

ŚRĪ Gaudīya Kāṇṭhahāra

a necklace of vaiṣṇava verse

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GURU-TATTVA

One Must Accept a Guru in Disciplic Succession.

1.1

*tad vijñānārthaṁ sa gurum evābhigacchet
samit paniḥ śrotriyaṁ brahma-niṣṭham*

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

1.2

ācāryavān puruṣo veda

Only one who has a guru can know the truth. (*Chāndogya Upaniṣad* 6.14.2)

1.3

*uttiṣṭhata jāgrata prāpya varān nibodhata
kṣurasya dhārā niśitā duratyayā
durgam pathas tat kavayo vadanti*

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

1.4

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

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

1.5

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

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

1.6

*janana-maraṇādi-saṁsāranala-santapto dīpta-śirā
jala-rāśim iva upahāra-pāniḥ śrotriyaṁ
brahma-niṣṭhaṁ gurum upasṛtya tam anusarati*

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

1.7

*'kṛṣṇa-nitya-dāsa', jīva tāhā bhuli' gela
ei doṣe māyā tāra galāya bāndhila*

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

1.8

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsārādi-duḥkha*

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

1.9

*kṛṣṇa-bahir-mukha haiyā bhoga vāñchā kare
nikaṭa-stha māyā tāre jāpaṭiyā dhare
piśācī pāile yena mati-chhanna haya
māyā-grasta jīvera haya se bhāva udaya
"āmi nitya kṛṣṇa-dāsa" —ei kathā bhule
māyāra naphara haiyā cira-dina bule
kabhu rājā, kabhu prajā, kabhu vipra, śudra
kabhu sukhī, kabhu duḥkhī, kabhu kīṭa, kṣudra
kabhu svarge, kabhu martye, narake vā kabhu
kabhu deva, kabhu daitya kabhu dāsa prabhu*

Being averse to the service of the Supreme Lord, the living entity tries to satisfy his lusty desires for sense gratification, and thus the illusory energy keeps him tightly within her embrace. The living entity, captured by the illusory energy, becomes just like a madman under a witch's spell. "I am the eternal servant of 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 śudra. Now an insignificant ant. Sometimes happy, sometimes sad. Now he goes to heaven, now to hell. Sometimes he is a god, sometimes a devil, now a servant, now a lord. (*Prema-vivarta*)

1.10

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

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

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

1.11

*mūkaṁ karoti vācālaṁ paṅgum laṅghayate girim
yāt kṛpā tām ahaṁ vande paramānanda mādham*

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

1.12

*caitanya līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,
duhe mili' haya sumādhurya
sādhū-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhyura prācurya*

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 the guru one can taste that sweetness unlimitedly. (Cc. *Madhya* 25.277)

A Qualified Guru and Disciple are Hard to Find

1.13

*śravaṇāyāpi bahubhir yo na labhyaḥ
śṛnvanto 'pi bahavo na vidyaḥ
āścārya 'sya vaktā kuś lo 'sya labhdā
āścārya jñātā kuśalānuśiṣṭaḥ*

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

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

1.14

*tasmād gururṁ prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātārṁ
brahmaṇy upaśamāśrayam*

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

1.15

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

One who is an ocean of mercy, who is fulfilled in all respects, who has all good qualities, who works for the benefit of all souls, who is free from lust, who is perfect in all respects, who is well-versed in the scriptures, who knows the science of Kṛṣṇa, who can remove all the doubts of his disciples, and who is always alert in the service of Kṛṣṇa is known as a genuine guru. (*Hari-bhakti-vilāsa 1.45,46* quoted from *Viṣṇu-śmṛti Vacana*)

A Guru is a Master of his Senses

1.16

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

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

1.17

*ṣaṭ-karma nipuṇo vipro mantra-tantra-viśāradaḥ
avaiṣṇavo guru na syād vaiṣṇavaḥ śvapaco guruḥ*

A *brāhmaṇa* may be expert in *mantra*, ritual, and the six kinds of *brahminical* work performing and teaching sacrifice, studying and teaching scripture, giving and receiving

charity but if he is not a Vaiṣṇava he cannot be a guru. On the other hand, a Vaiṣṇava, even if born in a family of untouchables, may be a guru. (*Hari-bhakti-vilāsa*, quoting *Pādma Purāṇa Vacana*)

A Pure Devotee is the Guru of all *Varṇas* and *Aśramas*

1.18

*vipra kṣatriya vaiśyās ca guravaḥ śūdra janmanām
śūdrās ca guravas teṣāṁ trayāṇāṁ bhagavat-priyāḥ*

A *brāhmaṇa*, *kṣatriya* or *vaiśya* can be guru for the *śūdra* class, but a Vaiṣṇava, even if born a *śūdra*, because he is dear to the Supreme Personality of Godhead, can be the guru of these higher orders. (*Pādma Purāṇa*)

1.19

*kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

Whether a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, one who knows the science of Kṛṣṇa is to be accepted as guru. (*Cc. Madhya* 8.128)

1.20

*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*

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*. Who ignores this principle and accepts a guru solely on the basis of social position will be ruined. (*Prema-vivarta*)

A Guru is an *Ācārya* of *Sambandha-jñāna*

1.21

*vairāgya-yug bhakti-rasaṁ prayatnair
apāyayan mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī
sanātanaṁ taṁ prabhum āśrayāmi*

I surrender to Śrīla Sanātana Gosvāmī, the *ācārya* of *sambandha jñāna*. He is an ocean of mercy and always unhappy to see the suffering of others. Although I was blind and in the darkest ignorance he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarean *rasa* that of divine love. (*Vilāpa-kusumāñjali*, 6)

Who is an *ācārya*?

1.22

*upanīya tu yaḥ śiṣyaṁ veda-madhyāpayed dvijaḥ
saokaḥ parṁ sa-rahasyaṁ ca tam ācāryaṁ pracakṣate*

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. (*Manu-saṁhitā* 2.140)

1.23

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

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

EXAMPLE IS BETTER THAN PRECEPT

1.24

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

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

1.25

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

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

1.26

*āpane karimu bhakta-bhāva aṅgikāre
āpani ācari' bhakti śikhāmu sabāre*

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

1.27

āpani nā kaile dharma śikhāna nā yāya

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

Inconceivable Oneness and Difference of Guru, Vaiṣṇava, and Kṛṣṇa

1.28

*ācāryaṁ mām vijānīyān nāvamanyeta karhicit
na martya-buddhyāsūyeta sarva-devamayo guruḥ*

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

1.29

*vande gurūn īśa-bhaktān īśam īśāvatārakān
tat-prakāśāṁś ca tac chaktīḥ kṛṣṇa caitanya saṁjñakam*

I worship the Supreme Lord Śrī Caitanya, who appears in six features as: instructing and initiating 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). (Cc. Ādi 1.1)

1.30

*kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa śakti ei chaya-rūpe kareṇa vilāsa*

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

1.31

*yadyapi āmāra guru caitanyera dāsa
tathāpi jāniye āmi tāohāra prakāśa*

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

Śikṣā-guru; Caitya-guru and Mahānta (personal)-guru.

1.32

guru-kṛṣṇa-rūpa hana śāstrera pramāṇe

guru-rūpe kṛṣṇa kṛpā kareṇa bhakta-gaṇe

According to *śāstra* the guru is nondifferent from Kṛṣṇa, because it is through the guru that Kṛṣṇa bestows mercy on His devotees. (Cc. Ādi 1.45)

1.33

*śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmī, bhakta-śreṣṭha, ei dui rūpa*

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

1.34

*jīve sākṣāt nāhi, tāte guru caitya-rūpe
śikṣā-guru haya kṛṣṇa mahānta-svārūpe*

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

1.35

*naivopayanty apacitirṁ kavayas taveśa
brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann
ācārya-caitya-vapuṣā sva-gatirṁ vyanakti*

O my Lord! Transcendental poets and experts in spiritual science cannot fully express their indebtedness to You, even if they had the lifetime of 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 devotional service and teaching them how to approach You on the path of pure love. (Bhāg. 11.29.6)

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

1.36

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

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

Guru Gives Scientific Knowledge About the Highest Spiritual Reality

1.37

*ajñāna timirāndhasya jñānāñjana śalākayā
cakṣur unmīlitaṁ yena tasmai śrī guruve namaḥ*

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

1.38

*śrī-caitanya-mano-'bhīṣṭaṁ sthāpitaṁ yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam*

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established the mission to fulfill the desire of Lord Caitanya give me shelter at his lotus feet? (*Prema-bhakti-candrikā*, Narottama dāsa)

1.39

*śrī-guru-caraṇa padma, kevala-bhakati-sadma,
bando muñi sāvadhāna mate
yāhāra prasāde bhāi, e bhava toriyā jāi,
kṛṣṇa-prāpti hoy jāhā ha'te
guru-mukha-padma-vākya, cittete koriyā aikya,
ār nā koriho mane āśā
śrī-guru caraṇe rati, ei se uttama gati,
je prasāde pūre sarva āśā
cakhu-dān dilo jei, janme janme prabhu sei,
divya-jñān hṛde prokāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gāy yāhāra carito*

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

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

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

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

The Spiritual Master is the Energy of Kṛṣṇa

1.40

*na dharmam nādharmam śruti-gaṇa niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu
śacī-sūnuṁ nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭatve smara param ajasraṁ nanu manaḥ*

O mind! Give up all connection with Vedic piety and impiety and simply serve Rādhā and Kṛṣṇa in Vṛndāvana with all your heart. Know that Lord Caitanya, the son Śacī, is Śrī Kṛṣṇa, the son of Nanda and always remember that Śrī Guru is *mukunda-preṣṭha*, the dearest servant of Kṛṣṇa. (*Manaḥ-Śikṣā* 2, Śrīla Raghunātha Dāsa Gosvāmī)

Note: In the purport to Cc. Ādi 1.46, Śrīla Prabhupāda refers to Śrīla Bhaktivinoda's commentary called Anubhāṣya:

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with 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 the devotional cult.

The real Vedic philosophy is acintya-bhedābheda-tattva, which establishes everything as one with and different from the Personality of Godhead. Śrīla Raghunātha Gosvāmī confirms that this is the real position of a bona fide spiritual master and says one should always think of the spiritual master in terms of his intimate relationship with Mukunda.

The Guru is Gaura-śakti and Gaura-priyattama

1.41

*sākṣād hadritvena samasta śāstrair
uktas tathā bhāvyata eva ṣaḍbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

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

I. 42

*śuddha-bhaktāḥ śrī-guro śrī śivasya ca bhagavatā saha
abheda-dṛṣṭir-tat-priyatamatvenaiva manyante*

Whenever the scriptures describe the spiritual master and Lord Śiva as nondifferent from Kṛṣṇa, pure devotees understand this is because of their being the most beloved of Śrī Kṛṣṇa. (*Bhakti-Sandarbha, Annucheda* 216)

NOTE: Quoting the Anubhāṣya, Cc. Ādi 1.46: "Jīva Gosvāmī clearly defined that a pure devotee's observation of the spiritual master and Lord Śiva as one with the Personality of Godhead exists in their being very dear to the Lord, not identical with Him in all respects."

A Guru in Name Only Commits a Great Offense

1.43

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

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

1.44

*sei se parama bandhu, sei pitā-mātā
śrī-kṛṣṇa-caraṇe yei prema-bhakti-dātā
sakala janme pitā-mātā sabe pāya
kṛṣṇa guru nāhi mile, bhajaha hiyāya*

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

Scholarship is no Qualification for Becoming a Guru

1.45

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

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

A Non-Vaiṣṇava Cannot be a Guru

1.46

*mahā-kula-prasūto 'pi sarva-yajñeṣu dīkṣitaḥ
sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ*

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

Bogus Gurus

1.47

paricaryā-yaśo-lipsuḥ śiṣyād gurur na hi

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

1.48

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

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

The Injunction to Abandon a Bogus Guru

1.49

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

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

1.50

*snehād vā lobhato vāpi yo grhṇīyād dīkṣayā
tasmin gurau sa-śiṣye tat devatā śāpa āpatet*

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

1.51

*yo vyakti nyāya rahitam anyāyena śṛṇoti yaḥ
tāv ubhau narakam ghoram vrajataḥ kalam akṣayam*

One who assumes the dress and position of an *ācārya*, who 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 non-devotional talks and *kīrtanas*. (*Hari-bhakti-vilāsa* 1.101)

1.52

vaiṣṇava-vidveṣī cet parityājya eva. "guror api avaliptasye" ti smaraṇāt, tasya vaiṣṇava-bhāva-rāhityena avaiṣṇavatayā avaiṣṇavopadiṣṭeneti vacana-viṣaya tvācca. Yathokta-lakṣaṇasya śrī-guror-avidyamānatāyastu tasyaiva mahā-bhāgavatasyaikasya nitya-sevanam paramam śreyaḥ.

A guru who is envious of pure devotees, who blasphemes them, or behaves maliciously towards them should certainly be abandoned, remembering the verse "*guror api avaliptasya*" (See 1.49). Such an envious guru lacks the mood and character of a Vaiṣṇava. The *śāstras* enjoin that one should not accept initiation from a non-devotee (*avaiṣṇavopadiṣṭena*... See 1.54). Knowing these injunctions of the scriptures, a sincere devotee abandons a false guru who is envious of devotees. After leaving one who lacks the true qualities of a guru, if a devotee is without a spiritual guide, his only hope is to seek out a *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, Annucheda 238*)

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

1.53

paramārtha-gurvāśrayo vyavahārika-gurvādi parityāgenāpi kartavyaḥ

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

Who Rejects a False Guru Must Accept a Real Guru

1.54

*avaiṣṇavopadiṣṭena mantreṇa nirayaṁ vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ*

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

Why Become a Disciple

1.55

*nṛ-deham ādyaṁ su-labhaṁ su-durlabhaṁ
plavaṁ su-kalpaṁ guru-karṇadhāraṁ*

*mayānukūlena nabhasvateritaṁ
pumān bhavābdhiṁ na taret sa ātma-hā*

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

Who Thinks the Spiritual Master an Ordinary man Goes to Hell

1.56

guruṣū nara-matir yasya vā nārakī saḥ

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

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

1.57

*yasya sākṣād bhagavati jñāna-dīpa prade gurau
martyāsad-dhīḥ śrutaṁ tasya sarvaṁ kuñjara-śaucavat*

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

For Transcendental Knowledge one Must Approach a Guru

1.58

*tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ*

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

The Guru Takes one Beyond *Jñāna* to Pure Devotion

1.59

*evaṁ gurūpāsanayaika-bhaktyā
vidyā-kuṭhāreṇa śītena dhīraḥ
vivṛścyā jīvāśayam apramattaḥ
sampadya cātmānam atha tyajāstram*

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

Guru and Lord Nityānanda are Nondifferent

1.60

*saṁsārera pāra haiyā bhaktira sāgare
ye ḍūbibe se bhajuka nitāi cāndere
āmāra prabhura prabhu śrī gaurasundara
e baḍa bharasā citte dhari nirantara*

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

1.61

*nitāi-pada-kamala, koṭi-candra-suśītala,
ye chāyāy jagata jurāy
heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kori' dharo nitāir pāy
se sambandha nāhi jā'r, bṛthā janma gelo tā'r,
sei paśu boro durācār,
nitāi nā bolilo mukhe, majilo saṁsāra-sukhe,
vidyā-kule ki koribe tār
ahaokāre matta hoiyā, nitāi-pada pāsariyā,
asatyere satya kori māni
nitāiyer karuṇā ha'be, vraje-rādhā-kṛṣṇa pābe,
dhara nitāi-caraṇa du 'khāni.
nitāiyer caraṇa satya, tāhāra sevaka nitya,
nitāi-pada sadā koro āśa
narottama boro dukhi, nitāi more koro sukhi,
rākho rāṅgā-caraṇera pāśa*

The lotus feet of Lord Nityānanda are more soothing than millions of moons. This world is ablaze with the fire of birth and death, but the cool shade of the lotus feet of Lord

Nityānanda can give relief to the entire universe. No one can approach Rādhā-Kṛṣṇa without Lord Nityānanda. If one wants to enter into the service of Rādhā-Kṛṣṇa, he must take shelter at the lotus feet of Nityānanda. He has not established a relationship with Lord Nityānanda has wasted his life. His birth in the human form of life is useless. He is no better than an animal being absorbed in eating, sleeping, mating, and fighting. Such a two-legged animal, whose mouth has never uttered the name "Nītāi," wallows in the pleasures of family life, and enjoys the happiness offered by birth, death, old age, and disease in the forest fire of material existence.

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

Why are these human animals acting in this way? They are maddened by a false conception of life. They have identified the self with the body, and thus they have forgotten their eternal relationship with Nityānanda. Such forgetful persons accept the illusory energy as factual. They consider truth to be unreal and mistake illusion for reality. 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. (*Prārthanā*, Narottama Dāsa)

The Authorized Sacred Tradition

1.62

*āmnāyaḥ śrutayaḥ sākṣād brahma-vidyeti viśrutāḥ
guru-paramparā-prāptāḥ viśva-kartur hi brahmaṇaḥ*

Transcendental knowledge, which is received through the system of *paramparā*, beginning with Brahmā, the creator, and which is embodied in the Śruti is known as *āmnāyaḥ*, or the authorized sacred tradition. (*Mahājana-kārikā*)

Lord Brahmā, the Original Teacher

1.63

*brahmā devānāṁ prathamāḥ sambabhūva
viśvasya kartā bhuvanasya goptā
sa brahma-vidyāṁ sarva-vidyā-pratiṣṭam
atharvāya jyeṣṭha-putrāya prāha*

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. (*Muṇḍaka Upaniṣad 1.1.1*)

Śrī Madhva the *Sampradāya Ācārya*

1.64

*ānanda-tīrtha-nāma sukha-maya-dhāma yatir jīyāt
saṁsārārṇava-taraṇīm yam iha janāḥ kīrtiyanti budhāḥ*

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

The Brahmā-Madhva Gauḍīya Sampradāya

1.65

*śrī-kṛṣṇa-brahma-devaṛṣi-bādarāyaṇa-saojñakān
śrī-madhva-śrī-padmanābha-śrīman-nṛhari-mādhavān
akṣobhya-jayatīrtha-śrī-jñānasindhu-dayānidhīn
śrī-vidyānidhi-rājendra-jayadharmān-kramādvayam
puruṣottama-brahmaṇya-vyāsatīrthaṁś ca saṁstumaha
tato lakṣmīpatiṁ śrīman-mādhavendraṁ ca bhaktitaḥ
tac chiṣyān śrīśvarādvaita-nityānandān-jagat-gurūn
devam-īśvara-śiṣyaṁ-śrī-caitanyān ca bhajāmahe
śrī-kṛṣṇa-prema-dānena yena nistāritaṁ jagat
kali-kaluṣa-santaptaṁ karuṇā-sindhunā svayam
mahāprabhu-svarūpa-śrī-dāmodaraḥ-priyakaraḥ
rūpa-sanātanaḥ dvau ca gosvāmī-pravarau prabhu
śrī-jīvo-raghunāthaś ca rūpa priyo mahā-matīḥ
tat-priyaḥ kavirāja-śrī-kṛṣṇa-dāsa-prabhur mataḥ
tasya priyottamaḥ śrīlaḥ sevāparo narottamaḥ
tad-anugata-bhaktāḥ śrī-viśvanāthaḥ sad-uttamaḥ
tad āsaktaś ca gauḍīya-vedāntācārya-bhūṣaṇam
vidyābhūṣaṇa-pāda śrī-baladeva-sad-āśrayaḥ
vaiṣṇava-sarvabhauma-śrī-jagannātha-prabhus tathā
śrī-māyāpura-dhāmnas tu nirdeṣṭā-sajjana-priyaḥ
śuddha-bhakti-pracārasya mūli-bhūta ihottamaḥ
śrī-bhaktivinodo devas tat-priyatvena viśrutaḥ
tad-abhinna-suhṛd-varyo mahā-bhāgavatottamaḥ
śrī-gaura-kīśoraḥ sākṣād-vairāgyaṁ vighrahāśritam
(māyāvādi-ku-siddhanta-dhvānta-rāśi-nirāsakaḥ
viśuddha-bhakti-siddhāntaiḥ svānta-padma-vikāśakaḥ
devo 'sau paramo haṁso mattaḥ-śrī-gaura-kīrtane
pracārācāra-kāryeṣu nirantaraṁ-mahotsukaḥ
hari-priya-janair-gamya om viṣṇu-pāda-pūrvakaḥ
śrī-pādo bhakti-siddhānta-sarasvatī-mahodayaḥ
sarve te gaura-varṁśyaś ca parama-haṁsa-vighrahāḥ
vayaṁ ca praṇatā dāsās tad ucchiṣṭa-grahāgrahāḥ)*

The above Sanskrit verse describing the Gauḍīya Vaiṣṇava guru-paramparā was composed by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura (with the exception of the part in parenthesis,

which was later added by his disciples). He translated it in the form of a Bengali poem, which follows:

1.66

*kṛṣṇa haite catur-mukha, haya kṛṣṇa sevonmukha,
brahmā haite nāradera mati
nārada haite vyāsa, madhva kahe vyāsa-dāsa,
pūrṇa-prajña padmanābha-gati
nṛhari mādharma varṇse, akṣobhya-paramaharṇse,
śiṣya bali' aṅgikāra kare
akṣobhyera śiṣya jaya-tīrtha nāme paricaya,
tāora dāsye jñānasindhu tare
tāhā haite dayānidhi, tāora dāsa vidyānidhi,
rājendra haila tāohā ha'te
tāohāra kiokara jaya-dharma nāme paricaya,
paramparā jāna bhāla mate
jayadharmā-dāsye khyāti, śrī puruṣottama yati,
tā'hā ha'te brahmaṇya-tīrtha sūri
vyāsa-tīrtha tāora dāsa, lakṣmī-pati vyāsa-dāsa,
tāhā ha'te mādhavendra purī
māhavendra purī-vara, śiṣya-vara śrī īśvara,
nityānanda śrī-advaita-vibhu
īśara-purīke dhanya, karilena śrī caitanya,
jagad-guru-gaura-mahāprabhu
mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya,
rūpānuga-janera-jīvana
viśvambhara priyaokara, śrī svarūpa dāmodara,
śrī gosvāmī rūpa-sanātana
rūpa-priya mahājana, jīva raghunātha hana,
tāora priya kavi kṛṣṇa dāsa
kṛṣṇa dāsa priya-vara, narottama sevāpara,
yāora pada viśvanātha āśa
viśvanātha bhakta-sātha, baladeva jagannātha,
tāora priya śrī bhaktivinoda
mahābhāgavata-vara, śrī-gaura-kīśora-vara,
hari-bhajanete yāora moda
śrī varṣabhānavī-bara, sadā sevya-sevāparā,
tāohāra dayitadāsa nāma
ei saba hari-jana, gaurāṅgera nija-jana,
taodera ucchiṣṭe mora kāma*

The teachings of pure devotional service to Kṛṣṇa begins with Kṛṣṇa Himself. He revealed this divine knowledge to the four-headed Brahmā, who taught it to Nārada. Nārada taught it to Vyāsa, who taught it to his servant, Madhvācārya. From Madhvācārya it passed to Padmanābha, Narahari, and Mādhava. Mādhava's disciple was Akṣobhya. Akṣobhya's disciple was Jayatīrtha, whose foremost disciple was Jñānasindhu. After Jñānasindhu was Dayānidhi, whose disciple was Vidyānidhi, also known as Vidyādhiraja Tīrtha. His disciple was Rājendra Tīrtha, whose principle disciple was Jayadharmā, also known as Vijayadhva

Tīrtha, the famous *Bhāgavatam* commentator. His disciple was Puruṣottama Tīrtha, whose foremost disciple was Brahmanya Tīrtha. His disciple was Vyāsatīrtha, whose disciple was Lakṣmīpatī Tīrtha. In this way one should understand the *guru-paramparā*.

Lakṣmīpatī Tīrtha initiated Śrī Mādhavendra Pūrī, the best of *sannyāsīs*, whose favorite disciple was Ívara Pūrī. Two of his foremost disciples were the two great incarnations of Godhead, Lord Nityānanda and Advaita Prabhu. Lord Caitanya made Ívara Pūrī greatly fortunate by accepting him as guru. Caitanya Mahāprabhu is none other than Śrī Rādhā-Kṛṣṇa combined. He is the life and soul of the *Rūpānuga Vaiṣṇavas*. The most dear follower of Śrī Caitanya, who was also known as Viśvambhara, was Svarūpa Dāmodara, whose principle followers were Rūpa and Sanātana Gosvāmī. The beloved followers of Rūpa and Sanātana were Śrī Jīva and Raghunātha dāsa, whose dearmost servant was Kṛṣṇadāsa Kavirāja Gosvāmī. The dearmost follower of Kṛṣṇadāsa was Narottama dāsa Ṭhākura. Narottama's follower, Viśvanātha Cakravartī Ṭhākura, had no desire other than the service of Narottama's lotus feet. The foremost devotee of Viśvanātha was Baladeva Vidyābhūṣaṇa, and then Jagannātha dāsa Bābājī. The dear servant of Jagannātha dāsa Bābājī was Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura was followed by Śrī Gaura Kīṣora dāsa Bābājī, a great devotee, whose only pleasure was the service of Śrī Hari.

All these pure devotees of the Lord represent the dynasty of Śrī Gaurāṅga, the *Gaura-varṇśa*. Their holy feet are my only refuge. I am devoid of any real service to them, but hope that one day their service may be mine. I am only a fallen *tridaṇḍī-sannyāsī* by the name of Bhaktisiddhānta Sarasvatī."

Thus ends the First Jewel of the *Gauḍīya Kaṇṭhahāra*, entitled *Guru-tattva*.

BHĀGAVAT-TATTVA

Bhāgavatam is the Crown Jewel of all Revealed Scriptures

2.1

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu-śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hr̥dy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

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

2.2

*'kr̥ṣṇa-bhakti-rasa-svarūpa' śrī-bhāgavata
tāte veda-śāstra haite parama mahattva*

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

Bhāgavatam is the Ripened Fruit of the Vedic Desire Tree

2.3

*nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ*

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

Bhāgavatam is the Literary Incarnation of Kṛṣṇa

2.4

*kṛṣṇe sva-dhāmopagate dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa purāṇārko' dhunoditaḥ*

Śrīmad-Bhāgavatam is as brilliant as the sun. After Lord Kṛṣṇa has left for His abode, accompanied by *dharma* and knowledge, it has arisen to save us from the darkness of the age of Kalī. (*Bhāg.* 1.3.43)

*Paramahansa*s Sing *Bhāgavatam* for the Benefit of all Souls

2.5

*anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje
lokasyājānato vidvāṁś
cakre sātvata-saṁhitām
yasyāṁ vai śrūyamāṇāyām
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā*

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

Bhāgavatam is Dear to the Topmost *Paramahansa*s

2.6

*śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahasyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiskarmyam āviṣktaṁ
tac chṛṇvan sū-paṭhan vicāraṇa-paro bhaktyā vimucyen naraḥ*

Śrīmad-Bhāgavatam is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahansa*s. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion. (*Bhāg.* 12.13.18)

Bhāgavatam is the Natural Commentary on
Vedānta, *Mahābhārata*, *Gāyatrī*, and the *Vedas*

2.7

*artho 'yaṁ brahma-sūtrāṇāṁ bhāratārtha vinirṇayaḥ
gāyatrī-bhāṣya-rūpo 'sau vedārtha-paribṛṁhitaḥ*

Śrīmad-Bhāgavatam explains the meaning of *Vedānta* and the purpose of *Mahābhārata*. It reveals the inner meaning of the *gāyatrī* mantra and the essence of the *Vedas*. (*Hari-Bhakti-Vilāsa* 10.394)

2.8

gāyatrīra arthe ei grantha-ārambhana
"satyaṁ paraṁ" sambhandha, "dhīmaḥi" sādhanē prayojana

In the beginning of *Śrīmad-Bhāgavatam* is an explanation of the *brahma-gāyatrī* mantra: *satyaṁ paraṁ dhīmaḥi*, "We meditate upon the Absolute Truth." Here *dhīmaḥi* indicates the execution of devotional service and the attainment of the ultimate goal of life, Śrī Kṛṣṇa, who is *satyaṁ paraṁ*, the Supreme Absolute Truth. (*Cc. Madhya* 25.147)

2.9

cāri-veda-upaniṣade yata kichu haya
tāra artha lañā vyāsa karilā sañcaya
yei sutre yei ṛk viṣaya vacana
bhāgavate sei ṛk śloke nibandhana
ataeva brahma-sūtrera bhāṣya śrī bhāgavata
bhāgavata-śloka, upaniṣat kahe 'eka' mata

Vyāsadeva collected whatever conclusions were in the four *Vedas* and 108 *Upaniṣads*, and composed them in the form of codes as the *Vedānta-sūtras*. In *Vedānta-sūtra* the purpose of all Vedic knowledge is explained, and in *Śrīmad-Bhāgavatam*, it is elaborated upon in 18,000 verses. What is explained in *Śrīmad-Bhāgavatam* and in the *Upaniṣads* serves the same purpose. (*Cc. Madhya* 25.98-100)

2.10

ye sūtra-kartā, se yadi karaye vyākhyāna
tabe sūtrera mūla artha lokera haya jñāna

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

2.11

ataeva bhāgavata sutrera 'artha'-rūpa
nija-kṛta sūtrera nija-'bhāṣya'-svarūpa

Śrīmad-Bhāgavatam gives the actual meaning of the *Vedānta-sūtras*. The author of the *sūtras* is Vyāsadeva and he has explained their meaning in the *Śrīmad-Bhāgavatam*. (*Cc. Madhya* 25.142)

2.12

ataeva bhāgavata karaha vicāra
ihā haite pābe sūtra- śrutira artha-sāra

Study *Śrīmad-Bhāgavatam* meticulously. Then you will understand the actual meaning of *Vedānta-sūtra*. (Cc. *Madhya* 25.153)

Bhāgavatam is the essence of all the scriptures

2.13

*sarva-vedetihāsānām
sāram sāram samūddhṛtam*

The essence of all Vedic literature, the *Vedas*, *Purāṇas*, and *Itihasas*, has been collected in the *Śrīmad-Bhāgavatam*. (Cc. *Madhya* 25.145)

Whoever Disregards *Bhāgavatam* and Relies
on Śaokārācārya 's Commentary is Lost

2.14

*jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa*

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

Bhāgavatam Reveals the Inner Meaning of *Vedānta*

2.15

*sarva-vedānta-sāram hi śrī-bhāgavatam iṣyate
tad-rasāmṛta-tṛptasya nānyatra syād ratiḥ kvacit*

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

Bhāgavatam is the Cream of the *Vedas* and the Very Form of Kṛṣṇa

2.16

*sabe puruṣārtha 'bhakti' bhāgavate haya
'premarūpa bhāgavata' cāriveḍe kaya
cāri veda-dadhi bhagavata
mathilenn śuke-khāilenu parikṣita*

Śrīmad-Bhāgavatam speaks of the highest goal of life, devotional service, divine love of Kṛṣṇa. According to all the *Vedas* *Śrīmad-Bhāgavatam* is the very form of divine love. The four *Vedas* are like yogurt, but the *Śrīmad-Bhāgavatam* is like butter. The churning of this butter is Śukadeva Gosvāmī, and the eater of this butter is Parīkṣita Mahārāja. (Cb. *Madhya*. 22.15-16)

2.17

*kṛṣṇa-tulya bhāgavata vibhu, sarvāśraya
prati-śloke prati-akṣare nānā artha kaya*

Śrīmad-Bhāgavatam is as great as Kṛṣṇa Himself, the Supreme Lord and the shelter of everything. In each and every verse and syllable of *Śrīmad-Bhāgavatam*, there are multifaceted meanings, for it is as infinite as Kṛṣṇa. (Cc. *Madhya* 24.318)

2.18

*bhāgavata, tulāsī gaṅgāya, bhaktajane
caturdhā vighraha kṛṣṇa ei cāri sane*

Wherever *Śrīmad-Bhāgavatam*, Tulāsī-devī, the Ganges, and the devotees are found, Kṛṣṇa is always present. (Cb. *Madhya* 22.81)

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

2.19

*ādi-madhya-āntye bhāgavate ei kaya
viṣṇu-bhakti nityasiddha akṣaya avyaya
(Caitanya Bhāgavata, Antya 3.506)
bhāgavata-śāstre se bhaktir tattva kahe
teñi bhāgavata-sama kona śāstra nahe
yena rūpa matsya-kurma-ādi avatāra
āvirbhāva-tirobhāva āpaneī haya
(Caitanya Bhāgavata, Antya 3.509-511)
īśvarera tattva yena bujhane na yāya
eimata bhāgavata sarva-śāste gāya
(Cb. Antya 3.513)
premamaya bhāgavata kṛṣṇera śrī aṅga
tāhāte kahena yata gopya kṛṣṇeraṅga
(Caitanya Bhāgavata, Antya 3.516)
hena bhāgavata kona duṣkṛti paḍiyā
nityānanda nindā kare tattva nā jāniyā
(Cb. Antya 3.534)*

In the beginning, middle, and end, the *Śrīmad-Bhāgavatam* speaks only of devotional service to Kṛṣṇa. As such, this literature is eternally perfect, infallible, and infinite, because

it contains all truths pertaining to the infinite. Since the *Śrīmad-Bhāgavatam* speaks exclusively of the truths of pure devotional service, it is unparalleled among the *śāstras*. No other scripture can compare with *Śrīmad-Bhāgavatam*. In the same way that the *avatāras* of Kṛṣṇa beginning with Matsya and Kūrma appear and disappear transcendently, the *Śrīmad-Bhāgavatam* is not of mundane origin. It appears and disappears of its own accord. In the same way that truth about God Himself is inconceivable, the *Śrīmad-Bhāgavatam* is beyond all material understanding. The *Śrīmad-Bhāgavatam* is full of *kṛṣṇa-prema*. It is a part of Kṛṣṇa Himself, for it describes Kṛṣṇa's confidential pastimes. Whoever offends the lotus feet of Lord Nityānanda is a great sinner. Despite his deep study and scholarship, such a person will never understand the *Śrīmad-Bhāgavatam*.

Bhāgavatam is Beyond Sensual Experience

2.20

*pāḍau yadīyau prathamadvitīyau tṛtīyaturyau kathitau yadurū
nābhīstathā pañcama eva śaṣṭho bhūjāntaraṁ doryugalaṁ tathānyau
kaṇṭhas tu rājan navamo yadīyo mukharavindaṁ daśamāṁ praphullam
ekādaśo yasya lalāṭapaṭṭakaṁ śīro'pi tu dvādaśa eva bhāti
tamādidevaṁ karuṇānidhānaṁ tamālavaṇaṁ suhitāvatāram
apārasaṁsāra samudra-setuṁ bhajāmahe bhāgavata-svarūpam*

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

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

Two Kinds of *Bhāgavata* the Book and the Person

2.21

*dui sthāne bhāgavata nāma śuni mātra
grantha-bhāgavata, āra kṛṣṇa-kṛpā-pātra*

The name *bhāgavata* applies to two things: the book *Bhāgavata*, and the agent of Kṛṣṇa's mercy, the devotee *bhāgavata*. (*Cb. Antya 3.532*)

2.22

*eka bhāgavata baḍa bhāgavata-śāstra
āra bhāgavata bhakta bhakti-rasa-pātra*

One of the *bhāgavatas* is the great scripture, *Śrīmad-Bhāgavatam*. The other is the pure devotee *bhāgavatam*, who is absorbed in *bhakti-rasa*. (Cc. Ādi 1.99)

2.23

dui bhāgavata dvārā diyā bhakti-rasa
tāohāra hṛdaye tāore preme haya vaśa

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

2.24

māyā-mugdha jīvere nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda purāṇa

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

The Inconceivable Nature of *Bhāgavatam*

2.25

mahācintya bhāgavata sarvaśāstre gāya
ihā nā bujhiye vidyā, tapa, pratiṣṭhāya
bhāgavata bujhi heno yāra ācche jñāna
se nā jāne kabhu bhāgavatera pramāṇa

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

2.26

bhāgavate acintya īśvara-buddhi yāora
se jānaye bhāgavata-artha bhakti-sāra

Śrīmad-Bhāgavatam has inconceivable knowledge about the Supreme Lord. One who knows this knows the *Śrīmad-Bhāgavatam* gives the essence of devotion to Kṛṣṇa. (Cb. Madhya 22.25)

2.27

aham vedmi śuko vetti
vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ
na buddhyā na ca ṭikayā

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

Bhāgavatam is Understood Through Vaiṣṇavas

2.28

*"yāha, bhāgavata paḍa vaiṣṇavera sthāne
ekānta āśraya kara caitanya-caraṇe*

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

2.29

vaiṣṇava-pāśa bhāgavata kara adhyayana

[Lord Caitanya said to Raghunātha Bhaṭṭa.] Study *Śrīmad-Bhāgavatam* from a pure Vaiṣṇava who has realized God. (Cc. *Antya* 13.113)

Study *Bhāgavatam* Under the Spiritual Master

2.30

*vipra kahe, mūrkhā āmi śabdārtha nā jāni
śuddhāśuddha gītā paḍi guru-ājñā māni
yāvat paḍon, tāvat pāṇa tānva-daraśana
ei lāgi' gītāpāṭha nā chāḍe mora mana*

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

Study *Bhāgavatam* in Light of Previous Acāryas

2.31

*śrīdhara-svāmī-prasāde 'bhāgavata' jāni
jagad-guru śrīdhara-svāmī 'guru' kari' māni
śrīdharānugata kara bhāgavata-vyākhyāna
abhimāna chāḍi' bhaja kṛṣṇa bhagavān*

By the mercy of Śrīdhara Svāmī, one can understand the meaning of *Śrīmad-Bhāgavatam*. For this, reason he is the guru of the whole world, and I consider him my guru. You should explain the *Śrīmad-Bhāgavatam* by following the version of Śrīdhara Svāmī. Giving up all false ego, you should worship Śrī Kṛṣṇa, the Supreme Personality of Godhead. (Cc. *Antya* 7.133,136)

Who Does not Recognize *Bhāgavatam* is Doomed

2.32

*mui, mora bhakta, āra grantha-bhāgavate
yāra bheda ācche tāra nāśa bhālamate*

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

2.33

*ye vā bhaṭṭācārya, cakravartī, miśra saba
tā'rā o nā jāne saba grantha-anubhava
śāstra paḍāiyā sabe ei karma kare
śrotāra sahita yamapāśe ḍubi' mare*

The so-called Bhaṭṭācāryas, Cakravartīs, Miśras, and others make a business out of the scripture, but have no realization at all. All their study of scripture is simply *karmic* activity. Whoever hears from them will be bound by Yamarāja and dragged down to hell at the time of death. (Cb. *Ādi* 2.67-68)

2.34

*bhāgavata ye nā māne, se yavana sama
tāra śāstā ācche janme janme prabhu yama*

Whoever has no regard for *Śrīmad-Bhāgavatam* is the same as a *yavana*, an untouchable heathen. He will be punished birth after birth by Lord Yamarāja. (Cb. *Ādi* 2.39)

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

2.35

*mauna-vrata-śrūta-tapo-'dhyayana-sva-dharma-
vyākhyā-raho-japa-samādhaya āpavargyāḥ
prāyaḥ paraṁ puruṣa te tv ajitendriyāṇāṁ
vārtā bhavasty uta na vātra tu dāmbhikānām*

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

NOTE: The implication here is that because they are proud of practicing these unsuccessful methods of liberation, so-called religionists (who cannot control their senses) cannot appreciate Śrīmad-Bhāgavatam, despite performing all

manner of pious activities. Śrīla Prabhupāda comments, ". The ten processes of liberation or improvement on the path of liberation are not meant for devotees; kevalyā bhaktyā, if one simply engages in devotional service to the Lord, all ten methods of liberation are automatically observed."

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

2.36

*na śīśyān anubadhnīta granthān naivābhyased bahūn
na vyākhyām upayuñjīta nārambhān ārabhet kvacit*

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

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

Who will not hear the *Śrīmad-Bhāgavatam*

2.37

*kathāñciddhanādikakāmanayā yadī karmī vaktā
śrotā vā syāt tadā sa virajyed evetyāha paśughnādvina*

One who is attached to enjoying the fruits of his work is called a *karmī*. Whenever such a *karmī* (influenced by lusty desires, beginning with the desire for material wealth),

hears a lecture on *Śrīmad-Bhāgavatam*, he will stop listening and go away, because he sees such hearing as a hindrance to his sense gratification. The *Bhāgavatam* refers to such persons as "killers of the self," because they commit spiritual suicide by ignoring the message of *Śrīmad-Bhāgavatam*. Who but the killer of the soul or an animal-killer would avoid hearing the sublime message the *Bhāgavatam*? (*Sārārtha-darśinī* commentary, on *Bhāg.* 10.1.4.)

Further Prohibitions Against Lecturing on *Bhāgavatam* for Money

2.38

*śūdrāṇāṁ sūpakārī ca yo harer nāma-vikrayī
yo vidyā-vikrayī vipro viṣahīno yathoragaḥ*

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

Don't Hear *Bhāgavatam* From non Devotees

2.39

*avaiśṇava mukhodgīrṇaṁ pūtaṁ harikathāmṛtaṁ
śravanaṁ naiva kartavyaṁ sarpocchiṣṭaṁ yathā payaḥ*

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

The Eighteen *Purāṇas*

2.40

*brāhmaṇaṁ pādmaṇ vaiśṇavāṁca śaivaṇ laioḡaṇ sagāruḡaṁ
nāradīyaṇ bhāḡavatam āḡneyaṇ skānda-saṁjñitam
bhaviṣyaṇ brahmavaivarttaṇ mārkaṇḡeyaṇ savāmanam
vārāhaṇ mātasyaṇ kaurmaṇ ca brahmāṇḡākhyamiti triṣaṭ*

There are eighteen *Purāṇas*: *Brahma*, *Padma*, *Viṣṇu*, *Śiva*, *Lioga*, *Garuḡa*, *Nāradīya*, *Bhāḡavata*, *Agni*, *Bhaviṣya*, *Skandha*, *Brahma-Vaivarta*, *Markaṇḡeya*, *Vāmana*, *Varāha*, *Matsya*, *Kūrma*-and *Brahmāṇḡa*. (*Bhāḡ.* 12.7.23-24)

The *Purāṇas* Have Three Divisions: *sāttvika*, *rājasika*, and *tāmasika*

2.41

*vaiṣṇavaṇ nāradīyaṇ ca tathā bhāḡavataṇ śubham
gāruḡaṇ ca tathā pādmaṇ vārāhaṇ śubhadarśane*

*sāttvikāni purānāni vijñeyāni manīṣibhiḥ
brahmy āṇḍaṁ brahmavaivarttaṁ mārkaṇḍeyaṁ tathaiva ca
bhaviṣyaṁ vāmanaṁ brāhmaṁ rājasāni nibodhata
mātsyaṁ kaurmaṁ tathā laiogaṁ śaivaṁ skāndaṁ tathaiva ca
āgneyaṁ ca syaḍetāni tāmasāni nibhodhata*

O you of perfect vision! The self-realized sages have determined that there are three divisions of the eighteen *Purāṇas* corresponding to the modes of goodness, passion, and ignorance. The *Viṣṇu*, *Nārādīya*, *Bhāgavata*, *Garuḍa*, *Padma* and *Varāha Purāṇas* are in the mode of goodness. The *Brahmāṇḍa*, *Brahma-vaivarta*, *Markaṇḍeya*, *Bhaviṣya*, *Vāmana*, and *Brahma Purāṇas* are in the mode of passion. The six *Purāṇas* in the mode of ignorance, are *Skandha*, *Matsya*, *Kūrma*, *Lioga*, *Śiva*, and *Agni*. (*Brahma-vaivarta Purāṇa*)

2.42

*sāttvikeṣu ca kalpeṣu mātmyamadhikaṁ hareḥ
rājaseṣu ca mātmyamadhikaṁ brahmaṇo viduḥ
tad-vadagneśca mātmyam tāmaseṣu śivasya ca
saokīrṇeṣu sarasvatyāḥ pitṛṇāṁśca nigadyate*

The *Purāṇas* in the mode of goodness glorify the Supreme Lord, Śrī Kṛṣṇa; those in the mode of passion promote the glories of Lord Brahmā, the creator of the universe; and those in the mode of ignorance celebrate the greatness of Agni, Śiva, and Dūrga. In addition many other scriptures have different mixtures of goodness, passion, and ignorance, and promote the worship of demigods like Sarasvatī and Lakṣmī along with worship of ancestors, and many other lower religious processes. (*Tattva-Sandarbha, annucheda 17*)

What is to be Known as Śāstra

2.43

*ṛg-yajuḥ-sāmātharvāṁśca bhārataṁ pañcarātrakam
mūla-rāmāyaṇaṁśca śāstramityabhidhīyate
yacchānukūlametasya tacca śāstraṁ prakīrtitam
ato'nya granthavistaro naiva śāstraṁ kurvatma tat*

The *Ṛg*, *Yajur*, *Sāma*, and *Atharva Vedas*, as well as the *Mahābhārata*, the *Nārada-Pañcarātra*, and the *Rāmāyaṇa*, are certainly known as *śāstra*. Those books that favorably follow in the footsteps of these authorized scriptures are also designated as *śāstra*. All other literature simply lead one down the wrong path, and can never be known as scripture. (*Madhva-Bhāṣyadhṛta, Skānda-vacana*)

What is *Pañcarātra*

2.44

*rātraṁ ca jñānavacanaṁ jñanaṁ pañcavidhaṁ smṛtam
tenedaṁ pañcarātraṁ ca pravadanti manīṣiṇaḥ*

Pañca means five. *Rātra* means *jñāna*. According to authorities there are five kinds of knowledge. (*Nārada Pañcarātra*, 1.2.44)

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

2.45

*evam ekaṁ sāokhyayogaṁ vedāraṇyakarmeṣu ca
parasparāṅgānyetāni pañcarātrastu kathiyate*

Literature that explains the five different kinds of Vedic literature: *Saṁkhya-śāstra*; *Yoga-śāstra*, the *Vedas*; the different branches of the *Vedas*, and the sub-branches of all of these is known as *Pañcarātra*. (*Mahābhārata*, *Śāntiparva*, *Mokṣa-Dharma*, Chapter 349)

The Words of the Pañcarātra are as Good as God

2.46

*jñānaṁ paramatattvaṁ ca janma-mṛtyu-jarāpaham
tato mṛtyuṁjayaḥ śambhuḥ saṁprāpa kṛṣṇavaktrataḥ*

The best of innumerable Vaiṣṇavas, death-conquering Śambu, heard the *Pañcarātra* from the lotus mouth of Kṛṣṇa. The knowledge contained in the *Pañcarātra* puts an end to birth, death, old age, and disease and reveals the Supreme truth. (*Nārada Pañcarātra* 1.2.45)

Nārada Pañcarātra is the Cream of all Vedic Literature

2.47

*dr̥ṣṭhā sarvaṁ samālokya jñānaṁ saṁprāpya Śaṅkarāt
jñānāmṛtaṁ pañcarātraṁ cakāra nārado muniḥ*

Śrīla Nārada Muni, after studying all the *śāstras*, heard this unparalleled transcendental knowledge from the lotus mouth of the best of devotees, Lord Śiva, who heard it from Kṛṣṇa. At that time he compiled the *Pañcarātra*, which is the essence of nectar. (*Nārada Pañcarātra* 1.2.56)

2.48

*sārabhutaṁ ca sarveśāṁ vedānāṁ paramādbhutam
nāradyaṁ pañcarātraṁ purāṇeṣu sudurlabham*

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

Nārada Pañcarātra is Authorized.

2.49

"*pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam
sarveṣu ca nṛpaśreṣṭha jñāneṣvebheṣu dṛśyate
yathāgamam yathājñānam niṣṭhā nārāyaṇaḥ prabhuḥ
na caivamenam jānanti tamobhutā viśāmpate
tameva śāstrakartāraḥ pravadanti manīṣiṇaḥ
niḥsaṁśayeṣu sarveṣu nityam vāsanti vai hariḥ
sa saṁśayāddhetu balānnādhyavasati mādhabaḥ*"
*atra pañcarātrameva garīṣṭhamāceṣṭha pañcarātrasetyādau
bhagavān svayamiti.*

*daivaprakṛtayastu tattatsarvāvalokanena pañcarātraprapti pādye śrī nārāyaṇa ei
paryavasantītyāha sarveṣviti.
asurāmstu nindati na cainamiti.*

niḥsaṁśyesviti tasmāt jhaṭīti vedārtha-pratipattaye pañcarātramevādtayamiti.

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

Note: Śrīla Jīva Gosvāmī quoted the above passage from the *Mahābhārata* in his *Paramātmā-sandarbha*. His comment follows:

"*Pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam*," means that God Himself spoke the *Nārada Pañcarātra*. It is therefore the best of all scripture. The line beginning with *sarveṣu* means that Lord Nārāyaṇa established *Nārada Pañcarātra* on the basis of divine reality, and that *Nārada Pañcarātra* is therefore supernaturally excellent among all revealed scriptures. The line beginning with the words *na cainam* explains that those whose nature is envious, and non devotional, the *asuras*, will never be able to understand this sublime literature. The line beginning with *niḥsaṁśayeṣu* explains that for one who properly studies the *Nārada Pañcarātra* all the imports of the *Vedas* will be clear, and he will be purified of all doubts in a very short time. (*Paramātmā-Sandarbha*, *annucheda* 18, and *Mahābhārata*)

Thus ends the Second Jewel of the Gauḍīya Kaṇṭhahāra entitled *Bhagavat-tattva*.

VAISNAVA-TATTVA

Definition of a Vaiṣṇava

3.1

*grhīta-viṣṇudīkṣāko viṣṇu-pūjāparo naraḥ
vaiṣṇavo 'bhihito 'bhijñairitaro 'smādavaiṣṇavaḥ*

One who is initiated into the Vaiṣṇava mantra and who is devoted to worshiping Lord Viṣṇu is a Vaiṣṇava. One who is devoid of these practices is not a Vaiṣṇava. (*Hari-bhakti-vilāsa*, 11, quoted from *Padma Purāṇa*)

Different Kinds of Vaiṣṇavas

3.2

*dvedhā hi bhāgavata-sampradāya-pravṛttiḥ.
ekataḥ saṁkṣepataḥ śrī nārāyaṇād-brahma-nāradādidvāreṇa.
anyatastu vistarataḥ śeṣāt sanat-kumāra-sāṅkhyāyanādi-dvāreṇa.*

Vaiṣṇavas are divided into different *sampradāyas* according to their inclinations. The first of these has come from Nārāyaṇa by way of Brahmā, Nārada, and so on. Another *sampradāya* comes from Śeṣa Bhagavān and has been outlined by the Sanat-Kumāras. (Śrīdhara Svāmī's commentary on Bhāg. 3.1.1)

Three Kinds of Devotees

Arcana-mārga and Neophyte Devotees

3.3

*śaokha-cakrā-dyūṛddha puṇḍra-dhāraṇādyātmākṣaṇam
tan-namaskaraṇaiś caiva vaiṣṇavavatvamihocyate*

In terms of the *pañcarātra-viddhi*, one whose body is marked with the conch, lotus, disc, and club of Viṣṇu, who wears Viṣṇu *tilāka*, and who offers respect to other Vaiṣṇavas is known by these symptoms as a *kaniṣṭha-adhikāri* Vaiṣṇava. (*Padma-Purāṇa*)

Arcana-mārga and the Intermediate Devotees

3.4

*tāpaḥ puṇḍraṁ tathā nāma mantro yāgaśca pañcamah
amī hi pañca saṁskārāḥ paramaikānti-hetavaḥ*

A *madhyama-adhikāri* Vaiṣṇava in terms of *pañcarātri-viddhi*, is one who has been purified by the five kinds of purificatory processes (*pañca-saṁskāras*): 1) practicing austerity for the sake of Viṣṇu, 2) wearing Viṣṇu *tilāka*, 3) receiving the holy name of Viṣṇu, 4) accepting initiation into the *gāyatrī-mantra*, and 5) performing *yajña* for the sake of Viṣṇu. He must also have firm faith in Viṣṇu. (*Padma Purāṇa*)

Arcana-mārga and the Advanced Devotee

3.5

*tādādi-pañca-saṁskārī navejyākarma-kārakaḥ
artha-pañcakavid vipro mahābhāgavataḥ smṛtaḥ*

A spiritually developed person who has mastered the above-mentioned five processes of purification (*pañca-saṁskāras*), who is absorbed in the nine devotional activities (deity worship, *mantra*, yoga, *yajña*, prayers, *nāma-sankīrtana*, service, and worship of both the Vaiṣṇavas and the Lord) and who understands the esoteric meaning of these different activities in full, is to be known as a *mahā-bhāgavata*, a great devotee of Viṣṇu, and a topmost Vaiṣṇava. (*Padma Purāṇa*)

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

3.6

*arcāyām-eva haraye pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*

Those who faithfully worship the Deity, but cannot treat devotees properly and cannot deal properly with the people in general are known as *prākṛta-bhaktas*, materialistic or neophyte devotees (*kaniṣṭha-adhikāri* Vaiṣṇavas). (*Bhāg.* 11.2.47)

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

Symptoms of a *Madhyama-adhikāri*

3.7

*īśvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ*

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

3.8

*kṛṣṇa prema, kṛṣṇa bhakte maitrī-ārcaraṇa
bālīśete kṛpā, āra dveṣī-upekṣaṇa
karilena madhyama-bhakta śuddha-bhakta hana
kṛṣṇa-nāme adhikāra karena arjana*

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. (*Harināma Cintāmaṇi*, Chapter 8)

Symptoms of an *Uttama-adhikāri*

3.9

*sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavatī ātmany eṣa bhāgavatottamaḥ*

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

3.10

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti*

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

Further Symptoms of an *Uttama-adhikāri*

3.11

*grhītvāpīndriyair arthān yo na dveṣṭi na hr̥ṣyati
viṣṇor māyām idaṁ paśyan sa vai bhāgavatottamaḥ*

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 (*bhāgavatottama*). (*Bhāg.* 11.2.48)

3.12

*dehendriya prāṇa-mano-dhiyāṁ yo
janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ
saṁsāra-dharmair avimuhyamānaḥ
smṛtyā harer bhāgavata-pradhānaḥ*

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

3.13

*na kāma-karma-bījānāṁ yasya cetasi sambhavaḥ
vāsudevaika-nilayaḥ sa vai bhāgavatottamaḥ*

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

3.14

*na yasya janma-karmabhyāṁ na varṇāśrama-jātibhiḥ
sajjate 'sminn ahaṁ-bhāvo dehe vai sa hareḥ priyaḥ*

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

3.15

*na yasya svaḥ para iti vitteṣv ātmani vā bhidā
sarva-bhūta-samaḥ śāntaḥ sa vai bhāgavatottamaḥ*

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

3.16

*tri-bhuvana-vibhava-hetave 'py akunṭha-
smṛtir ajitātma-surādibhir vimṛgyāt
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ*

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 for a moment, even in exchange for the three worlds. Such a devotee is known as a *mahā-bhāgavata*. (*Bhāg.* 11.2.53)

3.17

*bhagavat uru-vikramāṅghri-śākhā-
nakha-maṇi-candrikayā nirasta-tāpe
hṛdi katham upasīdatām punaḥ sa
prabhavati candra ivodite 'rka-tāpaḥ*

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. (*Bhāg.* 11.2.54)

3.18

*visṛjati hṛdayaṁ na yasya sākṣād
dharir avaśābhihito 'py aghaughā-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ*

One who chants the holy name of the Supreme Lord, Hari, even unconsciously, is freed from all sins. When Lord Hari grants liberation from sin to one who even unconsciously or negligently chants his holy name, the position of one who never abandons the shelter of His lotus feet must be considered highly exalted. Such a devotee can never give up the association of the Lord, nor can the Lord give up his association. Kṛṣṇa Himself dwells eternally within his heart. Such a great soul is known as a *mahā-bhāgavata*. (*Bhāg.* 11.2.55)

The *Paramahansa* Vaiṣṇava

3.19

*jñāna-niṣṭho virakto vā mad-bhakto vānapekṣakaḥ
sa liṅgān āśramāns tyaktvā cared avidhi-gocaraḥ*

The *paramahansa* is fixed in transcendental knowledge. He is free from attachment to all sense enjoyments and does not long 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 *sannyāsī*. Such a great soul has given up all attachment to previous conceptions of religion and duty, beginning with *dharma*, *artha*, *kāma*, and *mokṣa*, and including *varnāśrama-dharma*, for he has already surpassed all Vedic injunctions and prohibitions. He is no longer ruled by the scriptures for he is spontaneously devoted to the Supreme Personality of Godhead on the highest platform of divine love. (*Bhāg.* 11.18.28)

Description of the Three Kinds of Devotees

From *Caitanya-caritāmṛta*

3.20

*śraddhāvān jana haya bhakti-adhikārī
'uttama,' 'madhyama,' 'kaniṣṭha,'-śraddhā-anusārī.
śāstra-yuktye sunipuṇa, dṛḍha-śraddhā-yānra
'uttama-adhikārī' sei tāraye saṁsāra.
śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān.
yāhāra komala śraddhā, se 'kaniṣṭha' jana
krame krame teoho bhakta haibe 'uttama.'*

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

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

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

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

Lord Caitanya Explains the Three Kinds of Devotees

An Ordinary Vaiṣṇava

3.21

*prabhu kahe, -"yāora mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya, -śreṣṭha sabākāra"*

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

A Superior Vaiṣṇava

3.22

*"kṛṣṇa-nāma" nirantara yāñhāra vadane
se vaiṣṇava-śreṣṭha, bhaja tāohāra caraṇe*

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

The Topmost Vaiṣṇava

3.23

*yāohāra darśane mukhe āise kṛṣṇa-nāma
tāohāre jāniha tumi 'vaiṣṇava-pradhāna'*

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

Who is a Vaiṣṇava

3.24

duṣṭa mana! tumi kisera vaiṣṇava?

pratiṣṭhāra tare, nirjanera ghare,
tava "harināma" kevala kaitava:
jaḍera pratiṣṭhā, śūkarera viṣṭhā,
jāna nā ki tāhā "māyāra vaibhava"
kanaka-kāminī, divasa-yāminī,
bhāviyā ki kāja, anitya se saba:
tomāra kanaka, bhojera janaka,
kanakera dvāre sevaha "mādhava."
kāminīra kāma, nahe tava dhāma,
tāhāra mālika kevala "yādava."
pratiṣṭhāśā-taru, jada-māyā-maru
nā pela "rāvaṇa" yūjhiya "rāghava":
vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā,
tāhā nā bhajile labhibe gaurava.
harijana-dveṣa, pratiṣṭhāśā kleśa,
kara kena tabe tāhāra gaurava.
vaiṣṇavera pāche, pratiṣṭhāśā āche,
tā'ta kabhu nahe "anitya-vaibhava."
se hari sambandha, śūnya-māyāgandha,
tāhā kabhu naya "jaḍera kaitava":
pratiṣṭhā-caṇḍālī, nirjanatā-jālī
ubhaye jāniha māyika-raurava.
"kīrtana chāḍiba, pratiṣṭhā mākhiba,"
ki kāja ḍhuñḍiyā tāḍṣā gaurava:
mādhavendra purī, bhāva-ghare chūri,
nā karila kabhu sadāi jānava.
tomāra pratiṣṭha, "śūkarera viṣṭhā,"
tāra saha sama kabhu nā mānava:
matsaratā-vaśe, tūmi jaḍarase,
majecha chāḍiyā kīrtana-sauṣṭhava.
tāi duṣṭa mana, "nirjana-bhajana,"
prachāricha chale "kūyogī-vaibhava"
prabhu sanātane, prabhu yatane
śikṣā dila yāhā cinta sei saba
sei du'ṭi kathā, bhūla' nā sarvathā,
uccaisvare kara "harināma-rava"
"phalgu" āra "yukta," "baddha" āra "mukta,"
kabhu nā bhāviha 'ekākāra saba
"kanaka-kāminī," "pratiṣṭhā-bāghinī,"
chāḍiyāche yāre sei ta' vaiṣṇava:
sei "anāsakta," sei "śuddha bhakta,"
saṁsāra tathāya pāya parābhava
"yathāyogya-bhoga," nāhi tathā roga,
"anāsakta" sei, ki āra kahaba
"āsakti rahita" "sambandha-sahita,"
viṣaya-samūha sakali "mādhava."

se "yukta-vairāgya, "tāhā ta' "saubhāgya,"
 tāhāi jaḍete harira vaibhava:
 kīrtane yāhāra, "pratiṣṭhā-sambhāra,"
 tāhāra sampatti kevala "kaitava."
 "viṣaya-mumukṣu," "bhogera bubhukṣu,"
 duye tyaja mana, dui-"avaiṣṇava"
 "kṛṣṇera sambandha," aprākṛta skandha,
 kabhu nahe tāhā jaḍera sambhava"
 "māyāvādī jana," kṛṣṇetara mana,
 mukta abhimāne se ninde vaiṣṇava
 vaiṣṇavera dāsa, tava bhakti-āśa,
 kena vā ḍākichha nirjana-āhava
 ye "phālgur-vairāgī," kahe, nije, "tyāgī,"
 se nā pāre kabhu haite "vaiṣṇava."
 hari-pada chāḍī', nirjanatā bāḍī',
 labhiyā ki phala, "phalgu" se vaibhava.
 rādhā-dāsyē nahi chāḍa bhoga-aki
 pratiṣṭhāśa nahe kirtanan-gaurave
 kena vā nirjana-bhajana-kaitava.
 vrajavāsi-gaṇa, pracāraka-dhana,
 pratiṣṭhā-bhikṣuka tā'ra nahe "śava."
 prāṇa āche tā'ra, se hetu pracāra,
 pratiṣṭhāśa-hīna "kṛṣṇa-gāthā" saba.
 śrī-dayita dāsa, kīrtanete āśa,
 kara uccaiḥ-svare "hari-nāma-rava."
 kīrtana-prabhāve, smaraṇa haibe,
 se kāle bhajana-nirjana sambhava.

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

Satisfying the desire of beautiful women is never your domain; it is the domain of their proprietor Yadava. He alone can fulfill the hankering of their heart. Rāvana fought Rāma in order to achieve the highest prestige (*pratiṣṭhā*), but that prestige was only an illusion. His hope for prestige had grown as mighty as a great tree within the forest of desires within his heart, but the soul can find no cooling shade there, for the "forest" is really only a mirage in the desert of material illusion. Don't be like Rāvana, who wanted to enjoy the position of Rāma. Accept the position of the servant of Viṣṇu. Take your stand upon the foundation of pure devotional service, giving up all your hopes for false prestige, and thus become a genuine Vaiṣṇava. If you don't worship the position of the Vaiṣṇava, you will be doomed.

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

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

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

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

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

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

O mind, your only prayer is to be the servant of the devotees. Make this prayer your only contemplation. Why do you want to go off and leave the devotees. A *phalgu-vairāgī* does not understand that the true meaning of renunciation is devotion. In the dress of a devotee, such an impostor calls himself a *tyāgī*, a great renouncer, but he is only a great pretender. He will never be a true Vaiṣṇava. Giving up the lotus feet of Śrī Hari, he leaves

the Lord's service behind in order to perform his "worship" in a solitary place. Having left the service of Śrī Kṛṣṇa and the association of devotees, what will he get by becoming famous as a humble man? Those who, in a false spirit of renunciation, give up the service of Kṛṣṇa, the association of Vaiṣṇavas and the order of the guru to execute solitary *bhajana* may sit in their hut and chant, but the only fruit they get is false. What is the use of such foolishness?

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

Śrī Dayita Dāsa, (Śrīla Bhaktisiddhānta) the humble servant of Śrī Rādhā and her beloved Kṛṣṇa always hopes for *kīrtana*, and begs everyone to sing the holy name of the Lord aloud. By the influence of such *kīrtana*, one may gradually come to the exalted stage of *smaraṇam*, wherein one constantly remembers the pastimes of Kṛṣṇa within one's mind. *Nirjana-bhājana* is conceivable only after attaining this advanced level of *Kṛṣṇa-bhakti*. (*Mahājana-racīta Gīta*, Bhaktisiddhānta Sarasvatī Ṭhākura.)

The Twenty-six Qualities of a Vaiṣṇava

3.25

*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, aniha, sthira, vijita-ṣaḍ-guṇa.
mita-bhuk, apramatta, mānada, amāni
gambhira, karuṇa, maitra, kavi, dakṣa, mauni.*

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. They are respectful, grave, compassionate, and without false prestige. They are friendly, poetic, expert, and silent, that is they do not speak whimsically. (*Cc. Madhya* 22.77-80)

Vaiṣṇavas see *With Equal Vision*

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

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

3.27

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

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

3.28

*ye vā mayīśe kṛta-sauhṛdāṁ janeṣu dehambhara-vārtikeṣu
grheṣu jāyātmaja-rātimatsu na prīti-yuktā yāvad-arthāś ca loke*

Those who are interested in reviving their Kṛṣṇa consciousness and increasing their love of Godhead 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 enough money to keep their body and soul together. These are the characteristics of a devotee. (*Bhāg.* 5.5.3)

The Lord is Conquered by Devotion

3.29

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

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

3.30

*sādhavo hṛdayam mahyam sādhuṇām hṛdayam tv aham
mad-anyat te na jānanti nāham tebhyo manāg api*

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

A Vaiṣṇava is Supremely Merciful

3.31

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

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

3.32

*yan-nāmaṁ-śruti-mātreṇa pumān bhavati nirmalaḥ
tasya tīrtha-padaḥ kiṁ vā dāsānām avaśiṣyate*

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 persons? (*Bhāg.* 9.5.16)

The Glories of the Vaiṣṇavas

3.33

*sva dharma-niṣṭhaḥ śata-janmabhiḥ pumān
virīṇcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padaṁ yathāhaṁ vibudhāḥ kalātyaye*

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 realize that I, Lord Śiva, and the other gods can attain those spiritual planets only after the ultimate annihilation of the material world.

(*Bhāg.* 4.24.29)

3.34

*nayana bhariyā dekha dāsera prabhāva
hena dāsyabhāve 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*

[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 they are the masters of the universe, take endless delight in the name "Kṛṣṇa-dāsa" and pray for the qualification to become servants of Śrī Kṛṣṇa. (Cb. Madhya 23.463-464, 472)

3.35

*kīṭa janma hau yathā tūyā dāsa
bahir-mukha brahma-janme nāhi āśa*

Let me take birth as a worm as Your servant. O Kṛṣṇa, I would forsake a birth as Brahmā, if that birth was devoid of Your service. (Śaraṇāgati, Bhaktivinode Ṭhākura)

The glories of the Servants of the Vaiṣṇavas

3.36

*maj janmanaḥ phalam idaṁ madhu-kaiṭabhāre
mat prārthanīya mad anugraha eṣa eva
tvad bhr̥tya-bhr̥tya-paricāraka-bhr̥tya-bhr̥tya
bhr̥tyasya-bhr̥tyam iti mām smara lokanātha*

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

Note: Śrīla Prabhupāda sometimes alluded to this verse in his lectures by stressing that a vaiṣṇava aspires to become the servant of the servant of the servant of the Lord one thousand times removed.

Further Glories of Vaiṣṇavas

3.37

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

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 *sādhū* who is fully determined and surrendered to the Supreme Personality of Godhead, Kṛṣṇa, one will no longer be subject to material bondage. (Bhāg. 10.10.41)

3.38

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

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 *Śālagrāma-śīla* purify one only after a long time, but saints like you purify instantly by their very sight. (*Bhāg.* 10.84.11)

Without Taking Shelter of a Vaiṣṇava, all Knowledge is Lost

3.39

*ṭhākura-vaiṣṇava-pada, avanīra sūsuampada,
śuna bhāi! haiña eka mana:
āśraya laiyā bhaje, tāre kṛṣṇa nāhi tyaje paṭha-bheda,
āra sava nare akāraṇa
vaiṣṇava-caraṇa-jala, prema-bhakti dite bala,
āro keho naṇe balavanta:
vaiṣṇava-caraṇa-renu, mastake bhūṣaṇa vinu
āra nāhi bhūṣaṇera anta,
tīrthajala-pavitra-guṇe, likhiyāche purāṇe,
se saba bhaktira pravañcana:
vaiṣṇavera pādadoka, sama nahe ei saba,
yāte haya vāñjita pūraṇa.
vaiṣṇava-saṅgete mana, ānandita anukṣaṇa,
sadā haya kṛṣṇa-parasaṅga:
dīna narottama kānde, hiyā dhairya nāhi vāndhe,
mora daśā kena haila bhaṅga.*

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

Only Vaiṣṇavas are Really Merciful to the Fallen

3.40

*ei bāro karuṇa koro, vaiṣṇava gosai
patita pāvana tomā bine keho nāi.
jāhāra nikaṭe gele pāpa dūre jāy*

*emona doyālu prabhu kebā kothā pāy.
gaṅgāra paraśa hoile paścāte pāvan
darśane pavitra koro-ei tomāra guṇa.
hari-sthāne aparādhe tāre' hari-nāma
tomā-sthāne aparādhe nāhika paritrāna.
tomāra hṛdoye sadā govinda-viśrāma
govinda kahena,-mora vaiṣṇava-parāṇa.
prati janme kori āśa caraṇera dhūli
narottame koro doyā āpanāra bali'.*

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

The Glories of Exclusive *Vaiṣṇavas*

3.41

*brāhmaṇānāṁ sahasrebhyaḥ satrayājī viśiṣyate
satrayājī-sahasrebhyaḥ sarvavedānta-pāragah
sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate*

Out of many thousands of *brāhmaṇas*, one who performs sacrifice 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 Vedantists, a devotee of Viṣṇu is best. And out of thousands of Viṣṇu *bhaktas*, one who is an unalloyed devotee of Viṣṇu is the best. (*Hari-bhakti-vilāsa* 10.117 and *Bhakti-sandarbha*, 177)

3.42

*na mayy ekānta-bhaktānāṁ guṇa-doṣodbhavā guṇāḥ
sādhūnāṁ sama-cittānāṁ buddheḥ param upeyuṣāṁ*

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. (*Bhāg.* 11.20.36)

Vaiṣṇavas are Very Rare

3.43

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

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

3.44

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

Out of many thousands among men, one may desire perfection. Out of thousands of those who attain perfection, hardly one may know me in truth. (*Bhagavad-gītā* 7.3)

3.45

*rajobhiḥ sama-saokhyātāḥ pārthivair iha jantavaḥ
teṣāṁ ye kecanehante śreyo vai manuḥjādayaḥ
prāyo mumukṣavas teṣāṁ kecanaiva dvijottama
mumukṣūṇāṁ sahasreṣu kaścin mucyeta sidhyati
muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

In this world, there are as many living entities as there are atoms. Among these living entities, few are human beings, and among them, few are interested in following religious principles. Among those who follow religious principles, only a few desire liberation from the material world. Among thousands of those who wish for liberation, one may actually achieve it, giving up material attachments to society, friendship, love, country, home, wife, and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare. Out of millions of perfected and liberated souls, one may be a devotee of Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare. (*Bhāg.* 6.14.3-5)

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

3.46

*tāra madhye 'sthāvara', 'jaṅgama'-dui bheda
jaṅgame tiryak-jala-sthalacara-vibheda.
tāra madhye manuṣya-jāti ati alpatara
tāra madhye mleccha, pulinda, baudha, 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.*

The unlimited living entities can be divided into two different groups those that can move and those that cannot move. Among living entities that can move are birds, aquatics, and animals. Although the living entities known as human beings are very small in quantity,

that division may be still further subdivided, for there are many uncultured human beings like *mlecchas*, *pulindas*, and other varieties of outcasts. Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip-service to the Vedic principles while committing all kinds of sinful activities. Such men do not care for the prohibitions of scripture. Among the followers of the *Vedas* most are following the process of *karma*, distinguishing between good and bad work. Out of many such sincere *karmīs*, there may be one *jñāni*, who is actually wise. Out of many millions of such wise men, one may become liberated. And out of many of such liberated persons, a pure devotee of Kṛṣṇa is very difficult to find. (Cc. *Madhya* 19.144-148)

3.47

*akṣnoḥ phalaṁ tvāḍṛśa-darśanaṁ hi
tanoḥ phalaṁ tvāḍṛśa-gātrasaṅgaḥ
jihvā phalaṁ tvāḍṛśa-kīrtanaṁ hi
sudurlabhā bhāgavatā hi loke*

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

A Vaiṣṇava is Beyond Mundane Knowledge

3.48

*tān vai hy asad-vṛttibhir akṣibhir ye
parāhṛtāntar-manasaḥ pareśa
atho na paśyanty urugāya nūnaṁ
ye te padanyāsa-vilāsa-lakṣyāḥ*

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

3.49

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

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 birth, education, and wealth to be important qualifications, but distributes the Lord's mercy to everyone, regardless of their social position. (Cb. *Madhya* 9.240-241)

A Vaiṣṇava is *Paraduḥkha-duḥkhī*

3.50

*mahad-vicalanaṁ nṛṇāṁ gṛhiṇāṁ dina-cetasām
niḥśreyasāya bhagavān kalpate nānyathā kvacit*

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

3.51

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

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. (*Cc. Madhya* 8.39)

3.52

*janasya kṛṣṇād vimukhasya daivād
adharmāśīlasya suduḥkhitasya
anugrahāyeha caranti nūnaṁ
bhūtāni bhavyāni janārdanasya*

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

3.53

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

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. (*Bhāg.* 11.2.6)

A Vaiṣṇava is Transcendental

3.54

*na karma-bandhanaṁ janma vaiṣṇavānām ca vidyate
viṣṇur anucaratvaṁ hi mokṣam āhur manīṣiṇaḥ*

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. (*Hari-Bhakti-Vilāsa*, 10,113, quoted from *Padma Purāṇa*)

3.55

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

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

3.56

*vahni-sūrya-brāhmaṇebhyas-tejīyān vaiṣṇavaḥ sadā
na vicāro na bhogaś ca vaiṣṇavānām svakarmaṇām*

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. (*Brahma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa*, Chapter 59)

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

3. 57

*viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ*

If a *brāhmaṇa* has all twelve *brahminical* qualifications, but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a dog-eater who is a devotee, but who has dedicated everything mind, words, activities, life, and wealth to the Supreme Lord Kṛṣṇa. Such a devotee is superior to a *brāhmaṇa* because a devotee can purify his entire family, whereas the *brāhmaṇa* who is not a devotee is bound to be illusioned by the false prestige of his position and thus cannot purify even himself. (*Bhāg.* 7.9.10)

3.58

*aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma grṇanti ye te*

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

3. 59

*na me 'bhaktaś caturvedī mad-bhaktaḥ śvapacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hyaham*

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

3.60

*nīca-jāti nahe kṛṣṇa-bhajane ayogya
sat-kula-vipra nahe bhajanera yogya
yei bhaje sei baḍa abhakta-hīna chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra*

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. (*Cc. Antya* 4.66,67)

A Devotee is Dearer Than one's own Family

3.61

*mātā-pitā yuvatayas tanayā vibhūtiḥ
sarvaṁ yadeva niyamena madanvayānām
ādyasya naḥ kalupater-bakulābhirāmaṁ
śrīmat-tad-aṅghri yugalaṁ praṇamāmi mūrdhnā*

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

The Twelve *Mahājanas*

3.62

*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo balir vaiyāsakir vayam*

Brahmā, Nārada, Śiva, the four Kumāras, Kapiladeva, Svayambhuva Mānu, Prahlāda, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī, and I (Yamarāja) know the real transcendental principles of religion. (*Bhāg.* 6.3.20)

Important Devotees

3.63

*mārkeṇḍeyo 'mbarīṣaś ca vasur vyāso vibhīṣaṇaḥ
puṇḍarīko baliḥ śambhuḥ prahlādo viduro dhruvaḥ
dālbhyaḥ parāśaro bhīṣmo nārādādyāś ca vaiṣṇavaiḥ
sevyā hariṁ niṣevyāmī no cedāgaḥ paraṁ bhavet*

Mārkaṇḍeya Eṣī, Mahārāja Ambarīṣa, Vasudeva, Śrīla Vyāsadeva, Vibhīṣaṇa, Puṇḍarīka, Bali Mahārāja, Śiva, Prahlāda Mahārāja, Vidura, Dhruva Mahārāja, Dālbhya, Parāśara, Bhīṣma, Nārada, and the great sages and devotees who follow in their footsteps are all great persons. 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. (*Laghu Bhāgavatāmṛta, Uttara-khaṇḍa, 2*)

Prahlāda is the Best of the Devotees

3.64

*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*

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

Better than Prahlāda are the *Pāṇḍavas*

3.65

*na tu prahlādasya gr̥he param̐ brahma vasati,
na ca tad darśanārtham̐ 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*

The Supreme Personality of Godhead did not personally remain in Prahlaḍa's home, although He stayed in the home of the Pāṇḍavas. Great sages did not travel to Prahlaḍa's home to see the Supreme Lord, but for this purpose they did visit the home of the Pāṇḍavas. The Supreme Lord did not become the intimate relative of Prahlaḍa Mahārāja, He was the maternal cousin of the Pāṇḍavas. He also did not personally express great pleasure at the daily activities of Prahlaḍa as He did with the Pāṇḍavas. For all these reasons, Nārada Muni has said that the Pāṇḍavas were more fortunate than either himself or Prahlaḍa. (*Laghu-Bhāgavatāmṛta, Uttara-khaṇḍa 19*)

The Yādavas are Superior to the Pāṇḍavas

3.66

*sadāti san-nikṣṭatvāt mamatādhikyato hareḥ
pāṇḍavebhyo'pi yādavaḥ kecit śreṣṭhatamā matāḥ*

Because of their constant intimate association with Lord Kṛṣṇa and close family ties with Him, some members of the Yadu dynasty are more exalted than the Pāṇḍavas. (*Laghu-Bhāgavatāmṛta, Uttara-khaṇḍa 18*)

Uddhava is Superior to the Yādavas

3.67

*na tathā me priyatama ātma-yonir na śaṅkaraḥ
na ca saokarṣaṇo na śrīr naivātmā ca yathā bhavān*

O Uddhava, Brahmā, Śiva, Saṅkarṣaṇa, Lakṣmīdevī, and even My own self is not as dear to Me as you are. (*Bhāg. 11.14.15*)

3.68

*noddhavo 'ṇv api man-nyūno yad guṇair nārditaḥ prabhuḥ
ato mad-vayunam̐ lokam̐ grāhayann iha tiṣṭhatu*

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

The Gopīs are Superior to Uddhava

3.69

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajāṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

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

The Gopīs are Superior to the Lakṣmīs in Vaikuṇṭha

3.70

*na tathā me priyatamo brahmā rudraś ca pāṛthiva
na ca lakṣmīr na cātmā ca yathā gopījano mama*

Not even Brahmā, Śiva, Lakṣmīdevī, or even My own self is as dear to Me as are the *gopīs* of Vṛndāvana. (*Adi-Purāṇa*)

Rādhārāṇī is the Best of all Devotees

3.71

*yathā rādhā priyā viṣṇos-tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva gopīṣu saivaikā viṣṇor-atyanta-vallabhā*

Śrīmatī Rādhārāṇī is dear to Kṛṣṇa, and her *kuṇḍa*, known as Rādhā-kuṇḍa is similarly dear to Him. It is the favorite place of Kṛṣṇa. Of all the *gopīs*, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. (*Laghu-bhāgavatāmṛta*, 45)

3.72

*karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas-
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās-tataḥ
tebhyas-tāḥ paśu-pāla-paokaja-dṛśas tābhyāpi sā rādhikā
preṣṭhā tad-vadiyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

In the scriptures it is said that of all types of fruitive workers, one who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge, *jñānīs* may take to devotional service. He is superior to the others. However, one who has actually attained *prema*, pure love of Kṛṣṇa, is superior to him. The *gopīs* are exalted above all the advanced devotees because they are totally dependent on Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī

Rādhārāṇī is the most dear to Kṛṣṇa. Her *kuṇḍa*, or lake, is as profoundly dear to Kṛṣṇa as is this most beloved of the *gopīs*. Who then, will not reside at Rādhā-kuṇḍa, and, in a spiritual body surcharged with ecstatic devotional feelings, (*aprākṛta-bhāva*) render loving service to the divine couple, Śrī Śrī Rādhā-Govinda, who perform their *aṣṭa-kāliya-līlā*. Indeed, those who execute devotional service on the banks of the Rādhā-kuṇḍa are the most fortunate souls in the universe. (*Upadeśāmṛta* 10, Rūpa Gosvāmī)

The Glories of Gaurāṅga's Devotees

3.73

*ācārya dharmam paricārya viṣṇum vicārya tīrthāni vicārya vedān
vinā na gaura-priya-pādasevām vedādi-duṣprāpya-padam vidanti*

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 the great devotees, who are dear to Lord Caitanya, are never able to understand the pastimes of Rādhā-Govinda in Their confidential abode of Vṛndāvana. (*C. Candrāmṛta* 22)

3.74

*kaivalayam narakāyate tridaśapūr-ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
yat-kārunya-kaṭākṣa-vaibhavatām tam gauram-eva stamaḥ*

For devotees of Caitanya Mahāprabhu who have attained His glance of mercy, impersonal liberation is hellish, the heavenly planets are a phantasmagoria, the poisonous fangs of the snake-like senses are broken and harmless, the universe is filled with ecstasy, and Brahmā, Indra and all the gods seem like insignificant insects. May that Śrī Caitanya Mahāprabhu be glorified. (*C. Candrāmṛta* 5)

3.75

*yathā yathā gaura-padāravinde vindeta bhaktim kṛta-puṇya-rāśiḥ
tathā tathot-sarpati hṛdya-kasmād rādhā-padāmbhoja-sudhāmbu-rāśiḥ*

One who is extremely fortunate may get the mercy of Caitanya Mahāprabhu. As much as one can devote his full attention to the lotus feet of Lord Caitanya, to that extent he will be able to taste the nectarean service of the lotus feet of Śrīmatī Rādhārāṇī in Vṛndāvana. The more one engages in the service of Śrī Caitanya, the more one finds oneself in Vṛndāvana, tasting the nectar of the service of Śrī Rādhā. (*C. Candrāmṛta* 88)

3.76

*gaurāṅgera du'ṭi pada, yar dhana sampada,
se jāne bhakati-rasa-sār
gaurāṅgera madhura-līla, jar karne praveśilā,*

*hṛdaya nirmala bhela tār
je gaurāṅgera nāma loy, tāra hoy premoday,
tāre muṇi jāi balihāri
gaurāṅga-guṇete jhure, nitya-līlā tāre sphure,
se jana bhakati-adhikārī
gaurāṅga-saṅgi-gaṇe, nitya-siddha kori' māne,
se jāy brajendra-suta-pāś
śrī-gauḍa-maṇḍala-bhūmi, jebā jāne cintāmaṇi
tāra hoy braja-bhūme bās
gaura-prema-rasāṇave, se taraṅge jebā ḍube,
se rādhā-mādhava-antaraṅga
grhe vā vanete thāke, 'hā Gaurāṅga' bo'le ḍāke,
narottama māge tāra saṅga*

Anyone who has accepted the lotus feet of Śrī Gaurāṅga can understand the true essence of devotional service. If one wants to take part in the *mādhurya-līlā* of Śrī Kṛṣṇa as it was distributed by Śrī Gaurāṅga, he must first cleanse his heart by hearing about the process of Kṛṣṇa consciousness. If one takes the name of Gaurāṅga, prema will arise within his heart. At that time he will say *jai balihari*: "This is superexcellent!" If one appreciates the merciful pastimes of Śrī Gaurāṅga and feels ecstasy and sometimes cries, this process will soon help him to understand the *nitya-līlā* of Rādhā and Kṛṣṇa. By realizing the qualities of Lord Gaurāṅga, one will be allowed entrance into the *nitya-līlā*. One should understand that the eternal associates of Lord Gaurāṅga are all eternally perfect souls. Simply by accepting this, one can immediately be promoted to the transcendental abode of Kṛṣṇa. Living in Vṛndāvana and living in Navadvīpa are the same. And one who understands that the land of Navadvīpa is nondifferent from Vṛndāvana actually lives in Kṛṣṇa's abode of Vṛndāvana. *Gaura-prema*, transcendental love of Lord Gaurāṅga is an ocean of nectarean *rasa*. As the ocean is always dancing with waves, the ocean of transcendental love of Kṛṣṇa as introduced by Lord Caitanya has constant waves. One has to dive deep into that ocean. If one says, "Let me dive deep into that nectarean ocean", he soon becomes a confidential devotee of Rādhā-Kṛṣṇa. Narottama dāsa Ṭhākura says, "I pray for the association of whoever calls out the name of Śrī Gaurāṅga, whether he is living in the forest as a member of the renounced order of life, or whether he is a family man. (*Prārthanā* Narottama dāsa Ṭhākura)

The Unfortunate Position of Nondevotees

3.77

*bhagavad-bhakti-hīnasya jātih śāstraṁ japas-tapaḥ
aprāṇasyaiva dehasya ma maṇḍanaṁ loka-rañjanam
śuciḥ sad-bhakti-dīptāgni-dagdha-durjāti-kalmaṣaḥ
śvapāko'pi budhaiḥ ślāghyo na veda-jño'pi nāstikaḥ*

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

(*Hari-bhakti-sudhodaya* 3.11.12)

Pure Devotion to Gaurāṅga is Best of all

3.78

*kriyāsaktān dig dig vikaṭatapaso dhik ca yāmenā
dhigastu brahmāhaṁ vadana-pariphullān jaḍamatīn
kimetān śocāmo viṣaya-rasa-mattān-narapaśūn
na keṣāñcil-leśo'py ahaha milito gaura-madhunaḥ*

Woe to the *smārta brāhmaṇas*, who blindly follow the Vedic rituals! To hell with those who unnecessarily practice harsh penance's. Woe to those who try to control the mind and senses by following the eightfold yoga system. Woe to those who artificially practice *brahmacaryi* and imagine that they have become liberated simply by saying *ahaṁ 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 Lord Gaurāṅga. (*C. Candrāmṛta* 32)

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

3.79

*acaitanyam-idaṁ viśvaṁ yadi caitanyam-īśvaram
na viduḥ sarva-śāstra-jñā hyapi bhrāmyanti te janāḥ*

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. (*C. Candrāmṛta* 37)

Without the Mercy of Gaurāṅga's Devotee
Everything is Impossible

3.80

*āvad-brahma-kathā vimukti-padavī tāvan na tiktī-bhavet
tāvac-cāpi viśrokhalatvamayate no loka-veda-sthitiḥ
tāvac-chāstra-vidān mithaḥ kalakalo nānā-bahir-vartmastu
śrī-caitanya-padāmbuja-priyajano yāvan na dṛg gocaraḥ*

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 formalities and traditions without understanding their purpose.

As long as one never sees one of the beelike devotees addicted to drinking the nectar from the lotus feet of 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. (C. *Candrāmṛta* 19)

Thus ends the Third Jewel of the *Gauḍīya Kaṇṭhahāra* entitled *Vaiṣṇava-tattva*.

GAURA-TATTVA

The Evidence From *Śruti* for Lord Caitanya

4.1

*mahān-prabhur vai puruṣaḥ sattvasyeṣa pravarttakaḥ
surnimalām imaṁ śāntīmīśāno jyotiravyaḥ*

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 *saokīrtana* bestows spiritual intelligence on the living beings. In the guise of a *sannyāsī*, He is the source of spiritual purity and of liberation. He is therefore known as "Mahāprabhu". (*Śvetāśvatara Upaniṣad* 3.12)

4.2

*yadā paśyaḥ paśyate rukma-varṇaṁ
kartāram īśaṁ puruṣaṁ brahma-yonim
tadā vidyān puṇya-pāpe vidhūya
nirañjanaḥ paramaṁ sāmyam upaiti*

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

Evidence From *Bhāgavatam* for Lord Caitanya

4.3

*kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ sāṅgopāṅgāstra-pārśadam
yajñaiḥ saokīrtana-prāyair yajanti hi su-medhasaḥ*

In the age of Kalī, Kṛṣṇa appears in a golden form, chanting the two syllables *kṛṣ-ṇa*. He descends along with His weapons, limbs, *śaktis*, and eternal confidential associates. Those with intelligence worship Him with the *saokīrtana yajña*. (*Bhāg.* 11.5.32)

4.4

*'kṛṣṇa' ei dui varṇa sadā yaora mukhe
athavā, kṛṣṇake tioho varṇe nija sukhe.
kṛṣṇa-varṇa-śabdera artha dui ta pramāṇa
kṛṣṇa vinu tāora mukhe nāhi āise āna.
deha-kāntye haya teoho akṛṣṇa-varaṇa
akṛṣṇa-varaṇe kahe pīta-varaṇa.*

The two syllables *kṛṣ-ṇa* are always in His mouth, or He always describes Kṛṣṇa with great pleasure. These are two meanings of the words "*kṛṣṇa varṇa*." Indeed, nothing but Kṛṣṇa issues from His mouth. If someone tries to describe Him as blackish, the next

adjective, *tviṣākṛṣṇam*, immediately restricts him. His complexion is certainly not blackish. Indeed, His not being blackish indicates a golden complexion. (Cc. Ādi 3.54,55,57)

4.5

*āsan varṇās trayo hy asya grhṇato 'nuyugaṁ tanūḥ
śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ*

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

4.6

*śukla-rakta-kṛṣṇa-pīta-krame cāri varṇa
cāri varṇa dhari' kṛṣṇa karena yuga-dharma*

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. (Cc. *Madhya* 20.330)

4.7

*itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatāir
lokān vibhāvayasi haṁsi jagat-pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo 'tha sa tvam*

[Prahāda 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. 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. (*Bhāg.* 7.9.38)

Evidence From *Mahābhārata* for Śrī Caitanya

4.8

*suvarṇa-varṇo hemāṅgo varāṅgaś-candanāṅgadī
sannyāsa-kṛcchamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ*

When Kṛṣṇa appears as Lord Gaurāṅga, in His early pastimes His complexion is golden (*suvarṇa-varṇa*), His limbs are the color of molten white gold (*hemāṅga*), His body is extremely beautiful (*varāṅgaś*), and He is decorated with sandalwood pulp (*candanāṅgadī*).

Śrī Caitanya accepts *sannyāsa* (*sannyāsa-kṛt*), and shows equanimity (*śama*). He is peaceful (*śānta*). His mind is always fixed on Kṛṣṇa, and thus He is *niṣṭha*, or fixed, in performing the great sacrifice of the holy name of Kṛṣṇa. He silences the non-devotees and

impersonalists who are opposed to the service of the Lord, by promoting the cause of devotion. Thus He distributes real peace. He is therefore an abode of the highest spiritual peace and devotion. (*Mahābhārata*, *Dān-dharma* ch.149)

Evidence of the *Purāṇas* for Lord Caitanya

4.9

*aham eva kvacid brahman sannyāsāśramam āśritaḥ
hari-bhaktiṁ grāhayāmi kalau pāpa-hatān narān*

[The Supreme Lord said to Vyāsadeva] O learned *brāhmaṇa*, sometimes I accepted the renounced order of life to induce the fallen people of the age of Kalī to accept devotional service to the Lord. (*Cc. Ādi* 3.83)

4.10

*aham eva dvija-śreṣṭha nityaṁ pracchana-vigrahaḥ
bhagavad-bhakta-rūpena lokān rakṣāmi sarvadā*

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. (*Adi Purāṇa*)

The Version of the Gosvāmīs

4.11

*antaḥ kṛṣṇaṁ bahir-gaurāṁ darśitāṅgādi-vaibhavam
kalau saokīrtanadyaiḥ smaḥ kṛṣṇa-caitanyam-āśritāḥ*

I take shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, thinking of Himself. He is internally *Kṛṣṇa* blackish but externally, he appears in golden complexion. In this age of Kalī, Kṛṣṇa appears as Kṛṣṇa Caitanya, simultaneously manifesting His eternal associates, opulences, expansions, and incarnations. In this way, he preaches the process of Kṛṣṇa consciousness by performing *saokīrtana*. (*Tattva-sandarbha* 2)

Śrī Gaurāṅga is the Source of all *Avatāras*

4.12

*śutiyā ācchinu kṣīra-sāgara-bhitare
mora nidra bhāṅga haila nāḍāra huokāre*

[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 [Lord Viṣṇu] have come [as Lord Caitanya]. (*Cb. Madhya* 22.16)

4.13

sei kṛṣṇa avatārī vrajendra-kumāra

*āpane caitanya-rūpe kaila avatāra.
ataeva caitanya gosañi paratattva-sīmā
tāore kṣīroda-śāyī kaḥi, ki tāora mahimā
sei ta' bhaktera vākya nahe vyabhicārī
sakala sambhave trññte, yāte avatārī.
avatārīra dehe saba avatārera sthiti
keho kona-mate kahe, yemana yāra matī.*

That same Lord Kṛṣṇa, who is the fountainhead of all *avatāras* is the son of the king of Vrāja. He has descended personally [as Lord 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 primeval Lord. All other incarnations are potentially situated in the original body of the primeval Lord. Thus according to one's opinion one may address Him as any one of the *avatāras*. (Cc. Ādi 2.109-112)

Śrī Gaurāṅga is Unattainable by Worldly Knowledge

4.14

*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*

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 deeds and uncommon Kṛṣṇa conscious realization, but faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun. (Cc. Ādi 3.84-86)

Lord Caitanya's sixfold Nature

4.15

*sakala vaiṣṇava, śuna kari' eka-mana
caitanya-kṛṣṇera śāstra-mata-nirūpaṇa.
kṛṣṇa, guru, bhakta, śakti avatāra, prakāśa
kṛṣṇa ei chaya-rūpe kareṇa vilāsa*

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

Śrī Gaurāṅga is the Supreme Truth

4.16

*yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntaryāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha*

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

Lord Caitanya is the *Jagad-guru*

4.17

*caudda bhuvanera guru-caitanya-gosāñi
tāora guru-anya, ei kona śāstre nāi*

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

Lord Gaurāṅga is the Best of all

4.18

*saundarye kāma-koṭiḥ sakala-jana samahlādane candrakoṭir
vātsalye mātṛkoṭis tridaśaviṭapinām koṭir audarya-sāre
gāmbhīrye 'mbodhi-koṭir madhurimaṇi sudhā-kṣīra-māddhavihvika-kotir
gaurodevaḥ sa jīyāt praṇaya-rasapade darśitāścarya-koṭiḥ*

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 *madhurya-bhakti*, the most exalted mellow of pure love of Godhead. (*Caitanya Candrāmṛta* 101)

Gaurāṅga's *Tattva*, *Nāma*, *Rūpa*, and *Līlā*

4.19

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

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 Godhead *kṛṣṇa-prema*. I

offer my obeisances unto that most generous Lord, Śrī Kṛṣṇa Caitanya Mahāprabhu. (Cc. *Madhya* 19.53)

Gaurāṅga Delivers All by Distributing *Nāma*

4.20

*saokīrtana-pravartaka śrī-kṛṣṇa-caitanya
saokīrtana-yajñe tāore bhaje, sei dhanya.
sei ta' sumedhā, āra kubuddhi saṁsāra
sarva-yajña haite kṛṣṇa-nāma-yajña sāra*

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

Gaurāṅga is the Giver of *Kṛṣṇa-prema*

4.21

*uchalila prema-vanyā caudike veḍāya
strī, vṛddha, bālaka, yuvā, sabare ḍuvāya.
saj-jana, dur-jana, paṅgu, jada, andha-gaṇa
prema-vanyāya ḍubāila jagatera jana*

The flood of love of Godhead distributed by Śrī Caitanya Mahāprabhu swelled in all directions. Young men, old men, women, and children were all immersed in that inundation. The Kṛṣṇa consciousness movement begun by Śrī Caitanya Mahāprabhu will inundate the entire world and drown everyone, whether one be a gentleman, rogue, lame, invalid, or blind. (Cc. *Ādi* 7.25,26)

4.22

*pātrāpātra-vicāra nāhi, nāhi sthānāsthāna
yei yāñha pāya, tāoha kare prema-dāna
luṭiyā, khāiyā, diyā, bhāṇḍāra ujāḍe
āścarya bhāṇḍāra, prema śata-guṇa bāḍe*

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

Who Cheat Themselves out of Love of God

4.23

*māyāvādī, karma-niṣṭha kutārkika-gaṇa
nindaka, pāṣaṇḍī, yata paḍuyā adhama
sei saba mahādakṣa dhāṣṛṇ palāila
sei vanyā tā-sabāre chuṇite nārila*

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

One can Know the Conclusion of Scripture
by Śrī Gaurāṅga's Mercy

4.24

*śrī-caitanya-prabhuṁ vande bālo 'pi yad-anugrahāt
taren nānā-mata-grāha-vyāptarṇ siddhānta-sāgaram*

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

4.25

*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.*

[Kṛṣṇadāsa Kavirāja Gosvāmī says] 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. (Cc. Ādi 4.233-235)

Lord Gaurāṅga's Preaching Pastimes

4.26

sannyāsī paṇḍita-gaṇera karite garva nāśa

*nīca-śūdra-dvārā kareṇa dharmera prakāśa.
'bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'
āpani pradyumna-miśra-saha haya 'śrotā'.
haridāsa-dvārā nāma-māhātmya-prakāśa
sanātana-dvārā bhakti-siddhānta-vilāsa.
śrī-rūpa-dvārā vrajera prema-rasa-līlā
ke bujhite pāre gambhīra caitanyera khelā?*

To vanquish the false pride of so-called *sannyāsīs* and learned scholars, He spread real religious principles, even through a *śūdra*. Lord Caitanya preached about devotional service, ecstatic love, and the Absolute Truth by making Rāmānanda Rāya, a *gr̥hastha* from a low family, the speaker. Then the Lord, an exalted *brāhmaṇa sannyāsī*, and Pradyumna Miśra, the purified *brāhmaṇa*, both heard from Rāmānanda Rāya. The Lord exhibited the glories of the holy name of Kṛṣṇa through Haridāsa Ṭhākura, who was born in a Muslim family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who was almost converted to Islam. The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrīla Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Caitanya Mahāprabhu? (Cc. *Antya* 5.84-87)

4.27

*vraje ye vihare pūrve kṛṣṇa-balarāma
koṭī-sūrya-candra jini doohāra nija-dhāma.
sei dui jagatere ha-iyā sadaya
gauḍadeśe pūrva-śaile karila udaya.
śrī-kṛṣṇa-caitanya āra prabhu nityānanda
yāohāra prakāśe sarva jagat ānanda.
sūrya-candra hare yaiche saba andhakāra
vastu prakāśiyā kare dharmera prācāra.
ei mata dui bhāi jivera ajñāna-
tamo-nāśa kari' kaila tattva-vastu-dāna.
yāohāra prasāde ei tamo haya nāśa
tamo nāśa kari' kare tattvera prakāśa.
sūrya candra bāhirera tamaū se vināśe
bahir-vastu ghaṭa-paṭa-ādi se prakāśe.
dui bhāi hṛdayera kṣāli' andhakāra
dui bhāgavata-saṅge karāna sākṣātkara.*

Kṛṣṇa and Balarāma, who formerly appeared in Vṛndāvana and who were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauḍa-deśa, being compassionate on the fallen state of the world. The appearance of Śrī Caitanya and Nityānanda has surcharged the world with happiness. As the sun and moon drive away darkness and reveal the nature of everything, these two brothers dissipate the darkness of the living beings ignorance and enlighten them with knowledge of the Absolute Truth. By the grace of Śrī Caitanya and Nityānanda, all darkness is removed and the truth is brought to light. The sun and moon dissipate the darkness of the external world and thus reveal material

reality, but these two brothers dissipate the darkness of the inner core of the heart, and thus help one to meet the two kinds of *Bhāgavatas*. (Cc. Ādi 1.85-89,95,97,98)

Śrī Gaurāṅga's Example and Precept

4.28

*hare-kṛṣṇety uccaiḥ sphurita-rasano nāmagaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
viśālākṣo dīrghārgala-yugala-khelāñcita-bhujah
sa caitanyaḥ kiṁ me punarapi dṛśor yāsyati padam*

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

Gaurāṅga's Principle and Ultimate Goals

4.29

*ei vāñchā yaiche kṛṣṇa-prākāṭya-kāraṇa
asura-saṁhāra-ānuṣaṅga prayojana.
ei mata caitanya-kṛṣṇa pūrṇa bhagavān
yuga-dharma-pravartana nahe tāora kāma.
kona kāraṇe yabe haila avatāre mana
yuga-dharma-kāla haila se kāle milana.
dui hetu avatari' lañā bhakta-gaṇa
āpane āsvāde prema-nāma-saokīrtana.
sei dvāre ācaṇḍāle kīrtana sañcāre
nāma-prema-mala gāothi' parāila saṁsāre.
ei-mata bhakta-bhāva kari' aṅgikāra
āpani ācari' bhakti karila pracāra.*

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

Śrī Gaurāṅga is Like a Lion

4.30

*caitanya-siṁhera nava-dvīpe avatāra
siṁha-grīva, siṁha-vīrya, siṁhera huokāra*

*sei simha vasuk jīvera hṛdaya-kandare
kalmaṣa-dvirada nāśe yāohāra huokāre*

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

Śrī Gaurāṅga's Eternal Reason for Appearing

4.31

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandana*

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

Lord Gaurāṅga's Confidential Reason for Appearing

4.32

*śrī-rādhāyāḥ praṇaya-mahimā kīḍṛśo vānayaivā-
svādyo yenādbhūta-madhurimā kīḍṛśo vā madīyaḥ
saukhyam cāśya mad-anubhavataḥ kīḍṛśam veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindau harīnduḥ*

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

Internally He has the Mood of Śrī Rādhā,
Externally He Preaches the Holy Name

4.33

*sei rādhāra bhāva lañā caitanyāvatāra
yuga-dharma nāma-prema kaila paracāra*

Lord Caitanya appeared with the sentiments of Śrī Rādhā. He preached the *dharma* of this age, the chanting of the holy name of Kṛṣṇa, and pure love of Godhead (*Kṛṣṇa-prema*). (Cc. Ādi 4.220)

The Pastimes of Śrī Caitanya are Eternal

4.34

*adyāpiha caitanya ei saba līlā kare
yā'ra bhāgye thāke se dekhaye nirantare*

As yet, no one can completely see the opulences of all the pastimes Lord Caitanya performed, because they are without limit in time and space. They are unlimited and eternal. (Cb. Madhya 23.513)

Materialistic and Demonic Persons are Envious of Śrī Gaurāṅga

4.35

*pūrve yaiche jarāsandha-ādi rāja-gaṇa
veda-dharma kari' kare viṣṇura pūjana
kṛṣṇa nāhi māne, tāte daitya kari' māni
caitanya nā mānile taiche daitya tāre jāni
hena kṛpāmaya caitanya nā bhaje yei jana
sarvottama ha-ileo tāre asure gaṇana*

Formerly, even kings like Jarāsandha strictly followed the Vedic rituals, thus worshiping Lord Viṣṇu. One who does not accept Kṛṣṇa as the Supreme Personality of Godhead is certainly a demon. Similarly, one who does not accept Lord Caitanya as Kṛṣṇa, the same Supreme Lord, is also considered a demon. One who does not show respect to this merciful Lord, Śrī Caitanya Mahāprabhu or does not worship Him, should be considered a demon, even if that person is very exalted in human society. (Cc. Ādi 8.8,9,12)

Gaurāṅga is not the Enjoyer of the *Rasa* Dance

4.36

*ei mata cāpalya karena sabā sane
sabe strīmātra nā dekkena dṛṣṭikāṇe
"strī" hena nā prabhu ei avatāre
śravaṇe o nā karilā-vidita saṁsāre
ata eva yata mahā-mahima sakale
"gaurāṅga nāgara" hena stava nāhi bale*

The Lord was apt to indulge in indiscriminate, merciful behavior towards all, except that He never looked at a woman, even by a sidelong glance. It is known to all the world that He did not even allow the name of a woman to enter His ear. Those who are His real devotees, therefore, never address 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 in accordance with His nature. (Cb. 15.28-31)

The Glories of the Mercy of Gaura-Nitāi

4.37

*caitanya-nityānande nāhi esaba vicāra
nāma laite prema dena, bahe aśrudhāra
svatantra īśvara prabhu atyanta udāra
tāore nā bhajile kabhu nā haya nistāra*

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

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

4.38

*caitanyāvatāre vahe premāmṛta-vanyā
saba jīva preme bhāse, pṛthivī haila dhanyā.
e-vanyāya ye nā bhāse, sei jīva chāra
koṭi-kalpe kabhu tāra nāhika nistāra*

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

4.39

*avatāra sāra, gaura-avatāra
kena nā bhajili tā're
kari' nīre vāsa, gela nā piyāsa
āpana karama phere
kaṇṭakera taru ,sadāi sevili amṛta pāibara
āśe prema kalpataru (śrī) Gaurāṅga āmāra
tāhāre bhāvili viṣe
saurabhera āśe, palāśa śuṅkili,*

*nāsāte paśila kīṭa
ikṣudaṇḍa bhāvi' kāṭha cuṣili
kemanē paibi miṭha
hāra baliyā, galāya parili,
śamana-kiokara-sāpa
śītala baliyā āguna pohali,
pāili bajara-tāpa
saṁsāra bhajili, (śrī) Gaurāṅga bhulili,
nā śunili sādihura kathā
iha-para-kāla, du'kāla khoyāli,
khāili āpana mātā*

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

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

Gaurāṅga Appears as His Holy Name and as His Deity

4.40

*āra dui janma ei saokīrtanārambhe
haiba tomāra putra āmi avilambe
mora arcā-mūrti mātā, tumi se dharaṇī
jihvārūpā tumi mātā, nāmera jananī
ei dui janma mora saokīrtanārambhe
dui ṭhāñi tora putra rahu avilambe*

[Lord Caitanya told Śacī] Birth after birth you are My mother. Again, in this birth, I have come to begin the *saokīrtana* 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 *saokīrtana* movement. (*Cb. Madhya 27.47*)

Gaurāṅga's Teachings in a Nutshell.

4.41

*ārādhyo bhagvān brajeśa-tanayas-tad-dhāma vṛndāvanam
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalam premā pumartho mahān
śrī caitanya mahāprabhu-matam-idam tatrādaro naḥ paraḥ*

It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshipable Deity; *Vṛndāvana-dhāma* which is an expansion of Kṛṣṇa and is nondifferent from Him is the highest worshipable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-bhāgavatam* is the spotless evidence for knowing the absolute truth; *kṛṣṇa-prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell. (*Viśvanātha Cakravartī Ṭhākura*)

Thus ends the Fourth Jewel of the *Gauḍīya Kaṇṭhahāra*, entitled *Gaura-tattva*

NITYĀNANDA-TATTVA

Nityānanda and Advaita
Two Main Branches of the Caitanya Tree

5.1

*advaita ācārya, nityānanda,-dui aṅga
dui-janā laña prabhura yata kichu raṅga*

Nityānanda Prabhu and Advaitācārya are the two expansions of Lord Caitanya Mahāprabhu who assist His transcendental pastimes. (Cc. Ādi 5.146)

5.2

*saokarṣaṇah kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāmśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu*

May Śrī Nityānanda Prabhu be the object of my constant remembrance. Saokarṣaṇa, Mahāviṣṇu, Garbhodakṣāyī Viṣṇu, and Kṣīrodakṣāyī Viṣṇu, as well as Śeṣa are His expansions and the expansions of His expansions. That same Nityānanda Prabhu, is none other than Balarāma. (Cc. Ādi 1.7)

5.3

*māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvare śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saokarṣaṇākhyam
taṁ śrī-nityānanda-rāmaṁ prapadye*

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saokarṣaṇa in the midst of the *catur-vyūha*. He has full opulences and resides in Vaikuṇṭhaloka far beyond the material creation. (Cc. Ādi 1.8)

5.4

*māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye*

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 illusory energy and the shelter of all the universes. (Cc. Ādi 1.9)

5.5

*yasyāmśāṁśaḥ śrīla-garbhoda-śāyī
yan-nābhya-abjaṁ loka-saṅghāta-nālam*

*loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye*

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakṣāyī Viṣṇu. From the navel of Garbhodakṣāyī 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. (Cc. Ādi 1.10)

5.6

*yasyāṁśāṁśāṁśaḥ parātmākhilānām
poṣṭā viṣṇur bhāti dugdhabdhi-śāyī
kṣauṇī-bhartā yat-kalā so 'py anantas
taṁ śrī-nityānanda-rāmaṁ prapadye*

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 Kṣīrodakṣāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universe. Śeṣa Nāga is His further subpart. (Cc. Ādi 1.11)

Baladeva is the Original Saokaṣaṇa

5.7

*śrī-balarāma gosāṇi mūla-saokaṣaṇa
pañca-rūpa dhari'arena kṛṣṇera sevana
āpanearena kṛṣṇa-līlāra sahāya
sṛṣṭi-līlā-karya kare dhari' cāri kāya*

Lord Balarāma is the original Saokaṣaṇa. 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. (Cc. Ādi 5.8,9)

Balarāma and Nityānanda are non Different

5.8

*prema-pracāraṇa āra pāṣaṇda-dalana
dui-kārye avadhūtaarena bhramaṇa*

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

The Glories of Nityānanda Prabhu

5.9

*jagat mātāya nitāi premera mālasaṭe
palāya durdānta kalī paḍiyā vibhrāṭe*

*ki sukhe bhāsila jīva gauracañdera naṭe
dekhiyā śuniyā pāṣaṇḍira buḥ phāṭe*

[All glories to Nityānanda Prabhu!] Maddened by ecstatic love of Godhead, he overwhelmed the universe with ecstasy. He slapped his hands together like a warrior who is about to attack, and upon seeing this, the wicked 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. (*Gītāvalī, Nagara-kīrtana*, 8)

5.10

*jaya jaya nityānanda, nityānanda-rāma
yāohāra kṛpāte pāinu vṛndāvana-dhāma
jaya jaya nityānanda, jaya kṛpā-māya
yāoha haite pāinu rūpa-sanātanaśraya
yāoha haite pāinu raghunātha-mahāśaya
yāoha haite pāinu śrī-svarūpa-āśraya
sanātana-kṛpāya pāinu bhaktira siddhānta
śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta
jaya jaya nityānanda-caraṇāravinda
yāohā haite pāinu śrī-rādhā-govinda*

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. (*Cc. Ādi*. 5.200-204)

Nityānanda is the Savior of the Most Fallen

5.11

*jagāi mādhai haite muñi se pāpiṣṭha
purīṣera 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 nistārila mo-hena durācāra*

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. (Cc. Ādi 5.205-209)

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

5.12

saṁsārera pāra hai' bhaktira sāgare
ye dubibe se bhajuk nitāi-cāṇdere

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

Nityānanda is the Foremost Preacher

5.13

caitanyera ādi-bhakta nityānanda-rāya
caitanyera yaśo vaise yāñhāra jihvāya
aharniśa caitanyera kathā prabhu kaya
tāñ're bhajile se caitanye bhakti haya

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. (Cb. Ādi 9.217-218)

Nityānanda mad About Serving Śrī Caitanya

5.14

nityānanda avadhūta sabāte āgala
caitanyera dāsya-preme ha-ilā pāgala

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. (Cc. Ādi 6.48)

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

5.15

dui bhāi eka-tanu-samāna-prakāśa

*nityānanda nā māna, tomāra habe sarva-nāśa
ekete viśvāsa, anye nā kara sammāna
"ardha-kukkuṭi-nyāya" tomāra pramāṇa*

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. (Cc. Ādi 5.175,176)

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

5.16

*kimvā, dooha nā māniñā hao ta' pāṣaṇḍa
eke māni' āre nā māni,-ei-mata bhaṇḍa*

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

Thus ends the Fifth Jewel of *Gauḍīya Kaṇṭhahāra*, entitled *Nityānanda-tattva*.

ADVAITA-TATTVA

The Truth About Advaita Prabhu

6.1

*mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya-īśvaraḥ*

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*. (Cc. Ādi 6.4)

6.2

*advaitaṁ hariṇādvaitād
ācāryaṁ bhakti-śaṁsanāt
bhaktāvatāram īśaṁ tam
advaitācāryam āśraye*

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

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

6.3

*āpane puruṣa-viśvera 'nimitta'-kāraṇa
advaita-rūpe 'upādāna' hana nārāyaṇa
'nimittāṁśe' kare teoho māyāte īkṣaṇa
'upādāna' advaita karena brahmaṇḍa-srjana*

Lord Viṣṇu is the efficient cause (nimitta) of the material world, and Nārāyaṇa, in the form of Śrī Advaita, is the material cause (upādāna). Lord Viṣṇu, in His efficient aspect glances over the material energy, and Śrī Advaita as the material cause, creates the material world. (Cc. Ādi 6.16,17)

Advaita is Sadāśiva

6.4

bhaktāvatāra ācāryo 'dvaita yaḥ śrī sadāśivaḥ

He who was Śrī Sadāśiva is the *bhakta-avatāra*, Śrī Advaita Prabhu. (Gaura-Gaṇoddeśadīpikā, 11)

The Meaning of the Name Advaita

6.5

mahā-viṣṇura aṁśa-advaita guṇa-dhāma
īśvare abheda, teṇi 'advaita' pūrṇa nāma

Śrī Advaita, who is the reservoir of virtues, is the main limb of Mahāviṣṇu. His full name is Advaita, for He is identical in all respects with the Lord. (Cc. Ādi 6.26)

Advaita Ācārya is a Preacher of *Kṛṣṇa-bhakti*

6.6

jīva nistārila kṛṣṇa-bhakti kari' dāna
gītā-bhāgavate kaila bhaktira vyākhyāna

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. (Cc. Ādi 6.28)

He is the *Avatāra* of Mahāviṣṇu and a Devotee of Lord Caitanya

6.7

advaita-ācārya-gosāṇi sākṣāt īśvara
prabhu guru kari' māne, tioho ta' kiokara

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. (Cc. Ādi. 5.147)

Advaita and Nityānanda are Servants of Lord Caitanya

6.8

eka mahāprabhu, āra prabhu duijana
dui prabhu sebe mahāprabhura caraṇa

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

Two Branches Among the Followers of Advaita

6.9

advaitāṅghṛy-abja-bhṛogāms tām sārāsāra-bhṛto 'khilān
hitvā 'sārān sāra-bhṛto naumi caitanya jīvanān

The followers of Śrī Advaita were of two kinds. Some were real followers (*sāragrāhī*) and the others were false (*asāragrāhī*). Rejecting the false followers, I offer my respectful obeisances to the real followers of Śrī Advaita Ācārya, whose life and soul was Caitanya Mahāprabhu. (Cc. Ādi 12.1)

The *Sāragrāhī* Followers of Advaita are Devotees of Gaurāṅga

6.10

*prathame ta' eka-mata ācāryera gaṇa
pāche dui-mata haila daivera kāraṇa
keha ta' ācārya ājñāya, keha ta' svatantra
sva-mata kalpanā kare daiva-paratantra
ācāryera mata yei, sei mata sāra
tāora ājñā laṅghi' cale, sei ta' asāra*

At first all the followers of Advaita Ācārya shared a single opinion, but later they followed two opinions as ordained by providence. Some of the disciples strictly accepted the orders of the ācārya, and others deviated, independently concocting their own opinions under the spell of *daivi-māyā*. The opinion of the ācārya is essential. Anyone who disregards his order is useless (*asāra-grāhī*). (Cc. Ādi. 12.8-10).

The Useless Followers of Advaita Ācārya Were cut off
From Gaurāṅga's Mercy

6.11

*ihāra madhye māli pāche kona śākha-gaṇa
nā māne caitanya-mālī durdaiva kāraṇa
sṛjāilā, jiyāilā, tāore nā mānila
kṛtaghna ha-ilā, tāore skandha kruddha ha-ila
kruddha hañā skandha tāre jala nā sañcāre
jalābhāve kṛśa śākhā śukāiyā mare*

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

Thus ends the Sixth Jewel of *Gauḍīya Kaṇṭhahāra*, entitled *Advaita-tattva*.

KRSNA-TATTVA

The one Absolute Truth is Realized in Three Different Ways

7.1

*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate*

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

7.2

*advaya-jñāna tattva-vastu kṛṣṇera svarūpa
brahma, ātmā, bhagavān-ti tāora rūpa*

Kṛṣṇa is the one Absolute Truth which is conceived of in three ways, as Brahman, Paramātmā, and Bhagavān. (*Cc. Ādi.* 2.65)

Bhagavān Realization is Complete,
Paramātmā and Brahman are Partial

7.3

*bhakti-yoge bhakta pāya yāohāra darśana
sūrya yena savigraha dekhe deva-gaṇa
jñāna-yoga-mārge tāore bhaje yei saba
brahma-ātmā-rūpe tāore kare anubhava*

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

The Conclusion of the *Śruti* About Brahman

7.4

*na tatra sūryo bhāti candra-tāraṁ
nemā vidyuto bhānti kūto 'yamagni
tameva bhāntam anubhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti*

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

7.5

*hiranmayena pātreṇa satyasyāpihitaṁ mukham
tat tvaṁ pūṣann-apāvṛṇu satya-dharmāya dṛṣṭaye*

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

7.6

*pūṣann akarye yama sūrya prājāpatya
vyuha-raśmīn samūha tejo
yat te rūpaṁ kalyāṇatamaṁ tat te paśyāmi
yo 'sav asau puruṣaḥ so 'ham asmi*

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

The Conclusion of *Brahmā-saṁhitā*

7.7

*yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭisv aśeṣa-vasudhādi vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

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

The Conclusion of *Bhagavad-gītā*

7.8

*brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca
śāśvatasya ca dharmasya sukhasyaikāntikasya ca*

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

The Conclusion of the *Gosvāmīs*

7.9

*yasya brahmeti samjñāṁ kvacidapi nigame yāti cin-mātrasattā-
pyaṁśo yasyāṁśakaiḥ svairvibhavati vaśayanneva māyāṁ pumāṁś ca ekaṁ yasyaiva
rūpaṁ vilasati paramvyomni nārāyaṇākhyam
sa śrī kṛṣṇo vidhattām svayamiha bhagavān prema-tat-pāda-bhājām*

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

7.10

*brahma-aṅga-kānti tāora, nirviśeṣa prakāśe
sūrya yena carma-cakṣe jyotirmaya bhāse*

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 impersonal Brahman. (*Cc. Madhya* 20.159)

7.11

*tāohāra aṅgera śudha kiraṇa-maṇḍala
upaniṣat kahe tāore brahma sunirmala*

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

Nirviśeṣa Means Kṛṣṇa has no Material Qualities

7.12

*tāore 'nirviśeṣa' kaḥi, cic-chakti nā māni
ardha-svarūpa nā mānile pūrṇatā haya hāni*

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

7.13

vyāojite bhagavat-tattve brahma ca vyajyate svayam

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

Yogis Worship the Supersoul

7.14

*īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*

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

7.15

*atha vā bahunaitena kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat*

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

7.16

*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram
hetunānena kaunteya jagad viparivartate*

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

7.17

*ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca
na tu mām abhijānanti tattvenātaś cyavanti te*

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

Paramātmā is an *Ekāṁśa* Expansion of the Supreme Lord

7.18

*paramātmā yeoho, teṇho kṛṣṇera eka aṁśa
ātmāra 'ātmā' haya kṛṣṇa sarva-avataṁsa*

Paramātmā is the partially complete portion (*ekāṁśa*) of the Supreme Personality of Godhead. Kṛṣṇa is the original source of all living entities, and is the source of Paramātmā. (*Cc . Mad.* 20.161)

7.19

*kecit sva-dehāntar-hṛdayāvakāśe
prādeśa-mātram puruṣaṁ vasantam
catur-bhujam kañja-rathāṅga-śaokha-
gadā-dharaṁ dhāraṇayā smaranti*

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

The Supreme Truth has Three Potencies
Sandhinī (existence), *Saṁvit* (consciousness) and *Hlādinī* (ecstasy)

7.20

*na tasya kāryaṁ karaṇaśca vidyate
na tat samaś cābhyadhikaś ca dṛśyate
parāśya śaktir-vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca*

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

Viṣṇu is the Supreme Truth

7.21

*om tad viṣṇo paramaṁ padaṁ sadā
paśyanti sūrayaḥ divīva cakṣur-ātataṁ
tad viprāso vipanyavo jāgrvāṁsaḥ
samindhate viṣṇor yat paramaṁ padam*

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

Kṛṣṇa is the Supreme

7.22

*advaya-jñāna-tattva kṛṣṇa-svayaṁ bhagavān
'svarūpa-śakti' rūpe tāora haya avasthāna*

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

Kṛṣṇa is the Independent Supreme Person

7.23

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt

*tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*

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

Kṛṣṇa is the Ultimate Goal of all Vedic Literature

7.24

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*

I am seated in every one's heart. From Me comes 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*. (*Bhagavad-gītā* 15.15)

7.25

*ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ mṛdayanti yuge yuge*

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

7.26

*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*

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

7.27

*parama īśvara kṛṣṇa-svayaṁ bhagavān
sarva-avatārī, sarva-kāraṇa-pradhāna
ananta vaikunṭha, āra ananta avatāra
ananta brahmāṇḍa ihāo,-sabāra ādhāra
sac-cid-ānanda-tanu, vrajendra-nandana
sarvaiśvarya, sarvaśakti sarvarasa-pūrṇa*

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

The Meaning of Bhagavān

7.28

*aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva saṇ ṇāṁ bhaga itīogaṇā*

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

7.29

*yāora bhagavattā haite anyera bhagavattā
'svayaṁ-bhagavān'-śabdera tāhātei sattā*

Only that Lord who is the source of all other divinities is eligible to be designated as *svayaṁ bhagavān*. (Cc. *Ādi* 2.88)

Kṛṣṇa is the Supreme Master, the Supreme Enjoyer,
and the Independent Lord

7.30

*ānera ki kathā, baladeva mahāśaya
yāora bhāva-śuddha-sakhya-vātsalyādi-maya
teoho āpanāke karena dāsa-bhāvanā
kṛṣṇa-dāsa-bhāva vinu āche kona janā
sahasra-vadane yeoho śeṣa-saokarṣaṇa
daśa deha dhari' kare kṛṣṇera sevana
ananta brahmāṇḍe rudra-sadāśivera aṁśa
guṇāvatāra teoho, sarva-deva-avatāṁsa
teoho karena kṛṣṇera dāsyā-pratyāśa
nirantara kahe śiva, 'muñi kṛṣṇa-dāsa'
kṛṣṇa-preme unmatta, vihvala digambara
kṛṣṇa-guṇa-līlā gāya, nāce nirantara*

*pitā-mātā-guru-sakhā-bhāva kene naya
kṛṣṇa-premera sva-bhāve dāsya-bhāva se karaya
eka kṛṣṇa-sarva-sevya, jagat-īśvara
āra yata saba,-tāora sevakānucara
sei kṛṣṇa avatīrṇa-caitanya-īśvara
ataeva āra saba,-tāohāra kiokara
keha māne, keha nā māne, saba tāora dāsa
ye nā māne, tāra haya sei pāpe nāśa*

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

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

Kṛṣṇa is the Cause of all Causes

7.31

*tenaiva hetu-bhutale vyaṁ jātā maheśvari
kāraṇaṁ sarva-bhūtānāṁ sa ekaḥ paramēśvaraḥ*

[Śiva said to Parvatī] O Maheśvarī, controller of the world, we have taken birth as instruments to serve the will of the Supreme Person. He alone is the Paramēśvara, the Supreme Controller, the master of everyone, and the ultimate cause of all living beings. (Skanda Purāṇa)

Kṛṣṇa is the Supreme Shelter of Everything

7.32

*daśame daśamaṁ lakṣyam-āśritāśraya-vigraham
śrī kṛṣṇakhyam param dhāma jagad-dhāma namāmi-tat*

The tenth canto of *Śrīmad-bhāgavatam* describes the ten items which is the shelter of all the sheltered beings. His is called Lord Kṛṣṇa and is the ultimate shelter of

both the material and spiritual worlds. I offer my humble obeisances unto Him. (*Bhāg.* 10.1.1. *Bhāvārtha-Dīpikā*)

Kṛṣṇa is the Original Person

7.33

*avatāra saba-puruṣera kalā, aṁśa
svayaṁ-bhagavān kṛṣṇa sarva-avatāṁsa
kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma
kṛṣṇera śarīre sarva-viśvera viśrāma
svayaṁ bhagavān kṛṣṇa, kṛṣṇa sarvāśraya
parama īśvara kṛṣṇa sarva-śāstre kaya*

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

On the Basis of *Rasa*, Kṛṣṇa is Superior to Nārāyaṇa

7.34

*siddhānta-tas-tva-bhede 'pi śrīśa-kṛṣṇa-svarūpayoḥ
rasenot-kṛṣyate kṛṣṇa-rūpameṣā rasasthitiḥ*

Although Nārāyaṇa and Śrī Kṛṣṇa are one and the same, on the basis of the fact that Śrī Kṛṣṇa exhibits the super excellence of conjugal mellow, He is considered superior. In Him alone do all *rasas* find their final and absolute expression. (*Bhakti-Rasāmṛta Sindhu, Pūrva-vibhāga*, 2.59)

Nārāyaṇa is the Opulent Pastime Expansion of Kṛṣṇa

7.35

*nārāyaṇas tvaṁ na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ogaṁ nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā*

O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father; Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of *mayā*. (*Bhāg.* 10.14.14)

7.36

*harimtvemaṁ tattvaṁ viddhi-śiva-sūreśa-praṇamitaḥ
yadevedaṁ brahma prakṛtirahitaṁ tattanumahaḥ
parātmā tasyāṁśo jagadanugato viśvajanaḥ
sa vai radhā-kānto nava-jalada-kāntiścidudayaḥ*

Brahmā, Śiva, and Indra offer their obeisances to Śrī Hari as the only Supreme Truth. The undifferentiated Brahman effulgence is simply the emanation from His holy body. The creator, maintainer, and Supersoul of the material universe are only expansions from Him. That Lord whose complexion is the color of a rain cloud, who sports in transcendental pastimes in his original form as the lover of Śrī Rādhā is known as Śrī Kṛṣṇa and He is the Absolute Truth (*Daśa-mūla Śikṣā*)

The Demigods Recognize Kṛṣṇa as Supreme

7.37

*athāpi yat-pāda-nakhāvasrṣṭaṁ
jagad viriñcopahṛtārhaṇāmbhaḥ
seśaṁ punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ*

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

7.38

*yac-chauca-niḥsṛta-sarīṭ-pravarodakena
tīrthena mūrdhny adhikṛtena śivaḥ śivo 'bhūt
dhyātur manaḥ-śamala-śaila-nisṛṣṭa-vajraṁ
dhyāyec ciraṁ bhagavataś caraṇāravindam*

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

7.39

sūta uvāca

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*

I offer my obeisances unto Śrī Kṛṣṇa, the Supreme Personality of Godhead. Brahmā, Rudra, Indra, Varuṇa and all the other demigods glorify Him by chanting transcendental hymns and reciting the *Vedas* and *Upaniṣads*. He is the Supreme Person of whom the chanters of the *Sāma Veda* always sing. The perfected yogis see Him within

their minds after fixing themselves in trance and absorbing themselves within him. His limit can never be found by any demigod or demon. (*Bhāg.* 12.13.1)

7.40

*asaṅkhyā brahmāra gaṇa āila tata-kṣaṇe
daśa-biśa-śata-sahasra-ayuta-lakṣa-vadana
koṭy-ārbuda mukha kāro, nā yāya gaṇana
rudra-gaṇa āilā lakṣa koṭi-vadana
indra-gaṇa āilā lakṣa koṭi-nayana
dekhi' caturmukha brahmā phāopara ha-ilā
hasti-gaṇa-madhye yena śaśaka rahilā
āsi' saba brahmā kṛṣṇa-pāda-pīṭha-āge
daṇḍavat karite mukuṭa pāda-pīṭhe lāge
kṛṣṇera acintya-śakti lakhite keha nāre
yata brahmā, tata mūrti eka-i śarire
pāda-pīṭha-mukuṭāgra-saṅghaṭṭe uṭhe dhvani
pāda-pīṭhe stuti kare mukuṭa hena jāni'
yoḍa-hāte brahmā-rudrādi karaye stavana
"baḍa kṛpā karilā prabhu, dekhāilā caraṇa
bhāgya, more bolāilā 'dāsa' aṅgīkari'
kon ājñā haya, tāhā kari śire dhari' "*

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

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

7.41

yasyāṁśāṁśāṁśa-bhāgena viśvotpatti-layodayāḥ

bhavanti kila viśvātmāns taṁ tvādyāhaṁ gatim gatā

O Kṛṣṇa, You are the soul of the universe. You bring about the creation, sustenance, and dissolution of the universe by Your minutest part. I offer my respectful obeisances unto You and surrender myself before You. (*Bhāg.* 10.85.31)

The Form of Kṛṣṇa is as Lord of Vṛndāvana,
With two Hands Holding the Flute

7.42

*kṛṣṇo 'nyo yadu sambhūto yaḥ pūrṇaḥ so 'styataḥ paraḥ
vṛndāvanam parityajya sa kvacit naiva gacchati*

The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa; He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra manifests His pastimes in the cities of Dvāraka and Mathurā, but Kṛṣṇa never leaves Vṛndāvana. (*Laghu-bhāgavatāmṛta, Pūrva-khaṇḍa* 165)

7.43

*dvibhujah sarvadā so 'tra na kādacit caturbhūjah
gopyaikayā yutas tatra parikṛṣṇati nityadā*

That original Personality of Godhead, Kṛṣṇa, always manifests two arms. He never manifests four arms; He is always at the right hand side of the foremost *gopī*, Śrīmatī Rādhārāṇī. (*Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa* 165)

The Real Form of Kṛṣṇa

7.44

*kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana
sarva-ādī, sarva-aṁśī, kiśora-śekhara
cid-ānanda-deha, sarvāśraya, sarveśvara
svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma
sarvaiśvarya-pūrṇa yāora goloka-nitya-dhāma*

[Caitanya Mahāprabhu said] O Sanātana, please hear about the eternal form of Lord Kṛṣṇa; He is the Absolute Truth, devoid of duality, but present in Vṛndāvana as the son of Nanda Mahārāja. Kṛṣṇa is the original source and sum total of everything. He appears as the Supreme Youth. His body is composed of spiritual bliss. He is the shelter of everything and the master of everything. The *svayaṁ bhagavān* is Śrī Kṛṣṇa, His supreme name is Govinda, He is full in all opulence, and His eternal abode is Goloka Vṛndāvana. (*Cc. Madhya* 20.152-153,155)

The Vedas Speak of the Pastimes of the Supreme Lord

7.45

*apaśyaṁ gopāmani-padyamānamā ca parā ca pathibhiś carantam
sa sadhrīcīḥ sa viṣūcīrvasān āvarīvarti-bhuvanesvantah*

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

By serving Kṛṣṇa the Universe is Satisfied

7.46

*yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

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

The Demigods are Never Envious of Kṛṣṇa

7.47

*harir eva sadārādhyah sarvadeveśvareśvaraḥ
itare brahmā-rudrādya nāvajñeyāḥ kadācana*

Śrī Hari alone should be worshiped as the supreme master of the universe. Brahmā, Śiva and all the demigods never violate this principle at any time. (*Padma Purāṇa*)

7.48

*aham sarvasya prabhavo mattaḥ sarvaṁ pravartate
iti matvā bhajante mām budhā bhāva-samanvitāḥ*

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

Kṛṣṇa Appears in Three Categories of Forms
Svayaṁ-rūpa, Tadekātmā-rūpa and Aveśa-rūpa

7.49

svayaṁ-rūpa, tad-ekātmā-rūpa, āveśa-nāma

prathamei tina-rūpe rahena bhagavān

That Supreme Personality of Godhead. Kṛṣṇa appears in His selfsame form as *svayam-rūpa*, in His first expansion as *tad-ekātmā-rūpa*, and in His empowered manifestations, known as *āveśa*. (Cc. *Madhya* 20.165)

The two Divisions of *Svayaṁ-rūpa*

7.50

*'svayaṁ-rūpa' 'svayaṁ-prakāśa'-dui rūpe sphūrti
svayaṁ-rūpe-eka 'kṛṣṇa' vraje gopa-mūrti*

Kṛṣṇa reveals Himself in two forms, as *svayam-rūpa*, (His own form) and *svayam-prakāśa* (His own manifestation). *Svayam-rūpa* is Kṛṣṇa Himself in Vṛndāvana, in the figure of a cowherd boy. (Cc. *Madhya* 20.166)

Two Divisions of *Svayaṁ-rūpa Prābhava and Vaibhava*

7.51

*'prābhava-vaibhava'-rūpe dvidvidha prakāśe
eka-vapu bahu rūpa yaiche haila rāse*

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

*Prābhava-vilāsa Expanding Many Forms
to Marry Thousands of Queens*

7.52

*mahiṣī-vivāhe haila bahu-vidha mūrti
'prābhava prakāśa'-ei śāstra-parasiddhi*

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

Vaibhava-prakāśa

7.53

*sei vapu, sei ākṛti pṛthak yadi bhāse
bhāvaveśa-bhede nāma 'vaibhava-prakāśe'*

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

Examples of *Vaibhava prakāśa*

7.54

*vaibhava-prakāśa kṛṣṇera-śrī-balarāma
varṇa-mātra-bheda, saba-kṛṣṇera samāna
vaibhava-prakāśa yaiche devakī-tanuja
dvibhuja-svarūpa kabhu, kabhu haya caturbhuja*

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

The Four-handed Vāsudeva is *Prābhava-vilāsa*

7.55

*ye-kāle dvibhuja, nāma-vaibhava-prakāśa
caturbhuja haile, nāma-prābhava-prakāśa
svayaṁ-rūpera gopa-veśa, gopa-abhimāna
vāsudevera kṣatriya-veśa, 'āmi-kṣatriya'-jñāna
saundarya, aiśvarya, mādhyura, vaidagdhyā-vilāsa
vrajeodra-nandane ihā adhika ullāsa*

When the Lord is two-handed, He is called *vaibhava-prakāśa*, and when He is four-handed, He is called *prābhava-prakāśa*. In His original form, the Lord dresses like a cowherd boy and thinks Himself one of them. When He appears as Vāsudeva, the son of Vasudeva and Devakī, His dress and consciousness are those of a *kṣatriya*. When one compares the beauty, opulence, sweetness, and intellectual pastimes of Vāsudeva, the warrior, to that of Kṛṣṇa, the cowherd son of Nanda Mahārāja, one sees that Kṛṣṇa's attributes are more pleasant. (Cc. *Madhya* 20.176-178)

Tad-ekātma-rūpa

7.56

*sei vapu bhinnābhāse kichu bhinnākāra
bhāvaveśākṛti-bhede 'tad-ekātma' nāma tāora*

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

Two Divisions of *Tad-ekātma-rūpa*

7.57

*tad-ekātmā-rūpe 'vilāsa', 'svāmśa'-dui bheda
vilāsa, svāmśera bhede vividha vibheda*

In the *tad-ekātma-rūpa* there are two divisions pastime expansions (*vilāsa*) and personal expansions (*svarṇśa*). According to pastime and personal expansion, there are various differences. (Cc. *Madhya* 20.184)

Two Divisions of *Vilāsa Prābhava* and *Vaibhava*

7.58

prābhava-vilāsa-vāsudeva, saṅkarṣaṇa
pradyumna, aniruddha, -mukhya cāri-jana

The chief quadruple expansions are named Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. These are called *prābhava vilāsa*. (Cc. *Madhya* 20.186)

Balarāma is a *Vilāsa Form*

7.59

vraje gopa-bhāva rāmera, pure kṣatriya-bhāvana
varṇa-veśa-bheda, tāte 'vilāsa' tāora nāma

Balarāma, who has the same original form as Kṛṣṇa, is Himself a cowherd boy in Vṛndāvana. He also considers Himself to belong to the *kṣatriya* race in Dvāraka. Thus His color and dress are different, and He is called a pastime (*vilāsa*) form of Kṛṣṇa. (Cc. *Madhya* 20.187)

Vaibhava-prakāśa and *Prābhava-vilāsa* Forms are
According to Different Moods and Pastimes

7.60

vaibhava-prakāśe āra prābhava-vilāse
eka-i mūrtye baladeva bhāva-bhede bhāse

Lord Balarāma is a *vaibhava-prakāśa* manifestation of Kṛṣṇa. He is also manifest in the original quadruple expansion of Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. These are *prābhava-vilāsa* expansions with different emotions. (Cc. *Madhya* 20.188)

From That *Prābhava-vilāsa* Comes the *Catur-vyūhas*,
Which are *Vaibhava-vilāsa* Features of the Lord

7.61

ādi-catur-vyūha iohāra keha nāhi sama
ananta caturvyūha-gaṇera prākṛtya-kāraṇa

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

The Original *Catur-vyūha* are the Lords in Mathurā and Dvāraka

7.62

*kṛṣṇera ei cāri prābhava-vilāsa
dvārakā-mathurā-pure nitya iohāra vāsa*

These four *prābhava-vilāsa* pastime forms of Lord Kṛṣṇa reside eternally in Dvāraka and Mathurā. (Cc. *Madhya* 20.190)

The Twenty-four Principle Expansions From
the Original *Catur-vyūha* are Known as *Vaibhava-vilāsa*

7.63

*ei cāri haite cabbiśa mūrti parakāśa
astra-bhede nāma-bheda-vaibhava-vilāsa*

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

The Original *Catur-vūyha* Expands into *Vaikuṇṭha*

7.64

*punaḥ kṛṣṇa catur-vyūha lañā pūrva-rūpe
paravyoma-madhye vaise nārāyaṇa-rūpe
tāohā haite punaḥ catur-vyūha-parakāśa
āvaraṇa-rūpe cāri-dike yāora vāsa*

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

Further Expansions of the Second Quadruples

7.65

*cāri-janera punaḥ pṛthak tina tina mūrti
keśavādi yātā haite vilāsera pūrti*

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

Svāmśa Expansions Appear in the Material World

7.66

*saokarṣaṇa, matsyādika,-dui bheda tāora
saokarṣaṇa-puruṣāvatāra, līlāvatara āra*

The first personal expansion is Saokaṣaṇa, and the others are incarnations like the fish incarnation. Saokaṣaṇa is an expansion of the Puruṣa, or Viṣṇu. The incarnations such as Matsya appear in different ages for specific pastimes, and are known as *līlā-avatāras*. (Cc. *Madhya* 20.244)

Six Kinds of *Avatāras*

7.67

*avatāra haya kṛṣṇera ṣaḍ-vidha prakāra
puruṣāvatāra eka, līlāvatāra āra
guṇāvatāra, āra manvantarāvatāra
yugāvatāra, āra śaktyāveśāvatāra*

There are six types of *avatāras* of Kṛṣṇa: Incarnations of Viṣṇu (*puruṣa-avatāras*), pastime incarnations (*līlā-avatāras*), incarnations that control the modes of nature (*guṇa-avatāras*), incarnations as Manu (*manvantara-avatāras*), incarnations in different milleniums (*yuga-avatāras*), and *śaktyāveśa-avatāras*. (Cc. *Madhya* 20.245,246)

Who is Called *Svayaṁ-Bhagavān*

7.68

*yāora bhagavattā haite anyera bhagavattā
'svayaṁ-bhagavān'-śabdera tāhātei sattā*

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

Avatārī and the Different Avatāras of the Lord

7.69

*dīpa haite yaiche bahu dīpera jvalana
mūla eka dīpa tāhā kariye gaṇana
taiche saba avatārera kṛṣṇa se kāraṇa
āra eka śloka śuna, kuvyākhyā-khaṇḍana*

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

The Distinction Between *Avatāra* and *Avatārī*

7.70

*vāsudevaḥ saokaṣaṇaḥ pradyumno 'niruddho 'haṁ matsyaḥ kūrmo varāhaḥ nṛsimho
vāmano rāmo rāmo rāmaḥ kṛṣṇo buddhaḥ kalkir aham iti*

The Supreme Lord said, "I am Kṛṣṇa. I appear as Vāsudeva, Saṅkarśaṇa, Pradyumna, and Aniruddha. I also appear as Baladeva, Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Rāma, and Paraśurāma. I also appear as Buddha and Kalki. (*Catur-Veda-Śikṣā*)

The Avatāras of the Lord are Divine

7.71

*naivaite jāyante naivaite mriyate naiyā mavandho na muktiḥ sarva eva hyete purṇā ajarā
amṛtāḥ paramānandā iti*

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

Time and Purpose for the Lord's Avatāra

7.72

*yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham*

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

7.73

*paritrāṇāya sādḥūnāṁ vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya sambhavāmi yuge yuge*

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

*To Protect the Saintly and Chastise the Demoniac
is not the Principle Reason for Kṛṣṇa's Advent*

7.74

*svayaṁ-bhagavānera karma nahe bhāra-haraṇa
sthiti-kartā viṣṇu karena jagat-pālana
kintu kṛṣṇera yei haya avatāra-kāla
bhāra-haraṇa-kāla tāte ha-ila miśāla
pūrṇa bhagavān avatare yei kāle
āra saba avatāra tāote āsi' mile
ataeva viṣṇu takhana kṛṣṇera śarīre
viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre*

Removing the burden of the earth is not the work of the Supreme Personality of Godhead, Kṛṣṇa. It is Lord Viṣṇu, who protects the universe. But the time to lift the burden of the world mixed with the time for Śrī Kṛṣṇa's appearance. When the complete personality of Godhead descends, all other incarnations of the Lord meet within Him and Lord Viṣṇu, present within the body of Kṛṣṇa, kills the demons through Him. (Cc. Ādi 4.8-10,13)

Kṛṣṇa's Avatāras are Countless

7.75

*avatārā hy asaokhyeyā hareḥ sattva-nidher dvijāḥ
yathāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ*

[Sūta Gosvāmī said] O *brāhmaṇas*, just as the waves of the ocean are countless, the thousands and thousands of *avatāras* of the Lord are limitless. No one can count the appearances and disappearances of the Lord. (*Bhāg.* 1.3.26)

The *Puruṣa*-avatāras are the Origin of Everything

7.76

*viṣṇostu trīṇi rūpāṇi puruṣākhyānyatho viduḥ
ekastu mahataḥ sraṣṭr dvitīyaṁ tvaṇḍasaṁsthitam
tṛtīyaṁ sarvabhutasthaṁ tāni jñātvā vimucyate*

Viṣṇu has three forms called *Puruṣas*. The first, Mahā-viṣṇu, is the Creator of the total material energy (*mahāt-tattva*). The second, Garbhodakaśāyī Viṣṇu, is within every universe, and the third, Kṣīrodakaśāyī Viṣṇu, lives in the heart of every living being as the Supersoul. One who recognizes these three as the Personality of Godhead becomes liberated from the bondage of material illusion. (*Laghu-Bhāgavatāmṛta*, *Pūrva-khaṇḍa* 5)

Because He Descends to the Material World,
the Lord is Called *Avatāra*

7.77

*sṛṣṭi-hetu yei mūrti prapañce avatāre
sei īśvara-mūrti 'avatāra' nāma dhare
māyātīta paravyome sabāra avasthāna
viśve avatāri' dhare 'avatāra' nāma*

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

Mahāviṣṇu is but a Partial Part of Kṛṣṇa

7.78

*jagṛhe pauruṣaṁ rūpaṁ bhagavān mahad-ādibhiḥ
sambhūtaṁ ṣoḍaśa-kalam ādau loka-sisṛkṣayā*

At the beginning of creation, the Lord first expanded Himself in the form of the *puruṣa-avatāra* and manifest all the ingredients of the material creation. And thus, at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe. (*Bhāg.* 1.3.1)

7.79

*ādyo 'vatāraḥ puruṣaḥ parasya
kālaḥ svabhāvaḥ sad-āsan-manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāṣnu cariṣṇu bhūmnaḥ*

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

7.80

*yasyaika-niśvasita-kālam athāvalambya
jivanti loma-vilajā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Brahmā and the other lords of the mundane worlds, appearing from the pores of the transcendental body of Mahāviṣṇu, remain alive for the duration of one exhalation of the latter. I adore the primeval Lord, Govinda, of whose subjective personality Mahāviṣṇu is but a portion of a portion. (*Brahmā-Saṁhitā* 5.48)

7.81

*sahasra-patra-kamalaṁ gokulākhyam mahat padam
tat-karṇikāraṁ tad-dhāma tad-anantārṁśa-sambhavam*

The super excellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa. (*Brahmā-Saṁhitā* 5.2)

Mahāviṣṇu is Beyond the Modes of Nature

7.82

*yasyāvayava-saṁsthānaiḥ kalpito loka-vistaraḥ
tad vai bhagavato rūpaṁ viśuddhaṁ sattvam ūrjitam*

It is believed that all the universal planetary systems are on the extensive body of the *puruṣa*, but He has nothing to do with the material creative ingredients. His body is eternally in spiritual existence par excellence. (*Bhāg.* 1.3.3.)

Pradyumna Becomes Garbhodakaśāyī Viṣṇu,
who is the Root of the Other *Avatāras*

7.83

brahmā, viṣṇu, śiva-tāora guṇa-avatāra
sṛṣṭi-sthiti-pralayera tinera adhikāra
hiraṇyagarbha-antaryāmī-garbhodakaśāyī
'sahasra-śīrṣādi' kari' vede yāore gāi

Brahmā, Viṣṇu, and Śiva are His incarnations in the material qualities. They are in charge of creation, maintenance, and destruction respectively. Garbhodakaśāyī Viṣṇu, known within the universe as Hiraṇyagarbha and as the indwelling Supersoul, is glorified in the Vedic hymn known as the *Puruṣa-śūkta*, beginning with the word *sahasra-śīrṣa*. (Cc. *Madhya* 20.291,292)

Aniruddha is Kṣīrodakaśāyī Viṣṇu

7.84

virāṭ vyaṣṭi-jīvera teoho antaryāmī
kṣīrodakaśāyī teoho-pālana-kartā, svāmī

Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and the Supersoul within every living entity. He is known as Kṣīrodakaśāyī, or the Lord who lies within the ocean of milk. He is the maintainer and master of the universe. (Cc. *Madhya* 20.295)

Brahmā is the *Avatāra* of *Rajo-guṇa*

7.85

bhakti-miśra-kṛta-puṇye kona jīvottama
rajo-guṇe vibhāvita kari' tāora mana
garbhodakaśāyī-dvārā śakti sañcāri'
vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'

Because of his past pious deeds mixed with devotional service, a first-class living entity who is influenced by the mode of passion within his mind and empowered by Garbhodakaśāyī Viṣṇu becomes Brahmā, the qualitative incarnation of the Lord in the mode of passion. His purpose is to engineer the creation of universe. (Cc. *Madhya* 20.302,303)

Brahmā is Empowered for the Work of Creation

7.86

bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ
svīyaṁ kiyat prakāṣayaty api tadvad atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

I adore the primeval Lord Govinda from whom the separated subjective portion Brāhma receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of *sūryakāntha*. etc. (*Brahmā-saṁhitā* 5.49)

Rudra is the *Avatāra* of the Mode of Ignorance

7.87

nijāṁśa-kalāya kṛṣṇa tamo-guṇa aṅgikari'
saṁhārārthe māyā-saṅge rudra-rūpa dhari

Kṛṣṇa expands a portion of His plenary portion, and accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation. (*Cc. Madhya* 20.307)

The Distinction Between Kṛṣṇa, Śiva, and Jīva

7.88

māyā-saṅga-vikāri rudra-bhinnābhinna rūpa
jīva-tattva nahe, nahe kṛṣṇera 'svarūpa'

Rudra has various forms that are transformations brought about by association with *māyā*. Although Rudra is not on the same level as *jīva-tattva*, he cannot be considered a personal expansion of Lord Kṛṣṇa. (*Cc. Madhya* 20.308)

Rudra is one With yet Different From the Lord

7.89

dugdha yena amla-yoge dadhi-rūpa dhare
dugdhāntara vastu nahe, dugdha haite nāre

Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk; still it is not the same as milk. [In the same way, Viṣṇu transforms Himself into Śiva. Thus *Śiva-tattva* is similar to *Viṣṇu-tattva*, but not identical.] (*Cc. Madhya* 20.309)

7.90

kṣīraṁ yathā dadhi-vikāra-viśeṣa-yogāt
sañjāyate na hi tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryāt
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Milk changes into yogurt when it is mixed with a yogurt culture; but yogurt is constitutionally nothing but milk. Similarly, Govinda, the Supreme Lord, assumes the

form of Lord Śiva for the special purpose of material transactions. I offer my obeisances at the lotus feet of Govinda, the primeval Lord. (*Brahmā-Saṁhitā* 5.45)

The Difference Between Śiva and Kṛṣṇa

7.91

*'śiva māyā-śakti-saṅgī, tamo-guṇāveśa
māyātīta guṇātīta 'viṣṇu'-parameśa*

Lord Śiva is an associate of the external energy (*māyā*). He is absorbed in the material quality of darkness. Lord Viṣṇu is transcendental to *māyā* and the qualities of *māyā*. He is, therefore, the Supreme Personality of Godhead. (*Cc. Madhya* 20.311)

Rudra is Always Absorbed in a Synthesis of the Qualities of *Māyā*

7.92

*śivaḥ śakti-yutaḥ śaśvat tri-liogo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca tāmasaś cety ahaṁ tridhā*

The truth about Lord Śiva is that he is always covered with the three material coverings: *vaikārika*, *tejasa*, and *tamasah* (the modes of goodness, passion, and ignorance and their perverted egoic misconceptions). Because of these three modes of nature he always associates with the external energy and with egotism itself. (*Bhāg.* 10.88.3)

Viṣṇu is Above the Modes of Nature

7.93

*harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā taṁ bhajan nirguṇo bhavet*

Śrī Hari is beyond the range of material nature. He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore, He is the Supreme overseer of all living entities. Whoever takes shelter at His lotus feet and worships Him attains the transcendental position. (*Bhāg.* 10.88.5)

Viṣṇu in *Sattva-guṇa* is the Pastime Form of Garbhodakaśāyī Viṣṇu and a *Svāṁśa* Expansion of Kṛṣṇa

7.94

*pālanārtha svāṁśa viṣṇu-rūpe avatāra
sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra
svarūpa-aśvarya-pūrṇa, kṛṣṇa-sama prāya
kṛṣṇa aṁśī, teoho aṁśa, vede hena gāya*

To maintain the universe, Lord Kṛṣṇa descends as His personal plenary expansion in the form of Lord Viṣṇu and directs the mode of goodness. Therefore He is transcendental to the material energy. Lord Viṣṇu is in the category of *svāmśa*, because He has opulences almost equal to Kṛṣṇa's. The verdict of all Vedic literature is that Kṛṣṇa is the original person and Lord Viṣṇu is His personal expansion. (Cc. *Madhya* 20.314,315)

Kṛṣṇa Expands as Viṣṇu Just as an
Original Candle Lights Other Candles

7.95

*dīparcireva hi daśāntaramabhyupetya
dīpayate vivṛta-hetu-samānadharmā
yas-tadṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

When one candle lights other candles, they all burn with the same intensity. Still, the first one may be said to be the original candle. In the same way, although so many Personalities of Godhead may expand from Him, Govinda is the original Supreme Personality of Godhead. I adore that primeval Lord Govinda. (*Brahmā-Saṁhitā* 5.45)

The Constitutional Position of Viṣṇu, Brahmā, and Śiva

7.96

*brahmā, śiva-ājñā-kārī bhakta-avatāra
pālanārthe viṣṇu-kṛṣṇera svarūpa-ākāra*

The conclusion is that Lord Brahmā and Lord Śiva, are simply devotee incarnations who carry out orders. However, Lord Viṣṇu, the maintainer, is the personal feature of Lord Kṛṣṇa. (Cc. *Madhya* 20.317)

7.97

*srjāmi tan-niyukto 'haṁ haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa paripāti tri-śakti-dhṛk*

[Lord Brahmā said] I am engaged by the Supreme Lord to create: following His orders, Lord Śiva dissolves everything. The Supreme Lord in His form of Kṣīrodakaśāyī Viṣṇu maintains all the affairs of material nature. Thus, the Supreme controller of the modes of material nature is Lord Viṣṇu. (*Bhāg.* 2.6.32)

The Eternal and Transcendental Character
of Kṛṣṇa's Birth and Pastimes

7.98

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*

One who can understand the transcendental character of My birth and pastimes O Arjuna, will never take birth again in this world. He certainly attains Me. (*Bhagavad-gītā* 4.9)

Evidence From the *Śrutis* About the
Transcendental Character of Kṛṣṇa's Pastimes

7.99

*tā vām vāstūnyuśmasi gamadhyai yatra gāvo bhūriśrogā ayāsaḥ
atrāha tadurugāyasya vṛṣṇaḥ paramaṁ padamavabhāti bhūri*

Attaining the transcendental abode of Rādhā-Kṛṣṇa, I shall rejoice. There, in the midst of the cows, Kṛṣṇa enjoys His loving pastimes, which are all-auspicious. In that supreme abode, Kṛṣṇa enjoys transcendental pastimes, with His different devotees. (*Puruṣa-sūkta* 1.154.6 *Eg Veda*)

The *Apāṇi-pādaḥ* Verse Means That His Body is Transcendental

7.100

*'apāṇi-pāda'-śruti varje 'prākṛta' pāni caraṇa
punaḥ kahe, śīghra cale, kare sarva grahaṇa*

The *Upaniṣad* verse, *apāṇi-pādaḥ*...means that Kṛṣṇa has no material hands or legs. It rejects material hands and legs and yet states that the Lord runs very quickly and accepts everything offered to Him. (*Cc. Madhya* 6.150)

The Lord's Body is not Material

7.101

*ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā*

Although I am unborn and My transcendental body never deteriorates, still, I advent Myself in every millennium by My own transcendental potency. (*Bhagavad-gītā* 4.6)

The Transcendental Science Cannot
be Understood by Material Intelligence

7.102

*aprākṛta vastu nahe prākṛta-gocara
veda-purāṇete ei kahe nirantara*

The *Vedas* and *Purāṇas* repeatedly warn against considering divine or non-material substance as under material nature. (Cc. *Madhya* 9.194)

7.103

*acintyā khalu ye bhāvā nā tāṁs tarkeṇa yojayet
prakṛtibhyaḥ param yattu tad-acintyasya lakṣaṇam*

One should not try to understand by logic that which is inconceivable. That object which is beyond material nature is called inconceivable. (*Mahābhārata*, *Bhīṣma Parva*, 5.12)

7.104

tarkāpratiṣṭhānāt

The Absolute Truth can never be established through argument. (*Brahma-sūtra* 2.1.11)

7.105

*athāpi te deva padāmbuja-dvaya-prasāda-leśānugrḥīta eva hi
jānāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciraṁ vicinvan*

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, He can understand the greatness of Your personality, but those who speculate in order to understand are unable to know You, even though they study the *Vedas* for many years. (*Bhāg.* 10.14.29)

7.106

*anumāna pramāṇa nahe īśvara-tattva-jñāne
kṛpā vinā īśvarere keha nāhi jāne*

One can understand the Supreme Lord only by His mercy, not by guesswork or hypothesis. (Cc. *Madhya* 6.82)

7.107

pāṇḍityādye īśvara-tattva-jñāna kabhu nahe'

One cannot understand the Supreme Lord simply by scholarship. (Cc. *Madhya* 6.87)

7.108

*tvāṁ śīlarūpacaritaiḥ parama-prakṛṣṭa
sattvena sāttvikatayā prabalaś ca śāstraiḥ
prakhyāta-daiva-paramārtha-vidāṁ mataiś ca
naivāsura-prakṛtayaḥ prabhavanti boddhum*

O Lord. Those who are demonic are unable to understand You by following good behaviour, culture of the mode of goodness, doing activities in mode of goodness, by logic, scripture, or even by the opinion of the famous scholars who know the essence of the Absolute. (*Stotra-Ratnam, Yamunācārya, 15*)

7.109

*ullaṁghita-trividha-sīma-samātiśāyī
sambhāvanam tara parivraḍim-asvabhāvam
māyā-balena bhavatā 'pi niguhyamānam
paśyanti kecidaniśam tvad-ananya-bhāvāḥ*

O Lord, only those devotees who have completely surrendered unto You are able to see Your opulence continuously, although You hide Yourself by Your *yoga-māyā*. Your opulence is beyond time, space and any material object and there is nothing equal or superior to it. (*Stotra-ratnam, Yamunācārya 13*)

The Body of the Lord is Transcendental Substance

7.110

*īśvarera śrī-vigraha sac-cid-ānandākāra
se-vigrahe kaha sattva-guṇera vikāra
śrī-vigraha ye nā māne, sei ta' pāṣaṇḍi
adṛśya asprśya, sei haya yama-daṇḍī*

The Lord's transcendental form is eternal, full of bliss and knowledge. Those who don't properly regard the Deity of the Lord are atheists. The Lord never reveals Himself to such persons, but remains invisible. After death such men are punished by Yamarāja. (*Cc. Madhya 6.166,167*)

The Name and Form of the Lord

7.111

*'nāma', 'vigraha', 'svarūpa'-tina eka-rūpa
tine 'bheda' nāhi,-tina 'cid-ānanda-rūpa'
deha-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'
jīvera dharma-nāma-deha-svarūpe 'vibheda'
ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'
prākṛtendriya-grāhya nahe, haya sva-prakāśa*

The Lord's holy name, form, and personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendently blissful. There is no difference between Kṛṣṇa's body and Himself, nor between His name and Himself. For conditioned souls everything is different. One's name is different from one's body, from one's original form, and so on. The holy name of Kṛṣṇa, as well as His body and His pastimes cannot be understood by the blunt material senses; they are self-manifest. (*Cc. Madhya 17.131,132,134*)

Who Cannot Understand Kṛṣṇa's Form is a *Muḍha*

7.112

*avajānanti mām mūḍhā mānuṣīm tanum āśritam
param bhāvam ajānanto mama bhūta-maheśvaram*

Fools who know Me not think I have assumed this form and personality. They do not know My Supreme Transcendental nature, which is unborn and limitless. Nor do they know My supreme dominion over all. (*Bhagavad-gītā* 9.11)

7.113

*pūrṇānanda-cit-svarūpa jagannātha-rāya
tāore kaili jaḍa-naśvara-prākṛta-kāya!!
pūrṇa-ṣad-aiśvarya caitanya-svayaṁ bhagavān
tāore kaili kṣudra jīva sphulioga-samāna!!
dui-ṭhāñi aparādhe pāibi durgati!
atattva-jña 'tattva' varṇe, tāra ei riti!
āra eka kariyācha parama 'pramāda'
deha-dehi-bheda īśvare kaile 'aparādha'
īśvarera nāhi kabhu deha-dehi-bheda
svarūpa, deha,-cid-ānanda, nāhika vibheda*

Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull destructible body composed of material elements. You have calculated that Śrī Caitanya, who is Godhead Himself and full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the Supreme fire, you have accepted Him as a spark. Because of this offense against Lord Jagannātha and Lord Caitanya you will go to hell. You do not know how to describe the Absolute Truth, nevertheless you have tried to do so, and therefore you must be condemned. You are in complete illusion, for you have distinguished between the body and soul of Lord Jagannātha and Caitanya Mahāprabhu. That is a great offense. At no time is there any distinction between the Supreme Lord and His body and soul. His personal identity and His body are made of eternal, blissful spiritual energy. There is no distinction between them. (*Cc. Antya* 5.118-122)

The Deity Form of the Lord Appears in
Eight Kinds of Material Substances

7.114

*śailī dāru-mayī lauhī lepyā lekhyā ca saikatī
mano-mayī maṇi-mayī pratimāṣṭa-vidhā smṛtā*

The Deity form of the Lord appears in eight varieties of material substances: stone, metal, wood, earth, paint, sand, the mind, and jewels. (*Bhāg.* 11.27.12)

Thus ends the Seventh Jewel of the *Gauḍīya Kaṇṭhahāra*, entitled *Kṛṣṇa-tattva*.

ŚAKTI-TATTVA

The Energies of the Supreme are Unlimited

8.1

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

What to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited energy. The Lord, who is unlimited in energy and in transcendental attributes, is called *ananta*, unlimited. (*Bhāg.* 1.18.19)

The Lord's Unlimited Energy is Divided Into Three Principle Categories

8.2

*na tasya kāryaṁ karaṇamca vidyate
na tat samaś cābhyadhikaś ca dṛśyate
parāsyā śaktir-vividhaiva-śrūyate
svābhāviki jñāna-bala-kriyā ca*

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

8.3

*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
tina tina-śakti meli' prapañca-racana
kriyā-śakti-pradhāna saokaṛṣaṇa balarāma
prākṛtāprakṛta-sṛṣṭiarena nirmāṇa
ahaṅkāre adhiṣṭhātā kṛṣṇera icchāya
goloka, vaikunṭha sṛje cic-chakti-dvārāya
yadyapi asṛjya nitya cic-chakti-vilāsa
tathāpi saokaṛṣaṇa-icchāya tāhāra prakāśa*

Kṛṣṇa has unlimited potencies, out of which three are chief willpower, the power of knowledge, and the creative energy. He is the predominator of the willing energy, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through 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 Saṅkarśaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and spiritual worlds. That original Saṅkarśaṇa 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 Vaikuṇṭha. 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 Saṅkarśaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy. (Cc. *Madhya* 20.252-257)

Three Varieties of the Lord's Energy

8.4

*kṛṣṇera ananta-śakti, tāte tina-pradhāna
'cic-chakti', 'māyā-śakti', 'jīva-śakti'-nāma
'antaraṅgā', 'bahiraṅgā', 'taṭasthā' kahi yāre
antaraṅgā 'svarūpa-śakti'-sabāra upare*

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. In other words, these are all potencies of God internal, external, and marginal. However, the internal energy is the Lord's personal energy and stands over the other two. (Cc. *Madhya* 8.151-152)

8.5

*sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya
kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti*

The living entity is a manifestation simultaneously one and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy. Lord Kṛṣṇa naturally has three energetic transformations and these are known as the spiritual energy, the living entity energy, and the illusory energy. (Cc. *Madhya* 20.109,111)

The Evidence From Śruti for Cit-śakti

8.6

*te dhyāna-yogānugatā apaśyan devātma-śaktiṁ svaguṇair-nigūḍhām
yaḥ kāraṇāni nikhilāni tāni, kālātma-yuktanyadhi-tiṣṭhaty ekaḥ*

Those who meditate on the Supreme Personality of Godhead 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 the instrumental cause (*nimitta*) of manifesting the living beings, the worlds of time and space and all that reposes within them. (*Śvetāśvatara Upaniṣad* 1.3)

8.7

*sa viṣvakṛd viśvavidātma-yoniḥ
jñah kālakālo guṇī sarva-vid yaḥ
pradhāna-kṣetrajña-patir-guṇeśaḥ
sarṁsāra-mokṣa-sthiti-bandha-hetuḥ*

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*, *kṣetrajña*) and the internal, spiritual energy known as (*cit-śakti*, *guṇa*). He alone is the cause of liberation from the cycle of repeated birth and death (*sarṁsāra*) and the bondage of ignorance. (*Śvetāśvatara* 6.16)

The Evidence From *Śmṛti* for *Cit-śakti*

8.8

*ajo 'pi sann avyayātmā bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya sambhavāmy ātma-māyayā*

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living beings, I still appear by My own energy (*ātmā-māyā*) in every millennium in My original transcendental form. (*Bhagavad-gītā* 4.6)

Note: *ātmā-māyā* refers to the spiritual potency, or *cit-śakti*.

The Evidence From *Śmṛti* for *Jīva-śakti*

8.9

*bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca
ahaokāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*

Earth, water, fire, air, ether, mind, intelligence and false ego these eight comprise My separated external energy. (*Bhagavad-gītā* 7.4)

8.10

*apareyam itas tv anyāṁ prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat*

O mighty-armed Arjuna, apart from My external energy, I have another energy, which is superior to matter. This energy is comprised of the living entities who are exploiting the material nature and sustaining it by infusing it with consciousness. (*Bhagavad-gītā* 7.5)

The Evidence From *Śruti* for *Māyā-śakti*

8.11

*ajām-ekam lohita-śukla-kṛṣṇāṁ bahvīḥ prajāḥ sṛjamānāṁ sarūpāḥ
ajo hyeko juṣamāṇo'nuśete jahātyenāṁ bhukta-bhogāmajo'nyaḥ*

Material nature consists of three modes goodness, passion, and ignorance and is the mother of the innumerable living beings within the universe. It is brought into existence and supported by the one unborn Lord, who is full in self-knowledge. That unborn Lord, however, does not consort with His material energy. He independently enjoys the pleasure of His transcendental pastimes. But the living entity enjoys her and thus becomes bound. (*Śvetāśvatara Upaniṣad* 4.5)

The Evidence From *Śmṛti* for *Māyā-śakti*

8.12

*prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ
bhūta-grāmam imāṁ kṛtsnam avaśaṁ prakṛter vaśāt*

This whole cosmic order is under Me. By My will it is automatically manifested again and again, and by My will it is annihilated. (*Bhagavad-gītā* 9.8)

8.13

*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram
hetunānena kaunteya jagad viparivartate*

O son of Kuntī, material nature is under My control. It produces all beings, both moving and non-moving. Under My supervision the material world comes into existence. (*Bhagavad-gītā* 9.10)

Two Kinds of *Māyā* *Guṇa-māyā* and *Jīva-māyā*

8.14

*ṛte 'rthaṁ yat pratīyeta na pratīyeta cātmani
tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ*

O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My *māyā*, My illusory energy that reflection which appears in darkness. (*Bhāg.* 2.9.34)

Material *Māyā* is the Shadow of *Yoga-māyā*

8.15

*sṛṣṭhi-sthiti-pralaya-sādhana-śaktir-ekā
chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sā
govindam ādi puruṣaṁ tam ahaṁ bhajāmi*

The external energy, *māyā*, is of the nature of the shadow of the *cit* potency. She is worshiped as Durgā the agent of the Lord who is responsible for creating, preserving, and destroying the mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself. (*Brahmā-Saṁhitā* 5.44)

8.16

*vilajjamānayā yasya sthātum īkṣā-pathe 'muyā
vimohitā vikatthante mamāham iti durdhiyaḥ*

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine." (*Bhāg.* 2.5.13)

hlādinī, Saṁvit, Sandhinī Three Kinds of Energy

8.17

*hlādinī sandhinī samvit tvayyekā sarva saṁsthitau
hlādatāpakarī miśrā tvayi no guṇa-varjite*

O Lord, You are the support of everything. The three attributes *hlādinī*, *sandhinī*, and *saṁvit* exist only in You as one spiritual energy, but the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities. (*Viṣṇu Purāṇa* 1.12.68)

8.18

*sac-cid-ānanda-maya haya īśvara-svarūpa
tina aṁśe cic-śakti haya tina rūpa
ānandāṁśe 'hlādinī', sad-aṁśe 'sandhinī'
cid-aṁśe 'samvit', yāre jñāna kari māni*

The Supreme Person in His original form is full of eternity, knowledge, and bliss. The spiritual potency in these three portions assumes three different forms. These three potencies are called *hlādinī* (the bliss portion), *sandhinī* (the eternity portion), and *saṁvit* (the knowledge portion). Knowledge of these is full knowledge of the Supreme Lord. (*Cc. Madhya* 6.158,159)

8.19

*svayan tv asāmyātiśayas-tryadhīsaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
baliṁ haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭy eḍita-pāda-pīṭhaḥ*

Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet. (*Bhāg.* 3.2.21)

8.20

*viṣṇu-śaktiū parā proktā kṣetrajñākhyā tathā-parā
avidyā karma-samjñanyā tṛtīyā śaktir-iṣyate*

Viṣṇu-śakti, the energy of Kṛṣṇa is threefold: *parā-śakti*, or the Lord's superior, spiritual energy; *kṣetrajñā-śakti*, or the marginal living beings; and *avidyā-śakti*, or the illusory energy, which is characterized by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarized in three categories namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belong to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities. (*Viṣṇu Purāṇa* 6.7.61)

Those who are Most Dear to Kṛṣṇa are His Internal Energy

8.21

*īśvarera śakti haya e-tina prakāra
eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra
vraje gopī-gaṇa āra sabhāte pradhāna
vrajendra-nandana yā'te svayaṁ bhagavān*

The energies (consorts) of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṇṭha, the queens in Dvāraka, 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 (*Cc. Ādi* 1.79,80)

Śrī Rādhikā is Kṛṣṇa's Most Complete Energy

8.22

*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 āsvādīte dhare dui-rūpa*

Śrī Rādhā is the full energy, 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 Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes. (*Cc. Ādi* 4.96-98)

All the Lakṣmīs are Expansions of Śrī Rādhā

8.23

*avatārī kṛṣṇa yaiche kare avatāra
aṁśinī rādhā haite tina gaṇera vistāra
vaibhava-gaṇa yena trññra aṅga-vibhūti
bimba-pratibimba-rūpa mahiṣīra tati
lakṣmī-gaṇa trññra vaibhava-vilāsāṁśa-rūpa
mahiñī-gaṇa vaibhāva prakāśa svarūpa
ākāra-svabhāva-bhede vraja devī gaṇa
kāya-vyuha-rūpa trññra rasera kāraṇa*

Just as Śrī Kṛṣṇa is the fountainhead of all *avatāras*, so Śrī Rādhā is the cause of all the consorts of the Supreme Lord in all his different features. The goddesses of fortune in Vaikuṇṭha are partial manifestations of Śrī Rādhā, and the queens of Dvāraka are reflections of Her image. The goddesses of fortune are Her plenary portions, and they display the forms of *vaibhava-vilāsa*. The queens are of the nature of Her *vaibhava-prakāśa*. (Cc. Ādi 4.76-78)

Thus ends the Eight Chapter of the *Gauḍīya Kaṇṭhahāra*, entitled *Śakti-tattva*.

BHAGAVAD-RASA-TATTVA

Kṛṣṇa, the Ocean of Transcendental Mellows,
Appears Differently to Devotees

9.1

*mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano'satām kṣīti-bhujām śāstā sva-pitroḥ śiśuḥ
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ*

"O king, the reservoir of all *rasas*, the fountainhead of all divine mellows, Śrī Kṛṣṇa, was seen in different ways by those who are acquainted with Him in different relationships. When Kṛṣṇa entered the arena of Kāṁsa, accompanied by His elder brother, Balarāma, He was seen according to the respective mentality of every spectator; He appeared like a thunderbolt to the heroic athletes; the people in general saw him as a superhuman being; the ladies saw Him as the god of Love; the cowherders, with a mood of friendship, saw Him as their own kinsman. Wicked monarchs saw Him as a strict ruler and dispenser of justice. His parents saw Him as a child. Kāṁsa saw Him as death personified. The worldly minded saw Him as the universal form; the *śānta-rasa* yogīs saw Him the indwelling Supersoul, the Supreme Principle; and the Vṛṣṇis saw Him as the Supreme Deity. (Bhāg. 10.43.17)

Note: Bhaktivinoda Ṭhākura remarks that this verse gives a clue as to the different rasas in which devotees of different points of view relate to the Lord. Bhaktivinoda says that in this verse, the yogīs are seen to be representative of śānta-rāsa, the Vṛṣṇis of dāsyā-rasa, while the cowherd boys represent sakhyā-rasa mixed with hāsya-rāsa (the sub-mellow of comedy). The cowherd men, headed by Nanda Mahārāja, exemplify vātsalyā-rāsa and karuṇā-rasa (the sub-mellow of compassion). The ladies exhibit mādhyā-rasa. The wrestlers exhibit vīrya-rasa, while the people in general are examples of adbhuta-rāsa (the sub-mellow of wonder.) The kings exhibit raudra-rasa (the sub-mellow of anger) and the Bhojas, headed by Kāṁsa exemplify bhayanaka-rasa (the sub-mellow of fear). The worldly-minded, who view the Lord as the Universal Form relate to Him in vībhatsa-rasa (the sub-mellow of ghastliness). In this way, Kṛṣṇa is the supreme object of the five principle and seven secondary rasas. For this reason He is known as akhila-rasāmṛta-mūrti, or the embodiment of all transcendental mellows.

The Absolute Truth is the Personification of Divine Mellows

9.2

*raso vai saḥ rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati*

Lord Kṛṣṇa is the embodiment of all-ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breathe, who could be alive if this blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy. (*Taittirīya Upaniṣad* 2.7)

The Five Principle Rasas

9.3

*śānta, dāsyā, sakhyā, vātsalya, madhura-rasa nāma
kṛṣṇa-bhakti-rasa-madhye e pañca pradhāna*

The chief transcendental mellows experienced with the Supreme Personality of Godhead are five *śānta, dāsyā, sakhyā, vātsalya*, and *mādhurya-rāsa*. (*Cc. Madhya* 19.185)

The Seven Secondary Rasas

9.4

*hāsya, adbhuta, vīra, karuṇā, raudra, bībhatsa, bhaya
pañca-vidha-bhakte gauṇa sapta-rasa haya*

In addition to the five direct mellows, there are seven indirect mellows known as laughter, wonder, chivalry, compassion, anger, disgust, and fear. (*Cc. Madhya* 19.187)

9.5

sarvaṁ khalu idaṁ brahma taj-jalāniti śānta upāsīta

Everything is Brahman. That is everything that exists has emanated from Brahman, the Supreme Absolute Truth. Nothing can exist that is unrelated to Him. From Him everything emanates, by Him everything is maintained, into Him everything is dissolved. Therefore, one who is *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*.] (*Chāndogya Upaniṣad*. 3.14.1)

Śrīmad Bhāgavatam on Śānta-rasa

9.6

*vāta-vasanā ya ṛṣayaḥ śramaṇā ūrdhva-manthinaḥ
brahmākhyāṁ dhāma te yānti śāntāḥ sannyāsino 'malāḥ*

Sages who subsist on air, those who exert themselves in penance, those who observe strict celibacy for life, those who are peaceful, and those who are *sannyāsīs*, attain to the spiritual abode known as Brahman. (*Bhāg.* 11.6.47)

Being Fixed in Kṛṣṇa is a Quality of Śānta-rasa

9.7

*śamo man-niṣṭhatā buddher dama indriya-saṁyamah
titikṣā duḥkha-sammarṣo jihvopastha-jayo dhṛtiḥ*

The word *śama*, or *śānta-rasa*, indicates that one is attached 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. (*Bhāg.* 11.19.36)

The Essential Feature of Śānta-rasa

9.8

*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*

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 desire and full attachment to Kṛṣṇa. It is the nature of *śānta-rāsa* that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized Paramātmā is prominent. (*Cc. Madhya* 19.215,218)

Dāsyā-rasa = Śānta-rasa + Service

9.9

*kevala 'svarūpa-jñāna' haya śānta-rase
'pūrṇaiśvarya-prabhu-jñāna' adhika haya dāsyē
īśvara-jñāna, sambhrama-gaurava pracura
'sevā' kari' kṛṣṇe sukha dena nirantara
śāntera guṇa dāsyē āche, adhika-'sevana'
ataeva dāsyā-rasera ei 'dui' guṇa*

In *śānta-rasa* one only realizes his constitutional position, but when one is raised to *dāsyā-rasa*, he better understands the full opulence of the Supreme Personality of Godhead. In *dāsyā-rasa*, knowledge of the Supreme Person is revealed with awe and veneration. 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*. (*Cc. Madhya* 19.219-221)

Śrīmad Bhāgavatam on Dāsyā-rasa

9.10

*itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyam gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

Those engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged as servants of the Supreme Lord, accepting Him as master, as well as those who are under the clutches of *māyā*, thinking the Lord an ordinary person, cannot understand that certain exalted persons after accumulating heaps of pious activities are now playing with the Lord in friendship as cowherd boys. (*Bhāg.* 10.12.11)

Note: Rāmānanda Rāya cited this verse to Caitanya Mahāprabhu as an example of the superiority of sakhya-rasa over dāsyā-rasa.

Śrīmad Bhāgavatam on the Glories of Dāsyā-rasa

9.11

*tvayopabhukta-srag-gandha-vāso-'laokāra-carcitāḥ
ucchiṣṭa-bhojino dāsās tava māyām jayema hi*

Simply by decorating ourselves with the garlands, fragrant oils, clothes, and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants will indeed conquer Your illusory energy. (*Bhāg.* 11.6.46)

The Glories of Being a Servant of Kṛṣṇa

9.12

*alpa kari' nā māniha dāsa hena nāma
alpa bhāgye dāsa nāhi kareṇa bhagavān
agre haya mukti, tabe sarva-vandha-nāśa
tabe se haite pāre śrī kṛṣṇera dāsa*

[Śrī Caitanya Mahāprabhu said] Those who are devoid of a service attitude and don't wish to call themselves "Kṛṣṇa-dāsa," have little good fortune. The Lord will never accept them as His servants. Let those who would be liberated from material bondage accept the service of Kṛṣṇa.

(*Cb. Madhya* 17.103-104)

The Śrutis on Sakhya-rasa

9.13

*dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariśasvajāte
tayoranyaḥ pippalaṁ svādvattoyanaśnannanyo 'bhicākasīti*

The Supreme Lord is the friend of the living being. He is so kind to him that He always accompanies the living being. In the same way that two birds occupy the same branch of a tree, the Lord sits in the heart of every living being ready to bestow auspiciousness upon the soul. In this way the Lord acts as the indwelling witness, even while the soul pursues the fruits of *karma* happiness and distress (*Śvetāśvatara Upaniṣad* 4.6)

*In Sakhya-rasa There may be Quarrels
in Which the Lord is Defeated by the Jīva*

9.14

*uvāha kṛṣṇo bhagavān śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrasenaś tu pralambo rohinī-sutam*

Being defeated, Kṛṣṇa bore His friend Śrīdāma upon His back; and Vṛṣabha and Pralambha took Balarāma; the powerful son of Rohinī, upon their back. (*Bhāg.* 10.18.24)

*Sakhya-rasa = Śānta-rasa + Dāsyā-rasa + Feelings of Kinship,
Friendship, and Intimacy*

9.15

*śāntera guṇa, dāsyera sevana-sakhye dui haya
dāsyera 'sambhrama-gaurava'-sevā, sakhye 'viśvāsa'-maya
kāndhe caḍe, kāndhe caḍāya, kare kṛḍa-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*

The qualities of *śānta-rasa* and the service attitude of *dāsyā-rasa* are both present in *sakhya-rasa*. In fraternity, the qualities of *dāsyā-rasa* are mixed with the confidence of fraternity instead of awe and veneration. In *sakhya-rasa*, the devotee sometimes offers the Lord service and sometimes makes Kṛṣṇa serve him in exchange. In their mock-fighting, the cowherd boys would sometimes climb on Kṛṣṇa's shoulders, and sometimes they would make Kṛṣṇa climb on their shoulders. Since the platform of fraternity is dominated by confidential service, awe and veneration are absent. Therefore, *sakhya-rasa* is characterized by three qualities. In *sakhya-rasa*, the Lord is obliged to the devotees who are intimate with Him and think themselves equal to Him. (*Cc. Madhya* 19.222-224)

Vātsalya-rasa = Śānta + Dāsyā + Sakhya + the Feeling of Nurturing

9.16

*vātsalye śāntera guṇa, dāsyera sevana
sei sei sevanera ihāṇ nāma-'pālana'*

*sakhyera guṇa-'asaokoca', 'agaurava' sāra
mamatādhikye tādāna-bhartsana-vyavahāra
āpanāre 'pālaka' jñāna, kṛṣṇe 'pālya'-jñāna
'cāri' guṇe vātsalya rasa-amṛta-samāna*

In *vātsalya-rasa*, the qualities of *śānta-rasa*, *dāsyā-rasa*, and *sakhyā-rasa* are transformed into a form of service called nurturing. The essence of fraternal love is intimacy devoid of the formality and veneration found in *dāsyā-rasa*. Due to a greater sense of intimacy, the devotee functioning in paternal love chastises and rebukes the Lord in an ordinary way. In paternal love the devotee considers himself the Lord's maintainer and protector. Thus the Lord is the object of protection, like a son, and therefore this mellow has the qualities of *śānta-rasa*, *dāsyā-rasa*, *sakhyā-rasa*, and *vātsalya-rasa*. This is more transcendental nectar. (Cc. *Madhya* 19.226-228)

*Mādhuyra-rasa = Śānta + Dāsyā + Sakhyā + Vātsalya + the Desire for Offering one's Body
in Service to Śrī Kṛṣṇa*

9.17

*madhura-rase-kṛṣṇa-niṣṭhā, sevā atīśaya
sakhyera asaokoca, lālana-mamatādhikya haya
kānta-bhāve nijāṅga diyā kareṇa 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*

In conjugal love, attachment for Kṛṣṇa, rendering service to Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy. In conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform all five transcendental qualities are present. All the material qualities one after another in the material elements, beginning with ether, by gradual evolution, first one quality develops, then two develop, then three and four, until all five qualities are found in earth. Similarly, in conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful. (Cc. *Madhya* 19.231-234)

*Sthāyi-bhāva, Together With Different Kinds of Affection
are Transformed Into Rasa.*

In Other Words, Rati is the Root Cause of Rasa.

9.18

*premādika sthāyi-bhāva sāmāgrī-milane
kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme
vibhāva, anubhāva, sāttvika, vyabhicārī
sthāyi-bhāva 'rasa' haya ei cāri mili'*

When the permanent ecstasies are mixed with different kinds of *rati*, devotion in ecstasy is transformed and becomes transcendental mellows. The permanent ecstasy becomes a more and more tasteful *rasa* through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy, and transitory ecstasy. (Cc. *Madhya* 23.47-48)

The Cause of *Rasa*

9.19

*dvividha 'vibhāva',-ālabhana, uddīpana
varṁśi-svarādi-'uddīpana, kṛṣṇādi-'ālabhana'*

There are two kinds of particular ecstasies (*vibhāva*). One is called the support (*ālabhana*), and the other is called the awakening (*uddīpana*). The vibration of Kṛṣṇa's flute is an example of the awakening, and Lord Kṛṣṇa Himself is an example of the support. (Cc. *Madhya* 23.50)

Two Kinds of *Alambana*

9.20

*kṛṣṇaś ca kṛṣṇa-bhaktaś ca buddhairālabhanā matāḥ
ratyāder-viṣayatvena tathādhāratayā'pi ca*

According to the learned scholars, Lord Kṛṣṇa and His devotees are *ālabhana-vibhāva*. Lord Kṛṣṇa is the object of love and the devotee is the reservoir of the love. (*Bhakti-rasāmṛta-sindhu*, *Dakṣiṇa-vibhāga* 1.16.)

Kṛṣṇa is the Best of all Objects of Worship

9.21

*siddhānta-tas-tva-bhedo'pi kṛṣṇa śrīśa-svarūpayoḥ
rasenot-kṛṣyate kṛṣṇa-rūpameṣā rasasthitiḥ*

Although the Lord of Lakṣmī (Nārāyaṇa) and Kṛṣṇa are essentially one and the same, the super excellence of Kṛṣṇa's position lies in His being the object of the highest *prema-rasa*, because the very nature of *rasa* shows the most supreme excellence of the form of Kṛṣṇa in whom alone all twelve *rasas* find their highest expression. (*Bhakti-rasāmṛta-sindhu*, *Purva-vibhāga* 2.59)

Śrīmatī Rādhārāoī is the Best of all *Āśrayas*

9.22

*anayārādhito nūnaṁ bhagavān harir īśvaraḥ
yan no vihāya govindaḥ prīto yām anayad rahaḥ*

[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. (*Bhāg.* 10.30.28)

NOTE: *The hidden meaning of this verse is that Śrī Rādhā, who is indicated here by the word "ārādhita" is the topmost maidservant and devotee of Śrī Kṛṣṇa, being the very crown jewel of devotion.*

9.23

*kaṁsārirapi saṁsāra-vāsanā baddha-śrokhalām
rādhāmādhāya hṛdaye tatyāja vraja-sundarīḥ*

Lord Kṛṣṇa, the enemy of Kaṁsa, left aside the other *gopīs* during the *rasa* dance and took Śrīmatī Rādhārāoī to His heart, for She helps the Lord in realizing the essence of His desires. (*Gīta Govinda* 3.1)

Subdivisions of *Rasa*

9.24

*'anubhāva'-smīta, nṛtya, gītādi udbhāsvara
stambhādi-'sāttvika' anubhāvera bhītara*

The subordinate ecstasies are smiling, dancing, and singing; as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies (*anubhāva*). (*Cc. Madhya* 23.51)

9.25

*nirveda-harṣādi-tetrisā 'vyabhicāri'
saba mili' 'rasa' haya camatkārakārī*

There are other ingredients, beginning with complete despondency and jubilation. Altogether there are thirty-three varieties and when these combine the mellow becomes very wonderful. (*Cc. Madhya* 23.52)

Thus ends the Ninth Jewel of the *Gauḍīya Kaṇṭhahāra* entitled, *Bhagavad-rasa-tattva*

JĪVA-TATTVA

The *Jīva* is a Separated Infinitesimal Particle
(*Vibhināṁśa*) of the Lord

10.1

*svāṁśa-vibhināṁśa-rūpe hañā vistāra
ananta vaikuṇṭha-brahmāṇḍe kareṇa vihāra
svāṁśa-vistāra-catur-vyuha, avatāra-gaṇa
vibhinnāṁśa jīva-tāñra śaktite gaṇana*

Kṛṣṇa expands into many forms. Some are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṇṭha planets, and the material universes are *brahmāṇḍas*, gigantic globes governed by Brahmā's. Expansions of His personal self like the quadruple manifestations of Saokaṛṣaṇa, Pradyumna, Aniruddha, and Vāsudeva descend as incarnations from Vaikuṇṭha to this world. The separated expansions (*vibhinnāṁś*) are living entities. Although they are expansions of Kṛṣṇa they are counted among His different potencies. (Cc. *Madhya* 22.8-9)

10.2

*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*

The living entities in this world are My eternal atomic parts. Because of conditioned life, they are struggling hard with the six senses, including the mind. (*Bhagavad-gītā* 15.7)

The Nature of the *Jīva* is Transcendental Substance

10.3

*na jāyate mriyate vā kadācin nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre*

For the soul there is never birth or death. Having once been, he never ceases to be. He is unborn, eternal, ever-existing, undying, primeval. He is not slain when the body is slain. (*Bhagavad-gītā* 2.20)

10.4

*nainam chindanti śastrāṇi nainam dahati pāvakaḥ
na cainam kledayanty āpo na śoṣayati mārutaḥ*

The soul can never be cut into pieces, nor can he be burned by fire, nor moistened by water, nor withered by the wind. (*Bhagavad-gītā* 2.23)

10.5

acchedyo 'yam adāhyo 'yam akledyo 'śoṣya eva ca

nityaḥ sarva-gataḥ sthāṇur acalo 'yaṁ sanātanaḥ

This individual soul is unbreakable and insoluble, and can be never be burned nor dried. He is everlasting, all-pervading, un-changeable, immovable, and eternally the same. (*Bhagavad-gītā* 2.24)

The *Jīva* is a Particle of a ray of *Paramātmā*

10.6

*yathāgneḥ kṣudrā visphuliogā vyuccarantyevam evāsmādātmanaḥ
sarve prāṇāḥ sarve lokāḥ sarve devāḥ sarvāṇi bhūtāni vyuccaranti*

As innumerable sparks emanate from a fire, so all the *jīvas* with their particular characteristics emanate from the *Paramātmā*, along with the gods, planets, animate and inanimate beings. (*Bṛhad-āraṇyaka Upaniṣad* 2.1.20)

10.7

*īśvarera tattva-yena jvalita jvalana
jivera svarūpa-yaiche sphuliogera kaṇa*

The Lord is like a great blazing fire, and the living entities are like small sparks of that fire. (*Cc. Ādi* 7.116)

The *Jīva* is Conscious Atomic Energy

10.8

*bālāgra-śata bhāgasya śatadhā kalpitasya ca
bhāgo jivaḥ sa vijñeyaḥ sa cānantyāya kalpate*

If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. And this living entity is capable to attain the unlimited Lord. (*Śvetāśvatara Upaniṣad* 5.9)

The Infinitesimal Soul is Pure,
but Sometimes is Involved in Piety and Impiety

10.9

aṇurhyera ātmāyaṁ vā ete sinītaḥ puṇyaṁ cāpuṇyaṁ ca

This soul is atomic, and sometimes takes shelter of piety and impiety. (*Madhva-bhāṣyoddhṛta Gautama-śruti-vākya* 2.3.18)

10.10

*eṣo' ṇurātmā cetasā veditavyo
yasmin prāṇaḥ pañcadhā saṁvieśa
prāṇaiścittaṁ sarvamotaṁ prajānām*

yasmin viśuddhe vibhavatyēṣa ātmā

The soul is atomic in size and can be perceived by perfect intelligence. This atomic soul is floating in the five kinds of air (*prāṇa*, *apāna*, *vyāna*, *samāna*, and *udāna*). It sits within the heart and spreads its influence throughout the body. When the soul is purified from the contamination of the five kinds of material air, its spiritual influence is exhibited. (*Muṇḍaka Upaniṣad* 3.1.9)

The Soul Pervades the Body With Consciousness

10.11

*yathā sarva-gataṁ saukṣmyād ākāśaṁ nopalipyate
sarvatrāvasthito dehe tathātmā nopalipyate*

The sky, due to its subtle nature, does not mix with anything, although it is all-pervading. Similarly, the soul, being spiritual, although it is in the body, does not mix with the body. (*Bhagavad-gītā* 13.33.)

The Evidence of *Vedānta* on the Nature of the Soul

10.12

guṇādvālokavat

Just as fire pervades a room by its light the soul pervades the body by its quality of intelligence. (*Brahma-sūtra* 2.3.24)

Two Kinds of Souls Bound and Liberated.

10.13

*sei vibhinnāṁśa jīva-dui ta' prakāra
eka-'nitya-mukta', eka-'nitya-saṁsāra'
'nitya-mukta'-nitya kṛṣṇa-caraṇe unmukha
'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha
'nitya-bandha'-kṛṣṇa haite nitya-bahirmukha
'nitya-saṁsāra', bhuñje narakādi duḥkha
sei doṣe māyā-piṣacī daṇḍa kare tāre
ādhyātmikādi tāpa-traya tāre jāri' māre*

The *jīvas* are divided in two categories. Some are eternally liberated, and others are eternally conditioned. Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Kṛṣṇa. They are eternal associates of Kṛṣṇa, and eternally enjoy the transcendental bliss of serving Kṛṣṇa. Apart from these ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions. Owing to being opposed to Kṛṣṇa consciousness the conditioned

soul is punished by the witch of the external energy, *māyā*. He suffers the threefold miseries caused by the body and mind, the inimical behavior of other living entities, and natural disturbances caused by the demigods. (Cc. *Madhya* 22.10-13)

The Soul's Constitutional Position

10.14

*jivera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti', 'bhedābheda-prakāśa
sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya*

The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti*, *taṭastha-śakti*, and *māyā-śakti*. (Cc. *Madhya* 20.108-109)

The Jīva is an Eternal Servant of Kṛṣṇa

10.15

*sabrahmakāḥ sa-rudrāśca sendrā devam maharṣibhiḥ
arcayanti suraśeṣṭhaṁ devaṁ nārāyaṇaṁ hariḥ*

The Brahmās, Rudras, Indras, and Mahaṛṣīs, as well as the demigods all worship the Supreme God, Śrī Nārāyaṇa, Hari. (*Prameya-ratnāvalī* 5.2 as quoted from the *Māhābhārata*)

The Jīva is Kṛṣṇa's Taṭastha śakti

10.16

*tasya vā etasya puruṣasya dve eva sthāne bhavata idaṁsca paraloka
sthānañca sandhyaṁ tṛtīyaṁ svapna-sthānaṁ tasmin sandhye sthāne tiṣṭhannete ubhe
sthāne paśyatīdañca paraloka-sthānañca*

There are two states of the *jīva* in bondage the state with a corporeal body in the world and the state without a corporeal body in the world gained after death. There is an intermediate state that of sleep (dream). In this intermediate state one may at times have a dream of both worlds. Whatever is the way to the conditioned state of being in the other world, having obtained that way, one sees the evils of both this world and the joys of the other world. When he goes to sleep, he takes a little of the impressions of this variegated world, puts the body aside, and creates a dream body in its place, revealing his own brightness by his own light and dreams. Then he becomes illuminated. (*Bṛhad-āraṇyaka Upaniṣad* 4.3.9)

The Jīva, is a Manifestation one With and Different From the Lord

10.17

*'māyādhīśa' 'māyā-vaśa'-īśvare-jīve bheda
hena-jīve īśvara-saha kaha ta' abheda
gītā-śāstre jīva-rūpa 'śakti' kari' māne
hena jive 'bheda' kara īśvarera sane*

The Lord is the master of His potency, and the *jīvas* are the servants of His potency. That is the difference between the Lord and the living beings. You may say that they are the same, but in *Bhagavad-gītā* the living being is established as the marginal potency of the Supreme Lord. (Cc. *Madhya* 6.162-163)

10.18

*bhakti-yogena manasi samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ māyāṁ ca tad-apāśrayam*

Fixing his mind by perfectly engaging it in *bhakti-yoga*, without any tinge of materialism, he saw the Supreme Person along with His external energy, *māyā*, which was under full control. (*Bhāg.* 1.7.4)

10.19

*yayā sammohito jīva ātmānaṁ tri-guṇātmakam
paro 'pi manute 'nartmaṁ tat-kṛtaṁ cābhipadyate*

Due to this external energy, the living entity, although transcendental to the three modes of nature, thinks himself a material product; thus he suffers the reactions of material miseries. (*Bhāg.* 1.7.5)

The Jīvas are Dependent on God

10.20

*nityo 'nityānāṁ cetanaś cetanānām
eko bahūnāṁ yo vidadhāti kāmān
tam ātmasthaṁ ye' nupaśyanti dhīrās-teṣaṁ
śāntiḥ śāśvatī netareṣāṁ*

Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. He maintains the innumerable living beings according to individual work and reaction of work. By His expansion as *Paramātmā* that Supreme Lord is also present within the heart of every living being. Only through saintly persons, who can see that Supreme Lord within and without, can one attain perfect and eternal peace (*Kaṭha Upaniṣad* 2.2.13)

10.21

*ekasmād-īśvarān-nityāc-cetanāt-tādṛśā-mithaḥ
bhidyante na bahavo jīvās-tena bhedaḥ sanātanaḥ*

The above verse explains that both the Supreme Lord and the individual souls are eternal and conscious. By affirming their eternal condition, their eternal distinction is also affirmed. (*Prameya-ratnāvalī* 4.5)

Śuddhādvaita on the Difference Between Jīva and Íśvara

10.22

*yathā samudre bahavas-taraṅgā stathā vayaṁ brahmaṇi bhuri jīvāḥ
bhavet taraṅgo na kadācidabdhī stvaṁ brahma kasmād-bhavitāsi jīva*

O soul, in the same way that there are unlimited waves in the ocean so within the ocean of consciousness there are innumerable *jīvas*. If a wave cannot become the ocean, how can a *jīva* soul become the Supreme Lord? (*Tattva-muktāvalī* 10)

The Difference Between Jīva and Íśvara is Eternal

10.23

*idaṁ jñānam upāśritya mama sādharmaṃ āgatāḥ
sarge 'pi nopajāyante pralaye na vyathanti ca*

By being fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution. (*Bhagavad-gītā* 14.2)

Śruti on the Eternal Difference Between Jīva and Íśvara

10.24

*prāṇaikādhīna-vṛttitvād vāgādeḥ praṇatā yathā
tathā brahmādhīnavṛtter-jagato brahmatocyate*

As speech and other organs are also called *prāṇa* or life air because their functions are dependent upon the functioning of the life air. So sometimes the material world is called Brahman because it functions by Brahman's support. (*Prameya-ratnāvalī* 4.6)

10. 25

*na vai vāco na cakṣūṁṣi na śrotrāṇi na manāmsītyācakṣate
prāṇā ityevācakṣate, prāṇā hyevaitāni sarvāṇi bhavanti*

[Baladeva Vidyābhūṣaṇa develops his point by quoting from the *Upaniṣads*] The different senses, such as the voice, sense of sight, sense of hearing, and the mind, all are known as the life force, but the actual life force is different from all these senses, which depend on it. They are named after the life-force, although it is actually different from them. The idea is that although the senses are dependent on the life force, and may be collectively known as the life force, they are all distinct. In the same way, the souls, which are dependent on Brahman, are sometimes known as Brahman, in order to show their origin, but they are always distinct from Brahman. (*Chandogya Upaniṣad* 5.1.15)

Śaṅkarā was Really a Proponent of the Difference
Between *Jīva* and *Īśvara*

10.26

*śrī sūtra-kāreṇa kṛto vibhedo yat-karma-karturvyūpadeśa uktaḥ
vyākhyā kṛta bhāṣyakṛtā tathaiva guhāṁ praviṣṭhāviti bhedavākyaiḥ*

"*Karma-karturvyūpadeśācca*." In this *sūtra* the author, Vedavyāsa, recognizes the eternal distinction between Brahman and the *jīva*. Thus the eternal distinction between the soul and God is established by *Vedānta*. In Śaṅkarācārya's commentary on the *Brahma-Sūtra*, *guhāṁ praviṣṭhavātāmānau hi tad-darśanāt*, "It is therefore seen that both the *jīva* and *Paramātmā* occupy the heart." (*Brahma-Sūtra* 1.2.11), Śaṅkarācārya quotes the "*ṛtam pibantau*" *Upaniṣad* verse, *Kaṭha Upaniṣad* 1.3.1. This verse asserts, "There are two selves residing in the core of the heart the *jīva* and *Paramātmā*. The *jīva* enjoys the fruits of *karma* whereas *Paramātmā* directs the soul to do good. Those who know Brahman speak of these two as being as distinct as shadow and light". The *sūtra* upon which this comment is made comes in reply to a question as to the difference between "intelligence" (*buddhi*) and the *jīva*. The *sūtra* explains that *Paramātmā* is the source of intelligence and accepts the distinction between *Paramātmā* and the *jīva*. By quoting this verse in his commentary, Śaṅkarācārya substantively agrees with the intent of the author of the *Brahma-sūtra*, and recognizes the difference between the soul and God. (*Tattva-muktāvalī* 5.83)

Note: *The word karma here means object or Brahman. The word kartur (agent) here means jīva according to Baladeva Vidyābhūṣaṇa. Therefore, the line quoted means, "There is a difference between the object and the agent or between the soul and God.*

10.27

*yadyapi ha jagate īśvare bheda nāi
sarvamaya paripūrṇa āche sarvaṭhāñi
tabho tomāhaite se haiyāchi "āmi"
āmā haite nāhi kabhu haiyācha tumi
yena samudrera se "taraṅga" loke bole
taraṅgera samudra nā haya kona kāle
ata eva jagat tomāra, tumi pitā
ihaloke paraloke tumi se rakṣitā
yāhā haite haya janma, ye kare pālana
tāre ye nā bhaje, varjya haya sei jana
ei śaṅkarera śloka ei abhiprāya
ihā nā jāniyā mātā ki kārye muḍhāya*

[In his heart, Śaṅkarā is a servant of Kṛṣṇa, although he has given many arguments promoting oneness just to confuse the atheists and bewilder the demons. In admitting this to Lord Caitanya, Sarvabhauma Bhaṭṭācārya said:] Whatever Śaṅkarācārya says, his ultimate intent is to promote the service of Kṛṣṇa. A verse from Śaṅkarācārya's own mouth confirms this, *satyāpi bhadāpagame, nātha! tavāhaṁ na māmakīyastvam, sāmudro hi taraṅgaḥ, kvacan samudro na taraṅgaḥ*. Śaṅkarācārya himself says that whenever he

remarks that there is no difference between God and the world, he is simply promoting the all-encompassing nature of the Lord. *[In other words, when Śaṅkarācārya says that the world and God are one, He means that everything flows from the Lord and exists in Him, and is therefore nondifferent from Him.]* Śaṅkarācārya says to Lord Viṣṇu: "You are the Supreme Lord. Everything emanates from You. I have also emanated from You. You certainly did not emanate from me. The waves flow forth from the ocean; the ocean does not flow forth from the waves. This whole world flows forth from You, O Lord; You are the Lord and master of the universe. You protect and maintain both material and spiritual worlds. From You they have taken birth, and by You they are maintained. One who doesn't worship You is fit to be abandoned." *[Sarvaśhauma continued]* These are the words of Śaṅkarācārya, and this is his intent. What will it benefit a fool who can't get this understanding into his head? (C.Bhāg. Antya 3.48-53)

The Cause of the Jīva's Ignorance

10.28

*dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pariśasvajāte
tayoranyaḥ pippalaṁ svādvattya-naśnan-nanyo a'bhicākaśīti*

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 (Śvetāśvatara Upaniṣad 4.6,7)

10.29

*samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ
juṣṭham yadā paśyatyanyamiśam asya mahimānamīti vītaśokaḥ*

Although the two birds are in the same tree, the enjoying bird is full of anxiety and morose; but if somehow he turns to his friend, the Lord, and knows His glories, at once he is freed from all anxiety. (Śvetāśvatara Upaniṣad 4.7)

In Ignorance, the Soul Identifies With the Gross and Subtle Body and Suffers Repeated Birth and Death

10.30

*avidyāyāmastare varttamānāḥ,
svayaṁ dhīrāḥ paṇḍitammanyamānāḥ
daṁdramayamānāḥ pariyanti muḍhā,
andhenaiva nīyamānā yathāndhāḥ*

Illusioned by ignorance (and thus identifying the gross and subtle bodies as the self), bewildered souls think themselves steady and wise. Baffled by their own conceit they set themselves up as scholars and thus lead other ignorant souls further into darkness. In this

way, those blinded by ignorance lead similarly blind men into the darkness of oblivion.
(*Kaṭha Upaniṣad* 1.2.5)

10.31

*kṛṣṇa bhulī' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
kabhu svarge uṭhāya, kabhu narake ḍubāya
daṇḍya-jane rājā yena nadīte cubāya*

Forgetting Kṛṣṇa, the living entity has been attracted by the external energy from time immemorial. Therefore the illusory energy gives him all kinds of misery. As a result, sometimes he is raised to heaven, and sometimes he is drowned in hell, just as a criminal is raised and again lowered into a pond on a dunking stool as punishment. (Cc. *Madhya* 20.117-118)

Attaining Kṛṣṇa's Lotus Feet is
Liberation From all Material Suffering

10.32

*jñātvā devaṁ sarva-pāśāpahāniḥ
kṣīṇaiḥ kleśair-janma-mṛtyu-prahāniḥ
tasyābhidyānāt tṛtīyaṁ dehabhede
viśveśvaryaṁ kevala āptakāmaḥ*

By understanding the truth of the Supreme Lord, one can slip the bonds of material life and get free from the miseries of repeated birth and death. Liberated from the gross and subtle material bodies, as an associate of the Supreme Lord in His transcendental abode, he attains an eternal divine form and realizes his heart's desires. (*Śvetāśvatara Upaniṣad* 1.11)

10.33

*sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya*

If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons, who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is freed from the clutches of *māyā*. (Cc. *Madhya* 20.120)

The *Siddhānta* of Viśiṣṭhādvaitāvēda
Consciousness and Matter are Like the
Gross and Subtle Body of the Lord

10.34

*yaḥ sarveṣu bhūteṣu tiṣṭhan sarvebhyo bhūtebhyo' ntaro yaṁ
sarvāṇi bhūtāni na viduryasya sarvāṇi bhūtāni śarīraṁ
yaḥ sarvāṇi bhūtānyantaro yamayatyēṣa ta ātmāntaryāmvamṛta*

He dwells in all beings, and yet is different from them and unknown to them. All beings are His creation. He rules over them as the inner self. He is the soul of all souls. Just as the body is ruled by the soul, so all souls and all bodies are ruled by Him, the Soul of all souls. (*Bṛhad-āraṇyaka Upaniṣad* 3.7.15)

The *Siddhānta* of *Dvaitādvaitā-vāda* on the Subject of the *Jīva*

10.35

*jñāna-svarūpaś ca hareradhīnaṁ śarīra-yoga-viyoga-yogyam
aṇūm hi jīvaṁ pratideha-bhinnaṁ jñātṛtvavantaṁ yadanantam āhuḥ*

The soul is both knower and known, unlimited in number, atomic, and an eternal servant of Kṛṣṇa. Because of his atomic size he is sometimes enveloped by *māyā* in the form of a material body. Sometimes he is disembodied. In any case, there are innumerable *jīvas* appearing in countless material bodies. (*Nimbārkācārya, Daśa-śloka*)

The *Siddhānta* of *Śuddhādvaitā-vāda*
(Viṣṇusvāmī as represented by Śrīdhāra Svāmī)

10.36

*hlāḍīnyā saṁvidāśliṣṭaḥ sac-cid-ānanda īśvaraḥ
svāvidyā-saṁvṛto jīvaḥ saṁkleśa-nikarākaraḥ*

The nature of the Supreme Lord is *sat-cit-ānanda*: He is the ultimate embodiment of eternity, knowledge, and bliss, and is richly endowed with the *hlāḍīnī* and *saṁvit śaktis*. The *jīvas* of this world, however, are covered by ignorance, which is the cause of their suffering the threefold miseries. (Śrīdhāra Svāmī on *Śrīmad Bhāgavatam* 1.7.5-6)

10.37

*vastuno'mśo jīvo vastunaḥ śaktirmāyā
vastunaḥ kāryaṁ jagac-ca tat sarvaṁ vastveva*

The Supreme Lord alone is the substance of all reality; a particle of His substance is the *jīva*; the energy of that substance is *māyā* and the effect of that substance is this material world. Therefore, everything having emanated from that supreme substance, all things may be said to be "nondifferent" from it. (*Bhāvārtha-dīpikā* 1.1.2)

A Liberated Soul Attains a Perfect Spiritual Body
in the Service of Kṛṣṇa

10.38

muktā api līlayā vighrahaṁ kṛtvā bhagavantaṁ bhajante

Liberated souls have divine forms with which they worship the Supreme Lord by taking part in His transcendental pastimes. (Cited by Śrīdhāra Svāmī while commenting on *Śrīmad-Bhāgavatam* 10.87.21)

*Śuddhādvaitā-vāda on the Distinct Position
of the Eternally Liberated Souls*

10.39

pārśada-tanū-nāmā-karmārabdhaṁ nityatvaṁ śuddhatvaṁ ca

The eternal associates of the Lord are free from *karma*. They are eternally pure, transcendental, and free from all material qualities. (*Bhāvārtha-dīpikā* 1.6.21)

One who Equates the *Jīva* with the Supreme Lord is an Atheist

10.40

*aparimitā dhruvās tanu-bhṛto yadi sarva-gatās
tarhi na śasyateti niyamo dhruva netarathā
ajani ca yan-mayaṁ tad avimucya niyanṭṛ bhavet
samam anujānatām yad amataṁ mata-duṣṭatayā*

If the countless living entities were all-prevading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable One. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect. (*Bhāg.* 10.87.30)

10.41

*yei mūḍha kahe, -jīva īśvara haya 'sama'
seita 'pāṣāṇḍī' haya, daṇḍe tāre yama*

Any fool who says that the Supreme Lord and the *jīva* are the same is an infidel, an offender, and an atheist. He is punished by the Lord of death, Yamarāja. (*Cc. Madhya* 18.115)

Thus ends the Tenth Jewel of the *Gauḍīya Kaṇṭhahāra* entitled *Jīva-tattva*

ACINTYA-BHEDĀDHEDA-TATTVA

The Śruti on the Subject of Acintya-bhedābheda-tattva

11.1

*eko vaśī sarvabhūtāmtarātmā
ekaṁ rūpaṁ bahudhā yaḥ karoti
tam ātmasthaṁ ye' nupaśyanti dhīras-
teṣāṁ sukhaṁ śāśvataṁ netareṣāṁ*

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. (*Kaṭha Upaniṣad* 2.2.12)

Śrīmad Bhāgavatam on Acintya-bhedābheda-tattva

11.2

*ṛte 'rthaṁ yat pratīyeta na pratīyeta cātmani
tad vidyād ātmano māyāṁ yathābhāso yathā tamaḥ*

O Brahmā, whatever appears to be of any value, if it has no relation to Me, has no reality. It is My illusory energy that reflection which appears to be in darkness. (*Bhāg.* 2.9.34)

11.3

*yathā mahānti bhūtāni bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham*

O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything. (*Bhāg.* 2.9.35)

11.4

*yatra yena yato yasya yasmai yad yad yathā yadā
syād idaṁ bhagavān sākṣāt pradhāna-puruṣeśvaraḥ*

You are the substratum, the agent, and the instrument of the universe. You are its source and its object or purpose. Whenever or whatever form it assumes is You. As the universe evolves, all the causes thereof, including time and manner, are You, the Almighty Lord, the controller of both *prakṛti* (the enjoyed) and *puruṣa* (the enjoyer) and who transcends them both. (*Bhāg.* 10.85.4)

Śmṛti on Acintya-bhedābheda-tattva

11.5

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ*

In My unmanifest form I pervade this entire universe. All beings are in Me, but I am not in them. (*Bhagavad-gītā* 9.4)

11.6

*na ca mat-sthāni bhūtāni paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho mamātmā bhūta-bhāvanaḥ*

And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not a part of this cosmic manifestation; for I am the very source of creation. (*Bhagavad-gītā* 9.5)

Śrīla Jīva Gosvāmī on *Acintya-bhedābheda-tattva*

11.7

*ekam eva tat parama-tattvaṁ svābhāvikācintya-śaktyā sarvadaiva svarūpa-tad-rūpa-
vaibhava-jīva-pradhāna-rūpeṇa caturdhāvaṁtiṣṭhate sūryāntarmanḍalastha-teja iva maṇḍala
tad-bahir-gataraśmi-tat-prattichavi-rūpeṇa.
durghaṭa-ghaṭa-katvaṁ hyacintyatvam*

The Absolute Truth is one. His natural characteristic is that He has inconceivable potency. His inconceivable potencies are reposed in four different stages: His personal form (*svarūpa*), the expansions of His divine form (*tad-rūpa-vaibhava*), the *jīvas*, and the material ingredients (*pradhāna*). With regard to the sun, there is the sungod, the internal power of the sun, and that power when it is expanded as the external rays of the sun. Then there is the shadow of the sun, that is to say, the sun's reflection which is in darkness, far from the sun's influence. This illustration is used as an example. The point of the example is that in the same way as the sun appears in this fourfold manifestation (the sungod, its internal power, its external rays, and its shadow), there is one eternal Supreme Truth (the Lord) whose form is eternal, but who is possessed of different potencies: *svarūpa-śakti*, *jīva-śakti*, and *māyā-śakti*.

There seems to be a contradiction in this matter between the Lord being one eternal Absolute Truth and His simultaneously possessing inconceivable potency. How is it possible to understand such a contradiction? To that it is said *acintya* means beyond the *jīva*'s capacity to understand. An event which is extremely rare or unlikely, even physically impossible, is inconceivable. For the Supreme Lord, however, nothing is impossible for He has inconceivable power. [Therefore the Lord's oneness with (and distinction from) His energy is said to be inconceivable *acintya-bhedābheda-vāda*.] (*Bhagavata-sandarbha* 16)

Note: Śrīla Prabhupāda paraphrased this section of Jīva Gosvāmī's *Bhagavata-sandarbha* as follows:

Śrīla Jīva Gosvāmī states in *Bhagavata-Sandarbha* (16) That by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, His potential parts and parcels (the living beings), and

the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun-rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth we must admit that His powers are inconceivable to our tiny brains. The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder such scientists. Such material knowledge is far removed from the spiritual nature, and therefore the acts and arrangements of the Absolute Truth, are, beyond all doubts, inconceivable.

11.8

*apare tu "tarko-pratiṣṭhānāt" bhede' pya-bhede' pi
nirmayāda-doṣa-santati-darśanena bhinnatayā cintayitumaśakayatvādbhedah
sādhyaṇtaḥ
tad-vad-abhinnatayāpi cintayitumaśakayatvādbhedamapi sādhyanto'
cintyabhedābheda-vāda svīkurvanti.
tatra bādarā-paurāṇika-śaivānām mate bheda-bhedau bhāskaramate ca.
māyāvādinām tatra bhedaṁśo vyavahārika eva prāṭīko vā.
gautama-kaṇāda-jaimini-kapila-patañjalimate tu bheda eva.
śrī rāmānuja-madhvacāryamate cetyapi sārvaśrī prasiddhiḥ.
svamate tvacintyabhedābheda-vevā acintyaśaktimayatvādīti*

Other *sampradāyas* of Vedāntists admit that boundless essays, dissertations, and theses can never be established as truth through any amount of argument. Still, they think that the principle of oneness and difference existing together in the same place transgresses the boundaries of reality. They take it that this is a symptom of the fault of neglecting the nature of universality that is, that if difference is true, then it must be true universally, and if oneness is true then it must be true universally. Following this faulty logic they therefore think that these two difference and nondifference cannot independently coexist. There cannot be both duality and oneness, they reason; one of these doctrines must have supremacy over the other. Those who think it is one, find that their attempts to practice the doctrine of oneness are impossible. In the same way, those who attempt to practice a doctrine of absolute difference will find their position untenable. In this way, both the practitioners of absolute oneness and the practitioners of absolute duality will be unable to realize their philosophy. Therefore, in light of the difficulties of trying to realize oneness without distinction or distinction without oneness, the principle of *acintya-bhedābheda-vāda*, or inconceivable, simultaneous oneness and distinction, has been accepted as the highest harmonizing principle.

The true opinion of the sage Bādaśa and the *Purāṇas* is *bhedābheda-vāda*, oneness and difference. Even the followers of Śiva sometimes accept this. For example, the commentator Bhāskara accepts *bhedābheda-vāda* in the idea that there is a difference between the articles offered to the Deity and the Deity Himself. In the opinion of the māyāvādis, the branches of difference are merely *vyavahārika*, mundane or apparent.

Gautama, Kaṇāda, Jaimini, Kapila, and Patañjali admit the existence of distinction. In the opinions of Rāmānuja and Mādhva's this principle reaches a higher level of perfection. Rāmānuja's *viśiṣṭādvaita* philosophy supports difference and nondifference, and Mādhva's *śuddhādvaita* philosophy supports the principle of difference. The Supreme Lord has inconceivable potency; and He supports the conclusion of *acintya-bhedābheda-vāda*. This is our conclusion. (*Paramātmā-Sandarbhā, Sarva-saṁvādinī-tīkā, Jīva Gosvāmī*)

The *Brahmā-sūtras* Support the View of *Śakti-pariṇāma-vāda*

11.9

*vyāsera sūtrete kahe 'pariṇāma'-vāda
'vyāsa bhrānta'-bali' tāra uṭhāila vivāda
pariṇāma-vāde īśvara hayena vikārī
eta kaḥi' 'vivarta'-vāda sthāpanā ye kari
vastutaḥ pariṇāma-vāda-sei se pramāṇa
dehe ātma-buddhi-ei vivartera sthāna
avicintya-śakti-yūkta śrī-bhagavān
icchāya jagad-rūpe pāya pariṇāma
tathāpi acintya-śaktye haya avikārī
prākṛta cintāmaṇi tāhe dṛṣṭānta ye dhari
nānā ratna-rāśi haya cintāmaṇi haite
tathāpiha maṇi rahe svarūpe avikṛte
prākṛta-vastūte yadi acintya-śakti haya
īśvarera acintya-śakti,-ithe ki vismaya*

In *Vedānta-Sūtra*, Śrīla Vyāsadeva has described that everything is but a transformation of the energy of the Lord. Śaṅkarācārya has misled the world, however, by claiming that Vyāsadeva was mistaken. Thus he has raised great opposition to theism throughout the world. According to Śaṅkarācārya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed. Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion. The Supreme Personality of Godhead is opulent in all respects. By His inconceivable energies, therefore, He has transformed the material cosmic manifestation. Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged. Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form. If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead? (Cc. Ādi 7.121-127)

The Meaning of *Pariṇāma-vāda* and *Vivarta-vāda*

11.10

*satattvato' nyathā prathā vikāra ityudīritāḥ
atattvato' nyathā prathā vikarta ityudāhṛtāḥ*

When a real substance takes another form it is called *vikāra*, or transformation. An example of this is the transformation of milk into yogurt. When something is mistaken for something else it is called *vivarta*, or illusion, like when a rope is taken as a snake. (*Sadānanda Yogindra, Vedānta-sāra* 59)

Thus ends the Eleventh Jewel of *Gauḍīya Kaṇṭhahāra*, entitled *Acintya-bhedābheda-tattva*

ABHIDHEYA-TATTVA

Śreyaś and Preyaś

12.1

*śreyaś ca preyaś ca manuṣyameta-
stau samparītya vivinakti dhīraḥ
śreya hi dhīro' bhipreyaso vṛṇīte
preya mando yogakṣemād vṛṇīte*

Every soul has the option of accepting either the path of the senses (*preyaś*) or the path of spiritual well-being (*śreyaś*). The wise, after carefully weighing these accept the path of spiritual well-being, whereas deluded souls prefer the path of sense enjoyment. (*Kaṭha Upaniṣad*. 1.2.2)

The Purpose of Human Life

12.2

*labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

After many births one achieves the human form, which, although temporary, affords one the opportunity to attain the highest perfection. Thus, a sober person should immediately endeavor for the ultimate perfection of life and not fall back into the cycle of repeated birth and death. After all, sense gratification is available even in the most abominable species, whereas Kṛṣṇa consciousness is only possible for a human being. (*Bhāg*. 11.9.29)

Three Different Paths *Karma, Jñāna, and Bhakti*

12.3

*yogās trayo mayā proktā nṛṇāṁ śreya-vidhitsayā
jñānaṁ karma ca bhaktiś ca nopāyo 'nyo 'sti kutracit*

[The Lord said] My dear Uddhava, because I desire human beings to achieve perfection, I have presented three paths of advancement the path of knowledge (*jñāna*), the path of pious work (*karma*), and the path of devotion (*bhakti*). There are no other paths besides these three. (*Bhāg*. 11.20.6)

Who Qualifies for Karma, Jñāna, or Bhakti

12.4

*nirviṇṇānāṁ jñāna-yogo nyāsinām iha karmasu
teṣv anirviṇṇa-cittānāṁ karma-yogas tu kāmīnām*

Out of these three paths, those who are disgusted with fruitive work are qualified for *jñāna-yoga*. Those who are still charmed by fruitive work are qualified for *karma-yoga*. (*Bhāg.* 11.20.7)

12.5

*yadṛcchayā mat-kathādaṁ jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto bhakti-yogo 'sya siddhi-daḥ*

One who, by good fortune, has firm faith in hearing *Hari-kāṭha* and is not attracted or repelled by material things, is qualified for perfection through *bhakti-yoga*. (*Bhāg.* 11.20.8)

12.6

*tāvat karmāṇi kurvīta na nirvidyeta yāvatā
mat-kathā-śravaṇādaṁ vā śraddhā yāvan na jāyate*

As long as one is not detached from fruitive work and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the religious principles on the path of *karma* as given in the *Vedas*. (*Bhāg.* 11.20.9)

To be Fixed in That for Which one is Qualified is a Good Quality

12.7

*sve sve 'dhikāre yā niṣṭhā sa guṇaḥ parikīrtitaḥ
viparyayas tu doṣaḥ syād ubhayor eṣa niścayaḥ*

Being fixed in the position for which one is qualified is virtuous. The opposite accepting a position for which one is unqualified is irresponsible and is considered impious. This is the definite conclusion. (*Bhāg.* 11.21.2)

12.8

*śreyān sva-dharmo viguṇaḥ para-dharmāt sv-anuṣṭhitāt
sva-dharme nidhanaṁ śreyaḥ para-dharmo bhayāvahaḥ*

It is better to do one's duty poorly than to do another's duty perfectly. It is better to die doing one's duties than to leave them and follow another's *dharma*, for to follow another's *dharma* is dangerous. (*Bhagavad-gītā* 3.35)

Even Sages and Demigods are
Bewildered Trying to Understand the *Vedas*

12.9

śrī-āvirhotra uvāca

*karmākarma vikarmeti veda-vādo na laukikaḥ
vedasya ceśvarātmavāt tatra muhyanti surayaḥ*

The classifications of karma (duties enjoined by the *Vedas*) *akarma* (acts prohibited by the *Vedas*) and *vikarma* (those acts neither sanctioned nor forbidden) are defined in the *Vedas*, which are of supernatural origin. Therefore, because the *Vedas* emanate from God, even though sages and demigods are bewildered in trying to understand them, they are conclusive. (Bhāg. 11.3.43)

12.10

*parokṣa-vādo vedo 'yaṁ bālānām anuśāsanam
karma-mokṣāya karmāṇi vidhatte hy agadaṁ yathā*

The *Vedas* often imply something deeper and different from the superficial interpretation of its words. Thus they sometimes instruct us indirectly about the Truth. As a child is tempted to take bitter medicine by something sweet the *Vedas* sometimes glorify the path of karma, but the true goal of the *Vedas* is liberation from karma. (Bhāg. 11.3.44)

12.11

*nācared yas tu vedoktaṁ svayam ajño 'jīvendriyaḥ
vikarmaṇā hy adharmeṇa mṛtyor mṛtyum upaiti saḥ*

[One should not prematurely give up Vedic injunctions, thinking them external to the process of liberation]. Rather, if an ignorant person who cannot control his senses, ignores the Vedic injunctions, he will engage in irreligious and impious activities, and thus will suffer repeated birth and death. (Bhāg. 11.3.45)

12.12

*vedoktaṁ eva kurvāṇo niḥsaṅgo 'rpitam īśvare
naiṣkarmyaṁ labhate siddhiṁ rocanārthā phala-śrutiḥ*

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*]. (Bhāg. 11.3.46)

The Vaiṣṇava Guru Never Encourages Karma

12.13

*svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi
na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ*

A pure devotee, who is fully accomplished in the science of devotional service, will never instruct a foolish person to engage in fruitive activities for material enjoyment, not to speak of helping him in such activities. Such a devotee is like an experienced doctor who never encourages a patient to eat food injurious to his health, even if the patient desires it. (*Bhāg.* 6.9.50)

Karma-yoga Does not Give Freedom
From the Fear of Birth and Death

12.14

*iṣṭveha devatā yajñaiḥ svar-lokaṁ yāti yājñikaḥ
bhuñjīta deva-vat tatra bhogān divyān nijārjitān*

[The Lord said] If one performs sacrifice, or *karma-yoga* according to *varṇāśrāma-dharma*, his fruits will be temporary. By satisfying the gods through sacrifice, he gets good *karma* and goes to the heavenly planets where he enjoys as if he were a god. He thus enjoys the results of his good *karma* for a brief time in the heavenly planets. (*Bhāg.* 11.10.23)

12.15

*tāvat sa modate svarge yāvat puṇyaṁ samāpyate
kṣīṇa-puṇyaḥ pataty arvāg anicchan kāla-cālitaḥ*

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. (*Bhāg.* 11.10.26)

12.16

*te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante*

When they have thus enjoyed heavenly sense pleasure, they again return to this mortal world. Thus, those who are filled with desires and follow the *Vedas* to attain material enjoyment achieve only flickering pleasure. They are then cast down to suffer repeated birth and death. (*Bhagavad-gītā* 9.21)

Bhāgavatam Derides Karma and Jñāna

12.17

*naiṣkarmyam apy acyuta-bhāva-varjitaṁ
na śobhate jñānam alaṁ nirañjanam*

*kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitaṁ karma yad apy akāraṇam*

The freedom from *karma* or liberation attained through impersonal knowledge is ugly because it is devoid of a conception of the personal absolute. What then is the use of *karmic* activities? They are painful and inauspicious from beginning to end, and their results are temporary. Of what use is any work if it is not for Kṛṣṇa's pleasure? Merely retiring from work cannot bring about fulfillment. Even liberation, which is free from *karma*, cannot be considered perfection for it lacks a personal conception of reality. How then, can one expect fulfillment in a life of laborious work which is not done for the satisfaction of Kṛṣṇa? (*Bhāg.* 1.5.12)

Materialistic Karmic Activities are Condemned

12.18

*neha yat karma dharmāya na virāgāya kalpate
na tīrtha-pada-sevāyai jīvann api mṛto hi saḥ*

Anyone whose work (*karma*) does 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 to the Supreme Lord is counted among the living dead. (*Bhāg.* 3.23.56)

12.19

*dharmāḥ svanuṣṭhiṭaḥ puṁsāṁ viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim śrama eva hi kevalam*

Any religious practices and occupational duties that do not promote attraction for the message of the Personality of Godhead are certainly a useless waste of time. (*Bhāg.* 1.2.8)

12.20

*dharmasya hy āpavargyasya nārtho 'rthāyopakalpate
nārthasya dharmāikāntasya kāmo lābhāya hi smṛtaḥ*

All *dharmas* are certainly meant for ultimate liberation. They should never be performed for material gain. Further, according to sages, one engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification. (*Bhāg.* 1.2.9)

12.21

*kāmasya nendriya-prītir lābho jīveta yāvatā
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ*

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. (*Bhāg.* 1.2.10)

The Path of *Karma* is Condemned in the Vedas

12.22

*plavā hyete adṛḍhā yajñarūpā
aṣṭādaśoktamavararṁ yeṣu karma
etacchreyo ye' bhinandanti muḍhā
jarā-mṛtyuṁ te punarevāpi yanti*

Even the best kinds of *karmic* sacrifice carefully performed with eighteen priests are unreliable boats for crossing the ocean of material existence. Those deluded souls who take to materialistic forms of sacrifice, thinking that they lead to the highest spiritual gain, are fools who suffer again and again the miseries of birth, death, old age, and disease. (*Muṇḍaka Upaniṣad* 1.2.7)

12.23

*avidyāyāmantare vartamānāḥ
svayaṁ dhīraḥ paṇḍitam manyamānāḥ
jaṅghanyamānāḥ pariyanti mūḍhā
andhenaiva nīyamānā yathāndhāḥ*

Thus deluded by ignorance, but thinking themselves to be wise, sober, and learned, such fools, even while suffering the miseries of sense enjoyment, lead other fools into darkness, just as blind men lead other blind men into a ditch. (*Muṇḍaka Upaniṣad* 1.2.8)

12.24

*avidyāyāṁ bahudhā vartamānā
vayaṁ kṛtārthā ity-abhimanyanti bālāḥ
yat karmaṇo na pravedayanti rāgāt
tenāturāḥ kṣīṇa-lokāś-cyavante*

Deep in the darkness of ignorance, these fools think, "We have reached the goal". Being attached to *karmic* religions they fail to understand the truth. After their piety is exhausted they fall down to repeated birth and death. (*Muṇḍaka Upaniṣad* 1.2.9)

Without Worshiping Viṣṇu, Worship of Demigods is Improper

12.25

*ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya yajanty avidhi-pūrvakam*

Those who faithfully dedicate themselves to the worship of demigods worship Me indirectly, but their worship is done with improper understanding. (*Bhagavad-gītā* 9.23)

Impersonalism is Condemned in the *Upaniṣads*

12.26

*andhaṁ tamaḥ praviśanti ye 'vidyām upāsate
tato bhuya iva te tamo ya u vidyāyāṁ ratāḥ*

Those who engage in the culture of ignorance [and so perform *karma-kaṇḍa* worship to attain their desired object] shall enter into dark regions of ignorance. Worse still are those engaged in the culture of so-called knowledge. They enter into a realm of even greater darkness. (*Īśopaniṣad* 9)

12.27

*kleśo 'dhikataras teṣām avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ dehavadbhir avāpyate*

For those whose minds are attached to the unmanifest, impersonal feature of the Absolute, advancement is very troublesome. Progress in that discipline is always difficult for those who are embodied. (*Bhagavad-gītā* 12.5)

The Scriptures Condemn the Ascending Path of Knowledge

12.28

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāo-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

[Lord Brahmā said] My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empirical philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes, and qualities. They should completely follow the principles of devotional service. Surrendering themselves fully with body, mind, and words they can live in any position. Indeed, O Lord, although You are unconquerable, You are conquered by such persons. (*Bhāg.* 10.14.3)

12.29

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātīnām*

My dear Lord, devotional service unto You is the only auspicious path. Those who reject the path of bhakti and try to reach the infinite with their finite brains will never succeed. O Lord, those who want to have a clear conception of You through their intellect find their attempts useless. Their endeavors end only in trouble and frustration, like the frustration of those who try to beat rice from empty husks. (*Bhāg.* 10.14.4)

The Followers of the Ascending and Descending Path and Their Destinations

12.30

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ
patantya adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

Someone may say that aside from 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 says: O lotus-eyed Lord, although nondevotees who accept severe austerities and penance's to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realization, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet. (*Bhāg.* 10.2.32)

12.31

*tathā na te mādharma tāvakāḥ kvaśid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho*

O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall down like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service. (*Bhāg.* 10.2.33)

12.32

*jīvan-muktā api punar-bandhanaṁ yānti karmabhiḥ
yady-acintya-mahā-śaktau bhagavat-āparādhinaḥ*

Those souls who have attained liberation while living can again become bound if they commit an offense to the inconceivably powerful Supreme Personality of Godhead. (*Vāsanā-bhāṣyodhṛta Śrī Bhagavata-parīṣṭa-vacana*)

12.33

*jīvan-muktāḥ prapadyante kvaśid saṁsāra-vāsanām
yogino na vilipyante karmabhir-bhagavat-parāḥ*

Those who have attained liberation while living sometimes develop material attachment, but those who are fixed in *bhakti-yoga*, who have dedicated themselves to

Kṛṣṇa, will never again have to suffer repeated birth and death. (*Vāsanā-bhāṣyodhṛta Śrī Bhagavata-parīṣiṣṭa-vacana*)

12.34

*nānu-vrajati yo mohādvrajantaṁ jagadīśvaram
jñānāgnidagdha-karmāpi sa bhaved brahmarākṣasaḥ*

Out of foolishness if one does not follow the Lord of the universe when he goes out on a chariot then such a person will become *Brahma-rakṣasa* even if he is a liberated person. (*Ratha-yātrā-prasaṅge Śrī Viṣṇu-bhakti-candrodayoddhṛta Purāṇavākya*)

Material Education, Austerity, Work, Knowledge,
or Eightfold Yoga, Cannot Enable one to see God

12.35

*adyāpi vācas-patayas tapo-vidyā-samādhībhiḥ
paśyanto 'pi na paśyanti paśyantaṁ parameśvaram*

[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, and Vasistha, 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 Personality of Godhead, who sees everything, we cannot see Him or understand Him. (*Bhāg. 4.29.44*)

The Instruction of the Vedas About the
Ascending Path of Impersonal Knowledge

12.36

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

The Supreme Self can never be known by argument, reasoning, intelligence, or scholarship. By His own sweet will, however, the Lord may choose to reveal Himself to someone in His personal divine form. Only such a person can see the Lord. (*Muṇḍaka Upaniṣad 3.2.3*)

12.37

*athāpi te deva padāmbuja-dvaya-prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciraṁ vicinvaṁ*

[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. (*Bhāg.* 10.14.29)

12.38

*īśvarera kṛpā-leśa haya ta' yāhāre
sei ta' īśvara-tattva jānibāre pāre*

If one receives but a tiny bit of the Lord's favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead. (*Cc. Madhya* 6.83)

Bhakti is Superior to Karma and Jñāna

12.39

*sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇaṁ
tam akhila-vṛjina-ghnaṁ vyāsa-sūnuraṁ nato 'smi*

Let me offer my respectful obeisance's unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Kṛṣṇa. He therefore mercifully spoke the supreme *Purāṇa*, *Śrīmad Bhāgavatam*, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa. (*Bhāg.* 12.12.69)

The Eightfold Yoga System Does not Lead to the Highest Goal

12.40

*yamādibhir yoga-pathaiḥ kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat tathātmāddhā na śāmyati*

By yoga practice one may be able to control the senses and become relatively free from lust and greed, but this will never satisfy the soul. Only devotional service to Kṛṣṇa gives complete satisfaction to the soul. (*Bhāg.* 1.6.35)

Mind Control Through *Prāṇāyāma* is Impossible

12.41

*yuñjānānām abhaktānām prāṇāyāmādibhir manaḥ
akṣīṇa-vāsanaṁ rājan dṛśyate punar utthitam*

Nondevotees who attempt to control the mind through *prāṇāyāma* may succeed for a time, but ultimately their minds are filled with subtle desires, therefore, they soon become attached once again to the sense objects. (*Bhāg.* 10.51.60)

12.42

*prāyaśaḥ puṇḍarīkākṣa yuñjanto yogino manaḥ
viśīdanty asamādhānān mano-nigraha-karṣītāḥ*

O lotus-eyed Lord, those yogīs who try to control their minds are frustrated in their attempts to attain *samādhī*, and soon tire of their efforts at mind control. (*Bhāg.* 11.29.2)

Yoga and Prāṇāyāma are a Waste of Time

12.43

*antarāyān vadanty etā yuñjato yogam uttamam
mayā sampadyamānasya kāla-kṣapaṇa-hetavaḥ*

The wise have concluded that yoga and its mystic perfection's are impediments on the path of the Absolute Truth. They are a waste of time for those who wish to practice the best yoga, devotional service, and thus attain the highest perfection [love of Godhead]. (*Bhāg.* 11.15.33)

Who is a Real Yogī and Sannyāsī?

12.44

*anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca na niragnir na cākriyaḥ*

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. (*Bhagavad-gītā* 6.1)

12.45

*niskāma haiyākare ye kṛṣṇa-bhajana
tāhāre se bali "yogī" sannyāsa-lakṣaṇa
viṣṇu-kriyā nā karile parānna khāile
kicchū nahe, sākṣātei ei vede bale*

One who worships Kṛṣṇa without material desires is a real *yogī* and has symptoms of *sannyāsī*. Those who do not work for Viṣṇu but eat from others are parasites. That is the version of the *Vedas*. (*Cb. Antya* 3.41-42)

12.46

*tapasvibhyo 'dhiko yogī jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī tasmād yogī bhavāṛjuna*

A *yogī* is greater than a ascetic, a *jñāni*, or a *karmi*. Therefore, O Arjuna, always be a *yogī*. (*Bhagavad-gītā* 6.46)

12.47

*yoginām api sarveṣāṁ mad-gatenāntar-ātmanā
śraddhāvān bhajate yo mām sa me yuktatamo mataḥ*

Of all *yogīs*, who always abides in Me with great faith, always thinking of Me and worshiping Me in transcendental loving service, is most intimately united with Me in *yoga*. He is the highest of all. (*Bhagavad-gītā* 6.47)

Without *Bhakti* There is no Means to Attain the Supreme

12.48

*na sādhayati mām yogo na sāokhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā*

I am not controlled by those who practice mystic *yoga*, *Sāokhya* philosophy, mundane piety and religion, study of the *Vedas*, penances and renunciation. O Uddhava, I am controlled by *bhakti*. Those who have developed unalloyed devotion for Me control Me by their love. (*Bhāg.* 11.14.20)

Pure Devotion is the Only Means to Attain Kṛṣṇa

12.49

*'bāpera dhana āche'-jñāne dhana nāhi pāya
tabe sarvajña kahe tāre prāptira upāya
'ei sthāne āche dhana'-yadi dakṣiṇe khudibe
'bhīmarula-barulī' uṭhibe, dhana nā pāibe
'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 kahe,-karma, jñāna, yoga tyajī
'bhaktye' kṛṣṇa vaśa haya, bhaktye tāore bhajī
ataeva 'bhakti'-kṛṣṇa-prāptyera upāya
'abhidheya' balī' 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*

Although being assured of his father's treasure, the poor man could not acquire this treasure by such knowledge alone. The astrologer had to tell him, therefore, the means

whereby he could actually find the treasure. The astrologer said, "The treasure is in this place, but if you dig on the southern side, the wasps and drones will rise, and you will not get your treasure. If you dig on the western side, a ghost will create such a disturbance that your hands will not even touch the treasure. If you dig on the northern side, a big black snake will devour you. If, however, you dig up a small quantity of dirt on the eastern side, you will immediately touch the pot of treasure. Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge, and the mystic yoga system. Instead one should take to devotional service, by which Kṛṣṇa can be fully satisfied. The conclusion is that devotional service is the only means to approach the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures. When one is actually rich he naturally enjoys all kinds of happiness. When one is actually 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 taste the association of Lord Kṛṣṇa. And material existence, the repetition of birth and death, comes to an end. The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss. (Cc. *Madhya* 20.131-136, 139-142)

*The Goal of Bhakti and the Goal of Karma
and Jñāna are not the Same*

12.50

*teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

To those who are constantly devoted, serving Me with love, I give the understanding by which they can come to Me. (*Bhagavad-gītā* 10.10)

12.51

*yogasya tapasaś caiva nyāsasya gatayo 'malāḥ
mahar janas tapaḥ satyaṁ bhakti-yogasya mad-gatiḥ*

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 abode. (*Bhāg.* 11.24.14)

12.52

*yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā yānti mad-yājino 'pi mām*

Those who worship the demigods go to the planets of the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits take birth among such beings, and those who worship Me will live with Me. (*Bhagavad-gītā* 9.25)

12.53

'mukti, bhukti vāñche yei, kāhān duohāra gati?'

'sthāvara-deha, deva-deha yaiche avasthiti'

"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 a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods." (Cc. *Madhya* 8.257)

The Character of *Bhakti*

12.54

*mac-cittā mad-gata-prāṇā bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ tuṣyanti ca ramanti ca*

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing, about Me. (*Bhagavad-gītā* 10.9)

Thus ends the Twelfth Jewel of the *Gauḍīya Kaṇṭhahāra*, entitled *Abhidheya-tattva*.

SĀDHANA-BHAKTI-TATTVA

Jñāna-miśra-bhakti Devotion Mixed with Knowledge

13.1

*brahma-bhūtaḥ prasannātmā na śocati na kāokṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām*

One who is situated in Brahman is joyful. He never laments nor hankers for anything. He is equally disposed toward every living being. In that state he attains pure devotional service unto Me. (*Bhagavad-gītā* 18.58)

Karma-miśra-bhakti Devotion Mixed with Karma

13.2

*yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam*

O son of Kuntī, whatever you do, whatever you eat, whatever you offer or give away, as well as whatever austerities you perform should be done as an offering unto Me. (*Bhagavad-gītā* 9.27)

13.3

*varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur-ārādhyate panthā nānyas tat-toṣa-kāraḥ*

The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇāśrama-dharma*. There is no other way to satisfy Lord Viṣṇu. One must be situated in the one of the four *varṇas* and *āśramas*. (*Viṣṇu Purāṇa* 3.8.9)

13.4

*yajñārthāt karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya mukta-saṅgaḥ samācara*

Work done as a sacrifice for Viṣṇu must be performed, otherwise work binds one to the material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage. (*Bhagavad-gītā* 3.9)

The Definition of *Bhakti*

13.5

sā parānuraktirīśvare

Transcendental attachment to the Supreme Lord is called *bhakti*. (*Śāṇḍilya-bhakti-sūtra*)

13.6

*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir-uttamā*

Pure devotional service is free from all impurities, beginning with karma and *jñāna*. In other words, it is devoid of all attempts to attain fulfillment through power and knowledge. *Śuddha-bhakti* is the favorable cultivation of service to Kṛṣṇa. In *śuddha-bhakti* a devotee constantly serves Kṛṣṇa's desires. (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga 1.11*)

13.7

*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktirucyate*

Devotional service means engaging all our senses in the service of the Lord of the senses. By this one is liberated from all material designations and one's senses are purified. (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga 1.12*)

The Śrutis Glorify Bhakti

13.8

*bhaktirevainaṁ nayati bhaktirevainaṁ darśayati
bhaktivaśaḥ puruṣo bhaktireva bhūyasī*

Bhakti leads the *jīva* to the Lord, and enables the soul to see the Supreme Personality of Godhead. The Lord is controlled by *bhakti*. *Bhakti* is best of all. (Mādhvācārya's commentary on *Vedānta-Sūtra* 3.3.53)

13.9

om amṛtarūpā ca

Bhakti has a nectarean form. (*Nārada-bhakti-sūtra 1.3*)

13.10

om yal labdhā pumān siddho bhavatyamṛtī-bhavati tṛpto bhavati

On attaining divine love man attains perfection and immortality. He becomes thoroughly satisfied. (*Nārada-bhakti-sūtra* 1.4)

13.11

*om yat prāpya na kiñcit vāñchati na śocati na dveṣṭi
na ramate notsāhī bhavati*

Upon attaining love of God one neither hankers nor laments. He is freed from attachment and detachment, and takes no pleasure in material things. (*Nārada-bhakti-sūtra* 1.5)

Two Kinds of *Bhakti Vaidhī* and *Rāgānugā*

13.12

*śāstroktayā prabalayā tat-tan-maryādayānvitā
vaidhī bhaktiriyam kaiścin-maryādāmārga ucyate*

Devotional service governed by the rules and regulations of the scriptures is also called *maryāda-mārga*, or the reverential path of devotion, the path of serving the Lord in opulence, by different scholars [such as Vallabhācārya]. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.269)

13.13

*iṣṭe svārasikī rāgaḥ paramāviṣṭatā bhavet
tan-mayī yā baved-bhaktiḥ sā'tra rāgātmikoditā*

Rāga-bhakti is complete absorption in the Deity of one's choice; that absorbing devotion is here described as *rāgātmikā-bhakti*. In other words, spontaneous attraction for Kṛṣṇa while being completely absorbed in thoughts of Him with an intense desire of love. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.272)

Vaidhī-bhakti

13.14

*surarṣe vihitā śāstre harimuddiśya yā kriyā
saiva bhaktiriti proktā tayā bhaktiḥ parā bhavet*

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 highest *bhakti* (*prema*). (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.13)

Rāga-bhakti

13.15

*loka-dharma, veda-dharma, deha-dharma, karma
lajjā, dhairya, deha-sukha, ātma-sukha-marma
dustyaja ārya-patha, nija parijana
sva-jane karaye yata tādāna-bhartsana
sarva-tyāga kari' kare kṛṣṇera bhajana
kṛṣṇa-sukha-hetu kare prema-sevana
ihāke kahiye kṛṣṇe dṛḍha anurāga
svaccha dhautā-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 mātṛa, kṛṣṇa se sambandha
ātma-sukha-duḥkhe gopīra nāhika vicāra
kṛṣṇa-sukha-hetu ceṣṭa mano-vyavahāra
kṛṣṇa lagi' āra saba kare parityāga
kṛṣṇa-sukha-hetu kare śuddha anurāga*

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of *varnāśrama-dharma*, which is difficult to give up the *gopīs* have forsaken all these, as well as their relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment. That is called firm attachment to the Lord. It is spotlessly pure, like a clean cloth that has no stain. Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun. Thus there is not the slightest taint of lust in the *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 Kṛṣṇa. They renounced everything for Kṛṣṇa. They have pure attachment (*anurāga*) to giving Kṛṣṇa pleasure. (Cc. *Ādi* 4.167-172, 174-175)

The Nine Limbs of *Bhakti*

13.16

*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyam sakhyam ātma-nivedanam*

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 with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) these nine processes are accepted as pure devotional service. (*Bhāg.* 7.5.23)

13.17

*iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
kriyeta bhagavatya addhā tan manye 'dhītam uttamam*

These nine are the processes of pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be considered most learned, for he has acquired full knowledge. (*Bhāg.* 7.5.24)

13.18

*śrī viṣṇoḥ śravaṇe parīkṣidabhavad-vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad aṅghribhajane lakṣmīḥ pṛthuḥ pūjane
akrūras-tvabhivandane kapi-patir-dāsyetha sarhye'rjunah
sarvasvātma-nivedane balirabhut kṛṣṇāptireṣāṁ param*

The following devotees attained Kṛṣṇa and thus realized the ultimate goal of life by following one of the nine methods of devotional service: Mahārāja Parikṣita realized Kṛṣṇa through hearing about His glories (*śravaṇam*), Śukadeva Gosvāmī realized Kṛṣṇa through speaking the *Śrīmad Bhāgavatam* (*kīrtanam*). Prahlāda realized Him through devotional remembrance (*smaraṇam*). Lakṣmīdevī attained His mercy by serving His lotus feet (*pāda-sevanam*). Mahārāja Pṛthu attained Him through worship (*arcanam*). Akrūra attained Him through prayer (*vandanam*). Hanuman attained Him through personal service (*dāsyam*). Arjuna attained Him through friendship (*sakhyam*). Bali Maharaja attained Him through complete surrender of body, mind, and words (*ātmā-nivedanam*). (*Padyāvali* 53)

Śravaṇa and Smaraṇa are Best

13.19

*tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇāṁ*

O King, it is therefore essential that every human being hear about, glorify, and remember the Supreme Lord, the Personality of Godhead always and everywhere. (*Bhāg.* 2.2.36)

Śravaṇa

13.20

*tava kathāmṛtaṁ tapta-jīvanam kavibhir īditaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ bhuvi gṛṇanti ye bhūri-dā janāḥ*

O Kṛṣṇa, just hearing the nectar of Your words and the narrations of Your pastimes gives life to us, who are always suffering in the material world. This nectar is broadcast all over the world by great souls. It removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society; they are the most magnanimous welfare workers. (*Bhāg.* 10.31.9)

13.21

*nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt*

Glorification of the Supreme Personality of Godhead is performed in the *parampāra* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for all the conditioned souls undergoing repeated birth and death. Therefore, who will cease hearing glorification of the Lord except a butcher or one who is killing his self? (*Bhāg.* 10.1.4)

The Gradation of What is Obtained by *Śravaṇa*

13.22

*tac-ca nāma-rūpa-guṇa-līlāmaya-śabdānām śrotasparśaḥ.
prathamam nāmnaḥ śravaṇam-antaḥ-karaṇa-śuddhyartham-pekṣām.
śuddhe cāntaḥ-karaṇe rūpa-śravavena tad-udaya-yogyatā bhavati.
samyagudite ca rūpe guṇānām sphuraṇam sampadyeta, sampanne ca guṇānām
sphuraṇe parikara-vaiśiṣṭhyena tad-vaiśiṣṭhyam
sampadyate tatas-teṣu nāma-rūpa-guṇa-parikarēṣu samyak sphuriteṣu līlānām sphuraṇam
suṣṭhu bhavati.
tatrāpi śravaṇe śrī bhāgavata-śravaṇastu parama-śreṣṭham.*

Hearing of the name, form, qualities, and pastimes of the Lord and His devotees is called *śravaṇa*. The practice of *sādhana-bhakti* depends on hearing the holy name. It begins with *śravaṇa*, which purifies the heart of the devotee. This hearing process purifies the heart and gives liberation from the filthiness of sense gratification. In this way, by hearing transcendental sound about the form of Kṛṣṇa, gradually the complete form of the Lord awakens within the heart. Then gradually the qualities of the Lord arise within the heart. As His qualities fully manifest themselves, the different specific aspects of His service and pastimes gradually awaken. In this way, the holy name gradually reveals the Lord's form, qualities, and pastimes in all their splendor and beauty and in all their different branches. Of all kinds of hearing, *Śrīmad Bhāgavatam* is the best. (*Krama Sandarbha* 7.5.18)

The Glories of *Śravaṇa*

13.23

*pibanti ye bhāgavata ātmanaḥ satām
kathāmṛtaṁ śravaṇa-puteṣu sambhṛtam
punanti ye viṣaya-vidūṣitāśayaṁ
vrajanti tac-caraṇa-saroruhāntikam*

Those who drink through their ears the nectarean topics of Kṛṣṇa who is dear to His devotees cleanse themselves of filthy desires for material pleasures and attain the shelter of the Lord's lotus feet. (*Bhāg.* 2.2.37)

13.24

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām*

Śrī Kṛṣṇa, as the Supersoul within everyone's heart and the friend of the truthful, cleanses the desire for material enjoyment from the hearts of those who have developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. (*Bhāg.* 1.2.17)

13.25

*śṛṇvataḥ śraddhayā nityam grṇataś ca sva-ceṣṭitam
kālena nātidīrghena bhagavān viśate hṛdi*

Those who always seriously listen to *Śrīmad-Bhāgavatam* and who apply its teachings will soon realize the Supreme Lord within their heart of hearts. (*Bhāg.* 2.8.4)

The Meaning of the Word *Kīrtana*

13.26

nāma-līlā-guṇādīnām-uccair-bhāṣā tu kīrtanam

Kīrtanam is defined as loudly giving voice to the glories of the Lord, beginning with the names, pastimes, and qualities of Kṛṣṇa. (*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga* 2.145)

The Material Senses Cannot Appreciate the
Transcendental Nature of Hearing and Chanting About Kṛṣṇa

13.27

*nijendriyamaṇaḥ-kāyaceṣṭārūpām na viddhi tām
nitya-satya-ghanā-nandarūpā sā hi guṇātigā*

You should know that *bhakti* is not the activity of your senses, mind and body. *Bhakti* is completely transcendental and full of bliss and certainly beyond the modes of nature. (*Bṛhad-bhāgavatāmṛta, Pūrva-vibhāga* 2.3.133)

13.28

*ataḥ śrī kṛṣṇa-nāmādi na bhaved grāhyam-indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphūratyaḥ*

Therefore, [because the name of Kṛṣṇa is identical with Himself, and is beyond the senses] the name; form, qualities, associates, and pastimes of Kṛṣṇa are beyond the senses. When, however, a devotee engages the senses, beginning with the tongue, in the

service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.234)

Kīrtana

13.29

*kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt*

What was attained by meditation in Satya-yuga, by sacrifice in Tretā-yuga, and by Deity worship in Dvāpara-yuga is attained in Kali-yuga by *hari-kīrtana*. (*Bhāg.* 12.3.52)

The Glories of *Kṛṣṇa-kīrtana*

13.30

*sakṛd uccāritaṁ yena harir-ityakṣaradvayam
baddhaḥ parikarastena mokṣāya gamanaṁ prati*

One who vibrates the two syllables *Ha-ri* without offense attains liberation from repeated birth and death. He never again has to walk the path of material bondage. (*Padma-Purāṇa*, *Uttara-khaṇḍa* 80.161)

13.31

*dhyāyan kṛte yajan yajñais tretāyāṁ dvāpare'rcayan
yad-āpnoti tad-āpnoti kalau saokīrtya keśavam*

What was realized in *Satya-yuga* by meditation, in *Tretā-yuga* by sacrifice, and in *Dvāpara-yuga* by worship, may be realized in *Kali-yuga* by *Kṛṣṇa-kīrtana*. (*Padma-purāṇa*, *Uttara-khaṇḍa* 42)

Kīrtana Describing the Lord's Qualities is the Aim of All Knowledge

13.32

*idaṁ hi puṁsas tapasaḥ śrutasya vā
sviṣṭasya sūktasya ca buddhi-dattayoḥ
avicyuto 'rthaḥ kavibhir nirūpito
yad uttamaśloka-guṇānuvarṇanam*

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 in the transcendental descriptions of the Lord, who is glorified with selected verses. (*Bhāg.* 1.5.22)

13.33

śrutasya puṁsāṁ sucira-śramasya nanv añjasā sūribhir īḍito 'rthaḥ

tat-tad-guṇānuśravaṇaṁ mukunda-pādāravindaṁ hṛdayeṣu yeṣāṁ

O sage! Persons who hear from a spiritual master with great labor and for a longtime must hear from the mouths of pure devotees the glorification of the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards liberation to His devotees. (*Bhāg. 3.13.4*)

The Glories of the Qualities of the Supreme Lord

13.34

*ātmārāmāś ca munayo nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim ittham-bhūta-guṇo hariḥ*

All varieties of *ātmārāmāś*, especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service to the Personality of Godhead. This means the Lord has transcendental qualities and therefore can attract everyone, including even liberated souls. (*Bhāg. 1.7.10*)

Nāma-kīrtana is the Best

13.35

*paraṁ śrīmat padāmbhoja-sadā-saṅgaty apekṣayā
nāma-saokīrtana-prāyāṁ viśuddhāṁ bhaktimācara*

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 which is prominent in chanting of the holy name. (*Bṛhad-bhāgavatāmṛta 2.3.144*)

Nāma-kīrtana is the Only Way in Kali-yuga

13.36

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*

The name of Hari, the name of Hari, the name of Hari is absolutely the only way, the only way, the only way in this age of Kali. There is absolutely no other way. (*Cc. Ādi 17.21*)

The Harināma Verse Explained

13.37

*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 punarapi niścaya-karaṇa
jñāna-yoga-tapa-karma-ādi nivāraṇa
anyathā ye māne, tāra nāhika nistāra
nāhi, nāhi, nāhi—e tina 'eva'-kāra*

In this age of Kali, the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra*, is the incarnation of Kṛṣṇa. Simply by chanting these names, one associates with the Lord directly. Anyone who does this is certainly delivered. This verse repeats the word *eva* (certainly) three times for emphasis. It also repeats three times the words *harer nāma* just to make common people understand. The use of the word *kevala* (only) prohibits all other processes, such as cultivation of knowledge, practice of mystic *yoga*, and performance of austerities and fruitive activities. (Cc. Ādi 17.22-25)

Smaraṇa

13.38

*etāvān sāokhya-yogābhyām sva-dharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ*

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice or mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the time of death. (*Bhāg.* 2.1.6)

The Results of Remembering Material Subjects
vs. that of Remembering Kṛṣṇa

13.39

*viṣayān dhyāyataś cittam viṣayeṣu viṣajjate
mām anusmarataś cittam mayy eva pravīṇiyate*

One who meditates on the objects of the senses becomes attached to those things. One who remembers Me, however, becomes absorbed in Me. (*Bhāg.* 11.14.27)

The Results of Remembering Kṛṣṇa

13.40

*avismṛtiḥ kṛṣṇa-padāravindayoḥ
kṣiṇoty abhadrāṇi ca śarṇ tanoti
sattvasya śuddhiṁ paramātmā-bhaktiṁ
jñānaṁ ca vijñāna-virāga-yuktam*

For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realizes the *Paramatma*. Thus one gradually develops knowledge (*jñāna*), realization (*vijñāna*), and renunciation (*vairāgya*). (*Bhāg.* 12.12.55)

Kīrtana is Better than Śravaṇa and Smaraṇa

13.41

yadyanyā bhaktiḥ kalau kartavyā tadā kīrtanākhyā bhakti-saṁyoga-naiva ityuktam. yajñaiḥ saokīrtana-prāyair yajanti hi sumedhasa iti. tatra ca svatantram eva nāma kīrtanam-atyanta-praśastam.

Even though in the age of Kali one may perform the above eight branches of *bhakti*, nevertheless, one must perform *kīrtana* as the principle way of advancing in *sādhana-bhakti*. The *Śrīmad Bhāgavatam* says, *yajñaiḥ saokīrtana-prāyair yajanti hi sumedhasaḥ*, "Those who are intelligent in this age of Kali will worship the Lord through the performance of *saokīrtana*". On account of this it is determined from an objective point of view, that of all processes of devotional service, *nāma-saokīrtana* is the best. (*Krama-Sandarbha* commentary to *Bhāg.* 7.5.23-24)

Pāda-sevana

13.42

*yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitaṁ malaṁ dhiyaḥ
sadyaḥ kṣiṇoty anvaham edhatī satī
yathā padāṅguṣṭha-viniḥsṛtā sarit*

By the inclination to serve the lotus feet of the Lord, suffering humanity can immediately cleanse the dirt accumulated in their minds during innumerable births. Like the Ganges, which emanates from the lotus feet of the Lord, such a process immediately cleanses the mind, and thus Kṛṣṇa consciousness gradually increases. (*Bhāg.* 4.21.31)

13.43

*dhautātmā puruṣaḥ kṛṣṇa-pāda-mūlaṁ na muñcati
mukta-sarva-parikleśaḥ pānthaḥ sva-śaraṇaṁ yathā*

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of the Lord, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey. (*Bhāg.* 2.8.6)

13.44

*pādasevāyām pādaśabdo bhakyaiva nirdiṣṭhaḥ. tataḥ sevāyāḥ
sādaratvaṁ vidhīyate. asya śrī mūrti-darśana-sparśana-parikramānuvrajaṇa-bhagavan-
mandira-gaṅgā-puruṣottama-dvārakā-mathurādi tadīya tīrtha-sthāna-gamanā-dayo'py
antar-bhāvayed*

In this verse, the words, *pāda-sevanam* indicates through *bhakti*. On account of this, there is the formal or proper fondness of service. Being intensely attached to thinking of the Lord's lotus feet is called *pāda-sevanam*. When one is particularly adherent to the process of *pāda-sevanam*, this gradually includes other processes, such as seeing the form of the Lord, touching the form of the Lord, circumambulating the Deity or the temple of the Lord,

visiting such holy places as Jagannātha Purī, Dvārakā, and Mathurā to see the Lord's form, and bathing in the Ganges or Yamunā, and serving the devotees is also known as *tadīya-upāsanam*, or worshiping those things in connection with Kṛṣṇa. This is also considered to be a branch of *pāda-sevanam*. (*Krama-Sandarbha* commentary on *Bhāg.* 7.5.23-24)

Result of *Pāda-sevana*

13.45

*etāṁ sa āsthāya parātma-niṣṭhām
adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ
tamo mukundāṅghri-niṣevayaiva*

I shall cross over the ocean of material existence, which is extremely difficult to cross by becoming fixed in serving the lotus feet of Mukunda and by taking complete shelter of Him. This is approved by the previous great saints and sages who were fixed in devotion to the Supreme Lord. (*Bhāg.* 11.23.57)

Note: *Śrī Viṣṇuswāmī* considered accepting *sannyāsa* as *parātma-niṣṭhām*, being fixed in the service of *Paramātmā*.

13.46

*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-niṣevana kari nibhṛte vasiyā*

Lord Caitanya approved the purport of the above verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good. The real purpose of *sannyāsa* is to dedicate oneself to the service of the lotus feet of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence. (*Cc. Madhya* 3.7-9)

Arcana

13.47

*yathā taror mūla-niṣecanena tṛpyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇāṁ tathaiva sarvārhaṇam acyutejyā*

As by pouring water on the root of a tree the leaves and branches are satisfied, and as supplying food to the stomach the entire body is satisfied, simply by worshiping the Supreme Personality of Godhead, all worship is automatically performed and the entire universe is satisfied. (*Bhāg.* 4.31.14)

13.48

*vidhinā devadeveśaḥ śaokha cakra dharo hariḥ
phalaṁ dadāti sulabhaṁ salilenāpi pūjitaḥ*

If Lord Hari, the Supreme master of all demigods, who holds a conch and disc is worshiped properly even if by water, He grants the suitable result. (*Śrī Kṛṣṇāmṛta-mahāṇava* Mādhvācārya)

13.49

*ye tu sampattimanto gr̥hasthāsteṣāṁ tvarcanamārga eva mukhyaḥ tadakṛtvā phi
niṣkriñcanavat kevalasmarāṇādi-niṣṭhattve vittaśāṭhya-pratipattiḥ syāt. pārādvārā
sapmādanāṁ vyavahāraṇiṣṭhatvasyālasatvasya vā pratipādakam.*

*tato śraddhāmayatvāddhīnameva tat. tathā gārhasṭya-dharmasya devatāyāgarūpasya
śākhāpallavādisekasthānīyasya mūlasekarūpam tadarcanamityapi tadakaraṇe mahān
doṣaḥ.*

*dīkṣitānāṁ ca sarveṣāṁ tadakaraṇe narakapātaḥ śrūyate. nanu bhagavan-nāmātmakā
eva mantrāḥ, tatra viśeṣeṇa namaḥ śabdādya laokṛtāḥ, śrī bhagavatā śrī maharṣibhiḥ cāhita-
śakti-viśeṣāḥ, śrī bhagavatā saṁamtmāsambandhaviśeṣa-pratipādakāśca, tatra kevalāni
tato mantreṣu nāmato 'dhikasāmarthyē labdhe katharṁ dīkṣādyapekṣā ucyate, yadyapi
svarūpato nāsti, tathāpi prāyaḥ dehādi 'sambandhena kadarya-śīlānāṁ vikṣiptacittānāṁ
janānāṁ tat saokocī-karaṇāya maharṣi-prabhṛtibhiratrārcana-mārgē kvacit kācin-māryādā
sthāpitāsti.*

Śrīla Prabhupāda paraphrases this passage from Śrīla Jīva Gosvāmī's Krama-Sandarbha: "Especially for gr̥hasthas who have money, the path of Deity worship is strongly recommended. An opulent householder who does not engage his hard-earned money in the service of the Lord is called a miser. One should not engage paid brāhmaṇas to worship the Deity. If one does not personally worship the Deity but engages paid servants to do so he is considered lazy. His worship of the Deity is called artificial and devoid of faith. An opulent householder can collect luxurious paraphernalia for Deity worship, and consequently for householder devotees the worship of the Deity is compulsory. [In our Kṛṣṇa consciousness movement there are brahmacārīs, gr̥hasthas, vānaprasthas, and sannyāsīs, but the Deity worship in the temple should be performed especially by the householders. The brahmacārīs can go with the sannyāsīs to preach, and the vānaprasthas should prepare themselves for the next status of renounced life, sannyāsa] Gr̥hastha devotees, however, are generally engaged in material activities, and therefore if they do not take to Deity worship, their falling down is positively assured. Deity worship means following the rules and regulations precisely. That will keep one steady in devotional service. Gr̥hasthas must adopt the arcana-viddhi, or Deity worship according to the suitable arrangements and directions given by the spiritual master. Deity worship should be continued along with hearing and chanting. Therefore every mantra is preceded by the word namaḥ. In all the mantras there are specific potencies, of which the gr̥hastha must take advantage. There are many mantras preceded by the word namaḥ, but if one chants the holy name of the Lord, he receives the result of chanting namaḥ many times. By chanting the holy name of the Lord, one can reach the platform

of love of Godhead. One might ask, then, what is the necessity of being initiated? The answer is that even though the chanting of the holy name is sufficient to enable one to progress in spiritual life to the standard of love of Godhead, one is nonetheless susceptible to contamination because of having a material body, consequently special stress is given to arcana-viddhi. One should therefore regularly take advantage of both the bhāgavata process and the pāñcarātrikī process. (Krama Sandarbha commentary Bhāg. 7.5.23)

13.50

*patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtaṁ aśnāmi prayatātmanaḥ*

If one offers Me with love and devotion a leaf, a flower, a fruit or some water, I will accept it with similar love and devotion. (Bhagavad-gītā 9.26)

13.51

*ayaṁ svasty-ayanaḥ panthā dvi-jāter gr̥ha-medhinaḥ
yac chraddhayāpta-vittena śuklenejyeta pūruṣaḥ*

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. (Bhāg. 10.84.37)

Vandana

13.52

*tat-pāda-padma pravaṇaiḥ kāya-mānasa-bhāṣitaiḥ
praṇāmo vāsudevasya vandanaṁ kathyate budhaiḥ*

When those who are devoted to Lord Hari's lotus feet offer respects to Him with their body, mind, or words, this is called *vandanam* by learned devotees. (Hari-bhakti-kalpa-latikā 9.1)

13.53

*kiṁ vidyayā parama-yoga-pathaiś ca kintai-
rabhyāsato'pi śataśo janibhir-duruhaiḥ
vande mukundam iha yan-natimātrakeṇa
karmāṇyapohya paramaṁ padameti lokaḥ*

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. (Hari-bhakti-kalpa-latikā 9.2)

The Glories of Vandana

13.54

*tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

O Lord, one who seeks Your mercy, while tolerating all kinds of adversities due to past *karma*, who always serves You in devotion with his body, mind, and words, and who goes on offering prayers and obeisances to You from within the core of his heart despite all hardships, liberation is his rightful inheritance. (*Bhāg. 10.14.8*)

13.55

*nāhaṁ vande tava caraṇayor-dvandvam-advandva-hetoḥ
kumbhīpākaṁ gurumapi hare nārakaṁ nāpanetum
ramyā rāmā-mṛdutanulatā-nandane nāpi rantuṁ
bhāve bhāve hṛdayabhavane bhāvayeyaṁ bhavantam*

O my Lord Hari! I don't pray at Your lotus feet to be saved from the duality of existence or to escape this grim hell of boiling tribulations. Nor do I pray to enjoy the soft-skinned beautiful women who reside in the garden of heaven. I pray to You only to develop love for You within my heart of hearts, birth after birth. (*Mukunda-mālā-stotram 4*)

Dāsyam

13.56

*dehadhīndrayavāk ceto-dharma-kāmārtha-karmaṇām
bhagavatyarpaṇaṁ prītyā dāsyam-ity-abhidhīyate*

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. (*Hari-bhakti-kalpa-latikā 10.1*)

13.57

*dāsyē khalu nimajjanti sarvā eva hi bhaktayaḥ
vāsudeve jagantīva nabhasīva diśo daśa*

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. (*Hari-bhakti-kalpa-latika 10.2*)

13.58

*śravaṇaṁ kīrtanaṁ dhyāna-pādasevanamarcanām
vandanaṁ svārpaṇaṁ sakhyaṁ sarvaṁ dāsyē pratiṣṭhitam*

The devotional processes of hearing about the Lord, glorifying Him, remembering Him, serving His lotus feet, worshiping Him, offering obeisances to Him, surrendering everything to Him, and befriending Him, all rest on service to Him. (*Hari-bhakti-kalpa-latika* 10.3)

The Different Branches of *Dāsya*

13.59

*ādarah paricaryāyāṁ sarvāṅgair abhivandanam
mad-bhakta-pūjābhayadhikā sarva-bhūteṣu man-matiḥ*

My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and above all worshiping My devotees. They see all living beings as related to Me. (*Bhāg. 11.19.21*)

13.60

*mad-artheṣv aṅga-ceṣṭā ca vacasā mad-guṇeraṇam
mayy arpaṇaṁ ca manasaḥ sarva-kāma-vivarjanam*

For Me they engage the entire energy of their bodies. They use their words to describe My qualities; they offer their minds to Me; and they reject all material desires. Thus are My devotees characterized. (*Bhāg. 11.19.22*)

The Prayer of the Servant of the Lord

13.61

*kāmādīnāṁ kati na katidhā pālītā durnideśās
teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ
utsrjyātān atha yadu-pate sāmpratāṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyuokṣvātma-dāsyē*

O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy upon me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires. Now I come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me. (*Cc. Madhya 22.16*)

The Definition of *Sakhyā*

13.62

*ati-viśvasta cittasya vāsudeve sukhāmbudhau
sauhaṛddena parā prītiḥ sakhyam ity-abhidhīyate*

A very faithful devotee's love for Lord Vāsudeva, who is an ocean of bliss, in the mood of friendship is called *sakhyam*, friendship. (*Hari-bhakti-kalpa-latikā* 11.1)

Two Divisions of *Sakhya*: Based on Faith
and Based on Friendly Affection

13.63

viśvāso mitravṛttiś ca sakhyam dvividham-īritiam

*The wise have determined that sakhya, friendship, has two divisions: sakhyam that is a generic sense of friendship based on faith [that "God is my friend" in *sadhana-vaidhi-bhakti*] and a highly refined and developed sakhyam based on the temperament of friendly feelings [as in the case of the cowherd boys in Vṛndāvana. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.188)]*

Generic Sakhyam, Based on Faith

13.64

*evam manaḥ karma-vaśam prayuokte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat*

When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being. His mind is immersed in fruitive activity. Until he is "friendly" or affectionate towards Lord Vāsudeva, he is certainly not delivered from having to accept a material body again and again. (*Bhāg.* 5.5.6)

Sakhyam Based on Intimate Feelings of Friendship

13.65

*aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ pūrṇam brahma sanātanam*

What good fortune was Nanda Mahārāja's! What good fortune was bestowed upon the gopas, and all the other residents of Vraja! Their good fortune is beyond limits, because the eternally blissful Personality of Godhead is their friend. (*Bhāg.* 10.14.32)

The Definition of Atmā-nivedanam

13.66

*kṛṣṇāyārpita-dehasya nirmamasyāp;mhaokṛteḥ
manasas tat svarūpatvaṁ smṛtam-ātma-nivedanam*

Free from false ego and a false sense of proprietorship, a pure devotee surrenders his body to the Lord. The natural inclination of such a devotee's mind is called *ātmā-nivedanam* surrendering everything. (*Hari-bhakti-kalpa-latika* 12.1)

13.67

*vapurādiṣu yo'pi ko'pi vā guṇato'māni yathā-tathā-vidhaḥ
tadahaṁ tava pāda-padmayo-rahamadyaiva mayā samarpitaḥ*

Whatever might be my situation with regard to the body and worldly conditions; whatever might be the type of character I am endowed with I dedicate here and now my entire self to You. (*Stotra-ratnam* 49)

Śaraṇāgati

13.68

*devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ
na kiokaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam*

O King, one who has given up all material desires and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind, or even one's forefathers who have passed away. Since all such classes of living beings are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately. (*Bhāg.* 11.5.41)

13.69

*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*

Abandon all varieties of religion and surrender unto Me. I shall protect you from all sinful reactions. Do not fear. (*Bhagavad-gītā* 18.66)

Duties and Religious Principles (*Dharma*) Favorable to *Bhakti*

13.70

*sarvato manaso 'saṅgam ādau saṅgaṁ ca sādhuṣu
dayāṁ maitrīm praśrayaṁ ca bhūteṣv addhā yathocitam*

A sincere disciple should shun all material conceptions and associate with *sādhus*, by showing kindness to subordinates, friendship to peers, and reverence to superior devotees. (*Bhāg.* 11.3.23)

13.71

*śaucaṁ tapas titikṣāṁ ca maunaṁ svādhyāyam ārjavam
brahmacaryam ahirṁsāṁ ca samatvaṁ dvandva-saṁjñayoḥ*

A sincere disciple should shun all material conceptions by remaining clean, austere, tolerant, quiet, studious, simple, celibate, non-violent, and unbewildered by duality. (*Bhāg.* 11.3.24)

13.72

*sarvatrātmeśvarānvīkṣāṁ kaivalyam aniketatām
vivikta-cīra-vasanaṁ santoṣaṁ yena kenacit*

One should realize that souls are all-pervading and that the Lord is the Supreme controller of the universe. In this way, he should live in solitude, free from attachment to wife, family, home, and society. He should wear ragged cloth or tree bark and remain contented with whatever he gets without endeavor. (*Bhāg.* 11.3.25)

13.73

*śraddhāṁ bhāgavate śāstre 'nindāṁ anyatra cāpi hi
mano-vāk-karma-daṇḍaṁ ca satyaṁ śama-damāv api*

He should have firm faith in scriptures that glorify the Lord, but should not blaspheme other scriptures. He should control his mind, words, and deeds. He should always remain truthful and keep his senses controlled. (*Bhāg.* 11.3.26)

13.74

*śravaṇaṁ kīrtanaṁ dhyānaṁ harer adbhuta-karmaṇaḥ
janma-karma-guṇānāṁ ca tad-arthe 'khila-ceṣṭitam*

One should listen to, glorify, and meditate upon the wonderful births, pastimes, and qualities of the Supreme Personality of Godhead, Śrī Hari. One should also dedicate all his acts for the pleasure of the Lord. (*Bhāg.* 11.3.27)

13.75

*iṣṭaṁ dattaṁ tapo japtaṁ vṛttaṁ yac cātmanaḥ priyam
dārān sutān grhān prāṇān yat paraśmai nivedanam*

One should perform sacrifice, charity, and penance only for the pleasure of the Lord. One should also chant *mantras* and hymns in praise of the Lord. All one's religious duties should be done for Him. One also should offer to the Lord whatever gives one pleasure. (*Bhāg.* 11.3.28)

13.76

*utsāhān-niścayād dhairyāt tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir-bhaktiḥ prasidhyati*

Enthusiasm, determination, patience, acting according to the principles of devotional service, giving up the association of non-devotees and following in the footsteps of the previous *ācāryas* these six things are favorable to the cultivation of devotional service. (*Upadeśāmṛta* 3)

Detachment is Favorable for *Bhakti*

13.77

*jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ*

Sometimes a devotee has awakened faith in hearing about Me, but even though he is disgusted with karmic life and knows the miseries that sensual pleasures bring, he is unable to give up his attachment to sense gratification. (*Bhāg.* 11.20.27)

13.78

*tato bhajeta mām prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan*

Such a devotee should worship Me with affection, faith, determination and conviction, even while engaging in sense gratification, knowing that such sense gratification leads to misery, and all the while hating his attachments to material pleasures. In this way, sincerely lamenting his attachments to material pleasures, he should go on worshiping Me with affection and conviction. Gradually his material attachments will disappear. (*Bhāg.* 11.20.28)

13.79

*prokṭena bhakti-yogena bhajato māsakṛṇ muneḥ
kāmaḥ hṛdayyā naśyanti sarve mayi hṛdi sthite*

In this way, an intelligent person will constantly worship Me in *bhakti-yoga* and will find that gradually all the material desires in his heart disappear, as I become firmly situated in his heart. (*Bhāg.* 11.20.29)

13.80

*anāsaktasya viṣayān yathārham-upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyamucyate*

That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.125)

13.81

*viṣayā vinivartante nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya paraṁ dṛṣṭvā nivartate*

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remain, but ceasing such engagements by experiencing a higher taste, he is fixed in consciousness. (*Bhagavad-gītā* 2.59)

Gṛhastha Conduct is Favorable for Bhakti

13.82

*laukikī vaidikī vāpi yākriyā kriyate mune
hari-sevānukulaiva sā kāryā bhaktim-icchātā*

O sage, one who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favorable for the service of Lord Hari. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.200, from *Nārada-Pañcarātra*)

Fasting on Ekādaśī is Favorable for Bhakti

13.83

*tulasya-śvathadhātryādi-pūjanam dhāmaniṣṭhatā
aruṇodaya-viddhastu samtyājyo harivāsarah
janmāṣṭamyādikaṁ sūryoda-yaviddham parityajet*

One should worship Tulasī, the banyan and *amalā* trees, and everything else that is in relation to the Lord. One should be faithful to the Lord's abode. One should fast on Ekādaśī and Janmāṣṭamī, but should avoid fasting on mixed Ekādaśī, such as when part of the Ekādaśī falls on the tenth day of the moon. One should also avoid practicing mixed Janmāṣṭamī, such as when it partly falls on the seventh day of the moon. (*Prameya-ratnāvalī* 8.9)

13.84

*bahu-vākya-virodhena sandeho jāyate yadā
upoṣyā dvādaśī tatra trayodaśyāntu pāraṇam*

When there is a doubt about the correct fasting day for *Edādaśī* or *vrata* due to many opposing scriptural statements, one should fast on *dvādaśī* and break the fast on *trayodaśī*. (*Hari-bhakti-vilāsa* 12.279, from *Nārādīya Purāṇa*)

What Destroys *Bhakti*

13.85

*atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca ṣaḍbhir bhaktir vinaśyati*

Over-eating or over-collecting, over endeavoring for mundane things, useless idle talk, neglecting scriptural rules or only formally following them, mundane association, and greed these six things destroy devotion to Kṛṣṇa. (*Upadeśāmṛta* 4)

The Dust and Water From a Devotee's Feet, and His Remnants
all Have the Power to Bestow *Prema*

13.86

*kṛṣṇera ucchiṣṭa haya 'mahā-prasāda' nāma
'bhakta-śeṣa' haile 'mahā-mahā-prasādākhyāna'
bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa, tina mahā-bala
ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya
tāte bāra bāra kaḥi, śuna bhakta-gaṇa
viśvāsa kariyā kara e-tina sevana*

The remnants of food offered to Kṛṣṇa is called *mahā-prasāda*. After this *mahā-prasāda* is taken by a devotee, the remnants are *mahāmahā-prasāda*. The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are very powerful. By service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is declared again and again. Therefore, my dear devotees, please hear from me, for I insist again and again; please keep faith in these three and serve to them without hesitation. (*Cc. Antya* 16.59-62)

The Glories of *Mahā-prasāda*

13.87

*naivedyaṁ jagadīśasya annapānādikaṁ ca yat
bhakṣyābhakṣa-vicāraś ca nāsti tad-bhakṣaṇe dvijāḥ*

O *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. (*Hari-bhakti-vilāsa* 9.403)

13.88 and 89

*brahmavan-nirvikāram hi yathā viṣṇus tathaiva tat
vikāraṁ ye prakurvanti bhakṣaṇe tad dvijātayaḥ*

*kuṣṭha-vyādhī-samāyuktāḥ putradāra-vivarjitāḥ
nirayaṁ yānti te viprā yasmān-nāvartate punaḥ*

O *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. (*Hari-bhakti-vilāsa* 9.404,405)

13.90

*kukkurasya mukhād bhraṣṭaṁ tad annaṁ patate yadi
brāhmaṇenā 'pi bhoktavyaṁ itareṣāṁ tu kā kathā*

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. (*Skanda Purāṇa, Puri Māhātmya* 2.2.38.17)

13.91

*aśucir-vāpyanācāro manasā-pāpam-ācaran
prāpti mātrena bhoktavyaṁ nātra kāryā vicāraṇā*

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. (*Skanda Purāṇa, Puri Māhātmya* 2.5.3.14)

Attachment to Wife and Home is Antagonistic
to Developing *Bhakti*

13.92

*matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatām tamisraṁ punaḥ punaś carvita-carvaṇānām*

Because of their uncontrolled senses, persons addicted to materialistic life progress toward hellish conditions and repeatedly chew the chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instruction of others, by their own efforts or by a combination of both. (*Bhāg* 7.5.30)

13.93

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīśa-tantryām uru-dāmni baddhāḥ*

Persons entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead and engage in the service of Lord 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 labor, which are very strong. They continue again and again in materialistic life, suffering the threefold miseries. (*Bhāg* 7.5.31)

Things Unfavorable to Devotional Service

13.94

*arcye viṣṇau śilādhīr-guruṣu naramatir vaiṣṇave jāti-buddhir-
viṣṇor-vā vaiṣṇavānāṁ kalimāla-mathane pāda-tīrthe'mbu-buddhiḥ
śrī-viṣṇor-nāmni mantre sakala-kaluṣahe śabda-sāmānya-buddhir-
viṣṇau sarveśvareṣe tad-itara-samadhīr-yasya vā nārakī saḥ*

Whoever considers the Deity of the Supreme Lord to be dead matter made out of wood, stone or metal, or the spiritual master, who is an eternal associate of the Supreme Lord, to be an ordinary man, who is prone to die, or the Vaiṣṇava to be coming from some caste, or the water that washes the feet of the pure devotee or the Supreme Personality of Godhead to be ordinary water, although such water has the potency to destroy all the evils of the age of Kali, or considers the holy name of the Supreme Lord or mantras dedicated to Him, which are able to destroy all sin to be ordinary sounds, or thinks the Supreme Lord of all, Lord Viṣṇu, to be on the same level as demigods, has a hellish mentality. Whoever thinks in this way is certainly a resident of hell. (*Padma Purāṇa*)

Bad Association Destroys *Bhakti*

13.95

*tato duḥsaṅgam utsrjya satsu sajjeta buddhimān
santa evāsya chindanti mano-vyāsaṅgam uktibhiḥ*

Therefore an intelligent person should dissociate himself from evil company and associate with saintly persons, for the wise and pious saints sever one's deep attachment to material existence and one gets liberation by their teachings. (*Bhāg.* 11.26.26)

13.96

*sādhū-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva
e tine saba chāḍāya, kare kṛṣṇe 'bhāva'*

Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service all help one to give up undesirable association and gradually attain elevation to the platform of love of Godhead. (*Cc. Madhya* 24.104)

13.97

*'duḥsaṅga' kahiye—'kaitava', 'ātma-vañcanā'
kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā*

Cheating oneself and cheating others is called *kaitava*. The association of cheaters is called *duḥsaṅga*, bad association. Those who desire things other than Kṛṣṇa's service are also called *duḥsaṅga*, bad association. (Cc. *Madhya* 24.99)

13.98

*niṣkiñcanasya bhagavad-bhajanon-mukhasya
pāraṁ paraṁ jigamiṣor-bhava-sāgarasya
sandarśanaṁ viṣayiṇām-atha yoṣitāṁś ca
hā hanta hanta viṣ-bhakṣaṇato 'py asādhū*

For a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested in more abominable than drinking poison willingly. (*Caitanya-candrodaya-naṭaka* 8.23)

13.99

*asat-saṅga- tyāga,—ei vaiṣṇava-ācāra
strī-sāṅgī—eka asādhū, 'kṛṣṇābhakta' āra*

The essential behavior of a Vaiṣṇava is that he gives up unholy association. In other words, he avoids the company of non-devotees and men who are addicted to women and devotes himself to Kṛṣṇa. (Cc. *Madhya* 22.87)

Prohibitions and Strictures Regarding Behavior that Destroys *Bhakti*

(1) Renouncing Bad Association

13.100

*varam hutavahajālā-pañjarāntar-vyavasthitiḥ
na śauri-cintā-vimukha-jana-saṁvāsa-vaiśasam*

It is better to live in a cage of fire than to invite ruin by living with those who are averse to thinking about Śrī Kṛṣṇa. (*Kātyāyana Saṁhitā*)

(2) Avoid Attachment to Accepting

Too Many Disciples and Over Endeavoring

13.101

*na śiṣyān anubadhnīta granthān naivābhyased bahūn
na vyākhyām upayujīta nārambhān ārabhet kvacit*

A *sannyāsī* must not present allurements of material benefit to attract many disciples. He should not initiate unqualified disciples in order to expand the number of his followers for prestige and material gain. He should not unnecessarily read many books, nor should he lecture on scriptures such as the *Śrīmad Bhāgavatam* as a way of making his livelihood. He must not attempt to increase material opulence unnecessarily. He must renounce endeavors

for things which are beyond his means and which cannot be attained even at the expense of great time and energy (*Mahārambha*). (*Bhāg.* 7.13.8)

(3) Remaining Undisturbed by Material Misfortunes

13.102

*alabhdeva vinaṣhe vā bhakṣyācchādana-sādhane
aviklavamatir-bhūtvā harim eva dhiyā smaret*

If one fails to get the necessities of life, or if one loses everything, one's recourse is to always mediate within oneself upon the Lord, with an undisturbed mind. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.114)

(4) Avoiding Lamentation

13.103

*śokā-maryādibhir-bhāvair-ākrāntaṁ yasya mānasam
kathaṁ tatra mukundasya sphurṭi-sambhāvanā bhavet*

How can Lord Śrī Kṛṣṇa appear in the heart of a person who is governed by emotions like sorrow and anger? (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.115)

(5) Prohibitions on Worshiping Other Gods

13.104

*harir eva sadārādhyāḥ sarva-deveśvareśvaraḥ
itare brahma-rudrādyā nāvajñeyāḥ kadācana*

One should always worship Lord Hari, who is the Supreme Controller of all gods, but one should not show contempt for the demigods like Brahmā, Rudra, and others. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.116)

(6) One Should Avoid Giving Pain to Other Living Beings

13.105

*piteva putraṁ karuṇo nodvejayati yo janam
viśuddhasya hṛṣīkeśas-tūrṇaṁ tasya prasīdati*

Just as an affectionate father never gives any cause for fear and pain in his dealings with his children, so Lord Hṛṣīkeśa, is very quickly pleased with those pure-minded souls who are compassionate to all creatures and who avoid being a source of pain and harassment, fear and anxieties to them. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.117)

Bhakti is Superior to False Renunciation

13.106

*prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣabhiḥ parityāgo vairāgyaṁ phalgu kathyate*

That renunciation which is practiced by those desirous of impersonal liberation and which rejects things in connection with Lord Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation. (*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.126)

Things Opposed to *Bhakti* Reside in Five Places

13.107

*abhyarthitas tadā tasṁai sthānāni kalaye dadau
dyūtarṁ pānarṁ striyaḥ sūnā yatrādharmas catur-vidhaḥ*

Mahārāja Parīkṣita, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. (*Bhāg.* 1.17.38)

13.108

*punaś ca yācamānāya jāta-rūpam adāt prabhuḥ
tato 'nṛtarṁ madarṁ kāmārṁ rajo vairarṁ ca pañcamam*

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because, wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. (*Bhāg.* 1.17.39)

13.109

*amūni pañca sthānāni hy adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni nyavasat tan-nideśa-kṛt*

Thus the personality of Kali, by the directions of Mahārāja Parīkṣita, the son of Uttara, was allowed to live in those five places. (*Bhāg.* 1.17.40)

13.110

*athaitāni na seveta bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo rājā loka-patir guruḥ*

Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, *brāhmaṇas*, and *sannyāsīs*, should never come in contact with the four above-mentioned irreligious principles (*Bhāg.* 1.17.41)

The Different Kinds of Bad Association that Destroys *Bhakti*

13.111

*āula, bāula, karttābhajā, neḍā, daraveśa, sāñi
sahajiyā, sakhībhekī, smārta, jāta-gosāñi*

*ativādī, cūḍādhārī, Gaurāṅga-nāgarī
tato kahe, ei terara saṅga nāhi kari*

The names of *sahajiyā saṁpradāyas* are as follows: *āula*, (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 realization.)

Daraveśa (A Muslim mendicant. This word has also been used by Śrīla Prabhupada to mean "hippie."), *sāñi* (literally means "religious instructor"), *sahajiyā* (literally means "easy-ist." indicates one who takes the pastimes of Rādhā and Kṛṣṇa cheaply.), *sakhībhekī* (One who imagines himself a *gopī*, and adopts the dress of a woman), *smārta*, (formalistic and materialistic brāhmaṇas), *jāta-gosāṇi* (caste gosvāmīs), *ativādī* (proud devotees), *cūḍādhārī* (Those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as 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.

Association With Women Destroys *Bhakti*

13.112

*mātrā svasrā duhitrā vā nāviviktāsano bhavet
balavān indriya-grāmo vidvāṁsam api karṣati*

One should not sit on the same seat even with one's own mother, sister, or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex. (Bhāg. 9.19.17)

Remembrance of Sex Pleasure Condemned

13.113

*yadavadhi mama cetaḥ kṛṣṇa-pādāravinde
nava-nava-rasa-dhāmanudyataṁ rantum āsīt
tadavadhi bata nārī-saṅgame smaryamāṇe
bhavati mukha-vikāraḥ suṣṭhu niṣṭhivanam ca*

Since I have been engaged in the transcendental loving service of Kṛṣṇa, realizing ever-new pleasure in Him, whenever I think of sex pleasure, my lips curl with distaste and I spit at the thought. (*Bhakti-rasāmṛta-sindhu*, *Dakṣiṇa-vibhāga*, 5.72 quoted from Yamunācārya)

The Power of a Woman to Attract the Mind

13.114

*durvāra indriya kare viṣaya-grahaṇa
dāravī prakṛti hare munerapi mana*

So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman (daru-prakṛti) attracts the mind of even a great saintly person. (Cc. Antya 2.118)

One Should Completely Give Up all Association With Women

13.115

*satyaṁ śaucaṁ dayā maunaṁ
buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saokṣayam*

[One who takes the path of unrighteousness, gets corrupted by bad association and becomes involved in the pursuit of sex and the pleasures of the tongue.] He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities. (Bhāg. 3.31.33)

13.116

*teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhūṣu
saṅgaṁ na kuryāc chocyeṣu
yoṣit-kṛḍā-mṛgeṣu ca*

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. (Bhāg. 3.31.34)

Gṛhamedhi-dharma Condemned

13.117

*yan maithunādi-gṛhamedhi-sukhaṁ hi tucchaṁ
kaṇḍūyanena karayor iva duḥkha-duḥkham
tṛpyanti neha kṛpaṇā bahu-duḥkha-bhājaḥ
kaṇḍūtivan manasijaṁ viṣaheta dhīraḥ*

Sex is compared to the rubbing of two hands to relieve an itch. *Gṛhamedhis*, so called *gṛhasthas*, who have no spiritual knowledge, think this itching is the greatest platform of

happiness. Actually it is the source of distress. The *kṛpaṇas*, the fools who are just the opposite of *brāhmaṇas*, are not satisfied by repeated sense enjoyment. Those who are *dhīra*, however, who are sober and who tolerate this itching, are not subjected to the suffering of fools and rascals. (Bhāg. 7.9.45)

Tamasic and Rajasic Foods are Antagonistic to Bhakti

13.118

*kaṭv-amlā-lavaṇāty-uṣṇa-tīkṣṇa-rūkṣa-vidāhinaḥ
āhārā rājasasyeṣṭhā duḥkha-śokāmaya-pradāḥ*

Foods that are too bitter, too sour, salty, hot, pungent, dry, and burning are dear to those in the mode of passion. Such foods cause distress, misery, and disease. (*Bhagavad-gītā* 17.9)

13.119

*yāta-yāmaṁ gata-rasaṁ pūti paryuṣitaṁ ca yat
ucchiṣṭam api cāmedhyaṁ bhojanaṁ tāmāsa-priyam*

Foods prepared more than three hours before being eaten, food that is tasteless, decomposed, and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness. (*Bhagavad-gītā* 17.10)

Meat-eating Destroys Bhakti

13.120

*ye tv anevaṁ-vido 'santaḥ stabdhāḥ sad-abhimāninaḥ
paśūn druhyanti viśrabdhāḥ pretya khādanti te ca tān*

Those wicked persons who do not know the real nature of *dharma*, who are proud and stubborn, who consider themselves righteous and who mercilessly slaughter animals will, in their next life, be eaten by the very beasts they kill. (*Bhāg.* 11.5.14)

13.121

*yo yasya māṁsam-aśnāti sa tan māṁsāda ucyate
matsyādaḥ sarva-māṁsādas-tasmān-mat-syān vivarjayet*

Whoever eats the meat of someone, he is called the eater of the meat of that entity. But a fish eater is considered as eater of all meats. Therefore one should not eat fish. (*Manu-saṁhitā* 5.15)

The Senses are Like Wives, and the Tongue is the Most Powerful

13.122

*jihvaikato 'cyuta vikarṣati māvitrptā
śīśno 'nyatas tvag-udaraṁ śravaṇaṁ kutaścīt
ghrāṇo 'nyataś capala-dṛk kva ca karma-śaktir*

bahvyaḥ sapatnya iva geḥa-patim lunanti

My dear Lord, O infallible one, my position is like that of a person who has many wives, all trying to attract him in their own way. For example, the tongue is attracted to palatable dishes, the genitals to sex with an attractive woman, and the sense of touch to contract with soft things. The belly, although full, still wants to eat more, and the ear, not attempting to hear about You, is generally attracted to mundane songs and music. The sense of smell is attracted by sweet fragrances, the eyes are attracted by beautiful forms, and the active senses are attracted elsewhere. In this way, I am certainly embarrassed. (*Bhāg.* 7.9.40)

13.123

*tāvaj jitendriyo na syād vijitānyendriyaḥ pumān
na jayed rasanam yāvaj jitam sarvam jite rase*

Even if a person has conquered every sense other than the tongue, he cannot be said to have subjugated his senses until he has conquered the tongue and the sense of taste. The sense of taste is the strongest sense; it is the most difficult to control, especially when it becomes more acute as a result of hunger. (*Bhāg.* 11.8.21)

13.124

*jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya*

One who is subservient to the demands of the tongue and who thus runs here and there devoted to the genitals and the belly, cannot attain Kṛṣṇa. (*Cc. Antya* 6.227)

Misconceptions to be Avoided in *Sāadhanā-bhakti*

13.125

*yadi vaiṣṇava-aparādha uṭhe hāti mātā
upāḍe vā chiṇḍe, tāra śukhi' yāya pātā
tāte māli yatna kari' kare āvaraṇa
aparādha-hastīra yaiche nā haya udgama
kintu yadi latāra saṅge uṭhe 'upaśākhā'
bhukti-mukti-vāñchā, yata asaṅkhyā tāra lekḥā
'niśiddhācāra', 'kuṭīnatī', 'jīva-hirṁsana'
'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa
seka-jala pāñā upaśākhā bāḍi' yāya
stabdha hañā mūla-śākhā bāḍite nā pāya*

If a devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service, his offense is compared to a mad elephant that uproots the creeper

and breaks it. In this way the leaves of the creeper dry up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain devotional perfection, diplomatic behavior, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers. If one does not distinguish between the bhakti-latā creeper and the other creepers, the sprinkling of water is misused, because the other creepers are nourished while the bhakti-latā creeper is curtailed. (Cc. *Madhya* 19.156-160)

To View Devotees Externally is Antagonistic to *Bhakti*

13.126

*ye te kule vaiṣṇavera janma kene naya
tathāpi o sarvottama sarva-śāstre kaya
ye pāpiṣṭha vaiṣṇavera jāti-buddhi kare
janma janma adhama-yonite dubi' mare*

All the scriptures agree that a devotee should never be seen in terms of his birth. Birth does not a Vaiṣṇava make. Those sinners who see a devotee in terms of his birth will themselves be born in the wombs of inferior species life after life. (Cb. *Madhya* 10.100,102)

Conceptions of Good and Bad are Antagonistic to *Bhakti*

13.127

*'dvaite' bhadṛābhadrā-jñāna, saba—'manodharma'
'ei bhāla, ei manda',—ei saba 'bhrama'*

In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, "This is good" and "This is bad" is all a mistake. (Cc. *Antya* 4.176)

Materialistic Persons and their Reading of
Bhāgavatam are Condemned

13.128

*yebā bhaṭṭācārya, cakravartī, miśra saba
tāhāra o nā jānaye grantha-anubhava
śāstra paḍāiyā sabe ei karma kare
śrotāra sahita yama-pāśe dubi' mare
gītā-bhāgavata ye ye jane vā paḍāya
bhaktira vyākhyāna nāhi tāhāra jihvāya
ei mata viṣṇu-māyā-mohita saṁsāra*

*dekhi' bhakta saba duḥkha bhavena apāra
kemate e saba jīva pāibe uddhāra
viṣaya-sukhete saba mājila saṁsāra
balile o keha nāhi laya "kṛṣṇa-nāma"
niravadhi vidyā-kula karena vyākhyāna*

The so-called Bhaṭṭācāryas, Cakravartīs, Miśras, and others who make a business out of the scriptures have no realization of the scriptures at all. All their study of scripture is simply fruitive activity. Whoever hears from them will be bound by the ropes of Yamarāja and dragged down to hell at the time of death. Although they study the *Bhagavad-gītā* and *Śrīmad Bhāgavatam*, no explanations of *bhakti* ever issue forth from their lips. Vaiṣṇavas can see no worse misery than the sufferings of these wretched souls who are bewildered by the illusions of *māyā* and who wander within the worlds of repeated birth and death. The Vaiṣṇavas think of how all souls can be delivered from drowning in the ocean of material existence. The devotees tell everyone to chant, but some people simply cannot take the holy name, especially the so-called learned professors, who, being proud of their academic education endlessly boast of their knowledge [but who cannot be saved]. (Cb. Ādi 1.39)

Fake, Show-bottle, and Professional *Bhāgavatam* Reciters

13.129

*vedair-vihīnās ca paṭhanti śāstraṁ śāstreṇa hīnās ca purāṇa-pāṭhāḥ
purāṇa-hīnāḥ kṛṣiṇo bhavanti bhraṣṭāste bhāgavatā bhavanti*

Those who are unable to understand the *Vedas* go on to study the *dharma-śāstras*. Failing to understand the *dharma-śāstras*, they turn to the *Purāṇas*. Unable to grasp the real purport of the *Purāṇas*, they become farmers. Those who can not do anything else become professional *Bhāgavatam* reciters, although they have no real understanding of the *Bhāgavatam*. (Atri Saṁhitā 375)

Attempts at Liberation Beginning With Vows of Silence Austerity, Śāstric Study, and so on,
Will Not Lead to *Bhakti*

13.130

*mauna-vrata-śruta-tapo-'dhyayana-sva-dharma-
vyākhyā-raho-japa-samādhaya āpavargyāḥ
prāyaḥ param puruṣa te tv ajitendriyāṇāṁ
vārtā bhavanty uta na vātra tu dāmbhikānām*

O Supreme Personality of Godhead, there are ten prescribed methods on the path of liberation to remain silent, not to speak to anyone, to observe vows, to amass all kinds of Vedic knowledge, to undergo austerities, to study the *Vedas* and other Vedic literature, to execute the duties of *varṇāśrama-dharma*, to explain the *śāstras*, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods of liberation are generally only a professional practice and means of livelihood for those who have not conquered the senses. Because such persons are falsely proud, these procedures may not be successful. (*Bhāg.* 7.9.46)

Desires of Enjoyment and Liberation Destroy *Bhakti*

13.131

*ajñāna-tamera nāma kahiye 'kaitava'
dharma-artha-kāma-mokṣa-vāñchā ādi saba
tāra madhye mokṣa-vāñchā kaitava-pradhāna
yāhā haite kṛṣṇa-bhakti haya antardhāna
kṛṣṇa-bhaktira bādhaka—yata śubhāśubha karma
seha eka jīvera ajñāna-tamo-dharma*

The darkness of ignorance is called kaitava, the way of cheating, which begins with religiosity, economic development, sense gratification, and liberation. The foremost process of cheating is to desire liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa. All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions of the darkness of ignorance. (Cc. Ādi 1.90,92,94)

The Senses are Useless if Not Used in Kṛṣṇa's Service

13.132

*taravaḥ kiṁ na jīvanti bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti kiṁ grāme paśavo 'pare*

Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? (Bhāg. 2.3.18)

13.133

*śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ*

Men who live like dogs, hogs, camels, and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from all evils. (Bhāg. 2.3.19)

13.134

*bile batorukrama-vikramān ye na śṛṇvataḥ karṇa-puṭe narasya
jihvāsatī dārdurikeva sūta na copagāyaty urugāya-gāthāḥ*

One who has not listened to the messages about the prowess and marvelous acts of the Supreme Person and has not sung or chanted loudly the worthy songs about Him is

considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog. (Bhāg. 2.3.20)

13.135

*bhāraḥ param paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgaṁ na namen mukundam
śāvau karau no kurute saparyāṁ
harer lasat-kāñcana-kaokaṇau vā*

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Supreme Personality of Godhead, who can award liberation. And the hands, although decorated with glittering bangles, are like those of a dead man if not engaged in the service of Śrī Hari. (Bhāg. 2.3.21)

13.136

*barhāyite te nayane narāṇām
liogāni viṣṇor na nirīkṣato ye
pāḍau nṛṇām tau druma-janma-bhājau
kṣetrāṇi nānurvrajato harer yau*

Those eyes that do not look at the form of the Supreme Lord are like those printed on the plumes of a peacock, and the legs which do not move to the holy places are like tree trunks. (Bhāg. 2.3.22)

13.137

*jīvañ chavo bhāgavatāṅghri-reṇuṁ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasaṁ chavo yas tu na veda gandham*

The person who has not received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And, although breathing, the person who has never experienced the aroma of the Tulasī leaves from the lotus feet of the Lord is also a dead body. (Bhāg. 2.3.23)

Without the Mercy of Gaurāṅga it is Impossible
to Control the Senses or Practice *Bhakti*

13.138

*kālaḥ kalir balina indriya-vairivargāḥ
śrī bhakti-mārga iha kaoṭaka-koṭi-ruddhaḥ
hā hā kva yāmi vikalaḥ kimahaṁ karomi
caitanya-candra yadi nādyā kṛpām karoṣi*

Now it is the age of Kali. My enemies, the senses, are very strong. The beautiful path of *bhakti* is spiked with countless thorns. My spirit is weak. My senses are powerful and agitated. O what shall I do? Where shall I go? O Lord Caitanya-candra, if you do not grant me Your mercy, what shall I do to save myself? (*Caitanya-candāmṛta* 125)

The Six Kinds of *Śaraṇāgati*

13.139

*ānukūlyasya saokalpaḥ prātikūlyasya varjanam
rakṣiṣyatīti viśvāso goptṛtve varaṇaṁ tathā
ātma-nikṣepa-kārpaṇye ṣaḍ-vidhā śaraṇāgatih*

The six divisions of surrender are to accept those things favorable for devotional service, to reject unfavorable things, the conviction that Kṛṣṇa will give all protection, to accept the Lord as one's guardian or master, full self-surrender, and humility. (*Cc. Madhya* 22.100, from *Vaiṣṇava Tantra*)

Without *Śaraṇāgati* There Can be no Auspiciousness

13.140

*tāvad bhayaṁ draviṇa-deha-suhṛn-nimittaṁ
śokaḥ sprhā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārti-mūlaṁ
yāvan na te 'oghrim abhayaṁ pravṛṇīta lokaḥ*

O my Lord, the people of the world are embarrassed by material anxieties they are always afraid. They always try to protect wealth, body, and friends. They are filled with lamentation and unlawful desires and paraphernalia; and they avariciously base their undertakings on the perishable conceptions of "my" and "mine". As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties. (*Bhāg.* 3.9.6)

13.141

*kārpaṇya-doṣopahata-svabhāvaḥ
prcchāmi tvāṁ dharma-sammūḍha-cetāḥ
yac chreyaḥ syān niścitaṁ brūhi tan me
śiṣyas te 'haṁ śādhi mām tvāṁ prapannam*

Now I am confused about my duty and have lost all composure due to weakness. In that condition I am asking You to tell me clearly what is best for me. Now I am Your disciple and soul surrendered unto You. Please instruct me. (*Bhagavad-gītā* 2.7)

13.142

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*

This divine energy of Mine, consisting of the three modes of nature, is difficult to overcome, but those who have surrendered unto Me can easily cross beyond it. (*Bhagavad-gītā* 7.14)

13.143

*yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyaṭīkam
te dustarāṁ atītaranti ca deva-māyāṁ
naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye*

Anyone who is specifically favored by the Supreme Lord, due to unalloyed surrender to the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to the body, which is meant to be eaten by dogs and jackals cannot do so. (Bhāg. 2.7.42)

13.144

*ananyāś cintayanto mām ye janāḥ paryupāsate
teṣāṁ nityābhīyuktānām yoga-kṣemaṁ vahāmy aham*

But those who are always attached to Me, who worship Me with devotion, meditating on My transcendental form to them I carry what they have and preserve what they lack. (*Bhagavad-gītā* 9.22)

13.145

*kṛṣṇa-bhakti-sudhāpānād deha-daiḥika-vismṛteḥ
teṣāṁ bhautikadehe'pi sac-cid-ānanda-rūpatā*

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. (*Bṛhad-bhāgavatāmṛta* 2.3.45)

13.146

*śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa
kṛṣṇa tāre kare tat-kāle ātma-sama*

When a devotee fully surrenders to Kṛṣṇa, offering his very self, at that time Kṛṣṇa accepts the devotee to be as good as His very self. (That is, the Lord accepts Him as one of his own personal associates.) (Cc. Madhya 22.102)

13.147

*prabhu kahe,--"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 tāora caraṇa bhajaya*

Caitanya Mahāprabhu said, "The body of a devotee is never material. It is considered transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord. (Cc. Antya 4.191-193)

13.148

*dante nidhāya tṛṇakaṁ padayor-nipatya
kṛtvā ca kākuśatam etad ahaṁ bravīmi
he sādhaḥ sakalam eva vihāya dūrād-
gaurāṅga-candra-caraṇe kurutānurāgam*

Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, "O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of the moonlike Śrī Gaurāṅga. (Caitanya-candāmṛta 120)

Humility

13.149

*na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharaṁ prakāṣitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā
vibharmi yat prāṇa-pataṅgakān vṛthā*

My dear friends, I have not the slightest tinge of love of Godhead within my heart. When you see me crying in separation, I am only making a false show of devotion. The proof that I have no love for Kṛṣṇa is the fact that while not seeing His beautiful face as He plays His flute I continue to maintain My fly like existence. (Cc. Madhya 2.45)

The Value of Association With a Pure Devotee

13.150

*ata ātyantikaṁ kṣemaṁ prcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām*

O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints even for a half a moment is the most valuable treasure in human society. (Bhāg. 11.2.30)

13.151

*tulayāma lavenāpi na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya martyānāṁ kim utāśiṣaḥ*

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? (Bhāg. 1.18.13)

13.152

*bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ bhaktyaikayeśaṁ guru-devatātmā*

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and as his very life and soul. (Bhāg. 11.2.37)

*The Śrutis Identify the Worship of Devotees and Association
with Saints as the Only Thing Worth Doing*

13.153

tasmād-ātmajñaṁ hyarcayed-bhūtikāmaḥ

A person wishing to attain divine opulence should worship one who is ātmajña, self-realized. That is, he should worship a devotee of Śrī Hari, the Supreme Personality of Godhead. (Muṇḍaka Upaniṣad 3.1.10)

Sādhū-saṅga is the Only Way

13.154

*rahūgaṇaitat tapasā na yāti na cejyayā nirvapaṇād grhād vā
na cchandasā naiva jalāgni-sūryair vinā mahat-pāda-rajo-'bhiṣekam*

My dear King Rahūgaṇa, unless one has the opportunity to smear his body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy, by worshiping the Deity, by taking *sannyāsa*, by perfectly following the rules of the *grhastha āśrama*, nor can one attain the truth by accepting severe penances and austerities, by studying the *Vedas*, nor by worshiping the gods of water and sun. Only by bathing in the dust of the lotus feet of a pure devotee is the Absolute Truth revealed. (Bhāg. 5.12.12)

*Those Who Have Few Pious Credits
Cannot Get the Association of Great Souls*

13.155

*durāpā hy alpa-tapasah sevā vaikuṇṭha-vartmasu
yatropagīyate nityaṁ deva-devo janārdanaḥ*

Those whose austerity is meager can hardly obtain the service of the pure devotees, who are progressing on the path back to the kingdom of God, Vaikuṇṭha. 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. (Bhāg. 3.7.20)

13.156

*naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ
niṣkiñcanānāṁ na vṛñīta yāvat*

Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely free from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord. Only in this way can one be free from material contamination. (Bhāg. 7.5.32)

A Devotee Has all Good Qualities; a Non-devotee Has None

13.157

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

All demigods and their exalted qualities, such as religious knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga, or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in serving the Lord's external energy. How can there be any good qualities in such a person? (Bhāg. 5.18.12)

From Sādhu-saṅga Comes Faith, Devotional Attachment, and Prema-bhakti

13.158

satāṁ prasaṅgān mama vīrya-saṁvido

*bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation. Thereafter he is freed, and his attraction is fixed. Then real devotion and devotional service begin. (Bhāg. 3.25.25)

With Humility and Hankering for Kṛṣṇa,
a Devotee Prays as Follows

13.159

*na dhanam na janam na sundarīm kavitaṁ vā jagadīśa kāmaya
mama janmani janmanīśvare bhavatad-bhaktir-ahaitukī tvayi*

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers, nor do I care for the fame of a poet, or the poetically glorified position of impersonal liberation I only want Your causeless devotional service birth after birth. (Śikṣāṣṭakam 4)

Thus ends the Thirteenth Jewel of the *Gauḍīya Kaṇṭhahāra*, entitled *Sādhana-bhakti-tattva*.

VARNADHARMA-TATTVA

Two Kinds of *Varṇāśrama* Divine and Demoniac

14.1

*dvau bhūta-sargau loke'sminn daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva āsuras-tada-viparyayaḥ*

There are two classes of men in the created world the demoniac and the godly. The devotees of Lord Viṣṇu are the godly. All opposed are demons. (*Padma Purāṇa*)

Divine *Varṇmñrama*

14.2

*varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇurārādhyate panthā nānyat tat-toṣa-kāraḥ*

The Supreme Person, Lord Viṣṇu, is worshiped by a person who is engaged in the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Lord. (*Viṣṇu Purāṇa* 3.8.9)

The Demoniac Social System

14.3

*asatyam apratiṣṭhaṁ te jagad āhur anīśvaram
aparaspara-sambhūtaṁ kim anyat kāma-haitukam*

The demoniac say that this world is unreal, that there is no foundation and that there is no God in control. It is produced of sex desire, and has no cause other than lust. (*Bhagavad-gītā* 16.8)

The Character of the Followers of Demoniac Society

14.4

*asau mayā hataḥ śatrur haniṣye cāparān api
īśvaro 'ham ahaṁ bhogī siddho 'haṁ balavān sukhī*

The demoniac think, "He is my enemy, and I have killed him; and my other enemy will also be killed. I am the Lord of everything, I am the enjoyer, I am perfect, powerful, and happy. (*Bhagavad-gītā* 16.14)

The Future of the Followers of Demoniac Society

14.5

*tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu*

Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life. (Bhagavad-gītā 16.19)

14.6

*āsurīm yonim āpannā mūḍhā janmani janmani
mām aprāpyaiva kaunteya tato yānty adhamām gatim*

Attaining repeated birth and death amongst the species of demoniac life, such persons can never approach Me. Gradually they sink to the most abominable type of existence. (*Bhagavad-gītā* 16.20)

The Birth, Family, and Knowledge
of the Followers of Demoniac Society is Useless

14.7

*dhig janma nas tri-vṛd yat tad dhig vrataṁ dhig bahu-jñatām
dhik kulaṁ dhik kriyā-dākṣyaṁ vimukhā ye tv adhokṣaje*

To hell with our birth as *brāhmaṇas*! To hell with our learning of Vedic literature! To hell with our performing sacrifice and observing the rules and regulations of scripture! To hell with our families! To hell with our expert service in performing the rituals exactly according to the description of scripture! To hell with it all, for as result of these things we have become opposed to loving the blessed Supreme Lord, who is beyond the speculation of our body, mind, and senses. (*Bhāg.* 10.23.40)

The Characteristics of Each *Varṇa*

14.8

*śamo damas tapaḥ śaucaṁ santoṣaḥ kṣāntir ārjavam
jñānaṁ dayācyutātmatvaṁ satyaṁ ca brahma-lakṣaṇam*

The symptoms of a *brāhmaṇa* are control of the mind, control of the senses, austerity, penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Lord. (*Bhāg.* 7.11.21)

14.9

*śauraṁ vīryaṁ dhṛtiś tejaś tyāgaś cātmajayaḥ kṣamā
brahmaṇyatā prasādaś ca satyaṁ ca kṣatra-lakṣaṇam*

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature, and to be always jolly and truthful are the symptoms of a *kṣatriya*. (*Bhāg.* 7.11.22)

14.10

*deva-gurv-acyute bhaktis tri-varga-paripoṣaṇam
āstikyam udyamo nityaṁ naipuṇyaṁ vaiśya-lakṣaṇam*

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Viṣṇu; endeavoring for advancement in religious principles, economic development and sense gratification (dharma, artha, and kāma), believing in the words of the spiritual master and scripture, and always endeavoring with expertise in earning money are the symptoms of a *vaiśya*. (Bhāg. 7.11.23)

14.11

*śūdrasya sannatiḥ śaucaṁ sevā svāminy amāyayā
amantra-yajño hy asteyaṁ satyaṁ go-vipra-rakṣaṇam*

Offering obeisances to the higher sections of society, being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brāhmaṇas are the symptom of a *śūdra*. (Bhāg. 7.11.24)

Bhagavad-gītā on Varṇāśrama

14.12

*brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ ca parantapa
karmāṇi pravibhaktāni svabhāva-prabhavair guṇaiḥ*

Brāhmaṇas, kṣatriyas, vaiśyas, and śūdras are distinguished by their qualities of work, O chastiser of the enemy, in accordance with the modes of nature. (*Bhagavad-gītā* 18.41)

Qualities of *Brāhmaṇas*

14.13

*śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam brahma-karma svabhāva-jam*

Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness these are the qualities by which the *brāhmaṇas* work. (*Bhagavad-gītā* 18.42)

Qualities of *Kṣatriyas*

14.14

*śauryaṁ tejo dhṛtir dākṣyaṁ yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca kṣātraṁ karma svabhāva-jam*

Heroism, power, determination, resourcefulness, courage in battle, generosity, and leadership are the qualities of work for the *kṣatriyas*. (*Bhagavat-gītā* 18.43)

Qualities of *Vaiśyas* and *Śūdras*

14.15

*kṛṣi-go-rakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam
paricaryātmakaṁ karma śūdrasyāpi svabhāva-jam*

Farming, cow protection, and business, are the qualities of work for the *vaiśyas*, and for the *śūdras* there is labor and service to others. (*Bhagavat-gītā* 18.44)

The Division of *Varṇa* and *āśrama* According to *Guṇa* and *Karma*

14.16

*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām viddhy akartāram avyayam*

According to the modes of material nature and the work ascribed to them, the four divisions of human society were created by Me. Although I am the ultimate creator of this system, you should know that I am not the direct creator, being unchangeable. (*Bhagavad-gītā* 4.13)

Evidence from *Śrīmad Bhāgavatam* About the Divisions *Varṇāśrama*

14.17

*mukha-bāhūru-pādebhyaḥ puruṣasyāśramaiḥ saha
catvāro jajñire varṇā guṇair viprādayaḥ pṛthak*

[Camasa Yogendra said] From the mouth of Brahmā, the *brahminical* order has come into existence. Similarly, from his arms, the *kṣatriyas* have come, from his waist the *vaiśyas* have come and from his legs the *śūdras* have come. These four orders and their spiritual counterparts [*brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsa*] combine to make society complete. (*Bhāg.* 11.5.2)

14.18

*ya eṣāṁ puruṣaṁ sākṣād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ*

For one who simply maintains an official position in *varṇasāśrama* but does not worship the Supreme Lord, Viṣṇu, he falls down from his puffed-up position into a hellish condition. (*Bhāg.* 11.5.3)

14.18a

*cāri varṇāśramī yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi' maje*

The followers of the *varṇāśrama* institutions accept the regulative principles of the four social orders (*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*) and four spiritual orders (*brahmacārī*, *gṛhastha*, *vānaprastha*, and *sannyāsa*). If, one carries out the regulative principles of these orders but does not render service to Kṛṣṇa, he falls into a hellish condition of life. (*Cc. Madhya* 22.26)

In Satya-Yuga, There was Only one Varṇa Paramahaṁsa

14.19

*ādau kṛta-yuge varṇo nṛnām haṁsa iti smṛtaḥ
kṛta-kṛtyāḥ prajā jātyā tasmāt kṛta-yugaṁ viduḥ*

In the beginning, *Satya-yuga*, there was only one social class, called "*haṁsa*". In that age everyone was perfect (in devotional service) from birth. That age is therefore known as *Kṛta-yuga*, or the age in which all religious duties are fulfilled. (*Bhāg.* 11.17.10)

14.20

*tretā-mukhe mahā-bhāga
prāṇān me hṛdayāt trayī
vidyā prādurabhūt tasyā
aham āsaṁ tri-vṛṇ makhaḥ*

O blessed *Uddhava*, at the beginning of the *Treta-yuga* the threefold *Vedas* was manifest from My heart thorough My breath; and through the threefold *Vedas* I (who am known as *Yajña*) appear as sacrifice. (*Bhāg.* 11.17.12)

14.21

*vipra-kṣatriya-viṭ-śūdrā mukha-bāhūru-pāda-jāḥ
vairājāt puruṣāj jātā ya ātmācāra-lakṣaṇāḥ*

The four social orders appeared from the universal form of the Lord. The *brāhmaṇas* appeared from His face, the *kṣatriyas* from His arms, the *vaiśyas* from His thighs, and the *śūdras* from His feet. Each social order is characterized by specific systems and behavior. (*Bhāg.* 11.17.13)

Previously, Everyone was a *Brāhmaṇa*.

Later, According to *Guṇa* and *Karma*, Different Divisions Arose

14.22

na viśeṣo' sti varṇānām sarvaṁ brāhmam-idaṁ jagat

brahmaṇā pūrva-sṛṣṭam hi karmabhir-varṇatām gatam

[Bṛghu Muni said] Previously there was only one *varṇa*. Because everyone was born of Brahṁā, everyone was a *brāhmaṇa*. However, later on different castes were categorized according to their activities. (*Mahābhārata*, *Śānti Parva* 188.10)

The Position of *Varṇa-Dharma* in *Kali-yuga*

14.23-27

*brāhmaṇāḥ kṣatriyā vaiśāḥ śūdrāḥ pāpa-parāyaṇāḥ
nījacārā-vihīnāś ca bhaviṣyanti kalau yuge
viprā veda-vihīnāś ca pratigraha-parāyaṇāḥ
atyanta-kāmināḥ krūrā bhaviṣyanti kalau yuge
veda-nindākarāś caiva dyūtacaurya karāś tathā
vidhavā-saṅga-lubdhāś ca bhaviṣyanti kalau dvijāḥ
vṛtty-artharṇ brāhmaṇāḥ kecit mahākapaṭa-dharmināḥ
raktāmbarā bhaviṣyanti jaṭilāḥ śmaśrudhārīṇāḥ
kalau yuge bhaviṣyanti brāhmaṇāḥ śūdra-dharminā*

In *Kali-yuga*, all four *varṇas* are devoid of character and proper behavior and are addicted to sin. The *brāhmaṇas* are devoid of Vedic knowledge and sacrifice. Giving up the five sacrifices recommended in the *Vedas* and all *brahminical* behavior and consciousness, they engage in inferior activities. They collect charity to satisfy their unlimited appetite for sense enjoyment. The *brāhmaṇas* of *Kali-yuga* are characterized by the qualities of lust and cruelty. Unholy in deed and thought, they take pleasure in envy and malice. These professional thieves blaspheme the *Vedas*, drink liquor, and exploit women for sex, taking great pleasure in adultery and fornication. They accept extremely sinful means of maintaining their lives and, posing as *svāmīs*, dress in red cloth and wear long hair and beards. In this way the wretched so called *brāhmaṇas* of *Kali-yuga* accept the *dharma* of *śūdras*, that is, they become fourth-class men. (*Padma Purāṇa*)

Brāhmaṇas in *Kali-yuga* are Brāhmaṇas in Name only

14.28

*rākṣasāḥ kalim-āśritya jāyante brahma-yoniṣu
utpannā brāhmaṇa-kule bādhante śrotriyān kṛṣṇān*

Those who were *rākṣasas* in previous ages, have taken birth as *brāhmaṇas* in *Kali-yuga* to torment the physically weak saintly persons who are engaged in the culture of hearing about the Lord. (*Cb. Ādi* 11.298)

The Evidence from *Caitanya-Bhāgavata*

14.29

*ei sakala rākṣasa "brāhmaṇa" nāma mātra
ei saba loka yama-yātanāra pātra*

*kaliyuge rākṣasa-sakala vipra-ghare
janmiveka sujanera hiṁsā karivāre
e-saba viprera sparśa, kathā namaskāra
dharma-śāstre sarvathā niṣedha karivāre*

All these demons are "*brāhmaṇas*" in name only. All of them will be finished by the agents of the king of death, Yamarāja. In *Kali-yuga*, demons take birth in the houses of *brāhmaṇas* to harass saintly persons. All the *dharma-śāstras* forbid one to touch, hear from or offer obeisances to such materialistic and demoniac *brāhmaṇas*. (Cb. Ādi 11.293-295)

The *smṛti* on how the *Brāhmaṇa* Caste was Debased

14.30 and 31

*jatiratra mahā-sarpa manuśyatve mahā-mate
saokarāt sarva-varṇānām duṣparīkṣyeti me matiḥ
sarve sarvāsva patyāni janayanti sadā narāḥ
vāṅghaithunamatho janma maraṇaṁ ca saman nṛṇām*

[Yudhiṣṭhira told Nahūṣa] O noble-minded and great serpent, it is very difficult to ascertain one's caste because of promiscuity among the four orders. This is my opinion. Men belonging to all castes beget offspring among women of all the different castes. And among men of different caste the speech, sexual intercourse, birth, and death have become are common to all. (*Mahābhārata, Vana Parva* 180.31-32)

The Opinion of the Truth-Loving Vedic *nṛiis*

14.32

'na caitad-vidmo brāhmaṇaḥ smo vayam abrahmaṇa veti'

"We don't know whether we were *brāhmaṇas* or non-*brāhmaṇas*. (*Mahābhārata, Vana Parva* 179.33)

The Śruti, Smṛti, Purāṇas, and Itihāsas
on the Occupational Duties of *Brāhmaṇas*

14.33

*Brahma-kṣatriya-vaiśya-śūdro iti catvāro varṇās teṣāṁ varṇānām brāhmaṇa eva pradhāna
iti veda-vacanānu-rūpaṁ smṛtibhir apy uktam. Tatra codyam asti ko vā brāhmaṇo nāma.
Kiṁ jīvaḥ kiṁ dehaḥ kiṁ jātīḥ kiṁ jñānaṁ kiṁ karma kiṁ dhārmika iti. Tatra prathmo jīvo
brāhmaṇa iti cettana, atītānāgatān eka dehānām jīvasyaika-rūpatvāt ekasyāpi karma-
vaśādan-eka-deha sambhavāt sarva śarīrāṇām jīvasyaika-rūpatvācca. Tasmān na jīvo
brāhmaṇa iti. Tarhi deho brāhmaṇa iti cettana, ācāṇḍālādi-paryantānām manuṣyāṇām
pāñca-bhautikatvena. Dehasyaika-rūpatvāj-jarā-maraṇa dharmādharmādi sāmāyā-darśanād
brāhmaṇaḥ śvetavarṇaḥ kṣatriyo rakta-varṇo vaiśyaḥ pīta-varṇaḥ śūdraḥ kṛṣṇa-varṇa iti
niyamābhāvāt. Pitrādi-śarīra dahane putrādīnām brahma-hatyādi-doṣa-sambhavācca
tasmān na deho brāhmaṇa iti. Tarhi jāti brāhmaṇa iti cenna. tatra jātyantarajantuṣu aneka-
jāti-sambhavā maharṣayo bahavaḥ santi. Eṣya-śṛogo mṛgyāḥ kauśikaḥ kuśāt jāmbūko*

jambūkāt. Vālmīko valmīkāt. Vyāsaḥ kaivartta-kanyāyām. Śaśapṛsthāt gautama. Vasiṣṭhaḥ urvaśyām. Agastyaḥ kalase jāta iti śrutatvāt. Eteṣāṁ jātyā vināpyagre jñāna-prati-pāditā ṛṣyo bahavaḥ santi. Tasmān na jātiḥ brāhmaṇa iti. Tarhi jñānaṁ brāhmaṇa iti cettanna. Kṣatriyādayo'pi paramārtha-darśino'bhijñā bahavaḥ santi. Tasmānha jñānaṁ brāhmaṇa iti. Tarhi karma brāhmaṇah iti cettanna. Sarveṣāṁ prāṇināṁ prārabdha-saṁcitāgāmi karma-sā dharmya-darśanāt karmābhipreritāḥ sant janāḥ kriyāḥ kurvanīti. Tasmān na karma brāhmaṇa iti. Tarhi dhārmiko brāhmaṇa iti cettanna. Kṣatriyādayo hiraṇyadātāro bahavaḥ santi. Tasmānna dhārmiko brāhmaṇa iti. Tarhi ko vā brāhmaṇo nāma. Yaḥ kaścid-ātmānam-advitīyaṁ-jāti-guṇa-kriyāhīnam ṣaḍūrmiṣaḍ-bhāvetyādi-sarva-doṣa-rahitaṁ satya-jñānānandānta-svarūpaṁ svayaṁ nirvikalpaṁ aśeṣa-kalpādhāraṁ aśeṣabhutāhtaryāmitvena vartamānaṁ antarbahiś-cākāśavadanu-syūtama-khaṇḍānanda-svabhāvam-aprameya manu bha vai kavedya parokṣatayā bāsamānaṁ karatalāmalakavat sākṣād-aparokṣī-kṛtya kṛtārthatayā kāma-rāgādi-doṣa-rahitaḥ śama damādi-sampanno cetā vartata, eva mukta-lakṣaṇo yaḥ sa eva brāhmaṇa iti śruti-smṛti-purāṇetihāsānām-abhiprāyaḥ. Anyathā hi brāhmaṇtva-siddhir nāsty eva.

The four *varṇas* are: *brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*. Among these, the *brāhmaṇas* are foremost. This is the verdict of the *Vedas* and the *Smṛti*. In these places the question is asked, "Who is a *brāhmaṇa*? On what basis is someone a *brāhmaṇa*? Among life (*jīva*), body (*deha*), birth (*jāti*), knowledge (*jñāna*), work (*karma*), and duty (*dharma*) what is it that constitutes a *brāhmaṇa*?"

The first question is: Since the *jīva* is part of Brahman, and alive, does that make him a *brāhmaṇa*? No. It is incorrect to call any *jīva* a *brāhmaṇa*. There are countless *jīvas* who have accepted innumerable material bodies according to their *karma* and mentality, but they cannot all be called *brāhmaṇas*.

The next point is whether one's body (*deha*) makes one a *brāhmaṇa*. The answer is no. The body of a *caṇḍāla* as well as that of all other men are subject to infirmity and death. It is only with respect to the way in which the mentalities of different classes of men are colored by different conceptions of religion and irreligion that *brāhmaṇas* are called "white," (*ñveta-varṇa*) *kṣatriyas* "red," (*rakta-varṇa*) *vaiśyas* "yellow," (*pīta-varṇa*) and *śūdra* "black" (*kṛṣṇa varṇa*). In this way, it should be clearly understood that one is not a *brāhmaṇa* on the basis of his body (*deha*). By burning up one's body one does not become free from the sin of killing a *brāhmaṇa*; nor is that sin transferred to one's son. In the same way one's *brahminical* status is not based on one's bodily condition, nor can *brahminical* status be transferred simply by seminal discharge and the procreation of children. Therefore it is concluded that the body (*deha*) does not make one a *brāhmaṇa*.

The next point is whether one becomes a *brāhmaṇa* by birth (*jāti*). The answer is no. In the midst of mixed ancestry have come great-souled *ṛṣīs*. The *ṛṣi* Śṛṅga took birth from a deer, and Kauśika was born from straw, Jāmbhka *ṛṣi* was raised by a jackal, and Vālmikī came from an anthill. Vyāsa was born from a fisherman's daughter and the sage Gautama was born from a rabbit. Vasiṣṭha was born from a dancing girl Urvaśī. From a pitcher (in which semen was stored) the sage Agastya took birth. There are many examples of great saints who did not know in what circumstances they took birth. Therefore birth does not make a *brāhmaṇa*.

And what of *jñāna*? Knowledge does not make a *brāhmaṇa* either. Many *kṣatriyas* are vastly experienced in knowing the supreme goal of life. Therefore knowledge does not make a *brāhmaṇa*.

What about fate? *Karma* does not make one a *brāhmaṇa* either. All living beings have amassed *karma* from previous lives and have their *karmic* destinies to live out in the future along with their *karmas* and *dharma*s. According to one's *karmic* desires he is further implicated in *karmic* fate and continues to live in the world of action and reaction. A "*brāhmaṇa*" is more than this, and therefore *karma* does not make one a *brāhmaṇa*.

Then what about *dharma*, religion? Mundane piety does not make a *brāhmaṇa* either. There are many examples of great *kṣatriyas* who were highly religious and gave much gold in charity, but they were not *brāhmaṇas*.

Then what is a *brāhmaṇa*? A *brāhmaṇa* is one who is absorbed only in the Supreme Self. He is free from all mundane attributes of birth, work, and materialistic qualities, who is free from all faults. His very nature is that he takes pleasure in the knowledge of the limitless Supreme Truth. A real *brāhmaṇa* is completely absorbed in the infinite, limitless, absolute Supreme Person (present within the heart of every living being as the Supersoul just as ether pervades everything). That Supreme Lord is indivisible, and His very nature is divine ecstasy. The infinite is not a mango that can be grasped through sense experience; neither can He be known, directly or indirectly, through mental speculation.) Such a *brāhmaṇa* is free from faults such as lust, anger, greed, pride, illusion, and envy. He has all twelve *brahminical* qualities beginning with peacefulness and self-control (*śamo, dama, tapa, etc.*). He is never envious and is free from illusion and from any touch of pride and false ego. One who has these qualities may be called a *brāhmaṇa*. This is the opinion of the *Śruti*, *Smṛti*, *Purāṇas* and *Itihāsas*. No other endowments of perfection can confer brahminical status. (*Vajra-sūcikā Upaniṣad*)

Evidence from the *Mahābhārata*

14.34

*śūdre caitad-bhavel-lakṣma dvije tac ca na vidyate
na vai śūdro bhavec-chudro brāhmaṇo na ca brāhmaṇoḥ*

If it is seen that a *śūdra* has the characteristics of a *brāhmaṇa* he should be considered a *brāhmaṇa*. Similarly, if a *brāhmaṇa* has the characteristics of a *śūdra* he should be considered a *śūdra*. (*Mahābhārata, Vana Purva* 180.25)

Evidence From *Śrīmad-Bhāgavatam*

14.35

*yasya yal lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet*

If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *śūdra*, as described above, even if he has appeared in a different caste, he should be accepted according to those symptoms of classification. (*Bhāg. 7.11.35*)

14.36

*evañca satyādikaṁ yadi śūdro'pyasti tarhiso'pi brāhmaṇa eva syāt śūdra lakṣmakādikaṁ
na brāhmaṇo'sti nāpi brāhmaṇa-
lakṣmaśamādikaṁ śūdro'sti.
śūdro'pi śamādyupeto brāhmaṇa eva, brāhmaṇo'pi
kāmādyupetaḥ śūdra eva*

In the same way if a *śūdra* has qualities like truthfulness then he is a *brāhmaṇa*. And if a *brāhmaṇa* does not show the qualities such as peaceful nature which are appropriate for a *brāhmaṇa*, then he is a *śūdra*. If a *śūdra* has qualities like equanimity then he is a *brāhmaṇa*. If a *brāhmaṇa* has qualities like lust then he is a *śūdra*. (Nīlakaṇṭha commentary on *Mahābhārata*, *Vana Parva* 180.23-26)

Śrīdhara Svāmī's Opinion

14.37

*śamādibhireva brāhmaṇādi vyavahāro mukhyaḥ na jātimātrāt.
yad yadi anyatra varṇāntare'pi dṛśyeta, tad-varṇāstaraṁ
tenaive lakṣmaṇa-nimittenaivavarṇena
vinirdīśet, na tu jātinimittenetyarthaḥ*

The qualities of a brāhmaṇa, beginning with peacefulness (*śamo*, *dama*, *tapaū*, etc.) represent the chief characteristics or principle behavior of a *brāhmaṇa*. On the other hand, birth is no qualification for *brahminical* status. If one is seen to take birth in another *varṇa*, but has the qualifications of a *brāhmaṇa*, his birth should be disregarded and he should be accepted as a *brāhmaṇa*. One who is born a *brāhmaṇa* may be accepted as a *brāhmaṇa* if he has the qualifications, but otherwise he should not. (*Bhāvārtha-dīpikā* commentary on *Śrīmad Bhāgavatam* 7.11.35)

Mahāprabhu's Definition of What is and Isn't a *Brāhmaṇa*

14.38

*sahaje nirmala ei 'brāhmaṇa'-hṛdaya
kṛṣṇera vasite ei yogya-sthāna haya
'mātsarya'-caṇḍāla kene ihān vasāile
parama pavitra sthāna apavitra kaile*

The heart of a *brāhmaṇa* is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit. Why have you allowed envy to sit there? Because of this , you have become like a *caṇḍāla*, the lowest of men, and you have also contaminated a most purified place your heart. (Cc. *Madhya* 15.274-275)

14.39

*etan me saṁśayaṁ deva vada bhūtapate'nagha
trayo varṇāḥ prakṛtyeha katharṁ brāhmaṇyamāpnuyuḥ
sthito brāhmaṇa-dharmeṇa brāhmaṇyam-upajīvati
kṣatriyo vātha vaiśyo vā brahma-bhūyaṁ sa gacchati*

[Umā said] "O Śiva, master of the *bhūtas*. O sinless one, through what kind of personal characteristics can the three classes of men *kṣatriya*, *vaiśya*, and *śūdra* become *brāhmaṇas*? Is it possible for them to become *brāhmaṇas*? Please enlighten my doubts on this subject." Śiva said, "If a *kṣatriya* or *vaiśya* is established in brahminical behavior, and spends his whole life in brahminical conduct, it is seen that such a person has attained brahminical status. (*Mahābhārata*, *Anuśāsana Parva* 14.3.5,8)

The Verdict of the *Mahābhārata* on the Occupation of *Brāhmaṇas*

14.40 and 41

*sāmpratañca mato me'si brāhmaṇo nātra saṁśayaḥ
brāhmaṇaḥ patanīyeṣu vartamāno vikarmasu
yastu śūdro dame satye dharme ca satatohitah
taṁ brāhmaṇam ahaṁ manye vṛttena hi bhaved-dvijah*

(The *brāhmaṇa* told the "hunter"), "In my opinion, you are a *brāhmaṇa*. Of this there is no doubt. It is my consideration that the *brāhmaṇa* who is proud and addicted to sin, who is full of vice and always engaged in evil and degraded practices, is certainly a *śūdra*. On the other hand, a *śūdra* who is endowed with the virtues of righteousness, self-restraint, and truthfulness is, in my opinion, a *brāhmaṇa*. The only qualifications for brahminical status are truthful character and saintly behavior. (*Mahābhārata*, *Vana Parva* 215.13-15)

14.42 and 43

*hiṁsāṇṛta-priyā lubdhāḥ sarva-karmopjīvinah
kṛṣṇa śaucaparibhraṣṭhāste dvijāḥ śūdratām gatāḥ
sarva-bhakṣyaratirnityaṁ sarva-karmakaro 'śuciḥ
tyakta-vedastvanācārah sa vai śūdra iti smṛtaḥ*

Brāhmaṇas who live a life of violence, lies, and greed, who are impure and indulge in all kinds of karmic activity in order to maintain their lives are degraded to the status of *śūdras*. Such a person, who eats anything and everything without discrimination, who is attached to worldly things, who will accept any occupation just to make money, who has given up Vedic dharma and proper behaviour is called a *śūdra*. (*Mahābhārata*, *Śānti Parva* 189.7)

The Smṛti on the Occupational Behavior of Brāhmaṇas

14.44

*yatraital-lakṣyate sarpa vṛttaṁ sa brāhmaṇaḥ smṛtaḥ
yatraitan na bhavet sarpa taṁ śūdrāmili nirdiśet*

[Yudhiṣṭhira said] "O serpent, whoever has the characteristics of a *brāhmaṇa* is said to be a *brāhmaṇa*. One who doesn't have the characteristics of a *brāhmaṇa* is a *śūdra*, even if he is "born" a *brāhmaṇa*. (*Mahābhārata*, *Vana Parva* 180.26)

An Example of the Conduct of a *Brāhmaṇa*

14.45

*taṁ hovāca kiṁ gotro nu saumyasīti.
Sa hovāca nāhametadveda bho yad-gotro 'ham asmi.
Aprcchaṁ mātaram sā mā pratyabravīd
bhahvahaṁ carantī paricāriṇī yauvane tvāmalabhe.
Sāhaṁ etat na veda yad-gotras-tvamasī.
Jabālā tu nāmā ahamasmi, Satyakāmo nāma tvamasīti.
So'haṁ satyakāmo Jābālo 'smi bho iti.
Taṁ hovāca naitadabrāhmaṇo vivaktum-arhati samidhaṁ
saumyā āhara. Upa tvā nesye. Na satyādagā iti.*

Gautama asked Satyakāma, "My dear boy, what is your *gotra*?" The boy said, "I do not know what my caste or family background is. I asked my mother, and she said, 'When I was young, I wandered here and there and knew many men. Then you were born. I knew so many men that I don't know who your father is, or what your caste is. All I know is that my name is Jabṛṇla and your name is Satyakāma (One who wants truth).' Therefore I am known as the Satyakāma of Jabṛṇla, and do not know my caste".

Gautama said, "My dear boy, you speak truthfully, and therefore you must be a *brāhmaṇa*. No one but a *brāhmaṇa* could speak such an unpalatable truth. O beautiful young boy, go and bring me wood for the sacrificial fire. I shall initiate you as my disciple, for you never depart from the truth. (*Chāndogya Upaniṣad* 4.4.4, Gautama)

14.46

*ārjavarṇaṁ brāhmaṇe sākṣāt śūdro'nārjava-lakṣaṇāḥ
gautamastv iti vijñāya satya-kāmamupānayat*

Truthfulness is the symptom of a *brāhmaṇa*, whereas dishonesty is the symptom of a *śūdra*. Knowing this, Gautama Ṛṣi initiated Satyakāma as a *brāhmaṇa*. (*Chāndogya Upaniṣad*, *Mādhva-bhāṣya*, *Sṛma-saṁhitā*)

The Evidence of *Vedānta-sūtra* and the Example of Citraratha

14.47

"śugasya tadanādara-śravaṇāt sūcyate hi"

*nāsau pautrāyaṇaḥ śūdraḥ śucād-bravaṇam eva hi śuda tvam
rājā pautrāyaṇaḥ śokāc-chudroti muninoditaḥ prāṇa-vidyām-avāpyāsmāt param dharma-
vāptavān*

The following story is from the *Chandogya Upaniṣad* (*Saāvarga-vidya* 4): There was a great king named Jānaśruti Pautrāyaṇa, who was famous for his good works. Two *ṛṣi*s wanted to create a desire for spiritual knowledge in his heart and they took the form of swans to accomplish this. One of them praised the king while the other contemptuously accused him of lacking spiritual knowledge. The swan then praised the sage Raikva for being very learned. Upon hearing this the king was smitten with grief and approached the sage Raikva with presents seeking spiritual knowledge from him. Raikva twice addressed the king *śūdra*. "O *Śūdra*, you have brought all these presents, and now you want me to instruct you?" Thereafter, Raikva taught him the spiritual science.

The *Brahma-sūtra* says: "Raikva addressed Jānaśruti Pautrāyaṇa as *śūdra* because Pautrāyaṇa was overwhelmed with sorrow." The use of the word *śūdra* in this verse does not mean that Jānaśruti was a *śūdra* at birth, but that he was lamenting. The purport is that those who are overwhelmed by lamentation are known as *śūdras*. It is written in the *Padma-Purāṇa* that King Pautrāyaṇa was a *kṣatriya* and that because of his lamentation, Raikva Muni called him a *śūdra*. [The word *śūdra*, therefore, means "one who laments."] Later, Pautrāyaṇa gained knowledge of the ultimate goal of life and the supreme religion from Raikva. (*Brahma-sūtra* 1.3.34)

Madhvācārya's Commentary, Quoting from *Padma-Purāṇa*

14.48

*"kṣatriyatvāvagatēś ca uttaratra caitra-rathena liogāt" bhāṣye:
"ayaṁ aśvatarīratha iti citraratha samvandhinitvena liogena pautrāyaṇasya
kṣatriyatvāvagatēś ca rathastvaśvatarīyuktaścitra
ityabhidhīyate iti brāhṁe yatra vedo rathas tatra na vedo yatra no ratha iti ca brahma-
vaivarte"*

The *Brahma-sūtra* says: "That Jānaśruti was *kṣatriya* and not a *śūdra* is understood from the rest of the story, where he is described along with a *kṣatriya*, Abhipratmrin, who was a Caitra-ratha." [Because Jānaśruti was a *kṣatriya* and not a *śūdra* by quality, he was fit for hearing spiritual knowledge from Raikva Muni, who would not have instructed him if he actually was a *śūdra*. The purpose of Raikva Muni's calling him a *śūdra* was simply to illustrate that constant lamentation is the quality of a *śūdra*, and that if he were to instruct Jānaśruti, the king would have to rid himself of the tendency toward lamentation. That Raikva did instruct Jānaśruti is proof that the king freed himself from the tendency, and was not a *śūdra*, but was qualified to study the *Vedas*. Those who have the qualities of *śūdras* are forbidden to study the *Vedas* because they will pervert the meaning of the *Vedas*.] The whole point is that one may know a person's *varṇa* from his qualities. (*Brahma-sūtra* 1.3.35 and commentary)

Members of Other Castes who Became *Brāhmaṇas*

Nābhāga and Diṣṭhaputra were two *vaiśyas* who attained the status of *brāhmaṇas*.
(*Hari-vaāśa* 11)

*evam vipratvamagamadvītahavyo narādhipaḥ
bhṛgoḥ prasādād rājendra kṣatriyaḥ kṣatriyaṣabha
tasya gṛtsamadaḥ putro rūpeṇendra ivāparaḥ
sa brahmacārī virprarśiḥ śrīmān gṛtsamado 'bhavaṁ
putro gṛtsamadasyāpi sucetābhavat-dvijah
varcāḥ sutejasaḥ putro vihavyastasya cātmajaḥ
vihavasya tu putrastu vita-tasya cātmajaḥ
vitatasya sutaḥ satyaḥ santaḥ satyas sya cātmajaḥ
śravāstasya sutaścarṣiḥ śravasaścābhavattamaḥ
tamasaś ca prakāśo 'bhuttanayo dvijasattamaḥ
prakāśasya ca vāgindro babhuva jayatām baraḥ
tasyātmajaś ca pramitirveda-vedāṅgapāranga
ghṛtācyām tasya putrastu rururnāmodapadyata
pramadvarāyasta ruṛoḥ putraḥ samupadyata
śunako nāma viprarṣiryasya putro'tha śaunakaḥ*

[Bhīṣma] explained how King Vītahavya became a *brāhmaṇa*: "O King Rajendra, best of the *kṣatriyas*, Vītahavya was a *kṣatriya*, but by the grace of Bhṛgu Muni, he became a *brāhmaṇa*. His son, Gṛtsamada, who was inferior to none save Indra, was a *brahmacārī* and a learned Ṛṣī. Gṛtsamada's son, Suceta, was a learned *brāhmaṇa*. Suceta's son was Varcāḥ, and his son was Vitatya, whose son was Vāgindra. His son was Santa, his son was ṇīśravā, his son was Tama. Tama's son, was the best of *brāhmaṇas*, Prakāśa, whose son was Vāgindra, the foremost of all reciters of the Vedic *mantras*. Vāgindra had a son whose name was Pramati. Pramati was a master of all the *Vedas* and their branches. Pramati begot in the womb of the *apsarā*, Ghṛtācyā, a son named Ruru, who had a son by his wife, Pramadvara. Ruru's son was the venerable ṛṣī, Śunaka. The son of Śunaka was the great sage Śaunaka (who heard *Bhāgavatam* from Suta Gosvāmī at Naimiśaraṇya).

In this way, O best of kings, the great king Vītahavya, a *kṣatriya*, attained the status of a *brāhmaṇa* by the mercy of Bhṛgu, and by dint of his sons and descendants becoming great *brāhmaṇas*. (*Mahābhārata*, *Anuśāsana*, 30.66, 58, 60-65)

Examples from *Bhāgavatam* on Brahminical Conduct

*yavīyāṁsa ekāśītir jāyanteyāḥ pītur ādeśakarā mahā-śālīnā mahā-śrotriya yajña-śīlāḥ
karma-viśuddhā brāhmaṇā babhūvuḥ*

In addition to these nineteen sons mentioned above, there were eighty-one younger ones, all born of Rṣabhadeva and Jayantī. According to the order of their father, they

became cultured, well-behaved, pure in their activities, expert in Vedic knowledge and the performance of Vedic rituals. (*Bhāg.* 5.4.13)

14.58

*pūror varṁsaṁ pravakṣyāmi yatra jāto 'si bhārata
yatra rājarṣayo varṁśyā brahma-varṁśyāś ca jajñire*

[Śukadeva Gosvāmī said] O Mahārāja Parikṣit, descendent of Mahārāja Bhārata, I shall now describe the dynasty of Pūru, in which you were born, in which many saintly kings appeared, and from which many dynasties of *brāhmaṇas* began. (*Bhāg.* 9.20.1)

14.59

*kāśyaḥ kuśo gṛtsamada iti gṛtsamadād abhūt
śunakaḥ śaunako yasya bahvṛca-pravaro muniḥ*

Kṣatравṛddha's son was Suhotra, who had three sons, named Kāśya, Kuśa, and Gṛtsamada. From Gṛtsamada came Śunaka, and from him came Śaunaka, the great saint, the best of those conversant with the *ṅg Veda*. (*Bhāg.* 9.17.3)

The Words of Brahmā From the *Padma-Purāṇa*

14.60-62

*sac-chrotريا-kule jāto akriyo naiva pūjitaḥ
asat-kṣtrakule pūjyo vyāsa-vaibhāṇḍukay yathā
kṣatriyāṇāṁ kule jāto viśvāmitro'sti matsamaḥ
veśyāputro Vasiṣṭhaś ca anye siddhā dvijātayaḥ
yasya tasya kule jāto guṇavāneva tairgunaiḥ
sākṣād brahmanayo vipraḥ pūjīyah prayatnataḥ*

[Lord Brahmā said] If one is born in a family of *brāhmaṇas* who are absorbed in hearing divine sound, but has bad character and behaviour, he is not worshipable as a *brāhmaṇa*. On the other hand, Vyāsa and Vaibhāṇḍaka Muni were born in unclean circumstances, but they are worshipable. In the same way, Viśvāmītra Muni was born a *kṣatriya*, but he became equal to me by his qualities and activities. Vasiṣṭha was born as a son of a prostitute. Many other great souls who manifested the qualities of first-class *brāhmaṇas* also took birth in similar humble circumstances, but they are also called perfect. The place where one takes birth is of no importance in determining whether one is a *brāhmaṇa*. Those who have the qualities of *brāhmaṇas* are recognized everywhere as *brāhmaṇas*, and those who have such qualities are worshipable by everyone. (*Padma Purāṇa*, *Śṇṇṇṇi-Khaṇḍa* 43.321,322 *Gautamīya-saṁskaraṇa*)

The Seminal *Brāhmaṇas* of Kali-yuga are Impure

14.63

*aśuddhāḥ śūdra-kalpā hi brāhmaṇaḥ kali-sambhavāḥ
teṣāṃ āgama-mārgeṇa śuddhir na śrota-vartmanā*

The *brāhmaṇas* born in the age of Kali are merely *śūdras*. Their so-called Vedic path of karma is polluted and cannot purify them. They can only be purified by following the path of the *āganas* or *pañcarātrika-viddhi*. (*Hari-bhakti-vilāsa* 5.5, from *Viṣṇu Yāmala*)

What is *Dīkṣā*?

14.64

*divyam jñānaṁ yato dadyāt kuryāt pāpasya saṁkṣayam
tasmād-dīkṣeti sā proktā deśikais tattva-kovidaiḥ*

The process by which divine knowledge (*divya jñāna*) is given and sins are destroyed is called *dikṣa* by the highly learned scholars who are expert in spiritual affairs. (*Hari-bhakti-vilāsa* 2.9, from *Viṣṇu Yāmala*)

Dīkṣā can Make a Common man a *Brāhmaṇa*

14.65

*yathā kañcanatām yāti kāmasyaṁ rasa-vidhānataḥ
tathā-dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇāṃ*

Just as bell metal is transformed into gold by alchemy, a common man is transformed into a twice-born *brāhmaṇa* by *dīkṣā* from a bona fide spiritual master. (*Hari-bhakti-vilāsa* 2.12, from *Tattva Sṁgara*)

14.65a

nṛṇāṁ sarveṣāṃ eva dvijatvaṁ "vipratā"

The purport is that anyone can become twice-born if he is properly initiated. (Sanātana Gosvāmī's *Dig Darśinī* commentary on the above verse)

The Guru Initiates the Humble Disciple

14.66

*svayaṁ brahmaṇi nikṣaptān jātān eva hi mantrataḥ
vinītānatha putrādīn saṁskṛtya pratibhodhayet*

When the guru gives the mantra to his disciple according to the rules and regulations of *pañcarātrika-viddhi*, then, by the influence of that *mantra*, the disciple never takes birth again. A humble disciple conducts himself with great respect for his spiritual master as if he is a son of the guru. To such a humble disciple, who has been purified by the appropriate

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. (*Nārada Pañcarātra, Bharadvāja-saṁhitā* 2.34)

The Evidence of *Mahābhārata*

14.67

*etaiḥ karma-phalair-devi nyūna-jāti-kulodbhavaḥ
śūdro'py āgama-sampanno dvijo bhavati saṁskṛtaḥ*

O goddess, even a *śūdra* can be purified though carefully following the proper conduct of a *brāhmaṇa* as prescribed in the *Pañcaratra*. Thus he is purified of *karmic* reactions and by accepting initiation from a bona fide spiritual master he becomes a *brāhmaṇa*. (*Mahābhārata, Anuśāsana Parva* 143.46)

14.68

*na yonir nāpi saṁskāro na śrutam na ca santatiḥ
kāraṇāni dvijatvasya vṛttam eva tu kāraṇam*

Neither birth, nor purificatory rites (*saṁskāras*), nor learning, nor offspring are qualifications for *brahminical* status. Only *brahminical* conduct is the basis for *brahminical* status. (*Mahābhārata, Anuśāsana Parva* 143.50)

14.69

*sarvo'yaṁ brāhmaṇo loke vṛttena tu vidīyate
vṛtte sthitastu śūdro'pi brāhmaṇatvaṁ niyacchati*

All genuine *brāhmaṇas* in the world are *brāhmaṇas* by virtue of their conduct. A *śūdra* who is established in good conduct is regarded as having attained the status of a *brāhmaṇa*. (*Mahābhārata, Anuśāsana Parva* 143.51)

The Conclusion of the Gosvāmīs

14.70

*brāhmaṇa-kumārāṇāṁ śaukre janmani durjātitvābhāvo'pi savana-yogy-atvāya puṇya-
viśesamaya sāvitra-janma-sāpekṣatvāt. Tataśca adīkṣitasya śvādasya. śvādasya savana-
yogyatva-pratikūla-durjātyāramakarṇ prārabdhamapi gatam eva, kintu śiṣṭhācārābhāvāt
adīkṣitasya śvādasya dīkṣāṁ vinā sāvitra-janma nāstīti brāhmaṇa-kumārāṇāṁ
savana-yogyatvā bhāvāvacchedaka puṇya viśeṣamaya-sāvitra janmāpekṣāvadasya
adīkṣitasya śvādasya sāvitra-janmāntaropekso vartata iti bhāvaḥ*

[This is a quotation from Jīva Gosvāmī's commentary on a verse of *Bhakti-rasāmṛta-sindhu, Pūrva Vibhāga* 1.13, which Rūpa Gosvāmī quotes from *Śrīmad Bhāgavatam* (3.33.6).]

The *Bhāgavatam* verse and its purport by Śrīla Prabhupāda is given as follows: "To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform

Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

Purport: Herein the spiritual potency of chanting, hearing or remembering the holy name of the Supreme Lord is greatly stressed. Rūpa Gosvāmī has discussed the sequence of sinful activities of the conditioned soul, and he has established, in *Bhakti-rasāmṛta-sindhu*, that those who engage in devotional service become freed from the reactions of all sinful activities. This is also confirmed in *Bhagavad-gītā*. The Lord says that He takes charge of one who surrenders to Him and makes him immune to all reactions to sinful activities.

If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to sinful activities, then what is to be said of those persons who see Him face to face? Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. Generally, only a person who is born in a family of brāhmaṇas, who has been reformed by the ten kinds of purificatory processes and who is learned in Vedic literature is allowed to perform the Vedic sacrifices, but here the word sadyaū, "immediately," is used.

Śrīdhara Svāmī also remarks that one can immediately be eligible to perform Vedic sacrifices. A person born in a family of the low caste which is accustomed to eating dogs is so positioned due to his past sinful activities, but by chanting or hearing once in pureness, or in an offenseless manner, he is immediately relieved of the sinful reaction. Not only is he relieved of the sinful reaction, but he immediately achieves the result of all purificatory processes. Taking birth in the family of a brāhmaṇa is certainly due to pious activities in one's past life, but still a child who is born in a brāhmaṇa family depends on his further reformation upon initiation, acceptance of a sacred thread, and many other reformatory processes.

But a person who chants the holy name of the Lord, even if born in a family of caḍmīlas, dog-eaters, does not need reformation. Simply by chanting Hare Kṛṣṇa, he immediately becomes purified and becomes as good as the most learned brāhmaṇa. Śrīdhara Svāmī especially remarks in this connection, anena pūjyatavaṁ lakṣyate. Some caste brāhmaṇas remark that by chanting Hare Kṛṣṇa, purification begins. Of course, that depends on the individual process of chanting, but this remark of Śrīdhara Svāmī's is completely applicable if one chants the holy name of the Lord without offense for he immediately becomes more than a brāhmaṇa. As Śrīdhara Svāmī says, pūjyatvam: he immediately becomes as respectable as a most learned brāhmaṇa and can be allowed to perform Vedic sacrifices.

If simply by changing the holy name of the Lord one becomes sanctified instantly, then what can be said of those persons who see the Supreme Lord face to face and who can understand the descent of the Lord as Devahūti understands Kapiladeva. Usually, initiation depends on the bona fide spiritual master, who directs the disciple. If he sees that a disciple has

become competent and purified by the process of chanting, he offers the sacred thread to the disciple just so that he will be recognized as one-hundred-percent equal with a brāhmaṇa. This is also confirmed in the Hari-bhakti-vilāsa by Śrī Sanātana Gosvāmī:

"As base metal can be changed into gold by a chemical process, any person can similarly be changed into a brāhmaṇa by dikṣm-vidhāna, the initiation process." It is sometimes remarked that by the chanting process one begins to purify himself and can take birth in his next life in a brāhmaṇa family and then be reformed.

But at this present moment, even those who are born in the best brāhmaṇa families are not reformed, nor is there any certainty that they are actually born of brāhmaṇa fathers. Formerly the garbhādhāna reformatory system was prevalent, but at the present moment there is no such garbhādhāna, or seed-giving ceremony. Under these circumstances, no one knows if a man is factually born of a brāhmaṇa father. Whether one has acquired the qualification of a brāhmaṇa depends on the judgement of the bona fide spiritual master. He bestows upon the disciple the position of a brāhmaṇa by his own judgement. When one is accepted as a brāhmaṇa in the sacred thread ceremony, under the pāñcarātrika system, then he is dvija, twice-born. That is confirmed by Sanātana Gosvāmī: dvijatvaṁ jāyate. By the process of initiation, a person is accepted as a brāhmaṇa in his purified state of chanting the holy name of the Lord. He then makes further progress to become a qualified Vaiṣṇava, which means that the brahminical qualification is already acquired.

The import of the above commentary by Jīva Gosvāmī on this verse is summarized as follows by Bhakti Hṛdaya vana Mahārāja in his translation of Bhakti-rasāmṛta-sindhu (which Śrīla Prabhupāda at one time authorized us to read in a letter to Yamunā Dāsī in 1968): "According to Śrī Jīva Gosvāmī, though this rudimentary bhakti in a born caṇḍāla will remove the effects of his past misdeeds, yet he must wait for the next birth in a higher social status to qualify himself for the performance of the Vedic sacrifices. [Śrīla Jīva Gosvāmī says that just as one who is born a brāhmaṇa must wait to be purified through the sacred thread ceremony in order to perform sacrifice, in the same way, one who has chanted the holy name is eligible to perform Vedic sacrifice, but must wait to take birth as a brāhmaṇa in order to actually perform Vedic sacrifice.]

Jīva Gosvāmī, it is obvious, is reluctant to disturb the social order and tries to conform, as far as possible to the extant practices and ideas of the Hindu society of his time. Viśvanātha Cakravartī, however, considers Jīva Gosvāmī's view to give away the whole case for the quality of prārabdha-prāpaharatva [power of deliverance from sin] that is claimed for bhakti. Viśvanātha's view is that bhakti, however slight, will at once remove all taints from the fallen human being and qualify him for the highest social duties of the Hindus. This is rather a controversial problem. The question is between 'eligibility' and 'capability'. Jīva Gosvāmī here argues that a brāhmaṇa born in a higher social order because of good deeds in previous births is eligible to perform Vedic rituals; while even a caṇḍāla born in the

lowest social order owing to his misdeeds in previous births, becomes fully capable of performing such Vedic rituals when his *prārabdha* is wiped out by singing and listening to the name of the Lord in the stage of practice of *bhakti*."

But, as even a person born in a *brāhmaṇa* family has to wait till his sacred thread ceremony before he can actually perform such Vedic rituals in spite of his eligibility, so a devotee born in a *caṇḍāla* family, is cleansed of his sins committed in previous births by practising the rudiments of *bhakti* and becomes eligible to perform Vedic rites, but he does not do this as he is not interested in the fruits of Vedic *karma*."

14.71

*tad evaṁ dīkṣātaḥ parastād eva tasya dhruvasyeva
dvijitva-saṁskārasta-dāvādhi-tatvāttattan-mantrādhi devāj-jātaḥ*

As soon a Lord Brahmā was initiated by the *gāyatrī* mantra he was twice born. After this, the mantra sprang forth from the lotus mouth of that foremost of the demigods and he began to chant the *gāyatrī* [by which all subsequent *brāhmaṇas* are initiated.](*Brahma-saṁhitā* 5.27, Jīva Gosvāmī's commentary)

Three kinds of Birth Seminal, *Brahminical*, and *Mantra-dīkṣā*

14.72

*māturagre'dhi-jananaṁ dvitīyaṁ mauñjibandhane
ṛtīyaṁ yajña-dīkṣāyāṁ dvijasya śruti-codanāt*

The *śruti* states that a *brāhmaṇa* gets his first birth from his mother (*śaukra-janma*, seminal birth). He gets his second birth by receiving the sacred thread (*śmṛvitra-janma*), and finally he gets his third birth by *yajña-dīkṣā* (ceremonial initiation at a fire sacrifice). (*Manu-saṁhitā* 2.169)

Śrīdhara Svāmī's Remarks on the Three Kinds of Birth

14.73

trivṛt śotraṁ sāvitraṁ daikṣamiti triguṇitaṁ janma

[In this verse from *Śrīmad Bhāgavatam* (10.23.39), *dhig janma nastrivṛd...*"To hell with our threefold birth as *brāhmaṇas*!] The word *trivṛt* means the threefold births *śaukra-janma*, purity of heredity and family, *śmṛvitra-janma*, investiture with the sacred thread and initiation into the *gāyatrī-mantra*, and *daikṣa-janma* (consecration for Vedic sacrifices). (Śrīdhara Svāmī, *Bhāvārtha-dīpikā* 10.23.39)

Who has Done the Forty-eight Kinds of *Saṁskāras* is a *Brāhmaṇa*

14.74

"yasyaite'sṭha catvāriṁśat saṁskārāḥ sa brāhmaṇaḥ"

One who has performed the forty-eight kinds of *saṁskāras* is a *brāhmaṇa*.

1. *garbhādhāna* impregnation
2. *puṁsavana* causing the birth of a male child
3. *sīmantonayana* parting of the hair
4. *jāta-karma* the duties after the birth of a child
5. *nāma-karaṇa* naming ceremony
6. *niṣkramaṇa* taking the child out of the room for the first time
7. *anna-prāśāna* eating grains
8. *karaṇavedha* piercing ears
9. *caudakarma* shaving the head
10. *upanayana* sacred thread
11. *samāvartane* completing education
12. *vivāha* marriage
13. *antyeṣṭi* funeral
14. *deva yajña* sacrifice to the gods
15. *pitṛ yajña* sacrifice to manes
16. *bhuta yajña* sacrifice to living beings.
17. *nara yajña* sacrifice to human beings
18. *atithi yajña* treating the guests
- 19-41. *deva-vrata catuṁṭhaya, aṁṭhakā-śrāddha, pṁrvara-śrāddha, śrāvanī, āgrāyaṇī, prauṁṭhapadī, caitra, cṁrturmāsyā, niruḍa paśubandha, sautrāmaṇī, agniṁṭhoma, atyagniṁṭhoma, uktha, ṁḍaṁṇī, vājpeya, atirātra, āptoryāma, rājasūyā* names of various sacrifices
- 42-45. *agnyādheyam, agnihotram, darśa-paurṇamasya, agrayāreṇī.*
46. *śauca* cleanliness
47. *anāyasa-maṅgalācāra* The auspicious acts done without endeavor.
48. *akārpaṇya asprḥā* freedom from miserliness and desire. (*Mahābhārata, Śānti Parva* 189.2)

The One Branch and the Many Branches

14.75

yad apy uktaṁ garbhādhānādi-dāhānta-saṁskārāntara-sevanād bhāgavatā nāma-brāhmaṇyam-itiḥ tatrāpy-ajñānam-evāparādhyati, na punarāyusmato doṣaḥ; yadete vaṁśa-paramparayā bājasaneya-śākhā-madhīyānāḥ kātyāyanādi-grhyokta-mārgena garbhādhānādi-saṁskārān kurvate, ye punaḥ sārvaśāstranuvācāna-prabhṛti trayī-dharma-tyāgena ekāyana-śruti-vihitāneva catvāriṁśat saṁskārān kurvate te'pi svaśākhā grhyoktam-arthaṁ yathādanuṣṭhamānāḥ na śākhāntarīya-karmānuṣṭhānād-brāhmaṇyāt pracyavante, anyeṣāmapi paraśākhā-vihita-karmān-anuṣṭhāna-nimittā-brāhmaṇya-prasaṅgāt.

[In the *Āgama-Prāmāṇya*, Yāmunācārya establishes the *Prāmāṇya*, or authority, of the *Pañcarātrika* scriptures (*āgama, tantra, śāstra*) in defense against the community of *smārta brāhmaṇas* who were at the time challenging the authority of the *Pañcaratra*

traditions as being non-Vedic. Because Yāmunācārya's credibility as a Vedic *brāhmaṇa* could not be challenged, he was in a strong position to mount a defense of *Pañcarātri*ka traditions.

According to Yāmunācārya, the class of qualified *brāhmaṇas* included those Deity worshipers who were not professional, but who worshiped only for their own benefit and the benefit of others, and who performed forty *saṁskāras* or purificatory practices based on the ancient *Vājasaney*a or *Śukla Yajur Veda* as an alternative to the traditional Vedic practices. The ritualistic priests, or *smārta-brāhmaṇas*, who were Yāmunācārya's enemies claimed that the practice of these alternate *saṁskāras* were non-Vedic, and therefore unholy. They accused Yāmunācārya of deceit by trying to base the system of *saṁskāras* on the lost Vedic scriptures. The *ācārya's* arguments on this point were difficult for the *smārtas* to defeat, however, since the practice of referring to lost Vedic scriptures was invented by the *smārtas* themselves to justify their own non-Vedic practices and give them a "Vedic" basis. Even the strictest *smārta brāhmaṇa* has to admit that there are injunctions and rituals in the *dharma-śāstras* for which there are no known Vedic injunctions, but for which a Vedic basis must be presumed.

In light of this, *smārta brāhmaṇas* have often appealed to the lost Vedic scriptures (such as the single original Veda which Vyāsadeva divided into three parts) in order to justify the practices and rules of corollary Vedic literatures such as the *Manu-saṁhitā*, which forms much of the basis for *smārta* ritual. While the *smārtas* attempt to discredit the idea that their own arguments can be used against them to establish Vedic support for *Pañcarātri*ka practice, Yāmunācārya's arguments cannot be defeated without also destroying the basis for *smārta* ritual.

Yāmunācārya says: It has been said that the *Bhāgavatas* are polluted, because they have given up the Vedic *saṁskāras*, and have accepted an alternative system of purificatory rituals, beginning with the *garbhādhāna-saṁskāra* and ending with the funeral ceremony. My opponents have argued that the verdict of the scripture concerning offenders is clear on this point. In answer to this, I must say, in the words of Ayuṁmān, that there is no fault in my opponents; the only fault is with their ignorance, because the forty purificatory rituals of *saṁskāras* practiced by the *Bhāgavatas* have descended from the "one Veda," the *Ekāyana Śākha*, or the "one branch" of the *Śukla Yajur Veda*, beginning with the *Kātyāyana*, which includes scriptural injunctions about the prescribed religious ceremonies to be performed at birth, marriage, and so on.

This process has descended through an ancient and unbroken family tradition in different *brahminical* families who for many generations have followed all these purificatory practices, beginning with the *garbhādhāna* and other *saṁskāras*. In fact, those who perform these forty *saṁskāras* cannot be considered *unbrahminical* for failing to follow the *saṁskāras* as they are mentioned in the three *Vedas*. They do not fall from *brahminical* status simply for favoring the ancient and more traditional *saṁskāras* mentioned in the One Veda (*Ekāyana-śruti*) over those recommended in the three *Vedas*. These devotee *brāhmaṇas* are simply following carefully the ancient tradition of the one Veda and cannot be faulted for not following another branch of the *Vedas*. If it were the case that a *brāhmaṇa* who follows the rules of one branch of the *Vedas* is not "Vedic" and loses his caste for not following the rules of another branch of the *Vedas*, then all *brāhmaṇas* would lose their caste, because different systems of rules governing rituals are found in different parts of

the *Vedas*. (And it is not possible to follow all of them, since by following the rules of one system one will violate the rules of other systems). (Śrī Yāmunācārya, *Āgama-prāmāṇa*)

Vaiṣṇavas are not *Śūdras*

14.76

*na śūdrā bhagavad-bhaktāste tu bhāgavatā matāḥ
sarva-varṇeṣu te śūdrā ye na bhaktā janārdane*

One who is a paragon of devotion to the Supreme Personality of Godhead can never be called a *śūdra*; rather he is glorified as a Bhāgavata, or one who is connected with Bhagavān. On the other hand, those who are antagonistic to bhakti are considered to be *śūdras*, no matter what caste they are born in. (*Hari-bhakti-vilāsa*, 10.165)

Except for *Paramahāṁsas*, Devotees Worship
in *Varṇāśrama* and Accept the Sacred Thread

14.77

*bahiḥ sūtram tyajed-vidvān yogam uttamam āsthitaḥ
brahma-bhāva-mayaṁ sūtram dhārayed yaḥ sa cetanaḥ*

Established in the state of the highest yoga, the wise should reject the external sacred thread. One who is really self-conscious must put on the thread constituted by awareness of spiritual reality. (*Brahmopaniṣad* 28)

The Sacred Thread Worn by Those who are *Brāhmaṇas*
in Name Only is the Ugly Conceit of the Proud

14.78

*brahma-tattvaṁ na jānāti brahma-sūtreṇa gārvitaḥ
tenaiva sa ca pāpena vipraḥ paśurudāhṛtaḥ*

A so-called *brāhmaṇa* who has no spiritual knowledge, but who, out of pride, wears the thread of a *brāhmaṇa* is certainly only a sinful impostor who is no better than a two-legged animal. (*Atri Saṁhitā* 372)

Real *Brāhmaṇas*

14.79

*yathā kāṣṭhamayo hastī yathā carma-mayo mṛgaḥ
yaś ca vipro'nadhīyānas trayaste nāma vibhrati*

Just as an elephant made of wood is an elephant in name only, and a deer made of leather is a deer in name only, similarly a *brāhmaṇa* who is devoid of Vedic knowledge is a *brāhmaṇa* in name only. (*Manu-saṁhitā* 2.157)

Giving the Sacred Thread to Those not on the
Vedic Path is Forbidden

14.80

*yo'nadhītya dvijo vedam anyatra kurute śramam
sa jīvan eva śūdratvam āśu gaccati sāṅvayaḥ*

A *brāhmaṇa* who without studying the *Vedas* who labors for other things material wealth, position, adoration, and other opulences, becomes *śūdra* along with all his family members. (*Manu-saṁhitā* 2.168)

14.81 - 84

*vipraḥ saṁskāra-yukto na nityaṁ sandhyādi-karma yaḥ
naimitikastu no kuryāt brāhmaṇa-bruva ucyate
yuktaḥ syāt sarva-saṁskārair-dvijastu niyama-vrataiḥ
karma kiñcit na kurute vedoktaṁ brāhmaṇa bruvaḥ garbhādhānādibhir yuktas
tathopanayanena ca
na karma-kṛt na cādhīte sa jñeyo brāhmaṇa-bruvaḥ
adhyāpayati no śiṣyān nādhīte vedam uttamam
garbhādhānādi-saṁskārair yutaḥ syād brāhmaṇa-bruvaḥ*

A "*brāhmaṇa*" who has failed to perform any of the ten kinds of *saṁskāras*, who fails to regularly perform the duties of a *brāhmaṇa*, beginning with *sandhya*, *vandya*, etc., is a *brāhmaṇa* in name only (*brāhmaṇa-bruva*). Such a "*brāhmaṇa*" fails to follow any rules or vows, nor does he perform the ceremonial purificatory rituals mentioned in the *Vedas*. He has not been properly purified either by *garbadhāna-saṁskāra* or by the sacred thread ceremony, and neither does he study the *Vedas*. Such a worthless, so-called *brāhmaṇa* does not study the best of Vedic scriptures, nor does he teach them to his so-called disciples. (*Padma Purāṇa*)

14.85

*kulluka-bhaṭṭa-ṭīkā yo brāhmaṇaḥ kriyā-rahita
ātmānaṁ brāhmaṇaṁ bravīti, sa brāhmaṇa-bruvaḥ*

According to the commentary of Kulluka Bhaṭṭa, one who is devoid of proper behavior of a *brāhmaṇa*, and yet represents himself as a *brāhmaṇa* is a *brāhmaṇa* in name only. (*Manu-saṁhitā* 7.58)

14.86

*atapās-tvanadhīyānaḥ pratigraha-rucir-dvijah
ambhasy-aśma-plavenaiva saha tenaiva majjati*

A *brāhmaṇa* devoid of austerity, who has not studied the *Vedas*, and yet accepts charity as a *brāhmaṇa* is condemned. Such *brāhmaṇas* are like a stone raft both themselves and those who give them charity are doomed to go down in the ocean of hellish material existence. (*Manu-saṁhitā* 4.190)

The Consequences for the *Brāhmaṇas* in Name Only

14.87

*aliṅgo liṅgiveṣeṇa yo-vṛttim-upajīvati
sa liṅgināṁ haratyenas-tiryag yonau cajāyate*

When one unfit to wear the sacred thread of a *brāhmaṇa* wears it and earns his livelihood through sinful and unholy behaviour, such a person incurs sin and takes birth in sub-human wombs. (*Manu-saṁhitā* 4.200)

Students and Practitioners of Professional
Brahmanism are Condemned

14.88

*bhṛtak-ādhyāpako yaś ca bhṛtak-ādhyāpitas-tathā
śūdra-śiṣyo guruś caiva vāg duṣṭaḥ kuṇḍa-golokau*

One who teaches the *Vedas* by accepting salary, one who studies by giving salary, disciple of a *śūdra*, guru of a *śūdra*, one who speaks nonsense and bastards should be avoided. (*Manu-saṁhitā* 3.156)

Demigod Worship and Other *Unbrahminical* Activities

14.89

*api cācāratas-teṣāṁ abrahmaṇyaṁ pratīyate
vṛttito devatā-pūjā-dīkṣā-naivedya-bhakṣaṇam
garbhādhānādi-dāhānta-saṁskārāntara-sevanam
śrautakriyā' nanuṣṭhānaṁ dvijaiḥ sambandha-varjanam
ity-ādibhiranācāir-abrahmaṇyaṁ sunirṇayam*

Professional temple priests, who perform ritual worship of demigods in order to maintain their livelihood and who accept non-Vedic tantric initiations to do so find that their *pūjā*, their *dīkṣā*, their sacrificial offerings, and their offerings of foodstuffs are all unclean and *unbrahminical*. The results of their so-called *saṁskāras*, beginning with the *garbhādhāna-saṁskāra*, are burned to ashes. In order to correct themselves they must again undergo all the *saṁskāras* mentioned in the scriptures. Their study of the *śruti* is

without any position; having given up their connection with the genuine community of twice-born *brāhmaṇas*, their worship is void and *unbrahminical*, and their association is polluting to true *brāhmaṇas*. (Śrī Yāmunācārya, *Āgama Prāmāṇya*, discussion of *Sātvata Śāstra*)

Demigod Worship by *Brāhmaṇas* is Condemned

14.90

*devakośopajīvī yaḥ sa devalaka ucyate
vṛttiyartham pūjayed-devaṁ trīṇi varṣāṇi yo dvijaḥ
sa vai devaloko nāma sarva-karmasu garhitaḥ*

One who worships the demigods in order to increase his material wealth is called a "devala." Any *brāhmaṇa* who worships the demigods for three years is considered to be a *devala*. All his work is condemned from beginning to end. (Śrī Yāmunācārya, *Āgama Prāmāṇya*)

14.91

*eṣāṁ varṣasakramā deva devārcā vṛttito bhavet
teṣāṁ adhyayane yajñe yājane nāsti योगyatā*

Whoever worships the demigods on the basis of his family tradition his study of the Vedas, his *yajña*, and his worship have no connection with proper brahminical conduct. (Śrī Yāmunācārya, *Āgama Prāmāṇya*)

Demigod Worship is Damned

14.92

*āpadyapi ca kaṣṭhāyāṁ bhīto va durgato'pi vā
pūjayenaiva vṛttiyartham deva-devaṁ kadācana*

One should not engage in demigod worship, in which one must suffer pain, trouble, fear, danger, and difficulty. (Śrī Yāmunācārya, *Āgama Prāmāṇya*)

Spiritual Brahmanism

14.93

ya etad akṣaram gārgi viditvāsmāl-lokāt praiti sa brāhmaṇaḥ

O Gārgi, one who is acquainted with that infallible truth by which one transcends death is a *brāhmaṇa*. (*Bṛhad-Āraṇyaka* 3.9.10)

14.94

tam eva dhīro vijñāya prajñāṁ kurvīta brāhmaṇaḥ

A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a *brāhmaṇa*. (*Bṛhad-Āraṇyaka* 4.4.21)

Who is a *Brāhmaṇa*?

14.95 and 96

*jāta-karmādibhir-yastu saṁskāraiḥ saṁskṛtaḥ śuciḥ
vedādhyayana-sampannaḥ ṣaḍ ṣaṭ karmasvasthitaḥ
śaucācārasthitaḥ samyag vighasāsī gurupriyaḥ
nityabralī satyaparaḥ sa vai brāhmaṇa ucyate*

[Bharadvāja Muni said, "O best of the twice-born, *Ṛṣi* among the *brāhmaṇas*, best of the orators of Vedic knowledge, kindly instruct us in the differences between *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, and *śūdras*." Bhṛgu Muni replied]:

One whose birth and subsequent works have all been purified by the appropriate *saṁskāras*, who has the qualities of purity and cleanliness, who is devoted to Vedic study, who performs worship of the Supreme Lord, Viṣṇu, and who instructs others in that worship, who is a paragon of the six activities of a *brāhmaṇa*, whose behaviour is never impure, who eats the remnants of his guru's *prasāda*, who is dear to the guru, who always carefully follows his vows, and who is fixed in the truth is known as a *brāhmaṇa*. (Bhāradvāja Muni)

A Vaiṣṇava is the Best of all and the Guru of Everyone

14.97

*viṣṇor ayaṁ yato hyāsī tasmād-vaiṣṇava ucyate
sarveśāṁ caiva varṇānāṁ vaiṣṇavaḥ śreṣṭhaḥ ucyate*

One who is related to Viṣṇu through devotion is known as a Vaiṣṇava. A genuine Vaiṣṇava is superior to all the varṇas and is the best of all. (*Padma Purāṇa*, *Uttara Khaṇḍa* 39)

A Vaiṣṇava from a Caṇḍala Family is Worshipable by Brāhmaṇas

14.98

*urdha puṇḍram mṛjuṁ saumyaṁ sacihnaṁ dhārayed yati
sa caṇḍālo'pi śuddhātmā pūjya eva sadā dvijaiḥ*

A *caṇḍāla* who is a pure Vaiṣṇava at heart and who decorates the eleven parts of his body with *viṣṇu-tilāka* and sandalwood paste is always worshipable, even by the best of *brāhmaṇas*. (*Padma Purāṇa*, *Uttara Khaṇḍa* 66.84)

14.99 and 100

*sakṛt praṇāmī kṛṣṇasya mātulaḥ stanyaṁ pibenna hi
haripāde mano yeṣāṁ tebhyo nityaṁ namo namaḥ
pukkaṣaḥ śvapaco vāpi ye cānye mleccha-jātayaḥ
te'pi vandyā mahābhāgā haripādaika-sevakāḥ*

One who even once completely gives up false ego and offers obeisances to the lotus feet of Kṛṣṇa will never have to take birth again. One who keeps the holy feet of Hari within his mind is always worthy of worship. Whether one is a *pukkaṣaū*, a dog-eater, or a *mleccha*, if he takes shelter of the lotus feet of Śrī Hari with pure devotion, and serves Him with attachment, is to be considered most fortunate and highly worshipable. (*Padma Purāṇa, Svarga Khaṇḍa, 50.10*)

Vaiṣṇavas are Infallible

14.101

*sarvatrāskhalitādeśaḥ sapta-dvīpaika-daṇḍa-dhṛk
anyatra brāhmaṇa-kulād anyatrācyuta-gotrataḥ*

Mahārāja Pṛthu was an unrivalled king who had the scepter for ruling all seven islands on the surface of the globe. No one could disobey his irrevocable orders except for the saintly persons, the *brāhmaṇas*, and the descendants of the Supreme Personality of Godhead (the Vaiṣṇavas). (*Bhāg. 4.21.12*)

The Difference Between a Devotee
who is Low-Born and an Expert *Brāhmaṇa*

14.102

*na me priyaś caturvedī mad-bhaktaḥ śvapacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ sa ca pūjy yathā hyayam*

A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of *caṇḍālas* is dear to Me. He should be offered gifts and one should accept gifts from him. He is as worshipable as I am. (*Hari-bhakti-vilāsa 10.127*)

One who Takes the Holy Name of Kṛṣṇa, has Performed Austerity, Sacrifice, Holy Baths,
and Vedic Study, and is Saved

14.103

*aho bata śva-paco 'to garīyān yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā brahmānūcur nāma grṇanti ye te*

O Lord, how glorious are they whose tongues always chant Your holy name! Even if born in a family of dog-eaters, such persons are worshipable. Those who chant Your holy name must have performed all kinds of austerities and sacrifices. They must have achieved all the good qualities of the Āryans. They must have bathed at all the holy places, studied the *Vedas*, and fulfilled all to chant the *Vedas* and perform *yajña*. (*Bhāg.* 3.33.7)

The Behavior of Advaita Prabhu Instructs
that a Vaiṣṇava is the Guru of the *Brāhmaṇas*

14.104

*ācārya kahena, "tumi nā kārīha bhaya
sei ācariba, yei śāstra-mata haya
tumi khāile haya koṭī-brāhmaṇa-bhojana"
eta bali, śraddha-pātra karāila bhojana*

[After Advaita Ācārya offered Haridāsa Ṭhākura the *śrāddha-pātra*, which is usually offered to a worshipable *brāhmaṇa*, Haridāsa Ṭhākura was surprised. Reassuring him] Advaita Ācārya replied, "My dear Haridāsa, do not be afraid, I shall behave strictly according to the principles of the revealed scriptures. Feeding you is equal to feeding ten million *brāhmaṇas*. Therefore, accept this *śrāddha-pātra*." Thus Advaita Ācārya made him eat. (Cc. Antya 3.221-222)

A Vaiṣṇava is the Guru for Millions of *Brāhmaṇas*

14.105

*brāhmaṇānāṁ sahasrebhyaḥ satrayājī viśiṣyate
satra-yājī sahasrebhyaḥ sarva-vedānta-pāragāḥ
sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhya ekānty eko viśiṣyate*

Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Amount thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best. (*Bhakti-sandarbhā* 177)

Thus ends the Fourteenth Jewel of the *Gauḍīya-Kaṇṭhahāra*, entitled *Varṇadharmatattva*

ĀŚRĀMA-DHARMA-TATTVA

Every Soul is in One of the Four Āśrāmas

15.1

*sa hovāca yājñavalkyo brahmacaryaṁ
isamāpya grhī bhavet grhī bhūtvā vanī bhavet.
vanī bhutvā pravrajat.*

*yadi' vetarathā brahmacaryādeva pravrajed-grhād vāvanād vā.
atha punara vratī vā vrat vāsnātako vā snātako vā utsannāgnir anagniko vā yadahareva
virajet tadahareva pravrajat*

[Janaka, the sage amongst kings, asked Yājñavalkya, the sage among ṛṣīs, "O great souled sage, please instruct me on the qualifications of *sannyāsa* and the rules and regulations for following that *āśrama*]. Yājñavalkya said, "Upon completing one's life as a *brahmacārī*, one should accept the *grhastha-āśrama*. Having completed one's life as a *grhastha*, one should accept the *āśrama* of *vānaprastha*. After living for some time as a detached *vānaprastha*, one should accept the *sannyāsa āśrama*.

Of course, if renunciation awakens in a person earlier in his life, he may take *sannyāsa* directly from the *brahmacārī āśrama*, or even from the *grhastha āśrama*, without having to first pass through all the *āśramas* and become a *vānaprastha*. In any *āśrama*, when one becomes anxious to renounce material enjoyment and render exclusive service to the Lord in divine love, then whether he has completed the religious practices that should be performed in the *āśrama* or not, whether he has completed his Vedic study or not, whether he has completed the studies or not, and whether he has performed the fire sacrifice or not as soon as that powerful tendency to renounce material enjoyment and serve the Lord awakens in his heart that very day let him give up his family, that very day let him accept the life of a wandering mendicant and go away as a *sannyāsī*. (*Jābālopaniṣad* 4.1)

Definition of the Four Āśrāmas

15.2

*grhāśramo jaghanato brahmacaryaṁ hrdo mama
vakṣaḥ-sthalād vane-vāsaḥ sannyāsaḥ śirasi sthitah*

Out of My universal form the *grhastha āśrama* originated from the loins, *brahmacarya* from the heart, *vānaprastha* from the chest, and *sannyāsa* from the head. (*Bhāg.* 11.17.14)

Rules for the Different Āśramas

15.3

*sāvitraṁ prājāpatyaṁ ca brāhmaṇaṁ cātha bṛhat tathā
vārtā sañcaya-śālīna-śiloñcha iti vai grhe*

Then the thread ceremony for the twice-born was inaugurated as were the rules to be followed for at least one year after acceptance and study of the *Vedas*, including rules for observing *brahmacṛya*, vocations in terms of Vedic injunctions, various professional duties in household life, and the method of maintaining a livelihood by picking up rejected grains left behind in the fields. (Bhāg. 3.12.42)

15.4

*vaikhānasā vālakhilyau-dumbarāḥ phenapā vane
nyāse kuṭīcakaḥ pūrvam bahvodo haṁsa-niṣkriyau*

The four divisions of *vānaprastha*, or retired life, are the *vaikhānasīs* (those who retire from active life and live on half-boiled meals), *vālakhilyas* (those who quit their former stock of grains upon receipt of more), *audumbara* (those who live on what they get from the direction towards which they start after rising from bed), and *phenapas* (those who live on fruits that fall from the trees). The four divisions of *sannyāsa*, or the renounced order of life are *kuṭīcakas* (one who has just left the family, but who lives nearby in a *kuṭīra* or hut, without attachment to his family), *bahvodo* (those who give up all material activities and engage in transcendental service), *haṁsas* (swanlike souls) and *niṣkriyas* (those whose actions are completely spiritual). (Bhāg. 3.12.43)

Rules for *Brahmacāris*

15.5

*dvitīyam prāpyānupūrvyāḥ janmopanayanam dvijaḥ
vasan guru-kule dānto brahmādhīyīta cāhūtaḥ*

Having undergone all the necessary purificatory rites since conception, and having attained the status of the twice-born by initiation in the *gāyatrī mantra* and investment with the sacred thread, *brāhmaṇa* boy should reside in the *gurukula* (as a *brahmacṛī*), control his senses and mind, and carefully study the *Vedas* as explained by the guru. (Bhāg. 11.17.22)

15.6

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

[Kṛṣṇa said] The *ācārya* is My very Self. One should never envy the *ācārya* or never blaspheme him or consider him an ordinary man, for he is the sum total of the demigods. (Bhāg. 11.17.27)

15.7

*sāyam prātar upānīya bhaikṣyam tasmai nivedayet
yac cānyad apy anujñātam upayujñīta saṁyataḥ*

In the morning and evening one should collect foodstuffs and other articles and deliver them to the spiritual master. Then, being self-controlled, one should accept only what the *ācārya* permits. (*Bhāg.* 11.17.28)

15.8

*śuśrūṣamāṇa ācāryaṁ sadopāsīta nīca-vat
yāna-śayyāsana-sthānair nāti-dūre kṛtāñjaliḥ*

The *brahmacārī*, should always serve the *ācārya* and follow him in walking, in resting, standing by with folded hands when he sits, and by attending him humbly in all circumstances. (*Bhāg.* 11.17.29)

15.9

*evaṁ-vṛtto guru-kule vased bhoga-vivarjitah
vidyā samāpyate yāvad bibhrad vratam akhaṇḍitam*

Behaving in this way, and strictly following a vow of celibacy, the *brahmacārī* should avoid sensual pleasures and reside in the *āśrama* of the *ācārya* to the end of his studies. (*Bhāg.* 11.17.30)

15.10

*evaṁ bṛhad-vrata-dharo brāhmaṇo 'gnir iva jvalan
mad-bhaktas tīvra-tapasā dagdha-karmāśayo 'malaḥ*

Observing the principles, such a *brāhmaṇa* and life-long *brahmacārī*, who is My devotee, burns all the seeds of *karma* to ashes by his devotional austerity. Spotless and pure, free of material contamination, such a devotee *brahmacārī* is as brilliant as fire. (*Bhāg.* 11.17.36)

All Aśramas are Meant for Serving Hari

15.11

*brahmacaryaṁ tapaḥ śaucaṁ santoṣo bhūta-sauhṛdam
gṛhasthasyāpy ṛtau gantuḥ sarveṣāṁ mad-upāsanam*

Chastity, penance, purity, peacefulness, and kindness to all living beings constitute *gṛhastha-dharma*. A *gṛhastha* who approaches his wife for procreating children only on those days sanctioned by scripture is considered chaste. Worship of Hari should be practiced by everyone, regardless of their position in society; it is the duty of all *varṇas* and *āśramas*. (*Bhāg.* 11.18.43)

Scriptures Make Concessions for Materialistic People

15.12

*loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-surā-grahair āsu nivṛttir iṣṭā*

Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. They grant license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities. (*Bhāg.* 11.5.11)

Gṛhasthas Should Not Get Bewildered by Family Life

15.13

*kuṭumbeṣu na sajjeta na pramādyet kuṭumby api
vipaścin naśvaraṁ paśyed adrṣṭam api drṣṭa-vat*

One should not become attached to one's family members, nor should one become bewildered trying to maintain them. Even though one may be a householder, he should not be negligent in his devotion to the Lord. An intelligent householder should realize that even the unseen enjoyments promised in the future, are as temporary as the so-called pleasures he has already seen. (*Bhāg.* 11.17.52)

15.14

*putra-dārāpta-bandhūnām saṅgamaḥ pāntha-saṅgamaḥ
anu-dehaṁ viyanty ete svapno nidrānugo yathā*

Relationships of wife, sons, relatives, and friends are like the relationships of pilgrims who meet by chance at a resting place for a few hours before going on their way. When one leaves his body to accept another body, such friends and relatives are forgotten, just as upon waking one forgets the characters in a dream. (*Bhāg.* 11.17.53)

15.15

*itthaṁ parimṛśan mukto grheṣv atithi-vad vasan
na grhair anubadhyeta nirmamo nirahaokṛtaḥ*

Having realized the truth of such transitory relationships, the *gṛhastha* lives in his house like a pilgrim, a guest, or a stranger in a strange land. Dedicating himself entirely to Kṛṣṇa and giving up attachment to his body, his relatives, his house and home, he is liberated even in this lifetime. (*Bhāg.* 11.17.54)

A Gṛhastha May Live at Home, in the Forest, or on the Road

15.16

*karmabhir grha-medhīyair iṣṭvā mām eva bhaktimān
tiṣṭhed vanaṁ vopaviśet prajāvān vā parivrajat*

Having satisfied Me by executing his family duties properly while dedicating himself to Me, My devotee may continue to remain at home, he may go to the forest as a *vānaprastha*, or if he has a son, he may take to wandering about as a *sannyāsī*. (Bhāg. 11.17.55)

The Character of Those too Attached to Family Life

15.17

*yas tv āsakta-matir gehe putra-vittaiṣaṇāturaḥ
straiṇaḥ kṛpaṇa-dhīr mūḍho mamāham iti badhyate*

On the other hand, a *gṛhastha* whose heart is attached to hearth and home, who is always worried about money and children, and who is obsessed with sex, is a fool. Such a person is bound by the misconceptions of "I and mine." (Bhāg. 11.17.56)

The Destination of Attached Householders

15.18

*aho me pitarau vṛddhau bhāryā bālātmajātmajāḥ
anāthā mām ṛte dīnāḥ katham jīvanti duḥkhitāḥ
evaṁ gṛhāśayākṣipta-hṛdayo mūḍha-dhīr ayam
atṛptas tām anudhyāyan mṛto 'ndham viśate tamaḥ*

[At the time of death such a fool thinks] "Alas! My mother and father have reached old age. In my absence who will care for them? My wife and children are helpless without me. How can any of these poor souls survive without me?" With his heart thus overwhelmed by family sentiment, and filled with anxieties because of attachment to house and home, such a fool, filled with worries, dies unhappy and dissatisfied with his inability to realize his plans. He enters the blinding darkness of hell. (Bhāg. 11.17.57-58)

Both Men and Women Should Avoid Family Attachment

15.19

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māṁsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī*

The stupid woman who has not savored the aroma of the nectar of Your lotus feet will become the lover of a "man" a live corpse made of flesh, blood, bones, stool, bile, germs and air covered with skin, hair, beards, and mustaches. (Bhāg. 10.60.45)

Enjoyment of Conjugal Pleasures in Household Life is Condemned

15.20

*ye mām bhajanti dāmpatyē tapasā vrata-caryayā
kāmatmāno 'pavargeśam mohitā mama māyayā*

[In condemnation of materialistic devotees, the Lord said] Those who worship Me the giver of liberation in order to enjoy conjugal happiness, who perform all kinds of penance and sacrifice to that end, are fools deluded by sensual pleasure and ensnared by the illusions of *māyā*. (*Bhāg.* 10.60.52)

The Purpose of Household Life

15.21

*adhanā api te dhanyāḥ sādhave gr̥ha-medhinaḥ
yad-gr̥hā hy arha-varyāmbu-tṛṇa-bhūmīśvarāvarāḥ*

[Pṛthu Mahārāja told the four Kumāras] A person who is not very rich and who is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and the home itself is glorified. (*Bhāg.* 4.22.11)

The Unholy Household

15.22

*vyālālaya-drumā vai teṣv ariktākhila-sampadaḥ
yad-gr̥hās tīrtha-pādīya-pādatīrtha-vivarjitāḥ*

On the other hand, even though full of all opulence and material property, any householder's house where the devotees of the Lord are never allowed to come in, and where there is no water for washing their feet, is to be considered a tree in which venomous serpents live. (*Bhāg.* 4.22.12)

The Duty of Vānaprasthas

15.23

*vānaprasthāśrama-padeṣv abhīkṣṇam bhaikṣyam ācaret
saṁsidhyaty āśv asammohaḥ śuddha-sattvaḥ śilāndhasā*

A *vānaprastha* should live by begging. He may accept food prepared from grains left behind in the fields and markets. By such a practice, he will become purified, free from delusion, and spiritually perfect. (*Bhāg.* 11.18.25)

Homes are in Different Modes

15.24

*vanaṁ tu sāttviko vāso grāmo rājasa ucyate
tāmasaṁ dyūta-sadanaṁ man-niketaṁ tu nirguṇam*

In order to attain pure devotional service, one's faith, residence, eating, and activities should all be pure. From the mode of goodness, one can develop to the mode of pure goodness; therefore it is important to live in a place which is pure. The following is a description of residences in the different modes of nature: A hut in the forest is in the mode of goodness, an apartment in the city is in the mode of passion, and a room in a gambling den is in the mode of ignorance. (*Bhāg.* 11.25.25)

Karma-sannyāsa, Jñāna-sannyāsa, and Tridaṇḍī-sannyāsa

15.25

*jñāna-sannyāsinaḥ kecid-veda-sannyāsino 'pare
karma-sannyāsi-nas-tvanye trividhāḥ parikīṭitāḥ*

There are three kinds of *sannyāsa*: *karma-sannyāsa*, *jñāna-sannyāsa*, and *vedic-sannyāsa*. (*Padma Purāṇa, Svarga Khaṇḍa*)

A Dhīra Sannyāsī

15.26

*gata-svārtham imaṁ dehaṁ virakto mukta-bandhanaḥ
avijñāta-gatir jahyāt sa vai dhīra udāhṛtaḥ*

A *sannyāsī* is known as *dhīra*, or undisturbed, sober, and a self-realized soul when he goes to an unknown, remote place and freed from all obligations and false ego, quits his material body when it has become useless. (*Bhāg.* 1.13.26)

A Narottama Sannyāsī

15.27

*yaḥ svakāt parato vecha jāta-nirveda ātmavān
hṛdi kṛtvā hariṁ gehāt pravrajat sa narottamaḥ*

A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart. (*Bhāg.* 1.13.27)

Prohibition Against Karma-sannyāsa in Kali-yuga

15.28

*aśvamedhaṁ gavāḥ lambhaṁ sannyāsaṁ pala-paṭṭikam
devareṇa sutotpattiṁ kalau pañca vivarjayet*

In this age of Kali, the following five kinds of *karma-kāṇḍa* practices are forbidden: offering a horse in sacrifice, offering a cow in sacrifice, accepting *sannyāsa*, offering oblations of flesh to the forefathers, and a man begetting children in his brother's wife. (*Māmalāsattatva-dhṛta, Brahma Vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa* 4.115.113)

The Meaning of the Word *Tridaṇḍī*

15.29

*vāgdaḍo'tha mano-daoḍaḥ kāya-daṇḍa-stathaiva ca
yasyaite nihitā-buddhau tridaṇḍīti sa ucyate*

One who accepts in his mind the rod of chastisement for his speech, mind is known as a *tridaṇḍī* one who has accepted the threefold rod of chastisement. (*Manu-saṁhitā* 12.10)

15.30

*damanam daṇḍam yasya vāo-manaḥ-kāyānām daoḍaḥ niṣiddhābhidhānāḥ sat-saokalpa--
pratiṣiddha-vyāpāra-vyāpāra-tyāgena buddhāva-vasthitāḥ sa tridaṇḍīty-ucyate na tu daṇḍa-
traya-dhāraṇa-mātreṇa*

The word *daṇḍa* means "punishment." One who "punishes" the speech, mind, and actions means one who gives up attachment for material sense enjoyment and who accepts what is favorable for the truth and rejects what is unfavorable for perfection. Such a person is called a *tridaṇḍī*. It is not that anyone who carries around three sticks can be called a *tridaṇḍī*. (*Manu-saṁhitā* 12.10, Kalukka Bhaṭṭa commentary on the above verse from *Manu-saṁhitā*).

Rūpa Gosvāmī's Definition of *Tridaṇḍī*

15.31

*vāco vegam manasāḥ krodha-vagam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmāṁ pṛthivīm sa śiṣyāt*

One who can control the forces of speech, mind, anger, the tongue, the belly, and the genitals is known as a *Gosvāmī* and is qualified to accept disciples all over the world. (*Upadeśāmṛta* 1)

Tridaṇḍī-sannyāsa is Mentioned in the Ancient Vedas

15.32

*tatra paramahaṁsā nāma saṁvartakāruṇi-śvetaketu-durvāsa-ṛbhū-nidāgha-jaḍa-
bharata dattātreyā-rahvataka-
prabhṛtayo'vyakta liogā avyaktācārā, anunmattā unmattavad ācarantastridaṇḍam
kamaṇḍallum śikyam pātram jalapavitraṁ śikhāṁ yajñopavītaṁ cetyetat sarvaṁ bhuḥ
svāhetyapsu parityajyātmānam-anvicchet*

In addition to the previously mentioned *paramahaṁsas* are these famous wandering *sannyāsīs* (*parivrajakas*), *Samvartaka*, *Aruṇinandana*, *Audm̐laka*, *Śvetaketu*, *Durvāsm̐*, *ṛbhū*, *Nidm̐gha*, *Jaḍa Bharata*, *Dattm̐treya*, *Rahvata*, and so on. They are all *paramahaṁsas*; none of them wear the outward signs of *varṇāśrama* the *śikhā* and

sacred thread of a *brāhmaṇa*. They are not mad but behave like madmen. The *paramahansa*, saying the *mantra bhū-svāhā* (I offer you to the earth) leaves aside all external paraphernalia of the renounced order, including the *tridaṇḍa*, staff, the waterpot, the begging bowl made from a gourd, the belt made of straw, the purifying cup for water, the tuft of hair, the sacred thread, and dedicates himself solely to following the order of the bona fide guru and the inner direction of the *Paramātmā*. (*Jābālopaniṣad* 6.1)

Śrīmad Bhāgavatam Mentions Tridaṇḍa-sannyāsa

15.33

*kecit tri-veṇuṃ jagṛhur eke pātraṃ kamaṇḍalum
pīṭhaṃ caike 'kṣa-sūtraṃ ca kanthāṃ cīrāṇi kecana
pradāya ca punas tāni darśitāny ādadur muneḥ*

Some took away his *tridaṇḍa*, some stole his begging bowl, and others snatched away his waterpot. Some of them pulled away his *āsana*, others harassed him by taking his *japa-mālā*, his beads. Others grabbed at his clothing and took away his cloth. (*Bhāg.* 11.23.34)

The Tridaṇḍī Attains Perfection According to the Manu-saṁhitā

15.34

*tridaṇḍam-etan-nikṣīpya sarva-bhūteṣu mānavaḥ
kāma-krodhau tu saṁnyamya tataḥ siddhiṃ niyacchati*

One who disciplines his mind, speech, and body and controls his lust and anger towards other living beings and thus gives up these bad qualities is a *tridaṇḍī* and attains liberation. (*Manu-saṁhitā* 12.11)

The Hārīta-saṁhitā Glorifies Tridaṇḍa-sannyāsa

15.35

*tridaṇḍa-bhrd-yo hi pṛthak samācarecchanaiḥ śanair-yastu bahir-mukhākṣaḥ san-mucya
saṁsāra-samasta-bandhanāt sa yāti viṣṇoramṛtātmanaḥ padam*

The *tridaṇḍī* *sannyāsa* gradually withdraws his senses from any connection with sight, sound, taste, smell, etc., and becomes indifferent. His mind is gradually freed from any trace of involvement with material enjoyment, and his behavior becomes similarly pure. Such a *sannyāsī* has freed himself from family bondage and, becoming liberated, he tastes the nectar of spiritual bliss at the lotus feet of Śrī Viṣṇu. (*Hārīta-saṁhitā* 6.23)

Śrīdhara Svāmī Mentions *Tridaṇḍa-sannyāsa*
in his *Bhāgavatam Commentary*

15.36

*"evaṁ bahūdakādi dharmān uktvā paramaham̐sa-dharmānāha jñāna-niṣṭha iti sārdhair-
daśbhiḥ bahir-virakto mukmukṣḥ san jñāna-niṣṭhā vā mokṣe'py anapekṣo mad-bhakto vā
sa saliogān
tridaṇḍādi-sahitān āśramāṁs-tad-dharmāṁs-tyaktvā tadāsaktiṁ tyaktvā yathocitaṁ
dharmaṁ cared ity arthaḥ"* punarāya

After explaining the duties of other sannyāsīs such as *bahūdaka* the duties of a *paramaham̐sa* are described in ten and a half verses beginning with this one. A *paramaham̐sa* may be one desiring liberation and thus fixed in knowledge or may be a devotee who disregards even liberation. He should perform proper religious duties without any attachment to material desires. He can give up all the external symptoms of *varṇāśrama-dharma*. He gives up the *āśrama* duties means he gives up attachment to them and performs them with no material motive. (*Bhāvārtha-dīpikā* commentary on *Bhāg.* 11.18.28)

Śrī Caitanya Mahāprabhu's Opinion on the
Tridaṇḍī Verse of Bhāgavatam

15.37

*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-niṣevāṇa kari nibhṛte vasiyā*

Śrī Caitanya Mahāprabhu approved of the *ekam samasthaya parātma-niṣṭham* verse on account of the determination of the mendicant *sannyāsī* to engage in the service of Lord Mukunda. He gave his approval of this verse, indicating that it was very good. The real purpose of accepting *sannyāsa* 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. (*Cc. Madhya* 3.7-9)

*A Tridaṇḍī-sannyāsī Keeps his Śikhā, Sacred Thread,
and Sannyāsī Dress*

15.38

*śikhī yajñopavītī syāt tridaṇḍī sa-kamaṇḍulūḥ
sa pavitraś ca kāṣāyī gāyatrīṅ ca japet sadā*

A *tridaṇḍī sannyāsī* keeps his *śikhā* as well as his sacred thread after renunciation, He also carries a *kamaṇḍalu*. He wears saffron cloth, and remaining fixed in purity, he chants the *gāyatrī mantra* and the *japa* of the holy name. (*Skanda Purāṇa, Sūta Saṁhitā*)

15.39

*ekavāsā dvidvāsātha śikhī. yajñopavitāvān
kamaṇḍalukaro vidvāṁs-tridaṇḍo yāti tat-param*

Wearing one or two pieces of cloth, maintaining the tuft of hair, and continuing to wear the sacred thread, with a waterpot in his hand, a learned *sannyāsī*, who is the best of men, attains the Supreme Lord. (*Padma Purāṇa, Svarga Khaṇḍa Ādi 13*)

The Hundred and Eight Names of the *Tridaṇḍī-sannyāsīs*

15.40

*tīrthāśramavanāraṇya-giri-parvata-sāgarāḥ
sarasvatī bhāratī ca purī nāmāni vai daśa
gabhastinemir vārāhaḥ kṣamit-ṭṭparamārthinau
turyāśramī nirṭhaś ca tridaṇḍī-viṣṇu daivataḥ
bhikṣur-yājyāvaro viṣṭho nyāsī-rābhasiko muniḥ
viṣṭhalalo mahāvīro mahattaro yathāgataḥ
naiskarmya-paramādvaitī śuddhādvaitī jitendriyaḥ
tapasvī yācako nagno raddhantī śuddhādvaitī bhajanonmukhaḥ
sannyāsī maskarī klānto niragnir-nārasirṇhakaḥ
auḍalomi-mahāyogi-śruvāk bhavapāragaḥ
śramaṇo'vahūtaḥ śāntas yathārho daṇḍī-keśavau
nyastaparīgraho bhakti-sāro'kṣrī janārdanaḥ
urdhva manthi-tyakta-grhāv-urdhvareto yatoṣṭha-dhṛk viraktodāsīnau tyāgī siddhāntī
śrīdharaḥ śikhī
bodhāyano trivikramjo govindo madhusūdanaḥ
vaikhānaso yathāsvo vai vāmano paramahamaśakaḥ
nārāyaṇa-hṛṣṭikesī parivrājaka-maṅgalau
mādhavo padmanābhaś cauḍupako bhrāmī vaiṣṇavaḥ
viṣṇu-dāmodarau svāmī gosvāmī paramogavaḥ
bhāgavato hyakiñcanaḥ santo niskiñcano yatih kṣapaṇko'viṣaktaścordhva puṇdro muṇḍi-
sajjanay
nirviṣayī harerjano śrautī sādhu bṛhad-vratī
sthaviras-tat-paro paryaṭakācāryau svatantradhīḥ
kathyante yatināmāni prathitāni mahītale
aṣṭhottara-śatāni tu vaidikakhyāni tāni hi*

There are one hundred and eight authorized Vedic names for *sannyāsīs*, principle among which are these ten: Tīrtha, āñrāma, Vana, ārya, Giri, Parvata, Śmrgara, Sarasvatī, Bhāratī, and Purī. In addition there are Gabhastinemi, Vārāha, Kṣamitṁ, Paramārthī, Turyāśramī, Nirṭha, Tridaṇḍī, Viṣṇudevata, Bhiksu, Yājāvara, Viñṭha, Nyāsī, Rābhasika,

Muni, Viñṭhalala, Mahāvīra, Mahattara, Yathāgata, Naiskarmya, Paramādvaitī, Śuddhādvaitī, Jitendriya, Tapasvī, Yācaka, Nagna, Raddhantī, Bhajanonmukha, Sannyāsī, Maskarī, Klṁnta, Niragni, Nārasīāha, Auḍalomī, Mahāyogī, Sruvāka, Bhavapṁraga, Śramaṇa, Avadhūta, Śānta, Yathārha, Daṇḍī, Keśava, Nyataparigraha, Bhakti-smṛa, Akṣarī, Janārdana, Urdhva-manthī, Tyakta-gṇhā, Urdhvareta, Yatoñṭha-dhṇk, Virakta, Udr̥msīna, Tyāgī, Siddhāntī, Śrīdhara, Śikhī, Bodhāyana, Trivikrama, Govinda, Madhusūdana, Vaikhānasa, Yathāsva, Vāmana, Paramahamśa, Nārāyaṇa, Hṛṣikeśa, Parivrājaka, Maṅgala, Mādhava, Padmanābha, Auḍupaka, Bhrāmi, Vaiṣṇava, Viṣṇu, Dāmodara, Svāmī, Gosvāmī, Parmagava, Bhāgavata, Akiñcana, Santa, Niskiñcana, Yati, Kṣapaṇako, Aviñakta, Urdhva-puṇḍro, Muṇḍī, Sajjana, Nirviñayī, Harijana, Śrautī, Sādhu, Bṇhad-vratī, Sthavira, Tatpara, Paryaṭaka, Ācārya, and Svatantrī. (*Muktikopaniṣad and Sāttvata-saṁhitā*)

**

A Tridaṇḍī-sannyāsī is Worshipable by all Aśramas

15.41

*devatā-pratimāṁ dṛṣṭvā yatir̥m caiva tridaṇḍinam
namaskāram na kuryācced upavāsena śuddhyati*

One who does not offer obeisances upon seeing gods and sannyāsīs should fast all day for his purification. (*Ekādaśī-tattve trispr̥śaikādaśī-prakaraṇa-dhṛta-smṛti-vākya*)

A Paramahamśa Vaiṣṇava Surpasses all the Aśramas

15.42

*vaiṣṇavera bhakti ei dekhāna sākṣāt
mahāśramī o vaiṣṇavere kare daṇḍavat
sannyāsa-grahaṇa kaile hena dharma
tāñra pitā āsi' putrere kare namaskāra
ata eva sannyās-āśrama sabāra vanditā
"sannyāsī-sannyāsī" namaskāra se vihita
tathāpi āśrama-dharma chāḍī" vaiṣṇavere
śikṣā-guru śrī kṛṣṇa āpane namaskare*

Seeing the great devotion of a Vaiṣṇava, even those in the highest āśrama as well as other devotees offer their obeisances. To one who has accepted the order of sannyāsa, one must bow down as would a son to his father. Everyone must bow down to a *sannyāsī*, and offer them respect, saying, "O saintly one, O sannyāsī." Nevertheless, devotees give up all concern for āśrama-dharma, and simply bow down before their instructing guru and Kṛṣṇa. (*Cb. Antya 8.150-153*)

Sarvabhauma Bhaṭṭācārya's Example

15.43

*sārvabhauma balena, "āśrame baḍa tumi
śāstramate tumi vandyā, upāsaka āmi"*

Sarvabhauma said to Śrī Caitanya Mahāprabhu, [who appeared before him as a *sannyāsī*], "Your *āśrama* is great. In the opinion of the *śāstra*, You are worshipable by one such as myself. (Cb. *Antya* 3.76)

Impersonalist *Sannyāsīs* are Condemned

15.44

*sannyāsī haiyā niravadhi "nārāyaṇa"
baliveka prema-bhakti-yoge anukṣaṇa
nā bujhiyā śaṅkarācāryera abhiprāya
bhakti chāḍī māthā muḍhāiyā duḥkha pāya*

Sannyāsīs always say the name of Nārāyaṇa and worship him in prema-bhakti-yoga. Not understanding the position of Nārāyaṇa, the followers of Śaṅkarācārya give up the path of bhakti; such fools attain only trouble and misery. (Cb. *Antya* 3.54,55)

Only Unmotivated Devotional Service Gives
Complete Satisfaction to the Soul

15.45

*sa vai puṁsām paro dharmo yato bhaktir adhokṣaje
ahaituky apratihatā yayātmā suprasīdati*

The supreme *dharma* for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. (*Bhāg.* 1.2.6)

Fallen *Sannyāsīs* are Compared to Vomit-eaters

15.46

*yaḥ pravrajya grhāt pūrvaṁ tri-vargāvapanāt punaḥ
yadi seveta tān bhikṣuḥ sa vai vāntāśy apatrapaḥ*

One who renounces worldly things, gives up the life of a *gṛhastha*, and leaves his home to be a mendicant, a *sannyāsī*, and who then leaves the *sannyāsa āśrama* to again pursue sex and money is like someone who vomits up a bad meal and then eats it again, for he is eager to taste what has already been rejected. Such a brazen sinner and condemned man is certainly shameless. (*Bhāg.* 7.15.36)

15.47

*yaiḥ sva-dehaḥ smṛto 'nātmā martyo viṭ-kṛmi-bhasmavat
ta enam ātmasāt kṛtvā ślāghayanti hy asattamāḥ*

Sannyāsīs who at first consider that the body is subject to death, when it will be transformed into stool, worms, or ashes, but who again give importance to the body and glorify it as the self, are to be considered *asat-tamaū*, un-saintly, ignorant, and the greatest rascals. (*Bhāg.* 7.15.37)

15.48

*grhasthasya kriyā-tyāgo vrata-tyāgo vaṇor api
tapasvino grāma-sevā bhikṣor indriya-lolatā*

It is abominable for a person living in the *grhastha-āśrama* to give up the regulative principles of householder life. It is abominable for a *brahmacārī* not to follow the *brahmacārī* vows while living under the care of the guru. It is abominable for a *vānaprastha* to live in the village and engage in so-called social activities, and it is abominable for a *sannyāsī* to be addicted to sense gratification. (*Bhāg.* 7.15.38)

15.49

*āśramāpasadā hy ete khalv āśrama-vidambanāḥ
deva-māyā-vimūḍhāṁś tān upekṣetānukampayā*

One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position. (*Bhāg.* 7.15.39)

Sannyāsīs Should Not Become Vāntāsīs

15.50

*sannyāsīra dharma nahe sannyāsa kariṇā
nija janma-sthāne rahe kuṭumba laṇā*

After taking *sannyāsa*, a *sannyāsī* should not remain in his home town, surrounded by family and relatives. (*Cc. Madhya* 3.177)

The Behavior of the Great Souls Who are Transcendental to all the *Āśramas*

15.51

*yadā yasānugṛhṇāti bhagavān-ātma-bhāvitaḥ
sa jahāti matiṁ loke vede ca pariniṣṭitām*

When the completely opulent Supreme Lord sees the total surrender of a devotee, He is pleased to award that soul His personal service; thus He bestows His causeless mercy upon that soul, and at that time the devotee rises above the ordinary material considerations of the *Vedas*. He thus shakes off all attachments to the external strictures of the *Vedas* (such as those recommending *karma-kaṇḍa*) which are meant for people in general. (*Bhāg.* 4.29.46)

15.52

*ājñāyaivam guṇān doṣān mayādiṣṭān api svakān
dharmān samtyajya yaḥ sarvān mām bhajeta sa tu sattamaḥ*

[Kṛṣṇa said] Having taken complete shelter of My lotus feet, a saintly person renounces mundane religious and social duties and worships Me alone. Indeed, he is the best of men. (*Bhāg.* 11.11.32)

The Vedic Explanation of *Paramahansa*

15.53

*asau sva-putra-mitra-kalatra-bvandhvādiñchikhā-
yajñopavīte yāgaṁ satraṁ svādhyāyaṁ
ca sarvakarmāṇi sannyasyāyaṁ brahmāṇḍam
ca hitvā kaupīnaṁ daṇḍam ācchādanaṁ
ca sva śarīropabhogārthāya lokasyopakārārthāya ca
parigrahet. tacca na mukhyo'sti ko'yaṁ mukhya iti ced
ayaṁ mukhyaḥ. na daṇḍam na kamaṇḍalūm na śikhāṁ
na yajñopavītaṁ na cācchādanaṁ carati paramahansaḥ*

A *paramahansa* gives up the following as being material and irrelevant: his children, wife, friends, relatives, *śikhā*, sacred thread, *yajña*, charity, study of the *Vedas*, social and Vedic duties. These things are all of this world, they have a connection with the fallible and temporary. Such a *paramahansa* accepts only the bare necessities required to keep body and soul together. The *paramahansa* may sometimes accept the *daṇḍa*, *śikhā*, sacred thread, and dress of a *sannyāsī* in order to benefit the fallen souls of this world. For a *paramahansa* the *daṇḍa*, *śikhā*, sacred tread, cloth etc. are not important. (*Paramahansa Upaniṣad* 1-2)

The Supreme Lord, a *Paramahansa*,
is Transcendental to all Material Considerations

15.54

*ahe daṇḍa, āmi yāre bahiye hṛdaye
se tomāre bahiveka e ta' yukta nahe
eta bali' balarāma parama-pracaṇḍa
phelilena daṇḍa bhāṅgi "kari" tina khaṇḍa*

O *daṇḍa*, within my heart, I find you to be external and useless. [since Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead as a devotee, He is the topmost *paramahansa*. What need has He to carry a symbol of elevated status within the *varṇas* and *āśramas* of human society? A *sannyāsa daṇḍa* in His hands is redundant] Saying this, Śrī Balarāma, with great violence, broke into three pieces the *tridaṇḍī* staff of renunciation belonging to Śrī Caitanya. (*Cb. Antya* 2.205-206)

15.54a

tina khaṇḍa kari' daṇḍa dilā bhāsāñā

Nityānanda Prabhu broke Śrī Caitanya Mahāprabhu's *sannyāsa daṇḍa* in three places. (Cc. *Madhya* 5.143)

15.55

*daṇḍa-bhaṅga-līlā ei parama gambhīra
sei bujhe, duohāra pade yāora bhakti dhīra*

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it. (Cc. *Madhya* 5.158)

For Those who are *Paramahamṣas*, and are Therefore
Transcendental to all Considerations of *Aśrama*,
the Red Cloth of a *Sannyāsī* is Inappropriate

15.56

rakta-vastra 'vaiṣṇavera' parite nā yuyāya

Red cloth is unfit for a *paramahamṣa* Vaiṣṇava to wear. (Cc. *Antya* 13.61)

Bhāgavatam Gives the Characteristic Behavior of a Paramahamṣa

15.57

*evaṁ-vrataḥ sva-priya-nāma-kīrtiḥ jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty unmāda-van nṛtyati loka-bāhyaḥ*

When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, and chants just like a madman, not caring for outsiders. (*Bhāg.* 11.2.40)

The Mentality of a *Paramahamṣa*

15.58

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudasah*

I am not a *brāhmaṇa*, I am not a *kṣatriya*, I am not a *vaiśya* or a *śūdra*. Nor am I a *brahmacārī*, a householder, a *vānaprastha*, or a *sannyāsī*. I identify Myself only as the servant of the servant of the servant of the maintainer of the *gopīs*. (Cc. 13.80 from *Padyāvalī* 63)

Thus ends the Fifteenth Jewel of the *Gauḍīya-Kaṇṭhahāra*, entitled *Aśrama-dharma-tattva*.

ŚRADDHA-TATTVA

The Proper Funeral Ceremony

16.1

*prāpte rāddha-dine'pi prāgannaṁ bhagavate 'rpayet
taccheṇeṇaiva kurvīta śrāddhaṁ bhagavato naraū*

Even on the day of *śrāddha*, a devotee should first offer the food to the Lord and then perform the *śrāddha* ceremony with the Lord's remnants. (*Hari-bhakti-vilāsa* 9.294)

16.2

*viṇṇoriveditṛnnena yañṭavyaṁ devatṛntaram
piṭṛbhyaścṛpi taddeyaṁ tadānantyāya kalpate*

The demigods should be worshiped with the food offered to Lord Viṣṇu. Even the forefathers should be offered the remnants of the Lord. This gives unlimited benefit. (*Hari-bhakti-vilāsa* 9.297)

16.3

*bhakṣyaṁ bhojyañca yatkiñcida nivedyāgrabhoktari
na deyaṁ piṭṛdevebhyaū prāyaścittī yato bhavet*

Without offering food first to Lord Viṣṇu, who is called *agrabhoktṛ*, or the prime enjoyer, one should not offer anything to the forefathers, otherwise he has to perform atonement. (*Hari-bhakti-vilāsa* 9.314)

Vaiṣṇavas are Forbidden to Hold or Wear Kuśa Grass

16.4

*saṅkalpaṁ ca tathā dānaṁ piṭṛdevārccanādikam
Viṣṇumantropadiñṭaścema kuryāt kuśa chāraṇam*

If a person is initiated into the Viṣṇu *mantra* then he should not make a resolve for any fruitive activity, nor give charity (for material gain), nor engage in the worship of forefathers and so on; and he should not hold *kuśa* grass. (*Skanda Purāṇa*)

Vaiṣṇavas Need not Perform Funeral Rites
or Offer Oblations to Forefathers

16.5

*kiā dattair bahubhiū pīṇḍairgayāśrāddādibhir mune
yairarccito harirbhaktyā piṭṛarthañca dine dine*

O sage, for those who everyday worship Lord Hari with devotion for the satisfaction of their forefathers, what need is there for them to give away many oblations in charity, and make *pinda-dāna* at Gayā by performing the *śrāddha* ceremony? (*Hari-bhakti-vilāsa* 9.308)

Lord Caitanya's Internal Reasons for Performing the Funeral Ceremony

16.6

*prabhu bole 'gayā yātrā āmāra
jata kṣane dekhil'mh caraṇa tomāra
tirtha piṇḍe dile se nistare piṇḍaṇa
sei jāre piṇḍa diye tare sei jana
tomā dekhilei mātra koṭi piṇḍaṇa
sei kṣane sarva bandhu pṛṇya vimocana
ataeva tīrtha nahe tomāra samāna
tīrtharo parama tumi maṅgala pradhāra
saāśmra samudra haite uddhāro āmāre
ei āmi deha asampil'mh tomāre
kṣṇa pṛṇda padmera amṇtarasa pṛṇa
māre kārāo "tumi ei c'mhi d'mra"*

Lord Caitanya said, "As soon as I saw your lotus feet my visit to Gaya was successful. If one offers oblations to forefathers at the holy places then they are liberated, but only the person to whom the oblations are offered. But just by seeing you millions of forefathers immediately get liberation from all bondage. Therefore the holy places are not equal to you, rather you are auspicious even to the holy places. Please deliver Me from the ocean of *saāśmra*. Now I have surrendered Myself to you. Please make me drink the nectar of the lotus feet of Kṛṣṇa. I want this benediction. (*Cb. Ādi* 12.49-54)

Vaiṣṇavas Must Deceive the *Smārtas* for Their Own Good

16.7

*svabhavasthaiū karmajaḍmṇ vañcayan draviṇadibhiū
harer naivedyasambhārān vaiṣṇavebhyaū samarpayet*

One should trick the non-devotees by giving them unoffered items or wealth, but one should offer the Lord's *prasāda* to the Vaiṣṇavas. (*Hari-bhakti-vilāsa* 9.327)

Funeral Ceremony of the *Karmis* is Demonic

16.8

*yastu vidyā vinirmuktaṁ mṛkhaṁ matva tu vaiṣṇavam
vedavidbhyo 'dadmḍvipraū śrāddhaṁ tadrākṣasam bhavet*

If a *vipra*, thinking an uneducated *vaiṣṇava* a fool, offers *śrāddha* to the *brāhmaṇas* who know the *Vedas*, then such *śrāddha* is called demonic, or *rākṣaṇaśrāddha*. (*Hari-bhakti-vilāsa* 9.316)

The Behavior of Advaita Ācārya

16.9

*ācārya kahena, "tumi nā kariha bhaya
sei ācariba, yei śāstra-mata haya
tumi khāile haya koṭi-brāhmaṇa-bhojana"
eta bali, śraddhā-pātra karāiln bhojana*

Advaita Acarya replied, "My dear Haridasa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures. Feeding you is equal to feeding ten million *brāhmaṇas*. Therefore, accept this *sraddha-patra*." Thus Advaita Acarya made him eat. (Cc. *Antya* 3.221-22)

The Characteristics of a Staunch Devotee

16.10

*evamekāntinān prāyaū kīrttanān smaraṇān prabho
kurvatm parama prītyā kṇtyamanyanna rocate*

The unalloyed devotees who generally engage in performing *kīrtana* and remembering the Lord with great love take no interest in other prescribed activities. (*Hari-bhakti-vilāsa* 20.382)

Thus ends the Sixteenth Jewel of the *Gauḍīya-Kaṇṭhahāra*, entitled *Śrāddha-tattva*.

NĀMA-TATTVA

The Supreme Lord is the Root of all Religion

17.1

*dharma-mūlaṁ hi bhagavān sarva-vedamayo hariḥ
smṛtaṁ ca tad-vidāṁ rājan yena cātmā prasīdati*

The Supreme Person is the root of all dharma, the essence of all the *Vedas*, and the meditation of all those great authorities who know the truth about the Supreme Lord, and whose opinions becomes scripture. This is evidence, O King, and by accepting this religious principle, everyone will attain the highest satisfaction of the soul, mind, and body. (*Bhāg.* 7.11.7)

Kṛṣṇa is the Only Way

17.2

*tapastu tāpaiḥ prapastu parvatā-daṭantu tīrthani paṭhastu cāgamān
yajastu yāgaivivadantu vādair hariṁ vinā naiva mṛtiṁ taranti*

You may perform mountains of austerities, visit many holy places, study all the *Vedas*, and perform all kinds of Vedic sacrifices, but without devotion to Kṛṣṇa, none of these things can save you from death. (*Bhāvārtha Dīpikā* 10.87.27)

Chanting the Holy Name is the Eternal
and Highest *Dharma* for all Souls

17.3

*etāvān eva loke 'smin puṁsāṁ dharmah paraḥ smṛtaḥ
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ*

It is recognized that the highest religious principle in human society is devotional service to the Supreme Personality of Godhead, beginning with the chanting of the holy name of the Lord, *nāma-saākīrtana*. (*Bhāg.* 6.3.22)

The Holy Name is the Essence of the *Śrutis*

17.4

*nikhila-śruti-mauli rama-mālā-dyuti nīrājita-pādapaokajānta
ayi mukta-kulair upāsyamānaṁ paritas tvāṁ harināma saṁśrayāmi*

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 eternally adored

and chanted by great liberated souls like Nārada and Śukadeva Gosvāmī. O Harināma, clearing myself of all offenses, I take complete shelter of You. (Śrīla Rūpa Gosvāmī, *Kṛṣṇa-nāmāṣṭakam* 1)

The Constitutional Nature of the Holy Name

17.5

*nāma cintāmaṇiḥ kṛṣṇaś caitanya-rasa-vigrahaḥ
pūrṇah-śuddho nitya-mukto'bhinnatvān nāma nāmiṇoḥ*

The holy name of Kṛṣṇa is a transcendental wish fulfilling gem it bestows all spiritual benedictions, for it is Kṛṣṇa Himself. It is the personification of divine mellow, the fountainhead of all pleasure. The holy name of Kṛṣṇa is eternally liberated and spiritual. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are nondifferent. (*Śrī Bhakti-rasāmṛta-sindhu*, Pūrva-Vibhāga 2.233)

17.6

ekam eva sac-cid-ānanda-rasādi-rūpaṁ tattvaṁ dvidhā-virbhūtam

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 Kṛṣṇa. (*Bhakti-rasāmṛta-sindhu*, Pūrva-Vibhāga 2.233, Jīva Gosvāmī's Durgama-saṅgamanī commentary)

The Vedas Sing the Glories of the Holy Name

17.7

*om āsya jñanto nāma cid-viviktaṁ mahante viṣṇo sumatiṁ bhajāmahe
om tat sat*

This *mantra* means, "O Lord Viṣṇu, Your name is conscious (*cit*) and therefore self-effulgent (*mahas*) and so even one with partial knowledge of the eternal nature of Your name, and incomplete understanding of the glory of proper chanting, can attain knowledge of You merely by repeating the syllables, because You, who are known by *Om*, are self-existent (*sat*)." Thus it is seen that the name liberates a person from fear and envy even if alluded to. (*Bhagavata-Sandarbhā* 47)

17.7a

*he viṣṇo te tava nāma cita cit-svarupam ata eva mahaū sva-prakāśa-rupaṁ tasmāt asya
nāmna ā īṇadapi jñantaū ha tu samyak
uccṛṇra-mahātmayādi puruskāreṇa.*

*tathāpi vivaktan bruvāṇaū kevalaṁ tad-akṣarābhyāsa mātraṁ kurvārmū sumantiā tad-
viñayāṁ vidyāṁ bhajāmahe prāpnuyaū.
Ata eva bhayadveṇṁdau śrī mṛteū aphurter iva sṁnketyā-dṁvapasya muktidatvaṁ
śruyate.*

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 the holy name without knowing the names complete 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 *oā* it indicates that the use of the word "*sa*" means *svata-siddhā*. Therefore the divine form manifests upon one's having uttered the name (even when there is *nānābhāsa* because of *sṁnketya* and so forth), and thus one attains liberation from the position of fear and envy. (*Bhagavata Sandarbha* 4)

The Glories of the Holy Name in the *Smṛti-śāstras*

17.8

*vede rāmāyaṇe caiva purāṇe bhārata tathā
ādāvante ca madhye ca hariḥ sarvatraḥ gīyate*

Throughout the *Vedas*, the *Rāmāyaṇa*, the *Purāṇas*, and the *Mahābhārata*, from beginning to end, only the glories of the Supreme Lord Hari are sung. (*Hari-vaāśa*)

The Holy Name Grants All Perfection in *Kali-yuga*

17.9

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet*

My dear King, although *Kali-yuga* is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom. (*Bhāg.* 12.3.51)

17.10

*kṛte yad dhyāyato viṣṇuṁ tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ kalau tad dhari-kīrtanāt*

What was attained in *Satya-yuga* through meditation, in *Tretā-yuga* through sacrifice, and in *Dvāpara-yuga* through Deity worship is realized in *Kali-yuga* through *hari-kīrtana*. (*Bhāg.* 12.3.52)

17.11

*dhyāyan kṛte yajan yajñais-tretāyāṁ dvāpare 'rcayan
yadāpnoti tadāpnoti kalau saokīrtya keśavam*

Whatever results was attained in Satya-yuga by meditation, in Treta-yuga by *yajña*, and in Dvāpara-yuga by *arca*, can only be attained in the Kali-yuga by *hari-nāma-kīrtana*, chanting the glories of Kṛṣṇa, who is known as Keṇava. (*Padma Purāṇa, Uttara-khaṇḍa, 42nd Adhyāya*)

17.12

*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*

In the age of Kali, Kṛṣṇa advents Himself in the form of the holy name. By the holy name, the entire universe is delivered. There is no other dharma in the age of Kali. The holy name of Kṛṣṇa is the essence of all mantras and the purport of all revealed scriptures. (Cc. *Ādi 17.22 and 7.74*)

Śrīdhara Svāmī on Glories of the Holy Name

17.13

*aṁhaḥ saṁhara dakhilam sakṛdudayādeva sakala-lokasya
taraṇiriva timira-jaladhim jayati jagan-maṅgalaṁ harer nāma*

Let the all-auspicious glories of the holy name, which benedicts the entire universe, be victorious. Just as when the sun rises, it dispels the ocean of darkness, in the same way, when the holy name has only slightly risen within one's heart, all one's sins are completely destroyed. (*Padyāvalī 16, Śrīdhara Svāmī*)

17.14

*jñānamasti tulitaṁ ca tulāyaṁ prema naiva tulitaṁ tu tulāyām
siddhir eva tulitātra tulāyām kṛṣṇa-nāma tulitaṁ na tulāyām*

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. (*Padyāvalī 15, Śrīdhara Svāmī*)

Rūpa Gosvāmī on the Glories of the Name

17.15

*ākṛṣṭiḥ kṛta-cetasām sumahatām-muccāṭanaṁ cāmhasām
ācaṇḍālamamūkaloka-sulabho vaśyaś ca mokṣaśriyaḥ
no dīkṣām na ca dakṣiṇām na ca puraścaryām manāgīkṣate
mantro'yaṁ rasanā sprḥ eva phalati śrī kṛṣṇa nāmātmakaḥ*

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 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. (*Padyāvalī* 29, Rūpa Gosvāmī)

The Efficacy of *Gāyatrī* and the Holy Name

17.16

kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

Through the *gāyatrī* mantra one attains liberation from material existence. Through the holy name one attains the lotus feet of Kṛṣṇa. (*Cc. Ādi 7.73*)

The Glories of *Hari-kathā*

17.17

śrutam-apy-aupaniṣadarṁ dūre hari-kathāmṛtāt
yan na santi dravac-citta-kampāśru-pulakādayaḥ

The *Upaniṣads* have ascertained *nirviśeṇa brahma* as the subject of the *śruti*, whereas they only take a distant view of *hari-kathā*. This is because through hearing and chanting about *Brahman*, one's heart is not moved, tears do not pour from the eyes, and the bodily hairs do not stand on end. (*Padyāvalī* 39)

The Glories of the Holy Name Surpasses that of Impersonal Brahman

17.18

yad brahma-sākṣāt-kṛti-niṣṭhayāpi vināśamāyāti vinā na bhogaiḥ
apaiti nāma-sphuraṇena tatte prārabhda-karmeti virauti vedaḥ

O holy name! The seeds from which sin sprouts within the heart are not burned to ashes by realization of *Brahman* or by constant meditation on eternal consciousness. But, O holy name, as soon as You appear on the tongue of a sincere chanter, all the *karmic* seeds of sin are burned to ashes. Thus all sinful reactions, past, present and future are finished. This is proclaimed by the *Vedas*. (*Kṛṣṇa-nāmāṣṭakam*, Rūpa Gosvāmī 4)

Kīrtana of the Holy Name is Best of All

17.19

*aghaccit-smaraṇam viṣṇor-bahvāyāsenā sādhyate
auṣṭhaspandana-mātreṇa kīrtanatu tato varam*

The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kīrtana* of the holy name of Viṣṇu, and therefore *kīrtana* is the topmost process of devotional service. (*Hari-bhakti-vilāsa*, 11.453)

The Holy Name Surpasses Worship and Meditation

17.20

*jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
kathamapi sakṛdāttarṁ muktidaṁ prāṇinā yat
param-amṛtam-ekaṁ jīvanaṁ bhūṣaṇaṁ me*

All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar in my life and my only treasure. (*Bṛhad-Bhāgavatīrṁṇṇa* 1.1.9)

17.21

*yena janma śataiḥ pūrvaṁ vāsudevaḥ sanarcitaḥ
tan-mukhe hari-nāmāni sadā tiṣṭhanti bhārata*

O descendant of Bhārata, one who has previously worshiped Lord Vāsudeva in hundreds of lifetimes can now chant the holy name eternally. (*Hari-bhakti-vilāsa* 11.454)

The Holy Name is not Regulated by Time, Place, and Circumstance

17.22 and 23

*na deśa niyamo rājan na kāla niyamas tathā
vidyate nātra sandeho viṣṇor-nāmānu-kīrtane
kālo'sti dāne yajñe ca snāne kālo'sti saj jape
viṣṇu-saokīrtane kālo nāstyatra pṛthivītale*

O king, there are no rules governing the time and place wherein the holy name of Viṣṇu can be chanted. Of this there can be no doubt. Charity and sacrifice are governed by various rules regarding time and place, as are the taking of one's bath and the silent uttering of different *mantras*. But the holy name of Viṣṇu can be chanted in *saṅkīrtana* at any time in any place on earth. (*Hari-bhakti-vilāsa* 11.412, 413)

17.24

*na deśa-niyamas tasmin na kāla-niyamas-tathā
nocchiṣṭhādaṁ niṣedho 'sti śrī harer-nāmnī lubdhaka*

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. (*Hari-bhakti-vilāsa* 11.408)

17.25

*etāvatālam agha-nirharaṇāya puṁsām
saokīrtanaṁ bhagavato guṇa-karma-nāmnām
vikruśya putram aghavān yad ajānilo 'pi
nārāyaṇeti mriyamāṇa iyāya muktim*

It should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he gets relief from material bondage if he chants without offenses. 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. (*Bhāg.* 6.3.24)

The Bhāgavatam on Loud Kīrtana

17.26

*nāmāny anantasya hata-trapaḥ paṭhan
guhyāni bhadraṇi kīrtāni ca smaran
gām paryaṭams tuṣṭa-manā gata-sprhaḥ
kālāṁ pratīkṣan vimado vimatsaraḥ*

[Nārada Muni said] Thus I loudly chanted the holy name of Kṛṣṇa in kīrtana, not caring for any social formalities. Such chanting and remembering of the holy name benedicts everyone. In this way, I traveled across the earth, fully satisfied, humble, and non-envious. (*Bhāg.* 1.6.26)

Loud Kīrtana is the Best

17.27

*japato hari nāmāni sthāne śata-guṇādhikah
ātmānā ca punāty-uccair-japan śroṭṛn-punāti ca*

Compared to that person who is attached to chanting *japa*, the person who performs loud chanting of the holy name of Śrī Hari is one hundred times better. This is because the person who chants *japa* purifies himself, whereas the person who chants the holy name loudly in *kīrtana* purifies himself, all those who are with him, and everyone else who hear the holy vibration. (Śrī Nāradya, Prahāda-vākya)

*Loud Kīrtana Benefits the Chanter of the Holy Name
and Those Who Hear it*

17.28

*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*

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*. (Cb. Ādi 11.275-277)

Mahāprabhu Loudly Chanted the Holy Name

17.29

*hare kṛṣṇety uccyaiḥ sphurita-rasano nāmagaṇanā-
kṛta-granthi śreṇī-subhaga-kaṭi-sūtrojjvalakaraḥ
viśālākṣo dīrghārgala-yugala-kheloñcita-bhujah
sa caitanyaḥ kiṁ me punarapi dṛśoryāsyati padam*

Śrī Caitanya Mahāprabhu loudly chants the Hare Kṛṣṇa mantra, which dance upon His tongue, as His radiant lotus hand counts the name by fingering the beads on the beautiful knotted counting string tied to His waist. His beautiful lotus eyes stretch to His ears and His arms reach to His knees. When will Śrī Caitanya Mahāprabhu again appear before my eyes? (Caitanyāñṭhakam 5, Rūpa Gosvāmī)

The Opinion of Baladeva on the Form of the Mahā-mantra

17.30

hare kṛṣṇeti mantra-pratīka-grahaṇaṁ.

*Soḍaśa-nāmātmanā dvātrīṁśa-daksareṇa mantreṇocair-uccāritena sphuritā kṛta-nṛtyā
rasanā jihvā yasya sah.*

When the sixteen names and thirty-two syllables of the Hare Kṛṣṇa *mantra* are loudly vibrated, Kṛṣṇa Himself dances on ones tongue. (Baladeva Vidyābhāṣa, *Stava-mālā-vibhūṣa-bhāṣya*)

Hare Kṛṣṇa is the *Mahā-mantra* for the Age of Kali

17.31-37

*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 jīvatāraṇe
varjayitvā tu nāmaitad durjanaiḥ parikalpitam
chandobaddhaṁ susiddhānta viruddhaṁ nābhyaset padam
tārakaṁ brahma-nāmaitad brahmaṇā guruṇādinā
kalisantaraṇādyāsu śruti-svadhigataṁ hareḥ
prāptaṁ śrī brahma-śiṣyeṇa śrī nāradena dhīmatā
nāmaitad-uttamaṁ śrauta-pāraṁparyeṇa brahmaṇaḥ
utsrjyaitan-mahā-mantraṁ ye tvanyat kaepitaṁ padam
mahānāmeti gāyanti te śāstra-guru laṅghanaḥ
tattva-virodha-saopṛktaṁ tādṛśaṁ daurjanaṁ matam
sravathā parihāryaṁ syādātma-hitārthinā sadā
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare*

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*. About this divinely spiritual *mahā-mantra*, which delivers one from material existence, the original guru, Lord Brahmā, has said, *kali-santaraṇādi śrutite*, "The *śrutis* have declared this *mantra* to be the best means of deliverance in the age of Kali". Having all heard this from Brahmā, the sons and disciples of Brahmā, beginning with Nārada, all accepted the Hare Kṛṣṇa *mahā-mantra* and, having meditated on it, attained perfection. (*Ananta-Saṁhitā*)

The Upaniṣads on the Hare Kṛṣṇa *Mahā-mantra*

17.38-39

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
iti ṣoḍaśakaṁ nāmnāṁ kali-kalmaṣa-nāśanam
nātaḥ parataropāyaḥ sarva-vedeṣu dṛśyate*

The sixteen names of the Hare Kṛṣṇa *mahā-mantra*: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare* destroy all the inauspiciousness of the age of Kali. This is the conclusion of all the *Vedas*. (*Kali-santarāṇa Upaniṣad*)

The Purāṇas on the Hare Kṛṣṇa Mahā-mantra

17.40

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
raṭanti halayā vāpi te kṛtārthā na saṁśayaḥ*

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. (*Agni-Purāṇa*)

Chanting the Holy Name Qualifies One for Deliverance

17.41

*madhura-madhuram-etan-maṅgalaṁ maṅgalānāṁ
sakala-nigamavallī-sat-phalaṁ cit-svarūpam
sakṛdapi parigītaṁ śraddhayā helayā vā
bhṛguvara naramātraṁ tārayet kṛṣṇa nāma*

The holy name of Kṛṣṇa is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. O best of the Bhṛgus, when the holy name is uttered once without offense, either attentively or in attentively, it immediately ensures the deliverance of all human beings from the bondage of illusion. (*Hari-bhakti-vilāsa* 11.234, *Skanda Purāṇa*)

*The Holy Name is to be Chanted in the Stage of
Practice and in Perfection*

17.42

*etan nirvidyamānānām icchatām akuto-bhayam
yoginām nṛpa nirṇītaṁ harer nāmānukīrtanam*

O King, constant chanting of the holy name of the Lord after the way of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge. (*Bhāg.* 2.1.11)

Things Unfavorable for Nāma-kīrtana

17.43

*janmaśvarya-śruta-śrībhir edhamāna-madaḥ pumān
naivārhaty abhidhātum vai tvām akiñcana-gocaram*

Those who are intoxicated by false ego on account of their good birth, wealth, learning, and beauty, cannot cry out Your name with sincere feeling. Only those who are materially bereft can chant Your name in purity. (*Bhāg. 1.8.26*)

The Characteristics of the Principal and Secondary Name

17.44

*nāmnāmakāri bahudhā nija-sarva-śaktis
tatrāpitā niyamitaḥ smaraṇe na kālāḥ
etādr̥ṣi tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ*

O my Lord, Your holy name alone can render all benediction to the living beings, and thus You have hundreds and millions of names like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies and there are no hard and fast rules for chanting Your name. O my Lord, out of kindness, You enable us to easily approach You by chanting Your holy names, but I am so unfortunate that I have no attraction for them. (*Sikṣmñṭaka 2*)

The Secondary Names of God and Their Symptoms

17.45

*jaḍā kṛtira paricaye nāma yata
prakṛtir guṇe gauṇa vedera sammata
sṛṣṭi karttā paramātmā brahma sthiti kara
jagat saṁhartā pātā yajñeśvara hara*

According to the *Vedas*, the secondary or inferior names of the Supreme Lord, Śrī Kṛṣṇa are those which are in connection with the material world. For example: "God," "Creator of the Universe," "Paramātmā," "Supersoul," "Brahman," "Maintainer of the Universe," "Destroyer of the Universe," "Savior," and "Lord of Sacrifice," and "He who takes away," are some inferior or secondary names of Godhead. (*Hari-nāma-cintr̥maṇi*)

Fruits of the Principal and Secondary Names of the Lord

17.46

ei rūpa nāma, karma-jñāna-kāṇḍa-gata

*punya mokṣa dāna kare śāstrera sammata
nāmera ye mukhya-phala kṛṣṇa-prema-dhana
tāra mukhya nāme mātra labhe sādhuḡaṇa*

These 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, Gopīla, Rāma, Nandanandana, Rādhānātha, Hari, Yaśomati-prānadhana, Madana-mohana, Śyāmasundara, Mādhava, Gopīnātha, Vrajogopa, Rakhala, and Yadava] is kṛṣṇa-prema. In this way, the saintly attain love of Godhead by chanting the principal names of Godhead [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.] (*Hari-nāma-cintrīmaṛi*)

The Principal Name

17.47

*aghadamana-yaśodānandanau nandasūno
kamala-nayana-gopīcandra-vṛndāvanendrāḥ
praṇata-karuṇa-kṛṣṇāṇ ity aneka-svarūpe
tvai mama ratir uccair vardhatām nāmadheya*

O killer of the demon Agha, O son of Yaśoda, O son of Nanda, O lotus-eyed, O moon of the *gopīs*, O Lord of Vṛndāvana, O merciful to the submissive, O Kṛṣṇa, You have manifest Yourself in innumerable forms out of Your infinite mercy. Let my devotion to You go on increasing without any impediment. (*Kṛṣṇa-nāmāṣṭakam*, Rūpa Gosvāmī 5)

The Fruit of Offenselessly Uttering the Principal Name

17.48

*tuṇḍe tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye
kaṇa-kroḍha-kaḍamvinī ghaṭayate kaṇārbudebhyaḥ spṛhām
cetaḥ prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim
no jāne janitā-kiyadbhir amṛtaiḥ kṛṣṇeti varṇadvayi*

"I do not know how much nectar the two syllables 'Kṛṣṇ-ṛa' 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." (*Vidagdha-Mādhava* 1.12)

The Sevenfold Results of Chanting the Principal Name

17.49

*ceto-darpaṇa-mārjanam bhava-mahā--dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitaraṇam vidyā-vadhu-jīvanam
ānandāmbudhi-varḍhanam prati-padam pūrṇāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saokīrtanam*

Chanting the holy name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the ocean of birth and death. At that time, real auspiciousness begins for the soul. Just as the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the name, and at last the soul awakens in full knowledge of its real inner treasure a life of love with Kṛṣṇa in the highest mellows of devotion. Again and again tasting nectar, the soul dives and surfaces in the ever increasing ocean of joy. In this way, all phases of the self are fully satisfied and purified by bathing in the nectarean mellows of the holy name of Kṛṣṇa. Therefore, let the saākīrtana of the holy name be victorious. (*Śikṣāṣṭaka* 1)

The Principal Result of Chanting the Holy Name is *Kṛṣṇa-prema*,
Not *Dharma, Artha, Kāma* or *Mokṣa*

17.50

*bhaktistvayi sthīratarā bhagavan yadi syād
daivena naḥ phalati divya-kīśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjali sevate'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*

O Lord when a devotee, by good fortune, develops unflinching devotion to Your transcendently beautiful, youthful form, then liberation herself waits with folded hands to be his maidservant. And right behind liberation, piety, economic development, and sense enjoyment will wait for the chance to serve. (*Kṛṣṇa-karṇāmṛta* 107)

Nāma-kīrtana Fulfills all Aspects of Bhajana

17.51

*mantratas tantrataś chidraṁ deśa-kālārha-vastutaḥ
sarvaṁ karoti niśchidraṁ anusaokīrtanam tava*

[In the various kinds of Vedic sacrifice and worship mentioned in the *Vedas*] There may be discrepancies in pronouncing the *mantras* and observing the regulative principles, paraphernalia, but when Your Lordship's holy name is chanted, everything becomes faultless. (*Bhāg.* 8.23.16)

The Pure Name Arises Within the Association of Devotees

17.52-53

*mamāham iti dehādau hitvāmithyārtha-dhīr matim
dhāsyē mano bhagavati śuddhaṁ tat-kīrtanādibhiḥ*

*iti jāta-sunirvedaḥ kṣaṇa-saṅgena sādhuṣu
gaṅgā-dvāram upeyāya mukta-sarvānubandhanaḥ*

{Ajāmila said} Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall victim again to the false lures of sense gratification. Now that I am fixed in the Absolute Truth, I shall not identify myself with the body. I shall give up the false conception of "I" and "mine" and fix my mind on the lotus feet of Kṛṣṇa. Because of a moment's association with devotees [the Viṣṇudhṛtas], Ajāmila detached himself from the material conception of life with determination. Thus freed from all material attraction, he immediately started for Hardwar. (*Bhāg.* 6.2.38-39)

17.54

*sārvabhauma-saṅge tomāra 'kaluṣa' hilla kṣaya
'kalmaṣa' ghucile jīva 'kṛṣṇa-nāma' laya*

Because of the association of [a devotee like] Sarvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person's heart is cleansed of all contamination, he is able to chant the Hare Kṛṣṇa *mahā-mantra*. (*Cc. Madhya* 15.276)

17.55

*asādhu-saṅge bhāi "kṛṣṇa nāma" nāhi haya
"nāmākṣara" bāhirāya baṭe nāma kabhu naya*

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 name proper. (*Prema-vivarta*)

The Holy Name Cannot be Realized Through the Material Senses

17.56

*ataḥ śrī kṛṣṇa nāmādi na bhaved grāhyam indriyaiḥ
sevon-mukhe hi jihvādau svayam eva sphuratyadaḥ*

Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses.

Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for he will reveal Himself directly to the sincere soul. The formula for perfection in chanting the holy name. (*Bhakti-rasāmṛta-sindhu* 1.2.234)

17.57

*trṇād api sunīcena taror api sahiṣṇunā
amāninā mānadena kīrtanīyaḥ sadā hariḥ*

One should chant the holy name of Kṛṣṇa in a humble state of mind, considering oneself to be lower than a blade of grass. One should be more tolerant than a tree, devoid of false prestige, and offer all respect to others, without expecting any respect in return. In this way, one should always chant the holy name of Kṛṣṇa. (*Śikṣāṣṭaka* 3)

The Formula for the Favorable Culture of the Holy Name

17.58

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī*

The holy name, character, pastimes, and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of ignorance cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within this tongue, and his disease is gradually destroyed at the root. (*Upadeśāmṛta* 7)

Determination for Chanting the Holy Name

17.59

*khaṇḍa khaṇḍa hai' deha yadi jaya prāṇa
tabu āmi vadane nā chāḍi harināma*

Even if you cut my body into pieces, I should not give up chanting the holy name. (*Cb. Ādi* 11.91)

Kīrtana of the Holy Name Gradually Awakens the Form,
Qualities, and Pastimes of the Lord

kṛṣṇa-nāma dhare kata bala
 viṣaya-vāsanānale mora citta sadā jale
 ravintapta maribhūmi sama
 karṇa-randhra patha diyā, hṛdi mājhe praveśiyā,
 variṣaya sudhā anupama
 hṛdaya haite bale, jihvāra agrete cale
 śabda-rūpe nāca anukṣaṇa
 kaṇṭhe mora bhaṅge svara, aṅga kāñhe thara thara,
 sthira haite nāpāre caraṇa
 cakṣe dhārā, dehe gharma, pulikata saba carma,
 vivarṇa haila kalevara
 mūrccita haile mana, pralayera āgamana,
 bhāve sarva-deha jara jara
 kari'eta upadrava, citte varṣ sudhāadrava,
 more ḍāre premera sāgare
 kichu nā bujhite dila, mora ta bātula kaila,
 mora citta vitta saba hare
 lainu āśraya yāñra, henu vyavahāra tāñ'ra
 varṇite nāpāri ei sakala
 kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya
 sei mora sukhera sambala
 premera kālikā nāma, adbhuta rasera dhāma
 hena bala karaye prakāśa
 īśat vikaśi' punaḥ, dekhāya nija rūpa-guṇa
 citta hari' laya kṛṣṇa-pāśa
 pūrṇa vikaśita haiñā, vraje more yāya laiñā,
 dekhāya more svarūpa-vilāsa
 more siddha-deha diyā, kṛṣṇa-pāśe rākhe giyā,
 ei dehera kare sarva-nāśa
 kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani,
 nitya-mukta, śuddha, rasamaya
 nāmera bālāi yata, saba la'ye hai hata
 tabe mora sukhera udaya

My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death-producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition. But somehow, by the grace of the *sādhū* 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.

New hope is aroused by that sound. Then by force it comes from the heart towards the tongue. Not that by the endeavor of my tongue I am producing that sound no. What

came from the heart of a saint through my ear, entered my heart, and that forcibly appeared on my tongue, and began to dance.

That is the holy name proper. It descends from above. It cannot be produced by the material tongue. Its source is above. And through an agent of the absolute it comes through the ear to the heart. From the heart it gathers some sympathy, then the holy name of Kṛṣṇa forcibly appears upon the tongue and begins to dance. With great force it comes to the end of the tongue, and that sweet sound begins its dancing.

The real effects of the divine name have been described here. If it is a real and living name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a current on the body, and one's hairs will stand on end. Sometimes changes of color will be found in the body, and we will be unable to find any trace of the mind or consciousness.

We may fall in a swoon, the whole body and mind will appear as if it is being attacked, shivering, and influenced in different ways.

Apparently it may seem that so many troubles are created in the body and the mind, but the real heart is overflowing with a particular kind of strange, sweet juice. Sometimes the devotee thinks, 'I am in an ocean of nectar. My whole existence is within an ocean of nectarean liquid. I am beside myself. I can't understand where I am. Where am I? What is this? What is all about me? It has almost made me mad. Am I a madman? Where is my past experience, my seriousness, my gravity, where are they? What am I? I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can't ascertain how it is possible that by my faith I have entered this great, unknown environment, not experienced before. And at last I find that I am captivated. My entire being, within and without, has been captured by a particularly sweet force. I can't help being prey to such a sweet power. I can't give any proper description of this. I came to take shelter of Him and accept Him as my guardian; now at His hand I am being dealt with in such a merciless and despotic way.

Still, I feel that everything is very pleasing, beyond my experience. What is this? I can't resist anymore. I am fully captured. Let my fate go anywhere. I can't come out. I am a captive in the hand of a sweet friend; my whole independence is gone. There is no way left to me but to surrender. I am unable to describe my real position.

I find that He's an autocrat. Whatever He likes, He will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise I find that the sweetness of the name is condensed like a blossoming flower, and very wonderful streams of sweet current are flowing from it. The holy name contains so many sweet variegated forms of current within Him, and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of color and figure, and disappears.

So many charming aspects are shown as if to my eyes within, and He forcibly takes me to surrender at the foot of that altar. He shows Himself in His full-fledged form, in Vṇḍrīvāna, in His *Braja-līlā*, with Rādhārāṇī, and He takes me there. I find that I am in the midst of His peculiar, very sweet and loving paraphernalia. And He says, 'You see! I have so many wonderful things. This is your home. I am not merely imagination, but concrete reality. You will find here that the environment is very favorable and sweet. You are to live here.' I see there that He is dealing in different ways with His associates, in different *rasas*.

And I find that I have another body that has emerged from my previous one, and that has a permanent place here in His service.

Such a new life I find here. And then I find ultimately that all consideration of my past life and experience has vanished. And it is true: my real life is here. This is proper, and that was a sham, that life has vanished. Then I find that chanting the holy name gives me new encouragement, a new prospect, and new hope. Whatever we want, whatever is our internal demand, it is supplied by the name. If we take the name, all our internal hankerings will be fulfilled. It is eternal, it is the purest of the pure, and it is full of ecstasy.

Now I find I have been completely converted. How, my innermost hankering is this: Let whatever is against this sweet name vanish eternally from the world. If anything is in opposition to this sweet life, let it vanish, and if necessary, I will give my life to make it disappear from the world forever. Then others will be able to enjoy it at their free will. No hindrance should come to that fulfillment of life. It has no other second. So, everyone may come here, and if necessary, I will sacrifice myself to finish any opposition, so that all can smoothly, peacefully, and without any danger, enjoy this absolute, sweet, and blissful life. (*Śaraṇāgati*, Bhaktivinoda Ṭhākura)

The Four Kinds of *Nāmābhāsa*

17.61

*sāoketyaṁ pārihāsyam vā stobham helanam eva vā
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly, to indicate something else, (as in using the holy name to count drumbeats on a *mṇḍarga*, or to pace oneself while running), jokingly, for musical entertainment, or even neglectfully. This is accepted by all scholars of the scriptures. (*Bhāg.* 6.2.14)

The Results of *Nāmābhāsa*

17.62

*taṁ nirvyājaṁ bhaja guṇa-nidhiṁ pāvanam pāvanānām
śraddhā-śudhyan-matir-itirām-uttama-śloka-maulim
udyan anantaḥ-karaṇa-kuhare hanta yan-nāma-bhānor-
ābhāso'pi kṣapayati mahāpātaka-dhvāntadhārām*

[Vidura said to Dr̥thrastra] My dear brother, O ocean of good qualities, just fix your mind on the lotus feet of Kṛṣṇa, and worship Him with great faith. He is worshiped with poetic hymns by great saints and scriptural authorities. Kṛṣṇa is the supreme savior amongst all other saviors. In the same way that even a slight glimpse of the sun's rays dissipates the darkness of night, even a dim dawning of the holy name of Kṛṣṇa, will immediately dissipate all the darkness of ignorance and free one from even the blackest contamination of sinful activity. (*Bhakti-rasāmṛta-sindhu*, *Dakṣiṇa Vibhāga*, 1.103)

17.63

*yad ābhāso' pyudyan kavalīta-bhavadhvānta-vibhavo
dṛśaṁ tat tvāndhānām api diśati bhakti-praṇayinīm
janas-tasyodāttam jagati bhagavan-nāma-taraṇe
kṛtī te nirvaktum ka iha mahimānam prabhavati*

O divine sun of the holy name, even a slight reflection of You can dispel the darkest ignorance from the minds of those who are sunk in worldliness and grant the spiritual vision upon those who are spiritually blind. Who, then, can find the end of Your infinite glories? Who is there expert enough to completely sing the limits of Your greatness? [Just as the twilight before the sunrise dispels darkness and all kinds of fears and troubles, so the dim reflection or the dawning of the holy name (*nāmābhāsa*) removes all sorts of evils or *anāṛthas* arising from forgetfulness of the true nature of the self and the Supreme Lord. (*Kṛṣṇa-nāmāṣṭakam*, Rūpa Gosvāmī 3)

17.64

*haridāsa kahena,—"yaiche sūryera udaya
udaya nā haite ārambhe tamera haya kṣaya
caura-preta-rākṣasādira bhaya haya nāśa
udaya haile dharma-karma-ādi parakāśa
aiche nāmodayārambhe pāpa-ādira kṣaya
udaya kaile kṛṣṇa-pade haya premodaya*

Haridāsa Ṭhākura said, "As the sun begins to rise, even before being visible it dissipates the darkness of night. With the first glimpse of sunlight, fear of thieves, ghosts, and demons immediately disappears, and when the sun is actually visible everything is manifest, and everyone begins performing his religious activities and regulative duties. Similarly, the faint dawning of the holy name (nāmābhāsa) dissipates the reactions of sinful life immediately. And when one chants the holy name purely, the complete dawning of the pure holy name takes place, and one awakens to devotional service in kṛṣṇa-prema at the lotus feet of Kṛṣṇa. (Cc. āntya 3.183-86)

The Results of the Pure Holy Name and *Nāmābhāsa*

17.65

*nāmaikaṁ yasya cihnaṁ smaraṇa-pathagataṁ śrotra-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahitarahitaṁ tārayaty eva satyam
tac ced deha-dravinajani-tālobha-pākhaṇḍa-madhye
nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra*

[Sanat-Kumara told Nārada] If a person only once hears, chants or remembers the holy name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation whether the holy name is pronounced properly or improperly, with correct or incorrect grammar, and whether it is properly joined or only vibrated in part. O *brāhmaṇa*, such are the glories of the holy name. If one chants the syllables of the holy name for personal benefit, however, for material wealth and followers, or out of greed, or in the

association of atheists, such offensive chanting will not soon produce the supreme goal of life [*kṛṣṇa-prema*]. (*Padma Purāṇa, Brahma-khaṇḍa*, 25.24)

The Results of *Nāmābhāsa* and *Nāmāparādha*

17.66

*yathā nāmā-bhāsabalenājāmilo durācāro'pi vaikuṇṭhaṁ prāpitas-tathaiva smārtādāyāḥ
sadācārāḥ śāstrajñā api bahuśo nāma grāhiṇo'pyarthavāda-kalpanādi-nāmāparādha-
balena ghora-saṁsāram eva prāpyante*

Note: In Śrīmad Bhāgavatam 6.2.9-11, the Viṣṇudutas say: "The chanting of the holy name of Lord Kṛṣṇa is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brāhmaṇa or for one who indulges in sex with the wife of his guru or another superior.

It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Kṛṣṇa, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, 'Because this man has chanted My holy name, My duty is to give him protection.'

By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes, and paraphernalia."]

Commenting of this section of Śrīmad Bhāgavatam , Śrī Viśvanātha Cakravartī Ṭhākura remarks as follows on the different results attained by nāmābhāsa or offenseless chanting as opposed to nāmāpradha, or offensive chanting.]

Although Ajāmila was great sinner, by chanting the holy name of Kṛṣṇa in nāmābhāsa that is, offenselessly the ultimately attained Vaikuṇṭha. But all the good deeds of the smārtas, their knowledge of the śāstra, and even their chanting of the holy name many times will not bring them to the same end, because they chant the holy name offensively. They may continue chanting in that way for many millions of year, but because of nāmāparādha, offenses to the holy name, the holy name does not appear in their impure hearts, and they do not attain the goal. Rather, they simply suffer again and again repeated birth and death in the ghastly material world. (Bhāg. 6.2.9-10, *Sārārtha-darśinī* commentary)

The Proper Mentality for Chanting Without Offense.

17.67

*tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad grhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ*

Certainly that heart is steel-framed which, in spite of one's chanting the holy name with concentration, does not melt when ecstasy takes place, tears do not fill the eyes and the hairs do not stand on end. (Bhāg. 2.3.24)

17.68

*aśrupulakāveva cit-tadravaliogamityapi na śakyate vaktum;
yad uktaṁ śrīmad rūpa gosvāmi caraṇaiḥ:
"nisargapicchila svāste tad abhyāsaparo pi ca
sattvābhāsaṁ vināpi syuḥ kvāpyaśru-pulakādayaḥ"
(Bhakti-rasāmṛta-sindhu 2.3.89)*

*...tataś ca bahir aśu-pulakayoḥ satorapi yaddha dayaḥ na vikriyeya, tad aśmasārimiti
vākyārthaḥ tataśca hṛdaya-vikriyā lakṣmaṇānya-sādhāraṇāni kṣātināmagrahaṇāsakty
ādīnyeva jñeyāni... kaniṣṭhādhikāriṇāṁ samat sarāṇāstu sāparādha-vittatvān-nāma-
grahaṇa-bāhulye'pi tan-mādhury-ānubhavābhāve cittam naiva vikriyeta, tad vyañjakāḥ
kṣātyādayo 'pi na bhavanti, teṣāṁ eva aśup-pulakādimattve 'pyaśma-sāra-hṛdayatayā
nindaiṣā. kiñca, teṣāṁ api sāhu-saṅgenānārtha-vivṛtti-niṣṭhārucyādibhumikārūḍhānāṁ
kālena ciccadrave sati cittasyāśma-sāratvamapagacchatyeva. yeśāstu cittadrave 'pi sati
cittasyāśmasāratātiṣṭhadeva, te tu duścikitsyā eva jñeyāḥ*

[This is from Viśvanātha Cakravartī Ṭhākura's commentary on Bhāg. 2.3.24 quoted as 17.67]

In *Bhakti-rasāmṛta-sindhu*, Rūpa Gosvāmī analyzes the appearance of the symptoms of divine ecstasy in non-devotees. He refers to these symptoms as *sattvābhāsa*, or a dim reflection of ecstasy. Sometimes it is seen that staunch logicians, without any trace of devotional service and without actually understanding the transcendental glories of the Lord, sit down to hear the glories of the Lord, they appear to be melting and shedding tears. In this connection there is a statement by a devotee who is addressing the Lord as follows: "My dear Mukunda, I cannot properly express the glories of Your pastimes. Even when non-devotees hear of Your glorious pastimes they become affected and shed tears and start to tremble." Rūpa Gosvāmī comments on this by saying.] "Such non-devotees are not actually melted; they are hard-hearted. But the influence of the glories of the Lord is so great that even the non-devotees sometimes shed tears. Sometimes it is found that a non-devotee who has practically no taste for Kṛṣṇa and who follows no rules or regulations can, by practice, make a show of devotional symptoms, even crying in an assembly of devotees. This shedding of tears is not actually an ecstatic loving expression. However, it is done simply by practice and is only a dim reflection of true ecstatic symptoms. For example impersonalists may

sometimes show symptoms of ecstasy while chanting the holy name Kṛṣṇa, but this is not accepted as actual ecstasy, but only a dim reflection (Sattvābhāsa). Note: Viśvanātha Cakravartī Ṭhākura has very critically discussed all these displays of ecstasy in connection with some unscrupulous neophyte's imitating the above symptoms for cheap appreciation. Not only Viśvanātha Cakravartī but also Rūpa Gosvāmī has treated them very critically.

Sometimes all the above eight symptoms of ecstasy are imitated by the mundane devotees, but the pseudo symptoms are at once detected when one see the pseudo-devotee addicted to so many forbidden things. Even though decorated with the signs of a devotee, a person addicted to smoking, drinking or illegitimate sex with women cannot have all the above mentioned ecstatic symptoms. But it is seen that sometimes these symptoms are willingly imitated, and for this reason Śrīla Viśvanātha Cakravartī accuses the imitators of being stone-hearted. They are sometimes even affected by the reflection of such transcendental symptoms, yet if they still do not give up the forbidden habits, then they are hopeless cases for transcendental realization.

When Śrī Caitanya Mahāprabhu met Śrīla Rāmānanda Rāya of Kāvur on the bank of the Godāvarī, the Lord developed all these symptoms, but because of the presence of some non-devotee brāhmaṇas who were attendants of the Rāya, the Lord suppressed these symptoms.

So sometimes they are not visible even in the body of the first-class devotee for certain circumstantial reasons. In Bhakti-rasāmṛta-sindhu (1.3.11) Śrī Rūpa Gosvāmī explains that real, steady bhāva is definitely displayed in the matter of cessation of material desires (kṣṛṇti), utilization (avyāthakālatvam), eagerness for glorifying the Lord constantly (nāma-grāhe sadṛṇ ruci), attraction for living in the land of the Lord (prītiś tad-vasati sthale), complete detachment from material happiness (virakti), and pridelessness (māna-śṇyatṛṇ). One who has developed all these transcendental qualities is really possessed by the bhāva stage, as distinguished from the stone-hearted imitator or mundane devotee.

The whole process can be summarized as follows: The advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above.

The neophytes, due to their being in the lower stage of devotional service, are invariable envious, so much so that they invent their own ways and means of devotional regulations without following the ācāryas. As such, even if they make a show of constantly chanting the holy name of the Lord, because they commit offenses to the holy name, they cannot relish the transcendental taste of the holy name.

Therefore, the show of tears in the eyes, trembling, perspiration or unconsciousness, etc., is condemned. They can, however, get in touch with a pure devotee of the Lord and rectify their bad habits; otherwise they shall continue to be stone hearted and unfit for any treatment. A complete progressive march on the return home, back to Godhead, will depend on the

instructions of the revealed scriptures directed by a realized devotee. (Bhāg. 2.3.24, Sārārtha-darśinī commentary)

The Ten Offenses to the Holy Name

17.69-75

*satām nindā nāmnaḥ paramam aparādhā vitanute
yataḥ khyātiṁ kathamu sahate tad-vigarahām
śivasya śrī viṣṇorya iha guṇa-nāmādi sakalaṁ
dhiyā bhinnam paśyet sa khalu harināmā-hitakaraḥ
guroravajñā śruti-śāstra-nindanaṁ tathārthavādo hari-nāmni kalpanam
nāmno balād yasya hi pāpa-buddhir na vidyate tasya yamair hi śuddhiḥ
dharma-vrata-tyāgahutādi-sarva-śubha-kriyā-sāmyamapi pramādaḥ
āsraddha-dhāno vimukho'py-śṛṇvati yaś copadeśaḥ śivanāmāparādhāḥ
śrutvāpi nāma-mahātmyaṁ yaḥ prītirahito 'dhamāḥ
aham mamādiparamo nāmni so'py aparādhā-kṛt
jāte nāmāparādhe tu pramāde tu kathañcana
sadā saokīrtayan-nāma tad eka śaraṇo bhavet
nāmāparādhā-yuktānām nāmānyeva haraḥ-tyagham
avaśrānti-prayuktāni tāny evārtha karāṇi yat*

- (1) To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord. (2) To consider the names of demigods like Lord Śiva or Lord Brahmā to be equal to, or independent of, the name of Lord Kṛṣṇa.
- (3) To disobey the orders of the spiritual master.
- (4) To blaspheme the Vedic literature or literature in pursuance of the Vedic version.
- (5) To consider the glories of chanting Hare Kṛṣṇa as an exaggeration.
- (6) To concoct interpretations of the holy name of the Lord.
- (7) To commit sinful activities on the strength of chanting the holy name of the Lord.
- (8) To consider the chanting of Hare Kṛṣṇa to be on the same level as the ritualistic karmic activities mentioned in the Vedas.
- (9) To instruct the faithless in the glories of the holy name.
- (10) To not have complete faith in the chanting of the holy names and thus maintain material attachments. Even if in the beginning one chants the Hare Kṛṣṇa *mantra* with offenses, one will become free from such offenses by chanting again and again [and faithfully serving the pure devotee]. (*Padma Purāṇa, Brahma-Khaṇḍa*, 25.15-18, 22-23)

The Principal Offense to the Holy Name

17.76

*nāścaryam etad yad asatsu sarvadā mahad-vinindā kuṇapātma-vādiṣu
serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir nirasta-tejaḥsu tad eva śobhanam*

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is not very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities. (Bhāg. 4.4.13)

17.77

ye go-gardabhādaya iva viṣayesvevendriyāṇi sadā cārayanti ko bhagavān, kā bhaktiḥ ko gurur iti svapne 'pi na jānanti, teṣāṃ eva nāmābhāsādir ityā grhīta-hari-nām-nām-ajāmilādīnām iva niraparādhānām gururṃ vināpi bhavatye oddhāraḥ. Harir-bhajanīya eva, bhajanaṃ tat-prāpakam eva tadupadeṣṭā gurur eva, gurupadiṣṭā bhaktā eva pūrve hariṃ prāpuriti viveka-viśeṣavatve 'pi "no dīkṣāṃ na ca sat-kriyāṃ na ca puraścaryāṃ manāgīkṣate. Mantra'yaṃ rasanā sprga eva phalati śrī kṛṣṇa nāmātmakaḥ" Iti (Padyāvalī 18 Aokadhṛk Svāmikṛta-śloka) pramāṇa-dṛṣṭyā ajāmilādi-dṛṣṭāntena ca kiṃ me guru-karaṇāśrameṇa nāma-kīrtana-ādibhir eva me bhagavat-prāptir-bhāvin iti manyamān astu gurvavajñā lakṣaṇa-mahāparādhā-deva bhagavantaṃ sati śrī guru-caraṇāśrita eva prāpnotīti."

Those persons who are like cows and asses, who wander about always engaged in chasing the objects of the senses, who have no idea even in dreams of what is Bhagavān, what is bhakti, or what is guru, can all be delivered if they chant the holy name of Kṛṣṇa offenselessly in *nāmābhāsa*, as did Ajāmila, even if they have no association of devotees, or any contact with a genuine spiritual master.

One may attain the worshipable object, Śrī Hari, by practicing the means to worship him in pursuance of the instruction of the guru. By carefully following the orders of Sri guru, many devotees in the past have attained Śrī Hari. It has , however, been said: *"no dīkṣāṃ na ca satkriyāṃ na ca puraścaryāṃ manāgīkṣate. mantra 'yaṃ rasanā-spag eva phalati śrī kṛṣṇa-nāmātmakaḥ."*

For one who knows reality and the real nature of the Hare Kṛṣṇa *mahā-mantra* and actually realizes the fruit of taking the holy name upon the tongue (*sevon-mukhe hi jivātau*), the holy name is not at all dependent upon *dīkṣā*, initiation, religious activities, the rules and regulations of the scriptures, or purificatory procedures. About this the scriptures have given many different examples as evidence. For instance, Ajāmila without benefit of a guru chanted the holy name of Kṛṣṇa in *nāmābhāsa* and attained liberation.

Seeing all these conclusions, a person might ask, "Why should I go to such great trouble to carefully follow the orders of the guru while performing *kīrtana*? [if by chanting neglectful, without regard for any rules and regulations or the order of the guru, Ajāmila attained perfection, why should I work so hard? Let me follow the example of Ajāmila and neglectfully chant the holy name, and so attain liberation.]" Those who cultivate this sort of mentality commit the great offense of disregarding the orders of the *gurudeva*. As a result of this offense they are cheated out of any hopes of attaining Bhagavān, Śrī Kṛṣṇa. But if in this birth or the next they beg pardon from *gurudeva*, take shelter of his lotus feet and gain forgiveness for such a great offense, then it may be possible for them to attain the Lord. (Bhāg. 6.2.9, *Sārārtha-darśinī* commentary)

Who Offends Devotees Does not Chant the Real Name

17.78

*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*

One who commits offenses against Vaiṣṇavas attains only misery, life after life. His learning and austerity bears no fruit. Blasphemy of Vaiṣṇavas is the worst kind of sinful behavior. One who engages in blasphemy of Vaiṣṇavas will find that Kṛṣṇa does not accept his worship. A person who blasphemes Vaiṣṇavas is therefore the worst kind of sinner. (Cb. *Madhya* 4.360)

17.79

*śūlapāṇi-sama yadi vaiṣṇavere ninde
tathāpiha nāśa yāya, kahe śāstra-vṛnde
ihā nā māniyāye sujana-nindā kare
janme janme se pāpiṣṭha deva-doṣe mare*

It is the conclusion of all the revealed scriptures that one who blasphemes a devotee is doomed. For such a person, everything is torn to pieces by the powerful trident of his sinful reactions. A sinful person who disregards this principle and insults great souls will suffer birth after birth for his offense. (Cb. *Madhya* 22.54,56)

Vaiṣṇava-aparādhis are Punished Forever

17.80

*prabhu bale, vaiṣṇava nindaye yei jana
kuṣṭharoga kon tāra śātiye likhana
āpātataḥ śāstri kichu haiyāche mātṛa
āra kata āche yama-yātanāra pātra
caurāśī sahasra yama-yātanā pratyekse
punaḥ punaḥ kari" būñje vaiṣṇava-nindake*

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. (Cb. *Madhya* 4.375-377)

Six Kinds of Vaiṣṇava-aparādhā

17.81

*nindāṁ kurvanti ye mūdhā vaiṣṇavānāṁ mahātmanām
patanti pīṭrbhiḥ sārdhaṁ mahāraurava-saṁjñite
hanti nindati vai dveṣṭhi vaiṣṇavān-nābhi-nandati
krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ*

A fool who blasphemes Vaiṣṇavas goes to the worst kind of hell along with generations of his ancestors. One who kills a devotee, as well as one who blasphemes devotees, or one who is envious of devotees, or one who fails to offer obeisances to Vaiṣṇavas upon seeing them, or one who becomes angered at a Vaiṣṇava, or who does not become joyful upon seeing a Vaiṣṇava these six classes of men are all considered to be candidates for falling down into hell. (*Skanda Purāṇa*)

Vaiṣṇava-*aparādhis* Should Have Their Tongues Cut Out

17.83

*karṇau pidhāya nirayād yad akalpa īśe
dharmāvitary aśṛṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asaṭīm prabhuś cej
jihvām asūn api tato viśjet sa dharmah*

[Sati said] If one hears an irresponsible person blaspheme the guardian of devotion (*dharmāvitarya* or *dharmaraksaka*), one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life. (*Bhāg. 4.4.17*)

The Great Fault of Hearing Blasphemy of Vaiṣṇavas

17.84

*"vaiṣṇava nindā śravane 'pi doṣa uktaḥ" (Bhāg. 10.74.40)
nindāṁ bhagavataḥ śṛṇvan tat parasya janasya vā
tato nāpaiti yaḥ so 'pi yātyadha sukṛtāt cyutaḥ
tato'pagamaś cāsamarthasya eva; samarthena tu nindakajihvā chettavyā; tatrāpy
asamarthena svaprāṇaparityāgo 'pi kartavyaḥ*

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 a person who is not a capable person. If capable one should cut out the tongue of the blasphemer. If unable to do that one should give up his life rather than continue to hear such blasphemy. (*Bhakti Sandarbha* 265)

The Way to Overcome Vaiṣṇava-*aparādhā*

17.85

*ye vaiṣṇava-sthāne aparādha haya yāra
puna se kṣamile a parādha ghuce tāra*

If one offends a Vaiṣṇava, the only way to get free from the offense is to go back that Vaiṣṇava and beg his forgiveness. (Cb. Madhya 22.32)

17.86

*kāñṭā phuṭe yei mukhe, sei mukhe yāya
pāye kāñṭā phuṭile ki kāndhe bāhirāya*

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]. (Cb. Antya 4.380)

The Second Offense to the Holy Name

17.87-88

*śivaḥ śakti-yutaḥ śaśvat tri-liṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca tāmasaś cety ahaṁ tridhā
harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā taṁ bhajan nirguṇo bhavet*

Lord Śiva is always associated with his *śakti*. He is invested with the three modes of nature *sattva*, *rajas*, and *tamas* and is the presiding deity of the three kinds of cosmic ego characterized by *sattva*, *rajas*, and *tamas*. Lord Hari, on the other hand, is unaffected by the three modes and hence devoid of the attributes of material nature. He is omniscient and is a witness to everything. A person who worships him becomes free from all material qualities. (Bhāg. 10.88.3,5)

The Third Offense to the Holy Name

17.89-90

*rajas tamaś ca sattvena sattvaṁ copāśmena ca
etat sarvaṁ gurau bhaktyā puruṣo hy añjasā jayet
yasya sākṣād bhagavati jñāna-dīpa-prade gurau
martyāsad-dhīḥ śrutaṁ tasya sarvaṁ kuñjara-śaucavat*

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages

in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature. The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and His Vedic studies and knowledge are like the bathing of an elephant. (*Bhāg.* 7.15.25,26)

The Fourth Offense to the Holy Name

17.91

śraddhāṁ bhāgavate śāstre 'nindāṁ anyatra cāpi hi

One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavān. At the same time, one should avoid blaspheming other Vedic scriptures. (*Bhāg.* 11.3.26)

17.92

*namaḥ pramāṇa-mūlāya kavaye śāstra-yonaye
pravṛttāya nivṛttāya nīgamāya namo namaḥ*

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literature's encouraging sense gratification as well as in those encouraging renunciation of the material world. (*Bhāg.* 10.16.44)

The Fifth Offense to the Holy Name

17.93

*prāyeṇa veda tad idaṁ na mahājano 'yaṁ
devyā vimohita-matir bata māyayālam
trayāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ
vairāṇike mahati karmaṇi yujyamānaḥ*

[If chanting the holy name is sufficient for liberation, then why haven't the Vedic sages stressed this in their teachings?] Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajñavalkya and Jaimini and other compilers of the religious scriptures cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the *Vedas* especially the *Yajur Veda*, *Śrīma Veda*, and *ṛg Veda* their intelligence became dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the *saṅkīrtana* movement; instead, they are interested in *dharma*, *artha*, *kāma* and *mokṣa*. (*Bhāg.* 6.3.25)

Other Processes of Purification are a Waste of Time

17.94

*prāyaścittāni cīrṇāni nārāyaṇa-parāomukham
na niṣpunanti rājendra surā-kumbham ivāpagāḥ*

My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, non-devotees cannot be purified by processes of atonement even if they perform them very well. (*Bhāg.* 6.1.18)

The Sixth Offense to the Holy Name

17.95-96

*taj janma tāni karmāṇi tad āyus tan mano vacaḥ
nṛṇāṁ yena hi viśvātmā sevyate harir īśvaraḥ
kiṁ janmabhis tribhir veva śaukra-sāvitra-yājñikaiḥ
karmabhir vā trayī-proktaiḥ puṁso 'pi vibudhāyuṣā*

Nārada said, "When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, this birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect. A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master and this birth is called *savitra*. The third birth, called *yajrika*, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities of attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord. (*Bhāg.* 4.31.9-10)

Auspicious Activities Other than Chanting the Holy Name in Full Surrender are Useless

17.97

*avismitaṁ taṁ paripūrṇa-kāmaṁ svenaiva lābhena samaṁ praśāntam
vinopasarpaty अपारमं हि बालीशं श्वा-लङ्गुलनātītarti sindhum*

Free from all material conceptions of existence and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection's. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding a dog's tail. (*Bhāg.* 6.9.22)

The Seventh Offense to the Holy Name

17.98

*manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogāḥ*

*nārādhānāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya*

[Prahāda Mahārāja prayed to Lord Nṛsiṁhadeva] One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence, and mystic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him. [In other words, the real qualification to worship the Lord is faith.] (*Bhāg.* 7.9.9)

The Eight Offense to the Holy Name

17.99

*kvacin nivartate 'bhadṛāt kvacic carati tat punaḥ
prāyaścittam atho 'pārthaṁ manye kuñjara-śaucavat*

Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land. (*Bhāg.* 6.1.10)

The Ninth Offense to the Holy Name

17.100

*tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām*

O King, it is therefore essential that every human being hear about, glorify, and remember the Supreme Lord, the Personality of Godhead, always and everywhere, with all one's attention, committing heart, mind and soul in dedication to the holy name. (*Bhāg.* 2.2.36)

The Tenth Offense to the Holy Name

17.101

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshipable, who visits the holy places simply to go swimming, without seeking shelter of the holy saints who live there, is no better than a cow or an ass. (*Bhāg.* 10.84.13)

17.102

'kṛṣṇa-nāma' kare aparādhera vicāra

kṛṣṇa balile aparādhīra nā haya vikāra

There are offenses to be consider while chanting the Hare Kṛṣṇa *mantra*. Therefore, simply by chanting Hare Kṛṣṇa, one does not become ecstatic. (Cc. Ādi 8.24)

17.103

*tāra madhye sarva-śreṣṭha nāma-saokīrtana
niraparādhe nāma laile pāya prema-dhana*

Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord. If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead. (Cc. Antya 4.71)

17.104

*bahu janma kare yadi śravaṇa, kīrtana
tabu ta' nā pāya kṛṣṇa-pade prema-dhana*

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead which is the ultimate goal of this chanting. (Cc. Ādi 8.16)

17.105

*'eka' kṛṣṇa-nāme kare sarva-pāpa nāśa
premera kāraṇa bhakti karena prakāśa
anāyāse bhava-kṣaya, kṛṣṇera sevana
eka kṛṣṇa-nāmera phale pāi eta dhana*

Simply by chanting one name of Kṛṣṇa [purely] all one's sins are destroyed. Thus bhakti, which is the cause of *kṛṣṇa-prema*, is manifest. (Cc. Ādi 8.26,28)

17.106

*hena kṛṣṇa-nāma yadi laya bahu-bāra
tabu yadi prema nahe, nahe āśrudhāra
tabe jāni, aparādha tāhāte pracura
kṛṣṇa-nāma-bīja tāhe nā kare aokura*

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. (Cc. Ādi 8.29.30)

The Real Holy Name of Kṛṣṇa Can Never Awaken in Māyāvadis

17.107

*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-dehīra, nāma-nāmīra kṛṣṇe nāhi 'bheda'
jīvera dharma—nāma-deha-svarūpe 'vibheda'
ataeva kṛṣṇera 'nāma', 'deha', 'vilāsa'
prākṛtendriya-grāhya nahe, haya sva-prakāśa*

[Śrī Caitanya Mahāprabhu said, "Māyāvādī impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words Brahman, ātmā, and Caitanya.] The holy name of Kṛṣṇa is not manifest in their mouths because they are offenders to Kṛṣṇa, who is nondifferent from His name. The Lord's holy name, His form, and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are transcendently blissful. There is no difference between Kṛṣṇa's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on. (Cc. *Madhya* 17.130-132,134)

Through Chanting the Holy Name of Kṛṣṇa
and Dancing One Gains Life.

17.108-109

*gīta-nṛtyāni kurvīta dvija-devādi tuṣṭaye
na jīvanāya yuñjīta vipraḥ pāpabhiyā kvacit
kvacit kadācid api jīvanāya nijavṛttiyartham na yuñjīta
na kuryāt: tatra hetuḥ pāpādbhiyā, tathā sati pāpam syādiyartham*

A twice born, *dvija*, should sing and dance for the satisfaction of the Lord. But he should do not do so for his livelihood fearing sinful reaction. Commentary: *Kvacit never; jīvanāya for his own maintenance; he should never do so. The reason stated in pṛpabhiya. The meaning is if he does so he will be implicated in sins. (Hari-bhakti-vilāsa 8.265 and Śrīla Sanātana Gosvāmī's commentary)*

17.110

*dhana-śiṣyādibhir-dvārair yām bhaktir upapādyate
vidūratvād uttamātāhānya tasyāś ca nāṅgatā*

If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion. (*Bhakti-rasāmṛta-sindhu, Pūrva-Vibhāga* 2.259)

One who Eagerly Dedicates Mind, Body, and Soul in Kṛṣṇa-bhakti Experiences the
Topmost Mercy and Auspiciousness

17.111

*etāvaj janma-sāphalyaṁ dehinām iha dehiṣu
prāṇair arthair dhiyā vācā śreya-ācaraṇaṁ sadā*

[The Lord said] That a person should sacrifice his life, wealth, intellect, and speech for doing what is beneficial to others, is the farthest limit of the usefulness of embodied beings for their fellow creatures. (*Bhāg.* 10.22.35)

17.112

*prāṇinām upakārāya yathaiveha paratra ca
karmaṇā manasā vācā tad eva matimān vadet*

Through one's work, mind, and words one should act in such a way that it will bring benefit to all living beings such is the behavior of the intelligent. (*Viṣṇu Purāṇa* 3.12.45)

The Qualification for Being *Jagad-guru*

17.113

*āpane ācare keha, nā kare pracāra
pracāra [\[PVD1\]](#)karena keha, nā karena ācāra
'ācāra', 'pracāra',—nāmera karaha 'dūi' kārya
tumi—sarva-guru, tumi jagatera ārya*

Some practice, but do not preach; some preach but do not practice you both practice the chanting of the holy name and preach it as well. Because you practice what you preach, you are the *jagad-guru*, the guru of the entire universe, for you are the most advanced devotee in the world. (*Cc. Antya* 4.102-103)

Gaurasundara's Followers Preach the Holy Name.
By Doing so, They Attain the Eternal Association of the Lord,
who is the Father of the *Saṅkīrtana Movement*.

17.114

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga
punarapi ei thāñi pābe mora saṅga*

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. If you follow this instruction,

the waves of materialism within this world will not affect you. Indeed, if you follow my order, you will soon attain my association. (Cc. *Madhya* 7.128-129)

Those who Have Taken Birth in the Land of India
Should Show Mercy to Others by Eagerly Preaching
the Glories of the Holy Name of Śrī Kṛṣṇa

17.115

bhārata bhūmite haila manuṇya janma yā'ra
janma smṛthaka kari' kara para-upakāra

One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people by preaching *nāma-saṅkīrtana*, the chanting of the holy name of Kṛṣṇa. (Cc. *Ādi* 9.41)

Thus ends the Seventeenth Jewel of *Gauḍīya-Kaṇṭhahāra*, entitled *Nāma-tattva*.

PRAYOJANA-TATTVA

The Definition of *Bhāva*

18.1

*śuddha-sattva-viśeṣātmā prema sūryāṁśu-sāmyabhāk
rucibhiś-cittatmā sṛṇyakṛd-asau bhāva ucyate*

As *bhakti* develops beyond the stage of *ruṇi*, and the heart, mind, and intellect are softened by divine love, one comes to the stage known as *bhāva-bhakti*. This transcendental stage is beyond the modes of material nature, and is saturated with the qualities of *śuddha-sattva*: transcendental goodness. At that time one's heart becomes illuminated like the sun, for *bhāva-bhakti* is like a ray of *prema-bhakti*. (*Bhakti-rasāmṛta-sindhu* 1.3.1)

Mahāprabhu's Verse on *Bhāva*

18.2

*nayanam galad-aśru-dhārayā vadanam gadgada-ruddhayā girā
pulakair nicitam vapuḥ kadā tava nāma-grahaṇe bhaviṣyati*

O My Lord, when will My eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will My voice choke up in ecstasy (*bhāva*), and when will the hairs of My body stand on end while chanting Your holy name? (*Śikṣāṣṭakam* 6)

The Causes of *Bhāva*, *Transcendental Emotion*

18.3

*yan martya-līlāpayikam sva-yoga-
māyā-balam darśayatā gṛhītam
vismāpanam svasya ca saubhagarddheḥ
param padam bhūṣaṇa-bhūṣaṇāṅgam*

The Lord appeared in the mortal world by His internal potency, *yoga-māyā*. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their opulence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His transcendental body is the ornament of all ornaments. (*Bhāg.* 3.2.12)

The Lord's Sweet Nature as the Opulent Lord of Threes

18.4

*svayam tv asāmyātīsayas tryadhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭy-eḍita-pāda-pīṭhaḥ*

Lord Śrī Kṛṣṇa is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune and opulence. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to his feet. (*Bhāg.* 3.2.21)

The Symptoms of *Bhāva* Appear in Those Who
Cultivate the Holy Name in the Association of Devotees

18.5-6

*parasparānukathanam pāvanam bhagavad-yaśaḥ
mitho ratir mithas tuṣṭir nivṛttir mitha ātmanaḥ
smarantaḥ smārayantaś ca mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā bibhraty utpulkāḥ tanum*

One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship with one another, their *ratī*, or transcendental happiness, and their satisfaction gradually increases. And by thus encouraging one another they are able to give up sense gratification, which is the cause of all suffering.

The devotees of the Lord constantly discuss the glories of Lord among themselves. Thus they constantly remember Him and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Lord, who takes away from them everything inauspicious.

Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritualized bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end. (*Bhāg.* 11.3.30-31)

The Practical Symptoms of *Bhāva*

18.7-8

*kṣāntiravyartha kālatvaṁ viraktirmāna śūnyatā
āśābandhaḥ samut-kanṭhā nāmagāne sadā ruciḥ
aśaktis-tad guṇākhyāne prītis-tad-vasati-sthale
ityādayo 'nubhāvāḥ syurjāta-bhāvāokure jane*

In those within whom *bhāva-bhakti* has awakened, the following symptoms will be found: tolerance, eagerness to utilize one's time in the devotional service of the Lord, detachment from material things, humility or pridelessness, ardent hopes of receiving the Lord's mercy, eager and anxious longing for the Lord and his service, a constant taste for chanting the Lord's holy name, eagerness to glorify the Lord and discuss his pastimes, and a longing to live in a holy place where the Lord has performed his pastimes. (*Bhakti-rasāmṛta-sindhu*, *Purva Vibhāga* 1.3.25)

Two Kinds of *Rāga-marga* the Practitioner
and the Perfected Soul

18.9

*sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā braja-lokānusārataḥ*

A person desiring to attain the mood of Kṛṣṇa's devotee should render service both with his material body as well as spiritual body following in the footsteps of the residents of Vraja. (*Bhakti-rasāmṛta-sindhu*, *Purva Vibhāga* 1.2.295)

18.10

*bāhya, antara, ihāra dui ta' sādhana
'bāhye' sādhaka-dehe kare śravaṇa-kīrtana
'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana
nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā
nirantara sevā kare antarmanā hañā*

There are two processes by which one may execute this *rāgr̥nugr̥h bhakti* external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially hearing and chanting. However, within his mind, in his transcendental spiritual body, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours, both day and night. (*Cc. Madhya* 22.156-157,159)

The Development of *Prema* into *Sneha*, *Rāga*,
Anurāga, *Bhāva*, and *Mahābhāva*

18.11-12

*syād-dṛḍheyam ratiḥ premā prodyan snehaḥ kramādayam
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*

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 seed, then the juice, then molasses, then crude sugar, refined sugar, sugar candy, and rock candy, so in the same way, *rati* matures into *prema*, and then *sneha*, *mana*, *praṇaya*, *rāga*, and *anurāga* and *bhāva*. (*Ujjvala-nilamaṇi*, *Sthayibhāva Pra* 53-54)

18.13

*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*

By regularly practicing devotional service (*śrīdhana-bhakti*), one gradually becomes attached to Kṛṣṇa. This is called *rati*. Then *rati* becomes intensified, it becomes, *prema*. The basic aspects of *prema*, when gradually increasing to different stages are *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, and *mahābhāva*. (Cc. *Madhya* 19.177-178)

One With Eyes of Prema Can See the Supreme Person

18.14

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

I worship Govinda, the Primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love. (*Brahmā-saṁhitā* 5.38)

The Shelter of *Madhurya-rasa-bhakti*

18.15

*ānanda-cinamaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhīḥ
goloka eva nivasaty akhilātma-bhuto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

I worship Govinda, the Primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (*sakhīs*), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual *rasa*. (*Brahma-saṁhitā* 5.27)

The Direct and Indirect Tasting of *Rasa*

18.16

*etāvad eva jijñāsyāṁ tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ yat syāt sarvatra sarvadā*

A person searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for this in all circumstances, in all space and time, both directly and indirectly. (*Bhāg.* 2.9.36)

The Definition of *Rasa*

18.17

*vyavatītya bhāvanā-vartma yaś camatkṛtibhārabhūḥ
hṛdi sattvojjvale bāḍhaṁ svadate sa raso mataḥ*

When one transcends the status of ecstatic love and is situated on the highest platform of pure goodness, one is understood to have cleansed the heart of all material contamination. In that pure stage of life, one can taste this nectar, and this tasting capacity is technically called *rasa*, or transcendental mellow. (*Bhakti-rasāmṛta-sindhu* 2.5.132)

The Qualification for *Mādhurya-rasa*

18.18

*yadi hari-smaraṇe sarasaṁ manaḥ yadi vilāsa-kalāsu kutahalam
madhura-komala-kānta-padāvalīm śṛṇu tadā jayadeva-sarasvatīm*

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. [Within this verse there is relationship (*sambandha*) and the means of attaining perfection (*abhidheya*). The qualifications (*adhikara*) for entering one's constitutional position in the confidential pastimes of Rādhā-Mādhava, rendering Them service, and realizing 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*). (*Gīta-govinda* 1.3)

The Prohibition for Those Who are Unqualified

18.19

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād yathārudro 'bdhi-jam viṣam*

One should never imitate the behavior of great persons. If out of foolishness an ordinary person imitates such behavior [as Kṛṣṇa's dancing with the *gopīs*], even mentally he is doomed, just as one who imitates Rudra by swallowing a ocean of poison. (Bhāg. 10.33.30)

The Separation Experienced in *Mādhurya-rasa*

18.20

*yugāyitam nimeṣeṇa cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ govinda-virahēṇa me*

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence. (*Śikṣāṣṭakam* 7)

18.21

*amuny adhanyāni dināntarāṇi hare tvad-ālokanam antareṇa
anātha-bandho karuṇaika-sindho hā hanta katharṁ nayāmi*

O Hari! O Friend of the helpless! You are the only ocean of mercy! Because I have not met You, my inauspicious days and nights have become unbearable. I do not know how I shall pass the time. (*Kṛṣṇa-karṇāmṛta* 41)

18.22

*āśliṣya vā pāda-ratārṁ pinaṣṭu mām adarśanān marma-hatārṁ karotu vā
yathā tathā vā vidadhātu lampaṭo mat-prāṇa-nāthas tu sa eva nāparaḥ*

I know no none but Kṛṣṇa as My Lord, and He shall remain so even if He handles Me roughly in His embrace or makes Me broken-hearted by ignoring Me completely. He is completely free to do whatever He wants, for He is a debauchee, yet He is still My worshipful Lord, unconditionally. (*Śikṣāṣṭaka* 8)

Extreme Separation

18.23

*ayi dīna-dayārdra-nātha he mathurānātha kadāvalokyase
hṛdayaṁ tvadaloka-kātaraṁ dayita bhrāmyati kiṁ karomy aham*

O my Lord! O most merciful Master of Mathurā! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now? (*Padyāvalī, Mādhavendra Purī*)

The Determined Prayer of One Who Aspires to Worship Kṛṣṇa in *Mādhurya-rasa*

18.24

*na dharmarṁ nādharmarṁ śruti-gaṇa-niruktarṁ kila kuru
braje rādhā-kṛṣṇa-pracura-paricaryām iha tanu
śacīsūnurṁ nandīśvara-pati-sutatve guruvaraṁ
mukunda-preṣṭhatve smara paramajasrarṁ nanu manah*

O mind! Disregard the piety and impiety mentioned in the *Vedas*. Render eternal, confidential, loving service to the lotus feet of Śrī Śrī Rādhā and Kṛṣṇa in Vraja. Always meditate on the lotus feet of the son of Śaci, Śrī Caitanya Mahāprabhu, who is nondifferent from the son of Nanda. And always meditate on gurudeva, who [as the representative of Śrīmatī Rādhārāṇī] is the most beloved of Mukunda [Śrī Kṛṣṇa]. (*Manāh-Śikṣm* 2)

Thus ends the Eighteenth Jewel of *Gauḍīya-Kaṇṭhahāra*, entitled *Prayojana-tattva*.

PRAMĀNA-TATTVA

Śrīmad-Bhāgavatam Describes the Four Kinds of Evidence.

Appendix 1

*śrutīḥ pratyakṣamaitihyam anumānaṁ catuṣṭhayam
pramāṇesvana-vasthānād vikalpāt sa virajyate*

There are four kinds of evidence by which reality may be known: revelation, perception, history and hearsay and inference. (*Bhāg.* 11.19.17)

Manu-saṁhitā Describes Three Kinds of Evidence.

Appendix 2

*pratyakṣaṣ-cānumanañca śāstrañca vividhāgamam
trayaṁ suviditaṁ kāryaṁ dharma-śuddhim-abhisatā*

If one wants to understand what is reality, one must consider the three kinds of evidence: Vedic evidence, perception, and inference. (*Manu* 12.105)

The Ancient Vaiṣṇava Madhvā Muni Explains
the Three Kinds of Evidence.

Appendix 3

*pratyakṣe 'ntarbhaved yasmād-atithyaṁ tena deśikah
pramāṇaṁ trividhaṁ prākhyāt tatra mukhyā śrutir-bhavet*

Since hearsay is included in perception, Madhvācārya has said that the means of proper knowledge are three, among which *śruti*, or revelation, is the highest. (*Prameya-ratnāvalī* 9.2)

Divine Sound is the Best Evidence for Understanding Reality

Appendix 4

*yadyapi pratyakṣānumāna-śabdāryopamānārthāpattyaabhāva-sambhavaithiya-
ceṣṭhākhyāni daśa pramāṇāni viditānī, tathāpi bhrama-pramāda-vipralipsā-
karaṇāpāṭava-doṣa-rahitavacanātmakaḥ śabda eva mūlaṁ pramāṇam* If one carefully examines the ten kinds of evidence, namely *pratyakṣa*, *anumāna*, *ārya*, *upamāna*, *arthapatti*, *abhāva*, *sambhava*, *aithihya*, and *ceñṭha*, one will find that all of them are contaminated with the four defects of material life: cheating, imperfect senses, illusion, and mistakes. Therefore of all of these, revelation, *śruti*, is considered to be superior for it is above the four defects. *Śruti* is, therefore, the root of all evidence. (*Tattva-Sandarbha, Sarva-samvādinī*)

Appendix 5

*pramāṇera madhye śruti-pramāṇa pradhāna
śruti ye mukhyārtha kahe, sei se pramāṇa
jīvera asthi-viṣṭhā dui śaṅkha-gomaya
śruti-vākye sei dui mahāpavitra haya
svataḥ-pramāṇa veda satya yei kaya
"lakṣaṇā" karile svataḥ-prāmāṇya-hāni haya*

[Caitanya Mahāprabhu said] Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class

evidence. Conchshells and cow dung are nothing but the bones and the stool of certain living entities, but according to the Vedic version they are both considered very pure. The Vedic statements are self-evident. Whatever they state must be accepted. If we interpret according to our own imagination, the authority of the *Vedas* is immediately lost. (Cc. *Madhya* 6.135-137)