—never; *kṛṣṇe*—unto Lord Kṛṣṇa; *parataḥ*—from the instructions of others; *svataḥ*—from their own understanding; *vā*—either; *mithaḥ*—from combined effort; *abhipadyeta*—is developed; *gr̥ha-vratānām*—of persons too addicted to the materialistic, bodily conception of life; *adānta-gobhiḥ*—because of uncontrolled senses; *viśatām*—entering; *tamisram*—hellish life; *punaḥ*—again; *punaḥ*—again; *carvita*—things already chewed; *carvaṇānām*—who are chewing.

“Materialistic persons are simply mulling over that which has already been mulled and chewing that which has already been chewed. Because their senses are not controlled they are proceeding towards the dreadful hell of this material existence, repeatedly trying to enjoy that which has already been consumed. The intelligence of such materially attached persons cannot be turned towards Bhagavān Śrī Kṛṣṇa either by their own endeavour, by the instruction of others or by the association of similar materialistic persons.”

They don't know that the ultimate goal is Viṣṇu

**na te viduḥ svārtha-gatim hi viṣṇum
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmnī baddhāḥ**

SB 7.5.31

na—not; *te*—they; *viduḥ*—know; *sva-artha-gatim*—the ultimate goal of life, or their own real interest; *hi*—indeed; *viṣṇum*—Lord Viṣṇu and His abode; *durāśayāḥ*—being ambitious to enjoy this material world; *ye*—who; *bahir*—external sense objects; *artha-māninaḥ*—considering as valuable; *andhāḥ*—persons who are blind; *yathā*—just as; *andhair*—by other blind men; *upanīyamānāḥ*—being led; *te*—they; *api*—although; *īśa-tantryām*—the ropes (laws) of material nature; *uru*—having very strong; *dāmnī*—cords; *baddhāḥ*—bound.

Persons who are strongly 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 give up this material life and engage in the service of Lord Viṣṇu. 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 labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

Disregarding scriptural injunctions is condemned

**yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ
na sa siddhim avāpnoti na sukham na parām gatim**

BG 16.23

yaḥ—anyone who; *śāstra-vidhim*—the regulations of the scriptures; *utsṛjya*—giving up; *vartate*—remains; *kāma-kārataḥ*—acting whimsically in lust; *na*—never; *saḥ*—he; *siddhim*—perfection; *avāpnoti*—achieves; *na*—never; *sukham*—happiness; *na*—never; *parām*—the supreme; *gatim*—perfectional stage.

He who discards scriptural injunctions and acts according to his own whims attains neither perfection, nor happiness, nor the supreme destination.

Bhakti must be performed according to the injunctions of śāstra

śruti-smṛti-purāṇādi-pañcarātra-vidhim vinā

aikāntikī harer bhaktir utpātāyaiva kalpate

Nārada-pañca./HBV/BRS 1.2.101/BRSB p. 55/Upad 2 pt/JD ch 20/BR 2.43, 6.7 pt/GKH (P)

śruti—the original Vedic literatures; *smṛti*—literatures in pursuance to the original Vedic knowledge; *purāṇa-ādi*—the Purāṇas, etc.; *pañcarātra*—the Nārada Pañcarātra; *vidhim*—the regulative principles; *vinā*—without; *aikāntikī*—undiverted; *hareḥ*—of Śrī Hari; *bhakti*—devotional service; *utpātāya*—an unnecessary disturbance; *iva*—indeed; *kalpate*—is considered.

Although engaged in single-minded devotion to Śrī Hari, if one transgresses the regulations mentioned in the *śruti*, *smṛti*, Purāṇas and the Nārada-pañcarātra, undesired qualities (*anarthas*) are produced. On the other hand, overzealous concern for the rules and regulations of *bhakti*, which disregards the mood and injunctions of the *scriptures*, simply becomes a disturbance to society.

The mind is strengthened by philosophical discussions (siddhānta)

siddhānta baliyā citte nā kara alasa

ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

CC Ādi 2.117

siddhānta—conclusion; *baliyā*—considering; *citte*—in the mind; *nā kara*—do not be; *alasa*—lazy; *ihā*—this; *haite*—from; *kṛṣṇe*—in Lord Kṛṣṇa; *lāge*—becomes fixed; *su-dṛḍha*—very firm; *mānasa*—the mind.

A sincere student should not neglect the discussion of philosophical conclusions (*siddhānta*), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.

One who dedicates himself completely to Kṛṣṇa becomes a jīvan-muktaḥ

ihā yasya harer dāsye karmaṇā manasā girā

nikhilāsu apy avasthāsu jīvan-muktaḥ sa ucyate

Nāradya Purāṇa/Bhakti-rasāmṛta-sindhu 1.2.187/ CC Mad 19.135 pt

ihā—endeavours; *yasya*—whose; *hareḥ*—of Śrī Hari; *dāsye*—(are done) for the service; *karmaṇā*—through the activities of his body; *manasā*—his mind; *girā*—his words; *nikhilāsu*—in all; *api*—although; *avasthāsu*—situations; *jīvan-muktaḥ*—(to be) a person liberated even while living; *saḥ*—he; *ucyate*—is said.

One who engages his or her actions, thoughts, and words in Śrī Hari's service, though situated in this world, is already a liberated soul.

The six Gosvāmīs demonstrated the ideal standard for a sādḥaka

**tyakvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tucchavat
bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**
Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Acārya/SGG p. 126

tyakvā—having given up; *tūrṇam*—quickly; *aśeṣa*—all; *maṇḍala-pati-śreṇīm*—the circle of aristocracy; *sadā*—always; *tuccha-vat*—as insignificant; *bhūtvā*—having become; *dīna-gaṇa*—of the poor conditioned souls; *iśakau*—who are the protectors; *karuṇayā*—out of mercy; *kaupīna*—loincloths; *kanthā*—and tattered quilts; *āśritau*—who have accepted; *gopī-bhāva*—the mood of the gopīs; *rasa-amṛta-abdhi*—of the ocean of nectarean mellows; *laharī-kallola*—in the ripples and waves; *magnau*—who are immersed; *muhur*—always and repeatedly; *vande*—I offer my respectful obeisances; *rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*—unto the six Gosvāmīs.

I worship the Six Gosvāmīs, who abandoned as insignificant their position in the aristocracy and took on the garb of renunciation. Out of extreme mercy for the conditioned souls, they humbly took only kaupins and old, tattered cloth for their covering to demonstrate how a *sādḥaka* should live. But they were always submerged in the ecstatic ocean of the gopīs' love (*gopī-bhāva-rasāmṛtābdhi*) for Kṛṣṇa, experiencing again and again towering waves of *ānanda* rising up in their hearts.

Day and night the Gosvāmīs were doing their bhajana in Vraja

**kūjat-kokila-haṁsa-sārasa-gaṇākīrṇe mayūrā-kule
nānā-ratna-nibaddha-mūla-viṭapa-śrī-yukta-vṛndāvane
rādhā-kṛṣṇam ahar-nīśam prabhajatau jīvārthadau yau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**
Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Acārya/SGG p. 127

kūjat—cooing; *kokila*—of cuckoos; *haṁsa*—of swans; *sārasa*—and of cranes; *gaṇa*—flocks; *ākīrṇe*—filled with; *mayūra*—peacocks; *ākule*—crowded with; *nānā-ratna*—with various jewels; *nibaddha-mūla*—bound around their bases; *viṭapa*—trees; *śrī-yukta*—endowed with splendor; *vṛndāvane*—in the forest of Vṛndāvana; *rādhā-kṛṣṇam*—of Rādhā and Kṛṣṇa; *ahaḥ-nīśam*—day and night; *prabhajatau*—who intensely worship; *jīva*—upon the living entities; *arthadau*—who bestow the ultimate goal of life; *yau*—who; *mudā*—with great delight; *vande*—I offer my respectful obeisances; *rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*—unto the six Gosvāmīs.

I offer prayers to the Six Gosvāmīs, who were always engaged in worshipping Śrī Rādhā and Kṛṣṇa in the transcendental land of Vṛndāvana, which is full of so many swans, cuckoos, parrots, peacocks and other birds who are always calling out their sweet songs. The very splendid trees are full of fruits and flowers and have all valuable jewels under their roots. Day and night the Gosvāmīs were doing their *bhajana* in that Vṛndāvana and bestowing upon all *jīvas* the highest benediction of life in the form of *bhakti*.

The method of performing very deep and confidential bhajana

**samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtoḥ
vraje sākṣāt-sevā-labhana-vidhaye tad-gaṇa-yujoh
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam
dhayan nityā govardhanam anudinam tvam bhaja manaḥ (11)**

samam—in accordance with; *śrī-rūpeṇa*—Śrīla Rupa Gosvami; *smara*—with amorous love; *vivaśa*—overwhelmed; *rādhā-giribhṛtoḥ*—Śrī Śrī Rādhā-Giridhārī; *vraje*—in Vraja; *sākṣāt*—the direct; *sevā*—service; *labhana*—obtaining; *vidhaye*—for the method; *tad-gaṇa-yujoh*—along with Their associates; *tad-ijya*—(by) worshipping Them; *akhyā*—chanting Their names; *dhyāna*—meditating; *śravaṇa*—hearing; *nati*—and bowing down; *pañca*—five; *amṛtam*—nectars; *idam*—this; *dhayan*—drinking; *nityā*—regularly; *govardhanam*—Śrī Govardhana; *anudinam*—every day; *tvam*—you; *bhaja*—worship; *manaḥ*—O mind.

(Now the method of performing very deep and confidential *bhajana* is being explained) O my dear mind, in order to obtain the direct service of Śrī Śrī Rādhā-Giridhārī, who are always entranced by amorous desire, and the service of Their eternal associates in Vraja, one should drink the *pañcāmṛta* of service to Them in accordance with the method prescribed by Śrī Rūpa Gosvāmī. This *pañcāmṛta* is ambrosial nectar comprised of the following five ingredients: worship of Śrī Yugala (*arcana*), chanting the glories of Their transcendental names, forms, qualities and pastimes (*saṅkīrtana*), meditating upon Them (*dhyāna*), hearing the glories of Their names, forms, qualities and pastimes (*śravaṇa*), and offering *praṇāma* unto Them. In addition, one should worship Śrī Govardhana daily in accordance with the precepts of *bhakti*.

Thus ends section 8) Other Ślokas related to Sādhana-bhakti

and Chapter 16 - Sādhana-bhakti-tattva

Chapter 15 - Types of Bhakti

1. <i>Āropa-siddha, Saṅga-siddha & Svarūpa-siddha Bhakti</i>	457
2. <i>Mixed, Impure Bhakti (Karma-miśra, Jñāna-miśra, etc.)</i>	460
3. <i>Vaidhī Bhakti (Motivated by Śāstric Injunctions)</i>	462
4. <i>Rāgānugā Bhakti (Motivated by Spontaneous Attraction)</i>	465
4.1 <i>Rāgātmika Bhakti (of The Eternal Associates in Vraja)</i>	472
4.2 <i>Rūpānuga Bhakti (Those Who Follow Śrīla Rūpa Gosvāmī)</i>	476

~1) *Āropa-siddha, Saṅga-siddha, and Svarūpa-siddha bhakti~*

sā bhaktis trividhā | āropa-siddhā, saṅga-siddhā, svarūpa-siddhā ca | tatrāropa-siddhā svato bhaktitvābhāve'pi bhagavad-arpaṇādinā bhaktitvaṁ prāptā karmādi-rūpā | saṅga-siddhā svato bhaktitvābhāve'pi tat-parikaratayā samsthāpanena (SB 11.3.22) tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ (SB 11.3.24) ity ādi-prakaraṇeṣu sarvato manaso'saṅgam ity ādinā labdha-tad-antaḥ-pātā jñāna-karmatad-aṅga-rūpā | svarūpa-siddhā cājñānādināpi tat-prādurbhāve bhakti tvāvyabhicāriṇī sākṣāt tad-anugatyātmā tadya-śravaṇa-kīrtanādi-rūpā (SB 7.5.23) | śravaṇam kīrtanam viṣṇoḥ ity ādau viṣṇoḥ śravaṇam viṣṇoḥ kīrtanam iti viśiṣṭasyaiva vivakṣitatvat teṣāṁ api nāropa-siddhatvaṁ praty uta mūḍha-pronmattādiṣu tad-anukartṣv api kathañcit sambandhena phala-prāpakatvāt svarūpa-siddhatvaṁ, yathā śrī-prahlādasya pūrva-janmani śrī-nṛsiṁha-caturdaśy-upavāsaḥ | yathā kukkura-mukha-gatasya śyenasya bhagavan-mandira-parikramaḥ | evam anya-dṛṣṭyādinā mūḍhādibhiḥ kṛtasya vandanasyāpi jñeyam |

Bhakti-sandarbha, Anuccheda 217, Śrīla Jīva Gosvāmī/KGH (P)

Devotional service is of three kinds: 1) *āropa-siddhā*; 2) *saṅga-siddhā*; and 3) *svarūpa-siddhā*. Amongst these three, those who, by their nature are not attracted to the practice of *śravaṇam kīrtanam*; who do not have a favorable inclination to per-

form *kṛṣṇānuśīlanam*, but somehow, in order to fulfill some material objective, make an offering of their work to Bhagavān, that activity becomes attributed with *bhakti* and is thus named *āropa-siddhā bhakti*, or *karma* that is attributed with devotion.

Saṅga-siddhā bhakti: Although by its intrinsic nature it is also not imbued with the quality of *bhakti*, it is *siddhā* (established) as *bhakti* because it involves the cultivation of qualities which are known as *saṅgī* – associates or assistants of *bhakti*. These qualities (such as peacefulness, kindness, cleanliness, etc.) are naturally seen in the personality of a devotee but are not intrinsically *bhakti* in themselves. This is described in the following *śloka*:

**tatra bhāgavatān dharmān śikṣed gurv-ātma-daivataḥ
amāyayānuvṛtṭyā yaiḥ tuṣyed ātmātma-do hariḥ**

SB 11.3.22/GKH (P)

tatra—there (in the association of the spiritual master); *bhāgavatān dharmān*—the science of devotional service; *śikṣet*—should learn; *guru-ātma-daivataḥ*—from whom the spiritual master who is his very life and worshipable deity; *amāyayā*—without deceit; *anuvṛtṭyā*—by faithful service; *yaiḥ*—by which (devotional science); *tuṣyet*—can be satisfied; *ātmā*—the Supreme Soul; *ātma-daḥ*—who bestows His own self; *hariḥ*—Lord Hari.

Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Śrī Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favourable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.

Saṅga-siddha bhakti is also described in the following *śloka*:

**sarvato manaso 'saṅgam ādau saṅgam ca sādhuṣu
dayām maitrīm praśrayam ca bhūteṣv addhā yathocitam**

SB 11.3.23/GKH (P)

sarvataḥ—everywhere; *manasaḥ*—of the mind; *asaṅgam*—detachment; *ādau*—in the beginning; *saṅgam*—association; *ca*—and; *sādhuṣu*—with saintly persons; *dayām*—mercy; *maitrīm*—friendship; *praśrayam*—reverence; *ca*—and; *bhūteṣu*—for all living beings; *addhā*—thus; *yathā ucitam*—as is suitable.

A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devo-

tees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly take shelter and serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings.

(translation of Jīva Gosvāmī's Bhakti-sandarbhā commentary continued:) In this way one attains devotional service, which is sometimes attained by the help of *jñāna* and *karma*. *Svarūpa-siddhā* (established as *bhakti* by its constitutional nature) is manifested when devotional service is no longer mixed with *jñāna* or *karma*, when the Lord directly appears before the devotee, and when the devotee has pure and unwavering devotion for the Lord. This kind of devotional service is characterised by the various devotional activities that begin with hearing and chanting the glories of the Lord. These activities are described in the following śloka: *śravaṇam kīrtanam viṣṇoḥ* (SB 7.5.23 - see ch. 16). This means hearing about Lord Viṣṇu and chanting the glories of Lord Viṣṇu. These activities are different from the activities of *āroṇa-siddhā bhakti*. Even if one is bewildered, foolish or has a host of shortcomings, and even if one merely imitates the activities of devotional service, by performing these activities he comes into contact with *svarūpa-siddhā bhakti* and attains the result of that service. Examples of this are Śrī Prahlāda, who in his previous birth fasted on Śrī Nṛsimha-caturdaśī, the hawk who circumambulated the temple of the Lord following a dog, and many fools who even though they cannot see the truth, still may sometimes bow down before the Supreme Lord. (For a definition of *svarūpa-siddhā-bhakti* refer to the śloka '*anyābhilāṣita śūnyam*')

Thus ends section 1) Three types of Siddha Bhakti

~ 2) *Mixed, Impure Bhakti* (Karma-miśra, Jñāna-miśra, etc.) ~

The four kinds of mixed bhakti - four types of materially motivated bhakti

**catur-vidhā bhajante mām janāḥ sukṛtino’rjuna
ārtto jijñāsur arthārthī jñānī ca bharatarṣabha**

SBG 7.16

arjuna—O Arjuna; *bharata-ṛṣabha*—best of the Bharata dynasty; *catur-vidhāḥ*—four kinds; *sukṛtinaḥ*—of pious, possessing *sukṛti*; *janāḥ*—persons; *bhajante*—worship; *mām*—Me; *ārtta*—the distressed; *jijñāsuḥ*—the inquisitive; *arthārthī*—the seeker of wealth; *ca*—and; *jñānī*—the man in knowledge.

O best of the Bharata dynasty, there are four types of pious men who come to Me and perform My *bhajana*; the distressed (*ārtta*), the inquisitive (*jijñāsu*), the seeker of wealth (*arthārthī*) and the man of wisdom (*jñānī*).

Śrīla Nārāyaṇa Mahārāja explains: We come to Kṛṣṇa initially with a motive, not with a desire to serve Him. We desire something for ourselves, we are self-serving. The *gopīs* are completely free from self-interest. In order to get pure *bhakti* we have to follow their mood, give up our agendas and cultivate the desire to do only what He wants, to act solely for His pleasure.

Worshiping the Lord through the performance of prescribed duties - karma

**varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam**

Viṣṇu-Purāṇa 3.8.9/CC Mad 8.58/JD ch. 7

varṇa-āśrama-ācāravatā—by behaving according to the system of four divisions of social order and four divisions of spiritual life; *puruṣeṇa*—by a man; *paraḥ*—the supreme; *pumān*—person; *viṣṇuḥ*—Lord Viṣṇu; *ārādhyate*—is worshiped; *panthā*—way; *na*—not; *anyat*—another; *tat-toṣa-kāraṇam*—cause of satisfying the Lord.

The Supreme Person, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Lord. One must be situated in the institution of the *varṇāśrama dharma*.

One’s work must be done as an offering to Kṛṣṇa, otherwise it causes bondage

**yajñārthāt karmaṇo ’nyatra loko ’yaṁ karma-bandhanaḥ
tad-artham karma kaunteya mukta-saṅgaḥ samācara**

BG 3.9

yajña-arthāt—done only for the sake of Yajña, or Viṣṇu; *karmanah*—than work; *anyatra*—otherwise; *lokaḥ*—world; *ayaṁ*—this; *karma-bandhanaḥ*—bondage by karmic reaction; *tat*—of Him; *artham*—for the sake; *karma*—work; *kaunteya*—O son of Kuntī; *mukta-saṅgaḥ*—liberated from association; *samācara*—do perfectly.

Work done as a sacrifice for Viṣṇu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from the influence of mundane contamination.

Karma-miśra-bhakti (bhakti mixed with fruitive activities/desires) - karmārpana

**yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam**

BG 9.27

yat—whatever; *karoṣi*—you do; *yat*—whatever; *aśnāsi*—you eat; *yat*—whatever; *juhoṣi*—you offer; *dadāsi*—you give away; *yat*—whatever; *yat*—whatever; *tapasyasi*—austerities you perform; *kaunteya*—O son of Kuntī; *tat*—that; *kuruṣva*—do; *mat*—unto Me; *arpaṇam*—as an offering.

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.

Jñāna-miśra-bhakti (bhakti mixed with a desire for knowledge/liberation)

**brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktim labhate parām**

SBG 18.54

brahma-bhūtaḥ—one who is spiritually realised; *(is) prasanna-ātmā*—a fully joyful soul; *na śocati*—he never laments; *na*—nor; *kāṅkṣati*—hankers; *samaḥ*—he is equal; *sarveṣu*—to all; *bhūteṣu*—beings; *labhate*—he attains; *mad-bhaktim*—My bhakti; *parām*—which is blessed with the symptoms of *prema*.

Being situated in the transcendental position beyond the contamination of the three modes of nature (*brahma-bhūta*), one is fully joyful and satisfied in the self, neither lamenting nor hankering for anything, and is equally disposed towards all living beings. Thereafter one can attain *parā bhakti* unto Me.

Thus ends section 2) Mixed, Impure Bhakti

~ 3) *Vaidhī-Bhakti* (Motivated by Śāstric Injunctions) ~

yatra rāgānavāptatvāt pravṛttir upajāyate
śāsanenaiva śāstrasya sā vaidhā bhaktir ucyate

BRS 1.2.6/BRSB p. 118/MS p. 42/BPKG p. 392

yatra—when; *anavāptatvāt*—on account of not having attained; *rāga*—intense attachment (for *śravaṇam*, *kīrtanam* etc.); *pravṛtṭiḥ*—the strong tendency (for devotional practice); *eva*—certainly; *upajāyate*—becomes manifest; *śāsanena*—on account of the injunction; *śāstrasya*—of the *śāstra*; *sā bhakti*—that bhakti; *ucyate*—is called; *vaidhā*—regulated.

When there is no attachment or spontaneous loving service to the Lord, and one is engaged in the service of the Lord simply out of obedience to the order of the Guru or in pursuance of the scriptures, such obligatory service is called *vaidhī-bhakti*.

Editorial note: Mukhya-lakṣaṇa (primary aspect) – absence of spontaneous attraction; *gauna-lakṣaṇa* (secondary characteristic) – motivated by *śāstra*.

Rules and regulations for those not on the spontaneous platform

tāvat karmāṇi kurvīta na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā śraddhā yāvan na jāyate

SB 11.20.9/CC Madhya 22.61/JD ch. 10

tāvat—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇa-ādau*—in the matter of *śravaṇam*, *kīrtanam* and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

As long as one is not disgusted by fruitive activity and has not awakened his taste for devotional service by *śravaṇam kīrtanam viṣṇoḥ*, one must act according to the regulative principles of the Vedic injunctions.

śāstroktayā prabalayā tat-tan-maryādāyānvitā
vaidhī bhaktir iyaṁ kaiścin maryādā-mārga ucyate

BRS 1.2.269

Devotional service governed by the rules and regulations of the scriptures is also called *maryādā-mārga*, or the reverential path of devotion, the path of serving the Lord in opulence (*aiśvarya*), by different scholars [such as Vallabhācārya].

**vaidha-bhakty-adhikārī tu bhāvāvirbhāvanāvadhi
atra śāstram tathā tarkam anukūlam apekṣate**

BRS 1.2.293

tu—however; *adhikārī*—one who has eligibility; *vaidha-bhakti*—for the practice of devotion under regulations; *apekṣate*—depends; *anukūlam*—on favorable; *śāstram*—scripture; *tathā*—and; *tarkam*—logic; *atra avadhi*—until when (there is); *avirbhāvana*—the appearance; *bhāva*—of spiritual ecstasy.

Those who are eligible only for *vaidhi-bhakti* should remain dependent on scriptural injunctions and favorable reasoning until *bhagavat-rati* (*bhāva*) manifests in their hearts.

Śrīla Nārāyaṇa Mahārāja explains:: Therefore, in the beginning, everyone should strictly follow the regulative principles of devotional service, according to the injunctions of the scriptures and the spiritual master. Only after the stage of liberation from material contamination (past *anartha-nivṛtti* or *ruci*) can one actually begin to follow in the footsteps of the Vrajavāsīs.

Aiśvarya and vaidhī will not attain Vrajendra-nandana Kṛṣṇa

**sakala jagate more kare vidhi-bhakti
vidhi-bhaktye vraja-bhāva pāite nāhi śakti**

CC Ādi 3.15

sakala—all; *jagate*—in the universe; *more*—to Me; *kare*—they do; *vidhi-bhakti*—regulative devotional service; *vidhi-bhaktye*—by regulative devotional service; *vraja-bhāva*—the feelings of those in Vraja; *pāite*—to obtain; *nāhi*—not; *śakti*—the power.

Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles (*vaidhī bhakti*) one cannot attain the loving sentiments of the devotees in Vraja.

One cannot obtain Kṛṣṇacandra in Vraja merely by following *vaidhī-bhakti*
aṅghri-padma-sudhā ’ya kahe ‘kṛṣṇa-saṅgānanda
vidhi-mārge nā pāiye vraje kṛṣṇa-candra

CC Mad 8.226

ya—who; *aṅghri-padma-sudhā*—by the nectar derived from the lotus feet of Kṛṣṇa; *kahe*—it says; *kṛṣṇa-saṅga-ānanda*—transcendental bliss by the association of Kṛṣṇa; *vidhi-mārge*—on the path of regulative principles; *nā pāiye*—one does not get; *vraje*—in Goloka Vṛndāvana; *kṛṣṇa-candra*—Lord Kṛṣṇa.

The phrase ‘*aṅghri-padma-sudhā*’ indicates ‘associating intimately with Kṛṣṇa.’ One can attain such perfection only by spontaneous love of God (*rāgānuga-bhakti*). One cannot obtain Kṛṣṇa in Goloka Vṛndāvana simply by following the path of *vaidhī-bhakti*, serving the Lord according to regulative principles.

nānopacāra-kṛta-pūjanam ārta-bandhoḥ
premaiva bhakta-hṛdayam sukha-vidrutam syāt
yāvat kṣud asti jaṭhare jaṭhā pipāsā
tāvat sukhāya bhavato nanu bhakṣya-peye

CC Mad 8.69

nānā-upacāra—by varieties of offerings; *kṛta*—performed; *pūjanam*—worshiping; *ārta-bandhoḥ*—of the Supreme Personality of Godhead, who is the friend of all distressed persons; *prema*—by ecstatic love; *eva*—indeed; *bhakta-hṛdayam*—the heart of a devotee; *sukha-vidrutam*—melted in transcendental bliss; *syāt*—becomes; *yāvat*—as long as; *kṣud*—appetite; *asti*—there is; *jaṭhare*—in the stomach; *jaṭhā*—strong; *pipāsā*—thirst; *tāvat*—so long; *sukhāya*—for happiness; *bhavataḥ*—are; *nanu*—indeed; *bhakṣya*—eatables; *peye*—and drinkables.

Rāmānanda Rāya continued, “As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship make the heart of the devotee melt in transcendental bliss.”

Thus ends section 3) Vaidhī-bhakti

~ 4) *Rāgānuga-bhakti* (Motivated by Spontaneous Attraction) ~

The definition śloka of Kṛṣṇa Consciousness

**kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalam
janma-koṭi-sukṛtair na labhyate**

Padyavali 14/CC Mad 8.70/MS 4, p.55/Veṇu-gīta, intro

kṛṣṇa-bhakti-rasa-bhāvitā—absorbed in the mellows of executing spontaneous devotional service to Kṛṣṇa or absorbed in the mood of the *gopīs*' love for Śrī Kṛṣṇa; *matiḥ*—intelligence, consciousness, mood; *krīyatām*—let it be purchased (immediately); *yadi*—if; *kutaḥ api*—anywhere; *labhyate*—is available; *tatra*—there; *laulyam*—greed; *api*—indeed; *mūlyam*—price; *ekalam*—only; *janma-koṭi*—of millions of births; *sukṛtaiḥ*—by *bhakty-ummukhi sukṛti*, pious activities that are related unknowingly to *bhakti* and thus lead to *bhakti*; *na*—not; *labhyate*—is obtained.

O men of virtue! If consciousness which is infused with the mood of the *gopīs*' love for Śrī Kṛṣṇa is available anywhere, then buy it at once, without delay. The only price to get it is *laulyam*, an intense longing (transcendental greed) to obtain *vraja-bhāva*. Without this divine greed, it cannot be obtained even by performing pious activities (*karma-miśra-bhakti* or *vaidhi-bhakti*) for millions of births.²⁷

Editorial note: Śrīla Bhaktivedānta Swāmī Prabhupāda derived the term 'Kṛṣṇa Consciousness' from the first line of this śloka.

The definition śloka of Rāgānuga-bhakti (1)

**virājantīm abhivyaktām vraja-vāsi-janādiṣu
rāgātmikām anusṛtā yā sa rāgānugocyate**

BRS 1.2.270/CC Mad 22.154/MS p. 43

virājantīm—the brilliant; *abhivyaktām*—fully expressed; *rāga-ātmikām*—whose intrinsic nature is profound and spontaneous love; *vraja-vāsi-jana-ādiṣu*; — among the eternal residents of Vṛndāvana; *anusṛtā*—follows; *yā*—which; *sā*—that; *rāga-anugā*—devotional service following in the wake of *rāgātmika-bhakti*; *ucyate*—is said.

Devotional service imbued with spontaneous, profound love and attachment (*rāgātmika-bhakti*), is vividly expressed and manifested by the eternal residents of Vṛndāvana (Vrajavāsīs). Devotional service that follows their devotional mood is called *rāgānuga-bhakti*, or devotional service following in the wake of the *rāgātmika* associates of Śrī Rādhā-Kṛṣṇa in Vraja.

Śrīla Nārāyaṇa Mahārāja explains: It is essential to clearly understand the difference between *rāgātmika* and *rāgānuga*. *Rāga* means ‘profound attachment for the object of one’s love’ or ‘that towards which the heart goes spontaneously without any effort or deliberation’; *ātmika* means ‘imbued with’; *Anuga* means ‘following in the footsteps’. Therefore the term *rāgātmika* refers exclusively to perfected souls, the eternal associates of Śrī Rādhā-Kṛṣṇa in Vraja, while *rāgānuga* refers to conditioned souls who practice *bhakti* in this world with an intense greed to attain the *rāgātmika-bhāva* of the Vrajavāsīs.

The definition śloka of Rāgānuga-bhakti (2)

**rāgātmika-bhakti ‘mukhyā’ vraja-vāsi-jane
tāra anugata bhaktira ‘rāgānugā’-nāme**

CC Mad 22.149/Upadeśāmṛta 8, pt

rāgātmika-bhakti—spontaneous devotional service; *mukhyā*—preeminent; *vraja-vāsi-jane*—in the inhabitants of Vraja, or Vṛndāvana; *tāra*—that; *anugata*—following; *bhaktira*—of devotional service; *rāgānugā-nāme*—named *rāgānugā* or following after spontaneous devotional service.

That devotion whose very essence is constituted of eternal spontaneous attachment (*rāga*) is known as *rāgātmika-bhakti*. That devotion is topmost amongst all forms of *bhakti* and manifests only in the Vrajavāsīs. Devotion which follows in the wake of this *rāgātmika-bhakti* is known as *rāgānuga-bhakti*.²⁸

Transcendental greed (lobha)

lobhe vraja-vāsira bhāve kare anugati

śāstra-yukti nāhi māne rāgānugāra prakṛti

CC Mad 22.153/Upadeśāmṛta 8, p. 82

lobhe—with such greed for; *vraja-vāsira bhāve*—in the moods of the inhabitants of Vraja; *kare anugati*—follows; *śāstra-yukti*—injunctions or reasonings of the śāstras; *nāhi māne*—does not consider; *rāgānugāra*—of spontaneous love; *prakṛti*—the nature.

When one follows in the footsteps of the residents of Vraja by cultivating their devotional moods with intense greed, he does not consider the injunctions of the scriptures or their reasoning. This is the nature of spontaneous devotion (*rāgānuga-bhakti*).

The Eligibility for Rāgānuga-bhakti - Greed

rāgātmikaika-niṣṭhā ye vrajavāsi-janādayaḥ

teṣām bhāvāptaye lubdho bhaved atrādhikāravān

BRS 1.2.291/MS p. 44

ye—those (persons); *rāgātmika-eka-niṣṭhāḥ*—who have exclusive attachment for the *rāgātmika* persons such as Nanda, Subala etc.; *vrajavāsi-jana*—are residing in Vraja; *ādayaḥ*—performing *nava-vidhi-bhakti* in *sādhu-saṅga*; *atra*—then; *teṣām*—their; *lubdhaḥ*—greed; *bhāva-āptaye*—to attain the *rāgātmika-jana*'s mood; *bhaved*—can award; *adhikāravān*—the eligibility to be a *rāgānuga-bhakta*.

The greed of those devotees who, while residing in Vraja, cultivate exclusive and fixed determination to attain the *bhāva* of the *rāgātmika-jana* (the eternal associates of Śrī Rādhā-Kṛṣṇa in Vraja), establishes their qualification as *rāgānuga-jana*.

The symptoms of divine greed awakening

tat-tad-bhāvādi-mādhurye śrute dhīr yad apekṣate

nātra śāstram na yuktim ca tal lobhotpatti-lakṣaṇam

BRS 1.2.292/CC Madhya 22.155/BPKG p. 393

tat-tat—respective; *bhāva-ādi-mādhurye*—for the sweetness of the loving moods (namely *śānta-rasa*, *dāsyā-rasa*, *sakhya-rasa*, *vātsalya-rasa* and *mādhurya-rasa*) of the eternal residents of Vṛndāvana; *śrute*—when heard; *dhīḥ*—the intelligence; *yad*—which; *apekṣate*—depends on; *na*—not; *atra*—then; *śāstram*—revealed scriptures; *na*—not; *yuktim*—logic and argument; *ca*—also; *tat*—that; *lobha*—divine greed; *utpatti-lakṣaṇam*—the symptom of awakening.

Upon hearing of the affairs of the Vrajavāsī *parikāra* (eternal associates of Śrī Rādhā-Kṛṣṇa in Vraja) in their various *rasas*, a devotee's heart becomes inspired by intense attraction to follow the particular devotion of one of them. Thereafter he is no longer dependent on the injunctions of *śāstra* to engage in the practices of *bhakti*. This is the symptom of the awakening of divine greed.

The method of Rāgānuga-bhakti (definition 1)

**kṛṣṇaṁ smaran janam cāsyā preṣṭham nija-samīhitam
tat-tat-kathā-rataś cāsau kuryād vāsam vraje sadā**

BRS 1.2.294 /BRSB p. 121/CC Mad 22.160/JD ch. 40/MS p. 45/Upad 8 pt/ BPKG p. 393,462, 474/PP p. 86/GKH (P)

kṛṣṇam—Lord Kṛṣṇa; *smaran*—remembering, thinking of; *janam*—a devotee; *ca*—and; *asya*—of His; *preṣṭham*—very dear; *nija-samīhitam*—chosen by oneself; *tat-tat-kathā*—of those respective topics; *rataḥ*—attached; *ca*—and; *asau*—that person; *kuryād*—should do; *vāsam*—residing; *vraje*—in Vraja; *sadā*—always.

One should constantly remember one's dearest *nava-kiśora* Śrī Nanda-nandana and the beloved associate(s) of Kṛṣṇa who is possessed of *sajātiya-bhāva* or the identical mood for which one aspires. One should always reside in Śrī Vraja-dhāma with great attachment for hearing topics regarding Kṛṣṇa and His devotees. (If one is physically unable to live in Vraja, one should do so mentally). This is the method of *rāgānuga-bhakti-sādhana*.

The process of Rāgānuga-bhakti (definition 2)

**sevā sādḥaka-rūpeṇa siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ**

BRS 1.2.295/BRSB p. 121/MS p.45/CC Mad 22.158/JD ch. 40/BR 6.7/Upad. 8 pt/BPKG p. 392/PP p. 86/KGH (P)

sevā—service; *sādḥaka-rūpeṇa*—with the external body as a devotee practicing regulative devotional service; *siddha-rūpeṇa*—with a perfected spiritual body suitable for nitya sevā; *ca*—also; *atra*—in this connection; *hi*—certainly; *tad*—of the dear devotee of Kṛṣṇa; *bhāva*—the mood; *lipsunā*—desiring to obtain; *kāryā*—to be executed; *vraja-loka*—of a particular servant of Kṛṣṇa in Vṛndāvana; *anusārataḥ*—by following in the footsteps.

A *sādḥaka* who has *lobha* for *rāgānuga-bhakti* should serve Śrī Kṛṣṇa both in the *sādḥaka-rūpa* and the *siddha-rūpa* in accordance with the *bhāva* of the Vrajavāsīs who possess the same mood for which he aspires.

The external and internal processes of Rāgānuga-bhakti

bāhya, antara ihāra dui ta' sādhana

'bāhye' sādha-ka-dehe kare śravaṇa-kīrtana

'mane' nija-siddha-deha kariyā bhāvana

rātri-dine kare vraje kṛṣṇera sevana

CC Mad 22.156-157/BRSB p. 128/Upad 8, pt/PP p. 86/BPKG p. 475

bāhya—externally; *antara*—internally; *ihāra*—of this spontaneous love of Godhead; *dui*—two; *ta'*—indeed; *sādhana*—such processes of execution; *bāhye*—externally; *sādha-ka-dehe*—in the body of a sādha (a practicing devotee); *kare*—does; *śravaṇa-kīrtana*—hearing and chanting; *mane*—the mind; *nija*—own; *siddha-deha*—eternal spiritual body or self-realised position; *kariyā bhāvana*—thinking of; *rātri-dine*—night and day; *kare*—executes; *vraje*—in Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

There are two parallel processes by which one performs *rāgānuga bhakti*—external and internal. When self-realised, the advanced devotee externally remains like a *sādha* and executes all the śāstric injunctions, especially those concerning hearing and chanting. But within the mind, in his *svarūpa* (internally conceived, perfected spiritual body), he serves Śrī Kṛṣṇa in Vraja by his particular *sevā*, day and night, twenty-four hours.

Serving in the Sādha-rūpa and the Siddha-rūpa

nijābhīṣṭa-kṛṣṇa-preṣṭha pācheta' lāgiyā

nirantara sevā kare antarmanā hañā

CC Mad 22.159/BRSB p. 128

nija-abhīṣṭa—one's own choice; *kṛṣṇa-preṣṭha*—the servitor of Kṛṣṇa; *pācheta' lāgiyā*—following; *nirantara*—twenty-four hours a day; *sevā*—service; *kare*—executes; *antarmanā*—within the mind; *hañā*—being.

The eternal residents of Vraja are known as *kṛṣṇa-preṣṭha*, very dear to Śrī Kṛṣṇa. Among Kṛṣṇa's various devotees, those who possess the mood of service towards Him for which one intensely hankers are known as *nijābhīṣṭa-kṛṣṇa-preṣṭha*. Following in the footsteps of those beloved associates of Śrī Kṛṣṇa, for whose mood of service one hankers, one should constantly serve Rādhā-Kṛṣṇa within the mind through one's internally conceived, eternal spiritual form.

The method of rāgānuga-bhakti further described

**dāsa-sakhā-pitrādi-preyasīra gaṇa rāga-mārga nija-nija-bhāvera gaṇana
ei mata kare yebā rāgānuga-bhakti kṛṣṇera caraṇe tānra upajaya ‘prīti’**

CC Mad 22.161,164/Upad 8, p. 84/BRSB p. 128

dāsa—servants; *sakhā*—friends; *pitṛ-ādi*—parents and so forth; *preyasīra gaṇa*—conjugal lovers; *rāga-mārga*—on the path of *rāga*, deep spontaneous attachment; *nija-nija*—of one’s own choice; *bhāvera*—of the *bhāva* (spiritual mood); *gaṇana*—counting; *ei mata*—in this way; *kare*—executes; *yebā*—anyone who; *rāgānuga-bhakti*—spontaneous devotional service to Kṛṣṇa; *kṛṣṇera caraṇe*—for the lotus feet of Kṛṣṇa; *tānra*—his; *upajaya*—awakens; *prīti*—affection.

By following the mood and sentiment (*bhāva*) of one of Kṛṣṇa’s associates among the servants, friends, parents, or lovers, corresponding to one’s own disposition, the *sādhaka* attains affection for the lotus feet of Śrī Kṛṣṇa that is exactly of the same nature as the eternal associate whom he follows. This is the method of *rāgānuga-bhakti*.

The aṅgas of Vaidhī-bhakti are also necessary in Rāgānuga-bhakti

**śravaṇotkīrtanādīni vaidha-bhakty-uditāni tu
yāny aṅgāni ca tāny atra vijñeyāni maṇiṣibhiḥ**

BRS 1.2.296/JD ch. 40/PP p. 86/BPKG pp. 462,474/GKH (P)

The *aṅgas* of *bhakti* such as *śravaṇa*, *kīrtana*, *śrī-guru-padaśraya*, and others, which have already been described in regard to *vaidhī-bhakti*, are recognised to be also useful and necessary in *rāgānuga-bhakti* by intelligent persons.

Śrī Guru’s divine greed for mādhyura-rasa

**śrī-rādhikā-mādhavayor apāra-mādhurya-līlā-guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya vande guroḥ śrī-caraṇāravindam**

Śrī Gurvaṣṭakam (5), Śrīla Viśvanātha Cakravartī Ṭhākura

śrī-rādhikā—of Śrīmatī Rādhikā; *mādhavayoḥ*—of Mādhava (Kṛṣṇa); *apāra*—unlimited; *mādhurya*—conjugal; *līlā*—pastimes; *guṇa*—qualities; *rūpa*—forms; *nāmnām*—of Their holy names; *pratikṣaṇa*—at every moment; *āsvādana*—relishing; *lolupasya*—hankering, transcendently greedy for; *vande*—I offer obeisances; *guroḥ*—Guru; *śrī*—endowed with *śrī*, the beauty of Rādhikā’s *prema* and the mood of confidential service to Her; *caraṇa-aravindam*—unto the lotus feet.

Śrī Guru (who is the confidential servitor of Śrī, Śrīmatī Rādhikā) is always intensely eager to hear and chant about the unlimited, divine amorous pastimes

of Śrīmatī Rādhikā and Her beloved Mādhava, and about Their qualities, names and forms. Śrī Guru relishes these sweet mellows (*mādhurya-rasa*) at every moment. I offer my respectful obeisances unto His lotus feet.

Nārada's lobha (transcendental greed) for Kṛṣṇa's association

**govinda-bhuja-guptāyām dvāravatyām kurūdvaha
avātsīn nārado 'bhīkṣṇam kṛṣṇopāsana-lālasaḥ**

SB 11.2.1

śrī-śukaḥ uvāca—Śrī Śuka said; *govinda*—of Lord Govinda; *bhuja*—by the arms; *guptāyām*—protected; *dvāravatyām*—in the capital Dvāravatī; —O best of the Kurus; *avātsīt*—dwelled; *nāradaḥ*—Nārada Muni; *abhīkṣṇam*—constantly; *kṛṣṇa-upāsana*—to engage in the worship of Kṛṣṇa; *lālasaḥ*—who had great eagerness.

Śrī Śukadeva Gosvāmī said, “Being extremely greedy to engage in the worship of Lord Kṛṣṇa, O best of the Kurus, Nārada Muni stayed for some time in Dvārakā, which was always protected by the arms of Govinda.”

Śrīla Nārāyaṇa Mahārāja: Greed is essential. When greed comes for Rādhā-Kṛṣṇa's pastimes, then you can hear and read. Greed must be one-pointed, it cannot be (reposed) in two places. It is either for *viśayā* (sense enjoyment) - for wife, family, wealth, fame and so forth - or for Rādhā-Kṛṣṇa. When such greed comes one is qualified for *sannyāsa*, otherwise he will fall down. This greed comes at (the stage of) *ruci*. Then there will be no fear whatsoever, no question of attachment to worldly things. (*Govardhana, 1st October 06*)

Let my mind become attracted to You in the same spontaneous way

**yuvatīnām yathā yuni yunām ca yuvatau yathā
mano 'bhiramate tadvan mano me ramatām tvayi**

Padma Purāṇa/BRS 1.2.153/HBV 8.437

yuvatīnām—of young girls; *yathā*—as; *yuni*—for a young boy; *yunām*—of young boys; *ca*—and; *yuvatau*—for a young girl; *yathā*—as; *manaḥ*—mind; *abhiramate*—takes pleasure; *tadvan*—so; *manaḥ*—mind; *me*—of me; *ramatām*—may take pleasure; *tvayi*—in You.

O my Lord, I know that young girls have natural affection for young boys, and that young boys have natural affection for young girls. I am praying at Your lotus feet that my mind may become attracted unto You in the same spontaneous way.

Thus ends section 4) Rāgānuga-bhakti

~ 4.1) *Rāgātmika-bhakti* (of The Eternal Associates in Vraja) ~

The definition śloka of *Rāgātmika-bhakti*

**iṣṭe svā-rasikī rāgaḥ paramāviṣṭatā bhavet
tan-mayī yā bhaved bhaktiḥ sātra rāgātmikoditā**

BRS 1.2.272/CC Madhya 22.150/JD Ch. 21/ MS p. 43/UP 8, pt

bhavet—if there is; *rāga*—deep attachment for the object of one’s affection; *para-ma-āviṣṭatā*—which is characterized by intense absorption; *svā-rasikī*—appropriate for one’s own original aptitude of love (specific rasa); *iṣṭe*—unto one’s worshipable deity; *sā*—that; *bhaktiḥ*—devotional service; *yā*—which; *tanmayī*—(is) absorbed in identical mood with one’s iṣṭa-deva; *bhavet*—is; *atra*—here; *rāgātmikā-uditā*—called *rāgātmikā*, or spontaneous and intense absorption, with an unquenchable loving thirst for serving Kṛṣṇa.

[Śrīla Rūpa Gosvāmī has given the following definition:] *Rāga* is a spontaneous and profound attachment for one’s *iṣṭa-deva* (worshipable deity - Śrī Rādhā-Kṛṣṇa) while being completely absorbed in thoughts of Him/Her/Them, with an intense desire to love and serve Them. That *bhakti* which is permeated with such intense feelings of spontaneous love is called *rāgātmika-bhakti* (This refers exclusively to the eternal residents of Vraja, who are attached to Śrī Kṛṣṇa in a mood of intimate love, free from any conception of the Lord’s opulence or majesty).

sā kāma-rūpā sambandha-rūpā ceti bhaved dvidhā

BRS 1.2.273/MS p. 43

Devotional service under the heading of *rāgātmika-bhakti* can be further divided into two categories. The first is called *kāma-rūpā* or *kāmānuga-bhakti*, devotion in the form of divine lust (*mādhurya-rasa*, i.e. transcendental conjugal attraction to Kṛṣṇa). This refers to either the *sakhīs* who serve Kṛṣṇa through offering their transcendental bodies for Śrī Kṛṣṇa’s pleasure in amorous love, or to the *mañjarīs* who assist such relationships but have no conjugal relationship with Śrī Kṛṣṇa. The other is called *sambandha-rūpā*, devotion in the form of parental (*vātsalya-rasa*) or friendly (*sakhya-rasa*) relationships.

Kāmānuga-bhakti has two forms, ‘*sambhoga-icchāmayī*’ (the desire to enjoy directly with Śrī Kṛṣṇa) and ‘*tat-tad bhāva icchāmayī*’ (the desire to assist the amorous pastimes of Śrī Rādhā-Kṛṣṇa and thereby experience the *bhāva* or moods of Śrīmatī Rādhika, but not to enjoy directly with Śrī Kṛṣṇa)

tat-tad-bhāva-icchāmayī

Ujjvala-nīlamanī /JD ch. 21

The desire (of the *mañjarī gopīs*) is to unmotivatedly render service to Śrīmatī Rādhikā in Her dalliances with Śrī Kṛṣṇa. In the same way that the leaves and flowers of a creeper experience the happiness and distress of the creeper, the *mañjarīs* naturally taste *tat-tad-bhāva* (each and every one of Her sweet *bhāvas*). They do not desire direct union with Kṛṣṇa even in their dreams [This is the essence of Rādhā-dāsyam].

rāgamayī-bhaktira haya ‘rāgātmikā’ nāma tāhā śuni’ lubdha haya kona bhāgyavān

CC Mad 22.152

rāga-mayī—consisting of attachment; *bhaktira*—of devotional service; *haya*—is; *rāgātmikā*—spontaneous love; *nāma*—the name; *tāhā śuni’*—hearing this; *lubdha*—covetous; *haya*—becomes; *kona bhāgyavān*—some fortunate person.

Bhakti which consists of *rāga* [deep attachment and love] is called *rāgātmika-bhakti* [the spontaneous loving service of the Vrajavāsīs]. If, upon hearing of this, a devotee becomes intensely anxious to obtain such devotion, he is considered to be most fortunate.

loka-dharma, veda-dharma, deha-dharma, karma lajjā, dhairya, deha-sukha, ātma-sukha-marma dustyaja ārya-patha, nija parijana sva-jane karaye yata tāḍana-bhartsana sarva-tyāga kari’ kare kṛṣṇera bhajana kṛṣṇa-sukha-hetu kare prema-sevana

CC Ādi 4.167-169

loka-dharma—customs of the people; *veda-dharma*—Vedic injunctions; *deha-dharma*—necessities of the body; *karma*—fruitive work; *lajjā*—bashfulness; *dhairya*—patience; *deha-sukha*—the happiness of the body; *ātma-sukha*—the happiness of the self; *marma*—the essence; *dustyaja*—difficult to give up; *ārya-patha*—the path of *varṇāśrama*; *nija*—own; *parijana*—family members; *sva-jane*—one’s own family; *karaye*—do; *yata*—all; *tāḍana*—punishment; *bhartsana*—scolding; *sarva-tyāga kari’*—giving up everything; *kare*—do; *kṛṣṇera*—of Śrī Kṛṣṇa; *bhajana*—worship; *kṛṣṇa-sukha-hetu*—for the purpose of Śrī Kṛṣṇa’s happiness; *kare*—do; *prema*—out of love; *sevana*—service.

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of *varṇāśrama-dharma*, which is difficult to give up—the *gopīs* have forsaken all these, along with their families, and suffered their relatives' punishment and scolding, all for the sake of serving Śrī Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

ihāke kahiye kṛṣṇe dṛḍha anurāga
 svaccha dhauta-vastre yaiche nāhi kona dāga
 ataeva kāma-preme bahuta antara
 kāma andha-tamaḥ, prema nirmala bhāskara
 ataeva gopī-gaṇera nāhi kāma-gandha
 kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha
 ātma-sukha-duḥkhe gopīra nāhika vicāra
 kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra
 kṛṣṇa lāgi' āra saba kare parityāga
 kṛṣṇa-sukha-hetu kare śuddha anurāga

CC Ādi 170-172,174-175

ihāke—concerning this; *kahiye*—I say; *kṛṣṇe*—in Lord Kṛṣṇa; *dṛḍha*—strong; *anurāga*—love; *svaccha*—pure; *dhauta*—clean; *vastre*—in cloth; *yaiche*—just as; *nāhi*—not; *kona*—some; *dāga*—mark; *ataeva*—therefore; *kāma-preme*—in lust and love; *bahuta*—much; *antara*—space between; *kāma*—lust; *andha-tamaḥ*—blind darkness; *prema*—love; *nirmala*—pure; *bhāskara*—sun; *ataeva*—therefore; *gopī-gaṇera*—of the *gopīs*; *nāhi*—not; *kāma-gandha*—the slightest bit of lust; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *lāgi*—for; *mātra*—only; *kṛṣṇa*—Lord Kṛṣṇa; *se*—that; *sambandha*—the relationship; *ātma-sukha-duḥkhe*—in personal happiness or distress; *gopīra*—of the *gopīs*; *nāhika*—not; *vicāra*—consideration; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *ceṣṭā*—activity; *manaḥ*—of the mind; *vyavahāra*—the business; *kṛṣṇa lāgi'*—for Lord Kṛṣṇa; *āra*—other; *saba*—all; *kare*—do; *parityāga*—give up; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *kare*—do; *śuddha*—pure; *anurāga*—attachments.

That is called firm attachment to Śrī Kṛṣṇa. 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 *gopīs'* love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment. The *gopīs* do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Śrī Kṛṣṇa. They have renounced everything for Kṛṣṇa and they have pure attachment (*anurāga*) to giving Kṛṣṇa pleasure.

Śrī Manaḥ-sikṣā

**gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe
sva-mantre śrī-nāmnī vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarām
aye svāntar bhrātaś caṭubhir abhiyāce dhr̥ta-padaḥ**

Śrī Manaḥ-sikṣā 1, Raghunātha dāsa Gosvāmī

gurau—in Śrī Gurudeva; *goṣṭhe*—for Śrī Vraja-dhāma; *goṣṭha-ālayiṣu*—for the Vrajavāsīs; *sujane*—for the Vaiṣṇavas; *bhūsura-gaṇe*—for the brāhmaṇas; *sva-mantre*—for one’s own *dikṣā-mantras*; *śrī-nāmnī*—in Śrī Harināma; *vraja*—of Vraja; *nava*—ever-new; *yuva*—youthful; *dvandva*—couple; *śaraṇe*—in the shelter; *sadā*—always; *dambhaṁ*—pride; *hitvā*—giving up; *kuru*—adopt; *ratim*—attachment; *apūrvām*—unprecedented; *atitarām*—exceedingly; *aye*—O; *svāntar*—mind; *bhrātaḥ*—brother; *caṭubhiḥ*—with sweet words; *abhiyāce*—I am praying; *dhr̥ta-padaḥ*—holding tightly to your feet.

“O my dear brother, my foolish mind! Taking hold of your feet, I humbly pray to you with sweet words. Please give up all pride and develop sublime and incessant *rati* for Śrī Gurudeva, Śrī Vraja-dhāma, the residents of Vraja, the Viṣṇavas, the brāhmaṇas, your *dikṣā-mantras*, the holy name, and the shelter of Kiśora-Kiśorī, Śrī Śrī Rādhā-Kṛṣṇa, the eternally youthful divine couple of Vraja.”

**mad-iśā-nāthatve vraja-vipina-candram vraja-vane
śvarīm tan-nāthatve tad-atula-sakhītve tu lalitām
viśākhām śikṣālī-vitarāṇa-gurutve priya-saro-
girindrau tat-prekṣā-lalita-rati-datve smara manaḥ**

Śrī Manaḥ Sikṣā 9/GKH (P)

mat—my; *iśā*—controller (Śrīmatī Rādhārāṇī); *nāthatve*—as the Lord or life-and-soul; *vraja*—of Vraja; *vipina*—of the forests; *candram*—the moon (Śrī Kṛṣṇa); *vraja*—of Vraja; *vana*—of the forest; *iśvarīm*—the empress (Śrīmatī Rādhārāṇī); *tat*—of Him; *nāthatve*—the mistress; *tat*—Her; *atula*—incomparable; *sakhītve*—in the friendship; *tu*—and; *lalitām*—Lalitā; *viśākhām*—Viśākhā; *śikṣā*—of instruction; *ālī*—the *gopīs*; *vitaraṇa*—disseminating; *gurutve*—as the guru; *priya-saraḥ*—the dearest Rādhā-kunda; *giri*—of mountains; *indrau*—the monarch (Govardhana Hill); *tat*—of them; *prekṣā*—by seeing; *lalita*—charming; *rati*—pure love of the divine couple; *datve*—in the state of giving; *smara*—please remember; *manaḥ*—O mind.

(What should be the mutual relationship between *rāgānuga-bhajana* and *mādhurya-rasa*?) O mind! Always remember Vṛndāvana-candra Śrī Kṛṣṇa as the *prāṇa-nātha* of

my Svāminī Śrī Rādhikā, Vṛndāvaneśvarī Śrīmatī Rādhikā as His mistress (or my *svāminī*), Śrī Lalitā as the peerless friend of my *svāminī*, Śrī Viśākhā as the *śikṣā-guru* in instructing all the *gopīs* in making arrangements of Śrī Yugala *sevā*, and Rādhā-kuṇḍa and Girirāja Govardhana as those who grant *darśana* of Śrī Rādhā-Kṛṣṇa and bestow sublime *rati* for Their lotus feet.

~ 4.2) *Rūpānuga-Bhakti* (Those Who Follow Śrīla Rūpa Gosvāmī)~

**bhaktiḥ pūrvaiḥ śritā tān tu rasam paśyed yad-ātta-dhiḥ
taṁ naumi satataṁ rūpa-nāma-priya-janaṁ hareḥ**

Mādhurya Kādambinī 1.2

Though previous *mahājanas* (Prahlada, Dhruva, Kumāras, etc.) have taken up the path of *bhakti*, I constantly pay my obeisances to Śrīla Rūpa Gosvāmī, the Lord's dearest associate, by whose mercy one now attains the intelligence to understand and relish *bhakti* in its complete *rasa* form.

Śrīla Nārāyaṇa Mahārāja: All Rūpānugas are Rāgānugas, but not all Rāgānugas are Rūpānugas (only those who are in the *ānugatya* of Śrīla Rūpa Gosvāmī).

Hankering for the remnants of Rūpa-mañjarī's service

**śrī-rūpa-mañjari-karārcita-pāda-padma-
goṣṭhendra-nandana-bhujārpita-mastakāyāḥ
hā modataḥ kanaka-gauri-padāravinda-
samvāhanāni śanakais tava kim kariṣye**

Vilāpa-Kusumāñjali 72/MS p. 15/STB p. 97

śrī-rūpa-mañjari—of Śrī Rūpa-mañjarī; *kara*—by the hand; *arcita*—worshiped; *pāda*—feet; *padma*—lotus; *goṣṭhendra*—of the king of Vraja; *nandana*—of the son; *bhujā*—arm; *arpita*—placed; *mastakāyāḥ*—on the head; *hā*—O!; *modataḥ*—out of joy; *kanaka*—gold; *gauri*—fair; *padāravinda*—lotus feet; *samvāhanāni*—massage; *śanakaiḥ*—gently; *tava*—of You; *kim*—whether?; *kariṣye*—I will perform.

O Devī as fair as gold, Your lotus feet are worshiped by Śrī Rūpa-mañjarī's hands as You rest Your head against Kṛṣṇa's arm. When will I receive the remnants of Rūpa-mañjarī's service and happily and gently massage Your lotus feet?

One who follows the line of Śrīla Rūpa Gosvāmī will attain the matchless gem of service to Śrī Rādhā-Kṛṣṇa

**manaḥ-śikṣā-daikādaśaka-varam etan madhurayā
girā gāyaty ucchaiḥ samadhi-gata-sarvārtha-tati yaḥ
sa-yūthaḥ śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate (12)**

manaḥ—to the mind; *śikṣā*—instructions; *da*—giving; *ekādaśaka*—eight verses; *varam*—excellent; *etan*—these; *madhurayā*—with a sweet; *girā*—voice; *gāyati*—sings; *ucchaiḥ*—aloud; *samadhi-gata*—having thoroughly understood; *sarva*—all; *ārtha-tati*—the many meanings; *yaḥ*—who; *sa-yūthaḥ*—with associates; *śrī-rūpa-anugaḥ*—follower of Śrī Rupa Gosvami; *iha*—here; *bhavan*—becomes; *gokula-vane*—in this Gokula Forest; *janaḥ*—person; *rādhā-kṛṣṇa*—unto Rādhā-Kṛṣṇa; *atula*—incomparable; *bhajana*—worship, devotional service; *ratnam*—jewel; *saḥ*—he; *labhate*—attains.

(While instructing his own mind, Śrī Raghunātha Dāsa Gosvāmī offers the following benediction in order to inspire other devotees to study and recite this *stotra* known as *Manaḥ-śikṣā*) Anyone who, adopting the line of Śrī Rūpa Gosvāmī and his followers, takes up residence in Gokula-vana (in Śrī Vraja-maṇḍala near Śrī Govardhana) and loudly sings these eleven excellent instructions to the mind in a melodious voice with full understanding of their various meanings, will certainly obtain the matchless gem of devotional service Śrī Śrī Rādhā-Kṛṣṇa.

~ Thus ends section 4.2) Rūpānuga-Bhakti ~

Additional quotes on Rūpānuga-bhakti from the writings of Śrīla Bhaktivedānta Swāmī Prabhupāda

The essence of all instructions

(1) In the *mādhurya-rasa*, characterized by conjugal love, one can become like Śrīmatī Rādhārāṇī or Her lady friends such as Lalitā and Her serving maids (*mañ-jarīs*) like Rūpa and Rati. This is the essence of all instruction in the matter of devotional service. (*Śrīla Rūpa Gosvāmī's Nectar of Instruction, śloka 8, purport*)

The Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī

(2) The Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī. The Gauḍīya Vaiṣṇavas, or Bengali Vaiṣṇavas, are mostly followers of Śrī Caitanya Mahāprabhu, of whom the six Gosvāmīs of Vṛndāvana are direct disciples. Therefore Śrīla Narottama dāsa Ṭhākura has sung:
rūpa-raghunātha-pade haibe ākuti, kabe hāma bujhaba se yugala-pīriti

“When I am eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental loving affairs of Rādhā and Kṛṣṇa.” Śrī Caitanya Mahāprabhu appeared in order to bestow upon human society the benediction of the science of Kṛṣṇa. The most exalted of all the activities of Lord Kṛṣṇa are His pastimes of conjugal love with the *gopīs*. Śrī Caitanya Mahāprabhu appeared in the mood of Śrīmatī Rādhārāṇī, the best of the *gopīs*. Therefore, to understand the mission of Śrī Caitanya Mahāprabhu and follow in His footsteps, one must very seriously follow in the footsteps of the six Gosvāmīs. (*The Nectar of Instruction, Preface*)

“We Gauḍīya-Vaiṣṇavas, we are known as Rūpānuga”

(3) “We Gauḍīya Vaiṣṇava, we are known as *rūpānuga*. *Rūpānuga* means the followers of Rūpa Gosvāmī. So why we should become followers of Rūpa Gosvāmī? Because *śrī-caitanya-mano 'bhīṣṭam sthāpitam yena bhū-tale*. He wanted to establish the mission of Śrī Caitanya Mahāprabhu.” (*SB 5.5.2 lecture, Hyderabad, April 13, 1975*)

Those who follow Rūpa-Sanātana - are Rūpānuga

(4) “Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as *rūpānuga* devotees.” (*CC Madhya-līlā 8.246, purport*)

Thus ends Chapter 15 – Types of Bhakti

Chapter 14 - Sādhu-saṅga

The birth-place of bhakti

1. The Glories of Sādhu-saṅga	435
2. The Benefits of Sādhu-saṅga	442
3. How to Associate with a Sādhu	449
4. Rejecting Unfavourable Association	451
5. Further Glorification of Sādhu-saṅga	454

1) The Glories of Sādhu-saṅga

The definition of Sādhu-saṅga

Who is a sādhu (a saintly, pure devotee)?

sādhānoti sādhayati ca kṛṣṇa-prema iti sādhu

sādhānoti—one who performs *sādhana-bhajana*; *sādhayati*—who inspires others to practice; *ca*—and; *kṛṣṇa-prema*—(attain) pure love of God; *iti*—he is; *sādhu*—a saintly, pure devotee.

One who knows the *sādhya* (goal) and *sādhana* (process) and therefore can guide others in performing *sādhana* to attain the *sādhya* of *kṛṣṇa-prema*, is a *sādhu*.²⁶

What is Saṅga (association with a sādhu)?

samyak rūpeṇa anugamanam

sam—completely; *samyak-rūpeṇa*—with complete *sambandha* and surrender; *anugamanam*— following strictly in the footsteps.

To follow the *sādhu* completely, externally and internally, by activities and by mood, is real *saṅga*, association with a *sādhu*.

Even a moment's association with a sādhu can award all perfection

**sādhu-saṅga sādhu-saṅga sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya**

CC Mad 22.54/BPKG p. 378/STB p. 29

sādhu-saṅga sādhu-saṅga—repeated association with pure devotees; *sarva-śāstre*—all the revealed scriptures; *kaya*—say; *lava-mātra*—even for a moment; *sādhu-saṅge*—in association with a pure devotee; *sarva-siddhi*—complete spiritual perfection; *haya*—there is.

The verdict of all revealed scriptures is that through even a moment's association with a *sādhu*, a pure devotee, one can attain (ultimately) complete spiritual perfection.

Śrīla Nārāyaṇa Mahārāja: The whole point of *śāstra* is to come to *sādhu-saṅga*, or more specifically *guru-saṅga*. *Kṛṣṇa-bhakti* cannot be attained without this. *Sādhu-saṅga* is the last limit of *bhajana*. One should cultivate the mood that, “If I don't hear *hari-kathā* in *sādhu-saṅga*, my heart will dry up, my life will be intolerable.” (*Bṛhad-Bhāgavatāmṛtam* lecture, 09.09.91, *Keśavaji Gauḍīya Maṭha*)

Sādhu-saṅga is the birth-place of bhakti

**kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga**

CC Mad 22.83/BRSB p. 34

kṛṣṇa-bhakti—of devotional service; *janma-mūla*—the root cause; *haya*—is; *sādhu-saṅga*—association with advanced devotees; *kṛṣṇa-prema*—of ecstatic transcendental love of Kṛṣṇa; *janme*—upon the awakening; *teṅho*—that (same association with saintly devotees); *punaḥ*—again; *mukhya aṅga*—the chief principle.

The root cause of *kṛṣṇa-bhakti* is *sādhu-saṅga*. Even when one's dormant *kṛṣṇa-prema* awakens, *sādhu-saṅga* is still the most important principle for one's spiritual life.

Association will gradually lead from sādhana through bhāva into prema

**satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati**

SB 3.25.25/CC Ādi 1.60, *Madhya* 22.86/BRS 1.3.12/BRSB p. 36/JD ch.6, 8, 17/BPKG p. 380

satām—of pure devotees; *prasaṅgāt*—through the association; *mama*—My; *vīrya*—of the gloriously wonderful activities; *saṁvidah*—by discussion; *bhavanti*—become; *hṛt*—for the heart; *karna*—for the ear; *rasa-ayanāḥ*—nectarean elixir; *kathāḥ*—narrations; *tat*—of that; *joṣaṅāt*—by cultivation; *āśu*—quickly; *apavarga*—liberation from material bondage; *vartmani*—on the path; *śraddhā*—transcendental faith (here indicating *sādhana-bhakti*); *ratiḥ*—the stage of *bhāva*; *bhaktiḥ*—pure devotion, *prema*; *anukramiṣyati*—will follow in order.

In the association of pure devotees, the recitation and discussions of My glorious activities and pastimes become a rejuvenating elixir for both the heart and the ears. By the regular hearing and contemplation of such topics one quickly becomes liberated and free from ignorance. He then progressively attains *śraddhā* (*sādhana-bhakti*), *rati* (*bhāva bhakti*) and *bhakti* (*prema-bhakti*) unto Me.

Even a moment's association with a pure devotee is incomparable

**tulayāma lavenāpi na svargam nāpunar-bhavam
bhagavat-saṅgi-saṅgasya martyānām kim utāśiṣaḥ**

SB 1.18.13/SB 4.30.34/CC Mad 22.55/BRS1.2.228/PJ 3.10

tulayāma—we compare; *lavena*—by a moment; *api*—even; *na*—never; *svargam*—heavenly planets; *na*—nor; *apunaḥ bhavam*—liberation from matter; *bhagavat-saṅgi*—devotee of the Lord; *saṅgasya*—of the association; *martyānām*—those who are meant for death; *kim*—what is there; *uta*—to speak of; *āśiṣaḥ*—benediction.

Elevation to the heavenly planets and liberation from material existence cannot be compared to even a moment's association with a pure devotee of Kṛṣṇa. What then can be said of material benedictions, which are for those who are destined to die?

Mahat-saṅga is extremely miraculous and beyond logic

**mahat-saṅgama-māhātmyam evaitat paramādbhutam
kṛtārtho yena vipro 'sau 'sadyo 'bhūt tat-svarūpavat**

Bṛhad Bhagavatāmṛta 2.7.14/Venu Gīta 17, purport

mahat—of the great souls; *saṅgama*—of the association; *māhātmyam*—the glory; *eva*—indeed; *etat*—this; *paramādbhutam*—very wonderful; *kṛta-ārthaḥ*—successful; *yena*—by which; *vipro*—brāhmaṇa; *asau*—the; *sadyaḥ*—at once; *abhūt*—became; *tat-svarūpavat*—in his original form.

The glory of *mahat-saṅga*, the association of a *mahā-bhāgavata*, is extremely miraculous. By the effect of such *saṅga*, the *brāhmaṇa* Janaśarma immediately became perfect like his *gurudeva* Śrī Svarūpa (Gopa Kumāra).

Sādhu-saṅga is the most valuable treasure for any jīva

**ata ātyantikam kṣemam pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhīr nṛṇām**

SB 11.2.30/JD ch. 7

ataḥ—therefore; *ātyantikam*—supreme; *kṣemam*—good; *pṛcchāmaḥ*—I am asking; *bhavataḥ*—from you; *anaghāḥ*—O sinless ones; *saṁsāre*—in the cycle of birth and death; *asmin*—this; *kṣaṇa-ardhaḥ*—lasting only half of one moment; *api*—even; *sat-saṅgaḥ*—the association of a pure devotee of the Lord; *śevadhīḥ*—a great treasure; *nṛṇām*—for human beings.

Therefore, O completely sinless ones, I ask you to kindly tell me what is the supreme good and the ultimate benefit, for even half a moment's association with pure devotees in this world of birth and death, is the most valuable treasure for any human being.

The Śrutis identify the worship of pure devotees and sādhu-saṅga as the only means to attain divine opulence

tasmād ātma-jñam hy arcayed bhūti-kāmaḥ

Muṇḍaka Upaniṣad 3.1.10

A person wishing to attain divine opulence should worship one who is *ātma-jña*, self-realised. That is, he should worship a pure devotee of Śrī Hari.

The footdust of the pure devotee is the only means to attain kṛṣṇa-bhakti

**naiṣām matis tāvad urukramāṅghrim
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasām pāda-rajo-'bhiṣekam
niṣkiñcanānām na vṛṇīta yāvat**

SB 7.5.32/CC Mad 22.53/JD ch. 17

eṣām—for such (materialists); *tāvat*—until; *na*—(there is) not; *arthaḥ*—the motivation; *yat*—by which; *apagamaḥ*—(there may be) the disappearance; *anartha*—of unwanted material desires and misconceptions; *na vṛṇīta*—(and) not accept; *abhiṣekam*—a holy bath; *pāda-rajāḥ*—in the dust of the feet; *mahīyasām*—of great souls; *niṣkiñcanānām*—who are unattached to this material world; *yāvat*—for that long; *matih*—(their) consciousness; *spṛśati*—can not touch; *urukrama-aṅghrim*—the lotus feet of Śrī Kṛṣṇa, who is famous for performing uncommon activities.

Persons who are absorbed in bodily identification, who fail to understand the necessity to free themselves from materialistic habits, and who do not smear them-

selves with the holy footdust of great devotees who are fully detached from mundane sense objects, for such persons there is no possibility that their consciousness can touch the glories of Śrī Urukrama-Kṛṣṇa's lotus feet.

Smearing oneself with the footdust of a pure devotee is the only way to attain Bhagavān

**rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam**

SB 5.12.12/CC Mad 22.52

rahūgaṇa—O King Rahūgaṇa; *etat*—this (knowledge); *na yāti*—does not become revealed; *tapasā*—by severe austerities; *na*—nor by; *ca*—also; *ijyayā*—by a great arrangement for worshiping the Deity; *na*—nor; *nirvapaṇāt*—by finishing all material duties and accepting sannyāsa; *vā*—or; *gṛhāt*—by ideal householder life; *na eva*—nor indeed; *chandasā*—by observing celibacy or studying Vedic literature; *jala-agni-sūryaiḥ*—by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; *vinā*—without; *abhiṣekam*—smearing all over the body; *pāda-rajāḥ*—the dust of the lotus feet; *mahat*—of the great devotees.

O Rahūgaṇa, Bhagavān cannot be known by austerities, or by worship, or by giving up one's home, nor indeed by living in one's home. He cannot be known by reciting the Vedas nor by worshiping the demigods. As long as one does not smear oneself with the footdust of the *mahat*, great saintly devotees, one cannot achieve any result from all these other activities.

**śuddha-bhakata-caraṇa-reṇu, bhajana-anukūla
bhakata-sevā, parama-siddhi, prema-latikāra mūla**

Śuddha Bhakata, BVT, Śaraṇāgati (SGG p. 100)

reṇu—the dust; *caraṇa*—of the feet; *śuddha-bhakata*—of pure devotees; *anukūla*—[is] favourable; *bhajana*—[for] spiritual practice; *bhakata-sevā*—serving the devotees; *parama-siddhi*—[is] the highest perfection; *mūla*—[and] the root; *latikāra*— [of] the creeper; *prema*—[of] divine love.

The dust of the pure devotee's lotus feet has the most positive effect on one's devotion for the Lord. Service to the pure devotee is the highest perfection and the root of the creeper of *prema* – divine love.

**vaiṣṇava-caraṇa-jala, prema-bhakti dite bala, āra keha nahe balavanta
vaiṣṇava-caraṇa-reṇu, mastake bhūṣaṇa vinu, āra nāhi bhūṣaṇera anta**
Ṭhākura Vaiṣṇava-Pada, BVT (SGG p. 30)

The water that has washed the feet of a Vaiṣṇava gives divine strength to attain *prema-bhakti*. Nothing is more powerful than this. The footdust of the Vaiṣṇavas upon my head is the only decoration needed at the time of death.

By the mercy of sādhu-saṅga and Kṛṣṇa one attains pure bhakti

**sādhu-saṅga-kṛpā kimvā kṛṣṇera kṛpāya
kāma-ādi ‘duḥsaṅga’ chāḍi’ śuddha-bhakti pāya**

CC Madhya 24.97

sādhu-saṅga-kṛpā—by the merciful association of Śrī Guru and Vaiṣṇavas; *kimvā*—or; *kṛṣṇera kṛpāya*—by the mercy of Kṛṣṇa; *kāma-ādi*—material desires and so on; *duḥsaṅga*—bad, unfavourable association; *chāḍi’*—giving up; *śuddha-bhakti pāya*—one obtains the platform of pure devotional service.

One is elevated to the platform of *bhakti* by the mercy of *sādhu-saṅga* (Śrī Guru and Vaiṣṇavas), and by the special mercy of Kṛṣṇa. By their mercy one gives up all material desires and all unfavourable association and is thus elevated to the platform of pure *bhakti*.

Kṛṣṇa says, “Worshiping My devotees is superior to worshiping Me directly”

mad-bhakta-pūjābhādhikā mayi sañjāyate bhaktiḥ

SB 11.19.21

mat—My; *bhakta*—of the devotees; *pūjā*—worship; *abhādhikā*—better; *mayi*—to Me; *sañjāyate*—arises; *bhaktiḥ*—loving devotion;

[O sinless Uddhava,] Worshipping my devotees is better than worshipping Me. For by this devotion to Me naturally arises.

Śrīla Vṛndāvana dāsa Ṭhākura rephrased the above line as follows:

mad-bhakta-pūjābhādhikā sarva-bhūteṣu man-matiḥ

CB Ādi 1.9

mat—My; *bhakta*—of the devotees; *pūjā*—worship; *abhādhikā*—better; *sarva-bhūteṣu*—within all living beings; *man-matiḥ*—consciousness of Me.

The worship of My devotees is better than direct worship of Me. One should

also remember that I am present within the hearts of all living beings.

Above the worship of Kṛṣṇa is service to His devotees

**ārādhānānām sarveṣām viṣṇor ārādhanaṁ param
tasmāt parataram devi tadīyānām samarcanam**

Padma-Purāṇa/CC Mad 11.31/MS p. 84/GKH (P)

ārādhānānām—of varieties of worship; *sarveṣām*—of all; *viṣṇoh*—of Lord Viṣṇu; *ārādhanaṁ*—worship; *param*—the most exalted; *tasmāt*—and above such worship of Lord Viṣṇu; *parataram*—of greater value; *devi*—O goddess; *tadīyānām*—of persons who are dear to Lord Viṣṇu; *samarcanam*—complete worship.

[*Lord Śiva told Pārvatī:*] “My dear Devī, although the Vedas recommend worship of demigods, among all forms of worship the worship of Lord Viṣṇu is topmost. Still more exalted than the worship of Śrī Viṣṇu is the rendering of service to *tadīya* (persons, places and things which have a relation with *tat* – Śrī Kṛṣṇa) such as Śrī Guru and Vaiṣṇavas, Śrī Govardhana, Śrī Tulasī, Śrī-Bhāgavata (*śāstra*), Śrī-Dhāma, Śrī-Viṣṇu-mandira (temple) and all that is dear to Him.” (The topmost *tadīya* and the dearest to Kṛṣṇa is Śrīmatī Rādhikā)

One should desire only two things: sādhu-saṅga and kṛṣṇa-nāma

**sādhu-saṅge kṛṣṇa-nāma ei mātra cāi
saṁsāra jinite āra kauna vastu nāi**

Prema-vivarta/JD ch. 7

Besides *sādhu-saṅga* and *kṛṣṇa-nāma* – nothing else is essential in this world. My sole desire, therefore, is to chant *śrī-kṛṣṇa-nāma* in the association of *sādhus*. There is no other auspicious practice whereby one can become free from the cycle of *saṁsāra*, the repetition of birth and death.

Attaining one’s real father and mother

**janame janame sabe pitāmātā pāya
kṛṣṇe guru jadi mile bhaje hari ei**

janame janame—birth after birth; *sabe*—everybody; *pitā*—father; *mātā*—and mother; *pāya*—gets; *kṛṣṇe*—Lord Kṛṣṇa; *guru*—spiritual master; *jadi*—if; *mile*—come in contact with; *bhaje*—worships, do *bhajana*; *hari*—Śrī Hari; *ei*—this (*prema* becomes possible).

Birth after birth one receives a mother and father, but if by Kṛṣṇa’s mercy one comes in contact with a *sad-guru*, he can do *bhajana* to Śrī Hari (and attain *kṛṣṇa-prema*).

2) The Benefits of Sādhu-saṅga

When the time for a jīva's release from saṁsāra approaches, the jīva attains sadhu-saṅga

**bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate ratiḥ**

SB 10.51.53/CC Madhya 22.46/JD ch. 6,8/BPKG p. 380

bhava—material existence; *apavargaḥ*—cessation of, liberation from; *bhramataḥ*—while wandering; *yadā*—when; *bhavet*—it may occur; *janasya*—for a person; *acyuta*—O infallible Lord; *tarhi*—at that time; *sat*—of saintly devotees; *samāgamaḥ*—the association; *sat-saṅgamaḥ*—saintly association; *yarhi*—when; *tadā*—then; *eva*—only; *sat*—of the saintly; *gatau*—who is the goal; *para-avara*—of superior and inferior energies; *iśe*—for the Supreme Lord; *tvayi*—Yourself; *jāyate*—is born; *ratiḥ*—devotion.

He Acyuta! O Infallible one! The *jīva* has been wandering in the cycle of birth and death since time without beginning. When the time for his release from this *saṁsāra* cycle approaches, he attains *sat-saṅga*, the association of a *sādhu*. From that moment he becomes firmly attached to You, who are the controller of both spiritual and material energies, and the supreme objective for the *sādhus*.

The Jīva's release from māyā

**yadā bhrāmam bhrāmam hari-rasa-galad-vaiṣṇava-janam
kadācit sampaśyan tad-anugamane syād ruci-yutaḥ
tadā kṛṣṇāvṛtṭyā tyajati śanakair māyika-daśām
svarūpaṁ bibhrāṇo vimala-rasa-bhogam sa kurute**

Daśa-mūla-tattva 7/Gītāvalī 8.82/JD ch. 23

yadā—when; *bhrāmam*—wandering; *bhrāmam*—and wandering; *kadācit*—some-time; *sampaśyan*—seeing; *vaiṣṇava-janam*—a pure devotee of the Lord; *galat*—whose heart is melting; *hari-rasa*—by tasting the mellows of Śrī Hari; *tad-anugamane*—while following him; *syāt*—it may be; *ruci-yutaḥ*—one is develops attraction to Śrī Kṛṣṇa; *tadā*—then; *kṛṣṇa-āvṛtṭya*—by taking shelter of Kṛṣṇa; *tyajati*—he abandons; *śanakaiḥ*—gradually; *māyika-daśām*—the state which dominated by illusion; *saḥ*—he; *bibhrāṇaḥ*—takes up; *svārūpaṁ*—his original spiritual form; *kurute*—he experiences; *vimala*—pure; *rasa*—mellows of devotional service; *bhogam*—enjoyment.

When, in the course of wandering amongst the higher and lower species in the material world, a *jīva* is able to behold a Vaiṣṇava absorbed in the flowing *rasa* of *śrī-hari-bhakti*, taste arises in his heart for following the Vaiṣṇava way of life. By chanting *śrī-kṛṣṇa-nāma*, he gradually becomes free from his conditioning. Gradually he then gains his intrinsic, *cinmaya-svarūpa* (transcendental form), and becomes qualified to taste the pure and spiritual *rasa* of direct service to Śrī Kṛṣṇa.

Śrīla Nārāyaṇa Mahārāja: There is a sign that a person, by good fortune (*sukṛti*), will soon be released from material existence. This is that he keeps the company of *sādhus*, and as a result awakens his loving attachment to the lotus feet of Śrī Kṛṣṇa. That is why the descriptions of the glories of *sādhū-saṅga* abound in the *śāstras*. The *śāstras* state that it is not at all easy to obtain a moment's association with a *sādhū*.

**saṁsāra bhramite kona bhāgye keha tare
nadīra pravāhe yena kāṣṭha lāge tīre
kona bhāgye kāro saṁsāra kṣayonmukha haya
sādhū-saṅge tabe kṛṣṇe rati upajaya.**

CC Mad 22.43-4

saṁsāra bhramite—wandering throughout *saṁsāra*; *kona bhāgye*—by some good fortune; *keha tare*—someone crosses the ocean of nescience; *nadīra pravāhe*—in the flow of the river; *yena*—just as; *kāṣṭha*—wood; *lāge*—sticks; *tīre*—on the bank; *kona bhāgye*—by fortune; *kāro*—of someone; *saṁsāra*—conditioned life; *kṣaya-unmukha*—tending towards destruction; *haya*—is; *sādhū-saṅge*—by association with devotees; *tabe*—then; *kṛṣṇe*—to Lord Kṛṣṇa; *rati*—attraction; *upajaya*—awakens.

When the *jīva* becomes averse to Kṛṣṇa, he is swept away in the current of birth and death in material existence. He wanders aimlessly throughout the 8,400,000 species of life, being burnt by the threefold miseries. It is extremely difficult to attain deliverance from this current of *saṁsāra*. However, just as a piece of wood flowing in the forceful current of a river may by fortune be washed up on the bank, similarly, a *jīva* may by extremely good fortune attain the shelter of *sādhū-saṅga*, gain release from the current of material existence, and again become established in his own constitutional position as the servant of Kṛṣṇa.

Cry out: 'O Kṛṣṇa! I am Yours' and Kṛṣṇa will surely send you Śrī Guru
kṛṣṇa, tomāra haṇa - yadi bale eka-bāra
māyā-bandha haite kṛṣṇa tāre kare pāra

CC Mad 22. 33/BPKG p. 378

kṛṣṇa—O my Lord Kṛṣṇa; *tomāra haṇa*—I am Yours; *yadi*—if; *bale*—someone says; *eka-bāra*—once; *māyā-bandha haite*—from the bondage of conditioned life; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare pāra*—releases.

If any *jīva*, feeling extreme anguish, prays to Kṛṣṇa from the core of his heart and calls out, 'O Kṛṣṇa! I am Yours' – then Kṛṣṇa gives him *sādhu-saṅga* and thus allows him to become free from material bondage.

bhaktiyā sañjātayā bhaktiyā

Mādhurya-Kādambinī ch. 1 (SB 11.3.31)

Bhakti arises from *bhakti* (not from any other cause). From the heart of a pure devotee, a living *sad-guru*, it is inspired into the heart of a surrendered *sādhaka*.

Bhakti is awakened by *Sādhu-saṅga*; *Sādhu-saṅga* is attained by special *sukṛti* - unknowingly associating with and serving *sādhus*

bhaktis tu bhagavad-bhakta-saṅgena parijāyate

sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrva-sañcitaiḥ

Bṛhan-Nāradya-Purāṇa 4.33/HBV 10.279/JD ch. 3,6/BPKG p. 379/BRSB p. 32

bhakti—devotional service; *tu*—indeed; *bhagavat-bhakta*—devotees of Bhagavan; *saṅgena*—by association; *parijāyate*—awakened; *sat-saṅgaḥ*—*sādhu-saṅga*; *prāpyate*—attained; *pumbhiḥ*—by persons; *sukṛtaiḥ*—through transcendental pious activities; *pūrva-sañcitaiḥ*—by previous accumulation over many lifetimes.

Bhakti is awakened when one associates with *bhaktas* of Śrī Bhagavān. Association with *śuddha-bhaktas* is attained only by the accumulation of transcendental pious activities (*bhakti-unmukhī sukṛti*, unknowingly associating with and rendering service to *sādhus*) performed over many lifetimes.

Śrīla Bhaktivinoda Ṭhākura: The potency or *śakti* of pure devotion (*śuddha-sattva*) is a blend of *hlādinī* (Kṛṣṇa's pleasure-giving potency) and *samvit* (Kṛṣṇa's knowledge-giving potency). *Bhakti* reposes in the heart of the *mahā-bhāgavata* pure devotee and uses him as a vehicle for further movement. When a *jīva* becomes free from envy and inclined to devotional service, the *bhakti* potency (*śuddha-sattva*) is transferred from the pure devotee's heart into that *jīva*'s heart,

whereupon it takes shelter of his soul and ultimately awards him perfection. This is a great mystery. (*Harināma-cintāmaṇi ch. 4, footnote 1*)

By sukṛti one attains faith in bhakti and by bhakti prema is awakened

**yadṛcchayā mat-kathādau jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-daḥ**

SB 11.20.8/BRS 1.2.15/CC Madhya 22.50/Bhakti-sandarbha 171/MK ch. 1

yadṛcchayā—somehow or other by unknowing association with a *sādhū*; *mat-kathā-ādau*—in the narrations of My glories; *jāta*—awakened; *śraddhaḥ*—faith; *tu*—indeed; *yaḥ*—one who; *pumān*—a person; *na*—not; *nirviṇṇaḥ*—disgusted; *na*—not; *ati-saktaḥ*—very attached; *bhakti-yogaḥ*—the path of loving devotion; *asya*—his; *siddhi-daḥ*—will award perfection.

By virtue of *sukṛti* attained in their previous births, those who are neither repelled nor overly attached materially, and in whom *śraddhā* is awakened towards My *līlā-kathā* are eligible to take up *bhakti*. *Bhakti-devī* then confers perfection upon them.

Śrīla Jīva Gosvāmī's comment on the word 'yadṛcchayā' used above

**kenāpi parama-svatantra-bhagavad-bhakta-saṅga-tat-kṛpā-jāta-parama-
maṅgalodayena**

It is by the association of the Lord's supremely independent devotees and as a consequence of the mercy obtained from them that one obtains the great fortune (*saubhāgya*) of the eligibility for *bhakti*. [*bhakti* comes from *bhakti*, from one who has *bhakti*, not from any mundane pious acts, only from *bhakti-unmukhī sukṛtī*]

By sukṛti the jīva obtains the mercy of Kṛṣṇa or His pure devotee

**samāne vṛkṣe puruṣo nimagno 'nīśāya śocati muhyamānaḥ
juṣṭam yadā paśyati anyam īsam asya mahimānam iti vīta-śokaḥ**

Muṇḍaka Upaniṣad (3.1.2), Śvetāśvatara Upaniṣad (4.7) IJD ch. 6, 17

samāne—on the same; *vṛkṣe*—tree; *puruṣaḥ*—the conditioned living entity; *nimagnaḥ*—drowned; *anīśayā*—by the illusory potency; *śocati*—laments; *muhyamānaḥ*—bewildered; *juṣṭam*—blissful; *yadā*—when; *paśyati*—sees; *anyam*—the other; *īsam*—the Supreme Lord; *asya*—of Him; *mahimānam*—the glories; *eti*—thus (he becomes); *vīta-śokaḥ*—free from lamentation.

The *jīva* and the indwelling *Paramātmā* both reside in the same tree, namely the

material body. The *jīva* is attached to material sense enjoyment and is therefore sunk in the bodily conception of life. Bewildered by *māyā*, he cannot find any means of deliverance, and thus he laments. However, by the influence of (*bhakty-unmukhī*) *sukṛti* acquired over many lifetimes, he can obtain the mercy of Īśvara (the Lord) or His pure devotees. At that time, he will see in his heart that there is a second individual within the tree of his body. This is Īśvara, who is served eternally by His unalloyed *bhaktas*. When the *jīva* witnesses the uncommon glories of Śrī Kṛṣṇa, he becomes free from all lamentation.

Those who have no pious credit cannot attain the association of a sādhu
durāpā hy alpa-tapasah sevā vaikuṅṭha-vartmasu
yatropagīyate nityam deva-devo janārdanaḥ

SB 3.7.20

durāpā—rarely obtainable; *hi*—certainly; *alpa-tapasah*—of one whose austerity is meager; *sevā*—service; *vaikuṅṭha*—the transcendental kingdom of God; *vartmasu*—on the path of; *yatra*—wherein; *upagīyate*—is glorified; *nityam*—always; *deva*—of the demigods; *devaḥ*—the Lord; *jana-ardanaḥ*—the controller of the living entities.

Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path to the kingdom of Godhead, Vaikuṅṭha. 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.

Those lacking sukṛti will have no faith in mahā-prasādam, Śrī Govinda, the holy name, or the Vaiṣṇavas

mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṅyavatām rājan viśvāso naiva jayate

Skanda-Purāṇa/JD Ch. 6/CC Antya 16.96 pt

Those who do not possess sufficient pious credit (*sukṛti*) will not have faith in *mahā-prasādam*, in Śrī Govinda, in the Holy Name, or in the Vaiṣṇavas.

By associating with sādhus, one's love for Śrī Kṛṣṇa is awakened

sādhu-saṅge kṛṣṇa-bhaktye śraddhā yadi haya
bhakti-phala 'prema' haya, saṁsāra yāya kṣaya

CC Madhya 22.49/BR SB p. 35

sādhu-saṅge—by the association of devotees; *kṛṣṇa-bhaktye*—in discharging devotional

service to Kṛṣṇa; *śraddhā*—faith; *yadi*—if; *haya*—there is; *bhakti-phala*—the result of devotional service to Kṛṣṇa; *prema*—ecstatic transcendental love of God; *haya*—awakens; *saṁsāra*—the conditioned life in material existence; *yāya kṣaya*—becomes vanquished.

When a *sādhaka-bhakta* obtains (*paramārthika*) faith in the association of *rasi-ka Vaiṣṇavas* (who are more advanced than himself), he very quickly obtains *prema-bhakti* and his material entanglement is easily dissipated.

Anyone can attain perfection simply by associating with exalted devotees

**tasmān naro 'saṅga-susaṅga-jāta-
jñānāsinehaiva vivṛkṣa-mohaḥ
hariṁ tad-ihā-kathana-śrutābhyām
labdha-smṛtir yāty atipāram adhvanaḥ**

SB 5.12.16

tasmāt—for this reason; *naraḥ*—every person; *asaṅga*—by detachment from the association of worldly people; *su-saṅga*—by the association of devotees; *jāta*—produced; *jñāna-asiṅā*—by the sword of knowledge; *ihā*—in this material world; *eva*—even; *vivṛkṣa-mohaḥ*—whose illusion is completely cut to pieces; *hariṁ*—the Supreme Lord or His representative, Śrī Guru; *tad-ihā*—of His activities; *kathana-śrutābhyām*—by the two processes of hearing and chanting; *labdha-smṛtiḥ*—the lost consciousness is regained; *yāty*—achieves; *atipāram*—the ultimate end; *adhvanaḥ*—of the path to spiritual perfection, *kṛṣṇa-bhakti*.

A man's worldly illusion is destroyed by the sword of knowledge. This sword is attained through association with very exalted *sādhus* while simultaneously giving up the association of materialists. Then through the practices of hearing and reciting the pastimes of Śrī Hari he attains remembrance of His eternal relationship with Him and reaches to the highest limit of the spiritual path.

One's heart is like a crystal and takes on the qualities of those he associates with

**yasya yat-saṅgatiḥ puṁso maṇivat syāt sa tad-guṇaḥ
sva-kula-rddhyai tato dhīmān sva-yūthān eva saṁśrayet**

Hari-bhakti-sudhodaya 8.51/ BRS 1.2.229/BRSB p. 98/MS 5 pt/BR 2.41

maṇivat—as a jewel; *yat-saṅgatiḥ*—on account of whatever association; *yasya*—whose; *puṁsaḥ*—of a person; *saḥ*—a person; *syāt*—may; *tad-guṇaḥ*—its qualities; *sva-kula-rddhyai*—for the wellbeing of one's family; *tataḥ*—then; *dhīmān*—a thoughtful person; *sva-yūthān*—own family lineage; *eva*—certainly; *saṁśrayet*—should take shelter.

As the qualities of a nearby object are reflected in a crystal, one similarly takes on the qualities of a person with whom he associates. Therefore, a wise person should take shelter of those *sādhus* who are more advanced, affectionate, and have the same mood for which one aspires.

Śrīla Nārāyaṇa Mahārāja: The purport of this verse is that the contamination of the heart cannot be eradicated by *jñāna*, *vairāgya*, *yoga* or *tapasyā*. It is only by the influence of association with Vaiṣṇavas who are free from all pride and upon receiving their mercy that the heart very easily becomes cleansed of all misgivings (*anarthas*).

Bhakti is obtained only by the mercy of the mahat

**mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya**

CC Mad 22.51/BRSB p. 35

mahat-kṛpā—the mercy of great (pure) devotees; *vina*—without; *kona karme*—in any activity; *bhakti naya*—there is no bhakti; *kṛṣṇa-bhakti*—loving devotional service to Kṛṣṇa; *dūre rahu*—leaving aside; *saṁsāra*—material bondage or the endless cycle of birth and death; *nahe*—there is not; *kṣaya*—destruction.

Without the mercy of a high-class devotee, one's activities cannot become endowed with *bhakti*. To say nothing of *kṛṣṇa-bhakti*, one cannot even obtain freedom from material attachments and repeated birth and death.

Śrīla Nārāyaṇa Mahārāja: The purport is that even *anarthas* cannot be cleared without the mercy of Śrī Guru, what to speak of attaining *guru-niṣṭha*, *ruci*, *āsakti* or *bhāva*.

Thus ends section 2) The Benefits of Sādhu-saṅga

3) How to associate with a Sādhū

How to associate with a pure devotee (the six kinds of loving exchanges)

**dadāti pratigrṇāti guhyam ākhyāti ṛcchati
bhuṅkte bhojāyate caiva ṣaḍ-vidham pṛiti-lakṣaṇam**

Śrī Upadeśāmṛta 4/BR 2.18/STB p. 4

dadāti—offering pure devotees objects in accordance with their requirements; *pratigrṇāti*—accepting remnant items given by pure devotees; *guhyam ākhyāti*—revealing to devotees one’s confidential realisations concerning *bhajana*; *ṛcchati*—inquiring from devotees about their confidential realisations; *bhuṅkte*—eating with great love the *prasāda* remnants given by devotees; *ca*—and; *bhojāyate*—lovingly serving *prasāda* to devotees; *ca*—and; *ṣaḍ-vidham eva*—are specifically of these six kinds; *pṛiti-lakṣaṇam*—the symptoms of loving association with pure devotees.

Offering pure devotees items in accordance with their requirements, accepting remnant items given by pure devotees, revealing to pure devotees one’s confidential realisations concerning *bhajana*, inquiring from more advanced devotees about their confidential realisations, eating with great love the *prasāda* remnants tasted by *śuddha-bhaktas* and lovingly feeding them *prasādam* – these are the six symptoms of loving association with pure devotees.

One should seek association with *rasika*, *sajātīyāśaya* and *snigdha* *sādhū*
**śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātīyāśaye snigdhe sādhou saṅgaḥ svato vare**

CC Mad 22.131/STB, Preface/GKH (P)

śrīmad-bhāgavata—of the Śrīmad-Bhāgavatam; *arthānām*—of the meanings; *āsvādaḥ*—relishing; *rasikaiḥ saha*—with *rasika* devotees; *sa-jātīya*—similar; *āśaye*—endowed with a desire or mood; *snigdhe*—advanced in devotional affection; *sādhou*—with a devotee; *saṅgaḥ*—association; *svataḥ*—for one’s self; *vare*—better.

One should taste the meaning of Śrīmad-Bhāgavatam in the association of *rasika* Vaiṣṇavas. One should associate with *rasika* devotees who are more advanced than oneself, who are endowed with a similar type of mood (*sajātīya aśaye*) and who are affectionate toward oneself (*snigdha*).

Association is the cause of both bondage and liberation

**saṅgo yaḥ saṁsṛter hetur asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate**

SB 3.25.55/Upad 2 pt/JD ch. 17

saṅgaḥ—association; *yaḥ*—which; *vihitaḥ*—done; *adhiyā*—through ignorance; *asatsu*—amongst those engaged in sense gratification; *hetuḥ*—(is) the cause; *saṁsṛteḥ*—of the cycle of birth and death; *eva*—certainly; *saḥ*—the same thing; *kṛtaḥ*—performed; *sādhuṣu*—amongst saintly persons; *kalpate*—leads *niḥsaṅgatvāya*—to liberation.

O *deva!* Association is the cause of both material bondage and liberation from material existence. When due to ignorance one keeps association with worldly-minded persons who are averted to the path of *bhakti*, this association brings about one's material entanglement. When, however, one keeps company with pure devotees of the Lord, that association liberates one from material existence and causes one to obtain the lotus feet of the Lord.

Material attachments must be replaced with attachment for Śrī Guru

**prasaṅgam ajaram pāśam ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto mokṣa-dvāram apāvṛtam**

SB 3.25.20

prasaṅgam—attachment; *ajaram*—strong; *pāśam*—entanglement; *ātmanaḥ*—of the soul; *kavayaḥ*—learned men; *viduḥ*—know; *saḥ eva*—that same; *sādhuṣu*—to the saintly devotees; *kṛtaḥ*—applied; *mokṣa-dvāram*—the door of liberation; *apāvṛtam*—opened.

Every learned transcendentalist knows very well that attachment for the material, bodily concept of life is the greatest entanglement of the spirit soul. But that same attachment, when reposed unto the saintly devotee, Śrī Guru, opens the door of liberation.

One should cultivate the mood that 'Let no material attachments come between me and Śrī Guru (or sādhu, or Kṛṣṇa)'

āmi to' tomāra, tumi to' āmāra, ki kāja apara dhane

Ātma-Nivedana (5), BVT/ SGG p. 83

I am yours, and you are mine. What else is of any value? Let nothing else and no one else, no material attachments, come between us.

4) *Rejecting Unfavourable Association*

Therefore one should kick out bad company and take up saintly association

**tato duḥsaṅgam utsṛjya satsu sajjeta buddhimān
santa evāśya chindanti mano-vyāsaṅgam uktibhiḥ**

SB 11.26.26/CC Ādi 1.59

tataḥ—therefore; *duḥsaṅgam*—bad association; *utsṛjya*—throwing away; *satsu*—to saintly devotees; *sajjeta*—he should become attached; *buddhimān*—one who is intelligent; *santaḥ*—saintly persons; *eva*—only; *asya*—his; *chindanti*—cut off; *manaḥ*—of the mind; *vyāsaṅgam*—excessive attachment; *uktibhiḥ*—by their words.

Therefore an intelligent person should reject all bad association and instead take up the association of saintly devotees, whose words cut off one’s attachment to material existence.

Giving up bad association is an essential aspect of Vaiṣṇava conduct

**asat-saṅga-tyāga, ei vaiṣṇava-ācāra
‘strī-saṅgī’ eka asādhu, ‘kṛṣṇābhakta’ āra**

CC Mad 22.87/BPKG p. 264

asat-saṅga-tyāga—rejection of the association of nondevotees; *ei*—this; *vaiṣṇava-ācāra*—the behavior of a Vaiṣṇava; *strī-saṅgī*—who associates with women for sense gratification; *eka*—one; *asādhu*—unsaintly person; *kṛṣṇa-abhakta*—who is not a devotee of Kṛṣṇa; *āra*—another.

(Śrī Caitanya Mahāprabhu said:) “Giving up bad association is a primary aspect of Vaiṣṇava conduct. Bad association is of two types; a) people who have illicit association with women or persons who associate with such people and have attachment in worldly matters, or b) association of non-devotees who are intent on *nirviśeṣa-jñāna* [impersonalists]. *Sādhakas* who desire to attain *bhakti* should carefully reject these two types of bad association.”

The different kinds of bad association that destroys bhakti

**āula, bāula, karttābhajā, neḍā, daraveśa, sāñi
sahajiyā, sakhībhekī, smārta, jāta-gosañi
ativādī, cūḍādhārī, gaurāṅga-nāgarī
tato kahe, ei terara saṅga nāhi kari**

GKH 13.III

The names of *sahajiyā sampradāyas* are as follows: Āṅula (a mendicant sect following a very easy course of worship); Bāula (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable practices); Karttābhajā (a sect of "followers" of Śrī Gaurāṅga in Bengal); Neḍā (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 realisation); Daraveśa (A Muslim mendicant; this word has also been used by Śrīla Prabhupada to mean "hippie"); Sāñi (literally means "religious instructor"); Sahajiyā (derived from the word *saha-ja*, natural, and means one who thinks the transcendental pastimes of Śrī Rādhā-Kṛṣṇa and the *gopīs* can be entered into from one's platform of material, conditioned nature, without giving up *anarthas*. It also means "easy-ist", imitationist, indicates one who takes the pastimes of Rādhā and Kṛṣṇa cheaply); Sakhibhekī (One who imagines himself a *gopī*, and adopts the dress of a woman); Smārta, (formalistic and materialistic *brāhmaṇas*); Jāta-gosāñi (caste *gosvāmīs*); Ativāḍī (proud devotees); Cūḍādhārī (Those whose only religious principle consists in shaving the head and maintaining a *cūḍa*, or tuft of hair, pretending to be Vaiṣṇavas); and Gaurāṅga-nāgarī (Those who consider that it is the position of Śrī Caitanya to be the enjoyer of women, when in fact as a *sannyāsi* in His *ācārya-līlā* Śrī Caitanya avoided all association with women). One should avoid associating with these different classes of imitation devotees.

Sādhu-saṅga and Kṛṣṇa-kṛpā

**sādhu-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva
e tine saba chāḍāya, kare kṛṣṇe 'bhāva'**

CC Madhya 24.104

sādhu-saṅga—the association of devotees; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *bhaktira*—of devotional service; *svabhāva*—nature; *e tine*—these three; *saba chāḍāya*—cause one to give up everything else; *kare*—do; *kṛṣṇe*—unto Śrī Kṛṣṇa; *bhāva*—the loving affairs.

Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead.

Better to embrace a snake or a tiger than associate with materialists

**āliṅganam varam manye vyāla-vyāghra-jalaukasām
na saṅgaḥ śalya-yuktānām nānā-devaika-sevinām**

BRS 1.2.112/Viṣṇu-rahasya/BR 1.9

āliṅganam—the embracing; *varam*—better; *manye*—I consider; *vyāla-vyāghra-jalaukasām*—of snakes, tigers or crocodiles; *na saṅgaḥ*—I do not (desire) associa-

tion; *śalya-yuktānām*—those whose hearts are pierced with the arrows of lusty desires; *nānā-devaika*—the many demigods; *sevinām*—and those who serve.

It is better to live with or embrace a snake, a tiger or an crocodile than to associate with those whose hearts are filled with varieties of material desires and who worship various demigods.

Better to reside in a cage of burning fire than associate with non-devotees
varam huta-vaha-jvālā pañjarāntar-vyavasthitiḥ

na śauri-cintā-vimukha-jana-saṁvāsa-vaiśasam

Kātyāyana-saṁhitā/BRS 1.2.51/CC Madhya 22.91/PJ 4.8

varam—better; *vyavasthitiḥ*—situation; *huta-vaha-jvālā*—of burning fire; *pañjarāntar*—within a cage; *na*—rather than; *vaiśasam*—the calamity; *saṁvāsa*—of association; *vimukha-jana*—with persons inimical; *śauri-cintā*—to meditating on Śrī Kṛṣṇa.

It is better to reside in a cage of burning fire than experience the calamity of association with persons averse to Kṛṣṇa.

Associating with those who cheat is called duḥsaṅga, bad association

duḥsaṅga kahiye kaitava ātma-vañcanā

kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā

CC Madhya 24.99

duḥsaṅga—bad, unwanted association; *kahiye*—I say; *kaitava*—cheating; *ātma-vañcanā*—cheating oneself; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *vinu*—without; *anya*—other; *kāmanā*—desires.

Cheating oneself and cheating others is called *kaitava*. Associating with those who cheat in this way is called *duḥsaṅga*, bad association. *Kṛṣṇa-bhakti* must be performed without any other desire than Kṛṣṇa's pleasure.

Thus enda section 4) Rejecting Unfavourable Association

5) Further Glorification of Sādhu-saṅga

The material world has one saving grace - the opportunity for sādhu-saṅga

**aho mahātman bahu-doṣa-duṣṭo
'py ekena bhāty eṣa bhavo guṇena
sat-saṅgamākhyena sukhā-vahena
kṛtādyā no yena kṛṣā mumukṣā**

Hari-bhakti-sudhodaya/CC Madhya 24.125

aho mahā-ātman—O great devotee; *bahu-doṣa-duṣṭaḥ*—infected with varieties of material disease or attachment; *api*—although; *ekena*—with one; *bhāti*—shines; *eṣaḥ*—this; *bhavaḥ*—birth in this material world; *guṇena*—with a good quality; *sat-saṅgama-ākhyena*—known as association with devotees; *sukha-āvahena*—which brings about happiness; *kṛtā*—made; *adya*—now; *naḥ*—our; *yena*—by which; *kṛṣā*—insignificant; *mumukṣā*—the desire for liberation.

O great learned devotee, although there are many faults in this material world, there is one good opportunity—the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become insignificant.

The rope of sādhu-saṅga is the cause of universal protection

**manasija-phaṇi-juṣṭe labdha-pāto 'smi duṣṭe
timira-gahana-rūpe hanta saṁsāra-kūpe
ajita nikhila-rakṣā-hetum uddhāra-dakṣām
upanaya mama haste bhakti-rajjuṁ namas te**

Stava-mālā, Śrīla Rūpa Gosvāmī

hanta—alas!; *asmi*—I am; *labdha-pātaḥ*—fallen; *saṁsāra-kūpe*—in the well of material existence; *duṣṭe*—evil; *timira-gahana-rūpe*—deep dark; *manasija-phaṇi-juṣṭe*—equipped with the snakes of lust; *ajita*—O infallible one; *upanaya*—bring; *bhakti-rajjuṁ*—the rope of devotion; *haste*—in my hand; *nikhila-rakṣā-hetum*—for the purpose of protecting all; *uddhāra-dakṣām*—it is very expert at deliverance; *mama*—my; *namaḥ*—obeisances; *te*—unto You.

Alas, I have fallen into the deep, dark, filthy well of *saṁsāra*, in which the viper of sex desire dwells. O invincible Lord, the rope of *sādhu-saṅga* is the cause of universal protection and is expert at delivering the fallen souls. Please place that rope in my hand. I offer my respectful obeisances unto You.

One who does not seek sādhu-saṅga is no better than an ass

**yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ**

SB 10.84.13/JD ch. 8, 11

yasya—whose; *ātma*—as his self; *buddhiḥ*—idea; *kuṇape*—in a baglike body; *tri-dhātuke*—made of three basic elements; *sva*—as his own; *dhīḥ*—idea; *kalatra-ādiṣu*—in wife and so on; *bhaume*—in earth; *ijya*—as worshipable; *dhīḥ*—idea; *yat*—whose; *tīrtha*—as a place of pilgrimage; *buddhiḥ*—idea; *salile*—in water; *na karhicit*—never; *janeṣu*—in men; *abhijñeṣu*—wise; *saḥ*—he; *eva*—indeed; *gaḥ*—a cow; *kharaḥ*—or an ass [a symbol of ignorance and stupidity].

One who considers this corpse-like body, comprised of the three elements *vata*, *pitta*, and *kapha*, to be his real self; who regards his wife, children, and others as his very own; who considers mundane forms made of material elements to be worshipable; and who considers that merely by bathing in the water of a holy river he has completed his pilgrimage – but who does not consider the *bhagavad-bhaktas* to be more dear than his very self, to be his very own, to be worshipable, and to be places of pilgrimage personifies - such a person, though human, is no better than an ass among animals.

Sādhu-saṅga is the best activity for the jīva

**śreyo-madhye kona śreyah jīvera haya sāra?
kṛṣṇa-bhakta-saṅga vinā śreyah nāhi āra**

CC Mad 8.251

śreyah-madhye—among beneficial activities; *kona*—which; *śreyah*—beneficial function; *jīvera*—of the jīva; *haya*—is; *sāra*—the essence; *kṛṣṇa-bhakta-saṅga*—for associating with the devotees of Lord Kṛṣṇa; *vinā*—except; *śreyah*—beneficial activity; *nāhi*—there is not; *āra*—another.

Then Śrī Caitanya Mahāprabhu asked, “Out of all auspicious and beneficial activities, which is best for the living entity?” Śrī Rāmānanda Rāya replied, “The only auspicious activity is association with the pure devotees of Kṛṣṇa.”

Śrīla Nārāyaṇa Mahārāja: “If you think Kṛṣṇa is *mahat-saṅga*, exalted association, then Śrīmatī Rādhikā is *mahiyasī-saṅga*, the most exalted association. Her association is even more elevated and desirable than Śrī Kṛṣṇa’s” (Harmonist 14)

Thus ends Chapter 14 - Sādhu-saṅga

Chapter 13 – Śraddhā, Śaraṇāgati, Humility

1. Śraddhā – The Eligibility for Bhakti	413
2. Śaraṇāgati – The Gateway for Pure Bhakti	416
3. Humility - The Foundation of Bhakti and the Key to Prema	424

~ 1) Śraddhā – The eligibility for bhakti ~

**śraddhā – śabde viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya**

CC Mad 22.62/BRSB p. 33

śraddhā-śabde—by the word *śraddhā*; *viśvāsa*—confidence; *kahe*—is said; *sudṛḍha*—firm; *niścaya*—certainty; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhakti*—devotional service; *kaile*—by executing; *sarva-karma*—all activities; *kṛta*—completed; *haya*—are.

Śraddhā means firm confidence that through performing the limbs of bhakti in a mood of loving service to Śrī Kṛṣṇa, all other activities are automatically performed, all desires fulfilled and all necessities attained.

sā ca śaraṇāpatti – lakṣaṇa

Āmnāya-sūtra 58/JD ch.6

sā—that; *ca*—and; *śaraṇāpatti*—attainment of Śaraṇāgati; *lakṣaṇa*—characteristic.

Śraddhā is characterized by its external symptom known as śaraṇāgati, surrender to Śrī Hari.

In the Rūpānuga Gauḍīya line the meaning of śraddhā is given as follows:
śraddhā tv anyopāya – varjam bhakty-unmukhī citta-vṛtti-viśeṣaḥ

Āmnāya-sūtra 57/BRBSB p. 33/JD ch. 6

śraddhā—faith; tu—indeed; viśeṣaḥ—(is) the specific; citta-vṛtti—propensity of the heart; bhakty-unmukhī—favorable to bhakti; anya-upāya-varjam—free from dependence on any other means.

Śraddhā is the special propensity of the heart that strives towards bhakti alone. It is totally devoid of karma and jñāna, and desires nothing other than to give pleasure to Śrī Kṛṣṇa. (The internal symptom of faith is kṛṣṇa-seva-vasana - the desire to serve Kṛṣṇa favourably)

Śrīla Nārāyaṇa Mahārāja: “Śraddhā is the absence of doubt; it is an atomic particle of prema; the first ray of prema”. “The secret of the qualification to enter bhajana is hidden in the first yāma of Śrī Bhajana-rahasya, niśānta-bhajana. This secret is śraddhā – faith.” (BR 1.6, pt)

Śrīla BR Śrīdhara Mahārāja: “Śraddhā is the halo of Śrīmatī Rādhikā.”

Laukika (worldly) śraddhā is the faith that by performing bhakti, one will get some personal, material benefits. When these expectations are not fulfilled, one commonly loses faith in bhakti.

Pāramārthika (transcendental) śraddhā is firm faith in that “I will perform bhakti regardless of external circumstances, because bhakti is the ultimate perfection of the soul while the external material circumstances are all temporary and illusory and never give real happiness or eternal spiritual benefit (and therefore have nothing real to offer me).”

Pāramārthika śraddhā is of two kinds: (1) sāstrārtha-avadhāraṇamaṃyī śraddhā—faith which brings about engagement in the path of bhakti inspired by the governing principles of scripture (vaidhi-bhakti), (2) bhagaval-līlā-mādhurya-lobhamayī śraddhā – faith which brings about engagement in bhakti due to intense greed (rāgānugā-bhakti), arisen out of extreme good fortune by hearing the līlā-mādhurya of Bhagavān from a pure devotee. (Śikṣāṣṭakam 1, pt)

The development of Bhakti that begins with Śraddhā
**jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmaṅ kāmān parityāge 'py anīśvaraḥ
tato bhajeta mām prītaḥ śraddhānur dṛḍha-nīścayaḥ
juṣamāṇas ca tām kāmān duḥkhodarkāms ca garhayan**

SB 11.20.27-28/BR 2.34/ JD ch. 6/ PJ 9.46

jāta—one who has awakened; *śraddhaḥ*—faith; *mat-kathāsu*—in the descriptions of My glories; *nirviṇṇaḥ*—disgusted; *sarva*—with all; *karmasu*—activities; *veda*—he knows; *duḥkha*—misery; *ātmakān*—constituted of; *kāmān*—all types of sense gratification; *parityāge*—in the process of renouncing; *api*—although; *anīśvaraḥ*—unable; *tataḥ*—due to such faith; *bhajeta*—he should worship; *mām*—Me; *prītaḥ*—remaining happy; *śraddhāluḥ*—being faithful; *ḍḍha-niścayaḥ*—resolute conviction; *juṣamāṇaḥ*—engaging in; *ca*—also; *tān*—that; *kāmān*—sense gratification; *duḥkha*—misery; *udarkān*—leading to; *ca*—also; *garhayan*—repenting of.

If a person whose faith in hearing narrations of Me has been awakened, is unable to give up sense enjoyment and the desire for it, even though he knows it gives misery, he should, with a sincere heart, condemn his inability to give it up; all the while, he should continue worshipping Me [doing *bhajana*] with firm faith, conviction and love.

When the sādḥaka constantly worships Me with loving devotion I come and sit in his heart

**proktena bhakti-yogena bhajato māsakṛn muneḥ
kāmā hṛdayā naśyanti sarve mayi hṛdi sthite**

SB 11.20.29/JD ch. 6 /PJ 9.46

proktena—which has been described; *bhakti-yogena*—by devotional service; *bhaja-tataḥ*—who is worshiping; *mā*—Me; *asakṛt*—constantly; *muneḥ*—of the sage; *kāmāḥ*—material desires; *hṛdayāḥ*—of the heart; *naśyanti*—are destroyed; *sarve*—all of them; *mayi*—in Me; *hṛdi*—when the heart; *sthite*—is firmly situated.

When the *sādḥaka* constantly worships Me by the method of *bhakti-yoga* that I have described, I come and sit in his heart. As soon as I am established there, all material desires and *saṁskāras* (impressions), on which the material desires are based, are destroyed.

By bringing Me - the Soul of all souls - into one's heart, the hard knot in the heart will be torn asunder and the flow of one's innate tendency for divine love will inundate one's entire being

**bhidiate hṛdaya-granthiś chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi mayi dṛṣṭe 'khilātmani**

SB 11.20.30 (SB 1.2.21)/JD ch. 6/PJ 9.46

bhidiate—pierced; *hṛdaya*—heart; *granthiḥ*—knots; *chidyante*—cut to pieces; *sarva*—all; *saṁśayāḥ*—misgivings; *kṣīyante*—terminated; *ca*—and; *asya*—his; *karmāṇi*—chain of fruitive actions; *mayi*—when I; *dṛṣṭe*—am seen; *akhilātmani*—as the Paramātmā in everyone's heart.

When the *sādhaka* directly sees Me as Paramātma situated in the heart of all living entities, the knot of the false ego in his heart is pierced, all his doubts are cut to pieces, and his desires for fruitive activities are completely eradicated. (or) By bringing Me - the Soul of all souls - into one's heart, no evil can remain there. Swiftly is the hard knot of mundane ego severed, all doubts are slashed, and all mundane action is exhausted for that earnestly aspiring devotee.

Śrīla BR Śrīdhara Mahārāja: "Our inner aspiration for *rasa*, ecstasy, is buried within our hearts which are tied down and sealed. But hearing and chanting the glories of Kṛṣṇa breaks the seal on the heart and allows it to awaken and open to receive Kṛṣṇa, the reservoir of pleasure, ecstasy Himself. Here, Srimad-Bhāgavatam is saying: "There is a knot within our hearts, but by bringing Me - the Soul of all souls - into one's heart through Kṛṣṇa consciousness, the flow of our innate tendency for divine love (*svarūpa-śakti*) will inundate the whole heart. When the knot of the heart is torn apart, then, as the sleeping soul awakens, the Goloka conception within will emerge and inundate our entire being."

~ 2) Śaraṇāgati – the gateway for pure bhakti ~

The definition of Śaraṇāgati

**ānukūlyasya saṅkalpaḥ prātikūlyasya varjanam
rakṣiṣyatīti viśvāso goptṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatiḥ**

HBV 11.676/CC Mad 22.100/JD ch. 6/Bhakti-sandarbha A 236 /Uṇad. 9 ṣṭ/ BR SB p. 92/BR 3.2

ānukūlyasya—of the favorable; *saṅkalpaḥ*—acceptance; *prātikūlyasya*—of the unfavourable; *varjanam*—devoid of; *rakṣiṣyati*—He will protect; *iti*—thus; *viśvāsaḥ*—conviction; *goptṛtve*—in being the guardian; *varaṇam*—acceptance; *tathā*—as well as; *ātma-nikṣepa*—full self-surrender; *kārpaṇye*—and humility; *ṣaḍ-vidhā*—sixfold; *śaraṇa-āgatiḥ*—process of surrender.

There are six symptoms of self-surrender (*śaraṇāgati*). The first two are *ānukūlyasya saṅkalpa* and *prātikūlyasya varjanam*: "I will only do that which is favorable for unalloyed *bhakti*, and I will reject all that is unfavourable." This is called *saṅkalpa* or *pratijñā*, a solemn vow. The third symptom is *rakṣiṣyatīti viśvāso*, faith in Bhagavān as one's protector: "Bhagavān is my only protector. I can derive absolutely no benefit from *jñāna*, *yoga*, and other such practices." This is an expression of trust (*viśvāsa*). The fourth symptom is *goptṛtve varaṇam*, deliberate acceptance of Bhagavān as one's maintainer: "I cannot obtain anything, or

even maintain myself, by my own endeavour. I will serve Bhagavān as far as I am able, and He will take care of me.” This is what is meant by dependence (*nirabharatā*). The fifth symptom is *ātma-nikṣepa*, absence of independent mood. “Who am I? I am His. My duty is to fulfill His desire.” This is submission of the self (*ātma-nivedana*). The sixth symptom is *kārpaṇye*, meekness: “I am wretched, insignificant, and spiritually destitute.” This is what is meant by humility (*kārpaṇya* or *dainya*).

The only way to gain relief from all adversities, the only way to find the hidden treasure, is to abandon all considerations of religiosity or irreligiosity and surrender unto the lotus feet of the Absolute, Reality the Beautiful Śrī Kṛṣṇacandra, the divine son of King Nanda:

**sarva-dharmān parityajya mām ekaṁ śaraṇam vraja
aham tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ**

BG 18.66/CC Madhya 8.63, 22.94/JD ch. 6,17/PJ 9.31/BPKG p. 458

sarva-dharmān—all varieties of religion; *parityajya*—abandoning; *mām*—unto Me; *ekam*—only; *śaraṇam*—for surrender; *vraja*—go; *aham*—I; *tvām*—you; *sarva*—all; *pāpebhyah*—from sinful reactions; *mokṣayiṣyāmi*—will deliver; *mā*—do not; *śucaḥ*—worry.

Abandon all varieties of religion or spiritual paths and just surrender unto Me. I shall deliver you from all sinful reactions. Do not worry or lament.

[An expanded translation:] “To impart knowledge of My all-comprehensive aspect, Brahman, as well as knowledge of My all-pervading aspect, Paramātma, whatever teachings I have given, based in general on the duties of *varṇāśrama* (the socio-religious ranks of life), the duty of the mendicant, selflessness, internal and external sense control, meditation, subservience to the dominion of the Almighty – now I ask you to summarily dismiss every one of those paths and surrender unto Me, the Personality of Godhead, Bhagavān. Then I shall deliver you from all the sins (karmic reactions) of this worldly sojourn, as well as any sin incurred by giving up the aforementioned duties or religiosities. There will be no cause for you to lament that your life’s mission is unfulfilled.” (Śrīla B.R. Śrīdhara Gosvāmī Mahārāja, PJ)

What fool would take shelter of anyone but You who is the true friend?

**kaḥ paṇḍitaḥ tvad aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya**

SB 10.48.26/CC Madhya 22.96/PJ 6.4

kaḥ—what; *paṇḍitaḥ*—scholar; *tvat*—than You; *aparam*—other; *śaraṇam*—for shelter; *samīyāt*—would go; *bhakta*—to Your devotees; *priyāt*—affectionate; *ṛta*—always true; *giraḥ*—whose words; *suhṛdaḥ*—the well-wisher; *kṛta-jñāt*—grateful; *sarvān*—all; *dadāti*—You give; *suhṛdaḥ*—to Your well-wishing devotees; *bhajataḥ*—who are engaged in worshiping You; *abhikāmān*—desires; *ātmānam*—Yourself; *api*—even; *upacaya*—increase; *apacayau*—or diminution; *na*—never; *yasya*—whose.

What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.

Without Śaraṇāgati there can be no auspiciousness

**tāvad bhayaṁ draviṇa-deha-suhṛn-nimittam
śokaḥ spṛhā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārti-mūlam
yāvan na te 'ñghrim abhayaṁ pravṛṇita lokaḥ**

SB 3.9.6/BR 4.2/PJ 2.21

tāvat—until then; *bhayaṁ*—fear; *draviṇa*—wealth; *deha*—body; *suhṛt*—relatives; *nimittam*—for the matter of; *śokaḥ*—lamentation; *spṛhā*—desire; *paribhavaḥ*—paraphernalia; *vipulaḥ*—very great; *ca*—also; *lobhaḥ*—avarice; *tāvat*—up to that time; *mama*—mine; *iti*—thus; *asad*—perishable; *avagrahaḥ*—undertaking; *ārti-mūlam*—full of anxieties; *yāvat*—as long as; *na*—do not; *te*—Your; *añghrim abhayaṁ*—safe lotus feet; *pravṛṇita*—take shelter; *lokaḥ*—the people of the world.

Dear Lord, unless the people take the safe shelter of Your lotus feet, they will experience the ultimate origin of all suffering which is accepting the false concept that the *jīva* is a proprietor of the persons and paraphernalia in his charge. Until then, fear will remain, caused by attachment to wealth, one's body and well-wishers, lamentation, hankering, and greed.

Now I am a soul surrendered unto You; please instruct me

**kārpaṇya-doṣopahata-svabhāvaḥ
 pṛcchāmi tvām dharma-sammūḍha-cetāḥ
 yac chreyaḥ syān niścitaṁ brūhi tan me
 śiṣyas te 'haṁ śādhi mām tvām prapannam**

BG 2.7

kārpaṇya—of miserliness; *doṣa*—by the weakness; *upahata*—being afflicted; *svabhāvaḥ*—characteristics; *pṛcchāmi*—I am asking; *tvām*—unto You; *dharma*—religion; *sammūḍha*—bewildered; *cetāḥ*—in heart; *yac*—what; *śreyaḥ*—all-good; *syāt*—may be; *niścitam*—with certainty; *brūhi*—tell; *tat*—that; *me*—unto me; *śiṣyaḥ*—disciple; *te*—Your; *aham*—I am; *śādhi*—just instruct; *mām*—me; *tvām*—unto You; *prapannam*—surrendered.

Now I am confused about my duty and have lost all composure because of miserly weakness. In this condition I am asking You to tell me with certainty what is best for me. Now I am Your disciple, and a soul surrendered unto You; please instruct me.

Only those surrendered unto Me can become free from māyā

**daivī hy eṣā guṇa-mayī mama māyā duratyayā
 mām eva ye prapadyante māyām etām taranti te**

BG 7.14/CC Madhya 22.23, 24.138/PJ 9.11

daivī—transcendental; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; *duratyayā*—very difficult to overcome; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender; *māyām etām*—this illusory energy; *taranti*—overcome; *te*—they.

This divine energy of Mine (*māyā*), consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

Who but the surrendered devotees of Kṛṣṇa can transcend māyā?

**yeṣām sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalikam
te dustarām atitaranti ca deva-māyām
naiṣām mamāham iti dhīḥ śva-śṛgāla-bhakṣye**

SB 2.742/CC Madhya 6.235/PJ 2.19

yeṣām—for those; *saḥ*—He; *eṣaḥ*—this; *bhagavān*—the Supreme Personality of Godhead; *dayayet*—may show mercy; *anantaḥ*—the unlimited; *sarva-ātmanā*—fully, without reservation; *āśrita-padaḥ*—those who have taken shelter of the Lord; *yadi*—if; *nirvyalikam*—without duplicity; *te*—such persons; *dustarām*—insurmountable; *atitaranti*—surpass; *ca*—also; *deva-māyām*—the Lord’s deluding potency; *na*—not; *eṣām*—this; *mama aham*—“my” and “I”; *iti*—such; *dhīḥ*—intelligence; *śva-śṛgāla-bhakṣye*—in the body, which is food for dogs and jackals.

Anyone who is specifically favoured by the Supreme Lord, Śrī Kṛṣṇa, due to unalloyed surrender unto the service of the Lord, can transcend the insurmountable ocean of material illusion. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

Embracing the Lord as on’s maintainer and gaurdian

**ananyāś cintayanto mām ye janāḥ paryupāsate
teṣām nityābhīyuktānām yoga-kṣemaṁ vahāmy aham**

BG 9.22/BPKG p. 87

ananyāḥ—having no other object; *cintayantaḥ*—concentrating; *mām*—on Me; *ye*—those who; *janāḥ*—persons; *paryupāsate*—properly worship; *teṣām*—of them; *nitya*—always; *abhīyuktānām*—fixed in devotion; *yoga*—requirements; *kṣemaṁ*—protection; *vahāmi*—carry; *aham*—I.

But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.

The holy feet of Kṛṣṇa are the only shelter for persons tormented by the miseries of material existence

**bhava-jaladhi-gatānām dvandva-vātāhatānām
suta-duhitṛ-kalatra-trāṇa-bhārārditānām
viṣama-viṣaya-toye majjatām aplavānām
bhavati śaraṇam eko viṣṇu-poto narāṇām**

Mukunda-mālā-stotra 11, Śrī Kulaśekhara Alvara/PJ 5.6

bhava—of material existence; *jaladhi*—in the ocean; *gatānām*—who are present; *dvandva*—of material dualities; *vāta*—by the wind; *āhatānām*—struck; *suta*—sons; *duhitṛ*—daughters; *kalatra*—and wives; *trāṇa*—of protecting; *bhāra*—by the burden; *arditānām*—distressed; *viṣama*—perilous; *viṣaya*—of sense gratification; *toye*—in the water; *majjātām*—drowning; *aplavānām*—having no vessel to carry them away; *bhavati*—is; *śaraṇam*—the shelter; *ekaḥ*—only; *viṣṇu-ṇṇotaḥ*—the boat that is Lord Viṣṇu; *narāṇām*—for people in general.

For those persons who, bereft of a vessel, have fallen into the ocean of mundane existence; who are being lashed by the hurricane of duality based on mundane attraction and aversion; who are crushed by the burden of protecting wife, family and so on; who are drowning in the ghastly whirlpool of sensual pleasures—the only shelter is the lifeboat of the lotus feet of Śrī Viṣṇu.

Genuine self-dedication is deep attachment to one's Master, considering reward and punishment equally

**viracaya mayi daṇḍam dīna-bandho dayām vā
gatiḥ iha na bhavattaḥ kācid anyā mamāsti
nīpatatu śata-koṭīr nirbharam vā navāmbhas
tad api kila payodaḥ stūyate cātakena**

Tri-bhaṅgī-pañcakam (supl. 1), Stava-mālā, Śrīla Rūpa Gosvāmī/MS 9 pt/PJ 7.21

viracaya—please do; *mayi*—to me; *daṇḍam*—punishment; *dīna-bandho*—friend of the wretched and destitute; *dayām*—mercy; *vā*—or; *gatiḥ*—goal; *iha*—here; *na*—not; *bhavattaḥ*—than You; *kācid*—anything; *anyā*—else; *mama*—of me; *asti*—is; *nīpatatu*—may fall; *śata-koṭīḥ*—thunderbolt; *nirbharam*—intense; *vā*—or; *navāmbhaḥ*—fresh water; *tad api*—nevertheless; *kila*—indeed; *payodaḥ*—the cloud; *stūyate*—is prayed to; *cātakena*—by a *cataka* bird.

O Dīnabandho! Whether the clouds pour down a shower of water upon the thirsting *cataka* birds or hurl lightning bolts at them, the *cataka* birds never tire of propitiating the clouds, for they have no other recourse. Similarly, whether You are merciful to me or punish me, I have no support in this world other than You. You may do as You like.

The unprecedented fruit of surrender (1)

**vināśya sarva-duḥkhāni, nija-mādhurya-varṣaṇām
karoti bhagavān bhakte, śaraṇāgata-pālakaḥ**

Śrī Praṇaṇa-Jīvanāmṛtaṁ 1.47, Śrīla B.R. Śrīdhara Gosvāmī Mahārāja

Being most affectionate toward His surrendered souls, Śrī Kṛṣṇa totally dispels their unhappiness, graciously filling their hearts with His sweet absolute presence.

Editorial note: Please refer to Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja's 'Praṇaṇa-Jīvanāmṛtaṁ' for an extensive and compelling compilation of ślokas regarding the subject of Śaraṇāgati and Humility.

The unprecedented fruit of surrender (2)

**śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa
kṛṣṇa tāre kare tat-kāle ātma-sama**

CC Madhya 22.102/CB Ādi 4.120

śaraṇa lañā—taking shelter; *kare*—does; *kṛṣṇe*—unto Kṛṣṇa; *ātma-samarpaṇa*—fully surrendering; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare*—makes; *tat-kāle*—immediately; *ātma-sama*—one of His confidential associates.

When a devotee fully surrenders to Kṛṣṇa, offering his very self, at that time Kṛṣṇa accepts him to be as good as Himself (That is, the Lord accepts Him as one of his own personal associates).

Kṛishna Himself promised His dear associate, Uddhava, that one who surrenders fully will attain immortality and prema in Kṛṣṇa's association

**martyo yadā tyakta-samasta-karmā
niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai**

SB 11.29.34/CC Madhya 22.103, Antya 4.193/PJ 9.52

martyaḥ—a mortal; *yadā*—when; *tyakta*—having given up; *samasta*—all; *karmā*—his fruitive activities; *nivedita-ātmā*—having offered his very self; *vicikīṛṣitaḥ*—desirous of doing something special; *me*—for Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratipadyamānaḥ*—in the process of attaining; *mayā*—with Me; *ātma-bhūyāya*—for equal opulence; *ca*—also; *kalpate*—he becomes qualified; *vai*—indeed.

When the living entity who is subjected to birth and death gives up all his material activities and completely surrenders himself to Me, dedicating his life to the execution of My order and following My instructions, he attains immortality by My grace, becoming equal to Myself in spiritual quality and eligible to enjoy the divine rapture of life (*prema*) in the spiritual world in My association.

The “Crying School” śloka

bhakti-yoga bhakti-yoga bhakti-yoga dhana

bhakti ei kṛṣṇa namaṁ smaraṇa krandana

Mahājana Padyāvālī

bhakti yoga—loving devotional service; *dhana*—treasure; *bhakti*—devotion; *ei*—this; *kṛṣṇa namaṁ*—Kṛṣṇa’s name; *smaraṇa*—remembering; *krandana*—crying.

If you want to attain the treasure of *bhakti-yoga* you have to remember Kṛṣṇa’s name and bitterly weep from the depths of your soul for His mercy.²⁶

Cry out: ‘O Kṛṣṇa! I am Yours’

kṛṣṇa, tomāra haṇa - yadi bale eka-bāra

māyā-bandha haite kṛṣṇa tāre kare pāra

CC Mad 22. 33/BPKG p. 378

kṛṣṇa—O Kṛṣṇa!; *tomāra haṇa*—I am Yours; *yadi*—if; *bale*—someone says; *eka-bāra*—once; *māyā-bandha haite*—from the bondage of conditioned life; *kṛṣṇa*—Śrī Kṛṣṇa; *tāre*—him; *kare pāra*—releases.

If any *jīva*, feeling extreme anguish, prays to Kṛṣṇa from the core of his heart and calls out, ‘O Kṛṣṇa! I am Yours’ – then Kṛṣṇa gives him *sādhu-saṅga* and thus allows him to cross over the impediments arranged by *māyā*.

If you surrender completely, your prayers will be heard directly by Kṛṣṇa

ṣaḍ-aṅga śaraṇāgati haibe jāhāra

tāhāra prārthanā śune śrī-nanda-kumāra

Ṣaḍ-Aṅga-Śaraṇāgati (5), Śrīla Bhaktivinoda Ṭhākura/SGG p.81

The prayers of one who submits unconditionally to the sixfold surrender are heard by Śrī Nanda-kumāra.

“O noble soul! Please throw out everything you have learned and just surrender at Śrī Gaurāṅga’s lotus feet!”

**dante nidhāya tṛṇakam padayor nipatya
kṛtvā ca kāku-śatam etad aham bravīmi
he sādhaveḥ sakalam eva vihāya dūrād
gaurāṅga-candra-carāṇe kurutānurāgam**

Śrī Caitanya-candāmṛta 120

Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, "O noble souls! Please throw far away all you have learned and cultivate constant and ever-fresh attachment (*anurāga*) to the lotus feet of the moonlike Śrī Gaurāṅga."

~ 3) Humility - The Foundation of Bhakti and the Key to Prema ~

More humble than a blade of grass, more tolerant than a tree

**tṛṇād api sunīcena taror api sahiṣṇunā
amāninā māna-dena kīrtanīyaḥ sadā hariḥ**

Śikṣāṣṭaka 3/CC Ādi 17.31/JD ch. 3, 8, 25/BR 3.1

hariḥ—Śrī Hari’s names; *kīrtanīyaḥ*—should be chanted; *sadā*—always; *sunīcena*—by being humbler; *api*—even; *tṛṇāt*—than the grass; *sahiṣṇunā*—by being more tolerant; *api*—even; *taror*—than a tree; *amāninā*—by being prideless; *māna-dena*—by giving respect (to others according to their respective positions).

Thinking oneself to be even lower and more worthless than insignificant grass which is trampled beneath everyone’s feet, being more tolerant than a tree, being prideless, and offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari.

The Premī bhakta is naturally endowed with deep humility

**premera svabhāva yāhān premera sambandha
sei māne, 'kṛṣṇe mora nāhi prema-gandha'**

CC Antya 20.28

premera svabhāva—the nature of love of Godhead; *yāhān*—where; *premera sambandha*—a relationship of love of Godhead; *sei māne*—he recognizes; *kṛṣṇe*—unto Lord Kṛṣṇa; *mora*—my; *nāhi*—there is not; *prema-gandha*—even a scent of love of God.

Wherever there is a relationship of love of God, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a trace of love for Kṛṣṇa (This is Śrī Caitanya Mahāprabhu's commentary on the '*trṇād api' śloka*).

Caitanyadeva Himself has manifested unprecedented humility

**na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśi-vilāsy-ānana-lokanam vinā
bibharmi yat prāṇa-pataṅgakān vṛthā**

CC Mad 2.45/PJ 8.31

na—never; *prema-gandhaḥ*—a scent of love of Godhead; *asti*—there is; *darā api*—even in a slight proportion; *me*—My; *harau*—for Śrī Hari; *krandāmi*—I cry; *saubhāgya-bharam*—the extent of My fortune; *prakāśitum*—to exhibit; *vaṁśi-vilāsi*—of the great flute-player; *ānana*—at the face; *lokanam*—looking; *vinā*—without; *bibharmi*—I carry; *yat*—because; *prāṇa-pataṅgakān*—My insectlike life; *vṛthā*—with no purpose.

Śrī Caitanya Mahāprabhu said, “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 just falsely exhibiting a demonstration of My great fortune. Indeed, not beholding the beautiful face of that expert flute-player Kṛṣṇa, I continue to live My life like an insect, without purpose.”

Śrīla Nārāyaṇa Mahārāja: Humility is the foundation of *bhakti*, and it is by humility that *bhakti* increases. Śrīla Sanātana Gosvāmī defines humility as follows: “When a person has all good qualities but feelings arise in his heart of being unqualified, wretched and inferior, this is called humility. In other words, humility is the utmost anxiety to attain Bhagavān. A person with humility is without false ego even though he possesses all good qualities.” Only humility can attract Kṛṣṇa's mercy, and genuine humility only appears when *prema* is fully ripe. (BR 8.4 pt)

Consider me to be just like a speck of dust at Your lotus feet

**ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-pankaja-
sthita-dhūli-sadṛśam vicintaya**

Śrī Śikṣāṣṭaka 5/CC Antya 20.32/BR 5.1

ayi—O My Lord; *nanda-tanuja*—the son of Nanda Mahārāja, *Kṛṣṇa*; *kiṅkaram*—the servant; *patitam*—fallen; *mām*—Me; *viṣame*—horrible; *bhava-ambudhau*—in the ocean of nescience; *kṛpayā*—by causeless mercy; *tava*—Your; *pāda-pankaja*—lotus feet; *sthita*—situated at; *dhūli-sadṛśam*—like a particle of dust; *vicintaya*—kindly consider.

O Nanda-nandana, somehow I have fallen into this fearful ocean of material existence. Please bestow Your mercy upon this eternal servant of Yours. Consider me to be just like a speck of dust at Your lotus feet and always accept me as Your purchased servant.

**prema-dhana vinā vyartha daridra jivana
'dāsa' kari' vetana more deha prema-dhana**

CC Antya 20.33

prema-dhana—the wealth of ecstatic love; *vinā*—without; *vyartha*—useless; *daridra jivana*—life of poverty; *dāsa kari'*—accepting as Your eternal servant; *vetana*—salary; *more*—unto Me; *deha*—give; *prema-dhana*—the treasure of *prema*.

Without the wealth of *kṛṣṇa-prema*, my life is useless, an ocean of unmitigated poverty. Therefore, accepting me as Your servant, give Me the treasure of *kṛṣṇa-prema*.

Śrīla Kṛṣṇadāsa Kavirāja's humility

**jagāi mādhai haite muṇi se pāpiṣṭha
puriṣera kiṭa haite muṇi se laghiṣṭha
emana nirghṛṇā more kebā kṛpā kare
eka nityānanda vinā jagata bhitare**

CC Ādi 5.205-206/BR 3.9 ṭt

jagāi mādhai—the two brothers Jagāi and Mādhai; *haite*—than; *muṇi*—I; *se*—that; *pāpiṣṭha*—more sinful; *puriṣera*—in stool; *kiṭa*—the worms; *haite*—than; *muṇi*—I am; *se*—that; *laghiṣṭha*—lower; *emana*—such; *nirghṛṇa*—abominable;

more—unto me; *kebā*—who; *kṛpā*—mercy; *kare*—shows; *eka*—one; *nityānanda*—Lord Nityānanda; *vinu*—but; *jagat*—world; *bhitare*—within.

I am more sinful than Jagāi and Mādhāi and even lower than a worm in stool. Who in this world but Nityānanda could show His mercy to such an abominable person as me?

**bhakta-gaṇa, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari'**

CC Ādi 5.207

bhakta-gaṇa—O devotees; *śuna*—please hear; *mora*—my; *dainya-vacana*—humble submission; *tomā-sabāra*—of all of you; *pada-dhūli*—the dust of the feet; *aṅge*—on my body; *vibhūṣaṇa kari'*—taking as ornaments;

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments.

Sanātana Gosvāmī expresses his humility

**nīca jāti, nīca-saṅgī, patita adhama
kuviṣaya-kūpe paḍi' goṅāinu janama!**

CC Mad 20.99

nīca jāti—born of a low family; *nīca-saṅgī*—associated with low men; *patita*—fallen; *adhama*—the lowest; *ku-viṣaya-kūpe*—in a well of material enjoyment; *paḍi'*—having fallen down; *goṅāinu*—I have passed; *janama*—my life.

Sanātana Gosvāmī said, “I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.”

One endowed with good qualities is naturally humble

**namranti phalinaḥ vṛkṣāḥ namranti guṇino janāḥ
śuṣkaṅ ca kāṣṭhāṅ ca bhagnate na ca namrate**

Śrī Caitanya Maṅgala

Just as the branches of a fruit-laden tree bend down, a person endowed with good qualities is naturally humble. Dry wood, on the other hand, may break but never bends.

Śrīla Rūpa Gosvāmī's humility

**hṛdi yasya preraṇayā pravartito 'ham varāka-rūpo 'pi
tasya hareḥ pada-kamalaṁ vande caitanya-devasya**

BRS 1.1.2/CC Madhya 19.134, Antya 1.212

hṛdi—within the heart; *yasya*—of whom (Śrī Kṛṣṇa); *preraṇayā*—by the inspiration; *pravartitaḥ*—engaged; *aham*—I; *varāka*—lowly and insignificant; *rūpaḥ*—Rūpa Gosvāmī; *api*—although; *tasya*—of Him; *hareḥ*—of Hari, who steals away his devotee's heart with His sweet words ; *pada-kamalam*—to the lotus feet; *vande*—let me offer my prayers; *caitanya-devasya*—of Śrī Caitanya Mahāprabhu.

Although I am the lowest of men and have no knowledge, Śrī Hari, who steals away His devotees' hearts with his sweet words, has mercifully bestowed upon me the inspiration to write transcendental literature about devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, who has given me the chance to write these books.

Śrīla Jīva Gosvāmī explains: Śuddha Sarasvatī could not tolerate to hear Śrīla Rūpa Gosvāmī described as *varāka* - lowly and insignificant. Therefore she turned it into a glorification: If the word *varāka* is broken into two, then *vara* (*bara*) means *śreṣṭha* - the best, topmost, supreme object; *ka* means *kayate*, *śabdayate* - described, expressed. Thereby the meaning changes into, "That person, Śrīla Rūpa Gosvāmī, who can give the supreme object (Śrī Rādhā-Kṛṣṇa) in the form of transcendental words, is the greatest." (BRS 1.1.1 pt)

Only those bewildered by the false ego think they are the doers

**prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā kartāham iti manyate**

BG 3.27

prakṛteḥ—of material nature; *kriyamāṇāni*—being done; *guṇaiḥ*—by the modes; *karmāṇi*—activities; *sarvaśaḥ*—all kinds of; *ahaṅkāra-vimūḍha*—bewildered by false ego; *ātmā*—the spirit soul; *kartā*—doer; *aham*—I; *iti*—thus; *manyate*—he thinks.

The *jīva* bewildered by the influence of false ego thinks himself to be the doer of activities that are in actuality carried out by the three modes of material nature.

Offering obeisances counteracts the false ego of thinking oneself to be the doer

**ahaṅkṛtir ma-kārah syān na-kāras tan-niṣedhakaḥ
tasmāt tu namaśā kṣetri- svātantryaṁ pratiṣidhyate
bhagavat-paratanthro ‘sau tad-āyatātma-jīvanaḥ
tasmāt sva-sāmarthya-vidhiṁ tyajet sarvam aśeṣataḥ**

Padma Purāṇa /Prapanna Jīvanāmṛtaṁ 2.3

The syllable *ma* means ‘self-asserting ego’ (the misconception of considering oneself to be the doer); the syllable *na* indicates its negation. Thus the act of offering obeisances (*namaḥ*) nullifies the offerer’s independence and counteracts the false ego. The soul is naturally subordinate to Bhagavān, his intrinsic nature and innate function is to render loving devotional service to the Supreme Lord. Therefore, all actions performed thinking, ‘I am the doer’, should be utterly abandoned.

Śrīla Nārāyaṇa Mahārāja: “*Namaḥ*’ means giving up all kinds of mundane, worldly relations and offering our everything unto the lotus feet of Śrī Kṛṣṇa.”

Srīla Bhakti Pramoda Purī Goswāmī: “O master, destroy all vestige of material ego that pollutes me, and give me a place at your lotus feet, making me the servant of your servants”; this is the meaning of the word ‘*namaḥ*’.

dr̥ṣṭa nahe dr̥śya, haya sevākara kārya

Mahājana-vākya/Harmonist 2002, p. 25

dr̥ṣṭa—being seen, being the observed; *nahe*—not; *dr̥śya*—seeing, being the observer; *haya*—is; *sevākara*—of the servant; *kārya*—attitude.

The attitude of a servant, being the seen not the seer; being the observed, not the observer. [*Śrīla Bhaktisiddhānta Sarasvatī Thākura*: A *bhakta* should not try to see Kṛṣṇa but serve in such a way that Kṛṣṇa’s heart will melt and He will desire to see him].

dr̥ṣṭa nahe draṣṭā

The *jīva* is the observed, not the observer (the real observer is Bhagavān); the *jīva* cannot see, he can only be seen (by Kṛṣṇa). *Darśana* means to be seen by Him.

Humility is described in the Mukunda-mālā stotram

**kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-hamsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṅṭhāvarodhana-vidhau smaraṇam kutas te**

Mukunda-mālā 33/BR 3.7

kṛṣṇa—O Lord Kṛṣṇa; *tvadīya*—of Your; *pada*—feet; *paṅkaja*—lotus flower; *pañjara*—the network; *antam*—of the tips; *adya*—this very day; *eva*—certainly; *me*—of my; *viśatu*—should enter; *mānasa*—mind; *rāja*—the royal; *hamsa*—swan; *prāṇa-prayāṇa*—of death; *samaye*—at the time; *kapha-vāta-pittaiḥ*—by mucus, air and bile; *kaṅṭha-avarodhana-vidhau*—when the throat is choked; *smaraṇam*—remembrance; *kutaḥ*—how?; *te*—Your.

O Kṛṣṇa, my request is that the swan of my mind be caught this very day in the network of the lotus flowers of Your feet and dwell there in the ocean of *rasa*. At the time of death the throat will be choked up with mucus, air and bile. Under such conditions, how will it be possible to remember Your name?

Without humility, one cannot cross over this material existence

**amaryādaḥ kṣudraś cala-matir asūyā-prasava-bhūḥ
kṛta-ghno durmānī smara-para-vaśo rakṣaṇa-paraḥ
nṛśamsaḥ pāpiṣṭhaḥ katham aham ito duḥkha-jaladher
apārād uttīrṇas tava paricareyaṁ caraṇayoḥ**

Śrī Yamunācārya/BR 3.14/ Praṇanna Jīvanāmṛtam 8.13

I am disrespectful, vile, fickle-minded, full of envy, ungrateful, dependent on others, cruel and most sinful. In this condition, how can I cross this impassable ocean of material existence and render service to Your lotus feet?

Yamunācārya expresses his humility

**aparādha-sahasra-bhājanam patitam bhīma-bhavārṇavodare
agatim śaraṇāgataṁ hare kṛpayā kevalam ātmasāt-kuru**

Yāmuna-stotra/BR 3.12

aparādha-sahasra—of thousands of offenses; *bhājanam*—(who am) the abode; *patitam*—fallen; *bhīma*—of the terrible; *bhava*—of repeated birth and death; *arṇava*—ocean; *udare*—in the belly; *agatim*—I who have no goal of life; *śaraṇa*—

āgatam—who have come to take shelter; *hare*—O Śrī Hari; *kṛpayā*—being merciful; *kevalam*—exclusively; *ātmāsāt*—your own; *kuru*—make.

O Hari, I am an offender, guilty of thousands of offences and therefore punishable. I am drowning in this fearsome ocean of material existence. Lost, I take shelter of Your lotus feet; please make me Your own. (You have promised that You will definitely deliver anyone who has taken shelter of You. Please therefore deliver me also).

If I take birth again, let it be in the home of a devotee

**tava dāsya-sukhaika-saṅginām bhavaneṣv astv api kīṭa-janma me
itarāvasatheṣu mā sma bhūd api janma catur-mukhātmanā**

Yāmuna-stotra/BR 3.15

O Bhagavān, if I take birth again due to my past activities, or by Your desire, please let it be in the home of a devotee, even if that birth is in the body of an insect. I have no desire to take birth in a household devoid of devotion to You, even if it has the opulence of Brahmā. O Puruṣottama, this is my earnest prayer unto You.

When shall I feel joyfull to have such a fitting master as You?

**bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
prahaṛṣayiṣyāmi sanātha-jīvitam**

Stotra-ratna 43, Yāmunācārya

bhavantam—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other; *kadā*—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *prahaṛṣayiṣyāmi*—I shall become joyful; *sa-nātha*—with a fitting master; *jīvitam*—living.

By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?

Sincere humility is shown in Kṛṣṇa-karṇāmṛta

**nibaddha-mūrdhāñjalir eṣa yāce
nīrandhra-dainyonnati-mukta-kaṇṭham
dayā-nidhe deva bhavat-kaṭākṣa-
dākṣiṇya-leśena sakṛn niṣiñca**

Kṛṣṇa-karṇāmṛta 30/BR 3.17

nibaddha—fixed; *mūrdha*—on the head; *añjaliḥ*—folded palms; *eṣa*—this one; *yāce*—I prays; *nīrandhra*—gapless (constant); *daiṇya*—pitiable misery (i.e., pain of separation from Kṛṣṇa); *unnati*—increasing; *mukta*—opened; *kaṇṭhaḥ*—throat; *dayā*—of mercy; *nidhe*—Ocean; *deva*—O Lord; *bhavad*—Your; *kaṭākṣa*—sidelong glance; *dākṣiṇya*—kindness; *leśena*—a drop; *sakṛt*—once; *niṣiñca*—anoint.

O Deva! O Ocean of Mercy! With folded hands raised to my head and with an open throat I humbly offer this incessant prayer to You: please, just once, shower me with even a slight grace of Your merciful sidelong glance.

The opposite side of humility is pride

**īśvaro ’ham ahaṁ bhogī
siddho ’haṁ balavān sukhī**

BG 16.14

īśvaraḥ—the lord and controller; *aham*—I am; *aham*—I am; *bhogī*—the enjoyer; *siddhaḥ*—perfect; *aham*—I am; *balavān*—powerful; *sukhī*—happy

I am the controller and the lord of everything I survey. I am the enjoyer. I am perfect, powerful and happy.

Śrīla Nārāyaṇa Mahārāja explains: Pride, or *pratiṣṭha-āśa* (the desire for prestige), is the root cause of all *anarthas*. If one thinks one is better than others (“I am a better devotee”), humility gives way to pride and envy, and Bhakti-devī flees far away from one’s heart. One should dig deeply into one’s heart and if one finds any trace of pride, or desire for respect, one should uproot it completely and throw it far, far away.

Thus ends Chapter 13 - Śraddhā, Śaranāgati, Humility

Chapter 12 – Overcoming Impediments to Bhakti

1. <i>Lust is the Real Enemy</i>	375
2. <i>The Hazards of Associating with Women</i> (or, more generally, with the opposite sex)	383
3. <i>Self-Realisation or Sense Gratification?</i>	390
4. <i>Lusty Association with Women is Prohibited</i>	395
5. <i>Essential Prayers for Protection</i>	397
6. <i>Śrī Nṛsimhadeva Prayers</i>	403

1) *Lust is the Real Enemy*

Give up your lusty material desires and aspire only for unalloyed devotion

**na dhanam na janam na sundarim
kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi**

Śikṣāṣṭaka 4/CC Antya 20.29

na—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarim*—a very beautiful woman; *kavitam*—fruitive activities or liberation described in flowery language; *vā*—or; *jagat-īśa*—O Lord of the universe; *kāmāye*—I desire; *mama*—My; *janmani*—in birth; *janmani*—after birth; *īśvare*—unto the Supreme Lord; *bhavātāt*—let there be; *bhaktiḥ*—devotional service; *ahaitukī*—causeless, with no motives; *tvayi*—unto You.

O Jagadīśa, I do not desire wealth, followers such as beautiful wife, sons, friends and relatives, nor liberation or mundane knowledge expressed in poetic language. My only desire, O Lord of my life, is to have unmotivated devotional service unto Your lotus feet birth after birth.

Śrīla Nārāyaṇa Mahārāja: Give up all worldly sense gratification. Don't pray for a good wife, a good family, salvation or anything else; only pray for causeless *bhakti* - service to the love that is in the heart of Śrīmatī Rādhikā. (GV p. 34)

The difference between lust and love (kāma and prema)

ātmendriya-prīti-vāñchā - tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

CC Adi 4.165/BR 8.9 ṣṭ

ātma-indriya-prīti—for the pleasure of one's own senses; *vāñchā*—desires; *tāre*—to that; *bali*—I say; *kāma*—lust; *kṛṣṇa-indriya-prīti*—for the pleasure of Lord Kṛṣṇa's senses; *icchā*—desire; *dhare*—holds; *prema*—love; *nāma*—the name.

The desire to gratify one's own senses is *kāma* (lust), but the desire to please the senses of Śrī Kṛṣṇa is *prema* (pure love of God). [Briefly, lust is “for me” - love is “for Śrī Kṛṣṇa”].

Śrīla Bhaktivinoda Ṭhākura [Kṛṣṇa is saying:]: “Those *jīvas* who do not serve Me by correctly using their free will, have to accept *kāma*, an enjoying mood, which is the perverted form of the *jīvas*' pure love for Me, *prema*.” (BTV)

Lust is the real enemy of the conditioned souls

kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā viddhy enam iha vairiṇam

BG 3.37

[*śrī-bhagavān uvāca*—Śrī Bhagavān said:] *kāmaḥ*—lust; *eṣaḥ*—this; *krodhaḥ*—anger; *eṣaḥ*—this; *rajaḥ-guṇa*—the mode of passion; *samudbhavaḥ*—born of; *mahā-aśanaḥ*—all-devouring; *mahā-pāpmā*—greatly sinful; *viddhi*—know; *enam*—this; *iha*—in the material world; *vairiṇam*—greatest enemy.

[*Śrī Bhagavān said*.:] It is lust only, Arjuna, born of contact with the material mode of passion and later transformed into anger, which is the all-devouring and immensely sinful enemy within this world.

Kāma (lust) is the root cause of suffering and it burns like fire

āvṛtam jñānam etena jñānino nitya-vairiṇā
kāma-rūpeṇa kaunteya duṣpūreṇānalena ca

BG 3.39

āvṛtam—covered; *jñānam*—spiritual knowledge; *etena*—by this; *jñāninaḥ*—of the know-

er; *nitya-vairiṇā*—by the eternal enemy; *kāma-rūpeṇa*—in the form of lust; *kaunteya*—O son of Kuntī; *duṣṭīreṇa*—never to be satisfied; *analena*—by the fire; *ca*—also.

Thus the wise living entity's spiritual knowledge becomes covered by his eternal enemy in the form of lust, which is never satiated and which burns like fire.

Kāma can never be satiated

kāmānalam madhu-lavaiḥ śamayan durāpaiḥ

SB 7.9.25/SBG 3.39 pt

kāma-analam—the blazing fire of lusty desires; *madhu-lavaiḥ*—with drops of honey (happiness); *śamayan*—controlling; *durāpaiḥ*—very difficult to do.

Kāma can never be satisfied by enjoying the sense objects. It is like a fire which cannot be extinguished by drops of honey in the form of momentary satisfaction.

The sequence of falling down

**dhyāyato viśayān puṁsaḥ saṅgas teṣūpajāyate
saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate**

BG 2.62/MS 5 pt

dhyāyataḥ—while contemplating; *viśayān*—sense objects; *puṁsaḥ*—of a person; *saṅgaḥ*—attachment; *teṣu*—in the sense objects; *upajāyate*—develops; *saṅgāt*—from attachment; *sañjāyate*—develops; *kāmaḥ*—desire; *kāmāt*—from desire; *krodhaḥ*—anger; *abhijāyate*—becomes manifest.

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.

**krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ
smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati**

BG 2.63/MS 5 pt

krodhāt—from anger; *bhavati*—takes place; *sammohaḥ*—perfect illusion; *sammohāt*—from illusion; *smṛti*—of memory; *vibhramaḥ*—bewilderment; *smṛti-bhramśāt*—after bewilderment of memory; *buddhi-nāśaḥ*—loss of intelligence; *buddhi-nāśāt*—and from loss of intelligence; *praṇaśyati*—one falls down.

From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the stool-ditch of sense gratification.

Editorial note: In this connection see SB 11.21.19-21 (Uddhava-gīta)

**na jātu kāmaḥ kāmānām upabhogena sām̐yati
haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate**

SB 9.19.14/SBG 3.37 pt

na—not; *jātu*—at any time; *kāmaḥ*—lusty desires; *kāmānām*—of persons who are very lusty; *upabhogena*—by enjoyment of lusty desires; *sām̐yati*—can be pacified; *haviṣā*—by supplying ghee; *kṛṣṇa-vartmā*—fire; *iva*—like; *bhūyaḥ*—again and again; *eva*—indeed; *abhivardhate*—increases more and more.

Fire is not satiated by sprinkling it with ghee, rather, it increases. Similarly, by enjoying sense objects, the thirst for sense enjoyment increases more and more. It does not become pacified.

**yat pṛthivyām vṛihi-yavam hiraṇyam paśavaḥ striyaḥ
na duhyanti manaḥ-prītim puṁsaḥ kāma-hatasya te**

SB 9.19.13/ SBG 3.37 pt

yat—what; *pṛthivyām*—within this world; *vṛihi*—food grains, rice; *yavam*—barley; *hiraṇyam*—gold; *paśavaḥ*—animals; *striyaḥ*—wives or other women; *na duhyanti*—do not give; *manaḥ-prītim*—satisfaction of the mind; *puṁsaḥ*—to a person; *kāma-hatasya*—because of being victimized by lusty desires; *te*—they.

All the food grains, gold, animals, and women on earth cannot satisfy the *kāma* of a lusty man.

The example of Saubhari Muni

**evam gr̥heṣu abhirato viṣayān vividhaiḥ sukhaiḥ
sevamāno na cātuṣyad ājya-stokair ivānalaḥ**

SB 9.6.48/SBG 3.39 pt

evam—in this way; *gr̥heṣu*—in household affairs; *abhirataḥ*—being always engaged; *viṣayān*—material paraphernalia; *vividhaiḥ*—with varieties of; *sukhaiḥ*—happiness; *sevamānaḥ*—enjoying; *na*—not; *ca*—also; *atuṣyat*—satisfied him; *ājya-stokaiḥ*—by drops of fat; *iva*—like; *analaḥ*—a fire.

The sage Saubhari Muni was not able to attain peace by profusely enjoying sense objects, just as fire is not extinguished when drops of ghee are poured into it.

The example of king Yayāti

na tṛpyaty ātma-bhūḥ kāmo vahnir āhutibhir yathā

SB 11.26.14/SBG 3.39 pt

na tṛpyati—never became satisfied; *ātma-bhūḥ*—born from the mind; *kāmaḥ*—the lust; *vahniḥ*—fire; *āhutibhiḥ*—by oblations; *yathā*—just as.

My lusty desires kept rising again and again within my heart and were never satisfied, just like a fire that can never be extinguished by the oblations of ghee poured into its flames.

The example of Ajāmila

stambhayann ātmanātmānam yāvat sattvaṁ yathā-śrutam

na śāsāka samādhātum mano madana-vepitam

SB 6.1.62/SBG 3.33 pt

stambhayan—trying to control; *ātmanā*—by the intelligence; *ātmānam*—the mind; *yāvat sattvaṁ*—as far as possible for him; *yathā-śrutam*—by remembering the instruction (of celibacy, brahmacarya, not even to see a woman); *na*—not; *śāsāka*—was able; *samādhātum*—to restrain; *manaḥ*—the mind; *madana-vepitam*—agitated by Cupid or lusty desire.

After seeing the prostitute, the mind of Ajāmila became agitated. He tried hard to control his mind by fortitude and śāstric knowledge but, being agitated by Cupid, he was unable to do so.

The attraction between male and female is the basic principle of material existence, and this misconception shackles the jīva to material illusions

puṁsaḥ striyā mithunī-bhāvam etaṁ

tayor mitho hṛdaya-granthim āhuḥ

ato gṛha-kṣetra-sutāpta-vittair

janasya moho 'yam ahaṁ mameti

SB 5.5.8

puṁsaḥ—of a male; *striyāḥ*—of a female; *mithunī-bhāvam*—attraction for sexual life; *etaṁ*—this; *tayor*—of both of them; *mithaḥ*—between one another; *hṛdaya-granthim*—the knot of the hearts; *āhuḥ*—they call; *ataḥ*—thereafter; *gṛha*—by home; *kṣetra*—field; *suta*—children; *āpta*—relatives; *vittair*—and by wealth; *janasya*—of the living being; *mohaḥ*—illusion; *ayam*—this; *ahaṁ*—I; *mama*—mine; *iti*—thus.

The attraction between male and female is the basic principle of material existence. On the basis of this illusory attraction, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and develops the false mentality of "I and mine."

Tolerate the sex urge and avoid so much suffering

**yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayoḥ iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājah
kaṇḍūtivan manasijaṁ viśaheta dhīraḥ**

SB 7.9.45

yat—which (is meant for material sense gratification); *maithuna-ādi*—sex and anything related to sex life; *gṛhamedhi-sukham*—material happiness based on attachment to family, society, friendship, etc.; *hi*—indeed; *tucchaṁ*—insignificant; *kaṇḍūyanena*—by the rubbing; *karayoḥ*—of the two hands; *iva*—like; *duḥkha-duḥkham*—misery which causes more misery (which inevitably follows any attempt at sense gratification); *tṛpyanti*—they become satisfied; *na*—never; *iha*—in this world; *kṛpaṇāḥ*—foolish persons; *bahu-duḥkha-bhājah*—subjected to many types of material unhappiness; *kaṇḍūti-vat*—just like the itching; *manasijaṁ*—which is simply a mental concoction; *viśaheta*—one should tolerate (the itching sex urge); *dhīraḥ*—(he can become) a sober, thoughtful person.

Sex life is compared to the rubbing of two hands to relieve an itch. *Gṛhamedhīs*, so-called *gṛhasthas* (householders) who have no spiritual knowledge, think that this itching is the greatest platform of happiness, although actually it is a source of distress. The *kṛpaṇas*, the fools who are just the opposite of *Vaiṣṇavas*, are not satisfied by repeated sensual enjoyment. Those who are *dhīra*, however, who are sober and who tolerate this itching, are not subjected to this suffering of the fools.

Śrīla Bhaktivedānta Swāmī Prabhuṇpāda: Materialists think that sexual indulgence is the greatest happiness in this material world, and therefore they make elaborate plans to satisfy their senses, especially the genitals. This is generally found everywhere, and specifically found in the Western world, where there are regular arrangements to satisfy sex life in different ways. Actually, however, this has not made anyone happy. Even the hippies, who have given up all the materialistic comforts of their fathers and grandfathers, cannot give up the sensational happiness of sex life. Such persons are described here as *kṛpaṇas*, misers. The human form of life is a great asset, for in this life one can fulfill the goal of existence. Unfortunately, however, because of a lack of education and culture, people

are victimized by the false happiness of sex life. Prahlāda Mahārāja therefore advises one not to be misled by this civilization of sense gratification, and especially not by sex life. Rather, one should be sober, avoid sense gratification and be Kṛṣṇa conscious. (SB 7.9.45 pt)

One should not work hard simply for sense gratification which is available even for stool-eating dogs and hogs

**nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭhān kāmān arhate viḍ-
bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyet yasmād brahma-saukhyāṁ tv anantam**

SB 5.5.1

[Ṛṣabhaḥ uvāca—Lord Rṣabhadeva said]; *na*—not; *ayaṁ*—this; *dehaḥ*—body; *deha-bhājāṁ*—of all living entities who have accepted material bodies; *nṛ-loke*—in human society; *kaṣṭhān*—troublesome; *kāmān*—sense gratification; *arhate*—deserves; *viḍ-bhujāṁ*—of stool-eaters; *ye*—which; *tapo*—austerities and penances; *divyaṁ*—divine; *putrakāḥ*—My dear sons; *yena*—by which; *sattvaṁ*—the heart; *śuddhyet*—becomes purified; *yasmāt*—from which; *brahma-saukhyam*—spiritual happiness; *tu*—certainly; *anantam*—unending.

Lord Rṣabhadeva told His sons: My dear boys, of all the living entities who have accepted material bodies in this world, one who has been awarded this human form should not work hard day and night simply for sense gratification, which is available even for dogs and hogs that eat stool. One should engage in penance and austerity to attain the divine position of devotional service. By such activity, one's heart is purified, and when one attains this position, he attains eternal, blissful life, which is transcendental to material happiness and which continues forever.

The endeavor for sense gratification is a useless waste of time

**yadā na paśyaty ayathā guṇehām
svārthe pramattaḥ sahasā vipāścīt
gata-smṛtir vindati tatra tāpān
āsādyā maithunyam agāram ajñāḥ**

SB 5.5.7

yadā—when; *na*—not; *paśyati*—sees; *ayathā*—unnecessary; *guṇa-īhām*—endeavor to satisfy the senses; *sva-arthe*—in self-interest; *pramattaḥ*—mad; *sahasā*—very soon; *vipāścīt*—even one advanced in knowledge; *gata-smṛtiḥ*—being forgetful; *vindati*—gets; *tatra*—there; *tāpān*—material miseries; *āsādyā*—getting; *maithunyam*—based on sexual intercourse; *agāram*—a home; *ajñāḥ*—being foolish.

Even though one may be very learned and wise, he is mad if he does not understand that the endeavor for sense gratification is a useless waste of time. Being forgetful of his own interest, he tries to be happy in the material world, centering his interests on his homelife, which is based on sexual intercourse and which brings him all kinds of material miseries. In this way one is no better than a foolish animal.

An honest confession to Goṇīnātha

**gopīnātha, āmi to' kāmera dāsa
viṣaya-vāsanā, jāgiche hṛdaye, phāndiche karama phānse (2)
gopīnātha, kabe vā jāgiba āmi
kāma-rūpa ari, dūre teyāgibo, hṛdaye sphuribe tumi (3)**

Goṇīnātha, song 2, Kalyana-kalpataru/ SGG p. 89

gopīnātha—O Goṇīnātha; *āmi*—I; *to'*—indeed; *kāmera*—of lust; *dāsa*—the servant; *viṣaya*—material; *vāsanā*—desires; *jāgiche*—awaken; *hṛdaye*—in the heart; *phāndiche*—caught; *karama*—of karma; *phānse*—in the noose; *gopīnātha*—O Goṇīnātha; *kabe*—when?; *vā*—or; *jāgiba*—will awaken; *āmi*—I; *kāma-rūpa*—in the form of lust; *ari*—the enemy; *dūre*—far away; *teyāgibo*—I will abandon; *hṛdaye*—in the heart; *sphuribe*—manifest; *tumi*—You.

O Goṇīnātha, I am the faithful servant of lust. So many desires for mundane sense enjoyment are dawning within my heart, and I am being choked by the noose of fruitive actions and reactions. O Goṇīnātha, when will I wake up and cast far away my enemy in the form of lust? I will only be able to do so if You will kindly manifest Yourself in my heart.

2) The Hazards of Associating with Women (or more generally - with the opposite sex)

Woman is compared to fire, and man is compared to a butter pot

**nanv agniḥ pramadā nāma gḥṛta-kumbha-samaḥ pumān
sutām api raho jahyād anyadā yāvad-artha-kṛt**

SB 7.12.9

nanu—certainly; *agniḥ*—the fire; *pramadā*—the woman (one who bewilders the mind of man); *nāma*—indeed; *gḥṛta-kumbha*—a pot of butter; *samaḥ*—like; *pumān*—a man; *sutām api*—even one’s daughter; *rahaḥ*—in a secluded place; *jahyāt*—one must not associate with; *anyadā*—with other women also; *yāvat*—as much as; *artha-kṛt*—required.

Woman is compared to fire, and man is compared to a butter pot. Therefore a man should avoid associating even with his own daughter in a secluded place. Similarly, he should also avoid association with other women. One should associate with women only for important business and not otherwise.

Woman is the representation of māyā

**yopayāti śanair māyā yoṣid deva-vinirmitā
tām ikṣetātmano mṛtyum tṛṇaiḥ kūpam ivāvṛtam**

SB 3.31.40

yā—she who; *upayāti*—approaches; *śanaiḥ*—slowly; *māyā*—representation of *māyā*; *yoṣit*—woman; *deva*—by the Lord; *vinirmitā*—created; *tām*—her; *ikṣeta*—one must regard; *ātmanaḥ*—of the soul; *mṛtyum*—death; *tṛṇaiḥ*—with grass; *kūpam*—a well; *iva*—like; *āvṛtam*—covered.

The woman, created by the Lord, is the representation of *māyā*, and one who associates with her (by accepting services and so forth) must certainly know that this is the way of death, just like a blind well covered with grass.

Associating improperly with women propels one into the dark well of material life

**dṛṣṭvā striyaṁ deva-māyām tad-bhāvair ajitendriyaḥ
pralobhitaḥ pataty andhe tamasy agnau pataṅga-vat**

SB 11.8.7

dṛṣṭvā—seeing; *striyam*—a woman; *deva-māyām*—whose form is created by the

illusory energy of the Lord; *tat-bhāvaiḥ*—by the alluring seductive activities of the woman; *ajita*—one who has not controlled; *indriyaḥ*—his senses; *pralobhitaḥ*—enticed; *patati*—falls down; *andhe*—into the blindness of ignorance; *tamasi*—into the darkness of hell; *agnau*—in the fire; *paṭaṅga-vat*—just like the moth.

One who has failed to control his senses immediately feels attraction upon seeing a woman’s form, which is created by the illusory energy of the Supreme Lord. Indeed, when the woman speaks with enticing words, smiles coquettishly and moves her body sensuously, his mind is immediately captured, and thus he falls blindly into the darkness of material existence, just as the moth attracted by the bright fire rushes blindly into its flames.

Māyā beckons “Come on!” “Enjoy!” - and the fools rush in

**yoṣid-dhiraṇyābharāṇāmbārādi-
dravyeṣu māyā-raciteṣu mūḍhaḥ
pralobhitātmā hy upabhoga-buddhyā
paṭaṅga-van naśyati naṣṭa-dṛṣṭiḥ**

SB 11.8.8

yoṣit—of women; *hiraṇya*—golden; *ābharāṇa*—ornaments; *ambara*—clothing; *ādi*—and so on; *dravyeṣu*—upon seeing such things; *māyā*—by the illusory energy of the Lord; *raciteṣu*—manufactured; *mūḍhaḥ*—a fool with no discrimination; *pralobhita*—aroused by lusty desires; *ātmā*—such a person; *hi*—certainly; *upabhoga*—for sense gratification; *buddhyā*—with the desire; *paṭaṅga-vat*—like the moth; *naśyati*—is destroyed; *naṣṭa*—is ruined; *dṛṣṭiḥ*—whose intelligence.

A foolish person with no intelligent discrimination is immediately aroused at the sight of a lusty woman beautifully decorated with golden ornaments, fine clothing and other cosmetic features. Being eager for sense gratification, such a fool loses all intelligence and is destroyed just like the moth who rushes into the blazing fire.

Money, women and prestige are the greatest obstacles to bhakti

**kanaka-kāminī, pratiṣṭhā-bāghinī,
chāḍiyāche jāre, sei to’ vaiṣṇava**

Vaiṣṇava Ke? Who is a Real Vaiṣṇava? Bhaktisiddhanta Sarasvatī Prabhupāda

kanaka-kāminī—enjoyment of wealth and women; *pratiṣṭhā-bāghinī*—the tigress of worldly reputation; *chāḍiyāche*—has given up; *jāre*—who; *sei*—he; *to’*—certainly; *vaiṣṇava*—a devotee.

One is truly a Vaiṣṇava who has given up the habit of falling victim to the fero-

cious tigress of wealth, beauty, and fame. Such a soul is factually detached from material life, and is known as a pure devotee. [Money, illicit association with women, and prestige – are like a tigress and will devour your soul.]

Strī – one who expands the field of material activities.

Yoṣit – one whose very presence evokes the desire for sense gratification.

Pramadā – one who bewilders the minds of men; the personified form of inattentiveness.

One loses all good qualities by associating with worldly people and women

**satyaṁ śaucaṁ dayā maunaṁ buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti yat-saṅgād yāti saṅkṣayam**

SB 3.31.33/CC Madhya 22.88

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—mercy; *maunam*—gravity; *buddhiḥ*—intelligence; *śrīḥ*—prosperity; *hrīḥ*—shyness; *yaśaḥ*—fame; *kṣamā*—forgiveness; *śamaḥ*—control of the mind; *damaḥ*—control of the senses; *bhagaḥ*—fortune; *ca*—and; *iti*—thus; *yat-saṅgāt*—from association with whom; *yāti saṅkṣayam*—are destroyed.

By associating with worldly people, one 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.

Materialistic men are mere dancing dogs in the hands of women

**teṣv aśānteṣu mūdheṣu khaṇḍitātmasv asādhuṣu
saṅgam na kuryāc chocyeṣu yoṣit-kriḍā-mṛgeṣu ca**

SB 3.31.34/CC Madhya 22.89/JD ch. 9

teṣu—with those; *aśānteṣu*—agitated; *mūdheṣu*—fools; *khaṇḍita-ātmasu*—bereft of self-realisation; *asādhuṣu*—wicked; *saṅgam*—association; *na*—not; *kuryāt*—one should make; *śocyeṣu*—pitiable; *yoṣit*—of women; *kriḍā-mṛgeṣu*—dancing dogs; *ca*—and.

One should never associate with foolish, agitated, materialistic men who are bereft of self-realisation and who are like dancing dogs in the hands of women.

No greater suffering and bondage than that arising from attachment to women
na tathāsyā bhavet kleśo bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso yathā tat-saṅgi-saṅgataḥ

SB 11.14.30, 3.31.35/CC Madhya 22.90

na—not; *tathā*—like that; *asya*—of him; *bhavet*—could be; *kleśaḥ*—suffering; *bandhaḥ*—bondage; *ca*—and; *anya-prasaṅgataḥ*—from any other attachment; *yoṣit*—of women; *saṅgāt*—from attachment; *yathā*—just as; *puṁsaḥ*—of a man; *yathā*—similarly; *tat*—to women; *saṅgi*—of those attached; *saṅgataḥ*—from the association.

Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.

Illicit association with women opens wide the door to hell

saṅgamṁ na kuryāt pramadāsu jātu
yogasya pāram param ārurukṣuḥ
mat-sevayā pratilabdhaṭma-lābho
vadanti yā niraya-dvāram asya

SB 3.31.39/Uṇpadeśāmṛta 2, ṇt

saṅgam—association; *na*—not; *kuryāt*—one should make; *pramadāsu*—with women; *jātu*—ever; *yogasya*—of yoga; *pāram*—culmination; *param*—topmost; *ārurukṣuḥ*—one who aspires to reach; *mat-sevayā*—by rendering service unto Me; *pratilabdha*—obtained; *ātma-lābhaḥ*—self-realisation; *vadanti*—they say; *yāḥ*—which women; *niraya*—to hell; *dvāram*—the gateway; *asya*—of the advancing devotee.

One who desires attainment of self-realisation through engagement in My service and the ultimate perfection of *bhakti-yoga*, should never indulge in association with women at any time. The saints declare that such association creates a doorway to hell for the *sādhaka*.

One who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses

santuṣṭaḥ kena vā rājan na vartetāpi vāriṇā
aupasthya-jaihvya-kārpaṇyād gṛha-pālāyate janah

SB 7.15.18

santuṣṭaḥ—a person who is always self-satisfied; *kena*—why; *vā*—or; *rājan*—O

King; *na*—not; *varṭeta*—should live (happily); *api*—even; *vāriṇā*—by drinking water; *auṣasthya*—due to the genitals; *jaihvya*—and the tongue; *kārpaṇyāt*—because of a wretched or miserly condition; *gr̥ha-pālāyate*—he becomes exactly like a household dog; *janaḥ*—such a person.

My dear King, a self-satisfied person can be happy even with only drinking water. However, one who is driven by the senses, especially by the tongue and genitals, must accept the position of a household dog to satisfy his senses.

A woman who fails to relish Your lotus feet accepts instead a living corpse

tvak-śmaśru-roma-nakha-keśa-pinaddham antar

māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam

jīvac-chavaṁ bhajati kānta-matir vimūḍhā

yā te padābja-makarandam ajighratī strī

SB 10.60.45

tvak—with skin; *śmaśru*—whiskers; *roma*—bodily hair; *nakha*—nails; *keśa*—and hair on the head; *pinaddham*—covered; *antaḥ*—inside; *māmsa*—flesh; *asthi*—bones; *rakta*—blood; *kṛmi*—worms; *viṭ*—stool; *kapha*—mucus; *pitta*—bile; *vātam*—and air; *jīvac*—living; *śavam*—a corpse; *bhajati*—worships; *kānta*—as husband or lover; *matih*—whose idea; *vimūḍhā*—totally bewildered; *yā*—who; *te*—Your; *pada-abja*—of the lotus feet; *makarandam*—the honey; *ajighratī*—not smelling; *strī*—woman.

[*Rukmiṇī Devī said:*] “A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, stool, mucus, bile and air.”

A jīva who is attached to a woman in this life, will be endowed with the form of a woman in his next life

yām manyate patiṁ mohān man-māyām ṛṣabhāyatīm

strītvam strī-saṅgataḥ prāpto vittāpatya-gr̥ha-pradam

SB 3.31.41

yām—which; *manyate*—she thinks; *patiṁ*—her husband; *mohāt*—due to illusion; *mat-māyām*—My *māyā*; *ṛṣabha*—in the form of a man; *āyatīm*—coming; *strītvam*—the state of being a woman; *strī-saṅgataḥ*—from attachment to a woman; *prāptaḥ*—obtained; *vitta*—wealth; *apatya*—progeny; *gr̥ha*—house; *pradam*—bestowing.

A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon *māyā* in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

A woman, therefore, should consider her husband, her house and her children to be the arrangement of māyā for her death

**tām ātmano vijānīyāt paty-apatya-grhātmakam
daivopasāditaṁ mṛtyuṁ mṛgayor gāyanam yathā**

SB 3.31.42

tām—the Lord’s *māyā*; *ātmanaḥ*—of herself; *vijānīyāt*—she should know; *pati*—husband; *apatya*—children; *grha*—house; *ātmakam*—consisting of; *daiva*—by the authority of the Lord; *upasāditaṁ*—brought about; *mṛtyuṁ*—death; *mṛgayoḥ*—of the hunter; *gāyanam*—the singing; *yathā*—as.

A woman, therefore, should consider her husband, her house and her children to be the arrangement of the deluding potency of the Lord for her death, just as the sweet singing of the hunter is death for the deer.

Accepting the roles of male and female does not result in happiness

**karmāṇy ārabhamāṇānām duḥkha-hatyai sukhāya ca
paśyet pāka-viparyāsam mithunī-cāriṇām nṛṇām**

SB 11.3.18/STB p. 99

[*Śrī-prabuddhaḥ uvāca*—Śrī Prabuddha said:] *karmāṇi*—fruitive activities; *ārabhamāṇānām*—making endeavors in; *duḥkha-hatyai*—for the elimination of distress; *sukhāya ca*—and for gaining happiness; *paśyet*—one should see; *pāka*—of the result; *viparyāsam*—contrary outcome; *mithunī-cāriṇām*—who are coupled as men and women; *nṛṇām*—of such persons.

[*Śrī Prabuddha said:*] Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort just increases.

Śrīla Bhaktivedānta Swāmī Prabhupāda: “Without the mercy of a pure devotee it is exceedingly difficult to free oneself from the bodily concept of life, which is the illusory basis of sexual attraction.”

Wealth is a perpetual source of distress

**nityārtidena vittena durlabhenātma-mṛtyunā
grhāpatyāpta-paśubhiḥ kā prītiḥ sādhitaiś calaiḥ**

SB 11.3.19

nitya—constantly; *ārti-dena*—giving pain; *vittena*—with wealth; *durlabhena*—hard to acquire; *ātma-mṛtyunā*—death for the self; *grha*—with one’s home; *apatya*—children; *āpta*—relatives; *paśubhiḥ*—and domestic animals; *kā*—what; *prītiḥ*—happiness; *sādhitaiḥ*—which are gained (by that wealth); *calaiḥ*—unsteady.

Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one’s so-called home, children, relatives and domestic animals, which are all maintained by one’s hard-earned money?

Sages condemn the association of women, yet glorify Balarāma’s rasa dance

**ye strī-saṅga muni-gaṇe karena nindana
tāñrā-o rāmera rāse karena stavana**

CB Ādi 1.29

ye—they who; *strī-saṅga*—female association; *muni-gaṇe*—sages; *karena*—they do *nindana*—condemn; *tāñrā*—they; *o*—yet; *rāmera*—Śrī Balarāmajī; *rāse*—(associating with the *gopīs*) in the *rāsa* dance; *karena*—they do; *stavana*—praise and glorify.

Sages condemn the association of women, yet they glorify Lord Balarāma’s association with the *gopīs* in the *rāsa* dance.

Editorial note: The reader is referred to the twelve-page long purport of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda to this *śloka* in Śrī Caitanya Bhāgavata, whereby he cites extensively many Bhāgavatam *ślokas* pertaining to this topic.

3) Sense Gratification or Self-Realisation?

Six impediments which destroy bhakti

**atyāhāraḥ prayāsaś ca prajalpaḥ niyamāgrahaḥ
jana-saṅgaś ca laulyam ca ṣaḍbhir bhaktir vinaśyati**

Śrī Upadeśāmṛta 2

ati-āhāraḥ—overeating or accumulating more than necessary; *prayāsaḥ*—endeavours opposed to bhakti; *ca*—and; *prajalpaḥ*—idle talk; *niyamāgrahaḥ*—improper compliance with the rules and regulations; *jana-saṅgaḥ*—association with worldly-minded persons; *ca*—and; *laulyam*—ardent longing or greed, the restlessness of the mind to adopt worthless opinions; *ca*—and; *ṣaḍbhiḥ*—by these six; *bhaktiḥ*—devotional service; *vinaśyati*—is destroyed.

Bhakti is destroyed by the following six kinds of faults: (1) eating too much or collecting more than necessary, (2) endeavours which are opposed to bhakti, (3) useless mundane talk, (4) failure to adopt essential regulations or fanatical adherence to regulations, (5) associating with persons who are opposed to bhakti, and (6) greed or the restlessness of the mind to adopt worthless opinions.

Those who are too attached to sense enjoyment cannot take up bhakti

**bhogaśvarya-prasaktānām tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ samādhau na vidhīyate**

BG 2.44

bhoga—material enjoyment; *aiśvarya*—opulence; *prasaktānām*—those who are so attached; *tayā*—by such things; *apahṛta-cetasām*—bewildered in mind; *vyavasāyātmikā*—fixed determination; *buddhiḥ*—devotional service of the Lord; *samādhau*—in the controlled mind; *na*—never; *vidhīyate*—does take place.

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination of devotional service to the Supreme Lord does not take place.

It is impossible for those intoxicated with opulence and beauty to approach You

**janmaśvarya-śruta-śrībhir edhamāna-madaḥ pumān
naivārhaty abhidhātum vai tvām akiñcana-gocaram**

SB 1.8.26

janma—birth; *aiśvarya*—opulence; *śruta*—education; *śrībhiḥ*—by the possession of beauty; *edhamāna*—progressively increasing; *madaḥ*—intoxication; *pumān*—the human being; *na*—never; *eva*—ever; *arhati*—deserves; *abhidhātum*—to address in feeling; *vai*—certainly; *tvām*—You; *akiñcana-gocaram*—one who is easily approached by the materially exhausted man.

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of material progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot address You with sincere feeling.

**ajāmīle nistārīlā ye-kṛṣṇera nāme
dhana-kula-vidyā-made tāhā nāhi jāne**

Śrī Caitanya Bhāgavata, Madhya 1.164

The holy names of Kṛṣṇa delivered Ajāmīla, yet those who are intoxicated by wealth, good birth, and education do not know Him.

Persons prone to carnal pleasure and overeating can never attain bhakti
jihvāra lālase yei iti-uti dhāya

śīśnodara-parāyaṇa kṛṣṇa nāhi pāya

CC Antya 6.227

jihvāra—of the tongue; *lālase*—because of greed; *yei*—anyone who; *iti-uti*—here and there; *dhāya*—goes; *śīśna*—genitals; *udara*—belly; *parāyaṇa*—devoted to; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi pāya*—does not get.

One who runs here and there trying to satisfy the greed of his tongue and is dedicated to serving his belly and genitals, cannot attain *kṛṣṇa-bhakti*.

Food cooked by nondevotees should be strictly avoided

**viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smaraṇa**

CC Antya 6.278/Upa 4, pt/BPKG pp. 288, 340/BR p. 89

viṣayīra—of materialistic persons; *anna*—food; *khāile*—if one eats; *malina*—contaminated; *haya mana*—the mind becomes; *malina*—contaminated; *mana haile*—when the mind becomes; *nahe*—is not; *kṛṣṇera*—of Lord Kṛṣṇa; *smaraṇa*—remembrance.

When one eats food offered by sexually inclined or worldly people, one's mind becomes contaminated, and in that state one is unable to remember Kṛṣṇa.

Controlling the Tongue is the key to controlling the senses

**tāvaj jītendriyo na syād vijitānyendriyaḥ pumān
na jayed rasanam yāvaj jitaṁ sarvaṁ jite rase**

SB 11.8.21

tāvāt—still; *jita-indriyaḥ*—one who has conquered the senses; *na*—not; *syāt*—can be; *vijita-anya-indriyaḥ*—one who has conquered all of the other senses; *pumān*—a human being; *na jayet*—cannot conquer; *rasanam*—the tongue; *yāvāt*—as long as; *jitaṁ*—conquered; *sarvam*—everything; *jite*—when conquered; *rase*—the tongue.

Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses.

One should be detached from the internal wives

**jihvaikato ’mum apakarṣati karhi tarṣā
śisno ’nyatas tvag udaram śravaṇam kutaścit
ghrāṇo ’nyataś capala-dṛk kva ca karma-śaktir
bahvyaḥ sapatnya iva geḥa-patim lunanti**

SB 11.9.27

jihvā—the tongue; *ekataḥ*—on one side; *amum*—the body or the conditioned soul who identifies with the body; *apakarṣati*—drags away; *karhi*—sometimes; *tarṣā*—thirst; *śisnaḥ*—the genitals; *anyataḥ*—on another side; *tvag*—the sense of touch; *udaram*—the belly; *śravaṇam*—the ears; *kutaścit*—from somewhere else; *ghrāṇaḥ*—the sense of smell; *anyataḥ*—from another side; *capala-dṛk*—the fickle eyes; *kva ca*—somewhere else; *karma-śaktiḥ*—the other active organs and limbs of the body; *bahvyaḥ*—many; *sa-patnyaḥ*—co-wives; *iva*—like; *geḥa-patim*—the head of the household; *lunanti*—they pull in many directions.

A man who has many wives is constantly harassed by them. He is responsible for their maintenance, and thus all the ladies constantly pull him in different directions, each struggling for her self-interest. Similarly, the material senses harass the conditioned soul, pulling him in many different directions at once. On one side the tongue is pulling him to arrange tasty food; then thirst drags him to get a suitable drink. Simultaneously the sex organs clamor for satisfaction, and the sense of touch demands soft, sensuous objects. The belly harasses him until it is filled, the ears demand to hear pleasing sounds, the sense of smell hankers for pleasant aromas, and the fickle eyes clamor for pleasing sights. Thus the senses, organs and limbs, all desiring satisfaction, pull the living entity in many directions.

The conditioned soul is always inclined to sex, meat-eating and intoxication but the revealed scriptures never actually encourage such activities

**loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā
vyavasthitiḥ teṣu vivāha-yajña surā-grahair āsu nivṛttir iṣṭā**

SB 11.5.11

loke—in the material world; *vyavāya*—sex indulgence; *āmiṣa*—of meat; *madya*—of liquor; *sevāḥ*—the taking; *nityāḥ*—always found; *hi*—indeed; *jantoraḥ*—in the conditioned living being; *na*—not; *hi*—indeed; *tatra*—in regard to them; *codanā*—encouragement; *vyavasthitiḥ*—the prescribed arrangement; *teṣu*—in these; *vivāha*—in sacred marriage; *yajña*—the offering of sacrifice; *surā-grahair*—by the acceptance of ritual cups of wine; *āsu*—of these; *nivṛttiḥ*—cessation; *iṣṭā*—is the desired end.

In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore, although religious scriptures never actually encourage such activities, there are scriptural injunctions which provide facility for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, the ultimate purpose of such rituals is the renunciation of these (spiritually unfavourable) practices.

Give up the hellish blind well of family life and go to Vṛndāvana

**tat sādhu manye 'sura-varya dehinām
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanam gato yad dharim āśrayeta**

SB 7.5.5

[*śrī-prahlādaḥ uvāca*—Prahāda Mahārāja replied:] *tat*—that; *sādhu*—very good, or the best part of life; *manye*—I think; *asura-varya*—O best of the demons; *dehinām*—of persons who have accepted the material body; *sadā*—always; *samudvigna*—full of anxieties; *dhiyām*—whose intelligence; *asad-grahāt*—because of accepting the temporary as real; *hitvā*—giving up; *ātma-pātaṁ*—the downfall of the *jīva*; *gṛham*—household life, or the bodily concept of life; *andha-kūpaṁ*—which is nothing but a blind well (where one hopes to find water (satisfaction) but only finds misery); *vanam*—to the forest (for *sādhu-saṅga*); *gataḥ*—going; *yat*—which; *harim*—Śrī Hari; *āśrayeta*—one should take shelter of.

[*Prahāda Mahārāja replied to his father*.] O best of the *asuras*, King of the demons, any person who has accepted the temporary as real is certainly embarrassed by anxiety because of having fallen in the dark well of family life (or the bodily concept of life)

where there is no water [rasa] but only suffering. One should give up this position and go to the forest to take shelter of Śrī Hari. (More specifically, one should go to Vṛndāvana, where only pure, spontaneous *bhakti* prevails, and through *sādhu-saṅga*, take shelter of Rādhā and Kṛṣṇa).

Die to live! Die to sense gratification - Live for soul-satisfaction

Ākṣeṣa (Regret), Śrīla Narottama dāsa Ṭhākura/SGG p. 86

gorā pāhu nā bhajiyā mainu

prema-ratana-dhana helāya hārāinu (1)

adhane yatana kari' dhana teyāginu

āpana karama-doṣe āpani ḍubinū (2)

sat-saṅga chāḍi' kainu asate vilāsa

te-kāraṇe lāgila je karama-bandha phāsa (3)

viṣaya viṣama viṣa satata khāinu

gaura-kīrtana-rase magana nā hainu (4)

kena vā āchaye prāṇa ki sukha pāiyā

narottama dāsa kena nā gela mariyā (5)

Alas! Failing to worship Śrī Gaurasundara, I have neglected that most precious treasure of *prema* and have thus lost it. I have devoted myself to worthless trifles, throwing away my real wealth and am drowning in my own misdeeds. Forsaking the association of *sādhus* for temporary enjoyment with non-devotees, I am caught in the snare of my own karmic follies. I constantly drank the deadly poison of sense objects rather than becoming absorbed in the nectar of singing the glories of Śrī Gaurasundara. “For what type of pleasure do I maintain my life?” Narottama dāsa laments, “Why do I not simply die?”

4) Lusty Association with Women is forbidden

Association with women is forbidden for those in the renounced order

**strīṇām nirikṣaṇa-sparśa-samlāpa-kṣvelanādikam
prāṇino mithunī-bhūtān agrhastho 'gratas tyajet**

SB 11.17.33

strīṇām—in relation to women; *nirikṣaṇa*—glancing; *sparśa*—touching; *samlāpa*—conversing; *kṣvelana*—joking or sporting; *ādikam*—and so on; *prāṇinaḥ*—living entities; *mithunī-bhūtān*—persons who engage in sex; *agrha-sthaḥ*—a sannyāsī, vānaprastha or brahmacārī; *agrataḥ*—first of all; *tyajet*—should give up.

The most important principle for those who are not married—*sannyāsīs*, *vānaprasthas* and *brahmacārīs*—is to never associate with women by glancing, touching, conversing, joking or sporting. Neither should they associate with men who engage in sexual activities.

One should not sit alone with a woman

**mātrā svasrā duhitrā vā nāviviktāsano bhavet
balavān indriya-grāmo vidvāmsam api karṣati**

SB 9.19.17/Manu-saṁhitā 2.215/CC Antya 2.119

mātrā—with one's mother; *svasrā*—with one's sister; *duhitrā*—with one's own daughter; *vā*—either; *na*—not; *avivikta-āsanah*—seated alone; *bhavet*—one should be; *balavān*—very strong; *indriya-grāmaḥ*—the group of senses; *vidvāmsam*—the very learned and advanced person; *api*—even; *karṣati*—agitates.

One should not allow oneself to sit alone 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.

Even a wooden statue of a woman can attract the mind

**durvāra indriya kare viṣaya-grahaṇa
dāravī prakṛti hare muner api mana**

CC Antya 2.118

durvāra—uncontrollable; *indriya*—the senses; *kare*—do; *viṣaya-grahaṇa*—accepting sense objects; *dāravī prakṛti*—a wooden statue of a woman; *hare*—attracts; *munerapi*—even of a great sage; *mana*—the mind.

So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

Sex life is worse than poison for one seriously engaged in bhajana

**niṣkiñcanasya bhagavad-bhajanonmukhasya
pāraṁ paraṁ jigamiṣor bhava-sāgarasya
sandarśanam viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu**

Śrī Caitanya-candrodaya-nāṭaka 8.23/CC Mad 11.8

niṣkiñcanasya—of a person who has completely detached himself from material enjoyment; *bhagavat*—Śrī Kṛṣṇa; *bhajana*—in serving; *unmukhasya*—who is eager to be engaged; *pāraṁ*—to the other side; *paraṁ*—distant; *jigamiṣoḥ*—who is desiring to go; *bhava-sāgarasya*—of the ocean of material existence; *sandarśanam*—gazing at the full body; *viṣayiṇām*—of persons engaged in sense enjoyment; *atha*—as well as; *yoṣitām*—of women; *ca*—also; *hā*—alas; *hanta hanta*—expression of great lamentation; *viṣa-bhakṣaṇataḥ*—than the act of drinking poison; *api*—even; *asādhu*—more abominable.

Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of Śrī Kṛṣṇa without material motives, seeing a materialist engaged in sense gratification or gazing at a woman who is similarly inclined is more abominable than drinking poison willingly.

A renunciat should not associate with a woman even in dreams

**vairāgi, bhāi grāmya-kathā nā śunibe kāne
grāmya-vārtā nā kahibe jabe milibe āne
svapne o nā kara bhāi strī-sambhāṣaṇa
gṛhe strī chāḍiyā bhāi āsiyācha vana
yadi cāha praṇaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke jena mane
bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe**

Prema-vivarta 7.3.1-4/Upad 1 pt/JD ch. 25

○ Vaiṣṇava mendicant, O brother, whomever you should meet, do not hear from him nor speak with him about mundane subjects. Do not speak intimately with a woman even in your dreams. O brother! You have given up your wife and household and have retired to the forest. Now, if you wish to develop love for the lotus feet of Śrī Śacīnandana Gaurahari, then you should always remember the example of Choṭa Haridāsa. If you desire *bhagavat-bhakti*, then you should not eat delicious food nor dress yourself very luxuriously. In this way you should always serve Śrī Rādhā-Kṛṣṇa within your heart.

5. Essential Prayers for Protection

Praying to be protected from lusty desires

sanat-kumāro 'vatu kāmadevād

SB 6.8.17

sanat-kumārah—the great brahmacārī named Sanat-kumāra; *avatu*—may he protect; *kāma-devāt*—from the hands of Cupid or lusty desire.

May Sanat-Kumāra protect me from lusty desires and save me from the strong urge of sex. [expanded translation by Śrīla Gaura Govinda Mahārāja:] As I begin some auspicious activity, O Sanat-Kumāra, topmost *brahmacārī*, please protect me from these lusty desires. You have conquered lust, therefore please shower your mercy and blessings upon me. Then I will be able to conquer this most formidable enemy in the form of lust and remain *brahmacārī*).

O my Lord, there is no limit to the unwanted orders of my lusty desires; now, however, I refuse to obey these thieves and I surrender myself at Your feet

kāmādīnām kati na katidhā pālītā durñideśāḥ

teṣām jātā mayi na karuṇā na trapā nopasāntiḥ

utsṛjyaitān atha yadu-pate sāmpratam labdha-buddhis

tvām āyātaḥ śaraṇam abhayam mām niyuṅkṣvātma-dāsyē

CC Mad 22.16/BRS 3.2.35

kāma-ādīnām—of my masters such as lust, anger, greed, illusion and envy; *kati*—how many; *na*—not; *katidhā*—in how many ways; *pālītāḥ*—obeyed; *duḥ-nideśāḥ*—undesirable orders; *teṣām*—of them; *jātā*—generated; *mayi*—unto me; *na*—not; *karuṇā*—mercy; *na*—not; *trapā*—shame; *na*—not; *upaśāntiḥ*—desire to cease; *utsṛjya*—giving up; *etān*—all these; *atha*—herewith; *yadu-pate*—O best of the Yadu dynasty; *sāmpratam*—now; *labdha-buddhiḥ*—having awakened intelligence; *tvām*—You; *āyātaḥ*—approached; *śaraṇam*—who are the shelter; *abhayam*—fearless; *mām*—me; *niyuṅkṣva*—please engage; *ātma-dāsyē*—in Your personal service.

O my Lord, there is no limit to the unwanted dictates of my lusty desires. Although I have rendered these desires so much service, they have not shown any mercy to 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 transcendental intelligence has been awakened (and due to this, I now refuse to obey the unwanted orders of these desires). I have now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service.

The thought of sex-life causes Yāmunācārya to spit in disgust

**yadāvadhi mama cetaḥ kṛṣṇa-padāravinde
nava-nava-rasa-dhāmany udyata rantum āsit
tadāvadhi bata nāri-saṅgame smaryamāne
bhavati mukha-vikāraḥ suṣṭu niṣṭhīvanam ca**

Yamunā-stotram

yadā-avadhi—ever since; *mama*—my; *cetaḥ*—mind; *kṛṣṇa-pada-āravinde*—at the lotus feet of Kṛṣṇa; *nava-nava*—newer and newer; *rasa-dhāmani*—the glories of transcendental taste; *udyata*—has arisen; *rantum*—to enjoy; *āsīt*—was; *tadā-avadhi*—since then; *bata*—ah!; *nāri-saṅgame*—the association of women for sense gratification; *smaryamāne*—being remembered; *bhavati*—it becomes; *mukha-vikāraḥ*—lips or face contorted in disgust; *suṣṭu*—exceedingly; *niṣṭhīvanam*—in the act of spitting; *ca*—and.

Since my mind have become attracted by the transcendental loving service and beauty of Rādhā and Kṛṣṇa, relishing ever new pleasure in Their *rasa*, whenever there is attraction for a woman or a memory of sex-life, I at once spit at the thought and my lips curl in disgust.

Remaining undisturbed by the incessant flow of desires, one can attain peace

**āpūryamāṇam acala-pratiṣṭham samudram āpaḥ praviśanti yadvat
tadvat kāmā yaṁ praviśanti sarve sa śāntim āpnoti na kāma-kāmī**

BG 2.70

āpūryamāṇam—always being filled; *acala-pratiṣṭham*—steadily situated; *samudram*—the ocean; *āpaḥ*—waters; *praviśanti*—enter; *yadvat*—as; *tadvat*—so; *kāmāḥ*—desires; *yaṁ*—unto whom; *praviśanti*—enter; *sarve*—all; *saḥ*—that person; *śāntim*—peace; *āpnoti*—achieves; *na*—not; *kāma-kāmī*—one who desires to fulfill desires.

A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.

Steady the mind by bhakti and thus conquer the insatiable enemy of lust

**vihāya kāmān yaḥ sarvān pumāṁś carati niḥspṛhaḥ
nirmamo nirahankāraḥ sa śāntim adhigacchati**

BG 2.71

vihāya—giving up; *kāmān*—material desires for sense gratification; *yaḥ*—who;

sarvān—all; *pumān*—a person; *carati*—lives; *niḥspṛhaḥ*—desireless; *nirmamaḥ*—without a sense of proprietorship; *nirahaṅkāraḥ*—without false ego; *saḥ*—he; *sāntim*—perfect peace; *adhigacchati*—attains.

A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.

One should see one's real self-interest in all circumstances and be detached

**jāyāpatya-gr̥ha-kṣetra-svajana-draviṇādiṣu
udāsīnaḥ samam paśyan sarveṣu artham ivātmanaḥ**

SB 11.10.7

jāyā—to wife; *apatya*—children; *gr̥ha*—home; *kṣetra*—land; *svajana*—relatives and friends; *draviṇa*—bank account; *ādiṣu*—and so on; *udāsīnaḥ*—remaining indifferent; *samam*—equally; *paśyan*—seeing; *sarveṣu*—in all of these; *artham*—purpose; *iva*—like; *ātmanaḥ*—of oneself.

One should see one's real self-interest in life in all circumstances and should therefore remain detached from wife, children, home, land, relatives, friends, wealth and so on.

How can Kāmadeva be stopped?

**kāśāyān na ca bhojanādi-niyamān no vā vane vāsato
vyākhyānād athavā muni-vrata-bharāc cittodbhavaḥ kṣiyate
kintu sphīta-kalinda-śaila-tanayā-tīreṣu vikrīdato
govindasya padāravinda-bhajanārambhasya leśād api**

Padyāvali 11 – author unknown

kāśāyāt—from the saffron color; *na*—not; *ca*—and; *bhojana*—of eating; *ādi*—etc.; *niyamāt*—from restraint; *na*—not; *vā*—or; *vane*—in the forest; *vāsataḥ*—from the residence; *vyākhyānāt*—from explanation of the scriptures; *athavā*—or; *muni-vrata*—from the vow of silence; *bharāt*—great; *citta-udbhavaḥ*—cupid; *kṣiyate*—becomes weakened; *kintu*—but; *sphīta*—broad; *kalinda*—of Mount Kalinda; *śaila*—mountain; *tanayā*—of the daughter (the Yamunā River); *tīreṣu*—on the banks; *vikrīdataḥ*—playing; *govindasya*—of Lord Govinda; *pada*—feet; *aravinda*—lotus flowers; *bhajana*—of the devotional service; *ārambhasya*—of the beginning; *leśāt*—from a little particle; *api*—even.

Not by wearing saffron cloth, not by restricting food and other sense-activities,

not by living in the forest, not by discussing philosophy, and not by observing a vow of silence, but only by the slightest commencement of devotional service to the lotus feet of Lord Govinda, who enjoys pastimes on the Yamunā's wide banks, is the influence of Kāmadeva checked.

Bhakti burns sins to ashes

**yathāgniḥ su-samṛddhārciḥ karoty edhāmsi bhasmasāt
tathā mad-viṣayā bhaktir uddhavaināmsi kṛtsnaśaḥ**

SB 11.14.19

yathā—just as; *agniḥ*—fire; *su-samṛddha*—blazing; *arciḥ*—whose flames; *karoti*—turns; *edhāmsi*—firewood; *bhasma-sāt*—into ashes; *tathā*—similarly; *mat-viṣayā*—with Me as the object; *bhaktiḥ*—devotion; *uddhava*—O Uddhava; *enāmsi*—sins; *kṛtsnaśaḥ*—completely.

My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.

O my dear mind! Abandon prajalpa, give up mukti, even give up the desire for Vaikuṅṭha; only worship Śrī Rādhā-Kṛṣṇa in Vraja

**asad-vārtā-veṣyā viṣṛja mati-sarvasva-haraṇiḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇiḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manah**

Manah-śikṣā 4

asad-vārtā-veṣyā—the prostitute of contemptible mundane talk; *viṣṛja*—abandon; *mati*—of pure intelligence; *sarvasva*—the treasure; *haraṇiḥ*—plundering; *kathā*—talk; *mukti*—of impersonal liberation; *vyāghryā*—the tigress; *na*—don't; *śṛṇu*—hear; *kila*—unequivocally; *sarva-ātma-gilaṇiḥ*—devouring your very soul; *api*—also; *tyaktvā*—reject; *lakṣmī-pati*—Lord Nārāyaṇa, the husband of Lakṣmī; *ratim*—attachment; *itaḥ*—leading to; *vyoma-nayanīm*—Vaikuṅṭha; *vraje*—in Vraja; *rādhā-kṛṣṇau*—Śrī Rādhā-Kṛṣṇa; *sva-rati*—love for Them; *maṇi*—the jewel; *dau*—bestowing; *tvam*—you; *bhaja*—worship; *manah*—O mind.

O my dear brother mind! Please abandon altogether the prostitute of contemptible mundane talk, which plunders the entire treasure of pure wisdom. You must unequivocally give up hearing all talk of liberation which, like a tigress, devours your very soul. Furthermore, please abandon even the attachment to Lakṣmīpati Śrī Nārāyaṇa, which leads to Vaikuṅṭha. You should only live in Vraja and worship Śrī Rādhā-Kṛṣṇa, who bestow upon devotees the precious jewel of Their *rati*.

O mind! Cry out to the Vaiṣṇavas for help when attacked by lust and anger

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha
 prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ
 gale baddhvā hanye 'ham iti bakā-bhid vartmaṭa-gaṇe
 kuru tvam phutkārān avati sa yathā tvam mana itaḥ

Śrī Manaḥ-śikṣā 5

asat—wicked; ceṣṭā—deeds; kaṣṭa-prada—tormenting; vikaṭa-pāśālibhiḥ—with the dreadful ropes; iha—in this material existence; prakāmaṁ—licentiously; kāmādi—of lust, anger and so on; prakāṭa-pathapāti-vyatikaraiḥ—by the assembled aggressors on the open road; gale—the neck; baddhvā—binding; hanye—are killing; aham—me; iti—[speaking] thus; bakābhid—the killer of Baka; vartmaṭa-gaṇe—to the Vaiṣṇavas, our *guru-varga*; kuru—loudly; tvam—you; phutkārān—call out; avati—[will] protect; saḥ—those devotees; yathā—as a result; tvam—you; manaḥ—O mind; itaḥ—from their hands.

Lust, anger and so on are a band of dacoits who assail me suddenly on the open road of material life. They willfully bind my neck with their dreadful ropes of wicked deeds are thus slaying me. O mind, cry out loudly to the powerful and merciful Vaiṣṇavas [*guru-varga*] who are the protectors of the path of *bhakti* leading to Śrī Kṛṣṇa, the killer of Bakāsura. Hearing your piteous cry, they will surely protect you from such aggressors.

Give up bathing in the donkey urine of deceit and hypocrisy

are cetaḥ prodyat-kapaṭa-kuṭi-nāṭi-bhara-khara-
 kṣaran mūtre snātvā dahasi katham ātmānam api mām
 sadā tvam gāndharvā-giridhara-pada-prema-vilasat-
 sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya

Śrī Manaḥ-śikṣā 6/BR 2.22

are—Oh; cetaḥ—mind; prodyat—of flourishing; kapaṭa—deceit; kuṭi-nāṭi—and hypocrisy; bhara—great; khara—donkey; kṣarat—trickling; mūtre—urine; snātvā—bathing; dahasi—you burn; katham—why?; ātmānam—yourself; api—also; mām—me; sadā—always; tvam—you; gāndharvā-giridhara—of Śrī Rādhā-Giridhari; pada—of the feet; prema—ecstatic transcendental love; vilasat—arising; sudhā-ambhodhau—in the ocean of nectar; snātvā—bathing; svam—yourself; api—also; nitarām—thoroughly; mām—me; ca—and; sukhaya—delighting.

(In spite of having subdued the enemies of lust and anger, one may not have conquered the great enemy of deceit. This śloka instructs us how to gain victory over this

powerful enemy:) “O wicked mind! Although you adopt the path of *sādhana*, you imagine yourself purified by bathing in the trickling urine of the great donkey of full blown deceit and hypocrisy. By doing so, you are burning yourself and scorching me, a tiny *jīva*, simultaneously. Stop this! Delight yourself and me by eternally bathing in the nectarine ocean of pure love for the lotus feet of Śrī Rādhā-Kṛṣṇa-Yugala.”

Lust, anger, greed and hypocrisy are weak enemies compared to pratiṣṭhā, the desire for prestige which is the root cause of all anarthas

**pratiṣṭhāśā dhṛṣṭā śvapaca-ramaṇī me hṛdi naṭet
katham sādhuḥ-premā sprśati śucir etan nanu manaḥ
sadā tvam sevasva prabhu-dayita-sāmantam atulam
yathā tām niṣkāśya tvaritam iha tam veśayati saḥ**

Śrī Manaḥ-śikṣā 7/BR 2.21

pratiṣṭhā—for prestige; *aśā*—the desire; *dhṛṣṭā*—an audacious; *śvapaca-ramaṇī*—outcaste or dog-eating woman; *me*—in my; *hṛdi*—heart; *naṭet*—if she dances; *katham*—(then) how; *sādhuḥ-premā*—pure love; *sprśati*—can touch; *śucih*—pure; *etat*—that heart; *nanu*—isn’t it so?; *manaḥ*—O mind; *sadā*—always; *tvam*—you; *sevasva*—should serve; *prabhu*—of Prabhu Śrī Kṛṣṇa; *dayita*—beloved; *sāmantam*—commanders (of the army); *atulam*—peerless; *yathā*—so that; *tām*—that (dog—eater); *niṣkāśya*—expelling; *tvaritam*—quickly; *iha*—in this heart; *tam*—that (divine love); *veśayati*—cause to enter; *saḥ*—that.

(Why is it that deceit still lingers in the heart in spite of one’s having given up all material sense-enjoyment? This śloka has been composed in order to answer this question:) O mind! How can pure divine love appear in my heart as long as the shameless dog-eating outcaste woman of the desire for prestige is audaciously dancing there? Therefore, always remember and serve the incomparably powerful commanders of the army of Śrī Kṛṣṇa, the beloved devotees of the Lord. They will at once banish this outcaste woman and initiate the flow of immaculate *vraja-prema* in your heart.

Praying to the Six Gosvāmīs

**ei chaya gosāira kari caraṇa vandana
jāhā haite vighna-nāśa abhīṣṭa-pūraṇa**

Nāma-Saṅkīrtana 5, Śrīla Narottama dāsa Ṭhākura/SGG p. 101

By the causeless mercy of the Six Gosvāmīs, the obstacles to devotion can be removed and my desired Śrī Yugala-sevā can be attained. Thus all my innermost heart-desires will be fulfilled.

~ 6) Śrī Nṛsimhadeva Prayers ~

Śrī Nṛsimha Vandanā

**śrī-nṛsimha, jaya nṛsimha, jaya jaya nṛsimha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga**

CC Madhya 8.5

śrī-nṛsimha—Lord Nṛsimha with Lakṣmī; *jaya nṛsimha*—all glories to Lord Nṛsimha; *jaya jaya*—again and again glories; *nṛsimha*—to Nṛsimhadeva; *prahlāda-īśa*—to the Lord of Prahāda Mahārāja; *jaya*—all glories; *padmā*—of the goddess of fortune; *mukha-padma*—of the lotuslike face; *bhṛṅga*—the bee.

All glories to Nṛsimhadeva! All glories to Nṛsimhadeva, who is the Lord of Prahāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.

**vāg-īśā yasya vadane lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye saṁvit taṁ nṛsimham ahaṁ bhaje**

Śrīla Śrīdhara Swāmī, commentary on SB 10.871/CC Madhya 8.5 pt

In His mouth the goddess Śuddha-Sarasvatī is always present, on His chest Lakṣmī-devī always sports, and within His heart transcendental knowledge is situated— I worship that Nṛsimhadeva.

**prahlāda-hṛdayāhlādaṁ bhaktāvidyā-vidāraṇam
śarat-indu-ruciṁ vande pārīndra-vadaṇaṁ harim**

Śrīla Śrīdhara Swāmī, commentary on SB 1.1.1

Let me offer my obeisances unto Lord Nṛsimhadeva, who is always enlightening Prahāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His effulgence is like the *śarat* moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again.

Śrī Nṛsimha-Praṇāma

**namas te narasimhāya prahlādāhlāda-dāyine
hiraṇyakaśīpor vakṣaḥ śilā-ṭaṅka nakhālaye (1)**

Nṛsimha Purāṇa/CC Antya 16.52

namaḥ—obeisances; *te*—unto You; *nara-simhāya*—unto Lord Narasimha; *prahlāda*—(to) Prahlāda Mahārāja; *āhlāda*—(of) joy; *dāyine*—the giver; *hiraṇyakaśipuḥ*—of Hiraṇyakaśipu; *vakṣaḥ*—chest; *śilā*—(on) the stonelike; *ṭaṅka*—chisels; *nakha-ālaye*—whose nails.

I offer *praṇāma* unto Narasimha Bhagavān, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stone-like chest of the demon Hiraṇyakaśipu.

**ito nṛsimhaḥ parato nṛsimho yato yato yāmi tato nṛsimhaḥ
bahir nṛsimho hṛdaye nṛsimho nṛsimham ādim śaraṇam prapadye (2)**

itaḥ—from here; *nṛsimhaḥ*—Lord Nṛsimha; *parataḥ*—there; *nṛsimhaḥ*—Lord Nṛsimha; *yataḥ yataḥ*—wherever; *yāmi*—I go; *tataḥ*—there; *nṛsimhaḥ*—Lord Nṛsimha; *bahih*—externally; *nṛsimhaḥ*—Lord Nṛsimha; *hṛdaye*—in the heart; *nṛsimhaḥ*—Lord Nṛsimha; *nṛsimham*—to Lord Nṛsimha; *ādim*—the origin; *śaraṇam*—the supreme refuge; *prapadye*—I surrender.

Nṛsimhadeva is here and also there. Wherever I go Nṛsimhadeva is there. He is in the heart and is outside as well. I surrender unto Nṛsimhadeva, the origin of everything and the supreme refuge.

A Prayer to Lord Nṛsimhadeva by Jayadeva Gosvāmī

**tava kara-kamala-vare nakham adbhuta-śṛṅgam
dalita-hiraṇyakaśipu-tanu-bhṛṅgam
keśava dhṛta-narahari-rūpa jaya jagadīśa hare**

Śrī Daśāvātāra-stotram, GG/SGG p. 138

O Keśava! O You who assume the form of half-man, half-lion! O Jagadīśa! O You who remove Your devotees' suffering! All glories to You, because with one of the wonderful petal-like nails of Your beautiful lotus hands You rip asunder the bee-like body of Hiraṇyakaśipu. It is astonishing that ordinarily it is the bee which rips the petals of the lotus, but here the petal rips apart the bee.

O my Lord! May there be no material desires within the core of my heart

**yadī dāsyasi me kāmān varāms tvam varadarṣabha
kāmānām hṛdy asamroham bhavatas tu vṛṇe varam**

SB 7.10.7

yadī—if; *dāsyasi*—want to give; *me*—me; *kāmān*—anything desirable; *varān*—as Your benediction; *tvam*—You; *varada-ṛṣabha*—O Supreme Personality of Godhead,

who can give any benediction; *kāmānām*—of all desires for material happiness; *hṛdi*—within the core of my heart; *asamroham*—no growth; *bhavataḥ*—from You; *tu*—then; *vṛṇe*—I pray for; *varam*—such a benediction.

[*Prahlāda Mahārāja to Lord Nṛsimhadeva*:] O my Lord, best of the givers of benediction, if You at all want to bestow a desirable benediction upon me, then I pray from Your Lordship that within the core of my heart there be no material desires.

ugro 'py anugra evāyaṁ sva-bhaktānām nṛ-keśarī

keśarīva sva-potānām anyeṣāṁ ugra-vikramaḥ

CC Mad 8.6/ Śrīdhara Svāmī's commentary on Śrīmad-Bhāgavatam 7.9.1

ugraḥ—ferocious; *api*—although; *anugraḥ*—not ferocious; *eva*—certainly; *ayam*—this; *sva-bhaktānām*—to His pure devotees; *nṛ-keśarī*—having the body of a human being and a lion; *keśarī iva*—like a lioness; *sva-potānām*—to her young cubs; *anyeṣāṁ*—to others; *ugra*—ferocious; *vikramaḥ*—whose strength.

Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to non-devotees like Hiraṇyakaśipu, Lord Nṛsimhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja.

Śrī Nṛsimha-kavaca-stotram (*Brahmaṇḍa Purāṇa*)

nṛsimha-kavacaṁ vakṣye / prahlādenoditaṁ purā

sarva-rakṣa-karaṁ punyaṁ / sarvopadrava-nāśanam (1)

I shall now recite the Nṛsimha-kavaca, spoken in ancient times by Prahlāda Mahārāja. It is most purifying to the heart, vanquishes all kinds of impediments, and provides one all protection.

sarva-sampat-karaṁ caiva / svarga-mokṣa-pradāyakam

dhyātvā nṛsimhaṁ deveśaṁ / hema-simhāsana-sthitam (2)

It can bestows upon one all opulence and award elevation to the heavenly planets or liberation. One should meditate on Śrī Nṛsimha, Lord of the thirty-three million demigods, seated upon a golden throne.

vivṛtāsyāṁ tri-nayanāṁ / śarad-indu-sama-prabham

lakṣmyāliṅgita-vāmāṅgam / vibhūtibhir upāśritam (3)

His mouth is wide open, He has three eyes, and He is as radiant as the autumn moon. He is embraced by Lakṣmīdevī on his left side, and His form is the shelter of all opulences, both material and spiritual.

**catur-bhujam̐ komalāṅgam̐ / svarṇa-kunḍala-śobhitam
saroja-śobhitoraskam̐ / ratna-keyūra-mudritam (4)**

The Lord has four arms, and His limbs are very soft. He is decorated with golden earrings. His chest is resplendent like the lotus flower, and His arms are decorated with jewel-studded bangles.

**tapta-kāñcana-sankāśam̐ / pīta-nirmala-vāśasam
indrādi-sura-mauliṣṭhaḥ / sphuran māṇikya-dīptibhiḥ (5)**

He is dressed in a spotless yellow garment, which exactly resembles molten gold. He is the original cause of existence, beyond the mundane sphere, for the great demigods headed by Indra. He appears bedecked with rubies which are blazingly effulgent.

**virājita-pada-dvandvam̐ / śaṅkha-cakrādi-hetibhiḥ
garutmatā ca vinayāt / stūyamānam̐ mudānvitam (6)**

His two feet are very attractive, and He is armed with various weapons such as the conch, disc, etc. Garuḍa joyfully offers prayers with great reverence.

**sva-hṛt-kamala-samvāśam̐ / kṛtvā tu kavacam̐ pathet
nṛsimho me śiraḥ pātu / loka-rakṣārtha-sambhavaḥ (7)**

Having seated Lord Nṛsimhadeva upon the lotus of one's heart, one should recite the following *mantra*: May Lord Nṛsimha, who protects all the planetary systems, protect my head.

**sarvago 'pi stambha-vāśaḥ / phalam̐ me rakṣatu dhvanim
nṛsimho me dṛṣau pātu / soma-sūryāgni-locanaḥ (8)**

Although the Lord is all-pervading, He hid Himself within a pillar. May He protect my speech and the results of my activities. May Lord Nṛsimha, whose eyes are the sun, and fire, protect my eyes.

**smṛtam̐ me pātu nṛhariḥ / muni-vārya-stuti-priyaḥ
nāsam̐ me simha-nāśas tu / mukham̐ lakṣmī-mukha-priyaḥ (9)**

May Lord Nṛhari, who is pleased by the prayers offered by the best of sages, protect my memory. May He who has the nose of a lion protect my nose, and may He whose face is very dear to the chief goddess of fortune protect my mouth.

**sarva-vidyādhīpaḥ pātu / nṛsimho rasanām mama
vaktraṁ pātv indu-vadanām / sadā prahlāda-vanditaḥ (10)**

May Lord Nṛsimha, who is the knower of all sciences, protect my sense of taste. May He whose face is beautiful as the full moon and who is offered prayers by Prahlāda Mahārāja protect my face.

**nṛsimhah pātu me kaṅṭham / skandhau bhū-bhṛd ananta-kṛt
divyāstra-śobhita-bhujah / nṛsimhaḥ pātu me bhujau (11)**

May Lord Nṛsimhadeva protect my throat. May He who sustains the earth and is the performer of unlimitedly wonderful activities protect my shoulders. May He whose arms are resplendent with transcendental weapons protect my arms.

**karau me deva-varado / nṛsimhaḥ pātu sarvataḥ
hṛdayam yogi-sādhyas ca / nivāsam pātu me hariḥ (12)**

May the Lord, who bestows benedictions upon the demigods, protect my hands, and may He protect me from all sides. May Lord Hari who is achieved by the perfect *yogis* protect my heart and protect my dwelling place.

**madhyam pātu hiraṇyākṣa- / vakṣah-kukṣi-vidāraṇah
nābhim me pātu nṛhariḥ / sva-nābhi-brahma-saṁstutaḥ (13)**

May He who ripped apart the chest and abdomen of the great demon Hiraṇyākṣa protect my waist, and may Lord Nṛhari protect my navel. He is offered prayers by Lord Brahmā, who has sprung from his own navel.

**brahmāṇḍa-koṭayaḥ kaṭyām / yasyāsau pātu me kaṭim
guhyaṁ me pātu guhyānām / mantrānām guhya-rūpa-dṛk (14)**

May He on whose hips rest all the universes protect my hips. May the Lord protect my private parts. He is the knower of all *mantras* and all mysteries, but He Himself is not visible.

**ūrū manobhavaḥ pātu / jānunī nara-rūpa-dṛk
jaṅghe pātu dharā-bhara- / hartā yo 'sau nṛ-keśarī (15)**

May He who is the original Cupid protect my thighs. May He who exhibits a

human-like form protect my knees. May the remover of the burden of the earth, who appears in a form which is half-man and half-lion, protect my calves.

**sura-rājya-pradaḥ pātu / pādaḥ me nṛhariśvaraḥ
sahasra-śīrṣā-puruṣaḥ / pātu me sarvaśas tanum (16)**

May the bestower of heavenly opulence protect my feet. He is the Supreme Controller in the form of a man and lion combined. May the thousand-headed Supreme Enjoyer protect my body from all sides and in all respects.

**manograḥ pūrvataḥ pātu / mahā-vīrāgrajo 'gnitaḥ
mahā-viṣṇur dakṣiṇe tu / mahā-jvalas tu nairṛtaḥ (17)**

May that most ferocious personality protect me from the east. May He who is superior to the greatest heroes protect me from the southeast, which is presided over by Agni. May the Supreme Viṣṇu protect me from the south, and may that person of blazing luster protect me from the southwest.

**paścime pātu sarveśo / diśi me sarvato-mukhaḥ
nṛsimhaḥ pātu vāyavyām / saumyām bhūṣaṇa-vigrahaḥ (18)**

May the Lord of everything protect me from the west. His faces are everywhere, so please may He protect me from this direction. May Lord Nṛsimha protect me from the northwest, which is predominated by Vāyu, and may He whose form is in itself the supreme ornament protect me from the north, where Soma resides.

**iśānyām pātu bhadro me / sarva-maṅgala-dāyakaḥ
samsāra-bhayataḥ pātu / mṛtyor mṛtyur nṛ-keśarī (19)**

May the all-auspicious Lord, who Himself bestows all-auspiciousness, protect from the northeast, the direction of the sun-god, and may He who is death personified protect me from fear of death and rotation in this material world.

**idaṁ nṛsimha-kavacaṁ / prahlāda-mukha-maṅḍitam
bhaktimān yaḥ pathen nityam / sarva-pāpaiḥ pramucyate (20)**

This Nṛsimha-kavaca has been ornamented by issuing from the mouth of Prahlāda Mahārāja. If a person chants this with devotion, he becomes freed from all sins.

**putravān dhanavān loke / dīrghāyur upajāyate
yam yam kāmāyate kāmam / tam tam prāpnoty asaṁśayam(21)**

One can have wealth, many sons, and a long life. Whatever one desires in this world one can attain without doubt.

**sarvatra jayam āpnoti / sarvatra vijayī bhavet
bhūmy antarīkṣa-divyānām / grahānām vinivāraṇam (22)**

He who desires victory becomes victorious, and conquerors all directions. He wards off the inauspicious influences of all planets, heavenly, earthly, and lower.

**vṛścikoraga-sambhūta- / viṣāpaharaṇam param
brahma-rākṣasa-yakṣānām / dūrotsāraṇa-kāraṇam (23)**

This is the supreme remedy for the poisonous effects of serpents and scorpions, and Brahma-rākṣasa ghosts and Yakṣas are driven away.

**bhuje vā tala-pātre vā / kavacaṁ likhitaṁ śubham
kara-mūle dhṛtaṁ yena / sidhyeyuḥ karma-siddhayaḥ (24)**

One may write this most auspicious prayer on his arm, or inscribe it on a palm-leaf and attach it to his wrist, and all his activities will become perfect.

**devāsura-manuṣyeṣu / svam svam eva jayam labhet
eka-sandhyam tri-sandhyam vā / yaḥ paṭhen niyato naraḥ (25)**

One who regularly chants this prayer, whether once or thrice (daily), he becomes victorious whether among demigods, demons, or human beings.

**sarva-maṅgala-maṅgalyam / bhuktim muktim ca vindati
dvā-trimśati-sahasraṇi / pathet śuddhātmanām nṛṇām (26)**

One who with purified heart recites this prayer 32,000 times attains the most auspicious of all auspicious things, and material enjoyment and liberation are already understood to be available to such a person.

**kavacasyāsyā mantrasya / mantra-siddhiḥ prajāyate
anena mantra-rājena / kṛtvā bhasmābhir mantrānām (27)**

This Kavaca-mantra is the king of all *mantras*. One attains by it what would be attained by anointing oneself with ashes and chanting all other mantras.

**tilakaṁ vinyased yas tu / tasya graha-bhayaṁ haret
tri-vāram japamānas tu / dattaṁ vāryābhimantrya ca (28)**

Having marked ones body with *tilaka*, taking *acamana* with water, and reciting this *mantra* three times, one will find that the fear of all inauspicious planets is removed.

**prasayed yo naro mantraṁ / nṛsimha-dhyānam ācāret
tasya rogaḥ praṇāsyanti / ye ca syuḥ kukṣi-sambhavāḥ (29)**

One who recites this *mantra*, meditating upon Lord Nṛsimhadeva, has all of his diseases cured, including those of the abdomen.

**garjantaṁ gārjayantaṁ nija-bhuja-patalaṁ sphaṭayantaṁ hatantaṁ
rūpyantaṁ tāpayantaṁ divi bhuvi diti-jaṁ kṣepayantaṁ kṣipantaṁ
krandantaṁ roṣayantaṁ diśi diśi satataṁ saṁharantaṁ bharantaṁ
vīkṣantaṁ pūrṇayantaṁ kara-nikara-śatair divya-simhaṁ namāmi (30)**

Lord Nṛsimha roars loudly and causes others to roar. With His arms He tears the demons asunder and kills them in this way. He is always seeking out and tormenting the demoniac descendants of Diti, both on this earth planet and in the higher planets, and He throws them down and scatters them. He cries with great anger as He destroys the demons in all directions, yet with His unlimited hands He sustains, protects, and nourishes the cosmic manifestation. I offer my respectful obeisances to the Lord, who has assumed the form of a transcendental lion with hundreds of arms.

**iti śrī-brahmāṇḍa-purāṇe prahlādoktaṁ
śrī-nṛsimha-kavacaṁ sampūrṇam.**

Thus ends the Nṛsimha-kavaca as described by Prahlāda Mahārāja in the Brahmāṇḍa Purāṇa.

Thus ends Chapter 12 - Overcoming impediments

Chapter 17 - Śravaṇa & Kīrtana

1. Śravaṇa - The Process of Hearing & The Glories of Hari-kathā	549
2. Kīrtana - The Process of Chanting and Glorifying Śrī Kṛṣṇa	561
3. Śrī Nāma Saṅkīrtana	565
4. Preaching Through Saṅkīrtana	571

1) Śravaṇa - The Process of Hearing & The Glories of Hari-kathā

What is the best topic to listen to?

śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?

rādhā-kṛṣṇa-prema-keli karṇa-rasāyana

CC Mad 8.255

śravaṇa-madhye—out of all topics for hearing; *jīvera*—of the living entity; *kon*—what; *śreṣṭha*—most important; *śravaṇa*—topic of hearing; *rādhā-kṛṣṇa-prema-keli*—the loving affairs between Rādhā and Kṛṣṇa; *karṇa-rasa-ayana*—most pleasing to the ear.

Śrī Caitanya Mahāprabhu asked, “Out of all topics people listen to, which is best for all living entities?” Rāmānanda Rāya replied, “Hearing about the loving affairs between Rādhā and Kṛṣṇa is most pleasing to the ear.”

If you desire Rādhā-Kṛṣṇa to come into your heart, listen carefully to this song

**yadi hari-smaraṇe sa-rasaṁ manaḥ yadi vilāsa-kalāsu kutahalam
madhura-komala-kānta-padāvalīm śṛṇu tadā jayadeva-sarasvatīm**

Śrī Gīta-Govinda 1.3

If you at all wish to fill your consciousness with the remembrance of Śrī Śrī Rādhā and Kṛṣṇa and enter into a serving position within their sublime pleasure pastimes on the banks of Rādhā-kuṇḍa, then listen carefully to this sweet and poignant song of Jayadeva, which is filled with the narration's of Their divine love.

O Kṛṣṇa, just hearing the nectar of Your words gives life to us

**tava kathā-mṛtam tapta-jīvanam
kavibhir īditam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad ātatam
bhuvi gṛṇanti ye bhūri-dā janāḥ**

SB 10.31.9 (Gopī-gīta)/CC Mad 14.13/BR 8.13/STB p. 62/ORV pp. 78, 82

tava—Your; *kathā-amṛtam*—the nectar of words; *tapta-jīvanam*—(is) life for those aggrieved; *kavibhiḥ*—by great thinkers; *īditam*—described; *kalmaṣā-apaham*—removing sinful reactions; *śravaṇa-maṅgalam*—auspicious to hear, giving spiritual benefit; *śrīmat*—spiritual opulence; *ātatam*—spreading; *bhuvi*—within the world; *gṛṇanti*—chant, glorify, propagate; *ye*—those who; *bhūri-dāḥ*—most beneficent; *janāḥ*—persons.

O Kṛṣṇa, just hearing the nectar of Your words and the narrations of Your pastimes gives life to us, who are always suffering in this material world. These narrations, coming from the lips of Your pure devotees, eradicate one's sinful reactions and bestow the ultimate benediction of *kṛṣṇa-prema* upon whoever hears them with faith. These narrations are broadcast all over the world and are filled with spiritual beauty and opulence. Certainly those who distribute this nectar are the most munificent, most compassionate souls.

Śrīla Viśvanātha Cakravartī Ṭhākura: The *gopīs* say, “Who can describe the sweetness of the words emanating from Your mouth? It is indescribable. Even words glorifying Your name and form coming from the mouths of other people are more relishable than celestial nectar (*svarga-amṛta*) or liberation (*mokṣa*).” Another meaning of this *śloka* manifests when the *gopīs* say, “Songs about Your name, form and pastimes are sweet only if they are accompanied by Your *darśana*. Otherwise they create very undesirable consequences and become the cause of death (*kathā mṛtam*).” (*Sārārtha-Darśinī*)

Hari-kathā is non-different from Kṛṣṇa

śabda-brahma param brahma mamobhe śāśvatī tanū

SB 6.16.51

śabda-brahma—the transcendental sound vibration (the Hare Kṛṣṇa *mantra*); *param brahma*—the Supreme Absolute Truth; *mama*—My; *ubhe*—both (namely, the form of sound and the form of spiritual identity); *śāśvatī*—eternal; *tanū*—two bodies.

The Supreme transcendental sound vibration and the Supreme Being are one and the same. *Śabda-brahma* (*hari-kathā* and the Hare Kṛṣṇa *mahā-mantra* emanating from the lips of a pure devotee) is identical to *param brahma* (the Supreme Absolute Truth) and both are My eternal transcendental aspects.

The glories of hearing hari-kathā from a pure devotee

satām prasaṅgān mama vīrya-samvido

bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ

taj-joṣaṇād āśv apavarga-vartmani

śraddhā ratir bhaktir anukramiṣyati

SB 3.25.25/CC Ādi 1.60, Mad 22.86/BRS 1.3.12/BRSB p. 36/JD ch. 6, 8, 17/BPKG p. 380/STB p. 29

satām—of pure devotees; *prasaṅgāt*—through the exalted association; *mama*—My; *vīrya*—gloriously wonderful activities; *samvidah*—by discussion of; *bhavanti*—become; *hṛt*—to the heart; *karṇa*—to the ear; *rasa-ayanāḥ*—nectarean; *kathāḥ*—narrations; *tat*—of that; *joṣaṇāt*—by cultivation; *āśu*—quickly; *apavarga*—liberation from material bondage; *vartmani*—on the path; *śraddhā*—transcendental faith (here indicating *sādhana-bhakti*); *ratiḥ*—bhāva; *bhaktiḥ*—pure devotion; *anukramiṣyati*—will follow in order.

Through the exalted association of pure devotees, the recitation and discussions of My glorious pastimes are a rejuvenating nectar to both the heart and the ears. By such cultivation one quickly becomes liberated from ignorance. He then progressively attains *śraddhā* (*sādhana-bhakti*), *rati* (*bhāva bhakti*) and *bhakti* (*prema-bhakti*) unto Me.

Kṛṣṇa's līlā-kathā is the remedy to conquer the disease of the heart

**vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ**

Śrīmad-Bhāgavatam 10.33.39/CC Antya 5.48/STB p. 34/Prabandha Pañcakam p. 100

vikrīḍitam—the playful pastimes (*rāsa* dance); *vraja-vadhūbhiḥ*—with the damsels of Vraja, the *gopīs*; *idam*—this; *ca*—and; *viṣṇoḥ*—of Lord Kṛṣṇa; *śraddhānvitaḥ*—with transcendental faith; *anuśṛṇuyāt*—continually hears in the paramparā system; *atha*—also; *varṇayet*—describes; *yaḥ*—one who; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—unto the Supreme Personality of Godhead; *pratilabhya*—attaining; *kāmam*—lusty material desires; *hṛt-rogam*—the disease of the heart; *āśu*—very soon; *apahinoti*—gives up; *acireṇa*—without delay; *dhīraḥ*—one who is thoughtful.

A sober person who in the beginning faithfully and continuously hears from his Guru the narrations of Lord Kṛṣṇa's unprecedented *rāsa* dance with the young *gopīs* of Vraja, and later describes those pastimes, very soon attains *parā-bhakti* or *prema-bhakti* for the Supreme Lord, and thus becomes competent to quickly dispel the heart disease of lust.

Śrīla Nārāyaṇa Mahārāja: In the Gītā śloka *brahma-bhūtaḥ prasannātmā* it is said that one attains *parā-bhakti* only after the disappearance of *anarthas* (the disease of the heart in the form of lust, anger and so on). However, in this śloka it is stated that one attains *parā-bhakti* even before the disappearance of *anarthas* by hearing and describing *rāsa-līlā kathā*. Therefore hearing such *rasika-kathā* is one of the most powerful forms of *sādhana* and it quickly dispels the heart disease of lust.

One can attain the highest benefit by hearing rāsa-līlā-kathā from a rasika Vaiṣṇava

**anugrahāya bhaktānām mānuṣam deham āsthitaḥ
bhajate tādṛśiḥ krīḍā yāḥ śrutvā tat-paro bhavet**

SB 10.33.36/CC Ādi 4.34/ Venu-Gīta introduction/PP p. 95/ORV p. 232/GG Intro/GKH (P)

anugrahāya—to show mercy; *bhaktānām*—to His devotees; *mānuṣam*—human-like; *deham*—a body; *āsthitaḥ*—assuming; *bhajate*—He accepts; *tādṛśiḥ*—such; *krīḍāḥ*—confidential pastimes; *yāḥ*—about which; *śrutvā*—hearing; *tat-paraḥ*—dedicated to Him; *bhavet*—one becomes.

In order to bestow mercy upon the devotees as well as the conditioned souls, Bhagavān Śrī Kṛṣṇa manifests His humanlike form and performs such extraordinary pastimes (*rāsa-līlā*) that anyone who hears about them becomes exclusively devoted to Him.

Śrīla Nārāyaṇa Mahārāja: “Mānuṣaṁ deham āsthitaḥ means either that Kṛṣṇa accepts a human-like form, or that anyone who takes a human birth should hear Kṛṣṇa *līlā-kathā*. *Tat-paro bhavet* means, you must do this ; otherwise you are derailed [see CC Ādi 4.35]. You should not do *anukaraṇa* (imitation); you should not imitate Kṛṣṇa’s pastimes. However, those of you who are coming gradually to the stage of *madhyama-adhikāra* must try to hear these pastimes; otherwise you are derailed [i.e. not in line]. For this reason, the opinion that Bhakti-devī enters the heart only after all *anarthas*, *aparādhas*, lust and anger and other diseases of the heart have been eradicated, is not appropriate. On the contrary, by the mercy of the Supreme Lord or the pure devotee, and by faithfully executing *sādhana* and *bhajana*, this rare *bhakti* enters the heart first and then all *anarthas* are automatically dissipated – this conclusion is thoroughly agreeable.” (Further references: The Origin of Ratha Yātrā pp. 232, 310; Veṅu-gīta, Introduction; BPKG Biography and Five Essential Essays/Prabandha Pañcakam ch. 5 - ‘The Eligibility to Hear Rasa-līlā-kathā’).

Drinking the nectar through the ears purify and take one to Śrī Rādhā-Kṛṣṇa
pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam

SB 2.2.37/GKH (P)

pibanti—who drink; *ye*—those; *bhagavataḥ*—of Rādhā-Kṛṣṇa; *ātmanaḥ*—of the most dear; *satām*—of devotees; *kathā-amṛtam*—the nectar of Hari-kathā; *śravaṇa-puṭeṣu*—through the earholes; *sambhṛtam*—fully filled; *punanti*—purify; *te*—their; *viṣaya*—material enjoyment; *vidūṣita-āśayam*—polluted aim of life; *vrajanti*—go; *tat*—Rādhā-Kṛṣṇa; *caraṇa*—feet; *saroruha-antikam*—near the lotus.

Those who drink through their ears *hari-kathā* which is filled with the ambrosial pastimes of Śrī Rādhā-Kṛṣṇa, who are the life and soul of the devotees, purify the polluted aim of life known as material enjoyment and thus attain the lotus feet of the Divine Couple.

The hari-kathā from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet

**sa uttamaśloka mahan-mukha-cyutaḥ
bhavat-padāmbhoja-sudhā-kaṇānilaḥ
smṛtiṁ punar vismṛta-tattva-vartmanām
kuyoginām no vitaraty alaṁ varaiḥ**

SB 4.20.25

saḥ—that; *uttama-śloka*—O Lord, who is praised by beautiful ślokas; *maha*t—of great devotees; *mukha-cyutaḥ*—delivered from the mouths; *bhavat*—Your; *pada-ambhoja*—from the lotus feet; *sudhā*—of nectar; *kaṇa*—particles; *anilaḥ*—soothing breeze; *smṛtiṁ*—remembrance; *punaḥ*—again; *vismṛta*—forgotten; *tattva*—to the truth; *vartmanām*—of persons whose path; *ku-yoginām*—of persons not in the line of devotional service; *naḥ*—of us; *vitirati*—restores; *alaṁ*—unnecessary; *varaiḥ*—other benedictions.

[Pṛthu Mahārāja prayed:] My dear Lord, You are glorified by beautiful ślokas uttered by great personalities. Such glorification of Your lotus feet is just like saffron particles. When the transcendental vibration from the mouths of great devotees carries the aroma of the saffron dust of Your lotus feet, the forgetful living entity gradually remembers his eternal relationship with You. Devotees thus gradually come to the right conclusion about the value of life. My dear Lord, I therefore do not need any other benediction but the opportunity to hear from the lotus lips of Your pure devotee.

Unlimited rivers of pure nectar

**tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitṛṣo nṛpa gādha-karṇais
tān na sṛṣānty aśana-tṛḍ-bhaya-śoka-mohāḥ**

SB 4.29.40/ JD ch 40

tasmin—there; *maha*t—of great saintly persons; *mukharitāḥ*—emanating from the mouths; *madhu-bhit*—of the killer of the Madhu demon; *caritra*—the activities or the character; *pīyūṣa*—of nectar; *śeṣa*—surplus; *saritaḥ*—rivers; *paritaḥ*—all around; *sravanti*—flow; *tāḥ*—all of them; *ye*—they who; *pibanti*—drink; *avitṛṣaḥ*—without being satisfied; *nṛpa*—O King; *gādha*—attentive; *karṇaiḥ*—with their ears; *tān*—them; *na*—never; *sṛṣānti*—touch; *aśana*—hunger; *tṛḍ*—thirst; *bhaya*—fear; *śoka*—lamentation; *mohāḥ*—illusion.

In assemblies of great saints, unlimited rivers of pure nectar flow from the lotus

mouths of these great souls in the form of descriptions of the transcendental character, pastimes and qualities of Śrī Kṛṣṇa. Those who drink without satiation through their thirsty ears from these rivers of nectar, are never touched by hunger and thirst and they become free from lamentation, illusion and fear.

Śrīla Kṛṣṇadāsa Kavirāja discusses the confidentiality of rasa-kathā and the benefit it bestows on the qualified

**e saba siddhānta gūḍha - kahite nā yuyāya/nā kahile, keha ihāra anta nāhi pāya
ataeva kahi kichu kariṇā nigūḍha/bujhibe rasika bhakta, nā bujhibe mūḍha
hṛdaye dharaye ye caitanya-nityānanda/e-saba siddhānte sei pāibe ānanda
e saba siddhānta haya āmrera pallava/bhakta-gaṇa-kokilera sarvadā ballabha
abhakta-uṣṭrera ithe nā haya praveśa/tabē citte haya mora ānanda-viśeṣa
ye lāgi kahite bhaya, se yadi nā jāne/ihā va-i kibā sukha āche tribhuvane
ataeva bhakta-gaṇe kari namaskāra/niḥśāṅke kahiye, tāra hauk camatkāra**

CC Ādi 4.231-237/Veṅu-Gīta Introduction/Prabandha Pañcakam p. 94

The esoteric and confidential conclusions regarding the amorous pastimes of *rasarāja* Śrī Kṛṣṇa together with the *gopīs*, who are the embodiments of *mahābhāva*, are not fit to be disclosed to the common ordinary man. But without revealing them, no one can enter into this topic. I shall, therefore, describe these topics in a concealed manner so that only *rasika bhaktas* will be able to understand, whereas ineligible fools will not. Anyone who has established Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu in their hearts will attain transcendental bliss by hearing all these conclusions. This entire subject is as sweet as newly grown mango sprouts, which can be relished only by the devotees who are likened to cuckoo birds. For the camel-like non-devotees, there is no possibility of admittance into these topics. Therefore, there is special jubilation in my heart. If those whom I fear are themselves unable to comprehend these topics, then what could be a greater source of happiness in all the three worlds? Therefore, after offering obeisances to the devotees, I am revealing this subject without any hesitation.

**tāra bhakta-saṅge sadā, rāsa-lilā prema kathā, je kore se pāya ghaṇaśyāma
ihāte bimukha jei, tāra kabhu siddhi nāi, nāhi jena śuni tāra nāma**

Śrī-Rādhā-Niṣṭha 3, Śrīla Narottama dāsa Ṭhākura/SGG p. 70

A person who stays in the company of the devotees who are always discussing the sweet, nectarean pastimes of the *rāsa* dance (*rāsa-lilā prema-kathā*) is sure to attain *Ghaṇaśyāma* Kṛṣṇa, who is dark like a monsoon raincloud. A person averse to hearing these *līlās* will never attain perfection. I refuse to hear his name.

The gradation of what is obtained by Śravaṇa

**tac ca nāma-rūpa-guṇa-līlāmaya-śabdānām śrota-sparśaḥ. prathamam
nāmaḥ śravaṇam-antaḥ-karaṇa-śuddhy-artham apekṣyam. śuddhe
cāntaḥ-karaṇe rūpa-śravaṇena tad-udaya-yogyatā bhavati. samyag
udite ca rūpe guṇānām sphuraṇam sampadyeta, sampanne ca guṇānām
sphuraṇe parikara-vaiśiṣṭhyena tad-vaiśiṣṭhyam sampadyate tatas teṣu
nāma-rūpa-guṇa-parikareṣu samyak sphuriteṣu līlānām sphuraṇam suṣṭhu
bhavati. tatrāpi śravaṇe śrī-bhāgavata-śravaṇastu parama-śreṣṭham**

Krama Sandarbha 7.5.18

Aural contact with the sound vibrations describing the name, form, qualities, and pastimes of Vrajendranandana Śyāmasundara Śrī Kṛṣṇa and His devotees is called *śravaṇa*. At first, hearing of *śrī nāma* is necessary to purify the mind from the contamination of sense gratification. When the mind has been purified by means of hearing about His beautiful *rūpa* (form) then eligibility (to realize that *rūpa*) arises within ones heart. When such eligibility has fully manifested there, the revelation of the 64 qualities of Śrī Kṛṣṇa which exist within His transcendental form takes place. Thereafter, through the revelation of the various unique and special qualities of His associates, as well as paraphernalia, abode etc., Śrī Kṛṣṇa's own excellences become more clearly manifest. Thus through the full manifestation of His name, form, qualities, and associates the revelation of His *līlā* or pastimes becomes beautifully manifest in the heart of the *sādhaka*. In regard to *śravaṇa*, the hearing of Śrīmad-Bhāgavatam is supremely exalted.

**śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām**

SB 1.2.17/HBV/CB 2.1.239/BRSB p. 86/BR 5.2/GKH 13.24

śṛṇvatām—those who have developed the urge to hear the message of; *sva-kathāḥ*—His own words; *kṛṣṇaḥ*—the Personality of Godhead; *puṇya*—who purifies; *śravaṇa*—hearing; *kīrtanaḥ*—through chanting; *hṛdi antaḥ sthaḥ*—within one's heart; *hi*—certainly; *abhadrāṇi*—inauspicious desires (such as the desire to enjoy matter); *vidhunoti*—cleanses; *suhṛt*—benefactor; *satām*—of the saintly devotees.

Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in every one's heart and the benefactor of the saintly devotee, cleanses the inauspicious desires for material enjoyment from the heart of the devotee who has developed the urge to hear His narrations, which are in themselves virtuous when properly heard and chanted.

**śṛṇvataḥ śraddhayā nityam grṇataś ca sva-ceṣṭitam
kālena nātidīrghena bhagavān viśate hṛdi**

SB 2.8.4

śṛṇvataḥ—by hearing; *śraddhayā*—in earnestness; *nityam*—regularly; *grṇataḥ*—by relating; *ca*—also; *sva-ceṣṭitam*—His pastimes; *kālena*—time; *na*—not; *ati-dīrghena*—very long; *bhagavān*—Śrī Kṛṣṇa; *viśate*—becomes manifest; *hṛdi*—within one’s heart.

One who hears Śrīmad-Bhāgavatam faithfully and regularly (from a pure devotee) and describes Śrī Kṛṣṇa’s pastimes to others, will have Śrī Kṛṣṇa manifest in his heart within a short time.

Simply by hearing about Śrī Kṛṣṇa, bhakti manifests in the heart and dispels grief, illusion and fear

**yasyām vai śrūyamāṇāyām kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ śoka-moha-bhayāpahā**

SB 1.1.7

yasyām—this Vedic literature; *vai*—certainly; *śrūyamāṇāyām*—simply by giving aural reception; *kṛṣṇe*—unto Lord Kṛṣṇa; *parama*—supreme; *pūruṣe*—unto Śrī Kṛṣṇa; *bhaktiḥ*—feelings of devotional service; *utpadyate*—sprouts up; *puṁsaḥ*—of the living being; *śoka*—lamentation; *moha*—illusion; *bhaya*—fearfulness; *apahā*—that which extinguishes.

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Śrī Kṛṣṇa, the Supreme Enjoyer, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness. [lamenting about the past, being illusioned about the present, and fearing the future].

One can see Kṛṣṇa through the ears by hearing from a pure devotee

**tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya**

SB 3.9.11

tvaṁ—unto You; *bhakti-yoga*—in devotional service; *paribhāvita*—inspired; *hṛt*—of the heart; *saroje*—on the lotus; *āsse*—You reside; *śruta-ikṣita*—seen through the ear; *pathaḥ*—the path; *nanu*—now; *nātha*—O my Lord; *puṁsām*—of the

devotees; *yat yat*—whichever; *dhiyā*—by meditating; *te*—upon You; *urugāya*—O multiglorious; *vibhāvayanti*—they specifically think of; *tat-tat*—the very same; *vapuḥ*—transcendental form; *praṇayase*—do You manifest; *sat-anugrahāya*—to show Your causeless mercy to the saintly devotees.

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

One must hear continuously and diligently from a pure devotee

**śrutasya puṁsām sucira-śramasya
nanv añjasā sūribhir ṛdito 'rthaḥ
tat-tad-guṇānuśravaṇam mukunda-
pādāravindam hṛdayeṣu yeṣām**

SB 3.13.4

śrutasya—of persons who are in the process of hearing; *puṁsām*—of such persons; *sucira*—for a long time; *śramasya*—endeavouring diligently; *nanu*—isn't it so?; *añjasā*—elaborately; *sūribhiḥ*—by pure devotees; *ṛditaḥ*—worshipped by; *arthaḥ*—statements; *tat*—that; *tat*—that; *guṇa*—transcendental qualities; *anuśravaṇam*—repeated hearing; *mukunda*—Śrī Kṛṣṇa, who awards liberation; *pāda-aravindam*—the lotus feet; *hṛdayeṣu*—within the heart; *yeṣām*—of them.

[*Vidura to Maitreya:*] Are not the lotus feet of Śrī Mukunda the goal of life contemplated in the hearts of persons diligently engaged in the process of hearing? And are not those lotus feet the sole object of the prayers and glorifications sung by the sages and *devatās*? The glories of His lotus feet are heard of by those persons in accordance with their respective qualities.

Unflinching faith, even in the face of impending doom, that Śrī Kṛṣṇa (in the form of Śrī Hari-kathā) is the one and only protection

**taṁ mopayātam pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īše
dviḥjopasṛṣṭaḥ kuhakas takṣako vā
daśatv alam gāyata viṣṇu-gāthāḥ**

SB 1.19.15/BRS 1.3.28/CC Mad 23.21/PJ 5.4

tam—Him; *mā*—me; *upayātam*—taken shelter of; *pratiyantu*—just accept me;

viprāḥ—O brāhmaṇas; *gaṅgā*—mother Ganges; *ca*—also; *devī*—direct representative of the Lord; *dhṛta*—taken into; *cittam*—heart; *iṣe*—unto the Lord; *dvija-upaśṛṣṭaḥ*—created by the brāhmaṇa; *kuhakaḥ*—something magical; *takṣakaḥ*—the snakebird; *vā*—either; *daśatu*—let it bite; *alam*—without further delay; *gāyanta*—please go on singing; *viṣṇu-gāthāḥ*—narration of Kṛṣṇa’s pastimes.

[*Parīkṣit Mahārāja said:*] “O pure *brahmanas*, may you kindly know me as a surrendered soul, and let Mother Gaṅga, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the winged serpent Takṣaka, or whatever magical creation has been incited by the son of the *brāhmaṇa*, bite me immediately if it so desires; may you all simply go on singing and reciting the glories of the Lord.”

Without hari-kathā the ears are snake-holes and the tongue is like a frog’s
bile batorukrama-vikramān ye na śṛṇvataḥ karṇa-puṭe narasya
jihvāsati dārdurikeva sūta na copagāyaty urugāya-gāthāḥ

SB 2.3.20

bile—snake holes; *bata*—alas!; *urukrama*—the Lord, who acts marvelously; *vikramān*—prowess; *ye*—all these; *na*—never; *śṛṇvataḥ*—heard; *karṇa-puṭe*—the earholes; *narasya*—of the man; *jihvā*—tongue; *asatī*—useless; *dārdurikā*—of the frogs; *iva*—like; *sūta*—O Sūta Gosvāmī; *na*—never; *ca*—also; *upagāyati*—chants loudly; *urugāya*—worth singing; *gāthāḥ*—songs.

Alas! One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess ear-holes like the holes of snakes and a tongue like the tongue of a frog.

Reading too many scriptures or hearing from many persons only produces doubt
bahu-śāstre bahu-vākye citte bhrama haya
sādhya-sādhana śreṣṭha nā haya niścaya

CC Ādi 16.11

bahu-śāstre—by many books or scriptures; *bahu-vākye*—by many versions of many persons; *citte*—within the heart; *bhrama*—doubt; *haya*—there is; *sādhya-sādhana*—objective and the process to attain it; *śreṣṭha*—about the best; *nā*—not; *haya*—there is; *niścaya*—certainty.

If one reads many books and scriptures (without realisation) and hears (conflicting) commentaries and instructions of many persons, doubt will arise in one’s heart. In this way one will be unable to ascertain the ultimate objective of life or the means to attain it.

The sun decreases the duration of life, except for those engaged in hari-kathā

**āyur harati vai puṁsām udyann astam ca yann asau
tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā**

SB 2.3.17

āyuh—duration of life; harati—decreases; vai—certainly; puṁsām—of the people; udyan—rising; astam—setting; ca—also; yan—which; asau—the sun; tasya—of one who glorifies the Lord; rte—except; yat—by whom; kṣaṇaḥ—time; nītaḥ—utilized; uttama-śloka—of the all-good Lord; vārtayā—in the topics.

Both by rising and by setting, the sun decreases the duration of life of everyone, except those who utilize their time for discussing topics of Uttama-śloka Śrī Kṛṣṇa.

Avoid prajalpa, do not eat palatable foodstuffs and do not dress nicely

**grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe**

CC Antya 6.236/ORV intro

grāmya-kathā—ordinary talks of common men; nā śunibe—never hear; grāmya-vārtā—ordinary news; nā kahibe—do not speak; bhāla—well; nā khāibe—do not eat; āra—and; bhāla—nicely; nā paribe—do not dress; amānī—not expecting any respect; māna-da—offering respect to others; hañā—becoming; kṛṣṇa-nāma—the holy name of the Lord; sadā—always; la'be—you should chant; vraje—in Vṛndāvana; rādhā-kṛṣṇa-sevā—service to Rādhā and Kṛṣṇa; mānase—within the mind; karibe—you should do.

[Śrī Caitanya Mahāprabhu instructed Śrīla Raghunātha dāsa Gosvāmī:] “Do not listen to the mundane talk of common men or engage in discussions about mundane topics. Do not eat palatable foodstuffs or dress yourself nicely. Expect no honour from others and give honour to all. In this manner, always chant Kṛṣṇa’s holy name and within your mind perform sevā to Śrī Śrī Rādhā-Kṛṣṇa in Vraja.”

~ Thus ends section 1) Śravaṇa ~

2) Kīrtana - The Process of Chanting and Glorifying Śrī Kṛṣṇa

Definition of Kīrtana

nāma-lilā-guṇādīnām uccair bhāṣā tu kīrtana

BRS 1.2.145

nāma—name; *lilā*—pastimes; *guṇādīnām*—of the qualities, etc.; *uccaiḥ*—loudly; *bhāṣā*—giving praise; *tu*—indeed; *kīrtana*—is kīrtana.

Kīrtana is defined as loudly giving voice to the glories of the Lord, beginning with the names, pastimes, and qualities of Kṛṣṇa.

Kṛṣṇa-kīrtana is the best limb of bhakti

kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ dvāpare paricaryāyām kalau tad dhari-kīrtanāt

SB 12.3.52

kṛte—in the Satya-yuga; *yat*—which; *dhyāyataḥ*—from meditation; *viṣṇum*—on Lord Viṣṇu; *tretāyām*—in the Tretā-yuga; *yajataḥ*—from worshiping; *makhaiḥ*—by performing sacrifices; *dvāpare*—in the age of Dvāpara; *paricaryāyām*—by worshiping the lotus feet of Kṛṣṇa; *kalau*—in the age of Kali; *tad*—that same result (can be achieved); *hari-kīrtanāt*—simply by chanting the Hare Kṛṣṇa mahā-mantra.

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.

Nāma-saṅkīrtana is the prominent limb of bhakti

param śrīmat-padāmbhoja-sadā-saṅgaty-apekṣayā nāma-saṅkīrtana-prāyam viśuddhām bhaktim ācara

Bṛhad-bhāgavatāmṛta 2.3.144

param—best; *śrīmat-padāmbhoja*—of the Lord's lotus feet; *sadā*—eternal; *saṅgati*—association; *apekṣayā*—in relation to; *nāma*—of the holy name; *saṅkīrtana*—glorification; *prāyam*—primarily; *viśuddhām*—pure; *bhaktim*—devotion; *ācara*—do.

○ Gopa Kumāra! If you desire to have the eternal association of the lotus feet of the Lord, then you should perform pure devotional service, in which is *saṅkīrtana* is prominent.

**yady anyā bhaktiḥ kalau kaṛṭavyā tadā kīrtanākhyā bhakti-saṁyogenaiva
ity uktam. yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ iti.
tatra ca svatantram eva nāma-kīrtanam atyanta-prasastam.**

Krama-Sandarbhā commentary to SB 7.5.23-24

Even though in the age of Kali one should perform the other eight limbs of *bhakti*, nevertheless, emphatically one must perform them in conjunction with *kīrtana*. Therefore it is stated in Śrīmad Bhāgavatam 11-5.32, *yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ*, "Those who are intelligent in this age of Kali will worship the Lord through the performance of *saṅkīrtana*". In this regard *nāma-kīrtana* is offered especial praises because it is independent. (The reason for this is that all of the other *aṅgas* of *bhakti* are included within *kīrtana* and are dependent on *kīrtana* for their potency in Kali yuga.)

**sakṛd uccāritam yena harir ity akṣara-dvayam
baddhaḥ parikaras tena mokṣāya gamanam prati**

Padma-Purāṇa/Skanda-Purāṇa/HBV 11.326/BR 1.17 pt

sakṛt—once; *uccāritam*—spoken; *yena*—by whom; *hariḥ*—Hari; *iti*—thus; *akṣara-dvayam*—two syllables; *baddhaḥ*—bound; *parikaraḥ*—one becomes qualified; *tena*—by him; *mokṣāya*—for liberation; *gamanam*—going; *prati*—to.

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.

All knowledge culminates in kīrtana glorifying Uttamaśloka Śrī Kṛṣṇa
**idam hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad-uttamaśloka-guṇānuvarṇanam**

SB 1.5.22/BRS 1.2.33

idam—this; *hi*—certainly; *puṁsaḥ*—of everyone; *tapasaḥ*—by dint of austerities; *śrutasya*—by dint of study of the Vedas; *vā*—or; *sviṣṭasya*—sacrifice; *sūktasya*—spiritual education; *ca*—and; *buddhi*—culture of knowledge; *dattayoḥ*—charity; *avicyutaḥ*—infallible; *arthaḥ*—interest; *kavibhiḥ*—by the recognized learned person; *nirūpitaḥ*—concluded; *yad*—what; *uttamaśloka*—the Lord, who is described by choice śloka; *guṇa-anuvarṇanam*—description of the transcendental qualities of.

[Śrī Vyāsadeva to Śrī Nārada:] One's advancement of knowledge is furthered by

austerities, study of the Vedas, sacrifice, chanting of hymns, and charity. Those who are wise, however, have concluded that knowledge finds its culmination (attraction and love for Kṛṣṇa) in the transcendental descriptions of the Lord, who is glorified with choice *ślokas*.

Nāma-kīrtana is the only way in Kali-yuga

harer nāma harer nāma harer nāmaiva kevalam

kalau nāsty eva nāsty eva nāsty eva gatir anyathā

Bṛhan-Nāradya-Purāṇa 38.126/CC Ādi 17.21/JD ch. 23/BRSB p. 106/BPKG pp. 199, 217

hareḥ nāma—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in the Age of Kali; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *gatiḥ*—destination; *anyathā*—other way.

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way, no other way, no other way.

The explanation of the ‘harer nāma’ śloka

kali-kāle nāma-rūpe kṛṣṇa-avatāra

nāma haite haya sarva-jagat-nistāra

dārḍhya lāgi’ ‘harer nāma’-ukti tina-vāra

jaḍa loka bujhāite punaḥ eva kāra

‘kevala’-śabde punar api niścaya-karaṇa

jñāna-yoga-tapa-karma-ādi nivāraṇa

anyathā ye māne, tāra nāhika nistāra

nāhi, nāhi, nāhi e tina eva kāra

CC Ādi 17.22-25

kali-kāle—in this Age of Kali; *nāma-rūpe*—in the form of the holy name; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *nāma*—holy name; *haite*—from; *haya*—becomes; *sarva*—all; *jagat*—of the world; *nistāra*—deliverance; *dārḍhya lāgi’*—in the matter of emphasizing; *harer nāma*—of the holy name of Lord Hari; *ukti*—there is utterance; *tina-vāra*—three times; *jaḍa loka*—ordinary common people; *bujhāite*—just to make them understand; *punaḥ*—again; *eva-kāra*—the word *eva*, or certainly; *‘kevala’-śabde*—by the word *kevala*, or “only”; *puna api*—again; *niścaya-karaṇa*—final decision; *jñāna*—cultivation of knowledge; *yoga*—practice of the mystic yoga system; *tapa*—austerity; *karma*—fruitive activities; *ādi*—and so on; *nivāraṇa*—prohibition;

anyathā—otherwise; *ye*—anyone who; *māne*—accepts; *tāra*—of him; *nāhika*—there is no; *nistāra*—deliverance; *nāhi nāhi nāhi*—there is nothing else, nothing else, nothing else; *e*—in this; *tina*—three; *eva-kāra*—bearing the meaning of emphasis.

In this Age of Kali, Kṛṣṇa has incarnated in the form of His Holy Name, the Hare Kṛṣṇa *mahā-mantra*. The whole world will be delivered through the grace of the Holy Name. In order to vigorously affirm this, Nārada's verse repeats the words *harer nāma* three times. Then, just to make it clear for the really dull, it stresses those words with the word *eva* ['certainly']. This assertion is further strengthened by the use of the word *kevala* ['alone'] which prohibits all other processes, such as fruitive activities, cultivation of knowledge, practice of mystic yoga, and performance of austerities. Then, to make sure it is clear that one who disregards this teaching will not achieve salvation, the words 'there is no other way' are repeated thrice.

Thus ends section 2) Kīrtana

~ 3) Śrī Nāma-Saṅkīrtana ~

param vijayate śrī-kṛṣṇa-saṅkīrtanam –

“Supreme victory to the congregational chanting of Śrī Kṛṣṇa’s names” – this is the Śrī Gauḍīya Maṭha’s sole object of worship.

Upadeśāvalī 1, Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda

Definition of Saṅkīrtana (1)

sarvato bhāvena kīrtana - saṅkīrtana

Anuvṛtti commentary of Śrīla Bhaktisiddhānta Sarasvatī on Śrī Śikṣāṣṭaka 1

sarvataḥ—in every way, completely; *bhāvena*—moods; *kīrtana*—chanting, glorifying; *saṅkīrtana - sam*—sambandha [knowledge of one’s relationship with Kṛṣṇa]; *kīrtana*—audible chanting/glorifying of Kṛṣṇa’s names, form, qualities and pastimes.

Saṅkīrtana means complete *kīrtana*, or in other words, *kīrtana* that is performed in full knowledge of *sambandha* and completely free from *anarthas* and *aparādhas*.

Definition of Saṅkīrtana (2)

bahubhir militvā tad-gāna-sukhaṁ śrī-kṛṣṇa-gānaṁ

Krama Sandarbha/BRSB p. 108

bahubhiḥ—many people; *militvā*—together; *tad-gāna*—in that group; *sukhaṁ*—in great bliss; *śrī-kṛṣṇa-gānaṁ*—singing the glories of Śrī Kṛṣṇa.

When many people congregationally and blissfully sing the names of Śrī Kṛṣṇa (in a loud voice, with faith, for the pleasure of Śrī Kṛṣṇa), it is called *saṅkīrtana*.

Loud kīrtana is a hundred times better than silent japa

japato hari-nāmāni sthāne śata-guṇādhikaḥ

ātmānaṁ ca punāty uccair japau śrotṛṇ punāti ca

Nārādīya Purāṇa/Śrī Caitanya Bhāgavata Ādi 16.283/BRSB p. 108

Someone who chants the Holy Names aloud is a hundred times better than one who performs silent *japa* in a solitary place, because he who chants *japa* silently simply benefits himself, while the person who chants *japa* aloud benefits all those who hear him as well.³¹

Editorial note: This *śloka* was spoken by Prahlāda Mahārāja and cited by Śrīla Hāridāsa Ṭhākura in his encounter with the offensive *brāhmaṇa*. Please refer to Śrī Caitanya Bhāgavata, Ādi 16.267-297, for a garland of *ślokas* in glorification of the holy name uttered by our *nāmācārya*, Śrīla Hāridāsa Ṭhākura, at that time.

Loud kīrtana benefits both the chanter and those who hear it

**paśu-pakṣī-kīṭa-ādi balite nā pāre
 śunile se harināma tā'ra saba tare
 japile se kṛṣṇa-nāma āpani se tare
 ucca-saokīrtane para-upakāra kare
 ata eva ucca kari' kīrtana karile
 śata-guṇa phala haya sarva-śāstre bole**

CB Ādi 11.275-277

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 Kṛṣṇa purifies oneself, but the loud *saṅkīrtana* of the holy name of Kṛṣṇa benefits all living beings. Therefore, loudly chant the holy name of Kṛṣṇa in *kīrtana*, and you will get one hundred times the benefit of chanting *japa*. This is the verdict of all the *śāstras*.

Nāma-saṅkīrtana is the best means for success, whether one is a karmī, a jñānī, or a bhakta

**etan nirvidyamānānām icchatām akuto-bhayam
 yoginām nṛpa nirṇītam harer nāmānukīrtanam**

SB 2.1.11/BRSB p. 103/KGH (P)

etat—it is; *nirvidyamānānām*—of those who are completely free from all material desires; *icchatām*—of those who are desirous of all sorts of material enjoyment; *akutaḥ-bhayam*—free from all doubts and fear; *yoginām*—of all who are self-satisfied; *nṛpa*—O King; *nirṇītam*—decided truth; *hareḥ*—of the Lord, Śrī Kṛṣṇa; *nāma*—holy name; *ānu*—in ānugatya (following under the guidance of Guru and Vaiṣṇavas); *kīrtanam*—chanting.

O King, constant chanting of the holy name of the Lord after the ways 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 also those who are self-satisfied by dint of transcendental knowledge.

Nāma-saṅkīrtana easily bestows Kṛṣṇa-prema

**tāra madhye sarva-śreṣṭha nāma-saṅkīrtana
niraparādhe nāma laile pāya prema-dhana**

CC Antya 4.71

tāra madhye—of the nine different types of devotional service; *sarva-śreṣṭha*—the most important of all; *nāma-saṅkīrtana*—performing nāma-saṅkīrtana; *niraparādhe*—without offenses; *nāma laile*—if one chants the holy name; *pāya*—he gets; *prema-dhana*—the most valuable ecstatic love of Kṛṣṇa.

Of all the different types of spiritual practices, the nine forms of *bhakti* (*śravaṇam*, *kīrtanam*, etc.) are the best because they have tremendous power to deliver Kṛṣṇa and *kṛṣṇa-prema*. Of these nine practices, *nāma-saṅkīrtana* is the best. By chanting *śrī-kṛṣṇa-nāma* without offences, one obtains the priceless treasure of *prema*.

The superiority of kīrtana over smaraṇa is described in Vaiṣṇava-cintāmaṇi

**agha-cchit-smaraṇam viṣṇor bahv-āyāsena sādhyate
oṣṭha-spandana-mātreṇa kīrtanam tu tato varam**

Hari-bhakti-vilāsa 11.236/BR 1.5

Through performing *smaraṇa* (contemplation) of Viṣṇu sins are destroyed only after great endeavor. However, simply by vibrating His names upon one's lips the same result is achieved. *Kīrtana* is thus superior.

Smaraṇa must be performed in conjunction with saṅkīrtana

**ataeva yady apy anyā bhaktiḥ kalau kartavyā
tadā kīrtanākhyā bhakti-saṁyogenaiva**

Bhakti Sandarbha 273/*Krama Sandarbha*/SS p. 23

This means that in Kali yuga if one performs any of the other eight limbs of devotional service, they must be performed in conjunction with *kīrtana*, chanting of the holy name. (By this method, *bhakti* is fully accomplished).

Kīrtana is superior to smaraṇa
manyāmahe kīrtanam eva sattamaṁ
lolātmakaika-sva-hṛdi smarāt smṛteḥ
vāci sva-yukte manasi śrutau tathā
divyāt parān apy apakurvad ātmya-vat

Bṛhad Bhāgavatāmṛtam 2.3.148/GKH (P)

manyāmahe—we think; *kīrtanam*—glorification; *eva*—indeed; *sattamaṁ*—the best; *lola-ātmaka*—fickle; *eka-sva-hṛdi*—in the heart; *smarāt*—than remembering; *smṛteḥ*—from the memory; *vāci*—in the voice; *sva-yukte*—engaged; *manasi*—in the mind; *śrutau*—remembered; *tathā*—so; *divyāt*—shining; *parān*—others; *apy*—also; *apakurvad*—drags; *ātmya*—the self; *vat*—like.

We think that because it engages the voice, ears, and mind, and because it attracts others as it does oneself, glorifying the Lord is better than remembering the Lord with the fickle mind.

Smaraṇa will come gradually and naturally as a result of performing kīrtana
kīrtana-prabhāve, smaraṇa haibe,
se kāle bhajana-nirjana sambhava.

Mahājana-racita-gīta (duṣṭa mana!), Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

kīrtana-prabhāve—by the power of chanting; *smaraṇa*—remembering the Lord's pastimes; *haibe*—will be possible; *se kāle*—at that time; *bhajana-nirjana*—worship in solitude; *sambhava*—possible.

By the influence of *kīrtana*, one may gradually come to the exalted stage of *smaraṇam*, wherein one constantly remembers the pastimes of Kṛṣṇa within one's mind. *Nirjana-bhajana* is conceivable only after attaining this advanced level of *kṛṣṇa-bhakti*.

Saṅkīrtana is the best way to glorify Śrī Kṛṣṇa

kṛṣṇasya nānā-vidha-kīrtaneṣu
tan-nāma-saṅkīrtanam eva mukhyam
tat-prema-sampaj-janane svayaṁ drāk
śaktam tataḥ śreṣṭhatamaṁ mataṁ tat

Bṛhad Bhag. 2.3.158/BRSB p. 107/GKH (P)

kṛṣṇasya—of Śrī Kṛṣṇa; *nānā*—many; *vidha*—kinds; *kīrtaneṣu*—in glorification; *tan-*

nāma-saṅkīrtanam—glorifying His holy name; *eva*—certainly; *mukhyam*—first; *tat-prema-saṁpaj-janane*—creating the opulence of love; *svayam*—personally; *drāk*—instantly; *śaktam*—able; *tataḥ*—then; *śreṣṭhatamam*—best; *matam*—considered; *tat*—that.

Of the many ways to glorify Śrī Kṛṣṇa, congregational chanting of His holy name is the topmost. Because it has the power to instantly award the ultimate treasure of pure love for Him, it is considered the best.

Anyone who always keeps Your holy name on his tongue is already perfect

aho bata śva-paco ’to garīyān

yaj-jihvāgre vartate nāma tubhyam

tepus tapas te juhuvuḥ sasnur āryā

brahmānūcur nāma grṇanti ye te

SB 3.33.7/CC Mad 11.192, 19.72, Antya 16.27/JD ch. 6/BPKG p. 327,437/GKH (P)

aho bata—oh, how glorious; *śva-pacaḥ*—a dog-eater; *ataḥ*—hence; *garīyān*—worshipable; *yaj*—of whom; *jihvā-agre*—on the tip of the tongue; *vartate*—is; *nāma*—the holy name; *tubhyam*—unto You; *tepuḥ tapāḥ*—practiced austerities; *te*—they; *juhuvuḥ*—executed fire sacrifices; *sasnuḥ*—took bath in the sacred rivers; *āryāḥ*—Āryans; *brahma anūcuḥ*—chanted the Vedas; *nāma*—the holy name; *grṇanti*—accept; *ye*—they who; *te*—Your.

My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated *brāhmaṇa*. Although he may be born in a family of dog-eaters and therefore, by material calculations, is the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has chanted all the Vedas, performed all the great sacrifices mentioned in the Vedas, and has already taken his bath in all the holy places of pilgrimage. It is he who is factually the Āryan.

**tasmāt saṅkīrtanam viṣṇor jagat-maṅgalam aṁhasām
mahatām api kauravya viddhy aikāntika-niṣkṛtam**

SB 6.3.31

tasmāt—therefore; *saṅkīrtanam*—the congregational chanting of the holy name; *viṣṇoh*—of Lord Viṣṇu; *jagat-maṅgalam*—the most auspicious performance within this material world; *aṁhasām*—for sinful activities; *mahatām api*—even though very great; *kauravya*—O descendant of the Kuru family; *viddhi*—understand; *aikāntika*—the ultimate; *niṣkṛtam*—nullification.

Śukadeva Gosvāmī continued: My dear King, congregational chanting of the holy name of the Lord is the most auspicious activity for the entire world and is capable of nullifying the reactions of even the greatest sins. Please try to understand this so that others will take it seriously.

**kalim sabhājayanty āryā guṇa-jñāḥ sāra-bhāgināḥ
yatra saṅkīrtanenaiva sarva-svārtho ’bhilabhyate**

SB 11.5.36

kalim—the age of Kali; *sabhājayanti*—they praise; *āryāḥ*—progressive souls; *guṇa-jñāḥ*—who know the true value (of the age); *sāra-bhāgināḥ*—who are able to pick out the essence; *yatra*—in which; *saṅkīrtanena*—by the congregational chanting of the holy names; *eva*—merely; *sarva*—all; *sva-arthaḥ*—desired goals; *abhilabhyate*—are attained.

Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can be easily achieved by the performance of *saṅkīrtana*.

**nāma-saṅkīrtanam yasya sarva-pāpa-praṇāśanam
praṇāmo duḥkha-śamanas taṁ namāmi hariṁ param**

SB 12.13.23

nāma-saṅkīrtanam—the congregational chanting of the holy name; *yasya*—of whom; *sarva-pāpa*—all sins; *praṇāśanam*—which destroys; *praṇāmaḥ*—the bowing down; *duḥkha*—misery; *śamanaḥ*—which subdues; *taṁ*—to Him; *namāmi*—I offer my obeisances; *hariṁ*—to Lord Hari; *param*—the Supreme.

I offer my respectful obeisances unto the Supreme Lord, Śrī Hari, the congregational chanting of whose holy names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.

Śrī Nāma-saṅkīrtana draws Śrī Kṛṣṇa towards the Sādhaka

**nāma-saṅkīrtanam proktam kṛṣṇasya prema-sampadi
baliṣṭham sādhanam śreṣṭham paramākarṣa-mantravat
tad eva manyate bhakteḥ phalam tad-rasikair janaiḥ
bhagavat-prema-sampattau sadaivāvyabhicārataḥ**

Bṛhad-bhāgavatāmṛtam 2.3.164–5/BR 1.16

nāma-saṅkīrtanam—glorification of the holy name; *proktam*—said; *kṛṣṇasya*—of Lord Kṛṣṇa; *prema*—of love; *sampadi*—the treasure; *baliṣṭham*—most powerful; *sādhanam*—method; *śreṣṭham*—best; *parama-ākarṣa*—ultimate; *mantra*—a mantra; *vat*—like; *tad*—that; *eva*—indeed; *manyate*—is considered; *bhakteḥ*—of devotional service; *phalam*—the fruit; *tad*—that; *rasikaiḥ*—expert at tasting nectar; *janaiḥ*—by persons; *bhagavat*—of the Lord; *prema*—of love; *sampattau*—in the treasure; *sadā*—always; *eva*—indeed; *avyabhicārataḥ*—from not wavering.

It is said that to obtain the wealth of *prema* for Śrī Kṛṣṇa, *nāma-saṅkīrtana* is the best and most powerful *sādhana*. This supremely attractive *mantra* draws Śrī Kṛṣṇa towards the *sādhaka*. Therefore *rasika* devotees of Bhagavān conclude that the ability to engage in *saṅkīrtana* is the result of *bhakti*. It is unfailing in bestowing the wealth of *bhāgavat-prema*.

~ Thus ends section 3) - Saṅkīrtana ~

~ 4) Preaching Through Saṅkīrtana ~

Those who have taken birth in the land of India should preach

**bhārata-bhūmite haila manuṣya janma yāra
janma sārthaka kari' kara para-upakāra**

CC Ādi 9.41/BPKG p. 16

bhārata—of India; *bhūmite*—in the land; *haila*—has become; *manuṣya*—human being; *janma*—birth; *yāra*—anyone; *janma*—such a birth; *sārthaka*—fulfillment; *kari'*—doing so; *kara*—do; *para*—others; *upakāra*—benefit.

One who has taken his birth as a human being in the land of India, Bhārata (the land whose residents have natural *rati*, attachment, for Bhā, spiritual enlightenment), should make his life successful and perform the supreme welfare work for the benefit of all others, by preaching Śrī Kṛṣṇa *nāma-saṅkīrtana*, the chanting of the holy name of Kṛṣṇa.

Gaurasundara's followers preach the Holy Name to whoever they meet

yāre dekha, tāre kaha kṛṣṇa-upadeśa

āmāra ājñāya guru hañā tāra' ei deśa

CC Mad 7.128

yāre—whomever; *dekha*—you meet; *tāre*—him; *kaha*—tell; *kṛṣṇa-upadeśa*—the instructions of the Lord in Bhagavad-gīta and the instructions to worship Kṛṣṇa in Śrīmad-Bhāgavatam; *āmāra ājñāya*—under My order; *guru hañā*—becoming a spiritual master; *tāra'*—deliver; *ei deśa*—this country.

Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on my order, become a Guru and liberate everyone in the land.

kabhu nā bādhibe tomāra viṣaya-taraṅga

punarapi ei ṭhāñi pābe mora saṅga

CC Madhya 7.129

kabhu—at any time; *nā*—not; *bādhibe*—will obstruct; *tomāra*—your; *viṣaya-taraṅga*—materialistic way of life; *punar api*—again; *ei ṭhāñi*—at this place; *pābe*—you will get; *mora*—My; *saṅga*—association.

Śrī Caitanya Mahāprabhu further advised the *brāhmaṇa* Kūrma, “If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company.”

In every town and village, the chanting of My name will be heard

pṛthivīte āche yata nagarādi grāma

sarvatra pracāra haibe mora nāmas

CB Antya 4.126

pṛthivīte—on the face of the earth; *āche*—are; *yata*—as many; *nagara-ādi grāma*—cities and villages; *sarvatra*—everywhere; *pracāra haibe*—will be preached; *mora nāma*—My holy name.

In every town and village, the chanting of My name will be heard. In as many cities, towns and villages as there are on the surface of the earth, My holy names will be preached and chanted.

Preaching is the symptom of spiritual vitality

prāṇa āche yā'ra, se hetu pracāra

Vaiṣṇava Ke? Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda

He who has life can preach. Those who have spiritual vitality can preach and instill spiritual life in their audience.

Śrīla Nārāyaṇa Mahārāja: “One who is really preaching has nothing to take and everything to give.”

The devotee is concerned to benefit others (through nāma-saṅkīrtana)

etāvaj janma-sāphalyam dehinām iha dehiṣu

prāṇair arthair dhiyā vācā śreya-ācaraṇam sadā

SB 10.22.35/CC Ādi 9.42

etāvāt—up to this; *janma*—of birth; *sāphalyam*—perfection; *dehinām*—of every living being; *iha*—in this world; *dehiṣu*—toward those who are embodied; *prāṇaiḥ*—by life; *arthaiḥ*—by wealth; *dhiyā*—by intelligence; *vācā*—by words; *śreyaḥ*—eternal good fortune; *ācaraṇam*—acting practically; *sadā*—always.

It is the duty of all embodied beings to perform welfare activities for the benefit of others with their life, wealth, intelligence and words.

prāṇinām upakārāya yathaveha paratra ca

karmaṇā manasā vācā tad eva matimān vadet

Viṣṇu Purāṇa 3.12.45

Through one's work, mind, and words one should act in such a way that it will benefit all beings both in this world and the next. Such is the behaviour of the intelligent.

Perfection in bhajana is attained through preaching

(śrī) rūpa-raghunātha-kathā parama-utsāhe

nirbhaye pracāra kara sarva-siddhi jāhe

Śrīla Bhakti Pramoda Puri Mahārāja, Of Love and Separation

Preach the message of Śrī Rūpa and Raghunātha fearlessly and with great enthusiasm. Through this preaching, you will attain all perfection.

Thus ends Chapter 17 - Śravaṇa and Kīrtana

Chapter 18 – Nāma-tattva

Śrī Harināma is food for the soul and the foundation of sādhana-bhajana

1. The Glories of the Holy Name	576
2. Śrī Śikṣāṣṭaka	587
3. The Hare Kṛṣṇa Mahā-Mantra in Śāstra	594
4. The Method of Chanting the Holy Nāma	598
5. Primary and Secondary Names of Kṛṣṇa	602
6. The Holy Name Should Always be Chanted	605
7. Śuddha-Nāma Appears by Sādhu-saṅga	607
8. Nāmābhāsa - A Shadow of Pure Nāma	609
9. The Ten Offences to the Holy Name	613
10. Ślokaṣ Pertaining to Nāmāparādha	615
13. Further Glorification of Śrī Nāma	622

The holy name is the only way for the deliverance of souls in the age of Kali

harer nāma harer nāma harer nāmaiva kevalam

kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā

Bṛhan-Nāradya-Purāṇa 38.126/JD ch. 23/BRSB p. 106/BPKG pp. 199,217/CC Ādi 17.21

hareḥ nāma—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in the Age of Kali; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *gatiḥ*—destination; *anyathā*—other way.

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.

~ 1) The Glories of the Holy Name ~

o Bhagavān, Your names bestow all auspiciousness upon the jīvas

**nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ**

Śikṣāṣṭaka 2/ CC Anṛya 20.16/BR 2.1/JD ch. 24

nāmnām—of the holy names of the Lord; *akāri*—You manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all kinds of personal potencies; *tatra*—in that; *arpitā*—bestowed; *niyamitaḥ*—restricted; *smaraṇe*—in remembering; *na*—not; *kālaḥ*—consideration of time; *etādṛśī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—My; *api*—although; *durdaivam*—misfortune; *īdṛśam*—such; *iha*—in this (the holy name); *ajani*—it was born; *na*—not; *anurāgaḥ*—attachment.

o Bhagavān, Your names bestow all auspiciousness upon the jīvas. Therefore, for their benefit, You are eternally manifest as Your innumerable names, such as Rāma, Nārāyaṇa, Kṛṣṇa, Mukunda, Mādhava, Govinda and Dāmodara. You have invested those names with all the potencies of Their respective forms. Out of Your causeless mercy, You have not even imposed any restrictions on the remembrance of Your names, as is the case with *gāyātryi-mantras* that must be chanted at specific times (*sandhyā-vandana*). In other words, the holy name of Bhagavān can be chanted and remembered at any time of the day or night. This is the arrangement You have made. o Prabhu, You have such causeless mercy upon the jīvas; nevertheless, due to my *nāma-aparādha*, I am so unfortunate that no attachment for Your holy name, which is so easily accessible and which bestows all good fortune, has awakened within me.

Kṛṣṇa (nāmī) and His name (nāma) are non-different

**nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ**

Padma Purāṇa/BRS 1.2.233/CC Mad 17.133/BRSB p.102/JD ch. 23/BR 2.31/BPKG pp. 48,242

nāmaḥ—the holy name; *cintā-maṇiḥ*—wish-fulfilling gem; *kṛṣṇaḥ*—Śrī Kṛṣṇa

(Himself); *caitanya-rasa-vigrahaḥ*—the form of all transcendental mellows; *pūrṇaḥ*—complete; *śuddhaḥ*—pure, without material contamination; *nitya*—eternally; *muktaḥ*—liberated; *abhinna-tvāt*—due to non-difference; *nāma*—of the holy name; *nāminoḥ*—and of the person who has the name.

The holy name is a transcendental wish-fulfilling gem (*cintāmaṇi*), for there is no difference between Kṛṣṇa's name (*nāma*) and Kṛṣṇa Himself (*nāmī*). The name of *paramā-nanda-svarūpa* Śrī Kṛṣṇa is the bestower of the supreme goal (*parama-puruṣārtha*). This name is the very form of transcendental mellows (*caitanya-rasa-svarūpa*). It is completely pure, eternally liberated and beyond any connection with *māyā*.

Śrīla Bhaktivinoda Ṭhākura: Kṛṣṇa's sublime form is as identical to Him as His holy name. Remembering and chanting Kṛṣṇa's name immediately invokes His beautiful form in the mind, and both dance there harmoniously as inseparable partners. (*Harināma-cintāmaṇi*, ch. 2)

ekam eva sac-cid-ānanda-rasādi-rūpaṁ tattvaṁ dvidhā āvirbhūtam

Jiva Gosvāmī's Durgama-saṅgamaṇī ṭikā (BRS) on the above śloka

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 Kṛṣṇa Himself and as the holy name of Kṛṣṇa. These two forms are nondifferent manifestations of the same eternal reality - Śrī Kṛṣṇa.

Kṛṣṇa has descended as the incarnation of His holy names

**kali-kāle nāma-rūpe kṛṣṇa-avatāra
nāma haite haya sarva-jagat-nistāra
nāma vinu kali-kāle nāhi āra dharma
sarva-mantra-sāra nāma, ei śāstra-marma**

CC Ādi 17.22 and 7.74

kali-kāle—in this Age of Kali; *nāma-rūpe*—in the form of the holy name; *kṛṣṇa*—Lord Kṛṣṇa's; *avatāra*—incarnation; *nāma*—holy name; *haite*—from; *haya*—becomes; *sarva*—all; *jagat*—of the world; *nistāra*—deliverance; *nāma*—the holy name; *vinu*—without; *kali-kāle*—in this Age of Kali; *nāhi*—there is none; *āra*—or any alternative; *dharma*—religious principle; *sarva*—all; *mantra*—*mantras* and hymns; *sāra*—essence; *nāma*—the holy name; *ei*—this is; *śāstra*—revealed scriptures; *marma*—purport.

In this Age of Kali, Lord Kṛṣṇa has descended as the incarnation of His holy names. Through Śrī Nāma the entire world can be delivered from material bondage. In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all *mantras* and the purport of all scriptures.

The human material senses cannot perceive Śrī Harināma because it is transcendental

**ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ**

Padma-Purāṇa/BRS 1.2.234/CC Mad 17.136/BR 2.32/BPKG pp. 242, 330

ataḥ—therefore; *śrī-kṛṣṇa-nāma-ādi*—Lord Kṛṣṇa’s name, form, qualities, pastimes and so on; *na*—not; *bhaved*—can be; *grāhyam*—perceived; *indriyaiḥ*—by the blunt material senses; *sevā-unmukhe*—to one favourably engaged in His service; *hi*—certainly; *jihvā-ādau*—beginning with the tongue; *svayam*—personally; *eva*—certainly; *sphurati*—become manifest; *adaḥ*—those (Kṛṣṇa’s name, form, qualities and so on).

The human material senses cannot perceive *śrī harināma* because it is a transcendental sound, but it will appear by itself to the purified senses headed by the tongue of the *sevonmukha-sādhaka*, in whose heart the desire to serve Kṛṣṇa has arisen.

Devotion is the only way and is performed through nāma-saṅkīrtana

**etāvān eva loke ’smin puṁsām dharmāḥ paraḥ smṛtaḥ
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ**

SB 6.3.22/BR 1.37/GKH (P)

etāvān—this much; *eva*—indeed; *loke asmin*—in this material world; *puṁsām*—of human beings; *dharmāḥ*—the essence of one’s spiritual nature and function; *paraḥ*—transcendental; *smṛtaḥ*—recognized; *bhakti-yogaḥ*—bhakti-yoga, or devotional service; *bhagavati*—to Śrī Kṛṣṇa; *tan*—His; *nāma*—of the holy name; *grahaṇa-ādibhiḥ*—beginning with chanting.

Only loving devotional service to Bhagavān Śrī Kṛṣṇa, performed through *nāma-saṅkīrtana*, is called *bhakti-yoga*. This alone is the supreme *dharma* for all human beings.

The holy name is the essence of the Vedas

**nikhila-śruti-mauli-rama-mālā-dyuti-nīrājita-pāda-pankajānta
ayi mukta-kulair upāsyamānaṁ paritas tvām harināma saṁśrayāmi**

Kṛṣṇa-nāmāṣṭakam 1, Śrīla Rūpa Gosvāmī

O holy name, the tips of the toes of your lotus feet are eternally worshiped by the glowing effulgence of the Upaniṣads, the crest jewels of the Vedas. You are eternal-

ly adored and chanted by great liberated souls like Nārada and Śukadeva Gosvāmī. O *harināma*, I take complete shelter of You.

The glories of the Holy Name in the Smṛti-śāstras

**vede rāmāyaṇe caiva purāṇe bhārata tathā
ādāv ante ca madhye ca hariḥ sarvatraḥ gīyate**

Hari-vamśa

Throughout the Vedas, the Rāmāyaṇa, the Purāṇas, and the Mahābhārata, from beginning to end, only the glories of (the holy name of) Śrī Hari are sung.

Kṛṣṇa-kīrtana is the best limb of bhakti

**kṛte yad dhyāyato viṣṇuṁ tretāyām yajato makhaiḥ
dvāpare paricaryāyām kalau tad dhari-kīrtanāt**

SB 12.3.52/BRSB p. 104/JD ch. 23

kṛte—in the Satya-yuga; *yat*—which; *dhyāyataḥ*—from meditation; *viṣṇuṁ*—on Lord Viṣṇu; *tretāyām*—in the Tretā-yuga; *yajataḥ*—from worshiping; *makhaiḥ*—by performing sacrifices; *dvāpare*—in the age of Dvāpara; *paricaryāyām*—by worshiping the lotus feet of Kṛṣṇa; *kalau*—in the age of Kali; *tat*—that same result (can be achieved); *hari-kīrtanāt*—simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

**dhyāyan kṛte yajan yajñais tretāyām dvāpare 'rcayan
yad āpnoti tad āpnoti kalau saṅkīrtya keśavam**

Viṣṇu-Purāṇa/HBV 11.456/JD ch. 19

dhyāyan—meditating; *kṛte*—in the Satya-yuga; *yajan*—worshiping; *yajñaiḥ*—with the performance of great sacrifices; *tretāyām*—in the Treta-yuga; *dvāpare*—in the Dvāpara-yuga; *arcayan*—worshiping the lotus feet; *yat*—whatever; *āpnoti*—is achieved; *tat*—that; *āpnoti*—is achieved; *kalau*—in the age of Kali; *saṅkīrtya*—simply by saṅkīrtana; *keśavam*—the pastimes and qualities of Lord Keśava.

Whatever is achieved by meditation in Satya-yuga, by the performance of *yajña* in Tretā-yuga, or by the worship of Kṛṣṇa's lotus feet in Dvāpara-yuga, is easily obtained in the age of Kali simply by chanting and glorifying Lord Keśava.

**yad abhyarcya harim bhaktyā kṛte kratu-śatair api
phalam prāpnoty avikalam kalau govinda-kīrtanāt**

Viṣṇu-rahasya/HBV 11.455/BR 1.3

yat—what; *abhyarcya*—worshiping; *harim*—Lord Kṛṣṇa; *bhaktyā*—with devotion; *kṛte*—in Satya-yuga; *kratu-śataiḥ*—with a hundred *yajñas*; *api*—even; *phalam*—the result; *prāpnoti*—attains; *avikalam*—complete; *kalau*—in kali-yuga; *govinda-kīrtanāt*—by chanting the holy names of Lord Govinda.

Whatever fruit can be obtained in Satya-yuga by devoutly performing austerities and so on for hundreds of years, can be obtained in the age of Kali simply by chanting the names of Śrī Govinda.

The respective benefits of kṛṣṇa-mantra and kṛṣṇa-nāma

kṛṣṇa-mantra haite habe saṁsāra-mocana

kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

CC Ādi 7.73

kṛṣṇa-mantra—(the chanting of the) *gopāla-mantra* (*kṛm kṛṣṇaya* etc.); *haite*—from; *habe*—it will be; *saṁsāra*—material existence; *mocana*—deliverance; *kṛṣṇa-nāma*—(the chanting of the) Hare Kṛṣṇa *mahā-mantra*; *haite*—from; *pābe*—one will get; *kṛṣṇera*—of Lord Kṛṣṇa; *caraṇa*—lotus feet.

Simply by chanting the *kṛṣṇa-mantra* (*gopāla-mantra*), one can obtain freedom from material existence. Thereafter, simply by chanting *kṛṣṇa-nāma* (the Hare Kṛṣṇa *mahā-mantra*), one will get the lotus feet of Śrī Kṛṣṇa and attain *kṛṣṇa-prema*.

Harināma bestows unlimitedly more benefit than all kinds of sat-karma (pious fruitive activities)

go-koṭi-dānam grahaṇe khagasya

prayāga-gaṅgodaka kalpa-vāsaḥ

yajñāyutam meru-suvarṇa-dānam

govinda-kīrter na samam śatāmsaiḥ

Skanda-Purāṇa/Laghu Bhagavatāmṛta/HBV 11.385/JD ch. 23/CC Ādi 3.79 pt

[*sarva-sat-karmādhikatvam*—*harināma* is better than all pious deeds] *go-koṭi-dānam*—giving ten million cows; *grahaṇe*—at an eclipse; *khagasya*—of the sun; *prayāga*—at Prayāga; *gaṅgā-udaka*—by the Gaṅgā's water; *kalpa-vāsaḥ*—residing for a day of Brahmā; *yajña*—of Vedic sacrifices; *ayutam*—ten thousand; *meru-*

suvarṇa—a heap of gold like Mount Meru; *dānam*—gift; *govinda-kīrteḥ*—of the glories of Lord Govinda; *na*—not; *samam*—equal; *śata-amśaiḥ*—with a hundredth part.

One may give ten million cows in charity on the day of a solar eclipse; one may reside in Prayāga on the banks of the Gaṅgā for a *kalpa*; or one may perform ten thousand *yajñas* and give in charity a mountain of gold as high as Mount Sumeru. Still, all these cannot be compared with even a one-hundredth particle of the benefit obtained by chanting Śrī-Govinda’s names.

**viṣṇor ekaikaṁ nāmāpi sarva-vedādhikaṁ matam
tādṛk-nāma sahasreṇa rāma-nāma-samaṁ smṛtam**

Śata-nāma-stotra/JD ch. 23

Chanting one name of Viṣṇu gives more benefit than studying all the Vedas, and one name of Rāma is equal to a thousand names (*sahasra-nāma*) of Viṣṇu.

**rāma rāmeti rāmeti rame rāme manorame
sahasra-nāmabhis tulyaṁ rāma-nāma varānane**

Padma Purāṇa 72.335/CC Madhya 9.32

rāma—Rāma; *rāma*—Rāma; *iti*—thus; *rāma*—Rāma; *iti*—thus; *rame*—I enjoy; *rāme*—in the holy name of Rāma; *manaḥ-rame*—most beautiful; *sahasra-nāmabhiḥ*—with the one thousand names; *tulyaṁ*—equal; *rāma-nāma*—the holy name of Rāma; *vara-ānane*—O lovely-faced woman.

[Lord Śiva addressed his wife, Durgā:] “O Varānanā, I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāmacandra is equal to one thousand holy names of Lord Viṣṇu.”

**sahasra-nāmnām puṇyānām trir āvṛtṭyā tu yat phalam
ekāvṛtṭyā tu kṛṣṇasya nāmaikaṁ tat prayacchati**

Brahmaṇḍa Purāṇa/CC Madhya 9.33/JD ch. 23/BRSB p. 101

sahasra-nāmnām—of one thousand names; *puṇyānām*—holy; *trih-āvṛtṭyā*—by thrice chanting; *tu*—but; *yat*—which; *phalam*—result; *eka-āvṛtṭyā*—by one repetition; *tu*—but; *kṛṣṇasya*—of Lord Kṛṣṇa; *nāma*—holy name; *ekam*—only one; *tat*—that result; *prayacchati*—gives.

The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only once uttering the holy name of Kṛṣṇa.

[In other words, a thousand names of Viṣṇu equals one name of Rāma, and three thousand names of Viṣṇu – that is to say, three names of Rāma – equals one name of Kṛṣṇa. Therefore, chanting Kṛṣṇa’s name once gives the same result as chanting Rāma’s name three times]

Śrī Kṛṣṇa tells the Moon-god that Rādhā’s nāma is superior to His

**mama nāma-śatenaiva rādhā-nāma sad-uttamam
yaḥ smaret tu sadā rādhām na jāne tasya kim phalam**

Krama-dīpikā

The name of Śrī Rādhā is superior to hundreds of My names. Even I cannot calculate the result achieved by constantly remembering Her name.³¹

Śrīla Nārāyaṇa Mahārāja: “Relish of the very *rasa* of Bhagavān, who is Himself an embodiment of concentrated *rasa*, is definitely contained within His name. Although there is such taste in His name, that same *nāmī*, Śrī Śyāmasundara, becomes overwhelmed when He tastes the name of Śrī Rādhā. It is the nature of *prema* that the lover will have affection for the name of the beloved” (BR p. 218)

Prema and kṛṣṇa-nāma cannot be compared to anything of this world

**jñānam asti tulitaṁ ca tulāyaṁ prema naiva tulitaṁ tu tulāyaṁ
siddhir eva tulitātra tulāyaṁ kṛṣṇa-nāma tulitaṁ na tulāyaṁ**

Padyāvalī 15, Śrīdhara Svāmī

Knowledge and yogic perfection can be compared to one another, but *prema* and *kṛṣṇa-nāma* have no comparison to anything within this world. They cannot be weighed on the scales of mundane consideration.

The mahā-mantra is the medicine to destroy the disease of māyā

**enechi auṣadhi māyā nāśībāra lāgi’
harināma-mahā-mantra lao tumi māgi’**

Jīva Jāgo 4, Śrīla Bhaktivinoda Ṭhākura [Śrī Gauḍīya Gīti-guccha (2003 ed.) p. 105]

Śrī Gauracandra is calling, “I have brought you the *hari-nāma mahā-mantra* – the medicine to destroy the disease of *māyā*. Take these holy names, I beg of you!”

The elixir of śrī-kṛṣṇa-nāma is the only powerful medicine to cure the disease of material existence and place one on the spiritual platform

**idam śarīram pariṇāma-peśalam
pataty avaśyam śata-sandhi-jarjaram
kim auśadham pṛcchasi mūḍha durmate
nirāmayam kṛṣṇa-rasāyanam piba**

Mukunda-mālā 37/BR 3.3

idam—this; *śarīram*—body; *pariṇāma*—as subject to transformation; *peśalam*—attractive; *patati*—falls down; *avaśyam*—inevitably; *śata*—hundreds; *sandhi*—joints; *jarjaram*—having become decrepit; *kim*—why; *auśadham*—for medication; *pṛcchasi*—you are asking; *mūḍha*—deluded; *durmate*—O fool; *nirāmayam*—prophylactic; *kṛṣṇa*—of Kṛṣṇa; *rasa-ayanam*—the elixir; *piba*—just drink.

This attractive body of yours which is made of hundreds of joints, is subject to many transformations and must inevitably fall into decrepitude and death (Consequently, the body will be burnt to ashes or will become food for worms and transformed into excrement). O foolish and wicked mind, why have you decorated such a disgusting body with a senseless attachment? O misguided fool, why are you asking for medicine and giving so much attention to your bodily maintenance? Just constantly drink the elixir of *śrī-kṛṣṇa-nāma* which will place you on the spiritual platform and free you from all disease.

Those who don't engage in hearing and chanting are the most unfortunate

**daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāśubhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaso 'kuśalāni śāśvat**

SB 3.9.7/BR 2.5

daivena—by fate of misfortune; *te*—they; *hata-dhiyaḥ*—bereft of memory; *bhavataḥ*—of You; *prasaṅgāt*—from the topics; *sarva*—all; *śubha*—inauspiciousness; *upaśamanāt*—curbing down; *vimukha*—turned against; *indriyāḥ*—senses; *ye*—those; *kurvanti*—act; *kāma*—sense gratification; *sukha*—happiness; *leśa*—brief; *lavāya*—for a moment only; *dīnāḥ*—poor fellows; *lobha-abhibhūta*—overwhelmed by greed; *manasaḥ*—of one whose mind; *akuśalāni*—inauspicious activities; *śāśvat*—always.

Those persons who refrain from the hearing and chanting of Your glories, which destroys all misfortune, and instead always engage in inauspicious activities, being obsessed with a desire for a particle of material sense enjoyment, are certainly wretched, for fate has stolen away their intelligence.

Those who are materially engrossed cannot appreciate the holy name

**tac ca deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptam syān na phala-janakam śighram evātra vipra**

Padma-Purāṇa (Svarga-khaṇḍa 48.56)

“O *brāhmaṇa*, if the Lord’s holy name is uttered among the atheists who are lustful towards the body, material possessions and family members, it will not quickly produce the fruit of love for Him.”

Padyāvalī on the glories of Śrī Nāma

**ākṛṣṭiḥ kṛta-cetasām sumahatām muccāṭanam cāmhasām
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mokṣa-śriyaḥ
no dikṣām na ca dakṣinām na ca puraścaryām manāg ikṣate
mantra'yaṁ rasanā-spr̥g eva phalati śrī-kṛṣṇa-nāmātmakaḥ**

Padyāvalī 29, Śrī Lakṣmīdhara

ākṛṣṭiḥ—attraction; *kṛta-cetasām*—of saintly persons; *su-manasām*—of the most high-minded; *muccāṭanam*—annihilator; *ca*—also; *amhasām*—of sinful reactions; *ā-caṇḍālam*—even to the *caṇḍālas*; *amūka*—except the dumb; *loka-sulabhaḥ*—very easy to achieve for all persons; *vaśyaḥ*—full controller; *ca*—and; *mokṣa-śriyaḥ*—of the opulence of liberation; *no*—not; *dikṣām*—initiation; *na*—not; *ca*—also; *sat-kriyām*—pious activities; *na*—not; *ca*—also; *puraścaryām*—regulative principles before initiation; *manāk*—slightly; *ikṣate*—depends upon; *mantraḥ*—*mantra*; *ayaṁ*—this; *rasanā*—tongue; *spr̥g*—touching; *eva*—simply; *phalati*—is fruitful; *śrī-kṛṣṇa-nāma-ātmakaḥ*—consisting of the holy name of Lord Kṛṣṇa.

The holy name of Kṛṣṇa 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 *caṇḍāla*. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. 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 *puraścaryā* regulative principles generally observed before initiation. The holy name does not wait for all these activities. It is self-sufficient.

Other kinds of atonement (prāyaścitta) are not necessary for one who chants the holy name

**nāmno 'sti yāvatī śaktiḥ pāpa-nirharaṇe hareḥ
tāvat kartum na śaknoti pātakaṁ pātakī janaḥ**

Bṛhad-viṣṇu Purāṇa/BR 1.4

Śrī Hari's name possesses such potency to destroy sins that it can counteract more sins than even the most sinful person is able to commit.

**yena janma-śataiḥ pūrvam vāsudevaḥ samarcitaḥ
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārataḥ**

HBV 11.237/BR 1.6

○ best of the dynasty of Bharata, the holy name of Śrī Hari is eternally present only in the mouth of one who has perfectly worshipped Vāsudeva for hundreds of births.

A pure devotee chanting in ecstasy aspires for millions of tongues and ears

**tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sṛḥām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī**

Vidagdha-mādhava 1.15/CC Antya 1.99/GV p. 34

tuṅḍe—in the mouth; *tāṅḍavinī*—dancing; *ratim*—the inspiration; *vitanute*—expands; *tuṅḍa-āvalī-labdhaye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ sṛḥām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṅām*—of all the senses; *kṛtim*—the activity; *na u*—not indeed; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measure; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

[Śrīla Rūpa Gosvāmī:] "I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the holy name of Kṛṣṇa 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."

Śrīla Nārāyaṇa Mahārāja: Hearing this śloka from Śrīla Rūpa Gosvāmī, Śrīla Haridāsa Ṭhākura began to jump, laugh and chant, "Hari bol! Hari bol!" This is also Gaura-vāṇī.

O mind! with pure devotion perform the kīrtana of the holy name

**param śrīmat-padāmbhojaṁ sadā sangaty-apekṣayā
nāma-saṅkīrtana-prayaṁ viśuddhāṁ bhaktim ācara**

Bṛhad-Bhagavatāmṛtam 2.3.144

param—best; *śrīmat-padāmbhoja*—of the Lord's lotus feet; *sadā*—eternal; *sangati*—association; *apekṣayā*—in relation to; *nāma*—of the holy name; *saṅkīrtana*—glorification; *prāyam*—primarily; *viśuddhām*—pure; *bhaktim*—devotion; *ācara*—do.

O Gopa Kumāra! If you desire to have the eternal association of the lotus feet of the Lord, then you should perform pure devotional service, in which is *saṅkīrtana* is prominent.

Everything (sādhya and sādhana) is included in hari-nāma-saṅkīrtana
**sādhya-sādhana-tattva ye kichu sakala
hari-nāma-saṅkīrtane milibe sakala**

CB Ādi 14.143

By congregationally chanting the holy names you achieve everything, including the goal of life and the process for attaining it.

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: Love of Kṛṣṇa is the *sādhya*, and congregational chanting the names of Kṛṣṇa is the *sādhana*. Any questions that may arise in this regard can be resolved only by chanting the names of Kṛṣṇa. The uselessness of the insignificant desires of the sense enjoyers, fruitive workers, and mental speculators is easily realised by persons who are under the shelter of the holy names through the process of *saṅkīrtana*. (*Upadeśāvalī*)

~ *Thus ends section 1) The Glories of the Holy Name* ~

~ 2) Śrī Śikṣāṣṭaka - The seven excellent results of Saṅkīrtana ~

By performing Śrī Kṛṣṇa Saṅkīrtana, one obtains seven kinds of transcendental perfections. These are explained in Śrī Śikṣāṣṭaka by Śrīla Bhaktivinoda Ṭhākura. The first verse describes the sequence of bhajana:

**ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyah-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇamṛtāsṵādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam**

Śrī Śikṣāṣṭaka 1/BR 1.11/BPKG p. 295

cetaḥ—of the heart; *darpaṇa*—the mirror; *mārjanam*—cleansing; *bhava*—of material existence; *mahā-dāva-agni*—the blazing forest fire; *nirvāpaṇam*—extinguishing; *śreyah*—of good fortune; *kairava*—the white lotus; *candrikā*—the moonshine; *vitarāṇam*—spreading; *vidyā-vadhū*—of Divyā-Sarasvatī who awards divine knowledge; *jīvanam*—the life; *ānanda*—of bliss; *ambudhi*—the ocean; *varḍhanam*—increasing; *prati-padam*—at every step; *pūrṇa-amṛta*—of the full nectar; *āsvādanam*—giving a taste; *sarva*—for everyone; *ātma-snapanam*—bathing of the self; *param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

Let there be supreme victory for the chanting of the holy name of Śrī Kṛṣṇa, which cleanses the mirror of the heart and completely extinguishes the blazing forest fire of material existence. Śrī-kṛṣṇa-saṅkīrtana diffuses the moon rays of *bhāva*, which cause the white lotus of good fortune for the *jīvas* to bloom. The holy name is the life and soul of Divyā Sarasvatī who reveals divine knowledge in the devotees' hearts. It continuously expands the ocean of transcendental bliss, enabling one to taste complete nectar at every step, and thoroughly cleanses and cools everything, both internally and externally, including one's body, heart, self (*ātmā*) and nature.

1. *ceto-darpaṇa-mārjanam* – The holy name cleanses the mirror of the heart (*anartha-nivṛtti*):

**sūditāśrita-janārti-rāśaye ramya-cid-ghana-sukha-svarūpiṇe
nāma gokula-mahotsavāya te kṛṣṇa-pūrṇa-vapuṣe namo namaḥ**

Nāmāṣṭaka 7/BR 1.12/Śrī Śikṣāṣṭaka p. 23

sūdita—destroyed; *āśrita*—sheltered; *jana*—of the people; *ārti*—sufferings; *rāśaye*—abundance; *ramya*—charming; *cid*—spirit; *ghana*—intense; *sukha*—happiness; *svarūpiṇe*—own form; *nāma*—the holy name; *gokula*—in Gokula; *mahot-*

savāya —for a great festival; *te*—of You; *kṛṣṇa* —of Lord Kṛṣṇa; *pūrṇa*—the perfect and full; *vapuṣe* —transcendental form; *na-maḥ na-maḥ*—not I, not I!.

○ holy name, destroyer of the numerous sufferings of those who have taken shelter of You! ○ embodiment of delightful transcendental bliss! ○ great festival for the residents of Gokula (the *gopīs*, *gopas*, cows, calves and all other life forms of Vraja)! ○ all-pervading one! ○ *kṛṣṇa-nāma*, time and again I offer respects to You, who are the complete form of Kṛṣṇa. [This seventh verse of Śrīla Rūpa Gosvāmī’s *Nāmāṣṭaka* describes the holy name as the embodiment of concentrated transcendental bliss and knowledge].

2. *bhava-mahā-dāvāgni-nirvāpaṇam – Nāma-saṅkīrtana* extinguishes the blazing forest fire of material existence (*niṣṭhā*):

**nātaḥ param karma-nibandha-kṛntanam
mumukṣatām tīrtha-padānukīrtanāt
na yat punaḥ karmasu sajjate mano
rajas-tamobhyām kalilam tato ’nyathā**

SB 6.2.46/BR 1.16/JD ch.6/Śrī Śikṣāṣṭaka p. 24

na—not; *ataḥ*—therefore; *param*—better means; *karma-nibandha*—the bondage of fruitive activities; *kṛntanam*—that which can completely cut off; *mumukṣatām*—of persons desiring to get out of the clutches of material bondage; *tīrtha-pada*—about the Lord at whose feet create all the holy places; *anukīrtanāt*—than constantly chanting under the direction of the bona fide spiritual master; *na*—not; *yat*—because; *punaḥ*—again; *karmasu*—in fruitive activities; *sajjate*—becomes attached; *manaḥ*—the mind; *rajaḥ-tamobhyām*—by the modes of passion and ignorance; *kalilam*—affected by; *tataḥ*—thereafter; *anyathā*—by any other means.

For those who desire liberation from the bondage of this material existence, there is no better means than chanting the names of Bhagavān, who sanctifies even the holy places by the touch of His lotus feet. This *nāma-saṅkīrtana* is able to destroy the root cause of all sinful activities, because when the mind has taken shelter of Bhagavān it will never again be caught by fruitive activities. By taking shelter of any atonement other than the name of Bhagavān, the heart will remain affected by the modes of passion and ignorance, and sins will not be destroyed at the root.

3. *śreyah-kairava-candrikā-vitarāṇam* – *Harināma* diffuses the moonrays of *bhāva-bhakti* for the supreme benefit of all living beings (*ruci*):

**madhura-madhuram etan maṅgalām maṅgalānām
sakala-nigama-vallī sat-phalam cit-svarūpam
sakṛd api pariḡitam śraddhayā helayā vā
bhṛgu-vara! nara-mātram tārayet kṛṣṇanāma**

Skanda-Purāṇa/HBV 11.234/Śrī Śikṣāṣṭaka p. 24/JD ch. 25/BR 1.18

madhura—of all sweet things; *madhuram*—the most sweet; *etat*—this; *mangalam*—the most auspicious; *mangalānām*—of all auspicious things; *sakala*—all; *nigama*—of the Vedas; *vallī*—the creepers; *sat*—the transcendental; *phalam*—fruit; *cit*—with a spiritual; *svarūpam*—form; *sakṛt*—once; *api*—even; *pariḡitam*—spoken; *śraddhayā*—with faith; *helayā*—with mockery; *vā*—or; *bhṛgu*—of the Bhṛgu dynasty; *vara*—the most exalted; *nara*—a human being; *mātram*—even; *tarayet*—delivers; *kṛṣṇa*—of Śrī Kṛṣṇa; *nāma*—the name.

Kṛṣṇa-nāma is the sweetest of the sweet and the most auspicious of all that is auspicious. It is the flourishing creeper and eternal, fully-ripened fruit of the all the Vedas, and the embodiment of divine knowledge, *cit-śakti*. O best of the Bhṛgu dynasty! If someone chants the holy name only once, be it with faith or contempt (*helā*), he is immediately delivered from this ocean of birth and death!

**sakṛd uccāritam yena harir ity-akṣara-dvayam
baddhaḥ parikaras tena mokṣāya gamanam prati**

Padma-Purāṇa/Skanda-Purāṇa/HBV 11.326/BR 1.17 pt

sakṛt—once; *uccaritam*—spoken; *yena*—by whom; *hariḥ*—Hari; *iti*—thus; *akṣara-dvayam*—two syllables; *baddhaḥ*—bound; *parikaraḥ*—belt; *tena*—by him; *mokṣāya*—for liberation; *gamanam*—going; *prati*—to.

A person who even once chants the two syllables *ha* and *ri* easily attains liberation.

4. *vidyā-vadhū-jīvanam* – It is the life of all transcendental knowledge (*āsakti*):

yadīcchasi param̐ jñānam̐ jñānād yat paramam̐ padam̐

tadādareṇa rājendra kuru govinda-kīrtanam̐

Gāruḍa-Purāṇa/HBV 11.441/BR 1.19/Śrī Śikṣāṣṭaka p. 25

[*gāruḍe*—in the Garuḍa Purāṇa; *ambarīṣam*—King Ambarīṣa; *prati*—to; *śrī-śukena*—by Śrī Śuka] *yadi*—if; *icchasi*—you desire; *param*—transcendental; *jñānam*—knowledge; *jñānāt*—than knowledge; *yat*—what; *paramam*—supreme; *padam*—abode; *tadā*—then; *ādareṇa*—with respect; *rājendra*—O king; *kuru*—do; *govinda-kīrtanam*—the chanting of Lord Govinda’s holy names.

O best of kings, if you desire to obtain the topmost knowledge and the supreme goal of that knowledge, *prema-bhakti*, then chant the holy name of Śrī Govinda with love and devotion.

It is further stated in the Śrīmad-Bhāgavatam:

dhātār yad asmin bhava īśa jīvās

tāpa-trayeṇābhihatā na śarma

ātman labhante bhagavaṁs tavāṅghri-

cchāyām sa-vidyām ata āśrayema

SB 3.5.40/Śrī Śikṣāṣṭaka p. 25

dhātāḥ—O maintainer of the cosmos; *yat*—because; *asmin*—in this; *bhave*—material world; *īśa*—O Lord; *jīvāḥ*—the living entities; *tāpa*—miseries; *trayeṇa*—by the three; *abhihatāḥ*—always afflicted; *na*—never; *śarma*—in happiness; *ātman*—O Supreme Soul; *labhante*—they gain; *bhagavan*—O Personality of Godhead; *tava*—Your; *aṅghri-chāyām*—in the shade of Your feet; *sa-vidyām*—full of knowledge; *ataḥ*—obtain; *āśrayema*—shelter.

O maintainer of the cosmos, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are always overwhelmed by the three-fold miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

5. *ānandāmbudhi-varadhanam* – The chanting of the holy name expands the ocean of transcendental bliss (*bhāva* – external symptoms):

**ekāntino yasya na kañcanārtham
vāñchanti ye vai bhagavat-prapannāḥ
aty-adbhutam tac-caritam sumāṅgalaṁ
gāyanta ānanda-samudra-magnāḥ**

SB 8.3.20/BR 1.22/Śrī Śikṣāṣṭaka p.26

ekāntinaḥ—unalloyed devotees (who have no desire other than Kṛṣṇa consciousness); *yasya*—the Lord, of whom; *na*—not; *kañcana*—some; *artham*—benediction; *vāñchanti*—desire; *ye*—those devotees who; *vai*—indeed; *bhagavat-prapannāḥ*—fully surrendered unto the lotus feet of the Lord; *aty-adbhutam*—which are wonderful; *tac-caritam*—the activities of the Lord; *su-māṅgalaṁ*—and very auspicious (to hear); *gāyantaḥ*—by chanting and hearing; *ānanda*—of transcendental bliss; *samudra*—in the ocean; *magnāḥ*—who are immersed

The devotees who are exclusively surrendered unto Bhagavān, and who have no other desire than to attain Him, become immersed in an ocean of bliss by performing *saṅkīrtana* of His wonderful and supremely auspicious pastimes.

6. *prati-padam pūrṇāmṛtāsvādanam* – It enables one to taste complete nectar at every step (*bhāva* – internal symptoms of perfection – *Vipralambha*):

**tebhyo namo 'stu bhava-vāridhi-jīrṇa-paṅka-
sammagna-mokṣaṇa-vicakṣaṇa-pādukebhyaḥ
kṛṣṇeti varṇa-yugalaṁ śravaṇena yeṣāṁ
ānandathur bhavati nartita-roma-vṛndaḥ**

Padma-Purāṇa/Padyāvalī 54/BR 1.23

tebhyaḥ—to them; *namo*—obeisances; *astu*—let there be; *bhava*—of repeated birth and death; *vāridhi*—of the ocean; *jīrṇa*—in the festering; *paṅka*—mud; *sammagna*—stuck; *mokṣaṇa*—releasing; *vicakṣaṇa*—expert; *pādukebhyaḥ*—unto their sandals; *kṛṣṇa*—Kṛṣṇa; *iti*—thus; *varṇa*—of syllables; *yugala*—the pair; *śravaṇena*—by hearing; *yeṣāṁ*—of whom; *ānandathuḥ*—in bliss; *bhavati*—become; *nartita*—dancing; *roma-vṛndaḥ*—hairs standing up.

I offer my obeisances to the sandals of those devotees whose bodily hairs stand on end, who begin to dance and whose hearts tremble with bliss upon hearing the two syllables *kṛṣ* and *ṇa*. They are expert in delivering the living entities stuck in the festering mud of the ocean of material existence. (Clear-sighted, intelligent persons who desire eternal auspiciousness surrender to the lotus feet of these *rasika-bhaktas*).

7. *sarvātma-saṅgaṇam* – Premānanda is completely pure; it thoroughly cleanses and cools the entire self (*prema*):

**saṅkīrtiyamāno bhagavān anantaḥ
śrutānubhāvo vyasanam hi puṁsām
praviśya cittam vidhunoty aśeṣam
yathā tamo 'rko 'bhram ivāti-vātaḥ**

SB 12.12.48/BR 1.24/Śrī Śikṣāṣṭaka p. 27

saṅkīrtiyamānaḥ—being properly chanted about; *bhagavān*—the Supreme Personality of Godhead; *anantaḥ*—the unlimited; *śruta*—are heard of; *anubhāvaḥ*—His glories; *vyasanam*—the misery; *hi*—indeed; *puṁsām*—of persons; *praviśya*—enter; *cittam*—the heart; *vidhunoty*—cleans away; *aśeṣam*—entirely; *yathā*—just as; *tamaḥ*—darkness; *arkaḥ*—the sun; *abhram*—clouds; *iva*—as; *ati-vātaḥ*—a strong wind.

Bhagavān Śrī Hari Himself enters the heart of a devotee who describes His name, form, qualities, pastimes and so on, or hears His glories; and He destroys all the darkness of the sins present there. Upon entering the heart of the *jīva*, Bhagavān destroys his offences, impediments, duplicity and material desires, just as the sun drives away darkness or a powerful wind scatters the clouds. (This cleanses the mirror-like hearts of those who take shelter of Kṛṣṇa's name, and very quickly they attain their pure transcendental forms).

The holy name is Kṛṣṇa Himself and the sweet embodiment of transcendental mellows (caitanya-rasa-vigraha). Śrī Nāmāṣṭaka states:

**nārada-vīṇojjīvana! sudhormi-niryāsa-mādhurī-pūra!
tvam kṛṣṇa-nāma! kāmaṁ sphura me rasane rasena sadā**

Stava-mālā 21.8 (Nāmāṣṭaka 8)/SS p. 28/BR 1.25

nārada—of Nārada; *vīṇā*—of the lute; *ujjīvana*—the vibrant life; *sudhā*—of nectar; *ūrmi*—waves; *niryāsa*—of the essence; *mādhurī-pūra*—the sweet beverage; *tvam*—You; *kṛṣṇa*—of Kṛṣṇa; *nāma*—O nāma; *kāmaṁ*—if You wish; *sphura*—please appear; *me*—of me; *rasane*—of the tongue; *rasena*—with nectar; *sadā*—always.

O life of Nārada's *vīṇā*! O sweet beverage distilled from the transcendental ocean of nectar! O condensed form of all sweetness! O *kṛṣṇa-nāma*! By Your own sweet will, may You always appear on my tongue along with all transcendental *rasa*.

**jaya nāmadheya! muni-vṛnda-geya!
 jana-rañjanāya paramākṣarākṛte!
 tvam anādarād api manāg udīritam
 nikhilogra-tāpa-ṭaḷīm vilumpasi**

Stava-mālā 21.2 (Nāmāṣṭaka)/SS p. 28/BR 1.26

jaya—all glories; *nāmadheya*—O holy name; *muni*—of sages; *vṛnda*—by the multitudes; *geya*—chanted; *jana*—of the people; *rañjanāya*—for the happiness; *param*—supreme; *akṣara*—of syllables; *ākṛte*—the form; *tvam*—You; *anādarād*—without respect; *api*—even; *manāg*—slightly; *udīritam*—spoken; *nikhila*—all; *ugra*—terrible; *tāpa*—sufferings; *ṭaḷīm*—abundance; *vilumpasi*—you destroy.

○ Harināma, the great sages constantly chant Your glories. To delight the devotees You have appeared in the form of transcendental syllables. All victory unto You! May Your excellence forever be splendidly manifest, and may You display it to all. Prabhu, Your excellence is such that even if Your name is uttered only once and without respect – that is, to indicate something else, jokingly and so forth – it nullifies a vast number of terrible sins, and even sinful thoughts. (Thus, make me surrender to You without fail, and by my remembrance of Your power, purify me because I proclaim Your glories).

The principal result of chanting the Holy Name is Kṛṣṇa-prema, not dharma, artha, kāma or mokṣa

**bhaktis tvayi sthitararā bhagavan yadi syād
 daivena naḥ phalati divya-kiśora-mūrtiḥ
 muktiḥ svayam mukulitāñjaliḥ sevate 'smān
 dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ**

Kṛṣṇa-karṇāmṛta 107/BR 6.11/PJ 3.19

bhaktiḥ—devotional service; *tvayi*—unto You; *sthitararā*—very steady; *bhagavan*—O Lord; *yadi*—if; *syāt*—it may be; *daivena*—by destiny; *naḥ*—unto us; *phalati*—bears the fruit; *divya*—transcendental; *kiśora-mūrtiḥ*—the youthful form of Kṛṣṇa; *muktiḥ*—liberation; *svayam*—personally; *mukulita-añjaliḥ*—standing with folded hands; *sevate*—renders service; *asmān*—unto us; *dharmā*—religiosity; *artha*—economic development; *kāma*—sense gratification; *gatayaḥ*—the final goals; *samaya*—nearby; *pratīkṣāḥ*—expecting.

○ Bhagavān, if someone has unwavering, one-pointed devotion unto Your lotus feet, he easily perceives Your most charming divine youthful form. Thereafter, liberation stands before him with folded hands, and *dharmā*, *artha* and *kāma* also wait for an opportunity to serve him.

~ 3) *The Hare Kṛṣṇa Mahā-Mantra in Śāstra* ~

Śrī Caitanya-bhāgavata on the mahā-mantra

**hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma, rāma rāma hare hare
prabhu kahe kahilāma ei mahā-mantra
ihā japa giyā sabe kariyā nirbandha
ihā haite sarva-siddhi haibe sabāra
sarva-kṣaṇa bala ithe vidhi nāhi āra**

CB Madhya-khaṇḍa 23.76–78/BR 1.30/SS p. 29

Śrī Caitanya Mahāprabhu said, “I have spoken this *mahā-mantra*, now all of you return home and perform *japa* and *kīrtana* of *śrī nāma* with great love and faith, keeping track of the number of *mālās* (‘rounds’) you chant. By this practice, all types of perfection will arise for all people. Chant at every moment. Other than this, there are no rules and regulations regarding the performance of *harināma*.”

Lord Brahmā instructed Nārada Muni

**hare kṛṣṇa hare kṛṣṇa, kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma, rāma rāma hare hare
iti ṣoḍaśakam nāmnām kali-kalmaṣa-nāśanam
nātaḥ parataropayaḥ sarva-vedeṣu dṛśyate**

Kali-Santarāṇa Upaniṣad 5.6

iti—this; *ṣoḍaśakam*—sixteen; *nāmnām*—of the holy names; *kali*—age of Kali; *kalmaṣa*—sins (dirt); *nāśanam*—destroying (counteracting); *na*—not; *ataḥ*—then; *paratara*—better; *upayaḥ*—method; *sarva*—all; *vedeṣu*—in the Vedas; *dṛśyate*—it is found.

Through chanting the sixteen words of the Hare Kṛṣṇa *mantra* all of the contamination and degrading qualities of the age of Kali are destroyed. After searching through the entire Vedic literature one cannot find a *sādhana* for this age as sublime as this chanting.

**hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
ei śloka nāma bali’ laya mahā-mantra**

śola-nāma batriśa-akṣara ei tantra

CB Ādi 14.145-6/GKH (P)

This verse is called the *mahā-mantra*. It contains sixteen holy names of the Lord composed of thirty-two syllables.

The Opinion of Baladeva Vidyābhūṣaṇa on the form of the Mahā-mantra

hare kṛṣṇeti mantra-pratīka-grahaṇam.

**ṣoḍaśa-nāmātmanā dvātrīṁśad-akṣareṇa mantreṇoccair uccāritena
sphuritā kṛta-ṅṛtyā rasanā jihvā yasya sah.**

Stava-mālm-vibhūṅāra-bhāṅya, Baladeva Vidyābhūṣaṇa

When the sixteen names and thirty-two syllables of the Hare Kṛṣṇa *mantra* are loudly vibrated, Śrī Kṛṣṇa Himself dances on one's tongue.

Hare Kṛṣṇa is the Mahā-mantra for the age of Kali

**hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
ṣoḍaśaitāni nāmāni dvātrīṁśad-varṇakāni hi
kalau yuge mahā-mantraḥ sammato jīva-tāraṇe
varjayitvā tu nāmaitad durjanaiḥ parikalpitam
chandobaddham susiddhānta-viruddham nābhyaset padam
tāraṇam brahma nāmaitad brahmaṇā guruṇādinā
kali-santaraṇādyāsu śrutiṣv adhigatam hareḥ
prāptam śrī-brahma-śiṣyeṇa śrī nāradena dhīmatā
nāmaitad uttamam śrauta-pāramparyeṇa brahmaṇaḥ
utsṛjyaitan mahā-mantram ye tv anyat kalpitam padam
mahā-nāmeti gāyanti te śāstra-gurūllaṅghinaḥ
tattva-virodha-sampṛktaṁ tādṛśam daurjanam matam
sarvathā parihāryam syād ātma-hitārthinā sadā
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare**

Ananta-Saṁhitā

Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare. This sixteen-name, thirty-two syllable *mantra*, is the *mahā-mantra* in the age of Kali by which all living beings can be delivered. One should never abandon chanting this *mahā-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 Kṛṣṇa that are against the pure conclusions of the scriptures, or are filled with *rasābhāsa*. This

divinely spiritual *mahā-mantra* is *tāraka-nāma* (that name which delivers one from material existence). The original Guru, Lord Brahmā, has stated in Vedic texts headed by the Kali-santarāṇa Upaniṣad, that this *mantra* is the best means of deliverance in the age of Kali. This excellent *mantra* was obtained and meditated on by Nārada, the intelligent son of Brahmā and passed down through the Brahmā Mādhvā Gauḍiṇya Vaiṣṇava disciplic succession. Those who give up this *mahā-mantra* and chant instead some concocted arrangement of names which are contrary to the *tattva* established in *śāstra* are considered rascals and miscreants for they try to supercede the injunctions established in *śāstra* and taught by their Guru, Lord Brahmā. Their association must always be wholly discarded by one who desires the welfare of his soul (*ātmā*).

The Purāṇas on the Hare Kṛṣṇa mahā-mantra

**hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
raṭanti helayā vāpi te kṛtārthā na saṁśayah**

Agni-Purāṇa

Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare. Whoever chants this *mantra*, even neglectfully, will attain the supreme goal of life. Of this there is no doubt.

**sādhite sādHITE yabe premānkura habe
sādHYa-sādhana-tattva jānibā se tabe**

CB Ādi 24.147/KGH (P)

By regularly chanting this *mahā-mantra* without interruption, the seed of *prema* will sprout in your heart. Then you will understand the goal of life and the process for achieving it.

Śrī Gopāla-Guru explains the meaning of the holy name as follows:

**vijñāpya bhagavat-tattvaṁ cid-ghanānanda-vigrahaṁ
haraty avidyāṁ tat kāryam ato harir iti smṛtaḥ
harati śrī-kṛṣṇa-maṇaḥ kṛṣṇāhlāda-svarūpiṇī
ato harety anenaiva śrī-rādhā parikīrtitā
ānandaika-sukha-svāmī śyāmaḥ kamala-locanaḥ
gokulānandano nandanandanaḥ kṛṣṇa īryate
vaidagdhī sāra-sarvasvaṁ mūrti-līlādhidaivatam
rādhikāṁ ramyaṁ nityaṁ rāma ity abhidhīyate**

BR 1.34

(The Supreme Person Śrī Bhagavān has descended in the form of the holy name,

which is the embodiment of condensed knowledge and bliss. While remembering the name of Bhagavān, one should remember that *nāma* and *nāmī* are non-different). In the first stage of a *sādhaka*'s progress, the holy name removes ignorance. Therefore He is Hari, "He who removes". The *rasika-ācāryas*, however, taste *harināma* by thinking that, in the *kuñjas* Vṛṣabhānu-nandinī Śrī Rādhā is stealing away the mind of Śrī Hari by Her service. (He who chants Hare Kṛṣṇa with this meditation attains *prema-bhakti*). Śrī Rādhā is *kṛṣṇa-hlādinī-svarūpiṇī*, the embodiment of Kṛṣṇa's own pleasure potency. She steals away Kṛṣṇa's mind, and therefore Her name is Harā. The vocative form of Harā is Hare. (Thus, Hare Kṛṣṇa means Rādhā-Kṛṣṇa Yuga. The names Rādhā-Kṛṣṇa are *sac-cid-ānanda*, full of eternity, knowledge and bliss. Rādhā and Kṛṣṇa are personally present in Hare Kṛṣṇa). The eternal master of Śrī Rādhā, who is bliss personified, is Śyāma, who has eyes like lotus petals and who desires that Śrī Rādhikā always be happy. Nanda-nandana Śrī Kṛṣṇa, the giver of bliss to the residents of Gokula, is always yearning to taste happiness with Śrī Rādhā. Kṛṣṇa is *līlēśvara*, a clever *dhīra-lalita-nāyaka* (A hero who is expert in the sixty-four arts and in amorous love, always situated in fresh youth, expert at joking, devoid of anxiety and controlled by the *prema* of his beloveds); therefore His name is Rādhā-ramaṇa. The Hare Kṛṣṇa *mahā-mantra* is comprised of names of the Divine Couple. While chanting this *mantra* one should remember Their pastimes.

Śrīla Nārāyaṇa Mahārāja commentary: Śrī Kṛṣṇa is the personification of condensed eternity, knowledge and bliss (*sac-cid-ānanda*). He is an ocean of compassion. The clear proof of this is that He has appeared on this Earth in the form of His name for the benefit of the living entities. This form of Hari is performing the task of removing ignorance. Therefore those who affectionately chant *harināma* are saved from this illusory world created by ignorance. Śrī Rādhā is the essence of the *hlādinī-śakti*, and She is always giving supreme pleasure to Svayam Bhagavān Śrī Kṛṣṇa. She even steals away the mind of *parama-puruṣa* Śrī Kṛṣṇa with Her sweet form and qualities and by Her service, which is filled with *prema*. Therefore, one of Her names is Harā. "Hare" in the *mahā-mantra* is the vocative form of Harā, which refers to Śrī Rādhā. Thus, the devotee who is exclusively intent on the Divine Couple (the *aikāntika-bhakta*) accepts Rādhā-Kṛṣṇa as the only meaning of Hare Kṛṣṇa. Śrī Rādhā is the personification of bliss (*ānanda-svarūpiṇī*). *Kamala-locana* Śyāmasundara is Her eternal beloved, *prāṇa-vallabha*. He is always intent on pleasing Śrī Rādhā, but He nonetheless remains indebted to Her. The source of the great festival of bliss of Gokula, Nanda-nandana, is the supremely attractive attractor. Therefore He is named Kṛṣṇa. Even though He always tastes happiness in Śrī Rādhā's association, He always remains eager for it. He is famous as Rādhā-ramaṇa because He, *līlēśvara*, the personification and essence of all *vaidagdhya* (cleverness in amorous pastimes), is always with Śrī Rādhā, playing (*ramaṇa*) inside and outside Her heart. This Rādhā-ramaṇa Śrī Kṛṣṇa is called Rāma in the *mahā-mantra*. It should be understood that Hare Kṛṣṇa in the *mahā-mantra* means Rādhā-Kṛṣṇa Yuga. Therefore, while performing *japa* or *kīrtana* of the *mahā-mantra*, one should continuously remember the pastimes of Śrī Rādhā-Kṛṣṇa Yuga. (Śrī Bhajana-rahasya p. 55)

~ Thus ends section 3) The Hare Kṛṣṇa Mahā-mantra in Śāstra ~

~ 4) *The Method of Chanting the Holy Name (or mantras)*~

The method of perfecting the chanting of Śrī Nāma

**manaḥ saṁharaṇam śaucaṁ maunaṁ mantrārtha-cintanam
avyagravam anirvedo japa-sampatti-hetavaḥ**

HBV/BR 1.33

While chanting, one should be one-pointed and give up talking about mundane topics. With a pure heart, one should think about the meaning of the holy name, and be steadfast and patient in his chanting and remembrance of the holy name.

Śrīla Nārāyaṇa Mahārāja's commentary: The method for one to perfect the chanting of his *mantras*, both *harināma* and *gāyatrī*, is described within this *śloka*:

Manaḥ saṁharaṇam – While chanting the holy name, one should fix the mind on the desired name of the Lord and remember pastimes connected with that name. The mind of the conditioned living entity wanders to different subject matters, and therefore one should stay in the association of *sādhus* and control the mind through renunciation and practice.

Śauca – It is necessary for the *sādhaka* to maintain a standard of external cleanliness through bathing and so forth, and to keep his mind pure through internal cleanliness [by regularly taking *harināma*]. He can do this by bringing the six enemies headed by lust under control. In this way his mind will not be attracted to anything other than Kṛṣṇa.

Mauna – To speak only *bhagavat-kathā* and reject talk unrelated to Kṛṣṇa is known as *mauna* (silence). One should not talk about anything mundane while chanting.

Avyagrātā – The restless nature of the unsteady mind is called *vyagrātā*. One should chant with *avyagrātā*, a peaceful and undisturbed mind.

Anirveda – One should not become discouraged by moving slowly in his endeavour to attain the desired goal; rather, one should chant with patience.

Nāmārtha-cintana – While chanting the holy name, the *sādhaka* should remember Rādhā-Kṛṣṇa's pastimes of meeting (*milana*) and separation (*vipralambha*). When he chants his *mantras*, he should practise in the following five ways:

(1) *Iṣṭadevatā* - The *sādhaka* should know the meaning of the *mantra*, remember the qualities and pastimes of the predominating deity of the *mantra* (the *mantra-devatā*) and his own specific relationship with Him, Her or Them.

(2) *Nyāsa* – “The deity of the *mantra* is my protector” – this conviction is called *nyāsa*. It is true that success can be attained by uttering the *mantra* one time only; nonetheless, the *mantra* is uttered 10 or 108 times for the pleasure of the *mantra-devatā*. This is also called *nyāsa*.

(3) *Prapatti* – “The *mantra* is everything, it is non-different from the deity I am addressing and encompasses both internal and external reality. I take shelter of the *mantra-devatā* as the exclusive maintainer of my life.” – this is *prapatti*.

(4) *Śaraṇāgati* – “I am a *jīva* who is suffering extremely, and therefore I surrender my life and soul to the deity” – this resolve is *śaraṇāgati*.

(5) *Ātma-nivedana* – “Whatever I have, including my body, belongs to Him; it is not mine. I am not mine either; I am His for His pleasure, for Him to use me in His service and in enhancing His pastimes.”

If one follows the process comprised of these five limbs, he will quickly attain perfection in chanting his *mantras*. (*Śrī Bhajana-rahasya* pp. 52-53)

The method of performing nāma-sādhana is to chant the holy name while feeling more humble than a blade of grass

**trṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ
ūrdhva-bāhu kari’ kahoṅ, śuna sarva-loka
nāma-sūtre gānthi’ para kaṅṭhe ei śloka
prabhu-ājñāya kara ei śloka ācaraṇa
avaśya pāibe tabe śrī-kṛṣṇa-caraṇa**

CC Ādi 17.31-3/BR 8.4 pt

trṇāt api—than downtrodden grass; *su-nīcena*—being lower; *taroh*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *māna-dena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord; *ūrdhva-bāhu*—raising my hands; *kari’*—doing so; *kahoṅ*—I declare; *śuna*—please hear; *sarva-loka*—all persons; *nāma*—of the holy name; *sūtre*—on the thread; *gānthi*—stringing; *para*—get it; *kaṅṭhe*—on the neck; *ei*—this; *śloka*—verse. *prabhu*—of the Lord; *ājñāya*—on the order; *kara*—do; *ei śloka*—of this verse; *ācaraṇa*—practice; *avaśya*—certainly; *pāibe*—he will get; *tabe*—afterwards; *śrī-kṛṣṇa-caraṇa*—the lotus feet of Lord Kṛṣṇa.

Considering oneself to be even lower and more worthless than insignificant grass that has been trampled beneath everyone’s feet, being more tolerant than a

tree, being prideless and offering respect to everyone according to their respective positions, one should continually chant the holy name of Śrī Hari.

Śrī Caitanya Mhāprabhu said: “Raising My hands, I declare, ‘Everyone please hear Me! For continuous remembrance, string this *śloka* on the thread of the holy name and wear it around your neck.’” One must strictly follow the principles given by Śrī Caitanya Mahāprabhu in this *śloka*. If one simply follows in the footsteps of Śrīman Mahāprabhu and the Gosvāmīs, he will certainly achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

The method of Japa (solitary chanting of nāma on beads)

mano madhye sthito mantrō

mantra-madhye sthitam manaḥ

mano mantrō sama-yuktam

etat hi japa-lakṣaṇam

Dhyana-candra Paddhati ch. 1, verse 64

manaḥ—of the mind; *madhye*—in the midst; *sthitam*—situated; *mantraḥ*—the mantra; *mantraḥ-madhye*—in the midst of the mantra; —in the midst; *sthitam*—situated; *manaḥ*—of the mind; *manaḥ*—the mind; *mantraḥ*—the mantra; *sama-yuktam*—united in equilibrium; *etat*—this; *hi*—indeed; *japa-lakṣaṇam*—the characteristic of *japa*.

The *mantra* should first be situated in the core of the devotee’s mind and the mind should be firmly situated in the heart of the *mantra*. Thereafter, when one’s mind is devotionally absorbed in the *mantra* in a state of equilibrium, that is the symptom of real *japa*.

Editorial note: Śrīla Nārāyaṇa Mahārāja explains that Śrī Nāma establishes one’s heart connection with Śrī Guru. Therefore, one should invoke Śrī Guru when beginning to chant. When one of his disciples asked Śrīla Nārāyaṇa Mahārāja how to maintain enthusiasm for chanting in his absence, he instructed that, “Just as you see me now, you should think that ‘Śrī Gurudeva is sitting in front of me, taking *harināma* and looking into my eyes, and I am chanting along with him. The *japa-mālā* is the umbilical cord through which he nourishes my *bhakti* and removes my *anarthas*.’ Don’t think that I ever leave you; never, never. I am always with you.”

The six Gosvāmīs set the ideal example of chanting a fixed number of *harināma* while considering themselves lower than a blade of grass

**saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānī-kṛtau
nidrāhāra-vihārakādi-vijitau cātyanta-dīnau ca yau
rādhā-kṛṣṇa-guṇa-smṛter madhurimānandena sammohitau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

Śrī Ṣaḍ-gosvāmī-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 126

saṅkhyā-pūrvaka—in a scheduled measurement; *nāma-gāna*—singing the holy names; *gāna*—chanting; *natibhiḥ*—and by bowing down; *kāla-avasānī-kṛtau*—who pass their time in this way; *nidra-āhāra*—sleeping and eating; *vihāraka-ādi*—recreation, etc.; *vijitau*—who have conquered; *ca*—and; *atyanta-dīnau*—who are extremely meek and humble; *ca*—and; *yau*—who; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *guṇa-smṛteḥ*—of remembering the transcendental qualities; *madhurimā*—of the sweetness; *ānandena*—by the bliss; *sammohitau*—who are completely enchanted; *vande*—I offer my respectful obeisances; *rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*—unto the six Gosvāmīs.

I worship the Six Gosvāmīs, who passed all their time in chanting the holy names, singing songs, and offering *daṇḍavat-praṇāma*, thereby humbly fulfilling their vow to complete a fixed number daily. In this way they utilized their valuable lives and conquered over eating and sleeping. They were always very meek and humble and thus they became enchanted in divine rapture, remembering Śrī Rādhā-Kṛṣṇa’s sweet qualities.

nāma-gāne sadā ruciḥ

BRS 1.3.25-26/CC *Madhya* 23.18-19/BRSB p. 139/BR 6.3

To constantly chant the name of Hari with the faith that *śrī-nāma-bhajana* is the topmost form of *bhajana*, is called *nāma-gāne sadā ruciḥ*, taste in chanting the holy name.

Śrīla Nārāyaṇa Mahārāja: To have a taste for the holy name is the key to obtaining the ultimate auspiciousness. *Kṛṣṇa-nāma* is both the practice and the goal. The topmost name, as taught by Śrī Gaurasundara, is the Hare Kṛṣṇa *mahā-mantra*. Nowadays, non-devotees write lyrics that are imaginary and full of *rasa-ābhāsa*, overlapping of transcendental mellows. Many people understand these lyrics to be *nāma-mantras*, but such *mantras* [i.e. Nitai-Gaura Rādhē-Śyām; Rādhē Rādhē Śyāma mīlade, etc.] are not mentioned in the scriptures and it is improper to chant them. Śrīman Mahāprabhu has given the order: “*ihā vai āra nā bolibā bolāibā* – ask them to chant only Hare Kṛṣṇa, nothing else, and not induce others to chant anything else [Śrī Caitanya-bhāgavata, *Madhya-khaṇḍa* 13.10].”

~ Thus ends section 4) The Method of Chanting the Holy Name ~

~ 5) *Primary and Secondary names of Kṛṣṇa* ~

The secondary names of God and their symptoms

**jaḍākṛtira paricaye nāma yata
prakṛtir guṇe gauṇa vedera sammata
sṛṣṭi karttā paramātmā brahma sthiti-kara
jagat saṁhartā pātā yajñeśvara hara**

Hari-nāma-cintāmaṇi

According to the Vedas, those names of the Supreme Lord Śrī Kṛṣṇa which describe Him in relation to the material world such as: God, the Almighty, the Creator, Maintainer or Destroyer of the Universe, Paramātmā (Supersoul), Brahman, the Savior, the Lord of Sacrifice, and He who takes away, are inferior or secondary names of Godhead.

The primary and secondary names of the Lord and their respective results

**ei rūpa nāma, karma-jñāna-kāṇḍa-gata
puṇya mokṣa dāna kare śāstrera sammata
nāmera ye mukhya-phala kṛṣṇa-prema-dhana
tāra mukhya nāme mātra labhe sādhu-gaṇa**

Hari-nāma-cintāmaṇi

Those inferior names of the Supreme Personality of Godhead, Śrī Kṛṣṇa, are called upon by those who are on the paths of *karma* and *jñāna*. 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, Gopāla, Yaśomati-nandana, Nanda-nandana, Rāma, Rādhā-ramaṇa, Rādhā-nātha, Hari, Madana-mohana, Śyāmasundara, Mādhava, Gopīnātha, and Yadava] is *kṛṣṇa-prema*. In this way, the saintly attain love of Godhead by chanting the principal names of Śrī Kṛṣṇa [while those attached to *karma* and *jñāna* get mere piety and impersonal liberation by chanting inferior and secondary names because their conception of Godhead is also secondary and inferior].

Day and night without shyness one should chant the principal names

**naktam divā ca gatabhir jita-nidra eko
nirviṇṇa iksita-patho mita-bhuk praśāntaḥ**

**yady acyute bhagavati sva-mano na sajjen
nāmāni tad-rati-karāṇi paṭhed vilajjah**

Bhāgavata-nāma-kaumudī/BR 1.36

If your mind is not absorbed in the name of Śrī Bhagavān Acyuta, then day and night without shyness chant those principal names that are endowed with *rati* (such as Rādhā-ramaṇa, Vraja-vallabha and Gopījana-vallabha. These names will endow the chanter with that *rati*). Minimize sleep, eat moderately, and proceed on the path of spiritual truth with a peaceful mind and a disregard for worldly things.

A prayer for attaining attachment to the (primary) holy names

**agha-damana-yaśodā-nandanau nanda-sūno
kamala-nayana-gopī-candra-vṛndāvanendrāḥ
praṇata-karuṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatām nāmadheya**

Nāmāṣṭaka 5/BR 2.2

agha-damana—crusher of Agha; *yaśodā-nandanau*—son of Yaśodā; *nanda-sūno*—son of Nanda Mahārāja; *kamala-nayana*—lotus-eyed; *gopī-candra*—moon of the *gopīs*; *vṛndāvana-indrāḥ*—O Indra of Vṛndāvana; *praṇata-karuṇa*—merciful to the worshipper; *kṛṣṇau*—Kṛṣṇa; *ity*—thus; *aneka*—many; *svarūpe*—forms; *tvayi*—in You; *mama*—of me; *ratiḥ*—love; *uccaiḥ*—greatly; *vardhatām*—may increase; *nāmadheya*—the holy name.

O Aghadamana! O Yaśodā-nandana! O Nanda-sūnu! O Kamala-nayana! O Gopīcandra! O Vṛndāvanendra! O Praṇata-karuṇa! O Kṛṣṇa! O Nāma Bhagavān, possessor of inconceivable glories, may my affection for You and my attachment for the original forms of Your innumerable names continue to always increase.

The mantra given to Gopā Kumāra by his Guru

**śrī-kṛṣṇa gopāla hare mukunda govinda he nanda-kiśora kṛṣṇa
hā śrī-yaśodā-tanaya prasīda śrī-ballavī-jīvana rādhikeśa**

Śrī Bṛhad-bhāgavatāmṛtam 2.4.7/SGG p. 197

śrī-kṛṣṇa—Śrī Kṛṣṇa; *gopāla*—Gopāla; *hare*—Hari; *mukunda*—Mukunda; *govinda*—Govinda; *he*—O!; *nanda*—of Nanda; *kiśora*—son; *kṛṣṇa*—Kṛṣṇa; *hā*—O!; *śrī-yaśodā*—of Yaśodā; *tanaya*—son; *prasīda*—be kind; *śrī-ballavī*—of the *gopīs*; *jīvana*—life; *rādhikā*—of Rādhikā; *īśa*—Lord [or *rādhikeśa*—He who is controlled by Śrīmatī Rādhikā].

O Śrī Kṛṣṇa! Gopāla! Hari! Mukunda! Govinda! O son of Nanda! Kṛṣṇa! O son of Yaśodā! Life of the *gopīs*! Lord of Rādhikā! May you be pleased with me!

Kṛṣṇa has invested all His potencies in His primary names

**dāna-vrata-tapas-tīrtha-yātrādīnaś ca yāḥ sthitāḥ
śaktayo deva-mahatām sarva-pāpa-harāḥ śubhāḥ
rājasūyāśvamedhānām jñānasyādhyātma-vastunaḥ
ākṛṣya hariṇā sarvāḥ sthāpitāḥ sveṣu nāmasu**

Skanda Purāṇa/BR 2.3

Whatever potency to nullify sins or bestow auspiciousness found in charity, vows, austerities, pilgrimage, the *rājasūya* and *āśvamedha yajñas*, knowledge of transcendental objects, and so forth, has been invested by Śrī Hari in His own holy names (that is, the primary names).

Tāraka (bestowing liberation) and Pāraka (bestowing prema) names

**mukti-hetuka tāraka haya ‘rāma-nāma’
‘kṛṣṇa-nāma’ pāraka hañā kare prema-dāna**

CC Antya 3.257

mukti-hetuka—the cause of liberation; *tāraka*—deliverer; *haya*—is; *rāma-nāma*—the holy name of Lord Rāma; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *pāraka*—that which delivers one from birth and death; *hañā*—being; *kare*—gives; *prema-dāna*—the wealth of Kṛṣṇa-prema.

The holy name of Lord Rāma (*tāraka-nāma*) transports one to the other side of the ocean of nesience and gives liberation, but the holy name of Kṛṣṇa (*pāraka-nāma*) bestows the wealth of *kṛṣṇa-prema*.

Om is famous as Tāraka-brahma

**om̐ ity etad brahmaṇo nediṣṭam̐ nāma yasmād uccāryamāna
eva saṁsāra-bhayāt tārayati tasmād ucyate tāra iti**

R̥g Veda 1.156.3/BR 1.27

I meditate on *Om̐*, the name of Param Brahma Bhagavān who is most close to all *jīvas*, since He dwells within their heart of hearts. One who utters that name is liberated from the fear of the material world and for this reason *Om̐* is famous by the name *tāraka-brahma* (that which bestows liberation).

Thus ends section 5) Primary and Secondary names of Kṛṣṇa

~ 6) *The Holy Name Should Always be Chanted* ~
 (regardless of time, place, and circumstance)

Determination to continue chanting in the face of all obstacles

**khaṇḍa-khaṇḍa hai deha jāya yadi prāṇa
 tabu āmi vadane nā chāḍi harināma**

CB Ādi 16.94/Upad. 3, pt

Regardless if my body is cut to pieces and the life-air exits my body, I will never abandon the chanting of *harināma*. (*Śrīla Haridāsa Ṭhākura*)

When Your Lordship's holy name is chanted, everything becomes faultless

**mantratas tantrataś chidraṁ deśa-kālārha-vastutaḥ
 sarvaṁ karoti niśchidraṁ anusaṅkīrtanaṁ tava**

SB 8.23.16/HBV 11.376

mantrataḥ—in pronouncing the Vedic *mantras* improperly; *tantrataḥ*—in insufficient knowledge for following regulative principles; *chidraṁ*—discrepancy; *deśa*—in the matter of country; *kāla*—and time; *arha*—and recipient; *vastutaḥ*—and paraphernalia; *sarvaṁ*—all these; *karoti*—makes; *niśchidraṁ*—without discrepancy; *anusaṅkīrtanam*—constantly chanting the holy name; *tava*—of Your Lordship.

There may be discrepancies in pronouncing the *mantras* and observing the regulative principles, and there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.

In the performance of nāma-bhajana, there is no consideration of cleanliness or uncleanness, nor of proper or improper time

**na deśa-kāla-niyamo na śaucāśauca-nirṇayaḥ
 paraṁ saṅkīrtanād eva rāma rāmeti mucyate**

Vaiśvānara-saṁhitā/BR 2.4

In chanting the holy name, there is no rule concerning place and time, nor regarding cleanliness or uncleanness. By repeating the name “Rāma”, or in other words by performing *saṅkīrtana* of the *mahā-mantra*, the topmost liberation – namely *prema-bhakti* – is obtained.

The Holy Name is independent of time, place, and circumstance

**na deśa niyamo rājan na kāla niyamas tathā
vidyate nātra sandeho viṣṇor nāmānukīrtane
kālo'sti dāne yajñe ca snāne kālo' sti saj jape
viṣṇu-saṅkīrtane kālo nāsty atra pṛthivī-tale**

Hari-bhakti-vilāsa 11.412, 413

O king, there are no rules governing the time and place wherein the holy name of Viṣṇu can be chanted. Of this there is no doubt. Charity and sacrifice are governed by various rules regarding time and place, such as the taking of bath and the silent uttering of *mantras*. But the holy name of Viṣṇu can be chanted in *saṅkīrtana* at any time, in any circumstances, in any place on earth.

**na deśa-niyamas tasmin na kāla-niyamas tathā
nocchiṣṭhādaṁ niṣedho 'sti śrī harer-nāmnī lubdhaka**

Hari-bhakti-vilāsa 11.408

O hunter, there are no restrictions on when or where the holy name of Śrī Hari may be chanted and no prohibitions regarding the uncleanness of the mouth from which the holy name comes forth.

~ *Thus ends section 6) The Holy Name Should Always be Chanted* ~

~ 7) Śuddha-Nāma Appears by Sādhu-saṅga ~

mamāham iti dehādau hitvāmithyārtha-dhīr matim
 dhāsyē mano bhagavati śuddham tat-kīrtanādibhiḥ
 iti jāta-sunirvedaḥ kṣaṇa-saṅgena sādhuṣu
 gaṅgā-dvāram upeyāya mukta-sarvānubandhanaḥ

SB 6.2.38-39

mama—my; *aham*—I; *iti*—thus; *deha-ādau*—in the body and things related to the body; *hitvā*—giving up; *amithyā*—not false; *artha*—on values; *dhīḥ*—with my consciousness; *matim*—the attitude; *dhāsyē*—I shall engage; *manaḥ*—my mind; *bhagavati*—on the Supreme Personality of Godhead; *śuddham*—pure; *tat*—His name; *kīrtana-ādibhiḥ*—by chanting, hearing and so on; *iti*—thus; *jāta-sunirvedaḥ*—(Ajāmila) who had become detached from the material conception of life; *kṣaṇa-saṅgena*—by a moment’s association; *sādhuṣu*—with devotees; *gaṅgā-dvāram*—to Hardwar (hari-dvāra); *upeyāya*—went; *mukta*—being freed from; *sarva-anubandhanaḥ*—all kinds of material bondage.

Simply because I chanted the holy name of the Lord in the association of pure devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of “I” and “mine” and fix my mind on the lotus feet of Kṛṣṇa. Because of a moment’s association with pure devotees (the Viṣṇudūtas), Ajāmila detached himself from the material conception of life with determination. Thus freed from all material attraction, he immediately started for Hardwar.

sārvabhauma-saṅge tomāra ‘kaluṣa’ haila kṣaya
 ‘kalmaṣa’ ghucile jīva ‘kṛṣṇa-nāma’ laya

CC Madhya 15.276

sārvabhauma-saṅge—by the association of Sārvabhauma; *tomāra*—your; *kaluṣa*—contamination; *haila kṣaya*—is now vanquished; *kalmaṣa*—contamination; *ghucile*—when dispelled; *jīva*—the living entity; *kṛṣṇa-nāma*—the Hare Kṛṣṇa mahā-mantra; *laya*—can chant.

“However, due to the association of (a pure devotee like) Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person’s heart is cleansed of all contamination, he is able to chant the *mahā-mantra*, Hare Kṛṣṇa.”

**asādhu-saṅge bhāi "kṛṣṇa nāma" nāhi haya
"nāmākṣara" bāhirāya baṭe nāma kabhu naya**

Prema-vivarta

O brothers, the holy name of Kṛṣṇa is never to be found in the association of those who are un-saintly. The external sound of the holy name is never the same as the pure name.

My heart is just like a desert, yearning for the nectar shower of Śrī Nāma

**kṛṣṇa-nāma dhare kata bala
viṣaya-vāsanānale mora citta sadā jwale
ravi-tapta maru-bhūmi sama
karṇa-randhra-patha diyā,
hṛdi mājhe praveśiyā
variṣoya sudhā anupam**

Śaraṅāgati, Bhaktivinoda Ṭhākura/KGH 17.60

What power does the name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, just like a desert scorched by the rays of the sun. The holy name, entering the core of my heart through the holes of my ears, showers unparalleled nectar upon my soul.

[*an alternative translation:*] How much power is there in *kṛṣṇa-nāma*? 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 internal mental condition. But somehow, by the grace of *sādhu* and Guru, the holy name of Kṛṣṇa 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. (SSM)

~ *Thus ends section 7) Śuddha-nāma Appears by Sādhu-saṅga* ~

~ 8) Nāmābhāsa (A Shadow of Pure Nāma) ~

Nāmābhāsa liberates from material bondage

**sakṛd eva (api) parigītaṁ śraddhayā helayā vā
bhṛguvara nara-mātraṁ tārayet kṛṣṇa-nāma**

Padma-Purāṇa/Skanda Purāṇa/Padyāvalī 26/HBV 11.451/JD ch. 6, 25/BR 1.18/MK 1.16

sakṛt—once; *api*—even; *parigītaṁ*—chanted; *śraddhayā*—with faith; *helayā*—with contempt; *vā*—or; *bhṛgu-vara*—O best of the Bhṛgus; *nara-mātraṁ*—a person; *tārayet*—delivers; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—the name.

O best of the Bhṛgu dynasty, if one even once chants the holy name of Lord Kṛṣṇa, either with faith or contempt, the holy name will liberate that chanter from material bondage.

Even once chanting without offence (nāma-ābhāsa) eradicates all of one's karmic reactions

**aṁhaḥ saṁharad akhilaṁ sakṛd udayād eva sakala-lokasya
taraṇir iva timira-jaladhīṁ jayati jagan-maṅgalaṁ harer nāma**

Padyāvalī 16, Śrīdhara Svāmī /CC Antya 3.181

aṁhaḥ—the resultant action of sinful life, which causes material bondage; *saṁharat*—completely eradicating; *akhilam*—all; *sakṛt*—once only; *udayāt*—by rising; *eva*—certainly; *sakala*—all; *lokasya*—of the people of the world; *taraṇiḥ*—the sun; *iva*—like; *timira*—of darkness; *jala-dhīṁ*—the ocean; *jayati*—all glories to; *jagan-maṅgalam*—auspicious for the whole world; *hareḥ nāma*—the holy name of the Lord.

[Śrīla Haridāsa Ṭhākura said:] “As the rising sun immediately dissipates all the world’s darkness, which is deep like an ocean, so the holy name of the Lord, if chanted even once without offences (i.e. *nāma-ābhāsa*), dissipates all the reactions of a living being’s sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.”

Bhakti-rasāmṛta-sindhu states that even nāmābhāsa destroys all sins and liberates one from material existence

**taṁ nirvyājam bhaja guṇa-nidhim pāvanam pāvanānām
śraddhā rajyan matir atitarām uttama-śloka-maulim
prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor
ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim**

BRS 2.1.103/CC Antya 3.62/BR 1.10

taṁ—Him; *nirvyājam*—without duplicity; *bhaja*—worship; *guṇa-nidhim*—O reservoir of all good qualities; *pāvanam*—purifier; *pāvanānām*—of all other purifiers; *śraddhā*—with faith; *rajyan*—being enlivened; *matih*—mind; *atitarām*—exceedingly; *uttamaḥ-śloka-maulim*—the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions; *prodyan*—manifesting; *antaḥ-karaṇa-kuhare*—in the core of the heart; *hanta*—alas; *yat-nāma*—whose holy name; *bhānoḥ*—of the sun; *ābhāsaḥ*—slight appearance; *api*—even; *kṣapayati*—eradicates; *mahā-pātaka*—the resultant actions of greatly sinful activities; *dhvānta*—of ignorance; *rāśim*—the mass.

O reservoir of good qualities, just faithfully perform *bhajana* of Śrī Kṛṣṇa without duplicity. He is the supreme savior among all saviors, and the most exalted of those worshipped with transcendental *ślokas*. When even a slight appearance of His name, which is like the sun, arises in one's cave-like heart, it destroys the darkness of great sins that are present there.

The four kinds of Nāmābhāsa

**sāṅketyam pārihāsyam vā stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ**
SB 6.2.14

sāṅketyam—as an assignation; *pārihāsyam*—jokingly; *vā*—or; *stobham*—as musical entertainment; *helanam*—neglectfully; *eva*—certainly; *vā*—or; *vaikuṅṭha*—of the Lord; *nāma-grahaṇam*—chanting the holy name; *aśeṣa*—unlimited; *gha-haram*—neutralizing the effect of sinful life; *viduḥ*—advanced transcendentalists know.

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], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures.

The example of Ajāmila

**mriyamāṇo harer nāma gṛṇan putropacāritam
ajāmilo 'py agād dhāma kim uta śraddhayā gṛṇan**

SB 6.2.49/CC Antya 3.187/BPKG p. 327/GKH (P)

mriyamāṇaḥ—at the time of death; *hareḥ nāma*—the holy name of Hari; *gṛṇan*—chanting; *putra-upacāritam*—indicating his son; *ajāmilaḥ*—Ajāmila; *api*—even; *agāt*—went; *dhāma*—to the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and love; *gṛṇan*—chanting.

While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?

**etāvātālam agha-nirharaṇāya puṁsām
saṅkīrtanam bhagavato guṇa-karma-nāmnām
vikruśya putram aghavān yad ajāmilo 'pi
nārāyaṇeti mriyamāṇa iyāya muktim**

SB 6.3.24/KGH (P)

etāvātā—with this much; *alam*—sufficient; *agha-nirharaṇāya*—for taking away the reactions of sinful activities; *puṁsām*—of human beings; *saṅkīrtanam*—the congregational chanting; *bhagavataḥ*—of the Supreme Personality of Godhead; *guṇa*—of the transcendental qualities; *karma-nāmnām*—and of His names according to His activities and pastimes; *vikruśya*—crying to without offense; *putram*—his son; *aghavān*—the sinful; *yad*—since; *ajāmilaḥ api*—even Ajāmila; *nārāyaṇa*—the Lord's name, Nārāyaṇa; *iti*—thus; *mriyamāṇaḥ*—dying; *iyāya*—achieved; *muktim*—liberation.

Therefore 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 will achieve relief from material bondage if he chants without offenses. Ajāmila, 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 Nārāyaṇa.

**mukti tuccha-phala haya nāmābhāsa haite
ye mukti bhakta nā laya, se kṛṣṇa cāhe dite**

CC Antya 3.186,188

mukti—liberation; *tuccha-phala*—insignificant result; *haya*—is; *nāma-ābhāsa*

haite—from a glimpse of the awakening of offenseless chanting of the holy name; *ye*—which; *mukti*—liberation; *bhakta*—a devotee; *nā laya*—does not take; *se*—that; *kṛṣṇa*—Lord Kṛṣṇa; *cāhe dite*—wants to offer.

Liberation is insignificant in comparison to *nāmābhāsa* (a glimpse of the awakening of offenseless chanting of the holy name). Thus a devotee will never accept *mukti* even if Kṛṣṇa wants to give it to him.

om āsya jānanto nāma cid-viviktan mahas te viṣṇo sumatiṁ bhajāmahe om tat sat

Bhagavata-Sandarbha 47

This *mantra* (*om tat sat*) means, "O Lord Viṣṇu, Your name is conscious (*cit*) and therefore self-effulgent (*mahaḥ*) 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 *nāmābhāsa* liberates a person from fear and envy even if only alluded to.

he viṣṇo! te tava nāma cit cit-svarūpam ataeva mahaḥ sva-prakāśa-rūpam | tasmād asya nāmnaḥ ā iṣad api jānantaḥ na tu samyag uccāra-māhātmyādi-puraskāreṇa | tathāpi viviktan bruvāṇāḥ kevalam tad-akṣarābhyāsa-mātram kurvāṇāḥ sumatiṁ tad-viṣayām vidyām bhajāmahe prāpnumaḥ | yatas tad eva praṇava-vyañjitaṁ vastu sat svataḥ-siddham iti | ataeva bhaya-dveṣādu śrī-mūrteḥ sphūrter iva sāṅketyādāv apy asya muktidatvaṁ śrūyate

Bhagavata Sandarbha 4

O Viṣṇu! 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 it without being aware of its full glories. To utter the name without being fully aware of its glories means *nāmābhāsa*, 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-siddhaḥ*. Therefore the Lord's divine form manifests even for one uttering *nāmābhāsa* (because of *sāṅketya* and so forth), and thus one attains liberation from the position of fear and envy.

~ Thus ends section 8) *Nāmābhāsa* ~

9) The Ten Offences to the Holy Name

Padma-Purāṇa, Brahma-Khaṇḍa 25.15–18, 22-23

**satām nindā nāmnah paramam aparādham vitanute
yataḥ khyātim yātam katham u sahate tad-vigarhām (1)**

satām—of devotees; *nindā*—blasphemy; *nāmnah*—against the holy name; *paramam*—the greatest; *aparādham*—offence; *vitanute*—makes; *yataḥ*—because; *khyātim*—broadcasting the glories; *yātam*—engaged in preaching the glories of the Lord; *katham*—how?; *u*—indeed; *sahate*—he will tolerate; *tad*—of them; *vigarhām*—such blasphemy.

To blaspheme devotees who have dedicated their lives to chanting the holy name and broadcasting the glories of the Lord is the greatest offence. The holy name, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities.

**śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ (2)**

śivasya—the name of Lord Śiva; *śrī-viṣṇoḥ*—Lord Viṣṇu; *yaḥ*—who; *iha*—in this material world; *guṇa*—qualities; *nāma*—name; *ādi-sakalam*—everything; *dhiyā*—with the conception; *bhinnam*—difference; *paśyet*—may see; *saḥ*—he; *khalu*—indeed; *hari-nāmā*—the holy name of the Lord; *ahita-karaḥ*—offender.

One who considers the name of Lord Śiva to be equal to the holy name of Lord Viṣṇu or thinks that *nāma* and *nāmī* are different is an offender to Śrī *hari-nāma*

guror avajñā (3)

guroḥ—of the spiritual master; *avajñā*—disrespect or disobedience.

To disobey the orders of the Guru or to consider him an ordinary person (i.e. to consider his body material).

śruti-śāstra-nindanam (4)

śruti-śāstra-nindanam—(to find fault with) the Vedas or their corollary literature.

To blaspheme the Vedic literatures or literatures in pursuance of the Vedic version.

artha-vādaḥ (5)

artha-vādaḥ—to give some interpretation

To consider the exalted glories of the Lord described in *śāstra* to be exaggeration.

hari-nāmni kalpanam (6)

hari-nāmni—of Śrī-nāma; *kalpanam*—to make an imaginary interpretation.

To give a concocted interpretation of the holy name of the Lord.

nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi śuddhiḥ (7)

nāmnaḥ—the holy name; *balād*—on the strength; *yasya*—who has; *hi*—indeed; *pāpa*—sinful; *buddhiḥ*—mentality; *na*—not; *vidyate*—is; *tasya*—of him; *yamair*—by austerities; *hi*—indeed; *śuddhiḥ*—purification.

To think that the Hare Kṛṣṇa *mantra* can counteract all sinful reactions and one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa *mantra* to neutralize them is the greatest offense at the lotus feet of *hari-nāma*. There is no way for such a person to be purified through practising austerities.

dharma-vrata-tyāga-hutādi-sarva- śubha-kriyā-sāmyam api pramādaḥ (8)

dharma—religious performances or pious deeds; *vrata*—vows of penance and austerity; *tyāga*—renunciation; *huta*—agni-hotra *yajñas* or sacrificial offerings; *ādi*—etc.; *sarva*—all; *śubha*—auspicious; *kriyā*—activities; *sāmyam*—equality; *api*—also; *pramādaḥ*—inattentive.

To consider that the results achieved through auspicious pious activities such as religious vows, renunciation, offering oblations in the sacrificial fire etc., are comparable to the chanting of the divine names of Śrī Hari.

aśraddadhāne vimukhe 'py aśṛṇvati yaś copadeśaḥ śiva-nāmāparādhaḥ (9)

aśraddadhāne—to one who is faithless; *vimukhe*—inimical; *api*—even; *aśṛṇvati*—does not want to hear; *yaḥ*—one who; *ca*—and; *upadeśaḥ*—gives instruction; *śiva*—filled with auspiciousness; *nāmāparādhaḥ*—offence to the holy name.

It is an offence to preach the confidential glories of the all-auspicious names of the Lord to a person in whose heart *śraddhā* (faith) has not arisen or to the inimical.

śrutvāpi nāma-māhātmye yaḥ prīti-rahito naraḥ aham-mamādi-paramo nāmni so 'py aparādha-kṛt (10)

Padma-Purāṇa/Upadeśāmṛta 1, 1ṭ

śrutvā—who has heard; *api*—even; *nāma*—the holy name; *māhātmye*—the glo-

ries; *yaḥ*—who is; *prīti*—of love; *rahitāḥ*—devoid; *naraḥ*—a person; *aham*—false ego, “I and Mine”; *mamādi*—mine etc.; *paramaḥ*—dedicated; *nāmni*—the holy name; *saḥ*—he; *api*—even; *aparādha*—offense; *kṛt*—doing.

That person who, in spite of hearing the astonishing glories of *śrī-nāma*, maintains the consciousness of *aham mama ādi* (‘I am this body and things related to this body are mine’) and who displays no persistence in or love for chanting the holy name, is an offender at the feet of *śrī-nāma*.

api pramādaḥ

api—also; *pramādaḥ*—inattentive (chanting).

Pramāda which means being negligent and inattentive while uttering Śrī Rādhā-Kṛṣṇa’s names is also highly offensive to *śrī nāma* (Inattentive chanting devoid of absorption is the root cause of all offences).

~ Thus ends section 9) The Ten Offences to the Holy Name ~

~ 10) Ślokas Pertaining to Nāmāparādha ~

The definition of aparādha (offences)

apagata-rādho yasmāt iti aparādhaḥ

Mahājana vākya

apagata—disappear; *rādho*—affection; *yasmāt*—on account of which; *iti*—thus; *aparādhaḥ*—offence.

Any act or emotion which hinders the flow of love and affection. (Any activity which causes Kṛṣṇa to withdraw his affection and protection or any activity performed with an envious mood is also *aparādha*).

The principal offence to the Holy Name (Vaiṣṇava aparādha)

**nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu
serṣyam mahāpūruṣa-pāda-pāṁsubhir
nirasta-tejaḥsu tad eva śobhanam**

SB 4.4.13

na—not; āścaryam—wonderful; etat—this; yat—which; asatsu—evil; sarvadā—always; mahat-vinindā—the deriding of great souls; kuṇapa-ātma-vādiṣu—among those who have accepted the dead body as the self; sa-īrṣyam—envy; mahā-pūruṣa—of great personalities; pāda-pāmsubhiḥ—by the dust of the feet; nirasta-tejaḥsu—whose glory is diminished; tat—that; eva—certainly; śobhanam—very good.

It is not surprising that persons who have accepted the transient material body as the self are always engaged in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great saintly devotees.

One who offends devotees does not chant the real name

**hena vaiṣṇavera nindā kare yai jana
sei pāya duḥkha-janma jīvana-maraṇa
vidyā-kula-tapa-saba viphalā tāhāra
vaiṣṇava nindaye ye ye pāpī durācāra
pūjā o tāhāra kṛṣṇa nā kare grahaṇa
vaiṣṇavera nindā kare ye pāpiṣṭha-jana**

CB Madhya 4.360

One who commits offenses against Vaiṣṇavas attains only misery, life after life. His learning, exalted births and austerity bears no fruit. Blasphemy of Vaiṣṇavas is the worst kind of sinful behavior and one who does so will find that Kṛṣṇa does not accept his worship. A person who blasphemes Vaiṣṇavas is therefore the worst kind of sinner.

**śūlapāṇi-sama yadi vaiṣṇavere ninde
tathāpiha nāśa yāya, kahe śāstra-vṛṇde
ihā nā māniyāye sujana-nindā kare
janme janme se pāpiṣṭha deva-doṣe mare**

CB Madhya 22.54,56

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.

Vaiṣṇava-āparādhis are severely punished by Yamarāja

prabhu bale, vaiṣṇava nindaye yei jana
 kuṣṭha-roga kon tāra śātiye likhana
 āpātataḥ śāstri kichu haiyāche mātra
 āra kata āche yama-yātanāra pātra
 caurāsī sahasra yama-yātanā pratyekṣe
 punaḥ punaḥ kari bhūñje vaiṣṇava-nindake

CB Madhya 4.375-377

Mahāprabhu said, "It is written that one who blasphemes the Vaiṣṇavas will suffer from leprosy, after which he will be punished by the agents of Yamarāja again and again, in thousands of births".

Śiva's wife declares: Vaiṣṇava-āparādhis should have their tongues cut out

karṇau pidhāya nirayād yad akalpa īse
 dharmāvitary aṣṇibhir ṅṛbhir asyamāne
 chindyāt prasahya ruśatīm asatīm prabhuś cej
 jihvām asūn api tato viṣṛjet sa dharmah

SB 4.4.17

karṇau—both ears; *pidhāya*—blocking; *nirayāt*—one should go away; *yad*—if; *akalpaḥ*—unable; *īse*—the master; *dharmā-avitari*—the maintainers of *dharmā*; *aṣṇibhiḥ*—by irresponsible; *ṅṛbhiḥ*—persons; *asyamāne*—being blasphemed; *chindyāt*—he should cut; *prasahya*—by force; *ruśatīm*—vilifying; *asatīm*—of the blasphemer; *prabhuḥ*—one is able; *cej*—if; *jihvām*—tongue; *asūn*—(his own) life; *api*—certainly; *tataḥ*—then; *viṣṛjet*—should give up; *saḥ*—that; *dharmah*—is the process.

[*Satī* (Śiva's wife) said:] "If one hears an irresponsible person blaspheme the saintly maintainers of *dharmā*, 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."

The great fault of hearing blasphemy of Vaiṣṇavas

[vaiṣṇava nindā śravane 'pi doṣa uktaḥ] (SB 10.74.40)

nindām bhagavataḥ śṛṇvan tat parasya janasya vā
tato nāpaiti yaḥ so 'pi yāty adha sukṛtāt cyutaḥ
tato'pagamaś cāsamarthasya eva; samarthena tu nindaka-jihvā chettavyā;
tatrāpy asamarthena sva-prāṇa-parityāgo 'pi kartavyaḥ

Bhakti Sandarbha 265

The Śrīmad Bhāgavatam says that it is a great fault to hear blasphemy of Vaiṣṇavas. 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 those who are not adept at *śāstric* argument. If capable, one should 'cut out the tongue of the blasphemer' (i.e. defeat his arguments). If unable to do that, one should give up his life rather than continue to hear such blasphemy.

The way to overcome Vaiṣṇava-aparādha

ye vaiṣṇava-sthāne aparādha haya yāra
puna se kṣamile aparādha ghuce tāra

CB Madhya 22.32

If one offends a Vaiṣṇava, the only way to get free from the offense is to go back that Vaiṣṇava and beg his forgiveness.

kāñṭā phuṭe yei mukhe, sei mukhe yāya

pāye kāñṭā phuṭile ki skāndhe bāhirāya

CB Antya 4.380

Just as it takes a thorn to remove a thorn, the offense committed by the mouth [against a Vaiṣṇava] must be cured with the mouth [by begging forgiveness from that same Vaiṣṇava].

The proper mentality for chanting without offence

tad aśma-sāraṁ hṛdayaṁ batedaṁ

yad gṛhyamānair hari-nāma-dheyaiḥ

**na vikriyetātha yadā vikāro
netre jalam gātra-ruheṣu harṣaḥ**

SB 2.3.24

tat—that; *aśma-sāram*—is steel-framed; *hṛdayam*—heart; *bata idam*—certainly that; *yat*—which; *gr̥hyamānaiḥ*—in spite of chanting; *hari-nāma*—the holy name of the Lord; *dheyaiḥ*—by concentration of the mind; *na*—does not; *vikriyeta*—change; *atha*—thus; *yadā*—when; *vikāraḥ*—reaction; *netre*—in the eyes; *jalam*—tears; *gātra-ruheṣu*—at the pores; *harṣaḥ*—eruptions of ecstasy.

Certainly that heart is steel-framed which, in spite of one's chanting the holy name is not transformed. When such transformation does take place, tears fill the eyes and the hairs stand on end.

**nāmaikam yasya vāci smaraṇa-patha-gataṁ śrotra-mūlam gataṁ vā
śuddham vāśuddha-varṇam vyavahita-rahitaṁ tārayaty eva satyam
tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptam syān na phala-janakam śīghram evātra vipra**

Padma-Purāṇa/Hari-bhakti-vilāsa 11.289/CC Antya 3.60/JD ch. 24

If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O *brāhmaṇa*, the potency of the holy name is therefore certainly great. However, if one utters the vibration of *śrī nāma* for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism - in other words, if one utters the name with offences - such chanting will not produce the desired result very soon. Therefore one should diligently avoid offences in chanting *śrī hari-nāma*.

**kṛṣṇa-nāma kare aparādhera vicāra
kṛṣṇa balile aparādhīra nā haya vikāra**

CC Ādi 8.24

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *kare*—takes; *aparādhera*—of offences; *vicāra*—consideration; *kṛṣṇa*—Lord Kṛṣṇa; *balile*—if one chants; *aparādhīra*—of the offender; *nā*—never; *haya*—becomes; *vikāra*—transformed.

There are offences to be considered while chanting the Hare Kṛṣṇa *mantra*. If the holy name is chanted with offences, one will not experience any change of heart.

Offences block the appearance of prema

**bahu janma kare yadi śravaṇa, kīrtana
tabu ta' nā pāya kṛṣṇa-pade prema-dhana**

CC 8.24.16/BPKG p. 20

bahu—many; *janma*—births; *kare*—does; *yadi*—if; *śravaṇa*—hearing; *kīrtana*—chanting; *tabu*—still; *ta'*—in spite of; *nā*—does not; *pāya*—get; *kṛṣṇa-pade*—unto the lotus feet of Kṛṣṇa; *prema-dhana*—love of God.

(If one's heart is infested with the ten offences in the chanting of the Hare Kṛṣṇa *mahā-mantra*) Despite his endeavor to chant the holy name for many births, he will not get *kṛṣṇa-prema* which is the ultimate goal of this chanting.

**eka kṛṣṇa-nāme kare sarva-pāpa nāśa
premera kāraṇa bhakti karena prakāśa
anāyāse bhava-kṣaya, kṛṣṇera sevana
eka kṛṣṇa-nāmera phale pāi eta dhana**

CC Ādi 8.26 and 8.28

eka—one; *kṛṣṇa-nāme*—by chanting the holy name of Lord Kṛṣṇa; *kare*—makes; *sarva*—all; *pāpa*—sinful life; *nāśa*—exhausted; *premera*—of love of Godhead; *kāraṇa*—cause; *bhakti*—devotional service; *karena*—becomes; *prakāśa*—manifest; *anāyāse*—without hard labor; *bhava-kṣaya*—stoppage of repetition of birth and death; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service; *eka*—one; *kṛṣṇa-nāmera*—chanting the name of Kṛṣṇa; *phale*—as a result of; *pāi*—we achieve; *eta*—so much; *dhana*—wealth.

Simply chanting the Hare Kṛṣṇa *mahā-mantra* without offences vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest. As a result of chanting the Hare Kṛṣṇa *mahā-mantra*, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Kṛṣṇa is so powerful that by chanting even one pure name, one very easily achieves these transcendental riches.

**hena kṛṣṇa-nāma yadi laya bahu-bāra
tabu yadi prema nahe, nahe aśrudhāra
tabe jāni, aparādha tāhāte pracura
kṛṣṇa-nāma-bīja tāhe nā kare aṅkura**

CC Ādi 8.29-30

hena—such; *kṛṣṇa-nāma*—holy name of the Lord; *yadi*—if; *laya*—one takes; *bahu-bāra*—again and again; *tabu*—still; *yadi*—if; *prema*—love of Godhead; *nahe*—is not visible; *nahe aśru-dhāra*—there are no tears in the eyes; *tabe*—then; *jāni*—I understand; *aparādha*—offense; *tāhāte*—there (in that process); *pracura*—enough; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *bija*—seed; *tāhe*—in those activities; *nā*—does not; *kare*—do; *aṅkura*—sprout.

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 Kṛṣṇa does not sprout.

The real Holy Name can never awaken in māyāvādis

**prabhu kahe māyāvādī kṛṣṇe aparādhi/ brahma ātmā caitanya kahe niravadhi
ataeva tāra mukhe nā āise kṛṣṇa-nāma/kṛṣṇa-nāma kṛṣṇa-svarūpa duita samāna
nāma vighraha svarūpa tina eka-rūpa/tine bheda nāhi tina cid-ānanda-rūpa
deha-dehira, nāma-nāmira kṛṣṇe nāhi bheda/jivera dharma nāma-deha-svarūpe vibheda**

CC Madhya 17.129-132

[Śrī Caitanya Mahāprabhu said:] Māyāvādī impersonalists are offenders to Kṛṣṇa. They constantly repeat words like Brahman, *ātma*, and *caitanya*. As a result, they are unable to utter Kṛṣṇa's holy name. Kṛṣṇa's name, His form and His essential being are all one. They are spiritual and there is no distinction to be made between them. In Kṛṣṇa, there is no difference between body and the proprietor of the body, nor between the name and the person named, as is the case with the *jīva*, in whom all these distinctions are present.

There is no consideration of offences in chanting the names of Gaura-Nitāi

**caitanya-nityānande nāhi e saba vicāra
nāma laile prema deya, vahe aśru-dhāra**

CC Ādi 8.31/BPKG p. 20

caitanya-nityānande—when chanting the holy names of Lord Caitanya and Nityānanda; *nāhi*—there are not; *e saba*—all these; *vicāra*—considerations; *nāma*—the holy name; *laille*—simply by chanting; *prema*—ecstatic love of God; *deya*—they give; *vahe*—there is a flow; *aśru-dhāra*—tears in the eyes.

If one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offences. Thus as soon as he chants the Hare Kṛṣṇa *mahā-mantra*, he feels the ecstasy of love for God and tears flow from his eyes.

Gaura does not consider offences, therefore by chanting Gaura's names one easily attains Śrī Kṛṣṇa

**gaura-nāma na laiyā, jei kṛṣṇa bhaje giyā, sei kṛṣṇa bahu kāle pāya
gaura-nāma laya jei, sadya kṛṣṇa pāya sei, aparādha nāhi rahe tāya**

Śrī Navadvīpa Dhāma Māhātmya

na laiyā—without uttering; gaura-nāma—Śrī Gaura's names; jei—who; kṛṣṇa—Kṛṣṇa's names; bhaje—adores; giyā—singing; sei—he; kṛṣṇa-kṛṣṇa; bahu kāle—after a long time; pāya—attains; gaura-nāma—Gaura's names; laya—utters; jei—he; sadya—at once; kṛṣṇa—Śrī Kṛṣṇa; pāya—attains; sei—he; aparādha—offense; nāhi—not; rahe—remain; tāya—in him.

One who does not utter the names of Gaura yet worship Śrī Kṛṣṇa and sings His names attains His shelter only after a long time. However one who utters Gaura's names at once attains Śrī Kṛṣṇa. Offence does not remain in His heart.

~ Thus ends section 10) Ślokas Pertaining to Nāmāparādha ~

~ 11) Further Glorification of Śrī Nāma ~

Kali-yuga is an ocean of faults but simply by chanting the holy name one can counteract all faults and attain perfection

**kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet**

SB 12.3.51/CC Mad 20.344

kaleḥ—of the age of Kali; doṣa-nidheḥ—in the ocean of faults; rājan—O King; asti—there is; hi—certainly; ekaḥ—one; mahān—very great; guṇaḥ—good quality; kīrtanāt—by chanting; eva—certainly; kṛṣṇasya—of the holy name of Kṛṣṇa; mukta-saṅgaḥ—liberated from material bondage; param—to the transcendental spiritual kingdom; vrajet—one can go.

My dear King, although Kali-yuga is an ocean of faults, there is still one redeeming quality of this age: Simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and go to the transcendental abode.

Everyone can be freed by simply chanting the holy name

**āpannaḥ saṁsṛtiṁ ghorām yan-nāma vivaśo gṛṇan
tataḥ sadyo vimucyeta yad bibheti svayam bhayam**
SB 1.1.14

āpannaḥ—entangled; *saṁsṛtiṁ*—in the hurdle of birth and death; *ghorām*—terrible; *yat*—of whom; *nāma*—the absolute name; *vivaśaḥ*—unconsciously; *gṛṇan*—chanting; *tataḥ*—from that; *sadyaḥ*—at once; *vimucyeta*—gets freedom; *yad*—that which; *bibheti*—fears; *svayam*—personally; *bhayam*—fear itself.

Living beings who are entangled in the terrible meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.

Kṛṣṇa became Nāma-rūpa and Gaura-dhāma

**baddha-jīve kṛpā kari kṛṣṇa haila nāma
kali-jīve dayā kari kṛṣṇa haila gauradhāma**

Śrī Caitanya Mahāprabhu's Bhagavattā-Pramāṇa (Hindi)

Being merciful on the *jīvas* who are bound within this age of quarrel, Śrī Kṛṣṇa has become *nāma-rūpa*; then feeling still more compassion, He also became Śrī Gaura-dhāma (Navadvīpa).

I do not dwell in Vaikuṅṭha nor in the hearts of the yogīs. I reside only in the heart of My devotees who glorify Me

**nāhaṁ tiṣṭhāmi vaikuṅṭhe yoginām hṛdayeṣu vā
yatra gāyanti mad-bhaktāḥ tatra tiṣṭhāmi nārada**

(or alternative version)

**nāhaṁ vasāmi vaikuṅṭhe yoginām hṛdayena ca
mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada**

Padma Purāṇa/Nārada-bhakti-sūtra 3.37/Bhakti Sandarbha 269/GKH (P)

na—not; *ahaṁ*—I; *tiṣṭhāmi* [*vasāmi*]—reside; *vaikuṅṭhe*—in Vaikuṅṭha; *yoginām*—of the yogīs; *hṛdayeṣu*—in the hearts; *vā*—either; [*ca*—and;] *yatra*—where; *gāyanti*—they sing about Me; *mat-bhaktāḥ*—My devotees; *tatra*—at the respective places; *tiṣṭhāmi*—I remain; *nārada*—O Nārada.

○ Nārada, I do not dwell in Vaikuṅṭha nor am I in the hearts of the yogīs. I reside where My devotees glorify My name, form, qualities and transcendental pastimes.

**kṛṣṇa-nāmera phala 'premā', sarva-śāstre kaya
bhāgye sei premā tomāya karila udaya**

CC Ādi 7.86/GKH (P)

kṛṣṇa-nāmera—of the holy name of the Lord; *phala*—result; *premā*—love of Godhead; *sarva*—in all; *śāstre*—revealed scriptures; *kaya*—describe; *bhāgye*—fortunately; *sei*—that; *premā*—love of Godhead; *tomāya*—in You; *karila*—has done; *udaya*—arisen.

The conclusion of all revealed scriptures is that the ultimate result of chanting *śrī nāma* is *prema*. By great great fortune this very *prema* has arisen in your heart.

one should awaken his dormant love of Godhead by chanting the holy name. You are greatly fortunate to have already done so.

Yamarāja takes only those who fail to chant the holy name

**jihvā na vakti bhagavad-guṇa-nāmadheyam
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān**

SB 6.3.29/GKH (P)

jihvā—the tongue; *na*—not; *vakti*—chants; *bhagavat*—of the Supreme Personality of Godhead; *guṇa*—transcendental qualities; *nāmadheyam*—and the nomenclature; *cetaḥ*—the heart; *ca*—also; *na*—not; *smarati*—remembers; *tat*—His; *caraṇa-aravindam*—lotus feet; *kṛṣṇāya*—unto Lord Kṛṣṇa through His Deity in the temple; *no*—not; *namati*—bows; *yac*—whose; *śiraḥ*—head; *ekadā api*—even once; *tān*—them; *ānayadhvam*—bring before me; *asataḥ*—the nondevotees; *akṛta*—not performing; *viṣṇu-kṛtyān*—duties toward Lord Viṣṇu.

My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals.

Hearing the holy name only once frees one from material contamination

**na hi bhagavann aghaṭitam idam
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt**

pukkaśo 'pi vimucyate saṁsārāt

SB 6.16.44/GKH (P)

na—not; *hi*—indeed; *bhagavan*—O my Lord; *aghaṭitam*—not occurred; *idam*—this; *tvat*—of You; *darśanāt*—by seeing; *nṛṇām*—of all human beings; *akhila*—all; *pāpa*—of sins; *kṣayaḥ*—annihilation; *yat-nāma*—whose name; *sakṛt*—only once; *śravaṇāt*—by hearing; *pukkaśaḥ*—the lowest class, the caṇḍāla; *api*—also; *vimucyate*—is delivered; *saṁsārāt*—from the entanglement of material existence.

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even *caṇḍālas*, men of the lowest class, are freed from all material contamination. Considering this, who will not be freed from material contamination simply by seeing You?

mat-kathā-vācakaṁ nityaṁ mat-kathā-śravaṇe ratam

mat-kathā-prīti-manasaṁ nāhaṁ tyakṣyāmi taṁ naram

Bhakti-Sandarbha 269/GKH (P)

In the Viṣṇu-dharma-Purāṇa and Skanda-Purāṇa the Supreme Lord declares: “I will never abandon any person who always recounts My glories, or delights in hearing My glories, or whose heart enjoys descriptions of My glories.”

tārakāj jāyate muktiḥ samādhiketi bhavaḥ

Śrī Kṛṣṇa-Sandarbha 256/GKH (P)

tārakāt—from the liberator; *jāyate*—is generated; *muktiḥ*—liberation; *samādhikā*—greater; *iti*—thus; *bhavaḥ*—the meaning.

From chanting the holy name of Śrī Kṛṣṇa, one attains pure love of God, which makes the happiness of liberation seem very insignificant.

nāmnām mukhyatamaṁ nāma kṛṣṇākhyam me parantapeti

Sri Kṛṣṇa-Sandarbha 257/GKH (P)

nāmnām—of names; *mukhyatamaṁ*—most important; *nāma*—name; *kṛṣṇa-ākhyam*—the name Kṛṣṇa; *me*—My; *parantapa*—O subduer of the enemies (Arjuna); *iti*—thus.

O Arjuna, of all My holy names, the name Kṛṣṇa is the most important.

What is the topmost worshipable object?

upāsyera madhye kon upāsyā pradhāna?

śreṣṭha upāsyā - yugala 'rādhā-kṛṣṇa' nāma

CC Mad 8.256

upāsyera—objects of worship; *madhye*—among; *kon*—which; *upāsyā*—worshipable object; *pradhāna*—the chief; *śreṣṭha*—the chief; *upāsyā*—worshipable object; *yugala*—the couple; *rādhā-kṛṣṇa nāma*—the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

Śrī Caitanya Mahāprabhu asked, “Among all worshipable objects, which is the chief?” Rāmānanda Rāya replied, “The highest worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa *mahā-mantra*.”

Śrī Nāma Vandanā

jayati jayati nāmānanda-rūpaṁ murāre

viramita-nija-dharma-dhyāna-pūjādi-yatnam

katham api sakṛd āttam mukti-dam prāṇinām yat

paramam amṛtam ekaṁ jīvanam bhūṣaṇam me

Śrī Bṛhad-Bhāgavatāmṛta 1.9, Śrīla Sanātana Gosvāmī

jayati jayati—all glories, all glories; *nāma-ānanda*—of the all-ecstatic name; *rūpaṁ*—to the form; *murāreḥ*—of Kṛṣṇa Murāri, the enemy of lust; *viramita*—giving up; *nija*—of one's own; *dharma*—social duties; *dhyāna*—meditation; *pūjā-ādi*—ritual worship and so on; *yatnam*—the endeavors; *katham api*—somehow or other; *sakṛt*—just once; *āttam*—taken; *mukti-dam*—giving liberation; *prāṇinām*—to living entities; *yat*—which; *paramam*—the supreme; *amṛtam*—eternal nectar; *ekaṁ*—the only; *jīvanam*—life-giving, maintaining; *bhūṣaṇam*—ornament; *me*—my.

All glories, all glories to Kṛṣṇa-Murāri's name, the embodiment of divine bliss! It halts the cycle of birth and death and relieves one of all painful endeavors in practicing religion, meditation, charity, deity worship, and austerity. It awards liberation to one who utters it even once. *Kṛṣṇa-nāma* stands alone as the supreme nectar and sole treasure of my life.

The experience of one's internal spiritual form (svarūpa), required for the culture of rāgānuga-bhakti proper, is revealed by the grace of Kṛṣṇa-nāma

īsāt vikaśi punaḥ dekhāya nija-rūpa-guṇa

citta hari laya kṛṣṇa pāśa

pūrṇa-vikaśita haiyā vraje more jāya laiya

dekhāya nija-svarūpa-vilāsa

Kṛṣṇa-nāma dhare kata bala, Śrīla Bhaktivinoda Ṭhākura

When *śrī nāma* is even slightly revealed, it shows me my own spiritual form and characteristics. It steals my mind and takes it to Kṛṣṇa's side. When *śrī nāma* is fully revealed, it takes me directly to Vraja, where it shows me my personal role in the eternal pastimes.

The prema flower of śrī-nāma

pūrṇa-vikaśita hañā, braje more jāya lañā

dekhāya more svarūpa-vilāsa

more siddha-deha diyā, kṛṣṇa-pāse rākhe giyā

e dehera kare sarba-nāśa

Prema-vivarta ch. 7/JD ch. 25

Now blossoming fully, the *prema* flower of *śrī-nāma* takes me to Vraja, and reveals to me the pastimes of His own love dalliance. *Nāma* gives me my own *siddha-deha*, keeps me by the side of Kṛṣṇa, and then He completely destroys everything related to this mortal frame of mine.

Rādhā-nāma and Kṛṣṇa-nāma together produce unprecedented nectar

rādheti nāma nava-sundara-sīdhu mugdham

kṛṣṇeti nāma maḍhurādbhuta-gāḍha-dugdham

sarva-kṣaṇam surabhi-rāga-himena ramyam

kṛtvā tadaiva piba me rasane kṣud-ārte

Śrī Stavāvalī, Abhiṣṭa-sūcanam 10, Śrīla Raghunātha Dāsa Gosvāmī

rādhā—Rādhā; *iti*—thus; *nāma*—name; *nava*—fresh; *sundara*—delicious; *sīdhu*—nectar; *mugdham*—charming; *kṛṣṇa*—Kṛṣṇa; *iti*—thus; *nāma*—name; *madhura*—sweet; *adbhuta*—wonderful; *gāḍha*—thick; *dugdham*—milk; *sarva*—at every; *kṣaṇam*—moment; *surabhi*—fragrant; *rāga*—of love; *himena*—with the ice; *ramyam*—pleasing; *kṛtvā*—doing; *tadā*—then; *eva*—certainly; *piba*—please drink; *me*—of me; *rasane*—O tongue; *kṣud-ārte*—tortured by thirst.

○ tongue tortured by thirst, please mix the delicious nectar of the name Rādhā with the wonderfully sweet condensed milk of the name Kṛṣṇa, add the fragrant ice of pure love and drink this charming drink at every moment!

~ Thus ends Chapter 18 – Nāma-tattva ~

3rd Division: Prayojana-tattva

The Ultimate Objective – Love of God (Kṛṣṇa-prema)

Śrīla Nārāyaṇa Mahārāja explains: Divine Love for the Supreme Lord (*prema*) is a broad term. For some, it means to attain Śrī Lakṣmī-Nārāyaṇa, the Lord of Vaikuṅṭha. For others, it means Śrī Sīta-Rāma in Ayodhyā. In our Rūpānugā line we do not aspire for the above, neither do we aspire for the service of Dvārakādhiśa Kṛṣṇa, nor for that of Mathureśa Kṛṣṇa. Our sole object is loving devotional service unto Vrajendra-nandana Śrī Kṛṣṇa in Vraja: Vraja-prema. We do not desire the *prema* of Kṛṣṇa for Śrīmatī Rādhikā and the *gopīs*. We desire the *prema* of Śrīmatī Rādhikā and the *gopīs* for Kṛṣṇa. We desire to serve Kṛṣṇa, but not directly or independently, only through Śrīmatī Rādhikā and the *gopīs*, and under their guidance. We do not aspire for a direct union of love with Śrī Kṛṣṇa, in competition with Śrīmatī Rādhikā. We desire only to experience *prema* through Her and assist Her in meeting with Śrī Kṛṣṇa. Serving Śrī Kṛṣṇa in the mood of Śrīmatī Rādhikā and the *gopīs* (*gopī-bhāva*) is the goal of the Śrī Rūpānugā line. Our primary relationship is with Śrīmatī Rādhikā. She is our primary worshipable Deity and we think of Śrī Kṛṣṇa only as the beloved, the life and soul of our Svāminī Śrīmatī Rādhikā.

There are various types of *rasas* (mellows of love) in Vraja: *sakhya*, *vātsalya* and *mādhurya*. Our goal is *mādhurya-mayī bhakti*, the love of the *gopīs* for Śrī Kṛṣṇa. We follow in the footsteps of our *rasa-ācārya* Śrīla Rūpa Gosvāmī, who came to establish the mission and innermost heart's desires of Śrī Caitanya Mahāprabhu. The essence of what Mahāprabhu is teaching us through Śrīla Rūpa Gosvāmī is to follow in the footsteps of the *gopī* maidservants of Śrīmatī Rādhikā and serve Her in *mañjarī-bhāva* (*tat-tad-bhāva-icchāmayī*). She is our *iṣṭa-devatā*, our worshipable object of loving service, our all-in-all. Therefore, our exclusive goal, our *prayojana*, is Rādhā-dāsyam. This is the speciality and the glory of our Śrī Rūpānugā line.

Chapter 19 – Rasa-tattva

‘raso vai saḥ’ - Śrī Kṛṣṇa is an ocean of rasa

1. Śrī Kṛṣṇa and the Different Rasas	632
2. Ingredients of the Five Rasas	638
3. Ślokas Delineating the five Rasas	639
4. Other Aspects of Rasa-tattva	652
5. Kṛṣṇa Reciprocates According to One’s Particular Mood	656
6. Kṛṣṇa is Controlled Only by Mādhurya	660
7. Mādhurya-Rasa in Parakīyā-bhāva	662

1) Śrī Kṛṣṇa and the Different Rasas

Śrī Kṛṣṇa is the reservoir of all relationships and transcendental mellows

**akhila-rasāmṛta-mūr̥tiḥ prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati**

BRS 1.1.1/BRSB p. 2/CC Mad 8.142

akhila-rasa-amṛta-mūr̥tiḥ—the embodiment of *rasa*, transcendental mellows of love, namely *sānta*, *dāśya*, *sakhya*, *vātsalya* and *mādhurya*; *prasṛmara*—spreading forth; *ruci*—by His bodily luster; *ruddha*—who has subjugated; *tārakā*—the *gopī* named Tārakā (a *vīpakṣa-gopī*, representing a rival group to that of Śrī Rādhā); *pāliḥ*—the *gopī* named Pāli (or Pālikā, a *tatastha-gopī*, representing a neutral group); *kalita*—who has accepted; *śyāmā*—the *gopī* named Śyāmalā (a *suhṛt-pakṣa-gopī*, representing a friendly group); *lalitaḥ*—and the *gopī* named Lalitā (a *sva-pakṣa-gopī*, belonging to Rādhikā’s own group); *rādhā-preyān*—dearliest beloved of Śrīmatī Rādhikā (*priya* - he who endeavours to please, *preyān* - he who endeavours to please to the utmost); *vidhuḥ*—the moon, Śrī Kṛṣṇa; *jayati*—all glories to.

Let Śrī Kṛṣṇa, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and accepted Śyāmā and Lalitā as His very self. He is Śrīmatī Rādhārāṇī’s dearest beloved, always endeavouring to please Her to the utmost degree. He is the reservoir of *rasa* for devotees in all transcendental mellows.

[An alternative translation:] Śrī Kṛṣṇa, the destroyer of all sin and the bestower of all bliss, the very form of the highest bliss, filled with all *rasas*, excels all others in glory. He brings Tārakā and Pālikā under His control by the diffusion of His beauty. He is controlled by the love of Śyāmalā and Lalitā, and completely controlled by Śrīmatī Rādhikā’s super-excellent love. Thus He gives Her pleasure by His super-excellent qualities.³²

[another translation:] The full moon (Śrī Kṛṣṇa), which destroys suffering and creates happiness by its cooling rays, shines everywhere with its excellent qualities and beauty. This moon is the very form of nectar, filled with all varieties of *rasa*. It eclipses the host of stars (*tārakā-pāliḥ*) by its light, accepts the playful gestures of the night (*śyāma-lalitā*), and lovingly approaches the Rādhā constellation (*rādhā-preyān*) in the spring season (thus becoming most beautiful and has His full glory revealed only when in the company of Śrīmatī Rādhikā).

Śrī Kṛṣṇa and Śrīmatī Rādhikā enhance each other's qualities

rādhayā mādhave devo mādhavenaiva rādhikā vibhrājante janeṣu

Rk-pariśiṣṭa/BRS 1.1.1 pt

Śrī Kṛṣṇa eternally shines with supreme qualities only in the company of Śrīmatī Rādhikā and She shines with supreme qualities only in His company.

The definition śloka of rasa

vyatītya bhāvanā-vartma yaś camatkāra-bhāra-bhūḥ

hṛdi sattvojjvale bādham svadate sa raso mataḥ

BRS 2.5.132/JD ch. 28, 31/SB 10.43.17 pt/STB p. 51

Rasa is that which transcends the platform of thought, causes great astonishment and wonder, and is immensely relished within the heart which is effulgent with *śuddha-sattva*.

[*an alternative translation:*] That which becomes even more intensely relishable in the heart made bright with *hlādinī* and *saṁvit śaktis* (attainment of *bhāva*), after surpassing the stage of distinguishing the constituent *bhāvas*, and which becomes even more astonishing in bliss than *bhāva*, is called *rasa*.

raso vai saḥ, rasam hy evāyam labdhvānandī bhavati

Chāndogya-Upaniṣad 8.13.1/Taittirīya-Upaniṣad 2.7.1/JD ch. 10,31/BPKG pp. 48,362

Rasika-śekhara Śrī Nanda-nandana Kṛṣṇa is the embodiment of *rasa* (transcendental mellows of love); He is the personification of all *rasa* and an ocean of *rasa*. He Himself is *rasa*, the taste or flavour or mellow of a particular relationship. And certainly one who achieves this *rasa* becomes *ānandī*, filled with bliss. (or:) Only when one achieves Kṛṣṇa, the embodiment of pleasure and the ocean of *rasa*, does one actually become transcendently blissful.

raso vai saḥ, rasam hy evāyam labdhvānandī bhavati, ko hy evānyat

kaḥ prāṇyāt yad eṣa ākāśa ānando na syāt, eṣa hy evānandayati

Taittirīya-Upaniṣad 2.7.1/BPKG pp. 48,362/JD ch. 18

Śrī Kṛṣṇa is the personification of *rasa* (transcendental mellows). The *jīva* can become blissful only by obtaining Him. If *parama-tattva paramānanda-svarūpa* Śrī Kṛṣṇa did not reside in the spiritual sky, who could maintain his life? Who would care to protect his life? Śrī Kṛṣṇa, the personification of supreme bliss filled with *rasa*, gives *ānanda* (bliss) to everyone.

rasika-śekhara kṛṣṇa parama-karuṇa

CC Ādi 4.15-16/GV p. 63

rasika-śekhara—the supreme enjoyer of *rasa*; *kṛṣṇa*—Śrī Kṛṣṇa; *parama-karuṇa*—the supremely merciful.

Thus Śrī Kṛṣṇa is known as the topmost relisher of *rasa*, the king of transcendental mellows of love (and as supremely merciful).

Daśa-mūla on Rasa-tattva

**sa vai hlāḍinyāś ca praṇaya-vikṛter hlādana-ratas
tathā samvic-chakti-prakaṭita-raho-bhāva-rasitaḥ
tathā śrī-sāndhinyā kṛta-viśada-tad-dhāma-nicaye
rasāmbhodhau magno vraja-rasa-vilāsī vijayate**

Daśa-mūla-tattva 4/JD ch. 14

sah vai—that same Śrī Hari; *hlāḍinyāḥ*—for His hlāḍinī potency, Śrī Rādhā; *ca*—and; *praṇaya-vikṛteh*—on account of a transformation caused by love; *hlādana-rataḥ*—is attached to the activities of pleasure; *tathā*—in the same way; *samvit-śakti*—of the cognitive potency; *prakaṭita*—is manifested; *rahaḥ*—confidential; *bhāva*—transcendental love; *rasitaḥ*—tasted; *tathā*—and; *śrī-sāndhinyāḥ*—through His existence-sustaining potency; *kṛta*—created; *viśada-tad-dhāma*—of His splendid abodes; *nicaye*—multitude; *rasa-ambhodhau*—in an ocean of *rasa* (transcendental mellows); *magnaḥ*—is immersed; *vraja*—in Vraja; *rasa-vilāsī*—that enjoyer of pleasure pastimes; *vijayate*—may He be gloriously victorious.

There are three functions of *svarūpa-śakti*: *hlāḍinī*, *sāndhinī* and *samvit*. Kṛṣṇa remains perpetually immersed in the *praṇaya*, transformations of ever newer and newer love manifested by His *hlāḍinī-śakti*. Because of the confidential *bhāvas* evoked by *samvit-śakti*, He is ever-situated as *rasika-śekhara* in relishing newer and newer *rasa*. That supremely independent pastime prince, Śrī Kṛṣṇa, is ever-drowned within the ocean of *vraja-rasa* in His transcendental bliss-filled abodes, headed by Vṛndāvana, which are manifest through *sāndhinī-śakti*. All glories to Him!

Kṛṣṇa as the Viśaya (object) of all twelve rasas at the same time

**daityācāryās tadāsyē vikṛtim aruṇatām malla-varyāḥ sakhāyo
gaṇḍaunnatyam khaleśāḥ pralayam ṛṣi-gaṇā dhyānam uṣṇasrum ambā
romañcaṁ sām̐yugīnāḥ kam api nava-camatkāram antaḥ surendrā
lāsyam dāsāḥ kaṭākṣam yayur asita-dṛśaḥ prekṣya raṅge mukundam**

Lalita Mādhava 4.1.11/BRS 4.8.84/BRSB p. 263

daitya—of the demons; *ācāryāḥ*—the teachers; *tadā*—then on the face; *asye*— ; *vikṛtim*—transformation; *aruṇatām*—redness; *malla*—of wrestlers; *varyāḥ*—the best; *sakhāyaḥ*—the friends; *ganda-unnatyam*—smiling; *khala*—of the demon; *iśāḥ*—the kings; *pralayam*—devastation; *ṛṣi*—of sages; *gaṇāḥ*—cheeks; *dhyānam*—meditation; *uṣṇa*—warm; *aśrum*—tears; *amba*—mother; *roma-añcam*—hairs standing up; *samyuginaḥ*—the chivalrous fighters; *kam api*—something; *nava*—new; *camatkāram*—wonder; *antaḥ*—within; *sura*—of demigods; *indraḥ*—the leaders; *lāsyam*—dancing; *dāsāḥ*—the menial servants; *kaṭa-akṣam*—sidelong glances; *yayuh*—attained; *asita*—black; *dṛśaḥ*—whose eyes; *prekṣya*—seeing; *raṅge*—in the arena; *mukundam*—Kṛṣṇa.

[Different people saw Kṛṣṇa in different ways:] When the priests of Kaṁsa saw Śrī Kṛṣṇa enter the wrestling arena anointed with blood after killing the elephant Kuvalayāpīḍa their faces became contorted with disgust (*bībhatsa*). The faces of the wrestlers turned red with anger (*rudra*). The cheeks of Kṛṣṇa’s friends blossomed with joy (*hāsyā* and *sakhya*). The wicked lost all consciousness as if on the verge of death (*bhayānaka* - fear). The sages became absorbed in deep meditation (*śānta*). Devakī and the other mothers began to cry warm tears in parental compassion (*vātsalya* and *karuṇa*). The bodily hairs of the of the warriors stood on end in chivalry (*vīra*). Indra and the other demigods experienced unprecedented astonishment within their hearts (*adbhuta*). The *dāsya-bhaktas* danced (*dāsya*), and the young girls cast sidelong amorous glances with their black eyes (*mādhurya*).

tataś ca tathā-vidha-veśo daśa-vidhair eṣa daśadhānvabhāvi. tathā hi

[*tataḥ*—then; *ca*—also; *tathā*—in that; *vidha*—way; *veśaḥ*—appearances; *daśa*—ten; *vidhaiḥ*—with kinds; *eṣaḥ*—He; *daśadhā*—in ten ways; *ānvabhāvi*—one after another; *tathā hi*—furthermore.]

[In the heading to the ‘*daityācāryās*’ *śloka*, Śrīla Rūpa Gosvāmī states:] Ten *rasas* 1. *bībhatsa* (loathing); 2. *raudra* (anger); 3. *hāsyā* (comedy) and *sakhya* (friendship); 4. *bhayānaka* (terror); 5. *śānta* (peaceful meditation); 6. *vātsalya* (parental love) and *karuṇa* (compassion); 7. *vīra* (chivalry); 8. *adbhuta* (wonder); 9. *dāsya* (servitude); and 10. *śṛṅgāra* (conjugal love) are manifested one after another.

Śrī Kṛṣṇa as the Āśraya (subject) of all twelve rasas at the same time
 svasmin dhurye ‘py amānī śīśuṣu giri-dhṛtāv udyateṣu smitāsyas
 thūtkārī dadhni visre praṇayiṣu vivṛta-prauḍhir indre ‘ruṅākṣaḥ
 goṣṭhe sāsrur vidūne guruṣu hari-makhaṁ prāsya kampaḥ sa pāyād
 āsāre sphāra-dṛṣṭir yuvatiṣu pulakī bibhrad adriṁ vibhur vaḥ

BRS 4.8.85/BRSB p. 271

Although Śrī Kṛṣṇa supported the great weight of Govardhana, He was devoid of pride (*śānta*). He smiled when He saw that the small boys were prepared to hold up the hill (*hāsya* and *vātsalya*). He spat at the smell of musty yogurt (*bibhatsa*). He displayed tremendous prowess to lift Govardhana in the presence of His beloved friends (*sakhya* and *vīra*). He looked at Indra with eyes red with anger (*raudra*). Tears came to His eyes when He saw the residents of Vraja tormented by the powerful wind and rain (*karuṇa*). He trembled before His respectful elders on account of having spoiled the Indra *yajña* (*dāsya* and *bhayānaka*). His eyes widened at the torrential downpour of water (*adbhuta*), and His hairs stood on end when He saw the young *gopīs* (*mādhurya*). May that Śrī Giridhārī protect you.

Kṛṣṇa, the ocean of rasa, appears differently to different persons according to their bhāva

**mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
 gopānām sva-jano ’satām kṣiti-bhujām śāstā sva-pitroḥ śīśuḥ
 mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ paraṁ yoginām
 vṛṣṇinām para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ**

SB 10.43.17/MK 1.3

mallānām—for the wrestlers; *aśaniḥ*—lightning; *nṛṇām*—for the males; *nara-varaḥ*—the best of men; *strīṇām*—for the women; *smaraḥ*—Cupid; *mūrti-mān*—incarnate; *gopānām*—for the cowherds; *sva-janaḥ*—their relative; *asatām*—impious; *kṣiti-bhujām*—for the kings; *śāstā*—a punisher; *sva-pitroḥ*—for His parents; *śīśuḥ*—a child; *mṛtyuḥ*—death; *bhoja-pateḥ*—for the King of the Bhojas, Kaṁsa; *virāḍ*—the totality of the material universe; *aviduṣām*—for the unintelligent; *tattvaṁ*—the Absolute Truth; *paraṁ*—Supreme; *yoginām*—for the *yogīs*; *vṛṣṇinām*—for the members of the Vṛṣṇi dynasty; *para-devatā*—their most worshipable Deity; *iti*—in these ways; *viditaḥ*—understood; *raṅgaṁ*—the arena; *gataḥ*—He entered; *sa*—along with; *agra-jah*—His elder brother.

The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning

bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas (Kaṁsa) as death personified, the unintelligent as the Supreme Lord's universal form, the *yogīs* as the Absolute Truth and the *Vṛṣṇis* as their supreme worshipable Deity.³³

In his commentary Śrīla Śrīdhara Svāmī quotes the following śloka

**raudro 'dbhutaś ca śṛṅgāro hāsyam vīro dayā tathā
bhayānakaś ca bībhatsaḥ śāntaḥ sa-prema-bhaktikaḥ**

SB 10.43.17 pt

[There are ten different moods:] fury [perceived by the wrestlers], wonder [by the men], conjugal attraction [the women], laughter [the cowherds], chivalry [the kings], mercy [His parents], terror [Kaṁsa], ghastrliness [the unintelligent], peaceful neutrality [the *yogīs*] and loving devotion [the *Vṛṣṇis*].

The five principle Rasas

**śānta, dāsyā, sakhyā, vātsalyā, madhura-rasa nāma
kṛṣṇa-bhakti-rasa-madhye e pañca pradhāna**

CC Mad 19.185

śānta—neutrality; *dāsyā*—servitude; *sakhyā*—friendship; *vātsalyā*—parental affection; *madhura-rasa*—conjugal love; *nāma*—different names; *kṛṣṇa-bhakti*—of devotional service to Śrī Kṛṣṇa; *rasa*—the mellows; *madhye*—among; *e*—these; *pañca*—five; *pradhāna*—chief.

The chief transcendental mellows experienced with Śrī Kṛṣṇa are five—*śānta*, *dāsyā*, *sakhyā*, *vātsalyā* and *mādhuryā*.

The seven secondary Rasas

**hāsyā, adbhuta, vīra, karuṇa, raudra, bībhatsa, bhaya
pañca-vidha-bhakte gauṇa sapta-rasa haya**

CC Mad 19.187

hāsyā—laughter; *adbhuta*—wonder; *vīra*—chivalry; *karuṇa*—compassion; *raudra*—anger; *bībhatsa*—disaster; *bhaya*—fearfulness; *pañca-vidha-bhakte*—in five kinds of devotees; *gauṇa*—indirect; *sapta-rasa*—seven kinds of mellows; *haya*—there are.

There are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disgust and fear which manifest at different times in the personalities of Kṛṣṇa's associates whose principal *rasas* are *sakhyā*, *vātsalyā*, *mādhuryā* etc.

~ 2) Ingredients of the Five Rasas ~

- Śānta** – *kṛṣṇa-niṣṭhā* and *tṛṣṇa-tyāga* – fixed, unwavering devotion to Kṛṣṇa and complete detachment from material desires (*tṛṣṇā*—thirst, hankering, lusty desires; *tyāga*—devoid of).
- Dāsyā** – *mamatā* and *sevā-vṛtti* - possessiveness (“You are Mine”) and a desire to serve, are added.
- Sakhya** – *viśrambha* – intimacy based on feelings of equality is added. *Viśrambha* means a mood of intimacy, devoid of reverential attitude.
- Vātsalya** – *pālana-poṣaṇa* and *taḍana-bhartsana* - protecting and nourishing (“I am Kṛṣṇa’s guardian, I have to protect and nourish Him”), and chastising (“I am His parent, I have to discipline Him for His own welfare”) are added.
- Mādhurya** – *nija-aṅga diyā* – offering one’s whole body, serving Kṛṣṇa with all bodily limbs, is added.

The five rasas are graded and the highest is mādhurya-rasa

**yathottaram asau svāda-viśeṣollāsamayy api
ratir vāsanayā svādvī bhāsate kāpi kasyacit**

BRS 2.5.38/ CC Ādi 4.45, Mad 8.84

yathā—just as; *uttaram*—one after another; *asau*—that; *svāda-viśeṣa*—of particular tastes; *ullāsa-mayī*—filled with delight; *api*—however; *ratiḥ*—love; *vāsanayā*—on account of the desire; *svādvī*—sweet (*mādhurya*); *bhāsate*—shines; *kā api*—a certain; *kasyacit*—for someone (the devotee).

Increasing love is experienced in various tastes, one above another. But that love which has the sweetest taste in the gradual succession of desires shines in the form of *mādhurya-rasa*. Even though *rati* always consists of the bliss of a particular *rasa*, it is differentiated in a hierarchical manner as the five *rasas*. The particular form that *rati* takes for a given person is determined by inherent (eternal) spiritual desires (*gāḍha-samskāras*).

~ 3) Ślokas Delineating the Five Rasas~

Śānta-rasa

The essential features of Śānta-rasa

svarga, mokṣa kṛṣṇa-bhakta 'naraka' kari' māne
 kṛṣṇa-niṣṭhā, tṛṣṇa-tyāga śāntera 'dui' guṇe
 śāntera svabhāva kṛṣṇe mamatā-gandha-hīna
 'param-brahma'-'paramātmā'-jñāna pravīṇa

CC Madhya 19.215,218

svarga—the heavenly kingdom; *mokṣa*—liberation from material bondage; *kṛṣṇa-bhakta*—a devotee of Lord Kṛṣṇa; *naraka kari' māne*—considers as good as hell; *kṛṣṇa-niṣṭhā*—unwavering devotion to the lotus feet of Kṛṣṇa; *tṛṣṇa-tyāga*—devoid of thirst for anything material; *śāntera*—of one on the neutrality platform; *dui guṇe*—two transcendental qualities; *śāntera svabhāva*—the characteristic of śānta-rasa; *kṛṣṇe*—in Kṛṣṇa; *mamatā-gandha-hīna*—not even the slightest smell of *mamatā* (possessiveness); *param-brahma*—the impersonal, all-encompassing Brahman; *paramātmā*—the localized, all-pervading Supersoul; *jñāna*—knowledge; *pravīṇa*—prominence.

When a devotee is on the platform of *śānta-rasa*, he desires neither elevation to the heavenly planets nor liberation. These are the results of *karma* and *jñāna*, and the devotee considers them no better than hell. A person on the *śānta* platform manifests the two transcendental qualities of detachment from all material desires and full attachment to Kṛṣṇa. However, the nature of *śānta-rāsa* is that not even the slightest *mamatā* (possessiveness) exists. Rather, knowledge of impersonal Brahman and localized *Paramātmā* is prominent.

The Upaniṣads on Śānta-rasa

sarvaṁ khalu idaṁ brahma taj-jalān iti śānta upāsīta

Chāndogya Upaniṣad. 3.14.1

sarvaṁ—everything; *khalu*—indeed; *idaṁ*—this; *brahma*—the Supreme Spirit (Brahman).

Everything is Brahman, the all-encompassing aspect of the Supreme. 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 *śānta*, 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 *śānta-rasa*]

Śrīmad Bhāgavatam on Śānta-rasa

**vāta-vasanā ya ṛṣayaḥ śramaṇā ūrdhva-manthināḥ
brahmākhyam dhāma te yānti śāntāḥ sannyāsino 'malāḥ**

SB 11.6.47

vāta-vasanāḥ—dressed by the air (naked); *ye*—those who are; *ṛṣayaḥ*—sages; *śramaṇāḥ*—strict observers of spiritual practices; *ūrdhva-manthināḥ*—who have conserved their semen to the point that it has risen up to their heads; *brahma-ākhyam*—known as Brahman; *dhāma*—the (impersonal) spiritual abode; *te*—they; *yānti*—to go; *śāntāḥ*—peaceful; *sannyāsinaḥ*—sannyāsis; *amalāḥ*—pure, sinless.

Sages who subsist on air, those who exert themselves in penances, those who observe strict celibacy for life, those who are peaceful, and those who are *sannyāsīs*, attain to the spiritual abode known as Brahman.

Being fixed on Kṛṣṇa is a quality of Śānta-rasa

**śamo man-niṣṭhatā buddher dama indriya-saṁyamaḥ
titikṣā duḥkha-sammarṣo jihvopastha-jayo dhṛtiḥ**

SB 11.19.36/CC Madhya 19.213

śamaḥ—neutrality; *mat-niṣṭhatā*—attachment for Me; *buddheḥ*—of intelligence; *damaḥ*—self-control; *indriya-saṁyamaḥ*—controlling the activities of the senses; *titikṣā*—tolerance; *duḥkha*—of unhappiness; *sammarṣaḥ*—endurance; *jihvā*—tongue; *upastha*—and the urge of the genitals; *jayaḥ*—conquering; *dhṛtiḥ*—control.

The word *śama*, or *śānta-rasa*, indicates that one has unwavering attachment to the lotus feet of Kṛṣṇa. His mind is fixed in constantly meditating on the Lord. *Dama* means controlling the senses and not being deviated from the Lord's service; *titikṣā* means to tolerate unhappiness; *dhṛti* means complete control of the tongue and the genitals.

**tvam pratyag-ātmani tadā bhagavaty ananta
ānanda-mātra upapanna-samasta-śaktau
bhaktim vidhāya paramām śanakair avidyā-
granthim vibhetsyasi mamāham iti prarūḍham**

SB 4.11.30/GKH (P)

tvam—you; *pratyak-ātmani*—unto the Supersoul; *tadā*—at that time; *bhagavati*—unto the Supreme Personality of Godhead; *anante*—who is unlimited; *ānanda-mātre*—who is constituted of pleasure; *upapanna*—possessed of; *samasta*—all; *śaktau*—potencies; *bhaktim*—devotional service; *vidhāya*—by rendering; *paramām*—supreme; *śanakaiḥ*—gradually; *avidyā*—of illusion; *granthim*—the knot; *vibhetsyasi*—you will cut; *mama*—my; *aham*—I; *iti*—thus; *prarūḍham*—firmly fixed.

[*Manu to Dhruva:*] “Thus regaining your natural position by rendering devotional service unto the Supreme Lord, whose nature is unalloyed delight, who is possessed of all potencies, and who dwells in the heart of all beings as the Supersoul, you will gradually cut the tight knot of the false conception of “I and Mine” and become firmly fixed in Your *svarūpa*.”

Dāsya-rasa (*love in servitude*)

Dāsya-rasa includes *Śānta* with the addition of *mamatā* and *sevā*

kevala 'svarūpa-jñāna' haya śānta-rase

'pūrṇaiśvarya-prabhu-jñāna' adhika haya dāsye

īśvara-jñāna, sambhrama-gaurava pracura

'sevā' kari' kṛṣṇe sukha dena nirantara

śāntera guṇa dāsye āche, adhika 'sevana'

ataeva dāsya-rasera ei 'dui' guṇa

CC Madhya 19.219-221

kevala—only; *svarūpa-jñāna*—knowledge of the constitutional position of one’s self; *haya*—there is; *śānta-rase*—in the mellow of neutrality; *pūrṇa-aiśvarya-prabhu-jñāna*—knowledge of the full opulences of the Supreme Personality of Godhead; *adhika*—greater; *haya*—becomes; *dāsye*—in the transcendental mellow of servitude; *īśvara-jñāna*—knowledge of the supreme controller; *sambhrama-gaurava*—awe and reverence; *pracura*—abundant; *sevā*—service; *kari*—performing; *kṛṣṇe*—unto Lord Kṛṣṇa; *sukha*—happiness; *dena*—gives; *nirantara*—constantly; *śāntera*—of the platform of *śānta-rasa*; *guṇa*—the qualities; *dāsye*—on the platform of servitude; *āche*—are; *adhika*—additional; *sevana*—serving; *ataeva*—therefore; *dāsya-rasera*—of the platform of *dāsya-rasa*; *ei dui guṇa*—these two qualities (namely *śānta* and *dāsya*).

In *śānta-rasa* one only realises his constitutional position, but when one is raised to *dāsya-rasa*, he better understands the full opulence of the Supreme Personality of Godhead. In *dāsya-rasa*, knowledge of the Supreme Person is *aiśvarya-jñāna*, imbued with awe and reverence. By rendering service to Kṛṣṇa, the devotee in

dāsyā-rasa gives constant happiness to the Lord. The qualities of *śānta-rasa* are also present in *dāsyā-rasa*, but in *dāsyā-rasa* service is added. Thus *dāsyā-rasa* has the qualities of *śānta-rasa* and *dāsyā-rasa*.

Śrīmad Bhāgavatam on Dāsyā-rasa
**ittham satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ**

SB 10.12.11/CC Mad 8.75, Antya 7.32/GKH (P)

ittham—in this way; *satām*—of the transcendentalists; *brahma-sukha-anubhūtyā*—with Kṛṣṇa, the source of the happiness of brahma; *dāsyam*—servitorship; *gatānām*—of the devotees who have accepted; *para-daivatena*—with the Supreme Lord; *māyā-śritānām*—for those in the clutches of material energy; *nara-dārakeṇa*—with Him who is like an ordinary child; *sākaṁ*—along with; *vijahruḥ*—played; *kṛta-puṇya-puñjāḥ*—all these boys, who had accumulated the results of life after life of pious activities.

Having accumulated the results of pious activities for many lives, the cowherd boys were able to play and frolic with the same Kṛṣṇa who is the source of the Brahman effulgence for *jñānīs*, who is the Supreme Personality of Godhead for devotees in *dāsyā-rasa*, and who, for ordinary persons under the clutches of *māyā*, is but another ordinary child.

Note: Rāmānanda Rāya cited this *śloka* to Śrī Caitanya Mahāprabhu as an example of the superiority of *sakhya-rasa* over *dāsyā-rasa*.

Śrīmad Bhāgavatam on the glories of Dāsyā-rasa
**tvayopabhukta-srag-gandha-vāso-'laokāra-carcitāḥ
ucchiṣṭa-bhojino dāsās tava māyām jayema hi**

SB 11.6.46

tvayā—by You; *upabhukta*—already enjoyed; *srag*—with the garlands; *gandha*—fragrances; *vāsaḥ*—garments; *alaṅkāra*—and ornaments; *carcitāḥ*—adorned; *ucchiṣṭa*—the remnants of Your food; *bhojinaḥ*—eating; *dāsāḥ*—Your servants; *tava*—Your; *māyām*—illusory energy; *jayema*—we will conquer; *hi*—indeed.

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.

The glories of being a servant of Kṛṣṇa
alpa kari' nā māniha dāsa hena nāma
alpa bhāgye dāsa nāhi karena bhagavān
agre haya mukti, tabe sarva-bandha-nāsa
tabe se haite pāre śrī kṛṣṇera dāsa

CB Madhya 17.103-104

[Śrī Caitanya Mahāprabhu said:] Those who are devoid of a service attitude and do not wish to call themselves "kṛṣṇa-dāsa," are devoid of good fortune. The Lord will never accept them as His servants. Let those who would be liberated from material bondage accept the service of Kṛṣṇa.

When will I bloom in a life of servitude
bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sa-nātha-jīvitam

Śrī Stotra-ratna 43/CC Madhya 8.73/BR 3.11/PJ 3.17

bhavantam—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other; *kadā*—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *praharṣayiṣyāmi*—I shall become joyful; *sa-nātha*—with a fitting master; *jīvitam*—living.

When will I bloom in a life of servitude as Your eternal devotee, my heart pacified due to all other desires being consumed by engagement in Your uninterrupted service?

Sakhya-rasa (love in friendship)

In Sakhya-rasa there may be quarrels in which the Lord is defeated by His friends

**uvāha kṛṣṇo bhagavān śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrasenaṁ tu pralambo rohiṇī-sutam**

SB 10.18.24

uvāha—carried; *kṛṣṇaḥ*—Lord Śrī Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *śrīdāmānaṁ*—His devotee and friend Śrīdāmā; *parājitaḥ*—being defeated; *vṛṣabhaṁ*—Vṛṣabha; *bhadrasenaḥ*—Bhadrasena; *tu*—and; *pralambaḥ*—Pralamba; *rohiṇī-sutam*—the son of Rohiṇī (Balarāma) .

Being defeated, Kṛṣṇa bore His friend Śrīdāmā upon His back; and Vṛṣabha, Bhadrasena and Pralambha took Balarāma, the powerful son of Rohiṇī, upon their back.

**sakhā śuddha-sakhye kare, skandhe ārohaṇa
tumi kon baḍa loka,—tumi āmi sama**

CC Ādi 4.25

sakhā—the friend; *śuddha-sakhye*—in pure friendship; *kare*—does; *skandhe*—on the shoulders; *ārohaṇa*—mounting; *tumi*—You; *kon*—what; *baḍa*—big; *loka*—person; *tumi*—You; *āmi*—I; *sama*—the same.

My friends climb on My shoulders in pure friendship, saying, ‘What kind of big man are You? You and I are equal.

The Śrutis on Sakhya-rasa

**dvā suparṇā sayujā sakhāyā sa-mānaṁ vṛkṣaṁ pariśasvajāte
tayor anyañ pippalaṁ svādvaty anaśnam anyo 'bhicākasīti**

Śvetāśvatara Upaniṣad 4.6

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* which give happiness and distress.

Sakhya-rasa includes śānta-rasa and dāsyā-rasa plus viśrambha (intimacy)

śāntera guṇa, dāsyera sevana sakhye dui haya
 dāsyera 'sambhrama-gaurava'-sevā, sakhye 'viśvāsa'-maya
 kāndhe caḍe, kāndhe caḍāya, kare krīḍa-raṇa
 kṛṣṇe seve, kṛṣṇe karāya āpana-sevana!
 viśrambha-pradhāna sakhya gaurava-sambhrama-hīna
 ataeva sakhya-rasera 'tina' guṇa cihna
 'mamatā' adhika, kṛṣṇe ātma-sama jñāna
 ataeva sakhya-rasera vaśa bhagavān

CC Madhya 19.222-225

śāntera guṇa—qualities of śānta-rasa; *dāsyera sevana*—the service of the dāsyā-rasa; *sakhye*—on the platform of fraternity; *dui*—the qualities of two rasas; *haya*—there are; *dāsyera*—of the dāsyā platform; *sambhrama-gaurava*—with awe and reverence; *sevā*—service; *sakhye*—on the platform of fraternity; *viśvāsa-maya*—mixed with confidence; *kāndhe*—on the shoulders; *caḍe*—gets up; *kāndhe caḍāya*—sometimes takes on his own shoulders; *kare*—performs; *krīḍa-raṇa*—mock fighting; *kṛṣṇe seve*—serves Kṛṣṇa; *kṛṣṇe*—from Kṛṣṇa; *karāya*—causes; *āpana-sevana*—his own service; *viśrambha-pradhāna sakhya*—*sakhya*, where intimacy is prominent; *gaurava-sambhrama*—awe and reverence; *hīna*—devoid of; *ataeva*—therefore; *sakhya-rasera*—of the platform of fraternity; *tina guṇa*—the qualities of three *rasas*, namely śānta, dāsyā and sakhya; *cihna*—the symptom; *mamatā*—possessiveness; *adhika*—increase; *kṛṣṇe*—with Kṛṣṇa; *ātma-sama jñāna*—the notion of equality; *ataeva*—therefore; *sakhya-rasera*—by the mellow of fraternity; *vaśa*—controlled; *bhagavān*—Bhagavān.

The qualities of *śānta-rasa* and the service of *dāsyā-rasa* are both present on the platform of *sakhya-rasa* (fraternity). On the *sakhya* platform, the qualities of *dāsyā-rasa* are mixed with the confidence of fraternity instead of awe and reverence (*aiś-varya*). In *sakhya-rasa*, the devotee sometimes offers the Lord service and sometimes makes Kṛṣṇa serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Kṛṣṇa's shoulders and have Him carry them. They serve Kṛṣṇa and sometimes they make Kṛṣṇa serve them. Awe and reverence are absent on the platform of fraternity, since this *rasa* is predominated by service imbued with the confidence of *mamatā* (possessiveness, "He is mine"). Therefore *sakhya-rasa* is characterized by the qualities of three *rasas*. On this platform, Kṛṣṇa Bhagavān is controlled by the devotees who are intimate with Him and think themselves equal to Him.

Vātsalya-rasa (parental love)

Vātsalya-rasa includes Śānta + Dāsyā + Sakhya + Nurturing and Chastising
vātsalye śāntera guṇa, dāsyera sevana
sei sei sevanera ihān nāma ‘pālana’
sakhyera guṇa ‘asaṅkoca’, ‘agaurava’ sāra
mamatādhikye tādāna-bhartsana-vyavahāra
āpanāre ‘pālaka’ jñāna, kṛṣṇe ‘pālya’-jñāna
‘cāri’ guṇe vātsalya rasa amṛta-samāna

CC Madhya 19.226-228

vātsalye—on the platform of parental love; *śāntera guṇa*—the qualities of śānta-rasa; *dāsyera sevana*—the service of dāsyā-rasa; *sei sei sevanera*—the service moods of śānta-rasa, dāsyā-rasa and sakhya-rasa; *ihān*—on this platform; *nāma*—named; *pālana*—protection; *sakhyera guṇa*—the mood of sakhya (fraternity); *asaṅkoca*—without any formality; *agaurava*—without any reverence; *sāra*—the essence; *mamatā-adhikye*—on account of greater possessiveness; *tādāna*—of chastisement; *bhartsana*—of rebuking; *vyavahāra*—behavior; *āpanāre*—unto himself; *pālaka jñāna*—the notion of a guardian; *kṛṣṇe*—in Kṛṣṇa; *pālya*—as object of protection; *jñāna*—notion; *cāri*—four; *guṇe*—in qualities; *vātsalya-rasa*—the mellow of parental love; *amṛta-samāna*—like nectar.

In *vātsalya-rasa* (parental love), the qualities of *śānta-rasa*, *dāsyā-rasa*, and *sakhya-rasa* are transformed into a form of service called *pālana-ṅoṣaṇa*, protecting and nourishing (guardianship). The essence of fraternal love is intimacy devoid of the formality and reverence found in *dāsyā-rasa*. Due to an increase in possessiveness (*mamatā*), the devotee endowed with the mood of paternal love chastises and rebukes the Lord as ordinary parents do (*tādāna-bhartsana*). In paternal love the devotee considers himself the Lord's maintainer and protector. Thus the Lord is the object of nourishment and protection, like a son. Since this mellow has the combined qualities of *śānta-rasa*, *dāsyā-rasa*, *sakhya-rasa*, and *vātsalya-rasa*, it is just like nectar.

How greatly fortunate are the cows and ladies of Vṛndāvana

aho 'ti-dhanyā vraja-go-ramaṇyaḥ
stanyāmṛtaṁ pītam atīva te mudā
yāsāṁ vibho vatsatarātma-jātmanā
yat-tṛptaye 'dyāpi na cālam adhvarāḥ
 SB 10.14.31/GKH (P)

aho—oh; *ati-dhanyāḥ*—most fortunate; *vraja*—of Vṛndāvana; *go*—the cows; *ramanyaḥ*—and the *gopīs*; *stanya*—the breast-milk; *amṛtam*—which is like nectar; *pitam*—has been drunk; *atīva*—fully; *te*—by You; *mudā*—with satisfaction; *yāsām*—of whom; *vibho*—O almighty Lord; *vatsatara-ātmaja-ātmanā*—in the form of the calves and the sons of the cowherd women; *yat*—whose; *ṭṛptaye*—for the satisfaction; *adya api*—even until now; *na*—not; *ca*—and; *alam*—sufficient; *adhvarāḥ*—the Vedic sacrifices.

O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

mātā more putra-bhāve karena bandhana

atihīna-jñāne kare lālana pālana

CC Ādi 4.24

mātā—mother; *more*—Me; *putra-bhāve*—in the mood of (considering Me) her son; *karena*—does; *bandhana*—binding; *ati-hīna-jñāne*—in thinking very helpless; *kare*—does; *lālana*—nourishing; *pālana*—protecting.

Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

The sūtra śloka of vātsalya-rasa

trayyā copaniṣadbhiḥ ca sāṅkhya-yogaiḥ ca sātvataiḥ

upagīyamāna-māhātmyam hariṁ sāmānyatātmajam

SB 10.8.45

trayyā—by studying the three Vedas (Sāma, Yajur and Atharva); *ca*—also; *upaniṣadbhiḥ ca*—and by studying the Vedic knowledge of the Upaniṣads; *sāṅkhya-yogaiḥ*—by reading the literature of *sāṅkhya-yoga*; *ca*—and; *sātvataiḥ*—by the great sages and devotees, or by reading Vaiṣṇava-tantra, Pañcarātras; *upagīyamāna-māhātmyam*—whose glories are worshiped; *hariṁ*—unto Śrī Hari; *sā*—she; *amānyata*—considered (ordinary); *ātmajam*—as her own son.

The glories of Śrī Hari are studied through the three Vedas, the Upaniṣads, the literature of Sāṅkhya-yoga, and other Vaiṣṇava literatures, yet mother Yaśodā considered that Supreme Person her ordinary child. (Śrīla Viśvanātha Cakravartī states that this *śloka* is the *sūtra* of *vātsalya-līlā*).

The fortune of Mother Yaśodā and Nanda Bābā

**nandaḥ kim akarod brahman śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā papau yasyāḥ stanam hariḥ**

SB 10.8.46/CC Mad 8.77

śrī-rājā uvāca—Mahārāja Parīkṣit further inquired (from Śukadeva Gosvāmī); *nandaḥ*—Mahārāja Nanda; *kim*—what; *akarot*—performed; *brahman*—O learned brāhmaṇa; *śreyaḥ*—auspicious activities, like performing penances and austerities; *evaṁ*—as exhibited by him; *mahā-udayam*—from which they achieved the greatest perfection; *yaśodā*—mother Yaśodā; *ca*—also; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—the breast milk; *hariḥ*—Śrī Hari.

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Sukadeva Gosvāmī:] O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

***Mādhurya-rasa* (conjugal love)**

Mādhurya-rasa includes *Śānta* + *Dāsyā* + *Sakhyā* + *Vātsalya* plus the desire to offer one's whole body in loving service to Śrī Kṛṣṇa (*nija-aṅga diyā*)

**madhura-rase kṛṣṇa-niṣṭhā, sevā atiśaya
sakhyera asaṅkoca, lālana-mamatādhikya haya
kānta-bhāve nijāṅga diyā karena sevana
ataeva madhura-rasera haya 'pañca' guṇa
ākāśādi guṇa yena para para bhūte
eka-dui-tina-cāri krame pañca pṛthivīte
ei-mata madhure saba bhāva-samāhāra
ataeva āsvādādhikye kare camatkāra**

CC Madhya 19.231-234

madhura-rase—on the platform of conjugal love; *kṛṣṇa-niṣṭhā*—being fixed on Kṛṣṇa; *sevā atiśaya*—an intensity of service mood; *sakhyera*—of the platform of fraternity; *asaṅkoca*—uninhibited; *lālana*—nourishing; *mamatā-adhikya*—

increased sense of *mamatā* (possessiveness); *haya*—there is; *kānta-bhāve*—on the platform of conjugal love; *nija-aṅga*—own body; *diyā*—offering; *karena*—executes; *sevana*—service; *ataeva*—therefore; *madhura-rasera*—of the mellow of conjugal love; *haya*—there are; *pañca guṇa*—five kinds of transcendental qualities; *ākāśa-ādi*—beginning with the sky; *guṇa*—qualities; *yena*—as; *para para*—one after another; *bhūte*—in the material elements; *eka*—one; *dui*—two; *tina*—three; *cāri*—four; *krame*—in this way; *pañca*—all five qualities; *ṛthivite*—in earth; *ei mata*—in this way; *madhure*—on the platform of conjugal love; *saba*—all; *bhāva-samāhāra*—amalgamation of all five bhāvas (moods); *ataeva*—therefore; *āsvāda-adhikye*—the intensified tasting; *kare camatkāra*—is astonishingly relishable.

In conjugal love, attachment for Kṛṣṇa, rendering service to Him, the uninhibited, playful feelings of fraternity and the feelings of protecting and nourishing, all increase in intimacy and intensity. 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 qualities of matter evolve one after another in the material sphere, beginning with the element of space. By gradual evolution, first one quality develops, then two, then three and four, until all five qualities are found in the element earth. Similarly, all the service moods of the devotees in the other four *rasas* are amalgamated within conjugal love. Thus this intensified *rasa* is astonishingly relishable.

The qualities and taste increase with every successive rasa

guṇādhikye svādādhikya bāḍe prati-rase

śānta-dāsyā-sakhya-vātsalyera guṇa madhurete vaise

CC Madhya 8.86

guṇa-ādhikye—by the increase of transcendental qualities; *svāda-ādhikya*—increase of taste; *bāḍe*—increases; *prati-rase*—in each mellow; *śānta*—of neutrality; *dāsyā*—of servitude; *sakhya*—of fraternity; *vātsalyera*—and of parental affection; *guṇa*—the qualities; *madhurete*—in the conjugal mellow; *vaise*—appear.

As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in *śānta-rasa*, *dāsyā-rasa*, *sakhya-rasa* and *vātsalya-rasa* are all manifested in conjugal love [*mādhurya-rasa*].

Complete bhakti is possible only by mādhubhya-rasa

**paripūrṇa-kṛṣṇa-prāpti ei ‘premā’ haite
ei premāra vaśa kṛṣṇa - kahe bhāgavate**

CC Madhya 8.88

paripūrṇa—completely full; *kṛṣṇa-prāpti*—achievement of the lotus feet of Śrī Kṛṣṇa; *ei*—this; *premā*—pure love of God; *haite*—from; *ei premāra*—of this type of prema; *vaśa*—under the control; *kṛṣṇa*—Śrī Kṛṣṇa; *kahe*—it is said; *bhāgavate*—in Śrīmad-Bhāgavatam.

Complete attainment of the lotus feet of Śrī Kṛṣṇa is made possible only in *mādhubhya-rasa*, or conjugal love. Śrī Kṛṣṇa is indeed brought under the control of such love. This is stated in Śrīmad-Bhāgavatam. (***mayi bhaktir hi bhūtānām*** - SB 10.82.44)

Śrīla Bhaktivedānta Swāmī Prabhupāda: Conjugal love (*mādhubhya-rasa*) is also known as *śṛṅgāra-rasa*. It is the conclusion of Śrīmad-Bhāgavatam that in the complete combination of loving service to the Lord—namely in conjugal love—the Supreme Lord fully agrees to be under the control of the devotee. The highest form of conjugal love is represented by Śrīmatī Rādhārāṇī; therefore in the pastimes of Rādhā and Kṛṣṇa we can see that Kṛṣṇa is always subjugated by Śrīmatī Rādhārāṇī’s influence. (CC Madhya 8.88 pt)

The gopīs say: To see You is the perfection of the eyes

**akṣaṇvatām phalam idam na param vidāmaḥ
sakhyaḥ paśūn anaviveśayator vayasyaḥ
vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam**

SB 10.21.7 (Veṇu-gīta)/CC Ādi 4.155/STB p. 56/GKH (P)

śrī-gopyaḥ ūcuḥ—the gopīs said; *akṣaṇvatām*—of those who have eyes; *phalam*—the success; *idam*—this (beautiful sight of Śrī Kṛṣṇa as He enters Vṛndāvana with the cows and cowherd boys); *na*—not; *param*—other (success of the eyes); *vidāmaḥ*—we know; *sakhyaḥ*—O friends; *paśūn*—the cows; *anuviveśayatoḥ*—entering one forest after another; *vayasyaḥ*—with Their friends of the same age; *vaktraṁ*—the sweetness of Their faces; *vraja-īśa*—of Mahārāja Nanda; *sutayoḥ*—of the two sons Kṛṣṇa and Balarāma [or Kṛṣṇa the son of Nanda and Rādhikā the daughter of King Vṛṣabhānu]; *anu-veṇu-juṣṭam*—following behind and touching the flute to His lips; *yaiḥ*—by those who; *vā*—and; *nipītam*—drinking (the nectar of Kṛṣṇa’s sidelong glances); *anurakta*—filled with love; *kaṭa-akṣa*—sidelong glances; *mokṣam*—pouring on (smiles, laughter and sidelong glances).

The *gopīs* began to speak among themselves: “O *sakhīs!* We think that for those who have eyes, there is no greater object of vision. Success of the eyes lies in beholding this object alone; we know of no other. It is the vision of the two sons of Mahārāja Nanda, Śrī Kṛṣṇa and Baladeva, accompanied by the *gopas*, as They enter the forest taking the cows, or as They bring them back to Vṛndāvana. They hold Their flutes to Their lips and look upon us with mild smiles and amorous sidelong glances filled with love. At that time, we drink the sweetness of Their faces.”

The gopīs see the Pulindī girls through the eyes of prema

**kvemāḥ striyo vana-carīṛ vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmāni rūḍha-bhāvaḥ
nanv īśvaro ’nubhajato ’viduṣo ’pi sākṣāc
chreyas tanoty agada-rāja ivopayuktaḥ**

SB 10.47.59/GKH (P)

kva—where, in comparison; *imāḥ*—these; *striyaḥ*—(Pulindī) women; *vana*—in the forests; *carīḥ*—who wander; *vyabhicāra*—by improper behavior; *duṣṭāḥ*—contaminated; *kṛṣṇe*—for Kṛṣṇa; *kva ca*—and where; *eṣaḥ*—this; *paramātmāni*—for the Supreme Soul; *rūḍha-bhāvaḥ*—stage of perfect love (known technically as mahā-bhāva); *nanu*—certainly; *īśvaraḥ*—the Personality of Godhead; *anubhajataḥ*—to one who constantly worships Him; *aviduṣaḥ*—not learned; *api*—even though; *sākṣāt*—directly; *śreyaḥ*—the highest good; *tanoti*—bestows; *agada-rājaḥ*—the king of medicines (namely, the nectar which the demigods drink for long life); *iva*—as if; *upayuktaḥ*—taken.

[*The gopīs said:*] How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

In this connection see the *śloka* ‘*pūrṇāḥ pulindya urugāya*’ SB 10.21.17

Thus ends section 3) Ślokas Delineating the Five Rasas

4) Other aspects of rasa

Sthāyi-bhāva - permanent ecstasy, eternally inherent mood towards Śrī Kṛṣṇa
ei pañca sthāyī bhāva haya pañca ‘rasa’
ye-rase bhakta ‘sukhī’, kṛṣṇa haya ‘vaśa’

CC Mad 23.46

ei pañca—these five kinds of transcendental mellows; *sthāyī bhāva*—permanent ecstatic moods; *haya*—become; *pañca rasa*—five kinds of transcendental mellows; *ye-rase*—in these mellows; *bhakta sukhī*—a devotee becomes happy; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—becomes; *vaśa*—under the control.

These five transcendental mellows *śānta*, *dāsyā*, *sakhyā*, *vātsalyā* and *mādhuryā rasa* are called *sthāyī bhāva* or the inherent moods which exist permanently in the heart of the respective devotees. Once situated in that *rasa*, one becomes completely happy. Kṛṣṇa also becomes inclined towards such a devotee and comes under his or her control.

Sthāyī bhāva is the predominant emotion within the bhakta’s heart
aviruddhān viruddhānś ca bhāvān yo vaśatām nayan
su-rājeva virājeta sa sthāyī bhāva ucyate
sthāyī bhāvo ’tra sa proktaḥ śrī-kṛṣṇa-viśayā ratih

BRS 2.5.1/BRSB p. 189

Sthāyī bhāva is the predominant emotion within the *bhakta*’s heart, which is so strong that it controls and rules over all other emotions, both favorable (i.e. laughter) and unfavorable (i.e. anger) just as a king rules over his citizens. This *sthāyī bhāva* is *kṛṣṇa-rati*, attachment for Śrī Kṛṣṇa; the devotee’s permanent relationship with Śrī Kṛṣṇa.

Subdivisions of Rasa - anubhāvas and sāttvika-bhāvas

anubhāva - smita, nṛtya, gītādi udbhāsvara
stambhādi - sāttvika anubhāvera bhitarā

CC Madhya 23.51

anubhāva—subordinate ecstasy; *smita*—smiling; *nṛtya*—dancing; *gīta-ādi*—songs and so on; *udbhāsvara*—symptoms of bodily manifestation; *stambha-ādi*—being stunned and others; *sāttvika*—natural; *anubhāvera bhitarā*—within the category of subordinate ecstasies.

There is one kind of *anubhāva* or subordinate ecstasies, (which are voluntary actions) such as smiling, dancing, and singing; as well as *udbhāsvaras* (involuntary manifestations in the body) such as being stunned which are also in the category of *anubhāva*. They are called *sāttvika-bhāva* or moods which come about following a transformation of one's *sattva* or existence.

Thirty-three varieties of vyabhicāri (transitory bhāvas)

**nirveda-harṣādi tetrīśa 'vyabhicāri'
saba mili' 'rasa' haya camatkāra-kārī**

CC Madhya 23.52

nirveda-harṣa-ādi—complete despondency, jubilation and so on; *tetrīśa*—thirty-three; *vyabhicāri*—transitory *bhāvas*; *saba mili'*—all meeting together; *rasa*—the mellow; *haya*—becomes; *camatkāra-kārī*—a cause of wonder.

There are other ingredients, beginning with complete despondency and jubilation. Altogether, there are thirty-three varieties of *vyabhicāri-bhāvas* (transitory moods) and when these combine with one another in various ways, they cause the relishing of *rasa* to be astonishingly wonderful.

Sthāyi-bhāva, together with different ingredients of subordinate bhāvas are transformed into bhakti-rasa

**premādika sthāyi-bhāva sāmāgrī-milane
kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme
vibhāva, anubhāva, sāttvika, vyabhicāri
sthāyi-bhāva 'rasa' haya ei cāri mili'**

CC Madhya 23.47-48

prema-ādika—prema, beginning with *śānta*, *dāsyā* and so on; *sthāyi-bhāva*—the permanent ecstasies; *sāmāgrī-milane*—by mixing with other ingredients; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *rasa-rūpe*—composed of transcendental mellows; *pāya*—becomes; *pariṇāme*—by transformation; *vibhāva*—special ecstasy; *anubhāva*—subordinate ecstasy; *sāttvika*—natural ecstasy; *vyabhicāri*—transitory ecstasy; *sthāyi-bhāva*—permanent ecstasy; *rasa*—mellow; *haya*—becomes; *ei cāri*—these four; *mili'*—meeting.

When the permanent ecstasy (*sthāyi-bhāva*) is mixed with the different ingredients of subordinate *bhāvas*, devotion in ecstasy (*bhāva*) is transformed and becomes transcendental mellows (*bhakti-rasa*). The permanent ecstasy becomes increasingly relishable through the mixture of the four ingredients, special ecstasy (*vibhāva*), subordinate ecstasy (*anubhāva*), natural ecstasy (*sāttvika*), and transitory ecstasy (*vyabhicāri*).

**kṛṣṇa-bhakti-sudhā-pānād deha-daihika-vismṛteḥ
teṣāṃ bhautika-dehe'pi sac-cid-ānanda-rūpatā**

Bṛhad-bhāgavatāmṛta 2.3.45

kṛṣṇa—to Lord Kṛṣṇa; *bhakti*—of pure devotional service; *sudhā*—of the nectar; *pānāt*—from drinking; *deha*—of the body; *daihika*—and things in relation to the body; *vismṛteḥ*—forgetfulness; *teṣāṃ*—of them; *bhautika*—material; *dehe*—in the body; *api*—even; *sat*—eternal; *cit*—full of knowledge; *ānanda*—and full of bliss; *rūpata*—the state of having a form.

Drinking the nectar of *kṛṣṇa-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 *ānanda*, or eternity, knowledge, and bliss.

Two kinds of Vibhāva, causes for tasting bhakti-rasa

**dvi-vidha 'vibhāva' ālambana, uddīpana
vaṁśī-svarādi 'uddīpana', kṛṣṇādi 'ālambana'**

CC Mad 23.50

dvi-vidha—two kinds; *vibhāva*—particular ecstasy; *ālambana*—the support; *uddīpana*—stimulant; *vaṁśī-svara-ādi*—such as the vibration of the flute; *uddīpana*—stimulant; *kṛṣṇa-ādi*—Kṛṣṇa and others; *ālambana*—the support.

There are two kinds of *vibhāva*, causes for tasting *bhakti-rasa*. One is called *ālambana*—the support for *bhakti-rasa*, and the other is called *uddīpana*—the stimuli for *bhakti-rasa*. The vibration of Kṛṣṇa's flute is an example of *uddīpana*, and Śrī Kṛṣṇa Himself is an example of *ālambana*.

Two kinds of Ālambana, Viśaya and Āśraya

**kṛṣṇaś ca kṛṣṇa-bhaktaś ca buddhairālambanā matāḥ
ratyāder-viśayatvena tathādhāratayā'pi ca**

BRS 2.1.16

According to the learned scholars, Lord Kṛṣṇa and His devotees are the two kinds of *ālambana-vibhāva*. Lord Kṛṣṇa is the object of love (*viśaya*) and the devotee is the abode of the love (*āśraya*).

Śrīmatī Rādhārānī is the best of all Āśrayas (abodes of prema)

**anayārādhito nūnam bhagavān harir īsvaraḥ
yan no vihāya govindaḥ prīto yām anayat rahaḥ**

SB 10.30.28

anayā—by this one; *ārādhitaḥ*—worshiped; *nūnam*—certainly; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Kṛṣṇa; *īsvaraḥ*—the Supreme Lord; *yat*—from which; *naḥ*—us; *vihāya*—leaving behind; *govindaḥ*—Govinda; *prītaḥ*—pleased; *yām*—whom; *anayat*—lead; *rahaḥ*—to a secluded place.

[*The Vraja-gopīs said:*] O my friend! Leaving us aside Kṛṣṇa has gone off to a secluded place with a particular *gopī*. She must truly be expert in worshiping (*anayārādhito*) Him, for He was so pleased with Her service that He has left us all behind.

**kaṁsārīr api saṁsāra-vāsanābaddha-śṛṅkhalām
rādhām ādhāya hṛdaye tatyāja vraja-sundariḥ**

Gīta Govinda 3.1/BRS 3.5.10/CC Ādi 4.219, Madhya 8.106

kaṁsa-ariḥ—Kṛṣṇa, the enemy of Kāṁsa; *api*—moreover; *saṁsāra*—for the essence of enjoyment (*rāsa-līlā*); *vāsanā*—by the desire; *baddha*—tied on; *śṛṅkhalām*—which was like the ropes; *rādhām*—Śrīmatī Rādhikā; *ādhāya*—taking; *hṛdaye*—in the heart; *tatyāja*—left aside; *vraja-sundariḥ*—the other *gopīs*.

When Rādhā left the arena of the *rāsa* dance out of pride, Kṛṣṇa, the enemy of Kāṁsa, gave up the association of the other beautiful *gopīs* and left the arena, thinking only of Rādhā and being bound by the ropes of Her matchless *prema*.

Direct and indirect tasting of rasa

**etāvad eva jijñāsyam tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyām yat syāt sarvatra sarvadā**

SB 2.9.36/CC Ādi 1.56/BR 2.15

etāvat—up to this; *eva*—certainly; *jijñāsyam*—is to be inquired; *tattva*—the Absolute Truth; *jijñāsunā*—by the student; *ātmanaḥ*—of the Self; *anvaya*—direct meaning; *vyatirekābhyām*—indirect, confidential meaning; *yat*—whatever; *syāt*—it may be; *sarvatra*—in all circumstances; *sarvadā*—at all times.

One who is inquisitive about the truth of the self (*ātma-tattva*) inquires always and everywhere through direct (*anvaya*) and indirect (*vyatireka*) means of deliberation about that Person who is *rasa* personified (*raso vai saḥ*).

5) Kṛṣṇa Reciprocates According to One's Particular Mood

Kṛṣṇa reciprocates with His devotees according to their mood (bhāva)

**āmāke ta' ye ye bhakta bhaje yei bhāve
tāre se se bhāve bhaji - e mora svabhāve**

CC Ādi 4.19

āmāke—Me; *ta'*—certainly; *ye ye*—whatever; *bhakta*—devotee; *bhaje*—worships; *yei*—which; *bhāve*—in the mood; *tāre*—him; *se se*—that; *bhāve*—in the mood; *bhaji*—I reciprocate; *e*—this; *mora*—My; *svabhāve*—in the nature.

In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My nature.

As My devotees surrender unto Me, I reward them accordingly

**ye yathā mām prapadyante tāns tathaiva bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ**

BG 4.11/CC Mad 4.20/STB p. 61/BPKG p. 459

ye—all who; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—them; *tathā*—so; *eva*—certainly; *bhajāmi*—reward; *aham*—I; *mama*—My; *vartha*—path; *anuvartante*—follow; *manuṣyāḥ*—all men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.

However, the prema of the gopīs is so exalted that Kṛṣṇa is unable to keep His promise

**na pārāye 'haṁ niravadya-saṁyujām
sva-sādhu-kṛtyaṁ vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā**

Śrīmad-Bhāgavatam 10.32.22/CC Ādi 4.180/BMP p. 418/BR 7.23 pt/ORV p. 199/STB p. 64

na—not; *pārāye*—am able to make; *aham*—I; *niravadya-saṁyujām*—to those who are completely free from deceit; *sva-sādhu-kṛtyaṁ*—proper compensation; *vibudhāyusā*—with a lifetime as long as that of the demigods; *api*—although; *vaḥ*—to you; *yā*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya*—difficult to overcome; *geha-śṛṅkhalāḥ*—the chains of household life; *saṁvṛścya*—cutting; *tad*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

[When the *gopīs* were overwhelmed with dissatisfaction due to Śrī Kṛṣṇa's absence from the *rāsa-līlā*, Kṛṣṇa returned to them and told them:] My dear *gopīs*, our meeting is certainly free of all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the shackles of family life which are so difficult to break, just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your saintly activities in this regard.

The Lord's pastimes are wonderful and rasika for everyone

**yan martya-līlā-upayikam sva-yoga-
māyā-balam darśayatā gṛhītam
vismāpanam svasya ca saubhagarddheḥ
param padam bhūṣaṇa-bhūṣaṇāṅgam**

SB 3.2.12/CC Mad 21.100/BR 6.17/GKH (P)

yat—His eternal form which; *martya*—mortal world; *līlā-upayikam*—just suitable for the pastimes; *sva-yoga-māyā-balam*—potency of the internal energy; *darśayatā*—through manifestation; *gṛhītam*—took; *vismāpanam*—wonderful; *svasya*—of His own; *ca*—and; *saubhaga-ṛddheḥ*—of the opulent; *param*—supreme; *padam*—ultimate stand; *bhūṣaṇa*—ornament; *bhūṣaṇa-āṅgam*—of the ornaments.

The astonishing form which Śrī Kṛṣṇa accepted for the purpose of displaying His transcendental opulence and auspicious abode was created by His internal potency *Yogamāyā* and was just suitable for His pastimes within the material world. Śrī Kṛṣṇa's body was so attractive that it beautified its own ornaments, thus becoming known as the ornament of all ornaments.

Kṛṣṇa is known as the all-attractive one

**puruṣa, yoṣit, kibā sthāvara-jaṅgama
sarva-cittākarṣaka, sākṣāt manmatha-madana**

CC Mad 8.139

puruṣa—a male; *yoṣit*—a female; *kibā*—whether; *sthāvara-jaṅgama*—immobile and mobile living entities; *sarva*—of everyone; *citta-ākarṣaka*—the attractor of the minds; *sākṣāt*—directly; *manmatha-madana*—the Cupid of Cupid himself.

The very name Kṛṣṇa means that He attracts even Cupid. He is therefore attractive to everyone—whether male or female, moving or inert living entities. Indeed, Kṛṣṇa is known as the all-attractive one.

Whoever directs his mind towards Kṛṣṇa will become Kṛṣṇa conscious

**kāmam krodham bhayam sneham aikyam sauhṛdam eva ca
nityam harau vidadhato yānti tan-mayatām hi te**

SB 10.29.15

kāmam—lust; *krodham*—anger; *bhayam*—fear; *sneham*—loving affection; *aikyam*—unity; *sauhṛdam*—friendship; *eva ca*—also; *nityam*—always; *harau*—for Lord Hari; *vidadhataḥ*—exhibiting; *yānti*—they achieve; *tat-mayatām*—absorption in Him; *hi*—indeed; *te*—such persons.

Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship towards Lord Hari are sure to become absorbed in thought of Him.

One receives Kṛṣṇa’s mercy simply by concentrating one’s mind upon Him

**kāmād dveṣād bhayāt snehāt yathā bhaktyeśvare manah
āveśya tad-aghām hitvā bahavas tad-gatim gatāḥ**

SB 71.30/JD ch. 21

kāmāt—from lust; *dveṣāt*—from hatred; *bhayāt*—from fear; *snehāt*—from affection; *yathā*—as well as; *bhaktiyā*—by devotion; *iśvare*—in the Supreme; *manah*—the mind; *āveśya*—absorbing; *tad*—of that; *aghām*—sin; *hitvā*—giving up; *bahavaḥ*—many; *tat*—of that; *gatim*—path of liberation; *gatāḥ*—attained.

Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great absorption and giving up sinful activities. This great absorption may be due to lusty desires, inimical feelings, fear, affection or devotional service. (I shall now explain how one receives Kṛṣṇa’s mercy simply by concentrating one’s mind upon Him).

Whatever mood one fosters towards Kṛṣṇa, he will attain His mercy

**gopyaḥ kāmād bhayāt kaṁso dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehāt yūyam bhaktyā vayam vibho**

SB 71.31

gopyaḥ—the *gopīs*; *kāmāt*—out of amorous desires; *bhayāt*—out of fear; *kaṁsaḥ*—King Kaṁsa; *dveṣāt*—out of envy; *caidya-ādayaḥ*—Śiśupāla and others; *nṛpāḥ*—kings; *sambandhāt*—out of kinship; *vṛṣṇayaḥ*—the Vṛṣṇis or the Yādavas; *snehāt*—out of affection; *yūyam*—you (the Pāṇḍavas); *bhaktiyā*—by devotional service; *vayam*—we; *vibho*—O great King.

My dear King Yudhiṣṭhira, the *gopīs* by their amorous desires, Kaṁsa by fear,

Śiśupāla and other kings by envy, the Yādus by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa.

**yaṁ krodha-kāma-sahaja-praṇayādi-bhīti-
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ
sañcintya tasya sadṛśīm tanum āpur ete
govindam ādi-puruṣam tam ahaṁ bhajāmi**

Śrī Brahmā-saṁhitā 55

yaṁ – whom; *krodha* – of anger (such as that shown by Śiśupāla toward Kṛṣṇa out of enmity); *kāma* – of divine lust felt by the *vraja-gopīs*, out of their desire to give Kṛṣṇa pleasure (in other words *mādhurya-rasa* or *prema*); *sahaja-praṇaya-ādi* – of *sakhya-bhāva*, the spontaneous friendly affection of the cowherd friends (*sakhās*) such as Śrīdāmā, Subala, etc.; *bhīti* – of incessant terror felt by persons such as Kāṁsa, accompanied by the fearful thought, “I shall be slain by Kṛṣṇa!”; *vātsalya* – of parental affection felt by persons headed by Śrī Nanda and Yaśodā; *moha* – of delusion felt by those of the Māyāvādī cult, i.e. a mood of total forgetfulness in the contemplation of *sāyujya-mukti* (liberation through merging one’s identity with Śrī Kṛṣṇa’s impersonal aspect of the non-differentiated divine light, known as *nirbheda-brahma*); *guru-gaurava* – of *śānta-bhāva*, wherein one contemplates Him as a great personage, worthy of respect; *sevya* – of *dāsya-bhāva*, the mood of servitude rendered by those who contemplate Śrī Kṛṣṇa as the sole object worthy of their service; *bhāvaiḥ* – through the moods; *sañcintya* – by full contemplation; *tasya* – for His service; *sadṛśīm* – an appropriate; *tanum* – body; *āpuḥ* – attain; *ete* – those persons; *ādi-puruṣam govindam* – original Supreme Person, Śrī Govinda; *tam* – of that; *ahaṁ bhajāmi* – I engage in *bhajana*.

Those who contemplate Him with feelings of lust, anger, the natural intimacy of friendship, fear, parental affection, bewilderment, reverence and servitude, attain bodies (suitable for the eternal associates of Bhagavān) with various degrees of beauty and qualities corresponding to their individual meditations. I worship that original personality, Govinda.

6) *Kṛṣṇa is Controlled Only by Mādhurya (not Aiśvarya)*
(controlled by love, not by awe and reverence)

Kṛṣṇa is not satisfied with prema enfeebled by awe and reverence

aiśvarya-jñānete saba jagat miśrita
aiśvarya-sīthila-preme nā hi mora pṛita

CC Ādi 3.16, 4.17

aiśvarya-jñānete—with knowledge of the opulences; *saba*—all; *jagat*—the world; *miśrita*—mixed; *aiśvarya-sīthila-preme*—to love enfeebled by a reverential attitude, the mood that Kṛṣṇa is the Supreme Godhead; *nā hi*—there is not; *mora*—My; *pṛita*—attraction.

Knowing My opulences and majesty, the whole world looks upon Me with awe and reverence. But devotion made feeble by such a mood of *aiśvarya* certainly does not attract Me.

Love in awe and reverence cannot control Me

āmāre īśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna

CC Ādi 4.18

āmāre—Me; *īśvara*—the Lord; *māne*—regards; *āpanāke*—himself; *hīna*—low; *tāra*—of him; *preme*—by the love; *vaśa*—controlled; *āmi*—I; *nā ha-i*—am not; *adhīna*—subservient.

If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

Śrī Kṛṣṇa is conquered only by those free from knowledge of aiśvarya

itīdṛk-śva-līlābhir ānanda-kunḍe
śva-ghoṣam nimajjantam ākhyāpayantam
tadiyeśita-jñeṣu bhaktair jitatvaṁ
punaḥ prematas taṁ śatāvṛtti vande

Śrī Dāmodarāṣṭakam 3, Padma-Purāṇa/HBV/SGG p. 142

iti—thus; *īdṛk-śva-līlābhiḥ*—by such activities; *ānanda-kunḍe*—in a lake of bliss; *śva-ghoṣam*—His village or Vraja; *nimajjantam*—submerging; *ākhyāpayantam*—disclos-

ing; *tadīya-iṣīta-jñeṣu*—to those aware of His *aiśvarya*; *bhaktaiḥ jitatvam*— Who is conquered by the devotees; *punaḥ*— again; *premataḥ*—out of affection; *tam*—to Him; *śata-āvṛtti*—hundred of times; *vande*—I offer prayers (or chant His glories).

By childhood pastimes such as this (Dāmodara-līlā), He perpetually immerses the inhabitants of Gokula (the Vrajavāsīs) in pools of pure bliss, and through them teaches the devotees desirous of knowing His aspect of supreme opulence and majesty that He is conquered only by those who are free from knowledge of His *aiśvarya*. With great love I again and again worship that Dāmodara Śrī Kṛṣṇa.

Śrī Kṛṣṇa is superior to Nārāyaṇa from the viewpoint of rasa-tattva
siddhānta tas tv abhede ‘pi śrīśa-kṛṣṇa-svarupayoḥ
rasenotkṛṣyate kṛṣṇaḥ kṛṣṇa-rūpam eṣā rasa-sthitiḥ

BRS 1.2.59/BTV ch. 1

Although from the viewpoint of *siddhānta* Nārāyaṇa and Kṛṣṇa are non-different, Kṛṣṇa is superior from the viewpoint of *rasa-tattva* because of possessing more *rasa* (all twelve *rasas* in full). The form of Kṛṣṇa is the abode of all *rasa*.

Kṛṣṇa becomes controlled by the prema of His eternal associates in Vraja
mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti
āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna

CC Ādi 4.21-22

mora—my; *putra*—son; *mora*—my; *sakhā*—friend; *mora*—my; *prāṇa-pati*—lord of life; *ei bhāve*—in this way; *yei*—those who; *more*—unto Me; *kare*—do; *śuddha-bhakti*—pure devotion; *āpanāke*—himself; *baḍa*—great; *māne*—he regards; *āmāre*—Me; *sama*—equal; *hīna*—or lower; *sei bhāve*—in that way; *ha-i*—am; *āmi*—I; *tāhāra*—to him; *adhīna*—subordinate.

If one performs pure loving devotion to Me, considering Me his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

Thus ends section 6) Kṛṣṇa is Controlled Only by Mādhurya

7) *Madhurya-rasa in Parakīyā-bhāva* (the highest form of Prema)

**parakīyā-bhāve ati rasera ullāsa
vraja vinā ihāra anyatra nāhi vāsa**

CC Ādi 4.47

parakīyā-bhāve—in the mood of parakīyā, or conjugal relations outside of marriage; *ati*—very great; *rasera*—of mellow; *ullāsa*—increase; *vraja vinā*—except for Vraja; *ihāra*—of this; *anyatra*—anywhere else; *nāhi*—there is not; *vāsa*—residence.

There is a great increase of *rasa* (mellows of love) in the unwedded paramour mood (*parakīyā-bhāva*). Such love is found only in Vraja.

This exclusive mood is unbounded in the damsels of Vraja (the gopīs)

**vraja-vadhū-gaṇera ei bhāva niravadhi
tāra madhye śrī-rādhāya bhāvera avadhi**

CC Ādi 4.48

vraja-vadhū-gaṇera—of the young wives of Vraja, the Gopīs; *ei*—this; *bhāva*—mood; *niravadhi*—unbounded; *tāra madhye*—among them; *śrī-rādhāya*—in Śrī-matī Rādhārāṇī; *bhāvera*—of the mood; *avadhi*—the highest limit.

This exclusive mood is unbounded in the damsels of Vraja (*gopīs*), but among them it finds its perfection in Śrī Rādhā.

After touching Your lotus feet we will never be attracted to anyone else

**yarhy ambujākṣa tava pāda-talaṁ ramāyā
datta-kṣaṇaṁ kvacid araṇya-jana-priyasya
asprākṣma tat-prabhṛti nānya-samakṣam añjaḥ
sthātums tvayābhiramitā bata pārāyāmaḥ**

SB 10.29.39 (*Prāṇaya-gīta*)

yarhi—when; *ambuja*—like lotuses; *akṣa*—O You whose eyes; *tava*—Your; *pāda*—of the feet; *talaṁ*—at the base; *ramāyāḥ*—for the goddess of fortune, Śrīmatī Lakṣmīdevī; *datta*—affording; *kṣaṇam*—a few moments; *kvacid*—sometimes; *araṇya*—who dwell in the forest; *jana*—the people; *priyasya*—who hold dear; *asprākṣma*—we shall touch; *tat-prabhṛti*—from that moment forward; *na*—never; *anya*—of any other man;

samakṣam—in the presence; *añjah*—directly; *sthātum*—to stand; *tvayā*—by You; *abhiramitāḥ*—filled with joy; *bata*—certainly; *pārayāmaḥ*—will we be able.

○ lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she has the opportunity to touch the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You.

The qualification for entering Mādhurya-rasa

**yadi hari-smaraṇe sarasaṁ manaḥ yadi vilāsa-kalāsu kutūhalam
madhura-komala-kānta-padāvalīm śṛṇu tadā jayadeva-sarasvatīm**

Gīta-govinda 1.4.1

If your heart is greedy to delight in remembrance of Śrī Hari; if you are hankering to contemplate upon him with intense affection; if you are overwhelmed with curiosity to know about his skill in amorous pastimes; then by all means read this book. You will find my lovely poetry to be extremely relishable. Although it is so emotive and mellifluous, if you are not possessed of the aforementioned qualifications then you must not read it. This literature is not for you.

[*an alternative translation:*] If you at all wish to fill your consciousness with the remembrance of Śrī Śrī Rādhā and Kṛṣṇa and enter into a serving position within their sublime pleasure pastimes on the banks of Śrī Rādhā-kunḍa, then listen carefully to this sweet and poignant song of Jayadeva, which is filled with the narrations of their divine love.

Śrīla Nārāyaṇa Mahārāja: Within this *śloka* there is relationship (*sambandha*) and the means of attaining perfection (*abhidheya*). The qualifications (*adhikāra*) for entering one's constitutional position in the confidential pastimes of Rādhā-Mādhava, rendering Them service, and realising the highest ecstasy in that position, is attainable by those *rasika* devotees who are free from all *anāṛthas*. They are qualified to read this book and thus reach the highest goal (*prayojana*). [Those not free of *anāṛthas* should keep off]

The prohibition for those who are unqualified

**naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād yathārudro 'bdhi-jam viṣam**

SB 10.33.30

na—not; *etat*—this; *samācaret*—should perform; *jātu*—ever; *manasā*—with the mind; *api*—even; *hi*—certainly; *anīśvaraḥ*—one who is not a controller; *vinaśyati*—he is destroyed; *ācaran*—acting; *maudhyāt*—out of foolishness; *yathā*—as; *arudraḥ*—one who is not Lord Rudra; *abdhi-jam*—generated from the ocean; *viṣam*—poison.

One should never imitate the behavior of great persons. If out of foolishness an ordinary person imitates such behavior [i.e. Kṛṣṇa's dancing with the *gopīs*] even mentally, he is doomed, just as one who imitates Rudra by swallowing a ocean of poison.

Love and lust are opposites and should never be confused

**kāma, prema—dōhākāra vibhinna lakṣaṇa
lauha āra hema yaiche svarūpe-vilakṣaṇa
ātmendriya-prīti-vāñchā—tāre bali 'kāma'
kṛṣṇendriya-prīti-icchā dhare 'prema' nāma
kāmera tātparya—nija-sambhoga kevala
kṛṣṇa-sukha-tātparya—prema mahā-bala**

Śrī Caitanya-caritāmṛta (Ādi-līlā 4.164–66)

The characteristics of worldly lust and transcendental love are completely different. If mundane lust is likened to iron then spiritual love can be likened to gold. The desire to give satisfaction to one's own senses is called lust. However, the desire to satisfy the senses of Śrī Kṛṣṇa is called pure love or *prema*. The goal of lust is one's own enjoyment, whereas the purpose of love is to please Śrī Kṛṣṇa. Such *prema* is immensely powerful.

Kṛṣṇa is perfect and free from faults (such as that of mundane parakīyā)

**aṣṭadaśa-mahādoṣaiḥ rahitā bhagavat-tanuḥ
sarvaiśvaramayī satya-vijñānānanda-rūpiṇī**

Vaiṣṇava-tantra/JD ch. 26

Bhagavān is endowed with all kinds of superhuman powers, perfect knowledge and joy, and His body is free from the eighteen types of general faults.

There is no impropriety in Kṛṣṇa's parakīyā-bhāva

**laghutvam atra yat proktaṁ tat tu prākṛta-nāyake
na kṛṣṇe rasa-niryāsa-svādārtham avatāriṇi**

Ujjvala-Nilamaṇi, Nāyaka-bheda, 16/BRBSB, Preface

Whatever fault or impropriety has been pointed out (in mundane *rasa-sāstras*) in regards to the love of paramours, applies to ordinary worldly lovers and not to Śrī Kṛṣṇa, for He is the taster of the liquid essence of *rasa* and the source of all incarnations. (In other words, the Lord's incarnations are the controllers of religion and irreligion and are never subject to their control. How then can Śrī Kṛṣṇa be subjected to such codes when He is the source of all incarnations?)

All glories to parakīyā-bhāva

**jaya jayojjvala-rasa sarva-rasa-sāra
parakīyā-bhāve jāhā vrajete pracāra**

Śrī Vraja-Dhāma-Mahimāmṛta/SGG p. 78

All glories, all glories to *ujjvala-rasa* (*mādhurya-rasa*, *śṛṅgāra-rasa*), which is the essence of all *rasa* and is propagated in Vraja as *parakīyā-bhāva*.

In comparison to śṛṅgāra-rasa, mundane rasa is completely insignificant. When a taste for the sweetness of mādhurya-rasa appears in a devotee's heart, he no longer finds either aiśvarya or mundane rasa to be tasteful

**sādhvī mādhvīka cintā na bhavati bhavataḥ śarkare karkarāsi
drākṣe drakṣyanti ke tvām amṛta mṛtam asi kṣīra nīraṁ rasas te
mākanda kranda kāntādhara dharaṇi-talaṁ gaccha yacchanti yāvad
bhāvaṁ śṛṅgāra-sārasvatam iha jayadevasya viṣvag-vacāmsi**

Śrī Gīta-govinda 12.27

Hey powerful wine! Do not think you are so intoxicating. Hey sugar! You are too harsh. Hey grapes! Who will look at you? Hey nectar (*amṛta*)! You are like death (*mṛta*). Hey milk! You taste like water. Hey ripe mango! Now go and weep. Hey lips of a beautiful woman! Now you can go to hell. As long as the complete essence of divine love (*mādhurya-rasa*) exists in the form of the auspicious, artful compositions of Śrī Jayadeva, I have nothing to do with you.

Thus ends Chapter 19 – Rasa-tattva

Chapter 22A – Vipralambha-rasa-tattva

The river of Prema has two banks, vipralambha and sambhoga; without separation, there cannot be much pleasure in meeting

The internal symptom of devotion at the stage of perfection (sādhya-bhakti) is worship of Śrī Kṛṣṇa in a mood of separation

**yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitaṁ
sūnyāyitaṁ jagat sarvaṁ govinda-virahaṇa me**

Śrī Śikṣāṣṭaka 7/BR 71

govinda-virahaṇa—in separation from Vrajendra-nandana Śrī Kṛṣṇa; *nimeṣeṇa*—even a moment; *yugāyitaṁ*—seems like a millenium; *cakṣuṣā*—from my eyes; *prāvṛṣāyitaṁ*—tears flow like rain from the monsoon clouds; *sarvaṁ jagat*—this entire world; *sūnyāyitaṁ*—seems void; *me*—to me.

O *sakhī*! In separation from Govinda, even a moment seems like a millennium. Tears begin to shower from my eyes like torrents of rain from the clouds, and this entire world seems void.

Bhakti-rasāmṛta-sindhu states:

sa vipralambha-sambhoga-bhedena dvi-vidho mataḥ

BRS 3.5.24

Mādhurya-bhakti-rasa has two types: *vipralambha* (love in separation) and *sambhoga* (love in union).

Jaiva-Dharma: *Vipralambha* can occur in any state, either during meeting (*milan*) or separation (*viraha*), and it especially nourishes the mood of *sambhoga*. Just as dipping a coloured cloth repeatedly in the same dye increasingly enhances the brilliance of the colour, *vipralambha* enhances the super-excellent brilliance of *sambhoga-rasa*. *Sambhoga* cannot develop fully without *vipralambha*. (JD ch. 37)

Three types of separation

**sa pūrva-rāgo mānaś ca pravāsādi-mayas tatha
vipralambho bahu-vidho vidvadbhir iha kathhyate**

BRS 3.5.25

The wise describe many types of *vipralambha* such as *pūrva-rāga*, *māna*, and *pravāsa*.

Pūrva-rāga - love in separation prior to meeting

prāg-asaṅgatayor bhāvaḥ pūrva-rāgo bhaved dvayoh

BRS 3.5.26

The love in separation of the two lovers before they ever meet each other is called *pūrva-rāga*.

An example of 'pūrva-rāga' from Padyāvalī

**akasmād ekasmin pathi sakhī mayā yāmuna-taṭam
vrajantyā dṛṣṭo yo nava-jaladhara-śyāmala-tanuḥ
sa dṛg-bhaṅgyā kiṁ vākuruta na hi jāne tata idam
mano me vyālolam kvacana gṛha-kṛtyo na lagate**

Padyāvalī 164, Śrī Jayanta/BRS 3.5.27

akasmāt—by accident; *ekasmin*—on one; *pathi*—path; *sakhī*—O friend; *mayā*—by Me; *yamunā*—of the Yamunā; *tatam*—to the bank; *vrajantya*—going; *dṛṣṭaḥ*—was seen; *ayam*—He; *nava*—fresh; *jaladhara*—raincloud; *śyāmala*—black; *tanuḥ*—whose body; *saḥ*—He; *dṛk-bhaṅgya*—with a crooked glance; *kim*—what?; *vā*—or; *akuruta*—did; *na*—not; *hi*—indeed; *jāne*—I know; *tataḥ*—since then; *idam*—this; *manaḥ*—mind; *me*—my; *vyālolam*—restless; *kvacana*—something; *gṛha-kṛtye*—in household duties; *na*—not; *lagate*—is able.

Friend, one time as I walked on the path to the Yamunā's bank, I saw a boy whose complexion was the color of a dark raincloud. What spell did He cast on Me when He glanced at Me playfully with His crooked eyes? I do not know. Since that time My heart has become unstable and My mind agitated. It no longer allows Me to perform My household duties.

An example of 'purva-rāga' from Śrīmad-Bhāgavatam

**yathā vinidrā yac cittā rukmiṇī kamalekṣaṇā
tathāham api tac-citto nidrām ca na labhe niśi
vedāham rukmiṇā dveṣān mamodvāho nivāritaḥ**

SB 10.53.2/BRS 3.5.28

yathā—just as; *vinidrā*—devoid of sleep; *yac*—because; *cittā*—mind; *rukmiṇī*—Rukmiṇī; *kamala-ikṣaṇa*—whose eyes are like the petals of the lotus flower; *tathā*—in the same way; *aham*—I; *api*—also; *tat*—fixed on her; *cittaḥ*—My mind; *nidrām*—sleep; *ca*—and; *na labhe*—I cannot get; *niśi*—at night; *veda*—know; *aham*—I; *rukmiṇā*—by Rukmī; *dveṣāt*—out of enmity; *mama*—My; *udvāhaḥ*—marriage; *nivāritaḥ*—forbidden.

Just as lotus-eyed Rukmiṇī is unable to sleep because her mind is absorbed in Me, My mind is absorbed in her and I can't even sleep at night. I know that Rukmī, out of envy, has forbidden our marriage.

'Māna' - Separation due to sulky mood, indignation at Kṛṣṇa

**viharati vane rādhā sādharmaṇa-praṇaye harau
vigalita-nijotkarṣād īṛsyā-vaśena gatānyataḥ
kvacid api latā-kuñje guñjan-madhu-vrata-maṇḍalī-
mukhara-nikhare līnā dīnāpy uvāca rahaḥ sakhīm**

Śrī Gīta Govinda 2.1.1/BRS 3.5.30

When Kṛṣṇa was sporting with all the *gopīs* in the forest in the *rāsa* dance, treating them all with equal affection, Rādhā left that place in anger at Kṛṣṇa's slighting Her superior position. Later, while hiding in a grove of creepers with bees buzzing overhead, She spoke to Her *sakhī* in grief-stricken words.

Jaiva-Dharma: *Māna* is the *bhāva* that prevents the lover and beloved from engaging in their cherished activities of embracing, looking at each other, kissing, talking in a pleasing way and so forth, even though they are both in the same place and they share a deep attachment for each other. The basis of *māna* is *praṇaya* and there are two types of *māna*, with a cause (*sahetu*) and without cause (*hetu*). (JD ch. 37)

‘Pravāsa’ - Separation after meeting

**hastodare vinihitaika-kapola-pāler
aśrānta-locana-jala-snapitānanāyāḥ
prasthāna-maṅgala-dināvadhi mādhavasya
nidrā-lavo ’pi kuta eva saroruhākṣyāḥ**

Padyāvalī 354, Śrī Harihara/BRS 3.5.32

hasta—of Her hand; *udare*—in the middle; *vinihita*—placed; *eka*—one; *kapola*—of the cheek; *paneḥ*—the middle; *asranta*—ceaseless; *locana*—from the eyes; *jala*—water, tears; *snapita*—bathed; *ananayaḥ*—whose face; *prasthana*—of the departure; *maṅgala*—auspicious; *dina*—day; *avadhi*—since; *mādhavasya*—of Mādhava Kṛṣṇa; *nidra*—of sleep; *lavaḥ*—a moment; *api*—even; *kutaḥ*—where?; *eva*—certainly; *saroruha-akṣyaḥ*—of this lotus-eyed girl.

Since that auspicious day of Kṛṣṇa’s departure for Mathurā, the lotus-faced Śrī Rādhā, putting Her left hand on Her left cheek, soaked Her face with unremitting tears. How could She get even a moment’s sleep in this state?

Śrī Uddhava describes Śrī Kṛṣṇa’s state of separation to Śrīmatī Rādhikā
**bhagavān api govindaḥ kandarpa-sāra-pīḍitaḥ
na bhunkte na svapiti ca cintayan vo hy ahar-nīśam**

Prahlāda-saṁhitā/BRS 3.5.33

Lord Govinda also, being afflicted by the arrows of Cupid, is thinking of You alone day and night, and therefore cannot eat or sleep.

Ujjvala-nīlamanī describes a fourth type of separation, prema-vaicittya

**priyasya sannikarṣe ’pi premotkarṣa-svabhāvataḥ
yā viśeṣa-dhiyārtis tat prema-vaicittiyam ucyate**

UN, Vipralambha-prakaraṇa 134/CC Madhya 23.63 pt

Prema-vaicittya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.

Jaiva-Dharma explains prema-vaicittya

Prema-vaicittya refers to heartfelt pangs of separation that the beloved feels, even when she is very close to her lover. It is a feature of *prema* in its highest state.

This super-excellent feature results in helplessness or agitation of the mind that creates the illusion of being separate from Kṛṣṇa even when He is present.

The sentiments of Śrī Rādhā in 'pravāsa'

**ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kiṁ karomy aham**

Padyāvali 334, Śrī Mādhavendra Purī/CC Mad 4.197/BR 7.7

ayi—O My Lord; *dīna*—on the poor; *dayā-ārdra*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when; *avalokyase*—I shall see You; *hṛdayam*—My heart; *tvat*—of You; *aloka*—without seeing; *kātaram*—very much aggrieved; *dayita*—O most beloved; *bhrāmyati*—becomes overwhelmed; *kiṁ*—what; *karomi*—shall do; *aham*—I.

○ You whose heart is most merciful to the wretched! ○ Master! ○ Lord of Mathurā! When will I have Your *darśana*? ○ Lord of My life, because I cannot see You, My heart has become agitated. What shall I do now?

In extreme separation, Śrīmatī Rādhikā calls upon Kṛṣṇa

**he deva he dayita he bhuvanaika-bandho
he kṛṣṇa he capala he karuṇaika-sindho
he nātha he ramaṇa he nayanābhirāma
hā hā kadā nu bhavitāsi padam dṛśor me**

Kṛṣṇa-karnāmṛta 40/CC Mad 2.65/BR 7.15

he deva—O lord; *he dayita*—O most dear one; *he bhuvana-eka-bandho*—O only friend of the universe; *he kṛṣṇa*—O Lord Kṛṣṇa; *he capala*—O restless one; *he karuṇa-eka-sindho*—O only ocean of mercy; *he nātha*—O my Lord; *he ramaṇa*—O my enjoyer; *he nayana-abhirāma*—O most beautiful to my eyes; *hā hā*—alas, alas; *kadā*—when; *nu*—certainly; *bhavitā asi*—will You be; *padam*—the dwelling place; *dṛśor me*—of my vision.

○ Lord! ○ dearest one! ○ only friend of the three worlds! ○ Kṛṣṇa! ○ restless one! ○ only ocean of compassion! ○ Deva! ○ lover (*ramaṇa*)! ○ You who delight the eyes! When will You again be visible to My eyes? When will I receive Your *darśana*?

The divyionmāda (transcendental madness) of Śrī Rādhā, who is restless in the intense fire of separation from Śrī Kṛṣṇa

**amūny adhanyāni dināntarāṇi
hare! tvad-ālokanam antareṇa
anātha-bandho! karuṇaika-sindho!
hā hanta! hā hanta! katham nayāmi**

Kṛṣṇa-karṇāmṛta 41/CC Mad 2.58/BR 714

amūni—all those; *adhanyāni*—inauspicious; *dina-antarāṇi*—intervening days; *hare*—O My Lord; *tvad*—of You; *ālokanam*—seeing; *antareṇa*—without; *anātha-bandho*—O friend of the helpless; *karuṇā-eka-sindho*—O only ocean of mercy; *hā hanta*—alas; *hā hanta*—alas; *katham*—how; *nayāmi*—shall I pass.

Alas! Alas! O Hari! O friend of the helpless! O You who are the only ocean of mercy! How can I pass these miserable days without Your *darśana*?

Śrī Rādhā's condition of anxiety in separation from Śrī Kṛṣṇa

**kim iha kṛṇumaḥ kasya brūmaḥ kṛtam kṛtam āśayā
kathayata kathām anyām dhanyām aho hṛdaye śayaḥ
madhura-madhura-smerākāre mano-nayanotsave
kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciram bata lambate**

Kṛṣṇa-karṇāmṛta 42/BR 713

kim—what?; *iha*—here; *kṛṇumaḥ*—shall I do; *kasya*—to whom; *brūmaḥ*—shall I speak; *kṛtam kṛtam*—what's done is done; *āśayā*—with the hope; *kathayata*—please tell; *kathām*—topic; *anyām*—other; *dhanyām*—auspicious; *aho*—alas; *hṛdaye*—within My heart; *śayaḥ*—lying; *madhura-madhura*—sweeter than sweetness; *smera*—smiling; *ākāre*—whose form; *manaḥ-nayana*—to the mind and eyes; *utsave*—who gives pleasure; *kṛpaṇa-kṛpaṇā*—the best of misers; *kṛṣṇe*—for Kṛṣṇa; *tṛṣṇā*—thirst; *ciram*—for a very long time; *bata*—alas; *lambate*—is dependent.

What shall I do now? To whom shall I speak? What's done is done. What is the purpose of holding on to the futile hope of receiving His *darśana*? Please speak about something better. Aho! But how can I possibly stop talking about He who is contained within My heart? His gentle, sweet smile is a festival for the mind and eyes. Alas! I have been hankering to see this form of Śrī Kṛṣṇa for a very long time.

Śrī Rādhikā is lamenting in separation from Kṛṣṇa
hā nātha ramaṇa preṣṭha kvāsi kvāsi mahā-bhuja
dāsyās te kṛpaṇāyā me sakhe darśaya sannidhim

SB 10.30.39/BMP p. 407

hā—O; *nātha*—master; *ramaṇa*—lover; *preṣṭha*—deardest; *kva asi kva asi*—where are You, where are You; *mahā-bhuja*—O mighty-armed one; *dāsyāḥ*—to the maidservant; *te*—Your; *kṛpaṇāyāḥ*—of the wretched; *me*—Me; *sakhe*—O friend; *darśaya*—please show; *sannidhim*—Your presence.

O master! My lover! O dearest, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your maidservant who is very much aggrieved by Your absence.

The gopīs describe the good fortune of the female deer and their husbands

dhanyāḥ sma mūḍha-matayo 'pi hariṇya etā
yā nanda-nandanam upātta-vicitra-veśam
ākarnya veṇu-raṇitam saha-kṛṣṇa-sārāḥ
pūjām dadhur viracitām praṇayāvalokaiḥ

SB 10.21.11 (*Venu-gīta*)/BR 7.3

dhanyāḥ—fortunate, blessed; *sma*—certainly; *mūḍha-matayaḥ*—having foolish minds; *api*—although; *hariṇyaḥ*—she-deer; *etāḥ*—these; *yāḥ*—who; *nanda-nandanam*—the son of Mahārāja Nanda; *upātta-vicitra-veśam*—dressed in startlingly captivating manner; *ākarnya*—hearing; *veṇu-raṇitam*—the sound of His flute; *saha-kṛṣṇa-sārāḥ*—accompanied by the black deer (their husbands); *pūjām dadhuḥ*—they worshiped Kṛṣṇa; *viracitām*—performed; *praṇaya-avalokaiḥ*—by their affectionate glances.

O *sakhī*, when Nanda-nandana Śyāmasundara, wearing astonishing attire, vibrates a sweet melody on His flute, even the does, who are foolish due to having taken birth from the wombs of ignorant animals, run towards Him along with their husbands and gaze upon Him with love-laden eyes. They are not merely gazing, *sakhī*, but are offering Him *pūjā* with their crooked sidelong glances from their large lotus-like eyes, and He is accepting their worship with His own loving sidelong glance. The lives of these deer are truly blessed. *Sakhī*, although we are *gopīs* of Vṛndāvana, we are unable to offer ourselves like this because our family members harass us. How ironic!

What to speak of the deer, even the wives of the devas fall unconscious into the laps of their husbands upon hearing the bewitching flute-song of Kṛṣṇa

**kṛṣṇam nirikṣya vanitotsava-rūpa-śīlam
śrutvā ca tat-kvaṇita-veṇu-vivikta-gītam
devyo vimāna-gatayaḥ smara-nunna-sārā
bhraśyat-prasūna-kabarā mumuhur vinīvyah**

SB 10.21.12 (Veṇu-gīta)

kṛṣṇam—Śrī Kṛṣṇa (the attractor of the heart); *nirikṣya*—observing; *vanitā*—for all young adolescent girls; *utsava*—a festival; *rūpa*—whose beauty; *śīlam*—and character; *śrutvā*—hearing; *ca*—and; *tat*—by Him; *kvaṇita*—vibrated; *veṇu*—of the flute; *vivikta*—clear; *gītam*—song; *devyaḥ*—the wives of the demigods; *vimāna-gatayaḥ*—traveling in their celestial airplanes; *smara*—by Cupid; *nunna*—agitated; *sārāḥ*—their patience; *bhraśyat*—slipping; *prasūna-kabarāḥ*—the flowers tied in their hair; *mumuhuh*—they became bewildered; *vinīvyah*—their belts loosening.

O *sakhi!* What to speak of the deer, when the wives of the *devas* see Śrī Kṛṣṇa and hear His enchanting flute-song, they become completely infatuated by the force of Cupid. After all, He attracts the hearts of all adolescent girls and is a treasury of ultimate beauty for them. He bestows upon them supreme bliss with His sweet form, qualities and uniquely captivating character. The *devīs* fall down unconscious into the laps of their husbands in their celestial airplanes. How do I know this, O friend? Just hear! When their hearts become possessed of an intense desire to meet with Vrajendra-nandana, they become so bewildered that they cannot even detect that the flowers binding their braided hair are falling upon the surface of the earth. What's more, they don't even know that their *sarīs* are slipping from their waists and falling to the ground.

What to speak of the devīs, even the cows and calves show ecstatic symptoms

**gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta
pīyūṣam uttabhita-karṇa-putaiḥ pibantyaḥ
śāvāḥ snuta-stana-payah-kavalāḥ sma tasthur
govindam ātmani drśāśru-kalāḥ sprśantyaḥ**

SB 10.21.13 (Veṇu-gīta)

gāvaḥ—the cows; *ca*—and; *kṛṣṇa-mukha*—from the mouth of Lord Kṛṣṇa; *nirgata*—emitted; *veṇu*—of the flute; *gīta*—the song; *pīyūṣam*—the nectar; *uttabhita*—raised high; *karṇa*—with their ears; *putaiḥ*—which were like cups; *pibantyaḥ*—drinking; *śāvāḥ*—the calves; *snuta*—exuding; *stana*—from their udders; *payah*—the

milk; *kavalāḥ*—whose mouthfuls; *sma*—indeed; *tasthuḥ*—stood still (the *sāttvik-bhāva* of becoming stunned); *govindam*—Śrī Kṛṣṇa; *ātmani*—within their hearts; *dṛśā*—by their eyes; *aśru-kalāḥ*—their eyes full of tears; *spṛśantyah*—embracing.

○ *sakhī!* Enough talk about the *devīs!* Just take a look at the cows. When our beloved Śyāmasundara fills the flute with the sweet sound flowing from His mouth, and when the cows hear that mellifluous song, they cup their ears up high and drink the nectar of *rasa*. How can this happen? ○ *sakhī*, taking beloved Śyāmasundara onto the altar of their hearts through the doorway of their eyes, they seat Him there and embrace Him within their minds. ○ *sakhī*, just see how tears are flowing from their eyes! And their calves, as they drink from the cows' udders, they are unable to swallow and the milk gets stuck in their throats. Their ears perk up and drink the nectar of the *venu-gīta* flowing from Kṛṣṇa's mouth. With their eyes they welcome Kṛṣṇa in their hearts and embrace Him. Therefore, their eyes overflow with tears, they start trembling and their hairs stand on end.

Everything changes its nature upon hearing Kṛṣṇa's flute

**gā gopakair anu-vanam nayator udāra-
venu-svanaiḥ kala-padais tanu-bhṛtsu sakhyah
aspandanam gati-matām pulakas tarūṇām
niryoga-pāśa-kṛta-lakṣaṇayor vicitram**

SB 10.21.19 (*Venu-gīta*)/CC Madhya 24.207/BR 7.6

gāḥ—the cows; *gopakaiḥ*—with the cowherd boys; *anu-vanam*—to forest after forest; *nayatoḥ*—leading; *udāra*—very liberal (because it carries *kṛṣṇānurāga* to the *gopīs* wherever they may be); *venu-svanaiḥ*—by the vibrations of Śrī Kṛṣṇa's flute; *kala-padaiḥ*—having sweet tones; *tanu-bhṛtsu*—among the embodied beings; *sakhyah*—○ friends; *aspandanam*—motionless; *gati-matām*—causing the moving beings to completely transform their nature; *pulakaḥ*—the ecstatic jubilation; *tarūṇam*—of the non-moving trees; *niryoga-pāśa*—the ropes for binding the rear legs of the cows; *kṛta-lakṣaṇayoḥ*—of those two (Kṛṣṇa and Balarāma), who are characterized by; *vicitram*—extraordinarily wonderful.

○ *sakhīs*, the elegance and charm of the two brothers, our Śyāmasundara and Balarāma, are quite unique and wonderful. When Śyāmasundara, together with His cowherd friends, leads the cows from one forest to another by sweetly playing a melody on His *venu*, He binds the top of His turban with the *niryoga* rope, which is used for binding the legs of calves, and from His shoulders hangs a rope known as *pāśa*. Upon seeing that sweet, unparalleled beauty and hearing the sound of the *venu*, moving living entities, such as animals and birds, as well as rivers – and what to speak of human beings – become inert like stone. And ecstatic symptoms like horripilation are displayed in non-moving entities, such as trees. *Sakhī*, how can I describe the magical sound of that flute?

Whatever mood and relationship an uttama-adhikārī devotee has with his worshipful deity Śrī Kṛṣṇa, is seen by him to exist in all living entities

**mahā-bhāgavata dekhe sthāvara-jaṅgama
tāhān tāhān haya tānra śrī-kṛṣṇa-sphuraṇa
sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrṭi**

CC Mad 8.273-4/BR 7.4 pt

mahā-bhāgavata—a first-class advanced devotee; *dekhe*—sees; *sthāvara-jaṅgama*—the movable and inert; *tāhān tāhān*—here and there; *haya*—is; *tānra*—his; *śrī-kṛṣṇa-sphuraṇa*—manifestation of Śrī Kṛṣṇa; *sthāvara-jaṅgama*—movable and inert; *dekhe*—he sees; *nā*—not; *dekhe*—sees; *tāra*—its; *mūrti*—form; *sarvatra*—everywhere; *haya*—there is; *nija*—his own; *iṣṭa-deva*—worshipable Lord; *sphūrṭi*—manifestation.

When a *mahā-bhāgavata* observes the moving and non-moving beings he does not exactly see their form; rather, everything he sees here and there is but a manifestation of his worshipable Deity, Śrī Kṛṣṇa, who is the constant object of his vision.

For the Gopīs, a moment of separation seems like a millennium

**aṭati yad bhavān ahni kānanam
truṭi-yugāyate tvām apaśyatām
kuṭīla-kuntalam śrī-mukham ca te
jaḍa udikṣatām pakṣma-kṛd dṛśām**

SB 10.31.15/GKH (P)

aṭati—travel; *yad*—when; *bhavān*—You; *ahni*—during the daytime; *kānanam*—to the forest; *truṭi*—a fraction of a second; *yugāyate*—becomes like an entire millennium; *tvām*—You; *apaśyatām*—for those who do not see; *kuṭīla*—curling; *kuntalam*—with locks of hair; *śrī*—beautiful; *mukham*—face; *ca*—and; *te*—Your; *jaḍaḥ*—foolish; *udikṣatām*—for those who are eagerly looking; *pakṣma*—of lids; *kṛt*—the creator; *dṛśām*—of the eyes.

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we can eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

Agitated by separation from Śrī Kṛṣṇa, the gopīs blame Providence

**aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tānś cākṛtārthān viyunaṅkṣy apārthakam
vikṛīḍitaṁ te 'rbhaka-ceṣṭitaṁ yathā**

SB 10.39.19/CC Antya 19.45/BR 7.8

aho—alas; *vidhātaḥ*—O Creator; *tava*—your; *na*—not; *kvacid*—at any time; *dayā*—mercy; *saṁyojya*—bringing together ; *maitryā*—by friendship; *praṇayena*—and by affection; *dehinaḥ*—of the embodied souls; *tān*—them; *ca*—and; *akṛta*- unfulfilled; *arthān*—their desires; *viyunaṅkṣi*—you cause to separate; *apārthakam*—uselessly; *vikṛīḍitaṁ*—playful; *te*—your; *arbhaka*—of a child; *ceṣṭitaṁ*—activities; *yathā*—like.

O Creator (*Vidhātā*), you are the arranger of everything, but there is not even a trace of mercy in your heart. First you unite living entities in this world in friendship and love, but before they can fulfill their desires and hopes, you pointlessly separate them while they are still unsatisfied. The truth is that your activities are meaningless, just like the play of a child.

For the gopīs, even a moment of separation from Kṛṣṇa is intolerable

**yasyānurāga-lalita-smita-valgu-mantra-
līlāvaloka-parirambhaṇa-rāsa-goṣṭhyām
nītāḥ sma naḥ kṣaṇam iva kṣaṇadā vinā taṁ
gopyaḥ katham nv atitarema tamo durantam**

SB 10.39.29/BR 7.9

yasya—whose; *anurāga*—with loving affection; *lalita*—charming; *smita*—smiles; *valgu*—attractive; *mantra*—intimate discussions; *līlā*—playful; *avaloka*—glances; *parirambhaṇa*—and embraces; *rāsa*—of the *rāsa* dance; *goṣṭhyām*—in the assembly; *nītāḥ sma*—passed; *naḥ*—for us; *kṣaṇam*—a moment; *iva*—like; *kṣaṇa-dāḥ*—the nights; *vinā*—without; *taṁ*—Him; *gopyaḥ*—O *gopīs*; *katham*—how; *nu*—indeed; *atitarema*—will we cross over; *tamaḥ*—the darkness; *durantam*—insurmountable.

Sakhīs, by His captivating, affectionate smile, sweet, intimate conversations, playful glances and loving embraces, the long, long nights of the *rāsa-līlā* passed in a moment. Indeed, how can we now overcome the boundless anguish of separation from Him?

Śrī Rādhā's strong expressions of separation from Śrī Kṛṣṇa

**yadā yāto gopī-hṛdaya-madano nanda-sadanān
mukundo gāndhinyās tanayam anurundhan madhu-purīm
tadāmānkṣīc cintā-sariti ghana-ghūrṇāparicayair
agādhāyām bādhāmaya-payasi rādhā-virahiṇī**

Haṁsa-dūta 2/BR 7.10

yadā—when; *yātaḥ*—went; *gopī*—of the *gopīs*; *hṛdaya*—in the heart; *madanaḥ*—cupid; *nanda*—of Nanda Mahārāja; *sadanāt*—from the house; *mukundaḥ*—Lord Mukunda; *gāndinyāḥ*—of Gāndinī-devī; *tanayam*—the son (Akrūra); *anuvindan*—meeting; *madhu-purīm*—the city of Mathura; *tadā*—then; *amānkṣīt*—longed; *cintā*—of anxiety; *sariti*—in the river; *ghana*—intense; *ghūrṇa*—movements; *paricayaiḥ*—with an abundance; *agādhāyām*—very deep; *bādhāmaya*—painful; *payasi*—in the water; *rādhā*—Śrīmatī Rādhārāṇī; *virahiṇī*—separated from Kṛṣṇa.

Upon the request of Akrūra, Śrī Kṛṣṇacandra, who captivates the *gopīs'* hearts in amorous attraction, departed from Nanda-bhavana for Mathurā. Now separated from Her lover, Śrī Rādhikā became greatly agitated and was completely submerged in fathomless river of anxiety, which was full of intense whirlpools of suffering.

While Śrī Rādhā suffers from the scorching poison of viraha, She expresses Her transcendental emotions thus:

**prema-ccheda-rujo 'vagacchati harir nāyam na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ
anyo veda na cānya-duḥkham akhilaṁ no jīvanam vāśravam
dvi-trīṇy eva dināni yauvanam idaṁ hā hā vidhe kā gatīḥ**

Jagannātha-vallabha-nāṭaka 3.9/BR 7.12

prema-ccheda-rujaḥ—the sufferings of a broken loving relationship; *avagacchati*—knows; *hariḥ*—the Supreme Lord; *na*—not; *ayam*—this; *na ca*—nor; *prema*—love; *vā*—nor; *sthāna*—the proper place; *sthānam*—an unsuitable place; *avaiti*—knows; *na*—not; *api*—also; *madanaḥ*—Cupid; *jānāti*—knows; *naḥ*—us; *durbalāḥ*—very weak; *anyaḥ*—another; *veda*—knows; *na*—not; *ca*—also; *anya-duḥkham*—the difficulties of others; *akhilam*—all; *naḥ*—our; *jīvanam*—life; *vā*—or; *āśravam*—pain; *dvi*—two; *trīni*—three; *eva*—certainly; *dināni*—days; *yauvanam*—youth; *idaṁ*—this; *hā-hā*—alas; *vidhe*—O creator; *kā*—what; *gatīḥ*—our destination.

Śrī Hari does not understand our pain of separation in *prema*. In fact,

prema personified Herself is unaware of what is the proper and what is the improper time and place for loving exchanges. Kāmadeva also torments us, knowing us to be weak women. It is impossible for anyone to understand another's misery. Thus our life is nothing but a series of mishaps and our youth is so fleeting – remaining only for a few days. Alas! Alas! O Destiny! Where are You taking us?

**sakhī he, nā bujhiye vidhira vidhāna
sukha lāgi' kailuṅ prīta, haila duḥkha viparīta,
ebe yāya, nā rahe parāṇa**

CC Mad 2.20/BR 7.12 pt

sakhī he—(My dear) friend; *nā bujhiye*—I do not understand; *vidhira*—of the Creator; *vidhāna*—the regulation; *sukha lāgi'*—for happiness; *kailuṅ*—I did; *prīta*—love; *haila*—it became; *duḥkha*—unhappiness; *viparīta*—the opposite; *ebe*—now; *yāya*—going; *nā*—does not; *rahe*—remain; *parāṇa*—life.

O *sakhī*, I do not understand the regulative principles given by the Creator. I loved Kṛṣṇa for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that I am now going to die, for My vital force no longer remains. This is My state of mind.

**Kṛṣṇa-karṇāmṛta describes an internal vision (sphūrṭi-darśana) of Kṛṣṇa
māraḥ svayam nu madhura-dyuti-maṇḍalam nu
mādhuryam eva nu mano-nayanāmṛtam nu
veṇī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya**

Kṛṣṇa-karṇāmṛta 68/CC Mad 2.74/BR 7.16

māraḥ—Cupid; *svayam*—personally; *nu*—whether?; *madhura*—sweet; *dyuti*—of effulgence; *maṇḍalam*—encirclement; *nu*—whether?; *mādhuryam*—sweetness; *eva*—even; *nu*—whether; *manaḥ-nayana-amṛtam*—nectar for the mind and eyes; *nu*—whether?; *veṇī-mṛjaḥ*—loosening of the hair; *nu*—whether?; *mama*—My; *jīvita-vallabhaḥ*—the pleasure of the life and soul; *nu*—whether?; *kṛṣṇaḥ*—Lord Kṛṣṇa; *ayam*—this; *abhyudayate*—manifests; *mama*—My; *locanāya*—for the eyes.

Is this Cupid himself, or is it a halo of sweet effulgence? Is this the personification of sweetness, or the life-giving nectar of the mind and eyes? Is this the lover who loosens My braid, the beloved of My life, the youthful Kṛṣṇa, who has manifest before My eyes?

A description of the direct darśana of Śrī Kṛṣṇa, the Cupid of all Cupids

**tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujah
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ**

SB 10.32.2/BR 7.17

tāsām—before them; *āvirabhūt*—He appeared; *sauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha*—His face; *ambujah*—lotuslike; *pīta*—yellow; *ambara*—a garment; *dharaḥ*—wearing; *srag-vī*—wearing a flower garland; *sākṣāt*—directly; *man-matha*—of Cupid (who bewilders the mind); *man*—of the mind; *mathaḥ*—the bewilderer.

Just then, Śrī Kṛṣṇa appeared in the midst of the *gopīs*. His lotus face blossomed with a mild, gentle smile. Hanging from His neck was a garland of forest flowers, and He wore a golden-yellow garment (*pītāmbara*). What was the nature of His beauty? That beauty stirs the mind of Kāmadeva (Cupid), who himself stirs the minds of everyone.

Śrī Kṛṣṇa's form as 'sākṣāt-manmatha-manmatha' is only displayed in the Rāsa-maṇḍala at the rāsa dance

**vṛndāvana-purandara śrī-madana-gopāla
rāsa-vilāsī sākṣāt brajendra-kumāra
śrī-rādhā-lalitā-saṅge rāsa-vilāsa
manmatha-manmatha-rūpe yānhāra prakāśa**

CC Ādi 5.212-3/BR 7.17 pt

vṛndāvana-purandara—the chief Deity of Vṛndāvana; *śrī-madana-gopāla*—Śrī Madana Gopāla; *rāsa-vilāsī*—the enjoyer of the rāsa dance; *sākṣāt*—directly; *vra-jendra-kumāra*—the son of Nanda Mahārāja; *śrī-rādhā*—Śrīmatī Rādhārāṇī; *lal-itā*—Her personal associate named Lalitā; *saṅge*—with; *rāsa-vilāsa*—enjoyment of the rāsa dance; *manmatha*—of Cupid; *manmatha-rūpe*—in the form of Cupid; *yānhāra*—of whom; *prakāśa*—manifestation.

Śrī Madana-gopāla, the worshipable Deity of Vṛndāvana, is the enjoyer of the rāsa dance and is directly the son of the King of Vraja. He enjoys the rāsa dance with Śrīmatī Rādhikā, Śrī Lalitā and others. He manifests Himself as the Cupid of Cupids.

Śrī Rādhā's meeting with Kṛṣṇa in Nava-Vṛndāvana, Dvārakā, and an expression of a desire for 'vraja-bhāva', is described in Lalita-mādhava

**cirād āśā-mātram tvayi viracayantaḥ sthira-dhiyo
vidadhyur ye vāsam madhurima-gabhīre madhu-pure
dadhānaḥ kaiṣore vayasi sakhi tām gokula-pate
prapadyethās teṣām paricayam avaśyam nayanayoḥ**

Lalita-mādhava 10.260/BR 718

cirāt—after a long time; *āśā-mātram*—only yearning; *tvayi*—for You; *viracayan-taḥ*—doing; *sthira*—steady; *dhiyaḥ*—with intelligence; *vidadhyuḥ*—do; *ye*—those who; *vāsam*—residence; *madhurima*—with sweetness; *gabhīre*—deep; *madhupure*—in Vṛndāvana; *dadhānaḥ*—manifesting; *kaiṣore*—in youth; *vayasi*—in the age; *sakhitām*—the position of being a friend; *gokula*—of Gokula; *pate*—O master; *prapadyethāḥ*—please attain; *teṣām*—of them; *paricayam*—association; *avaśyam*—certainly; *nayanayoḥ*—of the eyes.

[Śrī Rādhā said :] O Śrī Kṛṣṇa, for a long time, persons with fixed intelligence have sustained their lives with the hope that You will one day return. You reside in Madhupurī, which is filled with profound sweetness. O master of Gokula, the adolescent *sakhīs* are patiently gazing at Your return path. Therefore, You must give us Your *darśana* without fail.

In separation from Śrī Kṛṣṇa, Rādhā desires to bring Him back to Vṛndāvana

**yā te lilā-rasa-parimalodgāri-vanyāparitā
dhanyā kṣauṇī vilasati vṛtā māthurī mādhurībhiḥ
tatrāsmābhiś caṭula-paśupī-bhāva-mugdhanātarābhiḥ
samvītas tvam kalaya vadanollāsi-veṇur vihāram**

Lalita-mādhava 10.261/CC Mad 1.84/BR 719

yā—that; *te*—Your; *lilā-rasa*—of the mellows tasted in the pastimes; *parimala*—the fragrance; *udgāri*—spreading; *vanya-āparitā*—filled with forests; *dhanyā*—glorious; *kṣauṇī*—the land; *vilasati*—it shines; *vṛtā*—surrounded; *māthurī*—the Mathurā district; *mādhurībhiḥ*—by the beauties; *tatra*—there; *asmābhiḥ*—by us; *caṭula*—flickering; *paśupī-bhāva*—with ecstatic enjoyment as *gopīs*; *mugdha-antarābhiḥ*—by those whose hearts are enchanted; *samvītaḥ*—surrounded; *tvam*—You; *kalaya*—kindly perform; *vadana*—on the mouth; *ullāsi*—shining; *veṇuḥ*—with the flute; *vihāram*—playful pastimes.

Near the highly praised Mathurā is that land of Vṛndāvana, which is full of forests that emit the sublime fragrance of the mellows of Your pastimes (*lilā-rasa*),

and which is made splendid with sweetness and beauty. With a smiling face and playing the flute, please sport in that Vṛndāvana with those whose hearts are infatuated with capricious and unpredictable *gopī-bhāva*.

The gopīs display ‘madanākya-mahābhāva’ upon meeting Kṛṣṇa in Kurukṣetra after many years of separation

**gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭam
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdi kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam**

SB 10.82.39/BR 7.20

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *gopyaḥ*—the young cowherd women; *ca*—and; *kṛṣṇam*—Kṛṣṇa; *upalabhya*—sighting; *cirāt*—after a long time; *abhīṣṭam*—their object of desire; *yat*—whom; *prekṣaṇe*—while seeing; *dṛśiṣu*—on their eyes; *pakṣma*—of lids; *kṛtam*—the maker; *śapanti*—they would curse; *dṛgbhir*—with their eyes; *hṛdi kṛtam*—taken into their hearts; *alam*—to their satisfaction; *parirabhya*—embracing; *sarvāḥ*—all of them; *tad*—in Him; *bhāvam*—ecstatic absorption; *āpuḥ*—attained; *api*—even though; *nitya*—constantly; *yujām*—for those who engage in yogic discipline; *durāpam*—difficult to attain.

[Śrīla Śukadeva Gosvāmī, who was experiencing the mood of the *gopīs* when they saw Śrī Kṛṣṇa at Kurukṣetra, said:] The *vraja-sundarīs*, who cursed the Creator for making eyelids that obstructed their *darśana* of Śrī Kṛṣṇa, now saw Śrī Kṛṣṇa again after a very long time. They took Him from the path of their eyes into their hearts and tightly embraced Him there. They attained that rare absorption that cannot be attained either by *yogīs* or by Rukmiṇī and the other queens of Dvārakā, who are always with Him.

The gopīs’ intense longing to receive Śrī Kṛṣṇa in their own home, Vṛndāvana

**āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ**

SB 10.82.48/CC Mad 13.136/BR 7.21/ORV pp. 133, 147

āhuḥ—the *gopīs* said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-īśvaraiḥ*—by the great mystic *yogīs*; *hṛdi*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who were highly learned philosophers; *saṁsāra-kūpa*—the dark well of

material existence; *patita*—of those fallen; *uttaraṇa*—of deliverers; *avalambam*—the only shelter; *geham*—family affairs; *juṣām*—of those engaged; *api*—though; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

[At the meeting in Kurukṣetra, Śrīmatī Rādhikā and the prominent gopīs said:] “O Kamala-nābha (You whose navel is like a lotus), great yogīs who possess profound intelligence meditate upon Your lotus feet in their hearts. Your lotus feet are the only means of escape for those who have fallen into the well of material existence. O Lord, please give us the benediction that, even when we perform household work, Your lotus feet shall always reside in our hearts and we shall never forget them, even for a moment.”

An alternative meaning by Śrīla Viśvanātha Cakravartī Ṭhākura (Sārārtha-Darśinī):

[The *sva-pakṣa gopīs* say:] “O sun who directly scorches the darkness of ignorance, we are scorched by the heat of this philosophical knowledge. We are *cako- ra* birds living only on the moonlight radiating from Your beautiful moonlike face. Therefore come back to Vṛndāvana and bring us to life with Your pastimes such as *rāsa-līlā*. The masters of *yoga* meditate on Your lotus feet within their hearts, but we hold them above our hearts on our breasts. Only by holding them are we able to maintain our lives and not otherwise. Those with deep intelligence, (*agā- ha-bodhaiḥ*; *gambhīra-buddhibhiḥ*) meditate on Your feet, but we have shallow intelligence. Therefore as soon as we start meditating on Your feet we drown in the ocean of swooning, so what is the question of meditating? Furthermore, meditation on them is the means for upliftment from the well of material existence but such meditation cannot uplift us who have fallen into an ocean of separation from You. Certainly we *gopīs* have not fallen in the well of material life, having renounced the happiness of husband, home and children from an early age.” If Kṛṣṇa says, “Come to Dvārakā and I will enjoy with you there”, the *gopīs* reply, “Śrī Vṛndāvana is our home, and we are too attached to it to take up residence anywhere else. It is there alone that You attract us by wearing peacock feathers in Your turban and playing enchanting music on Your flute. We can be saved only by seeing You in Vraja and not by any other kind of meditation or theoretical knowledge of the self (*ātma-jñāna*).”

Śrī Kṛṣṇa meets with the gopīs in a solitary place at Kurukṣetra

**bhagavāms tās tathā-bhūtā vivikta upasaṅgataḥ
āśliṣyānāmayaṁ pṛṣtvā prahasann idam abravīt**

SB 10.82.40/BR 7.22

bhagavān—the Supreme Lord; *tāḥ*—them; *tathā-bhūtāḥ*—being in such a state; *vivik- te*—in a secluded place; *upasaṅgataḥ*—approached; *āśliṣya*—embracing; *anāmayaṁ*—health; *pṛṣtvā*—asking about; *prahasann*—laughed; *idam*—this; *abravīt*—said.

When Śrī Kṛṣṇa saw that the *gopīs* had attained oneness (*tādātmya*) with Him, He went with them to a secluded place. After embracing them to His heart and inquiring about their well-being, He laughed and spoke as follows.

Kṛṣṇa speaks the following words to give the gopīs consolation

**mayi bhaktir hi bhūtānām amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho bhavatīnām mad-āpanaḥ**

SB 10.82.44/CC Mad 13.160/ORY pp. 138, 183/BR 7.23

mayi—to Me; *bhaktiḥ*—devotional service; *hi*—only; *bhūtānām*—for living beings; *amṛtatvāya*—to immortality; *kalpate*—leads; *diṣṭyā*—by good fortune; *yat*—which; *āsīt*—has developed; *mat*—for Me; *snehaḥ*—the love; *bhavatīnām*—on the part of your good selves; *mat*—Me; *āpanaḥ*—which is the cause of obtaining.

Sakhīs, it is greatly fortunate that you have developed *prema* for Me, which is the only way to attain Me. Loving devotional service unto Me qualifies living entities to attain My supremely blissful eternal abode.

The gopīs express their supreme love for Kṛṣṇa

**yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kim svit
kūrpadibhir bhramati dhīr bhavad-āyusām naḥ**

SB 10.31.19/BR 7.23 pt/JD ch 36

yat—which; *te*—Your; *su-jāta*—very fine; *caraṇa-ambu-ruhaṁ*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—rough; *tena*—with them; *aṭavīm*—the forest; *aṭasi*—You roam; *tad*—they; *vyathate*—are distressed; *na*—not; *kim svit*—is it?; *kūrpa-ādibhiḥ*—by sharp stones; *bhramati*—flutters; *dhīḥ*—the mind; *bhavad-āyusām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

[*The gopīs said:*] “A fear has arisen in our minds that Your very soft lotus feet may be pained by being placed on our hard breasts. How much more so when You roam into the forest where Your feet may be cut by sharp pebbles. Our minds are agitated by such thoughts, as if tormented by a stinging scorpion, because You are our very life.”

As Mahāprabhu was ecstatically dancing at the Ratha-yātrā, He was singing in Rādhikā’s mood of separation

sei ta parāṇa-nātha pāinu, yāhā lāgi’ madana-dahane jhuri’ genu’

CC Mad 13.113/ORY 37, 104, 128-9/BR 1.2 pt/BPKG pp. 98,214

sei ta—that indeed; *parāṇa-nātha*—the master of My life; *pāinu*—I have gotten; *yāhā*

lāgi'—for whom; *madana-dahane*—being burned by Cupid; *jhuri' genu*—I became dried up.

Now I have gained the Lord of My life, in whose absence I was being burned by Cupid and was withering away.

prāṇa-nātha, śuna mora satya nivedana

vraja – āmāra sadana, tāhān tomāra saṅgama, nā pāile nā rahe jīvana

CC Mad 13.138/BR 7.23 pt

prāṇa-nātha—O My Lord, master of My life; *śuna*—please hear; *mora*—My; *satya*—true; *nivedana*—submission; *vraja*—Vṛndāvana; *āmāra*—My; *sadana*—place; *tāhān*—there; *tomāra*—Your; *saṅgama*—association; *nā pāile*—if I do not get; *nā*—not; *rahe*—remains; *jīvana*—life.

O Prāṇanātha, hear My true submission. My home is Vṛndāvana, and I wish to have Your association there. If not, it will be very difficult for Me to maintain My life.

Will You please place Your lotus feet in Vṛndavana (which is My heart)?

anyera hṛdaya - mana, mora mana - vṛndāvana,

'mane' 'vane' eka kari' jāni

tāhān tomāra pada-dvaya, karāha yadi udaya,

tabe tomāra pūrṇa kṛpā māni

CC Mad 13.137

anyera—of others; *hṛdaya*—consciousness; *mana*—mind; *mora mana*—My mind; *vṛndāvana*—Vṛndāvana consciousness; *mane*—with the mind; *vane*—with Vṛndāvana; *eka kari'*—as one and the same; *jāni*—I know; *tāhān*—there, at Vṛndāvana; *tomāra*—Your; *pada-dvaya*—two lotus feet; *karāha*—You do; *yadi*—if; *udaya*—appearance; *tabe*—then; *tomāra*—Your; *pūrṇa*—complete; *kṛpā*—mercy; *māni*—I accept.

[Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said:] “For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.”

Floating in the ocean of separation

**ei-mate mahāprabhu nīlācale vaise
rātri-dine kṛṣṇa-vicchedārṇave bhāse**

CC Antya 18.3

ei-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *vaise*—resides; *rātri-dine*—night and day; *kṛṣṇa-viccheda*—of separation from Kṛṣṇa; *arṇave*—in the ocean; *bhāse*—floats.

While thus living at Jagannātha Purī, Śrī Caitanya Mahāprabhu floated all day and night in an ocean of separation from Kṛṣṇa.³⁸

In separation, one moment seems like ten million aeons

**yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhṛd-didṛkṣayā
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
ravim vinākṣṇor iva nas tavācyuta**

SB 1.11.9/GG 1.27

yarhi—whenever; *ambuja-akṣa*—O lotus-eyed one; *apasasāra*—You go away; *bho*—oh; *bhavān*—Yourself; *kurūn*—the descendants of King Kuru; *madhūn*—the inhabitants of Mathurā (Vrajabhūmi); *vā*—either; *atha*—therefore; *suhṛt-didṛkṣayā*—desiring to meet Your friends; *tatra*—at that time; *abda-koṭi*—millions of years; *pratimaḥ*—like; *kṣaṇaḥ*—moments; *bhavet*—becomes; *ravim*—the sun; *vinā*—without; *akṣṇoḥ*—of the eyes; *iva*—like that; *naḥ*—ours; *tava*—Your; *acyuta*—O infallible one.

O Lotus-eyed one, when you go away to Kurukṣetra and Madhupurī (Mathurā), one moment seems like ten million aeons. As the eyes see only darkness in the absence of the sun, in your absence all four directions appear to be an empty, desolate void.

**mayi tāḥ preyasām preṣṭhe dūra-sṭhe gokula-striyaḥ
smarantyo 'nga vimuhyanti virahautkaṅṭhya-vihvalāḥ**

SB 10.46.5/STB p. 94

mayi—I; *tāḥ*—they; *preyasām*—of all objects of endearment; *preṣṭhe*—the most dear; *dūra-sṭhe*—being far away; *gokula-striyaḥ*—the women of Gokula; *smarantyaḥ*—remembering; *aṅga*—dear (Uddhava); *vimuhyanti*—become stunned; *viraha*—of separation; *autkaṅṭhya*—by the anxiety; *vihvalāḥ*—overwhelmed.

My dear Uddhava, for those women of Gokula I am the dearest of the dear and the most cherished object of love. Thus when they remember Me, who am so far away, they faint by the anxiety of separation.

**dhārayanty ati-kṛcchreṇa prāyaḥ prāṇān kathañcana
pratyāgamana-sandeśair ballavyo me mad-ātmikāḥ**

SB 10.46.6/STB p. 95

dhārayanti—they hold on; *ati-kṛcchreṇa*—with great difficulty; *prāyaḥ*—barely; *prāṇān*—to their lives; *kathañcana*—somehow; *prati-āgamana*—of return; *sandeśaiḥ*—by the promises; *ballavyaḥ*—the cowherd women; *me*—My; *mat-ātmikāḥ*—who are fully dedicated to Me.

Simply because I have promised to return to them, My fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.

What is the most painful kind of distress?

**duḥkha-madhye kona duḥkha haya gurutara?
kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para**

CC Mad 8.149

duḥkha-madhye—among the miserable conditions of life; *kona*—what; *duḥkha*—misery; *haya*—is; *gurutara*—more painful; *kṛṣṇa-bhakta-viraha*—separation from the devotee of Lord Kṛṣṇa; *vinā*—besides; *duḥkha*—unhappiness; *nāhi*—there is not; *dekhi*—I see; *para*—other.

Śrī Caitanya Mahāprabhu asked, “Of all kinds of distress, what is the most painful?” Śrī Rāmānanda Rāya replied, “Apart from separation from the devotee of Kṛṣṇa, I know of no unhappiness.”

“This entire world is a bunch of straw” - In separation from You, the Vaiṣṇavas consider their own bodies to be heavy burdens

**tvad-bhaktaḥ saritām patim culukavat khadyotavad bhāskaram
merum paśyati loṣṭravat kim aparam bhūmeḥ patim bhṛtyavat
cintāratna-cayam śilā-śakalavat kalpa-drumam kaṣṭavat
saṁsāram tṛṇa-rāśivat kim aparam deham nijam bhāravat**

Padyāvalī 56 (Śrī Sarvajña)/MS 5 pt

tvad-bhaktaḥ—Your devotee; *paśyati*—sees; *patim*—the king; *saritām*—of rivers; *culukavat*—like a handful of water; *bhāskaram*—the sun; *khadyotavat*—like a firefly; *merum*—Mount Meru; *loṣṭravat*—like a clod of earth; *kim aparam*—still further; *patim bhūmeḥ*—an emperor, king of the Earth; *bhṛtyavat*—like a servant; *cintāratna-cayam*—a host of desire jewels; *śilā-śakalavat*—like a heap of stones; *kalpa-drumam*—a desire tree; *kaṣṭavat*—like a piece of wood; *saṁsaram*—the whole world; *tṛṇa-rāśivat*—like a heap of straw; *kim aparam*—what further?; *deham nijam*—his own body; *bhāravat*—like a burden.

O Bhagavān! Your devotees consider the ocean to be like a handful of water, the sun like a firefly, Mount Meru a clump of earth, the emperor of the world an insignificant servant, a multitude of *cintāmaṇi* jewels simply pebbles, a valuable *kalpa-druma* tree a mere stick, and the entire world a bunch of straw. What more can be said? In separation from You, they consider their own bodies to be heavy burdens.

The six Gosvāmīs worshipped Rādhā-Kṛṣṇa in an intense mood of separation

**he rādhe vraja-devīke ca lalite he nanda-sūno kutaḥ
śrī-govardhana-kalpa-pādapa-tale kālindī-vanye kutaḥ
ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 127

he rādhe—O Rādhā; *vraja-devīke*—O Queen of Vraja; *ca*—and; *lalitā*—O Lalitā *sakhī*; *he nanda-sūnaḥ*—O son of Nanda Mahārāja; *kutaḥ*—where are you; *śrī-govardhana*—on beautiful Govardhana Hill; *kalpa-pādapa-tale*—at the base of the desire trees; *kālindī-vane*—in the forest on the bank of the Yamunā; *kutaḥ*—where are you?; *ghoṣantau*—who are shouting; *iti*—thus; *sarvataḥ*—everywhere; *vraja-pure*—in Vṛndāvana; *khedaiḥ*—by distress; *mahā-vihvalau*—who are greatly agitated; *vande*—I offer my respectful obeisances; *rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*—unto the six Gosvāmīs.

I am doing *vandanā* to the Six Gosvāmīs, who were always calling out, “O Rādhē! O Queen of Vṛndāvana! Where are You? O Lalite! O son of Nanda Mahārāja! Where are You? Are You seated beneath the *kalpa-vṛkṣa* trees of Śrī Govardhana Hill? Or are You roaming in the forests along the soft banks of the Kālindī?” They were always lamenting, overwhelmed and burning in feelings of great separation as they wandered throughout all Vraja-maṇḍala.

Devoid of your association, even Vraja looks empty and desolate

**sūnyāyate mahā-goṣṭham girīndro ‘jagarāyate
vyāghra-tuṇḍāyate kuṇḍa jīvātu-rahitasya me**

Prārthanāśraya-caturdaśaka 11, Śrī Stavāvalī, śrīla Raghunātha dāsa Gosvāmī

sūnyāyate—becomes void; *mahā-goṣṭham*—the land of Vraja; *giri-indraḥ*—the king of mountains; *ajagarāyate*—becomes like a python; *vyāghra*—of a tiger; *tuṇḍāyate*—becomes like the gaping mouth; *kuṇḍam*—Rādhā kuṇḍa; *jīvātu*—the sustainer of life; *rahitasya*—without; *me*—of me.

Now that I no longer have the sustainer of my life [Śrīla Rūpa Gosvāmī], the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger.

Śrīla Narottama dāsa Ṭhākura laments in separation from Śrī Rūpa Gosvāmī
**tuwā adarśana-ahi, garale jārāla dehī, cira-dina tāpita jīvana
hā hā prabhu! kara dayā, deha more pada-chāyā, narottama laila śaraṇa**

Śrī Rūpa-mañjarī-pada/SGG p. 72

tuwā—of you; *adarśana*—by not seeing; *ahi*—of the snake; *garale*—by the poison; *jārāla*—wasted; *dehī*—this embodied soul; *cira-dina*— for many days; *tāpita*—burning; *jīvana-life*; *hā*—O; *hā*—O; *prabhu*—Rupa Gosvāmī; *kara*—please grant; *dayā*—mercy; *deha*— please give; *more*—to me; *pada*—of your lotus feet; *chāyā*—the shade; *narottama dāsa*—Narottama dāsa; *laila*—takes; *śaraṇa*—shelter.

Your absence from my vision is like snake poison spreading throughout my body, consuming all my strength. For the rest of my life my soul will be burning. Narottama dāsa laments, “Alas, Prabhu! O Rūpa Gosvāmī! Please give me the shade of your lotus feet. There I am taking shelter.”

The key for perfection

**trṇād api sunīcena taror api sahiṣṇunā
amāninā māna-dena kīrtaniyaḥ sadā hariḥ**

Śikṣāṣṭaka 3/CC Ādi 1731/JD ch. 3,8,25/BR 3.1

hariḥ—Śrī Hari's names; *kīrtaniyaḥ*—should be chanted; *sadā*—always; *sunīcena*—by being humbler; *api*—even; *trṇāt*—than the grass; *sahiṣṇunā*—by being more tolerant; *api*—even; *taror*—than a tree; *amāninā*—by being prideless; *mānadena*—by giving respect (to others according to their respective positions).

Thinking oneself to be even lower and more worthless than insignificant grass which is trampled beneath everyone's feet, being more tolerant than a tree, being prideless (not desiring respect for oneself), and offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari.³⁶

Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda: “Śrī Gaurasundara explains that to genuinely call out for Bhagavān, one has to become more humble than a blade of grass. We cannot cry out for Kṛṣṇa until we have accepted our own insignificance in relation to Him. We beg for help only when we are forced to acknowledge our helplessness.” (lec. 28.1.1931, *Harmonist* 15)

Gopī-gīta – song of separation

**jayati te 'dhikam janmanā vrajaḥ śrayata indirā śasvat atra hi
dayita dṛśyatām dikṣu tāvakāś tvayi dhṛtāsavas tvām vicinvate**

SB 10.31.1/Gopī-gīta 1/STB p. 62

gopyaḥ ūcuḥ—the *gopīs* said; *jayati*—is glorious; *te*—Your; *adhikam*—exceedingly; *janmanā*—by the birth; *vrajaḥ*—the land of Vraja; *śrayate*—is residing; *indirā*—Lakṣmī, the goddess of fortune (referring to Śrīmatī Rādhikā, the *mūla* Lakṣmī); *śasvat*—perpetually; *atra*—here; *hi*—indeed; *dayita*—O beloved; *dṛśyatām*—may (You) be seen; *dikṣu*—in all directions; *tāvakāś*—Your (devotees); *tvayi*—for Your sake; *dhṛta*—sustained; *asavaḥ*—their life airs; *tvām*—for You; *vicinvate*—they are searching.

The *gopīs* said: “O beloved, your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, who are yours, maintain our lives. We have been searching everywhere for you, so please show yourself to us.”

Śrīla Nārāyaṇa Mahārāja: It has been said in *sāstra* that if one wants to have *darśana* of Śrī Caitanya Mahāprabhu or Śrī Kṛṣṇa or the *gopīs* - especially in *kali-*

yuga - the only way is to perform *saṅkīrtana* accompanied by weeping. Specifically, that *kīrtana* should be in the mood of separation. Kṛṣṇa will then manifest Himself to the chanter. Jīva Gosvāmī says that while the *gopīs* sing this verse, they are weeping so that Kṛṣṇa may hear and thus bestow His mercy upon them, for mercy comes especially to those who can weep bitterly for someone else. (*Gopī-gīta*, text 1, pt)

The key to the treasure of bhakti is to chant and weep in separation

bhakti-yoga bhakti-yoga bhakti-yoga dhana

bhakti ei kṛṣṇa namera smaraṇa krandana

Mahājana-vākya

bhakti yoga—loving devotion; *dhana*—treasure ; *bhakti*—devotion; *ei*—this ; *kṛṣṇa namera*—Kṛṣṇa’s name ; *smaraṇa*—remembering; *krandana*—crying.

Bhakti-yoga is the only wealth. *Bhakti-yoga* means to chant and remember the name of Kṛṣṇa, and weep. (or:) If you want to attain the treasure of *bhakti-yoga* you have to remember Kṛṣṇa’s name and chant while crying from the depths of your soul.

In Your separation, all the Vrajavāsīs are weeping and are about to die

Tuhū Se Rohili Madhupura, Śrīla Govinda dāsa Kavirāja (SGG p. 80)

tuhū se rohili madhupura

vrajakula ākula, dukūla kalarava, kānu kānu kori jhura (1)

○ Kṛṣṇa-candra, now You are staying very far away in Madhupurī, in Mathurā. But what is the condition of Vṛndāvana? All the Vrajavāsīs, in great pain and distress of separation, are calling, “Kānu, Kānu! Where are You?” Even the birds are calling. But there is no answer, only an echo. All are weeping and are about to die.

yaśomatī-nanda, andha sama baiṭhai,

sāhase uṭhai nā pāra

sakhā-gaṇa dhenu, veṇu-rava nā śuniye,

vichurala nagara bājāra (2)

Yaśodā-maiyā and Nanda Bābā are crying so much that it is as if they have become blind and cannot see any more. They are only sitting and crying. They have no strength and are like skeletons, unable to even stand up. They are about to die because they are not cooking. For whom will they cook? And all the cows and Your friends – where are they? Because they cannot hear You calling them on Your flute, the marketplaces and the roads are all deserted – no one is there!

**kusuma tyajiyā ali, kṣiti-tale luṭata,
taru-gaṇa malīna samāna
mayurī nā nācata, kapotī nā bolata,
kokilā nā karatahi gāṇa (3)**

Even the bumblebees, which were so busy collecting honey, are now so upset they have left the flowers. They are crying and rolling on the ground in the pain of separation. All the trees look so drab and distressed. The peacocks are no longer dancing, the pigeons are no longer singing, and the cuckoos are silent – they are not calling, “Koohoo, koohoo,” any more. All are feeling so much pain of separation.

**virahiṇī rāī, viraha-jvare jara jara,
caudike viraha hutāśa
sahaje yamunā jala, āgi samāna bhela,
kahatahi govinda dāsa (4)**

Śrīmatī Rādhārāṇī is burning up in the fever of separation. In all directions, everyone is sinking in the ocean of separation from You. Even the Yamunā, whose waters are now made of the tears coming from the *gopīs*, does not flow anymore. This is the condition of Vṛndāvana! Govinda dāsa tells this sad story.

Śrī-Bṛhad-Bhāgavatāmṛtam describes the condition of Vraja in separation
**kintv idānīm api bhavān yadi tān nānukampate
yama eva tadā sarvān vegenānugrahīṣyati**

Śrī-Bṛhad-Bhāgavatāmṛtam 1.6.119

kintu—but; *idānīm*—now; *api*—indeed; *bhavān*—Your good self; *yadi*—if; *tān*—to them; *na anukampate*—does not show mercy; *yamaḥ*—Yamarāja; *eva*—indeed; *tadā*—then; *sarvān*—all; *vegena*—quickly; *anugrahīṣyati*—will give his mercy.

Oh Kṛṣṇa, if you still do not show mercy to the surviving Vrajavāsīs, then Yamarāja will quickly show them his mercy. (It is only by the mercy of Yamarāja that the distress and grief of separation from beloved kinsc becomes relieved).

**tatratya-yamunā svalpa-jalā śuṣkeva sājani
govardhano 'bhūn nīco 'sau svaḥ-prāpto yo dhṛtas tvayā**

Śrī-Bṛhad-Bhāgavatāmṛtam 1.6.121

tatratya—present there; *yamunā*—the Yamunā; *su-alpa*—meager; *jalā*—whose

water; *śuṣkā*—dried up; *iva*—as if; *sā*—she; *ajani*—has become; *govardhanaḥ*—Govardhana; *abhūt*—has become; *nicaḥ*—short; *asau*—he; *svaḥ*—heaven; *prāp-taḥ*—reaching; *yaḥ*—who; *dṛṣṭaḥ*—held; *tvayā*—by You.

There is now very little water left in the Yamunā, for she has almost dried up. Girirāja Govardhana which was carried by Your left hand and was thus reaching up to heaven, has now entered into the earth and is gradually disappearing.

**na yānti anaśanāt prāṇās tvan-nāmāmṛta-sevinām
param śuṣka-mahāraṇya-dāvāgnir bhavitā gatih**

Śrī-Bṛhad-Bhāgavatāmṛtam 1.6.122

na yānti—they do not leave; *anaśanāt*—because of fasting; *prāṇāḥ*—their life airs; *tvat*—Your; *nāma-amṛta*—the nectar of names; *sevinām*—of those who serve; *param*—rather; *śuṣka*—dry; *mahā*—great; *araṇya*—in a forest; *dāva-agniḥ*—a conflagration; *bhavitā*—will be; *gatih*—their end.

What more can I say about the condition of Vraja. Those who are still alive, have abandoned bathing, eating and drinking. Their life-air is not leaving their bodies only because they are tasting the nectar of Your holy name. Therefore, the blazing forest-fire of Mahāvana shall be their ultimate destination.

I am unable to tolerate Śrī Rādhikā's separation from Kṛṣṇa

Śrī Kṛṣṇa-Virahe, Śrīla Bhaktivinoda Ṭhākura (SGG p. 75)

**śrī kṛṣṇa-virahe, rādhikāra daśā, āmi ta' sahite nāri
yugala-milana, sukhera kāraṇa, jīvana chāḍite pāri (1)**

I am absolutely unable to tolerate Śrī Rādhikā's pitiable condition when She is suffering in separation from Śrī Kṛṣṇa, but I am fully prepared to immediately give up my life for the sake of Their happy reunion.

**rādhikā-caraṇa, tyajiyā āmāra, kṣaṇeke pralaya haya
rādhikāra tare, śata-bāra mari, se duḥkha āmāra soya (2)**

If I were ever to renounce Rādhikā's lotus feet for even an instant, I would be totally devastated. For Her sake I will gladly tolerate the pain and agony of death hundreds of times.

**e hena rādhāra, caraṇa-yugale, paricaryā pā'ba kabe
hāhā vraja-jana, more dayā kari', kabe vraja-vane labe (3)**

When will I be able to serve Rādhikā's two lotus feet? Alas, I beg you all, O residents of Vraja, please be merciful to me now. When will you take me into the forests of Vraja?

**vilāsa mañjarī, anaṅga mañjarī, śrī rūpa mañjarī āra
āmāke tuliyā, laha nija pade, deha more siddhi sāra (4)**

O Vilāsa Mañjarī! O Anaṅga Mañjarī! O Rūpa Mañjarī! Please lift me up and bring me close to your own lotus feet, thereby bestowing upon me the ultimate perfection.

Finally, Kṛṣṇa meets with the gopīs and soothes their pain of separation
**kṛṣṇo 'pi taṁ dantavakraṁ hatvā yamunām uttīrya nanda-vrajaṁ
gatvā sotkaṅṭhau pitarau abhivādyāśvāsya tābhyām sāśru-kaṅṭham
āliṅgitaḥ sakala gopa-vṛndān praṇamyāśvāsya sarvān santarpayām āsa**
Padma-Purāṇa/GG 1.27

After killing Dantavakra, Kṛṣṇa crossed the Yamunā and arrived in Vraja. There he offered obeisances to Nanda and Yaśodā and comforted them in various ways. They bathed Kṛṣṇa in their tears and pacified their long-lived anguish by embracing him to their hearts. Then he met with all the other cowherders and relieved their sorrows. Finally, he met with the gopīs and soothed their pain of separation.

~ Thus ends Chapter 22A– Vipralambha-rasa ~

Chapter 22B – Sambhoga-rasa-tattva

Prema in Meeting

Steadiness in perfection is described in the last verse of Śikṣāṣṭaka

**āśliṣya vā pāda-ratām pinaṣṭu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ**

Śikṣāṣṭaka 8/CC Antya 20.47/BR 8.1

āśliṣya—embracing with great pleasure; *vā*—or; *pāda-ratām*—who have fallen at the lotus feet; *pinaṣṭu*—let Him trample; *mām*—Me; *adarśanāt*—by not being visible; *marma-hatām*—brokenhearted; *karotu*—let Him make; *vā*—or; *yathā*—as (He likes); *tathā*—so; *vā*—or; *vidadhātu*—let Him do; *lampāṭaḥ*—a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ*—the Lord of My life; *tu*—but; *saḥ*—He; *eva*—only; *na aparāḥ*—not anyone else.

Let that debauchee (Kṛṣṇa) tightly embrace this maidservant, who is devoted to serving Him, and thus delight Me. Or, let Him trample Me under His feet, or break My heart by not giving Me His *darśana*. He may do whatever He desires. Even if He sports with His other beloveds directly in front of Me, He is still My *prāṇanātha*, My life and soul. In My heart, there is none other than Him.

The definition of Sambhoga - love in union

dvayor militayor bhogaḥ sambhoga iti kīrtyate

BRS 3.5.34

The enjoyment experienced when the two lovers meet is called *sambhoga*.

An example of Sambhoga from Padyāvalī

**paramānurāga-parayātha rādhayā
parirambha-kausāla-vikāśi-bhāvayā
sa tayā saha smara-sabhājanotsavam
niravāhayac chikhi-śikhaṇḍa-śekharaḥ**

Padyāvalī 200, Śrī Kavirāja Miśra/BRS 3.5.35

parama—supremely; *anurāga*—to love; *parayā*—devoted; *atha*—then; *rādhayā*—with Rādhā; *parirambha*—in embracing; *kausāla*—expertise; *vikāśi-bhāvayā*—manifesting; *saḥ*—He; *tayā*—Her; *saha*—with; *smara*—of cupid; *sabhājana*—welcoming; *utsavam*—a festival; *niravāhayat*—performed; *śikhi-śikhaṇḍa-śekharaḥ*—Lord Kṛṣṇa, who wears a peacock feather crown.

Śrī Kṛṣṇa, with peacock feathers on His head, performs the transcendental festival of Cupis with Śrīmatī Rādhikā, who is endowed with the highest attachment for Kṛṣṇa, and who expresses Her love with skilful embraces.

An example of of the eternal union of Śrī Kṛṣṇa with the Gopīs

**jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam**

SB 10.90.128/BRS 3.3.128/BRS 3.5.35 purport (Jīva Gosvāmī)

jayati—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the Vrajavāsīs and the Yadus, He who lives in the heart of all and is the ultimate shelter of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī (meaning that He is known as the son of Devakī but actually He is the son of mother Yaśodā and Nanda Mahārāja); *yadu-vara-pariṣat*—lovingly served by the members of the Yadu dynasty or the Vrajavāsīs (all of whom are His eternal associates); *svaiḥ dorbhīḥ*—by His own arms, or by His devotees like Arjuna who are just like His own arms; *asyan*—killing; *adharmam*—demons or *adharmic*, impious tendencies; *sthira-cara-vṛjina-ghnaḥ*—the destroyer of all ill fortune for all living entities; *su-smita*—always smiling; *śrī-mukhena*—by His beautiful face; *vraja-pura-vanitānām*—of the damsels of Vṛndāvana, the *gopīs*; *vardhayan*—increasing; *kāma-devam*—the amorous desires.

Śrī Kṛṣṇa lives among the Vrajavāsīs (the cowherd community of Vṛndāvana) and the Yādavas (His royal family of Mathurā and Dvārakā) and is conclusively

the son of Yaśodā-maiyā. He is the guide and protector of the Yadu dynasty and the Vrajavāsī, and with His mighty arms He kills everything inauspicious in Vraja, Mathurā and Dvārakā. By His presence He destroys all things inauspicious for all living entities, moving and inert, as well as the suffering of separation of the inhabitants of Vraja and Dvārakā. His blissful smiling face always increases the amorous desires of the *gopīs* of Vraja. This is His eternal pastime and He remains eternally in this position.

I do not mind My personal distress; I only wish for the happiness of Kṛṣṇa
nā gaṇi āpana-duḥkha, sabe vāñchi tāñra sukha,
tāñra sukha - āmāra tātparya
more yadi dile duḥkha, tāñra haila mahā-sukha,
sei duḥkha - mora sukha-varya

CC Antya 20.52

nā—not; *gaṇi*—I count; *āpana-duḥkha*—own personal misery; *sabe*—only; *vāñchi*—I desire; *tāñra sukha*—His happiness; *tāñra sukha*—His happiness; *āmāra tātparya*—the aim and object of My life; *more*—unto Me; *yadi*—if; *dile duḥkha*—giving distress; *tāñra*—His; *haila*—there was; *mahā-sukha*—great happiness; *sei duḥkha*—that unhappiness; *mora sukha-varya*—the best of My happiness.

[Śrīmatī Rādhikā says:] “I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the aim and object of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.”

Out of intense love the devotee overlooks all impediments and only wants to to render loving service

pragāḍha-premera ei svabhāva-ācāra
nija-duḥkha-vighnādīra nā kare vicāra

CC Mad 4.186

pragāḍha—intense; *premera*—of love of Godhead; *ei*—this; *svabhāva*—natural; *ācāra*—behavior; *nija*—personal; *duḥkha*—inconvenience; *vighna*—impediments; *ādīra*—and so on; *nā*—not; *kare*—does; *vicāra*—consideration.

This is the natural result of intense *kṛṣṇa-prema*: The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve Kṛṣṇa.

Upon full surrender the devotee becomes a recipient of prema

**martyo yadā tyakta-samasta-karmā
niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai**

SB 11.29.34/BR 8.2/GKH (P)

martyaḥ—a mortal; *yadā*—when; *tyakta*—having given up; *samasta*—all; *karmā*—his fruitive activities; *nivedita-ātmā*—having offered his very self; *vicikīrṣitaḥ*—desirous of doing something special; *me*—for Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratipadyamānaḥ*—in the process of attaining; *mayā*—with Me; *ātma-bhūyāya*—for equal opulence; *ca*—also; *kalpate*—he becomes qualified; *vai*—indeed.

[Śrī Kṛṣṇa says to Uddhava:] When a person abandons all fruitive activities and fully surrenders himself to Me, he becomes a recipient of special *prema*. This is a result of My special mercy on him. I release him from old age and grant him entrance into My eternal pastimes, where he serves Me eternally.

Steadiness in bhajana is described by Śrīla Raghunātha dāsa Gosvāmī

**na dharmam nādharmam śruti-gaṇa-niruktam kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu
śacī-sūnum nandīśvara-pati-sutatve guru-varam
mukunda-preṣṭhatve smara param ajasram nanu manaḥ**

Manah-śikṣā 2/BR 8.3/JD ch. 39

na—not; *dharmam*—piety; *na*—not; *adharmam*—impiety; *śruti-gaṇa*—in the Vedas; *niruktam*—described; *kila*—indeed; *kuru*—do; *vraje*—in Vraja; *rādhā-kṛṣṇa*—for Rādhā-Kṛṣṇa; *pracura*—profuse; *paricaryām*—service; *iha*—here; *tanuḥ*—body; *śacī-sūnum*—the son of Śacī; *nandīśvara-pati-sutatve*—as the son of King Nanda; *guru-varam*—the best Guru (refers to both Śrī Guru and Śrī Caitanya Mahāprabhu); *mukunda-preṣṭhatve*—most dear to Lord Mukunda; *smara*—meditate; *param ajasram*—always, incessantly; *nanu*—indeed; *manaḥ*—mind.

O my dear mind, please do not perform either *dharma* (which brings pious benefits such as high birth, wealth etc.), or *adharmam* (which awards disease, poverty, etc.) which are mentioned in the *Śrutis*. Rather, render profuse loving service to Śrī Rādhā-Kṛṣṇa Yugala, who the *Śrutis* have ascertained to be the supreme object of worship and the topmost Truth. Always remember Śacinandana Śrī Caitanya Mahāprabhu, who is endowed with the sentiments and bodily lustre of Śrī Rādhā, knowing Him to be non-

different from Śrī Nanda-nandana; and always remember Śrīla Gurudeva (who is the representative of Śrīmatī Rādhikā) as most dear to Śrī Mukunda.

Humility and prema go side by side

**na premā śravaṇādi-bhaktir api vā yogo 'tha vā vaiṣṇavo
jñānam vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām**

BRS 1.3.35/CC Mad 23.29/BR 8.4

na—not; *premā*—love of Godhead; *śravaṇa-ādi*—consisting of chanting, hearing and so on; *bhaktiḥ*—devotional service; *api*—also; *vā*—or; *yogaḥ*—the power of mystic yoga; *atha vā*—or; *vaiṣṇavaḥ*—befitting a devotee; *jñānam*—knowledge; *vā*—or; *śubha-karma*—pious activities; *vā*—or; *kiyat*—how much?; *aho*—O my Lord; *sat-jātiḥ*—birth in a good family; *api*—even; *asti*—there is; *vā*—or; *hīna-artha-adhika-sādhake*—who bestows greater benedictions upon one who is fallen and possesses no good qualities; *tvayi*—unto You; *tathā api*—still; *acchedya-mūlā*—whose root is uncuttable; *satī*—being; *he*—O; *gopī-jana-vallabha*—most dear friend of the gopīs; *vyathayate*—gives pain; *hā hā*—alas; *mat*—my; *āśā*—hope; *eva*—certainly; *mām*—to me.

O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing and so forth. I do not possess mystic powers, nor am I qualified as a Vaiṣṇava. I have no knowledge nor have I performed any pious activities. Nor do I belong to a very high-caste family. Overall, I have no assets either material or spiritual. Still, O beloved of the gopīs, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.

The premī bhakta's behaviour, characteristics and activities

**evam-vrataḥ sva-priya-nāma-kīrtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmādavan nṛtyati loka-bāhyaḥ**

SB 11.2.40/CC Ādi 7.94, Antya 3.179/BR 8.8

evam-vrataḥ—when one thus vows to follow, and engages in, the process of pure bhakti; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—with a melted heart; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dancing; *loka-bāhyaḥ*—without caring for outsiders.

In the heart of one who adopts such a transcendental vow, attachment for chanting the name of his most dear *iṣṭadeva* arises and melts his heart. Thereafter *anurāga* is born in his heart (wherein he feels the relish of Śrī Nāma is ever increasingly fresh and ecstatic). In a natural way – not out of pretence – he acts as if mad. Sometimes he bursts out laughing and sometimes he sheds floods of tears. Sometimes, in a loud voice, he calls out to Bhagavān and sometimes, with a sweet voice, he sings Rādhā-Kṛṣṇa's glories. At other times, when he perceives his beloved standing before his eyes, he even starts dancing in order to please Him, being oblivious to the consideration of those around him.

Śrīla Viśvanātha Cakravartī Ṭhākura has given a very nice example to illustrate ecstatic laughing and other symptoms of *prema*: 'Oh, that thief Kṛṣṇa, the son of Yaśodā, has entered the house to steal the fresh butter. Grab Him! Keep Him away!' Hearing these menacing words spoken by the elderly *gopī* Jaratī, Kṛṣṇa immediately leaves the house. The devotee to whom this transcendental pastime is revealed laughs in ecstasy. But suddenly he can no longer see Kṛṣṇa. He then cries in great lamentation, 'Oh! I achieved the greatest fortune in the world, and now it has suddenly slipped from my hands!' Thus the devotee cries loudly, 'So my Kṛṣṇa! Where are You? Give me Your answer!' Śrī Kṛṣṇa answers, 'My dear devotee, I heard your loud complaint, and so I have again come before you.' Upon seeing Kṛṣṇa again, the devotee begins to sing, 'Today my life has become perfect.' Thus overwhelmed with transcendental bliss, he begins to dance like a madman.

Śrīla Viśvanātha Cakravartī Ṭhākura also notes that the word *druta-cittaḥ* or "with a melted heart," indicates that one's heart, melted by the fire of anxiety to see the Lord, becomes like Jambūnadī, a river of molten gold. The *ācārya* further points out, *nāma-kīrtanasya sarvotkarṣam*: the above verse clearly distinguishes the exalted position of *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23], chanting and hearing the name and glories of Śrī Kṛṣṇa

First You steal our hearts and then You disappear. Isn't this murder?

**śarad-udāśaye sādhu-jāta-sat-sarasijodara-śrī-muṣā dṛśā
surata-nātha te 'śulka-dāsikā vara-da nighnato neha kim vadhaḥ**

SB 10.31.2/Gopī-gīta 2/BRS 3.5.29

śarat—of the autumn season; *uda-āśaye*—in the reservoir of water; *sādhu*—excellently; *jāta*—grown; *sat*—fine; *sarasi-ja*—of the lotus flowers; *udara*—in the middle; *śrī*—the beauty; *muṣā*—which excels; *dṛśā*—with Your glance; *surata-nātha*—O Lord of love; *te*—Your; *aśulka*—acquired without payment; *dāsikāḥ*—maidservants; *vara-da*—O giver of benedictions; *nighnataḥ*—for You who are killing; *na*—not; *iha*—in this world; *kim*—why; *vadhaḥ*—murder.

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. (And where did You get this beauty? You have expertly stolen it from the lotus. At first You have stolen our hearts with Your glance but then You disappeared). O bestower of benedictions, You are killing Your maidservants who have given themselves to You freely, without any price. Isn't this murder?

Śrīla Nārāyaṇa Mahārāja: *Surata-nātha* does not simply mean 'the lord of love.' *Surata* refers to the meeting of the *nāyaka* and *nāyikā* in complete solitude, not only talking but engaging in all the activities of love. *Rata* means 'mixing together', and *su* means 'especially'. The *nāyaka* and *nāyikā* mix together in every possible way - attaining the stage in which it seems there is no difference between them. *Surata* is described in the following *śloka*:

**pahilehi rāga nayana-bhaṅge bhela
anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī
duñhu-mana manobhava peṣala jāni'**

CC Madhya 8.194

pahilehi—in the beginning; *rāga*—attraction; *nayana-bhaṅge*—by activities of the eyes; *bhela*—there was; *anu-dina*—gradually, day after day; *bāḍhala*—increased; *avadhi*—limit; *nā*—not; *gela*—reached; *nā*—not; *so*—He; *ramaṇa*—the lover or enjoyer; *nā*—not; *hāma*—I; *ramaṇī*—the beloved or enjoyed; *duñhu-mana*—both the minds; *manaḥ-bhava*—the mental condition; *peṣala*—pressed together; *jāni'*—knowing.

Before We met there was an initial attachment between us, brought about by an exchange of glances. In this way our attachment evolved, and it increased day by day without ever reaching a limit. He is not the enjoyer, nor am I the enjoyed, but by the influence of *manobhava*, or Cupid. Kṛṣṇa's mind and My mind have merged together.

Śrīla Nārāyaṇa Mahārāja: This śloka refers to Rasika-śekhara Kṛṣṇa and Mahābhāva-svarūpinī Rādhikā meeting together and becoming one in every respect - in their hearts, their bodies and their souls. *Rata* means ‘activity or engagement’, and with the addition of *su* it becomes *surata*, ‘meeting together in every way.’ This is called *sambhoga-līlā*. (*Gopī-gīta 2, ṅt*)

As Mahāprabhu dances at the Ratha-yātrā Festival, He raises His arms and repeatedly recites one mundane love poem in a loud voice:

**yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmilita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasi-taru-tale cetaḥ samutkaṅṭhate**

Padyāvalī 386/CC Mad 13.121, Antya 1.78/ORY p. 123, 227/BR 8.9

yaḥ—who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *eva hi*—certainly; *varaḥ*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmilita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the kadamba flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmī*—I am; *tathā api*—still; *tatra*—there; *surata-vyāpāra*—in intimate amorous exchanges; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasī*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkaṅṭhate*—is very eager to go.

O My friend, that beautiful lover who stole my youth is now here. These are also the same pleasant nights of the month of Caitra, with the same fragrance of blossoming *mālatī* flowers and the same cool, gentle, fragrant breeze from the *kadamba* trees. I am also the same and he is the same. Nonetheless, my mind is eager for amorous play at the foot of the *vetasī* tree on the bank of the river Revā.

Only Svarūpa (Dāmodara) and Rūpa (Gosvāmī) could understand the essence of the mood in which Mahāprabhu chanted the above śloka. Śrīla Rūpa Gosvāmī has explained that śloka by composing the following text:

**priyaḥ so 'yaṁ kṛṣṇaḥ saḥacari kuru-kṣetra-militas
tathāham sārādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya sprḥayati**

Padyāvali 387/CC Mad 1.76, *Antya* 1.79/ORY p. 228, 286/BR 8.10

priyaḥ—very dear; *saḥ*—He; *ayam*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-cari*—O My dear companion; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathā api*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the mind; *me*—My; *kālindī*—of the river Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

[After meeting Śrī Kṛṣṇa at Kurukṣetra, Śrī Rādhā said:] O sakhi, today at Kurukṣetra, I met My same *prāṇa-priya*, Kṛṣṇa. I am that same Rādhā and there is also happiness in Our meeting. But nonetheless, I deeply yearn for Vṛndāvana, for the *kuñja* on the bank of the Kālindī that is inundated by bliss as a result of Kṛṣṇa vibrating the fifth note on His playful *muralī*.

**nikhila-bhuvana-lakṣmī-nitya-lilāspadābhyām
kamala-vipina-vīthī-garva-sarvāṅkaṣābhyām
praṇamad-abhaya-dāna-prauḍhi-gādhāḍṛtābhyām
kim api vahatu cetaḥ kṛṣṇa-pādāmbujābhyām**

Kṛṣṇa-karṇāmṛta 12/BR 8.17

nikhila—all; *bhuvana*—the worlds; *lakṣmī*—beauties (i.e., the milkmaids); *nitya*—eternal; *lilā*—pastimes; *aspadābhyām*—home; *kamala*—lotus; *vipina-vīthī*—thickets or clusters; *garva*—pride; *sarvam*—all; *kaṣābhyām*—break down; *praṇamad*—those who bow down (i.e., His devotees); *abhaya*—fearlessness; *dāna*—giving; *prauḍhi*—assurance; *gāḍha*—excessively; *adṛtābhyām*—worshiped; *kim api*—something in expressible, inexpressible bliss; *vahatu*—attain; *cetaḥ*—my mind; *kṛṣṇa*—of Kṛṣṇa; *pāda*—the feet; *ambujābhyām*—lotus.

May my heart attain indescribable bliss at Śrī Kṛṣṇa's lotus feet, which are the eternal abode of pastimes for the supreme goddesses of fortune, the *vraja-gopīs*, which thwart a multitude of lotus flowers' pride in their beauty, and which are deeply respected everywhere for their great power in giving shelter to the surrendered souls.

The amṛtam śloka: May the sweet nectar of His lips sport in my heart

**taruṇāruṇa-karuṇāmaya-vipulāyata-nayanam
kamaḷākuca-kalaśībhara-vipulī-kṛta-pulakam
muralī-rava-taralī-kṛta-muni-mānasa-nalinam
mama khelatu mada-cetasi madhurādharam amṛtam**

Śrī Kṛṣṇa-karṇāmṛta 18/BR 8.18

taruṇa—like the sun; *aruṇa*—red; *karuṇāmaya*—full of compassion; *vipulāyata*—large and wide; *nayanam*—eyes; *kamaḷā*—Lakṣmī (Rādhā); *kuca*—breasts; *kalaśī*—pitcherlike; *bhara*—heavy; *vipulī*—pressing; *kṛta*—caused; *pulakam*—standing of the hairs on end; *muralī*—flute; *rava*—sound; *taralī*—loose, liquified; *kṛta*—made; *muni*—of the sages; *mānasa*—the minds; *nalinam*—lotuses; *mama*—my; *khelatu*—play; *mada*—intoxicated with glee; *cetasi*—mind; *madhura*—sweet; *adharam*—lips; *amṛtam*—nectar.

His eyes are fresh and reddish like the early dawn, full of compassion and very long and wide; His bodily hair stands on end by the touch of Śrī Rādhā's breast; and the sound of His flute makes the lotus-like minds of the *munis* restless like the *gopīs*. May the sweet nectar of His lips sport in my heart.

The superiority of paramour love (parakīya-bhāva)

**kurvanti hi tvayi ratim kuśalāḥ sva ātman
nitya-priye pati-sutādibhir ārti-daiḥ kim
tan naḥ prasīda parameśvara mā sma chindyā
āśām dhṛtām tvayi cirād aravinda-netra**

SB 10.29.33 (Praṇaya-gīta)/BR 5.9

kurvanti—they make; *hi*—indeed; *tvayi*—for You; *ratim*—attraction; *kuśalāḥ*—expert persons; *sve*—for their own; *ātman*—O Self; *nitya*—eternally; *priye*—who is dear; *pati*—with our husbands; *suta*—children; *ādibhiḥ*—and other relations; *ārti-daiḥ*—who only give trouble; *kim*—what; *tat*—therefore; *naḥ*—to us; *prasīda*—be merciful; *parama-īśvara*—O supreme controller; *mā sma chindyāḥ*—please do not cut down; *āśām*—our hopes; *dhṛtām*—sustained; *tvayi*—for You; *cirāt*—for a long time; *aravinda-netra*—O lotus-eyed one.

[*The gopīs said:*] “O Parama-īśvara! O Soul of all souls! The great personalities, who are the well-wishers of everyone's soul and who are expert in fulfilling their true, innermost desire, direct their loving attachment towards You, because You are their eternal beloved. What is the use of loving or serving husbands, sons and

so forth, who are temporary and sources of misery? Be pleased with us and give us Your mercy. O lotus-eyed one, please do not cut the flourishing creeper of our desire to serve You, which we have nourished for such a long time.”

Taking shelter of the perfect sentiments of the gopīs (siddha-gopī-bhāva)

**vikṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhujā-daṇḍa-yugaṁ vilokya
vakṣaḥ śrīyaika-ramaṇaṁ ca bhavāma dāsyah**

SB 10.29.39 (Prāṇaya-gīta)/CC Mad 25.50, Antya 15.70/BR 5.8

vikṣya—seeing; *alaka*—by Your hair; *āvṛta*—covered; *mukham*—face: *tava*—Your; *kuṇḍala*—of Your earrings; *śrī*—with the beauty; *gaṇḍa-sthala*—having the cheeks; *adhara*—of Your lips; *sudham*—and the nectar; *hasita*—smiling; *avalokam*—with glances; *datta*—bestowing; *abhayaṁ*—fearlessness; *ca*—and; *bhujā-daṇḍa*—of Your mighty arms; *yugaṁ*—the pair; *vilokya*—glancing upon; *vakṣaḥ*—Your chest; *śrī*—of the goddess of fortune (or Rādhā); *eka*—the only; *ramaṇam*—source of pleasure; *ca*—and; *bhavāma*—we must become; *dāsyah*—Your maidservants.

[*The gopīs said:*] “Priyatama, after seeing Your beautiful lotus face, decorated with glossy black curling tresses; Your beautiful cheeks, upon which enchanting earrings (*kuṇḍalas*) radiate Your boundless loveliness; Your sweet lips, whose nectar defeats all other nectar; Your sidelong glance, made radiant by Your slight smile; Your powerful arms assuring fearlessness to surrendered souls, and Your chest which is the pleasure abode of Mahā Lakṣmī, we have all become Your maidservants.”

O sakhī! Kṛṣṇa is sporting like amorous love personified in the spring season

**viśveṣāṁ anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
svacchandam vraja-sundarībhir abhitaḥ pratyaṅgam āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ kṛḍati**

Śrī Gīta-govinda 1.12/CC Ādi 2.224/BR 8.23

viśveṣāṁ—of all the *gopīs*; *anurañjanena*—by the act of pleasing; *janayan*—producing; *ānandam*—the bliss; *indīvara-śreṇī*—like a row of blue lotuses; *śyāmala*—bluish black; *komalaiḥ*—and soft; *upanayan*—bringing; *aṅgaiḥ*—with His limbs; *anaṅga-utsavam*—a festival for Cupid; *svacchandam*—without restriction; *vraja-sundarībhiḥ*—by the young women of Vraja; *abhitaḥ*—on both sides; *prati-*

aṅgam—each limb; *ālīngitaḥ*—embraced; *śṛṅgāraḥ*—amorous love; *sakhi*—O friend; *mūrtimān*—embodied; *iva*—like; *madhau*—in the springtime; *mugdhaḥ*—perplexed; *hariḥ*—Lord Hari; *krīdati*—plays.

O *sakhi*, He who gives pleasure and bliss to all the *gopīs*; whose limbs are bluish-black, very soft and resemble blue lotuses; whose qualities awaken the festival of Kandarpa (Cupid) that lies dormant within the *gopīs*' hearts; and whose each and every limb is embraced by a *gopī* – that Kṛṣṇa is sporting like amorous love personified in the spring season.

If He will come within My vision again, I will decorate that moment with jewels

**yadā yāto daivān madhu-ripur asau locana-patham
tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt
punar yasminn eṣa kṣaṇam api dṛśor eti padavīm
vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ**

Jagannātha-vallabha-nāṭaka 3.11/BR 8.24

yadā—when; *yātaḥ*—entered upon; *daivāt*—by Providence; *madhu-ripuḥ*—the enemy of the demon Madhu; *asau*—He; *locana-patham*—the path of the eyes; *tadā*—at that time; *asmākam*—our; *cetaḥ*—consciousness; *madana-hatakena*—by wretched Cupid; *āhṛtam*—stolen; *abhūt*—has become; *punaḥ*—again; *yasmin*—when; *eṣaḥ*—Kṛṣṇa; *kṣaṇam api*—even for a moment; *dṛśoḥ*—of the two eyes; *eti*—goes to; *padavim*—the path; *vidhāsyāmaḥ*—we shall make; *tasmin*—at that time; *akhila*—all; *ghaṭikāḥ*—indications of time; *ratna-khacitāḥ*—bedecked with jewels.

[Śrīmatī Rādhikā said:] From the moment Śrī Kṛṣṇa, the enemy of the Madhu demon, unexpectedly came before My eyes by the design of Providence, that wretched Cupid stole My heart. Nonetheless, if He will come within My vision again for even a moment, I will decorate that moment with jewels.

Thus ends Chapter 22B – Sambhoga-rasa-tattva

Chapter 21 – Prema-bhakti-tattva

Desiring to gratify one's own senses is kāma (lust)
Desiring to please Śrī Rādhā-Kṛṣṇa is prema (love)

The definition śloka of Prema (1)

**samyam masṛṇita-svānto mamatvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate**

BRS 1.4.1/CC Madhya 23.7/BRSB p. 145/MS p. 83/BPKG p. 397/GKH (P)

samyak—completely; *masṛṇita-sva-antaḥ*—which makes the heart soft; *mamatva*—of a sense of ownership or ‘mineness’; *atiśaya-āṅkitaḥ*—marked with an abundance; *bhāvaḥ*—emotion; *saḥ*—that; *eva*—certainly; *sāndra-ātmā*—whose nature is very condensed; *budhaiḥ*—by learned persons; *premā*—pure ecstatic love of God; *nigadyate*—is described.

When *bhāva-bhakti* or *rati* deepens and matures, the *sādhaka*'s heart becomes completely soft and melted with an overwhelming sense of *mamatā* or possessiveness towards Śrī Kṛṣṇa. Thereafter the devotee experiences the supreme exaltation of condensed transcendental bliss. Learned authorities describe this condition as *prema*.

What is Prema? (definition śloka 2)

**sarvathā dhvaṁsa-rahitaṁ yadyapi dhvaṁsa-kāraṇe
yad bhāva-bandhanaṁ yūnoḥ sa premā parikīrtitaḥ**

Ujjvala-nīlāmaṇi/CC Adi 4.165 pt/SB 10.60.51 pt/STB p. 54

saḥ—that; *bhāva-bandhanam*—bondage of ecstatic love; *yūnoḥ*—between a youthful couple; *yad*—which; *yady api*—although; *dhvaṁsa-kāraṇe*—there is cause for dissolution; *sarvathā*—in everyway; *dhvaṁsa-rahitam*—free from dissolution; *parikīrtitaḥ*—declared; *premā*—to be pure transcendental love.

When the affectionate bond between a young man and a young woman can never be destroyed, even when there is every cause for its destruction, but instead of breaking it becomes unlimitedly newer and more relishable, such an attachment is called *prema* - pure transcendental love.

Kṛṣṇa-prema does not exist in the material world
akaitava kṛṣṇa-prema, yena jāmbūnada-hema,
sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga,
viyoga haile keha nā jīyaya

CC Madhya 2.43

akaitava kṛṣṇa-prema—unalloyed love of Kṛṣṇa; *yena*—like; *jāmbū-nada-hema*—gold from the Jāmbū River; *sei premā*—that love of Godhead; *nṛ-loke*—in the material world; *nā haya*—is not possible; *yadi*—if; *haya*—there is; *tāra*—with it; *yoga*—connection, binding; *nā*—not; *haya*—is; *tabe*—then; *viyoga*—separation; *viyoga*—separation; *haile*—if there is; *keha*—someone; *nā jīyaya*—cannot live.

Pure *kṛṣṇa-prema*, just like gold from the Jāmbū River, does not exist in the material world. If it existed, there could not be separation. If separation were there, one could not live.

The difference between lust and love (kāma and prema)

ātmendriya-prīti-vāñchā - tāre bali ‘kāma’
kṛṣṇendriya-prīti-icchā dhare ‘prema’ nāma

CC Adi 4.165/BR 8.9 pt

ātma-indriya-prīti—for the pleasure of one’s own senses; *vāñchā*—desires; *tāre*—to that; *bali*—I say; *kāma*—lust; *kṛṣṇa-indriya-prīti*—for the pleasure of Lord Kṛṣṇa’s senses; *icchā*—desire; *dhare*—holds; *prema*—love; *nāma*—the name.

The desire to gratify one’s own senses is *kāma* (lust), but the desire to please the senses of Śrī Kṛṣṇa is *prema* (pure love of God). [Briefly, lust is “for me” - love is “for Śrī Kṛṣṇa”].

Śrīla Bhaktivinoda Ṭhākura [Kṛṣṇa is saying:] “Those *jīvas* who do not serve Me by correctly using their free will, have to accept *kāma*, an enjoying mood, which is the perverted form of the *jīvas*’ pure love for Me, *prema*.”

The love between Kṛṣṇa and the gopīs is pure prema, not lust

gopī-gaṇera premera rūḍha-bhāva nāma
viśuddha nirmala prema, kabhu nahe kāma

CC Ādi 4.162

gopī-gaṇera—of the *gopīs*; *premera*—of the love; *rūḍha-bhāva*—the ecstatic mood

in the state of ascended, fully blown *bhāva*; *nāma*—named; *viśuddha*—pure; *nirmala*—spotless; *prema*—love; *kabhū*—at anytime; *nahe*—is not; *kāma*—lust.

The love of the *gopīs* is called *rūḍha-bhāva*. It is pure and spotless *prema*. It is not at any time *kāma* (lust).

Lust and love are as different as iron and gold

kāma, prema - doṅhākāra vibhinna lakṣaṇa

lauha āra hema yaiche svarūpe vilaksana

CC Ādi 4.164

kāma—lust; *prema*—love; *doṅhākāra*—of the two; *vibhinna*—separate; *lakṣaṇa*—symptoms; *lauha*—iron; *āra*—and; *hema*—gold; *yaiche*—just as; *svaṛūpe*—in nature; *vilakṣaṇa*—different.

Lust and *prema* are completely different, just as iron and gold have different natures.

Lust is like dense darkness, but love is like the bright sun

ataeva kāma-preme bahuta antara

kāma - andha-tamaḥ, prema - nirmala bhāskara

CC Ādi 4.171/PS 58 pt

ataeva—therefore; *kāma-preme*—in lust and love; *bahuta*—much; *antara*—difference; *kāma*—lust; *andha-tamaḥ*—blind darkness; *prema*—love; *nirmala*—pure; *bhāskara*—sun.

Therefore lust and *prema* are quite different. Lust is like dense darkness, but *prema* is like the bright sun.

premaiva goṇa-rāmāṇām kāma ity agamat prathām

ity uddhavādayo 'py etam vāñchanti bhagavat-priyāḥ

CC Ādi 4.163/BRS 1.2.285/PS 58 pt

prema—love; *eva*—only; *goṇa-rāmāṇām*—of the women of Vraja; *kāmaḥ*—lust; *iti*—as; *agamat*—went to; *prathām*—fame; *iti*—thus; *uddhava-ādayaḥ*—headed by Śrī Uddhava; *api*—even; *etam*—this; *vāñchanti*—desire; *bhagavat-priyāḥ*—dear devotees of the Supreme Personality of Godhead.

The pure *prema* of the *gopīs* has become celebrated by the name '*kāma*' (lust). The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love. [Although the *gopīs*' *prema* is sometimes referred to as *kāma*, this refers to divine, transcendental desire to satisfy Kṛṣṇa in conjugal love and is completely devoid of lust].

**ataeva gopī-gaṇera nāhi kāma-gandha
kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha**

CC Ādi 4.172/PS 8 pt

ataeva—therefore; *gopī-gaṇera*—of the *gopīs*; *nāhi*—not indeed; *kāma-gandha*—the slightest bit of lust; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *lāgi*—for; *mātra*—only; *kṛṣṇa*—Śrī Kṛṣṇa; *se*—that; *sambandha*—the relationship.

Thus there is not the slightest taint of lust in the *gopīs*' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

**āmāra darśane kṛṣṇa pāila eta sukha
ei sukhe gopīra praphulla-aṅga-mukha**

CC Ādi 4.191/PS 58 pt

āmāra darśane—in seeing me; *kṛṣṇa*—Lord Kṛṣṇa; *pāila*—obtained; *eta*—so much; *sukha*—happiness; *ei*—this; *sukhe*—in happiness; *gopīra*—of the *gopīs*; *praphulla*—full-blown; *aṅga-mukha*—bodies and faces.

[The *gopīs* think:] “Śrī Kṛṣṇa has obtained so much pleasure by seeing me.” That thought increases the fullness and beauty of their faces and bodies.

**gopī-śobhā dekhi' kṛṣṇera śobhā bādhe yata
kṛṣṇa-śobhā dekhi' gopīra śobhā bādhe tata**

Ādi 4.192/PS 58 pt

gopī-śobhā—the beauty of the *gopīs*; *dekhi'*—seeing; *kṛṣṇera*—of Lord Kṛṣṇa; *śobhā*—the beauty; *bādhe*—increases; *yata*—as much as; *kṛṣṇa-śobhā*—the beauty of Śrī Kṛṣṇa; *dekhi'*—seeing; *gopīra*—of the *gopīs*; *śobhā*—the beauty; *bādhe*—increases; *tata*—that much.

As much as the beauty of Śrī Kṛṣṇa increases at the sight of the beauty of the *gopīs*, the *gopīs*' beauty increases when they see Śrī Kṛṣṇa's beauty.

**ataeva sei sukha kṛṣṇa-sukha poṣe
ei hetu gopī-preme nāhi kāma-doṣe**

CC Ādi 4.195/PS 58 pt

ataeva—therefore; *sei*—that; *sukha*—happiness; *kṛṣṇa-sukha*—the happiness of Śrī Kṛṣṇa; *poṣe*—nourishes; *ei*—this; *hetu*—reason; *gopī-preme*—in the love of the

gopīs; *nāhi*—there is not; *kāma-doṣe*—the fault of lust.

Therefore we find that the joy of the *gopīs* nourishes the joy of Śrī Kṛṣṇa. For that reason the fault of lust is not present in their love.

kāma-gandha-hīna svābhāvika gopī-prema nirmala, ujjvala, śuddha yena dagdha hema

CC Ādi 4.209

kāma-gandha-hīna—without any scent of lust; *svābhāvika*—natural; *gopī-prema*—the love of the *gopīs*; *nirmala*—spotless; *ujjvala*—blazing (indicating *mahābhāva*); *śuddha*—pure; *yena*—like; *dagdha hema*—molten gold.

The natural love of the *gopīs* is devoid of any trace of lust. It is faultless, bright and pure, like molten gold.

**pahilehi rāga nayana-bhaṅge bhela anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī duñhu-mana manobhava peṣala jāni'
e sakhi, se-saba prema-kāhinī kānu-ṭhāme kahabi vichurala jāni'
nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān duñhukeri milane madhya ta pāñca-bāṇa
ab sohi virāga, tuñhu bheli dūtī su-purukha-premaki aichana rīti**

CC Madhya 8.194/STB p. 56

pahilehi—in the beginning; *rāga*—attraction; *nayana-bhaṅge*—by activities of the eyes; *bhela*—there was; *anu-dina*—gradually, day after day; *bāḍhala*—increased; *avadhi*—limit; *nā*—not; *gela*—reached; *nā*—not; *so*—He; *ramaṇa*—the enjoyer; *nā*—not; *hāma*—I; *ramaṇī*—the enjoyed; *duñhu-mana*—both the hearts; *manah-bhava*—of (mind-born) Cupid; *peṣala*—pressed together; *jāni'*—knowing; *e*—this; *sakhi*—My dear friend; *se-saba*—all those; *prema-kāhinī*—affairs of love; *kānu-ṭhāme*—before Kṛṣṇa; *kahabi*—you will say; *vichurala*—He has forgotten; *jāni'*—knowing; *nā*—not; *khoṅjaluṅ*—searched out; *dūtī*—a messenger; *nā*—not; *khoṅjaluṅ*—searched out; *ān*—anyone else; *duñhukeri*—of both of Us; *milane*—by the meeting; *madhya*—in the middle; *ta*—indeed; *pāñca-bāṇa*—five arrows of Cupid; *ab*—now; *sohi*—that; *virāga*—separation; *tuñhu*—you; *bheli*—became; *dūtī*—the messenger; *su-purukha*—of a beautiful person; *premaki*—of loving affairs; *aichana*—such; *rīti*—the consequence.

Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made

possible by the meeting of our two hearts and the pressure of mind-born Cupid whereby Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.

Thus Śrī Kṛṣṇa began to play sweetly on His flute, attracting the minds of the beautiful-eyed gopīs

**dr̥ṣṭvā kumudvantam akhaṇḍa-maṇḍalam
ramāna-nābham nava-kuṅkumāruṇam
vanam ca tat-komala-gobhī rañjitam
jagau kalam vāma-dṛśām manoharam**

SB 10.29.3/STB p. 59

dr̥ṣṭvā—observing; *kumudvantam*—causing the night-blooming kumuda lotuses to open; *akhaṇḍa*—unbroken; *maṇḍalam*—the disk of whose face; *ramā*—of the goddess of fortune; *ānana*—(resembling) the face; *ābham*—whose light; *nava*—new; *kuṅkuma*—with vermilion powder; *aruṇam*—reddened; *vanam*—the forest; *ca*—and; *tat*—of that moon; *komala*—gentle; *gobhī*—by the rays; *rañjitam*—colored; *jagau*—He played His flute; *kalam*—sweetly; *vāma-dṛśām*—for the girls who had charming eyes; *manaḥ-haram*—enchanting.

Śrī Kṛṣṇa saw the unbroken disk of the full moon glowing with the red effulgence of newly applied vermilion, as if it were the face of the goddess of fortune. He also saw the *kumuda* lotuses opening in response to the moon's presence and the forest gently illumined by its rays. Thus Śrī Kṛṣṇa began to play sweetly on His flute, attracting the minds of the beautiful-eyed *gopīs*.

The Gopīs run towards Kṛṣṇa upon hearing his flute song

**niśamya gītām tad-anaṅga-vardhanam
vraja-striyaḥ kṛṣṇa-gr̥hīta-mānasāḥ
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto java-lola-kuṇḍalāḥ**

SB 10.29.4/BMP p. 417/GKH (P)

niśamya—hearing; *gītam*—the music; *tat*—that; *anaṅga*—Cupid; *vardhanam*—which fortifies; *vraja-striyaḥ*—the young women of Vraja; *kṛṣṇa*—by Kṛṣṇa; *grhīta*—seized; *mānasāḥ*—whose minds; *ājagmuḥ*—they went; *anyonyam*—to one another; *alakṣita*—unnoticed; *udyamāḥ*—their going forward; *sah*—He; *yatra*—where; *kāntaḥ*—their boyfriend; *java*—because of their haste; *lola*—swinging; *kuṇḍalāḥ*—whose earrings.

When the young women of Vṛndāvana heard Kṛṣṇa’s flute song, which arouses Cupid within the heart, their minds were absorbed in thoughts of the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.

The Queens of Dvārakā have samañjasa-rati and cannot control Kṛṣṇa by their prema

**smāyāvaloka-lava-darśita-bhāva-hāri-
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ
patnyas tu śoḍaśa-sahasram anaṅga-bāṇair
yasyendriyaṁ vimathitum karaṇair na śekuḥ**

SB 10.61.5/PS 58 pt

smāya—with concealed laughter; *avaloka*—of glances; *lava*—by the traces; *darśita*—displayed; *bhāva*—by the intentions; *hāri*—enchanting; *bhrū*—of the eyebrows; *maṇḍala*—by the arch; *prahita*—sent forth; *saurata*—romantic; *mantra*—of messages; *śauṇḍaiḥ*—with the manifestations of boldness; *patnyaḥ*—wives; *tu*—but; *śoḍaśa*—sixteen; *sahasram*—thousand; *anaṅga*—of Cupid; *bāṇaiḥ*—with the arrows; *yasya*—whose; *indriyam*—senses; *vimathitum*—to agitate; *karaṇaiḥ*—and by (other) means; *na śekuḥ*—were unable.

The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies’ secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa’s senses.

Śrīla Nārāyaṇa Mahārāja: The Queens of Dvārakā have *kāma* (the desire to satisfy their own senses) and therefore their love is not capable of controlling Kṛṣṇa (*samañjasa-rati*). By contrast, the *gopīs’ prema* is completely pure and devoid of *kāma*. Their only desire is to please Kṛṣṇa and therefore they control Kṛṣṇa by their *prema* (*samartha-rati*).

The goṇīs' prema is samarthā - capable of controlling Kṛṣṇa

**sādhāraṇī dhūmayitā samañjasā sadā dīptā
rūḍhe tathoddīptā samarthāya
śuddīptā śrī-rādhā-prema jena ujvalita hema
modanādi bhābe sadā tāya**

Gīta mālā, song 24, text 1

sādhāraṇī—general; *dhūmayitā*—smoky; *samañjasā*—proper, according to social standards; *sadā*—always; *dīptā*—blazing; *rūḍhe*—in *rudha*; *tathā*—so; *uddīptā*—shining; *samarthāya*—of that perfect love which is capable of controlling the lover; *śuddīpta*—brilliantly shining; *śrī-rādhā*—Śrī Rādhā; *prema*—pure transcendental love; *jena*—like; *ujvalita*—shining; *hema*—gold; *modanādi*—beginning with *modana*; *bhābe*—in *bhāva*; *sadā*—always; *tāya*—of Her.

The *sādhāraṇī* lovers (like Kubjā) manifest ecstatic love that is *dhūmayitā* (smoky). The *samañjasā* lovers (like the Dvārakā queens) manifest ecstatic love that is *dīptā* (shining). The *samarthā* lovers (the *goṇīs*) in *rūḍha-mahā-bhāva* manifest ecstatic love that is *uddīptā* (brilliantly shining). Śrī Rādhā manifests ecstatic love that is *śuddīptā* (very brilliantly shining), love that glistens like gold. In that love *modana* and the other *bhāvas* are always manifest. (*samarthā* means competent, capable, highly effective (at controlling Kṛṣṇa).

Jaiva Dharma on this topic: There are three kinds of *rati*: 1. *sādhāraṇī*—general, 2. *samañjasā*—proper (having a sense of social propriety) and 3. *samarthā*—perfect (capable of controlling Kṛṣṇa). *Sādhāraṇī* love is like a *maṇi* (jewel), *samañjasā* love is like *Cintāmaṇi*, and *samarthā* love, which has no equal, is like a *Kaustubha-maṇi*. In *sādhāraṇī* and *samañjasā rati*, the desire for *sambhoga* is for one's own personal satisfaction. *Samarthā* is the special *bhāva* that is completely selfless and free from self-interest. (*JD ch. 36*)

The devotees keep Me bound in their hearts with the ropes of prema

**bhakta āmā preme bāndhiyāche hṛdaya-bhitare
yāhān netra paḍe tāhān dekhaye āmāre**

CC Mad 25.127/BR 2.30 pt

bhakta—a devotee; *āmā*—Me; *preme*—by love; *bāndhiyāche*—has bound; *hṛdaya-bhitare*—within his heart; *yāhān*—wherever; *netra*—the eyes; *paḍe*—fall; *tāhān*—there; *dekhaye*—he sees; *āmāre*—Me.

The pure devotee binds Me in his heart with the ropes of *prema*, and sees only Me wherever he looks.

The pure devotees bring Kṛṣṇa under their control

**mayi nirbaddha-hṛdayāḥ sād havaḥ sama-darśanāḥ
vaśe kurvanti mām bhaktyā sat-striyaḥ sat-patiṁ yathā**

SB 9.4.66/GKH (P)

mayi—unto Me; *nirbaddha-hṛdayāḥ*—firmly attached in the core of the heart; *sād havaḥ*—the pure devotees; *sama-darśanāḥ*—who are equal to everyone; *vaśe*—under control; *kurvanti*—they make; *mām*—unto Me; *bhaktyā*—by devotional service; *sat-striyaḥ*—chaste women; *sat-patiṁ*—unto the gentle husband; *yathā*—as.

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

**nitya-siddha kṛṣṇa-prema ‘sādhyā’ kabhu naya
śravaṇādi-śuddha-citte karaye udaya**

CC Mad 22.107/BRSB p. 27

nitya-siddha—eternally established; *kṛṣṇa-prema*—pure love of Kṛṣṇa; *sādhyā*—to be gained; *kabhu*—at any time; *naya*—not; *śravaṇa-ādi*—by hearing, etc.; *śuddha*—purified; *citte*—in the heart; *karaye udaya*—awakens.

Kṛṣṇa-prema is a potentiality which eternally exists in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting (under the guidance of *sad-guru*) this love naturally awakens.

Prema-bhakti is the aim and object of life

**yasyāḥ śreyas-karam nāsti yayā nirvṛtim āpnuyāt
yā sādhayati mām eva bhaktiṁ tām eva sādhayet**

Brahma-saṁhitā 60

na asti—there is nothing else; *śreyaḥ-karam*—which is more potent in promoting auspiciousness; *yasyāḥ*—than that (*śuddha-bhakti*); *yayā*—by that; *āpnuyāt*—one can attain; *nirvṛtim*—supreme bliss; *eva*—certainly; *yā sādhayati*—it captivates; *mām*—Me; *eva*—indeed; *sādhayet*—one should practice *sādhana*; *tām bhaktiṁ*—for that *śuddha-bhakti*.

Prema-bhakti is the aim and object of life, and there is nothing more auspicious than this. The platform of supreme bliss is attained only through *prema-bhakti*. This *prema-bhakti*, which controls Me, is only achieved through *sādhana-bhakti*.

Love for Śrī Kṛṣṇa is the ultimate aim and objective of human life

brahmāṇḍa bhramite kona bhāgyavān jīva
 guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja
 māli hañā kare sei bīja āropaṇa
 śravaṇa-kīrtana-jale karaye secana
 ‘prema-phala’ pāki’ paḍe, māli āsvādaya
 latā avalambi’ māli ‘kalpa-vṛkṣa’ pāya
 tāhāñ sei kalpa-vṛkṣera karaye sevana
 sukhe prema-phala-rasa kare āsvādana
 ei ta parama-phala ‘parama-puruṣārtha’
 yāñra āge tṛṇa-tulya cāri puruṣārtha

CC Mad 19. 151-152,162-164/BPKG p. 396

brahmāṇḍa bhramite—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jīva*—living being; *guru*—of the spiritual master; *kṛṣṇa*—of Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bīja*—the seed; *māli hañā*—becoming a gardener; *kare*—does; *sei*—that; *bīja*—seed of devotional service; *āropaṇa*—sowing; *śravaṇa*—of hearing; *kīrtana*—of chanting; *jale*—with the water; *karaye*—does; *secana*—sprinkling; *prema-phala*—the fruit of love of God; *pāki*’—becoming mature; *paḍe*—falls down; *māli*—the gardener; *āsvādaya*—tastes; *latā avalambi*’—taking advantage of the growing bhakti-latā; *māli*—the gardener; *kalpa-vṛkṣa pāya*—reaches the desire tree in Goloka Vṛndāvana; *tāhāñ*—there (in Goloka Vṛndāvana); *sei kalpa-vṛkṣera*—of the lotus feet of Kṛṣṇa, which are compared to a desire tree; *karaye sevana*—engages in the service; *sukhe*—in transcendental bliss; *prema-phala-rasa*—the juice of the fruit of devotional service; *kare*—does; *āsvādana*—tasting; *eita*—this; *parama-phala*—the supreme goal of life; *parama*—supreme; *puruṣa-artha*—interest of the living being; *yāñra āge*—in the presence of which; *tṛṇa-tulya*—very insignificant; *cāri*—four; *puruṣa-artha*—the four goals of human life (*dharma, artha, kāma, mokṣa*).

While wandering on and on in this material existence, some fortunate *jīva*, by the mercy of Guru and Kṛṣṇa, attains the *bhakti-latā-bīja*, the seed of the creeper of devotion, in the form of Kṛṣṇa *sevā-vāsanā* (the desire to serve Kṛṣṇa). He becomes a gardener and waters that seed with the water of *śravaṇa* and *kīrtana*. At first it begins to sprout, and then it becomes a creeper. It pierces the coverings of the universe, and one after another traverses the Virajā, Brahmaloaka and the Paravyoma. Finally, it climbs up to the desire-tree of Vrajendra-nandana Śrī Kṛṣṇa’s lotus feet in Goloka Vṛndāvana. There it bears fruits in the form of *prema*.

When the fruit of *prema* becomes ripe, it falls here in this world, and the gardener tastes it. Taking support from that *bhakti-latā* he takes shelter of the desire tree of Śrī Kṛṣṇa's lotus feet and always tastes the *rasa* of the *prema* fruit. This very *prema* is the crest jewel of all achievements for the *jīva*.

Love for Kṛṣṇa is the supreme goal of human life, parama-puruṣārtha

kṛṣṇa-viṣayaka premā parama puruṣārtha

yāra āge tṛṇa-tulya cāri puruṣārtha

CC Ādi 7.84/KGH (P)

kṛṣṇa-viṣayaka—in the subject of Kṛṣṇa; *premā*—love; *parama*—the highest; *puruṣa-artha*—achievement of the goal of life; *yāra*—whose; *āge*—before; *tṛṇa-tulya*—like the grass in the street; *cāri*—four; *puruṣa-artha*—achievements.

Krishna-prema is the supreme goal of human life, or *parama-puruṣārtha*. The other four goals of life are insignificant in comparison to it. This fifth goal of life, *prema*, is like an ocean of ecstatic nectar. In comparison, the joys derived from *dharma*, *artha*, *kāma*, and *mokṣa* are nothing more than a drop of water.

Prema-bhakti is extremely rare – who could desire anything else?

taṁ durārādhyam ārādhya satām api durāpayā

ekānta-bhaktiyā ko vāñchet pāda-mūlam vinā bahiḥ

SB 4.25.55/BS 60 pt

tam—unto You; *durārādhyam*—very difficult to worship; *ārādhya*—having worshiped; *satām api*—even for the most exalted persons; *durāpayā*—very difficult to attain; *ekānta*—pure; *bhaktiyā*—by devotional service; *kaḥ*—who is that man; *vāñchet*—should desire; *pāda-mūlam*—lotus feet; *vinā*—without; *bahiḥ*—outsiders.

○ Bhagavān, Your unalloyed devotional service is extremely difficult to attain, even for *sādhus*. After worshiping Your lotus feet, which are rarely attained, what kind of unfortunate person in this world could give up loving service to them and desire anything else born of ignorance, such as the happiness derived from the gross physical body, from elevation to heaven, or from liberation?

laukika-sad-bandhuvat

**tat tu laukika-sad-bandhu-buddhyā prema bhayādi-jam
vighnam nirasya tad gopa-gopī-dāsyepsayārjayet**

Śrī Bṛhad-Bhāgatāmṛtam 2.5.217

tat—that; *tu*—indeed; *laukika*—in this world; *sad-bandhu*—friend; *buddhyā*—with the idea; *prema*—love; *bhaya*—fear; *ādi*—beginning; *jam*—born; *vighnam*—impediment; *nirasya*—rejecting; *tat*—that; *gopa*—of the *gopas*; *gopī*—of the *gopīs*; *dāsyā*—service; *ipsayā*—with the desire; *arjayet*—one should develop.

Thinking of the Lord as one's own friend or relative (just as one has a natural, spontaneous affection for a friend or a relative in this material world), and yearning to serve the *gopas* and *gopīs*, one should reject awe and reverence (*aiśvarya* mood) as well as all other impediments and strive to attain that pure love.

Śrīla Nārāyaṇa Mahārāja: Śrīla Sanātana Gosvāmī explains that the mood of *laukika-sad-bandhuvat*, which is characterized by intense possessiveness (*mamatā*) in relation to Kṛṣṇa, is indeed the symptom of deep *prema* for Him. (BR 1.2 pt)

Definition of Bhakti endowed with Mamatā (i.e. prema)

**ananya-mamatā viṣṇau mamatā prema-saṅgatā
bhaktir ity ucyate bhīṣma-prahlādoddhava-nāradaḥ**

Śrī Bhakti-Rasāmṛta-Sindhu 1.4.2/GKH (P)

When one develops an unflinching sense of ownership or possessiveness (*mamātā*) in relation to Śrī Kṛṣṇa, or in other words, when one thinks Kṛṣṇa and no one else to be the only object of love, such an awakening is called *prema-bhakti* by exalted persons like Bhīṣma, Prahlāda, Uddhava, and Nārada.

The development of Prema into Sneha, Rāga, Anurāga, Bhāva, and Mahābhāva

**syād dṛḍheyam ratiḥ premā prodyan snehaḥ kramād ayam
syān mānaḥ praṇayo rāgo 'nurāgo bhāva ity api
bījam ikṣuḥ sa ca rasaḥ sa guḍaḥ khaṇḍa eva saḥ
sa śarkarā sitā sā ca sā yathā syāt sitopalā**

Ujjvala-nīlamaṇi, Sthāyibhāva Pra 53-54/JD ch. 36

When *rati*, or constant affectionate attachment to Kṛṣṇa, 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 sugar-cane, 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*, *praṇaya*, *rāga*, *anurāga* and *bhāva*.

**sādhana-bhakti haite haya ‘rati’ra udaya
rati gāḍha haile tāra ‘prema’ nāma kaya
prema vṛddhi-krame nāma sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya**

CC Madhya 19.177-178

sādhana-bhakti—the process of regularly rendering devotional service; *haite*—from; *haya*—there is; *ratira*—of attachment; *udaya*—the awakening; *rati*—such attachment; *gāḍha haile*—becoming thick; *tāra*—of this; *prema*—love of Godhead; *nāma*—the name; *kaya*—is said; *prema*—ecstatic love for God; *vṛddhi-krame*—in terms of progressive increase; *nāma*—named; *sneha*—affection; *māna*—sulky mood; *praṇaya*—love; *rāga*—attachment; *anurāga*—further attachment; *bhāva*—ecstasy; *mahā-bhāva*—great ecstasy; *haya*—are.

By regularly practicing devotional service (*sādhana-bhakti*), one gradually becomes attached to Śrī Kṛṣṇa. This is called *rati*. When *rati* becomes intensified, it becomes *prema*. The various stages of *prema*, when gradually increasing in intensity, are *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, and *mahābhāva*.

Only the eyes of devotion smeared with love can see Śyāmasundara

**premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi**

Śrī Brahma-Saṁhitā 38/JD ch. 40/BPKG p. 354

prema-añjana—with the salve of love; *cchurita*—tinged; *bhakti-vilocanena*—with eyes of devotion; *santaḥ*—exclusively devoted saints; *sadā*—at all times; *eva*—certainly; *hṛdayeṣu*—within their purified hearts; *vilokayanti*—certainly behold; *yaṁ*—whose; *śyāmasundaram*—as beautiful Śyāma; *acintya-guṇa*—which is possessed of inconceivable transcendental qualities; *svarūpaṁ*—original form; *ādi-puruṣaṁ govindam*—primeval Supreme Person, Śrī Govinda; *tam*—to that; *ahaṁ bhajāmi*—I render service.

The saintly personalities, whose eyes of *bhakti* are smeared with the *kājala* of *prema*, always behold Śrī Kṛṣṇa within their hearts as Śyāmasundara, the embodiment of inconceivable qualities. I render service to that *ādi-puruṣa*, Govinda.

The six Gosvāmīs, intoxicated by Kṛṣṇa-prema, were overwhelmed in bhāva and jubilantly sang of Śrī Hari's brilliantly sublime mādhyura-rasa

**rādhā-kuṇḍa-taṭe kalinda-tanayā-tīre ca vaṁśīvaṭe
premonmāda-vaśād aśeṣa-daśayā grastau pramattau sadā
gāyantau ca kadā harer guṇa-varam bhāvābhībhūtau mudā
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau**

Śrī Ṣaḍ-gosvāmy-aṣṭakam, Śrīla Śrīnivāsa Ācārya/SGG p. 127

rādhā-kuṇḍa—of the pond called Rādhā-kuṇḍa; taṭe—on the shore; kalinda-tanayā—of the Yamunā River; tīre—on the bank; ca—also; vaṁśī-vaṭe—at the Vaṁśī-vaṭa rasa-sthalī; prema-unmāda—of the madness of love of God; vaśād—occasioned by the force; aśeṣa-daśayā—by limitless ecstatic symptoms; grastau—who are seized; pramattau—who are maddened; sadā—always; gāyantau—who sing; ca—and; kadā—sometimes; hareḥ—of Lord Hari; guṇa-varam—the excellent qualities; bhāva—in ecstasy; abhībhūtau—who are overwhelmed; mudā—with delight; vande—I offer my respectful obeisances; rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau—unto the six Gosvāmīs.

I offer danḍavat-praṇāma to the Six Gosvāmīs, who had become mad in prema (premonmāda) in the mood of separation. Sometimes they were going to the banks of Rādhā-kuṇḍa or the Yamunā and sometimes to Vaṁśī-vaṭa. Intoxicated in kṛṣṇa-prema, they were overwhelmed in bhāva and jubilantly sang of Śrī Hari's most sublime and brilliant mādhyura-rasa.

All glories, all glories to Śrī Kṛṣṇa-prema-bhakti!

**jayati jayati kṛṣṇa-prema-bhaktir yad-aṅghriṁ
nikhila-nigama-tattvaṁ gūḍham ājñāya muktiḥ
bhajati śaraṇa-kāmā vaiṣṇavais tyajyamānā
japa-yajana-tapasyā-nyāsa-niṣṭhām vihāya**

Śrī Bṛhad-Bhāgavatāmṛtam 11.8

jayati jayati—all glories; kṛṣṇa—to Kṛṣṇa; prema-bhaktiḥ—to pure devotional service in mature love; yat—whose; aṅghriṁ—feet; nikhila—all; nigama—of the Vedas; tattvam—the truth; gūḍham—confidential; ājñāya—knowing which; muktiḥ—liberation personified; bhajati—worships her; śaraṇa—shelter; kāmā—being eager to have; vaiṣṇavaiḥ—by the devotees of the Lord; tyajyamānā—having been abandoned; japa—on mantra chanting; yajana—Vedic sacrifices; tapasyā—penances; nyāsa—and renunciation; niṣṭhām—her dependence; vihāya—giving up.

All glories, all glories to Śrī Kṛṣṇa-prema-bhakti! Knowing that the feet of *prema-bhakti* secretly comprise all the truths of the Vedas, Liberation herself has come to worship her. Indeed, Liberation, abandoned by the Vaiṣṇavas, has now given up her dependence on *mantras*, penance, sacrifice, and renunciation and is eager to have the shelter of *Prema-bhakti*.

Prema, Kṛṣṇa and His devotees dance together

**kṛṣṇere nācāya premā, bhaktere nācāya
āpane nācaye, tine nāce eka-ṭhāṇi**

CC Antya 18.18

kṛṣṇere—Kṛṣṇa; *nācāya*—causes to dance; *premā*—love of Kṛṣṇa; *bhaktere*—the devotee; *nācāya*—causes to dance; *āpane*—personally; *nācaye*—dances; *tine*—all three; *nāce*—dance; *eka-ṭhāṇi*—in one place.

Prema makes Kṛṣṇa and His devotees dance, and She also dances personally. In this way, all three dance together in one place.

One who tries to describe Prema is like a dwarf trying to catch the moon

**premāra vikāra varṇite cāhe yei jana
cānda dharite cāhe, yena hañā ‘vāmana’**

CC Antya 18.19

premāra—of ecstatic love of Kṛṣṇa; *vikāra*—transformations; *varṇite*—to describe; *cāhe*—wants; *yei jana*—that person; *cānda dharite*—to catch the moon; *cāhe*—he wants; *yena*—as if; *hañā*—being; *vāmana*—a dwarf.

One who wants to describe the transformations of *Kṛṣṇa-prema* is like a dwarf trying to catch the moon in the sky.

Jaiva-Dharma: Prema-rasa is like the ocean of milk, which becomes unpalatable when it is mixed with the donkey urine of logic and argument. It is not appropriate to apply philosophical considerations of *tattva* in the context of *prema-rasa*. *Bhakti-devī* bestows the illumination of knowledge and bliss in the hearts of qualified devotees so they realise the essence of all *siddhānta* without the assistance of any logic whatsoever, but withholds these inconceivable conclusions from those who want to comprehend *siddhānta* through mundane logic, argument and worldly scholarship. (JD ch. 34)

The 'kāma-gāyatrī' mantra is identical with Śrī Kṛṣṇa

**kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara candra haya, kṛṣṇe kari' udaya,
tri-jagat kailā kāmamaya**

CC Mad 21.125/BRSB Introduction

kāma-gāyatrī-mantra-rūpa—the form of mantra known as *kāma-gāyatrī*; *haya*—is; *kṛṣṇera svarūpa*—Kṛṣṇa's original form; *sārdha-cabbiśa*—twenty-four and a half; *akṣara*—syllables; *tāra*—of that; *haya*—are; *se akṣara*—these syllables; *candra haya*—are like moons; *kṛṣṇe*—Lord Kṛṣṇa; *kari' udaya*—awakening; *tri-jagat*—the three worlds; *kailā*—made; *kāma-maya*—full of desire.

The *kāma-gāyatrī* mantra is identical with Śrī Kṛṣṇa. In this kind of mantras there are twenty-four and a half syllables and each syllable is a full moon. This aggregate of moons has caused the moon of Śrī Kṛṣṇa to rise and fill the three worlds with *prema*.

Kṛṣṇa is worshiped by the 'kāma-gāyatrī' mantra

**vṛndāvane 'aprākṛta navīna madana'
kāma-gāyatrī kāma-bīje yānra upāsana**

CC Mad 8.138

vṛndāvane—in Vṛndāvana; *aprākṛta*—spiritual; *navīna*—new; *madana*—Cupid; *kāma-gāyatrī*—hymns of desire; *kāma-bīje*—by the spiritual seed of desire called *klīm*; *yānra*—of whom; *upāsana*—the worship.

In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual, ever-fresh Cupid. He is worshiped by the chanting of the *kāma-gāyatrī-mantra*, with the spiritual seed *klīm*.

This mantra, consisting of the eighteen divine syllables prefixed by the 'kāma-bīja', is alone superexcellent

**uvāca puratas tasmai tasya divya sarasvatī
kāma-kṛṣṇāya govinda he gopī-jana ity api
vallabhāya priyā vahner mantram te dāsyati priyam**

Śrī Brahma-saṁhitā 5.24/Śrī Kṛṣṇa-sandarbhā 8

uvāca—said; *purataḥ*—in front; *tasmai*—to him; *tasya*—of Him (the Supreme Lord); *divyā*—divine; *sarasvatī*—the goddess of learning; *kāma*—the *kāma-bīja*

(*klīm*); *kṛṣṇāya*—to Kṛṣṇa; *govinda* (*govindāya*)—to Govinda; *he*—O; *gopī-jana*—of the *gopīs*; *iti*—thus; *api*—also; *vallabhāya*—to the dear one; *priyā vahneḥ*—the wife of Agni, Svāhā (the word *svāhā* is uttered while offering oblations); *mantram*—*mantra*; *te*—to you; *dāsyati*—will give; *priyam*—the heart’s desire.

Then the goddess of learning Sarasvatī, the divine consort of the Supreme Lord, said to Brahmā who saw nothing but gloom in all directions, “O Brahmā, this *mantra*, viz., *klīm kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā*, will assuredly fulfill your heart’s desire.”

Purport: The *mantra*, consisting of the eighteen divine letters prefixed by the *kāma-bīja*, is alone superexcellent. It has a twofold aspect. One aspect is that it tends to make the pure soul run after all-attractive Śrī Kṛṣṇa, the Lord of Gokula and the divine milkmaids. This is the acme of the spiritual tendency of *jīvas*. When the devotee is free from all sorts of mundane desires and willing to serve the Lord he attains the fruition of his heart’s desire, viz., the love of Kṛṣṇa. But in the case of the devotee who is not of unmixed aptitude this superexcellent *mantra* fulfills his heart’s desire also. The transcendental *kāma-bīja* is inherent in the divine logos (*yantras*) located in Goloka; the *kāma-bīja* pervertedly reflected in worldly affairs satisfies all sorts of desires of this mundane world.

The Śrutis state that Om and Klīm are synonymous, therefore kāma-bīja indicates Rādhā-Kṛṣṇa tattva

**tasmād omkāra-sambhūto gopālo viśva-sambhavaḥ
klīm omkārasya caikatvaṁ paṭhyate brahma-vādibhiḥ**

Uttara-gopāla-tāpanī Upaniṣad 13/Śrī Brahmā-saṁhitā p. 55

Omkāra, the sacred syllable *om*, is the perfect and complete truth, the combination of potency and the possessor of potency. It is non-different from Gopāla, from whom the entire universe has arisen. Those who know the Absolute Truth, Brahman, regard *omkāra* and *klīm* as synonyms. Consequently, *omkāra* is Gopāla and *klīm* is also *omkāra*. Therefore *kāma-bīja* indicates *Rādhā-Kṛṣṇa-tattva*.³⁴

My heart is solely captivated by that personification of a blue tamāla tree

**alam tri-diva-vārtayā kim iti sārva-bhauma-śrīyā
vidūratarā-vārtinī bhavatu mokṣa-lakṣmīr api
kalinda-giri-nandinī-taṭa-nikuñja-puñjodare
mano harati kevalam nava-tamāla-nīlam mahāḥ**

Padyāvalī 102 (Śrī Haridās)/MS 4 pt

alam—enough!; *tri-diva*—of the heavenly planets; *vārtayā*—with talk; *kim*—what is the use?; *iti*—thus; *sārva-bhauma*—of emperorship; *śrīyā*—with the opulence; *vidūratarā*—far away; *vārtinī*—being; *bhavatu*—let it become; *mokṣa*—of liberation; *lakṣmī*—the opulence; *api*—also; *kalinda-giri-nandinī*—of the Yamunā River, the daughter of Mount Kalinda; *taṭa*—on the shore; *nikuñja*—the groves; *puñja*—of the multitude; *udare*—within; *manaḥ*—my heart; *harati*—steals; *kevalam*—exclusively; *nava*—a new; *tamāla*—tamāla tree; *nīlam*—blue; *mahāḥ*—splendor.

Enough with this talk of celestial planets! And what is the use of becoming emperor of the earth? Still further, may any thought of the opulence of liberation go far away from me for none of these afford me any pleasure. My heart is captivated only by that Person whose complexion resembles a splendid blue-blackish young *tamāla* tree and who graces the *kuñjas* on the banks of the Yamunā.

May that cowherd boy who is a festival of ecstatic bliss eternally enjoy transcendental pastimes in our hearts

**dhanyānām hṛdi bhāsatām girivara-pratyagra-kuñjaukasām
satyānanda-rasam vikāra-vibhava-vyāvṛttam antar-mahāḥ
asmākam kila ballavī-rati-raso vṛndāṭavī-lālaso
gopaḥ ko 'pi mahendrānīla-ruciraś citte muhuḥ krīḍatu**

Padyāvalī 75 (Śrī Iśvara Purī)/MS 4 pt

dhanyānām—of those who are fortunate; *hṛdi*—in the heart; *bhāsatām*—manifest; *girivara*—of Govardhana Hill; *prati*—in each; *agra-kuñja*—grove; *aukasām*—residing; *satya*—transcendental; *ānanda*—of bliss; *rasam*—nectar; *vikāra-vibhava-vyāvṛttam*—transcendental ecstasy; *antaḥ*—in the heart; *mahāḥ*—festival; *asmākam*—of us; *kila*—indeed; *ballavī*—with the *gopīs*; *rati-rasaḥ*—with the nectar of love; *vṛndā-ṭavi*—in Vṛndāvana forest; *lālasaḥ*—eagerly enjoying pastimes; *gopaḥ*—cowherd boy; *kaḥ api*—a certain; *mahā*—great; *indranīla*—of a sapphire; *ruciraḥ*—with the splendor; *citte*—in the heart; *muhuḥ*—repeatedly; *krīḍatu*—may enjoy pastimes.

May that cowherd boy who is a festival of ecstatic bliss for the hearts of the for-

tunate creatures residing in the groves of Govardhana Hill, who is the lover of the *gopīs*, who eagerly enjoy pastimes in Vṛndāvana forest, and whose complexion is as splendid as a great sapphire, eternally enjoy transcendental pastimes in our hearts.

We will simply take shelter of a flutist who wears a guñjā-necklace

**rasam praśamsantu kavitva-niṣṭhā
brahmāmṛtaṁ veda-śiro-niviṣṭāḥ
vayaṁ tu guñjā-kalitāvataṁsaṁ
gṛhīta-vaṁsaṁ kam api śrayāmaḥ**

Padyāvali 76 (Śrī Mādhavendra Purī)/MS 4 pt

rasam—the mellows of poetry; *praśamsantu*—let them glorify; *kavitva*—to poetry; *niṣṭhāḥ*—those devoted; *brahma*—of Brahman; *amṛtam*—the nectar; *veda-śiraḥ-niviṣṭāḥ*—those devoted to studying the Vedas; *vayaṁ*—we; *tu*—but; *guñja*—of small red, white and black berries worn by Kṛṣṇa and said to be a form of Śrī Rādhā; *kalita*—fashioned; *avatamsam*—with a garland; *gṛhīta*—taken; *vaṁsam*—a flute; *kam api*—of a certain person; *śrayāmaḥ*—we have taken shelter.

Those devoted to poetry may praise the nectar of poetry and those devoted to Vedic study may praise the nectar of impersonal Brahman. We will praise neither. We will simply take shelter of that flutist who wears a *guñjā* necklace

My mind runs only after that blue boy in Vraja on the banks of the Yamunā

**jātu prārthayate na pārthiva-padaṁ naindre pade modate
sandhate na ca yoga-siddhiṣu dhiyaṁ mokṣaṁ ca nākāṅkṣate
kālindī-vana-sīmāni sthira-taḍin-megha-dyutau kevalam
śuddhe brahmaṇi ballavī-bhuja-latā-baddhe mano dhāvati**

Padyāvali 78 (Śrī Kaviratna)/MS 4 pt

jātu—ever; *prārthayate*—prays; *na*—not; *pārthiva*—of an earthly king; *padam*—the post; *na*—not; *aindre*—of Indra, the king of Svargaloka; *pade*—the post; *modate*—pleases; *sandhate*—fixes; *na*—not; *ca*—and; *yoga*—of the yoga system; *siddhiṣu*—on the mystic perfections; *dhiyaṁ*—the mind; *mokṣam*—liberation; *ca*—also; *na*—not; *ākāṅkṣate*—desires; *kālindī*—of the Yamunā River; *vana*—in the forest; *sīmāni*—on the shore; *sthira*—stationary; *taḍit*—lightning flash; *megha*—a cloud; *dyutau*—the splendor; *kevalam*—only; *śuddhe*—purified; *brahmaṇi*—the Brahman; *ballavī*—of a *gopī*; *bhuja*—of the arm; *latā*—by the vine; *baddhe*—bound; *manaḥ*—the mind; *dhāvati*—runs.

My mind never prays for the post of an earthly king. The post of King Indra does not appeal to it. It does not like the yogic perfections. It does not yearn after liberation. It only runs after the purified realisation of the supreme Brahman, who, being embraced by the creeper-like arms of the *gopīs*, appears like a lustrous fresh rain-cloud interlaced with steady streaks of lightning in the Vṛndāvana forest on the banks of the Yamunā.

I pray that the cowherd boy who expertly casts amorous glances may at once appear within the temple of my heart

**anaṅga-rasa-cāturī capala-cāru-netrāñcalāś
calan-makara-kunḍala-sphurita-kānti-gaṇḍa-sthalah
vrajollāsita-nāgarī-nikara-rāsa-lāsyotsukaḥ
sa me sapadi mānase sphuratu ko 'pi gopālakaḥ**

Padyāvalī 97 (Śrī Mādhavendra Purī)/MS 4 pt

anaṅga—of amorous love; *rasa*—in the mellows; *cāturī*—clever Person; *capala*—restless; *cāru*—beautiful; *netra*—of the eyes; *añcalah*—the corners; *calat*—moving; *makara*—shark; *kunḍala*—earrings; *sphurita*—glistening; *kānti*—splendor; *gaṇḍa-sthalah*—on the cheeks; *vraja*—of Vraja; *ullāsita*—splendid; *nāgarī*—of girls; *nikara*—with a multitude; *lāsya*—dance; *rāsa*—inspiring the essence of all *rasa*; *lāsya*—dance; *utsukaḥ*—eager; *saḥ*—He; *me*—of me; *sapadi*—at once; *mānase*—in the heart; *sphuratu*—may appear; *kaḥ api*—a certain; *gopālakaḥ*—cowherd boy.

I pray that that certain cowherd boy who is expert in amorous pastimes, who restlessly glances from the corners of His eyes, whose lustrous cheeks are further illuminated by brilliant shark-shaped earrings that swing to and fro, and who is very eager to enjoy the *rāsa* dance with a throng of the blissful *gopīs* of Vraja, may at once appear within my mind.

Śrīla Nārāyaṇa Mahārāja: Only by the worship of Śrī Rādhā-Kṛṣṇa Yugala in Vraja is this jewel of *rati* (*bhāva*) awakens within one's heart.

Govinda Dāmodara Mādhaveti

**yā dohane 'vahanane mathanopalepa-
prenkhenkhanārbha-ruditokṣaṇa-mārjanādau
gāyanti cainam anurakta-dhiyo 'śru-kaṅṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ**

SB 10.44.15/STB p. 87

yaḥ—who (the *gopīs*); *dohane*—while milking; *avahanane*—threshing; *mathana*—churning; *upalepa*—smearing; *preṅkha*—on swings; *inḥana*—swing-
ing; *arbha-rudita*—(taking care of) crying babies; *ukṣaṇa*—sprinkling; *mārjana*—
cleaning; *ādau*—and so on; *gāyanti*—they sing; *ca*—and; *enam*—about Him; *anu-
rakta*—very much attached; *dhiyaḥ*—whose minds; *āśru*—with tears; *kaṅṭhyaḥ*—
whose throats; *dhanyāḥ*—fortunate; *vraja-striyaḥ*—the ladies of Vraja; *urukrama*—of Lord Kṛṣṇa; *citta-yānāḥ*—in the chariots of their hearts.

[*The Mathurā-ramaṇīs said:*] “The *gopīs* of Vraja are the most fortunate of women because their minds are fully attached to Kṛṣṇa. They keep Him always seated on the chariots of their hearts and with their throats choked up by tears, they constantly sing about Him while milking the cows, threshing grain, churning butter, smearing their courtyards with watery cow dung, riding on swings, taking care of crying babies, sprinkling the ground with water, cleaning their houses, gathering cow dung for fuel, and so forth.”

The gopīs see Him as He walks down the road, His smiling face lovingly glancing upon them

**prātar vrajād vrajata āviśataś ca sāyam
gobhiḥ samam kvaṇayato 'sya niśamya veṇum
nirgamya tūrṇam abalāḥ pathi bhūri-puṇyāḥ
paśyanti sa-smita-mukhaṁ sa-dayāvalokam**

SB 10.44.16/STB p. 89

prātaḥ—in the early morning; *vrajāt*—from cow grazing; *vrajataḥ*—of Him who is going; *āviśataḥ*—entering; *ca*—and; *sāyam*—in the evening; *gobhiḥ samam*—together with the cows; *kvaṇayataḥ*—who is playing; *asya*—His; *niśamya*—hearing; *veṇum*—the flute; *nirgamya*—coming out; *tūrṇam*—quickly; *abalāḥ*—the women; *pathi*—on the road; *bhūri*—extremely; *puṇyāḥ*—pious; *paśyanti*—they see; *sa*—with; *smita*—smiling; *mukham*—face; *sa-daya*—with mercy (or love); *avalokam*—with glances.

When the *gopīs* hear Kṛṣṇa playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.

Oh sakhī, this Vṛndāvana is spreading the fame of the Earth

**vṛndāvanam sakhi bhuvo vitanoti kīrtim
yad devakī-suta-padāmbuja-labdha-lakṣmi
govinda-veṇum anu matta-mayūra-nṛtyam
prekṣyādri-sānv-avaratānya-samasta-sattvam**

SB 10.21.10 (Veṇu-gīta 10)/BMP p. 380

vṛndāvanam—Vṛndāvana; *sakhi*—O friend; *bhuvaḥ*—of the earth; *vitanoti*—spreads (the glories of the Earth which far exceed even that of Vaikuṅṭha); *kīrtim*—the glories; *yad*—because; *devakī-suta*—of the son of Devakī (another name for Yaśodā); *pada-ambuja*—from the lotus feet; *labdha*—received; *lakṣmi*—the beautiful markings; *govinda-veṇum*—the flute of Govinda; *anu*—continuous; *matta*—maddened; *mayūra*—of the peacocks; *nṛtyam*—in which there is the dancing; *prekṣya*—seeing; *adri-sānu*—in the meadows of Govardhana; *avarata*—stunned; *anya*—other; *samasta*—all; *sattvam*—creatures.

O *sakhī*, this Vṛndāvana is spreading the fame of the Earth planet even above that of Vaikuṅṭha because it is splendidly decorated by the marks of the lotus feet of Yaśodānandana Śrī Kṛṣṇa. *Sakhī*, when *rasikendra* Śrī Kṛṣṇa plays on His *muralī*, which enchants the whole world, the peacocks become intoxicated and, thinking the sound of the flute to be the roaring thunder of the clouds, spread their tail feathers and begin to dance. Seeing this, the birds and animals roaming in the meadows of Govardhana become completely stunned and relish the sound of the flute with their ears and the dance of the peacocks with their eyes.

O sakhīs, this Govardhana is the crown jewel of Śrī Hari's servants

**hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānam tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ**

SB 10.21.18 (Veṇu-gīta)/CC Madhya 18.34, Antya 14.86/BMP p. 125/GKH (P)

hanta—Oh (indicating distress); *ayam*—this (as if indicating with the finger that Govardhana is just nearby); *adriḥ*—hill (Govardhana); *abalāḥ*—O *sakhīs* (literally meaning those who have no *balā* or power to serve Kṛṣṇa as Govardhana does); *hari-dāsa-varyaḥ*—the best among the servants of Hari (who steals away the mind, sinful activities and all distress); *yad rāma-kṛṣṇa-caraṇa-sparaśa*—because of the touch of the lotus feet of Śrī Kṛṣṇa and Balarāma (or because of the touch of the lotus feet of Śrī Kṛṣṇa and His beloved *gopīs*); *pramodaḥ*—jubilation; *mānam tan-*

oti—offers respect (by offering various services); *saha*—with; *go-gaṇayoḥ*—the cows, calves and cowherd boys; *tayoḥ*—to Them (the two lotus feet of Śrī Kṛṣṇa or of Rādhā-Kṛṣṇa yugala); *yat*—because; *pānīya*—with drinking water or cooling waterfalls; *sūyavasa*—very soft grass, food-grains, flowers and fruits; *kandara*—*kuñja*-like caves; *kanda-mūlaiḥ*—and edible roots.

○ *sakhī*s, this hill, Govardhana, is the crown jewel of Śrī Hari's servants (*hari-dāsa-varyaḥ*). Blessed is his fortune! By the touch of the lotus feet of our *prāṇa-val-labha* Śrī Kṛṣṇa and Baladeva Prabhu, who are most pleasing to the eyes, Govardhana is blossoming with delight and supplying crystal-clear water, soft grass, wonderful caves and varieties of roots. By thus serving Śrī Kṛṣṇa and Balarāma, who are surrounded by the cowherd boys and cows, he highly honours them.

Śrīmatī Rādhikā says, this hill is 'Hari-dāsa-varyaḥ' - the best servant of Śrī Hari

**giri-nṛpa! haridāsa-śreṇī-varyeti-nāmā
mṛtam idam uditam śrī-rādhikā-vaktra-candrāt
vraja-nava-tilakatve klṛpta! vedaiḥ sphuṭam me
nija-nikaṭa-nivāsam dehi govardhana! tvam**

Śrī Govardhana-vāsa-prārthanā 8, RDG/VG 18 pt

giri—of hills; *nṛpa*—the king; *hari*—of Lord Kṛṣṇa; *dāsa*—of servants; *śreṇī*—of the multitudes; *varya*—the best; *iti*—thus; *nāma*—name; *amṛtam*—nectar; *idam*—this; *uditam*—spoken; *śrī-rādhikā*—of Śrī Rādhā; *vaktra*—of the mouth; *candrāt*—from the moon; *vraja*—of Vraja; *nava*—new; *tilakatve*—as the tilaka marking; *klṛpta*—conceived; *vedaiḥ*—by the Vedas; *sphuṭam*—manifested; *me*—of me.

○ Girirāja Mahārāja, from the moon-like face of Śrīmatī Rādhikā the following words have issued: "This hill is the best of those who are known as *haridāsa*." These words from the *Śrīmad-Bhāgavatam* (10.21.18) have revealed the nectar of your name, and all the Vedas have established you as the fresh *tilaka* of Vraja-maṇḍala. You are such a high-class devotee, so if I stay with you, I will certainly get high-class *bhakti*. Therefore the most desirable place to reside is near your side; please grant me a dwelling there.

Śrīmatī Rādhikā attributes Her own prema to the aborigine girls (Pulindīs)

**pūrṇāḥ pulindya urugāya-padābja-rāga-
śrī-kuṅkumena dayitā-stana-maṇḍitena
tad-darśana-smara-rujaḥ tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-adhim**

SB 10.21.17 (Veṇu-gīta 17)/GKH (P)

pūrṇāḥ—fully satisfied; *pulindyaḥ*—the young girls of the low-caste Pulinda tribe; *urugāya*—of Śrī Kṛṣṇa, who loudly sings sweet songs by mouth or flute; *pada-abja*—from the lotus feet; *rāga*—the reddish color of affection; *śrī-kuṅkumena*—by the beautifully transcendental kuṅkuma powder or paste; *dayitā*—of His beloved (Śrī Rādhikā); *stana*—the breasts; *maṇḍitena*—which had adorned; *tad*—of that; *darśana*—by the sight; *smara*—by the force of kāma; *rujaḥ*—the burning torment of desire; *tṛṇa*—upon the blades of grass; *rūṣitena*—touching; *limpantyaḥ*—smearing; *ānana*—upon their faces; *kuceṣu*—and breasts; *jahuḥ*—they gave up; *tad*—that; *ādhim*—the disease of the heart or the anguish caused by kāma.

[Śrīmatī Rādhikā said:] “O *sakhi*! These Pulindīs, the young women who live in the forest, are fully satisfied because they possess *anurāga*, extraordinary attachment for Śrī Śyāmasundara within their hearts. When they see our dearest beloved Śrī Kṛṣṇa, the anguish of divine lust arises within them, and their hearts are struck with the disease of love. One of His beloveds had adorned her breast with reddish *kuṅkuma* which came off on Kṛṣṇa’s lotus feet. When Śyāma roams through Vṛndāvana, the grass gets covered with this *kuṅkuma*. The supremely fortunate Pulindī girls see it and are immediately overwhelmed by the burning torment of *smara* (Cupid). They take this *kuṅkuma* and smear it on their faces and breasts. In this way they alleviate the anguish of their *kāma*.

The goṇīs attribute their own confidential, mood of prema to the rivers

**nadyas tadā tad-upadhārya mukunda-gītam
āvarta-lakṣita-manobhava-bhagna-vegāḥ
āliṅgana-sthagitam ūrmi-bhujair murārer
gṛhṇanti pāda-yugalaṁ kamalopahārāḥ**

SB 10.21.15 (Veṇu-gīta)/GKH (P)

nadyaḥ—the rivers (Yamunā, Mānasī-Gaṅgā, etc.); *tadā*—then; *tad*—that; *upadhārya*—attentively hearing the song of the flute; *mukunda*—of Śrī Kṛṣṇa; *gītam*—the song of His flute, which gives rise to supreme bliss; *āvarta*—by their whirlpools

(the awakening of their desire to meet with Kṛṣṇa); *lakṣita*—manifest; *manaḥ-bhava*—by their conjugal desire; *bhagna*—broken; *vegāḥ*—their currents; *ālīn-gana*—by their embrace; *sthagitam*—motionless; *ūrmi-bhujaiḥ*—by the arms of their waves; *murāreḥ*—of Lord Murāri; *gṛhṇanti*—they carry; *pāda-yugalam*—the two lotus feet; *kamala-upahārāḥ*—offering of lotus flowers.

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.

Internal symptoms of Prema

**tās tāḥ kṣapāḥ preṣṭhatamena nītā
mayaiva vṛndāvana-gocareṇa
kṣaṇārdha-vat tāḥ punar aṅga tāsām
hīnā mayā kalpa-samā babhūvuḥ**

SB 11.12.11/GKH (P)

tāḥ tāḥ—all those; *kṣapāḥ*—nights; *preṣṭhatamena*—with their most dearly beloved; *nītāḥ*—spent; *mayā*—with Me; *eva*—indeed; *vṛndāvana*—in Vṛndāvana; *gocareṇa*—who can be known; *kṣaṇa*—a moment; *ardha-vat*—like half; *tāḥ*—those very nights; *punaḥ*—again; *aṅga*—dear Uddhava; *tāsām*—for the *gopīs*; *hīnāḥ*—bereft; *mayā*—of Me; *kalpa*—a day of Brahmā (432 billion years); *samāḥ*—equal to; *babhūvuḥ*—became.

Dear Uddhava, all of those nights that the *gopīs* spent with Me, their most dearly beloved, in the land of Vṛndāvana seemed to them to pass in less than a moment. Bereft of My association, however, the *gopīs* felt that those same nights dragged on forever, as if each night were equal to a day of Brahmā.

Kṛṣṇa admires and glorifies the gopīs' prema

**tā man-manaskā mat-prāṇā mad-arthe tyakta-daihi-kāḥ
mām eva dayitam preṣṭham ātmānam manasā gatāḥ
ye tyakta-loka-dharmāś ca mad-arthe tān bibharmi aham**

SB 10.46.4/STB p. 93

tāḥ—they (the *gopīs*); *mat*—absorbed in Me; *manaskāḥ*—their minds; *mat*—fixed upon Me; *prāṇāḥ*—their lives; *mat-arthe*—for My sake; *tyakta*—abandoning; *daihi-kāḥ*—everything on the bodily platform; *mām*—Me; *eva*—alone; *dayitam*—their beloved; *preṣṭham*—dearliest; *ātmānam*—Self; *manasā gatāḥ*—understood; *ye*—who (the *gopīs*, or anyone); *tyakta*—giving up; *loka*—this world; *dharmāḥ*—religious-ity; *ca*—and; *mat-arthe*—for My sake; *tān*—them; *bibharmi*—sustain; *aham*—I.

The minds of those *gopīs* are always absorbed in Me, and indeed, I am their very *prāṇa*, life-force. For My sake they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearest beloved. Therefore I take it upon Myself to sustain them in all circumstances.

Prema-kathā of the gopīs (1)

**kā strī aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idam ca nirīkṣya rūpam
yad go-dvija-druma-mṛgāḥ pulakāny abibhran**

SB 10.29.40 (*Praṇaya-gīta*)/CC Madhya 24.56/GKH (P)

kā—which; *strī*—woman; *aṅga*—dear Kṛṣṇa; *te*—Your; *kala*—sweet-sounding; *pada*—having stanzas; *āyata*—drawn-out; *veṇu*—of Your flute; *gīta*—by the song; *sammohitā*—completely bewildered; *ārya*—of civilized people; *caritāt*—from the proper behavior; *na calet*—does not deviate; *tri-lokyām*—within the three worlds; *trai-lokya*—of all the three worlds; *saubhagam*—the cause of auspiciousness; *idam*—this; *ca*—and; *nirīkṣya*—seeing; *rūpam*—the personal beauty; *yad*—because of which; *go*—the cows; *dvija*—birds; *druma*—trees; *mṛgāḥ*—and deer; *pulakāni*—bodily hair standing on end; *abibhran*—they bore.

Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when enchanted by the melodious, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form which makes all three worlds auspicious.

Prema-kathā of the Gopīs (2)

**mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā
striyam akṛta-virūpām strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayat dhvānkṣavad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ**

SB 10.47.17 (*Bhramara-gīta*)/GKH (P)

mṛgayuḥ—a hunter; *iva*—like; *kapī*—of the monkeys; *indram*—the king; *vivyadhe*—shot; *lubdha-dharmā*—behaving like a cruel hunter; *striyam*—a woman (namely, Sūrpaṅkhā); *akṛta*—made; *virūpām*—disfigured; *strī*—by a woman (Sītā-devī); *jitaḥ*—conquered; *kāma-yānām*—who was impelled by lusty desire; *balim*—King Bali; *api*—also; *balim*—his tribute; *attvā*—consuming; *aveṣṭayat*—bound up; *dhvānkṣavat*—just like a crow; *yaḥ*—who; *tat*—therefore; *alam*—enough; *asita*—with black Kṛṣṇa; *sakhyaiḥ*—of all kinds of friendship; *dustyajaḥ*—impossible to give up; *tat*—about Him; *kathā*—of the topics; *arthāḥ*—the elaboration.

Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him.

Those who relish just a single drop of this nectar end up in the land of prema

**yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi grha-kuṭumbam dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryām caranti**

SB 10.47.18 (*Bhramara-gīta*)/GKH (P)

yat—whose; *anucarita*—constantly performed activities; *līlā*—of such pastimes; *karṇa*—for the ears; *pīyūṣa*—of the nectar; *vipruṭ*—of a drop; *sakṛt*—just once; *adana*—by the partaking; *vidhūta*—removed entirely; *dvandva*—of duality; *dharmāḥ*—their propensities; *vinaṣṭāḥ*—ruined; *sapadi*—immediately; *grha*—their homes; *kuṭumbam*—and families; *dīnam*—wretched; *utsṛjya*—rejecting; *dīnāḥ*—becoming themselves wretched; *bahavaḥ*—many persons; *iha*—here (in Vṛndāvana); *vihaṅgāḥ*—(like) birds; *bhikṣu*—of begging; *caryām*—the livelihood; *caranti*—they pursue.

For those who relish just a single drop of the nectar of the pastimes that Kṛṣṇa regularly performs, their dedication to material life and their conception of duality is ruined. Many such persons have suddenly given up their homes and families and, becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living.

If you want to enjoy life, don't go to Keśi-ghāṭa and don't look at Govinda
smerām bhaṅgī-traya-paricitām sāci vistīrṇa-dṛṣṭim
vaṁśī-nyastādhara-kīśalayām ujjvalām candrakeṇa
govindākhyām hari-tanum itaḥ keśī-tīrthopakaṅṭhe
mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti rangāḥ

BRS 1.2.239, Śrīla Rūpa Gosvāmī/CC Ādi 5.224

smerām—smiling; *bhaṅgī-traya-paricitām*—bent in three places, namely the neck, waist and knees (or has crooked eyes, smile and heart); *sāci-vistīrṇa-dṛṣṭim*—with a broad sideways glance; *vaṁśī*—on the flute; *nyasta*—placed; *adhara*—lips; *kīśalayām*—newly blossomed; *ujjvalām*—very bright; *candrakeṇa*—by the moonshine; *govinda-ākhyām*—named Govinda; *hari-tanum*—the transcendental body of the Lord; *itaḥ*—here; *keśī-tīrtha-upakaṅṭhe*—on the bank of the Yamunā in the neighborhood of Keśi-ghāṭa; *mā*—do not; *prekṣiṣṭhāḥ*—glance over; *tava*—your; *yadi*—if; *sakhe*—O dear friend; *bandhu-saṅge*—to worldly friends, family and society; *asti*—there is; *rangāḥ*—attachment.

Oh friend! If you have any desire to enjoy in the company of your friends and relatives, then never go near Keśi-ghāṭa, for there Śrī Hari in His most attractive form of Govinda is standing in a posture that forcefully attracts the heart. Watch out for that crooked Person whose face is always fascinatingly captivating, whose long-drawn eyes are crafty and enchanting, whose soft lips are kissing the holes of the flute, whose head is decorated with charmingly beautiful peacock feathers, and whose entire form, gracefully bent in a threefold posture, is illuminated by the soft moonshine.

Don't go to Vṛndāvana (parokṣa-vāda)

Bandhu-Saṅge, Śrīla Bhaktivinoda Ṭhākura (SGG p. 62)

bandhu-saṅge yadi tava raṅga parihāsa, thāke abhilāṣa (thāke abhilāṣa)
tabe mora kathā rākha, jeyo nāko jeyo nāko,
vṛndāvana keśī-tīrtha-ghāṭera sakāśa (1)

If you want to enjoy laughing and joking with friends and family, if this is really your desire, then please listen to me. Don't go, don't go to Vṛndāvana to Keśi-ghāṭa.

govinda vighraha dhari', tathāya āchena hari,
nayane vaṅkima-dṛṣṭi, mukhe manda-hāsa
kivā tri-bhaṅgama ṭhāma, varṇa samujjvala śyāma,
nava-kīśalaya śobhā śrī aṅge prakāśa (2)

There Śrī Hari has taken the form of Govinda, who gives pleasure to all, whose crooked glance is quite captivating, whose mouth is gently smiling, who is standing in His *tribhaṅga* pose, whose complexion is a very effulgent *śyāma* color, and whose limbs are attractive like tender new leaves.

**adhare vaṁśī-tī tā'ra, anarthera mūlādhāra,
śikhi-cūḍākeo bhāi koro nā viśvāsa
se mūrṭi nayane here, keha nāhi ghare phire,
saṁsārī gṛhīra je go hoyā sarva-nāśa (tāi mora mane baḍa trāsa)
ghaṭibe vipada bhārī, jeyo nāko he saṁsārī,
vṛndāvana keśī-tīrtha-ghāṭera sakāśa (3)**

The sound of His *vaṁśī* enthroned upon His lips is the root cause of all bad qualities, especially madness. Brother, have no faith in that person who wears a crest of peacock feathers. If you see that form, you will not be able to return home again. Your family life will be ruined (This is my great fear!). There is great danger in going there. If you want to enjoy family life, don't go to Vṛndāvana near Keśī-ghāṭa.

The method to attain residence in Vraja on the platform of Rāgātmika-bhakti

**yadīccher āvāsam vraja-bhuvi sa-rāgam prati-janur
yuva-dvandvam tac cet paricaritum ārād abhilaṣeḥ
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭam premṇā nityam smara nama tadā tvam śṛṇu manaḥ**

Śrī Manaḥ-śikṣā 3/JD ch. 40

yadī—if; *iccheḥ*—you desire; *āvāsam*—residence; *vraja-bhuvi*—in the land of Vraja; *sa-rāgam*—with *rāgātmika-bhakti*; *prati-janur*—in every birth; *yuva-dvandvam*—the youthful divine couple; *tac*—that; *cet*—[and] if; *paricaritum*—to serve; *ārād*—directly; *abhilaṣeḥ*—desire; *sva-rūpaṁ*—Svarūpa Damodara; *śrī-rūpaṁ*—Śrī Rūpa Gosvāmī; *sa-gaṇam*—with their associates; *iha*—here; *tasya*—of him; *agrajam*—his elder brother; *api*—also; *sphuṭam*—distinctly; *premṇā*—with love; *nityam*—always; *smara*—remember; *nama*—bow down; *tadā*—then; *tvam*—you; *śṛṇu*—listen; *manaḥ*—O mind.

My dear mind! Please hear me. If you are eager to gain residence in Vraja on the platform of *rāgātmika-bhakti*, and if you desire to obtain the direct service of *nava-yugala-kīśora*, Śrī Rādhā-Kṛṣṇa, then birth after birth always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, his elder brother Śrī Sanātana Gosvāmī, and all other associates of Śrī Caitanya Mahāprabhu, who are recipients of His mercy.

Thus ends Chapter 20 – Prema-bhakti-tattva

Chapter 20 – Bhāva-bhakti-tattva

Bhābva - The first ray of the sun of Prema

Definition of Bhāva

**śuddha-sattva-viśeṣātmā prema-sūryāmsu-sāmya-bhāk
rucibhiś citta-masṛṇya-kṛd asau bhāva ucyate**

BRS 1.3.1/BRSB p.136/CC Mad 23.5 /BPKG p. 397/BR 6.2 pt

śuddha-sattva—pure goodness; *viśeṣa*—distinguished; *ātmā*—whose nature; *prema*—of love of God; *sūrya*—like the sun; *aṁśu*—a ray; *sāmya-bhāk*—which is similar to; *rucibhiḥ*—by different tastes; *citta*—of the heart; *masṛṇya*—softness; *kṛt*—which causes; *asau*—that softness; *bhāvaḥ*—emotion; *ucyate*—is called.

Bhāva-bhakti is (1) constituted entirely of *viśuddha-sattva*. (2) It is like a ray of the sun of *prema*, and (3) it softens the heart by various tastes (*abhilāṣa*).

Bhāva – (1) spiritual emotions, love or sentiments; (2) the initial stage of perfection in devotion (*bhāva-bhakti*). A stage of *bhakti* in which *śuddha-sattva*, the essence of the Lord’s internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing devotee from the heart of one of the Lord’s eternal associates and softens the heart by different kinds of taste. It is the sprout of *prema*, and it is also known as *rati*. This is the seventh stage of the creeper of devotion. (JD p. 526-7)

Devotion on the platform of pure goodness (viśuddha-sattva)

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ

yad iyate tatra pumān apāvṛtaḥ

sattve ca tasmin bhagavān vāsudevo

hy adhokṣajo me namaśā vidhīyate

SB 4.3.23

sattvaṁ viśuddham—pure consciousness (the stage of *bhāva*); *vasudeva*—Vasudeva; *śabditaṁ*—known as; *yat*—because; *iyate*—is revealed; *tatra*—there; *pumān*—the Supreme Person; *apāvṛtaḥ*—without any covering; *sattve*—in pure goodness; *ca*—and; *tasmin*—in that; *bhagavān*—Śrī Kṛṣṇa; *vāsudevaḥ*—Vāsudeva; *hi*—because; *adhokṣajah*—transcendental, beyond the range of sense perception; *me*—by Me; *namaśā*—with obeisances; *vidhīyate*—may it be done (worshiped).

The state of *viśuddha-sattva*, purely transcendental goodness, is also known as *vasudeva*, for in the same way that Mahārāja Vasudeva gave birth to Vāsudeva Kṛṣṇa, practice in unadulterated, pure goodness will pull the curtain of *māyā* away and reveal the transcendental *svarūpa* of Śrī Rādhā-Kṛṣṇa's amorous pastimes in one's heart. Kṛṣṇa consciousness is always pure consciousness, in which Kṛṣṇa, known as Vāsudeva, is revealed without any covering. I offer my obeisances to Adhokṣaja Kṛṣṇa. Although He is beyond the range of my imperfect senses, let Him be the object of my worship and *bhajana*.

bhaktiyā sañjātayā bhaktiyā

SB 11.3.31/MK ch. 1

Bhakti arises from *bhakti* (not from any other cause). From the heart of a pure devotee, a living *sad-guru*, it is inspired into the heart of a *sādhaka*. Thus the fruit of *sādhana-bhakti* is *bhāva-bhakti* which leads to *prema-bhakti*.

One must transcend miśra-sattva - the impure material existence of māyā and her three agents, the modes of tamas, rajas and sattva - to enter bhāva

traiguṇya-viṣayā vedā nistrai-guṇyo bhavāṛjuna

nirdvandvo nitya-sattva-stho niryoga-kṣema ātmavān

BG 2.45

trai-guṇya—the three modes of material nature; *viṣayāḥ*—on the subject matter; *vedāḥ*—Vedic literatures; *nistrai-guṇyaḥ*—transcendental to the three modes of material nature; *bhava*—be; *arjuna*—O Arjuna; *nirdvandvaḥ*—devoid of duality; *nitya-sattva-sthaḥ*—in a pure state of spiritual existence (*śuddha-satva*); *niryoga-*

kṣemaḥ—free from concerns for maintenance and protection; *ātma-vān*—be established in the self (in your eternal spiritual form, *svarūpa*).

The Vedas deal mainly with the subject of the three modes of material nature. O Arjuna, you must become transcendental to these three modes. Be free from all dualities and from all anxieties for maintenance or safety. Thereafter, be established in the self (in your *svarūpa*).

Daśa-Mūla on Bhāva

**svarūpāvasthāne madhura-rasa-bhāvodaya iha
vraje rādhā-kṛṣṇa-svajana-jana-bhāvaṁ hṛdi vahan
parānande prītiṁ jagad-atula-sampat-sukham aho
vilāsākye tattve parama-paricaryām sa labhate**

Daśa-mūla tattva, 10a/JD ch. 22

sva-rūpa—of one’s original spiritual form; *avasthāne*—in the state; *madhura-rasa*—of *madhura rasa*; *bhāva*—of the love; *udayaḥ*—the arousal; *iha*—here; *vraje*—in Vrajabhūmi; *rādhā*—of Śrīmatī Rādhārāṇī; *kṛṣṇa*—and Lord Kṛṣṇa; *svajana-jana*—of the associates; *bhāvaṁ*—the pure love; *hṛdi*—in the heart; *vahan*—carrying; *para*—supreme; *ānande*—in bliss; *prītiṁ*—pure love; *jagat*—of the universe; *atula*—not comparable; *sampat*—opulence; *sukham*—happiness; *aho*—O! what a great wonder; *vilāsa*—as spiritual pastimes; *ākye*—known; *tattve*—in the truth; *parama*—supreme; *paricaryām*—devotional service; *saḥ*—he; *labhate*—attains.

In the mature stage of *sādhana-bhakti*, when the *jīva* becomes situated in his *svarūpa*, then by the influence of the *hlādinī* potency, the state of *bhāva* in *mādhurya-rasa* arises within him. In other words, the mood to follow in the footsteps of the dearest associates of Śrī Śrī Rādhā-Kṛṣṇa in Vraja manifests in his heart. Gradually he obtains happiness and prosperity that is unsurpassed in this world, in the form of the supreme service of *paramānanda-tattva*, which is known as *vilāsa*. There is no greater gain than this for the *jīva*.

Bhāva can only be attained by sādhu-saṅga

**yathā duṣṭatvam me davayati śaṭhasyāpi kṛpayā
yathā mahyam premāmṛtam api dadāty ujvalam asau
yathā śrī-gāndharvā-bhajana-vidhaye prerayati mām
tathā goṣṭhe kākvā giridharam iha tvam bhaja manaḥ (8)**

yathā—so that; *duṣṭatvam*—wickedness; *me*—my; *davayati*—drives away; *śaṭhasyāpi*—although corrupt; *kṛpayā*—mercifully; *yathā*—so that; *mahyam*—to me; *premāmṛtam*—nectar of divine love; *api*—also; *dadāti*—He gives; *ujvalam*—the radiant; *asau*—He; *yathā*—so that; *śrī-gāndharvā*—of Śrīmatī Rādhikā; *bhajana-vidhaye*—in the service; *prerayati*—He impels; *mām*—me; *tathā*—in such a manner; *goṣṭhe*—in Vraja; *kākvā*—with humble words; *giridharam*—Śrī Giridhārī; *iha*—here; *tvam*—you; *bhaja*—worship; *manaḥ*—O mind.

(By the association of *sādhus*, *hlādinī-śakti* is transmitted into the *sādhaka*'s heart, dispels all contamination and brings about the highest perfection. But that type of *sādhu-saṅga* is not easily available) Therefore, O mind, with utter humility and grief-stricken words, just worship Śrī Giridhārī Kṛṣṇa in such a way that He will become pleased with me. By His causeless mercy He will remove my wickedness, bestow the nectar of His supremely radiant *prema*, and confer upon me the inspiration to worship Śrīmatī Rādhikā.

A bhāva-bhakta is eligible to drink the pure nectar of the holy name

**prabhuḥ kaḥ ko jīvaḥ katham idam acit-viśvam iti vā
vicāryaitān arthān hari-bhajana-kṛc chāstra-caturah
abhedāśām dharmān sakalam aparādham pariharan
harer nāmānandaṁ pibati hari-dāso hari-janaiḥ**

Daśa-mūla-tattva, 10b/JD ch. 22

prabhuḥ—the Supreme Lord; *kaḥ*—Who?; *kaḥ*—who?; *jīvaḥ*—the living entity; *katham*—what?; *idam*—this; *acit*—inanimate; *viśvam*—material universe; *iti*—thus; *vā*—and; *vicārya*—reflecting; *etān*—on these; *arthān*—points; *hari*—of Lord Hari; *bhajana-kṛt*—describing the devotional service; *śāstra*—in the scriptures; *caturah*—expert; *abhedā*—of liberation; *āśām*—the hope; *dharmān*—material pious duties; *sakalam*—completely; *aparādham*—offenses; *pariharan*—abandoning; *hareḥ*—of Lord Hari; *nāma*—of the Holy Names; *ānandaṁ*—the transcendental bliss; *pibati*—drinks; *hari*—of Lord Hari; *dāsaḥ*—the servant; *harijanaiḥ*—with the devotees.

Who is Kṛṣṇa? Who am I, the *jīva*? What is this temporary material (*acit*) world, and the eternal spiritual (*cit*) world? He who is exclusively devoted to the *bhajana*

of Śrī Hari and has made an intelligent analysis of the Vaiṣṇava-śāstras under the guidance of *śuddha-bhaktas*, who has abandoned all offences and attachment to *dharma* and *adharmā*, as well as any trace of desire for impersonal liberation, and who can consider and dispose of all questions – that servant of Śrī Hari drinks the sublime nectar of *śrī-hari-nāma* in the company of other *hari-janas* (devotees).

Without the wealth of prema, my wretched life is useless

**prema dhana vinā vyartha daridra jīvana
'dāsa' kari' vetana more deha prema-dhāna**

BR 6.1 (Bengali)

Without the wealth of *prema*, my wretched life is useless. O Lord, please accept me as Your paid servant and grant me the wealth of *prema* as my wages.

The sixth verse of Śikṣāṣṭaka describes the external manifestations of perfection

**nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā
tava nāma-grahaṇe bhaviṣyati**

Śikṣāṣṭaka 6/CC Antya 20.36/ BR 6.1

nayanam—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulakaiḥ*—with erection of the hairs due to transcendental happiness; *nicitam*—raised up; *vapuḥ*—the body; *kadā*—when; *tava*—Your; *nāma-grahaṇe*—in chanting the name; *bhaviṣyati*—will be.

Oh Prabhu! When will tears flow from my eyes like torrents of rain, my voice falter and the hairs on my body stand erect as I chant Your holy names?

On the appearance of *bhāva-bhakti* the following nine symptoms are observed:

**kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṅṭhā nāma-gāne sadā ruciḥ
āsaktis tad-guṇākhyāne prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane**

BRS 1.3.25-26/CC Madhya 23.18-19/BRSB p. 139/BR 6.3

kṣāntiḥ—forgiveness; *avyārtha-kālatvaṁ*—being free from wasting time; *viraktiḥ*—detachment; *māna-śūnyatā*—devoid of pride, absence of false prestige; *āśā-bandhaḥ*—the bondage of hope; *samutkaṅṭhā*—eagerness; *nāma-gāne*—in chanting the holy names; *sadā*—always; *ruciḥ*—taste; *āsaktiḥ*—attachment; *tad*—of Lord Kṛṣṇa; *guṇa-ākhyāne*—in describing the transcendental qualities; *prītiḥ*—affection; *tad*—His; *vasati-sthale*—for places of residence (the temple or holy places); *iti*—thus; *ādayaḥ*—and so on; *anubhāvāḥ*—the signs; *syuḥ*—are; *jāta*—developed; *bhāva-āṅkure*—whose seed of ecstatic emotion; *jane*—in a person.

(1) *kṣānti* - forbearance or tolerance, (2) *avyārtha-kālatva* - not wasting time, (3) *virakti* - detachment from worldly enjoyment, (4) *māna-śūnyatā* - absence of pride, (5) *āśā-bandha* - steadfast hope that Kṛṣṇa will bestow His mercy, (6) *samutkaṅṭhā* - intense longing to obtain one's goal, (7) *nāma-gāne sadā ruciḥ* - spontaneous attraction for always chanting the holy name, (8) *tad-guṇākhyāne āsakti* - attachment to Hari-kathā and (9) *tad-vasati-sthale prītiḥ* - affection for the transcendental pastime places of the Lord – these are the nine sprouts of love of God (*prītiḥ*), or in other words, the symptoms of the appearance of *bhāva*.

Editorial note: In this connection see CC Madhya 23.20-37 for *ślokas* exemplifying each of these nine symptoms. These *ślokas* are not given here since they appear under different headings elsewhere in the book.

Vṛtrāsura has expressed his *samutkaṅṭhā* thus:

**ajāta-pakṣā iva mātaram khagāḥ
stanyam yathā vatsatarāḥ kṣudhārtāḥ
priyam priyeva vyuṣitam viṣaṅṇā
mano 'ravindākṣa didṛkṣate tvām**

SB 6.11.26/BR 6.3 pt/GKH (P)

ajāta-pakṣāḥ—who have not yet grown wings; *iva*—like; *mātaram*—the mother; *khagāḥ*—small birds; *stanyam*—the milk from the udder; *yathā*—just as; *vatsatarāḥ*—the young calves; *kṣudhā-ārtāḥ*—distressed by hunger; *priyam*—the

beloved or husband; *priyā*—the wife or lover; *iva*—like; *vyuṣitam*—who is separated; *viṣaṇṇā*—morose; *manaḥ*—my mind; *aravinda-akṣa*—O lotus-eyed one; *didṛkṣate*—wants to see; *tvām*—You.

O lotus-eyed Lord, as baby birds whose wings are not yet grown always look for their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking when they will be allowed to drink the milk of their mothers, or as a beloved whose lover is far away always longs for him to return and satisfy her in all respects, I always yearn for the opportunity to render direct service unto You.

For a devotee in bhāva all worldly things and even liberation are insignificant

pañcama puruṣārtha - premānandāmṛta-sindhu

mokṣādi ānanda yāra nahe eka bindu

CC. Ādi 7.85/GKH (P)

pañcama—fifth; *puruṣa-artha*—goal of life; *prema-ānanda*—the spiritual bliss of love of Godhead; *amṛta*—eternal; *sindhu*—ocean; *mokṣa-ādi*—liberation and other principles of religiosity; *ānanda*—pleasures derived from them; *yāra*—whose; *nahe*—never comparable; *eka*—one; *bindu*—drop.

For a devotee who has actually developed *bhāva*, the pleasure derived from *dharma*, *artha*, *kāma* and *mokṣa* appears like a drop of water in the presence of the sea.

Devotion in dāsya-rati is evident in Vṛtrāsura's prayer

aham hare tava pādaika-mūla-

dāsānudāso bhavitāsmi bhūyaḥ

manaḥ smaretāsu-pater guṇāms te

gṛṇīta vāk karma karotu kāyaḥ

SB 6.11.24/BR 5.6/GKH (P)

aham—I; *hare*—O my Lord; *tava*—of Your Lordship; *pāda-eka-mūla*—whose only shelter is the lotus feet; *dāsa-anudāsaḥ*—the servant of Your servant; *bhavitāsmi*—shall I become; *bhūyaḥ*—again; *manaḥ*—my mind; *smareta*—may remember; *asu-pateḥ*—of the Lord of my life; *guṇān*—the attributes; *te*—of Your Lordship; *gṛṇīta*—may chant; *vāk*—my words; *karma*—activities of service to You; *karotu*—may perform; *kāyaḥ*—my body.

O Lord, please bestow such mercy upon me, that in my next birth I may obtain the opportunity to exclusively serve the servants who have taken shelter of Your lotus feet. May my mind always remember Your all-auspicious qualities, my speech always chant the glories of these qualities, and my body always remain engaged in Your service.

One has to give up dehātma-buddhi (thinking “I am this material body”) and remember one’s eternal svarūpa

**nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ**

Padyāvalī 74/BR 6.6

na—not; *aham*—I; *viprah*—a brāhmaṇa; *na*—not; *ca*—also; *nara-patiḥ*—a king or kṣatriya; *na*—not; *api*—also; *vaiśyaḥ*—a merchant; *na*—not; *śūdraḥ*—a worker; *na*—not; *aham*—I; *varṇī*—a brahmacārī; *na*—not; *ca*—also; *gṛha-patiḥ*—a householder; *no*—not; *vana-sthaḥ*—vānaprastha; *yatiḥ*—a mendicant or renunciant; *vā*—either; *kintu*—but; *prodyan*—brilliant; *nikhila*—universal; *parama-ānanda*—with transcendental bliss; *pūrṇa*—complete; *amṛta-abdheḥ*—of the ocean of nectar; *gopī-bhartuḥ*—of the maintainer of the gopīs; *pada-kamalayor*—of the two lotus feet; *dāsa*—of the servant; *dāsa-anudāsaḥ*—this insignificant servant of the servant.

My identity is not that of a brāhmaṇa, kṣatriya, vaiśya or śūdra, nor a brahmacārī, gṛhastha, vānaprastha or sannyāsī, but only that of a servant of the servants of the Vaiṣṇavas who are the servants of the lotus feet of Śrī Rādhā-vallabha, the maintainer of the gopīs. He is naturally effulgent and the complete ocean of bliss.

Śrīla Bhaktivinoda Ṭhākura: The happiness of service to Bhagavān is the only relishable mellow. It is accomplished by an unwavering conviction in the process of bhakti, whose very nature is such that the soul becomes established in the following relationship: “The ultimate shelter is the Supreme Enjoyer, Śrī Kṛṣṇa, and I am the predominated or enjoyed principle in the form of a maidservant of Śrī Rādhā.” (BS 3-4 pt)

Editorial note: One may therefore contemplate as follows, “I am not young or old, male or female, black or white, rich or poor, father or child, husband or wife, Jewish or Christian, Muslim or Hindu or Buddhist - I am only an insignificant servant of Śrī Guru and Śrī Kṛṣṇa in this world, and in the spiritual world (and for those who have the adhikāra, “I am a Rādhā-dāsī, a mañjarī maidservant in Vraja under the Guidance of my Guudeva and Śrī Rūpa Mañjarī).”

Śrīman Mahāprabhu has described the external behaviour of rāga-mārga bhaktas with the following words:

**para-vyasaninī nārī vyagrāpi gṛha-karmasu
tad evāsvādayaty antar nava-saṅga-rasāyanam**

CC Mad 1.211/BR 6.8

para-vyasaninī—attached to another man; *nārī*—a woman; *vyagrā api*—although zealous; *gr̥ha-karmasū*—in household affairs; *tat eva*—that only; *āsvādayati*—tastes; *antaḥ*—within herself; *nava-saṅga*—of new association; *rasa-ayanam*—mellow.

When a woman is attached to a man other than her husband, she continues to carry out her many household duties, but within her heart she relishes the new pleasure of her meeting with her paramour. (Similarly, a devotee may be engaged in activities within this world, but he always relishes the *rasa* of Śrī Kṛṣṇa that he has tasted in the association of devotees)

In this state of rāga-mārga-bhajana, the devotee has affection for places that are dear to Kṛṣṇa, and he longs to stay in such places

**kadāhaṁ yamunā-tīre nāmāni tava kīrtayan
udvāṣpaḥ puṇḍarīkākṣa! racayiṣyāmi taṇḍavam**

BRS 1.2.156/BRSB p. 84/BR 6.9

○ lotus-eyed Kṛṣṇa, when, upon the banks of the Yamunā, will I chant Your holy names and dance like a madman, my eyes brimming with tears of love?

If one doesn't experience ecstasy while chanting, this is due to offences

**tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gr̥hyamānair hari-nāmadheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ**

SB 2.3.24/BR 6.10

tat—that; *aśma-sāraṁ*—is steel-framed; *hṛdayaṁ*—heart; *bata idam*—certainly that; *yad*—which; *gr̥hyamānaiḥ*—in spite of chanting; *hari-nāma*—the holy name; *dheyaiḥ*—by the influence of the names; *na*—does not; *vikriyeta*—change; *atha*—thus; *yadā*—when; *vikāraḥ*—reaction; *netre*—in the eyes; *jalaṁ*—tears; *gātra-ruheṣu*—at the pores; *harṣaḥ*—eruptions of ecstasy.

When a *sādhaka* performs *harināma-saṅkīrtana*, the hairs of his body stand on end and tears of joy begin to flow from his eyes. But the heart of one in whom such *sāttvika-bhāva* transformations do not arise, is not actually a heart, but a hard thunderbolt.

When attachment (rati) for the holy name arises, the youthful form of Kṛṣṇa naturally and easily manifests

**bhaktis tvayi sthiratarā bhagavan yadi syād
daivena naḥ phalati divya-kiśora-mūrṭiḥ
mukṭiḥ svayaṁ mukulitāñjaliḥ sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ**

Kṛṣṇa-karṇāmṛta 107/BR 6.11/PJ 3.19

bhaktiḥ—devotional service; tvayi—unto You; sthiratarā—very steady; bhagavan—O Lord; yadi—if; syāt—it may be; daivena—as destiny; naḥ—unto us; phalati—bears the fruit; divya—transcendental; kiśora—mūrṭiḥ—the youthful form of Kṛṣṇa; mukṭiḥ—liberation; svayaṁ—personally; mukulita-añjaliḥ—standing with folded hands; sevate—renders service; asmān—unto us; dharmā—religiosity; artha—economic development; kāma—sense gratification; gatayaḥ—the final goals; samaya—nearby; pratīkṣāḥ—expecting.

O Bhagavān, if someone has steady devotion unto Your lotus feet, he easily perceives Your most charming divine youthful form. Thereafter, liberation stands before him with folded hands, and *dharmā*, *artha* and *kāma* also wait for an opportunity to serve him.

Sometimes the prideless pure devotee preaches nāma-prema throughout the world by the medium of kīrtana

**nāmāny anantasya hata-trapaḥ paṭhan
guhyāni bhadrāṇi kṛtāni ca smaran
gām paryaṭaṁ tuṣṭa-manā gata-sprḥaḥ
kālaṁ pratīkṣan vimado vimatsaraḥ**

SB 1.6.26/BR 6.13

nāmāni—the holy name, fame, etc.; anantasya—of the unlimited; hata-trapaḥ—being freed from all formalities of the material world; paṭhan—by recitation, repeated reading, etc.; guhyāni—mysterious; bhadrāṇi—all benedictory; kṛtāni—activities; ca—and; smaran—constantly remembering; gām—on the earth; paryaṭan—traveling all through; tuṣṭa-manāḥ—fully satisfied; gata-sprḥaḥ—completely freed from all material desires; kālaṁ—time; pratīkṣan—awaiting; vimadaḥ—without being proud; vimatsaraḥ—without being envious.

[While telling his life story, Śrī Nārada said:] “Not feeling shy or embarrassed, I began to chant and remember the mysterious and auspicious sweet names and pas-

times of Bhagavān. My heart was already free from longing, pride and envy. Now I roamed the Earth joyfully, waiting for the right time.”

Śrīmad-Bhāgavatam describes the practice of chanting the holy name at the stage of rati in the association of pure devotees:

**parasparānukathanam pāvanam bhagavad-yaśaḥ
mitho ratir mithas tuṣṭir nivṛttir mitha ātmanah**

**smarantaḥ smārayantaś ca mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā bibhraty utpulkām tanum**

SB 11.3.30-31/BR 6.12

paraśpara—mutual; *anukathanam*—discussion; *pāvanam*—purifying; *bhagavat*—of the Supreme Lord; *yaśaḥ*—glories; *mithaḥ*—mutual; *ratiḥ*—loving attraction; *mithaḥ*—mutual; *tuṣṭiḥ*—satisfaction; *nivṛttiḥ*—cessation of material miseries; *mithaḥ*—mutual; *ātmanah*—of the soul; *smarantaḥ*—remembering; *smārayantaḥ ca*—and reminding; *mithaḥ*—one another; *agha-ogha-haram*—the killer of Aghasura or He who removes everything inauspicious from His devotees; *harim*—Śrī Hari; *bhaktyā*—because bhakti; *sañjātayā*—is awakened; *bhaktyā*—by bhakti; *bibhrati*—possess; *utpulkām*—agitated by ecstasy; *tanum*—body.

The devotees of the Lord constantly discuss the glories of Śrī Kṛṣṇa among themselves. They remember the Lord 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 Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of God, which can only be obtained from those who have it, for *bhakti* comes from *bhakti*. Thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

My bhaktas derive great satisfaction and bliss from always sharing hari-kathā

**mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaś ca mām nityam tuṣyanti ca ramanti ca**

BG 10.9/GKH 12.54

mat-cittāḥ—their minds fully engaged in Me; *mat-gata-prāṇāḥ*—their lives devoted to Me; *bodhayantaḥ*—enlightening; *parasparam*—among themselves; *kathayantaḥ*—talking; *ca*—also; *mām*—about Me; *nityam*—perpetually; *tuṣyanti*—become pleased; *ca*—also; *ramanti*—enjoy transcendental bliss; *ca*—also.

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.

The perfected devotee serves Kṛṣṇa in Vṛndāvana day and night within his mind, in his original, pure, self-realised spiritual body (nija-siddha-deha)

**mane nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana
nijābhīṣṭa kṛṣṇa-preṣṭha pāche ta' lāgiyā
nirantara sevā kare antarmanā hañā**

CC Mad 22.157,159/BR 6.13 pt

mane—the mind; *nija*—own; *siddha-deha*—eternal body or self-realized position; *kariyā bhāvana*—thinking of; *rātri-dine*—night and day; *kare*—executes; *vraje*—in Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service; *nija-abhīṣṭa*—one's own choice; *kṛṣṇa-preṣṭha*—the servitor of Kṛṣṇa; *pācheta' lāgiyā*—following; *nirantara*—twenty-four hours a day; *sevā*—service; *kare*—executes; *antarmanā*—with-in the mind; *hañā*—being.

The perfected devotee serves Kṛṣṇa in Vṛndāvana day and night within his mind, in his original, pure, self-realised position (*nija-siddha-deha*). Actually, the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If a person wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

The transcendental bhāvas of the mahā-bhāgavata

**kvacid rudanty acyuta-cintayā kvacid
dhasanti nandanti vadanty alaukikāḥ
nṛtyanti gāyanty anuśīlayanty ajam
bhavanti tūṣṇīm param etya nirvṛtāḥ**

SB 11.3.32/BR 6.14

kvacit—sometimes; *rudanti*—they cry; *acyuta*—of the infallible Supreme Lord; *cintayā*—by the thought; *kvacit*—sometimes; *hasanti*—they laugh; *nandanti*—take great pleasure; *vadanti*—speak; *alaukikāḥ*—acting amazingly; *nṛtyanti*—they dance; *gāyanti*—sing; *anuśīlayanti*—and imitate; *ajam*—the unborn; *bhavanti*—they become; *tūṣṇīm*—silent; *param*—the Supreme; *etya*—obtaining; *nirvṛtāḥ*—freed from distress.

The transcendental *mahā-bhāgavata*'s condition is astonishing. Sometimes he

starts to worry, thinking, “So far I have not had direct audience of Bhagavān. What shall I do? Where shall I go? Whom shall I ask? Who will be able to find Him for me?” Thinking like this he begins to weep. Sometimes he receives an internal revelation (*sphūrṭi*) of Bhagavān’s sweet pastimes, and he laughs loudly as he beholds Bhagavān, who is endowed with all opulences, hiding in fear of the *gopīs*. Sometimes he is submerged in bliss upon receiving Bhagavān’s *darśana* and directly experiencing His prema. Sometimes, when situated in his *siddha-deha*, he speaks with Bhagavān, saying, “O Prabhu, after so long, I have attained You,” and he proceeds to sing the glories of his Lord. Sometimes, when he receives Bhagavān’s affection, he starts to dance, and sometimes he experiences great peace and remains silent.

Kṛṣṇa’s beauty attracts the hearts of all

**yasyānanam makara-kuṇḍala-cāru-karṇa-
bhrājat-kapola-subhagam savilāsa-hāsam
nityotsavam na tatṛpur dṛśibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca**

SB 9.24.65/BR 6.18

yasya—whose; *ānanam*—face; *makara*—resembling sharks; *kuṇḍala*—by earrings; *cāru-karṇa*—by beautiful ears; *bhrājat*—glistening; *kapola*—cheeks; *subhagam*—declaring all opulences; *sa-vilāsa-hāsam*—with smiles of enjoyment; *nitya-utsavam*—whenever one sees Him, one feels festive; *na tatṛpuḥ*—they could not be satisfied; *dṛśibhiḥ*—by seeing the form of the Lord; *pibantyaḥ*—as if drinking through the eyes; *nāryaḥ*—all the women of Vṛndāvana; *narāḥ*—all the male devotees; *ca*—also; *muditāḥ*—fully satisfied; *kupitāḥ*—angry; *nimeḥ*—the moment (they are disturbed by the blinking of the eyes); *ca*—also.

The *makara*-shaped earrings that swing on Śrī Kṛṣṇa’s ears cast glistening reflections on the lake of His cheeks, and this splendour increases even further the beauty of His cheeks. When He smiles with enjoyment, the bliss that is always present on His face is augmented. With the cups of their eyes, all men and women drink the perpetual festival of His lotus face. They are never satisfied, however, so they become angry with Brahmā for creating eyes that blink and thus obstruct their relish of this sweetness.

The result of having darśana of the deity with deep, loving attachment (anurāga)

**yasyānurāga-pluta-hāsa-rāsa
lilāvaloka-pratilabdha-mānāḥ
vraja-striyo dṛgbhir anupravṛtta-
dhiyo 'vatasthuḥ kila kṛtya-śeṣāḥ**

SB 3.2.14/BR 6.20

yasya—whose; *anurāga*—attachment; *pluta*—enhanced by; *hāsa*—laughter; *rāsa*—humors; *lilā*—pastimes; *avaloka*—glancing; *pratilabdha*—obtained thereof; *mānāḥ*—anguished; *vraja-striyaḥ*—damsels of Vraja; *dṛgbhiḥ*—with the eyes; *anupravṛtta*—following; *dhiyaḥ*—by intelligence; *avatasthuḥ*—stood silently; *kila*—indeed; *kṛtya-śeṣāḥ*—without finishing household duties.

When the young women of Vraja were honoured by Kṛṣṇa's affectionate laughter, joking words and playful glances, their eyes would become fixed on Him. Their minds would become so absorbed in Him that they would become unaware of their bodies and homes, and they would remain standing as if lifeless dolls.

The mood of absolute opulence assuming the form of sweetness (mādhurya)

**svayaṁ tv asāmyātīśayas try-adhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭīdita-pāda-pīṭhaḥ**

SB 3.2.21/BR 6.21

svayaṁ—Himself; *tu*—but; *asāmya*—unique, unequalled; *atiśayaḥ*—greater; *tri-adhīśaḥ*—Lord of the three; *svārājya*—independent supremacy; *lakṣmī*—goddess of fortune; *āpta*—achieved; *samasta-kāmaḥ*—all desires; *balim*—worshiping paraphernalia; *haradbhiḥ*—offered by; *cira-loka-pālaiḥ*—by the eternal maintainers of the order of creation; *kirīṭa-koṭi*—by millions of helmets; *īdita-pāda-pīṭhaḥ*—feet honored by prayers.

Śrī Kṛṣṇa is Himself the Supreme Lord of the three potencies (*sandhinī*, *saṁvit* and *hlādinī*). No one is equal to Him, so who can be greater than Him? All of His desires are fulfilled by His own transcendental goddess of fortune (Śrīmatī Rādhikā). Indra and innumerable other *loka-pālas*, deities presiding over different regions of the universe, bring Him varieties of offerings and pay their obeisances,

touching the tops of their crowns to His lotus feet.

Śrī Kṛṣṇa's mercy is inconceivable (acintya) and causeless (ahaitukī)

**kasyānubhāvo 'sya na deva vidmahe
tavnānghri-reṇu-sparśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā**

SB 10.16.36/CC Mad 9.114/BMP p. 391/BR 6.22

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—my Lord; *vidmahe*—we know; *tava*—Your; *ānghri*—of the lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—for which; *vāñchayā*—with the desire; *śrīḥ*—the goddess of fortune; *lalanā*—enchanted by desires; *ācarat*—performed; *tapah*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciraṁ*—for a long time; *dhṛta*—upheld; *vratā*—her vow.

[*The Nāgapatnīs, wives of Kāliya, prayed to Śrī Kṛṣṇa:*] “Oh Deva! Śrī Lakṣmī-devī gave up all her desires, took a *vrata* and performed austerities for a long long time just to attain the dust of Your lotus feet. Nonetheless, she failed to achieve her heart’s desire. Who knows what pious activities Kāliya Nāga performed to become qualified to receive that same rare footdust.”

Śrīmad-Bhāgavatam states that the vraja-gopīs' devotion is topmost

**nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhujā-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-sundarīṇām**

SB 10.47.60/CC Mad 8.80, 8.232, 9.120, Antya 7.29/BR 6.23

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rasa-utsave*—in the festival of the *rāsa* dance; *asya*—of Śrī Kṛṣṇa; *bhujā-daṇḍa*—by the ‘elephant-trunk-like’ (or vine-like) arms; *grhīta*—embraced; *kaṇṭha*—their necks; *labdhā-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs* of Vrajabhūmi.

In the *rāsa* festival, Śrī Kṛṣṇa embraced the *vraja-sundarīs* around their necks with His vine-like arms, thus fulfilling their hearts' desires. Even Lakṣmī, who eternally resides on His chest, does not attain this mercy. It is also not attained by the most beautiful girls of the heavenly planets, whose bodily lustre and fragrance resemble the lotus flower, what to speak of other (mortal) beautiful women.

The superiority of paramour love

**yat tv ahaṁ bhavatīnām vai dūre varte priyo dṛśām
manasaḥ sannikarṣārthaḥ mad-anudhyāna-kāmyayā
yathā dūra-care preṣṭhe mana āviśya vartate
strīṇām ca na tathā cetaḥ sannikṛṣṭe 'kṣi-gocaraḥ**

SB 10.47.34-35/BR 6.23 pt

yat—the fact that; *tu*—however; *ahaṁ*—I; *bhavatīnām*—from your; *vai*—indeed; *dūre*—far away; *varte*—am situated; *priyaḥ*—who am dear; *dṛśām*—to the eyes; *manasaḥ*—of the mind; *sannikarṣa*—of the attraction; *artham*—for the sake; *mat*—upon Me; *anudhyāna*—for your meditation; *kāmyayā*—out of My desire; *yathā*—as; *dūra-care*—being situated far away; *preṣṭhe*—a lover; *manaḥ*—the minds; *āviśya*—becoming absorbed; *vartate*—remain; *strīṇām*—of women; *ca*—and; *na*—not; *tathā*—so; *cetaḥ*—their minds; *sannikṛṣṭe*—when he is near; *akṣi-gocare*—present before their eyes.

But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me. When her lover is far away, a woman thinks of him more than when he is present before her.

Śrīla Viśvanātha Cakravartī Ṭhākura: “The lover’s heart is more attracted to the beloved when she is far from him than when she is living near him. Due to this, although Lakṣmī perpetually sports upon Nārāyaṇa’s chest, the glories of her good fortune are less than those of the *gopīs*’.”

All types of devotees long for gopī-bhāva

**āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām**

SB 10.47.61/CC Antya 7.47/VG p. 82/BMP p. 275/ORV p. 113/BR 6.24

āsām—of the *gopīs*; *aho*—Oh! How astonishing; *caraṇa-reṇu*—by the dust of the lotus

feet; *juṣām*—favourably devoted to; *aham syām*—let me become; *vṛndāvane*—in Vṛndāvana; *kim api*—any one; *gulma-latā-auṣadhinām*—among bushes, creepers and herbs; *yāh*—they who; *dustya-jam*—very difficult to give up; *sva-janam*—family members; *ārya-patham*—the path of *dharma* or chastity; *ca*—and; *hitvā*—giving up; *bhejuḥ*—worshiped; *mukunda-padaṅgam*—the lotus feet of Mukunda, Kṛṣṇa; *śrutibhiḥ*—by the Vedas; *vimṛgyām*—to be searched for.

[Śrī Uddhavajī prayed:] Aho! The *vraja-devīs* have given up everything that is difficult to renounce, such as children, family and the path of chastity, and they have taken shelter of the path of *prema-bhakti* to Śrī Kṛṣṇa that is searched for but rarely attained by the Śrutis. My prayer is that I may appear as a bush, a creeper or a blade of grass in Śrī Vṛndāvana and thus receive the footdust of these *gopīs*' lotus feet.

Lord Brahmā prays for the dust of the Vrajavāsīs

**tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva**

SB 10.14.34/BMP p. 379

tad—that; *bhūri-bhāgyam*—the greatest good fortune; *iha*—here; *janma*—the birth; *kim api*—any whatsoever; *aṭavyām*—in the forest (of Vṛndāvana); *yad*—which; *gokule*—in Gokula; *api*—even; *katama*—of any (of the devotees); *āṅghri*—of the feet; *rajah*—by the dust; *abhiṣekam*—bathing; *yad*—whose; *jīvitam*—life; *tu*—indeed; *nikhilam*—whole; *bhagavān*—the Supreme Personality of Godhead; *mukundaḥ*—Lord Mukunda; *tu*—but; *adya api*—even until now; *yad*—whose; *pāda-rajah*—dust of the feet; *śruti*—by the Vedas; *mṛgyam*—sought after; *eva*—certainly.

Aho! It would be my great fortune to take birth as a blade of grass, a shrub or any other species which may be anointed with the dust falling from the lotus feet of any of the Brajabāsīs of Vṛndāvana. Even the *śrutis*, who have been searching for so long, have not yet received the dust of the lotus feet of Bhagavān Mukunda, who is the life and soul of these Brajabāsīs. If it is impossible for me to take birth in any species in Vṛndāvana, then let me take birth even as a rock on the border of Nanda-Gokula. The ladies who sweep the streets will then rub their feet on this rock to clean them, and by this I will receive the good fortune of touching the dust of their feet (or as a rocky hill - Brahma-parvat - so that I may witness and serve Rādhā-Kṛṣṇa's sweet *līlās*).

Even Brahmā longs to take birth in Vraja as a blade of grass

**mudā yatra brahmā ṛṇa-nikara-gulmādiṣu param
sadā kāṅkṣan janmārpita-vividha-karmāpy anudinam
kramād ye tatraiva vraja-bhuvi vasanti priya-janā
mayā te te vandyāḥ parama-vinayāt puṇya-khacitāḥ**

Śrī Vraja-vilāsa-stava 100, Raghunātha dāsa Gosvāmī/BMP p. 422

Although Brahmā is always very busy carrying out his many weighty duties including creating the material universe, still he longs to take birth in Vṛndāvana as a blade of grass, a shrub, or in any other species. With utmost humility I worship all of the dear devotees who reside in that Vṛndāvana. They are all highly virtuous and supremely worshipable on account of their unparalleled humility.

The grass, bushes, insects, and other creatures in Vraja all assist Kṛṣṇa in His pastimes

**yat kiñcit ṛṇa-gulma-kīkaṭa-mukhaṁ goṣṭhe samastaṁ hi tat
sarvānandamayaṁ mukunda-dayitaṁ līlānukūlaṁ param**

Vraja-vilāsa-stava 102/VG p. 91/MS p. 16/BMP p. 211

The grass, bushes, insects, and other creatures in Vraja are all very dear to Lord Kṛṣṇa. They assist the Lord in ways favourable for His pastimes. They are filled with all varieties of transcendental bliss. (Again and again the scriptures recount the earnest request of Brahmā and others to reside in Vraja in the form of an animal, a tree, a bush or a stone). For these reasons I vow to offer my respects to all the living entities who reside in Vraja.

Uddhava tells that even Brahmā is distracted upon seeing the mood of the gopīs

**etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vayaṁ ca
kiṁ brahma-janmabhir ananta-kathā-rasasya**

SB 10.47.58/BR 6.25

etāḥ—these (*gopīs*); *param*—alone; *tanu*—their bodies; *bhṛtaḥ*—maintain successfully; *bhūvi*—on the earth; *gopa-vadhvaḥ*—the young cowherd women; *govinde*—for Lord Kṛṣṇa; *eva*—certainly; *nikhila*—of all; *ātmani*—the Soul; *rūḍha*—perfected; *bhāvāḥ*—ecstatic loving attraction; *vāñchanti*—they desire; *yat*—which; *bhava*—material existence; *bhīyaḥ*—those who are afraid of; *munayaḥ*—sages; *vayam*—we; *ca*—also; *kim*—what use; *brahma*—as a *brāhmaṇa* or as Lord Brahmā; *janmabhiḥ*—with births; *ananta*—of the unlimited Lord; *kathā*—for the topics; *rasasya*—for one who has a taste.

The *gopīs* have one-pointed *rūḍha-bhāva* towards Śrī Kṛṣṇa, who is the soul of all living entities. This is the topmost level of *kṛṣṇa-prema*, and by this, their lives are successful. This *bhāva* is hankered for, not only by fearful persons desiring liberation from this material existence, but also by great *mahāpuruṣas*, as well as devotees like ourselves; but none of us are able to attain it. For such persons whose minds are spontaneously attached to *kṛṣṇa-kathā*, what is the benefit of taking birth, even as Brahmā, again and again for many *mahā-kalpas*?

The glories of Śrī Vṛndāvana seen with the eyes of bhāva

**puṇyāt puṇyaṁ maṅgalaṁ maṅgalānām
divyād divyaṁ kāma-daṁ kāma-dānām
sārāt sāraṁ prema-daṁ prema-dānām
anyad vṛndāraṇyato manyatām kaḥ**

Vṛndāvana Mahimāmṛta 13.45

puṇyāt—of the sacred; *puṇyam*—the most sacred; *maṅgalam*—of the auspicious; *maṅgalānām*—the most auspicious; *divyāt*—of the splendidly transcendental; *divyam*—the most splendidly transcendental; *kāmadam*—of the the fulfiller of desires; *kāmadānām*—the best of they who fulfil desires; *sārāt*—of the essence; *sāram*—the essence; *premadam*—of the the bestowers of prema; *premadānām*—the best of bestowers of prema; *anyat*—other (place); *vṛndāraṇyataḥ*—than Vṛndāvana; *manyatām*—could be considered; *kaḥ*—what?

This *dhāma* is the most sacred of all sacred places. The most auspicious of all auspicious things. The most splendidly transcendental of all that is splendidly transcendental. The greatest desire-fulfilling benefactor of all desire-fulfilling benefactors. The essence of the essence and the greatest bestower of *prema*. What other place than Śrī Vṛndāvana-dhāma can be considered in this way?

Jāta (in bhāva) and ajāta-rati-sādhaka (prior to bhāva) – different meditations for different adhikāras

**cañcala-jīvana-srota pravāhiyā, kālera sāgare dhāya
gela je divāsa, nā āsibe āra, ebe kṛṣṇa ki upāya**

Śrī Rādhā-Kṛṣṇa-Vijñapti 6, BVT/SGG p. 68

(For the *ajāta-rati-sādhakas*:) This flickering life is rushing towards the ocean of death and can end in any moment. The days that have passed without performing *bhājana* can never be reclaimed. Alas, Kṛṣṇa, what am I to do now?

(The *jāta-rati-sādhaka* considers that a *gopī* is praying:) The youthful beauty of my life is rushing like a river towards the ocean of Your love. It will only last for a few days and will soon dry up. Alas, a day that has passed without Your association can never be reclaimed. O Kṛṣṇa, what am I to do now?

Queen Kuntī devī expresses her rati for Kṛṣṇa

**tvayi me 'nanya-viṣayā matir madhu-pate 'sakṛt
ratim udvahatād addhā gaṅgevaugham udanvati**

SB 1.8.42

tvayi—unto You; *me*—my; *ananya-viṣayā*—unalloyed; *matih*—attention; *madhu-pate*—O Lord of Madhu; *asakṛt*—continuously; *ratim*—attraction; *udvahatāt*—may flow; *addhā*—directly; *gaṅgā*—the Ganges; *iva*—like; *ogham*—flows; *udanvati*—down to the sea.

O my Lord of Sweetness (Madhu)! As the Gaṅgā forever flows to the sea without hindrance, let my attraction be constantly drawn unto you without being diverted to anyone else.

Even devotees inclined to aiśvarya, Bhagavān's opulence, long for gopī-bhāva

**gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam**

ekānta-dhāma yaśasaḥ śriya aiśvarasya

SB 10.44.14/CC Ādi 4.156, Mad 21.112/BR 6.26/BS 33 pt/STB p. 86

gopyaḥ—the *gopīs*; *tapah*—austerities; *kim*—what; *acaran*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpam*—the form; *lāvaṅya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed; *ananya-siddham*—not perfected by any other ornament (self-perfect); *dṛḡbhīḥ*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *aiśvarasya*—of opulence.

[*The Mathurā-ramaṇīs prayed:*] “Aho! What kind of austerities did the *gopīs* perform to be able to constantly drink the unequalled and unsurpassed sweetness of His bodily beauty, which is newer and newer at every moment? The *gopīs* directly see with their own eyes the very rare and ever-fresh loveliness of Śrī Kṛṣṇa’s form, which is the essence of all lustre, and is the unrivaled, exclusive reservoir of independently perfect fame, beauty and opulence.”

The desire to serve Śrī Kṛṣṇa becomes the obsession of the devotee’s heart in the stage of bhāva

ānamrām asita-bhruvor upacitām akṣiṇa-pakṣmāṅkureṣv

ālōlām anurāgiṇor nayanayor ārdram mṛdau jalpite

ātāmram adharāmṛte mada-kalām amlāna-vaṁśī-svaneṣv

āsāste mama locanam vraja-śīṣor mūrttim jagan mohinīm

Kṛṣṇa-karṇāmṛta 54/BRS 1.3.36/BRSB p. 140

ānamrām—curved; *asita*—black; *bhruvoḥ*—eyebrows; *upacitām*—furnished abundantly with; *akṣiṇa*—thick; *pakṣmā*—eyelashes; *āṅkureṣu*—like sprouts; *ālōlām*—rolling; *anurāgiṇoḥ*—passionate; *nayanayoḥ*—eyes; *ārdram*—full of feeling; *mṛdau*—gentle; *jalpite*—speech; *ātāmram*—very red; *adhara*—of the lips; *amṛte*—nectar; *madakalām*—soft, slurred; *amlāna*—clear; *vaṁśī*—of the flute; *svaneṣu*—deep notes; *āsāste*—desires; *mama*—my; *locanam*—eye; *vraja-śīṣor*—of Vraja’s child (Kṛṣṇa); *mūrtim*—the form; *jagat*—the universe; *mohinīm*—enchanter.

My eyes are ever restless to see the form of *vraja-kiśora* (that adolescent boy of Vraja) who enchants the entire world, who is endowed with gracefully curving black eyebrows, whose eyelashes are thick and dense, whose eyes are always restless to see those who are possessed of *anurāga* (or whose eyes always display *anurāga*), whose voice is soft and filled with *rasa*, whose lips are as sweet and tasty as nectar and slightly reddish-copper in hue, and who carries a flawless flute whose inexplicably sweet and mild tones madden all (and incite the *gopīs’ kāma*).

The śruti-phala of Daśa-mūla (i.e. bhāva) is attained through sādhu-saṅga

**saṁsevyā daśa-mūlam vai hitvā 'vidyām ayam janaḥ
bhāva-puṣṭim tathā tuṣṭim labhate sādhu-saṅgataḥ**

Daśa mūla tattva, Śruti-phala

saṁsevyā—accepting; *daśa*—ten; *mūlam*—axioms, fundamental truths; *vai*—certainly; *hitvā*—abandoning; *avidyām*—ignorance; *ayam*—this; *janaḥ*—person; *bhāva*—of pure love of God; *puṣṭim*—nourishment; *tathā*—in the same way; *tuṣṭim*—satisfaction; *labhate*—attains; *sādhu*—of the saintly devotees; *saṅgataḥ*—because of the association.

When the *jīva* studies and carefully follows the teachings of this Daśa-mūla, he throws far away material disease in the form of ignorance. Thereafter, through the association of *sādhus*, he obtains the nourishment of *bhāva*, and becomes fully satisfied.

Bhāva bhakti can only arise by association with a pure devotee (alternatively, at the stage of bhāva one will get darśana of Kṛṣṇa and lose all attraction to family and worldly things)

**ḍṛg-ambhobhir dhautāḥ pulaka-patalī maṇḍita-tanuḥ
skhalann antaḥ-phullo dadhad atipṛthum vepathum api
ḍṛṣoḥ kakṣam yāvan mama sa puruṣaḥ ko 'py upayayau
na jāte kim tāvan matir iha gr̥he nābhīramate**

BRS 1.2.241/MS 7 pt

I don't know why my mind no longer remains attached to household affairs since the time when that extraordinary person appeared on the pathway of my eyes. His body was drenched in showers of tears, his bodily hairs stood on end in ecstasy, he faltered at every step and was submerged in transcendental bliss within his heart while feverishly trembling.

[*an alternative translation:*] Ever since I saw a certain person whose body was washed with his own tears, whose hairs were standing on end, and who stumbled around with a joyous heart while profusely quivering, my mind has become so attached to that form of Kṛṣṇa that I no longer have any attachment to my family.

Śrīla Jīva Gosvāmī: The meaning here is, “My consciousness (*mama matiḥ*) dwells on (*abhiramate*) the indescribable Śyāmasundara who has appeared in my heart (*iha*) and thus my mind does not dwell (*na abhiramate*) on my family and home (*gr̥he*).”

Thus ends Chapter 19 – Bhāva-bhakti

Chapter 27 – Madhureṇa Samāpayet

All's well that ends sweetly

madhureṇa samāpayet – All undertakings should be completed sweetly. All is well that ends in transcendental bliss (confidentially, this refers to the culmination of the five primary rasas – *mādhurya-rasa*).

1. Śrī Rādhā-Kṛṣṇa -The Sweet Divine Couple	904
2. Mahāprabhu - The Sweet Bestower of Mādhurya-rasa	906
3. Śrī Kṛṣṇa is the Lord of Sweetness	908
4. Sweet Words for Kṛṣṇa	912
5. Sweet Lalitā and Viśākhā	914
6. Śrī Kṛṣṇa's Sweet Flute	915
7. The Sweet Bhāva of the Gopīs	919
8. Veṇu-gīta	923
9. Praṇaya-gīta	930
10. Gopī-gīta	932
11. Yūgala-gīta	939
12. Bhramara-gīta	940

1) Śrī Rādhā-Kṛṣṇa -The Sweet Divine Couple

Śrī Yugala-Kīśora's sweetness

**kanaka-jalada-gātrau nīla-śoṇābja-netrau
mṛgamada-vara-bhālau mālatī-kunda-mālau
tarala-taruṇa-veśau nīla-pītāmbareśau
smara nibhṛta-nikuñje rādhikā-kṛṣṇacandrau**

Śrī Nikuñja Rahasya Stava 16, Śrīla Rūpa Gosvāmī

kanaka—gold; *jalada*—cloud; *gātrau*—limbs; *nīla*—blue; *śoṇa*—and red; *abja*—lotus; *netrau*—eyes; *mṛga-mada*—musk; *vara*—sweet; *bhālau*—foreheads; *mālatī*—*mālatī* flowers; *kunda*—and kunda flowers; *mālau*—garlands; *tarala*—restless; *taruṇa*—youth; *veśau*—nature; *nīla*—blue; *pīta*—and yellow; *ambara*—garments; *īśau*—the divine couple; *smara*—remember; *nibhṛta-nikuñje*—in the solitary pleasure grove; *rādhikā-kṛṣṇa-candrau*—the two moons of Śrī Rādhikā and Kṛṣṇa.

O mind, exclusively meditate on Śrīmatī Rādhikā and Kṛṣṇacandra – Her bodily complexion is like gold and His is like a fresh monsoon cloud; Her eyes are like blue lotus flowers and His like red lotuses; Their foreheads are decorated with musk *tilaka*; She wears a garland of *mālatī* flowers around Her neck and He of *kuṇḍa* flowers; and They are wonderfully decorated in a charming and youthful fashion, She wearing a blue dress and He a yellow garment – as They enjoy Their pastimes in the solitary *nikuñjas* of Vraja.

May the sweetness of the confidential pastimes of the Divine Couple be victorious by manifesting in the hearts of the devotees

**meghair meduram ambaram vana-bhuvah śyāmās tamāla-drumair
naktam bhīrur ayaṁ tvam eva tad imam rādhe gṛham prāpaya
ittham nanda-nideśataś calitayoḥ praty-adhva-kuñja-drumam
rādhā-mādhavayor jayanti yamunā-kūle rahaḥ-kelayaḥ**

Śrī Gīta-Govinda 1.1

“O Rādhē, all directions are covered by dense and ominous clouds. The forest floor has been cast into darkness by the shadows of blackish *tamāla* trees. Kṛṣṇa is naturally timid. He cannot be alone at night, so take Him home with you.” Śrī Rādhā turned her face towards the bower of desire trees beside the forestpath and, bewildered by intense joy, she honoured the words of her *sakhī*. When she arrived on the bank of the Kāṁdī river, She initiated Her love-play in a secret place. May the sweetness of this confidential pastime of the Divine Couple be victorious by manifesting in the hearts of the devotees.

O Gāndharvikā! Be pleased with me and mercifully grant me darśana of Your and Your beloved Kṛṣṇa's sweet ambrosial pastimes

**vṛndāvane viharator iha keli-kuñje
matta-dvipa-pravara-kautuka-vibhrameṇa
sandarśayasva yuvayor vadanāravinda-
dvandvaṁ vidhehi mayi devi! kṛpām prasīda**

Śrī Gāndharvā-Samprārthanāṣṭakam 1, Śrīla Rūpa Gosvāmī/SGG p. 164

vṛndāvane—in Vṛndāvana; *viharatoḥ*—enjoying transcendental pastimes; *iha*—here; *keli-kuñje*—in the pastimegrove; *matta*—maddened; *dvīpa*—elephant; *pravara*—excellent; *kautuka*—enthusiastic; *vibhrameṇa*—with pastimes; *sandarśayasva*—please reveal; *yuvayoḥ*—of the youthful couple; *vadana-aravinda*—lotus face; *dvandvaṁ*—pair; *vidhehi*—please give; *mayi*—to me; *devi*—O queen; *kṛpām*—mercy; *prasīda*—please be kind.

O Devi Rādhikā! You and Śrī Kṛṣṇa are constantly enjoying Your ambrosial amorous pastimes in the leafy pleasure-groves of Vṛndāvana, like the intoxicated king of elephants sporting with his queen elephant. Therefore, O Gāndharvikā! Be pleased with me and mercifully grant me darśana of Your and Your beloved Kṛṣṇa's lotus-like faces.

The forest bower is permeated with the sweet kuhū sound of the cuckoos

**lalita lavaṅga latā pariśīlana komala malaya samīre
madhu karanikara karambita kokila kūjita kuñja kuṭīre
viharati harir iha sarasa vasante
nṛtyati yuvati janena samaṁ sakhi virahi janasya durante**

Śrī Gīta-Govinda 1.27-1/GV p. 50

My dear friend Rādhā, alas! Springtime causes anguish for the forlorn and lonely-hearted. Look how captivating is the Malaya breeze as it arrives and impetuously embraces the tender, charming creepers again and again. The forest bower is permeated with the sweet *kuhū* sound of the cuckoos and the humming of bees as they meander to and fro. Moreover, Kṛṣṇa is dancing in this forest bower. He is enjoying romantic pastimes with some fortunate young lady while immersed in a festival of love.

Thus ends section 1) Śrī Rādhā-Kṛṣṇa -The Sweet Divine Couple

2) Mahāprabhu - The Sweet Bestower of Mādhurya-rasa

Mahāprabhu's sweet pastimes of being absorbed in the mood of Śrī Rādhikā

**lalita-lavaṅga-latā pada gāoyāñā
 nṛtya kari' bulena prabhu nija-gaṇa lañā
 prati-vṛkṣa-vallī aiche bhramite bhramite
 aśokera tale kṛṣṇe dekhena ācambite
 kṛṣṇa dekhi' mahāprabhu dhāñā calilā
 āge dekhi' hāsi' kṛṣṇa antardhāna ha-ilā
 āge pāilā kṛṣṇe, tāñre punaḥ hārāñā
 bhūmete paḍilā prabhu mūrccchita hañā**

CC Anṭya-lilā 19.84-87/GV p. 48

lalita-lavaṅga-latā—beginning with the words *lalita-lavaṅga-latā*; *pada*—the verse; *gāoyāñā*—making sing; *nṛtya kari'*—dancing; *bulena*—wanders; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by His personal associates; *prati-vṛkṣa-vallī*—around each and every tree and creeper; *aiche*—in that way; *bhramite bhramite*—wandering; *aśokera tale*—underneath an aśoka tree; *kṛṣṇe*—Śrī Kṛṣṇa; *dekhena*—He sees; *ācambite*—suddenly; *kṛṣṇa dekhi'*—seeing Kṛṣṇa; *mahāprabhu*—Mahāprabhu; *dhāñā calilā*—began to run very swiftly; *āge*—ahead; *dekhi'*—seeing; *hāsi'*—smiling; *kṛṣṇa*—Śrī Kṛṣṇa; *antardhāna ha-ilā*—disappeared; *āge*—in the beginning; *pāilā*—got; *kṛṣṇe*—Śrī Kṛṣṇa; *tāñre*—Him; *punaḥ*—again; *hārāñā*—losing; *bhūmete*—on the ground; *paḍilā*—fell down; *prabhu*—Mahāprabhu; *mūrccchita*—unconscious; *hañā*—becoming.

In this atmosphere, the Lord had His associates sing the verse from the Gīta-govinda beginning with the words “*lalita-lavaṅga-latā*” as He danced and wandered about with them. As He thus wandered around every tree and creeper, He came beneath an *aśoka* tree and suddenly saw Lord Kṛṣṇa. When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared. Having gotten Kṛṣṇa and then lost Him, Śrī Caitanya Mahāprabhu fell to the ground unconscious.

Mahāprabhu is tasting and distributing mādhubhya-rasa

**mādhuryaiḥ madhubhiḥ sugambhi-bhajana svarṇam bhujānām vanam
kāruṇyāmṛta-nirjharair upacitah sat-prema hemacālah
bhaktāmbodhara dharaṇī vijayanī niskampa-sampāvalī
daivo na kula-daivatām vijayatām caitanya-kṛṣṇa-hariḥ**

Gaurāṅga-virudāvalī, Śrīla Raghunādana Goswāmī

I worship the golden-hued Śrī Caitanya Mahāprabhu who is absorbed in the enchanting mellows of *mādhurya-rasa*. May that transcendental love of Kṛṣṇa that Mahāprabhu is distributing pour down on this earth like a waterfall of nectar. All glories to that Śrī Kṛṣṇa Caitanya.

Mahāprbhu reveals the superexcellent sweetness of Śrī Rādhā-Kṛṣṇa's pastimes

**rādhā-kṛṣṇa-vilāsa-vaibhava-rasaṁ śrutvā rudan apy asau
tat-tad-rūpa-prakaṭana-paro mādhuri-dhuryya-sāram
vyakti-kṛtya sa jagati punar goṣṭha-bhāvena pūrṇaḥ
sāndrānando vijayati param śrī-śacī-nandano 'yam**

Śrī Kṛṣṇa Caitanya Carita Mahā-kavya 4.10.23

rādhā-kṛṣṇa—Rādhā-Kṛṣṇa; *vilāsa*—pastimes; *vaibhava*—splendor; *rasam*—mellows; *śrutvā*—hearing; *rudan*—weeping; *api*—very much; *asau*—He; *tat tat*—each and every; *rūpa*—form; *prakaṭana*—manifesting; *paraḥ*—absorbed; *mādhuri*—sweetness; *dhuryya*—excellence; *sāram*—essence; *vyakti-kṛtya*—manifesting; *saḥ*—He; *jagati*—in the universe; *pūrṇaḥ*—again; *goṣṭha*—of Vraja; *bhāvena*—the ecstasy; *pūrṇaḥ*—filled; *sāndra*—concentrated; *ānandaḥ*—bliss; *vijayati*—all glories!; *param*—supreme; *śrī-śacī-nandanah*—the son of Śacī; *ayam*—this.

Upon hearing of these splendid rasa-laden pastimes between Rādhārāṇī and Kṛṣṇa-candra, which are imbued with the quintessential superexcellence of sweetness, Mahāprabhu wept and became fully absorbed in the appearance the beautiful forms of the Divine Couple. Furthermore, He, the embodiment of intensely condensed bliss, became filled with the moods of Vraja, and again made those pastimes manifest within this material world. May Śrī Śacī-nandana be supremely glorified!

Thus ends section 2) Mahāprabhu - The Sweet Bestower of Mādhurya-rasa

3) Śrī Kṛṣṇa is the Lord of Sweetness

Kṛṣṇa's sweet body

**madhuram madhuram vapur asya vibhor
madhuram madhuram vadanam madhuram
madhu-gandhi-mṛdu-smitam etad aho
madhuram madhuram madhuram madhuram**

Śrī Kṛṣṇa-karṇāmṛta 92/CC Madhya 23.35

madhuram—sweet; *madhuram*—sweet; *vapur*—the transcendental form; *asya*—His; *vibhoḥ*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—sweet; *madhu-gandhi*—the fragrance of honey; *mṛdu-smitam*—soft smiling; *etad*—this; *aho*—Oh!; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet.

The transcendental body of Kṛṣṇa is sweeter than sweet, and His face is even sweeter than His body. The soft smile on His face, which is like the fragrance of honey, is sweeter still.

**adharam madhuram vadanam madhuram
nayanam madhuram hasitam madhuram
hṛdayam madhuram gamanam madhuram
madhurādhi-pater akhilaṁ madhuram**

Śrī Madhurāṣṭakam 1, Śrīmad Vallabhācārya

His lips are sweet, His face is sweet, His eyes are sweet, His smile is sweet, His heart is sweet, His gait is sweet – everything is sweet about the original Lord of Sweetness.

Kṛṣṇa's sweet nature and character

**sakala-sad-guṇa-vṛnda-ratna-ratnākara
vidagdha, catura, dhīra, rasika-śekhara**

CC Madhya 15.140

sakala—all; *sat-guṇa*—transcendental qualities; *vṛnda*—multitude; *ratna*—of gems; *ratna-ākara*—the mine; *vidagdha*—clever in amorous affairs; *catura*—expert; *dhīra*—sober; *rasika-śekhara*—supreme enjoyer of *rasa*.

Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at amorous affairs, very intelligent and sober, and He is the summit of all transcendental *rasa*.

**madhura-caritra kṛṣṇera madhura-vilāsa
cāturya-vaidagdhya kare yāñra līlā-rasa**

CC Madhya 15.141

madhura-caritra—pleasing character; *kṛṣṇera*—of Lord Kṛṣṇa; *madhura-vilāsa*—melodious pastimes; *cāturya*—expertise; *vaidagdhya*—expert in amorous love; *kare*—manifests; *yāñra*—whose; *līlā*—of pastimes; *rasa*—mellows.

His character is very sweet, and His pastimes are sweeter than sweet. He is expert in amorous affairs, and thus He enjoys all His *rasa*-filled pastimes.

Kṛṣṇa's Sweet Activities

**karaṇaṁ madhuraṁ taraṇaṁ madhuraṁ
haraṇaṁ madhuraṁ ramaṇaṁ madhuraṁ
vamiṭaṁ madhuraṁ śamitaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ**

Śrī Madhurāṣṭakam 5, Śrīmad Vallabhācārya

His deeds are sweet, His acts of deliverance are sweet, His stealing is sweet, His amorous play is sweet, His yawning is sweet, and even His chastisements are sweet – everything is sweet about the original Lord of Sweetness.

Everything is sweet about the original Lord of Sweetness

**gopī madhurā līlā madhurā
yuktaṁ madhuraṁ bhuktaṁ madhuraṁ
hṛṣṭaṁ madhuraṁ śliṣṭaṁ madhuraṁ
madhurādhi-pater akhilaṁ madhuraṁ**

Śrī Madhurāṣṭakam 7, Śrīmad Vallabhācārya

His gopīs are sweet, His pastimes are sweet, His paraphernalia and ornaments are sweet, His food is sweet, His delight is sweet, His embrace is sweet – everything is sweet about the original Lord of Sweetness.

Kṛṣṇa's sweet name

**madhura-madhuram etan maṅgalām maṅgalānām
sakala-nigama-vallī sat-phalaṁ cit-svarūpaṁ
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara! nara-mātraṁ tārayet kṛṣṇanāma**

Skanda-Purāna/HBV 11.234/Śrī Śikṣāṣṭaka p. 24/JD ch. 25/BR 1.18

madhura—of all sweet things; *madhuram*—the most sweet; *etat*—this; *mangalam*—the most auspicious; *maṅgalānām*—of all auspicious things; *sakala*—all; *nigama*—of the Vedas; *vallī*—the creepers; *sat*—the transcendental; *phalam*—fruit; *cit*—with a spiritual; *svarūpaṁ*—form; *sakṛt*—once; *api*—even; *parigītaṁ*—spoken; *śraddhayā*—with faith; *helayā*—with mockery; *vā*—or; *bhṛgu*—of the Bhṛgu dynasty; *vara*—the most exalted; *nara*—a human being; *mātraṁ*—even; *tārayet*—delivers; *kṛṣṇa*—of Śrī Kṛṣṇa; *nāma*—the name.

Śrī Kṛṣṇa-nāma is the sweetest of all sweet things and the most auspicious of all that is auspicious. He is the fully-ripened fruit of the flourishing creeper of the the Vedas, and the embodiment of divine knowledge, *cit-śakti*. O best of the Bhṛgu dynasty! If someone chants the holy name only once, be it with faith or contempt (*helā*), he is immediately delivered from this ocean of birth and death!

Kṛṣṇa is a sweet thief

Śrī Caurāgragaṇya-Puruṣāṣṭakam, Śrī Bilvamaṅgala Ṭhākura/SGG p. 145

**vraje prasiddhaṁ navanīta-cauraṁ gopāṅganānām ca dukūla-cauram
aneka-janmārjita-pāpa-cauraṁ caurāgragaṇyaṁ puruṣaṁ namāmi**

I offer *praṇāma* to that foremost of thieves – who is famous in Vraja as the butter thief and He who steals the *gopīs'* clothes, and who, for those who take shelter of Him, steals the sins which have accrued over many lifetimes.

Kṛṣṇa is the most expert thief who steals Śrīmatī Rādhikā's heart

**śrī rādhikāyā hṛdayasya cauraṁ navāmbuda-śyāmala-kānti-cauram
padāśritānām ca samasta-cauraṁ caurāgragaṇyaṁ puruṣaṁ namāmi**

I offer *praṇāma* to the king of thieves – who steals Śrīmatī Rādhikā's heart, who steals the dark luster of a fresh raincloud, and who steals all the sins and sufferings of those who take shelter of His feet.

Rāma is He who takes pleasure in unlimited transcendental amorous pastimes

**ramante yogino 'nante satyānande cid-ātmani
iti rāma-padenāsau param brahmābhidhīyate**

Padma Purāṇa/CC Madhya 9.29

ramante—one who takes unlimited pleasure in amorous pastimes; *yoginaḥ*—transcendentalists, those connected in their hearts with Kṛṣṇa; *anante*—in the unlimited; *satya-ānande*—real pleasure; *cid-ātmani*—in spiritual existence; *iti*—thus; *rāma*—Rāma; *padena*—by the word; *asau*—He; *param-brahma*—Supreme Absolute Truth; *abhidhīyate*—is called.

The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited blissful pastimes of His spiritual existence.

All glories to the Enjoyer of the Kuñjas, the Beloved of the Gopīs

**jaya rādhā mādharma (jaya) kuñja-bihārī
gopī-jana-vallabha (jaya) giri-vara-dhārī
yaśodā-nandana, vraja-jana-rañjana
yamunā-tīra-vanacārī**

Śrīla Bhaktivinoda Thākura/SGG p. 71/GV p. 113

All glories to Śrī Rādhā-Mādhava! All glories to Kuñja-Bihārī, who is the *gopīs'* dearest beloved. He lifted Govardhana Hill and is the darling son of Yaśodā Maiyā. He wanders in the forests along the banks of the Yamunā, where He enjoys with the many different *gopīs* in their own groves.

Editorial note: Śrīla Bhaktivedānta Swāmī Prabhupāda was very fond of this song and sang it just before his lectures. In Allahabad and Gorakhpur he fell into a trance after singing the first two lines, and after some time he came back into external consciousness and said, "Now just chant Hare Kṛṣṇa." Śrīla Bhaktivedānta Swāmī Prabhupāda said that this song is 'a picture of Vṛndāvana. Everything is there—Śrīmatī Rādhārāṇī, Vṛndāvana, Govardhana, Yaśodā, and all the cowherd boys.'

Thus ends section 3) Śrī Kṛṣṇa is the Lord of Sweetness

4) Sweet Words for Kṛṣṇa

Śrīmatī Rādhikā says, besides You there is nothing for Me

**premadam ca me kāmadam ca me
vedanam ca me vaibhavam ca me
jīvanam ca me jīvitam ca me
daivatam ca me deva nā 'param**

Śrī Kṛṣṇa-karnāmṛta 104/Śrī Vilāpa-kusumāñjaliḥ Nectar, vol. 2.6

prema-dam—giver of His love; *ca*—and; *me*—for me; *kāma-dam*—fulfiller of desire; *ca*—and; *me*—for me; *vedanam*—knowledge; *ca*—and; *me*—my; *vaibhavam*—power, wealth; *ca*—and; *me*—my; *jīvanam*—cause of life, vital energy; *ca*—and; *me*—my; *jīvitam*—very life; *ca*—and; *me*—my; *daivatam*—God; *ca*—and; *me*—for me; *deva*—Divine Lord; *nā*—none; *aparam*—other.

○ Kṛṣṇa! You alone are the bestower of *prema* to Me, the fulfiller of My heart's desires, the giver of knowledge and My only treasure. You are My life, the giver of My life, and My worshipable Deity. Besides You there is nothing for Me.

The Gopīs in separation glorify Uttama-śloka Śrī Kṛṣṇa,

**divi bhuvī ca rasāyām kāḥ striyaḥ tad-durāpāḥ
kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ
caraṇa-raja upāste yasya bhūtir vayaṁ kā
api ca kṛpaṇa-pakṣe hy uttama-śloka-śabdaḥ**

SB 10.47.15 (Bhramara-gīta)

divi—in the heavenly region; *bhuvī*—on the earth; *ca*—and; *rasāyām*—in the subterranean sphere; *kāḥ*—what; *striyaḥ*—women; *tad*—by Him; *durāpāḥ*—unobtainable; *kapaṭa*—deceptive; *rucira*—charming; *hāsa*—with smiles; *bhrū*—of whose eyebrows; *vijṛmbhasya*—the arching; *yāḥ*—who; *syuḥ*—become; *caraṇa*—of the feet; *rajaḥ*—the dust; *upāste*—worships; *yasya*—whose; *bhūtiḥ*—Lakṣmī, the goddess of fortune, wife of Lord Nārāyaṇa; *vayaṁ*—we; *kā*—who; *api ca*—nevertheless; *kṛpaṇa-pakṣe*—for those who are wretched; *hi*—indeed; *uttama-śloka*—Śrī Kṛṣṇa, who is glorified by the most sublime prayers; *śabdaḥ*—the names.

In heaven, on earth or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what

is our position in comparison? But at least those who feel themselves insignificant and wretched can feelingly chant the names of that Uttama-śloka (Śrī Kṛṣṇa, who is glorified by the most sublime ślokas).

The poetic ślokas recited by the ladies of Hastināpura were sweeter and more attractive than the Vedas

**anyonyam āsīt sañjalpa uttama-śloka-cetasām
kauravendra-pura-strīṇām sarva-śruti-mano-haraḥ**

SB 1.10.20

anyonyam—among each other; *āsīt*—there was; *sañjalpaḥ*—talking; *uttama-śloka*—the Supreme, who is praised by selected poetry; *cetasām*—of those whose hearts are absorbed in that way; *kaurava-indra*—the king of the Kurus; *pura*—capital; *strīṇām*—all the ladies; *sarva*—all; *śruti*—the Vedas; *manaḥ-haraḥ*—attractive to the mind.

Absorbed in the thought of the transcendental qualities of Śrī Kṛṣṇa, who is glorified in poetic ślokas, the ladies on the roofs of all the houses of Hastināpura began to talk of Him. This talk was more attractive than the hymns of the Vedas.

Sweetly relishing

**vayaṁ tu na vitṛpyāma uttama-śloka-vikrame
yac-chṛṇvatām rasa-jñānām svādu svādu pade pade**

SB 1.1.19

vayam—we; *tu*—but; *na*—not; *vitṛpyāmaḥ*—shall be satisfied; *uttama-śloka*—Śrī Kṛṣṇa, who is glorified by transcendental ślokas (*ut* - beyond, *tama* - darkness); *vikrame*—adventures; *yac*—which; *śṛṇvatām*—by continuous hearing; *rasa*—humor; *jñānām*—those who are conversant with *rasa-tattva*; *svādu*—relishing; *svādu*—palatable; *pade pade*—at every step.

We never tire of hearing the transcendental pastimes of Uttama-śloka Śrī Kṛṣṇa, who is glorified by sublime verses which enable one to transcend the material world of darkness. Those who have developed a taste for transcendental relationships with Him relish hearing of His *rasa*-laden pastimes at every moment.

Thus ends section 4) Sweet Words About Kṛṣṇa

5) Sweet Lalitā and Viśākhā

Lalitā is endowed with many beautiful, sweet qualities (sulalitā)

**rādhā-mukunda-pada-sambhava-gharma-bindu
nirmañchanopakaraṇī-kṛta-deha-lakṣām
uttuṅga-sauhṛda-viśeṣa-vaśāt pragalbhām
devīm guṇaiḥ sulalitām lalitām namāmi (1)**

Śrī stava-mālā, Śrīla Rūpa Gosvāmī/MS 9.3/SGG p. 188

rādhā—of Rādhā; *mukunda*—and Mukunda; *pada*—from the feet; *sambhava*—produced; *gharma*—of perspiration; *bindu*—drops; *nirmañchana*—for worship; *upakaraṇī-kṛta*—made an instrument; *deha*—lakṣām—whose body; *uttuṅga*—exalted; *sauhṛda*—friendship; *viśeṣa*—specific; *vaśāt*—because of being controlled; *pragalbhām*—bold; *devīm*—Devī; *guṇaiḥ*—with virtues; *su*—very; *lalitām*—charming; *lalitām*—to Lalitā; *namāmi*—I offer my respectful obeisances.

I offer *praṇāma* unto the haughty Śrī Lalitā-devī who is charmingly endowed with many beautiful, sweet qualities (*sulalitā*). She has natural expertise in all arts (*lalitā*), thus her *sevā* self-manifests. She funs away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhṛda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā.

Viśākhā is the abode of Rādhikā's loving playful pastimes

**kṣaṇam api tava saṅgam na tyajed eva devī
tvam asi sama-vayastvān narma-bhūmir yad asyāḥ
iti sumukhi viśākhe darśayitvā mad-iśām
mama viraha-hatāyāḥ prāṇa-rakṣām kuruṣva**

Śrī Vilāpa-kusumāñjaliḥ 99/MS 9.6

kṣaṇam—for a moment; *api*—even; *tava*—Your; *saṅgam*—company; *na*—not; *tyajed*—will leave; *eva*—indeed; *devī*—Queen; *tvam*—You; *asi*—are; *samavayastvān*—because of being the same age; *narma*—of playful, joking pastimes; *bhūmiḥ*—the realm; *yad*—which; *asyāḥ*—of her; *iti*—thus; *sumukhi*—O girl with the beautiful face; *viśākhe*—O Viśākhā; *darśayitvā*—revealing; *mad*—my; *iśām*—queen; *mama*—of me; *viraha*—separation; *hatāyāḥ*—killed; *prāṇa*—of life; *rakṣām*—protection; *kuruṣva*—please do.

O Sumukhi (beautiful-faced girl)! O Viśākhā! Because you are precisely the

same age as my mistress, Śrī Rādhikā, you are the abode of Her playful pastimes. She cannot give up your association even for a moment. I have become extremely agitated and distressed due to separation from Her. Kindly grant me *darśana* of Her lotus feet and thus preserve my life.

Thus ends section 5) Sweet Lalitā and Viśākhā

6) Śrī Kṛṣṇa's Sweet Flute

Kṛṣṇa's flute

**parāmṛṣṭāṅguṣṭha-trayam asita-ratnair ubhayato
vahantī saṅkīrṇau maṇibhir arunais tat parisarau
tayor madhye hirojjvala-vimala-jāmbūnada-mayī
kare kalyāṇīyaṁ viharati hareḥ keli-muralī**

Vidagdha-Mādhava 3.1/CC Antya 1.161

parāmṛṣṭā—measured; *anguṣṭha-trayam*—a length of three fingers; *asita-ratnair*—with valuable indra-nila jewels; *ubhayātaḥ*—from both ends; *vahantī*—having; *saṅkīrṇau*—bedecked; *maṇibhiḥ*—by gems; *arunair*—rubies; *tat-parisarau*—the two ends of the flute; *tayor madhye*—between them; *hīra*—with diamonds; *ujjvala*—blazing; *vimala*—pure; *jāmbūnada-mayī*—covered with gold plate; *kare*—in the hand; *kalyāṇī*—very auspicious; *iyam*—this; *viharati*—sports; *hareḥ*—of Kṛṣṇa; *keli-muralī*—the pastime flute.

[*Paurṇamāsī said to Lalitādevī*: “The flute of Kṛṣṇa’s pastimes measures three fingers in length, and it is bedecked with *indra-nila* gems. At the ends of the flute are *aruṇa* gems (rubies), glittering beautifully, and in between the flute is plated with pure gold, set ablaze by diamonds. This auspicious flute, pleasing to Kṛṣṇa, sports playfully in His hand with transcendental brilliance.”

Śrīmatī Rādhikā's sweet chastising of the flute

**sad-vaṁśatas tava janiḥ puruṣottamasya
pāṇau sthitir muralike saralāsi jātyā
kasmāt tvayā sakhi guror viṣamā grhītā
gopāṅganā-gaṇa-vimohana-mantra-dīkṣā**

Vidagdha-mādhava 5.17/CC Antya 1.162

sat-vaṁsataḥ—very respectable family; *tava*—your; *janiḥ*—birth; *puruṣottamasya*—of Lord Śrī Kṛṣṇa; *pāṇau*—in the hands; *sthiṭiḥ*—residence; *muralike*—O good flute; *saralā*—simple; *asi*—you are; *jātyā*—by birth; *kasmāt*—why; *tvayā*—by you; *sakhi*—O My dear friend; *guroḥ*—from the spiritual master; *viṣamā*—dangerous; *grhītā*—taken; *goṣa-aṅganā-gaṇa-vimohana*—for bewildering the groups of the gopis; *mantra-dikṣā*—initiation in the mantra.

[*Śrīmatī Rādhikā said:*] “My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Puruṣottama Śrī Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous *mantra* that enchants the assembled *gopis*?”

How is it that you, a bamboo stick, are being kissed and embraced by Kṛṣṇa?

**sakhi murali viśāla-cchidra-jālena pūrṇā
laghur ati-kaṭhinā tvam granthilā nīrasāsi
tad api bhajasi śāśvac cumbanānanda-sāndram
hari-kara-parirambham kena puṇyodayena**

Vidagdha-mādhava 4.7/CC Antya 1.163

sakhi murali—O dear friend the flute; *viśāla-chidra-jālena*—with so many big holes in your body (in other words, full of *chidra*, which also means “faults”); *pūrṇā*—full; *laghuḥ*—very light; *ati-kaṭhinā*—very hard in constitution; *tvam*—you; *granthilā*—full of knots; *nīrasā*—without juice; *asi*—are; *tad api*—therefore; *bhajasi*—you obtain through service; *śāśvat*—continuously; *cumbana-ānanda*—the transcendental bliss of being kissed by the Lord; *sāndram*—intense; *hari-kara-parirambham*—being embraced by the hands of Śrī Kṛṣṇa; *kena*—by what; *puṇya-udayaena*—means of pious activities.

[*Candrāvalī-sakhī said:*] “My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?”

Kṛṣṇa’s flute created wonder in the hearts of all

**rundhann ambu-bhṛtaś camatkṛti-param kurvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir balim caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvanīḥ**

Vidagdha-mādhava 1.27/CC Antya 1.164

rundhan—blocking; *ambu-bhṛtaḥ*—the clouds bearing rain; *camatkṛti-param*—full of wonder; *kurvan*—making; *muhuḥ*—at every moment; *tumburum*—the King of the Gandharvas, Tumburu; *dhyānāt*—from meditation; *antarayan*—disturbing; *sanandana-mukhān*—the four Kaumaras headed by Sanandana; *vismāpayan*—causing wonder; *vedhasam*—even to Lord Brahmā; *autsukya-āvalibhiḥ*—with many thoughts of curiosity; *balim*—King Bali; *caṭulayan*—agitating; *bhogi-indram*—the King of the Nāgas; *āghūrṇayan*—whirling around; *bhīndan*—penetrating; *aṇḍa-kaṭāha-bhittim*—the strong coverings of the universe; *abhītaḥ*—all around; *babhrāma*—wandered; *vaṁśi-dhvaniḥ*—the transcendental vibration of the flute.

[*Madhumaṅgala said:*] “The transcendental vibration of Kṛṣṇa’s flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created an astonishing situation.”

The flute is drinking the nectar of Dāmodara’s lips, which belongs to us alone

**gopyaḥ kim ācarad ayam kuśalam sma veṇuḥ
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayam yad avaśiṣṭa-rasam hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryaḥ**

SB 10.21.9 (*Veṇu-gīta*)/VK nectar. vol. 1

gopyaḥ—O *gopīs* (one *gopī* is addressing another); *kim*—what; *ācarat*—performed; *ayam*—this; *kuśalam*—*sādhana* and *bhajana* performed in previous lives; *sma*—certainly; *veṇuḥ*—the flute; *dāmodara*—of Kṛṣṇa; *adhara-sudhām*—the nectar of the lips; *api*—even; *gopikānām*—which is the rightful property of the *gopīs* alone; *bhuṅkte*—enjoys; *svayam*—independently; *yat*—from which; *avaśiṣṭa*—(not even a drop) remaining; *rasam*—the that *rasa*, the nectar of Dāmodara’s lips; *hradinyāḥ*—the rivers; *hṛṣyat*—feeling jubilant; *tvacaḥ*—on whose bodies; *śru*—tears; *mumucuḥ*—overflowing; *taravaḥ*—of the trees; *yathā*—exactly like; *āryāḥ*—family elders.

[*Śrīmatī Rādhikā said:*] “O dear *sakhīs*! Although the flute is male, we cannot imagine what sort of *sādhana* and *bhajana* he must have performed in his previous births that in our very presence he is drinking the nectar of Dāmodara’s lips, which rightfully belongs to us alone. He is not even sparing a drop of that *rasa* for us. On the pretext of their blossoming lotus flowers, the rivers, which have nourished the flute with their water (*rasa*), are exhibiting symptoms of ecstatic horripilation. The trees, who

are forefathers of the flute, are equal to the best of men. Seeing their descendant filled with such intense love for the Lord, they have become overjoyed, and tears of ecstasy are flowing from their eyes.”

Śrīla Gurudeva: Śrīmatī Rādhikā says, “Although the flute is male, he desires to drink the nectar of Kṛṣṇa’s lips, and drinking more and more, he has left nothing for us. The nectar of Kṛṣṇa’s lips is really meant exclusively for us because we are of the same caste of cowherds whereas this bamboo flute is only dull matter. He consumes this nectar directly in front of us, and we are helpless to do anything about it. He seems to be very courageous, but really he is a hooligan. He is looting our own property right in front of us.”

May the sweet sound of Lord Kṛṣṇa’s flute, His expert messenger, be glorified

**hriyam avagṛhya gṛhebhyaḥ karṣati rādhām vanāya yā nipuṇā
sā jayati nisṛṣṭārthā vara-vamśaja-kākalī dūtī**

Lalita-mādhava 1.24/CC Antya 1.189

hriyam—bashfulness; *avagṛhya*—impeding; *gṛhebhyaḥ*—from private houses; *karṣati*—attracts; *rādhām*—Śrīmatī Rādhārāṇī; *vanāya*—to the forest; *yā*—which; *nipuṇā*—being expert; *sā*—that; *jayati*—let it be glorified; *nisṛṣṭa-arthā*—authorized; *vara-vamśa-ja*—of the bamboo flute; *kākalī*—the sweet tone; *dūtī*—the messenger.

[Gārgī, the daughter of Garga Muni said:] “May the sweet sound of Lord Kṛṣṇa’s flute, His expert messenger, be glorified, for it expertly releases Śrīmatī Rādhārāṇī from Her shyness and attracts Her from Her home to the forest.”

Thus ends section 6) Śrī Kṛṣṇa’s Sweet Flute

7) *The Sweet Bhāva of the Goṣīs*

The goṣīs always sing “Govinda, Dāmodara, Mādhava”

**ulūkhale sambhṛta-taṇḍulāś ca
saṅghaṭṭayanto musalaiḥ pramugdhāḥ
gāyanti gopyo janitānurāgā
govinda-dāmodara-mādhaveti**

Govinda-Dāmodara-stotram 4, Śrī Bilvamaṅgala Ṭhākura

saṅghaṭṭayantaḥ—as they crushed; *sambhṛta-taṇḍulān*—the stored rice; *musalaiḥ*—with their pestles; *ca*—and; *ulūkhale*—grinding mortars; *pramugdhāḥ*—the enchanted; *gopyaḥ*—*gopīs*; *anurāgāḥ*—(in whose hearts) the state of *anurāga*, in which one always thinks one is beholding Śrī Kṛṣṇa for the first time; *janita*—was born; *gāyanti*—sang; *iti*—thus; *govinda-dāmodara-mādhava*—O Govinda, Dāmodara, Mādhava.

While threshing their stock of rice with their mortars and pestles, the *gopīs*, whose hearts enchanted by *anurāga* for Śrī Kṛṣṇa, always sing “O Govinda, Dāmodara, Mādhava”.

By singing these names we are praying for goṣī-bhāva, the mood of the goṣīs

**sa nirajakṣim avalokya rādhām
ruroda govinda-vīyoga-khinnaṁ
sakhī praphullotpala-locanābhyam
govinda dāmodara mādhaveti**

Govinda-Dāmodara-stotram 39, Śrī Bilvamaṅgala Ṭhākura

sā—she; *niraja-akṣim*—the lotus-eyed; *avalokya*—glancing; *rādhām*—Śrī Rādhā; *ruroda*—she wept; *govinda-vīyoga*—due to separation from Govinda; *khinnām*—distressed; *sakhī*—the girlfriend; *praphulla-utpala*—like blooming lotuses; *locanābhyām*—with eyes; *iti*—thus; *govinda dāmodara mādhava*—Govinda, Dāmodara, Mādhava.

Seeing Śrīmatī Rādhikā crying due to the pangs of separation from Govinda, the blooming lotus eyes of Rādhikā’s *sakhī* also filled with tears, and she cried, “Govinda, Dāmodara, Mādhava!”

Śrīla Nārāyaṇa Mahārāja: Kṛṣṇa has many names; the name Govinda means

He who is very pleasing to the cows, divine cowherd maidens (*gopīs*), and all those who reside in Vraja. The name Dāmodara means that the all powerful Supreme Lord can be bound and controlled only by love, by the pure love of His mother Yaśoda and by the pure love of Śrīmatī Rādhikā in particular. In essence, Mādhava means “He who is always controlled by Rādhikā.” So by singing these names we are praying for *gopī-bhāva*, the mood of the *gopīs*.

I forever pray to the dust of the lotus feet of the gopīs

**vande nanda-vraja-strīṅām pāda-reṇum abhikṣṇaśaḥ
yāsām hari-kathodgītaṁ punāti bhuvana-trayam**

SB 10.47.63/BMP p. 276/STB p. 34

vande—I offer my respects; *nanda-vraja*—of the cowherd village of Nanda Mahārāja; *strīṅām*—of the women; *pāda*—of the feet; *reṇum*—to the dust; *abhikṣṇaśaḥ*—perpetually; *yāsām*—whose; *hari*—of Lord Kṛṣṇa; *kathā*—about the topics; *udgītaṁ*—loud chanting; *punāti*—purifies; *bhuvana-trayam*—the three worlds.

[Śrī Uddhava prayed:] “I forever pray to the dust of the lotus feet of the *gopīs* in Nandagaon. The *hari-kathā* emanating from their lotus lips in their separation from Kṛṣṇa purifies the entire universe.”

Kṛṣṇa’s flute melody causes His dearest vraja-gopīs to release an unprecedented flow of nectar-talks instigated by the rapture of prema. These gopīs are our one and only shelter

**veṇu-nāda-sudhā-vṛṣṭyā niṣkramayyukti mādhurīm
yāsām naḥ pāyayāmāsa kṛṣṇas tā eva no gatiḥ**

Veṇu-gīta, Introduction

sudhā-vṛṣṭyā—through the nectarean showers; *veṇu-nāda*—of the bamboo flute’s vibrations; *kṛṣṇaḥ*—the all-attractive person; *pāyayām āsa naḥ*—made us drink; *mādhurīm*—sweetness; *niṣkramayya*—coming forth; *ukti*—in the form of utterances; *tāḥ*—those (*gopīs*); *yāsām*—whose (utterances); *eva*—(are) indeed; *naḥ*—our; *gatiḥ*—(lives) objective.

By the shower of nectar in the form of the melody of His flute, Śrī Kṛṣṇa, who is adept at all kinds of playful pastimes throughout Vraja, has caused His dearest *vraja-gopīs* to release an unprecedented flow of loveliness in the form of their words instigated by the rapture of *prema*. He has thus bestowed upon us the good fortune of drinking the songs of those cowherd maidens, who are our one and only shelter.

Love for Kṛṣṇa in the mood of the Gopīs of Vraja is the supreme love

**śyāmam eva paraṁ rūpaṁ
purī madhu-purī varā
vayaḥ kaiśorakaṁ dhyyam
ādyā eva paro rasaḥ**

CC Mad 19.106/Padyāvalī 82

śyāmam—the form of Śyāmasundara; *eva*—certainly; *param*—supreme; *rūpaṁ*—form; *purī*—the place; *madhu-purī*—Mathurā, Vraja mandala; *varā*—best; *vayaḥ*—the age; *kaiśorakaṁ*—fresh youth; *dhyyam*—always to be meditated on; *ādyāḥ*—the original transcendental mellow, *mādhurya-rasa*; *eva*—certainly; *paraḥ*—the supreme; *rasaḥ*—mellow.

The form of Śyāmasundara is the supreme form, Vraja-maṇḍala is the supreme abode, Śrī Kṛṣṇa's fresh youth should always be meditated upon, and love for Śrī Kṛṣṇa in the mood of the *gopīs* of Vraja is the supreme transcendental mellow and the sweetest form of pure love.

Thus ends section 7) The Sweet Bhāva of the Gopīs

8) *Veṇu-gīta* (SB 10.21.1-20)

śrī-śuka uvāca

**ittham śarat-svaccha-jalam padmākara-sugandhinā
nyaviśat vāyunā vātam sa -go-gopālako ‘cyutaḥ (1)**

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said (or *śrīya śuka*, the very dear parrot of Śrīmatī Rādhikā) ; *ittham*—in this way; *śarat*—of the beautifully decorated autumn season; *svaccha*—clear; *jalam*—having water; *padma-ākara*—from the lakes filled with lotus flowers (such as the Yamunā, Kusuma-sarovara, Mānaśi Gaṅgā, Govinda-kuṇḍa, etc.); *su-gandhinā*—with the sweet fragrance; *nyaviśat*—He entered; *vāyunā*—by the cool and fragrant breeze; *vātam*—refreshed; *sa*—with; *go*—the cows; *gopālakaḥ*—and the cowherd boys; *acyutaḥ*—the infallible Lord.

Śrī Śukadeva Gosvāmī said: In this way, O Mahārāja Parīkṣit, Śrī Vṛndāvana became extremely beautiful due to the exquisitely decorated season of autumn. The lakes, ponds and rivers were filled with clear, sweet water. Gentle and fragrant breezes blew, carrying the aroma of lotus flowers from the lakes. The infallible Nanda-nandana Śrī Kṛṣṇa entered that enchanting Vṛndāvana forest, accompanied by His cows and *gopas*.

**kusumita-vanarāji-śuṣmi-bhṛṅga-
dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram
madhupatiṛ avagāhya cārayan gāḥ
saha-paśu-pāla-balaś cukūja veṇum (2)**

kusumita—flowering; *vanarāji*—amidst the rows of trees of the forest; *śuṣmi*—maddened; *bhṛṅga*—with bees; *dvija*—of birds; *kula*—and flocks; *ghuṣṭa*—resounding; *saraḥ-sarīt*—its lakes, ponds and rivers; *mahīdhram*—Govardhana, Nandagāon and all other hills; *madhu-patiḥ*—*akhīla-rasāmṛta-sindhu* Śrī Kṛṣṇa (here *madhu* means *rasa*; therefore, *madhu-patiḥ* refers to *rasīka-śekhara* Kṛṣṇa who is the ocean of nectar in the form of complete *rasa* and the topmost relisher of *rasa*); *avagāhya*—entering and taking bath; *cārayan*—while tending (grazing); *gāḥ*—the cows; *saha-paśu-pāla-balaḥ*—in the company of the cows and calves, the cowherd boys and His elder brother, Balarāma; *cukūja*—vibrated; *veṇum*—His flute.

Intoxicated bees were humming here and there amidst the rows of lush green trees filled with beautiful fragrant flowers. All the lakes, rivers and hills of the forest resounded with the sweet and melodious cooing of the flocks of various birds. Madhupati Śrī Kṛṣṇa, accompanied by Baladeva and the *gopas*, entered that forest and, while grazing the cows, vibrated a mellow, sweet tune upon His alluring flute.

**tad vraja-striya āśrutya veṇu-gītaṁ smarodayam
kāścit parokṣaṁ kṛṣṇasya sva-sakhībhyo ‘nvavarṇayan (3)**

tat—that; *vraja-striyaḥ*—the young girls (kiśoris) in the cowherd villages of Vraja; *āśrutya*—hearing; *veṇu-gītaṁ*—the song of the flute; *smara-udayam*—instigating an intense desire within the heart to meet with Kṛṣṇa; *kāścit*—some of them; *parokṣam*—privately (The *gopīs* met among themselves in a private place where Kṛṣṇa was not present. No others were present such as the *gopīs*’ mothers-in-law or other family members. But they were not alone, hundreds and thousands of *gopīs* were there); *kṛṣṇasya*—the beloved *gopīs* of Kṛṣṇa; *sva-sakhībhyāḥ*—to their intimate companions; *anvavarṇayan*—engaged in describing (while in the state of *tadātmā* - being one at heart with Śrī Kṛṣṇa)

The sound of the flute awakens feelings of love toward Śrī Kṛṣṇa and an intense desire to meet with Him. When the *gopīs* heard that sound, their hearts were overwhelmed with *prema*. The *gopīs* became completely infatuated and, in a secluded place, they began to describe the form and qualities of Śrī Kṛṣṇa and the powerful influence of His flute to their intimate companions.

**tad varṇayitum ārabdhāḥ smarantyaḥ kṛṣṇa-ceṣṭitam
nāśakan smara-vegena vikṣipta-manaso nṛpa (4)**

tat—that (the sweetness of Kṛṣṇa’s flute); *varṇayitum*—to describe; *ārabdhāḥ*—beginning; *smarantyaḥ*—remembering (i.e., churning and turning over and over again within their minds); *kṛṣṇa-ceṣṭitam*—the activities of Kṛṣṇa (which attract the hearts of all); *na āśakan*—they were incapable; *smara-vegena*—by the force of their *prema* which is filled with intense desire to meet with Kṛṣṇa; *vikṣipta*—agitated; *manasaḥ*—whose minds; *nṛpa*—O King Parikṣit.

The *gopīs* of Vraja began to describe the sweetness of the sound of Śrī Kṛṣṇa’s flute among themselves, but as soon as they remembered the flute, they were overpowered with strong feelings of affection for their beloved, Śrī Kṛṣṇa. Thus they remembered His charming activities, His artistically curved eyebrows, His compelling glance filled with love, and His sweet, mild smiling. Their hearts became filled with an intense desire to meet with Śyāma. They completely lost control of their minds and at once they arrived before Śrī Kṛṣṇa within their hearts. Their voices became choked up with ecstasy and thus they were unable to describe Him.

barhāpīḍam naṭa-vara-vapuḥ karṇayoḥ karṇikāram
 bibhrad vāsaḥ kanaka-kapiśam vaijayantīm ca mālām
 randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
 vṛndāraṇyam sva-pada ramaṇam prāviśad gīta-kīrtiḥ (5)

(See Chapter 6, p. 244 for synonyms and translation)

iti veṇu-ravam rājan sarva-bhūta-manoharam
 śrutvā vraja-striyaḥ sarvā varṇayantyo 'bhirebhire (6)

iti—thus; *veṇu-ravam*—the vibration of the flute; *rājan*—O King Parīkṣit; *sarva-bhūta*—of all living beings; *manaḥ-haram*—stealing the minds; *śrutvā*—hearing; *vraja-striyaḥ*—the women of Vraja; *sarvāḥ*—all of them; *varṇayantyaḥ*—engaged in describing; *abhirebhire*—embraced Kṛṣṇa, the embodiment of supreme spiritual bliss.

O King, the sound of Kṛṣṇa's flute steals the minds of all living beings, both animate and inanimate. When the young *gopīs* of Vraja heard that sound, they began to describe it. As they went on describing the sound of the flute, they entered a state of ecstatic trance and became completely absorbed in thoughts of Śrī Kṛṣṇa. Within their hearts, they began to embrace Śrī Kṛṣṇa who is the embodiment of all *rasa* and the reservoir of supreme spiritual bliss.

akṣaṇvatām phalam idaṁ na paraṁ vidāmaḥ
 sakhyaḥ paśūn anaviveśayator vayasyaiḥ
 vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭam
 yair vā nipītam anurakta-kaṭākṣa-mokṣam (7)

(See Chapter 19, p. 650 for synonyms and translation)

cūta-pravāla-barha-stabakotpalābja
 mālānupṛkta-paridhāna-vicitra-veśau
 madhye virejatur alam paśu-pāla-goṣṭhyām
 raṅge yathā naṭa-varau kvaca gāyamānau (8)

cūta—of a mango tree; *pravāla*—with young sprouts; *barha*—peacock feathers; *stabaka*—bunches of flowers; *utpala*—water lilies (or blue lotuses); *abja*—and lotuses; *mālā*—with garlands; *anupṛkta*—touched; *paridhāna*—their garments; *vicitra*—with great variety; *veśau*—being dressed; *madhye*—in the midst; *virejatuh*—the two of Them shone forth; *alam*—magnificently; *paśu-pāla*—of the cowherd boys; *goṣṭhyām*—within the assembly; *raṅge*—upon a stage; *yathā*—just as; *naṭa-varau*—two most excellent dancers; *kvaca*—sometimes; *gāyamānau*—themselves singing.

O *sakhī!* When dark-complexioned Śrī Kṛṣṇa, dressed in yellow garments, and fair-complexioned Baladeva, dressed in blue garments, decorate Themselves with newly grown mango blossoms, peacock feathers, clusters of flowers, and garlands of multicolored lotuses and lilies, Their appearance becomes astonishing. They sit down right in the middle of the assembly of cowherd boys and sing the sweetest of songs. O *priya sakhī!* At such times, They look just like two incomparably beautiful and expert dancers performing on a dramatic stage. What am I to say of the splendor of Their appearance at such times?

**gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām
bhūṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryaḥ (9)**

(See Chapter 28, p. 917 for synonyms and translation)

**vṛndāvanaṁ sakhi bhuvo vitanoti kīṛtim
yad devakī-suta-padāmbuja-labdha-lakṣmi
govinda-veṇum anu matta-mayūra-nṛtyaṁ
prekṣyādri-sānv-avaratānya-samasta-sattvam (10)**

(See Chapter 21, p. 712 for synonyms and translation)

**dhanyaḥ sma mūḍha-matayo 'pi hariṇya etā
yā nanda-nandanam upātta-vicitra-veśam
ākarṇya veṇu-raṇitaṁ saha-kṛṣṇa-sārāḥ
pūjāṁ dadhur viracitāṁ praṇayāvalokaiḥ (11)**

(See Chapter 22, p. 727 for synonyms and translation)

**kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlam
śrutvā ca tat-kvaṇita-veṇu-vivikta-gītam
devyo vimāna-gatayaḥ smara-nunna-sārā
bhraśyat-prasūna-kabarā mumuhur vinīvyāḥ (12)**

(See Chapter 22, p. 728 for synonyms and translation)

gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta
 pīyūṣam uttabhita-karṇa-putaiḥ pibantyaḥ
 śāvāḥ snuta-stana-payāḥ-kavalāḥ sma tasthur
 govindam ātmani dṛśāsru-kalāḥ spṛśantyaḥ (13)

(See Chapter 22, p. 728 for synonyms and translation)

prāyo batāmba vihagā munayo vane ‘smin
 kṛṣṇekṣitam tad-uditam kala-veṇu-gītam
 āruhya ye druma-bhujān rucira-pravālān
 śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ (14)

prāyaḥ—almost; *bata*—certainly; *amba*—O mother; *vihagāḥ*—the birds; *munayaḥ*—great sages; *vane*—in the forest; *asmin*—this; *kṛṣṇa-ikṣitam*—seeing Kṛṣṇa’s beautiful face; *tat-uditam*—created by Him; *kala-veṇu-gītam*—sweet vibrations made by playing the flute; *āruhya*—rising; *ye*—who; *druma-bhujān*—to the branches of the trees (in the form of Śrīmad-Bhāgavatam); *rucira-pravālān*—having beautiful creepers and twigs; *śṛṇvanti*—they hear; *mīlita-dṛśaḥ*—with their vision withdrawn from all phenomena and all knowledge related to the material body (i.e., with wide open, unblinking eyes fixed exclusively on the transcendental form of Śrī Kṛṣṇa); *vigata-anya-vācaḥ*—stopping all other sounds (not related to Śrī Kṛṣṇa).

○ *sakhi!* Never mind this ordinary talk about cows and calves. Have you not seen the birds of Vṛndāvana? To call them birds is certainly a mistake. Truly speaking, most of them are exalted *ṛṣis* and *munis*. They are sitting quietly in the beautiful green trees of Vṛndāvana, upon branches that are sprouting many charming new blossoms. But these *ṛṣis* and *munis* do not close their eyes. They gaze continuously with unblinking eyes at the sweetness of Kṛṣṇa’s form, and taking in His sidelong glances laden with love, they become delighted. Ignoring all other types of sounds, they begin to hear Kṛṣṇa’s captivating voice and the music of His flute which enchants the three worlds. My dear *sakhi!* How fortunate their life is. (Alas! How unfortunate we are. Our birth has become spoiled, our eyes useless. Where lies our fortune to behold the beautiful form of Kṛṣṇa?)

nadyas tadā tad-upadhārya mukunda-gītam
 āvarta-lakṣita-manobhava-bhagna-vegāḥ
 āliṅgana-sthagitam ūrmi-bhujair murārer
 grhṇanti pāda-yugalam kamalopahārāḥ (15)

(See Chapter 21, p. 714 for synonyms and translation)

**dr̥ṣṭvātape vraja-paśūn saha rāma-gopaiḥ
sañcārayantam anu veṇum udīrayantam
prema-pravṛddha uditaiḥ kusumāvalibhiḥ
sakhyur vyadhāt sva-vapuṣāmbuda ātapatram (16)**

dr̥ṣṭvā—seeing; *ātape*—in the full heat of the sun; *vraja-paśūn*—the domestic animals of Vraja (the cows, etc.); *saha*—together with; *rāma-gopaiḥ*—Śrī Balarāma and the cowherd boys; *sañcārayantam*—herding together; *anu*—repeatedly; *veṇum*—His flute; *udīrayantam*—loudly playing; *prema*—out of love; *pravṛddhaḥ*—expanded; *uditaiḥ*—rising high; *kusuma-āvalibhiḥ*—with droplets of water vapor, which are like groups of flowers; *sakhyuḥ*—for his friend (who is of the same colour, *śyāma*); *vyadhāt*—he constructed; *sva-vapuṣā*—out of his own body; *ambudaḥ*—the cloud; *ātapatram*—an umbrella (composed of drops of water).

○ *sakhi!* These rivers also belong to our Vṛndāvana. Therefore, it is not very astonishing that they have offered their everything at the lotus feet of Śrī Kṛṣṇa. Please consider the clouds for a moment. When they see the princes of Vraja, Śrī Kṛṣṇa and Śrī Balarāma, accompanied by the cowherd boys, herding the cows in the heat of summer, and when they hear Kṛṣṇa playing very sweetly on His flute, their hearts overflow with love. The clouds begin to hover above them. By extending their body, the new black clouds (*śyāmaghana*) become an umbrella to give shelter to their friend Ghanaśyāma. Moreover, when the clouds begin to rain tiny drops of water upon them, it seems that they are showering them with beautiful white flowers. Yet this is but a pretext; for by doing so, they are, in fact, offering their life and their everything unto Him.

**pūrṇāḥ pulindya urugāya-padābja-rāga-
śrī-kuṅkumena dayitā-stana-maṇḍitena
tad-darśana-smara-rujas tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-adhim (17)**

(See Chapter 21, p. 714 for synonyms and translation)

**hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kandamūlaiḥ (18)**

(See Chapter 21, p. 712 for synonyms and translation)

**gā gopakair anu-vanaṁ nayator udāra-
veṇu-svanaiḥ kala-padais tanu-bhr̥tsu sakhyaḥ
aspadanaṁ gati-matām pulakas tarūṇām
niryoga-pāśa-kṛta-lakṣaṇayor vicitram (19)**

(See Chapter 22, p. 729 for synonyms and translation)

**evaṁ-vidhā bhagavato yā vṛndāvana-cāriṇaḥ
varṇayantyo mitho gopyaḥ krīdās tan-mayatām yayuḥ (20)**

evam-vidhāḥ—of such a manner (pastimes of such a manner which astonish the entire world); *bhagavataḥ*—of the Supreme Personality of Godhead (who manifests His own unlimited sweetness); *yāḥ*—which; *vṛndāvana-cāriṇaḥ*—who was wandering in the Vṛndāvana forest; *varṇayantyaḥ*—(the *gopīs* continuously) engaged in describing all these pastimes of the Lord (and thus attained a state of *tadātmā* with those pastimes; in other words, they entered into those pastimes and experienced Kṛṣṇa’s association directly); *mithaḥ*—among one another; *gopyaḥ*—the *gopīs*; *krīdaḥ-tat-mayatām-yayuḥ*—they attained complete identification with those pastimes; in other words, those pastimes became manifest in their hearts.

○ Mahārāja Parīkṣit! Everyday the *gopīs*, being deeply immersed in *prema*, discuss among themselves the innumerable pastimes of Śrī Kṛṣṇa who plays in the forests of Vṛndāvana. By doing so, they enter a state of ecstatic trance of meditation upon Him. In this way, the pastimes of the Lord continuously manifest within their hearts.

Thus ends section 8) Veṇu-gīta

9) *Prāṇaya-gīta* (SB 10.29-41)

**cittam sukkena bhavatāpahṛtam gṛheṣu
yan nirviśaty uta karāv api gṛhya-kṛtye
pādaḥ padam na calatas tava pāda-mūlād
yāmaḥ katham vrajam atho karavāma kim vā (34)**

cittam—our minds; *sukkena*—easily; *bhavatā*—by You; *apahṛtam*—were stolen; *gṛheṣu*—in our households; *yat*—which; *nirviśati*—were absorbed; *uta*—more over; *karau*—our hands; *api*—as well; *gṛhya-kṛtye*—in household work; *pādaḥ*—our feet; *padam*—one step; *na calataḥ*—are not moving; *tava*—Your; *pāda-mūlāt*—away from the feet; *yāmaḥ*—we shall go; *katham*—how; *vrajam*—back to Vraja; *atha u*—and then; *karavāma*—we shall do; *kim*—what; *vā*—furthermore.

Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?

**siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gīta-ja-hṛc-chayāgnim
no ced vāyam virahajāgny-upayukta-dehā
dhyānena yāma padayoḥ padavīm sakhe te (35)**

siñca—please pour; *aṅga*—our dear Kṛṣṇa; *naḥ*—our; *tvat*—Your; *adhara*—of the lips; *amṛta*—of the nectar; *pūrakeṇa*—with the flood; *hāsa*—smiling; *avaloka*—by Your glances; *kala*—melodious; *gīta*—and the song (of Your flute); *ja*—generated; *hṛt-saya*—situated within our hearts; *agnim*—the fire; *na u cet*—if not; *vāyam*—we; *viraha*—from separation; *ja*—born; *agni*—within the fire; *upayukta*—placing; *dehāḥ*—our bodies; *dhyānena*—by meditation; *yāma*—we shall go; *padayoḥ*—of the feet; *padavīm*—to the place; *sakhe*—O friend; *te*—Your.

Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our hearts—a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like *yogīs* attain to the abode of Your lotus feet by meditation.

yarhy ambujākṣa tava pāda-talaṁ ramāyā
 datta-kṣaṇaṁ kvacit araṇya-jana-priyasya
 asprākṣma tat-prabhṛti nānya-samakṣam añjaḥ
 sthātums tvayābhiramitā bata pārayāmaḥ (36)

yarhi—when; *ambuja*—like lotuses; *akṣa*—O You whose eyes; *tava*—Your; *pāda*—of the feet; *talam*—at the base; *ramāyāḥ*—for the goddess of fortune, Śrīmatī Lakṣmīdevī; *datta*—affording; *kṣaṇam*—a few moments; *kvacit*—sometimes; *araṇya*—who dwell in the forest; *jana*—the people; *priyasya*—who hold dear; *asprākṣma*—we shall touch; *tat-prabhṛti*—from that moment forward; *na*—never; *anya*—of any other man; *samakṣam*—in the presence; *añjaḥ*—directly; *sthātum*—to stand; *tvayā*—by You; *abhiramitāḥ*—filled with joy; *bata*—certainly; *pārayāmaḥ*—will we be able.

○ lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she has the opportunity to touch the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You.

śrīr yat padāmbuja-rajaś cakame tulasyā
 labdhvāpi vakṣasi padaṁ kila bhṛtya-juṣṭam
 yasyāḥ sva-vīkṣaṇa utānya-sura-prayāsaḥ
 tadvad vyaṁ ca tava pāda-rajah prapannāḥ (37)

śrīḥ—the goddess of fortune, wife of Lord Nārāyaṇa; *yat*—as; *pada-ambuja*—of the lotus feet; *rajah*—the dust; *cakame*—desired; *tulasyā*—together with Tulasī-devī; *labdhvā*—having obtained; *api*—even; *vakṣasi*—upon His chest; *padam*—her position; *kila*—indeed; *bhṛtya*—by servants; *juṣṭam*—served; *yasyāḥ*—whose (Lakṣmī's); *sva*—upon themselves; *vīkṣaṇe*—for the sake of the glance; *uta*—on the other hand; *anya*—of the other; *sura*—demigods; *prayāsaḥ*—the endeavor; *tadvat*—in the same way; *vyaṁ*—we; *ca*—also; *tava*—Your; *pāda*—of the feet; *rajah*—the dust; *prapannāḥ*—have approached for shelter.

Goddess Lakṣmī, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Nārāyaṇa. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasī-devī and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter.

Thus ends section 9) Praṇaya-gīta

10) *Gopī-gīta* (SB 10.31.1-19 & 10.32.1-2)

**jayati te 'dhikam janmanā vrajaḥ śrayata indirā śaśvad atra hi
dayita dṛśyatām dikṣu tāvakās tvayi dhṛtāsavas tvām vicinvate (1)**

gopyaḥ ūcuḥ—the *gopīs* said; *jayati*—is glorious; *te*—Your; *adhikam*—exceedingly; *janmanā*—by the birth; *vrajaḥ*—the land of Vraja; *śrayate*—is residing; *indirā*—Lakṣmī, the goddess of fortune (referring to Śrīmatī Rādhikā, the *mūla* Lakṣmī); *śaśvat*—perpetually; *atra*—here; *hi*—indeed; *dayita*—O beloved; *dṛśyatām*—may (You) be seen; *dikṣu*—in all directions; *tāvakāḥ*—Your (devotees); *tvayi*—for Your sake; *dhṛta*—sustained; *asavaḥ*—their life airs; *tvām*—for You; *vicinvate*—they are searching.

The *gopīs* said: “O beloved, your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, who are yours, maintain our lives. We have been searching everywhere for you, so please show yourself to us.”

**śarad-udāśaye sādhu-jāta-sat-sarasijodara-śrī-muṣā dṛṣā
surata-nātha te 'śulka-dāsikā vara-da nighnato neha kim vadhaḥ (2)**

SB 10.31.2/*Gopī-gīta* 2/BRS 3.5.29

śarat—of the autumn season; *uda-āśaye*—in the reservoir of water; *sādhu*—excellently; *jāta*—grown; *sat*—fine; *sarasi-ja*—of the lotus flowers; *udara*—in the middle; *śrī*—the beauty; *muṣā*—which excels; *dṛṣā*—with Your glance; *surata-nātha*—O Lord of love; *te*—Your; *aśulka*—acquired without payment; *dāsikāḥ*—maidservants; *vara-da*—O giver of benedictions; *nighnataḥ*—for You who are killing; *na*—not; *iha*—in this world; *kim*—why; *vadhaḥ*—murder.

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. (And where did You get this beauty? You have expertly stolen it from the lotus. At first You have stolen our hearts with Your glance but then You disappeared). O bestower of benedictions, You are killing Your maidservants who have given themselves to You freely, without any price. Isn't this murder?

**viṣa-jalāpyayād vyāla-rākṣasād varṣa-mārutād vaidyutānalāt
vṛṣa-mayātmajād viśvato bhayād ṛṣabha te vyaṁ rakṣitā muhuḥ (3)**

viṣa—poisonous; *jala*—by the water (of the Yamunā, contaminated by Kāliya); *apyayāt*—from destruction; *vyāla*—fearsome; *rākṣasāt*—from the demon (Agha); *varṣa*—from rain (sent by Indra); *mārutāt*—and the wind-storm (created by Tṛṇāvarta); *vaidyuta-analāt*—from the thunderbolt (of Indra); *vṛṣa*—from the

bull, Ariṣṭāsura; maya-ātmajāt—from the son of Maya (Vyomāsura); viśvataḥ—from all; bhayāt—fear; ṛṣabha—O greatest of personalities; te—by You; vayam—we; rakṣitāḥ—have been protected; muhuḥ—repeatedly.

○ greatest of personalities, You have repeatedly saved us from all kinds of danger—from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava.

**na khalu gopikā-nandano bhavān akhila-dehinām antarātma-dṛk
vikhanasārthito viśva-guptaye sakha udeyivān sātvatām kule (4)**

na—not; khalu—indeed; gopikā—of the gopī, Yaśodā; nandanaḥ—the son; bhavān—Your good self; akhila—of all; dehinām—embodied living entities; antaḥ-ātma—of the inner consciousness; dṛk—the seer; vikhanasā—by Lord Brahmā; arthitaḥ—prayed for; viśva—of the universe; guptaye—for the protection; sakhe—O friend; udeyivān—You arose; sātvatām—of the Sātvatas; kule—in the dynasty.

You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.

**viracitābhayaṁ vṛṣṇi-dhūrya te caraṇam iyuṣām saṁsṛter bhayāt
kara-saroruhāṁ kānta kāma-dam śīrasi dhehi naḥ śrī-kara-graham (5)**

viracita—created; abhayaṁ—fearlessness; vṛṣṇi—of the Vṛṣṇi dynasty; dhūrya—O best; te—Your; caraṇam—feet; iyuṣām—of those who approach; saṁsṛteḥ—of material existence; bhayāt—out of fear; kara—Your hand; sarah-ruham—like a lotus flower; kānta—O lover; kāma—desires; dam—fulfilling; śīrasi—on the heads; dhehi—please place; naḥ—of us; śrī—of the goddess of fortune, Lakṣmīdevī; kara—the hand; graham—taking.

○ best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.

**vraja-janārti-han vīra yoṣitām nija-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṅkarīḥ sma no jalaruhānanam cāru darśaya (6)**

vraja-jana—of the people of Vraja; ārti—of the suffering; han—O destroyer; vīra—O hero; yoṣitām—of women; nija—Your own; jana—of the people; smaya—the pride; dhvaṁsana—destroying; smita—whose smile; bhaja—please accept; sakhe—O friend; bhavat—Your; kiṅkarīḥ—maidservants; sma—indeed; naḥ—us; jala-ruha—lotus; ānanam—Your face; cāru—beautiful; darśaya—please show.

O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.

**praṇata-dehinām pāpa-karṣaṇam tṛṇa-carānugam śrī-niketanam
phaṇi-phaṇārpitam te padāmbujam kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam (7)**

praṇata—who are surrendered to You; dehinām—of the embodied living beings; pāpa—the sins; karṣaṇam—which remove; tṛṇa—grass; cara—who graze (the cows); anugam—following; śrī—of the goddess of fortune; nikanam—the abode; phaṇi—of the serpent (Kāliya); phaṇā—on the hoods; arpitam—placed; te—Your; pada-ambujam—lotus feet; kṛṇu—please put; kuceṣu—on the breasts; naḥ—our; kṛndhi—cut away; hṛc-śayam—the lust in our hearts.

Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

**madhurayā girā valgu-vākyayā budha-manojñayā puṣkarekṣaṇa
vidhi-karīr imā vīra muhyatīr adhara-sīdhunāpyāyayaṣva naḥ (8)**

madhurayā—sweet; girā—by Your voice; valgu—charming; vākyayā—by Your words; budha—to the intelligent; mano-jñayā—attractive; puṣkara—lotus; iḥṣaṇa—You whose eyes; vidhi-karīḥ—maidservants; imāḥ—these; vīra—O hero; muhyatīḥ—becoming bewildered; adhara—of Your lips; sidhunā—with the nectar; āpyāyayaṣva—please restore to life; naḥ—us.

O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.

**tava kathāmṛtam tapta-jīvanam kavibhir īḍitam kalmaṣāpaham
śravaṇa-maṅgalam śrīmad ātatam bhuvī gṛṇanti ye bhūri-dā janāḥ (9)**

tava—Your; kathā-amṛtam—the nectar of words; tapta-jīvanam—(is) life for those aggrieved; kavibhiḥ—by great thinkers; īḍitam—described; kalmaṣa-apaham—removing sinful reactions; śravaṇa-maṅgalam—auspicious to hear, giving spiritual benefit; śrīmat—spiritual opulence; ātatam—spreading; bhuvī—within the world; gṛṇanti—chant, glorify, propagate; ye—those who; bhūri-dāḥ—most beneficent; janāḥ—persons.

O Kṛṣṇa, just hearing the nectar of Your words and the narrations of Your pastimes gives life to us, who are always suffering in this material world. These narra-

tions, coming from the lips of Your pure devotees, eradicate one's sinful reactions and bestow the ultimate benediction of *kṛṣṇa-prema* upon whoever hears them with faith. These narrations are broadcast all over the world and are filled with spiritual beauty and opulence. Certainly those who distribute this nectar are the most munificent, most compassionate souls.

**prahasitaṁ priya-prema-vikṣaṇaṁ viharaṇaṁ ca te dhyāna-maṅgalaṁ
rahasi saṁvido yā hṛdi spṛśaḥ kuhaka no manaḥ kṣobhayanti hi (10)**

prahasitaṁ—the smiling; priya—affectionate; prema—with love; vikṣaṇaṁ—glances; viharaṇaṁ—intimate pastimes; ca—and; te—Your; dhyāna—by meditation; maṅgalaṁ—auspicious; rahasi—in solitary places; saṁvidaḥ—conversations; yāḥ—which; hṛdi—the heart; spṛśaḥ—touching; kuhaka—O cheater; naḥ—our; manaḥ—minds; kṣobhayanti—agitate; hi—indeed.

Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You—all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.

**calasi yat vrajāc cārayan paśūn nalina-sundaram nātha te padam
śīla-tṛṇāṅkuraiḥ sīdatīti naḥ kalilatām manaḥ kānta gacchati (11)**

calasi—You go; yat—when; vrajāt—from the cowherd village; cārayan—herding; paśūn—the animals; nalina—than a lotus flower; sundaram—more beautiful; nātha—O master; te—Your; padam—feet; śīla—by sharp edges of grain; tṛṇa—grass; āṅkuraiḥ—and sprouting plants; sīdati—are experiencing pain; iti—thus thinking; naḥ—us; kalilatām—discomfort; manaḥ—our minds; kānta—O lover; gacchati—feel.

Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

**dina-parikṣaye nīla-kuntalair vanaruhānanam bibhrad āvṛtam
ghana-rajasvalam darśayan muhur manasi naḥ smaram vīra yacchasi (12)**

dina—of the day; parikṣaye—at the finish; nīla—dark blue; kuntalaiḥ—with locks of hair; vana-ruha—lotus; ānanam—face; bibhrat—exhibiting; āvṛtam—covered; ghana—thick; rajaḥ-valam—smeared with dust; darśayan—showing; muhuḥ—repeatedly; manasi—in the minds; naḥ—our; smaram—Cupid; vīra—O hero; yacchasi—You are placing.

At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

**praṇata-kāma-dam padmajārcitam dharaṇi-maṇḍanam dhyeyam āpadi
caraṇa-paṅkajam śantamaṁ ca te ramaṇa naḥ staneṣu arpayādhi-han**

praṇata—of those who bow down; kāma—the desires; dam—fulfilling; padma-
ja—by Lord Brahmā; arcitam—worshiped; dharaṇi—of the earth; maṇḍanam—
the ornament; dhyeyam—the proper object of meditation; āpadi—in time of dis-
tress; caraṇa-paṅkajam—the lotus feet; śam-tamaṁ—giving the highest satisfac-
tion; ca—and; te—Your; ramaṇa—O lover; naḥ—our; staneṣu—on the breasts;
arpayā—please place; adhi-han—O destroyer of mental distress.

Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all
who bow down to them. They are the ornament of the earth, they give the high-
est satisfaction, and in times of danger they are the appropriate object of medita-
tion. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

**surata-vardhanam śoka-nāśanam svarita-veṇunā suṣṭhu cumbitam
itara-rāga-vismāraṇam nṛṇām vitara vīra nas te 'dharāmṛtam (14)**

surata—conjugal happiness; vardhanam—which increases; śoka—grief;
nāśanam—which destroys; svarita—vibrated; veṇunā—by Your flute; suṣṭhu—
abundantly; cumbitam—kissed; itara—other; rāga—attachments; vismāraṇam—
causing to forget; nṛṇām—men; vitara—please spread; vīra—O hero; naḥ—upon
us; te—Your; adhara—of the lips; amṛtam—the nectar.

O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal
pleasure and vanquishes grief. That nectar is thoroughly relished by Your
vibrating flute and makes people forget any other attachment.

**aṭati yad bhavān ahni kānanam truṭi yugāyate tvām apaśyatām
kuṭila-kuntalam śrī-mukham ca te jaḍa udikṣatām pakṣma-kṛd dṛśām**

aṭati—travel; yat—when; bhavān—You; ahni—during the daytime; kānanam—
to the forest; truṭi—about 1/1700 of a second; yugāyate—becomes like an entire
millennium; tvām—You; apaśyatām—for those who do not see; kuṭila—curling;
kuntalam—with locks of hair; śrī—beautiful; mukham—face; ca—and; te—Your;
jaḍaḥ—foolish; udikṣatām—for those who are eagerly looking; pakṣma—of lids;
kṛt—the creator; dṛśām—of the eyes.

When You go off to the forest during the day, a tiny fraction of a second becomes
like a millennium for us because we cannot see You. And even when we can eagerly
look upon Your beautiful face, so lovely with its adornment of curly locks, our
pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

**pati-sutānvaya-bhrāṭṛ-bāndhavān ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ kitava yoṣitaḥ kas tyajen niśi (16)**

pati—husbands; suta—children; anvaya—ancestors; bhrāṭṛ—brothers; bāndhavān—and other relatives; ativilaṅghya—completely neglecting; te—Your; anti—into the presence; acyuta—O infallible one; āgatāḥ—having come; gati—of our movements; vidad—who understand the purpose; tava—Your; udgīta—by the loud song (of the flute); mohitāḥ—bewildered; kitava—O cheater; yoṣitaḥ—women; kaḥ—who; tyajet—would abandon; niśi—in the night.

Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

**rahasi samvidam hṛc-chayodayam prahasitānanam prema-vikṣanam
brhad-urah śriyo vikṣya dhāma te muhur ati-sprhā muhyate manaḥ**

rahasi—in private; samvidam—confidential discussions; hṛt-śaya—of lust in the heart; udayam—the rise; prahasiṭa—smiling; ānanam—face; prema—loving; vikṣanam—glances; brhat—broad; urah—chest; śriyaḥ—of the goddess of fortune; vikṣya—seeing; dhāma—the abode; te—Your; muhuḥ—repeatedly; ati—excessive; sprhā—hankering; muhyate—bewilders; manaḥ—the mind.

Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.

**vraja-vanakasām vyaktir aṅga te vṛjina-hantry alam viśva-maṅgalam
tyaja manāk ca nas tvat-sprhātmanām sva-jana-hṛd-rujām yan niṣūdanam**

vraja-vana—in the forests of Vraja; okasām—for those who dwell; vyaktiḥ—the appearance; aṅga—dear one; te—Your; vṛjina—of distress; hantrī—the agent of destruction; alam—extremely so; viśva-maṅgalam—all-auspicious; tyaja—please release; manāk—a little; ca—and; naḥ—to us; tvat—for You; sprhā—with hankering; ātmanām—whose minds are filled; sva—Your own; jana—devotees; hṛt—in the hearts; rujām—of the disease; yat—which is; niṣūdanam—that which counteracts.

O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.

**yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu
tenāṭavīm aṭasi tad vyathate na kim svit
kūrpadibhir bhramati dhīr bhavad-āyusām naḥ (19)**

yat—which; te—Your; su-jāta—very fine; caraṇa-ambu-ruham—lotus feet; staneṣu—on the breasts; bhītāḥ—being afraid; śanaiḥ—gently; priya—O dear one; dadhīmahi—we place; karkaṣeṣu—rough; tena—with them; aṭavīm—the forest; aṭasi—You roam; tat—they; vyathate—are distressed; na—not; kim svit—is it?; kūrpa-ādibhiḥ—by sharp stones; bhramati—flutters; dhīḥ—the mind; bhavad-āyusām—of those of whom Your Lordship is the very life; naḥ—of us.

[The gopīs said:] “A fear has arisen in our minds that Your very soft lotus feet may be pained by being placed on our hard breasts. How much more so when You roam into the forest where Your feet may be cut by sharp pebbles. Our minds are agitated by such thoughts, as if tormented by a stinging scorpion, because You are our very life.”

**iti gopyaḥ pragāyantyaḥ pralapantyaś ca citradhā
ruruduḥ su-svaram rājan kṛṣṇa-darśana-lālasāḥ (SB 10.32.1)**

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; iti—thus, as related above; gopyaḥ—the gopīs; pragāyantyaḥ—singing forth; pralapantyaḥ—speaking forth; ca—and; citradhā—in various charming ways; ruruduḥ—they cried; su-svaram—loudly; rājan—O King; kṛṣṇa-darśana—for the sight of Kṛṣṇa; lālasāḥ—hankering.

Śukadeva Gosvāmī said: O King, having thus sung and spoken their hearts out in various charming ways, the gopīs began to weep loudly. They were very eager to see Śrī Kṛṣṇa.

**tāsām āvirabhūc chauriḥ smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī sāksān manmatha-manmathaḥ (SB 10.32.2)**

tāsām—before them; āvirabhūt—He appeared; śauriḥ—Lord Kṛṣṇa; smayamāna—smiling; mukha—His face; ambujaḥ—lotuslike; pīta—yellow; ambara—a garment; dharaḥ—wearing; srag-vī—wearing a flower garland; sāksāt—directly; man-matha—of Cupid (who bewilders the mind); man—of the mind; mathaḥ—the bewilderer.

Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

Thus ends section 10) Gopī-gīta

Yugala-gīta (SB 10.35.2-25)

śrī-gopya ūcuḥ

vāma-bāhu-kṛta-vāma-kapolo valgita-bhrur adharārpita-veṇum
 komalāṅgulibhir āsṛita-mārgam gopya īrayati yatra mukundaḥ
 vyoma-yāna-vanitāḥ saha siddhair vismitās tad upadhārya sa-lajjāḥ
 kāma-mārgaṇa-samarpita-cittāḥ kaśmalaṁ yayur apasmṛta-nīvyāḥ

SB 10.35.2-3

śrī-gopyaḥ ūcuḥ—the gopīs said; vāma—left; bāhu—on His arm; kṛta—putting; vāma—left; kapolaḥ—His cheek; valgita—moving; bhrur—His eyebrows; adhara—upon His lips; arpita—placed; veṇum—His flute; komala—tender; aṅgulibhiḥ—with His fingers; āsṛita-mārgam—its holes stopped; gopyaḥ—O gopīs; īrayati—vibrates; yatra—where; mukundaḥ—Lord Kṛṣṇa; vyoma—in the sky; yāna—traveling; vanitāḥ—the ladies; saha—together with; siddhaiḥ—the Siddha demigods; vismitāḥ—amazed; tat—to that; upadhārya—listening; sa—with; lajjāḥ—embarrassment; kāma—of lust; mārgaṇa—to the pursuit; samarpita—offered; cittāḥ—their minds; kaśmalaṁ—distress; yayuḥ—they experienced; apasmṛta—forgetting; nīvyāḥ—the belts of their dresses.

The gopīs said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening.

mada-vighūrṇita-locana īṣat māna-daḥ sva-suhṛdām vana-mālī
 badara-pāṇḍu-vadano mṛdu-gaṇḍam maṇḍayan kanaka-kuṇḍala-lakṣmyā
 yadu-patir dvirada-rāja-vihāro yāminī-patir ivaiṣa dinānte
 mudita-vaktra upayāti durantam mocayan vraja-gavām dina-tāpam

SB 10.35.24-25

mada—by intoxication; vighūrṇita—rolling; locanaḥ—His eyes; īṣat—slightly; māna-daḥ—showing honor; sva-suhṛdām—to His well-wishing friends; vana-mālī—wearing a garland of forest flowers; badara—like a badara fruit; pāṇḍu—whitish; vadaṇaḥ—His face; mṛdu—soft; gaṇḍam—His cheeks; maṇḍayan—ornamenting; kanaka—golden; kuṇḍala—of His earrings; lakṣmyā—with the beauty; yadu-patiḥ—the Lord of the Yadu dynasty; dvirada-rāja—like a kingly elephant; vihāraḥ—His sporting; yāminī-patiḥ—the lord of the night (the

moon); iva—like; eṣaḥ—He; dina-ante—at the end of the day; mudita—joyful; vaktraḥ—His face; upayāti—is coming; durantam—insurmountable; mocayan—driving away; vraja—of Vraja; gavām—of the cows, or of those who are to be shown mercy; dina—of the daytime; tāpam—the painful heat.

As Kṛṣṇa respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day.

Thus ends section 11) Yugala-gīta

12) Bhramara-gīta (SB 10.47.12-21)

gopī uvāca

madhupa kitava-bandho mā sprśaṅghrīm sapatnyāḥ

kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ

vahatu madhu-patis tan-māninīnām prasādam

yadu-sadasi viḍambyam yasya dūtaḥ tvam idṛk (12)

SB 10.47.12

gopī uvāca—the gopī said; madhupa—O bumblebee; kitava—of a cheater; bandho—O friend; mā sprśa—please do not touch; aṅghrīm—the feet; sapatnyāḥ—of the lover who is our rival; kuca—the breast; vilulita—fallen from; mālā—from the garland; kuṅkuma—with the red cosmetic; śmaśrubhiḥ—with the whiskers; naḥ—our; vahatu—let Him bring; madhu-patiḥ—the Lord of the Madhu dynasty; tat—His; māninīnām—to the women; prasādam—mercy or kindness; yadu-sadasi—in the royal assembly of the Yadus; viḍambyam—an object of ridicule or contempt; yasya—whose; dūtaḥ—messenger; tvam—you; idṛk—such.

The gopī said: O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly.

**sakṛd adhara-sudhām svām mohinīm pāyayitvā
sumanasa iva sadyas tatyaje 'smān bhavādṛk
paricarati katham tat-pāda-padmaṁ nu padmā
hy api bata hrta-cetā hy uttamaḥ-śloka-jalpaiḥ (13)**

sakṛt—once; adhara—of the lips; sudhām—the nectar; svām—His own; mohinīm—bewildering; pāyayitvā—making drink; sumanasaḥ—flowers; iva—like; sadyaḥ—suddenly; tatyaje—He abandoned; asmān—us; bhavādṛk—like you; paricarati—serves; katham—why; tat—His; pada-padmaṁ—lotus feet; nu—I wonder; padmā—Lakṣmī, the goddess of fortune; hi api—indeed, because; bata—alas; hrta—taken away; cetāḥ—her mind; hi—certainly; uttamaḥ-śloka—of Kṛṣṇa; jalpaiḥ—by the false speech.

After making us drink the enchanting nectar of His lips only once, Kṛṣṇa suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padmā willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words.

**kim iha bahu ṣaḍ-aṅghre gāyasi tvam yadūnām
adhipatim agrhāṇām agrato naḥ purāṇam
vijaya-sakha-sakhinām gīyatām tat-prasaṅgaḥ
kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ (14)**

kim—why; iha—here; bahu—much; ṣaḍ-aṅghre—O bee (six-footed one); gāyasi—are singing; tvam—you; yadūnām—of the Yadus; adhipatim—about the master; agrhāṇām—who have no home; agrataḥ—in front of; naḥ—us; purāṇam—old; vijaya—of Arjuna; sakha—of the friend; sakhinām—for the friends; gīyatām—should be sung; tat—of Him; prasaṅgaḥ—the topics; kṣapita—relieved; kuca—of whose breasts; rujah—the pain; te—they; kalpayanti—will provide; iṣṭam—the charity you desire; iṣṭāḥ—His beloveds.

O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging.

**divi bhuvi ca rasāyām kāḥ striyas tad-durāpāḥ
kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ
caraṇa-raja upāste yasya bhūtir vyaṁ kā
api ca kṛpaṇa-pakṣe hy uttama-śloka-śabdaḥ (15)**

SB 10.47.15 (See p. 912 for synonyms and translation)

**visṛja śīrasi pādam vedmy ahaṁ cātu-kārair
anunaya-viduṣaḥ te 'bhyetya dautyair mukundāt
sva-kṛta iha viṣṛṣṭāpatya-paty-anya-lokā
vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin (16)**

visṛja—let go of; śīrasi—held on your head; pādam—My foot; vedmi—know; ahaṁ—I; cātu-kāraiḥ—with flattering words; anunaya—in the art of conciliation; viduṣaḥ—who are expert; te—of you; abhyetya—having learned; dautyaiḥ—by acting as a messenger; mukundāt—from Kṛṣṇa; sva—for His own; kṛte—sake; iha—in this life; viṣṛṣṭa—who have abandoned; apatya—children; patī—husbands; anya-lokāḥ—and everyone else; vyasṛjat—He abandoned; akṛta-cetāḥ—ungrateful; kiṁ nu—why indeed; sandheyam—should I make reconciliation; asmin—with Him.

Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But He abandoned those who for His sake alone gave up their children, husbands and all other relations. He's simply ungrateful. Why should I make up with Him now?

**mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā
striyam akṛta-virūpām strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayad dhvāṅkṣavad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ (17)**

(See Chapter 21, p. 717 for synonyms and translation)

**yad-anucarita-līlā-karṇa-pīyūṣa-vipruṣ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi gr̥ha-kuṭumbaṁ dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryām caranti (18)**

(See Chapter 21, p. 717 for synonyms and translation)

**vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ
dadṛṣur asakṛd etat tan-nakha-sparśa-tīvra
smara-ruja upamantrin bhaṇyatām anya-vārtā (19)**

vayam—we; ṛtam—true; iva—as if; jihma—deceptive; vyāhṛtam—His speech; śrad-dadhānāḥ—trusting; kulika—of a hunter; rutam—the song; iva—as if; ajñāḥ—foolish; kṛṣṇa—of the black deer; vadhmaḥ—wives; hariṇyaḥ—the doe; dadṛśuḥ—experienced; asaḅṛt—repeatedly; etat—this; tat—His; nakha—of the fingernails; sparśa—by the touch; tīvra—sharp; smara—of lust; rujaḥ—the pain; upamantrin—O messenger; bhāṇyatām—please speak; anya—another; vārtā—topic.

Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Kṛṣṇa.

**priya-sakha punar āgāḥ preyasā preṣitaḥ kim
varaya kim anurundhe mānanīyo 'si me 'ṅga
nayasi katham ihāsmān dustyaja-dvandva-pārśvam
satatam urasi saumya śrīr vadhūḥ sākam āste (20)**

priya—of My beloved; sakha—O friend; punaḥ—once again; āgāḥ—you have come; preyasā—by My beloved; preṣitaḥ—sent; kim—whether; varaya—please choose; kim—what; anurundhe—do you wish; mānanīyaḥ—to be honored; asi—you are; me—by Me; aṅga—My dear one; nayasi—you are bringing; katham—why; iha—here; asmān—us; dustyaja—impossible to give up; dvandva—conjugal connection with whom; pārśvam—to the side; satatam—always; urasi—on the chest; saumya—O gentle one; śrīḥ—the goddess of fortune; vadhūḥ—His consort; sākam—together with Him; āste—is present.

O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back here to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Śrī, and she is always with Him, staying upon His chest.

**api bata madhu-puryām ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya bandhūmś ca gopān
kvacid api sa kathā naḥ kiṅkarīṇām gṛṇīte
bhujam aguru-sugandham mūrdhny adhāsyat kadā nu (21)**

api—certainly; bata—regrettable; madhu-puryām—in the city of Mathurā; ārya-putraḥ—the son of Nanda Mahārāja; adhunā—now; āste—resides; smarati—remembers; saḥ—He; pitṛ-gehān—the household affairs of His father; saumya—O great soul (Uddhava); bandhūn—His friends; ca—and; gopān—the cowherd boys; kvacit—sometimes; api—or; saḥ—He; kathāḥ—talks; naḥ—of us;

kiṅkariṇām—of the maidservants; grṇīte—relates; bhujam—hand; aguru-sugandham—having the fragrance of aguru; mūrdhni—on the head; adhāsyat—will keep; kadā—when; nu—maybe.

O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?

Thus ends section 12) Bhramara-gīta

Chapter 28 - Madhureṇa Samāpayet

and Śrī Ślokāmṛtam

~ Samāpta ~

Appendix - Abbreviations

- BVNM – Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
BVSP - Śrīla Bhaktivedānta Swāmī Mahārāja (Prabhupāda)
BPKG - Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja
SSM - Śrīla Bhakti-rakṣaka Śrīdhara Gosvāmī Mahārāja
BSSP - Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda
BVT - Śrīla Bhaktivinoda Ṭhākura
RDG - Śrīla Raghunātha dāsa Gosvāmī
- BB - Śrī Bṛhad-bhāgavatāmṛta, Śrīla Sanātana Gosvāmī
BG - Bhāgavad Gīta as it is (BBT), Śrīla Bhaktivedānta Swāmī Prabhupāda
SBG - Śrīmad Bhāgavad Gīta (GVP), Śrīla Bhaktivedānta Nārāyaṇa Mahārāja
BMP - Śrī Braja Maṇḍala Parikramā book, BVNM
BR - Śrī Bhajana-rahasya, Śrīla Bhaktivinoda Ṭhākura (BVNM)
BRS - Śrī Bhakti-Rasāmṛita-Sindhu, Śrīla Rūpa Gosvāmī
BRBS - Śrī Bhakti-Rasāmṛita-Sindhu-Bindhu, Śrīla Viśvanātha Cakravartī Ṭhākura
BS - Śrī Brahmā-saṁhitā, BVNM
BTV - Bhakti-tattva-viveka, Śrīla Bhaktivinoda Ṭhākura (BVNM)
BPKG - Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja's Biography, BVNM
CB - Śrī Caitanya Bhāgavata, Śrīla Vṛndāvana dāsa Ṭhākura
CC - Śrī Caitanya Caritāmṛta, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī
(CC Ādi - Ādi-līlā, CC Mad - Madhya-līlā; CC Antya- Antya-līlā)
GG - Śrī Gīta Govinda, Jayadeva Gosvāmī (BVNM)
GKH - Śrī Gauḍīya-Kaṅṭhahāra, Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda
GKH (P) - GKH Pariśiṣṭa (appendix): Śloka added by Śrīla Nārāyaṇa Mahārāja (in the GVP Hindi edition of Śrī Gauḍīya-Kaṅṭhahāra)
GV - Gaura-vāṇī Pracāriṇe, BVNM
HBV - Śrī Hari-bhakti-vilāsa, Śrīla Sanātana Gosvāmī
JD - Jaiva Dharma, Śrīla Bhaktivinoda Ṭhākura (BVNM)
KSD - Kīrtanīyaḥ Sadā Hariḥ (Supplementary Songbook to GGG)
MK - Śrī Mādhurya Kādambinī, Śrīla Viśvanātha Cakravartī Ṭhākura (BVNM)
MS - Śrī Manaḥ-sīkṣā, Śrīla Raghunātha dāsa Gosvāmī (BVNM)
ORY - The Origin of Ratha-yātrā, BVNM
PJ - Śrī Prapanna Jivanāmṛtaṁ, Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja
PS - Śrī Prema Sampuṭa, Śrīla Viśvanātha Cakravartī Ṭhākura (BVNM)
PP - Prabandha Pañcakam (Five Essential Essays), BVNM
RRSN - Śrī Rādhā-rasa-sudha-nidhi, Śrīla Prabodhananda Sarasvatī
SB - Śrīmad Bhāgavatam
SGG - Śrī Gauḍīya Gīti-guccha Songbook (GVP publ. 2003 ed.)
SS - Śrī Ślokāmṛtam, Gaura-vāṇī publ.
STB - Secret Truths of the Bhāgavatam, BVNM
VG - Śrī Veṅu-Gīta (1999 ed.), BVNM
VK - Śrī Vilāpa-kusumāñjaliḥ, Śrīla Raghunātha dāsa \Rūpa Gosvāmī (BVNM)
pt - Purport

Ślokas grouped according to book or composition

Ślokāmṛtam page

Śrī Upadeśāmṛta

1. vāco vegam	34
2. atyāhāraḥ prayāsaś ca	390
3. utsāhān niścayād dhairyāt	490
4. dadāti pratigrṇāti	449
5. kṛṣṇeti yasya giri taṁ	107
6. dṛṣṭaiḥ svabhāva-janitair	103
7. syāt kṛṣṇa-nāma-caritādi	491
8. taṁ-nāma-rūpa-caritādi	491
9. vaikuṅṭhāj janito varā madhu	772
10. karmibhyaḥ parito hareḥ	773
11. kṛṣṇasyoccaiḥ praṇaya	774

Śrī Manah-Śikṣā

1. gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragaṇe	475
2. na dharmam nādharmam śruti-gaṇa-niruktaṁ	752
3. yadiccher āvāsam vraja-bhuvi sa-rāgam prati-janur	719
4. asad-vārtā-vesyā viṣṇa mati-sarvasva-haraṇiḥ	400
5. asāc-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha	401
6. are cetaḥ prodyat-kapaṭa-kuṭināti-bhara-khara	401
7. pratiṣṭhāśā dhrṣṭā śvapaca-ramaṇi me hṛdi naṣet	402
8. yathā duṣṭatvam me davayati śaṭhasyāpi kṛpayā	670
9. mad-iśā-nāthatve vraja-vipina-candram-vraja-vane	475, 798
10. ratim gauri-līle apī tapati saundarya kiraṇaiḥ	770
11. samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor	545
12. manah-śikṣā-daikādaśaka-varam etan madhurayā	477

Daśa-mūla-tattva

Pramāṇa: āmnāyah prāha tattvaṁ harim

1. svataḥ-siddho vedo hari-dayita	173, 250
2. haris tv ekaṁ tattvaṁ	809
3. parākhyāyāḥ śakter apṛthag	226
4. sa vai hlādinyāś ca praṇaya	266
5. sphuliṅgāḥ ṛddhāgner iva	634
6. svarūpārthair hīnān nija-sukha	285
7. yadā bhrāmaṁ bhrāmaṁ hari-rasa	285
8. hareḥ śakteḥ sarvaṁ cid-acid	442
9. śrutiḥ kṛṣṇākhyānam smaraṇa	311
10a. svarūpāvasthāne madhura-rasa	486
10b. prabhuh kaḥ ko jīvaḥ katham	669
<i>śruti-phala</i> : saṁsevya daśa-mūlaṁ	670
	687

Śrī Śikṣāṣṭaka

1. ceto-darpaṇa-mārjanam	587
2. nāmnām akāri bahudhā	576
3. tṛṇād api sunicena	424, 599, 744
4. na dhanam na janam	375
5. ayi nanda-tanūja kiṅkaram	426

6. nayanam galad-aśru-dhārayā
7. yugāyitam nimeṣeṇa
8. āśliṣya vā pāda-ratām

Veṇu-Gīta (SB 10.21.1-20)

1. ittham śarat-svaccha-jalam 923
2. kusumita-vanarāji-śuṣmi-bhṛṅga 923
3. tad vraja-striya āśrutya 924
4. tad varṇayitum ārabdhāḥ 924
5. barhāpīdam naṭa-vara-vapu 244
6. iti vevu-ravam rājan 925
7. akṣaṇvatām phalam idam 650
8. cūta-pravāla-barha 925
9. gopyaḥ kim ācarad 917
10. vṛndāvanam sakhi bhuvo 712
11. dhanyāḥ sma mūḍha-gatayo 727
12. kṛṣṇam nirīkṣya vanitotsava 728
13. gāvaś ca kṛṣṇa-mukha-nirgata 728
14. prāyo batāmba vihagā 727
15. nadyas tadā tad upadhārya 714
16. dṛṣṭvātape vraja-paśūn 928
17. pūrṇāḥ pulindya urugāya 714
18. hantāyam adrir abalā hari 712
19. gā gopakair anu-vanam 929
20. evam-vidhā bhagavato 929

Śrī Vilāpa-kusumāñjaliḥ

1. tvaṁ rūpa-mañjari sakhī! 802
6. vairāgya-yug bhakti-rasaṁ 7, 829
7. aty-utkatena nitarām 800
8. devi duḥkha-kula-sāgarodare 801
16. pādābjayos tava vinā vara 782
48. dukūlam vibhrāṇam atha kuca 803
72. śrī-rūpa-mañjari-karārcita-pāda-padma 789
99. kṣaṇam api tava saṅgam na 914
101. lakṣmīr yad-aṅghrī-kamalasya 775
102. āśā-bharair amṛta-sindhu-mayaiḥ 791

Śrī Ṣad-Gosvāmy-aṣṭakam

1. kṛṣṇotkirtana-gāna-nartana-parau 93
2. nānā-śāstra-vicāraṇaika-nipuṇau 154
3. śrī-gaurāṅga-guṇānuvarṇana-vidhau 192
4. tyakvā tūrṇam aṣeṣa-maṇḍala-pati 544
5. kūjat-kokila-hamṣa-sārasa ganākīrṇe 544
6. saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ 601
7. rādhā-kuṇḍa-taṭe kalinda-tanayā-tire 704
8. he rādhhe vraja-devike ca lalite 742

Verse	(Original ref.)	Ślokāmṛtam page
Some ślokas from Prahāda caritra (SB 7th canto, ch. 5-10)		
tat sādhu manye 'sura-varya dehinām	(7.5.5)	393
sa yadānuvataḥ puṁsām	(7.5.12)	370
tata enaṁ gurur jñātvā	(7.5.19)	---
śravaṇaṁ kīrtanaṁ viṣṇoḥ	(7.5.23)	487
iti puṁsārpitā viṣṇau	(7.5.24)	487
matir na kṛṣṇa parataḥ svato vā	(7.5.30)	541
na te viduḥ svārtha-gatiṁ hi viṣṇum	(7.5.31)	542
naiṣāṁ matis tāvad urukramāṅghriṁ	(7.5.32)	438
kaumāra ācaret prājño	(7.6.1)	337
sukham aindriyakaṁ daityā	(7.6.3)	---
guru-śuśrūṣayā bhaktiyā	(7.7.30)	44
viprād dvi-śaḍ-guṇa-yutād aravinda-nābha	(7.9.10)	118
bālasya neha śaraṇaṁ pitarau nṛsimha	(7.9.19)	---
itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatarair	(7.9.38)	---
naivodviḥ para duratyaya-vaitaraṇyās	(7.9.43)	89
prāyeṇa deva munayaḥ sva-vimukti-kāmā	(7.9.44)	---
yan maithunādi-grhamedhi-sukhaṁ hi tucchaṁ	(7.9.45)	380
yadi dāsyasi me kāmān	(7.10.7)	404

Some ślokas from Dhruva caritra (SB 9th canto, ch. 4)

nābhāgād ambariṣo 'bhūn	(9.4.13)	---
sa vai manaḥ kṛṣṇa-pādāravindayor	(9.4.18-20)	126
ahaṁ bhakta-parādhīno	(9.4.63)	76
sādhavo hṛdayaṁ mahayaṁ	(9.4.68)	77

Some initial ślokas from Rāmānanda-samvāda (CC Mad 8)

sañcārya rāmābhidha-bhakta-meghe	(CC Mad 8.1)	836
mahad-vicalanaṁ nṛṇām	(SB 10.8.4 - Mad 8.40)	87
cātur-varṇyaṁ mayā sṛṣṭaṁ	(BG 4.13)	323
varṇāśramācāra-vatā	(Mad 8.58)	324, 460
ataḥ pumbhir dvija-śreṣṭhā	(SB 1.2.13)	324, 533
yat karoṣi yad aśnāsi	(BG 9.27 - Mad 8.60)	461
dharmaḥ svaṁuṣṭhitaḥ puṁsām	(SB 1.2.8)	359, 532
prakṛteḥ kriyamāṇāmi	(BG 3.27)	428
svadharmā-tyāga	(Mad 8.61)	---
sarva-dharmān parityajya	(BG 18.66 - Mad 8.63)	417
na dharmān nādharmān	(Manah-śikṣā 2)	752
jñāna-miśrā bhakti	(Mad 8.64)	---
brahma-bhūtaḥ prasannātmā	(BG 18.54 - Mad 8.65)	461
jñāna-sūnyā bhakti	(Mad 8.66)	---
jñāne prayāsam udapāsya	(SB 10.14.3 - Mad 8.67)	350
prema-bhakti – sarva-sādhya-sāra	(Mad 8.68)	---
nānopacāra-kṛta-pūjanam āṛta-bandhoḥ	(Mad 8.69)	464
kṛṣṇa-bhakti-rasa-bhāvitā matiḥ	(Padyāvali 13 - Mad 8.70)	465

Śrī Ślokāmṛtam - Additional Notes by the Editor

I have written the following notes in order to assist the readers of the *ślokas*. These notes are based on my understanding of what I have heard and read from my Gurudeva, Śrīla Nārāyaṇa Gosvāmī Mahārāja's talks, lectures and books. I am a conditioned soul and therefore my understanding is conditioned. I have done my level best to represent my Gurudeva appropriately. I beg the kind reader to forgive me for any imperfections in that regard.

1. **nikuñja-yūno rati-keli-siddhyai** (p. 33) Śrī Guru is the direct manifestation of Śrīmatī Rādhikā. Just as the leaves and flowers are the beauty of a creeper, Śrīmatī Rādhikā's confidential associates (*sakhīs* and *mañjarīs*) are Her beauty (*śrī*, *śobha*), facilitating and expanding Her loving pastimes with Kṛṣṇa. Therefore Śrī Guru is the confidential servitor and representative of Śrīmatī Rādhikā, and is endowed with *śrī*, that special *prema-bhakti*, the *bhāva* of the *mañjarīs*.

2. **janana-maraṇādi-saṁsāranala-santapto** (p. 46) What is needed for this sacrifice is one's faith, humility and willingness to serve. This will make the 'sacrifice' of one's false material ego successful, and awaken one's spiritual consciousness, provided the Guru is fully self-realised.

3. **nāyam ātmā pravacanena labhyo** (p. 48) Therefore the process of *bhakti* is one of descending knowledge (*avaroha panthā*, related to the word *avatāra*, which means 'that which descends') as opposed to the *jñāna* (or scientific) process of ascending knowledge (*āroha-panthā*, 'by argument and reason'), whereby some conditioned souls try to figure out the Absolute Truth by their own limited intelligence and imperfect senses, without going through the Lord's representative, Śrī Guru. See the *śloka jñāne prayasam udapasya namanta eva* (ch. 16)

4. **cintāmaṇir jayati somagirir** (p. 50) Śrī Guru is more than 'cintāmaṇi'. He will fulfil all of one's desires over and above all expectations. Whoever is touched by him turns into transcendental gold (becomes effulgent with *bhakti*, with spiritual consciousness).

5. **guru kṛṣṇa-rūpa hana and śikṣā-guruke ta' jāni** (p. 51) '*Rūpa*' means external beauty, the external form of Śrī Guru's mercy, his giving initiation and taking one on board (of Kṛṣṇa's boat of mercy). '*Svarūpa*' means internal beauty, love and affection, the internal form of Śrī Guru's mercy, his giving instructions and revealing the inner mood of how to perform *bhajana*, how to render pure service to Śrī Rādhā-Kṛṣṇa under the guidance of the *gopīs*, in *mañjarī-bhāva*.

6. **tad viddhi praṇipātena** (p. 54) One's connection with Śrī Guru is through service. One's relationship with him is a service relationship. Where there is no service - there is hardly any relationship. To the degree one intensifies

one's service to Śrī Guru, to that degree one's relationship with him becomes thicker and more relishable.

7. **gurur vikriya yadi** (p. 55) One cannot perceive Śrī Gurudeva's transcendental personality and qualities by one's defective material senses and mind (but only by hearing from him and from those who are close to him).

8. **paramārtha-gurvāśrayo** (p. 61) 'Sectarian considerations' means "I will only accept a Guru from this organisation or from that institution", thereby failing to grasp the essence of Guru-tattva.

9. **mūrkhā tumi** and **kṛṣṇa-mantra** (p. 70) The purport of these two *ślokas* (and part of what Mahāprabhu is teaching us through this pastime) is that one must first purify one's consciousness and remove *anarthas* by chanting the *dikṣā-mantras* such as *klīm kṛṣṇaya* etc. (the *gopāla-mantra* or *kāma-bīja*). Only then would one's chanting of the Hare Kṛṣṇa *mantra* be accepted by Kṛṣṇa. Just as Kṛṣṇa will not accept one's offering if one's hands are dirty, Kṛṣṇa will not accept one's chanting of His name if one's mind is dirty with material desires. He will only accept it when it becomes purified through Śrī Guru by means of the *dikṣā-mantras*.

10. **ārādhānānām sarveṣāṁ** (p. 77) The word Viṣṇu in this context refers to *vyapnotīti* Viṣṇu, Śrī Kṛṣṇa who manifested millions of identical forms in the *rasa* dance. The topmost *tadīya*, Kṛṣṇa's confidential associates, is Śrīmatī Rādhikā.

11. **yāñra citte kṛṣṇa-premā** (p. 86) Śrīla Bhaktivedānta Swāmī Prabhupāda often used an abbreviated form of this *śloka*, **vaiṣṇavera kriyā mudrā vijñeha nā bujhaya**. While Śrīla Nārāyaṇa Mahārāja always glorifies his *śikṣā-guru* and *priya-bandhu* 'Swāmīji' (as he affectionately refers to him), there are many who mistakenly think that he is criticising him, thus failing to appreciate the intimate connection between them.

12. **bhakta-pada-dhūli** (p. 100) The footdust of the Vaiṣṇava, of Śrī Guru, has several meanings. One meaning refers to his close associates, another to his instructions. A third meaning refers to his innermost heart's desire that we become spiritually successful and attain our *svarūpa*, our eternal spiritual form and service to Śrī Rādhā-Kṛṣṇa.

13. **aham vedmi ūko vetti** (p. 153) The Bhāgavatam is essentially about *āśrāya-bhagavān*, the abode of love, the eternal associates of Kṛṣṇa headed by Śrīmatī Rādhikā. It is said that Vyāsadeva may or may not know because he is an incarnation of Kṛṣṇa, *viṣaya-bhagavān*, the object of love.

14. **sei rādhāra bhāva lañā** (p. 166) Śrī Caitanya Mahāprabhu came to recruit those souls who are qualified, to assist Him in fulfilling His desire to understand and relish the love of Śrīmatī Rādhikā.

15. **aiśvaryaśya samagrasya** (p. 228) Beauty is the *svarūpa lakṣaṇa* (primary aspect) of Bhagavān Śrī Kṛṣṇa, while power, opulence and fame are secondary qualities; *jñāna* and *vairāgya* are not qualities but attributes of His quality of fame. The above *śloka* gives the general meaning of Bhagavān in terms of His *aiśvarya*, or opulence and majesty. However, Śrī Caitanya Mahāprabhu has established that the highest quality of Bhagavān is His *mādhurya*, sweetness. Sweetness denotes God in His highest, most complete form, which is found only in Vraja, in Śrī Kṛṣṇa when together with Śrīmatī Rādhikā. Further meanings of Bhagavān are given by Śrīla Viśvanātha Cakravartī Ṭhākura in his commentaries (i.e. *anayārādhito nūnam* - SB 10.30.28). He states that Bhagavān also means He who can exchange the highest type of transcendental love (*prema*) with His eternal associates (*bhaga* means *prema* as well as opulence). Bhagavān's highest quality is that which evokes the highest type of wonder and sweetness. That quality is His sweet loving exchanges with His devotees and eternal associates (or *bhakta-vatsala* - being affectionate and compassionate towards His *bhaktas*). Furthermore, His highest quality is that of being controlled by their love, especially by the love of Śrīmatī Rādhikā, whom He is always anxious to please and serve. Kṛṣṇa is *premātura*, He always hankers for the *prema* of His associates and beloveds and is overcome by that *prema*, especially by Śrīmatī Rādhikā's *madanākhyā mahābhāva*. While Śrī Kṛṣṇa is *viśaya-bhagavān* (the object of love), Śrīmatī Rādhikā is *āśraya-bhagavān* (the abode of love).

16. **aho bakī yaṁ stana-kāla-kūṭaṁ** (p. 247) This *śloka* was recited by Mukunda Datta to Puṇḍarīka Vidyānidhi to show Gadadhāra that behind the facade of being a materialistic enjoyer, Puṇḍarīka was an exalted Vaiṣṇava (actually the father of Śrīmatī Rādhikā in Kṛṣṇa *līlā*). It was also used by Śrīla Vyāsadeva to entice Śrīla Śukadeva to come out of the forest and hear the Śrīmad Bhāgavatam.

17. **rādhā pūrṇa-śakti, kṛṣṇa pūrṇa-śaktimān** (p. 278) Śrī Kṛṣṇa's *śakti* is never separate from Him. Therefore wherever Śrī Kṛṣṇa is present, Śrīmatī Rādhikā is always with Him, in one form or another, either manifested or unmanifested within Him. It is said that He lifted Govardhana only by the power of His *svarūpa-śakti* Śrīmatī Rādhikā, and He lifted it with His left hand to indicate that it is Her who is actually making Govardhana float effortlessly on His little finger.

18. **svarūpārthair hīnān** (p. 286) *Dharma* is defined as that which sustains, or the essence of something. Therefore *Dharma* refers to one's eternal spiritual nature and function. "The *dharma* of the *jīva* (*jaiva-dharma*) is the pure spiritual love that the infinitesimal being (*jīva*) has for the infinite Supreme Being, Śrī Kṛṣṇa. This love is the factor which sustains his existence; for without it he loses his characteristic qualities of *sac-cid-ananda*: eternality, cognizance and bliss and becomes subject to duality." (JD p. 75) The *jīva's dharma* is therefore *kṛṣṇa-prema*, loving devotional service unto Śrī Kṛṣṇa (or in simpler words, the purpose of existence is to love God).

19. **bhakta-deha pāile haya guṇera smarāṇa** (p. 303) Introduction to Jīva Svarūpa (section 9 of Jīva-tattva). Some people say that the *jīva* fell from Vaikuṅṭha. The *sahajiyās*, on the other hand, say the *jīva* has always been in the material world and has no *svārūpa* (therefore one's *svārūpa* is bestowed by the Guru). Both views are refuted by the key *śloka*, *jīvera 'svārūpa' haya – kṛṣṇera 'nitya-dāsa'*. The *ślokas* in this section provide further evidence in refutation of such apasiddhāntic concoctions.

20. **nijendriya-manah-kāya** (p. 307) The *svārūpa* or *siddha-deha* can manifest only in the heart purified of *anarthas* (Impediments in the form of material desires such as lust and greed, and misconceptions such as *dehātma-buddhi* - thinking "I am this body"). If the *svārūpa* is revealed artificially prior to that stage, the disciple's intelligence will become bewildered (one will not be able to reconcile one's meditation on the transcendental amorous pastimes with one's previous material impressions of sex-life) and he will inevitably fall down. One cannot enter fire (the brightly effulgent spiritual reality) without being fire-proof. In our Gauḍīya-Rūpānugā line, *siddha-deha* or *svārūpa* (the identity of one's eternal spiritual form and service relationship with Śrī Kṛṣṇa) is given in seed form within the *dīkṣā-mantras*. It is only at the highly advanced stage of *āsakti* that one's *svārūpa* will begin to manifest naturally and gradually under the guidance of a *svārūpa-siddha*, a spiritually perfected Śrī Guru.

21. **śakti-śaktimator abhedah** (p. 314) Since spirit souls (*jīvas*) are also the energy (*śakti*) of Kṛṣṇa, in reality they are never separate from Him. But in their conditioned, deluded state of consciousness they think they are separate. Although they are within Kṛṣṇa and although He is present within them, as well as in every grain of sand, they cannot see Him. (This is our disease. The medicine is to develop spiritual vision and establish our connection with Śrī Rādhā-Kṛṣṇa through chanting Their names: Hare Kṛṣṇa).

22. **sa-tattvato' nyathā-buddhir** (p. 318) In our Gauḍīya line we accept only *śakti-pariṇāma-vāda*, that everything is but a transformation of the energy of the Lord. We reject *vastu-pariṇāma-vāda*, the *māyāvāda* concoction that Kṛṣṇa Himself undergoes transformation. Kṛṣṇa never undergoes any change or transformation (*vikāra*), only His potency transforms into variegated forms.

23. **jñāne prayāsam udapāsyā namanta eva** (p. 350) The above *śloka* condemns impersonal *jñāna* and *māyāvāda* philosophy, and urges the *sādhaka* to follow *jñāna-śūnyā-bhakti*, devotional service devoid of speculative knowledge. Two other kinds of knowledge have to be given up for those aspiring to enter *Vraja-bhāva*. (1) *tat-padārtha-jñāna* – knowledge of Kṛṣṇa's opulence (*aiśvarya-jñāna*), and (2) *tam-padārtha-jñāna* – knowledge of one's insignificant position as a *jīvātma*, which is also *aiśvarya-jñāna* and forms a wall of awe and reverence between the devotee and Kṛṣṇa. As long as one maintains this *aiśvarya* mood, one cannot enter *rāgānuga-bhakti* or *vraja-bhāva bhakti*, because *aiśvarya* and *mādhurya* never

go together (based on Śrīla Nārāyaṇa Mahārāja's Rāya Rāmānanda-samvāda lectures, Holland 2005).

24. **athāpi te deva padāmbuja-dvaya** (p. 357) Śrī Kṛṣṇa is not subject to the logic and theories of scientists, mental speculators, or indeed any conditioned souls. On the contrary, they are subject to His control in the form of His deluding potency *māyā*. It may be relevant to mention in this context that 'science' in old English literally means 'God's knowledge' (of the world) and 'nescience' therefore means ignorance of God.

25. **bhakti-yoga bhakti-yoga bhakti-yoga dhana** (p. 423) *Bhakti-yoga* is mentioned thrice to emphasize that crying for Kṛṣṇa is indispensable in all three stages of *bhakti*: *sādhana*, *bhāva* and *prema*. This was one of Śrīla Gaura-Govinda Gosvāmī's favourite *śloka*s.

26. **sādhanoti sādhayati ca kṛṣṇa-prema iti sādhu** (p. 435) *Sādhu* comes from the root *sat*, pure, saintly. *Sat* also means the Eternal, Absolute Truth, Śrī Kṛṣṇa (*asat* means impure, material, temporary); a *sādhu* is one who has established his loving service relationship with Śrī Kṛṣṇa, and is truthful and pure-hearted. *Sādhu* means a saint or a pure devotee. Such a person is automatically a *sad-guru*, a genuine Guru.

27. **kṛṣṇa-bhakti-rasa-bhāvitā matiḥ** (p. 465) Śrīla Bhaktivedānta Swāmī Prabhupāda derived the term 'Kṛṣṇa Consciousness' from the first line of this *śloka*. 'Kṛṣṇa Consciousness' is essentially about *rāga-mārga*, and this *śloka* refers to spontaneous devotional service rendered out of intense greed to attain the *bhāva* or mood of transcendental Vraja and its residents. This is *rāgānuga-bhakti*. One definition of a Kṛṣṇa conscious person is 'One who always sees Kṛṣṇa everywhere' (*sarva-bhūteṣu yaḥ paśyed*). Another definition is 'One who is always absorbed in the mood of the *gopīs*' love for Śrī Kṛṣṇa' (*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ*). Therefore, Kṛṣṇa consciousness essentially means *rāga-mārga*, leading to *vraja-prema*, especially *mañjarī-bhāva*. How can we attain this rare *rāgānuga-bhakti*? The answer is given in a condensed form by Śrīla Viśvanātha Cakravartī Thākura in the *śloka arādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam* (see ch. 4). Who has this mood and can bestow this mood? Only Rāgānuga, or more specifically, Rūpānuga Vaiṣṇava. Where is it available? This greed can only come from associating with a high-class *tattva-jñā*, *vraja-bhāva rasika* Vaiṣṇava. Since *vaidhī-bhakti* only leads to Vaikuṅṭha, without developing greed for *vraja-bhāva*, one will not go to Vraja even if one follows *vaidhī-bhakti* perfectly for countless lifetimes.

28. **rāgātmika-bhakti 'mukhyā' vraja-vāsi-jane** (p. 466) It is essential to clearly understand the difference between *rāgātmika* and *rāgānuga*. *Rāga* means 'profound attachment for the object of one's love' or 'that towards which the heart goes spontaneously without any effort or deliberation'; *ātmika* means 'imbued with' (similarly, *tad-ātmika* means 'one at heart with'); *Anuga* means 'following in the

footsteps'. Therefore the term *rāgātmika* refers exclusively to perfected souls, the eternal associates of Śrī Rādhā-Kṛṣṇa in Vraja, while *rāgānuga* refers to conditioned souls who practice *bhakti* in this world with an intense greed to attain the *rāgātmika-bhāva* of the Vrajavāsīs.

29. **yena tena prakāreṇa manaḥ kṛṣṇe niveśayet** (p. 523) Śrīla Bhaktivedānta Swāmī Prabhupāda quoted this *śloka* verbatim numerous times in his lectures: “Rūpa Gosvāmī advises, *yena tena prakāreṇa manaḥ kṛṣṇe niveśayet sarve vidhi-niṣedhā syur etayor eva kiṅkarāḥ*. Somehow or other, you fix up your mind on Kṛṣṇa.” (SB 6.1.52 lec. Detroit 05.08.75) The second *pāda* comes from BRS 1.2.4, the third and forth *pādas* come from *Padma-Purāṇa*/BRS 1.2.8 (the previous *śloka* above). We could not find the source of the first *pāda*.

30. **vapurādiṣu yo'pi ko'pi vā** (p. 529) “The soul, being thirsty for love, naturally wants to go where love is, at the lotus feet of Śrī Kṛṣṇa.”

31. **mama nāma-śatenaiva rādhā-nāma sad-uttamam** (p. 582) Although Kṛṣṇa says that Rādhā's name is superior to His, those in the *ānugātya* of Śrīmatī Rādhikā and Śrīla Rūpa Gosvāmī, chant both Rādhā's and Kṛṣṇa's names: Hare Kṛṣṇa.

32. **akhila-rasāmṛta-mūrtiḥ** (p. 632) Our Rūpānuga *ācāryas* explain the significance of the four *gopīs* mentioned herein. Tārakā is a *vipakṣa-gopī*, of the opposing party of Candrāvalī, characterised by right-wing, submissive mood (*tadīya bhāva* - 'I am Kṛṣṇa's'), controlled by Kṛṣṇa's love which eclipses hers. Pālikā is a *taṭastha-gopī*, friendly to Candrāvalī and neutral towards Rādhikā, somewhat controlled by Kṛṣṇa's love (*tadīya-madīya bhāva*). Śyāmālā is a *suhṛt-pakṣa-gopī*, friendly to Rādhikā and neutral towards Candrāvalī (*madīya-tadīya bhāva*), somewhat controlling Kṛṣṇa by her love. Lalitā is a *svapakṣa-gopī*, belonging to Rādhikā's group (*madīya bhāva* - 'Kṛṣṇa is mine'), left-wing, contrary, defiant mood, Kṛṣṇa is controlled by her love. Śrīmatī Rādhikā completely controls Kṛṣṇa by her superexcellent *prema* (*madanakhya-mahābhāva*) which eclipses His love for her. She is the only one who can fully satisfy all of His desires. By mentioning these particular *gopīs* in this particular order, Śrīla Rūpa Gosvāmī has provided us with a clue to understanding the essence of *rasa-tattva*.

33. **mallānām aśanir nṛṇām** (p. 637) The *rasa* of those inimical to Kṛṣṇa like Kāmsa and the wrestlers is not real *rasa* but only a shadow or a reflection of *rasa*.

34. **tasmād omkāra-sambhūto gopālo viśva-sambhavaḥ** (p. 707) Although from *tattva-vicara* 'om' and 'klīm' are non-different, form *rasa-vicara* 'klīm' is the *kāmātmaka-svarūpa*, 'the transcendental desire-fulfilling form', of *om*. *Om* (*oum*), the sound incarnation of Kṛṣṇa, indicates three things: O - Kṛṣṇa, U - Rādhā or *śakti*, M - *jīvas*. (1) The Supreme, infinite possessor and source of all energies, the energetic, powerful, potent, *śaktimān* Śrī Kṛṣṇa. (2) The Supreme energy, power, potency, *parā-śakti* Śrī Rādhā. (3) The marginal, infinitesimal

energy, spirit souls (*jīvas*). Similarly, *klīm* (*Ka, La, Ī, M*) indicates the threefold division *Ka* - Kṛṣṇa, *La* - Rādhā, *M* - *jīvas*. More specifically, *la* indicates *hlādinī-śakti* (pleasure potency, Śrīmatī Rādhikā), *ī* indicates the relationship between Rādhā and Kṛṣṇa as well as the relationship of the *jīva* in his eternal *svarūpa* as a confidential servant, or maidservant (*mañjarī*) of Rādhā-Kṛṣṇa. *m* - indicates the five arrows of transcendental *kāmadeva*, the five amorous weapons of Śrī Kṛṣṇa like His smile, glance, etc.. Therefore, *klīm* indicates the loving exchanges between Rādhā and Kṛṣṇa, assisted by the *gopīs* and *mañjarīs* - *mādhurya-rasa*. *Lī* - *lilā*, indicates Śrī Rādhā as (1) The pastimes potency, the illustrious enactor of divine amorous pastimes, *mādhurya-lilā*, and (2) She who embraces Kṛṣṇa or is embraced by Him (*ālīngitā*). *M* - The dot on top of the *M* (*candra-bindu*) indicates the special role that the eternal confidential associates (*mañjarīs*) play in assisting Śrī Rādhā-Kṛṣṇa's amorous pastimes.

35. **ei-mate mahāprabhu nīlācale vaise** (p. 740) However, He was internally experiencing meeting with Kṛṣṇa in His trance states of *samādhi* (see ch. 18 of *Śrī Caitanya-caritāmṛta*, *Antya-lilā*). In *prema*, there is internal union, meeting in the heart, while in external separation. Conversely, there is an experience of internal separation in external meeting, such as the *prema-vaicitrya* Śrīmatī Rādhikā experienced while sitting on Kṛṣṇa's lap in *Prema-sarovara*. [*Samādhi* means 'trance' or 'fixed mind.' The Nirukti dictionary explains, *samyag ādhīyate 'sminn ātma-tattva-yāthātmyam*, 'When the mind is fixed in understanding the Self, it is said to be in *samādhi*'. *Samādhi* means to be fully Kṛṣṇa conscious. *Samādhi* means to have the same intelligence or mood as that of one's worshipable Deity, to be one at heart with the object of one's love.]

36. **ṭṛṇād api sunīcena taror api sahiṣṇunā amāninā māna-dena kīrtanīyaḥ sadā hariḥ** (p. 744) Mahāprabhu prefaced this *śloka* by telling Svarūpa Dāmodara and Rāmānanda Rāya, "Hear from Me the process by which one can easily attain *kṛṣṇa-prema*." What is the process to attain *prema*? Becoming prideless and humble (*amāninā* - prideless, *māna-sūnyatā* - devoid of pride).

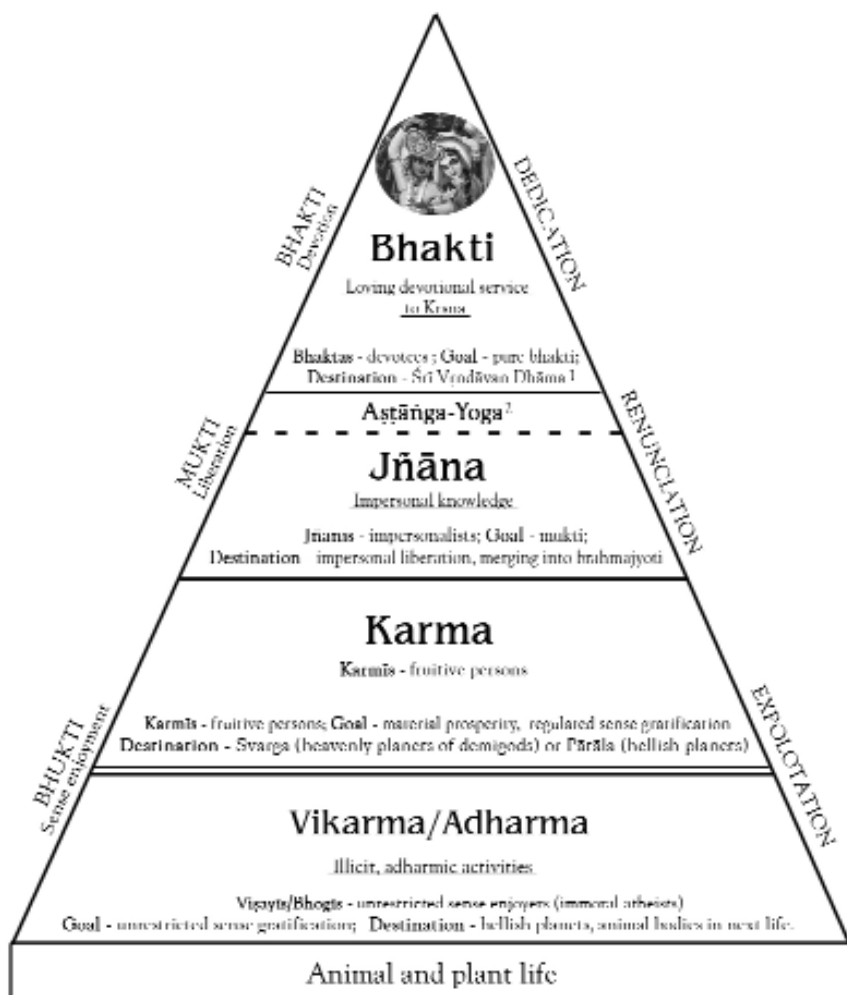
37. **vairāgya-yug bhakti-rasaṁ prayatnair** (p. 829) The word *vairāgya* is very significant. The prefix *vai* has two alternative meanings. It can mean *viśeṣata*, 'intense, special' or *viyuktata*, 'separation, detachment'. *Viśeṣa-rāga* therefore means the special *rāga* of the *gopīs* for Kṛṣṇa, their *anurāga* (*rāga* means that towards which one's heart flows spontaneously without any effort, and *anurāga* means ever-fresh, ever-increasing attachment in loving devotion for one's object of love). The colour of *anurāga* is saffron. The verbal root of *rāga* is *rañj* which also has two meanings: 'to dye' and 'to give pleasure, to delight'. By combining the prefix *vai* with the verbal root *rañj*, different meanings of *vairāgya* can be derived. Just as a cloth-dyer (*rañjak*) achieves an intense brilliant hue by repeatedly immersing his cloth in a dye solution, by repeatedly chanting the nectarean syllables of Śrī Harināma in *ānugāya*, under the guidance of Śrī Guru, one's heart becomes indelibly saturated with the brilliant

mellows of *prema-bhakti*. Alternatively, *vairāgya* means complete detachment from all mundane pleasure and intense attachment to giving pleasure to Śrī Guru, Gaurāṅga, Gandharvika-Giridhari. Of these two meanings, the first is the *svarūpa-lakṣaṇa* (primary, intrinsic aspect) of *bhakti-rasa*. That is to say, becoming absorbed and immersed in *nāma-rāsa* is the foundation upon which the *tatastha-lakṣaṇa* (secondary aspect) of utter detachment from this mundane world becomes possible. One may therefore take the poetic license to paraphrase a well known aphorism, ‘dye to live!’ Colour your heart with *kṛṣṇa-prema*, with the saffron footdust of Śrīmatī Rādhikā and the *gopīs*, through continuous *guru-seva* and *nāma-saṅkīrtana*. Then the material disease of lust will naturally fade away, the mundane world will no longer hold any charm whatsoever, and one’s heart will be inundated with *bhakti-rasa*.

38. **manasaḥ prakṛteḥ jāto giri-govardhano mahān** (p. 934) We see that Govardhana is sometimes worshiped as Kṛṣṇa and sometimes as Kṛṣṇa-dāsa, sometimes as Śrī Rādhā-Kṛṣṇa and sometimes as Rādhā-dāsī. So how many *svarūpas* does Govardhana have? When Kṛṣṇa lifted Govardhana, all the Vrajavāsīs, all the pastimes, and all the pastimes places of Vraja came under Govardhana’s shelter (at that time Govardhana was 400 miles long, 200 miles wide and 63 miles tall). Because Govardhana *līlā* is eternal, he is the shelter of many *svarūpas* and all of these *svarūpas* may manifest in a Govardhana Śilā. Although Śrīla Nārāyaṇa Mahārāja has referred on occasion to Govardhana as Rādhā-dāsī, he instructed us that we should only refer to him as Kṛṣṇa (Hari-deva) or Kṛṣṇa-dāsa (Hari-dāsa), not by any other designation. If we refer to him as Rādhā-dāsī without having the corresponding realisation, this will only drag both speaker and hearer down to the level of *sahajiyā* (pretentious imitation).

Thus ends Additional Notes by the Editor

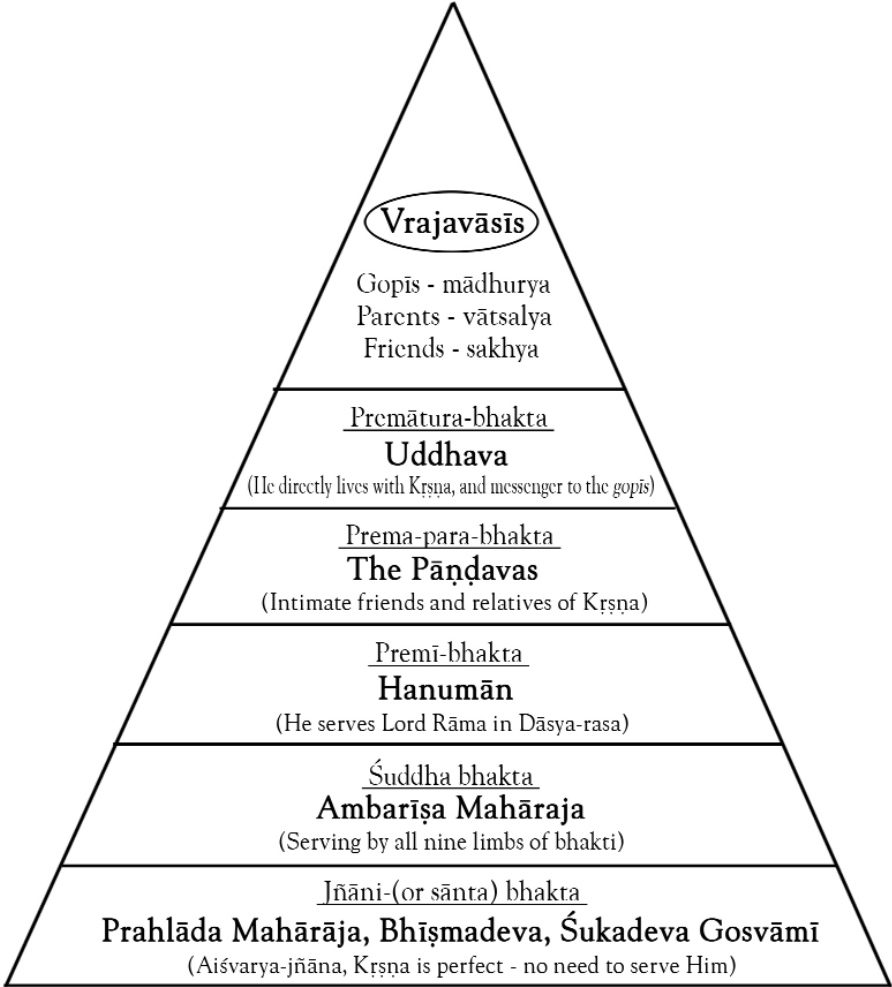
Levels of Consciousness



¹ The topmost destination and worshipable Deity is twofold: Śrī Rādhā-Kṛṣṇa in Vraja or Śrī Śacīnandana Gaurohari in Śvetadvīpa (Śrīdhāma Māyāpura).

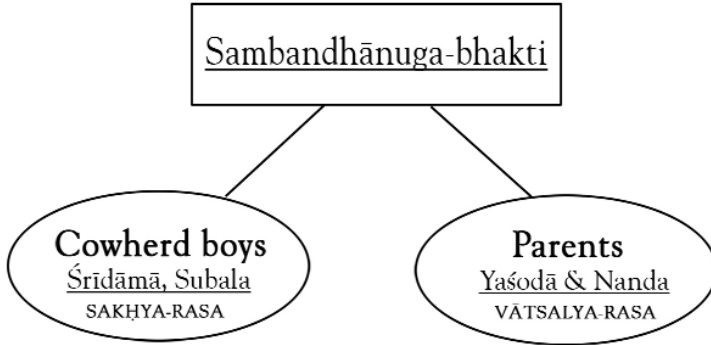
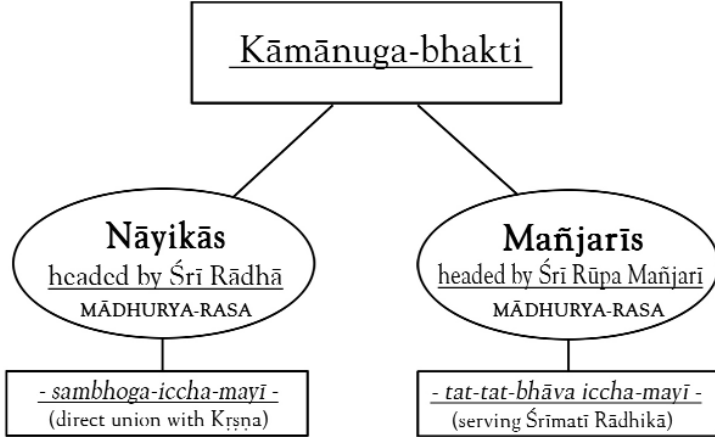
² **Aṣṭāṅga Yoga** - Eight fold mystic yoga; Goal - Paramatma realisation/mystic powers, (siddhi); Destination - Siddha loka or mokṣa

Gradations of Pure Bhakti



Sa-kāma bhaktas like Dhruva Mahārāja and Kardama Muni do not come under the strict definition of pure bhakti because their bhakti is mixed with material desires or desires for self-gain

Three Types of Rasa in Vraja



Other rasas are present in Vraja but not in a complete form. The cows are in vātsalya-rasa, the calves in sakhya-rasa, the flute in mādhyurya-rasa, etc. No pure dāsyā or śānta rasa are present in Vraja (the servants of Nanda Bābā like Raktaka are in dāsyā-rasa mixed with vātsalya).

Vedic view of the Creation

Pure Mādhurya	VRAJA-DHĀMA (or Śvetadvīpa)	Vṛṣabhānu-nandinī Śrīmatī Rādhikā & Vrajendra-nandana Śrī Kṛṣṇa
Mādhurya-Aiśvarya	MATHURĀ-DHĀMA	Mathureśa Kṛṣṇa
Aiśvarya mixed with Mādhurya	DVĀRAKĀ-DHĀMA	Rukmiṇī-Dvārakādiśa
Aiśvarya mixed with Mādhurya	AYODHYĀ-DHĀMA	Sitā-Rāma
Pure Aiśvarya	VAIKUṆṬHA-DHĀMA	Lakṣmī-Nārāyaṇa
	ŚIVA-LOKA	Śiva-Pārvatī
Jñāna	BRAHMA-JYOTI	Impersonal Brahman effulgence of Kṛṣṇa
	VIRAJĀ RIVER - CAUSAL OCEAN	Mahā-Viṣṇu
Karma	DURGĀ-DHĀMA Heaven-Earth-Hell	Māyā-Devī

Additional Chapters

Chapter 25 – Pramāṇa-tattva

The teachings of the Vedas received through Guru-varga

**svataḥ-siddho vedo hari-dayita-vedha-prabhṛtitaḥ
pramāṇam sat-prāptam pramiti-viṣayān tān nava-vidhān
tathā pratyakṣādi-pramiti-sahitam sādhayati naḥ
na yuktis tarkākhyā praviśati tathā śakti-rahitā**

Daśa-mūla I/JD ch. 13

svataḥ—independently; *siddhaḥ*—perfect; *vedaḥ*—the Vedas; *hari*—of Lord Hari; *dayita*—the object of mercy; *vedhaḥ*—Lord Brahmā, the creator of the universe; *prabhṛtitaḥ*—beginning with; *pramāṇam*—evidence; *sat*—transcendental; *prāptam*—attained; *pramiti*—of knowledge; *viṣayān*—the scope; *tān*—of that; *nava*—nine; *vidhān*—parts; *tathā*—in that way; *prati-akṣa*—present before the eyes; *ādi*—beginning with; *pramiti*—knowledge; *sahitam*—along with; *sādhayati*—stands as evidence; *naḥ*—for us; *na*—not; *yuktiḥ*—reason; *tarka*—as logic; *ākhyā*—names; *praviśati*—enters; *tathā*—in that realms; *śakti*—of power; *rahitā*—devoid.

The self-evident Vedas, which have been received in the *sampradāya* through the Guru-paramparā by recipients of Śrī Hari’s mercy such as Brahmājī and others, are known as *āmnāya-vākya*. The nine *prameya-tattvas* are established by these *āmnāya-vākyas* with the help of other *pramānas* that follow the guidance of these *śāstras*, such as evidence obtained by direct sense perception (*pratyakṣa*). Reasoning that is only based on logic is always lame in the matter of evaluating inconceivable subject matters, since logic and argument have no access to the realm of the inconceivable.

The definition of āmnāya

**āmnāyah śrutayaḥ sāksād brahma-vidyeti viśrutaḥ
guru-paramparā prāptāḥ viśva-kartuḥ hi brāhmaṇa**

Mahājana-kārikā/Daśa-mūla/GKH 1.62

Āmnāya, the authorised sacred tradition, is directly embodied in the form of the Vedas and renowned as *brahma-vidyā*, transcendental knowledge, which is received from Brahmā, the universal creator, through the system of *guru-paramparā*, disciplic succession.

Śrīmad-Bhāgavatam describes the four kinds of evidence (pramāṇa)

**śrutiḥ pratyakṣam aitiḥyam anumānam catuṣṭayam
pramāṇeṣv anavasthānād vikalpāt sa virajyate**

SB 11.19.17

śrutiḥ—Vedic knowledge; *pratyakṣam*—direct experience; *aitiḥyam*—traditional wisdom; *anumānam*—logical induction; *catuṣṭayam*—fourfold; *pramāṇeṣu*—among all types of evidence; *anavasthānāt*—due to the flickering nature; *vikalpāt*—from material duality; *saḥ*—a person; *virajyate*—becomes detached.

There are four types of *pramāṇa*, evidence: Vedic knowledge, direct experience, traditional wisdom and logical induction. Through researching these four, one can understand the temporary, insubstantial situation of material existence, and become detached from doubt and duality.

Manu-saṁhitā describes three kinds of evidence

**pratyakṣaś cānumanañ ca śāstrañ ca vividhāgamam
trayaṁ suviditaṁ kāryaṁ dharma-śuddhim abhīpsatā**

Manu-saṁhitā 12.105

If one wants to understand what is factual reality or what is the essential principle of *dharma*, one must consider the three kinds of evidence: Vedic evidence, direct perception, and logical inference.

Of the three kinds of evidence, revealed scriptures (Vedic śāstra) is the best

**pratyakṣe ‘ntarbhaved yasmād atithyaṁ tena deśīkah
pramāṇaṁ trividhaṁ prākhyāt tatra mukhyā śrutir bhavet**

Prameya-ratnāvalī 9.2

Since hearsay (history) is included in perception, Madhvācārya has said that the means of proper knowledge are three, among which *śruti*, or revelation scriptures, is the highest, because it describes the Absolute Truth in detail.

Divine sound is the best evidence for understanding reality

yadyapi pratyakṣānumāna-śabdāryopamānārthāpattiyabhava-sambhavitihya-ceṣṭhākhyāni daśa pramāṇāni viditānī, tathāpi bhrama-pramāda-vipralipsā-karaṇāpātava-doṣa-rahitavacanātmakaḥ śabda eva mūlaṁ pramāṇam

Tattva-Sandarbha, Sarva-samvādinī

Although *pratyakṣa* (direct evidence) *anumāna* (hypothesis), *ārya* (teachings of the sages), *upamāna* (analogy), *arthāpatti* (inference from circumstance), *abhava* (ultimate nonexistence of the phenomenal world), *sambhava*, (equivalence), *aithihya* (*purāṇika* histories), and *ceṣṭa* (endeavour) are known as ten kinds of evidence. However only *śabda*, or the revealed wisdom of the Vedic literature, is free from the four faults of *vipralipsā* – cheating, *karaṇāpātava* – imperfect senses, *pramāda* – illusion, and *bhrama* – the tendency to make mistakes. Therefore, it is the *mūla-pramāṇa* or root evidence upon which true knowledge of the Absolute Truth can be established.

The Vedas are self-evident, the original knowledge and the foremost evidence

**pramāṇera madhye śruti-pramāṇa pradhāna
śruti ye mukhyārtha kahe, sei se pramāṇa
jīvera asthi-viṣṭhā dui śaṅkha-gomaya
śruti-vākya sei dui mahāpavitra haya
svataḥ-pramāṇa veda satya yei kaya
"lakṣaṇā" karile svataḥ-pramāṇya-hāni haya**

CC Madhya 6.135-137

pramāṇera—of the evidences; *madhye*—in the midst; *śruti*—the Vedic version; *pramāṇa*—evidence; *pradhāna*—chief; *śruti*—the Vedic version; *ye*—whatever; *mukhya-artha*—chief meaning; *kahe*—says; *sei se*—that indeed; *pramāṇa*—evidence; *jīvera*—of the living entity; *asthi*—the bone; *viṣṭhā*—stool; *dui*—two; *śaṅkha*—conchshell; *go-maya*—cow dung; *śruti-vākya*—in the words of the Vedic version; *sei*—that; *dui*—two; *mahā*—greatly; *pavitra*—pure; *haya*—are; *svataḥ-*

pramāṇa—self-evident; *veda*—Vedic literature; *satya*—truth; *yei*—whatever; *kaya*—say; *lakṣaṇā*—interpretation; *karile*—by making; *svataḥ-prāmāṇya*—self-evidential proof; *hāni*—lost; *haya*—becomes.

[Śrī Caitanya Mahāprabhu said:] Amongst the different kinds of evidences, Śruti or the Vedic evidence are chief, and thus whatever the Vedas directly states is also evidence. Just as a conch shell and the dung of a cow are nothing but bones and stool of certain living entities, yet according to the statements of the Veda they are both accepted as highly pure. If someone superficially accepts that the truths of the Vedas are self-evident yet makes an interpretation of the Vedic statements, then the authority of the Vedas is immediately lost.

Real dharma is enacted by Kṛṣṇa

dharmam tu sākṣād bhagavat-praṇītam

SB 6.3.19/BPKG p. 423

dharmam—real religious principles, or bona fide spiritual principles; *tu*—but; *sākṣāt*—directly; *bhagavat*—by the Supreme Personality of Godhead; *praṇītam*—enacted.

Real religious principles are personally established by Bhagavān Śrī Kṛṣṇa.

Śrī Kṛṣṇa instructed Brahmā directly thus initiating the paramparā

yathā brahmaṇe bhagavān svayam upadiśyānubhāvitavān

CC Ādi 1.50

yathā—just as; *brahmaṇe*—unto Lord Brahmā; *bhagavān*—the Supreme Lord; *svayam*—Himself; *upadiśya*—having instructed; *anubhāvitavān*—caused to perceive.

The Supreme Personality of Godhead taught Brahmā and made him self-realised (so transcendental knowledge is passed from Guru to disciple in *paramparā*).

Transcendental knowledge descends through the disciplic succession

om brahmā devānām prathamam sambabhūva / viśvasya kartā bhuvanasya goptā sa brahma-vidyām sarva-vidyā-pratiṣṭhām / atharvāya jyeṣṭha-putrāya prāha

Muṇḍaka Upaniṣad 1.1.1

om—the original sound incarnation of Kṛṣṇa; addressing divinity, invoking auspi-

ciousness; *brahmā*—Brahmā; *devānām*—of the demigods; *prathamam*—first; *sambabhūva*—born; *viśvasya*—of the universe; *kartā*—the creator; *bhuvanasya*—of the worlds; *goptā*—the protector; *sa*—he; *brahma-vidyām*—spiritual knowledge; *sarva-vidyā-pratiṣṭhām*—the basis of all knowledge; *atharvāya*—to Atharvā; *jyeṣṭha-putrāya*—his eldest son; *prāha*—spoke.

Lord Brahmā 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-vidyā*), and thus became the first teacher within the universe. All other knowledge is based on this knowledge.

What is brahma-vidyā?

**yenākṣaram puruṣam veda satyam
provāca tām tattvato brahma-vidyām**

Muṇḍaka Upaniṣad 1.2.13

Brahma-vidyā is knowledge that reveals the true *svarūpa* of *para-brahma*, the indestructible Puruṣottama.

Transcendental knowledge can be received only through the Paramparā

**evam paramparā-prāptam imam rājarṣayo viduḥ
sa kāleneha mahatā yogo naṣṭaḥ parantapa**

BG 4.2

evam—thus; *paramparā*—by disciplic succession; *prāptam*—received; *imam*—this knowledge of bhakti; *rāja-ṛṣayaḥ*—the saintly kings; *viduḥ*—understood; *saḥ*—that knowledge; *kālena*—in the course of time; *iha*—in this world; *mahatā*—great; *yogaḥ*—the science of one’s relationship with the Supreme; *naṣṭaḥ*—scattered; *parantapa*—O Arjuna, subduer of the enemies.

O subduer of your foes, this supreme knowledge of *bhakti* was thus received through the chain of disciplic succession (*guru-varga*), and the saints and kings understood it in that way. But by the powerful influence of Śrī Bhagavān’s time potency, the succession was broken, and therefore this knowledge appears to be lost.

The Paramparā is an eternal principle

**kālena naṣṭā pralaye vāñīyaṁ veda-saṁjñitā
mayādau brahmaṇe proktā dharmo yasyām mad-ātmakaḥ
tena proktā sva-putrāya manave pūrva-jāya sā
tato bhṛgv-ādayo 'gr̥hṇan sapta brahma-maharṣayaḥ**

SB 11.14.3-4/JD ch. 6, 13

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *kālena*—by the influence of time; *naṣṭā*—lost; *pralaye*—at the time of annihilation; *vāñī*—message; *iyam*—this; *veda-saṁjñitā*—consisting of the Vedas; *mayā*—by Me; *ādau*—at the time of creation; *brahmaṇe*—unto Lord Brahmā; *proktā*—spoken; *dharmah*—religious principles; *yasyām*—in which; *mat-ātmakaḥ*—identical with Me; *tena*—by Brahmā; *proktā*—spoken; *sva-putrāya*—to his son; *manave*—to Manu; *pūrva-jāya*—the oldest; *sā*—that Vedic knowledge; *tataḥ*—from Manu; *bhṛgu-ādayaḥ*—those headed by Bhṛgu Muni; *agr̥hṇan*—accepted; *sapta*—seven; *brahma*—in Vedic literature; *mahā-ṛṣayaḥ*—most learned sages.

Śrī Bhagavān said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Then, when the subsequent creation took place, I spoke the Vedic knowledge of spiritual truths, which is non-different than Myself, to Brahmā. Lord Brahmā instructed his eldest son, Manu in the Vedic knowledge, and Manu in turn instructed the same science to the seven great sages headed by Bhṛgu Muni.

Mundane arguments cannot touch transcendental subject matters

**acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet
prakṛtibhyaḥ param yac ca tad acintyasya lakṣaṇam**

Mahābhārata (Bhīṣma-ṣarva 5.22)/JD ch. 13/BPKG p. 446

acintyāḥ—inconceivable; *khalu*—certainly; *ye*—those; *bhāvāḥ*—subject matters; *na*—not; *tān*—them; *tarkeṇa*—by argument; *yojayet*—one may understand; *prakṛtibhyaḥ*—to material nature; *param*—transcendental; *yac*—that which; *ca*—and; *tad*—that; *acintyasya*—of the inconceivable; *lakṣaṇam*—a symptom.

Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments.

The Vedic literature must not to be interpreted

svataḥ-pramāṇa veda - pramāṇa-śiromaṇi

lakṣaṇā karile svataḥ-pramāṇatā-hāni

CC Ādi 7.132/BPKG p. 351

svataḥ-pramāṇa—self-evident; *veda*—the Vedic literatures; *pramāṇa*—evidence; *śiromaṇi*—topmost; *lakṣaṇā*—interpretation; *karile*—doing; *svataḥ-pramāṇatā*—self-evidence; *hāni*—lost.

[Śrī Caitanya Mahāprabhu instructed Prakāśānanda Sarasvatī:] “The self-evident Vedic literatures are the highest evidence of all, but if these literatures are interpreted, their self-evident nature is lost.”

~ Thus ends Chapter 25 – Pramāṇa-tattva ~

Chapter 26 – Other Topics

1. Māyāvādis̄m (Māyāvāda is thoroughly condemned)	818
2. The Glories of Rūpa, Sanātana & Raghunātha dāsa Gosvāmī	827
3. Śrī Rūpa-Śikṣā	831
4. Śrī Sanātana-Śikṣā	833
5. Śrī Rāmānanda-saṁvāda	836
6. Ornamental Ślokas by Śrīla Rūpa Gosvāmī	839
7. Mahā-prasādam	841
8. Tulasī-devī	845
9. Vedānta-sūtra Ślokas & Single-line Aphorisms	848
10. Śrī Brahmā-saṁhitā	852
11. Śrī Sva-niyāma-daśakam & dvadaśakam	866
12. Vaiṣṇava Ke? Who is a Real Vaiṣṇava?	877
13. Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam	885
14. The Holy Dhāma	890
15. Prominent Ślokas Used by Śrīla Nārāyaṇa Mahārāja	897

~ 1) Māyāvādis̄m ~

(Māyāvāda is thoroughly condemned)

The māyāvāda philosophy is false and against the Vedas

**māyāvādam asac-chāstram pracchannam baudham ucyate
mayaiva kathitam devi kalau brāhmaṇa-rūpiṇā**

Padma Purāṇa/JD ch. 18/Paramātma San. 71/Beyond Nirvāṇa/BPKG p. 482

māyāvādam—the philosophy of māyāvāda; asac-chāstram—false scriptures; pracchannam—covered; baudham—Buddhism; ucyate—is said; maya—by me; eva—only; kathitam—executed; devi—O goddess of the material world; kalau—in the age of Kali; brāhmaṇa-rūpiṇā—assuming the body of a brahmana.

[Lord Śiva tells Pārvatī:] "The māyāvāda philosophy is false and against the Vedas. It is covered Buddhism. My dear Pārvatī, in the form of a brāhmaṇa in Kali-yuga (Śaṅkarācārya) I teach this concocted māyāvāda philosophy."

Lord Śiva as Śaṅkarācārya came to cheat the atheists by teaching māyāvāda

**brahmaṇas̄ cāparam rūpam nirguṇam vakṣyate mayā
sarvasvam jagato 'py asya mohanārtham kalau yuge**

Padma Purāṇa/Bṛhad-Bhāgavatāmṛtam 2.3.108-111 pt/Beyond Nirvāṇa

In order to cheat the atheists, I describe the Supreme Absolute Truth to be without form and without qualities. Similarly, in explaining Vedānta I describe the same māyāvāda philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord.

Why Lord Śiva came as Śaṅkarācārya (to deprive the unfaithful of bhakti, and thus protect pure bhakti from the contamination of māyā)

**svāgamaiḥ kalpitais̄ tvam̄ ca janān mad-vimukhān kuru
mām̄ ca gopaya yena syāt̄ sṣṭir̄ eṣottarottarā**

Padma Purāṇa/Beyond Nirvāṇa

sva-āgamaiḥ—with your own theses; kalpitaiḥ—imagined; tvam—you; ca—also; janān—the people in general; mat-vimukhān—averse to Me and addicted to fruitive activities and speculative knowledge; kuru—make; mām—Me, the Supreme Personality of Godhead; ca—and; gopaya—just cover; yena—by which; syāt̄—there

may be; *śṛṣṭiḥ*—material advancement; *eṣā*—this; *uttara-uttarā*—more and more.

[Addressing Lord Śiva, Śrī Bhagvān said:] “Please make the general populace averse to Me by concocting your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.”

Worship Govinda, you fools and rascals

**bhaja govindam bhaja govindam bhaja govindam mūḍha-mate
samprāpte sannihite kāle na hi na hi rakṣati dukṛṇ-karaṇe**

Śaṅkarācārya (at the end of his life)

bhaja—just worship; *govindam*—Govinda; *mūḍha-mate*—O fools; *samprāpte*—attained; *sannihite*—placed; *kāle*—when the time; *na*—not; *hi*—indeed; *rakṣati*—protects; *dukṛṇ-karaṇe*—the grammatical affix *dukṛṇ*.

You fools and rascals, all your grammatical word jugglery of suffixes, prefixes and philosophical speculation will not save you at the time of death. Just worship Govinda! Worship Govinda! Worship Govinda!

The five kinds of liberation

**yadyapi se mukti haya pañca-parakāra
sālokya-sāmīpya-sārūpya-sārṣṭi-sāyujya āra**

CC Mad 6.266

yadyapi—although; *se*—that; *mukti*—liberation; *haya*—is; *pañca-parakāra*—of five different varieties; *sālokya*—of the name *sālokya*; *sāmīpya*—of the name *sāmīpya*; *sārūpya*—of the name *sārūpya*; *sārṣṭi*—of the name *sārṣṭi*; *sāyujya*—of the name *sāyujya*; *āra*—and.

There are five kinds of liberation: *sālokya*, *sāmīpya*, *sārūpya*, *sārṣṭi* and *sāyujya*.

My devotees reject the five kinds of liberation, even if I offer them Myself

**sālokya-sārṣṭi-sāmīpya-sārūpyaikatvam apy uta
dīyamānam na grhṇanti vinā mat-sevanam janāḥ**

SB 3.29.13/CC Ādi 4.207, Antya 3.189/SBG

sālokya—living on the same planet; *sārṣṭi*—having the same opulence; *sāmīpya*—to be a personal associate; *sārūpya*—having the same bodily features; *ekatvam*—one-

ness; *api*--also; *uta*--even; *dīyamānam*—being offered; *na*--not; *ghṇanti*--do accept; *vinā*—without; *mat*--My; *sevanam*--devotional service; *janāḥ*--pure devotees.

[Lord Kapiladeva to Devahūti:] “My devotees do not accept *sālokya*, *sārṣṭi*, *sārūpya*, *sāmīpya* or oneness with Me (*sāyujya*)—even if I offer these liberations—in preference to serving Me.”

A pure devotee would rather go to hell than merge into the effulgence of the Lord
sāyujya śunite bhaktera haya ghrṇā-bhaya
naraka vāñchaye, tabu sāyujya nā laya

CC Mad 6.268

sāyujya—liberation by merging into the effulgence; *śunite*—even to hear; *bhaktera*—of the devotee; *haya*—there is; *ghṇā*—hatred; *bhaya*—fear; *naraka*—a hellish condition of life; *vāñchaye*—he desires; *tabu*—still; *sāyujya*—merging into the effulgence of the Lord; *nā laya*—never accepts.

A pure devotee does not like even to hear about *sāyujya-mukti*, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord.

Those who desire sayujya-mukti, merging into the Brahman effulgence, are actually committing spiritual suicide. The devotees totally reject such liberation

kaivalyam narakāyate tri-daśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-ṭaḥalī protkhāta-damṣṭrāyate
viśvam pūrṇa-sukhāyate vidhi-mahendrādīś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavadatām taṁ gauram eva stumaḥ

Caitanya-candrāmṛta 5

kaivalyam—the pleasure of merging into the existence of Brahman; *narakāyate*—is considered hellish; *tri-daśa-pūr*—the heavenly planets; *ākāśa-puṣpāyate*—something imaginary, like a flower in the sky; *durdānta*—difficult to subdue; *indriya*—the senses; *kāla-sarpa*—venomous snake; *ṭaḥalī*—multitude; *protkhāta*—extracted; *damṣṭrāyate*—teeth; *viśvam*—the material world; *pūrṇa*—completely; *sukhāyate*—happy; *vidhi*—Lord Brahmā; *mahendra*—Indra, the king of heaven; *ādīḥ*—the demigods; *ca*—and; *kīṭāyate*—become like an insect; *yat*—of whom; *kāruṇya*—mercy; *kaṭākṣa*—glance; *vaibhavadatām*—of the most confidential devotee; *taṁ*—unto; *gauram*—Lord Caitanya Mahāprabhu; *eva*—certainly; *stumaḥ*—glorify.

We offer our praise unto Śrī Gaurāṅga because for those devotees who have attracted

His potent merciful sidelong glance, the pleasure of merging into Brahman appears like hell, the pleasures of the heavenly planets like a phantasmagoric flower in the sky, the poisonous serpent-like senses like harmless snakes whose poisonous fangs have been extracted, the great demigods such as Brahmā and Śiva like insignificant insects, and the whole world an abode of joy. Let us offer our eulogy to this most magnanimous personality, Śrī Caitanya Mahāprabhu.

The Gīta state that the māyāvāda doctrine is very offensive and condemned

**avajānanti mām mūḍhā mānuṣīm tanum āśritam
param bhāvam ajānanto mama bhūta-maheśvaram
moghāsā mogha-karmāṇo mogha-jñānā vicetasāḥ
rākṣasīm āsurīm caiva prakṛtiṃ mohinīm śritāḥ**

BG 9.11-12/BPKG p. 516

avajānanti—deride; *mām*—Me; *mūḍhāḥ*—foolish men; *mānuṣīm*—in a human form; *tanum*—a body; *āśritam*—assuming; *param*—transcendental; *bhāvam*—nature; *ajānantaḥ*—not knowing; *mama*—My; *bhūta*—of everything that be; *mahā-īśvaram*—the supreme proprietor; *mogha-āśāḥ*—baffled in their hopes; *mogha-karmāṇaḥ*—baffled in fruitive activities; *mogha-jñānāḥ*—baffled in knowledge; *vicetasāḥ*—bewildered; *rākṣasīm*—demonic; *āsurīm*—atheistic; *ca*—and; *eva*—certainly; *prakṛtiṃ*—nature; *mohinīm*—bewildering; *śritāḥ*—taking shelter of.

Fools deride Me, the Supreme Īśvara of all living entities. They fail to understand the supreme nature of My *svarūpa* by their limited human intelligence, which is covered by *māyā*. All the hopes, actions and knowledge of such fools go in vain. Their minds become agitated and, deviating from the spiritual path, they take shelter of the demonic nature, which destroys intelligence. Thus they head towards the hellish planets.

Kṛṣṇa states: The soul is eternal; the jīva's individuality can never be lost

**na tv evāham jātu nāsam na tvam neme janādhipāḥ
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param**

BG 2.12

na—never; *tu*—but; *eva*—certainly; *aham*—I; *jātu*—at any time; *na*—did not; *āsam*—exist; *na*—not; *tvam*—you; *na*—not; *ime*—all these; *jana-adhipāḥ*—kings; *na*—never; *ca*—also; *eva*—certainly; *na*—not; *bhaviṣyāmaḥ*—shall exist; *sarve vayam*—all of us; *ataḥ param*—hereafter.

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us ever cease to be.

Liberation and eradication of karma are merely two by-products of chanting

ānuṣaṅgika phala nāmera - ‘mukti’, ‘pāpa-nāśa’

tāhāra dṛṣṭānta yaiche sūryera prakāśa

CC Antya 3.180

ānuṣaṅgika—concomitant; *phala*—result; *nāmera*—of the holy name; *mukti*—liberation; *pāpa-nāśa*—extinction of the resultant actions of sinful life; *tāhāra*—of that; *dṛṣṭānta*—example; *yaiche*—as; *sūryera prakāśa*—light of the sun.

Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

Liberation is the insignificant result derived from nāma-ābhāsa

mukti tuccha-phala haya nāmābhāsa haite

CC Antya 3.186

mukti—liberation; *tuccha-phala*—insignificant result; *haya*—is; *nāma-ābhāsa haite*—compared with the results of even a dim reflection of the pure holy name.

The attainment of Liberation is insignificant compared to the result achieved from even a glimpse of the awakening of offenseless chanting of the holy name (*nāma-ābhāsa*).

By chanting, one attains prema which makes the happiness of liberation insignificant

tārakāḥ jāyate muktiḥ samādhiketi bhavaḥ

Śrī Kṛṣṇa Sandarbha 256/GKH (P)

tārakāt—from the liberator; *jāyate*—is generated; *muktiḥ*—liberation; *samādhikā*—equal and greater; *iti*—thus; *bhavaḥ*—the meaning.

Through chanting the holy name of Śrī Kṛṣṇa, one attains pure love of God, which makes the happiness of liberation seem very insignificant. (or) The potency of Śrī Rāma – *tāraka-nāma*, dwarfs the pleasure of impersonal liberation and the potency of Śrī Kṛṣṇa – *pāraka-nāma*, renders it completely insignificant.

Real liberation means to be established in one's eternal svarūpa and sevā
muktir hitvānyathā rūpaṁ sva-rūpeṇa vyavasthitih

SB 2.10.6/JD ch. 17/BPKG p. 430

muktih—liberation; *hitvā*—giving up; *anyathā*—otherwise; *rūpaṁ*—form; *sva-rūpeṇa*—in one's spiritual, constitutional form; *vyavasthitih*—permanent situation, eternal position.

Liberation means to give up one's external forms and becoming situated in one's *svarūpa*. Real liberation means realising one's eternal *svarūpa* and being established in one's *nitya-sevā*. [In other words, one is not liberated upon leaving this body if he takes another body, nor if he simply does not take another form. Real liberation is when one enters, by loving devotional service, into the spiritual world (SSM)].

The Śrīmad Bhagavātam completely rejects the cheating ways of materially motivated religiosity and impersonalism, dharmah projjihita-kaitavo (SB 1.1.2). Explaining this Bhagavātam śloka, Kṛṣṇadāsa Kavirāja says:

tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṛṣṇa-bhakti haya antardhāna

CC Ādi 1.92

tāra—of them; *madhye*—in the midst; *mokṣa-vāñchā*—the desire to merge into the Supreme; *kaitava*—of cheating processes; *pradhāna*—the chief; *yāhā haite*—from which; *kṛṣṇa-bhakti*—devotion to Lord Kṛṣṇa; *haya*—becomes; *antardhāna*—disappearance.

The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

Unequivocally give up hearing all talk of liberation

kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaṇih

Śrī Manaḥ-śikṣā 4 (2nd line)

kathā—talk; *mukti*—of impersonal liberation; *vyāghryā*—the tigress; *na*—don't; *śṛṇu*—hear; *kila*—unequivocally; *sarva-ātma-gilaṇih*—devouring your very soul.

You must unequivocally give up hearing all talk of liberation which, like a tigress, devours your very soul.

I have been forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs

**advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ
śaṭhena kenāpi vyaṁ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena**

Bilvamaṅgala Ṭhākura/BRS 3.1.44/BRSB p. 204/CC Mad 10.178, 24.133

advaita-vīthī—of the path of monism; *pathikaiḥ*—by the wanderers; *upāsyāḥ*—worshipable; *sva-ānanda*—of self-realisation; *simha-āsana*—on the throne; *labdha-dīkṣāḥ*—being initiated; *śaṭhena*—by a cheater; *kena-api*—some; *vyaṁ*—we; *haṭhena*—by force; *dāsī-kṛtā*—made into a maidservant; *gopa-vadhū*—in joking with the *gopīs*; *viṭena*—by a tricky boy.

Although I was worshiped by those on the path of impersonal liberation and initiated into self-realisation through the *yoga* system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the *gopīs*.

Expert and most intelligent persons do not care for liberation, only for hari-kathā

**nātyantikam vigaṇayanty api te prasādam
kim anyad arpita-bhayaṁ bhruva unnayais te
ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ
kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ**

SB 3.15.48

na—not; *nātyantikam*—liberation; *vigaṇayanti*—care for; *api*—even; *te*—those; *prasādam*—benedictions; *kim u*—what to speak; *anyat*—other material happinesses; *arpita*—given; *bhayaṁ*—fearfulness; *bhruvaḥ*—of the eyebrows; *unnayaiḥ*—by the raising; *te*—Your; *ye*—those devotees; *aṅga*—O Supreme Personality of Godhead; *tvat*—Your; *aṅghri*—lotus feet; *śaraṇāḥ*—who have taken shelter; *bhavataḥ*—Your; *kathāyāḥ*—narrations; *kīrtanya*—worth chanting; *tīrtha*—pure; *yaśasaḥ*—glories; *kuśalāḥ*—very expert; *rasa-jñāḥ*—knowers of the mellows or *rasa*.

Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.

Paramānanda is far superior to Brahmānanda

**yā nirvṛtis tanu-bhṛtām tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kim tv antakāsi-lulitāt patatām vimānāt**

SB 4.9.10/BR 4.16

yā—that which; *nirvṛtiḥ*—bliss; *tanu-bhṛtām*—of the embodied; *tava*—Your; *pāda-padma*—lotus feet; *dhyānāt*—from meditating upon; *bhavat-jana*—from Your intimate devotees; *kathā*—topics; *śravaṇena*—by hearing; *vā*—or; *syāt*—comes into being; *sā*—that bliss; *brahmaṇi*—in the impersonal Brahman; *sva-mahimani*—Your own magnificence; *api*—even; *nātha*—O Lord; *mā*—never; *bhūt*—exists; *kim*—what to speak of; *tu*—then; *antaka-asi*—by the sword of death; *lulitāt*—being destroyed; *patatām*—of those who fall down; *vimānāt*—from their airplanes.

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of *brahmānanda*, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since *brahmānanda* is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary bliss of elevating oneself to the heavenly planets, which is ended by the separating sword of death? Although one may be elevated to the heavenly planets, he falls down in due course of time.

Liberation is insignificant compared to hearing hari-kathā from a sādhu

**na kāmaya nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto
vidhatsva karṇāyutam eṣa me varaḥ**

SB 4.20.24/BR 4.17

na—not; *kāmaya*—do I desire; *nātha*—O master; *tat*—that; *apy*—even; *ahaṁ*—I; *kvacit*—at any time; *na*—not; *yatra*—where; *yuṣmat*—Your; *caraṇa-ambuja*—of the lotus feet; *āsavaḥ*—the nectarean beverage; *mahat-tama*—of the great devotees; *antaḥ-hṛdayāt*—from the core of the heart; *mukha*—from the mouths; *cyutaḥ*—being delivered; *vidhatsva*—give; *karṇa*—ears; *ayutam*—one million; *eṣaḥ*—this; *me*—my; *varaḥ*—benediction.

O Lord, I do not want liberation. I receive no pleasure in hearing any topic other than the glorious narrations of the nectar of Your lotus feet. This nectar

emanates from the mouths of saintly persons from deep within their hearts. I beg only for the benediction that You will give me millions of ears with which I can always hear the sweetness of Your pastimes.

Residence in heaven, sovereignty over the Earth, the perfections of yoga and even liberation are all insignificant for a devotee, as confirmed in Vṛttrāsura's prayer:

**na nāka-prṣṭham na ca pārameṣṭhyam
na sārva-bhaumam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
samañjasa tvā virahayya kāṅkṣe**

SB 6.11.25/BR 4.18

na—not; *nāka-prṣṭham*—the heavenly planets or Dhruvaloka; *na*—nor; *ca*—also; *pārameṣṭhyam*—the planet on which Lord Brahmā resides; *na*—nor; *sārva-bhaumam*—sovereignty of the whole earthly planetary system; *na*—nor; *rasā-ādhipatyam*—sovereignty of the lower planetary systems; *na*—nor; *yoga-siddhīr*—eight kinds of mystic yogic power (*aṇimā*, *laghimā*, *mahimā*, etc.); *apunar-bhavam*—liberation from rebirth in a material body; *vā*—or; *samañjasa*—O source of all opportunities; *tvā*—You; *virahayya*—being separated from; *kāṅkṣe*—I desire.

O source of all good fortune, I have no desire to have a position of great sovereignty like that of Dhruva or Brahmā, or rulership over the Earth; nor do I desire *aṇimā* or any other mystic perfections. I do not even want liberation, if it means to give up Your association.

**hari-bhakti-mahādevyāḥ sarvā muktyādi-siddhayāḥ
bhuktayaś cādbhutās tasyās ceṭikāvad anuvratāḥ**

Nārada-pañcarātra/Bhakti-rasāmṛta-sindhu 1.1.34/VG p. 124/BTV p. 68

Sālokya and the five kinds of *muktis*, the eight *siddhis*, omniscience, the post of Indra and the post of Brahmā are all maidservants of Hari-bhakti Mahādevī. So wherever she is present, her maidservants like *bhuktis*, *siddhis*, and *muktis* automatically appear there with folded hands waiting for her orders.

Editorial note: For more *ślokas* on this topic, please refer to (1) BPKG Biography, “The life history of *māyāvāda*” (p. 481); (2) Śrīla Bhakti Prajñāna Keśava Gosvāmī’s book “Beyond Nirvāna”; (3) CC Adi 7.65-150, Mahāprabhu converting Prakāśānanda Sarasvatī and the Māyāvādi *sannyāsīs* (a demolition of *māyāvāda* philosophy).

~ Thus ends section 1) Māyāvādisim ~

2) The Glories of Rūpa, Sanātana ana Raghunātha dāsa Gosvāmī

Rūpa and Sanātana are the recipients of Caitanya Mahāprabhu's mercy

**kālena vṛndāvana-keli-vārtā luṭteti tām khyāpayitum viśiṣya
kṛpāmṛtenābhiśiṣeca devas tatraiva rūpaṁ ca sanātanam ca**

Caitanya-candrodaya-nāṭaka 9.38/CC Mad 19.119

kālena—in the course of time; *vṛndāvana-keli-vārtā*—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; *luṭtā*—almost lost; *iti*—thus; *tām*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *kṛpā-amṛtena*—with the nectar of mercy; *abhiśiṣeca*—sprinkled; *devaḥ*—the Lord; *tatra*—there, in Vṛndāvana; *eva*—indeed; *rūpaṁ*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanam*—Sanātana Gosvāmī; *ca*—as well as.

In the course of time, the tidings of Śrī Kṛṣṇa's divine pastimes in Vṛndāvana had been lost. After first clearly describing those pastimes, Śrī Caitanya Mahāprabhu sprinkled His mercy on Rūpa and Sanātana and instructed them to describe those pastimes again.

Rūpa Gosvāmī is glorified

**priya-svarūpe dayita-svarūpe prema-svarūpe saha-jābhirūpe
nija-anurūpe prabhuḥ eka-rūpe tatāna-rūpe sva-vilāsa-rūpe**

Caitanya-candrodaya-nāṭaka 9.39/CC Mad 19.121

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; *dayita-svarūpe*—who was very dear to Him (Śrī Caitanya Mahāprabhu); *prema-svarūpe*—unto the replica of His personal ecstatic love; *saha-jābhirūpe*—who was naturally very beautiful; *nija-anurūpe*—who exactly followed the principles of Śrī Caitanya Mahāprabhu; *prabhuḥ*—Śrī Caitanya Mahāprabhu; *eka-rūpe*—to the one; *tatāna*—explained; *rūpe*—unto Rūpa Gosvāmī; *sva-vilāsa-rūpe*—who describes the pastimes of Lord Kṛṣṇa.

Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu's ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.

**śrīmad-rūpa-padāmbhoja-dhūli-mātraika-sevinā
kenacid grathitā padyair mālāghreyā tad-āśrayaiḥ**

Śrī Viśākhānandābhida-stotra 134 (Stavāvalī), Śrīla Raghunātha dāsa Gosvāmī

śrīmad-rūpa—of Śrīla Rūpa Gosvāmī; *padāmbhoja*—of the lotus feet; *dhūli*—the dust; *mātraika*—only; *sevinā*—by a servant; *kenacid*—by someone; *grathitā*—strung; *padyaiḥ*—with verses; *mālā*—a garland; *āghreyā*—to be smelled; *tad*—of Him; *āśrayaiḥ*—by they who have taken shelter.

A certain servant of the dust of Śrīla Rūpa Gosvāmī's lotus feet has strung this garland of verses glorifying Śrī Rādhā's lotus feet. They who have taken shelter of Śrīla Rūpa Gosvāmī will be able to appreciate the sweet fragrance of this garland of verses.

**abhīra-pallī-pati-putra-kāntā-dāsyābhilāṣāti-balāśva-vāraḥ
śrī-rūpa-cintāmaṇi-sapti-samsthō mat-svānta-durdānta-hayecchur āstām**

Śrī Stavāvalī, Abhiṣṭa-sūcanam 1, Śrīla Raghunātha dāsa Gosvāmī

abhīra—of the cowherds; *pallī*—of the village; *pati*—of the king; *putra*—the son; *kāntā*—the beloved; *dāsyā*—service; *abhilāṣa*—desire; *ati*—great; *bala*—strong; *aśva*—horse; *vāraḥ*—riding; *śrī-rūpa*—Śrīla Rūpa Gosvāmī; *cintāmaṇi*—gemlike conceptions; *sapti*—seventy; *samsthaḥ*—mount; *mat*—of me; *svānta*—the heart; *durdānta*—uncontrollable; *haya*—that horse; *icchuh*—desiring; *āstām*—let it be.

May the powerful horseman of my desire for the service of the beloved of the son of the King of Vraja mount the great horse of the manifold gemlike conceptions of Śrī Rūpa Gosvāmī and subdue the untamed horse of my mind. (or) Let the wild horse of my heart become like the Cintāmaṇi-jewel horse of Śrīla Rūpa Gosvāmī's heart, which carries as its rider the exclusive desire to serve the gopa-prince's beloved, Śrīmatī Rādhikā.

*Without Rūpa Gosvāmī who could have opened the store house of vraja-prema
yaṅ kali rūpa śarīra nā dharata?*

taṅ vraja-prema-mahānidhi-kuṭharika, kaun kapāṭa ughāḍata (1)

Yan Kali Rūpa, Mādhava dāsa/SGG p. 32

If Śrīla Rūpa Gosvāmī would not have appeared in this age of Kali, then who could have opened the great store-house of *vraja-prema* that contained the top-most love of the *vraja-gopīs*? Who could have opened the door and distributed its contents freely?

Caitanya Mahāprabhu empowered Rūpa Gosvāmī

**vṛndāvanīyām rasa-keli-vārtām kālena luptām nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa prabhur vidhau prāg iva loka-sṛṣṭim**

CC Mad 19.1

vṛndāvanīyām—conducive to Vṛndāvana; *rasa-keli-vārtām*—talks about the pastimes of Śrī Kṛṣṇa; *kālena*—with the course of time; *luptām*—lost; *nija-śaktim*—His personal potency; *utkaḥ*—being eager; *sañcārya*—infusing; *rūpe*—to Rūpa Gosvāmī; *vyatanot*—manifested; *punaḥ*—again; *saḥ*—He; *prabhur*—Śrī Caitanya Mahāprabhu; *vidhau*—unto Lord Brahmā; *prāk iva*—as formerly; *loka-sṛṣṭim*—the creation of this cosmic manifestation.

Just as prior to the creation of this cosmic manifestation, Śrī Kṛṣṇa enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge, Śrī Kṛṣṇa Caitanya, being anxious to revive the Vṛndāvana pastimes, infused the heart of Śrīla Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the topics of *rasa-tattva* conducive to realising Śrī Gandhārvikā-Giridhārī's pleasure pastimes in Vṛndāvana, which were almost lost to memory. Thus He spread Kṛṣṇa consciousness throughout the world.

Śrīla Sanātana Gosvāmī Vandanā

**vairāgya-yug bhakti-rasaṁ prayatnair
apāyayan mām anabhīpsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī
sanātanām taṁ prabhum āśrayāmi**

Śrī Vilāpa-kusumāñjaliḥ 6, Śrīla Raghunātha dāsa Gosvāmī

vairāgya—renunciation; *yug*—endowed with, connected; *bhakti-rasaṁ*—bhakti-rasa; *prayatnair*—with great effort; *apāyayan*—made to drink; *mām*—me; *anabhīpsum*—unwilling; *andham*—blind; *kṛpā*—of mercy; *ambudhiḥ*—an ocean; *yaḥ*—who; *para*—of others; *duḥkha*—by the unhappiness; *duḥkhī*—unhappy; *sanātanam*—Sanātana Gosvāmī; *taṁ*—of him; *prabhum*—the master; *āśrayāmi*—I take shelter.

I was unwilling to drink the nectar of *bhakti-rasa* endowed with renunciation, but Śrīla Sanātana Gosvāmī, being an ocean of mercy who cannot tolerate the sufferings of others, induced me to drink it. Therefore, I take shelter of Śrīla Sanātana Gosvāmī as my *śikṣa-guru*.³⁷

Śrīla Raghunātha dāsa Gosvāmī Prārthanā

Śrī Raghunātha dāsa Socaka, Rādhā vallabha dāsa

**śrī caitanya kṛpā haite, raghunātha dāsa cite, parama vairāgya upajilā
dārā gṛha sampada, nija rājya adhipada, mala prāya sakali tyajilā**

By th mercy of Śrī Caitanya Mahāprabhu, the highest degree of renunciation manifested within the heart of Raghunātha dāsa Gosvāmī. He left his wife, house, wealth, kingdom and prestige just like one rejects stool.

**chāppāna daṇḍa rātri dine, rādhā-kṛṣṇa guṇa gāne, smaranete sadāi gonāya
cāri daṇḍa śuti thāke, svapne rādhā-kṛṣṇa dekhe, eka tila vyartha nāhi yāya**

He slept for only an hour-and-a-half a day, but while taking rest he remained absorbed in *lilā-smaraṇa* (remembering Rādhā-Kṛṣṇa’s loving pastimes). He never wasted a single moment.

**gaurāṅgera padām bhujē, rākhe mana bṛṅga rāje, svarūpere sadāi dhyāya
abheda śrī rūpa sane, gati yāra sanātane, bhaṭṭa yuga priya mahāśaya**

First he would fix his mind on the nactarean lotus feet of Śrī Gaurāṅga, then he would meditate on his *seva* and *svarūpā* (his service to Rādhā-Kṛṣṇa in his spiritual form as Rati *mañjarī*). His desire was one with that of Śrīla Rūpa Gosvāmī’s. He strictly followed Śrīla Sanātana Gosvāmī, and was dear to both Gopal Bhaṭṭa and Raghunātha Bhaṭṭa Gosvāmīs.

**sei raghunātha dāsa, pūrāha manerā āśa, ei mora baḍa āche sādha
e rādhā vallabha dāsa, mane baḍa abhilāṣa, prabhu more kara parasāda**

O Raghunātha dāsa Gosvāmī, please fulfill my one and only desire. I, Rādhā Vallabha dāsa, intensely desire to serve Śrī Caitanya Mahāprabhu and His eternal associates.

Śrīla Raghunātha dāsa Gosvāmī glorified by Śrī Kavi-karṇapūra

**yaḥ sarva-lokaika-mano-’bhirucyā
saubhāgya-bhūḥ kācid akṛṣṭa-pacyā
yatrāyam āropaṇa-tulya-kālam
tat-prema-śākhī phalavān atulyaḥ**

Śrī Caitanya-candrodaya-nāṭaka 10.4/CC Antya 6. 264

yaḥ—who; sarva-loka—of all the devotees in Purī; eka—foremost; manaḥ—of the

minds; *abhirucyā*—by the affection; *saubhāgya-bhūh*—the ground of good fortune; *kācit*—indescribable; *akṛṣṭa-pacyā*—perfect without tilling or perfect without practice; *yatra*—in which; *ayam*—this; *āropaṇa-tulya-kālam*—at the same time as the sowing of the seed; *tat-prema-śākhī*—a tree of the love of Śrī Caitanya Mahāprabhu; *phala-vān*—fruitful; *atulyaḥ*—the matchless.

Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of Śrī Caitanya Mahāprabhu's *prema* and produced fruit.

~ Thus ends section 2) The Glories of Rūpa, Sanātana & Raghunātha ~

~ 3) Śrī Rūpa-śikṣā (selected śloka) ~
(Śrī Caitanya Caritāmṛta, Madhya līlā, ch. 19)

**māli hañā kare sei bīja āropaṇa
śravaṇa-kīrtana-jale karaye secana**

Mad 19.152/BPKG p. 396

māli hañā—becoming a gardener; *kare*—does; *sei*—that; *bīja*—seed of devotional service; *āropaṇa*—sowing; *śravaṇa*—of hearing; *kīrtana*—of chanting; *jale*—with the water; *karaye*—does; *secana*—sprinkling.

When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana* [hearing and chanting], the seed will begin to sprout.

**upajiyā bāde latā 'brahmāṇḍa' bhedi' yāya
'virajā', 'brahma-loka' bhedi' 'para-vyoma' pāya**

Mad 19.153

upajiyā—being cultivated; *bāde*—grows; *latā*—the creeper of devotional service; *brahmāṇḍa*—the whole universe; *bhedi'*—penetrating; *yāya*—goes; *virajā*—the river between the spiritual world and the material world; *brahma-loka*—the Brahman effulgence; *bhedi'*—penetrating; *para-vyoma*—the spiritual sky; *pāya*—attains.

As one waters the *bhakti-latā-bīja*, the seed sprouts, and the creeper gradually

grows to the point where it penetrates the walls of this universe and goes beyond the Virajā River, lying between the spiritual world and the material world. It reaches the Brahman effulgence and, penetrating through that stratum, it reaches the spiritual sky (*para-vyoma*).

**tabe yāya tad-upari ‘goloka-vṛndāvana’
‘kṛṣṇa-caraṇa’-kalpa-vṛkṣe kare ārohaṇa**

CC Mad 19.154

tabe—thereafter; *yāya*—goes; *tad-upari*—to the top of that (the spiritual sky); *goloka-vṛndāvana*—to Goloka Vṛndāvana (the topmost realm of the spiritual world); *kṛṣṇa-caraṇa*—of the lotus feet of Śrī Kṛṣṇa; *kalpa-vṛkṣe*—on the desire tree; *kare ārohaṇa*—climbs.

Being situated in one’s heart and being watered by *śravaṇa-kīrtana*, the *bhakti* creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Śrī Kṛṣṇa, who is eternally situated in Goloka Vṛndāvana, the topmost realm of the spiritual sky.

**tāhān vistārita hañā phale prema-phala
ihān mālī sece nitya śravaṇādi jala**

Mad 19.155

tāhān—there; *vistārita*—expanded; *hañā*—becoming; *phale*—produces; *prema-phala*—the fruit known as pure ecstatic love of God; *ihān*—in the material world, where the devotee is still present; *mālī*—exactly like a gardener; *sece*—sprinkles; *nitya*—regularly, without fail; *śravaṇa-ādi jala*—the water of *śravaṇa*, *kīrtana* and so on.

The creeper of *bhakti* greatly expands in Goloka Vṛndāvana and there it produces the fruit of *kṛṣṇa-prema*. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

Vaiṣṇava-aparādha is the greatest obstacle to *bhakti*

**yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāḍe vā chiṇḍe, tāra śukhi’ yāya pātā**

Mad 19.156

yadi—if; *vaiṣṇava-aparādha*—an offense at the feet of a Vaiṣṇava; *uṭhe*—arises; *hātī*—an elephant; *mātā*—mad; *upāḍe*—uproots; *vā*—or; *chiṇḍe*—breaks; *tāra*—of the creeper; *śukhi’*—shriveling up; *yāya*—goes; *pātā*—the leaf.

If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

~ Thus ends section 3) Śrī Rūpa-śikṣā ~

~ 4) Śrī Sanātana-śikṣā (selected ślokas) ~
(Śrī Caitanya-Caritāmṛta, Madhya-līlā, Ch. 20-23)

Sanātana Gosvāmī inquired from Mahāprabhu:

**ke āmi, kene āmāya jāre tāpa-traya
ihā nāhi jāni - kemane hita haya**

Mad 20.102

ke āmi—who am I; *kene*—why; *āmāya*—unto me; *jāre*—give trouble; *tāpa-traya*—the three kinds of miserable conditions; *ihā*—this; *nāhi jāni*—I do not know; *kemane*—how; *hita*—my (ultimate) welfare; *haya*—there is.

Who am I? Why do the threefold material miseries always give me trouble? If I do not know this, how can I be benefited and come to know the ultimate goal of life?

Mahāprabhu replied to Sanātana Gosvāmī:

**jīvera ‘svarūpa’ haya - kṛṣṇera ‘nitya-dāsa’
kṛṣṇera ‘taṭasthā-śakti’ ‘bheda-bheda-prakāśa’
sūryāmśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra ‘śakti’ haya
kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti**

CC Mad 20.108-109, 111

jīvera—of the living entity; *svarūpa*—the constitutional position; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *nitya-dāsa*—eternal servant; *kṛṣṇera*—of Lord Kṛṣṇa; *taṭasthā*—marginal; *śakti*—potency; *bheda-abheda*—one and different; *prakāśa*—manifestation; *sūrya-amśa*—part and parcel of the sun; *kiraṇa*—a ray of sunshine; *yaiche*—as; *agni-jvālā-caya*—molecular particle of fire; *svābhāvika*—naturally;

kṛṣṇera—of Lord Kṛṣṇa; *tina-prakāra*—three varieties; *śakti*—energies; *haya*—there are; *kṛṣṇera*—of Lord Kṛṣṇa; *svābhāvika*—natural; *tina*—three; *śakti*—of energies; *parīṇati*—transformations; *cit-śakti*—spiritual potency; *jīva-śakti*—spiritual sparks, living entities; *āra*—and; *māyā-śakti*—illusory energy.

It is the living entity's constitutional position to be an eternal servant of Śrī Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy. In accordance with Śrī Kṛṣṇa's nature, those energies undergo transformations and become known as His spiritual potency (*cit-śakti*), His living entity potency (*jīva-śakti*) and His deluding material potency (*māyā-śakti*).

Where there is light there is no darkness

**kṛṣṇa - sūrya-sama, māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra**

CC Mad 22.31

kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; *sūrya-sama*—like the sun planet; *māyā*—the illusory energy; *haya*—is; *andhakāra*—darkness; *yāhān kṛṣṇa*—wherever Kṛṣṇa is present; *tāhān*—there; *nāhi*—not; *māyāra*—of *māyā*, or the darkness of ignorance; *adhikāra*—the jurisdiction.

Kṛṣṇa is compared to sunshine, and *māyā*, His deluding potency, is compared to darkness. Wherever there is sunshine, there cannot be darkness. Wherever Kṛṣṇa is present, *māyā* cannot be present or exert her influence.

However, the Jīva cannot revive his Kṛṣṇa consciousness by his own efforts

**māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa**

Mad 20.122

māyā-mugdha—bewildered by the illusory energy; *jīvera*—of the conditioned soul; *nāhi*—there is not; *svataḥ*—automatically; *kṛṣṇa-jñāna*—knowledge of Kṛṣṇa; *jīvere*—unto the conditioned soul; *kṛpāya*—out of mercy; *kailā*—presented; *kṛṣṇa*—Lord Kṛṣṇa; *veda-purāṇa*—the Vedic literature and the Purāṇas.

The conditioned soul, bewildered by *māyā*, cannot revive his Kṛṣṇa consciousness by his own effort. Thus, out of His causeless mercy, Śrī Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

śāstra-guru-ātma-rūpe āpanāre jānāna

kṛṣṇa mora prabhu, trātā—jīvera haya jñāna

CC Mad 20.123

śāstra-guru-ātma-rūpe—in the form of the Vedic literature, Śrī Guru and the Supersoul; *āpanāre jānāna*—reveals Himself; *kṛṣṇa*—Śrī Kṛṣṇa; *mora*—my; *prabhu*—Lord; *trātā*—deliverer; *jīvera*—of the conditioned soul; *haya*—there is; *jñāna*—knowledge.

The materially afflicted conditioned soul is enlightened by Kṛṣṇa through the Vedic literature, Śrī Guru and the Supersoul. Through these, he can realise that Śrī Kṛṣṇa is his eternal Lord and master and deliverer from the clutches of *māyā*. Unless Śrī Kṛṣṇa reveals this knowledge, the *jīva* cannot realise it (and become free).

One must follow a clearly defined sequence (krama) in order to enter the realm of bhakti

kona bhāgye kona jīvera ‘śraddhā’ yadi haya
 tabe sei jīva ‘sādhu-saṅga’ ye karaya
 sādhu-saṅga haite haya ‘śravaṇa-kīrtana’
 sādhana-bhaktye haya ‘sarvānārtha-nivartana’
 anārtha-nivṛtti haile bhaktye ‘niṣṭhā’ haya
 niṣṭhā haite śravaṇādye ‘ruci’ upajaya
 ruci haite bhaktye haya ‘āsakti’ pracura
 āsakti haite citte janme kṛṣṇe prīty-aṅkura
 sei ‘bhāva’ gāḍha haile dhare ‘prema’-nāma
 sei premā ‘prayojana’ sarvānanda-dhāma

CC Mad 23.9-13/PP p . 83

kona bhāgye—by some good fortune; *kona jīvera*—of some living entity; *śraddhā yadi haya*—if there is faith; *tabe*—then; *sei jīva*—that living entity; *sādhu-saṅga*—association with devotees; *ye*—certainly; *karaya*—makes; *sādhu-saṅga haite*—from association with devotees; *haya*—there is; *śravaṇa-kīrtana*—hearing, chanting and so on; *sādhana-bhaktye*—by devotional service; *haya*—there is; *sarva*—all; *anārtha-nivartana*—disappearance of unwanted things. *anārtha-nivṛtti*—disappearance of all unwanted contamination; *haile*—when there is; *bhaktye*—in devotional service; *niṣṭhā*—firm faith; *haya*—there is; *niṣṭhā haite*—from such firm faith; *śravaṇa-ādye*—in hearing, chanting and so on; *ruci*—taste; *upajaya*—awakens. *ruci haite*—from such a taste; *bhaktye*—in devotional service; *haya*—there is; *āsakti*—attachment; *pracura*—deep; *āsakti haite*—from attachment; *citte*—within

the heart; *janme*—appears; *kṛṣṇe*—for Kṛṣṇa; *prīti-anṅkura*—the seed of *bhāva*; *sei bhāva*—that *bhāva*; *gāḍha haile*—when it becomes intensified; *dhare*—takes; ‘*prema*’ *nāma*—whose name is *prema*; *sei premā*—that pure love of God; *prayo-jana*—the ultimate goal of life; *sarva-ānanda-dhāma*—the abode of all pleasure.

If, by good fortune, a *jīva* develops faith (*śraddhā*) in Kṛṣṇa, he begins to associate with pure devotees (*sādhū-saṅga*), and in that association he engages in hearing and chanting. By following *sādhana-bhakti* he becomes free from all *anarthas* (*anartha-nivṛtti*) and advances to the stage of firm faith (*niṣṭhā*). Thereafter, taste (*ruci*) awakens for *bhajana* (*śravaṇa*, *kīrtana* and so on). After *ruci*, *āsakti* (deep attachment for the object of *bhajana*, Śrī Kṛṣṇa) arises and when *āsakti* thickens, the seed of *bhāva* (deep affection, the first stage of love of God) is born in the heart. When *bhāva* is intensified, it becomes *prema* (love of God). This *prema* is the ultimate goal and the abode of all bliss.

Śrīla Nārāyaṇa Mahārāja: It is quite impossible for those who transgress this sequence to enter the realm of *bhakti*. Thus, those who want to enter this realm while neglecting the limbs of *vaidhī sādhana-bhakti* are in all respects unrestrained and outside the conclusions of *śāstra*. They have no relation at all with *śuddha-bhakti*. (PP p. 84)

~ Thus ends section 4) Śrī Sanātana-śikṣā ~

~ 5) Śrī Rāya Rāmānanda-saṁvāda ~
(The discussion between Mahāprabhu and Rāmānanda Rāya)

The ocean of truth and the raincloud of mercy nourish each other

sañcārya rāmābhidha-bhakta-meghe

sva-bhakti-siddhānta-cayāmṛtāni

gaurābhdhir etair amunā vitīrṇais

taj-jñatva-ratnālayatām prayāti

CC Mad 8.1

sañcārya—by empowering; *rāma-abhidha*—of the name Rāma; *bhakta-meghe*—in the cloud-like devotee; *sva-bhakti*—of His own devotional service; *siddhānta*—of conclusions; *caya*—all collections; *amṛtāni*—nectar; *gaura-abdhiḥ*—the ocean known as Śrī Caitanya Mahāprabhu; *etaiḥ*—by these; *amunā*—by the cloud known as Rāmānanda Rāya; *vitīrṇaiḥ*—distributed; *tat-jñatva*—of knowledge of devotional service; *ratna-ālayatām*—the quality of being an ocean containing

valuable jewels; *prayāti*—achieved.

Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service.

Mahāprabhu enquired: What is the ultimate goal (sādhyā) and process (sādhana)?

sādhyā-vastu sādhanā vinu keha nāhi pāya

kṛpā kari' kaha, rāya, pābāra upāya

CC Mad 8.197/PP p. 84

sādhyā-vastu—the goal of life; *sādhana vinu*—without practicing the process; *keha nāhi pāya*—no one achieves; *kṛpā kari'*—very mercifully; *kaha*—please explain; *rāya*—My dear Rāmānanda Rāya; *pābāra upāya*—the means of achieving.

The goal of life (*sādhyā*) cannot be achieved unless one accepts the appropriate process (*sādhana*). Now, being merciful upon Me, please explain the means by which this goal can be attained.

Śrī Rāmānanda Rāya replied: One should do bhajana in the mood of the gopīs (gopī-bhāva) and under their guidance (in ānugatyā)

rādhā-kṛṣṇera līlā ei ati gūḍhatara

dāsyā-vātsalyādi-bhāve nā haya gocara

sabe eka sakhī-gaṇera ihān adhikāra

sakhī haite haya ei līlāra vistāra

sakhī vinā ei līlā puṣṭa nāhi haya

sakhī līlā vistāriyā, sakhī āsvādaya

sakhī vinā ei līlāya anyera nāhi gati

sakhī-bhāve ye tānre kare anugati

rādhā-kṛṣṇa-kuñja-sevā-sādhyā sei pāya

sei sādhyā pāite āra nāhika upāya

CC Mad 8. 202-205/PP p. 84/BPKG p. 473

rādhā-kṛṣṇera līlā—the pastimes of Rādhā and Kṛṣṇa; *ei*—this is; *ati*—very much; *gūḍhatara*—more confidential; *dāsya*—of servitude; *vātsalya-ādi*—and of parental love, etc.; *bhāve*—in the moods; *nā haya*—is not; *gocara*—appreciated. *sabe*—only; *eka*—one; *sakhī-gaṇera*—of the *gopīs*; *ihāñ*—in this; *adhikāra*—qualification; *sakhī*—the *gopīs*; *haite*—from; *haya*—is; *ei līlāra*—of these pastimes; *vistāra*—the expansion; *sakhī vinā*—without the *gopīs*; *ei līlā*—these pastimes; *puṣṭa*—nourished; *nāhi haya*—are never; *sakhī*—the *gopīs*; *līlā*—the pastimes; *vistāriyā*—expanding; *sakhī*—the *gopīs*; *āsvādaya*—taste this mellow; *sakhī vinā*—without the *gopīs*; *ei līlāra*—in these pastimes; *anyera*—of others; *nāhi*—there is not; *gati*—entrance; *sakhī-bhāve*—in the mood of the *gopīs*; *ye*—anyone who; *tānre*—the *gopīs*; *kare*—does; *anugati*—following; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *kuñja-sevā*—of service in the *kuñjas*, or pleasure bowers of Vṛndāvana; *sādhya*—the goal; *sei pāya*—he gets; *sei*—that; *sādhya*—achievement; *pāite*—to receive; *āra*—other; *nāhika*—there is not; *upāya*—means.

The pastimes of Rādhā and Kṛṣṇa are very confidential and cannot be understood through the mellows of servitude, fraternity or parental affection. In truth, only the *gopīs* have the right to appreciate these transcendental pastimes, and it is only by them that these pastimes can be expanded. Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their prerogative to taste *rasa* (the mellows of love). One cannot enter into these pastimes without the help of the *gopīs*. Only one who does *bhajana* in the mood of the *gopīs*, following in their footsteps, can attain the *sādhya* or ultimate objective of serving Śrī Śrī Rādhā-Kṛṣṇa in the leafy bowers of Vṛndāvana. Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure.

Śrīla Nārāyaṇa Mahārāja: By considering the gradations of *sādhya-vastu* (ultimate objective) we find that the *prema* of Śrīmatī Rādhāji for Kṛṣṇa is the crest-jewel. Furthermore, Śrī Caitanya Mahāprabhu has explained that the *sādhya* for the living entities is Rādhā-dāsyam, service to Śrīmatī Rādhikā imbued with *pārakīya-bhāva*. In order to obtain this *sādhya-vastu*, proper *sādhana* is absolutely necessary.

Therefore one should accept the mood of the gopīs in their service

**ataeva gopī-bhāva kari aṅgikāra
rātri-dina cinte rādhā-kṛṣṇera vihāra
siddha-dehe cinti' kare tāhāñ niṣevana
sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa**

CC Mad 8.228-229/PP p. 85/ BPKG p. 473

ataeva—therefore; *gopī-bhāva*—the loving mood of the *gopīs*; *kari*—making;

aṅgikāra—acceptance; *rātri-dina*—day and night; *cinte*—one meditates; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *vihāra*—the pastimes; *siddha-dehe*—in the perfected spiritual body; *cinti'*—by meditating; *kare*—does; *tāhān*—in the spiritual world; *niṣevana*—service; *sakhī-bhāve*—in mood of the *gopīs*; *pāya*—gets; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *caraṇa*—the lotus feet.

Therefore one should accept the mood of the *gopīs* in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa. After meditating on Rādhā and Kṛṣṇa and Their pastimes for a long time in the internally conceived spiritual body (*siddha-deha*), one attains the opportunity to serve the lotus feet of Rādhā-Kṛṣṇa as one of the *vraja-gopīs*.

Śrīla Nārāyaṇa Mahārāja: Essentially, the gist of the matter is that the love-laden *līlā* of Rādhā-Kṛṣṇa is so confidential and so full of mysteries that it is imperceptible, even for those in the moods of *dāsyā* and *vātsalyā*. Only the *sakhīs* are eligible for this. Therefore, no one can attain the service of Śrīmatī Rādhikā or the *kuñja-sevā* of Śrī Rādhā-Kṛṣṇa Yuga by *sādhana* without accepting the *ānugātya* of the *sakhīs* (being under their guidance). Thus the only means of attaining this supreme *sādhya* is meditation on the *līlās* of Rādhā-Kṛṣṇa throughout the day and night by the internally conceived *siddha-deha* in the mood of the *sakhīs* and under their guidance. (PP p. 85)

~ Thus ends section 5) Śrī Rāya Rāmānanda-saṁvāda ~

~ 6) Ornamental ślokas by Śrīla Rupa Gosvāmī ~
(From Śrī Stava-māla, Citra-kavitva)

**rasāsāra-susārorur asurāriḥ sasāra saḥ
saṁsārāsir asau rāse suriraṁsuḥ sa-sārasaḥ**

rasa—of nectar; *āsāra*—shower; *susāra*—broad; *uruḥ*—thighs; *asura*—of the demons; *ariḥ*—the enemy; *sasāra*—went; *saḥ*—He; *samsāra*—for the cycle of repeated birth and death; *asiḥ*—a sword; *asau*—He; *rāse*—in the *rāsa* dance; *suri-ramsuḥ*—filled with amorous desires; *sa*—with; *sārasaḥ*—a lotus.

The Lord, who is a shower of nectar, whose thighs are broad, who kills the demons, and who with a sword cuts the cycle of repeated birth and death, holding a lotus flower, and filled with transcendental amorous desire, entered the *rāsa* dance.

**carcoru-rocir uccorā ruciro ‘raṁ carācare
caurācāro ‘cīrāc cīraṁ rucā cārur acūcurat**

carcā—with ointments; *uru*—very; *rocīḥ*—splendid; *ucca*—a broad; *urā*—chest; *rucīraḥ*—handsome; *aram*—very; *cara-acare*—in the world of moving and non-moving beings; *caura*—of theft; *ācāraḥ*—activities; *acīrāc*—quickly; *cīram*—the garments; *rucā*—with splendor; *cāruḥ*—handsome; *acūcurat*—stole.

The Lord, who is splendidly anointed with sandal paste, whose chest is broad, and who is the most handsome person in the world of moving and nonmoving creatures, became the thief that gracefully stole the *gopīs*' garments.

**dhare dharādhara-dharaṁ dhārādhara-dhurā-rudham
dhīra-dhīr ārarādhādhi-rodham rādhā dhurandharam**

dhare—on the hill; *dharādhara*—of the hill; *dharam*—the holder; *dhārādhara*—of the rainclouds; *dhurā*—the burden; *rudham*—holding back; *dhīra*—steady; *dhīḥ*—at heart; *ārarādhā*—worshiped; *ādhi*—distress at heart; *rodham*—stopping; *rādhā*—Rādhā; *dhurandharam*—the protector of the devotees.

On the hill earnest Rādhā worshiped the Supreme Lord, who lifted Govardhana Hill, checked the devastating rain, and stopped the anguish of the devotees.

**ninunnānonanam nūnaṁ nānūnonnānāno ‘nuniḥ
nānenānaṁ ninun nenaṁ nānaun nānānāno nanu**

ninunnānonanam—Śrī Kṛṣṇa, the killer of Śakaṭāsura; *nūnam*—certainly; *nānūna*—completely; *unna*—full of tears; *ānanaḥ*—face; *anuniḥ*—trying to pacify; *nānā*—various; *inānam*—of the demigods; *ninun*—impelled; *na*—not; *inam*—Śrī Kṛṣṇa; *na*—not; *anaun*—offered prayers; *nānā-ānanaḥ*—many-headed Lord Brahmā; *nanu*—indeed.

Did not Lord Brahmā, tears streaming down his face, recite many prayers, trying to pacify Śrī Kṛṣṇa, the killer of Śakaṭāsura?

~ Thus ends section 6) Ornamental Ślokas by Śrīla Rūpa Gosvāmī ~

~ 7) *Mahā-prasāda* ~

The Glories of Mahā-prasāda

**naivedyaṃ jagadīśasya annapānādikañ ca yat
bhakṣyābhakṣa-vicāraś ca nāsti tad-bhakṣaṇe dvijāḥ**

HBV 9.403

○ *brāhmaṇas*, those foodstuffs and beverages that are offered to Kṛṣṇa for His pleasure are transcendental and one should never try to distinguish them as eatables and non-eatables.

**brahmavan nirvikāram hi yathā viṣṇus tathaiva tat
vikāraṃ ye prakurvanti bhakṣaṇe tad dvijātayaḥ
kuṣṭha-vyādhi-samāyuktāḥ putra-dāra-vivarjitāḥ
nirayaṃ yānti te viprā yasmān nāvartate punaḥ**

Hari-bhakti-vilāsa 9.404,405

○ *brāhmaṇas*, the offerings to Śrī Hari are transcendental, incorruptible, and nondifferent from Viṣṇu. 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.

**kukkurasya mukhād bhraṣṭaṃ tad-annaṃ patate yadi
brāhmaṇena 'pi bhoktavyaṃ itareṣāṃ tu kā kathā**

Skanda Purāṇa, Puri Māhātmya 2.2.38.17

Mahā-prasāda 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 *brāhmaṇas*. Then what to speak if it is touched by others.

**aśucir vāpy anācāro manasā pāpam ācaran
prāpti-mātrena bhoktavyaṃ nātra kāryā vicāraṇā**

Skanda Purāṇa, Puri Māhātmya 2.5.3.14

Even if one is in unclean state of body or mind, engaged in irreligious acts, he should eat *mahā-prasāda* whenever it is available to him. There is no need to deliberate on this.

Prasādam remnants from the lotus mouth of Śrī Kṛṣṇa

**kṛṣṇa-vaktrāmbujocchiṣṭam prasādam paramādarāt
dattam dhaniṣṭhayā devi kim āneṣyāmi te 'grataḥ**

Śrī Vilāpa-kusumāñjaliḥ 48

kṛṣṇa—of Śrī Kṛṣṇa; *vaktra*—mouth; *ambuja*—lotus; *ucchiṣṭam*—left; *prasādam*—mercy, offered food; *param*—great; *adarāt*—with respect; *dattam*—placed; *dhaniṣṭhayā*—by Dhaniṣṭhā; *devi*—O queen; *kim*—whether?; *āneṣyāmi*—I will bring; *te*—of You; *agrataḥ*—into the presence.

O Devi! When will I place before You the *prasādam* remnants from the lotus mouth of Śrī Kṛṣṇa, that were most diligently brought to me by Dhaniṣṭhā?

When will I lovingly feed You ambrosial foodstuffs mixed with the nectar of Kṛṣṇa's lips?

**nānā-vidhair amṛta-sāra-rasāyanais taiḥ
kṛṣṇa-prasāda-militair iha bhojya-peyaiḥ
hā kuṅkumāṅgi lalitādi-sakhī-vṛtā tvam
yatnān mayā kim u tarām upabhojanīyā**

Śrī Vilāpa-kusumāñjaliḥ 49

nānā—various; *vidhaiḥ*—kinds; *amṛta*—of nectar; *sāra*—better; *rasāyanaiḥ*—with nectar; *taiḥ*—with them; *kṛṣṇa*—of Lord Kṛṣṇa; *prasāda*—with the *prasādam*; *militaiḥ*—mixed; *iha*—here; *bhojya*—to be eaten; *peyaiḥ*—to be drunk; *hā*—O!; *kuṅkuma-aṅgi*—girl whose limbs are decorated with *kuṅkuma*; *lalitādi*—headed by Lalitā; *sakhī*—by the *gopī* friends; *vṛtā*—accompanied; *tvam*—You; *yatnān*—with great endeavor; *mayā*—by me ; *kim*—whether?; *u*—indeed; *tarām*—more; *upabhojanīyā*—to be enjoyed.

O Kuṅkumāṅgi (She whose limbs are anointed with *kuṅkuma*), when with great care will I lovingly feed You, Lalitā, and Your other *sakhīs* nectar drinks and varieties of ambrosial foodstuffs mixed with the nectar of Kṛṣṇa's lips?

The prasādam tasted millions upon millions of times better than nectar

**koṭi-amṛta-svāda pāñā prabhura camatkāra
sarvāṅge pulaka, netre vahe aśru-dhāra**

CC Antya 16.93

koṭi—millions upon millions; *amṛta*—nectar; *svāda*—taste; *pāñā*—getting; *prab-*

hura—of Śrī Caitanya Mahāprabhu; *camatkāra*—great satisfaction; *sarva-aṅge*—all over the body; *pulaka*—standing of the hair; *netre*—from the eyes; *vahe*—flows; *aśru-dhāra*—a stream of tears.

To Śrī Caitanya Mahāprabhu the *prasādam* tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes.

Where has such a taste in this prasādam come from? Has it been touched by the nectar of Kṛṣṇa's lips?

ei dravye eta svāda kāhān haite āila?

kṛṣṇera adharāmṛta ithe sañcārila'

CC Antya 16.94

ei dravye—in these ingredients; *eta*—so much; *svāda*—taste; *kāhān*—where; *haite*—from; *āila*—has come; *kṛṣṇera*—of Lord Kṛṣṇa; *adhara-amṛta*—nectar from the lips; *ithe*—in this; *sañcārila*—has spread.

Śrī Caitanya Mahāprabhu considered, “Where has such a taste in this *prasādam* come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa's lips.”

Your transcendental lips vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all.

tanu-mana karāya kṣobha, bādāya surata-lobha,

harṣa-śokādi-bhāra vināśaya

pāsarāya anya rasa, jagat kare ātma-vaśa,

lajjā, dharma, dhairya kare kṣaya

nāgara, śuna tomāra adhara-carita

mātāya nārīra mana, jihvā kare ākarṣaṇa,

vicārite saba viparīta

CC Antya 16.122-123

tanu—body; *mana*—mind; *karāya*—cause; *kṣobha*—agitation; *bādāya*—increase; *surata-lobha*—lusty desires for enjoyment; *harṣa*—of jubilation; *śoka*—lamentation; *ādi*—and so on; *bhāra*—burden; *vināśaya*—destroy; *pāsarāya*—cause to forget; *anya rasa*—other tastes; *jagat*—the whole world; *kare*—make; *ātma-vaśa*—under their control; *lajjā*—shame; *dharma*—religion; *dhairya*—patience; *kare kṣaya*—vanquish; *nāgara*—O lover; *śuna*—hear; *tomāra*—Your; *adhara*—of lips; *carita*—the charac-

teristics; *mātāya*—madden; *nārīra*—of women; *mana*—mind; *jihvā*—tongue; *kare ākarṣaṇa*—attract; *vicārite*—considering; *saba*—all; *viparīta*—opposite.

“My dear lover,” Lord Caitanya said in the mood of Śrīmatī Rādhārāṇī, “let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, We see that the activities of Your transcendental lips are always paradoxical.”

Śrīla Nārāyaṇa Mahārāja: *Dhairya* (patience) and *lajja* (shame) are what obstructs a *gopī* from meeting Kṛṣṇa. Being afraid of what others will say if she goes to Him, or desiring to go to Him in such a way that no one will know of it - both of these are vanquished when one takes His remnants. Taking His *prasādam* remnants clears the way and then one will not care for anything, whether it is day or night or anything. These remnants have so much potency.

Upon attaining Śrī Kṛṣṇa’s prasāda all sufferings are dispelled

**prasāde sarva-duḥkhānām hānir asyopajāyate
prasanna-cetaso hy āśu buddhiḥ paryavatiṣṭhate**

SBG 2.65

prasāde—on attainment of mercy; *hāniḥ*—diminished, dispelled; *sarva duḥkhānām*—all miseries; *upajāyate*—takes place; *buddhiḥ*—(the) intelligence; *asya*—of such a man; *prasanna-cetasoḥ*—whose mind is content; *hi*—certainly; *āśu*—very soon; *paryavatiṣṭhate*—becomes fixed in all respects, properly situated.

Upon attaining Śrī Kṛṣṇa’s *prasāda* remnants, all sufferings are dispelled. As a result, one’s consciousness becomes clear and enlivened, and one’s intelligence becomes properly fixed (on attaining one’s desired spiritual goal).

One who does not have sukṛti cannot relish mahā-prasādam

**mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṇyavatām rājan viśvāso naiva jayate**

Skanda-Purāṇa/JD Ch. 6/CC Antya 16.96 pt

Those who do not possess sufficient pious credit (*sukṛti*) will not have faith in *mahā-prasādam*, in Śrī Govinda, in the Holy Name, or in the Vaiṣṇavas.

Prasādam-sevā

Śrīla Bhaktivinoda Ṭhākura's Gītāvalī

(bhāi-re!) śarīra avidyā-jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tāra madhye jihvā ati, lobhamaya sudurmati,
tāke jetā kaṭhina samsāre (1)

kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dila bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa-gāo,
preme ḍāko caitanya-nitāi (2)

○ brothers! This material body is a place of ignorance, and the senses are a network of paths leading to death. The senses cast the soul into this ocean of material sense-enjoyment, and of all the senses, the tongue is most voracious and uncontrollable; it is very difficult to conquer the tongue in this world. ○ brothers! Lord Kṛṣṇa is very kind to us and has given us such nice *prasāda* just to control the tongue. Now let us take this *prasāda* to our full satisfaction and glorify Śrī Śrī Rādhā-Kṛṣṇa, and in love call for the help of Caitanya Mahāprabhu and Nityānanda Prabhu.

~ Thus ends section 7) Mahā Prasāda ~

~ 8) Tulasī-devī ~

Tulasī-praṇāma

(om) vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devī satyavatyai namo namaḥ

Arcana-dīpikā p. 37

vṛndāyai—unto Vṛndā; *tulasī-devyai*—unto Tulasī Devī; *priyāyai*— who is dear; *keśavasya*—to Lord Keśava; *ca*—and; *kṛṣṇa-bhakti*— devotional service to Lord Kṛṣṇa; *prade*—who bestows; *devī*—O goddess; *satya-vatyai*—unto Satyavatī (or unto she who possesses the highest truth); *namaḥ namaḥ*—repeated obeisances.

I offer *praṇāma* time and again unto Tulasī-devī, also known as Vṛndā and Satyavatī, who is very dear to Śrī Kṛṣṇa and who bestows *kṛṣṇa-bhakti*.

Turning ordinary water into sacred, Gaṅgā water (for bathing Tulasī, etc.)

**gaṅge ca yamune caiva godāvarī sarasvatī
narmade sindho kāverī jale 'smin sannidhim kuru**

BR p. 411/Arcana-dīpikā pp. 20, 39

gaṅgā, yamunā, godāvarī, sarasvatī, narmadā, sindhuḥ, kāverī rivers; jale—water; asmin—in this; sannidhim—your residence; kuru—make.

○ holy rivers, kindly come and reside in this water.

The mantra for bathing Tulasī devī

**govinda-vallabhām devīm bhakti-caitanya-kāriṇīm
snāpayāmi jagad-dhātrīm kṛṣṇa-prema-pradāyinīm**

BRSB p. 65/Arcana-dīpikā p. 37

govinda vallabhām—Govinda's beloved; devīm—Vṛnda devī; bhakti caitanya—the life of bhakti; kāriṇīm—(she) is the cause; snāpayāmi—let me give bath; jagad-dhātrīm—mother, nurse, one who nourishes; kṛṣṇa-prema—Kṛṣṇa prema; pradāyinīm—she who bestows.

○ Devi, I am bathing you who are very dear to Govinda, who gives life to the devotees [or who is the life of *bhakti*], who are the mother of the entire world and who bestows *kṛṣṇa-prema*.

The mantra for picking tulasī leaves and mañjarīs

**tulasī amṛta-janmāsi sadā tvam keśava-priyā
keśavārthe cinomi tvām varadā bhava śobhane**

BR p. 422/Arcana-dīpikā p. 38

○ Tulasī born of nectar. You are always very dear to Lord Keśava. I am picking your leaves only for the sake of His worship. ○ bestower of benedictions, ○ beautiful one, please bestow spiritual benedictions upon me.

After picking leaves, recite the following prayer begging for forgiveness:

**cayanodbhava-duḥkham ca yad hṛdi tava vartate
tat kṣamasva jagan-mātaḥ vṛndā-devi namo 'stu te**

Arcana-dīpikā p. 38

○ mother of the universe, please forgive me if I have caused you any pain by

picking your leaves. O Vṛnda-devī, I offer my humble obeisances unto you.

Tulasi pūjā-mantra

**nirmitā tvam purā devair arcitā tvam surāsuraiḥ
tulasi hara me 'vidyām pūjām gṛhna namo 'stu te**

Śri Hari-bhakti-vilāsa 8.1.101/BR p. 422

pūjā—for worship; *mantraḥ*—the mantra; *nirmitā*—created; *tvam*—you; *purā*—before; *devaiḥ*—by the demigods; *arcitā*—worshipped; *tvam*—you; *surāsuraiḥ*—by the suras and asuras; *tulasi*—O Tulasi; *hara*—please remove; *me*—of me; *pāpam*—the sin; *pūjām*—worship; *gṛhṇa*—please accept; *namaḥ*—obeisances; *astu*—are; *te*—unto you.

You were created in ancient times by the divinities and are worshipped by demigods and demons alike. O Tulasī, my obeisance unto you. Kindly dispel my ignorance and accept my worship.

Tulasī-praṇāma

**yā dṛṣṭā nikhilāgha-saṅgha-samanī sprṣṭā vapuḥ pāvanī
rogānām abhivanditā nirasani siktā 'ntaka-trāsinī
pratyāsatti-vidhāyini bhagavataḥ kṛṣṇasya saṁropitā
nyastā tac-carāṇe subhakti-phala-dā tasyai tulasyai namaḥ**

HBV 9.104/BR p.423

praṇāma-vākyaṁ—words for bowing down; *avantī-khaṇḍe*—in the Avanti-khaṇḍa; *yā*—who; *dṛṣṭā*—seen; *nikhilāgha*—all sins; *saṅgha*—multitude; *samanī*—pacifying; *sprṣṭā*—touched; *vapuḥ-pāvanī*—purifying the body; *rogānām*—of diseases; *abhivanditā*—bowed down; *nirasini*—expelling; *siktā*—watered; *antaka*—death; *trāsinī*—terrifying; *pratyāsatti-vidhāyini*—giving nearness; *bhagavataḥ*—to the Supreme Personality of Godhead; *kṛṣṇasya*—Lord Kṛṣṇa; *saṁropitā*—planted; *nyastā*—placed; *tāt-carāṇe*—at His feet; *vimukti-phaladā*—giving the fruit of liberation; *tasyai*—to her; *tulasyai*—Tulasī-devī; *namaḥ*—obeisances.

O Tulasī, I offer my respectful obeisances unto you. Simply by seeing you all sins are destroyed. Simply by touching you one's body is purified. By offering obeisances unto you all diseases are driven away. By offering water unto you the fear of death is dispelled. By planting you one obtains proximity to the Lord. By offering you unto the lotus feet of Śrī Kṛṣṇa, one obtains a special type of devotion, the rare fruit of *prema-bhakti*.

~ 9.1) *Vedānta-sūtra ślokaś* ~

1. **athāto brahma-jijñāsā** – *Vedānta-sūtra 1.1.1/BPKG p. 217*

atha—now; *ataḥ*—therefore; *brahma-jijñāsā*—inquire into the Absolute Truth.

Now (that you have a human body) you should inquire into Brahman, the Supreme Absolute Truth, Śrī Kṛṣṇa.

2. **janmādy asya yataḥ** – *Vedānta-sūtra 1.1.2/BPKG p. 217,282 etc.*

janma-ādi—creation, maintenance and destruction; *asya*—of the manifested universes (the material world); *yataḥ*—from whom.

That Brahman (the Supreme Spirit) is He from whom the creation, sustenance and destruction of the manifested universes arise.

3. **śāstra-yonitvāt sāmānvaya** – *Vedānta-sūtra 1.1.3/BPKG p. 217*

śāstra—the Vedic scriptures; *yoni*—source; *tvāt*—on account of; *sāmānvaya*—all conclusions.

To know the Absolute Truth one should study *śāstra*, but without taking shelter of and hearing from a bona fide Guru, *śāstra* will not help at all. Because Śrī Kṛṣṇa is the source of all knowledge in the form of the revealed scriptures, He (and His direct representative, Śrī Guru) is conversant with all their conclusions.

4. **ānanda-mayo 'bhyāsāt** – *Vedānta-sūtra 1.1.12/BPKG pp. 47,85,195 etc.*

ānandamaya—consisting of bliss; *abhyāsāt*—by nature.

By nature, the Supreme Lord is blissful.

5. **api samrādhane pratyakṣānumānbhyām**

Vedānta-sūtra 3.2.24/BPKG pp. 49, 85, 217 etc.

api—certainly; *samrādhane*—in worship; *pratyakṣa*—by the Śruti-śāstra; *anumānbhyām*—by the Smṛti-śāstra.

Through worship one can have *darśana* in the heart as well as direct *darśana* of the Supreme Truth.

6. **arūpad eva hi tat-pradhānatvāt om**

Vedānta-sūtra 3.2.14/BPKG p. 448, 508 etc.

Appearing as if not having a form.

7. na pratikena hi sah - *Vedānta-sūtra* 4.1.4/BPKG p. 195,448,450

Śrī *vighraha* is not a symbol of Brahman, this *vighraha* is Brahman Himself.

8. tarkāpratiṣṭhānāt – *Vedānta-sūtra* 2.1.11

The Absolute Truth can never be established through argument and logic is not the basis for understanding anything transcendental [JD ch. 13,19]

9. anāvṛttiḥ śabdād anāvṛttiḥ śabdāt - *Vedānta-sūtra* 4.4.22/BPKG pp. 48,85 etc.

One obtains liberation and *prema* through *śabda*. [*śabda* here refers to *śabda-brahma*, transcendental sound vibration; *paramānanda-svarūpa* Śrī Kṛṣṇa's name is that very transcendental *śabda-brahma*]

~ 9.2) *Single-line Aphorisms* ~

1. sarve sukhino bhavantu

sarve—everyone; *sukhino*—happy; *bhavantu*—become.

Let everyone be happy.

2. yasmin tuṣṭe jagat tuṣṭam

yasmin—to Him; *tuṣṭe*—satisfied; *jagat*—the whole world; *tuṣṭam*—satisfied.

If Kṛṣṇa is satisfied, everyone is satisfied.

3. bhāva-grāhī janārdana

bhāva—spiritual mood or intention; *grāhī*—who is influenced; *janārdana*—Lord Kṛṣṇa, the maintainer of all people.

The Lord accepts the essence of a devotee's attitude, his inner mood rather than his external actions.

4. tamasi mā jyotir gamah

Don't remain in this darkness of ignorance (or material existence), go to the light (of spiritual life, of pure *bhakti*).

5. ātyantika-duḥkha-nivṛttiḥ

Ātyantika—ultimate; *duḥkha*—sufferings; *nivṛttiḥ*—stopping.

The aim of human life should be to put an end to the ultimate sufferings (*janma-mṛtyu-jarā-vyādhi*: birth, death, old age, and disease).

6. maunaṁ sammata lakṣaṇam

Silence is the sign of agreement.

7. punar mūṣiko bhava

punar—again; *mūṣikaḥ*—a mouse; *bhava*—become.

“Again Become a Mouse.” (One who turns against his Gurudeva, turns back into a mouse).

8. guṇa-grāhī – doṣam adarśi

guṇa-grāhī—accepting good qualities; *doṣam adarśi*—overlooking faults.

The devotee, like a honeybee, focuses on the good qualities of others and overlooks their faults. (See CC Ādi 8.62)

9. ātmavan manyate jagat

ātmavan—just like himself; *manyate*—one thinks; *jagat*—the whole world.

Everyone thinks of others according to his own position or preconceived notions; one sees the world just as one sees himself.

10. mitaṁ ca sāraṁ ca vaco hi vāgmitā iti

“Essential truth spoken concisely is true eloquence.” (CC Ādi 1.106)

11. satyaṁ brūyāt priyaṁ brūyāt nā brūyāt satyaṁ apriyaṁ

satyaṁ—truth; *brūyāt*—speak; *priyaṁ*—pleasing; *brūyāt*—speak; *nā*—do not; *brūyāt*—speak; *satyaṁ*—truth; *apriyaṁ*—not pleasing.

If one speaks the truth, he should speak it palatably. One should not speak unpalatable truth. The truth should be spoken sweetly, not harshly.

- apriyaṁ satyaṁ brūyāt

BPKG *rephrasing of the above*

Even if the truth is unpalatable, still one (a Vaiṣṇava) should speak it.

- **satyaṁ śivaṁ sundaram**

BV Vamana Gosvāmī Mahārāja's reconciliation of the above two

The truth is always auspicious and beautiful.

12. **yāvad artha-prayojanam**

yāvad—as much as; *artha*—economic conditions; *prayojanam*—necessities.

One should accept only as much material necessities as needed for attaining the supreme goal.

13. **gāvayā-dhanavān, dhānya-dhanavān**

gāvayā—cows; *dhanavān*—possessing wealth; *dhānya*—grains; *dhanavān*—possessing wealth.

One who has cows and grains possesses real wealth.

14. **harim vinā mṛtiṁ na taranti**

harim—Śrī Hari; *vinā*—without His grace; *mṛtiṁ*—death; *na*—not able; *taranti*—to cross over.

No one can overcome cruel death without the mercy of Śrī Hari.

15. **ati bhakti corera lakṣaṇa** - Too much devotion is a symptom of a thief.

16. **saratā hi vaiṣṇavatā** - Simplicity is Vaiṣṇavism

saratā—simplicity (freedom from mental duplicity)

~ Thus end sections 9.1 & 9.2 - Vedānta-sūtras and Aphorisms ~

10) Śrī Brahmā-saṁhitā (1, 29 - 56)

**īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam**

paramaḥ īśvaraḥ – the Supreme Controller, that is to say the controller of all other controllers, and the original source of all incarnations; *kṛṣṇaḥ* – Vrajendra-nan-dana Kṛṣṇa (is); *sac-cid-ānanda-vigrahaḥ* – His body is endowed with the three potencies of existence, knowledge and bliss (*sandhinī, samvit and hlādinī*); *anādir* – without a beginning; *ādir* – the original form of all else; *govindaḥ* – (He is) known as Govinda, meaning He to whom service should be rendered through the senses, and He is the presiding deity of the practice or process of devotional service (*abhidheya-tattva*); *sarva-kāraṇa-kāraṇam* – the cause of all causes, or the original form.

Śrī Kṛṣṇa, Govinda, is the embodiment of eternity, knowledge and bliss. He is the Supreme Personality of Godhead, the controller of all lesser controllers, and the source of all incarnations. He has no beginning or origin, though He is the source of everything and the primary cause of all causes.

**cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhir abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi (29)**

Śrī Brahmā-saṁhitā 29/CC Ādi 5.22

cintāmaṇi – from wish-fulfilling gems; *prakara* – constructed; *sadmasu* – in abodes; *kalpa-vṛkṣa* – of wish-fulfilling trees; *lakṣa* – hundreds of thousands; *āvṛteṣu* – amidst; *surabhiḥ* – the wish-fulfilling cows; *abhipālayantam* – who is tending with great care; *lakṣmī-sahasra-śata* – by hundreds of thousands of goddesses of fortune, i.e. the *gopīs* who are all Mahā-Lakṣmīs; *sambhrama* – with special care and attention; *sevyamānam* – He is served; *govindam ādi-puruṣam* – primeval person, Śrī Govinda; *tam* – of that; *aham bhajāmi* – I perform bhajana.

The transcendental realm is eternally adorned by millions of wish-fulfilling trees, by pavilions made of desire-fulfilling jewels and by innumerable wish-fulfilling cows. There, thousands upon thousands of *lakṣmīs*, or *gopīs*, are rendering services to Śrī Kṛṣṇa with great affection. I worship that original Supreme Personality, Śrī Govinda.

veṇuṁ kvaṇantam aravinda-dalāyatākṣam-
 barhāvataṁsam asitāmbuda-sundarāṅgam
 kandarpa-koṭi-kamanīya-viśeṣa-śobham
 govindam ādi-puruṣam tam aham bhajāmi (30)

aham bhajāmi – I perform *bhajana*; *tam* – to that; *ādi-puruṣam govindam* – the primeval person, Śrī Govinda; *kvaṇantam* – who is vibrating; *veṇum* – His flute; *akṣam* – whose blooming eyes; *āyata* – are extended; *aravinda-dala* – like the petals of a lotus; *avataṁsam* – who has a crest; *barha* – of peacock feathers; *sundara-āṅgam* – whose beautiful body; *asita-ambu* – has the hue of black clouds, i.e. thunderclouds; *viśeṣa-śobham* – and whose unique loveliness; *kamanīya* – enchants the hearts; *koṭi* – of millions; *kandarpa* – of Cupids.

I worship the primeval personality, Śrī Govinda, who is absorbed in playing upon His flute, whose long eyes expand and bloom like lotus flowers, whose headdress is adorned with peacock feathers, and whose unique bodily complexion, which resembles the luster of a dark blue raincloud, bewilders the minds of millions of Cupids.

ālola-candraka-lasad-vanamālya-vamśī-
 ratnāṅgam praṇaya-keli-kalā-vilāsam
 śyāmaṁ tri-bhaṅga-lalitaṁ niyata-prakāśam
 govindam ādi-puruṣam tam aham bhajāmi (31)

aham bhajāmi – I perform *bhajana*; *tam* – of that; *ādi-puruṣam govindam* – original person, Śrī Govinda; *ālola-candraka-lasadvanamālya* – who is beautified by an effulgent garland of forest flowers and peacock feathers, which swings to and fro; *vamśī* – who holds a flute; *ratna-āṅgam* – and whose arms are bedecked with jeweled bangles; *kalā-vilāsam* – He is most expert in the sixty-four pastime-arts; *praṇaya-keli* – of affectionate loving affairs; *śyāmaṁ* – His complexion is bluish like the thundercloud of the rainy season; *tri-bhaṅga-lalitaṁ* – and whose graceful threefold bending form; *niyata-prakāśam* – is eternally manifest.

I worship the original personality, Śrī Govinda, around whose neck a garland of forest flowers and peacock feathers swings gently, whose lotus hands hold a captivating flute, whose arms are decorated with jeweled ornaments, who is always madly absorbed in intimate loving pastimes, and whose eternal natural aspect is His graceful threefold bending Śyāmasundara form.

aṅgāni yasya sakalendriya-vṛtti-manti
 paśyanti pānti kalayanti ciraṁ jaganti
 ānanda-cinmaya-sad-ujjvala-vigrahasya
 govindam ādi-puruṣam tam aham bhajāmi (32)

aṅgāni—limbs; *yasya*—whose; *sakala-indriya*—of all His organs; *vṛttimanti*—possess the functions; *paśyanti*—behold; *pānti*—maintain; *kalayanti*—manifest; *ciram*—eternally; *jaganti*—the universes; *ānanda*—bliss; *cinmaya*—imbued with spirit; *sat*—substantiality; *ujjala*—full of dazzling splendor; *vigrahasya*—whose form (is); *tam govindam*—of Him Govinda; *ādi-puruṣam*—the original person; *aham bhajāmi*—I engage in the *bhajana*.

I worship that original personality, Śrī Govinda. His divine form is composed of eternity, cognizance and bliss, and is therefore exceptionally effulgent. Each and every limb or sense of His transcendental body is inherently endowed with all the functions of all the other senses. He eternally sees, maintains and regulates an infinite number of universes, both spiritual and mundane.

**advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi (33)**

aham bhajāmi – I perform *bhajana*; *tam* – of that; *ādi-puruṣam govindam* – primeval person, Śrī Govinda; *advaitam* – who has no second; *acyutam* – who is infallible; *anādim* – who is beginningless; *ananta-rūpam* – who possesses limitless forms; *ādyam* – who is the origin; *purāṇa-puruṣam* – who is the primeval person; *navayauvanam ca* – yet is ever-youthful; *vedeṣu durlabham* – whose *tattva* is difficult to determine through a study of the Vedas; *adurlabham* – but is easily understood; *ātma-bhaktau* – by His own devotional service.

Although He is non-dual, infallible, beginningless, possessed of unlimited forms and the oldest of all, nevertheless, He is a beautiful person with everlasting, fresh youthfulness. Although He is incomprehensible through study of the Vedas, He is easily attained by spontaneous devotion of the soul (*śuddha-prema*). I worship that original personality, Śrī Govinda.

**panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣam tam aham bhajāmi (34)**

aham bhajāmi – I perform *bhajana*; *tam* – of that; *ādi-puruṣam govindam* – original person, Śrī Govinda; *tu* – indeed; *atha api* – even; *panthāḥ* – the paths; *vāyoraḥ* – of controlling the breathing process; *manasaḥ* – and mental speculation (*neti neti* – “not that, not that”); *sampragamyāḥ* – practiced; *muni-puṅgavānām* – by

powerful sages; *koṭi-śata* – for hundreds of millions; *vatsara* – of years; *asti* – is (only capable of approaching); *saḥ api* – (that non-differentiated divine light, or *brahmajyoti*), which is nothing but; *simni* – the tip; *yat-prapada* – of the toenails; *avicintya-tattve* – of that inconceivable Absolute Truth.

Some *yogīs*, desiring to attain the Supreme Absolute Truth, who lies beyond the realm of contemplation, follow the path of strictly regulating the breathing process. The prominent sages who advocate the philosophy of the formless absolute follow the path of philosophical discussion to ascertain the formless, impersonal Brahman by the process of gradually eliminating the unreal. After pursuing these paths for hundreds of millions of years, they may reach only as far as the tips of the toes of His lotus feet. I worship that original personality, Śrī Govinda.

**eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-paramāṇu-cayāntara-stham-
govindam ādi-puruṣam tam aham bhajāmi (35)**

ekaḥ—in a single *tattva*; *api*—although; *asau asti*—He exists; *racayitum*—in creating; *jagad-aṇḍa*—of universes; *koṭim*—the tens of millions; *yat-śaktiḥ*—by His self-sufficient potency; *jagad-aṇḍa*—of universes; *cayā*—within the host; *yad-antaḥ*—through His entrance; *aṇḍa*—(simultaneously) in each universe; *antara-stha*—and within; *paramāṇu*—of *parama-aṇus* (atoms); *cayā*—each of the host; *antara-stha*—He becomes situated; *ādi-puruṣam govindam*—primeval Person, Śrī Govinda; *tam*—to that; *aham bhajāmi*—I render devotional service.

Potency (*śakti*) and the possessor of potency (*śaktimān*) are one undifferentiated principle. The *śakti* by which billions of universes are created is situated inseparably within Bhagavān. All the universes are situated within Bhagavān, and by His inconceivable potency, Bhagavān is also fully present in every atom of all the universes. I render devotional service to that original personality (*ādi-puruṣa*), Śrī Govinda.

**yad-bhāva-bhāvita-dhiyo manujās tathaiva
samprāpya rūpa-mahimāsana-yāna-bhūṣāḥ
sūktair yam eva nigama-prathitaiḥ stuvanti
govindam ādi-puruṣam tam aham bhajāmi (36)**

aham bhajāmi – I perform *bhajana*; *tam* – of that; *ādi-puruṣam govindam* – original Supreme Person, Śrī Govinda; *yad-bhāva-bhāvitadhiyaḥ* – on account of being absorbed in ecstatic consciousness of Him; *manujāḥ* – men; *tathā eva* – in accordance with their respective moods and perfections; *samprāpya* – attain; *rūpa-mahimā-āsana-yānabhūṣāḥ* – beautiful forms, glories, seats, conveyances and

ornaments; *yam eva* – and whom; *stuvanti* – they sing His praises; *sūktaiḥ* – by chanting *mantras*; *niḡama-prathitaiḥ* – renowned in the Vedas.

I worship the original personality, Śrī Govinda. Those human beings whose hearts are enthused with ecstatic devotion for Him attain their respective forms, seats, conveyances and ornaments, in accordance with their individual moods, and they glorify Him through the hymns renowned in the Vedas.

**ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam aham bhajāmi (37)**

ānanda—bliss; *cit*—and knowledge; *maya*—consisting of; *rasa*—mellows; *prati*—at every second; *bhāvitābhiḥ*—who are saturated with (love for Kṛṣṇa); *tābhiḥ*—with those; *yaḥ*—who; *eva*—certainly; *nija-rūpatayā*—with His own form; *kalābhiḥ*—who are portions of His supreme pleasure potency; *goloke*—in Goloka Vṛndāvana; *eva*—certainly; *nivasati*—resides; *akhila-ātma*—as the soul of all; *bhūtaḥ*—who exists; *govindam*—Lord Govinda; *ādi-puruṣam*—the original personality; *tam*—Him; *aham*—I; *bhajāmi*—worship.

Śrī Govinda, who is all-pervading and who exists within the hearts of all, resides in His Goloka-dhāma along with Śrī Rādhā, who is the embodiment of His pleasure potency and the counterpart of His own spiritual form. She is the epitome of transcendental *rasa*, and is expert in the sixty-four arts. They are also accompanied by the *sakhis*, who are expansions of Śrī Rādhā’s own transcendental body, and who are infused with blissful, spiritual *rasa*. I worship that original personality, Śrī Govinda.

**premañjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yam śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣam tam aham bhajāmi (38)**

prema-añjana—with the salve of love; *churita*—tinged; *bhakti-vilocanena*—with eyes of devotion; *santaḥ*—exclusively devoted saints; *sadā*—at all times; *eva*—certainly; *hṛdayeṣu*—within their purified hearts; *vilokayanti*—certainly behold; *yam*—whom; *śyāmasundaram*—as beautiful Śyāma; *acintya-guṇa*—which is possessed of inconceivable transcendental qualities; *svarūpaṁ*—original form; *ādi-puruṣam govindam*—primeval Supreme Person, Śrī Govinda; *tam*—to that; *aham bhajāmi*—I render service.

The saintly personalities, whose eyes of *bhakti* are smeared with the *kājala* of *prema*, always behold Śrī Kṛṣṇa within their hearts as Śyāmasundara, the embod-

iment of inconceivable qualities. I render service to that *ādi-puruṣa*, Govinda.

**rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvātāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayam samabhavat paramaḥ pumān yo
govindam ādi-puruṣam tam aham bhajāmi (39)**

rāmādi-mūrtiṣu—in the forms of Śrī Rāmacandra etc; *kalā-niyamena*—through His forms of expanded plenary portions (*svāṁśa-kalā*); *tiṣṭhan*—remaining; *nānāvātāram*—many descents; *akarot*—He performed; *bhuvaneṣu*—within the many material universes; *kintu*—however; *kṛṣṇaḥ*—Śrī Kṛṣṇa; *svayam*—He Himself personally; *samabhavat*—has descended; *paramaḥ pumān*—is the Supreme Person; *yaḥ*—who; *govindam ādi-puruṣam*—original Supreme Person, Śrī Govinda; *tam*—of that; *aham bhajāmi*—I perform *bhajana*.

I worship the original Personality, Govinda, who manifests Himself in the material world as Śrī Rāmacandra and many other incarnations who are His plenary portions and sub-portions, and who personally appears in the form of Śrī Kṛṣṇa.

**yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnam
tat brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-puruṣam tam aham bhajāmi (40)**

yasya prabhā—whose effulgence; *prabhavataḥ*—emanating from His effulgent form, which is replete with all potencies; *jagad-aṇḍa-koṭikoṭiṣu*—within the millions and millions of universes; *aśeṣa-vasudhā-ādi-vibhūti-bhinnam*—and which is distinct from the unlimited opulences of the planets such as the Earth; *tat brahma*—is that divine light (Brahman); *niṣkalam*—which is free from all inebriety; *anantam*—without limitation; *aśeṣa-bhūtam*—and in complete existence (the Brahman that the Upaniṣads describe as impersonal and without qualities (*nirviśeṣa*) is constitutionally situated upon the spiritual form of Śrī Govinda, which has all transcendental qualities (*sa-viśeṣa*)); *ādi-puruṣam govindam*—the original Supreme Person, Śrī Govinda; *tam*—of that; *aham bhajāmi*—I perform *bhajana*.

I worship the original Personality, Śrī Govinda. The nondifferentiated, impersonal Brahman that has been described by the Upaniṣads has originated from the radiance of His limbs. That effulgence is distinct from the majestic opulence of billions of worlds such as the Earth planet which comprise the mundane realm, and is perceived as the indivisible, unlimited, endless principle of truth.

**māyā hi yasya jagad-aṅḍa-śatāni sūte
traiguṇya-tad-viśaya-veda-vitāyamānā
sattvāvalambi-para-sattvaṁ viśuddha-sattvam-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (41)**

māyā—the deluding potency; *hi*—indeed (it is He); *yasya*—whose; *jagad-aṅḍa*—of egg-like universes; *śatāni*—to hundreds; *sūte*—gives birth; *traiguṇya*—the three binding modes: goodness, passion and ignorance; *tad-viśaya*—topics related to Govinda; *veda-vitāyamānā*—and who expands throughout the Vedas; *sattva-avalambi*—the material mode of goodness, which is mixed with passion and ignorance, is dependent; *para-sattva*—and upon whose supreme existence; *viśuddha-sattvam*—whose pure existence is free from any mixture of passion or ignorance; *ādi-puruṣaṁ govindam*—original Supreme Person, Śrī Govinda; *tam*—of that; *ahaṁ bhajāmi*—I perform *bhajana*.

Māyā consists of the three material qualities of goodness, passion and ignorance, and is Bhagavān’s inferior energy. She propagates the Vedic knowledge that pertains to the material universe. I worship the original Personality Śrī Govinda, who is the shelter of that *māyā*, though His own existence is the embodiment of pure goodness untinged by passion and ignorance.

**ānanda-cinmaya-rasātmatayā manaḥsu
yaḥ prāṇinām pratīphalan smaratām upetya
līlāyitena bhuvanāni jayaty ajasram-
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (42)**

ahaṁ bhajāmi – I perform *bhajana*; *tam* – of that; *ādi-puruṣaṁ govindam* – original Supreme Person, Śrī Govinda; *yaḥ* – who; *ātmatayā* – by the quality of His Being; *ānanda-cinmaya-rasa* – which is surcharged with the blissful mellows of the most resplendent amorous *prema*; *pratīphalan* – reflects His presence (in a partial form); *manaḥsu* – within the purified hearts; *prāṇinām* – of living beings; *smaratām upetya* – attaining the nature of a mind-enchanting Kāmadeva; *ajasram* – (He is) incessantly; *jayati* – victorious; *bhuvanāni* – over the universes; *līlāyitena* – by means of His *aṣṭa-kālīya-līlā* (eightfold daily pastimes).

When living entities remember Śrī Govinda, He is reflected in their pure hearts, appearing in His original form, which is surcharged with blissful transcendental mellows. This form is the embodiment of the most resplendent, transcendental amorous *rasa*, which churns the heart of the god of love, Cupid himself, although he churns others’ hearts. Through His pastimes, Śrī Govinda is ever victorious over the three worlds. I worship that original Personality, Śrī Govinda.

**goloka-nāmni nija-dhāmni tale ca tasya
devi maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitās ca yena
govindam ādi-puruṣam tam aham bhajāmi (43)**

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; ca yena – by whom; nija-dhāmni – (He who gracefully resides) in His own abode; golokanāmni – named Goloka (which is above all); te te – the respective; prabhāva-nicayāḥ – volumes of power; vihitāḥ – are apportioned; teṣu teṣu – in the respective; devī-maheśa-hari-dhāmasu – abodes of Vaiṣṇānātha-Hari, Maheśa Śiva and lastly Durgā-devī; tale – which are situated at the base; tasya – of His abode.

Devī-dhāma, the material world, consists of fourteen planetary systems. Above this lies Maheśa-dhāma, above that Hari-dhāma, and above all lies Goloka, the abode of Svayam Bhagavān Śrī Govinda. I worship the original personality Govinda, who regulates the characteristic influence pertaining to each individual abode.

**sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣam tam aham bhajāmi (44)**

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yasya – whose; śaktiḥ – potency; durgā – Durgā-devī; iva chāyā – who is like a shadow (of His transcendental potency); bibharti – nurtures; bhuvanāni – all the planetary systems; ca – and; api ceṣṭate – she also acts (thus); yasya icchā-anurūpam – in accordance with His will; ekā – she alone; sādhana – executes; sṛṣṭi-sthiti-pralaya – the duties of creation, sustenance and dissolution.

The shadow of the transcendental potency is that great potency who creates, maintains and annihilates the material universe. She is worshiped throughout the world as Durgā. I worship the original personality, Śrī Govinda, in accordance with whose desire Durgā conducts her every endeavor.

**kṣīram yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣam tam aham bhajāmi (45)**

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – orig-

inal Supreme Person, Śrī Govinda; yaḥ – who; upaiti – takes on; śambhutām – the state of Śambhu; kāryāt – on account of performing a special duty; yathā tathā – in the same way that; kṣīram – milk; sañjāyate – becomes; dadhi – yogurt; vikāra-
viśeṣa-yogāt – through contact with a transforming agent; asti – is; hi – certainly-
ly; na – not; pṛthak – different; tataḥ – than; hetoḥ – its cause (milk).

Śrī Govindadeva attains the condition of being Śambhu for the sake of performing a specific function, just as milk is transformed into yogurt by contact with a particular transforming agent, although yogurt is not a different substance, independent of milk, which is its cause. I worship that original personality, Śrī Govinda.

**dīpārcir eva hi daśāntaram abhyupetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣam tam aham bhajāmi (46)**

(just like) *dīpa-arcīḥ*—the flame of a lamp; *eva hi*—in exactly; *daśa-antaram*—ten other lamps; *abhyupetya*—expands; *dīpāyate*—lighting; *vivṛta-hetu*—as their expanded cause; *samāna-dharmā*—equally powerful; *yaḥ*—who; *tādr̥g*—same way; *eva hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—He illuminates; *tam govindam*—Him, the charmer of cows and milkmaids; *ādi-puruṣam*—the original person; *aham bhajāmi*—I engage in the devotional service of.

I worship the original personality, Śrī Govinda. Just as when the flame of one lamp is transmitted to another lamp, the second lamp illuminates in the same manner as the original flame, although it exists separately, so does Govinda accept the form of Mahā-Viṣṇu reclining on the Causal Ocean. That Mahā-Viṣṇu is the source of all the Viṣṇu expansions and incarnations in this world.

**yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇḍa-sa-roma-kūpaḥ
ādhāra-śaktim avalambya parām sva-mūrtim
govindam ādi-puruṣam tam aham bhajāmi (47)**

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yaḥ – who; bhajati sma – enjoys; yoga-nidrām – mystic slumber (of His personal intrinsic potency); jale – in the water; kāraṇa-arṇava – of the Causal Ocean; sa-roma-kūpaḥ – within His hair follicles; ananta-jagad-aṇḍa – (are) the limitless universes; avalambya – reposing upon; parām – the most excellent; sva-mūrtim – His own personal form (His expansion named Ananta); ādhāra-śaktim – who is the embodiment of His allaccommodating potency.

I worship that original personality, Śrī Govinda. Having assumed His own most excellent form, Śeṣa, the embodiment of the all-accommodating potency, He enjoys mystic slumber while reclining in the Causal Ocean with innumerable universes within every hair-pore of His skin.

**yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi (48)**

atha – thereafter; aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yasya – whose; kalā-viśeṣaḥ – special plenary portion; saḥ mahān viṣṇuḥ – (is) Mahā-Viṣṇu; jagad-aṇḍa-nāthāḥ – the lords of the material universes, Brahmā, Viṣṇu and Śiva; avalambya – taking shelter (of Him); loma-bila-jāḥ – become manifest within His hair-pores; jīvanti – they live; iha – in their respective universes; yasya eka-niśvasita-kālam – for the time-period of His one breath.

The lords of the universes, such as Brahmā, who emanate from the hair-pores of Mahā-Viṣṇu’s skin, remain alive only for the duration of His one exhalation. I worship the original personality, Śrī Govinda, of whom Mahā-Viṣṇu is a portion of a portion.

**bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ
svīyam kiyat prakāṣayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣam tam aham bhajāmi (49)**

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yathā – just as; bhāsvān – the sun; prakāṣayati – manifests; kiyat – a certain portion; svīyam – of his own; tejaḥ – potency; śma-śakaleṣu nijeṣu – within its own gem-stones (which are celebrated by the sun’s names such as sūrya-kānta, and enacts his duty of heating the worlds); tadvad atra – similarly in the business of creation within this universe, etc.; api – also; eṣaḥ brahmā – Lord Brahmā; yaḥ – who; jagad-aṇḍa-vidhāna-kartā – (is) the director of the universe (who is empowered by Govinda).

Just as the sun manifests his potency to a minute degree within jewels such as sūrya-kānta, and invests them with the power to burn, similarly Śrī Govinda also infuses His creative potency within the secondary creator of the universe, Brahmā. I worship that original personality, Śrī Govinda.

**yat-pāda-pallava-yugaṁ vinidhāya kumbha-
dvandve praṇāma-samaye sa gaṇādhirājaḥ
vighnān vihartum alam asya jagat-trayasya
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (50)**

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣaṁ govindam – original Supreme Person, Śrī Govinda; vinidhāya – by placing; yat-pāda-pallava-yugaṁ – His two delicate lotus feet; kumbha-dvandve – upon the pair of cranial mounds on his elephant head; praṇāma-samaye – at the time of offering obeisances; saḥ gaṇādhirājaḥ – that chief among the demigods; vihartum alam – is able to remove easily; vighnān – the obstacles (on the path of devotion); asya jagat-trayasya – of the three worlds.

In order to obtain the power required to remove all the obstacles within the three worlds, Gaṇeśa, the bestower of success, always holds the divine lotus feet of Śrī Govinda upon the pair of cranial mounds protruding from his elephant head. I worship that original personality, Śrī Govinda.

**agnir mahi gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (51)**

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣaṁ govindam – original Supreme Person, Śrī Govinda; yasmāt – from whom; jagat-trayāṇi – the three worlds (heavenly, middle and hellish planets); iti – which are composed of; agniḥ – fire; mahī – earth; gaganam – space; ambu – water; marut – air; diśaḥ – the (ten) directions; kālaḥ – time; tathā – as well as; ātma-manasī ca – soul and mind; bhavanti – emanate; vibhavanti – are maintained; yaṁ – (and) into whom; viśanti – they enter.

The three worlds have been created from nine elements, namely earth, water, fire, air, space, the directions, time, the mind and soul. I worship the original personality, Śrī Govinda, from whom the elements have originated, in whom they are situated after their manifestation, and into whom they enter at the time of the cosmic annihilation.

**yac-caḥṣur eṣa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi (52)**

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; eṣaḥ savitā – Sūryadeva (the sun-god); yat-caḥṣuḥ – who functions as His eye (in other words he illuminates the entire universe, thereby providing the power of sight); rājā – (is) the king; sakala-grahānām – of all the planets; samasta-sura-mūrṭiḥ – regulator of all the demigods; aśeṣa-tejaḥ – possessed of limitless potency; yasya ājñāyā – on account of Govinda’s order; bhramati – he travels; sambhṛta – sustaining; kāla-cakraḥ – the wheel of time.

Sūryadeva, the predominating deity of the sun, is the king of all the planets, and is likened to the eye of this world. I worship the original personality, Śrī Govinda, upon whose order the sun travels in his regular orbit, having mounted the wheel of time.

**dharmo ’tha pāpa-nicayaḥ śrutayaḥ tapāmsi
brahmādi-kīṭa-patagāvdhayaś ca jīvāḥ
yad-datta-mātra-vibhava-prakaṭa-prabhāvā
govindam ādi-puruṣam tam aham bhajāmi (53)**

aham bhajāmi – I perform bhajana; tam – of that; ādi-puruṣam govindam – original Supreme Person, Śrī Govinda; yat-datta-mātravibhava – who merely by His power of endowment; prakāṭaprabhāvāḥ – are manifest the respective potencies; dharmāḥ – of pious activities i.e. varṇa- and āśrama-dharmas as described in the Vedas; atha – and; pāpa-nicayaḥ – the multitude of sins; śrutayaḥ – the Ṛg, Sāma, Yajur and Atharva Vedas, as well as the Upaniṣads, which are the crest-jewels of the Vedas; tapāmsi – the various austerities; ca jīvāḥ – and the living beings; brahmā-ādi – beginning from the great Brahmā; avadhayaḥ – down to; kīṭa-pataga – the insignificant birds and insects.

I worship that original personality, Śrī Govinda, whose power of endowment alone manifests the respective potencies in the principles of religious conduct, sinful activities, the Vedas, various austerities and all living entities from Brahmā down to the most insignificant insect.

**yas tv indragopam athavendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam aham bhajāmi (54)**

govindam – original Supreme Person, Śrī Govinda; yaḥ – who (in a disinterested manner); ātanoti – makes; indra-gopam – the insignificant red insect named indragopa; athavā – as well as; indram – Indra, the king of the administrative demigods; phala-bhājanam – the recipient of the fruits; anurūpa-bandha – in

accordance with the bondage; svakarma – generated by their respective activities; kintu ca – however; aho – O how astonishing!; bhakti-bhājam – for those dedicated in śuddha-bhakti; nirdahati – He utterly consumes, i.e. nullifies; karmāṇi – the results generated from their activities performed in all of their previous lives.

Śrī Govinda impartially bestows the fruits of reaction upon all living entities who are wandering on the path of karma, from the insignificant indragopa insect to Indradeva, the monarch of the demigods, according to the bondage accrued from their respective individual actions.

**yaṁ krodha-kāma-sahaja-praṇayādi-bhīti-
vātsalya-moha-guru-gaurava-sevya-bhāvaiḥ
sañcintya tasya sadṛśīm tanum āpur ete
govindam ādi-puruṣam tam ahaṁ bhajāmi (55)**

yam – whom; *krodha* – of anger (such as that shown by Śiśupāla toward Kṛṣṇa out of enmity); *kāma* – of divine lust felt by the *vraja-gopīs*, out of their desire to give Kṛṣṇa pleasure (in other words *mādhurya-rasa* or *prema*); *sahajapraṇaya-ādi* – of *sakhya-bhāva*, the spontaneous friendly affection of the cowherd friends (*sakhās*) such as Śrīdāmā, Subala, etc.; *bhīti* – of incessant terror felt by persons such as Kāṁsa, accompanied by the fearful thought, “I shall be slain by Kṛṣṇa!”; *vātsalya* – of parental affection felt by persons headed by Śrī Nanda and Yaśodā; *moha* – of delusion felt by those of the Māyāvādī cult, i.e. a mood of total forgetfulness in the contemplation of *sāyujya-mukti* (liberation through merging one’s identity with Śrī Kṛṣṇa’s impersonal aspect of the non-differentiated divine light, known as *nirbheda-brahma*); *guru-gaurava* – of *śānta-bhāva*, wherein one contemplates Him as a great personage, worthy of respect; *sevya* – of *dāsyā-bhāva*, the mood of servitude rendered by those who contemplate Śrī Kṛṣṇa as the sole object worthy of their service; *bhāvaiḥ* – through the moods; *sañcintya* – by full contemplation; *tasya* – for His service; *sadṛśīm* – an appropriate; *tanum* – body; *āpuḥ* – attain; *ete* – those persons; *ādi-puruṣam govindam* – original Supreme Person, Śrī Govinda; *tam* – of that; *ahaṁ bhajāmi* – I engage in *bhājana*.

Those who contemplate Him with feelings of lust, anger, the natural intimacy of friendship, fear, parental affection, bewilderment, reverence and servitude, attain bodies (suitable for the eternal associates of Bhagavān) with various degrees of beauty and qualities corresponding to their individual meditations. I worship that original personality, Govinda.

**śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaiṣṇī priya-sakhi**

cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca
 sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca su-mahān
 nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ
 bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
 vidantas te santaḥ kṣiti-virala-cārāḥ katipaye (56)

yatra – where; *kāntāḥ* – the beloveds; *śriyaḥ* – (are) Mahā-Lakṣmī (who are none other than Śrī Kṛṣṇa’s dearest beautiful *vraja-gopīs*); *kāntaḥ* – (where) the sole hero; *parama-puruṣaḥ* – (is) the primeval supreme person, Śrī Govinda; *drumā* – (where) the trees; *kalpataravaḥ* – fulfill all desires; *bhūmiḥ* – (where) the land; *cintāmaṇigaṇa-mayī* – (is) wish-fulfilling stone; *toyam* – (where) water; *amṛtam* – (is) immortal nectar; *kathā* – (where) speech; *gānam* – (is) song; *api* – and; *gamanam* – movement; *nāṭyam* – (is) dance; *vamśī* – (where) Śrī Kṛṣṇa’s bamboo flute; *priya-sakhī* – acts as a dear friend; *jyotiḥ* – (where) the *svarūpa* of light; *cid-ānandaṁ* – is a substance of cognizance and bliss; *param api tat* – in that place even ordinary items that are usually illuminated from outside illuminate all other objects like the sun and moon, because their nature is supreme, meaning full of knowledge and bliss; *āsvādyam api ca* – and they are also relishable, i.e. enjoyable; *ca* – and; *saḥ su-mahān* – (where) a very great; *kṣīra-abdhiḥ* – ocean of milk; *surabhībhyaḥ* – from the udders of millions upon millions of Surabhī cows, who are absorbed in the vibration of Kṛṣṇa’s flute; *sravati* – incessantly flows; *yatra api* – where also; *samayaḥ* – time; *hi na vrajati* – certainly does not pass away (i.e. eternal spiritual time, which is free from the influence of material time, is an eternal unbroken present without past or future); *vā* – even; *nimeṣardha-ākhyāḥ* – to the extent of half a moment; *aham bhaje* – I render service; *tam* – to that; *śveta-dvīpam* – white island of Śvetadvīpa; *yaṁ* – which; *te* – those; *katipaye* – very few; *santaḥ* – saints whose faith (*niṣṭhā*) for Śrī Bhagavān is firmly established; *kṣiti-virala-cārāḥ* – wandering on the face of the earth; *iha* – in this world; *vidantaḥ* – know; *iti* – as; *golokam* – Goloka.

I worship that supreme abode of Śvetadvīpa, where the beloved heroines are a host of transcendental goddesses of fortune, and the Supreme Personality Śrī Kṛṣṇa is the only lover; where all the trees are spiritual desire-trees, and the earth is made of transcendental wish-fulfilling *cintāmaṇi* jewels; where the water is nectar, natural speaking is a melodious song, and walking to and fro is an artful dance; where the flute is the dearest friend; where light is full of knowledge and bliss, and the supreme spiritual substance that comprises all things is relishable; where a vast transcendental ocean of milk is always flowing from millions upon millions of surabhī cows; and where time is not subject to passing away, even for half the blink of an eye, because it is not divided into past and future, but remains in the undivided eternal present. That divine abode, which is practically unknown in this world, is known by the name of Goloka to only a few, rare *sādhus*.

[Editorial note: Due to our publication deadline we could not complete putting all Sanskrit words into italics.]

~ 11.1) Śrī Sva-niyama-daśakam ~

Ten Self-imposed Vows by Śrīla Raghunātha dāsa Gosvāmī

**gurau mantre nāmni prabhuvara-śacī-garbha-ja-pade
svarūpe śrī-rūpe gaṇa-yuji tadīya-prathama-je
girindre gāndharvā-sarasi madhu-puryām vraja-vane
vraje bhakte goṣṭhālayiṣu param āstām mama ratiḥ (1)**

gurau—for my spiritual master; *mantra*—the Gāyatrī mantra; *nāmni*—the holy name of Śrī Kṛṣṇa; *prabhu-vara*—the best of Lords; *śacī-garbha-ja*—Śrī Caitanya Mahāprabhu; *pade*—the feet; *svarūpe*—Svarūpa Dāmodara; *śrī-rūpe*—Śrīla Rūpa Gosvāmī; *gaṇa-yuji*—with their associates; *tadīya-prathama-je*—his elder brother (Śrīla Sanātana Gosvāmī); *giri-indre*—the king of hills, Govardhana; *gāndharvā-sarasi*—Rādhā-kuṇḍa; *madhu-puryām*—the city of Mathurā; *vraja-vane*—the forest of Vṛndāvana; *vraje*—the land of Vraja; *bhakte*—the devotee; *goṣṭhālayiṣu*—the Vrajavāsīs; *param*—greatly; *āstām*—may be; *mama*—my; *ratiḥ*—deep love and attachment.

I vow I shall love my spiritual master, the Gāyatrī mantra, the holy name of Lord Kṛṣṇa, Lord Caitanya Mahāprabhu's feet, Śrīla Svarūpa Dāmodara Gosvāmī, Śrīla Rūpa Gosvāmī, his associates, his elder brother (Śrīla Sanātana Gosvāmī), Govardhana Hill, Rādhā-kuṇḍa, Mathurā City, Vṛndāvana Forest, the land of Vraja, the devotees of Lord Kṛṣṇa, and the residents of Vraja.

**na cānyatra-kṣetre hari-tanu-sanātho 'pi sujanād
rasāsvādam premṇā dadhad api vasāmi kṣaṇam api
samam tv etad grāmyāvalibhir abhitanvann api kathām
vidhāsyē saṁvāsam vraja-bhuvana eva pratibhavam (2)**

na—not; *ca*—and; *anyatra*—anywhere else; *kṣetre*—in a place; *hari*—of Lord Hari; *tanu*—form; *sa*—with; *nāthaḥ*—the Lord; *api*—even; *sujanāt*—because of the pious devotees; *rasa*—nectar; *āsvādam*—tasting; *premṇā*—with love; *dadhat*—placing; *api*—also; *vasāmi*—I reside; *kṣaṇam*—for a moment; *api*—even; *samam*—with; *tu*—indeed; *etat*—this; *grāmya-avalibhiḥ*—with a host of sense pleasures; *abhitanvann*—extending; *api*—even; *kathām*—words; *vidhāsyē*—I shall do; *saṁvāsam*—residence; *vraja-bhuvane*—in the land of Vraja; *eva*—indeed; *pratibhavam*—birth after birth.

I vow that I shall not live even for a moment in any other place than Vraja, even if the Lord resides there in His Deity form, and even if the great devotees fill

it with the nectar of transcendental love. Birth after birth I shall reside in the land of Vraja, even if my association consists simply in chatting about mundane matters with the Vrajavāsīs.

**sadā rādhā-kṛṣṇocchalad-atula-khelā-sthala-yujam
vrajam santyajyaitad yuga-virahito 'pi truṭim api
punar dvārāvatyām yadu-patim api prauḍha-vibhavaīḥ
sphurantam tad vācāpi ca na hi calāmikṣitum api (3)**

sadā—always; *rādhā-kṛṣṇa*—of Śrī Śrī Rādhā-Kṛṣṇa; *ucchalat*—rising; *atula*—incomparable; *khelā*—pastimes; *sthala*—place; *yujam*—endowed; *vrajam*—Vraja; *santyajya*—leaving; *etat*—this; *yuga*—for a *yuga*; *virahitaḥ*—because of separation; *api*—even; *truṭim*—a moment; *api*—even; *punaḥ*—again; *dvārāvatyām*—in Dvārakā; *yadu-patim*—the king of the Yadus; *api*—even; *prauḍha*—great; *vibhavaīḥ*—with opulences; *sphurantam*—manifesting; *tad*—that; *vācā*—with words; *api*—even; *ca*—and; *na*—not; *hi*—certainly; *calāmi*—I go; *ikṣitum*—to see; *api*—even.

Even though I suffer in long separation from the divine couple, I shall not, even for a moment, leave the land of Vraja, where Śrī Śrī Rādhā-Kṛṣṇa eternally enjoy unparalleled transcendental pastimes, and I shall not, even if He Himself invites me, go to see the opulent king of the Yadus in Dvārakā!

**gatonmā dai rādhā sphurati hariṇā śliṣṭa-hṛdayā
sphutam dvārāvatyām iti yadi śṛṇomi śruti-taṭe
aḥam tatraivoddhata-matiḥ patāmi vraja-purāt
samuḍḍīya svāntādhika-gati-khagendrād api javāt (4)**

gatā—gone; *unmā daiḥ*—madly; *rādhā*—Śrī Rādhā; *sphurati*—manifested; *hariṇā*—by Śrī Kṛṣṇa; *śliṣṭa*—embraced; *hṛdayā*—to the chest; *sphutam*—clearly; *dvārāvatyām*—in Dvārakā; *iti*—thus; *yadi*—if; *śṛṇomi*—I hear; *śruti-taṭe*—on the surface of the ears; *tadā*—then; *aḥam*—I; *tatra*—there; *eva*—indeed; *uddhata*—excited; *mati*—at heart; *patāmi*—I fly; *vraja-purāt*—from Vraja-pura; *samuḍḍīya*—flying; *svānta*—own; *adhika*—greater; *gati*—movement; *khaga-indrāt*—than Garuḍa, the king of birds, Viṣṇu's carrier; *api*—even; *javāt*—with speed.

If with my own ears I heard, "Rādhā has gone to Dvārakā, where Lord Hari passionately embraces Her to His chest," then with an excited heart I would leave Vraja-pura and fly there faster than Garuḍa.

**anādi sādīr vā paṭur ati-mṛdur vā pratipada-
pramīlat-kāruṇyaḥ praguṇa-karuṇā-hīna iti vā
mahā-vaikuṅṭheśādhika iha naro vā vraja-pater
ayam sūnur goṣṭhe pratijani mamāstām prabhu-varaḥ (5)**

anādīḥ—beginningless; *sādīḥ*—with a beginning; *vā*—or; *paṭuḥ*—harsh; *ati-mṛduḥ*—very gentle; *vā*—or; *pratipada*—at every moment; *pramīlat*—expanding; *kāruṇyaḥ*—mercy; *praguṇa*—extremely; *karuṇā*—mercy; *hīna*—without; *iti*—thus; *vā*—or; *mahā-vaikuṅṭha*—of the great Vaikuṅṭha world; *īśa*—the king; *adhika*—greater; *iha*—here; *naraḥ*—an ordinary human being; *vā*—or; *vraja-pateḥ*—of the king of Vraja; *ayam*—this; *sūnuḥ*—son; *goṣṭhe*—in Vraja; *pratijani*—in every birth; *mama*—of me; *āstām*—may be; *prabhu-varaḥ*—the supreme master.

Whether He is beginningless or with a beginning, cruel or very gentle, merciful at every moment or merciless, greater than the king of Mahā-Vaikuṅṭha or a mere human being, may the son of Vraja's king be my Lord birth after birth.

**anādr̥tyodgītām api muni-gaṇair vaiṇika-mukhaiḥ
pravīṇām gāndharvām api ca nigamais tat-priyatamām
ya ekam govindam bhajati kapaṭī dāmbhikatayā
tad-abhyarṇe śīrṇe kṣaṇam api na yāmi vratam idam (6)**

anādr̥tya—not worshiping; *udgītām*—glorified; *api*—even; *muni-gaṇaiḥ*—by the great sages; *vaiṇika-mukhaiḥ*—headed by Nārada; *pravīṇām*—exalted; *gāndharvām*—Śrī Rādhikā; *api*—also; *ca*—and; *nigamaiḥ*—by the vedas; *tat-priyatamām*—the dearest beloved of Śrī Kṛṣṇa; *ya*—who; *ekam*—alone; *govindam*—Govinda; *bhajati*—worships; *kapaṭī*—cheater; *dāmbhikatayā*—with hypocrisy; *tad-abhyarṇe*—near Him; *śīrṇe*—at all; *kṣaṇam*—for a moment; *api*—even; *na*—not; *yāmi*—I shall go; *vratam*—vow; *idam*—this.

Not for a moment shall I go near a hypocrite who worships only Lord Govinda and does not worship exalted Śrīmatī Rādhārāṇī, who is glorified by the Vedas and the great sages headed by Nārada, and who is most dear to Lord Kṛṣṇa. This is my vow.

**ajāṇḍe rādheti sphurat-abhidhayā sikta-janayā-
nayā sākam kṣṇam bhajati ya iha prema-namitaḥ
param prakṣālyaitāc caraṇa-kamale taj-jalam aho
mudā pītvā śaśvāc chirasi ca vahāmi pratidinam (7)**

ajāṇḍe—in the universe; *rādhā*—Rādhā; *iti*—thus; *sphurat*—manifested; *abhidhayā*—with the name; *sikta*—sprinkled; *janayā*—person; *anayā*—by Her;

sākam—accompanied; *kṛṣṇam*—Śrī Kṛṣṇa; *bhajati*—worships; *ya*—who; *iha*—here; *prema-namitaḥ*—bowed with love; *param*—greatly; *prakṣālya*—washing; *etat*—of Her; *caraṇa*—feet; *kamale*—lotus; *tat-jalam*—the water of that; *ahaḥ-Ah!*; *mudā*—with joy; *pītvā*—drinking; *śaśvat*—continually; *śirasi*—on the head; *ca*—and; *vahāmi*—I carry; *pratidinam*—every day.

I shall wash the lotus feet of anyone in this world who, bowed down with love, worships Lord Kṛṣṇa and the nectar person who bears the name Rādhā. I drink that water and every day I carry that water on my head.

**parityaktaḥ preyo-jana-samudayair bādham asudhīr
durandho nīrandhram kadana-bhara-vārdhau nipatitaḥ
tṛṇam dantair daṣṭvā caṭubhir abhiyāce 'dya kṛpayā
svayam śrī-gāndharvā sva-pada-nalināntam nayatu mām (8)**

parityaktaḥ—abandoned; *preyo-jana-samudayaiḥ*—by friends; *bādham*—certainly; *asudhīḥ*—unintelligent; *durandhaḥ*—blind; *nīrandhram*—always; *kadana-bhara-vārdhau*—in an ocean of sufferings; *nipatitaḥ*—fallen; *tṛṇam*—a blade of grass; *dantaiḥ*—in the teeth; *daṣṭvā*—biting; *caṭubhiḥ*—with sweet words; *abhiyāce*—I beg; *adya*—now; *kṛpayā*—mercifully; *svayam*—personally; *śrī-gāndharvā*—O Śrīmatī Rādhikā; *sva-pada-nalināntam*—to Your lotus feet; *nayatu*—please lead; *mām*—me.

Abandoned by my dear friends, unintelligent, blind, and drowning in an ocean of suffering, I bite a blade of straw with my teeth and beg, "O Śrīmatī Rādhikā, please lead me to Your lotus feet!"

**vrajotpanna-kṣīrāśana-vasana-pātrādibhir aham
padārthair nirvāhya vyavahṛtim adambham- sa-niyamaḥ
vasānīśa-kuṇḍe giri-kula-vare caiva samaye
mariṣye tu preṣṭhe sarasi khalu jīvādi-purataḥ (9)**

vraja—in Vraja; *utpanna*—produced; *kṣīra*—milk; *āśana*—food; *vasana*—home; *pātra*—leaves; *ādibhiḥ*—beginning with; *aham*—I; *padārthaiḥ*—with ingredients; *nirvāhya*—maintaining my life; *vyavahṛtim*—action; *adambham*—honest; *sa-niyamaḥ*—with austerity; *vasāni*—I must reside; *īśa-kuṇḍe*—at Rādhā-kuṇḍa; *giri-kula-vare*—at the king of mountains; *ca*—and; *eva*—indeed; *samaye*—at the appropriate time; *mariṣye*—I will die; *tu*—certainly; *preṣṭhe*—at the dear; *sarasi*—lake; *khalu*—indeed; *jīva-ādi-purataḥ*—in the presence of Śrīla Jīva Gosvāmi and the other devotees.

Let my food be a little of Vraja's buttermilk, my clothing be but leaves, and my actions but honest austerity and scriptural study. I shall live at Rādhā-kuṇḍa by the best of mountains and I shall die at that dear lake in the company of Śrīla Jīva Gosvāmi and the other devotees.

**sphural-lakṣmī-lakṣmī-vraja-vijayi-lakṣmī-bhara-lasad-
vapuḥ-śrī-gāndharvā-smara-nikara-divyad-giribhṛtoḥ
vidhāsyē kuñjādau vividha-varivasyāḥ sa-rabhasam
rahaḥ śrī-rūpākhyā-priyatama-janasyaiva caramaḥ (10)**

sphural—splendid; *lakṣmī*—of the goddess of fortune; *lakṣmī*—of beauty; *vraja*—abundance; *vijayi*—defeating; *lakṣmī*—of beauty; *bhara*—abundance; *lasat*—splendid; *vapuḥ*—form; *śrī-gāndharvā*—Śrīmatī Rādhikā; *smara*—of Cupids; *nikara*—multitudes; *divyat*—splendid; *giribhṛtoḥ*—of Śrī Kṛṣṇa; *vidhāsyē*—I shall perform; *kuñja-ādau*—in bowers and leafy groves of Vṛndāvana; *vividha*—various; *varivasyāḥ*—services; *sa-rabhasam*—earnestly; *rahaḥ*—in a secluded place; *śrī-rūpākhyā*—named Śrīla Rūpa Gosvāmī; *priyatama-janasya*—of the dear friend; *eva*—indeed; *caramaḥ*—follower.

In a secluded bower in a leafy Vṛndāvana forest, following my dear friend Śrīla Rūpa Gosvāmī, in many ways I shall earnestly worship Śrī Kṛṣṇa, who is more splendid than many Cupids, and Śrīmatī Rādhikā, whose glorious beauty defeats many goddesses of fortune.

**kṛtam kenāpy etan nija-niyama-śamsi-stavam imam
paṭhed yo viśrabdhaḥ priya-yugala-rūpe 'rpita-manāḥ
dṛḍham goṣṭhe hr̥ṣṭo vasati-vasatim- prāpya samaye
mudā rādhā-kṛṣṇau bhajati sa hi tenaiva sahitaḥ (11)**

Phala-śruti - a concluding verse describing the benefits attained by hearing and reciting this prayer)

kṛtam—done; *kenāpi*—by someone; *etan*—this; *nija-niyama*—self-imposed regulations; *śamsi-stavam*—prayer describing; *imam*—this; *paṭhet*—he may recite; *yaḥ*—one who; *viśrabdhaḥ*—faithful; *priya-yugala-rūpe*—in the form of the dear divine couple; *arpita*—placed; *manāḥ*—mind; *dṛḍham*—firmly; *goṣṭhe*—in Vraja; *hr̥ṣṭaḥ*—jubilant; *vasati-vasatim*—residence; *prāpya*—attaining; *samaye*—at the proper time; *mudā*—happily; *rādhā-kṛṣṇau*—Śrī Rādhā-Kṛṣṇa; *bhajati*—worships; *sa*—he; *hi*—indeed; *tena*—by him; *eva*—certainly; *sahitaḥ*—with.

A faithful devotee who recites with faith this prayer describing the self-imposed regulative principles practiced by a certain person, and who firmly dedicates his heart to the beloved youthful couple, jubilantly attains residence in Vraja and happily serves and worships Śrī Rādhā-Kṛṣṇa in accordance with those very principles described herein.

~ Thus ends section 11.1) Śrī Sva-niyama-daśakam ~

~ 11.2) Śrī Śrī Sva-niyama-dvādaśakam ~

12 Verses of Self-imposed Regulative Principles

The final work of Śrīla Saccidānanda Bhaktivinoda Ṭhākura – 1907

The objects of devotion birth after birth

gurau śrī-gaurāṅge tad-udita-su-bhakti-prakarāṇe

śacī-sunor līlā-vikasita-su-tīrthe nija-manau

harer nāmni preṣṭhe hari-tithiṣu rupānuga-jane

śuka-prokte śāstre prati-jani mamāstām khalu ratiḥ (1)

No matter whenever and wherever I happen to take birth, let my loving affection and attachment remain unshaken throughout each and every lifetime for the following things: 1) for my divine spiritual master; 2) for Śrī Gaurāṅga; 3) for the detailed topics of pure devotional service (and the methods of its execution) as personally instructed by Him; 4) for the holy places of pilgrimage such as Śrī Navadvīpa, Śrī Kṣetra, Śrī Vṛndāvana, etc., which are all blooming with divine sanctity due to His performance of wonderful pastimes therein; 5) for the *dikṣā-mantra* bestowed upon me by the divine grace of my spiritual master, which overfloods my mind at all times; 6) for the holy name of Sri Hari, my most dear possession; 7) for the most beloved eternal associates of the Lord; 8) for the sacred days of celebration throughout the year such as Śrī Ekādaśī, Śrī Janmāṣṭamī, Śrī Rādhāṣṭamī, and the appearance/disappearance days of the great Vaiṣṇava *ācāryas*, etc.; 9) for the Lord's dearest devotees who strictly follow in the sacred footsteps of Śrīla Rūpa Gosvāmī; 10) for the holy scriptures narrated by Śrīla Śukadeva Gosvāmī such as the Śrīmad Bhāgavatam.

The internal identity of Lord Caitanya, the eternal guide

sadā vṛndāraṇye madhura-rasa-dhanye rasa-mayaḥ

parām śaktim rādhām parama-rasa-mūrtim ramayati

sa caivāyam kṛṣṇo nija-bhajana-mudrām upadiśan

śacī-sūnur gauḍe prati-jani mamāstām prabhu-varaḥ (2)

The Supreme Lord Śrī Krishna is the personified abode of all divinely ecstatic mellow-tastes. And Śrī Rādhikā is the topmost abode of all His divinely potent energies. Indeed, She is the personified form of the highest mellow of love-in-separation. Within, the forest of Vṛndā, which is gloriously rich in the all-pervading treasure of the sweetest *mādhurya-rasa*, this Lord Śrī Krishna is continuously

enjoying as He makes Sri Rādhikā happy by His loving service rendered to Her 24 hours a day. This Lord Krishna is exactly identical to the Son of Mother Śacī Who eternally lives simultaneously yet separately in Gauḍa-deśa as the Instructor of the process for rendering His own devotional service. May this Śacī-nandana become my Supreme Master and Guide, and may He always appear to me just to lead me on the proper devotional path birth after birth after birth.

Rejection of things unfavorable for Rādhā's service

**na vairāgyam grāhyam bhavati na hi yad bhakti-janitam
tathā jnanam bhānam citi yadi viśeṣam na manute
sprhā me nāṣṭaṅge hari-bhajana-saukhyam na hi yatas
tato rādhā-kṛṣṇa-pracura-paricaryā bhavatu me (3)**

Let no form of so-called renunciation or asceticism be acceptable to me if it does not give rise to the continual expansion of my eternal serving mood of loving devotion. And let no form of so-called knowledge or intellectual cultivation appeal to me at all if it does not admit the reality of eternal individuality shared by the Lord and JI devotees during their everlasting daily pastimes. I have no desire for practicing any branch of the eight-fold yoga process, for none of them contain any scope for enjoying the daily pleasure of serving Lord Hari such as His confidential worship does. Rather, may I render profuse, uninterrupted confidential service 24 hours a day to Śrī Śrī Rādhā-Kṛṣṇa.

Where to live, and where not to live

**kuṭīre 'pi kṣudre vraja-bhajana-yogye taru-tale
śacī-sūnos tīrthe bhavatu nitarām me nivasatiḥ
na cānyatra kṣetre vibudha-gaṇa-sevye pulakito
vasāmi prāsāde vipula-dhana-rājyānvita iha (4)**

May I continuously reside in a small, lonely cottage at the base of a desire-tree in the most holy abode of Śrī Navadvīpa-dhāma, sanctified by the lotus feet of Śrī Śacī-nandana. Such a *bhajan-kuṭīr* is perfectly suitable for constant remembrance of, and service to the divine daily sports that are always present in Śrī Vrajadhāma. Furthermore, I would never live in any other place, even if it were greatly frequented by the most wise sages and demigods. As far as all other places in this world are concerned, whether opulent palaces or temples, whether possessing enormous wealth or princely kingdoms and property — such places cannot attract me as does my modest *bhajan-kuṭīr* in Śrī Navadvīpa-dhāma.

The real principle of dharma that is devoid of designations
**na varṇe saktir me na khalu mamatā hy āśrama-vidhau
na dharme nādharme mama ratir ihāste kvacid api
param tat-tad-dharme mama jaḍa-śarīraṁ dhṛtam idam
ato dharmān sarvān su-bhajana-sahāyān abhilaṣe (5)**

I have no attachment to any of the caste divisions of society such as *brāhmana*, *ksatriya*, *vaiśva* or *udra*. And I certainly do not identify with any order of life such as *brahmacarya*, *grhasrha*, *vanaprastha* or *sannyasa*. I have no fondness for the so-called piety of religiosity or even for the so-called impiety of sinful life in this world, not even the slightest regard. Instead, I truly desire whatever is practically required to maintain this material body in order to facilitate my performance of pure devotional service. This is the actual righteousness that I will hope for as long as this material body continues to exist.

Favorable, authorized practices and devotional qualities
**su-dainyaṁ sāralyaṁ sakala-sahaṇaṁ mānada-danaṁ
dayāṁ svīkṛtya śrī-hari-carana-sevā mama tapaḥ
sadācāro 'sau me prabhu-pada-parair yaḥ samuditaḥ
prabhoś caitanyasyākṣaya-carita-pīyūṣa-kṛtiṣu (6)**

My solemn vow is constant devotion to the lotus feet of Śrī Hari. In order to execute that vow, I have endeavored to develop the following qualities: I practice great humility in my dealings with everyone; I try to keep simplicity and purity prominent in all of my practical arrangements; I maintain extreme tolerance in all types of favorable or unfavorable circumstances; I offer all respect unto others, regardless of who they are; I feel genuine compassion for all living entities and act accordingly. There are many such transcendental activities recommended by the great devotees who are fixed-up in unalloyed devotional service to the lotus feet of Śrīman Mahāprabhu, and these are found described in the books that are full of the imperishable character and pastimes of Mahāprabhu Śrī Kṛṣṇa Caitanya. Only such transcendental nectarean activities, being recommended by great devotees and practiced by Lord Caitanya Himself, are indeed my own.

Rejection of things that are disconnected from Śrī Rādhikā
**na vaikuṅṭhe rājye na ca viṣaya-kārye mama ratir
na nirvāṇe mokṣe mama matir ihāste kṣaṇam api
vrajānandād anyad hari-vilasitaṁ pāvanam api
kathañcin māṁ rādhānvaya-virahitaṁ no sukhayati (7)**

I have no attraction for living in *Vaikuṅṭha*, that part of the spiritual sky presided over by Śrī Śrī Lakṣmī-Nārāyaṇa; nor do I desire the useless activities of gross sense-gratification in this material world. I will never cherish the desire for attaining the divine bliss of impersonalistic liberation, even for a second. Furthermore, there are many transcendental pastimes of Sri Hari that may be very purifying for all conditioned souls — yet such pastimes will never give me any real happiness at all. This is because such pastimes are quite different from the blissful ecstasies of *Vraja*-consciousness, being completely devoid of any relationship with Śrī Rādhikā Who is the one and only fountainhead of pure joy.

Renunciation of all kinds of bad association

na me patnī-kanyā-tanaya-janani-bandhu-nicayā

harau bhakte bhaktau na khalu yadi teṣām su-mamatā

abhaktānām anna-grahaṇam api doṣo viṣayiṇām

katham teṣām saṅgād hari-bhajana-siddhir bhavati me? (8)

I now disown my wife, my daughters, my sons, my mother, and all my friends, if they have no genuine attachment for Lord Hari, for His devotees, or for His devotional service. It is definitely a great sin to accept foodgrains prepared by such non-devotional, materialistic sense-gratifiers. If I were to remain in the company of these persons, then how will the eternal perfection of my *hari-bhajana* ever come about?

Avoidance of so-called ‘devotees’ who proudly neglect Śrī Rādhikā

asat-tarkair andhān jaḍa-sukha-parān kṛṣṇa-vimukhān

ku-nirvāṇāsaktān satatam ati-dūre pariharan

arādhām govindam bhajati nitarām dāmbhikatayā

tad-abhyāse kintu kṣaṇam api na yāmi vratam idam (9)

There are certain persons who appear to be very advanced in devotion. Indeed, to increase their service to the Lord, they have long since rejected the evil company of: those who are blinded by faulty arguments arising from so-called intellectual logic, those who are addicted to the fleeting pleasures of the dull material body, those who are inimical to Lord Śrī Kṛṣṇa, and those who are fond of the inferior, distasteful concept of liberation as it is cherished by the impersonalists. Such devotees have thus favorably avoided all kinds of bad association; yet it is seen that these persons may worship Lord Govinda without Śrīmatī Rādhikā being present. This just shows that they are actually puffed-up with haughty insolence directed against Śrī Rādhikā, who is Herself the best worshipper of Govinda. Therefore I will never ever go anywhere near such so-called devotees — even for a second. This is my strict vow.

How to live simply and perform Vraja-bhajana until death

**prasādānna-kṣīrāsana-vasana-pātrādibhir ahaṁ
padārthair nirvāhya vyavahṛtim asaṅgaḥ ku-viṣaye
vasann īsa-kṣetre yugala-bhajanānandita-manas
tanuṁ mokṣye kāle yuga-pada-parāṇāṁ pada-tale (10)**

Passing my life in a simple, practical way — eating only *prasāda* foodgrains and milk products that are the remnants of the Supreme Lord, and are His mercy, wearing only *prasāda* cloth that was offered to the Deity, using only the pots and utensils sanctified by the Lord's exclusive service — I will thus remain completely aloof from material sense-gratification. Living by the side of Śrī Rādhā-kuṇḍa (Her very own abode), worshiping the Divine Couple with a blissful mind, the time will come for me to die. At the soles of the devotees' lotus feet, who are themselves wholly absorbed in serving the lotus feet of the Divine Couple, I will thus give up my body.

How to worship the lotus feet of Śrī Rādhikā's pure devotee

**śacī-sūnor ājñā-grahaṇa-caturō yo vraja-vane
parārādhyāṁ rādhāṁ bhajati nitarāṁ kṛṣṇa-rasikāṁ
ahaṁ tv etat pādāmṛtam anudinaṁ naiṣṭhika-manā
vaheyāṁ vai pītṁvā śīrasi ca mudā sannati-yutaḥ (11)**

There is a class of pure devotee who is expert in following all the instructions of Śrī Śacinandana. Such a devotee incessantly worships Śrīmatī Rādhārānī exclusively, who is indeed the most worshipable Personality, and who is deeply absorbed every day in relishing the divine mellows of Śrī Kṛṣṇa's association. The pure devotee of this calibre definitely performs his confidential worship whole-heartedly and with exclusive surrender unto Śrī Rādhikā, always living in Śrī Vraja-maṇḍala. I shall take the nectarean water that has washed the lotus feet of such a devotee and carry it on my head. Drinking it with great joy, and with a devout heart, I will then happily offer my full prostrations upon the ground in the nicest, most perfect way that I possibly can. This will indeed be my routine each and every day.

Firm determination to transcend māyā by daily following this stava

**harer dāsyāṁ dharmo mama tu cira-kālaṁ prakṛtito
mahā-māyā-yogād abhinipatitaḥ duḥkha-jaladhau
ito yāsyaṁy ūrddhvaṁ sva-niyama-su-ratyā prati-dinaṁ
sahāyo me mātraṁ vitatha-dalanī vaiṣṇava-krpā (12)**

As a spirit soul, my natural tendency is to be eternally situated in the loving devotional service of Lord Hari; however, due to the powerful influence of the Lord's *mahā-māyā*, I have somehow plunged deep into the fathomless ocean of material misery. I shall transcend this world of *māyā* and go to the spiritual world only by faithfully following these self-imposed vows every day. And the only way I will get the strength to follow these vows is by attaining the mercy of all the Vaiṣṇava devotees of the Lord. May their causeless mercy, which wards off all illusion, become my exclusive companion for all of time everlasting.

Phala-śruti - the benediction of eternal service gained by reading this prayer

**kṛtaṁ kenāpy etat sva-bhajana-vidhau svaṁ niyamakāṁ
paṭhed yo viśraddhaḥ priya-yugala-rūpe ‘rpita manaḥ
vraje rādhā-kṛṣṇau bhajati kila saṁprāpya nilayaṁ
sva-mañjaryāḥ paścād vividha-varivasyāṁ sa kurute (Phala-śruti)**

This prayer named Sva-Niyama-Dvādaśakam was written by someone simply to regulate his own personal mode of performing *bhajana*. If any other devotee happens to chant this *stava* with a very special quality of resolute faith, fully offering his mind unto: the supreme beautiful forms of the Divine Couple, Śrī Śrī Rādhā-Govinda, his most dear possession or to the divine beauty of Their Deity form; or to the beauty or Deity of Śrī Gaura-sundara, the combined form of Śrī Śrī Rādhā-Govinda; or to Śrīla Rūpa Gosvāmī, the dearest beloved devotee of Śrī Śrī Rādhā-Govinda and Śrī Gaura-sundara — then that fortunate reader definitely attains their own place of eternal residence in Śrī Vraja-dhāma. Always following behind their *mañjari-guru*, in their own spiritual body of a *mañjarī* also, they finally render all kinds of variegated eternal services for the exclusive worship of Śrī Śrī Rādhā-Kṛṣṇa.

~ Thus ends section 11.2) Śrī Sva-niyama-dvādaśakam ~

~ 12) *Vaiṣṇava Ke? Who is a Real Vaiṣṇava?*

by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

**duṣṭa mana! tumi kiser vaiṣṇava?
pratiṣṭhār tare, nirjaner ghare,
tava ‘hari nāma’ kevala ‘kaitava’ (1)**

duṣṭa mana—O wicked mind!; *tumi*—(are) you; *kiser vaiṣṇava*—what kind of devotee?; *pratiṣṭhār*—of prestige; *tare*—on account of; *nirjaner ghare*—in a solitary dwelling; *tava*—your; *hari-nāma*—chanting of the holy name of Lord Hari; *kevala*—only; *kaitava*—cheating.

O wicked mind! What kind of Vaiṣṇava do you think you are? Your pretentious show of chanting Lord Hari’s holy name in a solitary place is only for the sake of attaining the false prestige of a worldly reputation—it is nothing but pure hypocrisy.

**jaḍer pratiṣṭhā, śukarer viṣṭhā,
jāno nā ki tāhā ‘māyār vaibhava’
kanaka kāmīnī, divasa-yāminī,
bhāviyā ki kāja, anitya se saba (2)**

jaḍer—of the material realm; *pratiṣṭhā*—fame; *śukarer*—of a pig; *viṣṭhā*—stool; *jāno nā ki*—do you not know?; *tāhā*—that; *māyār*—of the illusory material world; *vaibhava*—potency; *kanaka*—gold; *kāmīnī*—attractive women; *divasa yāminī*—all day and night; *bhāviyā*—thinking; *ki kāja*—what benefit; *anitya*—temporary; *se saba*—all those.

Such materialistic prestige is as disgusting as the stool of a hog. Do you not know that it is only a mere illusion cast by the potency of Māyā? What is the value of contemplating day and night your plans for enjoying wealth and women? All these things are only temporary.

**tomār kanaka, bhoger janaka,
kanaker dvāre sevaho ‘mādhava’
kāmīnīr kāma, nahe tava dhāma,
tāhār—mālika kevala ‘yādava’ (3)**

tomār—your; *kanaka*—gold; *bhoger*—of enjoyment; *janaka*—the producer; *kanaker dvāre*—by wealth; *sevaho*—please serve; *mādhava*—Lord Mādhava; *kāmīnīr kāma*—lust for beautiful women; *nāhe*—not; *tava*—your; *dhāma*—prop-

er place; *tāhār*—its; *mālīka*—owner; *kevala*—is only; *yādava*—Śrī Kṛṣṇa, the Lord of the Yadu dynasty.

When you claim wealth as your own, it creates in you ever-increasing desires for material enjoyment. Your riches should be used for serving Mādhava, the Lord of all wealth. Neither is it your proper place to indulge in lust for women, whose only true proprietor is Lord Yādava.

**pratiṣṭhāśā-taru, jaḍa-māyā-maru,
nā pela ‘rāvaṇa’ yujhiyā ‘rāghava’
vaiṣṇavī pratiṣṭhā, tāte koro niṣṭhā,
tāhā nā bhajile labhibe raurava (4)**

pratiṣṭhā-āśā—desire for fame; *taru*—the tree; *jaḍa-māyā*—of material illusion; *maru*—the desert; *na*—not; *pela*—reached; *rāvaṇa*—the demon named Rāvaṇa; *yujhiyā*—fighting; *rāghava*—with Lord Rāmachandra; *vaiṣṇavī*—the position of being a vaiṣṇava; *pratiṣṭhā*—situation; *tāte*—in that; *koro niṣṭhā*—become fixed; *tāhā*—that; *nā*—not; *bhajile*—if one worships; *labhibe*—will obtain; *raurava*—hell.

The demon Rāvaṇa (lust-incarnate) fought with Lord Rāmachandra (love-incarnate) in order to gain the tree of worldly reputation—but that oasis turned out to be but a mirage cast in the desert wasteland of the Lord’s illusory material potency. Please cultivate fixed determination to attain only the steady and solid platform whereupon a Vaiṣṇava ever stands. If you neglect worshipping the Lord from this position, then you will ultimately attain a hellish existence.

**harijana-dveṣa, pratisthāśā-kleśa,
koro keno tabe tāhār gaurava
vaiṣṇaver pāche, pratisthāśā āche,
tā’te kabhu nāhe ‘anitya-vaibhava’ (5)**

hari-jana-dveṣa—hatred for the devotees of the Lord; *pratiṣṭhā-āśā*—desire for fame and prestige; *kleśa*—suffering; *koro*—you endeavor; *keno*—why?; *tabe*—then; *tāhār*—its; *gaurava*—glory; *vaiṣṇaver pāche*—following behind the devotees; *pratiṣṭhā-āśā*—desire for adoration and distinction; *āche*—there is; *tāte*—in that; *kabhu nāhe*—never; *anitya*—impermanent; *vaibhava*—wealth.

Why do you needlessly suffer the torment of blaspheming the devotees of Lord Hari, attempting to achieve their eminence, thereby only proving your own fruitless foolishness? The desire for spiritual eminence is easily fulfilled when one becomes a devotee of the Lord, for eternal fame automatically follows the heels of a Vaiṣṇava. And that fame is never to be considered a temporary worldly opulence.

se hari-sambandha, śūnya-māyā-gandha,
tāhā kabhu noy ‘jaḍer kaitava’
pratiṣṭhā-caṇḍāli, nirjanatā-jāli,
ubhaye jāniho māyika raurava (6)

se—that; *hari-sambandha*—relationship with Lord Hari; *śūnya*—free from; *māyā-gandha*—a scent of illusion; *tāhā*—that; *kabhu noy*—never; *jaḍer*—of materialism; *kaitava*—cheating; *pratiṣṭhā*—worldly reputation; *caṇḍāli*—female dog-eater; *nirjanatā*—solitary living; *jāli*—the net; *ubhaye*—in both; *jāniho*—you should know; *māyika*—illusory; *raurava*—hell.

The relationship between a devotee and Lord Hari is devoid of even a trace of worldly illusion; it has nothing to do with the materialistic cheating propensity. The prestige of so-called popularity in the material realm is compared to a treacherous dog-eating witch, and the attempt to live in solitude to supposedly engage in unalloyed bhajan is compared to an entangling network of distraction. Please know that anyone striving in either of these ways verily lives in the hell of Māyā’s illusion.

kīrtana chāḍibo, pratiṣṭhā mākhibo,
ki kāja dhuḍiyā tāḍṛśa gaurava
mādhavendra purī, bhāva-ghare curi,
nā korilo kabhu sadāi jānabo (7)

kīrtana—chanting the Lord’s names; *chāḍibo*—I will give up; *pratiṣṭhā*—worldly reputation; *mākhibo*—I will besmear myself; *ki kāja*—what benefit; *dhuḍiyā*—seeking; *tāḍṛśa*—that kind of; *gaurava*—grandeur; *mādhavendra purī*—Mādhavendra Purī; *bhāva-ghare*—in the storehouse of perception; *curi*—stealing; *nā korilo*—he did not do; *kabhu*—ever; *sadāi*—always; *jānabo*—I will remind you.

“I shall give up chanting the Lord’s name publicly in kīrtan and retire to solitude, thus smearing myself with worldly honor.” Dear mind, what is the good of seeking such so-called glory? I will always remind you that the great soul Mādhavendra Purī never deceived himself in that regard by committing theft in his own storehouse of perception the way you do.

tomār pratiṣṭhā, ‘śukarer viṣṭhā’,
tār saha sama kabhu nā mānava
matsaratā-vaśe, tumi jaḍa-rase,
majecho chāḍiyā kīrtana-sauṣṭava (8)

tomār—your; *pratiṣṭhā*—popularity; *śukarer viṣṭhā*—the stool of a hog; *tār-saha*—

with that; *sama*—equal; *kabhu nā*—never; *mānava*—an ordinary human being; *matsaratā*—envy, pride; *vaṣe*—under the control of; *tumi*—you; *jaḍa-rase*—in the mellows of mundane sense pleasures; *majecho*—you are sunk; *chāḍiyā*—having given up; *kīrtana-sauṣṭava*—the excellence of the *saṅkīrtana* movement.

Your cheap reputation is like the stool of a hog. An ordinary ambitious man like you can never be equated with a devotee of Mādhavendra Purī’s eminence. Under the sway of envy, you have drowned yourself in the filthy waters of material enjoyment after having abandoned the excellent perfection of congregational kīrtan.

**tāi duṣṭa mana, ‘nirjana bhajan,’
pracāricho chale ‘kuyogī-vaibhava’
prabhu sanātane, parama jatane,
śikṣā dilo yāhā, cinto sei saba (9)**

tāi—therefore; *duṣṭa mana*—O wicked mind!; *nirjana bhajan*—solitary worship; *pracāricho*—you are preaching; *chale*—by trick; *ku-yogī-vaibhava*—the opulence of a false yogī; *prabhu*—Śrī Chaitanya Mahāprabhu; *sanātane*—to Sanātana Goswāmī; *parama jatane*—with great care; *śikṣā dilo*—gave instructions; *yāhā*—which; *cinto*—please contemplate; *sei saba*—all those.

Truly, O wicked mind, the glories of so-called solitary worship are propagated only by false *yogīs* using unscrupulous means to deceive others. To save yourself from these pitfalls, please contemplate the instructions that the Supreme Lord Śrī Caitanya Mahāprabhu kindly gave us while addressing Śrīla Sanātana Goswāmī with the utmost care

**sei du’ṭi kathā, bhulo’ nā sarvathā,
uccaiḥ-svare koro ‘hari-nāma-rava’
‘phalgu’ ār ‘yukta,’ ‘baddha’ ār ‘mukta,’
kabhu nā bhāviho, ekākār saba (10)**

sei—these; *du’ṭi*—two; *kathā*—topics; *bhulo’ nā*—don’t forget; *sarvathā*—in all circumstances; *uccaiḥ-svare*—in a loud voice; *koro*—perform; *hari-nāma-rava*—the sound of chanting the Lord’s holy names; *phalgu*—false; *ār*—and; *yukta*—befitting (linked with Kṛṣṇa); *baddha*—bound in *māyā*; *ār*—and; *mukta*—liberated; *kabhu nā*—never; *bhāviho*—consider; *ekākār*—one in the same form; *saba*—all these.

Do not forget for a moment the two most valuable concepts that He taught: 1) the rejection of dry, apparent renunciation and acceptance real, appropriate renunciation; and 2) the principle of a soul being trapped in the bondage of matter as opposed to a soul who is liberated. Don’t ever make the mistake of thinking that these conflicting concepts are on the same level. Please remember this while engaging yourself in chanting the Lord’s holy names as loud as you possibly can.

**‘kanaka-kāminī,’ ‘pratiṣṭhā-bāghinī,’
chāḍiyāche jāre, sei to’ vaiṣṇava
sei ‘anāsakta,’ sei ‘śuddha-bhakta,’
saṁsār tathā pāy parābhava (11)**

kanaka-kāminī—enjoyment of wealth and women; *pratiṣṭhā-bāghinī*—the tigress of worldly reputation; *chāḍiyāche*—has given up; *jāre*—who; *sei*—he; *to’*—certainly; *vaiṣṇava*—a devotee; *sei*—he; *anāsakta*—unattached; *sei*—he alone; *śuddha-bhakta*—is a pure devotee; *saṁsār*—the material world; *tathā*—in this manner; *pāy*—gets; *parābhava*—defeated.

One is truly a Vaiṣṇava who has given up the habit of falling victim to the ferocious tigress of wealth, beauty, and fame. Such a soul is factually detached from material life, and is known as a pure devotee. Someone with this consciousness of detachment has thereby become victorious over the mundane world of birth and death.

**yathā-yogya bhoga, nāhi tathā roga,
‘anāsakta’ sei, ki ār kahabo
‘āsakti-rohita,’ ‘sambandha-sahita,’
viṣaya-samuha sakali ‘mādhava’ (13)**

yathā-yogya—whatever is necessary for survival; *bhoga*—enjoyment; *nāhi*—is not; *tathā*—in that way; *roga*—the disease (of materialism); *anāsakta*—detached; *sei*—he; *ki ār*—what more; *kahabo*—shall I say; *āsakti-rohita*—devoid of attachment; *sambandha-sahita*—endowed with a relationship; *viṣaya-samuha*—the multitude of sense objects; *sakali*—all; *mādhava*—Lord Mādhava.

One is indeed detached who moderately partakes of worldly things that are necessary for practising in devotional service; a devotee acting in that manner does not fall prey to the disease of material infatuation. Thus devoid of selfish attachment, and endowed with the ability to see things in relation to the Lord, all sense objects are then directly perceived as being Lord Mādhava Himself.

**se ‘yukta-vairāgya,’ tāhā to’ saubhāgya,
tāhā-i jaḍete harir vaibhava
kīrtane jāhār, ‘pratiṣṭhā-sambhār,’
tāhār sampatti kevala ‘kaitava’ (14)**

se—this; *yukta-vairāgya*—renunciation that is connected with Kṛṣṇa’s enjoyment; *tāhā*—that; *to’*—indeed; *saubhāgya*—great fortune; *tāhā-i*—only that; *jaḍete*—in the material world; *harir*—of Lord Hari; *vaibhava*—the opulence; *kīrtane*—in

chanting the Lord's names; *jāhār*—whose; *pratiṣṭhā-sambhār*—heaps of ambition for recognition; *tāhār*—its; *sampatti*—opulence; *kevala*—only; *kaitava*—cheating.

This is the standard of befitting renunciation, and one who realises this is most fortunate indeed. Everything involved in such a devotee's life represents Lord Hari's personal spiritual opulence as manifest in the world of matter. On the other hand, one who engages in chanting the Lord's name with hopes of enhancing his own material reputation finds that all his activities and paraphernalia represent only the riches of hypocrisy.

**viṣaya-mumukṣu, 'bhoger bubhukṣu,'
du'ye tyajo mana, dui 'avaīṣṇava'
'kṛṣṇer sambandha,' aprākṛta-skandha,
kabhu nāhe tāhā jaḍer sambhava (15)**

viṣaya-mumukṣu—one who desires liberation from the material world; *bhoger bubhukṣu*—one who desires to enjoy sense gratification; *du'ye*—both; *tyajo*—please reject; *mana*—O mind!; *dui*—the two; *avaīṣṇava*—non-devotees; *kṛṣṇer*—with Kṛṣṇa; *sambandha*—relationship; *aprākṛta-skandha*—things belonging to the transcendental realm; *kabhu nāhe*—never; *tāhā*—that; *jaḍer sambhava*—of material origin.

O mind, please reject the company of two types of persons—those desiring impersonal liberation from the material world, and those who desire to enjoy the pleasure of material sense objects. Both of these are equally non-devotees. The things that are used in relation to Lord Kṛṣṇa are objects belonging directly to the transcendental realm, and thus having nothing to do with matter they cannot be either owned or forsaken by persons interested in mundane enjoyment or renunciation.

**'māyāvādī jana,' kṛṣṇetara mana,
mukta abhimāne se ninde vaiṣṇava
vaiṣṇaver dās, tava bhakti-ās,
keno vā ḍākicho nirjana-āhava (16)**

māyāvādī jana—the impersonalist; *kṛṣṇetara*—opposed to Kṛṣṇa; *mana*—mentality; *mukta abhimāne*—proudly considering himself liberated; *se*—he; *ninde*—blasphemes; *vaiṣṇava*—the devotees; *vaiṣṇaver dās*—servant of the devotees; *tava*—your; *bhakti-ās*—devotional desire; *keno vā*—why then; *ḍākicho*—you call out; *nirjana-āhava*—fighting for solitude.

An impersonal philosopher is opposed to thinking of Kṛṣṇa as an object of devotion, and thus being puffed up with the false pride of imaginary liberation he dares to criticize the true devotees of the Lord. O mind, you are the servant of the

Vaiṣṇavas, and you should always hope for attaining devotion. Why then do you make such a loud commotion by calling to me and trying to prove the supposed supremacy of your practice of solitary worship?

**je ‘phalgu-vairāgī,’ kohe nīje ‘tyāgī,’
se nā pāre kabhu hoite ‘vaiṣṇava’
hari-pada chāḍī,’ ‘nirjanatā bāḍī,’
labhiyā ki phala, ‘phalgu’ se vaibhava (17)**

je—who; *phalgu-vairāgī*—false renunciant; *kohe nīje*—calls himself; *tyāgī*—an accomplished renunciant; *se*—he; *nā pāre*—is not able; *kabhu hoite*—to ever be; *vaiṣṇava*—a devotee; *hari-pada*—the lotus feet of the Lord; *chāḍī*—rejecting; *nirjanatā bāḍī*—residence in solitude; *labhiyā*—obtaining; *ki phala*—what result?; *phalgu*—false; *se vaibhava*—that opulence.

One who falsely gives up things that could actually be used in the Lord’s service proudly calls himself a ‘renunciate,’ but unfortunately he can never become a Vaiṣṇava by such an attitude. Abandoning his servitorship to the lotus feet of Lord Hari, and resigning himself to his solitary home—whatever is gained by that exercise can only be the worthless treasure of deception.

**rādhā-dāsye rohi,’ chāḍī ‘bhoga-ahi,’
‘pratiṣṭhāsā’ nahe ‘kīrtana-gaurava’
‘rādhā-nitya-jana,’ tāhā chāḍī’ mana,
keno vā nirjana-bhajana-kaitava (18)**

rādhā-dāsye—in service to Śrī Rādhā; *rohi*—remaining; *chāḍī*—giving up; *bhoga-ahi*—the snake of selfish enjoyment; *pratiṣṭhā-āsā*—ambition for prestige; *nahē*—is not; *kīrtana-gaurava*—the glory of congregational chanting; *rādhā-nitya-jana*—being the eternal servant of Rādhā; *tāhā chāḍī*—rejecting that; *mana*—O mind!; *keno vā*—why then; *nirjana-bhajana*—solitary worship; *kaitava*—cheating.

Ever engage yourself in the service of Śrī Rādhā, and keep aloof from the vicious snake of materialistic sense gratification. The glory of participating in the Lord’s *kīrtana* is not meant to bolster anyone’s ambitions for personal recognition. O mind, why then have you abandoned the identity of being Rādhā’s eternal servant in favour of retiring to a solitary place to practice the cheating process of so-called *bhajan*?

**vraja-vāsī-gaṇa, pracāraka-dhana,
pratiṣṭhā-bhikṣuka tā'rā nahe 'śava'
prāṇa āche tā'r, se-hetu pracār,
pratiṣṭhāsā-hīna-'kṛṣṇa-gāthā' saba (19)**

vraja-vāsī-gaṇa—the residents of Vraja; *pracāraka*—preachers; *dhana*—the treasure; *pratiṣṭhā-bhikṣuka*—beggars for worldly fame; *tā'rā*—they; *nahe*—are not; *śava*—a dead body; *prāṇa āche*—there is life; *tā'r*—theirs; *se-hetu*—for that reason; *pracār*—preaching; *pratiṣṭhā-āsā-hīna*—devoid of ambition for fame; *kṛṣṇa-gāthā*—songs about Kṛṣṇa; *saba*—all.

The most valuable treasures amongst the Lord's preachers are the eternal personalities residing in Vraja-dhāma. They never occupy themselves with begging for worthless material reputation, which is cherished only by the living dead. The Vraja-vāsīs are truly infused with life, and therefore they preach in order to give life to the walking corpses of the mundane world. All the songs that the Vraja-vāsīs sing about the glories of Śrī Kṛṣṇa are devoid of any tinge of desire for fame.

**śrī-dayita-dās, kīrtanete āś,
koro uccaiḥ-svare 'hari-nāma-rava'
kīrtana-prabhāve, smaraṇa haibe,
se kāle bhajana-nirjana sambhava (20)**

śrī-dayita-dās—the servant of Rādhā and Her beloved Kṛṣṇa (Bhaktisiddhānta Sarasvatī); *kīrtanete*—for congregational chanting; *āś*—desirous; *koro*—please perform; *uccaiḥ-svare*—in a loud voice; *hari-nāma-rava*—the sound of Hari's holy names; *kīrtana-prabhāve*—by the power of the chanting; *smaraṇa*—remembering of Śrī Kṛṣṇa's pastimes; *haibe*—will be ; *se kāle*—at that time; *bhajana-nirjana*—worship in solitude; *sambhava*—possible.

This humble servant of Rādhā and Her beloved Kṛṣṇa always hopes for *kīrtana*, and he begs all to loudly sing the names of Lord Hari. The transcendental power of congregational chanting automatically awakens remembrance of Śrī Kṛṣṇa and His divine pastimes in relation to one's own eternal spiritual form. Only at that time does it become possible to go off to a solitary place and engage in the confidential worship of Their Lordships.

~ Thus ends section 12) 'Vaiṣṇava Ke? Who is a Real Vaiṣṇava?' ~

~ 13) Śrī Rādhā Vinoda-bihārī Tattvāṣṭakam ~

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja explains Rādhā-Kṛṣṇa tattva and Gaura-tattva in this bhajana (purports by Śrīla Nārāyaṇa Mahārāja)

**rādhā-cintā-niveśena yasya kāntir vilopitā
śrī-kṛṣṇa-caraṇaṁ vande rādhālingita-vigraham (1)**

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam I/BPKG pp. 495-522/SGG p. 172

I worship the lotus feet of that form of Śrī Kṛṣṇa when, due to being thoroughly immersed in separation from Śrīmatī Rādhikā (who is displaying *māna*, Her mood of jealous anger), His own dark complexion vanishes and He assumes Her bright, golden luster; or, I worship the lotus feet of Śrī Kṛṣṇa as He is embraced by Śrīmatī Rādhikā (after Her *māna* has broken).

**rādhā viśleṣataḥ kṛṣṇaḥ hy ekadā prema-vihvalaḥ
rādhā-mantraṁ japan dhyāyan rādhā sarvatra paśyati**

Vārāha-saṁhitā/BPKG p. 497

[After Śrī Rādhā disappeared from the *rāsa* dance, Śrī Kṛṣṇa searched for Her everywhere and when He could not find Her, He sat at *Imlī-tala*,] Śrī Kṛṣṇa went on madly chanting *rādhā-mantra* in deep separation from Śrīmatī Rādhikā, and meditating on Her. Gradually Rādhikā began to manifest Herself to Him everywhere. As He started to feel Her presence inwardly and outwardly, He became like Śrīmatī Rādhikā, and His bodily lustre also became like that of Rādhikā.

Śrīla Nārāyaṇa Mahārāja's commentary: The meaning of *rādhā-lingita* above is as follows: Śrīla Rūpa Gosvāmī, the crest jewel of the dynasty of *rasika* Vaiṣṇavas, wrote the *śloka*, *hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ*. Here he indicates the form of Hari which is effulgent with the radiance of gold, meaning the form of Kṛṣṇa which is radiant with Rādhā's golden splendour when He is deeply absorbed in thoughts of Her. Śrī Svarūpa Dāmodara, who is an intimate associate of Śrī Gaurasundara and is also the *rasa-śāstra* guru, has indicated the same mood in his *kaḍacā* (diary), *rādhā-bhāva-dyuti-suvālitaṁ naumi kṛṣṇa-svarūpam* (4.3): "I offer my obeisances again and again to that Kṛṣṇa who is resplendent with the lustre and intrinsic mood of Śrīmatī Rādhikā." (BPKG p. 498)

**nā so ramaṇa, nā hāma ramaṇī
duṅhu-mana manobhava peṣala jāni'
e sakhi, se-saba prema-kāhinī
kānu-ṭhāme kahabi vichurala jāni'**

CC Mad 8.194/BPKG pp. 499, 505

nā—not; *so*—He; *ramaṇa*—the enjoyer; *nā*—not; *hāma*—I; *ramaṇī*—the enjoyed; *duṅhu-mana*—both the minds; *manaḥ-bhava*—the mental situation; *peṣala*—pressed together; *jāni'*—knowing; *e*—this; *sakhi*—My dear friend; *se-saba*—all those; *prema-kāhinī*—affairs of love; *kānu-ṭhāme*—before Kṛṣṇa; *kahabi*—you will say; *vichurala*—He has forgotten; *jāni'*—knowing.

[In the madness of love in separation, *virahinī Śrīmatī Rādhikā* says:] “Our *prema* attained its ultimate climax in just the briefest blink of an eye. We have met each other in such a way that We have become one; I have even forgotten that I am the beloved and You are My lover. Now I am separated from You and this loving *vilāsa* has become like a mere story. Is this the path that virtuous persons follow in their pursuit of love?”

Śrīla Nārāyaṇa Mahārāja: This poem has disclosed the ultimate stage of *milana* (meeting), in which Kṛṣṇa is completely embraced by *Śrīmatī Rādhikā*.

Rāmānanda Rāya gets *darśana* of the confidential form of *Mahāprabhu*
**pahile dekhiluṅ tomāra sannyāsi-svarūpa
ebe tomā dekhi muṅi śyāma-gopa-rūpa
tomāra sammukhe dekhi kāñcana-pañcālikā
tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā
tāhāte prakāṣa dekhoṅ sa-vaṁśī vadana
nānā bhāve cañcala tāhe kamala-nayana
ei-mata tomā dekhi' haya camatkāra
akapaṭe kaha, prabhu, kāraṇa ihāra**

CC Mad 8.268-271/BPKG p. 499

pahile—in the beginning; *dekhiluṅ*—I saw; *tomāra*—Your; *sannyāsi-svarūpa*—form of a sannyāsī; *ebe*—now; *tomā*—You; *dekhi*—see; *muṅi*—I; *śyāma-gopa-rūpa*—form of Śyāmasundara, the cowherd boy; *tomāra*—of You; *sammukhe*—in front; *dekhi*—I see; *kāñcana-pañcālikā*—a doll made of gold; *tāṅra*—of it; *gaura-kāntye*—by a golden complexion; *tomāra*—Your; *sarva*—all; *aṅga*—body; *ḍhākā*—covering; *tāhāte*—in that; *prakāṣa*—manifested; *dekhoṅ*—I see; *sa-vaṁśī*—with the flute; *vadana*—the face; *nānā bhāve*—in various modes; *cañcala*—restless; *tāhe*—in that;

kamala-nayana—the lotus eyes; *ei-mata*—in this way; *tomā*—You; *dekhi'*—seeing; *haya*—there is; *camatkāra*—wonder; *akapaṭe*—without duplicity; *kaha*—please tell; *prabhu*—my Lord; *kāraṇa*—the cause; *ihāra*—of this.

[A doubt arose in Rāyā Rāmānanda Prabhu's heart and he enquired from Śrīman Mahāprabhu:] “Earlier I saw You in the dress of a *sannyāsī* but now I see You in the form of a bluish cowherd boy. At the same time I am witnessing another most uncommon phenomenon. It is as if a magnificently beautiful doll (the form of a *gopī*, Śrīmatī Rādhikā) is standing in front of You, covering all the limbs of Your body with Her golden lustre. I am directly perceiving that in that form You are holding a flute to Your lips, and Your lotus eyes are dancing here and there, displaying a mood of deep hankering. Please be merciful to me and tell me without duplicity what is the reason for Your manifesting such a form.”

Śrīla Nārāyaṇa Mahārāja: The deep and confidential purport of these four *śloka*s is that Kṛṣṇa's radiant bluish lustre is covered by Śrīmatī Rādhikā's radiant golden lustre, because each and every limb of Śrī Kṛṣṇa is embraced by each and every limb of Śrīmatī Rādhikā's body. The body of Śrī Kṛṣṇa who carries the flute remains unchanged; only His lustre becomes golden. It is this very form of Śrī Kṛṣṇa, who is embraced by Śrīmatī Rādhikā, which is worshipped in all the temples of our Śrī Gauḍīya Vedānta Society.

Viśaya and Āśraya Bhagavān, Sevyā and Sevaka, Bhoktā and Bhogyā

**sevyā-sevaka-sambhoge dvayor bhedaḥ kuto bhavet
vipralambhe tu sarvasyā bhedaḥ sadā vivarddhatē (2)**

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 2

When Śrī Kṛṣṇa (*sevyā* – who always takes service from *sevaka*) and Śrīmatī Rādhikā (*sevaka* – who is always doing *sevā* to *sevyā*) meet together and enjoy each other, how can there be any distinction between Them? But in *vipralambha* Their feelings of separateness perpetually intensify. [*Sevyā* is *bhoktā* Bhagavān – who is always enjoying. *Sevaka* is *bhogyā* – who is enjoyed. At time of meeting there is no *bheda*, difference, between Them – They are *abheda*, non-different. In separation, the *bheda* mood especially increases.]

Acintya-bhedābheda

**cil-līlā-mithunaṁ tattvaṁ bhedābhedam acintyakam
śakti-śaktimātor aikyaṁ yugapad varttate sadā (3)**

Śrī Rādhā-Vinoda-bihāri Tattvāṣṭakam 3

By the influence of *acintya-śakti*, the Divine Couple, *śakti* (potency) and *śaktimān* (the possessor of potency) who perform unlimited transcendental pastimes, are forever simultaneously different and non-different. [*Para-tattva* is never without *śakti*. When *śakti-śaktimān* are one *svarūpa*, in one body, then Gaura-tattva is manifest, and when They are separate in two bodies, Kṛṣṇa as *līlā-purusottama* enjoys loving pastimes with Śrīmatī Rādhikā.]

Although the Supreme Truth is one, His pastimes appear in two forms

**tattvam ekaṁ paraṁ vidyāl līlayā tad dvidhā sthitam
gaurah kṛṣṇaḥ svayaṁ hy etad ubhāv ubhayam āpnutaḥ (4)**

Śrī Rādhā-Vinoda-bihāri Tattvāṣṭakam 4

Although the Supreme Truth is one, in order to enjoy loving pastimes He appears in two forms: that of Śyāmasundara Kṛṣṇa and that of Śrī Gaurasundara, both of whom are directly Svayaṁ Bhagavān (and whose contradictory qualities are fully harmonized by *acintya-śakti*). [The usage of the word *varṇa* (complexion) in verse 5 and the word *guṇa* (quality) in verse 6 establishes *śrī-gaura-tattva* to be as worshipable as *śrī-kṛṣṇa-tattva*]

Gaura-kānti and Śyāma-kānti

**sarve varṇāḥ yatrāviṣṭāḥ gaura-kāntir vikāśate
sarva-varṇena hīnas tu kṛṣṇa-varṇaḥ prakāśate (5)**

Śrī Rādhā-Vinoda-bihāri Tattvāṣṭakam 5

Wherever all the colours are combined, a golden hue (*gaura-kānti*) is manifest; for example, although all colours are present in the sun, its hue is golden. On the other hand, in the absence of all colour, black (*śyāma-kānti*) is manifest (and according to the opinion of modern scientists, black is actually devoid of colour).

Saguṇa (Gaurasundara) and nirguṇa (Śyāmasundara) are non-different

**saguṇaṁ nirguṇaṁ tattvam ekaṁ evādvitīyakam
sarva-nitya-guṇair gaurah kṛṣṇau rasas tu nirguṇaiḥ (6)**

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 6

There is no difference between the Supreme Truth who is one without a second, whether He manifests as *saguṇa* (possessed of transcendental attributes – *gaura-kānti*) or *nirguṇa* (devoid of material attributes – *śyāma-kānti*). They are one and the same. Śrī Gaurasundara possesses all eternal divine qualities and Śrī Kṛṣṇa is the embodiment of *rasa* which is completely devoid of mundane qualities.

Śrī Kṛṣṇa and Śrī Gaurāṅga are both the supreme Brahman
**śrī kṛṣṇam mithunam brahma tyaktvā tu nirguṇam hi tat
 upāsate mṛṣā vijñāḥ yathā tuṣāvaghātinah** (7)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 7

Śrī Kṛṣṇa and Śrī Gaurāṅga are both the supreme Brahman. Those who abandon serving Them to worship the formless Brahman never attain factual liberation and are precisely like those who try to extract rice by beating empty husks – all they obtain is their fruitless, hard labour.

By the mercy of my Gurudeva I worship Śrī Rādhā-Vinoda-bihārī
**śrī vinoda-bihārī yo rādhayā milito yadā
 tadāham vandanam kuryām sarasvatī-prasādataḥ** (8)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 8

By the mercy of my Gurudeva Śrīla Sarasvatī Prabhupāda, I worship Śrī Vinoda-bihārī and Śrīmatī Rādhikā as They meet and take Their *darśana* at that time.

Śrīla Nārāyaṇa Mahārāja: Thus, in this prayer the poet aspires to be eternally engaged in his *siddha-svarūpa* in the permanent *sevā* of that Śrī Kṛṣṇa who is embraced by Śrīmatī Rādhikā.

Phala-Śruti

**iti tattvāṣṭakam nityam yaḥ paṭhet śraddhayānvitah
 kṛṣṇa-tattvam abhijñāya gaura-pade bhaven matih** (9)

Śrī Rādhā-Vinoda-bihārī Tattvāṣṭakam 9

Whoever daily recites this *aṣṭakam* with faith will fully comprehend *kṛṣṇa-tattva* and become immersed in meditation upon the lotus feet of Śrī Gaurasundara.

~ Thus ends section 13) Śrī Rādhā Vinoda-bihārī Tattvāṣṭakam ~

~ 14) The Holy Dhāma ~

Śrī Mathurā-dhāma bestows liberation and devotion

**jayati mathurā-devī śreṣṭhā purīṣu mano-ramā
parama-dayitā kaṁsārāter jani-sthiti-rañjitā
durita-haraṇān mukter bhakter api pratipādanāj
jagati mahitā tat-tat-krīḍā-kathāstu vidūrataḥ**

Bṛhad Bhagavatāmṛtam 1.1.4

jayati—all glories; *mathurā-devī*—to goddess Mathurā-devī; *śreṣṭhā*—the best; *purīṣu*—of holy cities; *manaḥ-ramā*—attractive to the mind; *parama-dayitā*—most dear; *kaṁsa-arāteḥ*—to Kṛṣṇa, the enemy of Kāṁsa; *jani-sthiti*—with His birthplace; *rañjitā*—adorned; *durita*—misfortune; *haraṇāt*—due to dispelling; *mukteḥ*—of liberation; *bhakteḥ*—and devotion; *api*—also; *pratipādanāt*—due to the providing; *jagati*—throughout the world; *mahitā*—acclaimed; *tat-tat*—various; *krīḍā*—of His pastimes; *kathā*—the mentioning; *astu*—let it remain; *vidūrataḥ*—distant.

All glories to goddess Mathurā-devī, the best of holy cities! She enchants the mind, she is most dear to the enemy of Kāṁsa, and she is adorned with the Lord's birthplace. The city of Mathurā is acclaimed throughout the world for dispelling misery and bestowing liberation and devotion, not to mention the various pastimes the Lord has played there.

Śrī Navavīpa-dhāma - where the original mellow of mādhurya is bestowed

**navīna-śrī-bhaktim nava-kanaka-gaurākṛti-patim
navāraṇya-śreṇī-nava-sura-sarid-vāta-valitam
navīna-śrī-rādhā-hari-rasamayotkīrtana-vidhim
navadvīpaṁ vande nava-karuṇa-mādyan nava-rucim**

Śrī Navadvīpa-Śataka, Prabodhānanda Sarasvatī

I worship Śrī Navadvīpa-dhāma, where Kṛṣṇa appeared in a golden form and bestowed that *bhakti* which had never been given before; where the newly arisen forest is made more beautiful by the flowing Gaṅgā with her gentle, cool breezes; where Śrīmatī Rādhikā and Śrī Hari appeared in a unique, combined form to give a novel form of loud *kīrtana* which is saturated with *rasa*; where an ever-fresh, transcendental taste (of the original devotional mellow, *śṛṅgāra-rasa*) is mercifully bestowed.

In Śrī Vṛndāvana Kṛṣṇa increases the pleasure of the gopīs by sweetly playing on His flute, inviting them for the rāsa dance

**jayati jayati vṛndāraṇyam etan murāreḥ
priyatamam ati-sādhusvānta-vaikuṅṭha-vāsāt
ramayati sa sadā gāḥ pālayan yatra gopīḥ
svarita-madhura-veṇur vardhayan prema rāse**

Bṛhad Bhāgavatāmṛtam 1.1.5

jayati jayati—all glories, all glories; *vṛnda-araṇyam*—to Vṛndāvana forest; *etat*—this; *murāreḥ*—of Lord Kṛṣṇa; *priya-tamam*—most dear; *ati*—more; *sādhu*—of elevated saints; *sva-anta*—in their hearts; *vaikuṅṭha*—in Vaikuṅṭha; *vāsāt*—than residing; *ramayati*—gives pleasure; *saḥ*—He (Kṛṣṇa); *sadā*—always; *gāḥ*—the cows; *pālayan*—while tending; *yatra*—where; *gopīḥ*—to the gopīs; *svarita*—is sounded; *madhura*—sweetly; *veṇuḥ*—whose flute; *vardhayan*—increasing; *prema*—pure love; *rāse*—in the mood of the rāsa dance.

All glories, all glories to this place where we are living, Lord Murāri's Vṛndāvana forest! He prefers residing here to residing in Vaikuṅṭha or in the hearts of elevated saints. In Vṛndāvana, while always tending His cows, He gives pleasure to the gopīs, whose love for Him in the mood of the rāsa dance He increases by sweetly playing His flute.

The 'purāṇa-puruṣa' Śrī Kṛṣṇa wanders in Vraja disguised as a human being

**puṇyā bata vraja-bhuvo yad ayam nṛ-liṅga-
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah
gāḥ pālayan saha-balaḥ kvaṇayanś ca veṇum
vikṛīdayāñcati giritra-ramārcitāṅghriḥ**

SB 10.44.13/STB p. 84/BMP p. 380

puṇyāḥ—pious; *bata*—indeed; *vraja-bhuvaḥ*—the various regions of the land of Vraja; *yat*—in which; *ayam*—this; *nṛ*—human; *liṅga*—by characteristics; *gūḍhaḥ*—disguised; *purāṇa-puruṣaḥ*—the primeval Personality of Godhead; *vana*—composed of flowers and other items of the forest; *citra*—of wonderful variety; *mālyah*—whose garlands; *gāḥ*—the cows; *pālayan*—herding; *saha*—together with; *balaḥ*—Lord Balarāma; *kvaṇayan*—vibrating; *ca*—and; *veṇum*—His flute; *vikṛīdayā*—with various pastimes; *añcati*—He moves about; *giritra*—by Lord Śiva; *ramā*—and the goddess of fortune; *arcita*—worshipped; *āṅghriḥ*—His feet.

Aho! how pious are the tracts of land in Vraja for there the *parama-purāṇa-puruṣa* Śrī Kṛṣṇa, who is worshipped by Śiva and Lakṣmī, wanders disguised as a

human being. Adorned with an astonishing multi-colored garland of flowers, He tends the cows accompanied by Baladeva and His *sakhās*, vibrating His sweet flute and absorbed in various kinds of *kṛīḍā-vilāsa*.

Taking shelter of Śrī Vṛndāvana Dhāma

śrī-vṛndāvana mama pāvanaṁ tvam eva
 śrī-vṛndāvana mama jīvanaṁ tvam eva
 śrī-vṛndāvana mama bhūṣaṇaṁ tvam eva
 śrī-vṛndāvana mama sad-yaśas tvam eva

Śrī Vṛndāvana-mahimāmr̥ta, 12.78, Prabhodanānda Sarasvati/BRSB p.109

śrī-vṛndāvana—O Vṛndāvana, the abode of Śrī Rādhikā; *mama*—my; *pāvanaṁ*—purifier; *tvam*—you; *eva*—indeed; *mama*—my; *jīvanaṁ*—life; *tvam*—you; *eva*—indeed; *mama*—my; *bhūṣaṇaṁ*—ornament; *tvam*—you; *mama*—my; *sad-yaśaḥ*—eternal fame; *tvam*—you; *eva*—indeed.

O Śrī Vṛndāvana, Rādhikā's abode, you are my purity, you are my life and soul, you are my ornament and my eternal fame.

Śrī Yamunā - The Sweet River of Vraja

bhrātur antakasya pattane 'bhipatti-hāriṇī
 prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī
 nīra-mādhurībhir apy aśeṣa-citta-bandhinī
 mām punātu sarvadāravinda-bandhu-nandinī

Śrī Yamunāṣṭakam 1, Stava-mālā

May Yamunā-devī, the daughter of the sun-god Sūrya, always purify me. She saves those who touch her from going to the realm of her brother Yamarāja, and merely seeing her exonerates even greatly wicked people from the ocean of their sinful deeds. The attractiveness of her waters captivates everyone's heart.

Śrī Yamunā - The Supreme Purifier

cidānanda-bhānoḥ sadā nanda-sūnoḥ
 para-prema-pātrī drava-brahma-gātrī
 aghānām lavitrī jagat-kṣema-dhātrī
 pavitrī-kriyān no vapur mitra-putrī

Padma Purāṇa/Caitanya-candrodaya-nāṭaka 5.13/CC Mad 3.28/BMP p. 388

cit-ānanda-bhānoḥ—of the sun (direct manifestation) of cognizance and bliss; *sadā*—always; *nanda-sūnoḥ*—of the son of Mahārāja Nanda; *para-prema-pātrī*—the giver of the highest love; *drava-brahma-gātrī*—composed of the water of the spiritual world; *aghānām*—of all sins and offenses; *lavitrī*—the destroyer; *jagat-kṣema-dhātrī*—the mother who provides everything auspicious for the world; *pavitri-kriyāt*—kindly purify; *naḥ*—our; *vapuḥ*—existence; *mitra-putrī*—the daughter of the sun-god.

May Yamunā-devī is the abode of the most exalted *prema* for that son of Nanda who is the sun and embodiment of spiritual cognizance and bliss. Her form is liquid transcendence. She forgives sins and offences and she nourishes the living beings of this world with motherly affection. May that daughter of the Sun-god purify me.

Śrī Yamunā immerses everyone in the waters of nectarean devotional ecstasy

**gaṅgādi-tīrtha-pariṣevita-pāda-padmaṁ
goloka-saukhya-rasa-pūramahiṁ mahimnā
āplāvītākhila-sudhā-sujalāṁ sukhābdhau
rādhā-mukunda-muditāṁ yamunāṁ namāmi**

Padma Purāṇa/BMP p.389

I offer *praṇāmas* time and again unto Śrī Yamunā-devī, whose lotus feet are being served by the purifying holy places headed by the Gaṅgā, who is glorious due to possessing devotion for Śrī Kṛṣṇa in the mood of *mādhurya-rasa*, who is the ocean which immerses everyone in the waters of nectarean devotional ecstasy, and who always provides Śrī Rādhā-Mukunda with great happiness.

Śrī Yamunā carries the nectar flowing from Śrī Kṛṣṇa's lotus feet

**jayati taraṇi-putrī dharmarāja-svasā yā
kalayati mathurāyāḥ sakhyam atyeti gaṅgāṁ
mura-hara-dayitā tat-pāda-padma-prasūtam
vahati ca makarandam nīra-pūra-cchalena**

Śrī Bṛhad Bhagavatāmṛtam 1.1.6

jayati—all glories; *taraṇi-putrī*—to the daughter of the sun-god; *dharmarāja*—of the lord of death; *svasā*—the sister; *yā*—who; *kalayati*—has established; *mathurāyāḥ*—with Mathurā District; *sakhyam*—friendship; *atyeti*—who exceeds; *gaṅgāṁ*—the river Gaṅgā; *mura-hara*—to the killer of Mura; *dayitā*—beloved; *tat*—from His; *pāda-padma*—lotus feet; *prasūtam*—which is generated; *vahati*—

she carries; *ca*—and; *makarandam*—the nectar; *nīra-pūra*—a body of water; *chalena*—on the pretext of being.

All glories to Śrī Yamunā, the daughter of the sun-god and sister of Yamarāja. She is the beloved of Kṛṣṇa, the killer of Mura, and has exceeded the greatness of Gaṅgādevī in her friendship with Him. Having made intimate friendship with Mathurādevī she always embraces her, and disguised as ordinary water, her waves flow with the honey of the pastimes of Śrī Kṛṣṇa.

Śrī Govardhana - The Sweet Hill of Mādhurya Pastimes

**govardhanaḥ jayati śaila-kulādhirājo
yo gopikābhir uditō hari-dāsa-varyaḥ
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yaḥ
saptāham asya kara-padma-tale 'py avātsīt**

Śrī Bṛhad Bhāgavatāmṛtam 1.1.7

govardhanaḥ—to Govardhana Hill; *jayati*—all glories; *śaila*—of mountains; *kula*—of the community; *adhirājah*—the king; *yaḥ*—which; *gopikābhiḥ*—by the *gopīs*; *uditaḥ*—proclaimed; *hari*—of Lord Hari; *dāsa*—of all the servants; *varyaḥ*—the best; *kṛṣṇena*—by Lord Kṛṣṇa; *śakra*—of Indra; *makha*—the sacrifice; *bhaṅga*—breaking; *kṛta*—done; *arcitaḥ*—worshipped; *yaḥ*—which; *sapta*—seven; *aham*—for days; *asya*—of Him; *kara*—hand; *padma*—lotus; *tale*—on the surface; *api*—also; *avatsit*—rested.

Glory to Govardhan, the emperor of the race of mountains (including Sumeru). The *gopīs* proclaim Govardhana to be *hari-dāsa-varyaḥ*, the best servant of Śrī Hari, and thus He was worshipped by Śrī Kṛṣṇa after that charming child halted the Indra-yajña performed by the Vrajavāsīs. Thereafter Govardhana was held in Kṛṣṇa's lotus hand for seven days.

Śrī Govardhana - who rested sweetly on Kṛṣṇa's hand for seven days

**saptāham evācyuta-hasta-pankaje
bhṛṅgāyamānaṁ phala-mūla-kandaraiḥ
saṁsevyamānaṁ harim ātma-vṛndakair
govardhanādrim śirasā namāmi**

Śrī Bṛhad-Bhāgavatāmṛtam, Śrīla Sanātana Gosvāmī

I bow my head and offer *praṇāma* unto Girirāja Govardhana, who rested upon the lotus hand of Acyuta for seven days, who is embellished with the humming of

black bees, and who expertly serves Hari and His dearest devotees by providing caves and *kuñjas* which supply an abundance of varieties of fruits, flowers, and roots for their enjoyment.

Girirāja Govardhana manifested directly from the heart of Śrīmatī Rādhikā

**manasaḥ prakṛteḥ jāto giri-govardhano mahān
divyaṁ vṛndāvanam dṛṣtvā paramānandam āpa saḥ**

Bhaviṣya-Purāna/Veṅu-Gīta 18, p 142

manasaḥ—from the mind; *prakṛteḥ*—of Kṛṣṇa’s *svarūpa-śakti*, Śrīmatī Rādhikā; *jāto*—born; *giri-govardhanḥ*—Girirāja Govardhana; *mahān*—the best, topmost; *divyaṁ*—divine; *vṛndāvanam*—Vṛndāvana; *dṛṣtvā*—seeing; *paramānandam*—supreme bliss; *āpa saḥ*—he attained.

The topmost *raṣika* Girirāja Govardhana manifested directly from the heart of Śrīmatī Rādhikā, Śrī Kṛṣṇa’s *svarūpa-śakti*. He attained the topmost transcendental bliss upon seeing Vṛndāvana.³⁸

Śrīla Nārāyaṇa Mahārāja: ‘*go, gopa, gopīnām samvarddhayati*’ - ‘he who increases the joy of *prema* for the cows, calves and all the Vrajavāsīs’ is called Govardhana. Śrī Girirāja Govardhana has the fortune of doing many kinds of *sevā* and nourishing Śrī Kṛṣṇa’s *rāsa-līlā* and other intimate pastimes. Śrī Girirāja has two identities - *bhakta-svarūpa* and *bhagavat-svarūpa*. The above *śloka* is *pramāṇa* that Govardhana is also *śakti-tattva*. Which *svarūpa* should we worship? In our Rūpānuga line we follow in the footsteps of Śrīmatī Rādhikā and the *gopīs*, and worship Girirāja as *bhakta-svarūpa*, *hari-dāsa* (or Rādhā-dāsī). Why? Because if we worship him as Kṛṣṇa (Viṣṇu-tattva, Hari-deva) He may or may not give us *bhakti*. But if we worship him as the servant of Kṛṣṇa, in this form he is more merciful and will surely give us *bhakti*, Vraja-prema.

O Govardhana, please grant me a dwelling near your side so that I can easily serve the playful pastimes of the youthful lovers Śrī Rādhā-Kṛṣṇa

**pramada-madana-līlāḥ kandare kandare te
racayati nava-yūnor dvandvam asminn amandam
iti kila kalanārtham lagnakas tad-dvayor me
nija-nikaṭa-nivāsam dehi govardhana! tvam**

Śrī Govardhana-Vāsa-Prārthanā-Daśakam, Raghunātha dāsa Gosvāmī/SGG p. 178/STB p. 82

pramada—passionate; *madana*—amorous; *līlāḥ*—pastimes; *kandare kandare*—in every cave; *te*—of you; *racayati*—performs; *nava-yūnoḥ dvandvam*—of the youthful

divine couple; *asmim*—in this; *amandam*—great; *iti*—thus; *kila*—indeed; *kalana*—of seeing; *artham*—for the purpose; *lagnakaḥ*—guarantee; *tad*—that; *dvayoḥ*—of the two; *me*—of me; *nija*—own; *nikāta*—near; *nivāsam*—residence; *dehi*—grant; *govardhana*—govardhana; *tvam*—your.

O Govardhana, please grant me a dwelling near your side so that I can easily witness and serve the youthful lovers Śrī Rādhā-Kṛṣṇa as They perform newer and newer secret, amorous *līlās* within your many caves where They become completely maddened from drinking *prema*. You are present and making everything possible.

A sweet prema quarrel at Dān Ghāṭī

**yatraiva kṛṣṇo vṛṣabhānu-putryā dānam gṛhītuṁ kalahaṁ vitene
śruteḥ spṛhā yatra mahaty atah śrī-govardhano me diśatām abhīṣtam**

Śrī Govardhanāṣṭakam, Śrīla Viśvanātha Cakravartī Ṭhākura/SGG p. 180/STB p. 82

Demanding a road tax, Kṛṣṇa quarreled for several hours at Dān Ghāṭī with the daughter of Vṛṣabhānu Mahārāja. Rasika-bhaktas visiting Govardhana are eager to listen to that sweet *prema* quarrel. May that Govardhana fulfill my desire that I can also hear that verbal battle.

Kṛṣṇa scares Rādhikā into an involuntary embrace at Mānasī Gaṅgā

**yatraiva gaṅgām anu nāvi rādhām ārohya madhye tu nimagna-naukam
kṛṣṇo hi rādhānugalo babhau sa govardhano me diśatām abhīṣtam**

Śrī Govardhanāṣṭakam, Śrīla Viśvanātha Cakravartī Ṭhākura/SGG p. 180

In the middle of Mānasī Gaṅgā, Śrī Rādhā was sitting in Kṛṣṇa's boat. When the boat began to sink, She tightly clung to His neck. Together They looked very beautiful. May that Govardhana (who provides the setting for this secret *līlā*) fulfill my innermost desire.

The benefit of Kārtika in Vraja

**bhuktim muktim harir dadyād arcito 'nyatra-sevinām
bhaktim ca na dadāty eṣa yato vaśya-karī hariḥ
sa tv añjasā harer bhaktir labhyate kārttike naraiḥ
mathurāyām sakṛd api śrī-dāmodara-pūjanāt**

BRS 1.2.222/HBV 16.157-8/BRSB p. 96

bhuktim—happiness; *muktim*—liberation; *hariḥ*—Lord Kṛṣṇa; *dadyāt*—gives; *arcitaḥ*—worshiped; *anyatra*—another place; *sevinām*—of the servants; *bhaktim*—devotional service; *ca*—and; *na*—not; *dadāti*—gives; *eṣa*—He; *yataḥ*—because; *vaśya-karī*—brought under control; *hariḥ*—Śrī Hari; *saḥ*—He; *tv*—indeed;

añjasā—easily; *hareḥ*—of Śrī Kṛṣṇa; *bhaktiḥ*—devotional service; *labhyate*—is obtained; *kārttike*—in Kārttika; *naraiḥ*—by people; *mathurāyām*—in Mathurā; *sakṛt*—once; *api*—even; *śrī-dāmodara-pūjanāt*—by worshipping Śrī Dāmodara.

To persons who perform *bhajana* and *sādhana*, without strong attachment to Kṛṣṇa, in places outside of Vraja-maṇḍala, Śrī Bhagavān certainly awards *bhukti* and *mukti*, but He does not award *bhakti*, for by *bhakti* Śrī Kṛṣṇa becomes bound to His devotees. But a person who is otherwise devoid of *sādhana* worships Śrī Dāmodara even once in Vraja-maṇḍala in the month of Kārtika, he very easily obtains the most rare *hari-bhakti*.

~ Thus ends section 14) The Holy Dhāma ~

~ 15) Prominent Ślokas used by Śrīla Nārāyaṇa Mahārāja ~

Ślokāmṛtam Page

The definition of pure bhakti

1 – **anyābhilāṣitā-sūnyam** 30, 482

Controlling the urges of the mind and senses

2 – **vāco vegaṁ manasaḥ krodha-vegaṁ** 34

Unflinching service despite all hardships/Seeing Kṛṣṇa in every situation

3 – **tat te 'nukampāṁ su-samīkṣamāṇo** 514

Remaining undisturbed in either happiness or distress

4 – **duḥkheṣv anudvigna-manāḥ** 515

Humility is the key to chanting (and, ultimately, to prema)

5 – **ṛṇād api sunīcena** 424, 599, 744

Śrīla Nārāyaṇa Mahārāja three basic instructions for practicing bhakti (“The Three C’s”):

- **Never Criticize** – *vāco vegaṁ* (Upadeśāmṛta 1)
- **Never Complain** – *tat te 'nukampāṁ* (SB 10.14.8) / *duḥkheṣv anudvigna-manāḥ* (BG 2.56)
- **Never stop Chanting** – *ṛṇād api sunīcena* (Śikṣāṣṭaka 3)

Human life is meant for spiritual perfection

6 – **labdhvā su-durlabham idaṁ bahu-sambhavānte** 336

The key śloka for Gauḍīya Vaiṣṇavas

7 – **jīvera ‘svarūpa’ haya – kṛṣṇera ‘nitya-dāsa’** 283, 833

Sādhu saṅga is the birth place of bhakti

8 – **‘sādhu-saṅga’, ‘sādhu-saṅga’ – sarva-śāstre kaya** 436

9 – **kṛṣṇa-bhakti-janma-mūla haya ‘sādhu-saṅga’** 436

Divine Greed (lobha) is the only qualification

10 – **kṛṣṇa-bhakti-rasa-bhāvitā matiḥ** 465

The essence of all instructions - perform bhajana under guidance

11 – **tan-nāma-rūpa-caritādi-sukīrtanānu** 491

Accepting Śrī Guru as one’s life and soul (is the only way to get out of māyā)

12 – **bhayam dvitīyābhiniveśataḥ syād** 43

Who is a real Guru?

13 – **tasmād guruṁ prapadyeta** 29

Give up the desire for knowledge and replace it with bhakti

14 – **jñāne prayāsam udapāśya namanta eva** 350

The Bhāgavatam must be heard from a pure devotee

15 – **yāha, bhāgavata paḍa vaiṣṇavera sthāne** 148

The glories of hearing Hari-kathā from a pure devotee

16 – **satām prasaṅgān mama vīrya-saṁvido** 436, 551

Kṛṣṇa’s līlā-kathā is the remedy to conquer the disease of the heart

17 – **vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ** 364,552

May Gauraṅga be situated in the innermost core of your heart

18 – **anarpita-carīm cirāt karuṇayāvātīrṇaḥ kalau** 174

Śrī Kṛṣṇa-saṅkīrtana cleanses the mirror of the heart

19 – **ceto-darpaṇa-mārjanam** 587

Gaura-vāṇī - Mahāprabhu’s teachings in a nutshell (rasa-vicāra)

20 – **ārādhyo bhagavān vrajeśa-tanayas** 172

Gaura-vāṇī - expanded by Bhaktivinoda Ṭhākura (tattva-vicāra)

21 - āmnāyaḥ prāha tattvaṁ harim 173, 250

Satyam param dhimahi - Śrīmad Bhāgavatam in a nutshell

22 - janmādy asya yato 'nvayād itarataś 134

The ocean of the Bhāgavatam in a single śloka

23 - jayati jana-nivāso devakī-janma-vādo 157, 750

Śrī Manaḥ-śikṣā - Preaching to the mind

24 - gurau goṣṭhe goṣṭhālayiṣu sujane bhūsura-gaṇe 475

Bhagavad Gīta's topmost instruction

25 - man-manā bhava mad-bhakto 500

The nectar of Your words give life to us who are suffering

26 - tava kathāmrtaṁ tapta-jīvanam 550

Śrīla Nārāyaṇa Mahārāja favourite (rasika) ślokas (recited by him on a morning walk in Badger, California, June 2006):

1 - hā devi kāku-bhara-gadgadayādyā vāca 14, 785

2 - bhajāmi rādhām aravinda-netrām 13, 786

3 - tavaivāsmi tavaivāsmi na jīvāmi 14, 787

4 - phullendīvara-kāntim indu-vadanam 258

5 - kasturī-tilakam lalāṭa-paṭale 257

6 - barhāpīḍam naṭa-vara-vapuḥ 244

7 - veṇuṁ karān nipatitam skhalitam śikhaṇḍam 783

8 - yat-kiṅkarīṣu bahuśaḥ khalu kāku-vāṇī 782

9 - pādābjayos tava vinā vara-dāsyam eva 782

The eight 'Rūpa-Sanātana ślokas', chosen by Śrīla Nārāyaṇa Mahārāja to grace the walls of Śrī Rūpa-Sanātana Gauḍīya Math in Vṛndāvana:

1 – hā devi kāku-bhara-gadgadayādyā vāca	14, 785
2 – tvam rūpa-mañjari sakhi	802
3 – nāham vipro na ca nara-patir	674
4 – anārādhya rādhā-padāmbhoja-reṇum	786
5 – śrī-vṛndāvana mama pāvanam tvam eva	892
6 – ārādhyo bhagavān vrajeśa-tanayas	172
7 – divyad-vṛndāraṇya-kalpa-drumādhaḥ	15
8 – yat-kiṅkarīṣu bahuśaḥ khalu kāku-vāṇī	782
<i>The sevā-kuñja śloka inscription:</i>	
9 – smara-garala-khaṇḍanam	770

Ślokas in the Keśavajī Gauḍīya Maṭha mandir, Mathurā, chosen by Śrīla Nārāyaṇa Mahārāja:

1 – hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare	20
2 – harer nāma, harer nāma, harer nāma eva	563, 575
3 – tṛṇād api sunīcena	424, 599, 744
4 – hā devi kāku-bhara-gadgadayādyā vāca	14, 785
5 – ārādhyo bhagavān vrajeśa-tanayas	172
6 – śrī kṛṣṇa caitanya prabhu nityānanda	19
7 – yasyāḥ kadāpī vasanāñcala	785
8 – pādābjayos tava vinā vara-dāsyam eva	782
9 – na dhanam na janam na sundarim	375
10 – nāham vipro na ca nara-patir	674
11 – yat-kiṅkarīṣu bahuśaḥ khalu kāku-vāṇī	782

Śrīla Nārāyaṇa Mahārāja often recites some of the following maṅgalā-caraṇa ślokaś before class:

● ajñāna-timirāndhasya	2
● vāñchā-kalpa-tarubyaś ca	7
● gurave gauracandrāya	1
● namo mahā-vadānyāya	12
● yaṁ pravrajantam	12
● aṅga-śyāmalima-chaṭābhir	16
● bhaktyā vihinā aparādha	17
● śyāmasundara śikhaṇḍa-śekhara	14, 784
● hā devi kāku-bhara-gadgadayādya vāca	14, 785
● bhajāmi rādhām aravinda-netrām	13, 786
● tavaivāsmi tavaivāsmi	14, 786

Thus ends Chapter 26 – Other Topics

Chapter 23 – Rādhā-tattva

Śrīmatī Rādhikā is Our Be-all and End-all

Śrīmatī Rādhikā is the most condensed form of love for Śrī Kṛṣṇa
**rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmanāv api bhuvī purā deha-bhedam gatau tau
caitanyaākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-sualitam naumi kṛṣṇa-svarūpam**

Śrī-Caitanya-Caritāmṛta, Ādi-līla 1.5/JD ch. 14

rādhā—Śrīmatī Rādhikā; *kṛṣṇa*—Śrī Kṛṣṇa; *praṇaya*—of love of God; *vikṛtiḥ*—the special transformation (increasing unlimitedly, up to *madanakya mahābhāva*); *hlādinī-śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhuvī*—on earth; *purā*—from beginningless time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—these two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakāṣam*—manifest; *adhunā*—now; *tad-dvayam*—the two of Them; *ca*—and; *aikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *sualitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

Śrīmatī Rādhikā is a transcendental manifestation of the most condensed form of love for Śrī Kṛṣṇa. She is the personification of His internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.

She is the be-all and end-all of Govinda, and the crest jewel of all His consorts

**govindānandinī rādhā, govinda-mohinī
govinda-sarvasva, sarva-kāntā-śīromaṇi**

CC Ādi 4.82

govinda-ānandinī—She who gives pleasure to Govinda; *rādhā*—Śrīmatī Rādhārāṇī; *govinda-mohinī*—She who mystifies Govinda; *govinda-sarvasva*—the be-all and end-all of Lord Govinda; *sarva-kāntā*—of all the Lord’s lovers; *śīro-maṇi*—the crown jewel.

Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

She is the Goddess of He who is the God of the entire creation

**jagat-mohana kṛṣṇa, tānhāra mohinī
ataeva samastera parā ṭhākuraṇī**

CC Ādi 4.95/Venu-gīta 7, pt

jagat-mohana—enchanting the universe; *kṛṣṇa*—Lord Kṛṣṇa; *tānhāra*—of Him; *mohinī*—the enchantress; *ataeva*—therefore; *samastera*—of all; *parā*—foremost; *ṭhākuraṇī*—goddess.

That very Śrī Kṛṣṇa, who attracts the entire universe with His beauty, qualities, pastimes, nature, opulence, sweetness, and other aspects, is Himself attracted and rendered helpless by the unparalleled and unsurpassed love of Vṛṣabhānu-nandinī Śrīmatī Rādhikā, who is the most supremely accomplished of all in the art of love and affection, who is the embodiment of *mahābhāva*, and who is extremely dear to Śrī Kṛṣṇa. Indeed, She is the Goddess of He who is the God of the entire creation. Therefore She is all-in-all.

Śrī Rādhikā is the topmost worshipper who completely controls Kṛṣṇa by Her love

**devī kṛṣṇa-mayī proktā rādhikā para-devatā
sarva-lakṣmīmayī sarva-kāntiḥ sammohinī parā**

Bṛhad-gautamīya-tantra/CC Ādi 4.83/BS p. 49

devī—self-effulgent, brilliantly shining, the pleasure abode of Kṛṣṇa’s love; *kṛṣṇa-mayī*—nondifferent from Lord Kṛṣṇa, always absorbed in Him; *proktā*—called; *rādhikā*—(*rādh*—to worship, to give pleasure; *adhika*—topmost) the best worshipper, the best in fulfilling Kṛṣṇa’s desires, whose life and soul is to give pleasure to Kṛṣṇa; *para-devatā*—Supreme Goddess (*āśraya-Bhagavān*), supremely worshipable, She who manifests all of Kṛṣṇa’s pastimes, who is capable of completely controlling Kṛṣṇa, who is the supreme mother, and who protects, maintains and

nourishes Kṛṣṇa; *sarva-lakṣmī-mayī*—the shelter of all the goddesses of fortune, the source of all opulences and all sweetness; *sarva-kāntiḥ*—in whom all beauty and splendor exists; *sammohinī*—who completely bewilders Kṛṣṇa and subdues Him by Her qualities and loving service; *parā*—the superior energy.

Śrīmatī Rādhikā is the Supreme Goddess (*para-devatā*), the exclusive abode of Kṛṣṇa’s playful pastimes or the illustrious enactress of amorous *līlā* (*devī*), and the shelter of all goddesses of fortune (Mahā-Lakṣmī). She is superlatively beautiful. Her whole being is nothing but Kṛṣṇa, and She is incessantly absorbed in Kṛṣṇa. She is the embodiment of all splendor, and is the enchantress of Śrī Kṛṣṇa’s heart.

The key Bhāgavatam śloka glorifying Śrīmatī Rādhikā

**anayārādhito nūnam bhagavān harir īśvaraḥ
yan no vihāya govindaḥ prīto yām anayad rahaḥ**

Śrīmad-Bhāgavatam 10.30.28/CC Ādi 4.88/VG p. 128/BR 5.10 pt

anayā—by this one; *ārādhitaḥ*—worshiped; *nūnam*—certainly; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Kṛṣṇa; *īśvaraḥ*—the Supreme Lord; *yat*—because; *naḥ*—us; *vihāya*—leaving aside; *govindaḥ*—Govinda; *prītaḥ*—pleased; *yām*—whom; *anayat*—lead; *rahaḥ*—to a lonely place.

[*The gopīs said:*] “O *sakhis!* Śrī Rādhikā is much more fortunate than all of us! She has surely performed the highest *ārādhana* of Bhagavān Śrī Hari; thus She has received the name Rādhikā. That is why, being very much pleased with Her, Govinda has left us in the *rāsa-sthalī* and went off with Her to a solitary place.”

Śrīla Nārāyaṇa Mahārāja: The hidden meaning of this verse is that Śrīmatī Rādhikā, who is indicated here by the word “*ārādhita*” is the topmost *gopī* beloved of Śrī Kṛṣṇa, being the very crown jewel of devotion.

Śrīmatī Rādhikā is the topmost beloved of Kṛṣṇa

**yathā rādhā priyā viṣṇoḥ tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā viṣṇor atyanta-vallabhā**

Padma-Purāṇa/Laghu-bhāg. 2.145/CC Ādi 4.215, Mad 8.99, 18.8/Upad. 9 pt/BMP p. 99

yathā—just as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—very dear; *viṣṇoḥ*—*vyaṇnotīti* Viṣṇu, Kṛṣṇa who expands Himself into millions of forms in the *rasa* dance; *tasyāḥ*—Her; *kuṇḍam*—bathing pond; *priyam*—very dear; *tathā*—so also; *sarva-gopīṣu*—among all the *gopīs*; *sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta-vallabhā*—most dear.

Just as Śrīmatī Rādhikā is most dear to Śrī Kṛṣṇa, Her pond, Śrī Rādhā-kuṇḍa, is equally dear to Him. Among all the beloved *gopīs*, none are as dear as Śrīmatī Rādhikā.

This Earth is glorious because of Vṛndāvana and the gopīs, and the gopīs are glorious because among them is My Rādhikā

**trai-lokye pṛthivī dhanyā yatra vṛndāvanam purī
tatrāpi gopikāḥ pārtha yatra rādhābhīdhā mama**

Ādi Purāṇa (spoken by Kṛṣṇa to Arjuna)/CC Ādi 4.216

trai-lokye—in the three worlds; *pṛthivī*—the earth; *dhanyā*—fortunate; *yatra*—where; *vṛndāvanam*—Vṛndāvana; *purī*—the town; *tatra*—there; *api*—certainly; *gopikāḥ*—the *gopīs*; *pārtha*—O Arjuna; *yatra*—where; *rādhā*—Śrīmatī Rādhārāṇī; *abhīdhā*—named; *mama*—My.

O Pārtha, in all the three planetary systems, this Earth is especially fortunate, for on Earth is the town of Vṛndāvana, and within Vṛndāvana the *gopīs* are especially glorious because among them is My Śrīmatī Rādhikā.

**trailokye pṛthivī manyā jambudvīpo tato varam
tatrāpi bhāratam varṣam tatrāpi mathurā purī**

Padma Purāṇa (Pātāla-khaṇḍa 59)/Nārada-pañcarātra (Śrī Sanat Kumāra-saṁhitā 78)

trailokye—in the three worlds; *pṛthivī*—the earth; *manyā*—highly regarded; *jambudvīpaḥ*—Jambudvīpa; *tataḥ*—than; *varam*—greater; *tatrāpi*—still more than that; *bhāratam varṣam*—Bharata-varṣa; *tatrāpi*—still more; *mathurā purī*—the city of Mathurā.

In the three worlds the most fortunate place is the earthly planets. The best of them is Jambudvīpa. In Jambudvīpa the best place is Bhārata-varṣa. In Bhārata-varṣa the best place is Mathurā-purī.

Of all the exalted gopīs, the most illustrious is Śrīmatī Rādhikā

**tatra vṛndāvanam nāma tatra gopī-kadambakam
tatra rādhā-sakhī-vargas tatrāpi rādhikā varā**

Padma Purāṇa (Pātāla-khaṇḍa 60)/Nārada-pañcarātra (Śrī Sanat Kumāra-saṁhitā 79)

tatra—there; *vṛndāvanam*—Vṛndāvana; *nāma*—named; *tatra*—there; *gopī-kadambakam*—many *gopīs*; *tatra*—there; *rādhā-sakhī-vargaḥ*—the friends of Śrī Rādhā; *tatrāpi*—there also; *rādhikā*—Rādhā; *varā*—the supreme.

The best place in Mathurā-purī is called Vṛndāvana. In Vṛndāvana there reside a multitude of milkmaids, amongst whom the eight friends of Śrī Rādhā are the most exalted, and still more illustrious is the supreme Goddess, Śrī Rādhā

Kṛṣṇa tells Arjuna, “The Gopīs are everything to Me”

**sahāyā guravaḥ śiṣyā bhujīṣyā bāndhavāḥ striyaḥ
satyaṁ vadāmi te pārtha gopyaḥ kim me bhavanti na**

Gopī-premāmṛta/CC Ādi 4.211

sahāyāḥ—helpers; guravaḥ—teachers; śiṣyāḥ—disciples; bhujīṣyāḥ—servants; bāndhavāḥ—friends; striyaḥ—consorts; satyam—truthfully; vadāmi—I say; te—unto you; pārtha—O Arjuna; gopyaḥ—the gopīs; kim—what; me—for Me; bhavanti—are; na—not.

○ Pārtha, I speak to you the truth. The *gopīs* are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me.

All the gopīs assist Śrī Rādhā-Kṛṣṇa’s pleasure pastimes

**rādhā-saha krīḍā rasa-vṛddhira kāraṇa
āra saba gopī-gaṇa rasopakaraṇa**

CC Ādi 4.217

rādhā-saha—with Śrīmatī Rādhārāṇī; krīḍā—pastimes; rasa—of mellow; vṛddhira—of the increase; kāraṇa—the cause; āra—the other; saba—all; gopī-gaṇa—gopīs; rasa-upakaraṇa—paraphernalia, varieties of food, ingredients of rasa.

Śrī Kṛṣṇa’s pleasure-pastimes with Śrī Rādhā are the cause for expanding the relishable mellows of *rasa*, and all the other *gopīs* assist that development.

Śrīmatī Rādhikā’s prema is Kṛṣṇa’s guru

**rādhikāra prema—guru, āmi—śiṣya naṭa
sadā āmā nānā nṛtye nācāya udbhaṭa**

Ādi 4.124

rādhikāra—of Śrīmatī Rādhārāṇī; prema—the prema; Guru—teacher; āmi—I; śiṣya naṭa—dancing disciple; sadā—always; āmā—Me; nānā—various; nṛtye—in dances; nācāya—causes to dance; udbhaṭa—novel.

The *prema* of Rādhikā is My Guru, and I am Her dancing pupil. Her *prema* makes Me dance various novel dances.

Śrīmatī Rādhikā is the epitome of transcendental rasa

**ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi**

Brahma-saṁhitā 5.37/CC Adi 4.72/Mad 8.163/JD ch. 32

ānanda—bliss; *cit*—and knowledge; *maya*—consisting of; *rasa*—mellows; *prati*—at every second; *bhāvitābhiḥ*—who are saturated with (love for Kṛṣṇa); *tābhiḥ*—with those; *yaḥ*—who; *eva*—certainly; *nija-rūpatayā*—with His own form; *kalābhiḥ*—who are portions of His supreme pleasure potency; *goloke*—in Goloka Vṛndāvana; *eva*—certainly; *nivasati*—resides; *akhila-ātma*—as the soul of all; *bhūtaḥ*—who exists; *govindam*—Śrī Govinda; *ādi-puruṣam*—the original personality; *tam*—Him; *ahaṁ*—I; *bhajāmi*—worship.

Śrī Govinda, who is all-pervading and who exists within the hearts of all, resides in His Goloka-dhāma along with Śrī Rādhā, who is the embodiment of His pleasure potency and the counterpart of His own spiritual form. She is the epitome of transcendental *rasa*, and is expert in the sixty-four arts. They are also accompanied by the *sakhīs*, who are expansions of Śrī Rādhā's own transcendental body, and who are infused with blissful, spiritual *rasa*. I worship that original personality, Śrī Govinda.

The essence of prema is mahābhāva

**hlādinīra sāra 'prema', prema-sāra 'bhāva'
bhāvera parama-kāṣṭhā, nāma—'mahā-bhāva'**

CC Ādi 4.68

hlādinīra—of the pleasure potency; *sāra*—the essence; *prema*—love for God; *prema-sāra*—the essence of such love; *bhāva*—emotion; *bhāvera*—of emotion; *parama-kāṣṭhā*—the highest limit; *nāma*—named; *mahā-bhāva*—the topmost form of *prema*.

The essence of the *hlādinī* potency is love of God, the essence of love of God is *bhāva*, and the ultimate development of *bhāva* is *mahābhāva*.

Śrīmatī Rādhikā is the embodiment of mahābhāva

**mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śīromaṇi**

CC Adi 4.69

mahā-bhāva—of mahābhāva; *svarūpā*—the form; *śrī-rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *sarva-guṇa*—of all good qualities; *khani*—mine; *kṛṣṇa-kāntā*—of the lovers of Lord Kṛṣṇa; *śīromaṇi*—crown jewel.

Śrī Rādhā Ṭhākurāṇī is the embodiment of *mahābhāva*. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

The meaning of mahābhāva

**rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramād
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam
citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī**

Ujjvala-nīlamanī, Sthāyībhāva prakaraṇa 155/CC Mad 8.195/Jaiva Dharma ch. 36

rādhāyāḥ—of Śrīmatī Rādhārāṇī; *bhavataḥ ca*—and of You; *citta-jatunī*—the two minds like shellac; *svedaiḥ*—by perspiration; *vilāpya*—melting; *kramāt*—gradually; *yuñjan*—making; *adri*—of Govardhana Hill; *nikuñja*—in a solitary place for enjoyment; *kuñjara-pate*—O king of the elephants; *nirdhūta*—completely taken away; *bheda-bhramam*—the misunderstanding of differentiation; *citrāya*—for increasing the wonder; *svayam*—personally; *anvarañjayat*—colored; *iha*—in this world; *brahmāṇḍa*—of the universe; *harmya-udare*—within the palace; *bhūyobhiḥ*—by profuse; *nava-rāga*—of new attraction; *hiṅgula-bharaiḥ*—by the vermilion; *śṛṅgāra*—of loving affairs; *kāruḥ*—the craftsman; *kṛtī*—very expert.

Śrī Rādhā-Kṛṣṇa continuously enjoy Their loving play in the *nikuñjas*. Vṛṇḍā-devī, having realised the excellence of their *anurāga*, says to Kṛṣṇa, “O King of mad elephants, who sports in the groves on Govardhana Hill, there is an accomplished artist of the name *Śṛṅgāra-rasa* (Kāmadeva) and upon the fire generated from the heat of Your two *bhāvas*, he has slowly melted Your shellac-like hearts and made them one. Then mixing that with profuse quantities of the *kuñkuma* of Your everfresh *rāga*, he is painting an astonishing picture upon the inner walls of the grand temple of the universe.”

Kṛṣṇa is begging the footdust of Śrīmatī Rādhikā

smara-garala-khaṇḍanam mama śīrasi maṇḍanam

dehi pada-pallavam udāram

Śrī Gīta-Govinda 10.8/Seva-kuñja at Śrī Rūpa-Sanātana

dehi—kindly bestow; maṇḍanam—the ornament; pallavam—blossom-soft; pada—feet; udāram—(which are imbued with) munificence; mama śīrasi—upon my head; khaṇḍanam—nullify; garala—the poison; smara—of Cupid.

O Śrīmatī Rādhikā, I am burning in the fire of separation. Please be merciful to Me and decorate My head with the footdust of Your lotus feet to relieve Me from this burning poison of Cupid.

Śrīla Nārāyaṇa Mahārāja [Kṛṣṇa is praying:] “Rādhā! My suffering will be vanquished only when you accept me. I am overwhelmed by a sphūrti of your all-conquering qualities, and I pray to you to kindly place the freshly sprouted buds of your feet upon my head. Your lotus feet are munificent. They fulfill the innermost cherished desires of those who pray to them. They are ornaments because they are red, soft and cool like new petals. If you were to place them upon my head, my head would be decorated and simultaneously the poisonous effect of kāma would be counteracted.”

O mind! Give up attachment for all others and just worship the most beloved of Śrī Kṛṣṇa, Śrīmatī Rādhikā

ratim gaurī-līle api tapatī saundarya-kiraṇaiḥ

śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ

vaśī-kāraiś candrāvalī-mukha-navīna-vraja-satīḥ

kṣipaty ārād yā tām hari-dayita-rādhām bhaja manaḥ

Śrī Manaḥ-śikṣa 10

ratim—Cupid’s consort (Rati devī); gaurī—Gauri devī, Pārvatī, Śiva’s consort; līle—Līlā devī, pastime potency of Viṣṇu; api—also; tapatī—inflames; saundarya—of beauty; kiraṇaiḥ—with Her effulgence; śacī—Śacī devī, Indra’s queen; lakṣmī—Lakṣmī devī, consort of Nārāyaṇa; satyāḥ—and Satyabhāmā, prominent consort of Kṛṣṇa in Dvārakā; paribhavati—defeats; saubhāgya—of Her good fortune; valanaiḥ—by the superabundance; vaśī-kāraiḥ—by Her ability to bring Kṛṣṇa under Her control; candrāvalī-mukha—headed by Candrāvalī; navīna-vraja-satīḥ—the chaste young girls of Vraja; kṣipaty—tosses aside; ārāt—far away; yā—who; tām—that; hari-dayita-rādhām—Lord Hari’s beloved, Śrīmatī Rādhikā; bhaja—worship; manaḥ—O mind.

(Without taking shelter of the Lord's internal potency or *svarūpa-śakti* – Śrīmatī Rādhikā – one can never obtain the fullest aspect of the Absolute Truth, Śrī Kṛṣṇa, who is the possessor of that potency. Therefore, the following statement is expressed): “O mind! Give up attachment for all others and just worship the most beloved of Śrī Kṛṣṇa, Śrīmatī Rādhikā, who inflames Rati, Gauri, and Lila by the effulgent rays of Her beauty; who vanquishes Śrī Śaci, Śrī Lakṣmī, and Śrī Satyabhāmā by the profusion of Her good fortune; and who dispels the pride of the chaste young girls of Vraja headed by Śrī Candrāvalī by Her ability to bring Śrī Kṛṣṇa under Her control. This Śrīmatī Rādhikā is the most beloved of Śrī Kṛṣṇa.”

Rādhārāṇī's love is superior to Candrāvalī's

**tayor apy ubhayor madhye rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ guṇair ativarīyaśī**

CC Ādi 4.70/Mad 8.161/ Ujjvala-nīlamanī 4.3

tayoḥ—of them; *api*—even; *ubhayoḥ*—of both (Candrāvalī and Rādhārāṇī); *madhye*—between; *rādhikā*—Śrīmatī Rādhārāṇī; *sarvathā*—in every way; *adhikā*—greater; *mahā-bhāva-svarūpā*—the form of *mahābhāva*; *iyam*—this one; *guṇaiḥ*—with good qualities; *ativarīyaśī*—the best of all.

Of these two *gopīs* [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of *mahābhāva*, and She surpasses all in good qualities.

Samyoginī, Viyoginī and Vṛṣabhānu-nandinī Rādhikā

**śaktiḥ samyoginī kāmā vāmā śaktir viyoginī
hlādinī kīrtidā putrī caivaṁ rādhā-trayaṁ vraje
mama prāṇeśvaraḥ kṛṣṇas tyaktvā vṛndāvanam kvacit
kadācin naiva yātīti jānīte kīrtidā sutā**

Sanat-Kumāra-Saṁhitā 303-4

[*śrī-sadāśiva uvāca*—Lord Sadāśiva said:] *śaktiḥ samyoginī*—the potency of meeting; *kāmā*—amorous pastimes; *vāmā*—contrariness; *śaktiḥ*—potency; *viyoginī*—separation; *hlādinī*—pleasure; *kīrtidā-putrī*—the daughter of Kīrtidā; *ca*—also; *evaṁ*—thus; *rādhā*—Śrī Rādhā; *trayaṁ*—three; *vraje*—in Vraja; *mama*—of Me; *prāṇeśvaraḥ*—the Lord of life; *kṛṣṇaḥ*—Śrī Kṛṣṇa; *tyaktvā*—leaving; *vṛndāvanam*—Vṛndāvana; *kvacit*—somewhere; *kadācin*—sometimes; *na*—not; *eva*—indeed; *yātīti*—goes; *itī*—thus; *jānīte*—knows; *kīrtidā-sutā*—the daughter of Kīrtidā.

Śrīmatī Rādhikā has three manifestations: (1) as *samyoginī* (endeavouring to meet with Kṛṣṇa) or *kāmā* (desirous of meeting with Kṛṣṇa); (2) as *viyoginī*

(anguished due to separation from Kṛṣṇa, or relishing love in separation) or *vāmā* (in *māna*, indignant due to Kṛṣṇa leaving Her for another *gopī*); and (3) as Vṛṣabhānu-nandinī, the daughter of Vṛṣabhānu and Kīrttidā in Vraja who is always with Kṛṣṇa. *Samyoginī* and *viyogiṇī* are two different manifestations of the original Śrī Rādhā, the daughter of Vṛṣabhānu Mahārāja and Kīrttidā. *Samyoginī* refers to the partial expansion of Śrīmatī Rādhikā when She goes to meet Kṛṣṇa in Kurukṣetra. *Viyoginī* refers to Śrī Rādhā in *viyoga* (or *viraha*, separation) as she and the other *gopīs* lamented in *divyonmāda* and other ecstatic moods at Uddhava Kyāri near Nanda-gāon, as well as to Her manifestation in Sūrya-loka and Nava-Vṛndāvana in Dvārakā. The daughter of Vṛṣabhānu and Kīrttidā thinks, “My *prāṇeśvara* Śrī Kṛṣṇa never leaves Vṛndāvana to go anywhere else.”

Editorial note: Correspondingly, Vrajendra-nandana Kṛṣṇa is His most complete form, He is *samyoginī* Kṛṣṇa in Kurukṣetra and *viyoginī* Kṛṣṇa in Mathura and Dvārakā. Similarly, the original, most complete form of Mahāprabhu is that of Śacīnandana Gaurahari in Navadvīpa, He is *samyoginī* Śrī Caitanya Mahāprabhu in Godāvarī and at the Ratha-yātrā pastimes in Puri, and *viyoginī* Mahāprabhu in the Gambhira pastimes in Puri.

What is the topmost holy place?

**vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ**

Śrī Uṇpadeśāmṛta 9

vaikuṅṭhāt—than Vaikuṅṭha, the spiritual world; *janitaḥ*—because of birth; *varā*—better; *madhu-purī*—the transcendental city known as Mathurā; *tatra api*—superior to that; *rāsa-utsavāt*—because of the performance of the *rāsa-līlā*; *vṛndā-araṇyam*—the forest of Vṛndāvana; *udāra-pāṇi*—of Lord Kṛṣṇa whose hand is munificent; *ramaṇāt*—because of various kinds of loving pastimes; *tatra api*—superior to that; *govardhanaḥ*—Govardhana Hill; *rādhā-kuṇḍam*—a place called Rādhā-kuṇḍa; *iha api*—superior to this; *gokula-pateḥ*—of Kṛṣṇa, the master of Gokula; *prema-amṛta*—with the nectar of divine love; *āplāvanāt*—because of being overflowed; *kuryāt*—would do; *asya*—of this (Rādhā-kuṇḍa); *virājataḥ*—situated; *giri-taṭe*—at the foot of Govardhana Hill; *sevām*—service; *vivekī*—who is intelligent; *na*—not; *kaḥ*—who.

Due to Śrī Kṛṣṇa having taken birth there, the abode of Mathurā is superior even to Vaikuṅṭha, the realm of spiritual opulence. Superior to Mathurā is the forest of Vṛndāvana because there the festival of the *rāsa* dance took place. Superior to Vṛndāvana forest is Govardhana Hill because Śrī Kṛṣṇa raised it with His lotus

hand and performed many pastimes there with His devotees. Yet superior even to Govardhana Hill is Śrī Rādhā-kuṇḍa because it immerses one in the nectar of Śrī Kṛṣṇa's divine love. What intelligent person would not desire to render service to this magnificent pond, which shines at the base of Govardhana Hill?

Who is Śrī Kṛṣṇa's dearmost beloved?

**karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyam tadīya-sarasī tām nāśrayet kaḥ kṛtī**

Śrī Upadeśāmṛta 10

karmibhyaḥ—than all fruitive workers; *paritaḥ*—in all respects; *hareḥ*—by the Supreme Lord; *priyatayā*—because of being favored; *vyaktim yayuḥ*—it is said in the śāstra; *jñāninaḥ*—those advanced in knowledge; *tebhyaḥ*—superior to them; *jñāna-vimukta*—liberated by knowledge; *bhakti-paramāḥ*—those engaged in devotional service; *prema-eka-niṣṭhāḥ*—those who have attained pure love of God; *tataḥ*—superior to them; *tebhyaḥ*—better than them; *tāḥ*—they; *paśu-pāla-pankaja-dṛśaḥ*—the *gopīs* who always gaze at Kṛṣṇa, the cowherd boy; *tābhyaḥ*—above all of them; *api*—certainly; *sā*—She; *rādhikā*—Śrīmatī Rādhikā; *preṣṭhā*—very dear; *tadvat*—similarly; *iyam*—this; *tadīya-sarasī*—Her lake, Śrī Rādhā-kuṇḍa; *tām*—Rādhā-kuṇḍa; *na*—not; *āśrayet*—would take shelter of; *kaḥ*—who; *kṛtī*—accomplished persons, perfected *sādhakas*.

One who selflessly performs virtuous acts in accordance with the path of *karma-yoga* is superior to those who engage in fruitive activities. The *brahma-jñānīs*, who by dint of their spiritual knowledge are transcendental to the three modes of material nature, are more dear to Śrī Kṛṣṇa than those pious followers of the *karma* path who are forever occupied in performing virtuous deeds. More dear to Śrī Kṛṣṇa than the *brahma-jñānīs* are His devotees like Sanaka, who have abandoned the pursuit of knowledge and who consider *bhakti* alone to be the best path. In doing so, they have followed the statement in Śrīmad-Bhāgavatam (10.14.3): *Jñāne prayāsam udapāsya* – one should abandon the endeavour for knowledge. Pure devotees like Nārada, who are resolutely fixed in *prema* for Kṛṣṇa, are even more dear to Him than all such devotees. The *vraja-gopīs*, whose very lives belong solely to Kṛṣṇa, are even more beloved to Him than all such loving (*premi*) devotees. Amongst all those beloved *gopīs*, Śrīmatī Rādhikā is more dear to Śrī Kṛṣṇa than His own life; in the same way, He dearly loves Her pond, Śrī Rādhā-kuṇḍa. Therefore, what accomplished, spiritually perfected person would not reside on the banks of Śrī Rādhā-kuṇḍa in a state of transcendental consciousness, performing *bhajana* of Śrī Kṛṣṇa's eightfold daily pastimes?

The glories of Śrī Rādhā-kuṇḍa

**kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā
kuṇḍam cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabham kim punar bhakti-bhājām
tat-premedam sakṛd api saraḥ snātur āviṣkaroti**

Śrī Upadeśāmṛta II

kṛṣṇasya—of Lord Śrī Kṛṣṇa; *uccaiḥ*—very highly; *praṇaya-vasatiḥ*—object of love; *preyasībhyah*—out of the many lovable *gopīs*; *api*—certainly; *rādhā*—Śrīmatī Rādhārāṇī; *kuṇḍam*—lake; *ca*—also; *asyāḥ*—of Her; *munibhiḥ*—by great sages; *abhi-
taḥ*—in all respects; *tādṛk eva*—similarly; *vyadhāyi*—is described; *yat*—which; *preṣṭhaiḥ*—by the most advanced devotees; *api*—even; *alam*—enough; *asulabham*—difficult to obtain; *kim*—what; *punaḥ*—again; *bhakti-bhājām*—for persons engaged in devotional service; *tat*—that; *prema*—love of Godhead; *idam*—this; *sakṛt*—once; *api*—even; *saraḥ*—lake; *snātuḥ*—of the bather; *āviṣkaroti*—arouses.

The sages declare that as Śrīmatī Rādhikā is the foremost object of Śrī Kṛṣṇa's *prema*, Her pond of is similarly dear to Him By taking *apṛakṛta-snāna* even once within Her divine waters Śrī Rādhā-kuṇḍa bestows the rare treasure of *gopī-prema* for Yugala-Kiśora which is so immensely difficult to attain even for such dear devotees of Bhagavān as Śrī Nārada – what to speak of ordinary *sādhakas*.

śyāmāc chabalam prapadye, śabalāc chyāmam prapadye.

Chāndogya Up. 8.13.1/JD ch. 10,13/BPKG p. 355

For receiving the mercy of Kṛṣṇa, I surrender unto His supreme potency (Rādhā), and for receiving the mercy of Kṛṣṇa's potency (Rādhā), I surrender unto Him. (*Śrīla Bhakti Pramoda Purī Gosvāmī*: The word *śabala* means *sarva-śakti*, complete potencies. That means Śrīmatī Rādhārāṇī).

**lalitādi sakhī krodha kahe bāra bāra adhikārī rājya ke karaye adhikāra
aiche kata kahi lalitādi sakhīgaṇa adhikārī umrāo kailā ikṣaṇa**

Bhakti-ratnākara/BMP p. 298

Lalitā became angry and said, “Who is that person who dares to claim authority over Rādhikā's kingdom? We will retaliate against Him.” So saying, she seated Śrīmatī Rādhikā upon a royal throne and declared Her to be the *umrāo*, or undisputed empress of Vraja.

Praying for Śrīmatī Rādhikā's mercy

**lakṣmīr yad-aṅghrī-kamalasya nakhāñcalasya
saundarya-bindum apī nārhati labdhum īse
sā tvam vidhāsyasi na cen mama netra-dānam
kīm jīvitena mama duḥkha-davāgnidena**

Vilāpa-kusumāñjaliḥ, 10I/MS 10, pt

lakṣmīḥ—the goddess of fortune; *yad*—of whom; *aṅghrī*—of the feet; *kamalasya*—of the lotus flower; *nakha*—of the nails; *añcalasya*—of the edge; *saundarya*—of beauty; *bindum*—a drop; *apī*—even; *na*—not; *arhati*—is worthy; *labdhum*—to obtain; *īse*—O queen; *sā*—she; *tvam*—You; *vidhāsyasi*—will give; *na*—not; *cen*—if; *mama*—of me; *netra*—of the eyes; *dānam*—the gift; *kīm*—what is the use?; *jīvitena*—with the life; *mama*—of me; *duḥkha*—of sufferings; *davāgni-dena*—bringing a forest-fire.

O Prāṇesvarī Śrī Rādhikā! Śrī Lakṣmīdevī is unable to obtain even a drop of the beauty which radiates from the tips of the toenails of Your lotus feet. If You do not grant me the eyes to behold Your splendid form, qualities, and pastimes, then of what use to me is this miserable life which blazes in a raging conflagration of anguish?

Kṛṣṇa says, go file your petition in Rādhikā's department

**govinda-vallabhe rādhe prārthaye tvām aham sadā
tvadīyam iti jānātu govindo mām tvayā saha**

Arcana-Paddhati (HBV)/BR sankṣepa, vijñāpti-pañcaka

O Śrīmatī Rādhikā, dearest of Lord Govinda, this is my perpetual entreaty to You, may You and Govinda consider me to be Yours.

Śrīla BR Śrīdhara Mahārāja: Kṛṣṇa says to his devotee, “Oh, do you want an intimate relationship with me? It is not to be found within my department. You will have to go to another department. Go then to the department of Rādhikā.” Then, at once, the devotee’s thought is transferred towards that side. All his energy is monopolized there. It is Her monopoly. “Your inner quest is not to be found within my department,” Kṛṣṇa says. “You’ll have to go elsewhere and file a petition there.” (Śrī Guru and his Grace)

O Rādhikā! When will You mercifully make me Your dāsī?

**makheśvari! kriyeśvari svadheśvari sureśvari
triveda-bhāratīśvari pramāṇa-śāsaneśvari
rameśvari! kṣameśvari pramoda-kānaneśvari
vrajeśvari vrajādhipe śrī-rādhike namo 'stu te**

Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja 12

makha—of sacrifices; *īśvari*—O queen; *kriya*—of pious activities; *īśvari*—controller; *svadha*—of the material world; *īśvari*—controller; *sura*—of the demigods; *īśvari*—controller; *tri*—three; *veda*—of the Vedas; *bhāratī*—scholarship; *īśvari*—controller; *pramāṇa*—of evidence; *śāsana*—of instruction; *īśvari*—controller; *ramā*—of goddesses of fortune; *īśvari*—controller; *kṣamā*—of forgiveness; *īśvari*—controller; *pramoda*—of bliss; *kānana*—of the forest; *īśvari*—controller; *vraja*—of Vraja; *īśvari*—controller; *vraja*—of Vraja; *adhipe*—Empress; *Śrī-rādhike*—O Śrīmatī Rādhikā; *namaḥ astu*—I offer respectful obeisances; *te*—unto You.

You are the mistress of all kinds of sacrifices (especially of the topmost *yugala milana-yajña*); of all actions (since You are the root of all potencies – *mūla-śakti-tattva*); of the *mantras* uttered at *yajñas* and of the sacrificial offerings presented to the demigods; of all the demigods; of the words and *ślokas* of the three Vedas; of the enforcement of all scriptural principles; of Śrī Ramā-devī (the goddess of fortune); of Śrī Kṣamā-devī (the goddess of forgiveness); and especially of the delightful *kuñjas* in Vṛndāvana. When will You mercifully make me Your *dāsī* and grant me the qualification to render service in Your amorous pastimes with the prince of Vraja? O Śrīmatī Rādhikā, owner and maintainer of Vraja! I offer *praṇāma* unto You time and again.

Remembering You and praying for Your *sevā* miraculously removes all miseries, sins, and offences

**munīndra-vṛnda-vandite tri-loka-śoka-hāriṇī
prasanna-vaktra-pañkaje nikuñja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariṣyasīha mām kṛpā-kaṭākṣa-bhājanam?**

Śrī Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja 1/SGG p. 154

muni—of sages; *indra*—of the best; *vṛnda*—by the assembly; *vandite*—worshiped; *tri*—three; *loka*—of the worlds; *śoka*—the distress; *hāriṇī*—removing; *prasanna*—bright; *vaktra*—face; *pañkaje*—lotus flower; *nikuñja-bhū*—in the

groves of Vṛndāvana; *vilāsini*—performing pastimes; *vraja*—of Vraja; *indra*—of the king; *bhānu*—of Vṛṣabhānu; *nandini*—the daughter; *vraja*—of Vraja; *indra*—of the king; *sūnu*—with the Son (Kṛṣṇa); *saṅgate*—associated; *kadā*—when?; *karīṣyasi*—will You make; *iha*—here; *mām*—me; *kṛpā*—of mercy; *kaṭākṣa*—of Your sidelong glance; *bhājanam*—the recipient.

○ Śrīmatī Rādhikā – Śukadeva, Nārada, Uddhava, and all the topmost *munis* are always offering *vandanā* (prayers) to Your lotus feet. Remembering You and praying for Your *sevā* miraculously removes all the miseries, sins, and offenses of the three spheres. Your joyful face blooms like a lotus and You delight in pastimes in the *kuñjas* of Vraja. You are the daughter of Vṛṣabhānu Mahārāja and are the dearly beloved of Brajendra-nandana, with whom You always play *vilāsa* – when, oh when will You bestow upon me Your merciful sidelong glance?

Śrī Rādhā-Vandanā

**amala-kamala-kāntim nīla-vastrām sukeśīm
śāsadhara-sama-vaktrām khañjanākṣīm manojñām
stana-yuga-gata-muktā-dāma-dīptām kiśorīm
vraja-pati-suta-kāntām rādhikām aśraye 'ham**

Śrī Stava-mālā, Śrīla Rūpa Gosvāmī

amala—spotless; *kamala*—lotus; *kāntim*—lustre; *nīla*—blue; *vastrām*—cloths; *sukeśīm*—fine long hair; *śāsadhara*—moon; *sama*—like; *vaktrām*—lotus face; *khañjanākṣīm*—eyes restless like female wag-tail bird; *manojñām*—pleasing, charming, splendid; *stana*—breast; *yuga*—two; *gata*—resting; *muktā-dāma*—pearl necklace; *dīptām*—effulgent; *kiśorīm*—adolescent girl, young maiden; *vraja-pati-suta*—son of Nanda Mahārāja; *kāntām*—dear lover; *rādhikām*—of Rādhikā; *aśraye*—take shelter; *aham*—I

I take shelter of Śrīmatī Rādhikā, whose complexion is like that of a spotless lotus, who is attired in blue cloth, whose hair is long and beautiful, whose face is like the full moon, whose charming, restless eyes move to and fro like *khañjana* birds, upon whose breasts rests a radiant pearl necklace, who is eternally youthful, and who is the dearest lover of the son of Nanda Mahārāja.

When will Śrī Rādhikā bathe me in Her service?

**amala-kamala-rāji-sparśi-vāta-praśīte
nija-sarasi nidāghe sāyam ullāsinīyam
parijana-gaṇa-yuktā krīḍayantī bakārim
snapayati nija-dāsye rādhikā mām kadā nu**

Śrī Rādhikāṣṭakam 8, Stavāvalī, Śrīla Raghunātha Dāsa Gosvāmi/SGG p. 160

amala—splendid; *kamala*—of lotuses; *rāji*—rows; *sparśi*—touching; *vāta*—breeze; *praśīte*—cool; *nija*—own; *sarasi*—at the lake; *nidāghe*—in the hot summer; *sāyam*—in the evening; *ullāsinī*—splendid and jubilant; *iyam*—She; *parijana*—of friends; *gaṇa*—with hosts; *yuktā*—accompanied; *krīḍayantī*—playing; *baka-arim*—with Lord Kṛṣṇa, the enemy of the Baka demon.

On summer nights in the waters of Her own *kuṇḍa*, cooled by the gentle breeze which caresses the many spotless lotuses there, Śrī Rādhikā very joyfully engages Śrī Kṛṣṇa (the enemy of Bakāsura) in water-sports in the company of Lalitā and Her other *sakhīs*. When will She bathe me in Her service?

Śrī Rādhā Praṇāma

**mahābhāva-svarūpā tvam kṛṣṇa-priyā-varīyasī
prema-bhakti-prade devi rādhike tvām namāmy aham**

Pañcarātra-Pradīpa, Rādhā-praṇāma

O Śrīmatī Rādhārāṇī, You are the exalted form of *mahābhāva*, therefore You are the most dear to Kṛṣṇa. O Goddess, You alone are able to bestow *prema-bhakti*; therefore I bow before You.

Śrīmatī Rādhikā's Qualities (Jaiva-Dharma ch. 33)

Śrīmatī Rādhā has innumerable qualities, among which twenty-five are prominent

1. She is sweet (*madhura*), that is, She is incomparably beautiful in appearance.
2. She is an ever-fresh youth.
3. Her eyes are restless and inclined to give sidelong glances.
4. She has a radiant, gentle and sweet smile.

5. She has beautiful lines, indicating auspiciousness.
6. She maddens Kṛṣṇa with the fragrance of Her bodily limbs.
7. She is expert in the musical arts.
8. She speaks sweetly.
9. She is expert in making jokes.
10. She is very polite and modest.
11. She is merciful
12. She is cunning.
13. She is expert in all duties.
14. She is shy.
15. She is always steadfast on the path of righteous conduct.
16. She is patient.
17. She is grave, so that it is very difficult to understand the import of Her mind.
18. She is fond of enjoying pastimes.
19. She is acutely eager to manifest the supermost excellence of *mahābhāva*.
20. When the residents of Gokula see Her, their hearts immediately overflow with *prema*.
21. Her fame pervades the entire universe.
22. She is the object of affection for Her superiors (*guru-jana*).
23. She is controlled by the intense love (*praṇaya*) of Her *sakhīs*.
24. She is prominent among all Kṛṣṇa's *sakhīs*.
25. Keśava always remains submissive to Her orders.

Thus ends Chapter 23 – Rādhā-tattva

Chapter 24 – Rādhā-dāsyam

When will Śrī Rādhikā engage me in Her service?

Introduction

Śrīla Bhakti-rakṣaka Śrīdhara Mahārāja: But amongst all His associates, and amongst all the *gopīs*, the highest order of divine loving service is rendered to the Lord by Śrīmatī Rādhārāṇī. Therefore the acme of *rāga-mārga* is to render service unto Rādhārāṇī (Rādhā-dāsyam). This is the highest goal of the Rūpānuga Gauḍīya Sampradayā, the followers of pure devotion as taught by Śrīla Rūpa Goswāmī Prabhupāda, in the line of Lord Śrī Caitanya Mahāprabhu. (*Hidden Treasure of the Sweet Absolute ch. 10*)

Śrīla Nārāyaṇa Mahārāja explains: Śrīmatī Rādhikā is our *iṣṭa-devatā*, our Svāminī. We love Kṛṣṇa because He is the exclusive object of Rādhikā's love. Since the *jīva* is a minute particle of *parā-śakti* (Śrīmatī Rādhikā) his *adhikāra* as *taṭastha-śakti* is to serve the supreme *parā-śakti* to facilitate Her sublime *rāsa* with the *parama-puruṣa* Śrī Kṛṣṇa. Thus, although we serve both Rādhā and Kṛṣṇa, we serve Them under the guidance of Śrīmatī Rādhikā, and according to Her desire. We do not serve Kṛṣṇa directly or independently of Śrīmatī Rādhikā and Her intimate associates. Service to Her lotus feet, under the guidance of Śrī Guru, is the exclusive goal, the ultimate spiritual perfection, and the cherished aspiration of any devotee in the line of Śrīla Rūpa Goswāmī. This service, *Rādhā-dāsyam* in *mañjarī-bhāva*, is the speciality and glory of the Śrī Rūpānuga Gauḍīya *guru-varga*. Loving service to Śrīmatī Rādhikā is our be-all and end-all.

Kṛṣṇa begs the mercy of the mañjarīs in order to meet with Śrīmatī Rādhikā

**yat-kiñkarīṣu bahuśaḥ khalu kāku-vāṇī
nityam parasya puruṣasya śikhaṇḍa-mauleḥ
tasyāḥ kadā rasa-nidher vṛṣabhānu-jāyās
tat-keli-kuñja-bhavanāṅgana-marjanī syām**

Śrī Rādhā-rasa-sudhā-nidhiḥ 8, Prabodhānanda Sarasvatī

yat-kiñkarīṣu—among whose maidservants; *bahuśaḥ*—many; *khalu*—indeed; *kāku-vāṇī*—plaintive words; *nityam*—always; *parasya*—of the supreme; *puruṣasya*—personality, enjoyer; *śikhaṇḍa-mauleḥ*—who wears a peacock-feather crown; *tasyāḥ*—of Her; *kadā*—when?; *rasa-nidheḥ*—an ocean of nectar; *vṛṣabhānu*—of King Vṛsabhānu; *jāyāḥ*—of the daughter; *tat-keli*—confidential pastime; *kuñja*—groves; *bhavanā*—abode; *aṅgana*—courtyard; *marjanī*—cleaning; *syām*—I will be.

O daughter of Vṛṣabhānu Mahārāja, O ocean of *rasa*! The Supreme Enjoyer, the source of all *avatāras* who wears a peacock feather in His hair, falls at the feet of Your maidservants and propitiates them with many humble and grief-stricken words to be allowed entrance into Your *kuñja* (where both of You would engage in playful, amorous pastimes). If only I could become one stick in the broom used by Your *sakhīs* to clean Your delightful *kuñja*, I would consider my life a success.

Śrīla Raghunātha dāsa Gosvāmī prays to be solely attached to serving Śrī Rādhā (Rādhā-dāsyam)

**pādābjayos tava vinā vara-dāsyam eva
nānyat kadāpi samaye kila devi yāce
sakhīyā te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam**

Śrī Vilāpa-kusumāñjalīḥ 16/VG p. 137/BR 5.18/BPKG p. 502/GV p. 103

pāda-abjayoḥ—at the lotus feet; *tava*—of You; *vinā*—without; *vara*—excellent; *dāsyam*—service; *eva*—certainly; *na*—not; *anyat*—anything else; *kadā api*—ever; *samaye*—at the time; *kila*—certainly; *devi*—O queen; *yāce*—I beg; *sākhīyā*—for friendship; *te*—of You; *mama*—of me; *namo*—obeisances; *astu*—may be; *namo*—obeisances; *astu*—may be; *nityam*—eternally; *dāsyāya*—for service; *te*—of You; *mama*—of me; *rasaḥ*—sweetness; *astu*—may be; *rasaḥ*—sweetness; *astu*—may be; *satyam*—in truth.

O Devi Rādhikā! I am not praying for anything except that most exalted direct service to Your lotus feet. Time and again I offer *praṇāma* from afar to Your *sakhī-*

va, a position as Your *sakhī*, but I vow that my unwavering devotion will always be only for Your *dāsī*va, a position as Your maidservant. [Therefore, let me truly have eager spiritual thirst for Your service! And if I am not qualified for this, then at least make me attached to this aspiration, so that one day I may attain it.]

Śrīla Nārāyaṇa Mahārāja: When he is praying for ‘*dāsī*va’, we should understand that this means a position as a ‘*pālya-dāsī*’ of Rādhikā. It is considered superior because from this position one can witness and serve Rādhā-Kṛṣṇa’s intimate pastimes, which even the *sakhīs* cannot. This *śloka* expresses the essence of Rādhā-dāsyam. (VK lecture 12.02.92)

A prayer to attain the position of a maidservant of Śrī Rādhā, who attracts and bewilders the mind of Śrī Kṛṣṇa

**veṇuṁ karān nipatitaṁ skhalitaṁ śikhaṇḍam
bhraṣṭam ca pīta-vasanam vraja-rāja-sūnoḥ
yasyāḥ kaṭākṣa-śara-ghāta-vimūrcchitasya
tām rādhikām paricarāmi kadā rasena**

RRSN 39/BR 5.20/BMP p. 87/ORY p. 29/GV p. 44

veṇuṁ—veṇu flute; *karāt*—from His hand; *nipatitam*—falling; *skhalitam*—slipping; *śikhaṇḍam*—peacock-feather crown; *bhraṣṭam*—slips off; *ca*—and; *pīta-vasanam*—yellow cloth; *vraja-rāja-sūnoḥ*—the son of the King of Vraja; *yasyāḥ*—of whose; *kaṭa-akṣa*—sidelong glances; *śara*—of the arrows; *ghāta*—by the striking; *vimūrcchitasya*—who faints; *tām*—that; *rādhikām*—of Śrīmatī Rādhikā; *paricarāmi*—will I serve; *kadā*—when; *rasena*—with *rasa*.

When will the time come that I can continuously render service with *rasa*, in accordance with the natural disposition of my *svarūpa*, to Śrīmatī Kiśorījī by whose shower of arrow-like sidelong glances Śrī Nanda-nandana faints, His flute tumbles from His hands, His crown of peacock feathers falls from His head, and His yellow cloth slips from His hips.

Śrīla Nārāyaṇa Mahārāja: This *śloka* of Śrīla Prabodhānanda Sarasvatī Ṭhākura explains Śrīmatī Rādhikā’s *mahābhāva*. A devotee in the stage of *āsakti* can think about this after having heard about such topics from great souls like Mādhavendra Purīpada, Īśvara Purīpada, Svarūpa Dāmodara, Rāya Rāmānanda, Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, Kṛṣṇadāsa Kavirāja, Viśvanātha Cakravartī Ṭhākura and also Bhaktivinoda Ṭhākura, the seventh Gosvāmī. One who is in the association of these exalted personalities can think about this when he has attained *āsakti*. He cannot do so before then. (GV p. 45)

I meditate upon Śrīmatī's footdust. Her unlimited power instantly subdues Kṛṣṇa

yo brahma-rudra-śuka-nārada-bhīṣma-mukhyair

ālakṣito na sahasā puruṣasya tasya

sadyo vaśī-karaṇa-cūrṇam ananta-śaktim

taṁ rādhikā-caraṇa-reṇum anusmarāmi

Śrī Rādhā-rasa-sudhā-nidhi 4/ORY p. 168

yaḥ—who; *brahma-rudra-śuka-nārada-bhīṣma-mukhyaiḥ*—headed by Brahmā, Śiva, Śuka, Nārada, and Bhīṣma; *ālakṣitaḥ*—seen; *na*—not; *sahasā*—easily; *puruṣasya*—of Śrī Kṛṣṇa; *tasya*—of Him; *sadyaḥ*—instantly; *vaśī-karaṇa*—bringing under control; *cūrṇam*—powder; *ananta-śaktim*—limitless power; *taṁ*—to that; *rādhikā-caraṇa-reṇum*—the dust of Śrī Rādhā's feet; *anusmarāmi*—I meditate.

I meditate after the ways of our previous *ācāryas* upon the footdust of Śrīmatī Rādhikā, whose unlimited power instantly subdues the Supreme Person Śrī Kṛṣṇa, who is not easily seen even by great souls like Brahmā, Śiva, Śukadeva, Nārada Muni and Bhīṣma.

O Kṛṣṇa, please make me a Kīṅkarī (maidservant) at the feet of Your beloved Rādhā

śyāmasundara śikhaṇḍa-śekhara

smera-hāsa muralī-manohara

rādhikā-rasika mām kṛpā-nidhe

sva-priyā-caraṇa-kīṅkarīm kuru

Śrī Rādhā-Prārthanā 2/SGG p. 167

śyāmasundara—O You who have a beautifully radiant blackish-blue colour; *śikhaṇḍa-śekhara*—O You who wear a peacock feather; *smera-hāsa*—O You whose smile evokes and captivates Cupid; *muralī-manohara*—O You who play enchantingly on Your Muralī flute; *rādhikā-rasika*—O You who are expert in relishing the mellows of Śrīmatī Rādhikā; *kṛpā-nidhe*—O ocean of mercy; *kuru*—make; *mām*—me; *sva-priyā-caraṇa-kīṅkarīm*—a maidservant at the feet of Your beloved.

O Śyāmasundara! O You whose head is adorned with peacock feathers! Your face is always graced with a playful smile, Your flute-playing is enchanting, and You are expert in relishing *rasa* with Śrīmatī Rādhikā. Because You are an ocean of mercy, I am appealing to You to please make me a *kīṅkarī* (maidservant) at the feet of Your beloved.

Śrīla Nārāyaṇa Mahārāja: Śrī Kīṣorī's maidservants (*kīṅkarīs*) are always devoted to Her service. The word *kaiṅkaryā* expresses a mood of being ardent to serve and it means *kiṁ karomi*, “What may I do? What service can I do?” – This mood

is expressed in pure *rādhā-dāsyā*, or *mañjarī-bhāva*. May I attain this *kainkarya* of Śrī Vṛṣabhānu-nandini birth after birth. (BR)

A sincere prayer for attaining Śrī-Rādhā-dāsyā, is found in Stava-mālā

**hā devi kāku-bhara-gadgadayādyā vācā
yāce nipatyā bhuvī daṇḍavad udbhaṭārtiḥ
asya prasādam abudhasya janasya kṛtvā
gāndharvike nija-gaṇe gaṇanām vidhehi**

Śrī Gāndharvā-samprārthanāṣṭakam 2, Śrīla Rūpa Gosvāmī/BR 5.19/SGG pp. 11, 164

hā devi—O illustrious enactor of pleasure-pastimes; *kāku-bhara*—filled with emotion; *gadgadayā-ādyā*—with choked voice and so forth; *vācā*—with words; *yāce*—I beg; *nipatyā*—falling down; *bhuvī*—on the ground; *daṇḍavat*—like a stick; *udbhaṭa-ārtiḥ*—being afflicted with distress; *asya*—to him; *prasādam*—mercy; *abudhasya*—foolish; *janasya*—person; *kṛtvā*—give (mercy); *gāndharvike*—O Rādhā; *nija-gaṇe*—amongst Your own associates; *gaṇanām*—please count; *vidhehi*—make.

O Devi Gāndharvike! In utter desperation I throw myself on the ground like a stick and with a choked voice I humbly implore You to be merciful to this fool and count him as one of Your own.

Touched by the breeze coming from Rādhikā, Kṛṣṇa thinks, “My life has now returned”

**yasyāḥ kadāpī vasanāñcala-khelanottha-
dhanyāti-dhanya-pavanena kṛtārtha-mānī
yogīndra-durgama-gatir madhusūdano ‘pi
tasyā namo ‘stu vṛṣabhānu-bhuvo diśe ‘pi**

Śrī Rādhā-rasa-sudhā-nidhi 2/BMP p. 87

yasyāḥ—of whom; *kadāpī*—sometimes; *vasana*—of the garment; *āñcala*—the corner (hem); *khelana*—playfully; *uttha*—lifted; *dhanyāti-dhanya*—very fortunate and glorious; *pavanena*—by the breeze; *kṛtārtha-mānī*—considering successful; *yogīndra-durgama-gatiḥ*—the goal unattainable even by the kings of *yogīs*; *madhu-sūdanaḥ*—Kṛṣṇa, the propagator of honey-like pastimes; *api*—also; *tasyāḥ*—of Her; *namaḥ*—obeisances; *astu*—may be; *vṛṣabhānu-bhuvaḥ*—of the land of King Vṛṣabhānu; *diśe*—to the direction; *api*—even.

Let us bow down even to the direction of the land of Vṛṣabhānu Mahārāja, for Madhusūdana Kṛṣṇa, who is the rarely attained goal of great *yogīs*, considers that His life is completely fulfilled by the mere touch of that glorious, playful breeze that has touched the tip of Śrīmatī Rādhikā’s garment. He thinks, “Oh, My life has now returned.”

**nāma-sametaṁ kṛta-saṅketaṁ vādayate mṛdu-veṇuṁ
bahu manute nanu te tanu-saṅgata-pavana-calitam api reṇuṁ
(refrain) dhīra-samīre yamunā-tīre vasati vane vanamālī**

Śrī Gīta-govinda, Song 11, Act Five, Verse 9

○ Rādhā, he is softly playing his flute, as if calling Your name. He considers himself immensely fortunate to be touched by so many dust particles that have first touched Your body. As they come to him upon the breeze, He receives them with the utmost honour.

Kṛṣṇa cannot be attained without Śrīmatī Rādhikā. The necessity of taking shelter of the lotus feet of Śrī Rādhā is expressed by Śrīla Raghunātha Dāsa Gosvāmī:

**anārādhya rādhā-padāmbhoja-reṇuṁ
anāśritya vṛndāṭavīm tat-padāṅkām
asambhāṣya-tad-bhāva-gambhīra-cittān
kutaḥ śyāma-sindho rasasyāvagāhaḥ**

Sva-saṅkalpa-prakāśa stotra 1/VG p. 135/BR 5.10

anārādhya—not worshipping; *rādhā-padāmbhoja*—Śrī Rādhā's lotus feet; *renuṁ*—dust; *anāśritya*—not taking shelter; *vṛndāṭavīm*—of Vṛndāvana; *tat-pada-aṅkam*—Her footprints; *asambhāṣya*—without conversing; *tad-bhāva*—for Her love; *gambhīra-cittān*—deep hearts; *kutaḥ*—where; *śyāma-sindhoḥ*—the ocean of *śyāma-rasa*, *śṛṅgāra-rasa*; *rasasya*—of transcendental mellows; *vagāhaḥ*—plunging in the nectar.

How can a person become immersed in the ocean of *śyāma-rasa* (*mādhurya-rasa*) if he has never worshipped the dust of Śrī Rādhā's lotus feet; if he has never taken shelter of Her pastime-place Śrī Vṛndāvana, which is marked with the impressions of Her lotus feet; and if he has never associated with and served the devotees whose hearts are submerged in Her profound sentiments? It will never be possible.

Śrīmatī Rādhikā is my life and soul; I have no other goal than serving Her

**bhajāmi rādhām aravinda-netrām
smarāmi rādhām madhura-smitāsyām
vadāmi rādhām karuṇā-bharādrām
tato mamānyāsti gatiṁ na kīpi**

Śrī Stavāvali, Raghunātha dāsa Gosvāmī/SGG p. 11

bhajāmi—I worship; *rādhām*—Rādhā; *aravinda*—lotus; *netrām*—eyes; *smarāmi*—I remember; *rādhām*—Rādhā; *madhura*—sweet; *smita*—smile; *asyām*—face; *vadāmi*—I glorify; *rādhām*—Rādhā; *karuṇā*—of mercy; *bhara*—with an abundance; *ardrām*—melting; *tataḥ*—other than that; *mama*—for me; *anyā*—another; *asti*—is; *gatiḥ*—goal; *na*—not; *ka api*—anything else.

I worship Śrīmatī Rādhikā who has lotus eyes, I remember Śrīmatī Rādhikā whose face is sweetly smiling, and I speak of Her whose heart is melting with compassion. Thus my life has no other goal than serving Her.

A grief-filled supplication at the feet of Śrīmatī Rādhikā

tavaivāsmi tavaivāsmi na jīvāmi tvayā vinā

iti vijñāya devi (radhe) tvam naya mām caraṇāntikam

Śrī Stavāvali, Vilāpa-kusumāñjali 96, Raghunātha dāsa Gosvāmī

tava—Yours; *eva*—indeed; *asmi*—I am; *tava*—Yours; *eva*—indeed; *asmi*—I am; *na*—not; *jīvāmi*—I live; *tvayā*—You; *vinā*—without; *iti*—thus; *vijñāya*—understanding; *devi*—Śrīmatī Rādhikā; *tvam*—You; *naya*—please lead; *mām*—me; *caraṇāntikam*—to the tips of Your feet.

I am Yours! I am Yours! I cannot live without You! O Devi (Rādhikā), please understand this and bring me to Your lotus feet.

I forever pray to the dust of the lotus feet of the gopīs

vande nanda-vraja-strīṇām pāda-reṇum abhikṣṇāśaḥ

yāsām hari-kathodgītam punāti bhuvana-trayam

SB 10.47.63/BMP p. 276/STB p. 34

vande—I offer my respects; *nanda-vraja*—of the cowherd village of Nanda Mahārāja; *strīṇām*—of the women; *pāda*—of the feet; *reṇum*—to the dust; *abhikṣṇāśaḥ*—perpetually; *yāsām*—whose; *hari*—of Lord Kṛṣṇa; *kathā*—about the topics; *udgītam*—loud chanting; *punāti*—purifies; *bhuvana-trayam*—the three worlds.

[Śrī Uddhava:] “I forever pray to the dust of the lotus feet of the *gopīs* in Nandagaon. The *hari-kathā* emanating from their lotus lips in their separation from Kṛṣṇa purifies the entire universe.”

Without being in the ānugatya of the gopīs one cannot attain Śrī Kṛṣṇa
gopī-ānugatya vinā aiśvarya-jñāne
bhajileha nāhi pāya vrajendra-nandane

CC Madhya 8.230

gopī-ānugatya—subsistence to the *gopīs*; *vinā*—without; *aiśvarya-jñāne*—in the knowledge of opulence; *bhajileha*—if serving the Supreme Lord; *nāhi*—not; *pāya*—gets; *vrajendra-nandane*—the son of Mahārāja Nanda, Kṛṣṇa.

Unless one follows in the footsteps of the *gopīs*, he cannot attain the service of the lotus feet of Śrī Kṛṣṇa, the son of Nanda Mahārāja. If one is overcome by knowledge of the Lord's opulence, he cannot attain the Lord's lotus feet, even though he is engaged in devotional service.

Raghunātha dāsa Gosvāmī's Rādhā-niṣṭhā

ya ekam govindam bhajati kapaṭi dāmbhikatayā
tad-abhyarṇe śirṇe kṣaṇam api na yāmi vratam idam

Stavāvali, Sva-niyama-daśakam 6/BR 5.10 pt

ya—who; *ekam*—alone; *govindam*—Lord Kṛṣṇa; *bhajati*—worships; *kapaṭi*—cheater; *dāmbhikatayā*—with hypocrisy; *tad-abhyarṇe*—near Him; *śirṇe*—despicable; *kṣaṇam*—for a moment; *api*—even; *na*—not; *yāmi*—I shall go; *vratam*—vow; *idam*—this.

I will never go near a despicable hypocrite who worships Govinda alone without Rādhā. This is my vow.

Kṛṣṇa cannot be attained without Rādhā-dāsyam

rādhā-dāsyam apāsyā yaḥ prayatate govinda-saṅgāśayā
so 'yam pūrṇa-sudhā-ruceḥ paricayam rākām vinā kaṅkṣati

Śrī Rādhā-rasa-sudhā-nidhi 80/BR 5.10 pt

rādhā—to Rādhā; *dāsyam*—service; *apāsyā*—renouncing; *yaḥ*—who; *prayatate*—endeavors; *govinda-saṅgāśayā*—with a hope to attain the association of Lord Kṛṣṇa; *saḥ ayam*—that person; *pūrṇa-sudhā-ruceḥ*—of the sweetest nectar; *paricayam*—acquaintance with; *rākām*—of the full moon; *vinā*—without; *kaṅkṣati*—desires.

Those who endeavor to attain the association of Śrī Kṛṣṇa but reject Rādhā-dāsyā are like people who want the moon without its nectarean effulgence.

Without taking shelter of the lotus feet of Śrī Rādhā, one can never meet Kṛṣṇa, whom śāstra declares to be the property of Her mañjarī maidservants

**rādhikā ujjvala-rasera ācārya
rādhā-mādhava-śuddha-prema vicārya
ye dharila rādhā-pada parama-yatane
se pāila kṛṣṇa-pada amūlya ratane
rādhā-pada vinā kabhu kṛṣṇa nāhi mile
rādhikā dāsira kṛṣṇa sarva-vede bole**

Rādhikā-caraṇa-padma, BVT/ BR 5.10 pt/SGG p. 67

Śrīmatī Rādhikā is the *ācārya* of the mellows of amorous love (*ujjvala-rasa*). The pure love between Rādhā and Mādhava is meant to be discussed and contemplated. Those who place Śrīmatī Rādhikā's lotus feet in their hearts and worship them with great care obtain the priceless jewel of Kṛṣṇa's lotus feet. Without taking shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the *mañjarī* maidservants of Śrī Rādhā.

Śrīla Raghunātha dāsa Gosvāmī expresses his hankering for Rādhā-dāsyam

**śrī-rūpa-mañjarī-karārcita-pāda-padma-
goṣṭhendra-nandana-bhujārpita-mastakāyāḥ
hā modataḥ kanaka-gauri-padāravinda
samvāhanāni śanakais tava kim kariṣye**

Vilāpa-Kusumāñjali 72/MS p. 15/STB p. 97

śrī-rūpa-mañjarī—of Śrī Rūpa-mañjarī; *kara*—by the hand; *arcita*—worshiped; *pāda*—feet; *padma*—lotus; *goṣṭhendra*—of the king of Vraja; *nandana*—of the son; *bhujā*—arm; *arpita*—placed; *mastakāyāḥ*—on the head; *hā*—O!; *modataḥ*—out of joy; *kanaka*—gold; *gauri*—fair; *pada-aravinda*—lotus feet; *samvāhanāni*—massage; *śanakaiḥ*—gently; *tava*—of You; *kim*—whether?; *kariṣye*—I will perform.

O Devi as fair as gold, Your lotus feet are worshiped by Śrī Rūpa-mañjarī's hands as You rest Your head against Kṛṣṇa's arm. When will I receive the remnants of Rūpa-mañjarī's service and happily and gently massage Your lotus feet?

O Rādhā-kuṇḍa! Be merciful, show me my Svāminī, who is my very life and soul

**he śrī sarovara sadā tvayi sā mad-iṣā-
praṣṭhena sārdham iha khelati kāma-raṅgaiḥ
tvaṁ cet priyāt priyam atīva tayor itīmām
ha darśayādyā kṛpayā mama jīvitam tām**

Vilāpa Kusumāñjaliḥ 98, Raghunātha dāsa Gosvāmī/MS 9.5

he—O!; śrī-sarovara—beautiful lake; sadā—eternally; tvayi—in you; sā—She; mad—my; iṣā—queen; praṣṭhena—Her beloved; sārdham—with; iha—here; khelati—enjoys transcendental pastimes; kāma—of Kāma; raṅgaiḥ—with the bliss; tvaṁ—you; cet—if; priyāt—than the dear; priyam—more dear; atīva—great; tayor—of Them; iti—thus; imam—this; hā—O!; darśaya—please reveal; adya—now; kṛpayā—with mercy; mama—of me; jīvitam—the life; tām—that.

O Rādhā-kuṇḍa! My mistress is engaging in very secret and beautiful playful pastimes with Her darling Kṛṣṇa in the *kuñjas* on your banks. You are so near and dear to Them. Therefore I am taking shelter of you and pray for your mercy. When will you show me my Svāminī, who is my very life and soul?

O Kṛṣṇa! please lead me to the place where You two enjoy loving pastimes

**hā nātha gokula-sudhākara su-prasanna-
vaktrāravinda madhura-smita he kṛpārdra
yatra tvayā viharate praṇayaiḥ priyārāt
tatraiva mām api naya priya-sevanāya**

Vilāpa-Kusumāñjaliḥ 100/JD ch. 39

hā—O!; nātha—Lord; gokula—of Gokula; sudhākara—O moon; su—very; prasanna—cheerful; vaktra—face; aravinda—lotus flower; madhura—sweet; smita—smile; he—O!; kṛpā—with mercy; ardra—melting; yatra—where; tvayā—with You; viharate—enjoys pastimes; praṇayaiḥ—with love; priyā—Your beloved; ārāt—near; tatra—there; eva—indeed; mām—me; api—even; naya—please lead; priya—with love; sevanāya—to the service.

O Lord, O nectar moon of Gokula, O Lord whose cheerful face is a lotus flower, O sweetly-smiling one, O Lord melting with compassion. Please lead me to the place where Your beloved enjoys loving pastimes with You, so that I may serve You both with love.

O Rādhike! I am passing my time with the sole hope of being able to serve You
 āśā-bharair amṛta-sindhu-mayaiḥ kathañcit
 kālo mayātigamitaḥ kila sāmpratam hi
 tvam cet kṛpām mayi vidhāsyasi naiva kim me
 prāñair vrajena ca varoru bakāriṇāpi

Vilāpa-Kusumāñjaliḥ 102/BR 6.3 pt/JD ch. 39/MS 10 pt

āśā-bharaiḥ—with many hopes; *amṛta*—of nectar; *sindhu*—ocean; *mayaiḥ*—consisting; *kathañcit*—somehow; *kālaḥ*—the time; *mayā*—by me; *atigamitaḥ*—is passed; *kila*—indeed; *sāmpratam*—now; *hi*—indeed; *tvam*—You; *cet*—if; *kṛpām*—mercy; *mayi*—to me; *vidhāsyasi*—will give; *na*—not; *eva*—certainly; *kim*—what is the use?; *me*—to me; *prāñaiḥ*—of my life; *vrajena*—of Vraja; *ca*—and; *vara*—beautiful; *uru*—thighs; *bakāriṇāpi*—also of Lord Kṛṣṇa, the enemy of Baka.

O Varoru Rādhā, I am passing my time with the sole hope of being able to serve You. If You withhold Your mercy, what value to me is this life, the land of Vraja, and Śrī Kṛṣṇa, the enemy of Baka?

The conception of being a Rādhā-dāsī is described by the Gosvāmīs:

abhimānam parityajya prākṛta-vapur-ādiṣu
 śrī-kṛṣṇa-kṛpayā gopī-dehe vraje vasāmy aham
 rādhikānucarī bhūtvā pārakīya-rase sadā
 rādhā-kṛṣṇa-vilāseṣu paricaryām karomy aham

BR 5.11

After giving up false identification with this material body, may I obtain the body of a *gopī* and reside in Vraja by the mercy of Śrī Kṛṣṇa. Becoming a maidservant of Śrī Rādhā, may I always serve and attend Rādhā and Kṛṣṇa, who enjoy pastimes of paramour love (*pārakīya-rasa*).

Śrīla Nārāyaṇa Mahārāja: Pārakīya-rase sadā – The scriptures establish the pre-eminence of the *pārakīya-rasa* of Vraja. By serving Śrī Rādhā-Kṛṣṇa in the mood of wedded love (*svakīya*), one will attain Goloka [the outer area of Goloka Vṛndāvana], and by serving in paramour love, one will attain Vraja-Vṛndāvana, the absolute innermost chamber of Goloka-Vṛndāvana where Śrī Rādhā-Kṛṣṇa's *nikuñja-līlās* take place. There, the *mañjarī-sakhīs*, being endowed with *ullāsa-rati* (much stronger affection for Rādhā than for Kṛṣṇa), are topmost. They render service to the *rasa-keli-līlā-vilāsa* in the secluded groves without any hesitation.

Definition of Bhāvollāsa-rati

**sañcārī syāt samanā vā kṛṣṇa-ratyāḥ suhṛd-ratiḥ
adhika puṣyamānā ced bhāvollāsa itiryate**

BRS 2.5.128/Venu-gīta, p. 39

cet—if; *suhṛd-ratiḥ*—the *bhāva* of being a well-wisher and intimate friend of Śrī Rādhā; (which is) *sañcārī*—an infused mood; *syāt*—may become; *samanā*—equal; *vā*—or; *adhika*—greater; *kṛṣṇa-ratyāḥ*—than the attachment to Śrī Kṛṣṇa; *puṣyamānā*—nourishes; *iryate*—it is said; *iti*—to be; *bhāva-ullāsaḥ*—shining forth due to innermost mood.

Bhāvollāsa-rati is the *sañcārī-bhāva* of the *mañjarī-sakhīs*, whose *suhṛd-rati* (for Śrī Rādhā and everything connected with Her) abundantly exceeds their *kṛṣṇa-rati*, and constantly increases due to their full absorption in it. (This is also their *sthāyī-bhāva*, their permanent *rati*).

[an alternative translation:] If the *sañcārī-bhāva* of being the friend and well-wisher of Śrī Rādhā becomes equal to or greater than the attachment to Śrī Kṛṣṇa, and continues to increase through being nourished by full absorption in Her, then in consideration of these unique characteristics it is called *bhāvollāsa-rati*.

Śrīla Nārāyaṇa Mahārāja: By nature the living entity is the object to be enjoyed (*bhogyavastu*) and Śrī Kṛṣṇa is the enjoyer (*bhoktā*). By performing *bhajana* in the association of *rasika-bhaktas*, the desire to serve Śrī Rādhā, who is permeated with transcendental bliss, becomes strong, and the loving sentiments of the *mañjarī-gopīs* (*gopī-bhāva*) awaken.

Śrī Rādhā-Bhajana-Mahimā

Glorification of Worship to Śrī Rādhā, Śrīla Bhaktivinoda Ṭhākura (SGG p. 65)

**rādhā-bhajane yadi mati nāhi bhelā
kṛṣṇa-bhajana taba akāraṇa gelā (1)**

If the desire to serve Śrīmatī Rādhikā does not appear in my heart, my worship of Kṛṣṇa is simply useless.

**ātapa-rahita sūraya nāhi jāni
rādhā-virahita mādharma nāhi māni (2)**

Just as the sun cannot be perceived without sunlight, in the same way I do not recognize Mādhava without Rādhā.

kevala mādharma pūjaye, so ajñāni

rādhā-anādara koroī abhimānī (3)

Those who worship Mādhava alone are ignorant; they simply neglect Śrīmatī Rādhikā out of unmitigated pride.

**kabahī nāhi karobi tākara saṅga
citte icchasi yadi vraja-rasa-raṅga (4)**

Don't ever associate with such persons if you desire the loving playfulness of *vraja-rasa* to appear in your heart.

**rādhikā-dāsī jādī hoyā abhimāna
śīgrai milai taba gokula-kāna (5)**

If you develop pride in being Śrīmatī Rādhikā's exclusive maidservant, then very quickly you will meet Gokula Kāna (Kṛṣṇa).

**brahmā, śiva, nārada, śruti, nārāyaṇī
rādhikā-pada-raja pūjaye mānī (6)**

Brahmā, Śiva, Nārada, the *Śruti-cari ṛṣīs* and Nārāyaṇī honor and worship the dust of Śrīmatī Rādhikā's lotus feet.

**umā, ramā, satyā, śacī, candrā, rukmiṇī
rādhā avatāra sabe – āmnāya-vāṇī (7)**

Our *āmnāya*, revealed scriptures, declare that Umā, Ramā, Satyā, Śacī, Candrāvalī and Rukmiṇī are all Rādhā's expansions.

**hena rādhā-paricaryā jāṅkara dhana
bhaktivinoda tān'ra māgaye caraṇa (8)**

Bhaktivinoda is begging at the lotus feet of those whose wealth is the service of Śrīmatī Rādhikā.

*Śrīla Bhaktivinoda Ṭhākura expresses his internal mood in Gītā-mālā
Dekhite Dekhite (SGG p. 74)*

**dekhite dekhite, bhulibo vā kabe, nija-sthūla-paricaya
nayane heribo, vraja-pura-śobhā, nitya cid-ānanda-maya (1)**

When O when, while beholding the exquisite beauty of Vraja which is full of eternal spiritual bliss and cognizance, will I forget my connection with this gross body and let go of my bodily identity?

**vṛṣabhānu-pure, janama laibo, yāvaṭe vivāha ha'be
vraja-gopī-bhāva, hoibe svabhāva, āna bhāva nā rohibe (2)**

I shall take birth in Vṛṣabhānu Mahārāja's town and will marry in the nearby village of Yāvaṭ. My sole disposition and nature will be that of a cowherd maiden.

**nija-siddha-deha, nija-siddha-nāma, nija-rūpa-sva-vasana
rādhā-kṛpā-bale, labhibo vā kabe, kṛṣṇa-prema-prakaraṇa (3)**

When will I obtain, by the power of Rādhā's mercy, my own eternal spiritual body, my own realised name and dress embellishing by form? When will I receive initiation into the techniques of expressing divine love for Kṛṣṇa?

**yāmuna-salila-āharaṇe giyā, bujhibo yugala-rasa
prema-mugdha ha'ye, pāgalinī-prāya, gāiba rādhāra yaśa (4)**

As I go to draw water from the Yamunā, I will understand the confidential mel-lows of Yugala-Kīśora's loving affairs. Being captivated by *prema*, I will sing Śrī Rādhikā's glories just like a madwoman.

Taking shelter of the mañjarīs is described by Śrīla Raghunātha dāsa Gosvāmī

**tāmbūlārpaṇa-pāda-mardana-payodānābhisārādibhir
vṛndāraṇya-maheśvarīm priyatayā yās toṣayanti priyāḥ
prāṇa-preṣṭha-sakhī-kulād api kilāsaṅkocitā bhūmikāḥ
keli-bhūmiṣu rūpa-mañjarī-mukhās tā dāsikāḥ saṁśraye**

Stavāvalī (Vraja-vilāsa-stava 38)/JD ch. 39/BR 8.20

saṁśraye—I take shelter; *tāḥ priyāḥ dāsikāḥ*—of those dear servants; *rūpa-mañjarī-mukhāḥ*—headed by Śrī Rūpa Mañjarī; *yāḥ toṣayanti*—who give pleasure;

vṛndāraṇya-maheśvarīm—to the queen of Vṛndāvana; *priyatayā*—by their endearing qualities; *abhisāra*—by taking her out to Her trysts with Śrī Kṛṣṇa; *payah-dāna*—offering (refreshing and fragrant) water; *tāmbūla-arpaṇa*—offering betel-nuts; *pāda-mardana*—massaging Her feet; *ādibhiḥ*—and so forth; *bhūmikāḥ*—they act as her chaperones; *kila*—indeed; *api*—unlike; *sakhī-kulāt*—the group of *sakhīs*; *prāṇa-preṣṭha*—headed by Lalitā and Viśākḥā; *api asaṅkoc-itāḥ*—(they are) without hesitation; *kelī-bhūmiṣu*—within the pleasure groves.

I take shelter of the maidservants of Śrīmatī Rādhikā headed by Rūpa Mañjarī. They act as Her chaperones and affectionately satisfy Śrīmatī Rādhikā by their various services, such as offering *tāmbūla*, massaging Her feet, bringing Her water and taking Her to Her rendezvous with Kṛṣṇa. Unlike the *prāṇa-preṣṭha-sakhīs*, they can without hesitation perform any service within the pleasure groves.

Pride in one's service to Śrīmatī Rādhikā

navam divyam kāvyam sva-kṛtam atulam nātaka-kulam

prahelī-gūḍhārthāḥ sakhi-rucira-vīṇā-dhwani-gatiḥ

kadā snehollāsair lalita-lalitā-preraṇa-balāt

sa-lajjam gāndharvā sa-rasam asakṛc chikṣayati mām

Sva-saṅkalpa-prakāśa-stotra 2/BR 8.21

navam—new; *divyam*—transcendental; *kāvyam*—poem; *sva-kṛtam*—written by you; *atulam*—peerless; *nātaka*—drama; *kulam*—plural; *prahelī*—riddles and puns; *gūḍha*—hidden; *arthāḥ*—meanings; *sakhi*—O friend; *rucira*—beautiful; *vīṇā*—of the *vīṇā*; *dhwani*—the sound; *gatiḥ*—movement; *kadā*—when?; *sneha*—with love; *ullāsaiḥ*—with splendid happiness; *lalita*—charming and playful; *lalitā*—Lalitā; *preraṇa*—of the direction; *balāt*—on the strength; *sa*—with; *lajjam*—shyness; *gāndharvā*—Śrī Rādhā; *sa*—with; *rasam*—sweetness; *asakṛc*—again and again; *chikṣayati*—will teach; *mām*—me.

Aho! When, in a secluded place, will I receive such fortune that Śrīmatī Rādhikā will, upon the request of Śrīmatī Lalitā-devī, affectionately and happily – yet shyly – teach me dramas composed by Herself, new poems, riddles with deep meanings, and melodies on the *vīṇā*?

Prabodhānanda Sarasvatī-pada describes the mood of rejecting all types of dharma, out of the desire to serve Śrī Rādhā's lotus feet

**dūrād apāsyā svajanān sukham artha-koṭim
sarveṣu sādhana-vareṣu ciram nirāśaḥ
varṣantam eva sahajādbhuta-saukhya-dhārām
śrī-rādhikā-carāṇa-reṇum ahaṁ smarāmi**

Śrī Rādhā-rasa-sudhā-nidhiḥ 33/BR 5.12

The desires for the pleasure derived from relationships with family and friends; for the four goals of life, namely *dharma*, *artha*, *kāma* and *mokṣa*; for limitless wealth and so forth, are the causes of *anarthas*. For a long time now I have lost all hope in the excellent *sādhana*s mentioned in *śāstra*. I have abandoned them all far behind. My only *sādhana* and *sādhya* is to worship the foot-dust of Śrī Rādhikā which shows natural, wonderful happiness. I always hold this foot-dust upon my head.

Śrīla Nārāyaṇa Mahārāja: Sādhakas who possess exclusive faith in Śrī Rādhā (*rādhā-niṣṭhā*) are solely attached to the fragrance of Her lotus feet. Without Śrī Rādhā, they do not even have a taste for Śrī Kṛṣṇa. Material happiness seems insignificant to such *sādhakas*, who have firm attachment for Her lotus feet and who are not inclined towards any other spiritual goal (*sādhya*) or any other practice (*sādhana*) to attain it. Even other exalted *sādhana*s are obstacles on the path of *prema-bhakti*.

The mood of a sādhaka who has attained attachment for Rādhā-dāsyam

**tvayopabhukta-srag-gandha vāso-'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās tava māyām jayema hi**

SB 11.6.46/BR 5.21/BRSB p.76/JD ch. 20

tvayā—by You; *upabhukta*—already enjoyed; *srag*—with the garlands; *gandha*—fragrances; *vāsaḥ*—garments; *alaṅkāra*—and ornaments; *carcitāḥ*—adorned; *ucchiṣṭa*—the remnants of Your food; *bhojinaḥ*—eating; *dāsāḥ*—Your servants; *tava*—Your; *māyām*—illusory energy; *jayema*—we will conquer; *hi*—indeed.

O Prabhu, we decorate ourselves with the garlands, sandalwood paste, cloth and ornaments worn by You. Since we are Your servants who eat Your remnants, we will certainly conquer Your illusory energy (*māyā*). (Therefore, Prabhu, we are not afraid of Your *māyā* – we are only afraid of being separated from You).

In this way, the sādḥaka worships the dust of Śrīmatī Rādhikā's lotus feet

**āsāsyā dāsyam vṛṣabhānu-jāyās
tīre samadhyāsyā ca bhānu-jāyāḥ
kadā nu vṛndāvana-kuñja-vīthiṣv
aham nu rādhe hy atithir bhaveyam**

Śrī Rādhā-rasa-sudhā-nidhi 198/BR 5.13

āsā—hope; āsyā—of Her; dāsyam—service; vṛṣabhānu-jāyāḥ—of Rādhā, Vṛṣabhānu's daughter; tīre—on the shore; samadhyā asyā—arranging; ca—and; bhānu-jāyāḥ—of the Yamunā; kadā—when?; nu—indeed; vṛndāvana-kuñja-vīthiṣu—in the pathways of Vṛndāvana forest groves; aham—I; nu—indeed; rādhe—O Rādhā; hi—indeed; atithiḥ—a guest; bhaveyam—may become.

O Rādhe! O Vṛṣabhānu-nandinī! When will I, with the hope of becoming Your maidservant, reside as a guest (a mendicant *sādhū*) on on the bank of the Yamunā within the pathways of Vṛndāvana's *kuñjas*, absorbed in deep contemplation on Your service?

Constantly seeking Kṛṣṇa through saṅkīrtana in the mood of śrī-rādhā-dāsyā

**dhyāyantam śikhi-piccha-maulim anīsam tan-nāma saṅkīrtayan
nityam tac-caraṇāmbujam paricaran tan-mantra-varyam japan
śrī-rādhā-pada-dāsyam eva paramābhiṣtam hṛdā dhārayan
karhi syām tad-anugraheṇa paramādbhutanurāgotsavaḥ**

Śrī Rādhā-rasa-sudhā-nidhi 259/BR 5.14

dhyāyan—meditating; tam—on Him; śikhi-piccha-maulim—who wears a peacock-feather crown; anīsam—constantly; tan-nāma—His name; saṅkīrtayan—chanting; nityam—always; tat-caraṇāmbhujam—His lotus feet; paricaran—serving; tan-mantra-varyam—His excellent mantra; japan—chanting; śrī-rādhā-pada-dāsyam—service to Śrī Rādhā's feet; eva—indeed; parama-abhiṣtam—greatest desire; hṛdā—with the heart; dhārayan—holding; karhi—when?; syām—I will be; tad-anugraheṇa—by His mercy; parama-adbhuta-anurāga-utsavaḥ—a most wonderful festival of love for Her.

Keeping at my heart my highest aspiration of one day becoming a maidservant of Śrī Rādhā's lotus feet, I will constantly meditate on Śrī Kṛṣṇa, whose head is decorated with a peacock feather. I will constantly chant His name, eternally serve His lotus feet and always utter His most excellent *mantras*. May He bestow mercy upon me at any moment so I will attain *anurāgotsava*, the great festival of attachment to Śrī Rādhā.

Praying to attain the service of Śrī Rādhā birth after birth

**tasyā apāra-rasa-sāra-vilāsa-mūrter
ānanda-kanda-paramādbhuta-saukhya-lakṣmyāḥ
brahmādi-durlabha-gater vṛṣabhānu-jāyāḥ
kainkaryam eva mama janmani janmani syāt**

Śrī Rādhā-rasa-sudhā-nidhi 40/BR 5.15

Birth after birth, may I attain the position of being a maidservant of the daughter of King Vṛṣabhānu. She is the *vilāsa-mūrti* (personification of playful pastimes) of Śyāmasundara, who is Himself the essence of limitless *rasa*. She is Śrī Kṛṣṇa's supremely wonderful pleasure-Lakṣmī, and She is most difficult to attain even for Brahmā and other exalted personalities.

mad-īśā-nāthatve vraja-vipina-candraṁ vraja-vaneśvarīm tām nāthatve

MS 9/BR p. 212 (please see 11.65 for the full śloka)

Always remember Vṛndāvana-candra as the *prāṇanātha* of my Svāminī, Vṛndāvaneśvarī Śrī Rādhikā, and remember Her, the controlling deity of the forests of Vraja as His mistress.

**hā nātha gokula-sudhākara su-prasanna-
vaktrāravinda madhura-smīta he kṛpārdra
yatra tvayā viharate praṇayaīḥ priyārāt
tatraiva mām api naya priya-sevanāya**

Śrī Vilāpa-kusumañjalīḥ 100, Śrīla Raghunātha dāsa Gosvāmī/STB p. 148

hā—O!; nātha—Lord; gokula—of Gokula; sudhā-kara—O moon (nectar-bestowing); su—very; prasanna—cheerful; vaktra—face; aravinda—lotus flower; madhura—sweet; smīta—smile; he—O!; kṛpā—with mercy; ardra—melting; yatra—where; tvayā—with You; viharate—enjoys pastimes; praṇayaīḥ—with love; priyā—Your beloved; ārāt—near; tatra—there; eva—indeed; mām—me; api—even; naya—please lead; priya—of my dear Rādhikā; sevanāya—to the service.

O Nātha! O nectar moon of Gokula, whose lotus face is very cheerful and smiles so sweetly! O You whose heart is soft and melting, wanting to bestow mercy upon all! Wherever You go to enjoy loving pastimes with Your beloved, please take me there, and allow me to render confidential loving service to You both. (or) O Kṛṣṇa, if You are pleased with me, then give me this benediction only: I am about to die because I don't know where my *svāminī* is. Please take me with You when You go to meet Her, so that I may engage in Her service.

Without being in the *ānugatya* of the *gopīs* one cannot enter *mādhurya-lilā*
sakhī vinā ei lilāya anyera nāhi gati
sakhī-bhāve ye tāñre kare anugati
rādhā-kṛṣṇa-kuñja-sevā-sādhya sei pāya
sei sādhyā pāite āra nāhika upāya

CC Mad 8.204-5/BR 5.15 pt/GV p. 63/BPKG p. 473

sakhī vinā—without the *gopīs*; *ei lilāya*—in these pastimes; *anyera*—of others; *nāhi*—there is not; *gati*—entrance; *sakhī-bhāve*—in the mood of the *gopīs*; *ye*—anyone who; *tāñre*—Lord Kṛṣṇa; *kare*—does; *anugati*—following; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *kuñja-sevā*—of service in the *kuñjas*, or gardens, of Vṛndāvana; *sādhya*—the goal; *sei pāya*—he gets; *sei*—that; *sādhya*—achievement; *pāite*—to receive; *āra*—other; *nāhika*—there is not; *upāya*—means.

Without the guidance of the *sakhīs*, one cannot enter these *mādhurya* pastimes. One who worships Kṛṣṇa in the mood of the *mañjarī-sakhīs*, following in their footsteps, can attain the service of Rādhā-Kṛṣṇa in the *kuñjas* of Vṛndāvana. There is no other means to achieve this goal.

In Śrī Ujjvala-nīlamaṇi, Śrīla Rūpa Gosvāmī describes the *mañjarīs*:

prema-lilā-vihārāṇām samyag vistārikā sakhī viśrambha-ratna-peṭī ca

One who expands the conjugal love of Kṛṣṇa and His enjoyment among the *gopīs* is called a *sakhī* (*mañjarī*). Such a person is a confidential *gopī* in the conjugal affairs. Such assistants are like jewels in the form of Kṛṣṇa's confidantes.

[Śrīla Bhaktivedānta Swāmī Prabhuṇḍa:] The actual business of the *sakhīs* (*mañjarīs*) is described thus in Ujjvala-nīlamaṇi: In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (*nāyaka*), and Rādhikā is the heroine (*nāyikā*). The first business of the *gopīs* is to chant the glories of both the hero and the heroine. Their second business is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third business is to induce both of Them to approach each other. Their fourth business is to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable both the hero and heroine to meet at the proper time, the thirteenth to fan the hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means. (Śrī Caitanya-caritāmṛta, Madhya-līlā 8.204-205, purport)

Searching for Śrī Rādhānātha while engaged in the service of Śrī Rādhā

**rādhā-nāma-sudhā-rasaṁ rasayitum̐ jihvāstu me vihvalā
pādaṁ tat-padakāṅkitāsu caratām̐ vṛndāṭavī-vīthisu
tat-karmaiva karaḥ karotu hṛdayaṁ tasyāḥ pādāṁ dhyāyatāt
tad-bhāvotsavataḥ param̐ bhavatu me tat-prāṇa-nāthe ratiḥ**

Śrī Rādhā-rasa-sudhā-nidhi 142/BR 5.16

rādhā-nāma-sudhā-rasaṁ—the mellows of the nectar of Rādhā’s name; *rasayitum̐*—to taste; *jihvā*—tongue; *asti*—is; *me*—of me; *vihvalā*—overwhelmed; *pādaṁ*—feet; *tat-padakāṅkitāsu*—marked with Her footprints; *caratām̐*—should walk; *vṛndāṭavī-vīthisu*—on the pathways in Vṛndāvana; *tat-karma*—Her work; *eva*—indeed; *karaḥ*—hand; *karotu*—should do; *hṛdayaṁ*—heart; *tasyāḥ*—of Her; *pādāṁ*—feet; *dhyāyatāt*—should meditate; *tad-bhāvotsavataḥ*—on account of the festival of love for Her; *param̐*—great; *bhavatu*—may be; *me*—of me; *tat-prāṇa-nāthe*—to the Lord of Her life; *ratiḥ*—love.

May my tongue become constantly overwhelmed by relishing the nectarean *rasa* of the name Rādhā, may my feet wander on the pathways of that Vṛndāvana where Vṛṣabhānu-nandinī walks, may both my hands be engaged in Syāminī’s service, and may my heart contemplate Her lotus feet. By engaging in Śrīmatī’s festival of ecstatic moods (*bhāvotsava*), may one-pointed attachment manifest within me for Her *prāṇanātha*, Śrī Syāmasundara. This is my earnest prayer.

Tām vraja-vane-īśvarīm̐ nāthatve smara – Remember Śrīmatī Rādhikā as one’s svāminī

**aty-utkaṭena nitarām̐ virahānalena
dandahyamāna-hṛdayā kila kāpi dāsī
hā svāminī kṣaṇam̐ iha praṇayena gāḍham̐
ākrandanena vidhurā vilapāmi padyaiḥ**

Śrī Vilāpa-kusumāñjaliḥ 7/MS 9.2

aty-utkatena—very great longing; *nitaram̐*—completely; *viraha*—of separation; *anale-na*—because of the fire; *dandahyamāna*—always burning; *hṛdayā*—heart; *kila*—indeed; *kāpi*—a certain; *dāsī*—maidservant; *hā*—O; *svāminī*—mistress; *kṣaṇam̐*—for a moment; *iha*—here; *praṇayena*—with love; *gāḍham̐*—deeply; *ākrandhanena*—with crying; *vidhurā*—agitated; *vilapāmi*—I lament; *padyaiḥ*—in poetic *śloka*s.

O *svāminī* Śrī Rādhikā! I am Your *mañjarī* maidservant. But my heart is burning due to the virulent fire of separation from You. I cry repeatedly and thus I have

become thoroughly aggrieved. Seeing no other means of reprieve, I reside at Śrī Govardhana by the bank of Śrī Rādhā-kuṇḍa and lovingly supplicate Your lotus feet with these few *śloka*s of lamentation.

Śrīla Nārāyaṇa Mahārāja: In his Vilāpa-kusumāñjaliḥ, Śrīla Raghunātha Dāsa Gosvāmī has acknowledged Śrīmatī Rādhikā as his *svāminī*. With great fervor and perturbation he prays in a mood of single-minded devotion in order to obtain Her service.

A prayer to attain Śrī Rādhā's lotus feet, which are the only goal

devi duḥkha-kula-sāgarodare
dūyamānam ati-durgatam janam
tvam kṛpā-prabala-naukayādbhutam
prāpaya svapada-pankajālayam

Śrī Vilāpa-kusumāñjaliḥ 8/MS 9.2/BR 5.17

devi—O queen; *duḥkha*—of sufferings; *kula*—of multitudes; *sāgara*—an ocean; *udare*—in the belly; *dūyamānam*—suffering; *ati-durgatam*—very unfortunate; *janam*—person; *tvam*—You; *kṛpā*—of mercy; *prabala*—the strength; *naukayā*—with the boat; *adbhutam*—wonderful; *prāpaya*—please cause to attain; *sva-pada-pankaja*—of Your own lotus feet; *alayam*—the abode.

May You be pleased, O *Vraja-vilāsini*, Śrīmatī Rādhikā! Due to my extreme bad fortune I have fallen into the belly of an unfathomable ocean of intense grief, and I am severely tormented and seized by calamity. O *Parama-karuṇāmayi*! Kindly place me upon the indestructible boat of Your mercy and grant me the direct service of Your lotus feet.

One who aspires for Rādhā-dāsyam will never desire enjoyment with Śrī Hari, even in dreams

ananya-śrī-rādhā-pada-kamala-dāsyai-ka-rasa-dhīr
hareḥ saṅge raṅga-svapana-samaye nāpi dadhatī

Śrī Vṛndāvana-mahimāmṛta 16.94/BR 5.18 pt

ananya—without an other; *śrī-rādhā*—of Śrī Rādhā; *pada-kamala*—to the lotus feet; *dāsyai*—of service; *eka*—sole; *rasa*—nectar; *dhīr*—thoughts; *hareḥ*—of Lord Hari; *saṅge*—in the association; *raṅga*—limbs; *svapana*—of sleeping; *samayena*—at the time; *āpi*—also; *dadhatī*—placing;

Single-pointed service to the lotus feet of Śrī Rādhā is an ocean of transcendental *rasa*. One who wishes to enter that ocean will never desire enjoyment with Śrī Hari, even in dreams.

A happiness millions of times greater

**rādhāra svarūpa – kṛṣṇa-prema-kalpa-latā
sakhī-gaṇa haya tāra pallava-puṣpa pātā
kṛṣṇa-lilāmṛta yadi latāke siñcaya
nija-sukha haite pallavādyera koṭi-sukha haya**

CC Mad 8.209–10/BR 5.18 pt/GV p. 65

rādhāra svarūpa—the spiritual nature of Śrīmatī Rādhārāṇī; *kṛṣṇa-prema*—of love of Kṛṣṇa; *kalpa-latā*—a creeper; *sakhī-gaṇa*—the *gopīs*; *haya*—are; *tāra*—of that creeper; *pallava*—the twigs; *puṣpa*—flowers; *pātā*—and leaves; *kṛṣṇa-lilāmṛta*—the nectar of Kṛṣṇa’s pastimes; *yadi*—if; *latāke*—the creeper; *siñcaya*—sprinkles; *nija-sukha haite*—than personal happiness; *pallava-ādyera*—of the twigs, flowers and leaves; *koṭi*—ten million times; *sukha*—the happiness; *haya*—there is.

By nature Śrī Rādhā is like a creeper of *kṛṣṇa-prema* and the *sakhīs* are the leaves, flowers and twigs of that creeper. When the nectar of Kṛṣṇa’s pastimes is sprinkled on that creeper, the leaves, flowers and twigs experience a happiness millions of times greater than if they were to be directly sprinkled with this nectar.

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura states, “Śrīmatī Rādhārāṇī is the creeper of love of Godhead, and the *gopīs* are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. But water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper’s root. The *gopīs* [*mañjarīs*] are not as pleased when they directly mix with Kṛṣṇa as when they serve to unite Śrīmatī Rādhārāṇī with Kṛṣṇa. Their transcendental pleasure lies in uniting Them.”

Rādhā’s bhāva is reflected in the mañjarīs. This is described in the first śloka of Śrī Vilāpa-kusumāñjaliḥ

**tvaṁ rūpa-mañjari sakhī! prathitā pure ’smin
puṁsaḥ parasya vadanam na hi paśyasīti
bimbādhare kṣatam anāgata-bhartṛkāyā
yat te vyadhāyi kim u tac chuka-puṅgavena**

Śrī Vilāpa-kusumāñjaliḥ 1/BR 5.18 pt/MS P. 14

tvaṁ—you; *rūpa-mañjarī*—O Rūpa mañjari; *sakhī*—O friend; *prathitā*—famous; *pure*—city; *asmin*—in this; *puṁsaḥ*—of the person; *parasya*—supreme; *vadanam*—the face; *na*—not; *hi*—indeed; *paśyasi*—you see; *iti*—thus; *bimba*—

bimba fruit; *adhare*—lips; *kṣatam*—bite; *anāgata*—not arrived; *bhartṛkāyāḥ*—whose husband; *yat*—which; *te*—of you; *vyadhāyi*—caused; *kim*—what?; *u*—indeed; *tac*—that; *chuka*—parrot; *puṅgavena*—great.

“My dear *sakhī* Rūpa Mañjari, you are well known in Vraja for not even looking at the face of any man other than your husband. Therefore it is surprising that your lips, red-like *bimba* fruits, have been bitten, even though your husband is not at home. Has this been done by the best of parrots?”

Śrīla Nārāyaṇa Mahārāja: When Kṛṣṇa drinks the nectar of Rādhā’s lips, the resultant *bhāva* is also reflected in the *mañjaris* who become as if intoxicated.

A sincere prayer for attaining śrī-rādhā-dāsyā

**rādhe vṛndāvanādhīse karuṇāmṛta-vāhini
kṛpayā nija-pādābja-dāsyam mahyam pradīyatām**

Arcana Paddhati (HBV)/BR saṅkṣepa, vijñāpti-pañcaka

○ Śrīmatī Rādhikā, O queen of Vṛndāvana, You are a flowing river of incomparable compassion. Please bestow upon me the service of Your lotus feet.

The identity of a perfected soul (siddha-paricaya)

**dukūlam vibhrāṇām atha kuca-taṭe kañcu-kapaṭam
prasādam svāminyāḥ sva-kara-tala-dattam praṇayataḥ
sthitām nityam pārśve vividha-paricaryaika-caturām
kiśorīm ātmānam caṭula-parakīyām nu kalaye**

Śrī Rādhā-rasa-sudhā-nidhi 53/BR 8.5

When will I wear the *prasādi* silken cloth and bodice of my *svāminī* that She affectionately gave me with Her own hands, and remain near Her, intent on serving in various ways? Thus will I be able to count myself as a clever and very beautiful *kiśorī* eligible to perform *parakīyā-sevā*.

The cherished desire of the Gauḍīya Vaiṣṇavas is to possess the self-identity (abhimāna) of being a maidservant of Śrī Rādhā. The appropriate sādhana to attain one's 'svarūpa' and one's service to Śrī Rādhā is revealed by Śrī Guru

**ātmānaṁ cintayet tatra tāsāṁ madhye manoramam
rūpa-yauvana-sampannāṁ kiśorīm pramadākṛtim**

Sanat-kumāra-saṁhitā/JD ch. 38/BR 8.5 pt

A sādhana of rāga-mārga should internally perceive himself in the form of a charming and extremely captivating *kiśorī mañjarī* equipped with youth and beauty and situated amongst the *gopī* beloveds of Śrī Kṛṣṇa.

**sakhināṁ saṅginī-rūpām ātmānaṁ vāsanā-mayīm
ājñā-sevā-parāṁ tat-tat-kṛpālāṅkāra-bhūṣitām**

Prema-bhakti-candrikā 5.11

A sādhana of rāga-mārga should internally perceive his *svarūpa* as one of the young, beautiful *gopī* beloveds of Śrī Kṛṣṇa. He should meditate on his desired *svarūpa* as a female companion of Śrī Rādhā's maidservants, such as Śrī Rūpa Mañjarī and Śrī Rati Mañjarī, and, adorned in the ornaments mercifully given by them, he should completely absorb himself in service to Śrī Rādhā-Mādhava according to Rūpa's and Rati's instructions.

**ātmānaṁ cintayet tatra tāsāṁ madhye manoramām
rūpa-yauvana-sampannāṁ kiśorīm premodākṛtim
rādhikānucarīm nityaṁ tat-sevana-parāyaṇām
kṛṣṇād apy adhikāṁ prema rādhikāyām prakurvatīm**

Sanat-kumāra-saṁhitā/BPKG p. 476/PP p. 88

[*Sadāśiva* is giving instruction to Nāradaḥ on the subject of *siddha-deha* suitable for rendering service to the Divine Couple:] "O Nārada! Meditate in this way upon your own *svarūpa* among Śrī Kṛṣṇa's beloved associates who take pride in being His paramours in the *aprākṛta* Vṛndāvana Dhāma. 'I am an extremely lovely and supremely blissful *kiśorī* (adolescent girl), endowed with youthful beauty. I am an eternal maidservant of Śrīmatī Rādhikā, fully absorbed in Her service. Remaining always and forever engaged in the service of the Divine Couple, I maintain more love for Śrīmatī than for Kṛṣṇa."

Śrīla Nārāyaṇa Mahārāja: The word *cintayet* in the above verse from the Sanat-kumāra-saṁhitā means that the *sādhana* should nourish the following firm conception:

“I am a *kiṣorī* with the same moods and qualities as the *nitya-siddha-mañjarī* of Śrī Rādhā.” A Gauḍīya Vaiṣṇava *sādhaka* in deep meditation will maintain the conception that, “I am not this body, these senses and so forth; I am a maidservant of Śrī Rādhā and I am endowed with qualities such as the beauty and *rasa* of a *gopa-kiṣorī*.” This deep meditation on the soul (*ātma-cintana*) will quickly result in his giving up identification with the material body, and he will attain *svarūpa-siddhi*. The main goal of the Gauḍīya Vaiṣṇavas is to become a *rādhā-dāsī*, a maidservant of Śrī Rādhā. The *sādhaka* remains ever fixed on this goal, just as the position of the pole star is fixed in the sky. By the mercy of Śrī Guru, the *sādhaka* is introduced to his eternal identity as a maidservant of Śrī Rādhā. Upon attaining that, he abandons his bodily identity as a servant of *māyā*, and he completely maintains the self-identity of being a *rādhā-dāsī*. (BR 8.5 pt)

Śrīla Bhaktivinoda Ṭhākura has described his *siddha-svarūpa* as follows:

Varaṇe Taḍit (Siddhi-Lalāsa), Gīta-mālā/BPKG /PP p. 90/KSH A25

**varaṇe taḍit vāsa tārāvalī kamala mañjarī nāma
sāḍe bāra varṣa vayasa satata svānanda-sukhada dhāma**

“My complexion is like a flash of lightning and my dress is bedecked with twinkling stars. My name is Kamalā Mañjarī and I am eternally twelve-and-a-half years old. My abode is Svānanda Sukhada Kuñja.”

**karpūra-sevā lalitāra gaṇa rādhā yūtheśvarī hana
mameśvarī-nātha śrī-nanda-nandana āmāra parāṇa-dhana**

“My service is to supply camphor to Śrī Yuga. I serve in the *gaṇa* of Lalitā and Śrī Rādhā is my *yūtheśvarī*. The Beloved of my Svāminī, the son of Nanda Mahārāja, is the treasure of my life.”

**śrī-rūpa-mañjarī prabhṛtira sama yugala sevāya āśa
avaśya se-rūpa sevā pāba āmi parākāṣṭhā suviśvāsa**

“I aspire to serve Śrī Yuga like Rūpa Mañjarī and others, and I am confident that I must surely attain this service. This is my highest aspiration.”

**kabe vā e dāsī saṁsiddhi labhibe rādhā-kuṇḍe vāsa kari'
rādhā-kṛṣṇa sevā satata karibe pūrva-smṛti parihari'**

“Oh, when will this maidservant attain complete perfection and, residing at Śrī Rādhā-kuṇḍa, serve Śrī Rādhā-Kṛṣṇa in complete forgetfulness of my past?”

O Vṛṣabhānu-nandinī! *please make me the perpetual object of Your merciful glance*

**itīmam adbhutaṁ-stavaṁ niśamya bhānu-nandinī
karotu santataṁ janam kṛpā-kaṭākṣa-bhājanam
bhavet tadaiva-sañcita-tri-rūpa-karma-nāśanam
bhavet tadā vrajendra-sūnu-maṇḍala-praveśanam**

Śrī Rādhā-kṛpā-kaṭākṣa-stava-rājah 13/SGG p. 155

iti—this; *imam*—mine; *adbhutam*—wonderful; *stavam*—prayer; *niśamya*—hearing; *bhānu*—of Vṛṣabhānu; *nandinī*—daughter; *karotu*—must make; *santatam*—always; *janam*—person; *kṛpā*—of mercy; *kaṭa-akṣa*—of Her sidelong-glimpse; *bhājanam*—object of; *bhavet*—should; *tadaiva*—then certainly; *sañcita*—accumulated; *tri-rūpa*—three types; *karma*—of karma; *nāśanam*—destroyed; *bhavet*—should; *tadā*—then; *vrajendra*—of the king of Vraja; *sūnu*—of the son; *maṇḍala*—circle; *praveśanam*—entrance to.

O Vṛṣabhānu-nandinī! Upon hearing this wonderful prayer, You will be compelled make me the perpetual object of Your merciful glance. Then, by the influence of Your mercy, all the reactions to my *karma* will be destroyed and, realising my internal identity as a *mañjarī*, I will enter the circle of Śrīmatī Rādhikā's *sakhīs* to participate in Śrī Vrajendra-sūnu's eternal pastimes.

Kṛṣṇa will become pleased with one-pointed Rādhā-dāsyam and grant one entrance into Śrīmatī Rādhikā's entourage

**paṭhati vimala-cetā mṛṣṭa-rādhāṣṭakam yah
parihṛta-nikhilāśā-santatiḥ kātaraḥ san
paśupa-pati-kumāraḥ kāmam āmoditas taṁ
nija-jana-gaṇa-madhye rādhikāyās tanoti**

Śrī Rādhikāṣṭakam 9, Śrīla Raghunātha dāsa Gosvāmī /SGG p. 161

Śrī Kṛṣṇa will become so pleased with that person of pure heart and mind who, abandoning all hopes and aspirations other than *rādhā-dāsyam*, humbly recites this pure Rādhikāṣṭakam, that He will grant them entrance into Śrīmatī Rādhikā's eternal entourage.

Mañjarī-bhāva

Pālya-Dāsi kari', Śrīla Bhaktivinoda Ṭhākura (Gīta-mālā, song 4)/GV p. 82

**paḷya-dāsī kari', lalitā sundari, āmāre loiyā kabe
śrī-rādhikā-pade, kāle milāibe, ajña-sevā samarpibe**

When will beautiful Lalitā foster me as her own aspirant novice maidservant? Then later, in due course of time, she will offer me up unto the lotus feet of Śrīmatī Rādhārāṇī, and will place me entirely at Her disposal for rendering various services according to Her own merciful orders.

**śrī rūpa mañjarī, saṅge jābo kabe, rasa-sevā-śikṣā tare
tad-anugā ho'ye, rādhā-kuṇḍa-tate, rahibo harṣitāntare**

When will Śrī Rūpa Mañjarī take me along with herself to the banks of Śrī Rādhā-kuṇḍa to give me lessons in the performance of services to the Divine Couple. She will take me there and make me practice by following her instructions and activities. Thus I will feel great delight in my heart.

**śrī-viśākhā-pade, saṅgīta śikhībo, kṛṣṇa-līlā rasamoy
śrī-rati-mañjarī, śrī-rasa-mañjarī, hoibe sabe sadoy**

At the lotus feet of Śrī Viśākhā I will learn music and songs which are all abounding in the transcendental mellows of Kṛṣṇa's pastimes. All the other *sakhīs* in our group, including Śrī Rati Mañjarī and Śrī Rasa Mañjarī will also share their most kind and affectionate dealings with me.

**parama ānanda, sakale miliyā, rādhikā caraṇe rabo
ei parākāṣṭha, siddha kabe habe, pābo rādhā-padāsava**

All of us will meet together, feeling supreme bliss and remaining by the lotus feet of Śrī Rādhikā. When, O when will there be this highest excellence of the culmination of spiritual perfection, whereby I will receive the intoxicating honey flowing from the lotus feet of Śrī Rādhikā?

Thus ends Chapter 24 – Rādhā-dāsyam

Śloka Index

A

abhimānaṃ parityajya	791	advaya-jñāna-para-tattva	312
abhīra-pallī-pati-putra	828	advaya-jñāna-tattva kṛṣṇa	228
ā-brahma-bhuvanāl lokāḥ	299	adyāpi vācas-patayas tapo	358
acaitanyam idaṃ viśvaṃ	190	agha-cchit-smaraṇaṃ viṣṇor	567
ācārya dharmāṃ paricarya	191	agha-damana-yaśodā	603
ācāryaṃ māṃ vijāniyān	31	aghaṭana-ghaṭana	267, 315
ācāryasya priyaṃ kuryāt	56	agnir mahi gaganam	862
ācāryavān puruṣo veda	35	ahaṃ bhakta-parādhīno	76
acchedyo 'yam adāhyo 'yam	302	aham eva dvija-śreṣṭha	179
ācinoti yaḥ śāstrārtham	36	aham eva kvacid brahman	168,179
acintyāḥ khalu ye bhāva	320, 814	aham evāsam evāgre	159
ādadānas tṛṇaṃ dantair	8	ahaṃ hare tava pādaika	673
ādaraḥ paricaryāyām	528	ahaṃ hi sarva-yajñānām	233
ādau śraddhā tataḥ sādhu	486	ahaṃ sarvasya prabhavo	161
adharaṃ madhuraṃ	908	ahaṃ vedmi śuko vetti	156
adhikāra nā labhiyā	304	ahaṅkṛtir ma-kāraḥ syān	429
adīkṣitasya vāmoru kṛtaṃ	69	ahany ahani bhūtāni	339
ādi-madhya-āntye bhāgavate	141	āhāra-nidrā-bhaya-maithunaṃ	338
ādi-madhyāvasāneṣu	137	aho 'ti-dhanyā vraja	646
advaita ācārya, nityānanda	214	aho ananta-dāsānām	83
advaita-ācārya-gosaṅgi sākṣāt	216	aho bakī yaṃ stana-kāla	247
advaitam acyutam anād	498,854	aho bata śva-paco 'to	119, 569
advaita-vīthī-pathikair	824	aho bhāgyam aho bhāgyaṃ	253
advaya-jñāna tattva-vastu	227	aho mahātman bahu-doṣa	454

aho vidhātas tava	731	amala-kamala-rāji-sparśi	778
āhuś ca te nalina-nābha	736	amāny amatsaro dakṣo	54
aihiṣṭam yat tat punar-janma	340	āmāra darśane kṛṣṇa	694
aiśvarya-jñānete saba	660	āmāra prabhura prabhu	214
aiśvaryasya samagrasya	228	āmāre īśvara māne	660
ajām ekaṁ lohita-śukla	272	amaryādaḥ kṣudraś cala-matir	430
ajāmīle nistārīlā ye-kṛṣṇera	391	ambarīṣa śuka-proktaṁ	142
ajāṇḍe rādheti sphurad	868	amhaḥ saṁharad akhilaṁ	609
ājānu-lambita-bhujau	207	āmi to' tomāra, tumi	423, 450
ajāta-pakṣā iva mātaraṁ	672	āmnāyah śrutayaḥ sāksād	810
(om) ajñāna-timirāndhasya	2	āmnāyaḥ prāha tattvam	173,250
ājñāyaivam guṇān doṣān	361	amūny adhanyaṇi dināntarāṇi	726
ajo 'pi sann avyayātmā	242, 270	anāśritaḥ karma-phalaṁ	367
akaitava kṛṣṇa-prema	692	anādṛtyodgītām api	868
akāmaḥ sarva-kāmo vā	497	anādi sādīr vā paṭur	868
akasmād ekasmin pathi	722	anaṅga-rasa-cāturī	710
akhila-rasāmṛta-mūrtiḥ	632	ānamrām asita-bhruvor	687
ākṛṣṭiḥ kṛta-cetasām	584	ānandāmśe 'hlādinī'	276
akṣaṇvatām phalam idaṁ	650	ānanda-cinmaya-rasa	768
akṣṇoḥ phalaṁ tvādrśa	97	ānanda-cinmaya-rasa-prati	856
alaṁ tri-diva-vārtayā	708	ānanda-cinmaya-rasāt	858
alabdhe vā vinaṣṭe vā bhakṣyā	516	ānanda-līlā-maya-vigrahāya	198
ālīṅganam varam manye	452	ānanda-mayo 'bhyaśāt	848
alitādi sakhī krodha kahe	774	ananta sphatike yaiche	239
ālola-candraka-lasad	853	ananta-śakti-madhye kṛṣṇera	271
alpa kari' nā māniha	643	ananyāś cintayanto mām	420
āmāke ta' ye ye bhakta	656	ananya-śrī-rādhā-pada	801
amala-kamala-kāntim	777	ananya-mamatā viṣṇau	702

anārādhyā rādḥā-padāmbhoja	786	aparas tu tat-parāṅmukhatva	287
anarpita-carīm cirāt	174	apareyam itas tv anyām	275, 293
anarthopaśamaṁ sāksād	138	aparikalita-pūrvaḥ kaś	167
anāsaktasya viṣayān	536	aparimitā dhruvās tanu	297
anāvṛttiḥ śabdād	849	apavitraḥ pavitro vā	522
anayārādḥito nūnaṁ	655, 765	api bata madhu-puryām	943
andhaṁ tamaḥ praviśanti	351	api cet su-durācāro	104
anera tanaya ane	171	api pramādaḥ	615
aṅga-śyāmalima-chaṭābhir	16	api samrādthane	848
aṅgāni yasya sakalendriya	313, 853	aprākṛta vastu na	306, 32
aṅghri-padma-sudhā	464	aprārabdha-phalaṁ	507
anta-kāle ca mām eva	520	āpūryamāṇam acala	398
antarāyān vadanty etā yuñjato	354	āra dui janma ei saṅkīrtan	170
antaḥ kṛṣṇaṁ bahir gauram	164	āra madhye 'sthāvara',	98
anubhāva - smita, nṛtya	652	ārādhanānām sarveṣām	77, 441
anugrahāya bhaktānām	552	ārādḥitaṁ nava-vanaṁ	185
ānukūlyasya saṅkalpaḥ	416	ārādḥito yadi haris tapasā	340
anumāna pramāṇa nahe īśvara	320	ārādhyo bhagavān vrajeśa	172
ānuṣaṅgika phala nāmera	822	arcāyām eva haraye	112
anyābḥilāṣitā-sūnyam	30, 482	ārcye viṣṇau śilā-dhīr guruṣu	58
anyera ḥṛdaya - mana	739	are cetaḥ prodyat-kapaṭa-kuṭi	401
anyonyam āsīt sañjalpa	913	artha-vādaḥ	613
apaśyaṁ gopām anipadya	229	artho 'yaṁ brahma-sūtrāṇām	144
apagata-rādho yasmāt	102, 615	arūpad eva hi	848
āpane ācare keha	36	āsā-bharair amṛta-sindhu	791
āpani karimu bhakta	168	asac-ceṣṭā-kaṣṭa-prada-vikaṭa	401
āpannaḥ saṁsṛtiṁ ghorām	623	asādhu-saṅge bhāi	608
aparādha-sahasra-bhājanam	430	asad-vārtā-vesyā viṣṇa mati	400

āsām aho caraṇa-reṇu	131, 682	ati-viśvasta-cittasya vāsudeve	528
āsan varṇās trayo hy asya	180	ātmānaṁ cintayet tatra	804
āsāsya dāsyaṁ vṛṣabhānu	797	ātmānaṁ cintayet tatra tāsām	804
asat-saṅga-tyāga, ei vaiṣṇava	451	ātmārāmās ca munayo	369
asat-tarkair andhān jaḍa	874	ātmavan manyate jagat	850
āśliṣya vā pāda-ratām	749	ātmendriya-prīti-vāñchā	376, 692
aśraddadhāne vimukhe	614	atra bhakta-siddhās tri-vidhāḥ	117
āśraya laiyā bhaje	44	atra sargo visargaś ca	155
aṣṭādaśa-mahādoṣaiḥ	664	atyāhāraḥ prayāśaś ca	390
aśucir vāpy anācāro	841	ātyantika-duḥkha-nivṛttiḥ	850
aśvamedhaṁ gavālabham	329	atyutkaṭena nitarām	800
ata ātyantikāṁ kṣemaṁ	438	āula, bāula, karttābhajā	451
ata eva vaiṣṇavera janma	85	avaiṣṇava-mukhodgīrṇaṁ	151
ataḥ śrī-kṛṣṇa-nāmādi	306, 578	avajānanti mām mūdhā	240, 821
ataḥ pumbhir dvija-śreṣṭhā	324, 533	avidyāyām bahudhā vartamānā	348
ataeva bhāgavata karaha	146	avidyāyām antare vartamānāḥ	348
ataeva bhāgavata sutrera	146	avidyo vā savidyo vā gurur	55
ataeva brahma-sūtrera	146	aviruddhān viruddhāmś	652
ataeva goṇī-bhāva kari	838	avismṛtiḥ kṛṣṇa-padāravinda	522
ataeva goṇī-gaṇera	694	āvṛtaṁ jñānam etena	376
ataeva kāma-preme	693	ayaṁ netā su-ramyāṅgaḥ	261
ataeva sei sukha kṛṣṇa	694	ayaṁ svasty-ayanaḥ panthā	526
ataeva viṣṇu takhana kṛṣṇera	232	ayatim niyatim caiva	40
ataeva yady apy anyā bhaktiḥ	567	ayi dīna-dayārdra nātha he	725
aṭati yad bhavān ahni	730	ayi nanda-tanuja kiṅkaraṁ	426
athāpi te deva padāmbuja	247, 357	āyuh śriyaṁ yaśo dharmaṁ	102
athāto brahma-jijñāsā	848	āyur harati vai puṁsām	560
ati bhakti corera lakṣaṇa	851		

B

		bhajanti ye yathā devān	83
bahubhir militvā tad-gāna	565	bhakta āmā preme	698
bahu-śāstre bahu-vākye	559	bhakta-deha pāile haya	304
bahūnām janmanām ante	96	bhakta-gaṇa, śuna mora	427
bāhya, antara ihāra dui	469	bhakta-pada-dhūli	100
bālāgra-śata-bhāgasya	300	bhaktāvātāra ācāryo 'dvaita	217
bandhu-saṅge yadi tava	718	bhaktir evainām nayati	494
bāpera dhana āche - jñāne	372	bhaktis tu bhagavad-bhakta	444
barhāpīḍam naṭa-vara-vapuḥ	244	bhaktis tvayi sthiratarā362,593, 676	
barhāpīḍabhirāmam mṛga	257	bhaktiḥ pareśānubhavo	502
bhagavāms tās tathā-bhūtā	737	bhaktiḥ pūrvaiḥ śrītā	476
bhagavad-bhakti-hīnasya	63	bhakti-yoga bhakti-yoga	423, 745
bhagavān api govindaḥ	724	bhakti-yogena manasi	499
bhagavān api tā rāṭṛiḥ	281	bhaktiyā mām abhijānāti	496
bhagavān brahma kārtsnyena	500	bhaktiyā sañjātayā bhaktiyā	359,444
bhagavat uru-vikramāṅghri	115	bhaktiyā tv ananyayā śakya	493
bhāgavata je na māne	151	bhaktiyā vihīnā aparādha-lakṣaiḥ	17
bhāgavata, bhārata-śāstra	182	bhaktiyāham ekayā grāhyaḥ	493
bhāgavata, tulāsī gaṅgāya	141	bhāla nā khāibe āra	96, 540
bhāgavate acintya īśvara	142	bhārata-bhūmite haila manuṣya	571
bhāgavatera sambandha	159	bhāṣyam brahma-sūtrānām	145
bhaj ity eṣa vai dhātuḥ	366	bhāsvān yathāśma	861
bhaja gaurāṅga kaho gaurāṅga	200	bhavad-vidhā bhāgavatās	78
bhaja govindam	819	bhāva-grāhī janārdana	849
bhajahū re māna	336	bhava-jaladhi-gatānām	420
bhajāmi rādhām aravinda	13, 786	bhavantam evānucaran	643
bhajan kara sādhana kara	521	bhavantam evānucaran	431
bhajanera madhye śreṣṭha	488	bhavanti puruṣā loke	126

bhayaṁ dvitīyābhiniveśataḥ	43	caitanya ādi-bhakta	204
bhidyate hṛdaya-granthiś	415, 536	cañcala-jīvana-srota	686
bhogaśvarya-prasaktānām	390	caṇḍālo 'pi dvija-śreṣṭha	326
bhoktāraṁ yajña-tapasām	232	carcoru-rocir uccorā	840
bhrama, pramāda, vipralipsā	37	cāri-veda-upaniṣade	145
bhrātur antakasya pattane	892	cātur-varṇyaṁ mayā sṛṣṭam	323
bhukti mukti, je gati	355	catur-vidhā bhajante mām	460
bhuktiṁ muktiṁ harir	896	caudda bhuvanera guru	183
bhukti-mukti-sprhā yāvat	354	cayanodbhava-duḥkhaṁ	846
bhūmir āpo 'nalo vāyuḥ	272	ceto-darpaṇa-mārjanaṁ	587
bhūrīṇi bhūri-karmāṇi	530	cic-chakti, svarūpa-śakti	269
bhūyo 'pi yāce deveśa	511	cidānanda-bhānoḥ	892
bile batorukrama-vikramān	559	cil-lilā-mithunaṁ tattvaṁ	888
brahma aṅga-kānti tāñra	237	cintāmaṇi-prakara-sadmasu	852
brahma-bhūtaḥ prasannātmā	461	cintāmaṇir jayati somagirir	50
brahmacārī guru-kule	328	cirād āśā-mātraṁ tvayi	735
brāhmaṇaḥ kṣatriyo vaiśyaḥ	326	cirād adattaṁ nija-gupta	170
brāhmaṇānām sahasrebhyaḥ	121	cit-kaṇa jīva, kṛṣṇa cinmaya	284
brahmānando bhaved	513	cittaṁ sukhenā bhava	930
brahmaṇaś cāparaṁ rūpaṁ	818	cūta-pravāla-barha	
brahmāṇḍa bhramite	34, 700	925	
brahmaṇo hi pratiṣṭhāham	236	D	
brahmavan nirvikāram	841	dadāti pratigrṇāti	449
C		daityācāryās tadāsyē	
caitanya lilā-amṛta-pūra	47	daivī hy eśā guṇa-mayī	274, 419
caitanya-candra mama hṛt	196	daivena te hata-dhiyo	583
caitanya-lilā amṛta-pūra	195	dāna-vrata-tapas-tīrtha	604
caitanya-nityānande nāhi	621	dāna-vrata-tapo-homa	347

dante nidhāya tṛṇakam	424	dīpārcir eva hi	860
dāsa-sakhā-pitrādi-preyasīra	470	dīpārcir eva hi daśāntaram	313
dāsyē khalu nimajjanti	527	divi bhuvi ca rasāyām	912
deha-dhīndraya-vāk-ceto	527	dīvyad-vṛndāraṇya-kalpa-drumā	15
dehino 'smin yathā dehe	300	divyaṃ jñānaṃ hy atra	66
dekhite dekhite	794	divyaṃ jñānaṃ yato dadyāt	66
dekhiyā nā dekhe yata	86	ḍṛg-ambhobhir dhautāḥ	688
devarṣi-bhūtāpta-nṛṇām	503	ḍṛṣṭa nahe draṣṭā	429
devī kṛṣṇa-mayī proktā	764	ḍṛṣṭaiḥ svabhāva-janitair	103
devi duḥkha-kula-sāgarodare	801	ḍṛṣṭvā kumudvantam	696
dhanyānām ḥṛdi bhāsatām	708	ḍṛṣṭvā striyaṃ deva-māyām	383
dhanyāḥ sma mūḍha-matayo	727	ḍṛṣṭvātape vraja-pasūn	928
dhārayanty ati-kṛcchreṇa	741	duḥkha-madhye kona	714
dhare dharādhara-dharam	840	duḥkheṣv anudvigna-manāḥ	515
dharamaṃ tu sāksād	812	dui bhāgavata dvārā	148
dharmācāri-madhye bahuta	97	dui bhāi eka-tanu samāna	208
dharmā-mūlaṃ hi bhagavān	372	dui sthāne bhāgavata	147
dharmasya hy āpavargyasya	346	dukūlaṃ vibhṛāṇām atha	803
dharmāḥ projjhita-kaitavo	135	dūrād apāsya svajanān	796
dharmāḥ svanuṣṭhitaḥ	359, 532	durāpā hy alpa-tapasāḥ	446
dharmā-vrata-tyāga	614	durvāra indriya kare viṣaya	395
dharmā-vyatikramo ḍṛṣṭa	105	duṣkarma-koṭi-niratasya	194
dharmo 'tha pāpa-nicayaḥ	863	duṣṭa mana!	877
dhātar yad asmin bhava īśa	590	dvā suparṇā sayujā	644
dhyāyan kṛte yajan yajñais	579	dvā suparṇā sayujā sakhāyāḥ	295
dhyāyantam śikhi-piccha	797	dvaite bhadrābhadra-jñāna	517
dhyāyato viṣayān puṃsaḥ	377	dvayor militayor bhogaḥ	749
dhyeyaṃ sadā paribhava	176	dvi-bhujāḥ sarvadā so 'tra	252
dīkṣā-kāle bhakta kare ātma	68	dvi-vidha 'vibhāva' ālambana	654

E		eko vaśī sarvabhūtāntarātmā	319
e saba siddhānta gūḍha	555	eko vaśī sarva-gaḥ kṛṣṇa īḍya	230
ei chaya gosāira kari caraṇa	402	enechi auśadhi māyā nāśibāra	582
ei doṣe māyā-piśāci daṇḍa kare	292	eṣa ātmāpahata-pāpmā	302
ei dravye eta svāda kāhān	843	etad akṣaram gārgy	121
ei kali-kāle āra nāhi kona	122	etāḥ paraṁ tanu-bhṛto	684
ei mata cāpalya karena	192	etām sa āsthāya parātma	524
ei pañca sthāyī bhāva	652	etan nirvidyamānānām	566
ei rūpa nāma, karma	602	etāvad eva jijñāsyām	160, 655
ei-mata bhakta-bhāva	169	etāvaj janma-sāphalyām	573
ei-mate mahāprabhu nilācale	740	etāvān eva loke 'smin	370, 578
ei śloka nāma bali'	594	etāvān sānkhya-yogābhyām	520
ei ślokārtha ācārya karena	217	etāvātālam agha-nirharaṇāya	611
ei tina tattva āmi kahinu	158	ete cāmśa-kalāḥ puṁsaḥ	225
eka bhāgavata baḍa	147	evaṁ dharmair manuṣyāṇām	503
eka kṛṣṇa-nāme kare	620	evaṁ grheṣv abhirato	378
eka mahāprabhu, āra prabhu	215	evaṁ manaḥ karma-vaśām	529
eka-sthāne sthitasyaḡner	268	evaṁ paramparā-prāptam	813
ekale īśvara kṛṣṇa	229	evaṁ prasanna-manaso	535
ekam eva paramam tattvam	312	evaṁ-vidhā bhagavato	929
ekam eva sac-cid-ānanda	577	evaṁ-vrataḥ sva-priya	
ekam evādvitīyam	312	G	
ekāntino yasya na kañcana	591	gā gopakair anu-vanaṁ	729
ekasmād īśvarān nityāc	296	gadādhara-pañḍitādi	219
eko 'py asau racayituṁ	314, 855	gaṅgādi-tīrtha-pariṣevita	893
eko bahu syām	316	gaṅge ca yamune caiva	846
eko 'pi san bahudhā yo	316	gatonmā dai rādhā sphurati	867
		gaura-nāma na laiya,	622

gaura-prema rasārṇave	186	granthera ārambhe kari	20
gaurāvīrbhava-bhūmes	7	gṛhīta-viṣṇu-dīkṣāko	75
gāvaś ca kṛṣṇa-mukha	728	gṛhītvāpīndriyair arthān	113
gavayā-dhanavān	851	guṇādhikeye svādādhikya	649
gāyantam trāyate tasmāt	71	guṇa-grāhī – doṣam adarśi	850
gāyatrīra arthe ei grantha	136	gurau śrī-gaurāṅge	871
giri-nṛpa! haridāsa	713	gurau goṣṭhe goṣṭhālayiṣu	475
go-koṭi-dānaṁ grahaṇe	580	gurau mantrē nāmni	866
golokaṁ ca parityajya	182	gurave gauracandrāya	1
goloka-nāmni nija	859	guror avajñā	57, 613
gopī madhurā līlā madhurā	909	guru-dīkṣā vihinasya	69
gopī-ānugatya vinā	788	guru kṛṣṇa-rūpa hana	51
gopī-śobhā dekhi' kṛṣṇera	694	guru-pādāśraya, dīkṣā,	44
gopī-gaṇera premera	692	guru-pādāśrayas tasmāt	490
gopīnātha, āmi to' kāmera dāsa	382	guru-śuśrūṣayā bhaktyā	44
gopy ādade tvayi kṛtāgasi	318	guru-varam mukunda	32
gopyaś ca kṛṣṇam upalabhya	736	gurur vikriya yadi dekhaha	55
gopyas tapaḥ kim acarān	686	guruṣu nara-matir yasya	59
gopyaḥ kāmād bhayāt	658	H	
gopyaḥ kim ācarād ayam	917	hā devi kaku-bhara	14, 785
gopyo 'ntareṇa bhujayor	210	hā hanta citta-bhuvi me	193
gorā pāhu nā bhajiyā mainu	94	hā nātha gokula	790, 798
govardhano jayati śāila	894	hā nātha ramaṇa preṣṭha	727
govinda-bhuja-guptāyām	471	hantāyam adrīr abalā hari	712
govindānandinī rādhā	764	hanti nindati vai dveṣṭi	102
govinda-vallabhām devīm	846	harau ruṣṭe gurus trātā	57
govinda-vallabhe rādhē	775	hareḥ śakteḥ sarvaṁ cid-acid	311
grāmya-kathā nā śunibe	560	hare kṛṣṇa hare kṛṣṇa	20, 594

hare kṛṣṇeti mantra	595	hṛd-vapre nava-bhakti	198
harer dāsyam dharmo mama	875	I	
harer nāma harer nāma	563, 575	idam bhāgavataṁ nāma	141
hariṁ vinā mṛtiṁ	851	idam hi puṁsas tapasaḥ	562
hari-bhakti-mahādevyāḥ	511, 826	idam śarīraṁ pariṇāma	583
hari-dāsasya rājarṣeḥ	128	ihā yasya harer dāsye	543
hari-nāmnī kalpanam	614	ihāke kahiye kṛṣṇe dṛḍha	474
harir hi nirguṇaḥ sākṣāt	222	isāt vikaśi punaḥ dekhāya nija	626
haris tv ekaṁ tattvaṁ	226	iśāvāsyam idam sarvaṁ	15, 538
hari-sthāne aparādhe tāre	57	iṣṭe svā-rasikī rāgaḥ	472
hastodare vinihitaika	724	iṣṭveha devatā yajñaiḥ	345
hāsya, adbhuta, vīra	637	isvare tad-adhīneṣu	110
he śrī sarovara sadā tvayi	18, 790	iśvara-svarūpa-bhakta	76
he śrī-guro jñāna-da	65	iśvaraḥ paramaḥ kṛṣṇaḥ	226, 852
he deva he dayita	725	iśvarera kṛpā-leśa haya	358, 247
he kṛṣṇa! karuṇā-sindho!	12	iśvarera śakti haya e-tina	132
he rādhe vraja-devike	742	iśvarera tattva yena jvalita	294
he viṣṇo! te tava nāma cit	612	iśvaro 'ham ahaṁ bhogī	432
heloddhūnita-khedayā	194	iti ṣoḍaśakaṁ nāmnām	594
hena kṛṣṇa-nāma yadi	620	iti puṁsārpitā viṣṇau	487
hena vaiṣṇavera nindā	616	iti tattvāṣṭakaṁ nityaṁ	889
heno nitāi bine bhāi	206	iti veṇu-ravaṁ rājan	
hiraṇmayena pātreṇa	237	925	
hlādinī sandhinī samvit	276	itidṛk-sva-lilābhir	660
hlādinīra sāra 'prema'	768	itīmam adbhutaṁ-stavaṁ	806
hriyam avagṛhya gr̥hebhyaḥ	918	ito nṛsimhaḥ parato nṛsimho	404
hṛdaye dharaye ye caitanya	189	itthaṁ nṛ-tiryag-ṛṣi	
hṛdi yasya preraṇayā	428	itthaṁ śarat-svaccha	923

itthaṁ satām brahma	642	jaya rādhā mād̥hava	911
ity acyutāṅghriṁ bhajato	501	jāyāpatya-gr̥ha-kṣetra-svajana	399
J		jayatām suratau paṅgor	15
jagāi mād̥hāi haite muñi	213	jayati jana-nivāso	157, 750
jagāi mād̥hāi haite muñi	426	jayati jayati kṛṣṇa-prema	704
jagat mātāya nitāi premera	212	jayati jayati nāmānanda	626
jagat-mohana kṛṣṇa	764	jayati jayati vṛndāraṇyam	891
janame janame sabe pitāmātā	441	jayati mathurā-devī	890
janana-maraṇādi-saṁsāranala	46	jayati nija-padābja-prema	171
janasya kṛṣṇād vimukhasya	88	jayati taraṇi-putrī dharma	893
janma karma ca me divyam	242	jayati te 'dhikaṁ	744, 932
janma karma ca viśvātmann	318	je ānila prema-dhana	218
janmādy asya yataḥ	848	jihvā na vakti bhagavad-guṇa	624
janmādy asya yato 'nvayād	134	jihvaikato 'mum apakarṣati	392
janmaišvarya-śruta-śrībhir	90	jihvāra lālase yei iti-uti dhāya	391
janmanā jāyate śūdraḥ	25	jīva nistāra kṛṣṇa	216
jadākṛtira paricaye nāma	602	jīva-śakti taṭasthākhyā	275
jadā-vidyā jata māyāra	57	jīve sākṣāt nāhi tāte guru	52
japato hari-nāmāni	565	jīvera 'svarūpa' haya	283, 833
jāta-śraddho mat-kathāsu	414	jīvera nistāra lāgi'	152
jātu prārthayate na pārthiva	709	jñānaṁ parama-guhyāṁ me	158
jaya śrī-kṛṣṇa-caitanya	19	jñānam asti tulitaṁ ca	582
jaya śrī-rūpa, sanātana	10	jñāna-niṣṭho virakto vā	116
jaya jaya nityānanda	213	jñānataḥ sulabhā muktir	512
jaya jayojjala-rasa	665	jñāna-vairāgyādi bhaktira	361
jaya nāmadheya! muni-vṛnda	593	jñāne prayāsam udapāsya	350
jaya navadvīpa-nava-pradīpa	199	jñātvā devaṁ sarva	303
jaya nityānanda gadādhara	219		

		kanaka-kāminī, pratiṣṭhā	384
		kāñṭā phuṭe yei mukhe	618
K		karaṇam madhuram	909
kā sry aṅga te kala-padāyata	716	karṇau pidhāya nirayād	617
kabhu nā bādhibe tomāra	572	karmāṇy ārabhamāṇānām	388
kabhu sarge uṭhāya	291	karma-kāṇḍa jñāna-kāṇḍa	355
kadāham yamunā-tīre	675	karmākarma vikarmeti	43
kaḥ paṇḍitas tvad aparam	418	karmibhyaḥ parito hareḥ	773
kaivalyam narakāyate	820	kārpaṇya-doṣopahata	419
kalau sūdrā sambhavāḥ	323	kartum akartum anyathā	315
kālaḥ kalir balina indriya	193	kāśāyān na ca bhojanādi	399
kālena naṣṭā pralaye	814	kasturī-tilakam lalāṭa-paṭale	257
kālena vṛndāvana-keli	827	kasyānubhāvo 'sya na deva	681
kaler doṣa-nidhe rājann	622	kathā imās te kathitā	154
kali-kāle nāma-rūpe kṛṣṇa	563, 577	kathā mukti-vyāghryā	823
kalim sabhājayanty āryā	570	kathaṅcana smṛte yasmin	188
kali-yuge lilāvātāra	179	kathaṅcid dhanādika	150
kāma eṣa krodha eṣa	376	kātyāyani mahā-māye	18, 280
kāma, prema doṅhākāra	693, 664	kaumāra ācāret prājño	337
kāmād dveṣād bhayāt	658	ke āmi, kene āmāya	833
kāmādinām kati na katidhā	397	kecit kevalayā bhaktyā	506
kāma-gandha-hīna	695	kecit sva-dehāntar	239
kāma-gāyatrī-mantra-rūpa	706	keha māne, kehā nā māne,	230
kāmam krodham bhayam	658	kena vā āchaye prāna	94
kāmānalām madhu-lavaiḥ	377	kenāpi parama-svatantra	445
kāmasya nendriya-prītir	346	kevala 'svarūpa-jñāna'	641
kāmsārīr api sāmsāra	655	khaṇḍa-khaṇḍa hai deha	605
kanaka-jalada-gātrau	903	kibā mantra dila gosāni	71

kibā varṇī, kibā śramī	35	kṛṣṇa-nāma dhare kata	608
kibā vipra, kibā nyāsī	34	kṛṣṇa-nāma kare aparādhera	619
kiṁ vidyayā parama-yoga	526	kṛṣṇa-nāma nirantara	110
kiṁvā, doṅhā nā māniñā	208	kṛṣṇa-nāmera phala 'premā'	624
kim iha bahu ṣaḍ-aṅghre	941	kṛṣṇa-nitya-dāsa, jīva tāhā	289
kim iha kṛṇumaḥ kasya	726	kṛṣṇa prema, kṛṣṇa bhakte	111
kintv idānīm api bhavān	746	kṛṣṇa - sūrya-sama	834
kirāta-hūṅāndhra-pulinda	326	kṛṣṇa tomāra haṅa	423, 444
kīrtana-prabhāve smarāṇa	308, 568	kṛṣṇa tvadīya-pada-paṅkaja	430
kīṭa janma hau yathā	90	kṛṣṇa-tulya bhāgavata	138
kleśo 'dhikataras teṣām	350	kṛṣṇa-vaktrāmbujo	842
ko vai na seveta vinā	365	kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ	164
ko vetti bhūman bhagavān	281	kṛṣṇa-viṣayaka premā	701
kona bhāgye kona jīvera	835	kṛṣṇa yadi kṛpā kare	52
koṭi-amṛta-svāda pāñā	842	kṛṣṇake āhlāde, tā'te nāma	277
kriyāsaktān dhig dhig	190	kṛṣṇam enam avehi tvam	230
krodhād bhavati sammohaḥ	377	kṛṣṇaṁ nirikṣya vanitotsava	728
kṛpā-sindhuḥ su-saṁpūrṇaḥ	38	kṛṣṇāṁṣaḥ paramātmā	239
kṛṣṇa-bahirmukha haiyā	289	kṛṣṇaṁ smarān janāṁ cāsya	468
kṛṣṇa-bhakta niṣkāma	355	kṛṣṇas caitanya-gaurāṅgau	189
kṛṣṇa-bhakti-janma-mūla	436	kṛṣṇasya nānā-vidha-kīrtaneṣu	568
kṛṣṇa-bhakti-rasa-bhāvitā	465	kṛṣṇasyoccaiḥ praṇaya	774
kṛṣṇa-bhakti-rasa-svarūpa	137	kṛṣṇāya vāsudevāya devakī	259
kṛṣṇa-bhakti-sudhā-pānād	654	kṛṣṇāya vāsudevāya haraye	259
kṛṣṇa bhuli' sei jīva	289	kṛṣṇāyārpita-dehasya	529
kṛṣṇa, gurudvaya, bhakta	51	kṛṣṇe sva-dhāmopagate	140
kṛṣṇa-lilā amṛta-sāra	186	kṛṣṇera ananta-śakti	269
kṛṣṇa-mantra haite habe	70, 580	kṛṣṇera svābhāvika tina-śakti	268

kṛṣṇera svarūpa-vicāra	250	kvemāḥ striyo vana-carīr	651
kṛṣṇera yat eka khelā	251		
kṛṣṇere nācāya premā	705		
kṛṣṇeti yasya giri taṁ	107	L	
kṛṣṇo 'nyo yadu-sambhūto	252	labdhvā su-durlabham	336
kṛṣṇotkīrtana-gāna-nartana	197	laghutvam atra yat	665
kṛṣṇotkīrtana-gāna-nartana	93	lakṣmīr yad-aṅghrī	775
kṛtaṁ kenāpy etan nija	870	lālane bahavo doṣās	56
kṛtaṁ kenāpy etat	876	lalita lavaṅga latā pariśīlana	905
kṛtānuyātrā vidyābhir	507	lalita-lavaṅga-latā pada	906
kṛte yad dhyāyato viṣṇuṁ	561,579	līlā premṇā priyādhikyāṁ	264
kṛti-sādhyā bhavet sādhyā	483	lobhe vraja-vāsira bhāve	467
kṛtvā hariṁ prema-bhājaṁ	514	loka-dharma, veda-dharma	473
kṣaṇam api tava saṅgaṁ	914	loke vyavāyāmiṣa-madya-sevā	393
kṣāntir avyārtha-kālatvaṁ	672	M	
kṣīraṁ yathā dadhi	859	mām ca yo 'vyabhicāreṇa	492
kṣīraṁ yathā dadhi-vikāra	221	mām hi pārtha vyapāśritya	327
kūjat-kokila-haṁsa-sārasa	544	mac-cittā mad-gata	161,677
kukkurasya mukhād	841	mad-āśrayāḥ kathā mṛṣṭāḥ	84
kulācāra-vihīno'pi dṛḍha	325	mad-artheṣv aṅga-ceṣṭā	528
kuladevī yogamāyā more kṛpā	280	mad-bhakta-pūjābhyadhikā	440
kurvanti hi tvayi ratim	758	mad-bhakta-pūjābhyadhikā	440
kusumita-vanarāji		mad-iśā-nāthatve	475, 798
923		mad-guṇa-śruti-mātreṇa	485
kuṭīre 'pi kṣudre vraja	872	mada-vighūrṇita-locana	939
kutaḥ punar gṛṇato nāma	79, 267	madhupa kitava-bandho	940
kvacid rudanty acyuta	678	madhura vṛndā-vipina	188
kvāhaṁ rajaḥ-prabhava	126	madhuraṁ madhuraṁ vapur	908

madhura-caritra kṛṣṇera	909	mamaivāṁśo jīva-loke	284
madhura-madhuram etan	589, 910	manāg eva prarūḍhāyām	512
madhura-rase kṛṣṇa	648	manasaḥ prakṛteḥ jāto	895
mādhuryaiḥ madhubhiḥ	907	manasija-phaṇi-juṣṭe	454
mahā-bhāgavata dekhe	730	manaḥ saṁharaṇam śaucam	598
mahā-bhāgavata-śreṣṭho	38	manaḥ-śikṣā-daikādaśaka	477
mahā-prasāde govinde	446, 844	mane nija-siddha-deha	678
mahā-viṣṇur jagat-kartā	215	man-manā bhava mad-bhakto	500
mahā-viṣṇura aṁśa	216	mano madhye sthito mantro	600
mahābhāva-svarūpā śrī	769	mantratas tantrataś chidram	605
mahābhāva-svarūpā tvam	778	mantra hinah sva-rato varṇato	364
mahācintya bhāgavata	142	manuṣyāṇām sahasreṣu	96
mahad-vicalanam nṛṇām	87	manyāmahe kīrtanam eva	568
mahān prabhur vai puruṣaḥ	178	māraḥ svayam nu madhura	733
mahānta-svabhāva ei tārite	88	markaṭa-vairāgya nā kara	540
mahāprabhura bhakta-gaṇera	539	mārkeṇḍeyo 'mbarīśaś ca vasur	123
mahat-kṛpā vinā kona karme	448	martyo yadā tyakta	422, 752
mahātmānas tu mām pārtha	94	mātā more putra-bhāve	647
mahat-saṅgama-māhātmyam	437	mātā-pitā yuvatayas tanayā	93
mahat-sevām dvāram āhur	82	matir na kṛṣṇe parataḥ	541
maj-janmanaḥ phalam idam	91	mat-kathā-vācakaṁ	625
makheśvari! kriyeśvari	776	mātrā svasrā duhitrā vā	395
mālī hañā kare sei bija	831	mattaḥ parataram nānyat	229
mallānām aśanir nṛṇām	636	maunam sammati lakṣaṇam	850
mām upetya punar janma	298	māyā hi yasya jagadaṇḍa	273, 858
mama nāma-śatenaiva	582	mayā tatam idam sarvam	317
mama ratna-vaṇig-bhāvam	21	māyām tu prakṛtiṁ	293
mamāham iti dehādu	607	māyā-bhartājāṇḍa	211

māyā-śakti, bahiraṅgā	274	mukti, bhukti vāñche yei	352
māyā-dāsī 'prema' māge	84	muktiṁ dadāti karhicit	365
mayādhyakṣeṇa prakṛtiḥ	273	mukti-hetuka tāra	604
māyā-javanikācchannam	240	muktir hitvānyathā rūpaṁ	823
māyā-mugdha jīvera nāhi	139, 834	munayaḥ sādhu pṛṣṭo 'haṁ	531
māyāpure bhaviṣyāmi	181	munīndra-vṛnda-vandite	776
māyātīte vyāpi-vaikuṅṭha-loke	211	mūrkha tumi, tomāra nāhika	70
māyāvādam asac-chāstram	818		
mayi bhaktir hi bhūtānām	738	N	
mayi nirbaddha-hṛdayaḥ	699	na ca mat-sthāni bhūtāni	317
mayi taḥ preyasām preṣṭhe	740	na cānyatra-kṣetre	866
mayy ananyena bhāvena	81	na deśa niyamo rājan	606
meghair meduram ambaraṁ	904	na deśa-kāla-niyamo	605
mīmāṁsā-rajasa malīmasa	152	na deśa-niyamas tasmin	606
mitaṁ ca sāraṁ	850	na deśa-niyamas tatra	363
mora putra, mora sakhā	661	na dhanam na janam	375
mṛgayur iva kapīndram	717	na dharmam nādharmam	752
mriyamāṇo harer nāma	611	nā gaṇi āpana-duḥkha	751
mudā gopendrasyātmaja	220	na guror apriyam kuryāt	55
mudā yatra brahmā tṛna	684	na hi bhagavann aghaṭitam	624
mui mora bhakta āra	151	na hy am-mayāni tīrthāni	378
mūkaṁ karoti vācālam	249	na jātu kamaḥ kāmānām	78
mukha-jita-śarad-induḥ	256	na jāyate mriyate vā kadācin	301
mukhya-gauṇa-vṛtti	234	na khalu gopikā	933
muktā api līlayā vighrahaṁ	288	na kāma-karma-bijānām	114
muktānām api siddhānām	96, 366	na kāmāye nātha tad apy	825
mukti tuccha-phala	822	na karma-bandhanam janma	84
mukti tuccha-phala haya	611	na māmsa-bhakṣaṇe doṣo	339

na mayy ekānta-bhaktānām	92	nāham prakāśaḥ sarvasya	241
na me 'bhaktaś caturvedī	119	nāham tiṣṭhāmi vaikuṅṭhe	623
na me patnī-kanyā	874	nāham vande tava caraṇayor	527
na nāka-prṣṭham	826	nāham vedair na tapasā	494
na nāma-rūpe guṇa-janma	498	nāham vipro na ca nara	674
na pāraye 'ham niravadya	656	nāham ātmānam āśāse	95
na pratīkena hi saḥ	849	nāham ijjā-prajātibhyām	48
na premā śravaṇādi	753	nainam chindanti śastrāṇi	302
na prema-gandho 'sti darāpi	425	naiṣām matis tāvad urukramā	438
na sādhayati mām yogo	494	naiṣkarmyam apy acyuta	352
nā so ramaṇa, nā hāma ramaṇī	886	naitat samācarej jātu	305, 664
na tasya kāryam karaṇaṅ	266	naivedyam jagadīśasya	841
na tathā me priyatama	130	naivodvije para duratyaya	89
na tathā me priyatamo	132	naivopayanty apacitīm	53
na tathāsyā bhavet kleśo	386	naktaṁ divā ca gatabhir	602
na te viduḥ svārtha-gatiṁ	542	nāma cintāmaṇiḥ kṛṣṇaś	576
na tṛpyaty ātma-bhūḥ	379	nāma-gāne sadā ruciḥ	601
na tu prahlādasya gṛhe paraṁ	128	nāma-lilā-guṇādīnām	561
na tv evāham jātu nāsam	300, 821	nāma-sametaṁ kṛta	
na vaikuṅṭhe rājye	873		786
na vairāgyam grāhyam	872	nāma-saṅkīrtanam proktaṁ	571
na varṇe saktir me	873	nāma-saṅkīrtanam yasya	570
na yad vacaś citra-padam	152	nāma-śreṣṭham manum api	11, 64
na yānty anaśanāt	747	namaḥ om viṣṇu-pādāya ācārya	
na yasya janma-karma	114		4
na yasya svaḥ para	114	namaḥ om viṣṇu-pādāya kṛṣṇa	4,5
nācared yas tu vedoktaṁ	344	namaḥ om viṣṇu-pādāya keśava	3
nadyas tadā tad-upadhārya	714	namaḥ om viṣṇu-pādāya rādhikāyāḥ	2

nāmaikaṃ yasya vāci	619	nārāyaṇo 'pi vikṛtiṃ yāti	42
namāmīśvaraṃ sac-cid-ānanda	253	nāścaryam etad yad asatsu	615
nāmāny anantasya hata	676	naṣṭa-prāyeṣv abhadreṣu	149, 535
namas te narasiṃhāya	403	nāsti buddhir ayuktasya	538
namaste girirājāya	18	nātaḥ paraṃ karma-nibandha	588
namasye puruṣaṃ tvādyam	240	nāty-aśnatas 'tu yogo 'sti	537
nāmnām mukhyatamaṃ nāma	625	nātyantikaṃ vigaṇayanty	824
nāmnām akāri bahudhā	576	naumīdya te 'bhra-vapuṣe	245
nāmno 'sti yāvati śaktiḥ	584	navaṃ divyaṃ kāvyam	795
nāmno balād yasya	614	nava-jaladhara-varṇam	256
namo bhaktivinodāya	6	navīna-śrī-bhaktiṃ nava	890
namo brahmaṇya-devāya	255	nāyam śriyo 'ṅga u nitānta	681
namo gaurakiśorāya	6	nāyam deho deha-bhājām	381
namo mahā-vadānyāya	12	nāyam sukhāpo bhagavān	499
namo nalina-netrāya	259	nāyam ātmā pravacanena	48
namranti phalinaḥ vṛkṣāḥ	427	nayana bhariyā dekha dāsera	90
nānā-bhāvera bhakta-jana	187	nayanaṃ galad-aśru-dhārayā	671
nānā-śāstra-vicāraṇaika	154	nīca jāti, nīca-saṅgī, patita	427
nānā-vidhair amṛta-sāra	842	nīca-jāti nahe kṛṣṇa-bhajane	120
nandaḥ kim akarod	648	neha nānāsti kiñcana	12
nandaḥ kim akarod brahman	253	neha yat karma dharmāya	344
nānopacāra-kṛta-pūjanam	464	nibaddha-mūrdhāñjalir eṣa	432
nanv agniḥ pramadā nāma	383	niśamya gītām tad-anaṅga	696
nāra - śabde kahe sarva jīvera	234	nigama-kalpa-taror galitaṃ	136
nārada-vīṇojjīvana! sudhormi	592	nijābhīṣṭa-kṛṣṇa-preṣṭha	469
nārāyaṇa, catur-vyūha	232	nijendriya-maṇaḥ-kāya	307, 492
nārāyaṇam namaskṛtya	149	nikhila-bhuvana-lakṣmī	757
nārāyaṇa-parāḥ sarve	79	nikhila-śruti-mauli-rama-mālā	578

nikuñja-yūno rati-keli-siddhyai	33	om pūrṇam adaḥ pūrṇam	243, 317
nimna-gānām yathā gaṅgā	222	om tad viṣṇoḥ paramaṁ padaṁ	101
nindām bhagavataḥ śṛṅvan	618	om yal labdhā pumān siddho	496
niškāma haiyā kare ye kṛṣṇa	368	om yat prāpya na kiñcit	496
niškiñcanasya bhagavad	396		
ninunnānonanaṁ nūnaṁ	840	P	
nirmitā tvaṁ purā devair	847	paśu-pakṣi-kīṭa-ādi balite	566
nirveda-harṣādi tetriśa	653	pādābjayos tava vinā	782
nirviṇṇānām jñāna-yogo	342	pādaḥ yadīyau prathama	156
nitya-baddha kṛṣṇa haite	291	pāṇḍityādye īśvara-tattva	321
nitya-mukta nitya kṛṣṇa	288	pahile dekhiluṁ tomāra	886
nityānanda avadhūta sabāte	205	pahilehi rāga nayana	755
nityānanda namas tubhyaṁ	203	pahilehi rāga nayana-bhaṅge	695
nityārtidena vittena	389	pañcama puruṣārtha	673
nitya-siddha kṛṣṇa-prema	483, 699	pañca-tattvātmakaṁ kṛṣṇaṁ	19
nityo 'nityānām cetanaś	296	palya-dāsī kari'	807
nityo nityānām cetanaś	233, 316	panthās tu koṭi-śata	854
nivṛtta-tarṣair upagīyamānād	150	paṭhati vimala-cetā mṛṣṭa	806
noddhavo 'ṅv api man-nyūno	131	paraṁ śrīmat-padāmbhoja	561
nṛ-deham ādyam su-labham	45	paraṁ śrīmat-padāmbhojam	586
nṛṇām sarveṣām eva dvijatvaṁ	69	parāmṛṣṭāṅguṣṭha-trayam	915
nṛsimha-kavacaṁ vakṣye	405	para-duḥkha-duḥkhī	88
O		parakiyā-bhāve ati rasera	662
(om) ajñāna-timirāndhasya	2	parākhyāyāḥ śakter aprthag	266
om amṛta-rūpā ca	496	paramānurāga-parayātha	750
om āsya jānanto nāma	612	paramātma-vaibhava-gaṇane	295
om brahmā devānām	812	parasparānukathanaṁ	677
om ity etad brahmaṇo	604	para-svabhāva-karmāṇi na	516

para-svabhāva-karmāṇi yaḥ	517	pragāḍha-premera	751
parāsyā śaktir vividhaiva	267	prāg-asaṅgatayor bhāvaḥ	722
para-upakari	89	prahlāda-hṛdayāhlādam	403
para-vyasaninī nārī	674	prakṛteḥ kriyamāṇāni	428
pareśa-vaimukhyāt teśām	292	prakṛtiṃ svām avaṣṭabhya	272
pariniṣṭhito 'pi nairguṇya	69	pramada-madana-lilāḥ	895
paripūrṇa-kṛṣṇa-prāpti	650	pramāṇera madhye	811
paritrāṇāya sādḥunām	181	prāpañcikatayā buddhyā	537
parityaktaḥ preyo-jana	869	prasādanna-kṣīrāśana-vasana	875
pārśada-tanūnām	288	prasāde sarva-duḥkhānām	844
parokṣa-vādo vedo 'yam	343	prasaṅgam ajaram pāśam	450
patraṃ puṣpaṃ phalaṃ toyam	495	prātar vrajād vrajata	711
phullendīvara-kāntim	258	pratiṣṭhāśā dhṛṣṭā śvapaca	402
pībanti ye bhagavata	553	pratyakṣaś cānumaṇī	810
piśāci pāile yena mati	290	pratyakṣe 'ntarbhaved	810
prabhu bale, vaiṣṇava nindaye	617	pravṛttir eśā bhūtānām	38
prabhu kahe – kon vidyā	356	praviṣṭaḥ karṇa-randhreṇa	143
prabhu kahe bhaṭṭācārya	58	prāyaśaḥ puṇḍarikākṣa	353
prabhu kahe māyāvādī	621	prāyeṇālpāyusaḥ sabhya	530
prabhu kahe sādhu ei bhikṣura	525	prāyo batāmba vihaḡā	927
prabhu kahe vaiṣṇava-sevā	501	prema dhana vinā vyartha	671
prabhu kahe, vaiṣṇava-deha	68	premā haite kṛṣṇa haya	495
prabhu kahe, yāñhara mukhe	111	premā nāmādbhutārthaḥ	187
prabhuḥ kaḥ ko jivaḥ	670	prema-ccheda-rujo 'vagacchati	732
pracīnānām bhajanam atulaṃ	248	prema-dhana vinā vyartha	426
prāṇa āche yā'ra, se hetu	573	premadam ca me kāmadaṃ	912
prāṇa-nātha, śuna mora	739	premadika sthāyi-bhāva	653
prāṇinām upakārāya	573	premadam ca me kāmadaṃ	912

premāñjana-cchurita	856	rādhā viśleṣataḥ kṛṣṇaḥ	885
premāñjana-cchurita-bhakti	703	rādhā-bhajane yadi	792
premaiva gopa-rāmāṇām	693	rādhā-cintā-niveśena	885
prema-lilā-vihārāṇām	799	rādhā-dāsyam apāsyā	788
premamaya bhāgavata	135	rādhā-kṛṣṇa-vilāsa	907
prema-pracāraṇa āra	206	rādhā-kṛṣṇera lilā	837
premāra vikāra varṇite	705	rādhā-kuṇḍa-taṭe kalinda	704
prema-rasa-niryāsa	166	rādhā-mukunda-pada	914
preme matta nityānanda	205	rādhā-nāma-sudhā-rasaṁ	800
premera svabhāva yāhāṁ	425	rādhāra svarūpa – kṛṣṇa	802
priya-svarūpe dayita-svarūpe	8, 827	rādhā-saha krīḍā rasa	767
priya-sakha punar āgāḥ	943	rādhā-sammukha-saṁsaktim	10
priyasya sannikarṣe 'pi	724	rādhāyā bhavataś ca citta	769
priyaḥ so 'yaṁ kṛṣṇaḥ	756	rādhayā mādhave devo	633
proktena bhakti-yogena	415	rādhe vṛndāvanādhīśe	803
prthivīte āche yata nagarādi	572	rādheśa-keli-prabhutā	280
puṁsaḥ striyā mithunī-bhāvam	379	rādhete nāma nava-sundara	627
puṇyā bata vraja-bhuvo	891	rādhikā ujjala-rasera	789
puṇyāt puṇyaṁ maṅgalaṁ	685	rādhikāra bhāva-kānti	169
punar mūṣiko bhava	850	rādhikāra prema guru	40
pūrṇa bhagavān avatare yei	231	rādhikāra prema—guru	767
pūrṇaḥ pulindya urugāya	714	rādhikā-vadana-candra	260
pūrṇa-vikaśita hañā	627	rāgamayī-bhaktira haya	473
pureha bhūman bahavo 'pi	360	rāgātmika-bhakti 'mukhyā'	466
puruṣa, yoṣit, kibā sthāvara	657	rāgātmikaika-niṣṭhā ye	467
R		rahūgaṇaitat tapasā na yāti	439
rādhā kṛṣṇa-praṇaya	165, 763	rājan patir gurur alaṁ	512
rādhā pūrṇa-śakti	278	rāja-vidyā rāja-guhyam	356

rajobhiḥ sama-saṅkhyātāḥ	98	sa vipralambha-sambhoga	721
rāma rāmeti rāmeti rame	581	sa yadānuvrataḥ puṁsām	370
rāmādi-mūrṭiṣu kalā	230, 857	sa yatra kṣīrābdhiḥ	865
ramante yogino 'nante	911	śabda-brahma param brahma	551
rasam praśamsantu kavitva	709	sabe puruṣārtha 'bhakti'	138
rasāsāra-susārorur	839	sac-cid-ānanda-maya kṛṣṇera	276
rasika-śekhara kṛṣṇa	634	śacī-sūnor ājñā-grahaṇa	875
raso 'ham apsu kaunteya	235	ṣaḍ-aṅga śaraṇāgati	424
raso vai saḥ, rasam	633	sad-vaṁśatas tava janiḥ	915
ratim gaurī-līle api tapatī	770	sadā rādhā-kṛṣṇocchalad	867
raudro 'dbhutaś ca	637	sadā vṛndāraṇye madhura	871
ṛte 'rtham yat pratīyeta	159	sadāti-sannikṛṣṭatvān	129
rundhann ambu-bhṛtaś	916	sādhana bhāvibe jāha siddha	521
rūpa raghunātha pade haibe	10	sādhana-bhakti haite	703
S		sādhanair jīvane yasya	9
sā bhaktis trividhā āropa	457	sādhanaughair anāsaṅgair	512
sā ca śaraṇāpatti – lakṣaṇa	413	sādhanoti sādhayati	435
sa hānis tan mahac chidram	521	sādhāraṇī dhūmayitā	698
sā kāma-rūpā sambandha-rūpā	472	sādhavo hṛdayam mahyam	77
sa nirajakṣim avalokya rādhām	919	sādhite sādHITE yabe	596
sa pūrva-rāgo mānaś	722	sādhūnām sama-cittānām	92
sa uttamaśloka mahan-mukha	554	sādhu-saṅga sādhu-saṅga	436
sa vai hlādinyaś ca	634	sādhu-saṅga, kṛṣṇa-kṛpā	452
sa vai manaḥ kṛṣṇa-padā	126	sādhu-saṅga, nāma-kīrtana	489
sa vai priyatamaś cātmā	39	sādhu-saṅge kṛṣṇa-bhaktye	446
sa vai puṁsām paro dharmo	531	sādhu-saṅge kṛṣṇa-nāma	441
sā vidyā tan-matir yayā	356	sādhvī mādhvika cintā	665
sa viṣva-kṛd viśva-vid	270	sādhya-sādhana-tattva ye	586

sādhya-vastu sādhana	837	sampadyāvīrbhāvaḥ	305
saguṇaṁ nirguṇaṁ tattvam	888	sampradāya vihinā ye	70
sahaje nirmala ei 'brāhmaṇa'	518	saṁsāra bhramite kona bhāgye	443
sahasra-nāmnām puṇyānām	581	saṁsāra-dāvānala-liḍha-loka	31
sahāyā guravaḥ śiṣyā	767	saṁsāra-duḥkha-jaladhau	196
sakṛd adhara-sudhām	941	saṁsārera pāra haiyā	214
sakṛd api parigītaṁ	64	saṁsevya daśa-mūlaṁ	687
sakṛd eva (api) parigītaṁ	609	samyāṁ masṛṇita-svānto	691
sakṛd uccāritaṁ yena	562	samyak rūpeṇa anugamanam	435
sakṛd uccāritaṁ yena harir	589	sanat-kumāro 'vatu kāmadevād	397
sakala jagate more kare vidhi	463	sañcārī syāt samānā	792
sakala vaiṣṇava, śuna kari	182	sañcārya rāmābhidha-bhakta	836
sakala-sad-guṇa-vṛnda	908	saṅgaṁ na kuryāt pramadāsu	386
sakala-sādhana-śreṣṭha	489	saṅgo yaḥ saṁsṛter hetur	450
sakhā śuddha-sakhye	644	saṅkarṣaṇaḥ kāraṇa-toya	204
sakhī he, nā bujhiye	733	sānketyaṁ pārihāsyāṁ vā	610
sakhī vinā ei līlāya	799	saṅkhyā-pūrvaka-nāma-gāna	601
sakhīnām saṅginī-rūpām	804	saṅkīrtiyamāno bhagavān	592
sakhi murali viśāla	916	śānta, dāsya, sakhya	637
sākṣād-dharitvena	32	śāntera guṇa, dāsyaera	645
śakti-śaktimator abhedaḥ	278, 14	santuṣṭaḥ kena vā rājan	386
śaktiḥ samyoginī kāmā	771	saptāham evācyuta-hasta	894
sālokya-sārṣṭi-sāmīpya	819	śarad-udāśaye sādhu	755, 932
samam śrī-rūpeṇa smara	545	saralatā hi vaiṣṇavatā	851
samāne vṛkṣe puruṣo	295, 445	śaraṇa lañā kare kṛṣṇe ātma	422
samāśritā ye pada-pallava	504	sarid-vana-giri-droṇīr	130
samo 'ham sarva-bhūteṣu	495	śarīra avidyā-jāla	845
śamo man-niṣṭhatā	640	sarva-avatāri kṛṣṇa svayāṁ	209

sarva-bhūteṣu yaḥ paśyed	108	satyaṁ brūyāt priyaṁ	850
sarva-dharmān parityajya	417	satyaṁ śaucaṁ dayā maunaṁ	385
sarva-sādhana-mukhyā hi	42	satyaṁ śivaṁ sundaram	851
sarva-vedānta-sāraṁ hi	145	satyaṁ diśaty arthitam arthito	497
sarva-vedetihāsānām	145	saundarye kāma-koṭiḥ	165
sārvabhauma-saṅge tomāra	607	sāyujya śunite bhaktera	820
sarvaiśvarya-paripūrṇa	237	sei śāstre kahe, pravṛtti-nivṛtti	339
sarvaṁ khalv idaṁ brahma	312	sei dvāre ācaṇḍāle	169
sarvasya cāhaṁ hṛdi sanniviṣṭo	234	sei kṛṣṇa avatārī vrajendra	181
sarvathā dhvamsa-rahitaṁ	691	sei navadvīpe vaise vaiṣṇavā	216
sarvato bhāvena kīrtana	565	sei rādhāra bhāva lañā	166
sarvato manaso 'saṅgam	110, 458	sei saba guṇa haya vaiṣṇava	80
sarve sukhino bhavantu	849	sei ta parāṇa-nātha pāinu	738
sarve varṇāḥ yatrāviṣṭāḥ	888	sei vibhinnāmśa jīva	287
sarvopādhi-vinirmuktaṁ	482	sevā sādḥaka-rūpeṇa	468
sarvopaniṣado gāvo	162	sevā-sukha-duḥkha	516
ṣaṣṭi-varṣa-sahasrāṇi mayā	132	sevya-sevaka-sambhoge	887
śāstra-guru-ātma-rūpe	834	siddhānta baliyā citte nā kara	543
śāstra-yonitvāt sāmānvaya	848	siddhānta tas tv abhede	661
śāstra-yukti nāhi jāne dṛḍha	111	siddhayaḥ paramāścaryā	510
śāstra-yuktye sunipuṇa	109	siddhir bhavati vā neti	92
śāstroktayā prabalayā	462	śikṣā-guruke ta' jāni	51
satām nindā nāmnaḥ	613	siñcāṅga nas tvad	930
satām prasaṅgān mama	436, 551	śivasya śrī-viṣṇor	613
satataṁ kīrtayanto mām	94	śivaḥ śakti-yutaḥ śaśvat	221
satattvato' nyathā prathā	318	smara-garala-khaṇḍanaṁ	770
ṣaṭ-karma-nipuno vipro	37	smarantaḥ smārayantaś	677
sattvaṁ viśuddhaṁ	668	smartavyaḥ satataṁ viṣṇur	523

smāyāvaloka-lava-darśita	697	śrī-kṛṣṇa gopāla	603
smerām bhangī-traya	718	śrī-nṛsimha, jaya nṛsimha	403
ṣoḍaśaitāni nāmāni	595	śrī-rādhā-prema-rūpā	219
śokāmarṣādibhir-bhāvair	516	śrī-rādhāyāḥ praṇaya-mahimā	167
so 'kāmayata bahu syām	316	śrī-rādhikā-mādhavayor apāra	470
sphuliṅgāḥ ṛddhāgner iva	285	śrī rādhikāyā hṛdayasya	910
sphural-lakṣmī-lakṣmī-vraja	870	śrī-rūpa-mañjari-karārcita	789
śraddhā – śabde viśvāsa kahe	413	śrī-rūpa-mañjari-karārcita	476
śraddhā tv anyopāya	414	śrī-rūpa-raghunātha-kathā	573
śravaṇam kīrtanam dhyāna	527	śrī-rūpa-raghunātha-pade	10
śravaṇam kīrtanam viṣṇoḥ	487	śrī vinoda-bihārī yo rādhayā	889
śravaṇa-madhye jīvera kon	549	śrī-viṣṇoḥ śravaṇe parīkṣid	124
śravaṇayāpi bahubhir	39	śrī-vṛndāvana mama pāvanam	892
śravaṇotkīrtanādīni	470	śreyaś ca preyaś ca	338
śravasoḥ kuvalayam akṣṇor	257	śreyān sva-dharmo viguṇaḥ	341
śrī-balarāma gosāni mūla	210	śreyaḥ-sṛtiṃ bhaktim udasya	351
śrī caitanya kṛpā haite	830	śreyo-madhye kona śreyaḥ	455
śrī-caitanya - sei kṛṣṇa	209	śrīmad-bhāgavataṃ purāṇam	140
śrī-caitanya-mano 'bhīṣṭam	8	śrīmad-bhāgavatārthānām	449
śrī-caitanya-nityānanda	208	śrīmad-rūpa-padāmbhoja	828
śrī-caitanya-prabhuṃ vande	188	śrīmān rāsa-rasārambhī	16
śrī-gaurāṅga-guṇānuvarṇana	192	śrīr yat padāmbuja-rajāś	931
śrī-guru-gaura-gāndharvā	21	śriyaḥ kāntaḥ kāntaḥ	864
śrī kṛṣṇam mithunam	889	śṛṇvatām sva-kathāḥ	534, 556
śrī kṛṣṇa caitanya prabhu	19	śṛṇvataḥ śraddhayā nityam	557
śrī-kṛṣṇa-caitanya, rādhā	163	śṛṇvanti gāyanti gṛṇanty	255
śrī kṛṣṇa-caraṇāmbhoja	355	sṛṣṭi-sthiti-pralaya	859
śrī kṛṣṇa-virahe, rādhikāra	747	sṛṣṭi-sthiti-pralaya-sādhana	279

śrutasya puṁsām sucira	558	sva-pāda-mūlam bhajataḥ	104
śruti-śāstra-nindanam	613	sva-sukha-nibhṛta-cetās	369
śrutim apare smṛtim itare	254	sva-svarūpa-bhramah	292
śruti-smṛti-purāṇādi	542	svāgamaiḥ kalpitais tvam	818
śrutiḥ kṛṣṇākhyānam smaraṇa	486	svalpāpi rūcir eva syād	366
śrutiḥ pratyakṣam aitihiyam	810	svāmśa-vibhinnāmśa-rūpe	286
śrutvāpi nāma-māhātmye	614	svarga, mokṣa kṛṣṇa	639
stambhayann ātmanātmānam	379	svarūparthair hīnān	285
sthānābhilāṣī tapasi sthito 'ham	371	svarūpāvasthāne madhura	669
sthāvara-jaṅgama dekhe	109	svasmin dhurye 'py	636
sthūla-liṅgābhimāna	291	svataḥ-pramāṇa veda	815
sthūlāni sukṣmāṇi bahūni	297	svataḥ-siddho vedo	809
strīṇām nirīkṣaṇa-sparśa	395	svayaṁ bhagavān kṛṣṇa	250
su-dainyam sāralyam	873	svayaṁ brahmaṇi nikṣiptān	67
sūditāśrita-janārti-rāsaye	587	svayaṁ niḥśreyasaṁ vidvān	348
surarṣe vihitā śāstre harim	485	svayaṁ tv asāmyātīśayas	680
sūryāmśa-kiraṇa, yaiche agni	294	svayambhūr nāradaḥ śambhuḥ	122
śuśrūṣoḥ śraddadhānasya	534	svayan tv asāmyātīśayas	242
śuddha-bhakata-caraṇa-reṇu	439	sve sve 'dhikāre yā niṣṭhā	340
śuddha-sattva-viśeṣātmā	667	syād dṛḍheyam ratiḥ	702
śukla-rakta-kṛṣṇa-pīta	180	śyāmam hiraṇya-paridhim	244
śūlapāṇi-sama yadi	616	śyāmāc chabalam	228, 774
śūnyāyate mahā-goṣṭham	743	śyāmam eva param rūpaṁ	921
śutiya ācchinu kṣīra	181	śyāmasundara śikhaṇḍa	14, 784
suvarṇa-varṇo hemāṅgo	178	syāt kṛṣṇa-nāma-caritādi	491
sva-bhakti-yoga-lāsinam	219	T	
sva-dayita-nija-bhāvam	168	tabe ātmā veci' kare kṛṣṇera	218
sva-dharma-niṣṭhaḥ	90	tabe yāya tad-upari	832

tac ca deha-draviṇa-janatā	584	tanu-mana karāya kṣobha	843
tac ca nāma-rūpa-guṇa-līlā	556	tapantu tāpaiḥ prapatantu	521
tac chraddadhānā munayo	533	tapasā brahmacaryeṇa	538
tad aśma-sāraṁ hṛdayaṁ	675	tapasvibhyo 'dhiko yogī	368
tad aśma-sāraṁ hṛdayaṁ	618	tapta-kāñcana-gaurāṅgi!	13
tad aikṣata bahu syām	316	tāra bhakta-saṅge sadā	555
tad astu me nātha sa bhūri	496	tāra madhye mokṣa	823
tad bhūri-bhāgyam	683	tāra madhye sarva-śreṣṭha	489, 567
tad evam anantā eva jīvākhyās	287	tārakāj jāyate muktiḥ	625, 822
tad-vāg-visargo janatāgha	143	tarkāpratiṣṭhānāt	320, 849
tad varṇayitum ārabdhāḥ	924	tarko 'pratiṣṭhaḥ śrutayo	123
tad viddhi praṇipātena	54	taruṇāruṇa-karuṇāmaya	758
tad-vijñānārthaṁ sa gurum	30	tās tāḥ kṣapāḥ preṣṭhatamena	715
tad vraja-striya āśrutya	924	tāsām āvirabhūc chauriḥ	246, 734
tadā rajas-tamo-bhāvāḥ	535	tasmād ātma-jñāṁ	438
tāhān vistārīta hañā phale	832	tasmād ekena manasā	533
tais tāny aghāni pūyante	507	tasmād guruṁ prapadyeta	29
tā man-manaskā mat-prāṇā	716	tasmād omkāra-sambhūto	707
tām ātmano vijānīyāt	388	tasmān mad-bhakti-yuktasya	360
taṁ durārādhyam ārādhyā	701	tasmān naro 'saṅga-susaṅga	447
tām imam aham ajaṁ	241	tasmāt saṅkīrtanaṁ viṣṇor	570
taṁ mopayātaṁ pratiyantu	558	tasmāt sarvātmanā rājan	488
taṁ nirvyājaṁ bhaja	610	tasmin mahan-mukharitā	554
tamasi mā jyotir gamah	849	tasyā apāra-rasa-sāra-vilāsa	798
tāmbūlārpaṇa-pāda-mardana	794	tat sādhu manye 'sura-varya	393
tān vai hy asad-vṛttibhir	94	tat te 'nukampām	514
tan-nāma-rūpa-caritādi	491	tat tu laukika-sad-bandhu	702
tānre 'nirviśeṣa' kahi	238	tāte kṛṣṇa bhaje, kare gurura	56

tathā na te mād̥hava	105, 508	titikṣavaḥ kāruṇikāḥ	81
tato duḥsaṅgam utsṛjya	451	tomāra sevāya, duḥkha hoyā	516
tat-pāda-padma-pravaṇaiḥ	526	traiguṇya-viṣayā vedā	668
tatra bhāgavatān dharmān	43, 458	traī-lokye pṛthivī dhanyā	766
tatra prathamo 'ntaraṅgā-śakti	287	trailokye pṛthivī manyā	766
tatra tatrāñjasāyusman	530	trāyasva bho jagannātha	46
tatra vṛndāvanaṁ nāma	766	trayyā copaniṣadbhiś ca	647
tatratya-yamunā svalpa	747	tri-bhuvana-vibhava-hetave	115
tat-tad-bhāvādi-mādhurye	467	tṛṇād api sunīcena	424, 599, 744
tat-tad-bhāva-icchāmayī	473	tuṅḍe tāṇḍavinī ratim vitanute	585
tattvam ekaṁ paraṁ	888	tuhū se rohili madhupura	745
tava dāsya-sukhaika	431	tulasī-dala-mātreṇa jalasya	217
tava kara-kamala-vare	404	tulasy amṛta-janmāsi	846
tava kathāmṛtaṁ	550	tulayāma lavenāpi	437
tava vakṣasi rādhāham	279	tuwā adarśana-ahi	743
tāvad bhayaṁ draviṇa-deha	418	tvaṁ bhakti-yoga-paribhāvita	557
tāvad brahma-kathā	191	tvām śīla-rūpa-caritaiḥ parama	321
tavaivāsmi tavaivāsmi	14, 787	tvaṁ gopikā vṛṣa-raves	33
tāvaj jitendriyo na syād	392	tvaṁ pratyag-ātmani	640
tāvāt karmāṇi kurvīta	342, 462	tvaṁ rūpa-mañjari sakhī	802
tāvāt sa modate svarge	345	tvad-bhaktaḥ saritām	742
tayor apy ubhayor madhye	771	tvak-śmaśru-roma-nakha	387
te dhyāna-yogānugatā	270	tvat-sākṣāt-karaṇāhlāda	513
te taṁ bhuktvā svarga-lokaṁ	346	tvayi me 'nanya-viṣayā	686
tebhyo namo 'stu bhava	591	tvayopabhukta-srag	642
teṣāṁ satata-yuktānām	161	tvayopabhukta-srag-gandha	796
teṣāṁ evānukampārtham	162	tyaktvā su-dustyaja	176
teṣv aśānteṣu mūḍheṣu	385	tyaktvā sva-dharmam	106

tyakvā tūrṇam aśeṣa-maṇḍala 544

U

ugro 'py anugra evāyaṁ 405

ullaṅghita-trividha-sīma 321

ulūkhale sambhṛta-taṇḍulāṁś 919

upajiyā bāḍe latā 831

upanīya tu yaḥ śisyāṁ vedam 36

upāsyaera madhye kon 626

ūrdhva-bāhu kari' kahoṅ 599

utpanna-ratayaḥ samyaṅ 76

utpattim pralayaṁ caiva 40

utsāhān niścayād dhairyāt 490

uttama adhama kichu 200

uttiṣṭhata jāgrata prāpya 106

uvāca puratas tasmai 706

uvāha kṛṣṇo bhagavān 644

V

vāco vegam manasaḥ krodha 34

vadanti tat tattva-vidas 227, 532

vāg gadgadā dravate yasya 117

vāg-iśā yasya vadane 403

vahni-sūrya-brāhmaṇebhyas 85

vaibhava-prakāśa kṛṣṇera 210

vaiṣṇava-caraṇa-jala 440

vaiṣṇava-pāśa bhāgavata 148

vaidha-bhakty-adhikārī tu 463

vaikuṅṭhāj janito varā madhu 772

vairāgī, bhāi grāmya-kathā 396

vairāgya-vidyā-nija-bhakti-yoga 199

vairāgya-yug bhakti-rasaṁ 7, 829

vaiṣṇavāni tu śāstrāṇī 144

vaiṣṇavera guṇa-grāhī 518

vaivasvatāntare brahman 183

vajrād api kaṭhorāṇi 85

vāma-bāhu-kṛta-vāma 939

vaṁśī-nyastāśya-candraṁ 258

vāñchā-kalpa-tarubhyaś ca 7

vande 'haṁ śrī-guroḥ

vande śrī-kṛṣṇa-caitanya 207

vande śrī-kṛṣṇa-caityaṁ 195, 197

vande gurūn īśa-bhaktān 50, 204

vande kṛṣṇaṁ jagad-guruṁ 40

vande nanda-vraja-strīṇāṁ 787, 920

vapurādiṣu yo'pi ko'pi 529

varam huta-vaha-jvālā 453

varaṇe taḍit vāsa tārāvalī 805

varṇāśramācāravatā 324, 460

vastuno'mśo jīvo 296

vāsudeve bhagavati 532

vāta-vasanā ya ṛṣayaḥ 640

vātsalye śāntera guṇa 646

vayam ṛtam iva jihma 942

vayaṁ tu na vitṛpyāma 913

vedaś ca sarvair aham eva 235

vede rāmāyaṇe caiva	579	viṣṇor ekaikaṁ nāmāpi	581
vedoktam eva kurvāṇo	344	viṣṇos tu trīṇi rūpāṇi	231
veṇuṁ karān nipatitaṁ	783	viṣṇu-bhakti-vihīnā ye	120
veṇuṁ kvaṇantam	853	viṣṇu-śaktir parā proktā	268
veṇu-nāda-sudhā-vṛṣṭyā	920	viṣṇu-śaktiḥ parā proktā	290
vidhi-mārga-rata-jane	307	viṣṛja śīrasi pādām	
vidhinā deva-deveśaḥ śaokha	526	942	
vidyā-vinaya-sampanne	81	viṣṛjati hṛdayaṁ na yasya	116
viharati vane rādhā	723	viśvāso mitra-vṛttiś ca	
vihāya kāmān yaḥ sarvān	398	viśveṣāṁ anurañjanena	759
vijñāpya bhagavat-tattvaṁ	596	vraja-janārti-han vīra	933
vikriḍitaṁ vraja-vadhūbhir	364,552	vraja-rasa-bhāvana	199
vikṣyālakāvṛta-mukhaṁ	759	vraja-vadhū-gaṇera	
vilajjamānayā yasya	274	vraje prasiddhaṁ navanīta	910
vināśya sarva-duḥkhāni	422	vrajendra-nandana jei	209
vipadaḥ santu tāḥ śāsvat	249	vrajotpanna-kṣīrāśana	869
vipra kṣatriya vaiśyās	35	vṛndāvanaṁ parityajya naiva	251
viprād dvi-ṣaḍ-guṇa-yutād	118	vṛndāvanaṁ sakhi bhuvo	712
viracaya mayi daṇḍam	421	vṛndāvanam parityajya padam	251
viracitābhayaṁ vṛṣṇi		vṛndāvana-purandara	734
933		vṛndāvanavani-pate	220
virājantīm abhivyaktām	466	vṛndāvane ‘aprākṛta	706
viṣa-jalāpyayād vyāla		vṛndāvane viharator	904
932		vṛndāvanīyām rasa-keli	829
viṣama-kāma-karma-bandhaḥ	293	vṛndāvanam sakhi bhuvo	712
viṣayā vinivartante	540	vṛndāyai tulasī-devyai	17, 845
viṣayān dhyāyataś cittaṁ	522	vṛṣṇīnām pravaro mantrī	130
viṣayāira anna khāile malina	391	vyatītya bhāvanā-vartma	633

Y

yā dṛṣṭā nikhilāgha-saṅgha	847	yadi māṃ prāptum icchanti	328
yā dohane 'vahanane	710	yadi vaiṣṇava-aparādha	832
ya ekam govindam bhajati	788	yadīcchasi param jñānam	590
ya eṣāṃ puruṣāṃ sākṣād	328	yadīccher āvāsam vraja-bhuvi	719
yā niśā sarva-bhūtānām	87	yadṛcchayā mat-kathādau	42, 445
yā nirvṛtis tanu-bhṛtām	825	yady anyā bhaktiḥ kalau	562
yā te līlā-rasa-parimalodgāri	735	yadyapi āmāra guru	31
yā yā śrutir jalpati nirviśeṣam	238	yadyapi pratyakṣānumāna	811
yac-caḡṣur eṣa savitā	862	yadyapi se mukti haya	819
yad abhyarcya hariṃ bhaktyā	580	yaḥ śāstra-vidhim utsṛjya	542
yad advaitam brahmopaniṣadi	184	yaḥ kāraṇārṇava-jale	860
yad gatvā na nivartante	298	yaḥ kaumāra-haraḥ	756
yad yad ācarati śreṣṭhas	36	yaḥ pravrajya gṛhāt pūrvam	329
yad-anucarita-līlā-karṇa	717	yaḥ sarva-lokaika-mano	830
yad-anudhyāsinā yuktāḥ	534	yāha, bhāgavata paḍa	148
yad-bhāva-bhāvita-dhiyo	855	yāhāra komala śraddhā	112
yadā bhrāmaṃ bhrāmaṃ	442	yajñārthāt karmaṇo 'nyatra	460
yadā na paśyaty ayathā	382	yaṃ krodha-kāma-sahaja	659, 864
yadā paśyaḥ paśyate rukma	178	yāṃ manyate patiṃ mohān	387
yadā yadā hi dharmasya	180	yaṃ na yogena sāṅkhyena	359
yadā yāto daivān madhu	760	yaṃ pravrajantam anupetam	12
yadā yāto gopī-hṛdaya	732	yaṃ yaṃ vāpi smaran bhāvam	520
yadāvadhi mama cetah	398	yamādibhir yoga-pathaiḥ	353
yadi dāsyasi me kāmān	404	yañ kali rūpa	828
yadi gaurāṅga nahita	187	yān āsthāya naro rājan	106
yadi hari-smaraṇe	663	yan maithunādi-gṛhamedhi	380
yadi hari-smaraṇe sa-rasaṃ	550	yan martya-līlaupayikaṃ	657
		yan-nāma-śruti-mātreṇa	100

yan-nāmadheya-śravaṇānu	506	yat karoṣi yad aśnāsi	461
yan-nāmnā nāmni durgāham	279	yat kiñcit tṛṇa-gulma	684
yāñra citte kṛṣṇa-premā	86	yat-kiñkariṣu bahuśaḥ	782
yāñra rāse deve āsi'	210	yat-kīrtanam yat-smaraṇam	519
yānti deva-vratā devān	367	yat-pāda-pañkaja-palāśa	508
yāre dekha, tāre kaha kṛṣṇa	572	yat-pāda-pallava-yugam	862
yarhy ambujākṣa tava	662	yat-pāda-sevābhirucis	524
yarhy ambujākṣāpasasāra	740, 931	yat pṛthivyām vṛihi-yavam	378
yaśaḥ śriyām eva pariśramah	327	yat-sevayā bhagavataḥ	47
yasmin tuṣṭe jagat tuṣṭam	849	yat taṭastham tu cid-rūpam	284
yas tv indragopam	863	yat te sujāta-caraṇam	738
yasya deve parā bhaktir	41	yat tv aham bhavatīnām	682
yasyāḥ kadāpī vasanāñcala	785	yata dekha vaiṣṇavera	86
yasya prabhā prabhavato	236, 857	yathā brahmaṇe bhagavān	812
yasya prasādād bhagavat-prasādo	46	yathā duṣṭatvam me	670
yasyāḥ śreyas-karam nāsti	699	yathā kāñcanatām yāti	68
yasya yal lakṣaṇam proktam	324	yathā mahānti bhūtāni	160
yasya yat-saṅgatiḥ puṁso	448	yathā rādhā priyā viṣṇos	133, 765
yasyāham anugṛhṇāmi	248	yathā taror mūla-niṣecanena	502
yasyaika-niśvasita	861	yathā vinidrā yac cittā	723
yasyām vai śrūyamāṇāyām	139, 557	yathā yathā gaura-padāravinde	185
yasyāmśāmsaḥ śrīla	212	yathāgneḥ kṣudrā visphuliṅgā	294
yasyānanam makara-kuṇḍala	679	yathāgniḥ su-samṛddhārciḥ	400
yasyānurāga-lalita-smita	731	yathānalo dāruṣu bhinna	301
yasyānurāga-pluta-hāsa-rāsa	680	yatheṣṭam re bhrātaḥ	206
yasyāsti bhaktir bhagavaty	78, 510	yathottaram asau svāda	638
yasyātma-buddhiḥ kuṇape	455	yato vā imāni bhūtāni	315
yat karmabhir yat tapasā	361	yatra rāgānavāptatvāt	462

yatra yena yato yasya yasmai	319
yatraiva gaṅgām anu nāvi	896
yatraiva kṛṣṇo vṛṣabhānu	896
yāvad artha-prayojanam	851
yāvān ahaṁ yathā-bhāvo	158
yayā sammohito jīva	292
ye 'nye 'ravindākṣa vimukta	349,509
ye me bhakta-janāḥ pārtha	91
ye strī-saṅga muni-gaṇe	389
ye sūtra-kartā, se yadi karaye	146
ye te kule vaiṣṇavera janma	103
ye vā mayīse kṛta-sauhṛdārthā	82
ye vaiṣṇava-sthāne	618
ye yathā mām prapadyante	656
yei bhaje sei baḍa	120
yei mūḍha kahe, jīva īśvara	298
yei sūtre yei ṛk	146
yena janma-śataiḥ pūrvam	585
yena tena prakāreṇa	523
yeṣām sa eṣa bhagavān	420
yenākṣaram puruṣam veda	813
yenārcito haris tena	510
yo brahma-rudra-śuka	784
yo dustyajān dāra-sutān	539
yo mām paśyati sarvatra	109
yo mantraḥ sa guruḥ sākṣāt	67
yo reme saha-vallavī	183
yogās trayo mayā proktā	341

ŚRĪ ŚLOKĀMṚTAM

yogasya tapasaś caiva	367
yoginām api sarveṣām	368
yoṣid-dhiraṇyābharaṇā	384
yopayāti śanair māyā	383
yugāyitaṁ nimeṣeṇa	721
yuñjānānām abhaktānām	353
yuvatīnām yathā yuni	471
yūyaṁ nṛ-loke bata bhūri	129

Thus ends the Śloka Index and Śrī Ślokamṛtam. Jaya Śrī Radhe!