

An Ocean of
Gaura's
premāmṛta-kṛpā

Volume 1

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పజనె వామః పజనె వామః
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An Ocean of Gaura's *premāmṛta-kṛpā*

An Ocean-deep Exploration of
Śrīla Rūpa Gosvāmī's
Śrī Upadeśāmṛta

Volume One

The Cover Photograph
— A Meditation —

Gaura's ocean of mercy is consciously, causelessly and constantly flowing. But the two high hills of "me" and "mine" prevent Him from flooding our hearts with Kṛṣṇa-prema.

Trying to seriously and sincerely understand and live the first seven texts of Śrīla Rūpa Gosvāmī's Śrī Upadeśāmṛta will surely help remove all such obstacles and prepare our hearts to factually experience the minute-to-minute magic of what it means to be truly Kṛṣṇa conscious. Gaura premānandī!

Abbreviations:

- Bg — Bhagavad-gītā As It Is
ŚB — Śrīmad Bhāgavatam
CC — Śrī Caitanya – caritāmṛta
NOD — Nectar of Devotion
NOI — Nectar of Instruction
p — purport
+p — plus purport

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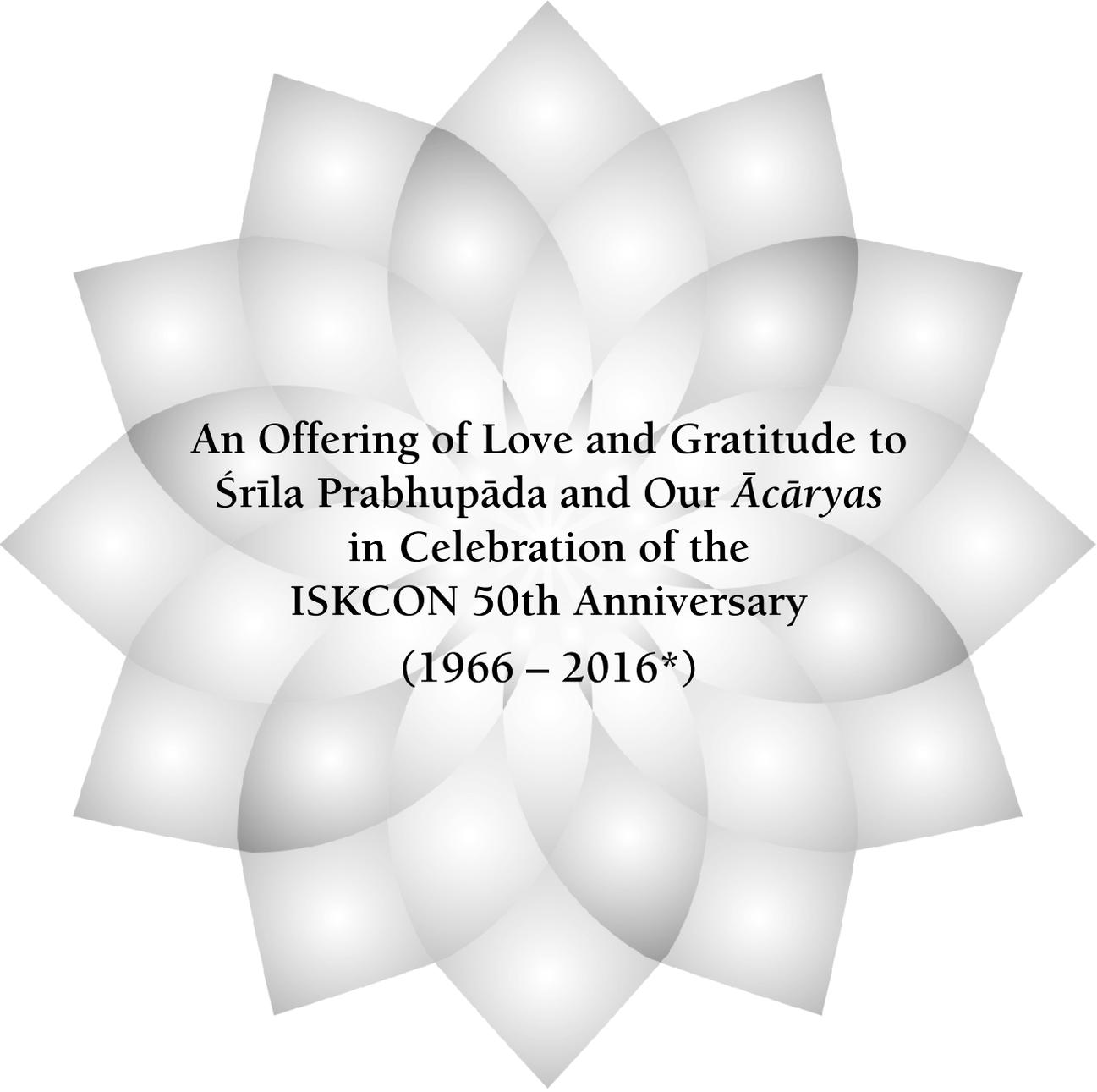
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haribol99@gmail.com

Mahā - mantra Language Code

Thai	Japanese
Gujarati	Sanskrit
Arabic	Telugu
Amharic	English

Persian	Chinese
Georgian	Russian
Hebrew	Bengali
Oriyan	Greek



**An Offering of Love and Gratitude to
Śrīla Prabhupāda and Our *Ācāryas*
in Celebration of the
ISKCON 50th Anniversary
(1966 – 2016*)**

***ISKCON was incorporated by Śrīla Prabhupāda in
New York City on 28th July, 1966.**

*Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare*

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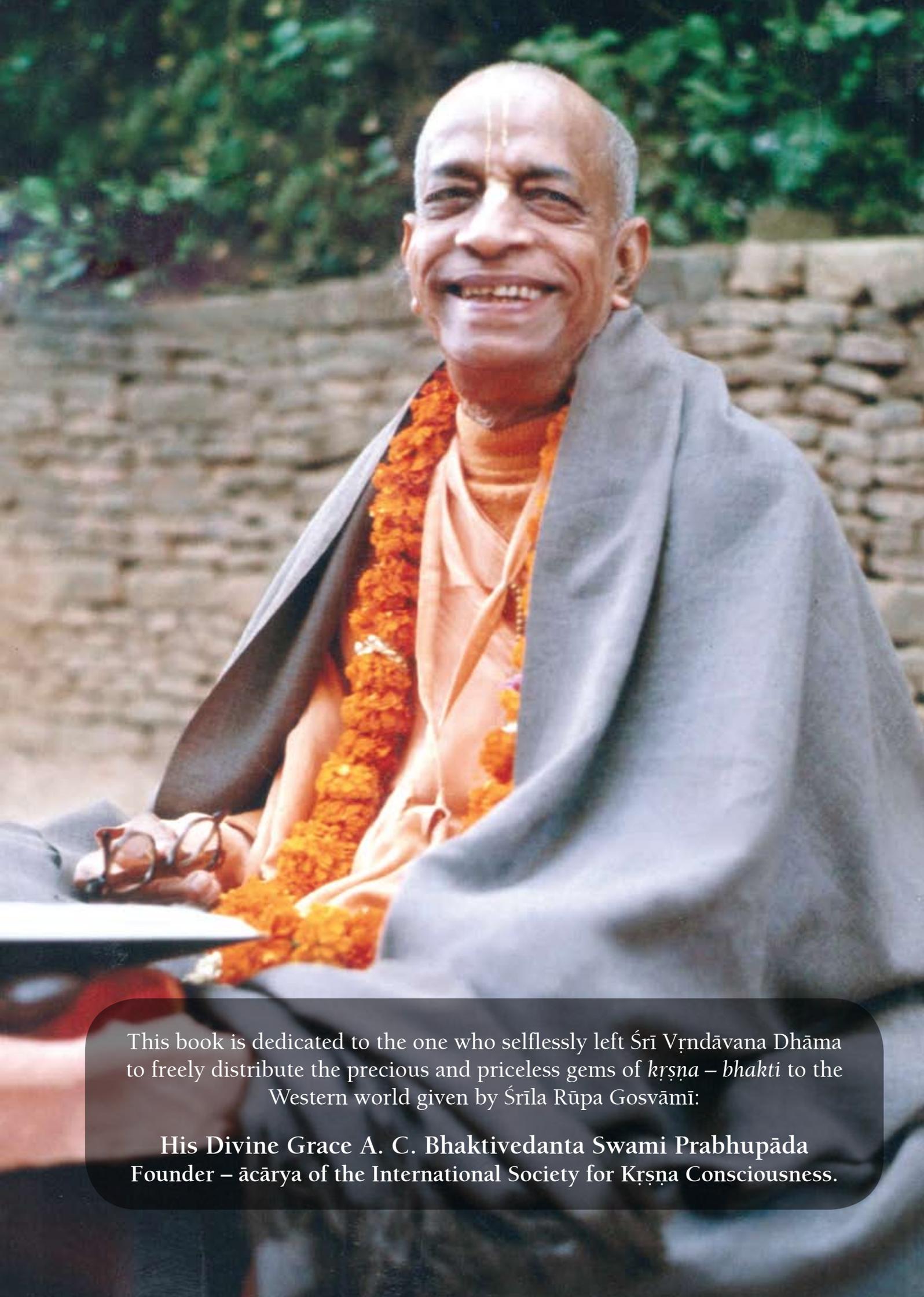
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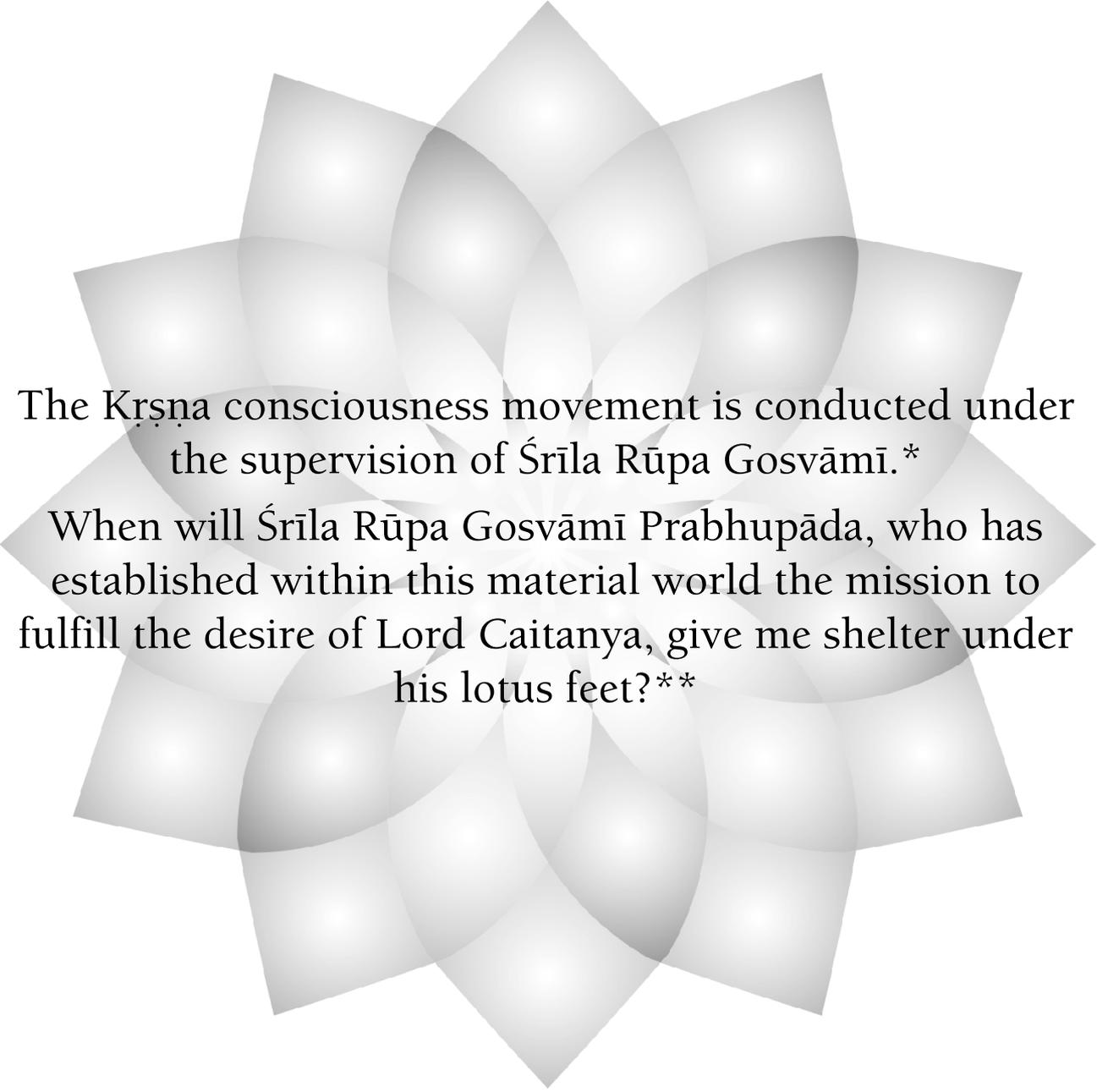
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This book is dedicated to the one who selflessly left Śrī Vṛndāvana Dhāma to freely distribute the precious and priceless gems of *kṛṣṇa – bhakti* to the Western world given by Śrīla Rūpa Gosvāmī:

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda
Founder – ācārya of the International Society for Kṛṣṇa Consciousness.

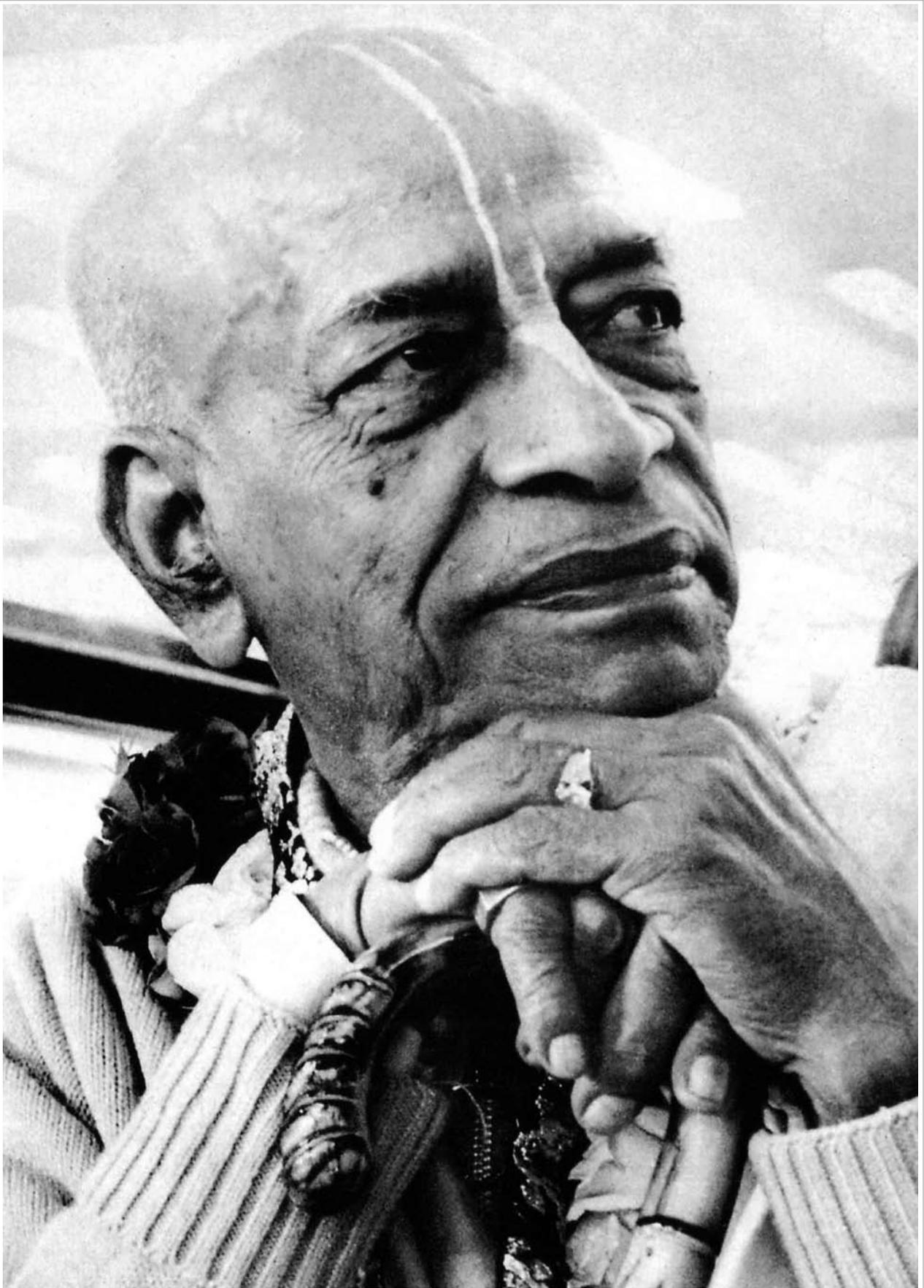


The Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī.*

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet? **

*Śrīla Prabhupāda's preface to *Nectar of Instruction*.

**Śrī Rūpa Praṇāma



*Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare*

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Text one is generally seen as a fundamental and foundational first instruction for serious Rūpānuga sādhakas. It can also be seen as a protective guideline for safely discerning who is a bona fide guru. What follows is an exploration and elaboration of this second angle of vision.

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*hṛd-vapre nava-bhakti-śasya-vitateḥ sañjivanī svāgamā-
rambhe kāma-taparttu-dāha-damanī viśvāpagollāsinī
dūrān me maru-śākhino 'pi sarasī-bhāvāya bhūyāt prabhu-
śrī-caitanya-kṛpā-nirañkuṣa-mahā-mādhurya-kādambinī*

The mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu is an irrepressible cloud bank of exquisitely sweet nectar which fully rejuvenates the grains of ninefold *bhakti* in the field of the heart, extinguishes the scorching summer heat of lust by its sudden appearance and bestows a river of rapture to *jīvas* throughout the universe. Even from afar, may those clouds of the Lord's mercy give transcendental satisfaction and pleasure to this worthless soul, a dried-up tree in the desert.

Śrīla Viśvanātha Cakravartī Ṭhākura,
Mādhurya Kaḍambinī, Maṅgalācaraṇa

*Hare Kṛṣṇa Hare Kṛṣṇa
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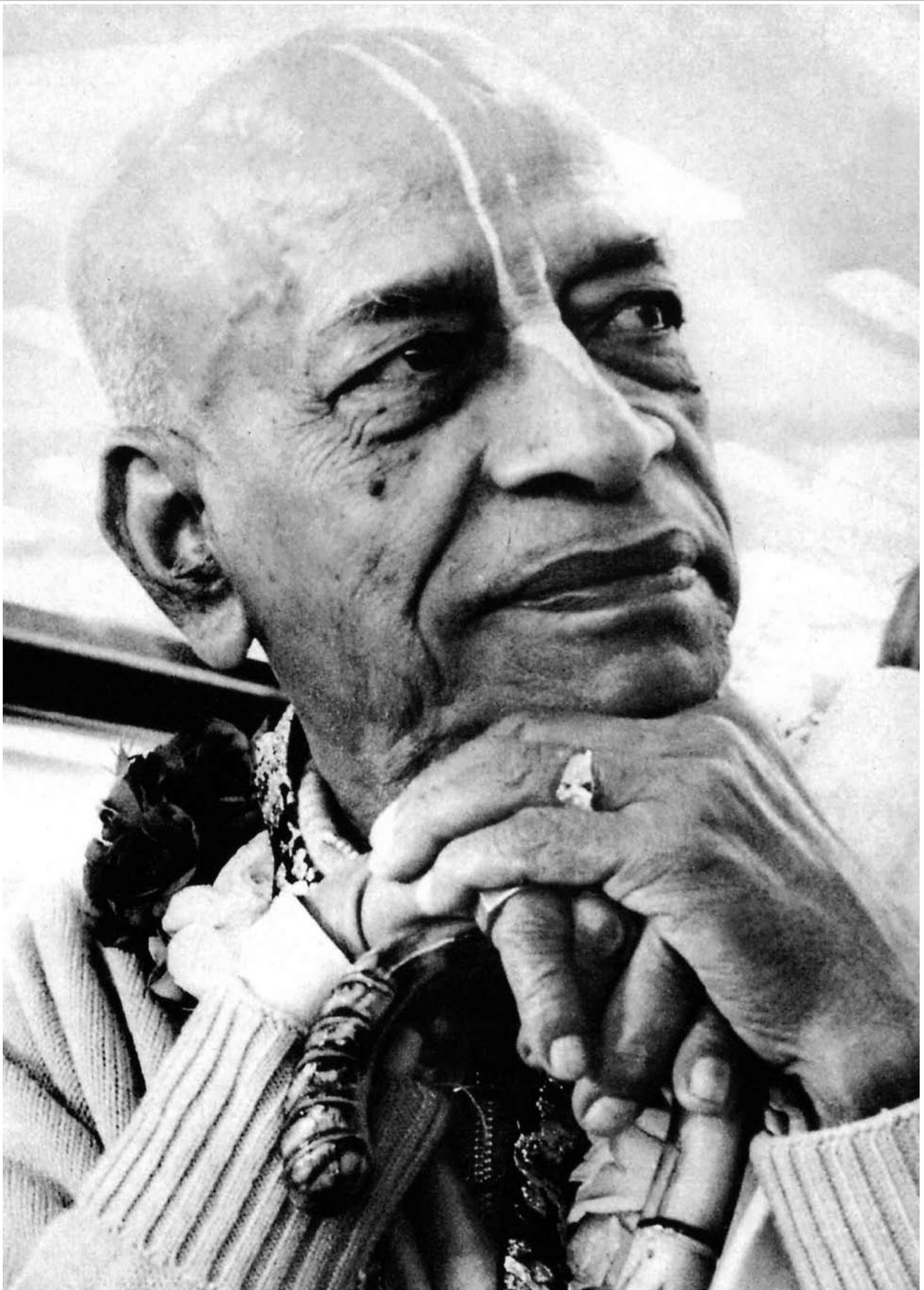
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Rāma Rāma Hare Hare*



First Rainfall

First Shower



*Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma, Rāma Rāma Hare Hare*

Śrī Maṅgalācaraṇa

Śrī Guru Praṇāma

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ*

I offer my respectful obeisances unto my spiritual master who, with the torchlight of knowledge, has opened my eyes, which were blinded by the darkness of ignorance.

Śrī Rūpa Praṇāma

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

When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

Maṅgalācaraṇa

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāms ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭāms ca*

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā.

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine*

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swāmī Prabhupāda, who is very dear to Lord Kṛṣṇa having taken shelter at His lotus feet.

*namas te sārasvate deve gaura-vānī-pracāriṇe
nirviṣeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

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

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktisiddhānta-sarasvatīti nāmine*

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa having taken shelter at His lotus feet.

*śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ*

I offer my respectful obeisances to Śrī Vārṣabhānavī-devī-dayita dāsa, who is favored by Śrīmatī Rādhārāṇī and who is an ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.

*mādhuryojjala-premādhyā-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who delivers devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

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

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

*namo-gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhode pādāmbujāya te namaḥ*

I offer my respectful obeisances unto Gaurakiśora dāsa Bābājī Mahārāja, who is renunciation personified. He is always merged in feelings of separation and love for Kṛṣṇa.

*namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te*

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is a transcendental energy of Śrī Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī.

*gaurāvirbhāva-bhūmes tvam nirdeṣṭā saj-jana-priyaḥ
vaiṣṇava-sārvabhaumaḥ śrī-jagannāthāya te namaḥ*

I offer my respectful obeisances to Jagannātha dāsa Bābājī Mahārāja, who is respected by the entire Vaiṣṇava community and who discovered the place where Lord Caitanya appeared.

*śrī-rūpa śrī sanātana bhaṭṭa-raghunāth
śrī-jīva gopāla-bhaṭṭa dāsa-raghunāth*

All glories to Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī, Gopāla Bhaṭṭa Gosvāmī, and Raghunātha dāsa Gosvāmī.

*ei chay gosāir kori caraṇa vandan
jāhā hoite bighna-nās abhīṣṭa-pūraṇ*

I offer my obeisances to the feet of these six Gosvāmīs. By offering them my obeisances all obstacles to devotion are destroyed and all spiritual desires are fulfilled.

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

I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

Śrī Gaurāṅga Praṇāma

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

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

Śrī Pañca-tattva Praṇāma

*pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyam namāmi bhakta-śaktikam*

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

Śrī Kṛṣṇa Praṇāma

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

O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherd men and the lover of the *gopīs*, especially Rādhārāṇī. I offer my respectful obeisances unto You.

Śrī Rādhā Praṇāma

*tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī pranamāmi hari-priye*

I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and who is the Queen of Vṛndāvana. She is the daughter of King Vṛṣabhānu, and very dear to Lord Kṛṣṇa.

Sambandhāhideva Praṇāma

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

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

Abhidheyāhideva Praṇāma

*divyad-vṛndāraṇya-kalpa-drumādhaḥ
śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi*

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates sit upon an effulgent throne. I offer my humble obeisances unto Them.

Prayojanāhideva Praṇāma

*śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitah
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu nah*

Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore at Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

PAÑCA-TATTVA MAHĀ-MANTRA

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

HARE KṚṢṆA MAHĀ-MANTRA

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

Prayers to the Personification of *Sambandha, Abhidheya and Prayojana*

Sambandhādhideva Praṇāma

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

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

Abhidheyādhideva Praṇāma

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

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

Prayojanādhideva Praṇāma

*śrīmān rāsa-rasārambhī vaiṣṇī-vaṭa-taṭa-sthitah
karṣan veṇu-svanair gopīr gopīnāthah śriye 'stu nah*

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore at Vaiṣṇīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

Śrī Madana-Gopāladevāṣṭaka

Eight Prayers Glorifying Śrī Madana-Gopāladeva

TEXT 1

*mṛdu-talāraṇya-jita-rucira-darada-prabham
kuliśa-kañ jāri-dara-kalaśa-jhaṣa-cihnitam
hṛdi mamādhāya nija-caraṇa-sarasī-ruham
madana-gopāla nija-sadanam anurakṣa mām*

O Madana Gopāla, please place Your lotus feet; which are marked with a thunderbolt, lotus, conchshell, waterpot and fish, which eclipse all splendors, and which with soft soles have conquered Vṛndāvana Forest; in my heart. Please protect me, for I am now Your home.

TEXT 2

*mukhara-mañ jīra-nakha-śīsira-kiraṇāvalivimala-
mālābhir anupadam udita-kāntibhiḥ
śravaṇa-netra-śvasana-patha-sukhada nātha he
madana-gopāla nija-sadanam anurakṣa mām*

With every step splendid garlands of the cooling moonlight of Your toenail-moons and the words of Your talkative anklets bring happiness to the path of my ears, eyes, and breath. O Madana Gopāla, please protect me, for I am now Your home.

TEXT 3

*maṇimayoṣṇīśa-dara-kuṭilimani locanoccalana-
cāṭurya-cita-lavaṇimani gaṇḍayoh
kanaka-tāṭaṅka-ruci-madhurimaṇi majjayan
madana-gopāla nija-sadanam anurakṣa mām*

O Madana Gopāla, as You plunge me in the sweetness of the glittering golden earrings at Your cheeks, in the tilt of Your jewelled crown, and in the handsomeness of Your expertly moving restless eyes, please protect me, for I am now Your home.

TEXT 4

*adhara-ṣoṇimni dara-rasita-sitimārcite
vijita-māṇikya-rada-kiraṇa-gana-maṇḍite
nihita-vamśīka jana-duravagama-līla he
madana-gopāla nija-sadanam anurakṣa mām*

You place a flute on Your red lips, which are worshiped by the splendor of Your smile and decorated with the effulgence of teeth that defeat the splendor of rubies. O Madana Gopāla, whose pastimes cannot be understood by the common people, please protect me, for I am now Your home.

TEXT 5

*padaka-hārāli-pada-kāṭaka-naṭa-kiṅkiṇīvalaya-
tāṭaṅka-mukha-nikhila-maṇi-bhūṣaṇaiḥ
kalita-navyābha nija-tanu-ruci-bhūṣitair
madana-gopāla nija-sadanam anurakṣa mām*

You are splendid with golden earrings, many necklaces and garlands, dancing anklets and bracelets, and many other jewelled ornaments, which are themselves decorated by the splendor of Your form. O Madana Gopāla, please protect me, for I am now Your home.

TEXT 6

*uḍupa-koṭī-kadana-vadana-ruci-pallavair
madana-koṭī-mathana-nakhara-kara-kandalaiḥ
dyutaru-koṭī-sadana-sadaya-nayanekṣaṇair
madana-gopāla nija-sadanam anurakṣa mām*

O Madana Gopāla, with Your merciful glances, which are arbors of millions of celestial desire-trees, with the new blossoms of the splendor of Your face, which eclipses millions of moons, and with the *kandala* flowers of Your hands, which have nails to attack millions of Kāmadevas, please protect me, for I am now Your home.

TEXT 7

*kṛta-narākāra-bhava-mukha-vibudha-sevita
dyuti-sudhā-sāra puru-karuṇa kam api kṣitau
prakāṭayan prema-bharam adhikṛta-sanātanaṁ
madana-gopāla nija-sadanam anurakṣa mām*

O Madana Gopāla, who appeared in a humanlike form and was served by Śiva and all the demigods, O merciful one, who showed the Earth eternal spiritual love, please protect me, for I am now Your home.

TEXT 8

*taraṇi jā-tīra-bhuvi taraṇi-kara-vārapriyaka-
saṅdastha-maṇi-sadana-mahita-sthite
lalitayā sārddham anupada-ramita rādhayā
madana-gopāla nija-sadanam anurakṣa mām*

On the Yamunā's shore is a shady *kadamba* grove and a glorious jewelled palace where You eternally play with Rādhā and Lalitā. O Madana Gopāla, please protect me, for I am now Your home.

TEXT 9

*madana-gopāla tava sarasam idam aṣṭakam
paṭhati yaḥ sāyam ati-sarala-matir āśu tam
sva-caraṇāmbho ja-rati-rasa-sarasi majjayan
madana-gopāla nija-sadanam anurakṣa mām*

Into the nectar lake of love for Your lotus feet You quickly plunge a sincere devotee who reads these eight nectar verses glorifying You. O Madana Gopāla, please protect me, for I am now Your home.

— Śrīla Viśvanātha Cakravartī Ṭhākura

Śrī Govindadevāṣṭaka
Eight Verses Glorifying Śrī Govindadeva

TEXT 1

*jāmbūnadoṣṇīṣa-virāji-muktāmālā-
maṇi-dyoti-śikhaṇḍakasya
bhaṅg yā nr̥ṇām lolupayan dṛśaḥ śrīgovindadevaḥ
śaraṇam mamāstu*

May Śrī Govindadeva, who enchants the eyes of all living entities with the graceful tilt of the peacock feather in His golden crown shining with pearls and jewels, be my shelter.

TEXT 2

*kapalayoh kuṇḍala-lāśya-hāśya
cchavi-cchaṭā-cumbitayor yugena
sammohayan sambhajatām dhiyaḥ śrīgovindadevaḥ
śaraṇam mamāstu*

May Śrī Govindadeva, who enchants the devotees' hearts with His cheeks kissed by the splendor of His smile and the dancing of His earrings, be my shelter.

TEXT 3

*sva-preyasī-locana-koṇa-śīdhuprāptyai
puro-varti-janekṣaṇena*

*bhāvaṁ kam apy udgamayan budhānām
govindadevaḥ śaraṇam mamāstu*

May Śrī Govindadeva who, by glancing at His beloved to attain the nectar of Her sidelong glance, arouses the love of all the demigoddesses, be my shelter.

TEXT 4

*vāma-pragaṇḍārpita-gaṇḍa-bhāsvattāṅka-
lolālaka-kānti-siktaiḥ
bhrū-valganair unmadayan kula-strīr
govindadevaḥ śaraṇam mamāstu*

May Śrī Govindadeva, who maddens the pious *gopīs* with the graceful movements of His eyebrows, which are sprinkled by the beauty of His moving locks of hair, splendid earrings, and His cheek placed on His left shoulder, be my shelter.

TEXT 5

*dūre sthitās tā muralī-ninādaiḥ
sva-saurabhair mudrita-karṇa-pāliḥ
nāsārudho hṛd-gata eva karṣan
govindadevaḥ śaraṇam mamāstu*

From far away blocking their ears with the music of His flute and their noses with the sweet fragrance of His body, He enters the *gopīs* hearts and pulls them to Him. May Śrī Govindadeva be my shelter.

TEXT 6

*navīna-lāvaṇya-bharaiḥ kṣitau śrīrūpānurāgāmbunidhi-
prakāśaiḥ
sataś camatkāra-vataḥ prakurvan
govindadevaḥ śaraṇam mamāstu*

With the weight of His youthful handsomeness and the flooding ocean of His spiritual love, He fills the devotees on earth with wonder. May Śrī Govindadeva be my shelter.

TEXT 7

*kalpa-drumādho-maṇi-mandirāntaḥśrī-
yoga-pṛṭhāmburuhāsyayā svam
upāsayaṁs tantra-vido 'pi mantrair
govindadevaḥ śaraṇam mamāstu*

Chanting *mantras*, the great devotees learned in the scriptures worship Him as He sits on a spiritual lotus flower in a jewelled palace within a grove of desire trees. May Śrī Govindadeva be my shelter.

TEXT 8

*mahābhiṣeka-kṣaṇa-sarva-vāso
'laṅkṛty-anaṅgī-karaṇocchalantyā
sarvāṅga-bhāsākulayams tri-lokīm
govindadevaḥ śaraṇam mamāstu*

Handsome as Kāmadeva and dressed and ornamented as if for a coronation, He enchants the inhabitants of the three worlds with the splendor of His body. May Śrī Govindadeva be my shelter.

TEXT 9

*govindadevāṣṭakam etad uccaiḥ
paṭhet tadīyāṅghri-niviṣṭa-dhīr yaḥ
taṁ majjayan eva kṛpā-pravāhair
govindadevaḥ śaraṇam mamāstu*

Śrī Govindadeva plunges in the flowing river of His mercy anyone who reads aloud this *Govindadevāṣṭaka*, his mind meditating on the Lord's lotus feet. May Śrī Govindadeva be my shelter.

— Śrīla Viśvanātha Cakravartī Ṭhākura

Śrī Gopīnāthadevāṣṭaka
Eight Prayers Glorifying Śrī Gopīnātha

TEXT 1

*āsye hāsyam tatra mādhvīkam asmin
vaṁśī tasyām nāda-pīyūṣa-sindhuh
tad-vīcīdhīr majjayan bhāti gopīr
gopīnāthaḥ pīna-vakṣā gatir naḥ*

On His mouth is a smile. In that smile is nectar. In that nectar is a flute, and in that flute is a nectar ocean of music. Gopīnātha plunges the *gopīs* in the waves of that ocean. Broad chested Gopīnātha is the goal of our lives.

TEXT 2

*śoṇoṣṇīṣa-bhrāji-muktā-srajodyatpiñchottaṁsa-
spandanenāpi nūnam*

*hṛn-netrālī vṛtti-ratnāni muñcan
gopīnāthaḥ pīna-vakṣā gatiṛ naḥ*

With the movement of the peacock feather in His red crown splendid with pearls and peacock feathers, He robs the jewels of the activities of our hearts and eyes. Broad-chested Gopīnātha is the goal of our lives.

TEXT 3

*bibhrad-vāsaḥ pītam ūrūru-kāntyā
śliṣṭam bhāsvat-kiṅkiṇīkam niṭambe
savyābhīrī-cumbita-prānta-bāhur
gopīnāthaḥ pīna-vakṣā gatiṛ naḥ*

The splendor of His broad thighs embraces His yellow *dhoti*. Glistening bells decorate His hips. A *gopī* kisses His left shoulder. Broad-chested Gopīnātha is the goal of our lives.

TEXT 4

*guñjā-muktā-ratna-gāṅgeya-hārair
mālyaiḥ kaṅthe lambamānaiḥ krameṇa
pītodañcat-kañcukenañcītaḥ śrīgopīnāthaḥ
pīna-vakṣā gatiṛ naḥ*

He wears yellow garments. Necklaces of flowers, gold, jewels, pearls, and *guñjā* decorate His neck. Broad-chested Gopīnātha is the goal of our lives.

TEXT 5

*śvetoṣṇīṣaḥ śveta-suśloka-dhautaḥ
suśveta-srag-dvi-traśaḥ śveta-bhūsaḥ
cumban śuryā-maṅgalārātrike hṛd
gopīnāthaḥ pīna-vakṣā gatiṛ naḥ*

He wears a white crown, white ornaments, and two or three splendid white garlands. His fame and purity are splendid and white. At the auspicious morning and evening *āratis* He kisses our hearts. Broad-chested Gopīnātha is the goal of our lives.

TEXT 6

*śrīvatsa-śrī-kaustubhodbhinna-romṇām
varṇaiḥ śrīmān*

*yaś caturbhiḥ sadeṣṭaḥ
dṛṣṭaḥ preṇaivāti-dhanyair ananyair
gopīnāthaḥ pīna-vakṣā gatir naḥ*

He is handsome. He is decorated with the four marks of *śrīvatsa*, *śrī*, *kaustubha*, and hairs standing erect in ecstasy. Fortunate devotees gaze upon Him with pure love. Broad-chested Gopīnātha is the goal of our lives.

TEXT 7

*tāpiñchaḥ kiṃ hema-vallī-yugāntaḥ
pārśva-dvandvoddyoti-vidyud-ghanaḥ kiṃ
kiṃ vā madhye rādhayoḥ śyāmalendur
gopīnāthaḥ pīna-vakṣā gatir naḥ*

Is He a dark *tamāla* tree surrounded by a golden vine? Is He a dark cloud with blazing lightning at both His sides, or is He a dark moon in the midst of two *rādhā*-stars? Broad-chested Gopīnātha is the goal of our lives.

TEXT 8

*śrī-jāhnavyā mūrtimān prema-puñjo
dīnānāthān darśayan svam prasīdan
puṣṇan devālabhya-phelā-sudhābhir
gopīnāthaḥ pīna-vakṣā gatir naḥ*

He is a personified Ganges of pure love. He shows mercy to the poor and the shelterless and nourishes them with the nectar remnants of His meals, which cannot be attained even by the demigods. Broad-chested Gopīnātha is the goal of our lives.

TEXT 9

*gopīnāthasyāṣṭakaṃ tuṣṭa-cetas
tat-pādābja-prema-puṣṇi-bhaviṣṇuḥ
yo 'dhīte tan-mantu-koṭīr apaśyan
gopīnāthaḥ pīna-vakṣā gatir naḥ*

Gopīnātha does not see the millions of sins of one who, carefully nourishing love for His lotus feet, reads this *Gopīnāthāṣṭaka* with a happy heart. Broad-chested Gopīnātha is the goal of our lives.

— Śrīla Viśvanātha Cakravartī Ṭhākura

The Exalted Position of Śrīla Rūpa Gosvāmī

*vṛndāvanīyām rasa-keli-vārtām
kālena luptām nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa
prabhur vidhau prāg iva loka-sṛṣṭim*

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vṛndāvana pastimes of Lord Kṛṣṇa, impregnated the heart of Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the activities of Kṛṣṇa in Vṛndāvana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

— CC Madhya 19.1



*śrī caitanya-ājñā pāya, bhāgavata vicāriyā,
jata bhakti-siddhānter khani
tāhā uṭhāiya koto, nija grantha kori jata,
jīve dilā prema-cintāmaṇi*

Receiving the order of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī delved into the mine of devotional conclusions which is found in the *Śrīmad Bhāgavatam*. Extracting the essence of these, he compiled all those jewels in his own books. Thus, Śrīla Rūpa Gosvāmī has bestowed the great gift of the touchstone of *prema* upon all the conditioned souls.

Rādhā-vallabha Ṭhākura
— The Glories of Śrīla Rūpa Gosvāmī, *Dvitiya Bhajana*



Empowerment by Śrī Caitanya Mahāprabhu

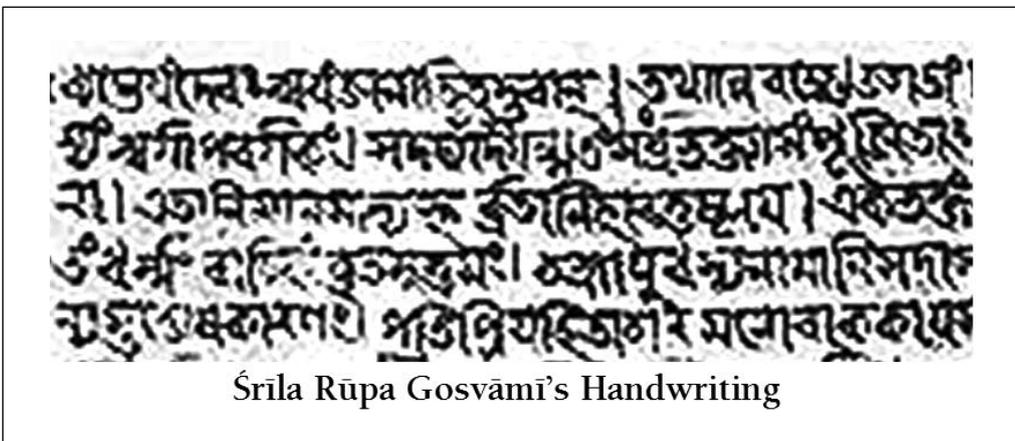
Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service and the truth about transcendental mellows, consummating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the ultimate conclusions of *Śrīmad-Bhāgavatam*.

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

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

— CC Madhya 19.115, 116, 117, 121



Important Events in Śrīla Rūpa Gosvāmī's Life

- * **Appearance** **Sajjan-toṣanī-patrikā* says 1411 *śakābda*, 1546 *saṁvat* (1489 A.D.).
- * **First meeting with Mahāprabhu in Rāmakeli** *1436 *śakābda*, *Pauṣa* month (1514 A.D.) - age 25
- * **Śikṣā from Mahāprabhu at Prayāg and trip to Vṛndāvana** *1438 *śakābda*, *Māgha* month (1516 A.D.) - age 27
- * **Travel to Nilācala from Vṛndāvana** *1439 *śakābda* (1517 A.D.) - age 28
- * **The deity of Govindadeva manifests from the hill named Goma-ṭīla** *1457 *Māgha śukla Pañcamī* (1535 A.D.) - age 46
- * **Completion of *Bhakti-rasāmṛta-sindhu*** *1467 *śakābda* (1545 A.D.) - age 56
- * ***Aprakāṭa* (Disappearance)** *1486 *śakābda*, 1621 *saṁvat*, on *Śrāvaṇa śukla dvādaśī* (1558 A.D.), 26 days after Śrī Sanātana Gosvāmī's disappearance. Place: Śrī Vṛndāvana, at Śrī Rādhā-Dāmodara mandira.**
- * ***Prakāṭa* (Lifespan)** *69 years; *Gṛhastha* life 27 years; life in Vraja 42 years.
- * **Beside Śrī Śrī Rādhā-Dāmodara mandira** is his *samādhi* tomb and *bhajana-kuṭīra*. Near Nandagrām at Ter Kadamba is his other primary place of *bhajana*.

**Some Vaiṣṇava commentators give 1564 A.D. as his disappearance date.



First Rainfall

Second Shower

A Homage To Śrīla Rūpa Gosvāmī

— Our *Param Rasa-ācārya* —

*bhaktiḥ pūrvaiḥ śrita tāntu rasam paśyed yadāttadhīḥ
tañ naumi satatam rūpa-nāma-priya-janam hareḥ*

Many *mahājanas* took shelter of Bhakti-devī in previous ages. But in this age, by the mercy of the Supreme Lord's dearest confidante, we are blessed to experience Bhakti-devī's full mercy in the form of *rasa-tattva*. Again and again I offer my obeisances to Śrīla Rūpa Gosvāmī.

— Śrīla Viśvanātha Cakravartī Ṭhākura, *Mādhurya-kadambinī, Maṅgalācaraṇa*



*yañ kali rūpa śarīra na dharata?
tañ vraja-prema-mahānidhi kuṭharīka, kaun kapāṭ udhārata*

If Rūpa Gosvāmī had not appeared in Kali-yuga, who would have opened the great store-house of *vraja-prema* and distributed its contents freely? (1)

*nīra-kṣīra-hamśan, pān-vidhāyan, kaun pṛthak kari pāyat
ko saba tyaji bhaji vṛndāvana, ko sab grantha viracita*

Just as a swan separates milk from water, he separated the *rasas* to taste them. Abandoning everything, he performed *bhajana* in Vṛndāvana and wrote his transcendental literatures. (2)

*jab pitu vanphula, phalat nānā-vidhi, manorāji aravinda
so madhukar vinu, pāna kaun jānata, vidyamān kari bandha*

When the yellow forest flowers blossomed and the fruits ripened, he lived like a bee taking the nectar from lotuses — who could have understood the nectar he was collecting? (3)

*ko jānata, mathurā vṛndāvana, ko jānata vraja-gīta
ko jānata, rādhā-mādhava-rati, ko jānata soi pṛita*

Who could have understood Kṛṣṇa's *līlās* in Mathurā and Vṛndāvana? How could we have known the sweet loving exchanges between Rādhā-Mādhava? (4)

*jākar caraṇe, prasāde sakal jan, gāi gavāi sukha pāvat
caraṇa-kamale, śaraṇāgata mādho, tab mahimā ura lāgat*

By the mercy of his lotus feet, all can sing about and attain such wonderful transcendental bliss. This surrendered soul, Mādhava dāsa, is always praying to embrace Rūpa's glories. (5)

— Mādhava dāsa Ṭhākura



*śuniyāchi sādhu-mukhe bale sarva-jana
śrī-rūpa-kṛpāya mile jugala-caraṇa*

I have heard from the mouths of pure devotees that by the mercy of Śrī Rūpa Gosvāmī, one can attain the lotus feet of Śrī Śrī Rādhā and Kṛṣṇa.

*hā hā prabhu ! sanātana gaura-paribāra
sabe mili bāñcchā pūrṇa karaha āmāra*

O my lord, Sanātana Gosvāmī, and the associates of Gaurāṅga, all of you kindly fulfill my desires.

*śrī-rūpera kṛpā jena āmāra prati haya
se pada āśraya jāra sei mahāśaya*

Let the mercy of Śrī Rūpa Gosvāmī be upon me, for whoever has taken shelter of him is my master.

*prabhu lokanātha kabe saṅge laiñā jābe
śrī-rūpera pāda-padme more samarpibe*

When will my lord, Lokanātha Gosvāmī, take me with him, and place me at the lotus feet of Śrī Rūpa?

*hena ki haibe mora narma-sakhī-gaṇe
anugata narottama karibe śāsane*

Will it ever happen to me that the dearest *sakhīs* will chastise their servant, Narottama dāsa?

— Śrīla Narottama Dāsa Ṭhākura's *Prārthanā*



To Be A Rūpānuga

The Word Rūpānuga

The common Gauḍīya Vaiṣṇava understanding is that the word *rūpānuga* was first used by Śrīla Raghunātha dāsa Gosvāmī in the last verse of his *Śrī Manaḥ-Śikṣā*:

*manaḥ-śikṣā-daikādaśaka-varam etaṁ madhurayā
girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yaḥ
sa-yūthāḥ śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnaṁ sa labhate*

These eleven excellent instructions to the mind grant all spiritual benedictions. A person who stays with the devotees, follows Śrīla Rūpa Gosvāmī, and with a sweet voice loudly sings these eleven verses, understanding all their meanings, will attain the matchless jewel of direct service to Śrī Śrī Rādhā-Kṛṣṇa in the forest of Gokula. (12)

Śrīla Bhaktivinoda Ṭhākura wrote a commentary on this work entitled *Bhajana-Darpaṇa-Bhāṣā* and so he was obviously very aware of its subtleties and depth. Later he wrote *Śrī Śrī Rūpānugā-bhajana darpaṇa* (A Mirror Reflecting Worship which Follows in the Footsteps of Śrīla Rūpa Gosvāmī). In this work, which is the fourth chapter of *Gīta-Mālā*, Śrīla Bhaktivinoda Ṭhākura uses the word *rūpānuga* numerous times.

Many years later, Śrīpada Ananta Vāsudeva Parāvidyābhuṣana Prabhu, a brilliant disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, composed *praṇāma-mantras* for Śrīla Jagannātha dāsa Bābājī, Śrīla Bhaktivinoda Ṭhākura, Śrīla Gaura Kiśora dāsa Bābājī and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

He used the word *rūpānuga* in his glorification of both Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:

(1)

*namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te*

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is a transcendental energy of Śrī Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī.

(2)

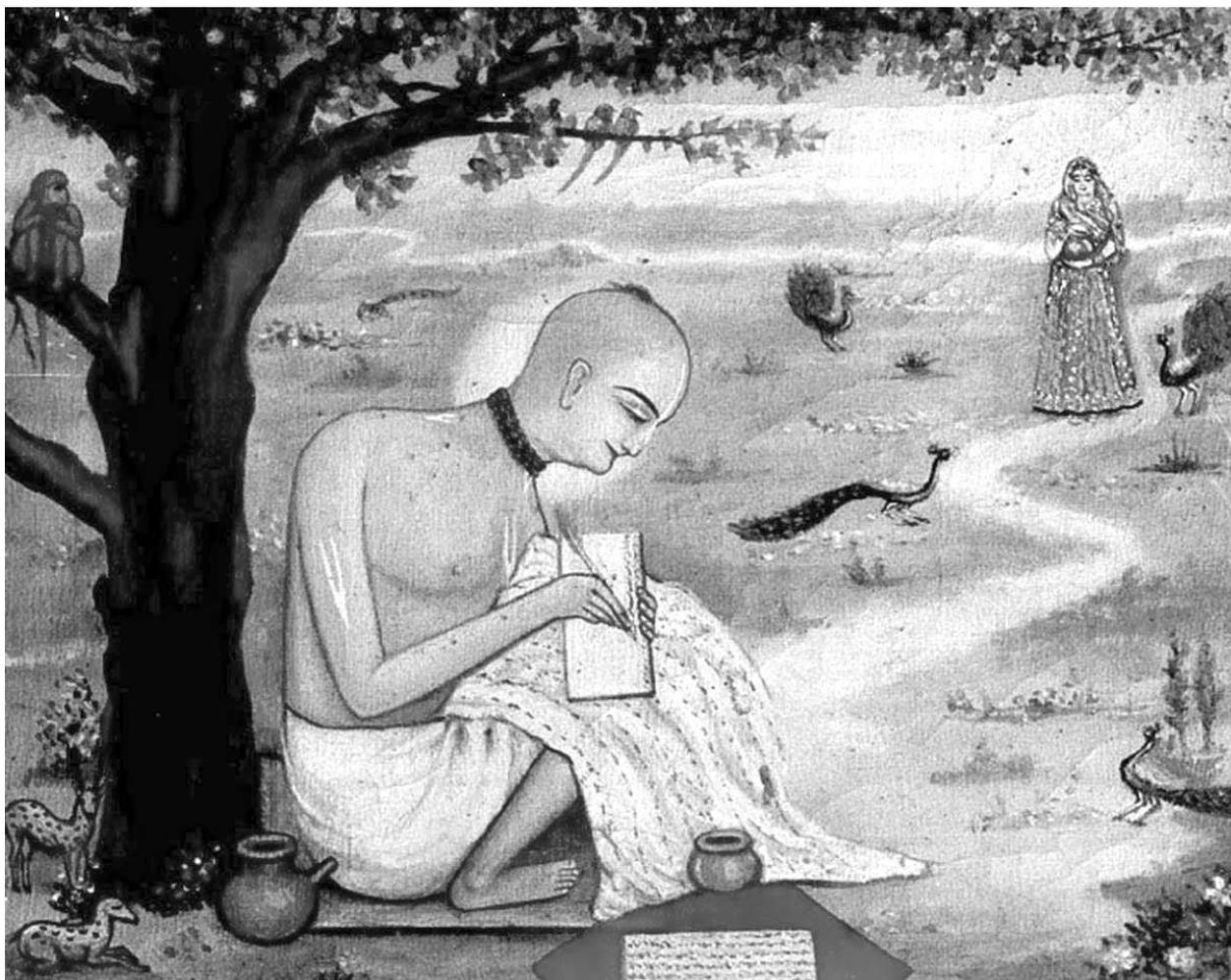
*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktisiddhānta-sarasvatīti nāmine*

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa having taken shelter at His lotus feet.

*mādhuryojjala-premādhyā-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who delivers devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

Until today, these *praṇāma-mantras* have remained the standard within both the Gauḍīya Maṭha and ISKCON.



To Be A Rūpānuga

Some Thoughts from Śrīla Prabhupāda

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Kṛṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī.

— CC Ādi 1 Introduction



Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as rūpānuga devotees.

— CC Madhya 8.246 p



The present Kṛṣṇa consciousness movement is based on the authority of Śrīla Rūpa Gosvāmī Prabhupāda. We are therefore generally known as *rūpānugas*, or followers in the footsteps of Śrīla Rūpa Gosvāmī Prabhupāda.

— NOD Preface



In Vṛndāvana there are prākṛta-sahajiyās who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, “What business do we have reading or hearing transcendental literatures? They are meant for neophytes.” They pose themselves as too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this sahajiyā philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī’s opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great mṛdaṅga. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a rūpānuga devotee.

— CC Madhya 19.132 p



The author of *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī, very humbly submits that he is just trying to spread Kṛṣṇa consciousness all over the world, although he humbly thinks himself unfit for this work. That should be the attitude of all preachers of the Kṛṣṇa consciousness movement, following in the footsteps of Śrīla Rūpa Gosvāmī. We should never think of ourselves as great preachers, but should always consider that we are simply instrumental to the previous *ācāryas*, and simply by following in their footsteps we may be able to do something for the benefit of suffering humanity.

— NOD Introduction



We have to follow the footsteps of Rūpa Gosvāmī, *rūpānuga*. Then we can understand Lord Caitanya. And if we get favor of Lord Caitanya, we can very easily understand Kṛṣṇa. This is the process.

— Lecture on ŚB 1.2.20, August 23, 1972, Los Angeles



To Be a Follower of a *Rūpānuga*

Śrīla Rūpa Gosvāmī, after retiring from his minister's seat in the government, went to *Vṛndāvana* and lived beneath a tree, like Mahārāja Pṛthu. Since then, many people have gone to *Vṛndāvana* to imitate Rūpa Gosvāmī's behavior. Instead of advancing in spiritual life, many have fallen into material habits and even in *Vṛndāvana* have become victims of illicit sex, gambling and intoxication. The Kṛṣṇa consciousness movement has been introduced in the Western countries, but it is not possible for Westerners to go to the forest and practice the severe austerities which were ideally practiced by Pṛthu Mahārāja or Rūpa Gosvāmī. However, Westerners or anyone else can follow in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura by living in a temple, which is transcendental to residence in a forest, and to vow to accept kṛṣṇa-prasāda and nothing else, follow the regulative principles and chant sixteen rounds daily of the Hare Kṛṣṇa mantra. In this way, one's spiritual life will never be disturbed.

— ŚB 4.23.5 p



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced not to become an imitation of Rūpa Gosvāmī. Rūpa Gosvāmī, Sanātana, the Gosvāmīs of *Vṛndāvana*, they are *paramahānsas*. And in *Vṛndāvana* you'll find so-called *bābājīs*, they have imitated the dress of Rūpa Gosvāmī — half loincloth — but a *bīḍī* in the mouth. What is this nonsense? Rūpa Gosvāmī used to smoke *bīḍī*? [laughter] [Śrīla Prabhupāda chuckles] Not only that; you'll find in *Vṛndāvana* so many Rūpa Gosvāmīs are

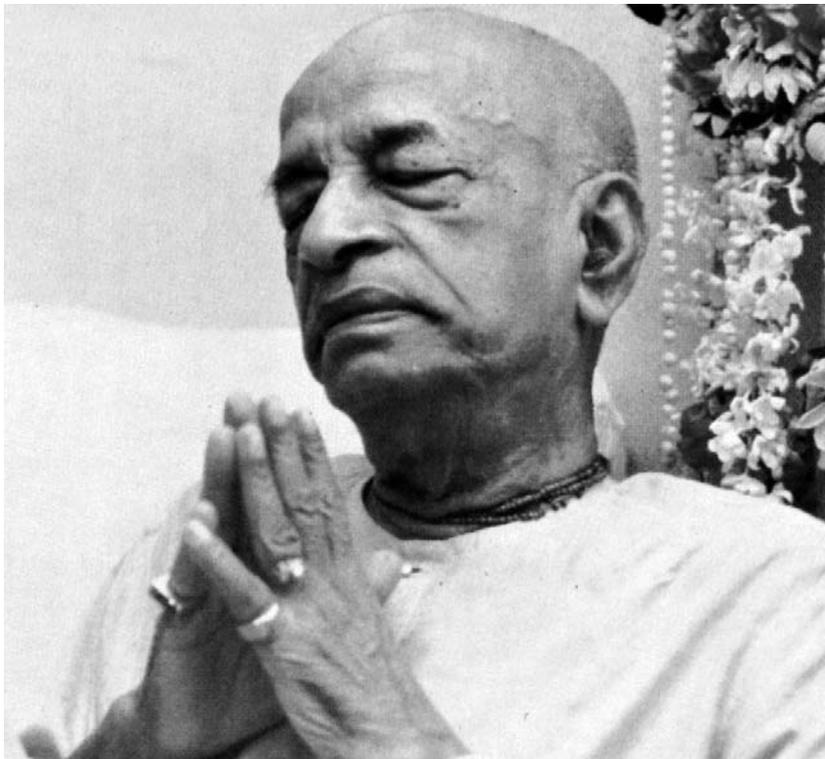
making *bīḍī*. Have you seen in the Gopīnātha Bazar? They're making trade, *bīḍīs*, and shameless. Therefore my Guru Mahārāja introduced this. Of course, *sannyāsa* is there in the Vaiṣṇava... All the *ācāryas*, they were *sannyāsa*, but later on, it so degraded that these *bīḍī*-smoker, *gāñjā*-smoker, they imitated Rūpa Gosvāmī. Therefore to purify, Guru Mahārāja introduced this *sannyāsa* system, below the *paramahāṁsas*, not that by artificial means I become a *paramahāṁsa*. No.

— Lecture on ŚB 1.8.41, October 21, 1974, Māyāpura



If you simply do as I am doing, not avoiding anything which may have to be done for pushing on Kṛṣṇa's movement, remaining always stuck up very tightly to the footsteps of Rūpa Gosvāmī, then without any doubt you will remain always fresh and enthusiastic for working very energetically on Kṛṣṇa's behalf, without any falldown.

— Letter to: Puṣṭa Kṛṣṇa, Bombay, 29 December, 1972



To Be A Rūpānuga

Some Thoughts from

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Only in Śrī Rūpa do we find what kind of devotional service we should offer Śrī Caitanya — that is, he teaches us what it means to perform pure devotional service, which is natural to the soul.....We can never repay in our unlimited millions of lifetimes even one-hundredth of a portion of the amount of debt we have incurred at Śrī Rūpa’s lotus feet. Śrī Rūpa Gosvāmī Prabhu’s *Bhakti-rasāmṛta-sindhu* is the sole compass for pure devotional service.

— *Vaktṛtāvalī*
(Regarding Śrī Rūpa and Śrī Sanātana)



As a dead body has no value, so the living being has no value if he does not subordinate himself to Śrī Rūpa. If anyone wants to realize the magnanimity and sweetness of Śrī Gaura-Kṛṣṇa, he must follow in the footsteps of the followers of Śrī Rūpa. We can never become qualified to serve the Divine Couple without surrendering ourselves to Śrī Rūpa. Śrī Govinda’s service in Vṛndāvana belongs to Śrī Rūpa alone.

— op.cit.



The following verses are excerpts from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s *Prākṛta-rasa-śata-dūṣaṇī*.

*lilā hoite nāma-sphūrṭi, rūpānugā bole nā
nāma-nāmī dui vastu, rūpānugā bole nā*

The true followers of Śrīla Rūpa Gosvāmī (*rūpānugas*) never claim that the revelation of the Lord’s Holy Name is separate from His pastimes. The *rūpānugas* never teach that the Holy Name of Kṛṣṇa and Kṛṣṇa Himself are two separate things.

*rasa āge, rati pāche, rūpānugā bole nā
rasa āge, śraddhā pāche, guru kabhu bole nā*

The true followers of Śrīla Rūpa Gosvāmī never say that the stage of realizing transcendental mellows (*rasa*) precedes the development of loving devotional attachment (*rati*). The bonafide spiritual master will never profess that the realization of such mellows precedes the development of pure faith (*śraddhā*).

*rati āge, śraddhā pāche, rūpānugā bole nā
krama patha chāḍi' siddhi rūpānugā bole nā*

The followers of Śrīla Rūpa Gosvāmī never preach that transcendental attachment is reached before one develops pure faith. The *rūpānugas* never teach that the perfection of devotion (*siddhi*) can be reached by abandoning the consecutive order of developmental stages on the path.

*mahājana-patha chāḍi' navya-pathe dhāya nā
aparādha-saha nāma kakhana-i haya nā*

The followers of Śrīla Rūpa Gosvāmī never leave the path of the great devotees (*mahājanas*) and run to pursue a “new” path. One who commits offenses can never realize the Holy Name of Kṛṣṇa at any time.

*nāmete prākṛta-buddhi rūpānugā kore nā
kṛṣṇa-rūpe jaḍa-buddhi rūpānugā kore nā*

The followers of Śrīla Rūpa Gosvāmī never ascribe material qualities to the Holy Name by means of mundane intelligence. The followers of Śrīla Rūpa Gosvāmī never consider the Lord’s transcendental form as material because they don’t possess materialistic mentality.

*kṛṣṇa-guṇe jaḍa-buddhi rūpānugā kore nā
parikara-vaiśiṣṭyake prākṛta to' jāne nā*

The followers of Śrīla Rūpa Gosvāmī never analyze the Supreme Lord’s qualities with material intelligence. The followers of Śrīla Rūpa Gosvāmī never consider the characteristics of the Lord’s associates and paraphernalia to be mundane.

*kṛṣṇa-līlā jaḍa-tulya rūpānugā bole nā
kṛṣṇetara bhogyā-vastu kṛṣṇa kabhu haya nā*

The followers of Śrīla Rūpa Gosvāmī never equate the Lord’s transcendental pastimes with materialistic activities. Lord Kṛṣṇa never becomes a mere object of sense gratification that is lower in quality than Himself.

*anartha-nivṛtti-kāle jaḍa līlā seve nā
rūpānugā guru-deva śiṣya-himsā kore nā*

After the unwanted impediments are removed, one never serves mundane pastimes. The true spiritual masters in the line of Śrīla Rūpa Gosvāmī, who are known as *rūpānugā guru-deva*, never abuse their own disciples in any way.

Anuvṛtti — In this verse, “abuse their own disciples” does not refer to putting the disciple in harm’s way in the physical sense. Rather it refers to putting the disciple in harm’s way in the spiritual sense. By engaging a disciple ahead of himself, by encouraging him in *rasa*, for which he is not qualified, does not benefit the disciple in the least. Rather it brings great harm to the disciple. Real *rūpānugas* never bring harm to their disciples in that way.

*adhikāra avicāra rūpānugā kore nā
anartha-anvita dāse rasa-śikṣā deya nā*

The followers of Śrīla Rūpa Gosvāmī are never neglectful in assessing anyone’s spiritual qualifications. The followers of Śrīla Rūpa Gosvāmī never instruct a servant who is engrossed in material impediments about the science of intimate devotional mellows.

*nā uṭhiyā vṛkṣopari phala dhari’ tāne nā
rūpānugā krama-patha vilopa to’ kore nā*

One should never climb into a tree, grasp the unripe fruits and forcibly pull them off. Similarly, the followers of Śrīla Rūpa Gosvāmī never abolish the initial systematic process of devotional service.

To Be a Follower of a Rūpānuga

Although I am unqualified, I am greatly fortunate. Before me, the Vaiṣṇavas have mentioned their duties. As per my duty, let me tell you that since I am a servant of the followers of Śrī Rūpa, I am duty bound to follow in the footsteps of the *rūpānugas*. Śrī Rūpa’s followers are preachers. I have heard the teachings and order of Śrī Gaurasundara.

The *Antya-līlā* of *Caitanya-bhāgavata* states:

*prthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

“In every town and village of the world, the chanting of My name will be heard.”

And Śrī *Caitanya-caritāmṛta* (Madhya 7.128) states:

*yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa
āmāra ajñāya guru hañā tāra’ ei deśa*

“Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land.”

*kabhu nā bādhibe tomāra viśaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅga*

Śrī Caitanya Mahāprabhu further advised the *brāhmaṇa* Kūrma, “If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company.” (CC Madhya 7.129)

— *Vaktṛtāvalī*

(The Path of Śrī Rūpānuga Bhajana)



Last Will and Testament of A Rūpānuga

by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Spoken on 23rd December, 1936 and translated from the Bengali by Śrīla Prabhupāda.

I have most probably given many people troubles in the mind. Some of them might have thought about me that I am their enemy because I was obliged to speak the plain truth for service and devotion towards the Absolute Godhead. I have given them all those troubles only for the reason that they may turn their face towards the Personality of Godhead without any desire for gain and with unalloyed devotion. I hope one day or other they may understand me rightly.

I advise all to preach the teachings of Rūpa-Raghunātha (disciples of Lord Caitanya) with all energy and resources. Our ultimate goal shall be to become the dust of the lotus feet of Śrī Śrī Rūpa Raghunātha Goswāmīns. You should all work conjointly under the guidance of your spiritual master with a view to serve the Absolute Knowledge, the Personality of Godhead. You should live somehow or other without any quarrel in this mortal world only for the service of Godhead. Do not please give up the service of Godhead in spite of all dangers, all criticisms and all discomforts. Do not be disappointed, for most people in the world do not serve the Personality of Godhead; do not give up your own service which is your everything and all, neither reject the process of chanting and hearing of the transcendental Holy Name of Godhead. You should always chant the transcendental Name of Godhead with patience and forbearance like a tree and humbleness like a straw.

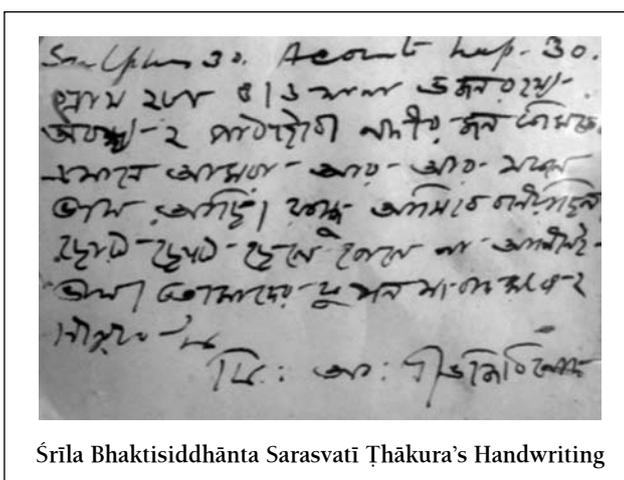
We wish that this mass of our body of flesh and blood may be sacrificed at the altar of preaching the *San̄kīrtana* movement (congregational chanting of the Holy Name of Godhead) propagated by Lord Caitanya. We are not desirous of becoming a hero of work or a reformer of religion, but our reality may be identified with the dust of the Lotus Feet of Śrī Rūpa and Raghunātha for that is our everything. The flow of the transcendental tide of the attraction of devotion will never be blocked, and you with all your energy shall devote yourself for fulfilling the desire of Śrīla Bhaktivinoda Ṭhākura. There are many amongst you who are well qualified and able workers. We have no other desire whatsoever.

There are certainly many difficulties while we are in this mortal world but it is not our business simply to be overwhelmed with those difficulties or to try to overcome them only. We must know even during the duration of our present life, as to what we shall gain after overcoming all those difficulties of life and what

shall be the mode of our permanent existence. We must make an adjustment of all things that evoke our love and hatred and for those things that we want and do not want. Attachment and detachment of this mortal world will engage us more and more as we become farther and farthest from the Lotus Feet of Śrī Kṛṣṇa. When we are able to transcend the position of attachments and detachments of this mortal world and be attracted with Holy Name of Godhead, it is then only we can understand the import of the transcendental service of Śrī Kṛṣṇa, the Personality of Godhead. At the first instance the subject Kṛṣṇa is startling and perplexing to us. Every one who is called by the name “man” is more or less struggling knowingly or unknowingly to eliminate those invading elements which are baffling our conception of eternal need. It is our only duty to enter into the kingdom of eternal need.

We have no love or hatred for any one in this world. All arrangements made in this world are but temporary. There is, therefore, unavoidable necessity for that ultimate need for every one in this world. You should attain the transcendental loving service of the objective, being situated in concerted action for that one aim. Let there be a constant flow of the ideas and thoughts as conceived by Rūpa Goswāmī and his followers. We shall not at any time show our slightest dejection for the seven tongued *Saṅkīrtana* movement.* If we have undaunted faith in it we shall then only achieve all perfections.

You should all therefore preach with fearlessness and with utmost energy the message of Rūpa and Raghunātha under the guidance of the followers of Śrī Rūpa.



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's Handwriting

* Here Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is referring to the seven transcendental effects of the Holy Name mentioned by Śrī Caitanya Mahāprabhu in *Śikṣāṣṭaka* One. (Please see Eighth Rainfall, Second Shower, Number Seven for an elaboration of this).

The Heart of a Rūpānuga

On the morning of 18th December 1936, thirteen days before his departure from this world, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gave an informal talk in his room at Śrī Gauḍīya Maṭha. It was his last discourse before he became bedridden, not to rise again. Present were a few Western devotees and also Śrī Sundarānanda Vidyāvinoda, who made notes and later published these instructions in the Gauḍīya (17.471–73; 11 February, 1939). What follows are excerpts of this. Most of the speech was in Bengali. Words recorded as having been spoken in English are set in boldface.

Our only hope and desire is to become a particle of dust at the lotus feet of Śrī Caitanya's Śrī Rūpa:

*ādadānas tṛṇaṁ dantair idam yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja- dhūliḥ syāṁ janma-janmani*

Taking a blade of grass between my teeth, I fall down and pray again and again to become dust at Śrīmad Rūpa's lotus feet, birth after birth.¹

Those who approach *śrī-guru-pāda-padma*, who approach Śrī Rūpa, being convinced that “I am very great. I am a person of monumental realization. I am the guru of gurus. I am the guru of Vaiṣṇavas,” can never understand the glory of being a particle of dust at Śrī Rūpa Gosvāmī Prabhu's feet. Our *śrī-guru-pāda-padma* utterly routed this kind of thinking. In this regard we have learned from Śrī Rūpa:

*viracaya mayi daṇḍaṁ dīna-bandho dayāṁ vā
gatiḥ iha na bhavattaḥ kācid anyā mamāsti
nīpatatu śata-koṭīr nirmalaṁ vā navāmbhas
tad api kila payodaḥ stūyate cātakena*

O friend of the poor, do what You like with me — give me either mercy or punishment — but in this world I have no one to look to except Your Lordship. The *cātaka* bird always prays for the cloud, regardless of whether it showers rains or throws a thunderbolt.²

Our only firm determination is:

*āmi to' tomāra, tumi to' āmāra,
ki kāja apara dhane?*

I am Yours, You are mine. Why should I care for others' assets? (*Śaraṇāgati*)

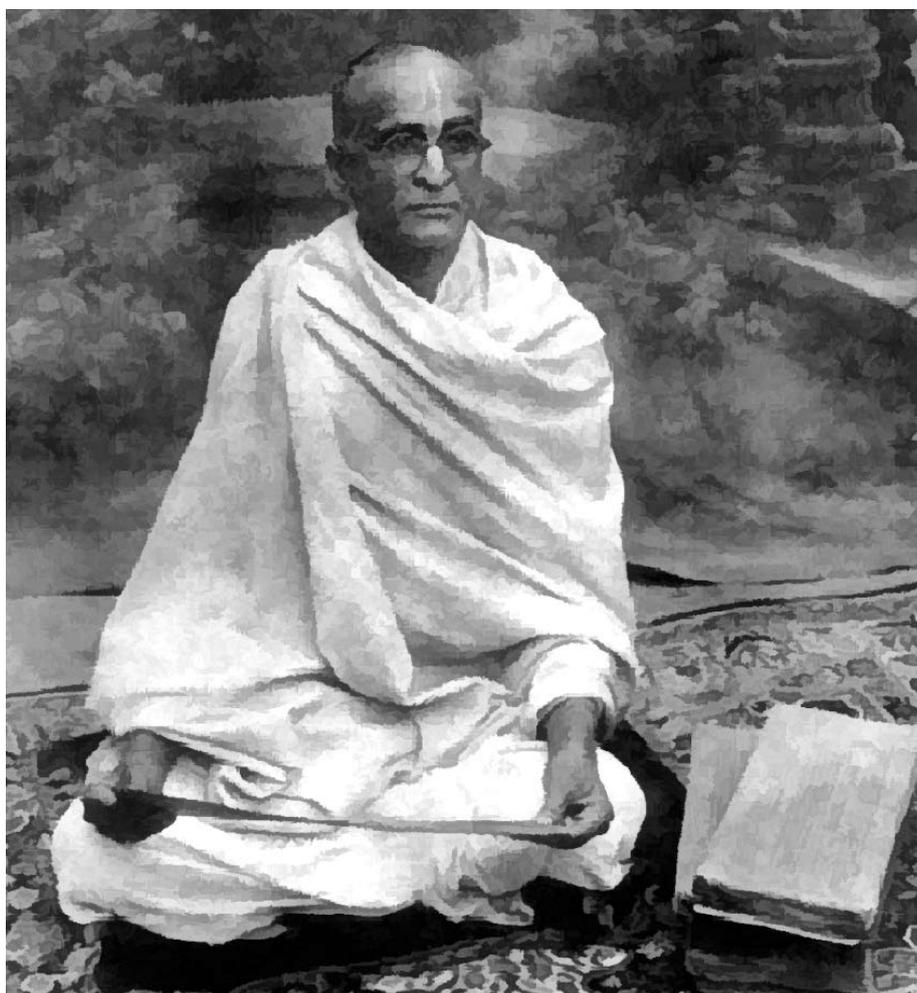
The words uttered by my gurudeva Śrī Rūpa Gosvāmī are perfect. I pray to all that they will help me in the service of my śrī-gurudeva Śrī Rūpa. My gurudeva has no other idea but to serve the fountainhead. The very treasure of *sac-cid-ānanda-vidyā*, the very treasure of *sac-cid-ānanda-rasa*, is with my gurudeva.

Let all people of the world condemn me, or let them sing my glories, but may I never be deprived of being a particle of dust clinging to Śrī Rūpa's lotus feet. **How can I get rid of time and space? How can I get rid of empiricism or impersonalism?** It is possible only if I could become dust at Śrī Rūpa's lotus feet; otherwise, there is no means. If not, my fleshy perception won't be removed by a scintilla.* **I want rather to follow Śrī Rūpa. I want to become the eternal dust of his lotus feet, rather than a British lion, a Russian bear, or anything of the world. With a straw between my teeth I beg you all, "Help me to become pollen at the lotus feet of Śrī Rūpa."** And that will also benefit you.

¹ Raghunātha Dāsa Gosvāmī, *Muktā-carita*

² Rūpa Gosvāmī, *Stava-mālā*

* Scintilla — a tiny particle



*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*

*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*

*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*

*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*



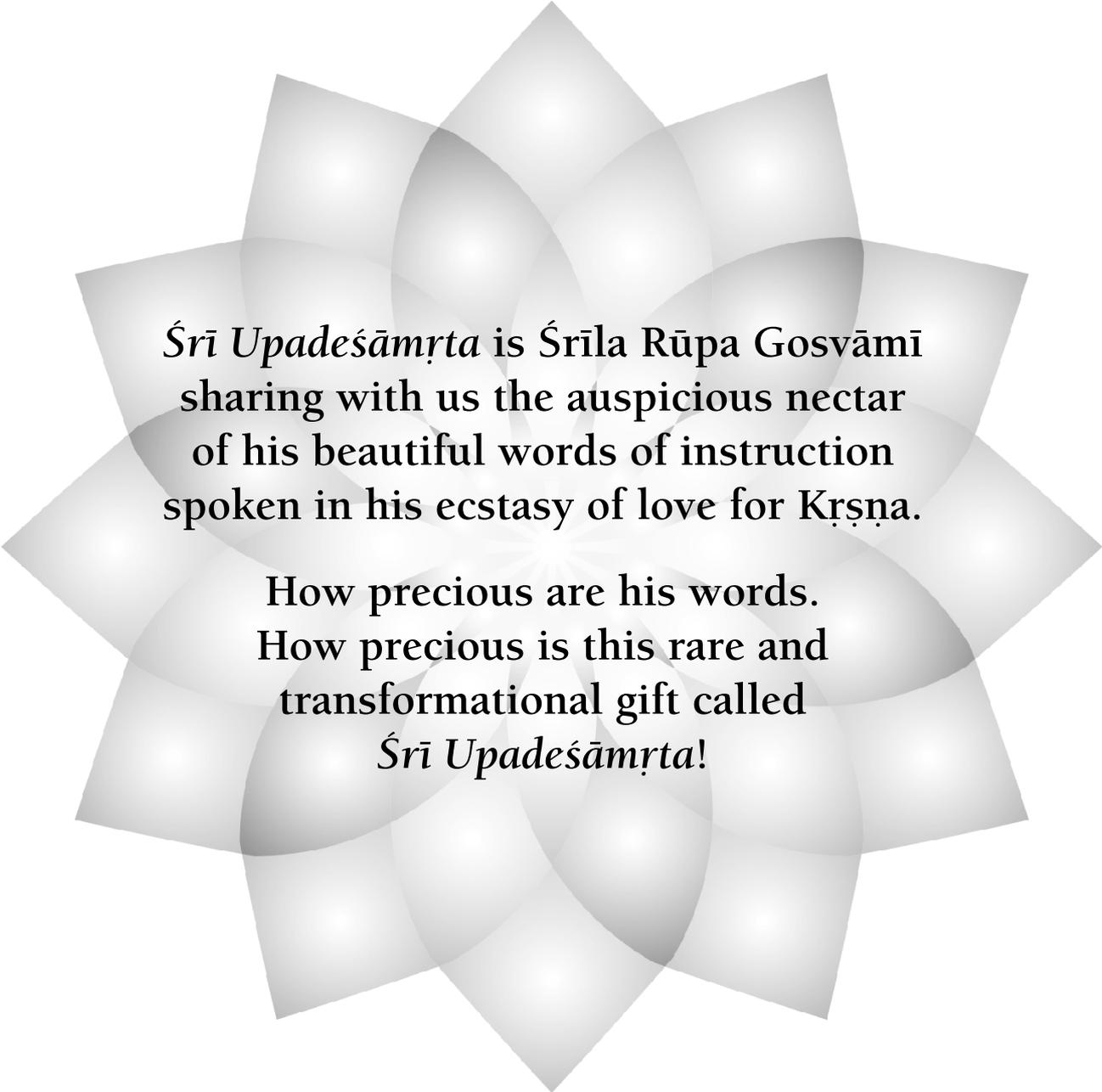
First Rainfall

Third Shower

What is the Meaning of *Śrī Upadeśāmṛta*?

When one experiences ecstatic love for Kṛṣṇa, natural spontaneous effects manifest in the body. These are called *anubhāva*. There are different kinds of *anubhāva*. One of them is called *vācika* or verbal *anubhāva*. Our *ācāryas* tell us that there are twelve *vācika anubhāvas*. One of them is *upadeśa vācika anubhāvā*, speaking words of instruction in the ecstasy of love for Kṛṣṇa.

And when *Śrī* is included in a book title it indicates that the writing is both auspicious and beautiful.



Śrī Upadeśāmṛta is Śrīla Rūpa Gosvāmī
sharing with us the auspicious nectar
of his beautiful words of instruction
spoken in his ecstasy of love for Kṛṣṇa.

How precious are his words.
How precious is this rare and
transformational gift called
Śrī Upadeśāmṛta!

What Is the Significance of *Śrī Upadeśāmṛta*?

Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura both wrote brief but exquisitely beautiful illuminations on the glorious significance of Śrīla Rūpa Gosvāmī's *Śrī Upadeśāmṛta* at the beginning of their commentaries on that work. We would like to share some of their revealing words with you.

Śrīla Bhaktivinoda Ṭhākura's *Pīyūṣa-varṣiṇī-vṛtti* Introduction to Text One

*śrī-śrī-godruma-candrāya namaḥ
yat-kṛpā-sāgarodbhūtam
upadeśāmṛtaṁ bhuvi
śrī-rūpeṇa samānītaṁ
gauracandraṁ bhajāmi tam*

Obeisances to the moon of Śrī Godruma-dvīpa, Śrī Caitanya Mahāprabhu. I worship that Lord Gauracandra, who is an ocean of mercy. From this ocean of mercy, *Upadeśāmṛta* (The Nectar of Instruction) was born. And it was very expertly brought to Earth by Śrī Rūpa Gosvāmī.

Śrīla Bhaktivinoda Ṭhākura's *Bhāṣā* Introduction to Text One

*guru-kṛpā bale labhi sambandha-vijñāna
kṛti-jīva hayena bhajane yatnavān (1)
sei jīve śrī-rūpa-gosvāmi-mahodaya
'upadeśāmṛte' dhanya karena niścaya (2)*

Attaining realization of his relationship with Kṛṣṇa by the mercy of the spiritual master, a virtuous soul performs devotional service with great care. (1)

Without a doubt, the very generous and greatly exalted Śrī Rūpa Gosvāmī makes such a soul fortunate by giving him *Śrī Upadeśāmṛta*. (2)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *Anuvṛtti* Introductory poem

*dayānidhi gaurahari, kali-jīve dayā kari,
śikṣāṣṭake śikhāila dharma*

Lord Gaurahari, the ocean of compassion taught *dharma* through His *Śikṣāṣṭakam*, bestowing mercy upon the *jīvas* of Kali-yuga.

*tānhāra śrī mukha hate, yā śikhila bhālamate,
prabhu rūpa jāni sei marma
jīvera kalyāṇa-khani, premaratna-mahāmaṇi
grantharatna sarale likhila*

The revered and empowered Śrī Rūpa Gosvāmī, understanding the very deep core-essence of what he heard from Lord Gaurahari's lotus mouth, wrote down those wonderful teachings in a straight and simple way. He composed books which are a mine of auspiciousness for all *jīvas*. They are the precious jewels among scriptures, great gems of *prema*. (2)

*gaura-bhakta-kaṇṭha-hāra, upadeśāmṛta-sāra,
rūpānuge rūpa nije dila*

Of all these books, this *Upadeśāmṛta* is the essence. It is a necklace to be worn around the neck by all devotees of Lord Gaura. Śrī Rūpa Gosvāmī himself gave it to his own followers. (3)

*kālpanika navyamata, nāma vā kariba kata,
bhaktipathe yāre bale bhela*

At present many people have so many new and imaginary theories about the path of devotion. How many shall I name? And they say *Upadeśāmṛta* is counterfeit. (4)

*māyāvādī kṛṣṇa tyaji, mukhe śudhu gorā bhaji,
bhogera vilāse vindhi śela
kleśa pāya avirata, jaḍa-kāme haye hata,
upadeśāmṛte māne yama*

Rejecting Kṛṣṇa, and their worship of Gaura being only lip-service, the *Māyāvādīs* are pierced by the stake of indulging in sense enjoyment. They obtain only uninterrupted distress. Ruined by lusty desires, they consider *Upadeśāmṛta* to be like death. (5)

*śraddhā kari pāṭha kari, lābha kare gaurahari,
jāne rūpa-pada binā bhrama*

(But) if they read *Upadeśāmṛta* with faith, they will attain Gaurahari and understand the position of Śrī Rūpa Gosvāmī without confusion. (6)

*rūpānugajana-pada, labhibāre susampada,
rūpānugajana-prīti tare
rūpa-upadeśāmṛta, śuddha-harijanāḍṛta,
ayogyeo samāśraya kare*

Śrī Rūpa Gosvāmī's *Upadeśāmṛta* is honored by the pure devotees of Lord Hari. Even those who have no eligibility take shelter of it to attain the great wealth of becoming a follower of Śrī Rūpa Gosvāmī and developing affection for his followers. (7)

*gaurakiśora prabhu, bhaktivinoda vibhu,
śuddhabhakti yei pracārila
sei śuddhabhakti-sūcī, baddha-jīva yāhe śuci,
pāibāra tare eka tila*

Upadeśāmṛta is the indicator of the pure devotion which was preached by the empowered master Śrī Gaurakiśora Prabhu and the accomplished and highly effective Śrīla Bhaktivinoda. The conditioned soul becomes pure by attaining one sesame seed of it. (8)

*rūpānuga-pūjyavarā, śrī-vārṣabhānavī harā,
tānhāra dayitadāsa-dāsa
rūpānuga-sevā āśa, śrī-vraja-pattane vāsa,
'anuvṛtti' karila prakāśa*

The servant of the beloved servant of the daughter of Śrī Vṛṣabhānu Mahārāja*, (Śrī Rādhā), who is most worshipable for the followers of Śrīla Rūpa Gosvāmī, has composed this *anuvṛtti* while residing at Śrī-Vraja-Pattana** with the desire to serve the followers of Rūpa Gosvāmī. (9)

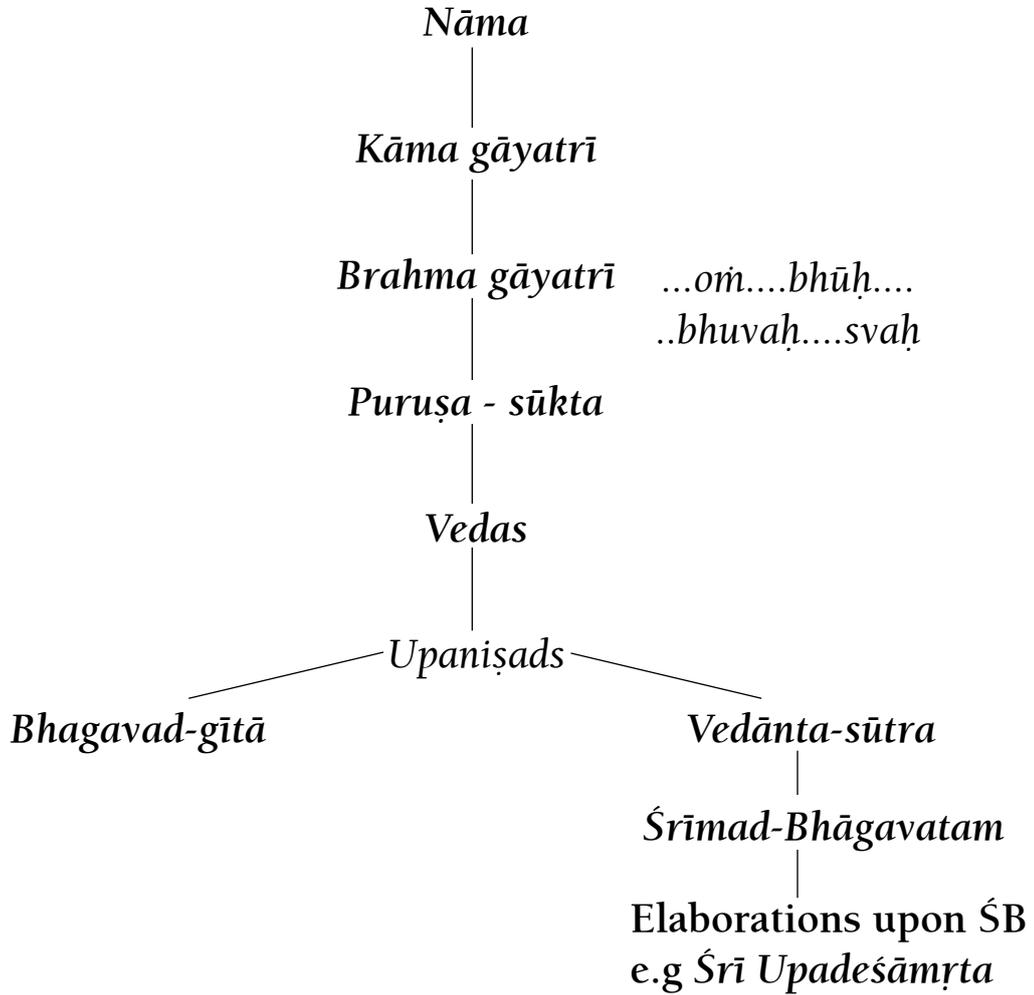
* Śrī Vārṣabhānavī-dayita Dāsa is the initiated name of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

** This is the name Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gave to his Śrī Caitanya Gauḍīya Maṭha in Śrī Māyāpura Dhāma.

Śrī Upadeśāmṛta

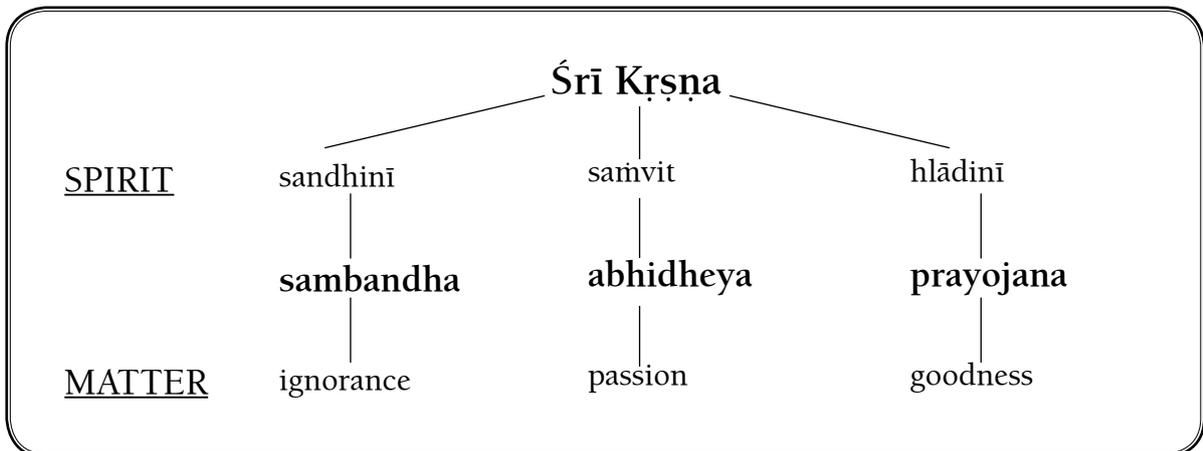
In Vedic Perspective

(It's *apauruṣeya* knowledge)



The supreme source and knower of the *Vedas* is Śrī Kṛṣṇa, the Supreme Personality of Godhead. He is the cause of all causes. And the purpose and goal of the *Vedas* is to know and love Him.

— Bg 3.15, 10.8, 15.15 —



An Outline of *Śrī Upadeśāmṛta*

according to notes made by Śrīla Bhaktivinoda Ṭhākura

- Text 1 Symptoms of a self-controlled *madhyama adhikārī*
2,3,4 His external behavior and devotional *niyamas* (practices)
5,6,7,8 His internal development and vision
9,10 The successive order of worshipable places and personalities
11 The highest glory in the entire universe.

1. (? meter) *vāco vegam... (tridaṇḍi goswāmīr lakṣaṇa)*
The symptoms of a *tridaṇḍi gosvāmī* acting as a *madhyama adhikārī*
2. (*anuṣṭubh* meter) *atyāharaḥ prayāsaś... (bhaktir pratikūla ṣaḍ doṣa)*
Six faults unfavorable for the execution of devotional service
3. (*anuṣṭubh* meter) *utsāhan niścayād... (bhaktir anukūla ṣaḍ guṇa)*
Six good qualities favorable for devotional service
4. (*anuṣṭubh* meter) *dadāti pratigrhṇāti... (ṣaḍ vidha prītir lakṣaṇa)*
Six symptoms of loving association amongst devotees
5. (*vasanta-tilakā* meter) *kṛṣṇeti yasya... (madhyamādhikārīr trividha vaiṣṇava sevana)*
Service rendered unto 3 types of Vaiṣṇavas by a *madhyama adhikārī*
6. (*vasanta-tilakā* meter) *drṣṭaiḥ svabhāva... (aprākṛta vaiṣṇave prākṛta drṣṭi niṣiddha)*
Warning against seeing a transcendental Vaiṣṇava with ordinary vision
7. (*vasanta-tilakā* meter) *syāt kṛṣṇa-nāma... (avidyā vināśa o kṛṣṇa-nāme ruci anuśīlaner praṇālī)*
The method for destroying ignorance and cultivating a taste for The Holy Name
8. (*vasanta-tilakā* meter) *tan nāma-rūpa... (śrī vraja-bhajana praṇālī)*
The proper system for worshiping Śrī Vraja-dhāma
9. (*śārdūla-vikrīḍitam* meter) *vaikuṇṭhāj janito... (bhajanīya sthala madhye sarva-śreṣṭha)*
The successive importance of the best worshipable places
10. (*śārdūla-vikrīḍitam* meter) *karmibhyaḥ parito... (bhajana-kārīr madhye sarva-śreṣṭha)*
The best amongst all of the Lord's worshipers
11. (*mandākrāntā* meter) *kṛṣṇasyoccaiḥ praṇaya... (rādhā-kuṇḍa snānir saubhāgya parākāṣṭhā)*
The superexcellent position of one who bathes in Śrī Radhā-kuṇḍa

A Comment on the Commentators

The three primary commentators on Śrīla Rūpa Gosvāmī's *Śrī Upadeśāmṛta* are:

* Śrīla Bhaktivinoda Ṭhākura

* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and

* His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda

All three personalities are exceptional both materially and spiritually, and all are unfathomable storehouses of devotional genius and preaching ingenuity. Most striking is that, despite their very obvious spiritual individuality, they all seek the eternal shelter and service of the lotus feet of Śrīla Rūpa Gosvāmī. This is undeniably reflected in their writings and lives' activities, and even intimated in their *praṇāma mantras*.

Śrīla Bhaktivinoda Ṭhākura

*namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te*

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is a transcendental energy of Śrī Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*mādhuryojjvala-premādhyā-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrī Rūpa Gosvāmī.

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

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Gosvāmī.

It is also worth noting that both Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura wrote commentaries on Śrīla Rūpa Gosvāmī's

Śrī Upadeśāmṛta. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura penned his *Bhāṣā* and *Anuvṛtti*, Śrīla Bhaktivinoda Ṭhākura’s commentaries were entitled *Bhāṣā* and *Piyūṣa-varṣiṇī-vṛtti*. Some of the *bhajanas* in Śrīla Bhaktivinoda Ṭhākura’s *Saraṅgatī* and *Gītāvalī* are also very obviously commentaries on specific verses of Śrīla Rūpa Gosvāmī’s *Śrī Upadeśāmṛta*.

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda

- * Having been invited by Gauracand Gosvāmī, Śrīla Prabhupāda moved to Rādhā Dāmodara Mandir in July, 1962.
- * This decision was an indication of his conscious and fervent desire to live, serve and write under the shelter of Śrīla Rūpa Gosvāmī; to very practically seek his blessings for his translation of *Śrīmad-Bhāgavatam* and his preaching in the West.
- * In his preface to *Śrī Upadeśāmṛta*, Śrīla Prabhupāda tells us very clearly, that this “Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī”.
- * Śrīla Prabhupāda’s preparatory years at Rādhā Dāmodara Mandir were intense and deeply internal. Memories of a number of the residents there bear witness to this fact. Many remember him sitting and chanting for hours at a time at the feet of Śrīla Rūpa Gosvāmī’s *samādhi*.

Śrīpād Hṛdayānanda Bābājī Mahārāja, a very wonderful *Nāma bhakta*, recalls:

“Prabhupāda spread this Kṛṣṇa consciousness by the mercy of Rūpa Gosvāmī. Prabhupāda used to pray to Rūpa Gosvāmī. ‘You please give me your mercy.’ And he got that mercy. I know this because I saw some of the things he did while at the Rādhā Dāmodara Temple. My room is still located in the same place as it was then. Many times in the middle of the night, at midnight or one or two in the morning, I would hear a voice crying from inside the courtyard near Rūpa Gosvāmī’s *samādhi-mandir*. That voice was calling out and crying regularly but I did not know what it was because I was trying to take rest.

“But one night, on the full moon, I heard that voice again, so I climbed up to the roof of our house and looked down into the Rādhā Dāmodara courtyard. I saw something very amazing. Śrīla Prabhupāda was sweeping the courtyard of Rūpa Gosvāmī’s *samādhi*. He was bending down with a small broom and, as he swept the ground by the *samādhi*, he was crying out, ‘He Rūpa! He Sanātana! He Gurudeva! Please give me your mercy. Without your mercy I cannot do anything.

Give me your mercy. Give me strength so that I may fulfill your orders.’ Then I realized that it was he who almost every night was calling out as he was sweeping like this.

“Many years later, when I heard that it was actually he who had been chosen by Caitanya Mahāprabhu to spread the Hare Kṛṣṇa *mahā-mantra* around the world, I was not surprised”.

Nirmal Chandra Gosvāmī, the son of Gauracand Gosvāmī at Rādhā Dāmodara Mandir recalls:

“He told my grandfather that here in Rādhā Dāmodara he got direct permission from his gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, to go to the West. Not just permission, but an order. He already had the direction, but now here was a direct connection and instruction: ‘Now you must go there’. He asked “How shall I do this?” and he was told, ‘It is Rūpa Gosvāmī’s order. It is his power that gives you these feelings, so if you start to go there, there will be no problem.’ Swami Mahārāja told my father about his *sphūrṭi-darśana* at the *puṣpa samādhi*, and he told him that he could understand that the order was absolute because this incident happened directly at his gurudeva’s *samādhi*.”

- * It is also significant that when Śrīla Prabhupāda returned from America with his disciples in 1972, he chose to lecture for many days on *Bhakti-rasāmṛta-sindhu* (Nectar of Devotion) at Śrīla Rūpa Gosvāmī’s *samādhi* at Rādhā Dāmodara Mandir.
- * In his concluding words to *Nectar of Devotion*, Śrīla Prabhupāda says: “Śrīla Rūpa Gosvāmī was living in different parts of Vṛndāvana, and his headquarters were in the temple of Rādhā Dāmodara in the present city of Vṛndāvana. The place of Rūpa Gosvāmī’s *bhajana*, execution of devotional service, is commemorated still. There are two different tomblike structures in the Rādhā Dāmodara temple; one structure is called his place of *bhajana* and in the other his body is entombed. Behind this very tomb I have my place of *bhajana*.....”

Another Comment on the Commentators

During one of his sojourns at Śrī Vṛndāvana dhāma, Śrīla Bhaktivinoda Ṭhākura visited the library of Śrīmad Vanamālī-lāla Gosvāmī Vidyābhūṣaṇa Mahāśaya at Rādhāramaṇa-gherā. There he saw a handwritten commentary on Śrīla Rūpa Gosvāmī's *Śrī Upadeśāmṛta* by Śrī Rādhāramaṇa dāsa Gosvāmī. It was written in Sanskrit and entitled *Śrī Upadeśā-prakāśikā-ṭīkā*.

This work captured Śrīla Bhaktivinoda Ṭhākura's mind and heart and inspired him to compose his own commentaries on *Śrī Upadeśāmṛta*. This is evidenced by his honoring Śrī Rādhāramaṇa dāsa Gosvāmī along with Śrīla Rūpa Gosvāmī in an introductory verse to his *Śrī Pīyūṣa-varṣiṇī-vṛtti* (one of his commentaries on *Śrī Upadeśāmṛta*). He writes,

*natvā grantha-praṇetāraṁ ṭīkākāraṁ praṇamya ca
mayā viracyate vṛtṭiḥ pīyūṣa-pariveśinī*

Bowing down (offering my obeisances) to the author of this scripture and to the commentator (Śrī Rādhāramaṇa dāsa Gosvāmī), this *Pīyūṣa-pariveśinī* is written by me. (Śrīla Bhaktivinoda Ṭhākura).

Śrīla Bhaktivinoda Ṭhākura penned *Pīyūṣa-varṣiṇī-vṛtti* in 1898 and it was first published in the *Śrī Sajjana-toṣaṇī* in 1899, along with the eleven Sanskrit verses of Śrīla Rūpa Gosvāmī. The Ṭhākura also wrote a commentary on *Śrī Upadeśāmṛta* simply entitled *Śrī Upadeśāmṛta Bhāṣā* and a number of his *bhajanas* in *Śaraṇāgatī* and *Gītāvalī* are clearly commentaries on different verses from Śrīla Rūpa Gosvāmī's *Śrī Upadeśāmṛta* — and the apparent catalyst for all this was the commentary of Śrī Rādhāramaṇa dāsa Gosvāmī.

It is not within the scope of the main text of this book to present Śrī Rādhāramaṇa dāsa Gosvāmī's commentary, but we do feel it appropriate to not only acknowledge him but also honor him by sharing a little of his illustrious Vaiṣṇava background.

He was born into the Rādhāramaṇa lineage of Gosvāmīs in Vṛndāvana. Specifically, he appeared in the family line of a brother of Śrī Gopīnātha Pūjārī Gosvāmī, who was a disciple of Śrīla Gopāla Bhaṭṭa Gosvāmī. And he was in the 10th generation from Śrī Gopīnātha Pūjārī Gosvāmī. His father was Śrī Govardhana-lāla Gosvāmī. His grandfather, Śrī Jīvana-lāla Gosvāmī, was his *dīkṣa* and most prominent *śikṣā* guru.



*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*

*Hare Kṛṣṇa Hare Kṛṣṇa
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Rāma Rāma Hare Hare*

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Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare*

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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*

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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*



First Rainfall

Fourth Shower

Śrīla Prabhupāda Explains Why Śrīla Rūpa Gosvāmi Gave Us Śrī Upadeśāmṛta

Kṛṣṇa consciousness is simultaneously very simple and very deep. This is strikingly evident in Śrīla Prabhupāda’s preface to *Śrī Upadeśāmṛta*.

He presents the conceptual flow of the work in all its beauty and simplicity:

Śrī Rūpa Gosvāmī gave us *Śrī Upadeśāmṛta*

- * To guide our activities
- * So that we may become *gosvāmīs*,
- * So that we may become pure Vaiṣṇavas,
- * So that it will be easier to make our lives successful.

Śrīla Prabhupāda then gives us the conceptual key:

“Advancement in Kṛṣṇa consciousness depends on the attitude of the follower”.

So, what does this mean?

The attitude of the Gauḍīya Vaiṣṇava is antithetical to that of any other spiritual practitioner. The *karmīs*, *yogīs*, *jñānīs* and impersonalists all attempt to attain the goal by their own power and expertise; by trying to manipulate and control the material energy. But the introspective Gauḍīya Vaiṣṇava realizes that true success will be attained by taking shelter of the internal energy and surrendering to Kṛṣṇa. In essence, the Gauḍīya culture is one of surrender; consciously and favorably bringing the body and mind into line with the needs of the soul and depending on Kṛṣṇa and His bonafide representatives in our everyday lives.

Śrī Rūpa Gosvāmī kindly and very clearly explains the practicalities of this culture of surrender in both *Śrī Bhakti-rasāmṛta-sindhu* and *Śrī Upadeśāmṛta*. *Śrī Upadeśāmṛta* deals specifically with the attitude — the vision and the mindset — we need to make genuine advancement in Kṛṣṇa consciousness.

A Letter from Śrīla Prabhupāda

September 20, 1975
Viśvarūpa-mahotsava
Kṛṣṇa-Balarāma Mandira
Ramaṇa-reti
Vṛndāvana, India

The Kṛṣṇa consciousness movement is conducted under the supervision of Śrīla Rūpa Gosvāmī. The Gauḍīya Vaiṣṇavas, or Bengali Vaiṣṇavas, are mostly followers of Śrī Caitanya Mahāprabhu, of whom the six Gosvāmīs of Vṛndāvana are direct disciples. Therefore Śrīla Narottama dāsa Ṭhākura has sung:

*rūpa-raghunātha-pade ha-ibe ākuti
kabe hāma bujhaba se yugala-pīriti*

“When I am eager to understand the literature given by the *gosvāmīs*, then I shall be able to understand the transcendental loving affairs of Rādhā and Kṛṣṇa.” Śrī Caitanya Mahāprabhu appeared in order to bestow upon human society the benediction of the science of Kṛṣṇa. The most exalted of all the activities of Lord Kṛṣṇa are His pastimes of conjugal love with the *gopīs*. Śrī Caitanya Mahāprabhu appeared in the mood of Śrīmatī Rādhārāṇī, the best of the *gopīs*. Therefore, to understand the mission of Lord Śrī Caitanya Mahāprabhu and follow in His footsteps, one must very seriously follow in the footsteps of the six *gosvāmīs* — Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jiva, Gopāla Bhaṭṭa and Dāsa Raghunātha.

Śrī Rūpa Gosvāmī was the leader of all the *gosvāmīs*, and to guide our activities he gave us this *Upadeśāmṛta* (*The Nectar of Instruction*) to follow. As Śrī Caitanya Mahāprabhu left behind Him the eight verses known as *Śikṣāṣṭaka*, Rūpa Gosvāmī gave us *Upadeśāmṛta* so that we may become pure Vaiṣṇavas.

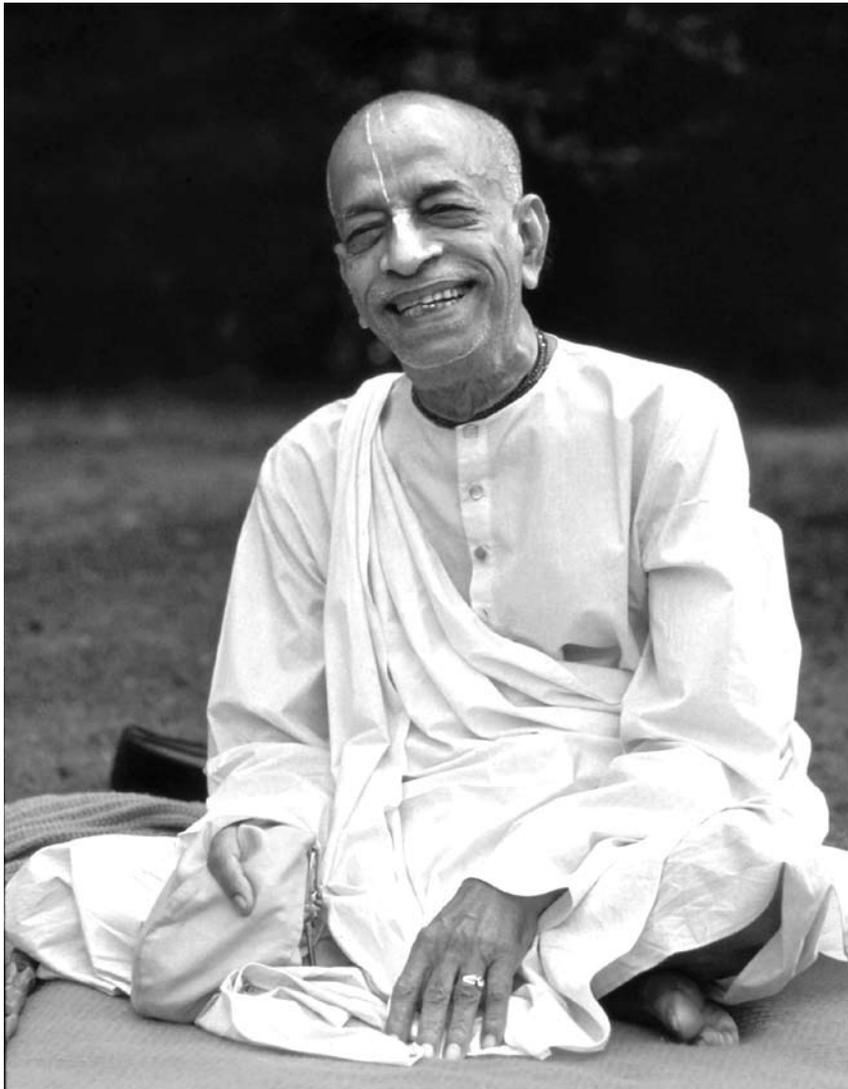
In all spiritual affairs, one’s first duty is to control his mind and senses. Unless one controls his mind and senses, one cannot make any advancement in spiritual life. Everyone within this material world is engrossed in the modes of passion and ignorance. One must promote himself to the platform of goodness, *sattva-guṇa*, by following the instructions of Rūpa Gosvāmī, and then everything concerning how to make further progress will be revealed.

Advancement in Kṛṣṇa consciousness depends on the attitude of the follower. A follower of the Kṛṣṇa consciousness movement should become a perfect *gosvāmī*. Vaiṣṇavas are generally known as *gosvāmīs*. In Vṛndāvana, this is the title by which the director of each temple is known. One who wants to become a perfect devotee of Kṛṣṇa must become a *gosvāmī*. *Go* means “the senses,” and *svāmī* means “the

master.” Unless one controls his senses and mind, one cannot become a *gosvāmī*. To achieve the highest success in life by becoming a *gosvāmī* and then a pure devotee of the Lord, one must follow the instructions known as *Upadeśāmṛta*, which have been given by Śrīla Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī has given many other books, such as *Bhakti-rasāmṛta-sindhu*, *Vidagdha-mādhava* and *Lalita-mādhava*, but *Upadeśāmṛta* constitutes the first instructions for neophyte devotees. One should follow these instructions very strictly. Then it will be easier to make one’s life successful. Hare Kṛṣṇa.

A. C. Bhaktivedanta Swami

A. C. Bhaktivedanta Swami



Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *A Letter from Śrīla Prabhupāda*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

- (1) The Kṛṣṇa consciousness movement is conducted under the supervision of:
 - (a) Kṛṣṇa
 - (b) Śrīla Prabhupāda
 - (c) Śrīla Rūpa Gosvāmī
 - (d) The disciplic succession.
- (2) To understand the mission of Lord Caitanya Mahāprabhu and follow in His footsteps, one must very seriously:
 - (a) chant Hare Kṛṣṇa
 - (b) preach
 - (c) follow in the footsteps of the six Gosvāmīs
 - (d) awaken one's Kṛṣṇa consciousness
- (3) In all spiritual affairs, one's first duty is:
 - (a) to always remember Kṛṣṇa
 - (b) chant Hare Kṛṣṇa
 - (c) not be offensive
 - (d) control the mind and senses
- (4) Advancement in Kṛṣṇa consciousness depends on:
 - (a) the attitude of the follower
 - (b) one's strictness
 - (c) one's qualifications
 - (d) mercy
- (5) Śrī *Upadeśāmṛta* constitutes the first instructions for:
 - (a) advanced devotees
 - (b) neophyte devotees
 - (c) pure devotees
 - (d) senior devotees

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) c; (2) c; (3) d; (4) a; (5) b





Second Rainfall

First Shower

GEM ONE

वाचो वेगं मनसः क्रोधवेगं
जिह्वावेगमुदरोपस्थवेगम्
एतान् वेगान् यो विषहेत धीरः
सर्वामपीमां पृथिवीं स शिष्यात्

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

vācaḥ—of speech; *vegam*—urge; *manasaḥ*—of the mind; *krodha*—of anger; *vegam*—urge; *jihvā*—of the tongue; *vegam*—urge; *udara-upastha*—of the belly and genitals; *vegam*—urge; *etān*—these; *vegān*—urges; *yaḥ*—whoever; *viṣaheta*—can tolerate; *dhīraḥ*—sober; *sarvām*—all; *api*—certainly; *imām*—this; *pṛthivīm*—world; *saḥ*—that personality; *śiṣyāt*—can make disciples.

TRANSLATION

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

Śrī Upadeśāmṛta Text One

Walk Through Map (1)

Setting the Scene

REAL ATONEMENT

A sinful activity cannot be counteracted by a pious activity. Thus real *prāyaścitta*, atonement, is the awakening of our dormant Kṛṣṇa consciousness. Real atonement involves coming to real knowledge, and for this there is a

STANDARD PROCESS

Regulative Principles of Mystic Yoga:

- * Austerity
- * Celibacy
- * Mind and Sense Control
- * Renunciation
- * Truthfulness
- * Cleanliness
- * *Yoga-āsanas*

Regulative Principles of Kṛṣṇa consciousness as recommended by Śrīla Rūpa Gosvāmī:

- * Engagement in devotional service under the guidance of a bona fide guru.
- * Methodical training in Kṛṣṇa consciousness in the association of devotees.
- * Following the 4 regulative principles.

- Analogies used:**
- * Thief and Police
 - * Elephant's Bath
 - * Christian Confessions
 - * Regulated Hygienic Process

- Verses used:** ŚB 6.1.9-10
(Parīkṣit Mahārāja's question/comments on atonement)

Śrī Upadeśāmṛta Text One

Walk Through Map (2)

Śrīla Prabhupāda's Commentary on Tolerating the Six Urges

Vāco-vega

(Urge to Speak)

Degrading: materialistic or impersonalistic speech.

Elevating: *Kṛṣṇa-kathā* (not silence)

Mano-vega

(Demands of the Mind)

Degrading: Uncontrolled artificial attempts to control it (e.g. negation)

Elevating: Fix the mind on Kṛṣṇa's lotus feet; think of Him and how to serve Him best.

Krodha-vega

(Anger)

Degrading: Uncontrolled anger, artificial attempts to control it

Elevating: When used against those who blaspheme Kṛṣṇa or His devotees. e.g. Śrī Caitanya Mahāprabhu's dealings with Jagāi & Mādhāi, Hanumān setting fire to Lañkā, Arjuna fighting.



Jihvā-vega

(Demands of the Tongue)

Degrading: Indiscriminate, unrestricted eating.
Elevating: Honor only *Kṛṣṇa prasāda*, at scheduled times.

Udara-vega

(Urge of the Belly)

If we stick to the principle of taking only *prasāda*, the urges of the belly and genitals can be controlled

Upastha-vega

(Urge of the Genital)

Degrading: Unrestricted, illicit use

Elevating: When used to beget K.c. children

Analogies used:

* Snake and croaking toads

* Kṛṣṇa and the Sun

Verses quoted: * CC Madhya 22.31

*When one is fully practiced in the methods of Kṛṣṇa conscious control, he can become qualified to be a bona fide spiritual master.

Śrī Upadeśāmṛta Text One

Walk Through Map (3)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's *Anuvṛtti* Commentary

Material Identification Creates Three Kinds of Urges (ŚB 7.5.30)

Urge to Speak

Useless talk
(includes useless literature)

Solution

- * talk about devotional service
- * endeavor to speak only for realizing Kṛṣṇa

Support verses

ŚB 1.5.10-11

Demands of the Mind

Unrestricted attachment
(*avirodha-prīti*)

- * adherence to Māyāvāḍism
- * faith in fruitive results
- * belief in materialistic plans.

anger arising from frustration
of desires
(*Virodha-yukta-krodha*)

Demands of the Body

Tongue

Bodily demands begin with
the tongue

Support verses:

- * BVT's *prasādam bhajana*
- * CC Antya 6.227
- * CC Antya 6.236

Belly

Eating more than necessary,
stomach disease

Solution : Fasting for Ekādaśī,
Janmāṣṭamī etc.

Genitals

Illegal sex life (5 types)
Legal sex life

Support text:
Prema-vivarta, Ch.7

Mayādevī's 6 allurements to agitate and conquer the tongue:
(i) Tamasic food, (2) Rajasic food, (3) Sattvic Food, (4) Intoxicants,
(5) Palatable food from the rich, (6) Opulent *prasādam*. If we
can practice accepting only remnants of food offered to Kṛṣṇa, it
is possible to get free from *māyā*'s victimization.

The conclusion is that one who can control these six urges is a *gosvāmī*...following in the footsteps of the six
Gosvāmīs of Vṛndāvana, all (such) *gosvāmīs* should fully engage in the transcendental loving service of the Lord.

Practical and Transformational Insights

Excerpts from the Bhaktivedanta Purport to Text One

A sinful activity cannot be counteracted by a pious activity. Thus real *prāyaścitta*, atonement, is the awakening of our dormant Kṛṣṇa consciousness.



First one must control his speaking power. Every one of us has the power of speech; as soon as we get an opportunity we begin to speak. If we do not speak about Kṛṣṇa consciousness, we speak about all sorts of nonsense.

The meaning of controlled speech conveyed by Śrīla Rūpa Gosvāmī advocates the positive process of *kṛṣṇa-kathā*, engaging the speaking process in glorifying the Supreme Lord Śrī Kṛṣṇa.



The restlessness or fickleness of the mind (*mano-vega*) is controlled when one can fix his mind on the lotus feet of Kṛṣṇa.

*kṛṣṇa—sūrya-sama; māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra*

Kṛṣṇa is just like the sun, and *māyā* is just like darkness. If the sun is present, there is no question of darkness. Similarly, if Kṛṣṇa is present in the mind, there is no possibility of the mind's being agitated by *māyā*'s influence.



We cannot stop anger altogether, but if we simply become angry with those who blaspheme the Lord or the devotees of the Lord, we control our anger in Kṛṣṇa consciousness.

The point is that one should be ready to tolerate all insults to one's own self, but when Kṛṣṇa or His pure devotee is blasphemed, a genuine devotee becomes angry and acts like fire against the offenders. *Krodha*, anger, cannot be stopped, but it can be applied rightly. It was in anger that Hanumān set fire to Laṅkā, but he is worshiped as the greatest devotee of Lord Rāmacandra. This means that he utilized his anger in the right way.



Generally we should not allow the tongue to eat according to its choice, but should control the tongue by supplying *prasāda*. The devotee's attitude is that he will eat only when Kṛṣṇa gives him *prasāda*. That is the way to control the urge of the tongue.



In a similar manner, the urges of the genitals, the sex impulse, can be controlled when not used unnecessarily. The genitals should be used to beget a Kṛṣṇa conscious child, otherwise they should not be used. The Kṛṣṇa consciousness movement encourages marriage not for the satisfaction of the genitals but for the begetting of Kṛṣṇa conscious children. Many such Kṛṣṇa conscious children are required, and one who is capable of bringing forth Kṛṣṇa conscious offspring is allowed to utilize his genitals.



Our material identification creates three kinds of urges — the urge to speak, the urge or demands of the mind and the demands of the body. When a living entity falls victim to these three types of urges, his life becomes inauspicious. One who practices resisting these demands or urges is called a *tapasvī*, or one who practices austerities. By such *tapasya* one can overcome victimization by the material energy, the external potency of the Supreme Personality of Godhead.



The demands of the body can be divided into three categories — the demands of the tongue, the belly and the genitals. One may observe that these three senses are physically situated in a straight line, as far as the body is concerned, and that the bodily demands begin with the tongue. If one can restrain the demands of the tongue by limiting its activities to the eating of *prasāda*, the urges of the belly and the genitals can automatically be controlled.

If we can practice accepting only remnants of food offered to Kṛṣṇa, it is possible to get free from *māyā*'s victimization.



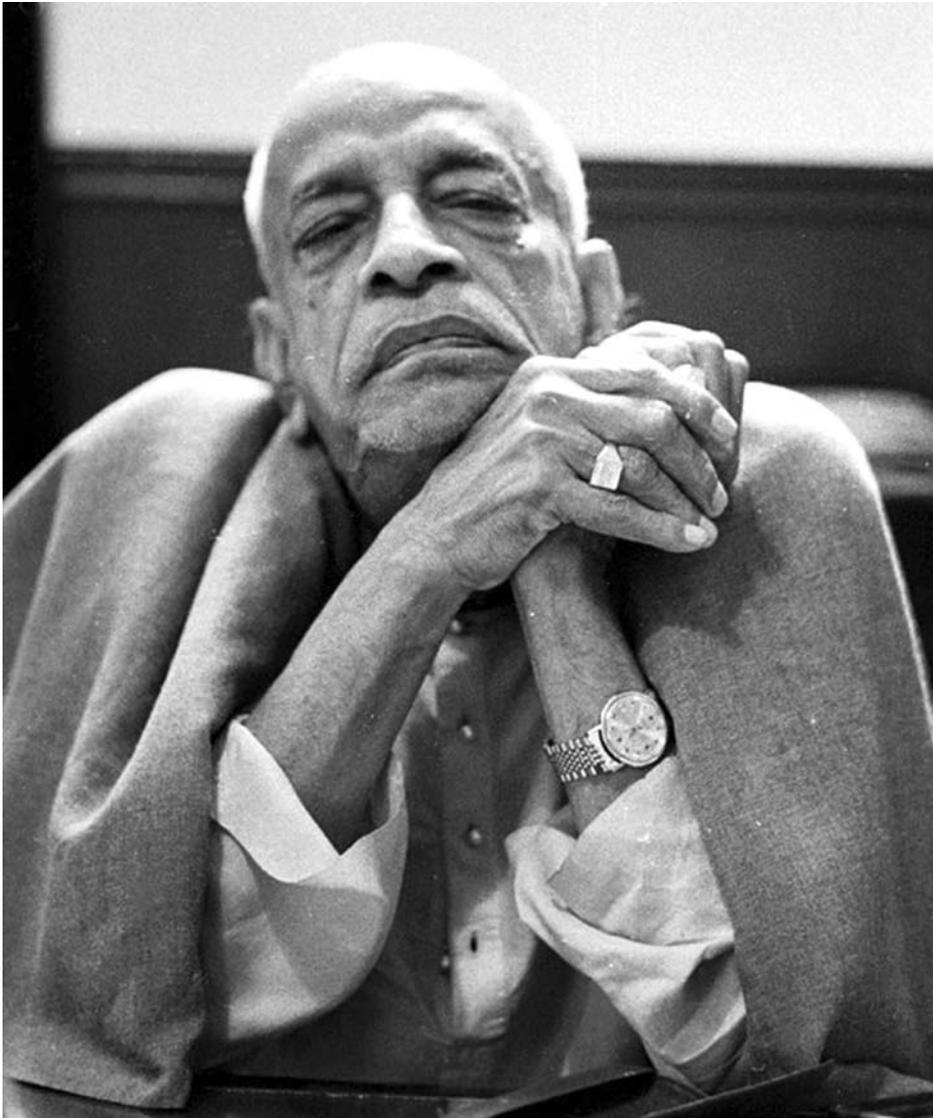
When we desire to eat more than necessary, we automatically create many inconveniences in life. However, if we observe fasting days like Ekādaśī and Janmāṣṭamī, we can restrain the demands of the belly.



The conclusion is that one who can control these six items — speech, mind, anger, tongue, belly and genitals — is to be called a *svāmī* or *gosvāmī*. *Svāmī* means master, and *gosvāmī* means master of the *go*, or senses. Unless one is master of his senses, he should not be called *gosvāmī*, but *go-dāsa*, servant of the senses.



When one is fully practiced in the methods of Kṛṣṇa conscious control, he can become qualified to be a bona fide spiritual master.



Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text One Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

(1) **Real atonement means:**

- (a) performing pious activities
- (b) stopping all impious activities
- (c) awakening our dormant Kṛṣṇa consciousness
- (d) all of the above

(2) **The talking of _____ and _____ is compared to the croaking of frogs:**

- (a) materialistic men and impersonalistic Māyāvādī philosophers
- (b) materialistic philosophers, sense enjoyers
- (c) mundane philosophers, materialistic philanthropists
- (d) sense enjoyers, nonsense scholars.

(3) **The mind can naturally be controlled when we:**

- (a) don't speak nonsense
- (b) always think of Kṛṣṇa and how to serve Him best
- (c) avoid internet and newspapers
- (d) are very tolerant

(4) **Bodily demands begin with the:**

- (a) eyes
- (b) ears
- (c) tongue
- (d) touch

(5) **One can become qualified to be a bona fide spiritual master when:**

- (a) one knows the philosophy thoroughly
- (b) one is fully practiced in the methods of Kṛṣṇa conscious control
- (c) one is dedicated to ISKCON
- (d) one has been a devotee for many years.

(6) **It is possible to get free from *māyā*'s victimization if we:**

- (a) always stay in the temple
- (b) strictly follow the morning program

- (c) practice accepting only remnants of food offered to Kṛṣṇa
- (d) seriously study the philosophy.

(7) The urge of the belly and genitals can be controlled by:

- (a) praying to the Lord
- (b) taking only *prasāda*
- (c) keeping clean
- (d) *yoga āsanās*

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) c; (2) a; (3) b; (4) c; (5) b; (6) c; (7) b





SPIRITUAL KNOWLEDGE

SENSE CONTROL

AUSTERITY

STUDY OF THE VEDA

ACCEPTANCE OF SPIRITUAL MASTER

ATTACHMENT

PRIDE

FALSE PRESTIGE

IGNORANCE

ENVY

GREED

LUST

ANGER

What's the Problem with Uncontrolled Senses?

An Elaboration on the Six Urges

The Uncontrolled Tongue

One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.

— CC Antya 6.227

The conditioned soul under the clutches of māyā, the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called dhāti. Śrīla Bhaktivinoda Ṭhākura says, tāra madhye jihvā ati, lobhamaya sudurmati. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Kṛṣṇa has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord's service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex.

— CC Madhya 19.213p

Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses.

By eating, one gives energy and activity to all of the senses, and thus if the tongue is uncontrolled all of the senses will be dragged down to the material platform of existence. Therefore, by all means one must control the tongue. If one fasts, then all of the other senses become weak and lose their potency. The tongue, however, becomes more greedy to taste delicious preparations, and when one finally indulges the tongue, all of the senses quickly go out of control.

— ŚB11.8.21+p

Just as a fish, incited by the desire to enjoy his tongue, is fatally trapped on the fisherman's hook, similarly, a foolish person is bewildered by the extremely disturbing urges of the tongue and thus is ruined.

The fisherman places meaty bait on a sharp hook and easily attracts the unintelligent fish, who is greedy to enjoy its tongue. Similarly, people are mad after gratifying their tongues and lose all discrimination in their eating habits. For momentary gratification

they construct huge slaughterhouses and kill millions of innocent creatures, and by inflicting such atrocious suffering they prepare a ghastly future for themselves. But even if one eats only the foods authorized in the Vedas, there is still danger. One may eat too sumptuously and then the artificially stuffed belly will create pressure on the sexual organs. Thus one will fall down into the lower modes of nature and commit sinful activities that lead to the death of one's spiritual life. From the fish one should carefully learn the real dangers involved in gratifying the tongue.

— ŚB 11.8.19+p

...the urges of the tongue, belly and genitals, (will) disturb one as long as one is not fully aware that the body is separate from the soul.

— ŚB 7.15.40p

How to Best Deal with It?

“O Lord, this material body is a lump of ignorance, and the senses are a network of paths to death. Somehow, we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is most voracious and uncontrollable; it is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice *prasādam*, just to control the tongue. Now we take this *prasādam* to our full satisfaction and glorify Their Lordships Śrī Śrī Rādhā-Kṛṣṇa, and in love call for the help of Lord Caitanya and Lord Nityānanda.”

— Śrīla Bhaktivinoda Ṭhākura

One who is attached to the taste of Kṛṣṇa consciousness automatically follows all of the rules and regulations of religious life due to spontaneous attraction to viśuddha-sattva, or the mode of pure goodness. Without such spontaneous attraction, one is certainly bewildered by the pushing of the material senses.

— ŚB 11.8.21p

Kṛṣṇa has given us a tongue and two ears, and we may be surprised to know that Kṛṣṇa is realized through the ears and tongue, not through the eyes. By hearing His message, we learn to control the tongue, and after the tongue is controlled, the other senses follow. Of all the senses, the tongue is the most voracious and difficult to control, but it can be controlled simply by chanting Hare Kṛṣṇa and tasting *Kṛṣṇa-prasādam*, food offered to Kṛṣṇa.

— The Journey of Self-Discovery, Chapter 2

Uncontrolled Speech

Men with a poor fund of knowledge and a heinous character speak nonsensically.

— ŚB 9.11.10

The human tongue is especially given for chanting the Vedic hymns and not for croaking like frogs. The word asatī used in this verse is also significant. Asatī means a woman who has become a prostitute. A prostitute has no reputation for good womanly qualities. Similarly, the tongue, which is given to the human being for chanting the Vedic hymns, will be considered a prostitute when engaged in chanting some mundane nonsense.

— ŚB 2.3.20p

There are many who observe silence some day in a week. Vaiṣṇavas, however, do not observe such silence. Silence means not speaking foolishly. Speakers at assemblies, conferences and meetings generally speak foolishly like toads. This is described by Śrīla Rūpa Gosvāmī as vāco vegam. One who wants to say something can show himself to be a big orator, but rather than go on speaking nonsense, better to remain silent. This method of silence, therefore, is recommended for persons very attached to speaking nonsense. One who is not a devotee must speak nonsensically because he does not have the power to speak about the glories of Kṛṣṇa. Thus whatever he says is influenced by the illusory energy and is compared to the croaking of a frog.

— ŚB 7.9.46p

Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desertlike tongue. Despite crying in various conferences, therefore, the desertlike tongue continues to be parched.

— CC Ādi 2.2p

How to Best Deal with It?

Maunam, or “silence,” means that one should not speak on worthless or frivolous topics, but should discuss the actual issues of human life such as going back home, back to Godhead. Remaining completely silent is a symptom of ignorance; a stone is silent due to a lack of consciousness. Since every material thing has its spiritual counterpart, the Vedic śāstras contain negative and positive injunctions. Corresponding to the negative injunction against speech is the positive injunction that one should

always speak about Kṛṣṇa. Satataṁ kīrtayanto mām. One should always speak about the Supreme Personality of Godhead, glorifying His Holy Name, fame, pastimes, entourage, and so on..... The bona fide spiritual master is expert in śābde pare, or the transcendental sound vibration describing the spiritual world. One cannot artificially remain empty-headed or speechless, as advocated by foolish proponents of concocted systems of meditation and yoga. But one should be so absorbed in the loving service of Kṛṣṇa, and so lovingly attracted to praising Kṛṣṇa, that one has not a single moment free to speak nonsense.

— ŚB 11.3.24p

Sometimes circumstance does not allow us to speak *kṛṣṇa-kathā*. In his *Śrīmad-Bhāgavatam* purport (1.9.27), Śrīla Prabhupāda gives us the following advice to help deal with such a situation:

Talkativeness can be avoided by gravity and silence.

— ŚB 1.9.27p

One should not speak in such a way as to agitate the minds of others. Of course, when a teacher speaks, he can speak the truth for the instruction of his students, but such a teacher should not speak to those who are not his students if he will agitate their minds. This is penance as far as talking is concerned. Besides that, one should not talk nonsense. The process of speaking in spiritual circles is to say something upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society. There is a limitless stock of Vedic literature, and one should study this. This is called penance of speech.

— Bg 17.15p

Real silence means to not speak nonsense, to limit one's verbal activities to those sounds, statements and discussions relevant to the loving service of the Supreme Lord.

— ŚB 10.15.6p

A devotee is always free from all bad association. Sometimes one is praised and sometimes one is defamed; that is the nature of human society. But a devotee is always transcendental to artificial fame and infamy, distress or happiness. He is very patient. He does not speak of anything but the topics about Kṛṣṇa; therefore he is called silent. Silent does not mean that one should not speak; silent means that one should not speak nonsense. One should speak only of essentials, and the most essential speech for the devotee is to speak for the sake of the Supreme Lord.

— Bg 12.18-19p

One who has accepted a guru speaks intelligently. He never speaks nonsense. That is the sign of having accepted a bona fide guru.

— The Science of Self Realization, Chapter 2

The Uncontrolled Mind

The nature of the mind is flickering and unsteady. But a self-realized *yogī* has to control the mind; the mind should not control him. At the present moment, the mind is controlling us (*go-dāsa*). The mind is telling us, “Please, why not look at that beautiful girl?” and so we look. It says, “Why not drink that nice liquor?” and we say, “Yes.” It says, “Why not smoke this cigarette?” “Yes,” we say. “Why not go to this restaurant for such palatable food? Why not do this? Why not do that?” In this way, the mind is dictating, and we are following. Material life means being controlled by the senses, or the mind, which is the center of all the senses. Being controlled by the mind means being controlled by the senses, because the senses are the mind’s assistants. The master mind dictates, “Go see that,” and the eyes, following the directions of the mind, look at the sense object. The mind tells us to go to a certain place, and the legs, under the mind’s directions, carry us there. Thus, being under the direction of the mind means coming under the control of the senses. If we can control the mind, we will not be under the control of the senses. One who is under the control of the senses is known as *go-dāsa*. The word *go* means “senses,” and *dāsa* means “servant.” One who is master of the senses is called *gosvāmī*, because *svāmī* means “master.” Therefore, one who has the title *gosvāmī* is one who has mastered the senses. As long as one is servant of the senses, he cannot be called a *gosvāmī* or *svāmī*. Unless one masters the senses, his acceptance of the title *svāmī* or *gosvāmī* is just a form of cheating.

— The Path of Perfection, Chapter 5

Lacking discrimination, one identifies with the material body, and consequently the mode of passion, which produces misery, takes over the mind, which is normally in the mode of goodness. As the mind evolves its function of decision and doubt, it creates intolerable hankerings for sense gratification. Unfortunate persons who are bewildered by the urges of the mode of passion become the slaves of their senses. Even though they know that the eventual result of their work will be suffering, they cannot avoid engaging in such fruitive work.

— ŚB 11.13 summary

Actually, the conditioned soul has little control over his own bodily existence. Against his will, he has to excrete waste, get sick from time to time, and eventually age and die. And in his mind he unwillingly suffers anger, hankering and lamentation. Lord Kṛṣṇa describes this situation as yantrārūḍhāni māyayā (Bg. 18.61), riding helplessly as a passenger in a mechanical vehicle. The soul undoubtedly is alive, and irrevocably so, but in his ignorance that inner life is covered and forgotten. In its place, the automation of the external mind and body carries out the dictates of the modes of nature, which force one to act in a way altogether irrelevant to the dormant needs of the soul.

— ŚB 10.87.17p

In material existence one is subjected to the influence of the mind and the senses. In fact, the pure soul is entangled in the material world because of the mind's ego, which desires to lord it over material nature. Therefore the mind should be trained so that it will not be attracted by the glitter of material nature, and in this way the conditioned soul may be saved. One should not degrade oneself by attraction to sense objects. The more one is attracted by sense objects, the more one becomes entangled in material existence.

— The Path of Perfection, Chapter 2

Failing to conquer this irrepressible enemy, the mind, whose urges are intolerable and who torments the heart, many people are completely bewildered and create useless quarrel with others. Thus they conclude that other people are either their friends, their enemies or parties indifferent to them.

— ŚB 11.23.48

The powerful mind actuates the functions of the material modes, from which evolve the different kinds of material activities in the modes of goodness, ignorance and passion. From the activities in each of these modes develop the corresponding statuses of life.

— ŚB 11.23.43

The mind is the root cause of lust, anger, pride, greed, lamentation, illusion and fear. Combined, these constitute bondage to fruitive activity.

— ŚB 5.6.5

How to Best Deal with It?

From whatever and wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the Self.” (Bg. 6.26) This is the real yogic process. If you are trying to concentrate your mind on Kṛṣṇa, and the mind is diverted — wandering to some cinema or wherever — you should withdraw the mind, thinking, “Not there, please. Here.” This is *yoga*: not allowing the mind to wander from Kṛṣṇa.

— The Path of Perfection, Chapter 5

If one's mind is fixed on Kṛṣṇa (His name, quality, form, pastimes, entourage and paraphernalia), all one's activities — both subtle and gross — become favorable. The *Bhagavad-gītā's* process of purifying consciousness is the process of fixing one's mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories, tasting food offered to Him, associating with His devotees, smelling the flowers and *tulasī* leaves offered to Him, engaging in activities for the Lord's interest, etc. No one can bring the

activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness.

— Teachings of Lord Caitanya, Preface

It is the purpose of this Kṛṣṇa consciousness movement to fix the mind on Kṛṣṇa. When the mind is so fixed, he cannot do anything but act as our friend. He has no scope to act any other way. As soon as Kṛṣṇa is seated in the mind, there is light, just as when the sun is in the sky, darkness is vanquished. Kṛṣṇa is just like the sun, and when He is present, there is no scope for darkness. If we keep Kṛṣṇa on our mind, the darkness of *māyā* will never be able to enter. Keeping the mind fixed on Kṛṣṇa is the perfection of *yoga*. If the mind is strongly fixed on the Supreme, it will not allow any nonsense to enter, and there will be no falldown. If the mind is strong, the driver is strong, and we may go wherever we may desire. The entire *yoga* system is meant to make the mind strong, to make it incapable of deviating from the Supreme.

— The Path of Perfection, Chapter 2

I have often used the example of a restless child. Since it is impossible to make such a child motionless, it is necessary to give him some playthings or some pictures to look at. In this way, he will be engaged, or motionless in the sense that he will not be committing some mischief. But if one really wants to make him motionless, one must give him some engagement in Kṛṣṇa consciousness. Then there will be no scope for mischievous activities, due to realization in Kṛṣṇa consciousness. To be engaged in Kṛṣṇa consciousness, one should first realize, “I am Kṛṣṇa’s. I am not this matter. I am not of this nation or of this society. I do not belong to this rascal or that rascal. I am simply Kṛṣṇa’s.” This is motionless; this is full knowledge, realizing our actual position as part and parcel of Kṛṣṇa. As stated in the Fifteenth Chapter (Bg. 15.7), *mamaivāṁśo jīva-loke*: “The living entities in this conditioned world are My eternal, fragmental parts.” As soon as we understand this, we immediately cease our material activities, and this is what is meant by being motionless. In this state, one sees the Self by the pure mind and relishes and rejoices in the Self. “Pure mind” means understanding, “I belong to Kṛṣṇa.” At the present moment, the mind is contaminated because we are thinking, “I belong to this; I belong to that.” The mind is pure when it understands, “I belong to Kṛṣṇa.”

— The Path of Perfection, Chapter 2

In a bamboo forest the wind sometimes rubs the bamboo stalks together, and such friction generates a blazing fire that consumes the very source of its birth, the bamboo forest. Thus, the fire is automatically calmed by its own action. Similarly, by the competition and interaction of the material modes of nature,

the subtle and gross material bodies are generated. If one uses his mind and body to cultivate knowledge, then such enlightenment destroys the influence of the modes of nature that generated one's body. Thus, like the fire, the body and mind are pacified by their own actions in destroying the source of their birth.

— ŚB 11.13.7

The *yoga* system is meant to control the senses, and since the mind is above the senses, if we can control the mind, our senses are automatically controlled. The tongue may want to eat something improper, but if the mind is strong, it can say, "No. You cannot eat this. You can only eat *Kṛṣṇa-prasāda*." In this way the tongue, as well as all the other senses, can be controlled by the mind. *Indriyāṇi parāṇy āhur indriyebhyaḥ paraṁ manaḥ* [Bg. 3.42]. The material body consists of the senses, and consequently the body's activities are sensual activities. However, above the senses is the mind, and above the mind is the intelligence, and above the intelligence is the spirit soul. If one is on the spiritual platform, his intelligence, mind, and senses are all spiritualized. The spirit soul is superior to all, but because he is sleeping, he has given power of attorney to the fickle mind. However, when the soul is awakened, he is once again master, and the servile mind cannot act improperly. Once we are awakened in *Kṛṣṇa* consciousness, the intelligence, mind, and senses cannot act nonsensically. They must act in accordance with the dictations of the spirit soul. That is spiritualization and purification. *Hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate* [Cc. Madhya 19.170]. We must serve the master of the senses with the senses. The Supreme Lord is called *Hṛṣīkeśa*, which means that He is the original controller of the senses, just as a king is the original controller of all the activities of a state, and the citizens are secondary controllers.

When one is enlightened in *bhakti-yoga*, the mind becomes completely freed from all contamination.

— The Path of Perfection, Chapter 2

The mind is the original cause of material bondage. It is followed by many enemies, such as anger, pride, greed, lamentation, illusion and fear. The best way to control the mind is to engage it always in Kṛṣṇa consciousness (sa vai manaḥ kṛṣṇa-padāravindayoḥ). Since the followers of the mind bring about material bondage, we should be very careful not to trust the mind.

— ŚB 5.6.5p

All the senses have been under the control of the mind since time immemorial, and the mind himself never comes under the sway of any other. He is stronger than the strongest, and his godlike power is fearsome. Therefore, anyone who can bring the mind under control becomes the master of all the senses.

— ŚB 11.23.47

The Uncontrolled Belly

..even if one eats only the foods authorized in the Vedas, there is still danger. One may eat too sumptuously and then the artificially stuffed belly will create pressure on the sexual organs. Thus one will fall down into the lower modes of nature and commit sinful activities that lead to the death of one's spiritual life.

— ŚB 11.8.19p

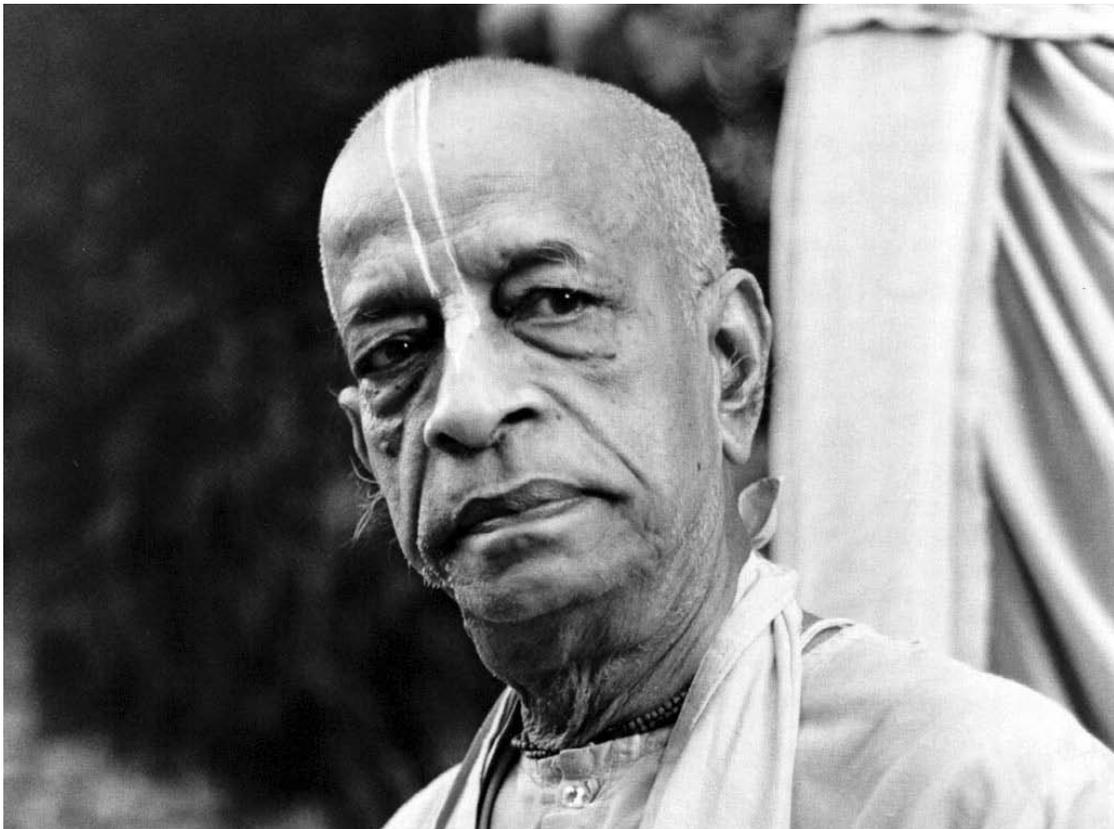
Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord's service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex.

— CC Madhya 19.213p

How to Best Deal with It?

One should take prasāda at scheduled times and should not eat in restaurants or sweetmeat shops simply to satisfy the whims of the tongue or belly.

— NOI Text 1p



Uncontrolled Sex Life

The human being is a social animal, and his unrestricted mixing with the fair sex leads to downfall. Such social freedom of man and woman, especially among the younger section, is certainly a great stumbling block on the path of spiritual progress. Material bondage is due only to sexual bondage, and therefore unrestricted association of man and woman is surely a great impediment.

— ŚB 3.12.28p

The sexual impulse, which induces the male and female of almost every species to combine physically, and in higher species also emotionally, is ultimately not a natural urge, because it is based on the unnatural identification of the self with the body. Life itself is a spiritual phenomenon. It is the soul that lives and gives apparent life to the biological machine called the body. Consciousness is the soul's manifest energy, and thus consciousness, awareness itself, is originally an entirely spiritual event. When life, or consciousness, is confined within a biological machine and falsely mistakes itself to be that machine, material existence occurs and sex desire arises.

— ŚB 12.2.3p

Determination can be attained only by one who does not indulge in sex. Celibacy makes one's determination strong; therefore, from the very beginning Kṛṣṇa states that the *yogī* does not engage in sex. If one indulges in sex, one's determination will be flickering..... Impatience is due to loss of determination, and loss of determination is due to excessive sex.

— The Path of Perfection, Chapter 5

We are spiritual, and when we will spiritually, we are Kṛṣṇa conscious. When we will materially, we get different types of material bodies. It is true that the basis of material life is sex. *Yan maithunādi-grhamedhīs-sukhaī hi tuccham*: “The basic principle of those who are addicted to the material world is the pleasure that comes from *maithuna*, sexual intercourse.” The strong desire for sex will continue as long as we are in material existence, because sex is the center of all material pleasure.

— Beyond Illusion and Doubt, Chapter 8

At night *grhamedhīs* waste their valuable time by sleeping or by satisfying their different varieties of sexual urges by visiting cinema shows and attending clubs and gambling houses, where women and liquor are indulged in lavishly. And during the day, they waste their valuable life in accumulating money or, if they have sufficient money to spend, by adjusting the comforts of their family members. Their standard of living and their personal needs increase with their increase in monetary income. Thus there is no limit to their expenses, and they are never satiated. Consequently there is unlimited competition in the field of economic development, and therefore there is no peace in any society of the human world.

— The Science of Self Realization, Chapter 1

Tapah, or “austerity,” means that despite the irrational impulses of the mind one should remain fixed in executing his proper duty in life. Specifically, one must control burning anger and the urge for wanton sex life. If a human being does not control the impulses of lust, anger and greed, he loses his power to understand his actual situation.

— ŚB 11.3.24p

How to Best Deal with It?

According to Bhaktivinoda Ṭhākura, a husband and wife can turn the home into a place as good as Vaikuṅṭha, even while in this material world. Being absorbed in Kṛṣṇa consciousness, even in this world husband and wife can live in Vaikuṅṭha simply by installing the Deity of the Lord within the home and serving the Deity according to the directions of the śāstras. In this way, they will never feel the sex urge. That is the test of advancement in devotional service. One who is advanced in devotional service is never attracted by sex life, and as soon as one becomes detached from sex life and proportionately attached to the service of the Lord, he actually experiences living in the Vaikuṅṭha planets.

— ŚB 4.23.29p

God intends human life to be an opportunity for us to rectify this illusory mode of existence and return to the vast satisfaction of pure, godly existence. But because our identification with the material body is a long historical affair, it is difficult for most people to immediately break free from the demands of the materially molded mind. Therefore the Vedic scriptures prescribe sacred marriage, in which a so-called man and a so-called woman may combine in a regulated, spiritual marriage sheltered by overarching religious injunctions. In this way the candidate for self-realization who has selected family life can derive adequate satisfaction for his senses and simultaneously please the Lord within his heart by obeying religious injunctions. The Lord then purifies him of material desire.

— ŚB 12.2.3p

Sex life should be controlled according to the rules and regulations governing the gr̥hastha-āśrama, or sex should be given up altogether. Actually, it should be given up altogether, but if this is not possible, it should be controlled. Then determination will come because, after all, determination is a bodily affair. Determination means continuing to practice Kṛṣṇa consciousness with patience and perseverance. If one does not immediately attain the desired results, one should not think, “Oh, what is this Kṛṣṇa consciousness? I will give it up.” No, we must have determination and faith in Kṛṣṇa’s words.

— The Path of Perfection, Chapter 5

Uncontrolled Anger

Although crossing the ocean of sense gratification, those who perform severe penances without service to the Lord eventually drown in tiny puddles of anger. One who simply performs material penances does not actually purify his heart. By one's material determination one may restrict the activities of the senses although one's heart is still filled with material desires. The practical result of this is *krodha*, or anger. We have seen artificial performers of penance who have become very bitter and angry through denial of the senses. Being indifferent to the Supreme Lord, such persons do not achieve ultimate liberation, nor can they enjoy material sense gratification; rather, they become angry, and through cursing others or enjoying false pride they uselessly exhaust the results of their painful austerities. It is understood that when a yogī curses he diminishes the mystic power he has accumulated. Thus, anger gives neither liberation nor material sense gratification but merely burns up all the results of material penances and austerities. Being useless, such anger is compared to a useless puddle found in a cow's hoofprint. Thus after crossing over the ocean of sense gratification the great yogīs who are indifferent to the Supreme Lord drown in puddles of anger.

— ŚB 11.4.11p

Unfortunately, if a human being neglects the regulative principles of civilized life that prohibit illicit sex, meat-eating, intoxication and gambling, he will surely be overwhelmed by the waves of lust and anger, which completely cover one's consciousness of the reality of spiritual life and draw one to engage in the phantasmagoria of the temporary material body.

— ŚB 11.3.24p

..anger is such that if one increases it, it increases unlimitedly.

— ŚB 4.11.31p

How to Best Deal with It?

By constantly hearing about devotional service, one can check the force of anger, which is detrimental to the process of devotional service. Śrīla Parīkṣit Mahārāja said that the constant hearing of the pastimes of the Lord is the panacea for all material diseases. Everyone, therefore, should hear about the Supreme Personality of Godhead constantly. By hearing one can always remain in equilibrium, and thus his progress in spiritual life will not be hampered.

— ŚB 4.11.31p

Krodha (anger) can also be used in the service of Kṛṣṇa when it is applied to the nondevotee demons. Hanumānjī applied his anger in this way. He was a great devotee of Lord Rāmacandra, and he utilized his anger to set fire to the kingdom of Rāvaṇa, a nondevotee demon. Thus kāma (lust) can be utilized to satisfy Kṛṣṇa, and krodha

(anger) can be utilized to punish the demons. When both are used for Kṛṣṇa's service, they lose their material significance and become spiritually important.

— ŚB 4.25.24p

When one becomes angry, he forgets himself and his situation, but if one is able to consider his situation by knowledge, one transcends the influence of the modes of material nature. One is always a servant of lusty desires, anger, greed, illusion, envy and so forth, but if one obtains sufficient strength in spiritual advancement, one can control them. One who obtains such control will always be transcendently situated, untouched by the modes of material nature. This is only possible when one fully engages in the service of the Lord.

— ŚB 6.4.14p

To get freedom from anger, one should learn how to forgive.

— ŚB 1.9.27p

Because the mind is absorbed in desires for pious and impious activities, it is naturally subjected to the transformations of lust and anger. In this way, it becomes attracted to material sense enjoyment. In other words, the mind is conducted by the modes of goodness, passion and ignorance. There are eleven senses and five material elements, and out of these sixteen items, the mind is the chief. Therefore the mind brings about birth in different types of bodies among demigods, human beings, animals and birds. When the mind is situated in a higher or lower position it accepts a higher or lower material body.

— ŚB 5.11.5

In Conclusion

Yoga means training the mind and the senses to be fixed on the Self. This is not possible by meditating only fifteen minutes a day and then going out and doing whatever the senses dictate. How can the problems of life be solved so cheaply? If we want something precious, we have to pay for it. By the grace of Lord Caitanya, this payment has been made very easy — just chant Hare Kṛṣṇa. By our chanting, this system of control, this *yoga* system, becomes perfected. *Ihā haite sarva siddhi haibe tomāra*. Thus Lord Caitanya has blessed us. Simply by chanting Hare Kṛṣṇa, we will achieve the perfection of self-realization. In this age of Kali-yuga, when people are so fallen, other processes will not be successful. This is the only process, and it is easy, sublime, effective, and practical. By it, one can realize oneself.

— The Path of Perfection, Chapter 5

*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*

*Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
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Hare Rāma Hare Rāma
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*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*



Second Rainfall

Second Shower

Commentaries by Our Ācāryas

Introduction and Text 1

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktivinoda Ṭhākura

guru-kṛpā bale labhi sambandha-vijñāna
kṛti-jīva hayena bhajane yatnavān

Attaining realization of his relationship with Kṛṣṇa by the mercy of the spiritual master, a virtuous soul performs devotional service with great care. (1)

sei jīve śrī-rūpa-gosvāmi-mahodaya
‘upadeśāmṛte’ dhanya karena niścaya

Without a doubt, the very generous and greatly exalted Śrī Rūpa Gosvāmī makes such a soul fortunate by giving him *Śrī Upadeśāmṛta*. (2)

gṛhī gṛhatyāgī bhede dviprakāra jane
upadeśa-bheda vicāribe vijñagaṇe

There are two kinds of people, the householders and the renunciates. Those who have realized the purport of the scriptures consider this difference when instructing. (3)

gṛhī-prati ei saba upadeśa haya
gṛhatyāgī-prati ihā parākāṣṭhāmaya

All these instructions are for the householders. The culminating instructions are intended for the renunciates. (4)



vākyavega, manovega, krodhavega, āra
jihvāvega, udara-upastha vega chāra

The urge to speak, the urge of the mind, the urge of anger and the urge of the tongue, belly and genitals are contemptible rubbish. (5)

ei chaya vega sahi kṛṣṇa-nāmāśraye
jagat śāsīte pāre parājiyā bhaye

Tolerating these six urges by taking shelter of the Holy Name of Kṛṣṇa, and having thus conquered fear, you can teach the whole world. (6)

*kevala śaraṇāgati kṛṣṇabhaktimaya
bhaktipratikūla-tyāga tāra aṅga haya*

Renunciation which is filled with devotional service to Kṛṣṇa and rejects what is unfavorable to it, is an *aṅga* (limb) of accepting the mood of taking exclusive shelter of Kṛṣṇa (*śaraṇāgati*). (7)

*chaya vega sahi yukta-vairāgya-āśraye
nāme aparādhasūnya haibe nirbhaye*

Tolerating the six urges by taking shelter of *yukta-vairāgya*, you will fearlessly become free from all offenses to the Holy Name. (8)¹

Pīyūṣa-varṣiṇī-vṛtti
By Śrīla Bhaktivinoda Ṭhākura

*śrī-śrī-godruma-candrāya namaḥ
yat-kṛpā-sāgarodbhūtam
upadeśāmṛtaṁ bhuvi
śrī-rūpeṇa samānītaṁ
gauracandraṁ bhajāmi tam*

Obeisances to the moon of Śrī Godruma-dvīpa, Śrī Caitanya Mahāprabhu. I worship that Lord Gauracandra, who is an ocean of mercy. From this ocean of mercy, *Upadeśāmṛta* (The Nectar of Instruction) was born. And it was very expertly brought to Earth by Śrī Rūpa Gosvāmī.

*natvā grantha-praṇetāraṁ ṭikākāraṁ praṇamya ca
mayā viracyate vṛttiḥ pīyūṣa-pariveśinī*

Bowing down (offering my obeisances) to the author of this scripture (Śrīla Rūpa Gosvāmī) and to the commentator (Śrī Rādhāramaṇa dāsa Gosvāmī), this *Pīyūṣa-pariveśinī* is written by me (Śrīla Bhaktivinoda Ṭhākura).



*anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

¹ The first four verses are Śrīla Bhaktivinoda Ṭhākura's introduction to this commentary.

When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

— *Śrī Bhakti-rasāmṛta-sindhu*, 1.1.11

As it is stated in this verse, the cultivation of devotional service along with acceptance of what is favorable to it and rejection of what is unfavorable to it, is very much required by serious devotees.

Acceptance of what is favorable and rejection of what is unfavorable are not directly limbs of pure devotional service, but they are two limbs of *śraddhā* characteristic of *śaraṇāgati* which give one eligibility to perform devotional service. As it is said in the *Śrī Vaiṣṇava-tantra-vākya*:

*ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
gopṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ²*

In this verse, the rejection of what is unfavorable is clearly prescribed.

The person who can in this particular way appropriately tolerate the six urges — the urge to speak, the urge of the mind, the urge of anger, the urge of the tongue, the urge of the belly, and of the genitals — can teach the whole world.

*śokāmarṣādibhir bhāvair
ākrāntam yasya mānasam
katham tasya mukundasya
sphūrṭiḥ sambhāvanā bhavet*

— *Śrī Padma Purāṇa*

The purport of this verse is that the constant disturbances of lust, anger, greed, illusion, ignorance and envy arising in a human's mind, push his mind towards absorption in the temporary. These urges are:

² *Śaraṇāgati* (taking shelter of Kṛṣṇa) is six-fold:

- 1) *ānukūlyasya saṅkalpaḥ* — accepting what is favorable
- 2) *prātikūlyasya varjanam* — rejecting what is unfavorable
- 3) *rakṣiṣyatīti viśvāsaḥ* — having faith that Kṛṣṇa will certainly protect me
- 4) *gopṛtve varaṇam* — accepting the Lord as one's maintainer
- 5) *ātma-nikṣepa* — self-surrender
- 6) *kārpaṇya* — humility

- 1) The urge to speak through speech agitating to others,
- 2) The urge of mind through all kinds of material desires and plans,
- 3) The urge of anger through rough, harsh speech, raised voice, etc.
- 4) The urge of the tongue through attachment to relishing the six varieties of taste — sweet, sour, hot, pungent, bitter, astringent.
- 5) The urge of the belly through efforts to eat more and more.
- 6) The urge of the genitals through longing for sexual union.

The result of these disturbances is that the pure cultivation of devotional service cannot arise in the mind. To make the mind of a person endeavoring to serve Kṛṣṇa inclined towards devotional service, our *tattva-ācārya* Śrīmad Rūpa Gosvāmī has placed this verse (*Upadeśāmṛta* Text 1) at the very beginning.

Efforts to give up these six urges are not in themselves part of the process of devotional service. They are merely the method for gaining eligibility to enter into the sacred realm of devotional service. On the path of *karma* and *jñāna* one is instructed to avoid these six urges. The processes of *karma* and *jñāna* are not to be followed by a devotee. The hearing, chanting and remembering of Kṛṣṇa's Name, form and pastimes etc. are directly devotional service.

(However), during the cultivation of devotional service, these six urges do act as obstacles for the immature *sādhaka*. At such times, the devotee in the mood of taking exclusive shelter, by the mercy of the strength of the Holy Name, and by his endeavor to avoid the ten offenses against the Holy Name, is able to escape the obstructing influence (of the six urges) by the potency of associating with pure devotees.



It is an offense to take shelter of the bodily conception of life.

*śrutvāpi nāma-māhātmyam yaḥ prīti-rahito 'dhamah
aham-mamādi-paramo nāmni so 'py aparādha-kṛt*

That lowest among men who, even after hearing the glories of the Holy Name of the Lord, continues in the materialistic concept of life, thinking "I am this body, and everything belonging to this body is mine" (aham mameti), and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra is an offender of the Holy Name.

— Śrī Padma Purāṇa 25.18

Devotees are dedicated to *yukta-vairāgya* — that means they are not candidates for dry renunciation. Therefore the prescription for giving up sense objects such as touch etc is not for them. The urges of eyes, nose, ears etc are factually regulated only when the urge of the mind, in the form of thirst for the temporary, is not there. Therefore, he who wins over these six urges — he who follows the soul (*ātma-anugata*) — he wins over the world.

This instruction to tolerate the six urges is only for householder devotees. Why not for the renunciates? Their first class and complete giving up of all these urges, etc. has already been perfected before leaving house and home.

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

kṛṣṇetara-kathā-vāg-vega tāra nāma
kāmera atrpte krodha-vega manodhāma

Speaking about topics unrelated to Kṛṣṇa is known as the urge of speech. *Kāma* (material desires) and *krodha* (anger) are both urges of the mind. The frustration of material desires produces anger. (1)

susvādu-bhojanaśīla jihvā-vega-dāsa
atirikta bhoktā yei udarete āśa

Someone who is fond of always eating very palatable dishes is a servant of the urge of the tongue. Such a person then also becomes a servant of the whims of the belly by (such) overeating. (2)

yoṣitera bhṛtya straiṇa kāmera kiṅkara
upastha-vegera vaśe kandarpa-tatpara

The covetous, lusty, dependent order-carrier of a woman is a slave of lust. Because of being under the control of the urge of the genitals, he is a totally devoted servant of the god of lust, Kandarpa. (3)

ei chaya vega yāra vaśe sadā raya
se jana gosvāmī kare pṛthivī vijaya

These six urges remain subordinate to a *gosvāmī* (controller of the senses) and so he can win over the world. (4)

Śrī Upadeśāmṛta Anuvṛtti
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*dayānidhi gaurahari, kali-jīve dayā kari,
śikṣāṣṭake śikhāila dharma*

Lord Gaurahari, the ocean of compassion taught *dharma* through His *Śikṣāṣṭakam*, bestowing mercy upon the *jīvas* of Kali-yuga. (1)

*tānhāra śrī mukha hate, yā śikhila bhālamate,
prabhu rūpa jāni sei marma
jīvera kalyāṇa-khani, premaratna-mahāmaṇi
grantharatna sarale likhila*

The revered and empowered Śrī Rūpa Gosvāmī, understanding the very deep core-essence of what he heard from Lord Gaurahari's lotus mouth, wrote down those wonderful teachings in a straight and simple way. He composed books which are a mine of auspiciousness for all *jīvas*. They are the precious jewels among scriptures, great gems of *prema*. (2)

*gaura-bhakta-kaṇṭha-hāra, upadeśāmṛta-sāra,
rūpānuge rūpa nije dila*

Of all these books, this *Upadeśāmṛta* is the essence. It is a necklace to be worn around the neck by all devotees of Lord Gaura. Śrī Rūpa Gosvāmī himself gave it to his own followers. (3)

*kālpanika navyamata, nāma vā kariba kata,
bhaktipathe yāre bale bhela*

At present many people have so many new and imaginary theories about the path of devotion. How many shall I name? And they say *Upadeśāmṛta* is counterfeit. (4)

*māyāvādī kṛṣṇa tyaji, mukhe śudhu gorā bhaji,
bhogera vilāse vindhi śela
kleśa pāya avirata, jaḍa-kāme haye hata,
upadeśāmṛte māne yama*

Rejecting Kṛṣṇa, and their worship of Gaura being only lip-service, the Māyāvādīs are pierced by the stake of indulging in sense enjoyment. They obtain only uninterrupted distress. Ruined by lusty desires, they consider *Upadeśāmṛta* to be like death. (5)

*śraddhā kari pāṭha kari, lābha kare gaurahari,
jāne rūpa-pada binā bhrama*

(But) if they read *Upadeśāmṛta* with faith, they will attain Gaurahari and understand the position of Śrī Rūpa Gosvāmī without confusion. (6)

*rūpānugajana-pada, labhibāre susampada,
rūpānugajana-prīti tare
rūpa-upadeśāmṛta, śuddha-harijanādṛta,
ayogyeo samāśraya kare*

Śrī Rūpa Gosvāmī's *Upadeśāmṛta* is honored by the pure devotees of Lord Hari. Even those who have no eligibility take shelter of it to attain the great wealth of becoming a follower of Śrī Rūpa Gosvāmī by developing affection for his followers. (7)

*gaurakiśora prabhu, bhaktivinoda vibhu,
śuddhabhakti yei pracārila
sei śuddhabhakti-sūcī, baddha-jīva yāhe śuci,
pāibāra tare eka tila*

Upadeśāmṛta is the indicator of the pure devotion which was preached by the empowered master Śrī Gaurakiśora Prabhu and the accomplished and highly effective Śrīla Bhaktivinoda. The conditioned soul becomes pure by attaining one sesame seed of it. (8)

*rūpānuga-pūjyavarā, śrī-vārṣabhānavī harā,
tānhāra dayitadāsa-dāsa
rūpānuga-sevā āśa, śrī-vraja-pattane vāsa,
'anuvṛtti' karila prakāśa*

The servant of the beloved servant of the daughter of Śrī Vṛṣabhānu Mahārāja³, (Śrī Rādhā), who is most worshipable for the followers of Śrīla Rūpa Gosvāmī, has composed this *anuvṛtti* while residing at *Śrī-Vraja-Pattana*⁴ with the desire to serve the followers of Rūpa Gosvāmī. (9)



³ Śrī Vārṣabhānavī-dayita Dāsa is the initiated name of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

⁴ This is the name Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gave to his Śrī Caitanya Gauḍīya Maṭha in Śrī Māyāpura Dhāma.

Absorption in the mundane becomes visible as three kinds of urges,

- (1) The urge of speech,
- (2) The urge of the mind and
- (3) Bodily urges.

When a living entity falls into the grip of these urges he cannot attain auspiciousness. Therefore, a *jīva* who tolerates these urges instead of coming under the control of things material (dead matter) can win over the world.

The urge of speech means

- 1) The whole gamut of speculative talks about scripture by the impersonalists (*nirviśeṣavāda*)
- 2) The scripturally-based reasoning and arguments for fruitive result by those engaged and engrossed in *karma-kāṇḍa*.
- 3) Talk for the sake of best experiencing whimsical sense gratification by those who have desires unrelated to Kṛṣṇa.

Only engagement in talk which is useful for the Lord's service is the real fruit of tolerating the urge to speak. Only such talk is not *vāg-vega* (urge to speak). The **unexpressed** urge to speak about experiencing anything which is not related to Kṛṣṇa is also a kind of activity of speech.

The urge of the mind is two-fold

- 1) Unrestricted attachment — *avirodha-prīti*
- 2) Anger arising from frustration (of desires) — *virodha-yukta-krodha*

The three kinds of unrestricted attachment are

- 1) Fondness for the beliefs of the Māyāvādīs
- 2) Respect for the beliefs of the *karma-vādīs*
- 3) Faith in the opinions of those who have other desires

The state of being impartial or disinterested when seeing the activities of the *jñānīs*, *karmīs* and those with other desires is an **unexpressed** form of the urge of the mind (called) *avirodha-prīti*. (This is so because simply by seeing such activities the oscillating mind will eventually become attracted).

Anger arises because of

- 1) The unfulfilment of desires
- 2) Not attaining the fruit of one's activities

3) Not attaining liberation

Only contemplating Kṛṣṇa's pastimes is the real fruit of tolerating the urge of the mind. Only such contemplation is not the urge of the mind.

Bodily urges are of three kinds

- 1) The urge of the tongue
- 2) The urge of the belly
- 3) The urge of the genitals

The urge of the tongue means :

- 1) The longing to eat any of the following⁵ because of being agitated by an ardent desire to taste any of the six (palatable) *rasas*.
- 2) Excessive use of chili, sour foods and so on (A saintly person gives these up)
- 3) The use of *haritakī*, betelnut and various ingredients used in *pān* making, *pān*, tobacco, hemp and other inhaled intoxicants, opium, wine and other (similar) intoxicating beverages.



The pure soul is liberated from the grip of the urge of the tongue by accepting remnants of food offered to the Lord. Even though the food offered to the Lord may be sublimely delicious, the urge of the tongue does not come anywhere near someone eating such *prasāda*.

However, if someone accepts the first-class very tasty offerings enjoyed by the Lord under the pretense of honoring *prasāda* (but) for the sake of his own sense enjoyment, such a cunning person is under the control of the urge of tongue.

When a renunciate thirsts after the delicious, expensive and excellent offerings made for the Lord in the homes of rich householders, he also falls under the control of the urge of the tongue. By feeding this urge, he runs the risk of bad association and committing dishonest/ immoral activities:

⁵ animal meat, fish, crabs, eggs, impure ingredients or substances (from dead bodies, blood or semen), plants (vegetables), creepers and spinach, different types of milk products and so on.

jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya

One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.

— CC Antya 6.227

Urge of the belly

Most of the time the urge of the belly accompanies the urge of the tongue. (And) most of the time a person overwhelmed by the urge of the belly is afflicted with various diseases. Overeating leads to many kinds of material inconveniences. Someone who overeats is (also) a servant of the genitals.

By *kṛṣṇa-prasāda-sevā*, observing fasts like Ekadāśī and so on for Kṛṣṇa’s pleasure and by engaging in *kṛṣṇa-sevā*, one becomes free of the urge of the belly.

Urge of the genitals

The urge of the genitals is of two kinds

- 1) licit (according to scripture) and
- 2) illicit (not according to scripture)

Protecting the *dharma* of the *gṛhastha-āśrama*, an adult (mature person) regulates the urge of the genitals in a śāstric and licit way by carefully maintaining the appropriate culture (*niśicaryā*) according to scriptural injunctions.

Illicit urge of the genitals means:

- 1) giving up different kinds of scriptural regulations for societal living and taking a woman besides one’s own wife.
- 2) the eight kinds of thirst for sensual happiness⁶
- 3) artificial, improper activity

Both the *gṛhastha* and the renunciate have the duty to become free from the grip of the urges of the tongue, belly and genitals.

(In his book *Prema-vivarta*, Chapter Seven) Śrī Jagadānanda Paṇḍita says:

⁶ *Brahmacarya*, the life of celibacy, has eight aspects: one should not think of women, speak about sex life, dally with women, look lustfully at women, talk intimately with women or decide to engage in sexual intercourse, nor should one endeavor for sex life or engage in sex life (ŚB 6.61.13-14p). Not abstaining in these eight ways is called the *eight kinds of thirst for sensual happiness*.

*vairāgī bhāi grāmya-kathā nā śunibe kāne
grāmya-vārtā nā kahibe yabe milibe āne*

My dear renunciate brother, don't hear *grāmya-kathā* and don't speak it when you meet others. (1)

*svapane o nā kara bhāi strī-sambhāṣaṇa
gṛhe strī chāḍiyā bhāi āsiyācha vana*

Oh brother, even in dreams don't speak with women. You have left your wife at home and come to the forest. (2)

*yadi cāha praṇaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke yena mane*

If you want to keep good relations with Gaurāṅga, keep the incident of (His rejection of) Choṭa Haridāsa in your mind. (3)

*bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe*

Don't eat well or dress well⁷. In your heart always serve Rādhā-Kṛṣṇa. (4)



He who can tolerate the six-fold urges of speech, mind and body in a proper way is a *gosvāmī* (master of the senses). A soul who remains in the clutches of these six urges is called a *go-dāsa* (servant of the senses). Only *gosvāmīs* are Kṛṣṇa's servants. Servants of the senses are Māyādevī's servants. Therefore, to become a devotee there is no other option than to follow in the footsteps of the *gosvāmīs*. One who cannot control his senses can never be a servant of Lord Hari.

Śrī Prahlāda says,

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta grha-vratānām
adānta-gobhir viśatām tamisraṁ
punaḥ punaś carvita-carvaṇānām*

⁷ Although the Bengali simply says *don't eat good, don't dress good*, the implication is that one should neither eat nor dress extravagantly/luxuriously.

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-ārtha-māninaḥ
andhā yathāndhair upanīyamānās
te 'pīṣa-tantriyām uru-dāṁni baddhāḥ*

Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to 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 made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

— ŚB 7.5.30-31



Patience Is the Key

Excerpts from Śrīla Bhaktivinoda Ṭhākura's *Śrī Bhaktyāloka*

For the practitioner of devotional service patience is extremely necessary. Those who possess the quality of patience (*dhairya*) are called *dhīra*, sober. Due to lack of this quality, men become restless. Those who are impatient cannot do any work. By the quality of *dhairya*, a practitioner controls first himself and then the whole world. In the first verse of *Śrī Upadeśāmṛta* the symptoms of *dhairya* are explained:

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

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger, and the urges of the tongue, belly, and genitals is qualified to make disciples all over the world.

There are six types of urges: namely, the urges of speech, mind, anger, belly, tongue, and genitals. We will now briefly explore each of them.

The Urge to Speak

With a desire to speak more, a person becomes talkative. If speech is not regulated, then enmity arises from talking about others. To speak uselessly is the business of a fool; but out of a desire to unnecessarily engage in speech the materialists always waste time and face so many distresses. Pious people observe *mauna-vrata*, or silence, in order to get rid of this disturbance. That is why the *ṛṣis* have made provisions for observing various vows like *mauna-vrata*. Practitioners of devotional service should not speak unnecessarily. If there is a tendency to speak unnecessarily, better to keep quiet. Besides topics regarding Kṛṣṇa, all other topics are unnecessary. But to speak about topics favorable to devotional service is not unnecessary. Therefore devotees should speak only on topics about Lord Hari or those favorable to such topics. All other topics will be counted in the category of the urge to speak. One who is able to control the urge to speak is a sober person.

The Mind's Demands

It is the duty of a sober person to tolerate the urge of the mind. Until one is habituated to control the urge of the mind, how can one perform devotional service with attention? A materialist sits in the chariot of the mind and never

gets relief from its various urges, except during sleep. Even during sleep many thoughts such as good and bad dreams come.

Those who are on the path of devotional service can easily regulate the mind. The mind cannot remain without urges. If urged towards spiritual subjects, the mind is properly engaged and it will not hanker for insignificant subjects. For the practitioner, the urge of the mind is regulated by pure cultivation of favorable devotional service in relationship to Kṛṣṇa.

The Urge of Anger

To restrain the urge of anger is compulsory for those who are thirsty for devotional service. Anger arises when a man's lust is unfulfilled. When one is angry the result gradually leads one to ruination. It is said in *Śrī Caitanya-caritāmṛta*, Madhya 19.149: *kṛṣṇa-bhakta-niṣkāma, ataeva śānta*. Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. No insignificant lust can remain in the heart of one who relishes pure devotional service. Therefore there is no possibility of anger arising in his mind. Those whose devotional service is motivated cannot conquer anger. It is not possible to conquer anger by intelligence alone. In a very short time attachment for sense enjoyment overcomes the function of the intelligence and gives anger a place in its kingdom.

The Tongue's Urge

It is everyone's duty to subdue the urge of the tongue. Materialistic persons are always busy trying to enjoy the six kinds of tastes by chewing, sucking, and so on. But the more the tongue eats, the more its hankering increases. For those who wander about for the pleasure of the tongue, attaining Kṛṣṇa is very difficult.

One should fill his belly with whatever is easily available. By offering Kṛṣṇa foods in the mode of goodness and honoring them as *prasāda*, the tongue is satisfied and service to Kṛṣṇa is cultivated. If palatable *prasāda* is easily available, then the tongue's greed will gradually be controlled rather than increased.

The Urge of the Belly

The urge of the belly is a disturbance. The requirement of the stomach is to eat for the maintenance of the life and mitigation of hunger. Those who are thirsty for devotional service should maintain their life by moderate eating. Those who endeavor to overeat are called gluttons. One of the qualities of devotees is *mita-bhuk*, eating what is necessary. By eating less, the body remains healthy and does not disturb one's devotional service. Those who have no strength to tolerate the urge of the stomach are always greedy to eat. Those who are firmly convinced

that nothing can be eaten besides *kṛṣṇa-prasāda* are especially able to tolerate the urge of the belly. Restrictions like fasting on prescribed days are also models of instruction for controlling the urge of the stomach.

The Urge of the Genital

The urge of the genital is formidable for persons who are averse to the Lord. In the *Śrīmad-Bhāgavatam* 11.5.11 it is said:

*loke vyavāyāmiṣa-madya-sevā
nityā hi jantor na hi tatra codanā*

In this material world the conditioned soul is always inclined to sex, meat-eating, and intoxication. Therefore religious scriptures never actually encourage such activities.

The purport of this statement from the *Śrīmad-Bhāgavatam* is confidential. Those who possess a material body made of flesh and blood are always inclined to associate with women. To minimize this inclination, the marriage ceremony is recommended. Those who wish to get free from the codes of marriage are almost like animals. But those who have crossed beyond the rules of this natural inclination by the association of devotees and the strength of their service and have thus attained attraction for spiritual subject matters, for them associating with the opposite sex is very insignificant. Persons who are filled with attachment for material enjoyment can never tolerate the urge of the genital. Many of them engage in illicit activities. Regarding this propensity, those who thirst for devotional service are divided into two groups. Those whose attraction has been purified by the strength of *sādhu-saṅga* give up the association of women altogether and continually engage in devotional service. Persons in this group are known as renounced Vaiṣṇavas. Those whose propensity for associating with women has not been destroyed accept the codes of marriage and remain as householders while engaging in devotional service. Associating with women as prescribed in the scriptures means to (appropriately) control the urge of the genitals.

Conclusion

When one properly tolerates the above mentioned six urges, that is favorable for his devotional service. And when those urges are strong, that is unfavorable for one's devotional service. To subdue these six urges is called patience (*dhairya*). As long as one has a material body these propensities cannot be totally uprooted, but by appropriately engaging them they no longer remain faulty.

A Song for a Sādhaka

*dehe baise ripū-gaṇa jateka indriya-gaṇa
keha kāra bādhyā nāhi haya
śunile nā śuna kāṇa jānile nā jāne prāṇa
daḍhāite nā pāre niścaya*

The six enemies; lust, anger, greed, illusion, pride and envy and the five senses of sight, sound, smell, taste, and touch reside in my body but I am unable to control them. Although I hear and understand repeatedly that one should serve Kṛṣṇa with all his senses, still I cannot accept this fact with firm determination.

*kāma krodha moha lobha mada mātsarjya dambha-saha
sthāne sthāne nijūkta kariba
ānanda kari hṛdaya ripū kari parājaya
anāyāse govinda bhajiba*

I will engage lust, anger, greed, illusion, envy and pride in their proper places. In this way, I will defeat the enemies and with ecstasy in my heart, I will worship Govinda without difficulty.

*kṛṣṇa sevā kāmārpane krodha bhakta-dwesi-jane
lobha sādhu-saṅge hari-kathā
moha iṣṭa-lābha-bine mada kṛṣṇa-guṇa-gāne
nijūkta kariba jathā tathā*

I will engage my lust in eagerness to serve Kṛṣṇa and I will use my anger against those who are envious of the devotees. I will be greedy to hear the topics of Hari in the association of the devotees. I will be illusioned if I fail to achieve my worshipable Lord and I will feel proud to chant the glories of Kṛṣṇa. In this way, I will engage them all in their respective duties.

*anyathā swatantra kāma anarthādi jāra nāma
bhakti-pathe sadā deya bhāṅga
kibā bā karite pāre kāma-krodha sādhakere
jadi haya sādhu-janāra saṅga*

Otherwise, independent lusty desires, which are the source of all unwanted things will always disturb the path of devotional service. What harm can lusty desires and anger do to a practioner of devotional service if he associates with devotees?

*krodha bā nā kare kibā krodha-tyaga sadā dibā
lobha moha ei ta kathana
chaya ripū sadā hīna kariba manera adhīna
kṛṣṇacandra kariyā smarāṇa*

Anger spoils everything. Therefore, I will always give up anger, greed and illusion. I will control the six enemies with the help of my mind while remembering Lord Kṛṣṇa.

*āpani pālābe saba śuniyā govinda raba
simha-rabe jena kari-gaṇa
sakali vipatti jābe mahānanda sūkha pābe
jāra haya ekānta bhajana*

All the enemies will run away by hearing the sound vibration of Govinda's name just as deer flee upon hearing the roar of a lion. One who performs unalloyed devotional service will feel great happiness and all his dangers will be vanquished.

*nā kariha asat-ceṣṭa lābha pūjā pratiṣṭha
sadā cinta govinda-caraṇa
sakalī vipatti jābe mahānanda sūkha pābe
prema-bhakti parama-kāraṇa*

Therefore my dear mind, do not endeavour for bad association, profit, adoration and distinction, but always remember the lotus feet of Govinda. Please engage in loving devotional service with great happiness and all your dangers will be destroyed.

— Śrīla Narottama dāsa Ṭhākura, *Śrī Prema Bhakti-candrikā, Ekānta-bhakti* 8-14



More Songs for a *Sādhaka*

Bhajana-lālasā

from Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*

hari he!
prapañce paḍiyā, agati haiyā,
nā dekhi upāya āra
agatira gati, caraṇe śaraṇa,
tomāya karinu sāra

O Lord Hari! I have fallen into this material world and I am completely misguided. In fact, I do not find any alternative for deliverance and so I take shelter at Your lotus feet. You are the only shelter of those who are without shelter. (1)

karama geyāna, kichu nāhi mora
sādhana bhajana nāi
tumi kṛpā-maya, āmi ta' kāṅgāla,
ahaitukī kṛpā cāi

I have no credit of pious deeds, nor have I any spiritual knowledge. I am devoid of spiritual cultivation and worship of the Supreme Lord. You are most merciful and I am a poor fallen soul. Therefore, I beg for Your causeless mercy. (2)

vākya-mano-vega, krodha-jihvā-vega,
udara-upastha-vega
miliyā e saba, saṁsāre bhāsā 'ye,
diteche paramodvega

I am constantly disturbed by the urges of speech, mind, anger, tongue, belly and the genitals. All of them together are pulling me into the waves of material existence and thus causing me great anxiety. (3)

aneka yatane, se saba damane,
chāḍiyāchi āśā āmi
anāthera nātha! ḍāki tava nāma,
ekhana bharasā tumi

I have given up all endeavors to control these urges. O Lord of those who are without shelter! Now, I simply chant Your Holy Name, for You are my only hope. (4)

Ohe! Vaiṣṇava Ṭhākura

from Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*

ohe!
vaiṣṇava ṭhākura, doyāra sāgara,
e dāse korunā kori'
diyā pada-chāyā, śodho he āmāya,
tomāra caraṇa dhori

Oh Vaiṣṇava Ṭhākura! Oh ocean of mercy! Please be merciful to me, your humble servant. Purify me by giving the shade of your lotus feet. Your feet I humbly hold.

chaya vega domi', chaya doṣa śodhi',
chaya guna deho' dāse
chaya sat-saṅga, deho' he āmāre,
bosechi saṅgera āse

Please help me to control the six urges, purify me of the six faults, and please instill in your servant the six good qualities. Oh, give me the six kinds of holy association! I have sat down here in the hope of having your company.*

ekakī āmāra, nāhi pāya bala,
hari-nāma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā,
deho' kṛṣṇa-nāma-dhane

Alone, I find I have no strength to chant the Holy Name of Lord Hari. I beg you therefore, please be merciful, and with a particle of faith give me the great treasure of the Holy Name of Kṛṣṇa.

kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche

Kṛṣṇa is yours, you are able to give Him to me, for such is your power. I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!”



**chaya vega* - the six urges: speech, mind, anger, tongue, belly, and genitals.

chaya doṣa - the six faults: overeating or collecting more funds than required, over-endeavoring for material objectives, unnecessarily talking of mundane affairs, being too attached or too neglectful of scriptural rules and regulations, associating with worldly-minded people, and lusting after mundane achievements.

chaya guṇa - the six good qualities: enthusiasm, patience, confidence, determination to perform activities favorable to devotional service, the resolution to abandon the association of non-devotees, and the discipline required to always follow in the footsteps of predecessor *ācāryas*.

chaya sat-saṅga - the six activities of spiritual association: giving and receiving gifts, accepting and offering *prasādam*, revealing one's inner thoughts, and posing confidential questions regarding devotional service.



Śrīla Bhaktivinoda Ṭhākura as a Young Father.

*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*

*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*

*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*

*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*



Second Rainfall

Third Shower

The Spiritual Master

A Collage of Transcendental Insights

Text one is generally seen as a fundamental and foundational first instruction for serious Rūpānuga sādhakas. It can also be seen as a protective guideline for safely discerning who is a bona fide guru. What follows is an exploration and elaboration of this second angle of vision.

*guravo bahavaḥ santi śiṣya-vittāpahārahāḥ
durlabho sad-gurur devi śiṣya-santāpa-hārahāḥ*

Many gurus are expert in removing their disciples' wealth, but rare is that genuine guru who can remove their suffering.

— Śrī guru-gītā, Uttara-khaṇḍa, Skanda Purāṇa



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

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger, and the urges of the tongue, belly, and genitals is qualified to make disciples all over the world.

— Śrīla Rūpa Gosvāmī, Upadeśāmṛta, Text One



*prakṛtaṁ patitaḥ śreyān ya eko yāty adhaḥ svayam
baka-vṛttiḥ svayaṁ pāpaḥ pātayaty aparān api*

An easily identifiable and shameless sinner slides into depravity alone, whereas a sinful man posing as a saint is far worse because he drags his followers along with him down to the darkest hell.

— Bṛhan-nāradya Purāṇa, quoted as Śrī Caitanya-bhāgavata, Madhya-khaṇḍa
20.140



*yo vakti nyāya-rahitam anyāyena śṛṇoti yaḥ
tāv ubhau narakam ghorah vrajataḥ kālam akṣayam*

Both a supposed guru who instructs a disciple in an unauthorized manner, and a supposed disciple who improperly listens to a guru, will undergo endless suffering in a terrible hell.*

— Śrīla Sanātana Gosvāmī, *Hari-bhakti-vilāsa* 1.01

* Commenting on this verse, Śrīla Sanātana Gosvāmī states that there is a great fault both in revealing a mantra without vetting a disciple, and in accepting a mantra without engaging in the duties of a disciple, such as personal service to the guru.



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

Despite being known as a guru, a person who is arrogant and ignorant of the distinction between proper and improper action, or has taken to a deviant path, must be completely renounced.

— *Mahābhārata*, *Udyoga-parva* 179.25



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

A person who receives *mantra-dīkṣā* from a non-Vaiṣṇava is certainly doomed to hell. Therefore, according to the scriptural system, he must again receive the *mantras* from a properly qualified Vaiṣṇava guru.

— *Hari-bhakti-vilāsa* 4.144



A *sādhu* is one who will relieve me from all puzzling doubt. I do not want any incorrect worldly knowledge. A *sādhu* will give me the highest good. I should make friends with such a Vaiṣṇava who genuinely desires my topmost welfare. To attain the maximum benefit of *sādhu-saṅga*, we should be ever ready to give up all mundane connections. If per chance we meet a *sādhu* or true devotee, then we shall be rescued and relieved, and shown the right path for reaching our goal. He will always supply and enrich us with transcendental knowledge and service. A true devotee has no words to speak or utter except for serving the Supreme Lord.

— Śrīla Prabhupādera *Goloka-vāṇī*, 2.256-7
(Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura)



Who is a Bonafide Guru?

Reporter: But the bad gurus...

Śrīla Prabhupāda: And what is a “bad” guru?

Reporter: A bad guru just wants some money or some fame.

Śrīla Prabhupāda: Well, if he is bad, how can he become a guru? [Laughter.] How can iron become gold? Actually, a guru cannot be bad, for if someone is bad, he cannot be a guru. You cannot say “bad guru.” That is a contradiction. What you have to do is simply try to understand what a genuine guru is.

— Science of Self Realization, Chapter 2 (SSR)

1. A bonafide guru honestly accepts and faithfully serves the authority of the disciplic succession represented by the Founder-Ācārya of ISKCON, His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

The *founder-ācārya* of the *sampradāya* is the principal *śikṣā-guru* for that disciplic succession. Speculations that contradict his teachings are to be immediately rejected. Only a saintly devotee who has understood the teachings of the principal *śikṣā-guru* is eligible to be a *dīkṣā-guru* for others. If one thinks that he can be initiated by an unauthorized guru or a Māyāvādī into these teachings, he errs severely. He will never attain Kṛṣṇa consciousness.

— HNC 6.21-26



All bona fide representatives of Śrī Vyāsadeva in the chain of disciplic succession are to be understood to be gosvāmīs. These gosvāmīs restrain all their senses, and they stick to the path made by the previous ācāryas. The gosvāmīs do not deliver lectures on the Bhāgavatam capriciously. Rather, they execute their services most carefully, following their predecessors who delivered the spiritual message unbroken to them.

— ŚB 1.1.5p



The guru does not manufacture a new process to instruct the disciple. The disciple receives from the guru an authorized process received by the guru from his guru. This is called the system of disciplic succession (evam paramparā-prāptam imam rājarṣayo viduḥ [Bg. 4.2]). This is the bona fide Vedic system of receiving the process of devotional service, by which the Supreme Personality of Godhead is pleased. Therefore, to approach a bona fide guru, or spiritual master, is essential. The bona fide spiritual master is he who has received the mercy of his guru, who

in turn is bona fide because he has received the mercy of his guru. This is called the paramparā system.

— ŚB 8.16.24p



2. A bonafide guru is fixed in serving the Supreme Personality of Godhead as servant of the servant.

A Vaiṣṇava never thinks that he has a direct relationship with Kṛṣṇa. Lord Caitanya says, “I am the servant of the servant of the servant of the servant—a hundred times the servant of the servant—of Kṛṣṇa [Cc. Madhya 13.80].” We have to agree to become the servant of the servant of the servant. This is the process of disciplic succession, and if one wants real, transcendental love of God, then he has to adopt this process.

— SSR Ch. 8



A spiritual master’s qualification is that he is *brahma-niṣṭhā*, which means that he has given up all other activities and has dedicated his life to working only for the Supreme Personality of Godhead, Kṛṣṇa.

— Kṛṣṇa Book Ch. 87



3. A bonafide guru hears from the disciplic succession.

Some spiritual teachers say, “In my opinion you should do this,” but this is not a guru. Such so-called gurus are simply rascals. The genuine guru has only one opinion, and that is the opinion expressed by Kṛṣṇa, Vyāsadeva, Nārada, Arjuna, Śrī Caitanya Mahāprabhu, and the Gosvāmīs.

— SSR Ch. 2



An actual guru is śrotriya, one who has heard or received perfect knowledge through paramparā, the disciplic succession.

— ŚB 7.5.31p



Perfect knowledge is called paramparā, or deductive knowledge coming down from the authority to the submissive aural receiver who is bona fide by service and surrender.

— ŚB 1.2.21p



4. A bonafide guru has realized the conclusions of scriptures.

The qualification of a spiritual master is that he must have realized the conclusions of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities who have taken shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters.

— NOD Ch. 7



A spiritually advanced person who is authorized to act as the spiritual master speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. In other words, when a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the paramparā system.

— CC Antya 5.71p



Whatever position one may have, if he is fully conversant with the science of Kṛṣṇa, Kṛṣṇa consciousness, he can become a bona fide spiritual master — an initiator or a teacher of the science.

— TLC, Ch. 31



5. A bonafide guru does not behave whimsically.

One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaiṣṇava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the śāstras, and therefore they are considered to be apa-sampradāya, which means “outside of the sampradāya.”

— CC Ādi 7.48p



One who is now the disciple is the next spiritual master. And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master.

— ŚB 2.9.43p



If one is seriously interested in Kṛṣṇa conscious activities, he must be ready to follow the rules and regulations laid down by the ācāryas, and he must understand their

conclusions. The śāstra says, dharmasya tattvaṁ nihitaṁ guhāyāṁ mahājano yena gataḥ sa panthāḥ (Mahābhārata, Vana-parva 313.117). It is very difficult to understand the secret of Kṛṣṇa consciousness, but one who advances by the instruction of the previous ācāryas and follows in the footsteps of his predecessors in the line of disciplic succession will have success. Others will not.

— CC Ādi 8.7p



6. A bonafide guru is self-controlled.

One who is not self-controlled, specifically in sex life, can become neither a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, the tongue, the mind, the belly and the genitals. One who has controlled the particular senses mentioned above is called a gosvāmī. Without becoming a gosvāmī one can become neither a disciple nor a spiritual master. The so-called spiritual master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated.

— ŚB 2.9.43p



A person who has full control over the senses and mind is called a gosvāmī or gosāñi. One who does not have such control is called a godāsa, or a servant of the senses, and cannot become a spiritual master.

— CC Ādi 7.13p



7. A bonafide guru is an *uttama-adhikārī*.

The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people..... The guru is a qualified brāhmaṇa; therefore he knows Brahman and Para-brahman. He thus devotes his life for the service of Para-brahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. Lokānām asau pūjyo yathā hariḥ: the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an ācārya because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps..... The mahā-bhāgavata is one who decorates his body with tilaka and whose name indicates him to be a servant of Kṛṣṇa by the word dāsa. He is also initiated by a bona fide spiritual master

and is expert in worshiping the Deity, chanting mantras correctly, performing sacrifices, offering prayers to the Lord and performing saṅkīrtana. He knows how to serve the Supreme Personality of Godhead and how to respect a Vaiṣṇava. When one has attained the topmost position of mahā-bhāgavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru.

— CC Madhya 24.330p



One should not become a spiritual master unless he has attained the platform of uttama-adhikārī. A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an uttama-adhikārī as a spiritual master.

The uttama-adhikārī, or highest devotee, is one who is very advanced in devotional service. An uttama-adhikārī is not interested in blaspheming others, his heart is completely clean, and he has attained the realized state of unalloyed Kṛṣṇa consciousness.....Out of many such Vaiṣṇavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on japa beads and always thinking of how to expand the Kṛṣṇa consciousness movement. Such a Vaiṣṇava should be accepted as an uttama-adhikārī, a highly advanced devotee, and his association should always be sought.....When a person realizes himself to be an eternal servitor of Kṛṣṇa, he loses interest in everything but Kṛṣṇa's service. Always thinking of Kṛṣṇa, devising means by which to spread the Holy Name of Kṛṣṇa, he understands that his only business is in spreading the Kṛṣṇa consciousness movement all over the world. Such a person is to be recognized as an uttama-adhikārī.

— NOI Text 5p



One should not accept as a spiritual master someone who is fool number one, who has no direction according to the scriptural injunctions, whose character is doubtful, who does not follow the principles of devotional service, or who has not conquered the influence of the six sense-gratifying agents. The six agents of sense gratification are the tongue, the genitals, the belly, anger, the mind and words.

— NOD Ch. 7

Who Is A Bonafide Guru (2)?

A Ready Reckoner from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*prākṛta-rasera śikṣā-bhikṣā śiṣye cāya nā
rati binā jei rasa tāhā guru deya nā*

The true disciples never desire to ask their spiritual master for instructions regarding material mellows. The genuine spiritual master never gives his disciples any such material mellows, which are devoid of *rati*, transcendental loving attachment to the Lord.(2)



*nija-bhogya kāme bhakta 'prema' kabhu bole nā
'rase ḍagamaga acho' śiṣye guru bole nā*

Selfish enjoyment of one's own senses in mundane lust is never called *prema* (love of Godhead) by the genuine devotee. A bonafide spiritual master never tells his disciple, "You are absorbed in the mellows of divine *rasa*."(8)



*'rase ḍagamaga āmi' kabhu guru bole nā
jaḍīya rasera kathā śiṣye guru bole nā*

The genuine spiritual master never claims, "I am absorbed in the mellows of divine *rasa*." The guru never talks idly with his disciples on subjects of gross worldly mellows.(9)



*nāme-rase bheda āche, guru śikṣā deya nā
rasa lābha kori' šeṣe sādhana to' haya nā*

The bonafide spiritual master never teaches that there is a difference between the Holy Name of Kṛṣṇa and *rasa*. Even after attaining actual *rasa*, the regulative principles of devotional service are never concluded.(12)



*rati yukta rasa chādā śuddha-bhakta bole nā
sādhane rati rasa guru kabhu bole nā*

The pure devotee of Kṛṣṇa never speaks of anything other than *rasa*, transcendental mellow, that is endowed with *rati*, loving attachment. The guru never claims that *rati* and *rasa* are present within the practice of preliminary devotion (*sādhana bhakti*). (15)



*rūpa hoite nāma-sphūrṭi, guru kabhu bole nā
guṇa hoite nāma-sphūrṭi, guru kabhu bole nā*

The genuine spiritual master never asserts that the revelation of the Lord's Holy Name is separate from His form. The genuine spiritual master never claims that the revelation of the Lord's Holy Name is separate from His qualities. (32)



*rasa āge, rati pāche, rūpānugā bole nā
rasa āge, śraddhā pāche, guru kabhu bole nā*

The true followers of Śrīla Rūpa Gosvāmī never say that the stage of realizing transcendental mellows (*rasa*) precedes the development of loving devotional attachment (*rati*). The bonafide spiritual master will never profess that the realization of such mellows precedes the development of pure faith (*śraddhā*). (34)



*guru-mahājana-vākye bheda kabhu haya nā
sādhanera pathe kāñṭā sad-guru deya nā*

There can never be any difference between the explanations of the bona fide spiritual master and the teachings of the great devotees (*mahājanas*). The pure spiritual master never puts thorn-like deterrents on the path of one's execution of practical devotional service (*sādhana*). (54)

— *Prākṛta-rasa-śata-dūṣiṇī*



Who are *dīkṣā* and *śikṣā* gurus?

What is the function of the guru who dwells in the heart?

Illuminations from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

There are three types of spiritual masters, the initiating guru, the instructing guru, and the *caitya-guru*. The spiritual master is never ordinary. He is godly. It is an offense to separate the spiritual master from Śrī Kṛṣṇa Caitanya by considering him an ordinary, insignificant human being. In the form of the spiritual master, Kṛṣṇa alone awakens the living entity's spiritual consciousness and thereby helps him attain eternal benefit.

The initiating spiritual master awards transcendental knowledge, knowledge of the Absolute Truth. “Kṛṣṇa alone is my eternal master and I am His eternal servant”: this transcendental knowledge or *sambandha-jñāna* is imparted by the initiating spiritual master.

An instructing spiritual master first tells us how to remove *anarthas*, then teaches us the process of pure devotion. In most cases the initiating spiritual master acts as the instructing spiritual master. A conditioned soul cannot act as an initiating or instructing spiritual master.

Śrī Hari, who dwells in our hearts as the Supersoul, is the internal spiritual master, *caitya-guru*. *Caitanya-caritāmṛta* states, *kṛṣṇa yadi kṛpā kare kona bhāgyavāne, guru-antaryāmi-rūpe śikhāya āpane*: “Kṛṣṇa is situated in everyone's heart as the *caitya-guru*, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives him lessons so he can progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.” (CC Madhya 22.47)

The *caitya-guru* awards us the qualification to realize the instructions we have heard from the initiating and instructing gurus. He also imparts the strength to follow those orders. Without His mercy, no one can understand the intention of either the initiating or instructing spiritual master. Lord Śrī Gaurāṅgadeva alone awards transcendental knowledge and pure devotional service through the initiating spiritual master, protects that pure devotion by sending the instructing spiritual masters (who are non-different from Him), and as the internal spiritual master personally awards the strength to follow the gurus' orders and teachings.

— *Amṛta Vāṇī*, The Spiritual Master, 84



More on *dīkṣā* and *śikṣā* gurus

Illuminations from Śrīla Prabhupāda

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an ācārya there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead.

— CC Ādi 1.46p



Although others give help in showing the way to beginners, the guru who first initiates one with the mahā-mantra is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead.

— CC Ādi 1.34p



A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

— CC Ādi 1.35p



There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions.

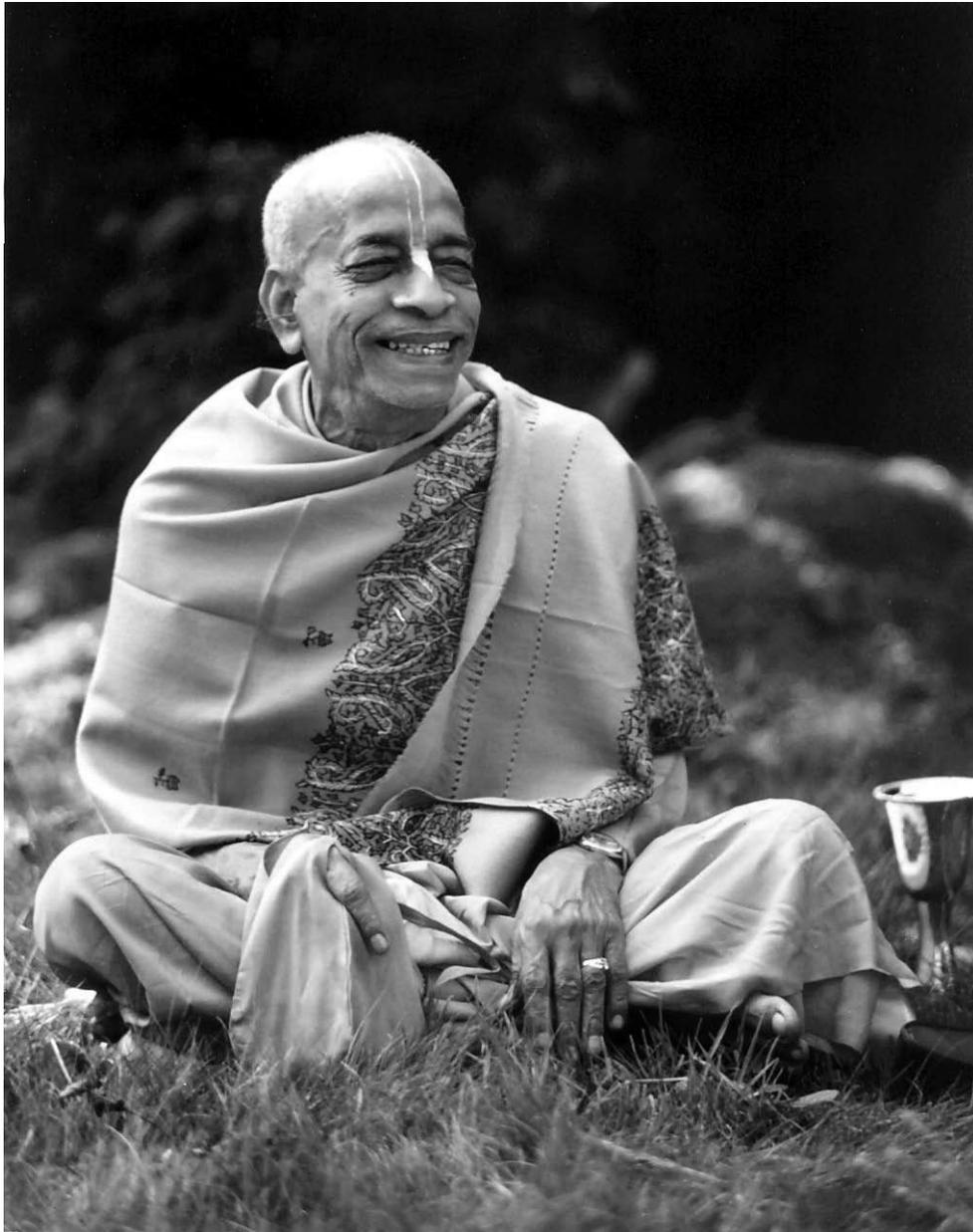
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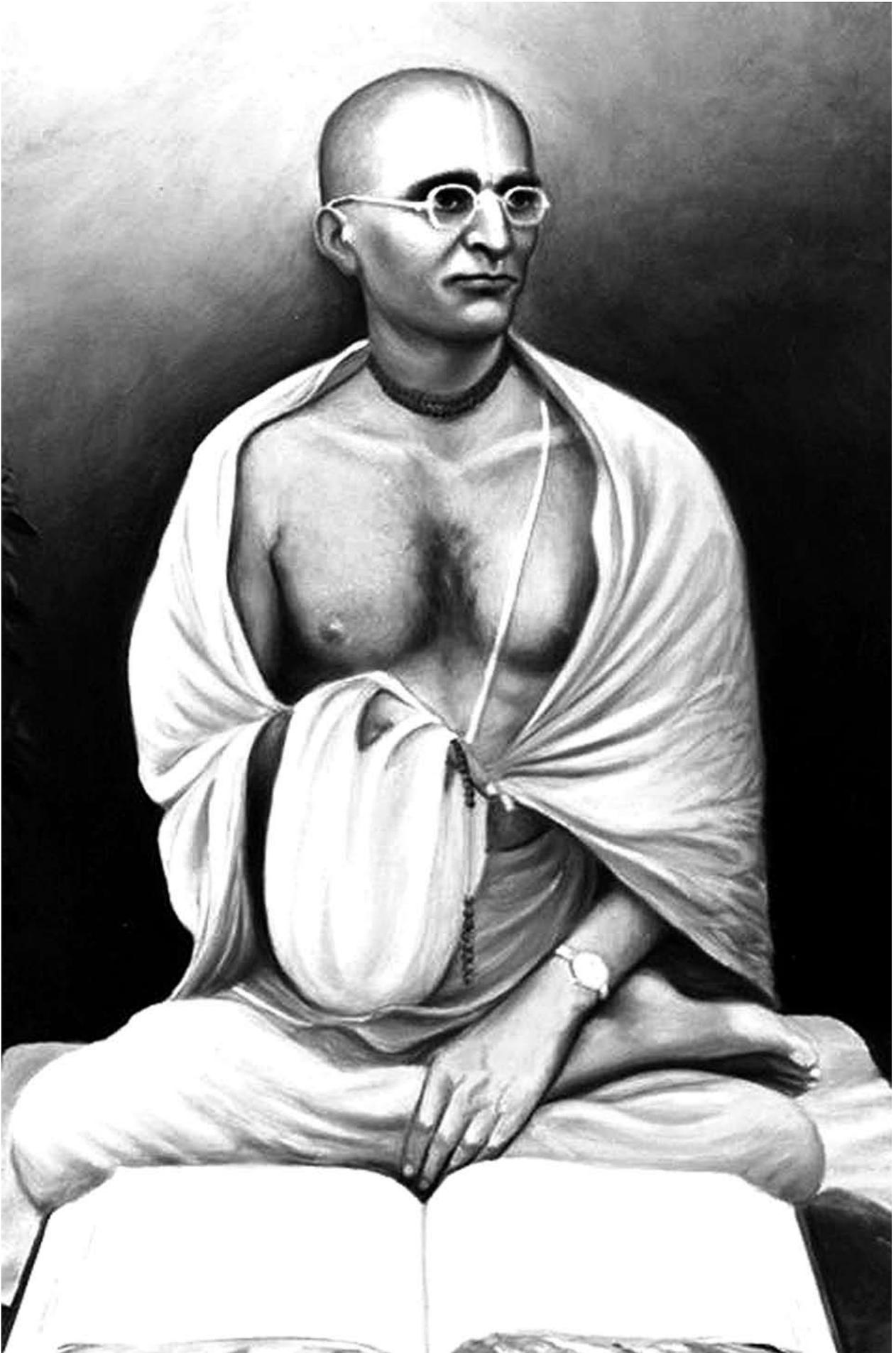


Śrīla Sanātana Gosvāmī is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all

spiritual benefits by the mercy of Sanātana Gosvāmī. Śrī Govindajī acts exactly like the śikṣā-guru (instructing spiritual master) by teaching Arjuna the Bhagavad-gītā. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Śrīla Madana-mohana vigraha, whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva vigraha.

— CC Ādi 1.47p





More on *Guru-tattva*

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Who is a true guru? It is he who is constantly engaged in the service of Śrī Hari. And who is the truly learned man? It is he who, in the words of Śrī Kṛṣṇa, is well conversant with actual knowledge of the *jīva*'s bondage and his deliverance from it. (C.f. *Śrīmad-Bhāgavatam*, 11.19.41).

We should only accept as our guru he who employs all of his time, cent-per-cent, in God's service. Otherwise we will fail miserably by following him. Śrī Caitanya *caritāmṛta* has instructed us: "A true guru teaches his disciple through his own behaviour and practice. He cannot teach *dharma* who does not abide by it himself."

The *Śrutis* instruct us, "One who seeks true knowledge of *tat* — that Supreme Being — should gather the necessary articles for initiation and approach a guru who is conversant in the *Vedas* and steeped in realization of Brahman — the Supreme Spirit" (*Muṇḍaka Upaniṣad*, 1.2.12). This instruction has also been given in the *Śrīmad-Bhāgavatam* (11.3.21): "One who seeks his highest well-being should surrender himself to a guru who is well-versed in the imports of the *Vedas*, who has full realization of *Parabrahma* and who has thereby become the shelter of true peace." Neither platform speakers, who are but skilled in giving speeches, yet who conduct themselves improperly, nor professional priests can be gurus.

One who does not stay constantly engaged in *hari-bhajana* (devotional service to Śrī Hari) will be anxious to take up other engagements on the strength of Śrī Nāma and will thus risk committing the severe *aparādha*, or offence, of utilizing Śrī Nāma in sinful affairs. Moreover, one who acts in the capacity of guru for a salary or according to a contract cannot be a guru, nor can one who reads the *Śrīmad-Bhāgavatam* blindly. First of all, refrain from approaching such professional priests and platform-speakers. Observe whether or not they fully

“One who does not stay constantly engaged in *hari-bhajana* will be anxious to take up other engagements on the strength of Śrī Nāma and will thus risk committing the severe *aparādha*, or offence, of utilizing Śrī Nāma in sinful affairs. ”

devote their time to *Śrīmad-Bhāgavatam*. For one who is steeped or accomplished in realization of *Parabrahma*, one's full time is occupied with service to God.

From whom should we hear the *Śrīmad-Bhāgavatam*? We should hear and learn the *Bhāgavatam* from a true Vaiṣṇava, for it cannot emanate from the mouth of one who is not a *bhāgavata*, or true devotee. Pretending to ably recite it just leads others astray. He who does so is himself deceived and as such, deceives others. How can the *Bhāgavatam*, which is not different from Śrī Bhagavān, really play on the tongues of the professional readers who pose as conversant scholars when reading it before others, but who have no true devotion to Śrī Bhagavān due to being engaged in worldly enjoyment? On the plea of discussing the *Bhāgavatam*, they simply gratify their own senses instead of the senses of Śrī Kṛṣṇa.

He who is anxious for his true well-being should never come in contact with such professional readers and thereby court his own downfall, while falsely believing that he will truly be benefited by accepting them as his gurus and hearing from them as though he were their disciple. How can someone who is busy with the maintenance of his wife and children; who is fully devoted to his desire for worldly enjoyments, which arise out of illusion; and who tries to employ God, the highest Entity worthy of adoration and service, in supplying him fuel for the fire of those enjoyments; act as *jagad-guru*, or the true instructor of all people?!

What do we observe in the *Śrīmad-Bhāgavatam* and in the conduct and preaching of Śrī Caitanya Mahāprabhu and His devotees? Those who foster within their hearts fear, affliction, illusion, sensual desires, greed, and feelings of frustration in relation to their bodies, wealth, friends and so on due to their attachment to some object other than God, have not surrendered themselves to God. Such nondedicated individuals cannot advise others to surrender to God. Even if they give verbal instructions, their preaching, which is bereft of any practical examples from their own conduct, is ineffective.

Only a *mahā-bhāgavata* who has no worldly possession or attachment, and who has sincerely surrendered himself to Kṛṣṇa and exclusively serves Him twenty-four hours a day can legitimately occupy the *ācārya*'s seat.

— Adapted from *The Gauḍīya*, Volume 24, Number 11



The Absolute Nature of *Sad-guru*

In a sense guru is like the hand attached to the body of God, Who is all existence, all intelligence, and all bliss (*sac-cid-ānanda-vigraha*). With His hand, God rubs His own feet. The hand of God is His own limb. In this case God is serving Himself. God Himself appears as the guru in order to teach how to serve Himself. Our Gurudeva is also one with the body of God. There is God to be served, there is also God who serves; God as object and God as support. Mukunda is God to be served, He is the object God. The most beloved of Mukunda, Śrī Gurudeva, is serving God, the support. There is no one so dearly loved by God as our Gurudeva. He alone is the best beloved of the Lord.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Vyāsa-Pūja lecture, 1936.

The Mood and Vision of His Realized Disciple

If I disobey the law which has come down to me through the chain of preceptorial succession, the offense, due to omission to carry out the command of the guru, will sever me from the lotus feet of Śrī Gurudeva. If, in order to carry out the command of the guru, I have to be arrogant, brutish, or suffer eternal perdition, I am prepared to welcome such eternal damnation and even sign a pact to that effect. I will not listen to the words of other malicious persons in lieu of the command of Śrī Gurudeva. I will dissipate, with indomitable courage and conviction, the currents of thought of the rest of the world, relying on the strength derived from the lotus feet of Śrī Gurudeva. I confess to this arrogance. By sprinkling a particle of the pollen of the lotus feet of my preceptor, crores of people like you will be saved. There is no such learning in this world, no such sound reasoning in all the fourteen worlds, no mangods, that can weigh more than a solitary particle of the dust of the lotus feet of my Gurudeva. Gurudeva, in whom I have implicit trust can never spite me. I am by no means prepared to listen to the words of any one who wants to hurt me, or to accept such a malicious person as my preceptor.

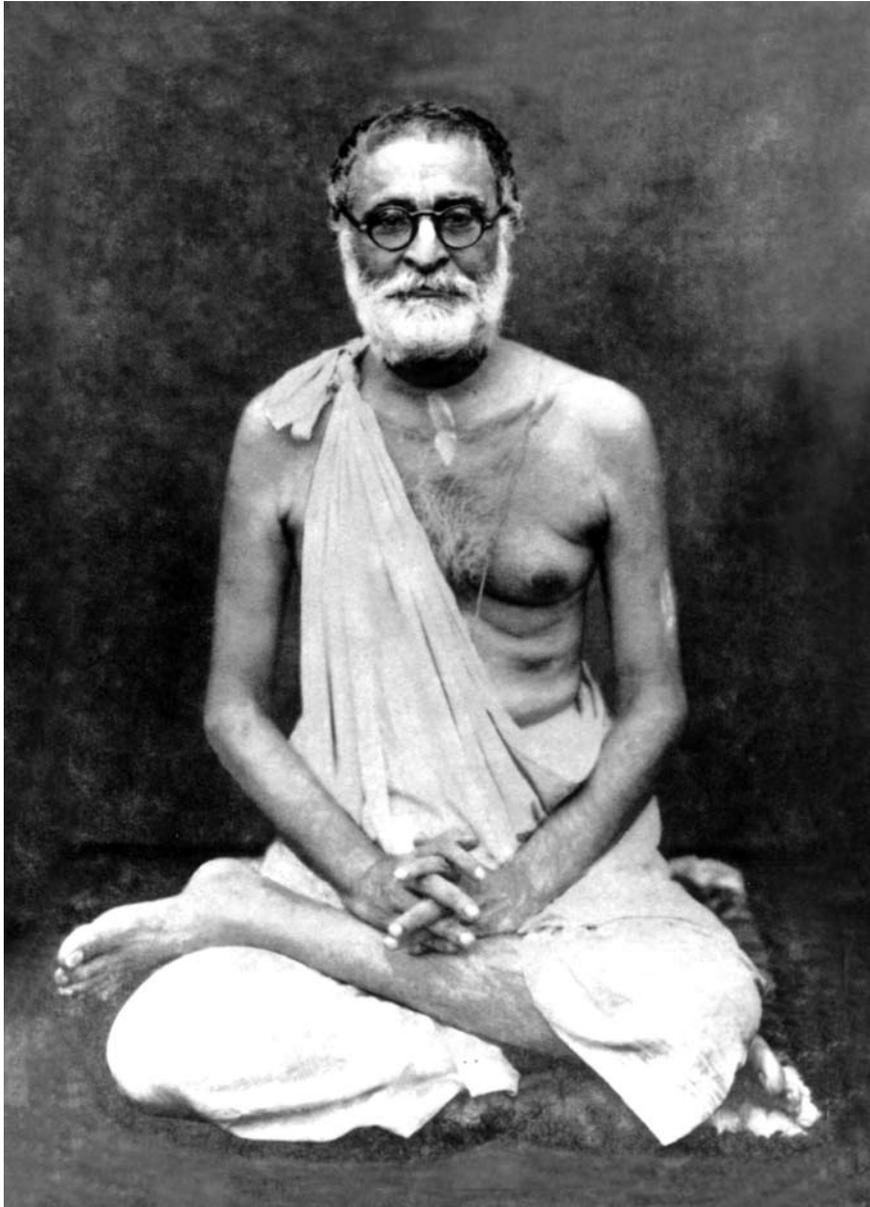
— op.cit.

The moment I deviate from Śrī Guru, the moment I become forgetful of he who keeps me attached to his lotus feet at every single moment, I will, without a doubt, diverge from the Truth. And when I am thus separated from Śrī Guru, countless misgivings and deficiencies will engulf me. I shall simply spend my time bathing when I'm hot and bundling up when I'm cold. In other words, I will become more anxious to arrange for my own comfort than to serve Śrī Gurudeva.

If at the beginning of every year, every month, every day and every moment, I do not remember my Gurudeva, who saves me from absorption in that which has

no connection to my constitutional nature or is separate from *kṛṣṇa-bhakti*, then I will definitely fall into greater and greater difficulty. I will try to present myself as Guru and will be swallowed up by the ill-mentality of believing that others should worship me as such. This alone is *dvitīya abhiniveśa* — infatuation with the worthless purposes of our unnatural state. To come and offer *guru-pūja* just for one day is insufficient. It is our duty to serve Gurudeva at every moment.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Lecture,
Śrī Caitanya Maṭha, Śrī Dhāma Māyāpura, 1931.



Transcendental Insights on *Ācārya-tattva*

Śrīla Bhaktivinoda Ṭhākura

Who can be called an *ācārya*? What are the activities of a Gauḍīya Vaiṣṇava *ācārya*?

Only one who teaches *dharma* by practising it himself is an *ācārya*. One who propagates misconceptions [about the Absolute Truth] to achieve worldly gain cannot actually attain the position of an *ācārya*. It is proper for those who have assumed the post of *ācārya* in the Gauḍīya-sampradāya to endeavor to remove all of the *sampradāya*'s *anarthas*, or superfluous and unnecessary influences.

— Śrī Sajjana-toṣaṇī, Vol. 4, No. 1



How does an *ācārya* capture the *śraddhā*, intrinsic devotional faith, of a living entity?

Those who assume the position of an *ācārya* must themselves follow the righteous path of eternal *dharma*. If they do so, other living entities will note their spotless character and their *śraddhā* will be captured. Everyone honors and respects the *sadācāra* (impeccable personal conduct) of an *ācārya*.”

— Śrī Sajjana-toṣaṇī, Vol. 8, No. 9

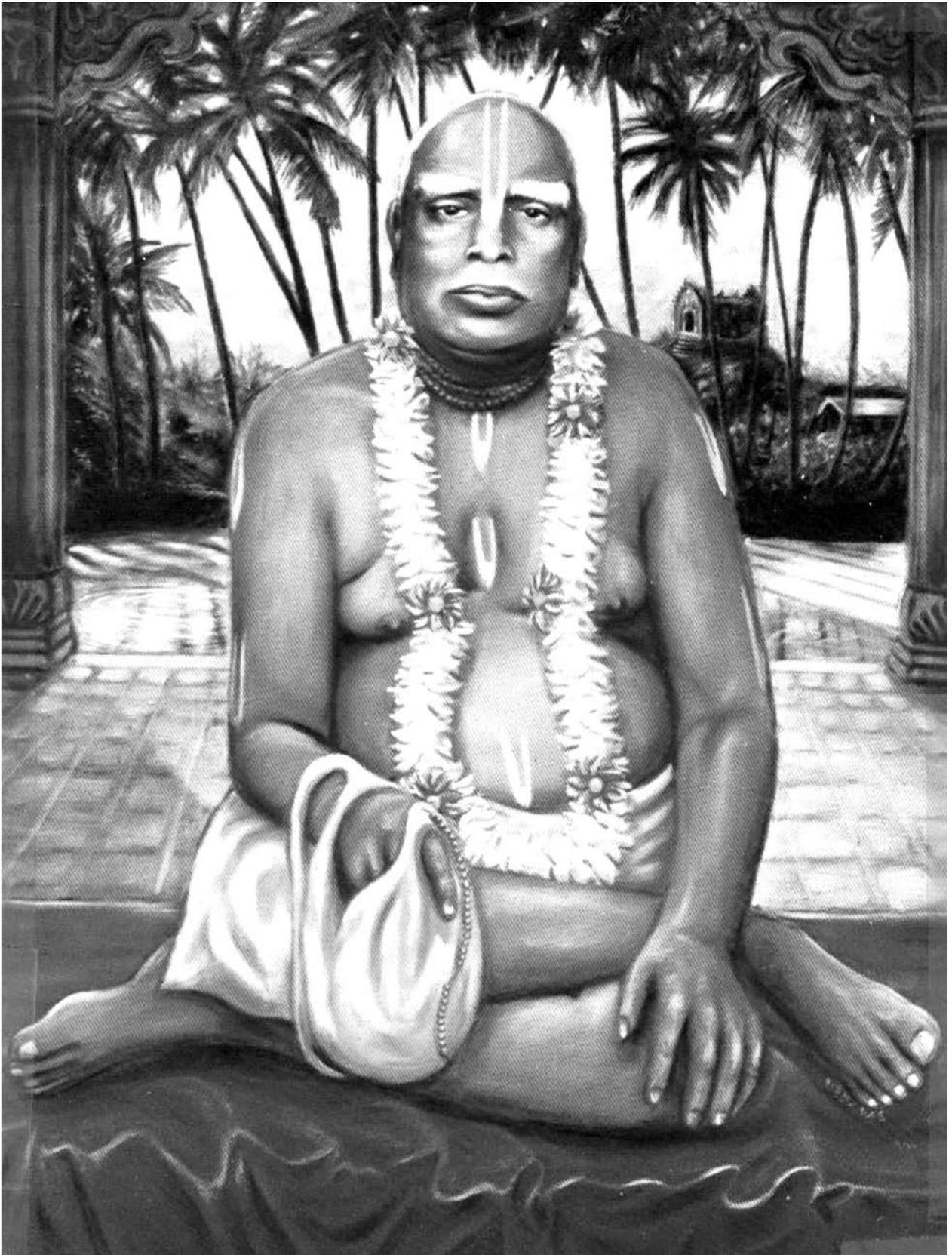


Does an *ācārya* give *mantra-dīkṣā* (*mantra* initiation) without careful consideration?

The revered *mantra-ācārya* gives the *mantra* to a genuine candidate according to the injunctions of the scriptures, having considered the candidate's eligibility. Although *Hari-bhakti-vilāsa* mentions the necessity of both the guru and disciple first examining each other before the initiation takes place, this is not generally practised. Consequently, there have been cases of both the spiritual master and disciple falling down. The result of this must be that deviations take place in the *sampradāya*.

— Śrī Sajjana-toṣaṇī, Vol. 4, No. 1





What damage is incurred by behavior that opposes the principles of *bhakti*?

Those Vaiṣṇavas whose behavior is contrary to the conclusive truths of *bhakti* are the root cause of creating disturbances for the *sampradāya*.

— *Śrī Sajjana-toṣaṇī*, Vol. 4, No. 1



What is the most significant task of an *ācārya*'s immediate followers?

In the past four hundred years, many *anarthas* have surfaced in the Gauḍīya-sampradāya. The most prominent duty of the followers of the *ācārya* is to eradicate all such *anarthas* at the root.

— *Śrī Sajjana-toṣaṇī*, Vol. 4, No. 1



Do the *ācāryas* ever differ in their opinions?

A self-realised soul is situated in his eternal identity. Whatever such a soul expresses in India, will be expressed by another self-realised soul in the North Pole. And a soul in Vaikuṅṭha will state the same opinion. This is because the conceptions of pure souls are untainted by the slightest material interpretation; thus they can never differ.

— *Tattva-viveka*, *Anuccheda* 1.2



***Ācāryas* advent throughout each *yuga*. Does each *ācārya* serve to fulfil the mission of the previous *ācārya*?**

The great reformers will always assert that they have come not to destroy the old law, but to fulfil it. Vālmīki, and Caitanya Mahāprabhu assert the fact either by their words or by their conduct.

The Bhāgavata: Its Philosophy, its Ethics & its Theology

Śrīla Bhaktivinoda Ṭhākura's writings were the source of a book called Bhaktivinoda-vāṇī-vaibhava, which was compiled on the order of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. These excerpts are from that book.

Who Is a Bona Fide Founder-Ācārya?

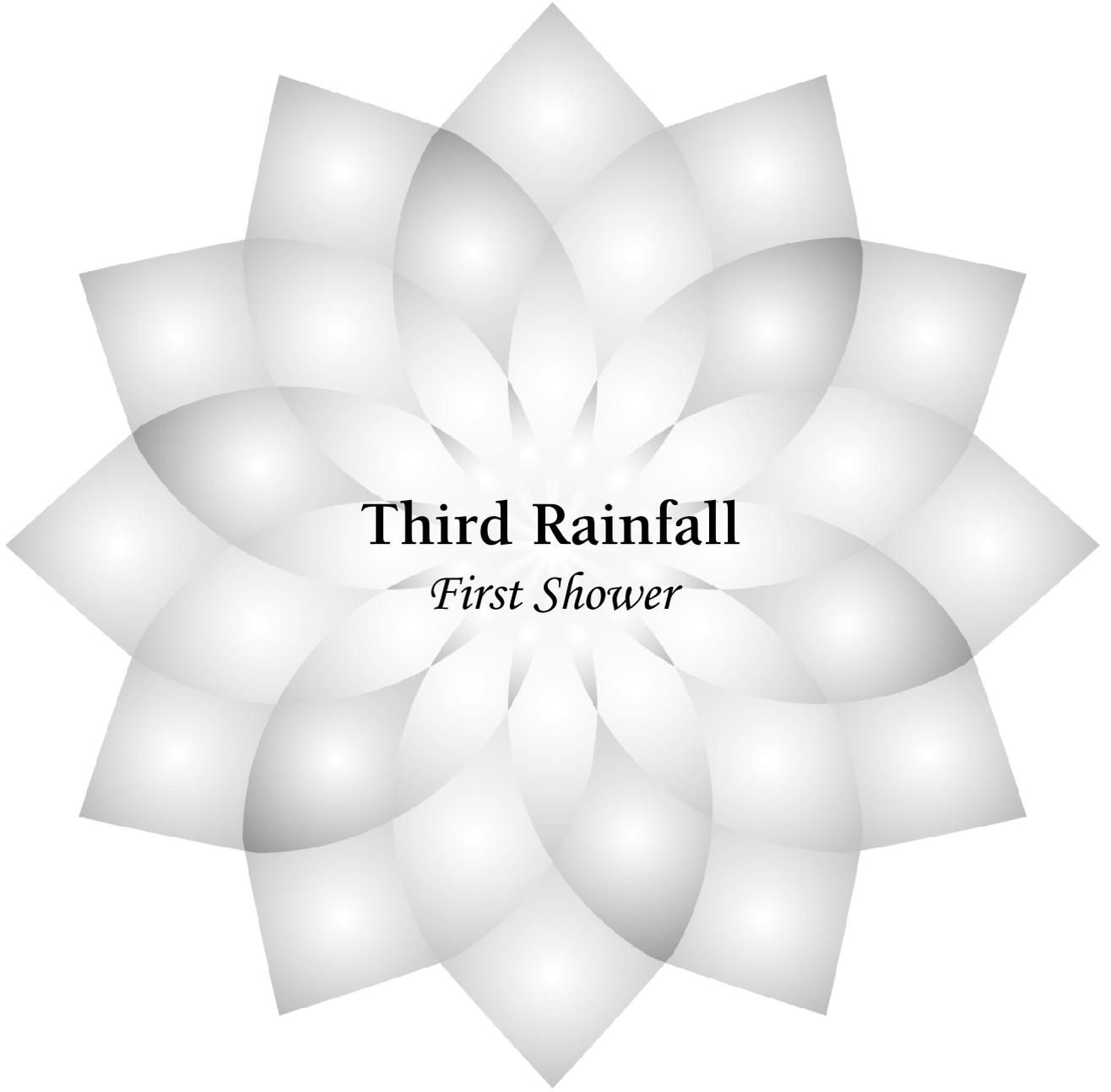
All ISKCON devotees know the term “Founder-Ācārya”, but how many of us understand the full meaning of it? That it does not just indicate a title, but signifies a transcendental system — one that has been utilized by such Vaiṣṇava stalwarts as Śrī Rāmānujācārya and Śrī Madhvācārya to facilitate the mass liberation of conditioned souls in Kali-yuga. Śrīla Prabhupāda, being Mahāprabhu’s *senāpati-bhakta*, introduced the same system, for the same reason.

The Five Characteristics of a Bona Fide Founder-Ācārya

The five characteristics of a bona fide Founder-Ācārya are found in “*Prapannāmṛta Tapana*”, a scripture from the Śrī Sampradaya that discusses the Founder-Ācārya system. By reading these we can easily understand Śrīla Prabhupāda’s very elevated position and his first class credentials. We can also easily ascertain who is not qualified for the position.

The Five Characteristics of a Bona Fide Founder-Ācārya Are:

- (1) He is *udhārika* — the savior of everyone. Those who come after him are called *upakārika* — his helpers. They are never to be equated with the Founder-Ācārya.
- (2) He is *dīnābhaya* — (*dīna* - very fallen; *abhaya* - to remove fear, become fearless) — He removes the fear of all fallen souls by his teachings. Anyone who takes shelter of them will become fearless.
- (3) He gives purports to those scriptures containing Vaiṣṇava *siddhānta* e.g. *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, and he makes such purports available to the world. Such books are called *mahā-granthas*.
- (4) He also gives purports to the songs of the Vaiṣṇava *ācāryas*.
- (5) His very name becomes identified with the philosophy of Lord Viṣṇu Himself, for such is his transparency and potency.



Third Rainfall

First Shower

GEM TWO

अत्याहारः प्रयासश्च
प्रजल्पो नियमाग्रहः
जनसङ्गश्च लौल्यं च
षड्भिर्भक्तिर्विनश्यति

*atyāhārah prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca
ṣaḍbhir bhaktir vinaśyati*

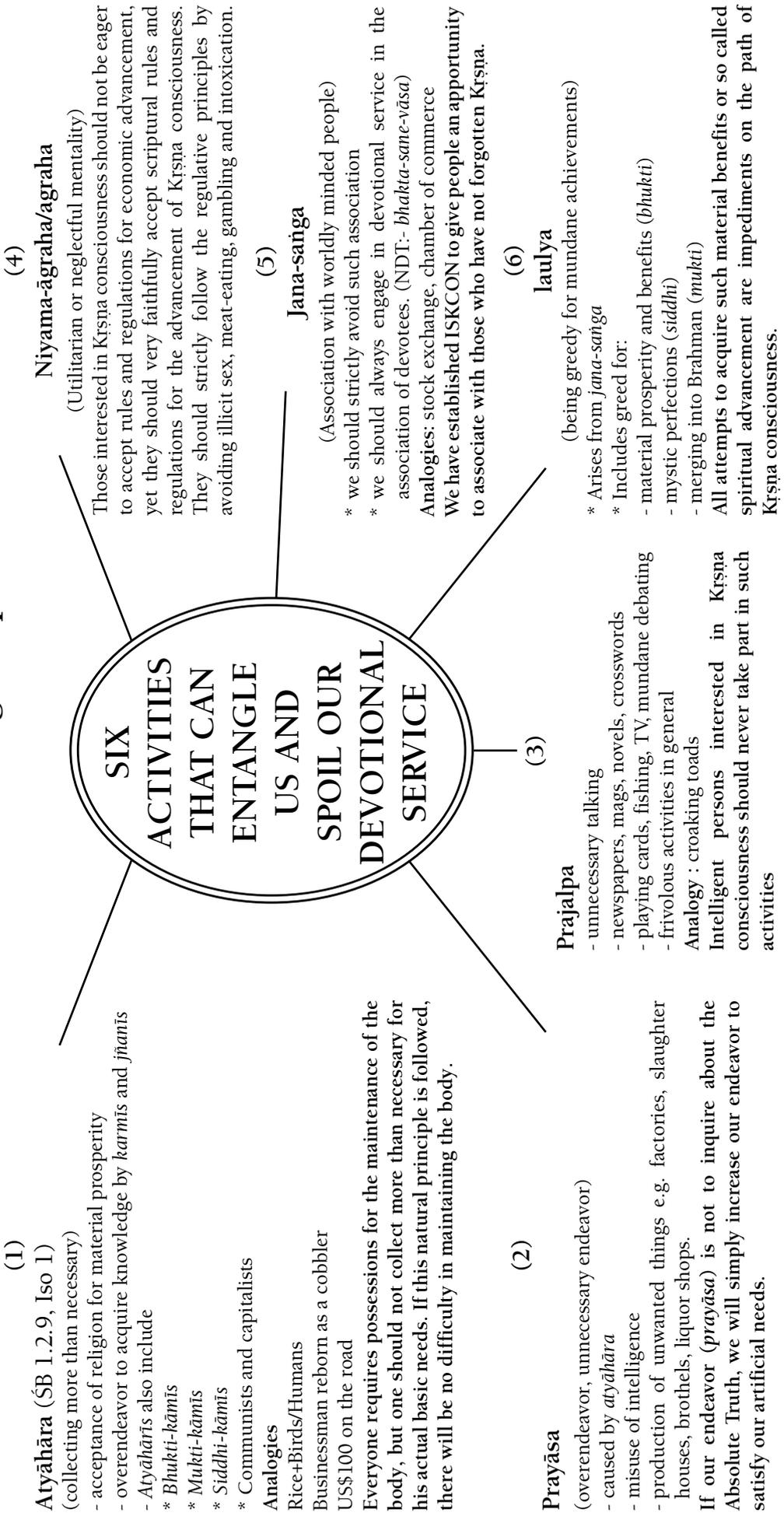
ati-āhārah—overeating or too much collecting; *prayāsaḥ*—overendeavoring; *ca*—and; *prajalpaḥ*—idle talk; *niyama*—rules and regulations; *āgrahaḥ*—too much attachment to (or *agrahaḥ*—too much neglect of); *jana-saṅgaḥ*—association with worldly-minded persons; *ca*—and; *laulyam*—ardent longing or greed; *ca*—and; *ṣaḍbhiḥ*—by these six; *bhaktiḥ*—devotional service; *vinaśyati*—is destroyed.

TRANSLATION

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements.

Śrī Upadeśāmṛta Text Two

Walk Through Map



WHAT ARE THE ADVANTAGES OF GIVING UP THESE ENTANGLING FAULTS?

When human society gives up these elementary faults enumerated by Śrīla Rūpa Gosvāmī, all enmity will cease between men and animals, capitalists and communists and so forth. In addition, all problems of economic or political maladjustment and instability will be solved. This pure consciousness is awakened by the proper spiritual education and practice offered scientifically by the Kṛṣṇa consciousness movement.

Practical and Transformational Insights

Excerpts from Śrīla Prabhupāda’s Text Two Purport

One’s devotional service is spoiled when he becomes too entangled in talking unnecessarily about mundane subject matters.

Human life is meant for plain living and high thinking. Since all conditioned living beings are under the control of the Lord’s third energy, this material world is designed so that one is obliged to work. When they are under the control of the internal potency, they display their natural, constitutional activity — namely, constant engagement in the devotional service of the Lord.

The word *mahātmā* refers to those who are broadminded, not cripple-minded. Only when a person gratifies the senses of the Supreme Lord can he be called a *mahātmā*, or broadminded person.

When the individual *jīva* souls are under the control of the internal energy, their only engagement is the satisfaction of Kṛṣṇa, or Viṣṇu. This is the position of a *mahātmā*. If one is not a *mahātmā*, he is a *durātmā*, or a cripple-minded person. Such mentally crippled *durātmās* are put under the control of the Lord’s external potency, *mahāmāyā*.

The main problem confronting the conditioned souls is the repetition of birth, old age, disease and death. In the material world one has to work for the maintenance of the body and soul, but how can one perform such work in a way that is favorable for the execution of Kṛṣṇa consciousness?

Everyone requires possessions such as food grains, clothing, money and other things necessary for the maintenance of the body, but one should not collect more than necessary for his actual basic needs. If this natural principle is followed, there will be no difficulty in maintaining the body.

Collecting and eating more than necessary causes *prayāsa*, or unnecessary endeavor. If people are advised not to collect too many goods, eat too much or work unnecessarily to possess artificial amenities, they think they are being advised to return to a primitive way of life. Generally people do not like to accept plain living and high thinking. That is their unfortunate position. Human life is meant for God realization, and the human being is given higher intelligence for this purpose.

The first step in human civilization consists of occupational engagements performed according to the scriptural injunctions. The higher intelligence of a human being should be trained to understand basic *dharma*.

Religion entails understanding the laws of God because the proper execution of these laws ultimately leads one out of material entanglement. That is the true purpose of religion. If our endeavor (*prayāsa*) is not to inquire about the Absolute Truth, we will simply increase our endeavor to satisfy our artificial needs. A spiritual aspirant should avoid (such) mundane endeavor.

Prajalpa (means) unnecessary talking. When we mix with a few friends, we immediately begin unnecessary talking, sounding just like croaking toads. If we must talk, we should talk about the Kṛṣṇa consciousness movement. Those outside of the Kṛṣṇa consciousness movement are interested in reading heaps of newspapers, magazines and novels, solving crossword puzzles and doing many other nonsensical things. In this fashion people simply waste their valuable time and energy. Intelligent persons interested in Kṛṣṇa consciousness should never take part in such activities.

Jana-saṅga refers to associating with persons not interested in Kṛṣṇa consciousness. One should strictly avoid such association. Śrīla Narottama dāsa Ṭhākura has therefore advised us to live only in the association of Kṛṣṇa conscious devotees.

Accepting some of the scriptural rules and regulations for immediate benefit, as utilitarians advocate, is called *niyama-āgraha*, and neglecting the rules and regulations of the *śāstras*, which are meant for spiritual development, is called *niyama-agraha*. The word *āgraha* means “eagerness to accept,” and *agraha* means “failure to accept.” By the addition of either of these two words to the word *niyama* (“rules and regulations”), the word *niyamāgraha* is formed. Thus *niyamāgraha* has a twofold meaning that is understood according to the particular combination of words. Those interested in Kṛṣṇa consciousness should not be eager to accept rules and regulations for economic advancement, yet they should very faithfully accept scriptural rules and regulations for the advancement of Kṛṣṇa consciousness. They should strictly follow the regulative principles by avoiding illicit sex, meat-eating, gambling and intoxication.

Bhukti-kāmīs, who are interested in material happiness, *mukti-kāmīs*, who desire liberation by merging in the existence of the formless Absolute (Brahman), and *siddhi-kāmīs*, who desire the perfection of mystic *yoga* practice, are classified as *atyāhārīs*. To associate with such persons is not at all desirable.

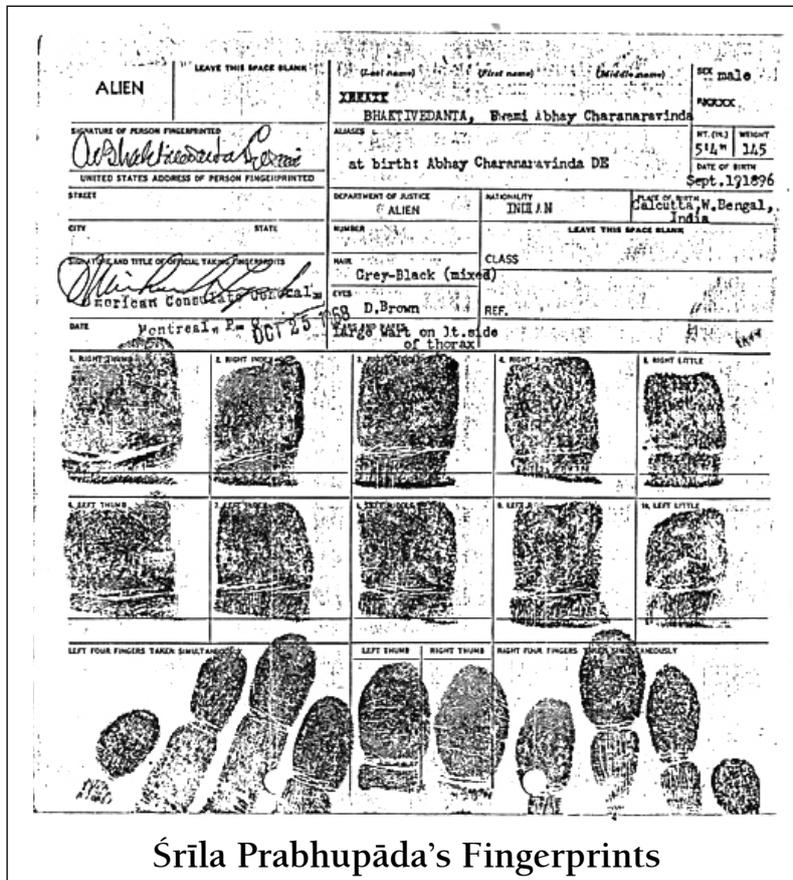
Desires to expand the mind by perfecting mystic *yoga*, merging in the existence of Brahman, or attaining whimsical material prosperity are all included within the category of greed (*laulya*). All attempts to acquire such material benefits or so-called spiritual advancement are impediments on the path of Kṛṣṇa consciousness.

The wealth of the world actually belongs to Kṛṣṇa, and every living entity, man and animal, has the birthright to use God’s property for his maintenance. When one takes more than his maintenance requires — he is a thief, and as such he is liable to be punished by the laws of nature.

The wealth of the world should be used for the welfare of all living entities, for that is the plan of Mother Nature. Everyone has the right to live by utilizing the wealth of the Lord. When people learn the art of scientifically utilizing the Lord’s property, they will no longer encroach upon one another’s rights. Then an ideal society can be formed. The basic principle for such a spiritual society is stated in the first mantra of Śrī Īsopaniṣad:

*īśāvāsyam idaṁ sarvaṁ
yat kiñca jagatyāṁ jagat
tena tyaktena bhujjithā
mā ḡṛdhaḡ kasya svid dhanam*

“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and should not accept other things, knowing well to whom they belong.”



Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Two Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

(1) *A mahātmā* is one who:

- (a) is very learned
- (b) is very merciful
- (c) has a large following
- (d) gratifies the senses of the Supreme Lord.

(2) There will be no difficulty in maintaining the body if we:

- (a) live a healthy life
- (b) don't collect more than necessary for our needs
- (c) live a balanced peaceful life
- (d) surrender to Kṛṣṇa

(3) The first step in human civilization consists of:

- (a) occupational engagements performed according to the scriptural injunctions
- (b) understanding that there is more to life than eating, sleeping, mating and defending
- (c) hearing from a bona fide source
- (d) none of the above

(4) *Prajalpa* means:

- (a) unnecessary talking
- (b) reading newspapers, mags, novels, crosswords
- (c) playing cards, fishing, watching TV
- (d) all of the above.

(5) *Jana saṅga* refers to:

- (a) association with spiritually-minded people
- (b) accociation with like-minded people
- (c) association with people not interested in Kṛṣṇa consciousness
- (d) association with petty-minded people

(6) *Atyāhārīs* include:

- (a) *bhukti-kāmīs*
- (b) *mukti-kāmīs*
- (c) *siddhi-kāmīs*
- (d) all of the above

Answers: (1) d; (2) b; (3) a; (4) d; (5) c; (6) d

Am I at Fault?

An Elaboration on the Six Faults which Spoil Devotional Service.

Atyāhāra

The first impediment is atyāhāra, overeating or accumulating more wealth than we need. When we give free rein to the senses in an effort to enjoy to the highest degree, we become degraded. A devotee should therefore eat only enough to maintain his body and soul together; he should not allow his tongue unrestricted license to eat anything and everything it likes..... A devotee does not eat extravagantly; he simply eats what he offers to the Supreme Lord, Kṛṣṇa. He is interested in kṛṣṇa-prasādam (food offered to the Lord) and not in satisfying his tongue. Therefore he does not desire anything extraordinary to eat.

— Nārada-bhakti-sūtra, 5p



Overeating is not at all recommended for one who wants to progress in spiritual life.

—ŚB 4.23.5p



How to Best Deal with It?

It is best that one eat only the remnants of foodstuff offered to Kṛṣṇa. A person in Kṛṣṇa consciousness does not eat anything which is not first offered to Kṛṣṇa. Therefore, only the Kṛṣṇa conscious person can attain perfection in yoga practice. Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice yoga. The Kṛṣṇa conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus competent to perform yoga practice.

—Bg 6.16p



If we can practice accepting only remnants of food offered to Kṛṣṇa, it is possible to get free from māyā's victimization. Vegetables, grains, fruits, milk products and water are proper foods to offer to the Lord, as Lord Kṛṣṇa Himself prescribes. However, if one accepts prasāda only because of its palatable taste and thus eats too much, he also falls

prey to trying to satisfy the demands of the tongue. Śrī Caitanya Mahāprabhu taught us to avoid very palatable dishes even while eating prasāda. If we offer palatable dishes to the Deity with the intention of eating such nice food, we are involved in trying to satisfy the demands of the tongue.

—NOI 1p



..a devotee does not wish to accumulate a large bank balance: he simply earns as much as he requires. This is called yāvad-artha or yuktāhāra. In the material world everyone is very active in earning more and more money and in increasing eating and sleeping and gratifying the senses; such is the mission of most people's lives. But these activities should be absent from the life of a devotee.

—Nārada-bhakti-sūtra, 5p



Money is also called lakṣmī, and Lakṣmī is always engaged in the service of Nārāyaṇa. Wherever there is money, it must be engaged in the service of Lord Nārāyaṇa. Everyone should use his money to spread the great transcendental movement of Kṛṣṇa consciousness. If one does not spend money for this purpose but accumulates more than necessary, he will certainly become proud of the money he illegally possesses. The money actually belongs to Kṛṣṇa, who says in Bhagavad-Gītā (5.29), bhoktāram yajña-tapasām sarva-loka-maheśvaram: “I am the true enjoyer of sacrifices and penances, and I am the owner of all the planets.” Therefore nothing belongs to anyone but Kṛṣṇa. One who possesses more money than he needs should spend it for Kṛṣṇa. Unless one does so, he will become puffed up because of his false possessions, and therefore he will be punished in the next life.

—ŚB 5.26.36p



Prayāsa

The next impediment Śrīla Rūpa Gosvāmī mentions is prayāsa, endeavoring very hard for material things. A devotee should not be very enthusiastic about attaining any material goal. He should not be like persons who engage in fruitive activities, who work very hard day and night to attain material rewards. All such persons have some ambition — to become a very big businessman, to become a great industrialist, to become a great poet or philosopher. But they do not know that even if their ambition is fulfilled, the result is temporary. As soon as the body is finished, all material achievements are also finished. No one takes with him anything he has achieved materially in this world. The only thing he can carry with him is his asset of devotional service; that alone is never vanquished.

—Nārada-bhakti-sūtra, 5p



These are the different occupational duties by which men should earn their livelihood, and in this way human society should be simple. At the present moment, however, everyone is engaged in technological advancement, which is described in Bhagavad-Gītā as ugra-karma — extremely severe endeavor. This ugra-karma is the cause of agitation within the human mind.

—ŚB 7.14.10p



A sannyāsī should have an institution meant to preach Kṛṣṇa consciousness; he need not accumulate money for himself. We recommend that as soon as money accumulates in our Kṛṣṇa consciousness movement, fifty per cent of it should be invested in printing books, and fifty per cent for expenditures, especially in establishing centers all over the world. The managers of the Kṛṣṇa consciousness movement should be extremely cautious in regard to this point. Otherwise money will be the cause of lamentation, illusion, fear, anger, material attachment, material poverty, and unnecessary hard work.... Whatever money is collected should be spent for Kṛṣṇa, and not a farthing for sense gratification. This is the Bhāgavata principle.

—ŚB 7.13.34p



Advancement of civilization is estimated not on the growth of mills and factories to deteriorate the finer instincts of the human being, but on developing the potent spiritual instincts of human beings and giving them a chance to go back to Godhead.

Development of factories and mills is called ugra-karma, or pungent activities, and such activities deteriorate the finer sentiments of the human being and society to form a dungeon of demons.

—ŚB 1.11.12p



How to Best Deal with It?

If one wants to go to hell by illicit sex, meat-eating, gambling and intoxication, he must acquire so many things. For illicit sex he must arrange for money for brothels, for meat-eating he must arrange for many slaughterhouses, for gambling he must arrange for casinos and hotels, and for intoxication he must open many breweries. Clearly, therefore, if one wants to go to hell he must endeavor very much, but if he wants to return home, back to Godhead, there is no difficult endeavor. To go back to Godhead, one may live alone anywhere, in any condition, and simply sit down, meditate upon the Supersoul and chant and hear about the Lord. Thus there is no difficulty in approaching the Lord. Adānta-gobhir viśatām tamisram [SB 7.5.30]. Because of inability to control the senses, one must go through great endeavor to go to hell, but if one is sensible he can very easily obtain the favor of the Supreme Personality of Godhead because the Lord is always with him.

—ŚB 7.7.38p



A devotee should only work for such income as is absolutely necessary. He should be satisfied always with such income and should not endeavor to earn more and more simply to accumulate the unnecessary. A person in the conditioned state who has no money is always found working very hard to earn some with the object of lording it over material nature. Kapiladeva instructs that we should not endeavor hard for things which may come automatically, without extraneous labor. The exact word used in this connection, yadṛcchayā, means that every living entity has a predestined happiness and distress in his present body; this is called the law of karma. It is not possible that simply by endeavors to accumulate more money a person will be able to do so, otherwise almost everyone would be on the same level of wealth.

—ŚB 3.27.8p



...the enlightened person should endeavor only for the minimum necessities of life while in the world of names. He should be intelligently fixed and never

endeavor for unwanted things, being competent to perceive practically that all such endeavors are merely hard labor for nothing.

—ŚB 2.2.3



Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.” (SB 1.5.18) One should simply try to develop his Kṛṣṇa consciousness and not waste his time trying to improve his material condition. Actually the material condition cannot be improved. The process of improvement means accepting another miserable condition. However, if we endeavor to improve our Kṛṣṇa consciousness, the distresses of material life will disappear without extraneous endeavor.

—ŚB 4.29.32p



One’s duty is to revive one’s relationship with Nārāyaṇa. A slight endeavor in this direction will make the attempt successful, whereas one will never be successful in pleasing his so-called family, society and nation, even if one endeavors to sacrifice his life. The simple endeavor involved in the devotional service of śravaṇam kīrtanam viṣṇoḥ [SB 7.5.23], hearing and chanting the Holy Name of the Lord, can make one successful in pleasing the Supreme Personality of Godhead.

—ŚB 7.6.19p



Even if one is a householder rather than a brahmacārī, a sannyāsī or a vānaprastha, one should not endeavor very hard for religiosity, economic development or satisfaction of the senses. Even in householder life, one should be satisfied to maintain body and soul together with whatever is available with minimum endeavor, according to place and time, by the grace of the Lord. One should not engage oneself in ugra-karma.

At the present moment, however, everyone is engaged in technological advancement, which is described in Bhagavad-Gītā as ugra-karma — extremely severe endeavor. This ugra-karma is the cause of agitation within the human mind. Men are engaging in many sinful activities and becoming degraded by opening slaughterhouses, breweries and cigarette factories, as well as nightclubs and other establishments for sense

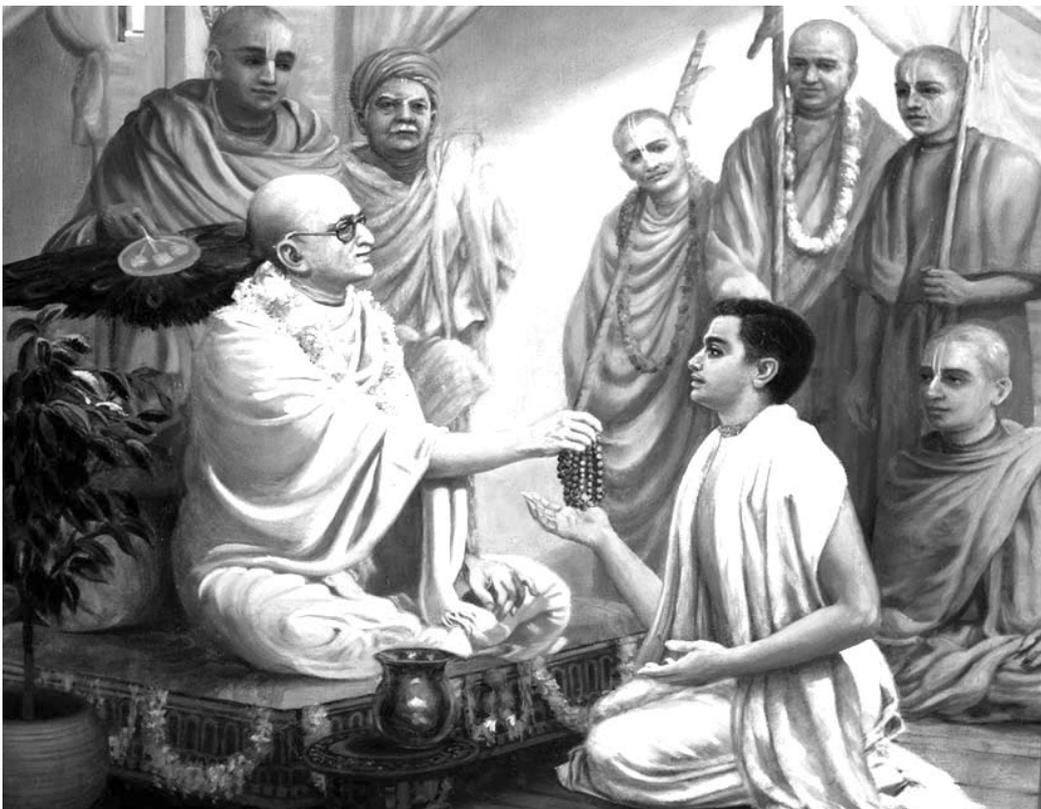
enjoyment. In this way they are spoiling their lives. In all of these activities, of course, householders are involved, and therefore it is advised here, with the use of the word *api*, that even though one is a householder, one should not engage himself in severe hardships. One's means of livelihood should be extremely simple. As for those who are not *gr̥hasthas* — the *brahmacārīs*, *vānaprasthas* and *sannyāsīs* — they don't have to do anything but strive for advancement in spiritual life. This means that three fourths of the entire population should stop sense gratification and simply be engaged in the advancement of *Kṛṣṇa* consciousness. Only one fourth of the population should be *gr̥hastha*, and that should be according to laws of restricted sense gratification. The *gr̥hasthas*, *vānaprastha*, *brahmacārī* and *sannyāsī* should endeavor together with their total energy to become *Kṛṣṇa* conscious. This type of civilization is called *daivī-varṇāśrama*. One of the objectives of the *Kṛṣṇa* consciousness movement is to establish this *daivī-varṇāśrama*, but not to encourage so-called *varṇāśrama* without scientifically organized endeavor by human society.

—ŚB 7.14.10+p



As advised by *Nārada Muni* (SB 1.5.18), *tasyaiva hetoḥ prayateta kovido*: one should simply endeavor to increase his *Kṛṣṇa* consciousness.

—ŚB 7.15.15p



Prajalpa

..the primary symptom of bewildered persons is that they talk nonsense. Nonsensical talks are not supported by the principles of Vedic literatures, and first-grade nonsense talk is “It is I, it is mine.”

—ŚB 2.5.13p



Mundane talks are also known as prajalpa. In his Upadeśamṛta, Śrīla Rūpa Gosvāmī mentions prajalpa as one of the main impediments to devotional service. And Lord Caitanya instructed Sanātana Gosvāmī, “A devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses” [CC. Madhya 22.120]

—Nārada-bhakti-sūtra, 63p



*Prajalpa means talking all nonsense. Suppose politics. “What Mr. Nixon did yesterday, or what did he say?” So what interest we have got in Mr. Nixon? We shall not waste our time talking this politics, that politics, this sociology, this cinema, this affair, no. We have nothing to do with that. That is called *prajalpa*, unnecessary talking. Talking means decreasing your duration of life. Talking. So why should you decrease your life unnecessarily?*

—Lecture, Los Angeles, January 3, 1974



How to Best Deal with It

A bird will vibrate, a beast will vibrate. (But) we have to vibrate the transcendental sound. Then we shall be saved from the plundering business of the sun. This is the secret. Always talk of Kṛṣṇa and you must know that you are saving yourself. You are not dying yourself. Because talking of Kṛṣṇa means you will understand about Kṛṣṇa. And Kṛṣṇa says, “Anyone who understands Me rightly, then after giving up this body, he comes to Me.” And as soon as you go to Him, back to home, back to Godhead, your life is eternal, blissful, and full of knowledge.

—Lecture, Los Angeles, June 12, 1972



Our weapons in the campaign against prajalpa and mind pollution may include novels, dramas, paintings, films, musical recordings, festivals, formal lectures, seminars, and

casual meetings — all centered on Kṛṣṇa. Why should the forces of illusion possess all the weapons, and not the devotees?

—Nārada-bhakti-sūtra, 63p



The Māyāvādīs, who hold the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. But the Vaiṣṇavas, devotees of Kṛṣṇa, contend that when one reaches the stage of realization, he really begins to talk. “Previously we only talked of nonsense,” the Vaiṣṇava says. “Now let us begin our real talks, talks of Kṛṣṇa.”

—CC Ādi Introduction



One should not talk nonsense. The process of speaking in spiritual circles is to say something upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. At the same time, such talk should be very pleasurable to the ear. By such discussions, one may derive the highest benefit and elevate human society.

—Bg 17.15p



One is called a muni when he remains grave and does not talk nonsense. Mahārāja Ambarīṣa set a very good example; whenever he spoke, he spoke about the pastimes of the Lord. Mauna necessitates refraining from nonsensical talking, and engaging the talking facility in the pastimes of the Lord. In that way one can chant and hear about the Lord in order to perfect his life.

—ŚB 3.24.42p



We should take this opportunity in life to become as good as a great saint simply by not talking unnecessarily with unwanted persons. We should either talk of Kṛṣṇa or chant Hare Kṛṣṇa undeviatingly. This is called muni-vrata.

—ŚB 4.24.71p



Niyamāgraha

A Vaiṣṇava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called niyamāgraha. Not following the regulative principles but instead living extravagantly is also called niyamāgraha. The word niyama means “regulative principles,” and āgraha means “eagerness.” The word agraha means “not to accept.” We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles.

—CC Madhya 23.105p



Niyamāgraha means simply to stick up to the rituals. Just like people... In every religion there are some rituals that... In our Hindu religion the people are advised to observe some ceremonies. In every religion the same system is there. They go to temple, you go to church, and the Mohammedans, they go to mosque, and similarly, there are different systems. But if one is simply sticking up to the system without seeing “How much progress I am making in my life?” then that is waste of time. That is called *niyamāgraha*, simply observing the rules.

—Lecture, New York, 28 March, 1966



Niyamāgraha means to stick to the rules, regulation. Suppose in your faith or in my faith there are certain rules and regulations to be observed. But if I go to some other place where the rules and regulations cannot be strictly observed, and if I want to observe such rules and regulations, then my main business is suffering. So we should not stick to the rules and regulations. We should see to the business.

Just like I am an Indian *sannyāsī*. I have come to your country, at your country. Oh, there are many rules and regulations in India which is different from your rules and regulations. But if I follow, if I stick to rules and regulations of Indian conception, then it is impossible to remain here. So I have to propagate this mission, Kṛṣṇa consciousness, so I am not so much attached to the rules and regulations, but I am attached to the preaching work.

—Lecture, New York, 8 August, 1966



The rules and regulations laid down in the Vedas are called śāstra-vidhi. Bhagavad-Gītā clearly states that one who does not accept the śāstra-vidhi, or rules and regulations mentioned in the Vedic scriptures, and acts whimsically or puffed up with false pride

never attains perfection in this life, nor does he attain happiness or liberation from the material condition.

yaḥ śāstra-vidhim utsrjya
vartate kāma-kārataḥ
na sa siddhim avāpnoti
na sukhaṁ na parāṁ gatim

“He who discards scriptural injunctions and acts according to his own whims attains neither perfection nor happiness nor the supreme destination.” (BG. 16.23) Thus one who is deliberately transgressing the rules and regulations of the śāstras is simply involving himself more and more in material existence in the three modes of material nature.

—ŚB 4.26.8p



You can discharge your duty very nicely, but you have to see whether you are developing attachment for Kṛṣṇa. Attachment means love, whether you are trying to satisfy Kṛṣṇa. That is the test. If that is not done, simply formulas, if you execute the formula, as I explained the other day, *niyamāgraha*, without any satisfaction of Kṛṣṇa, then Sūta Gosvāmī says it is simply laboring and waste of time.

—Lecture, Bombay, 26 Dec, 1972



How to Best Deal with It

The śāstra-vidhi, or the direction of the śāstra, is given to the different castes and orders of human society. Everyone is expected to follow these rules and regulations. If one does not follow them and acts whimsically according to his lust, greed and desire, then he never will be perfect in his life. In other words, a man may theoretically know all these things, but if he does not apply them in his own life, then he is to be known as the lowest of mankind. In the human form of life, a living entity is expected to be sane and to follow the regulations given for elevating his life to the highest platform, but if he does not follow them, then he degrades himself. But even if he follows the rules and regulations and moral principles and ultimately does not come to the stage of understanding the Supreme Lord, then all his knowledge becomes spoiled.

—Bg 16.23p



...he should not follow the rules and regulations without purpose. He should follow the rules and regulations so that he may actually make advancement.

—ŚB 3.29.18p



A self-realized soul is a servant of Lord Kṛṣṇa and not of rules and regulations. Nevertheless, a transcendentalist strictly complies with regular duties for the pleasure of the Supreme Lord. In other words, one who is advanced in loving devotional service to Lord Kṛṣṇa spontaneously moves according to the will of the Supreme. One who is perfectly situated in spiritual realization cannot become a servant of the material body or of rules and regulations concerning the material body.

—ŚB 11.18.36p



When one completely purifies the mind, there is no possibility of sinful behavior. Rules and regulations are meant for guiding those who have a tendency to act in ignorance or for personal gratification, but one who is perfect in spiritual consciousness can move freely, as described here by the Lord. One who tends to drive a car recklessly or who is unfamiliar with the local road conditions certainly needs the discipline of elaborate road signs and police enforcement of traffic laws. A perfectly safe driver, however, is thoroughly familiar with the local road conditions. He has no real need for the enforcement officials or the speed limits and caution signs meant for those unfamiliar with the road. A pure devotee of the Lord desires nothing except service to the Lord; he automatically fulfills the purport of all negative and positive injunctions, which is to always remember Kṛṣṇa and never forget Him. One should not, however, artificially imitate the exalted position of a paramahansa devotee, for such imitation will quickly ruin one's spiritual career.

—ŚB 11.18.28p



Of course, there are some rules and regulations for chanting, but in the beginning we haven't got to observe those rules and regulation at the present. First of all let us have the taste for chanting; then we shall be little careful that the rules and regulations are followed. In the beginning, if we stick up to the... Rules and regulations are subordinate, subordinate thing. Just like you enter into an office. You are appointed in some office to work. So on the very day, you do not know all the rules and regulations. But because you do not know all the rules and regulation, that does not mean that you cannot be appointed. First of all let yourself be appointed. Now, working, working, yourself you will know that rules and regulations: "This is the rules, and this is the regulation." ... The thing is that we must take up. The first rules and regulation is that we must have some attachment for this. Attachment for this. Then, automatically, rules and regulation we shall learn. There will be no difficulty.

—Lecture, New York, 8 September, 1966



Jana-saṅga

Foolish people do not know that association is the cause of acquiring qualities.

—ŚB 1.12.24p



One should be extremely careful about associating with persons who are not respectful to the higher authorities. It is instructed, therefore, in the Vedic literature that one should always be free from the association of atheists and nondevotees and should try to associate with devotees, for by the association of a devotee one can be elevated to the platform of self-realization. This injunction is stressed in many places in Śrīmad-Bhāgavatam; if one wants to be liberated from the clutches of material existence, then one has to associate with great souls, and if one wants to continue one's material existential life, then one may associate with persons who are materialistic.

—ŚB 4.4.26p



By contacting non-devotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense. One should therefore be very careful to defend the creeper by fencing it in — that is, by following the regulative principles and associating with pure devotees.

—CC Madhya 19.157p



How to Best Deal with It

The bad association of materialistic men can be avoided only in the association of devotees. In the association of devotees, one is given an opportunity to render devotional service in nine different ways — *Śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam arcanam vandanam dāsyam sakhyam ātma-nivedanam* [ŚB 7.5.23]. In this way, in the association of devotees, one can pass over material association, cross over the ocean of nescience and return home, back to Godhead.

—ŚB 5.12 summary



One who desires complete freedom from material bondage can engage himself in the transcendental loving service of the Lord. He must not associate with viṣayī — materialistic persons or those interested in sex life. Every materialist is interested

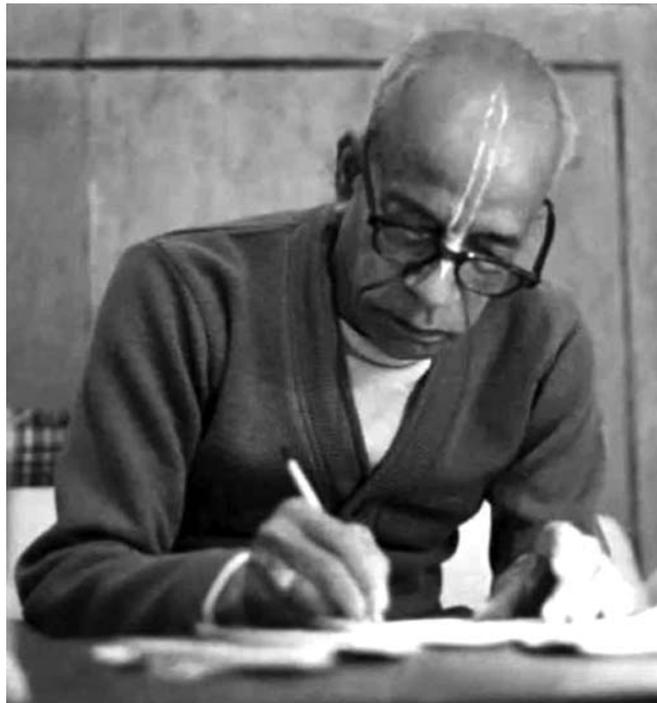
in sex. Thus in plain language it is advised that an exalted saintly person avoid the association of those who are materially inclined. Śrīla Narottama dāsa Ṭhākura also recommends that one engage in the service of the ācāryas, and if one wants to live in association, he must live in the association of devotees (tāñdera caraṇa sevi bhaktasane vāsa).

—ŚB 9.6.51p



A pure devotee, who is preparing to transfer himself to the spiritual kingdom, is also freed from the association of the three modes of material nature. We have to seek the association of such devotees. For this reason we have begun the International Society for Krishna Consciousness. There are many mercantile, scientific and other associations in human society to develop a particular type of education or consciousness, but there is no association which helps one to get free from all material association. If anyone has reached the stage where he must become free from this material contamination, then he has to seek the association of devotees, wherein Kṛṣṇa consciousness is exclusively cultured. One can thereby become freed from all material association... One should therefore give up the association of materialistic persons and seek the association of persons engaged in Kṛṣṇa consciousness, and by such association he will benefit in spiritual advancement. By their words and instructions, he will be able to cut off his attachment to material existence.

—ŚB 3.25.24p



Laulya

Everyone is greedy, and everyone makes plans for material enjoyment. In his lust for material enjoyment, the living entity is described as a madman.

—ŚB 4.24.66p



Generally a materialistic person is infected by the material modes of passion and ignorance. The results of passion and ignorance are lust and greed. In the life of a materialist, activity means working in lust and greed.

—ŚB 4.26.11p



... when there is an increase in lobha, or greed, which is the greatest enemy caused by rajo-guṇa, the mode of passion, how can one advance in Kṛṣṇa consciousness?

—ŚB 7.15.20p



A sannyāsī should have an institution meant to preach Kṛṣṇa consciousness; he need not accumulate money for himself. We recommend that as soon as money accumulates in our Kṛṣṇa consciousness movement, fifty per cent of it should be invested in printing books, and fifty per cent for expenditures, especially in establishing centers all over the world. The managers of the Kṛṣṇa consciousness movement should be extremely cautious in regard to this point. Otherwise money will be the cause of lamentation, illusion, fear, anger, material attachment, material poverty, and unnecessary hard work.... Whatever money is collected should be spent for Kṛṣṇa, and not a farthing for sense gratification. This is the Bhāgavata principle.

—ŚB 7.13.34p



How to Best Deal with It

If one is very greedy to enhance his Kṛṣṇa consciousness, this is a great boon. Tatra laulyam ekalam mūlam. This is the best path available.

—ŚB 7.15.20p



By continuous, regular hearing, the effects of the contamination of lust and greed to enjoy or lord it over material nature diminish, and when lust and greed diminish,

one then becomes situated in the mode of goodness. This is the stage of Brahman realization, or spiritual realization. In this way one becomes fixed on the transcendental platform. Remaining fixed on the transcendental platform is liberation from material entanglement.

—ŚB 3.27.21p



For spiritual advancement, one should be materially satisfied, for if one is not materially satisfied, his greed for material development will result in the frustration of his spiritual advancement.

—ŚB 7.15.21p



Human civilizations should depend on the production of material nature without artificially attempting economic development to turn the world into a chaos of artificial greed and power only for the purpose of artificial luxuries and sense gratification. This is but the life of dogs and hogs.

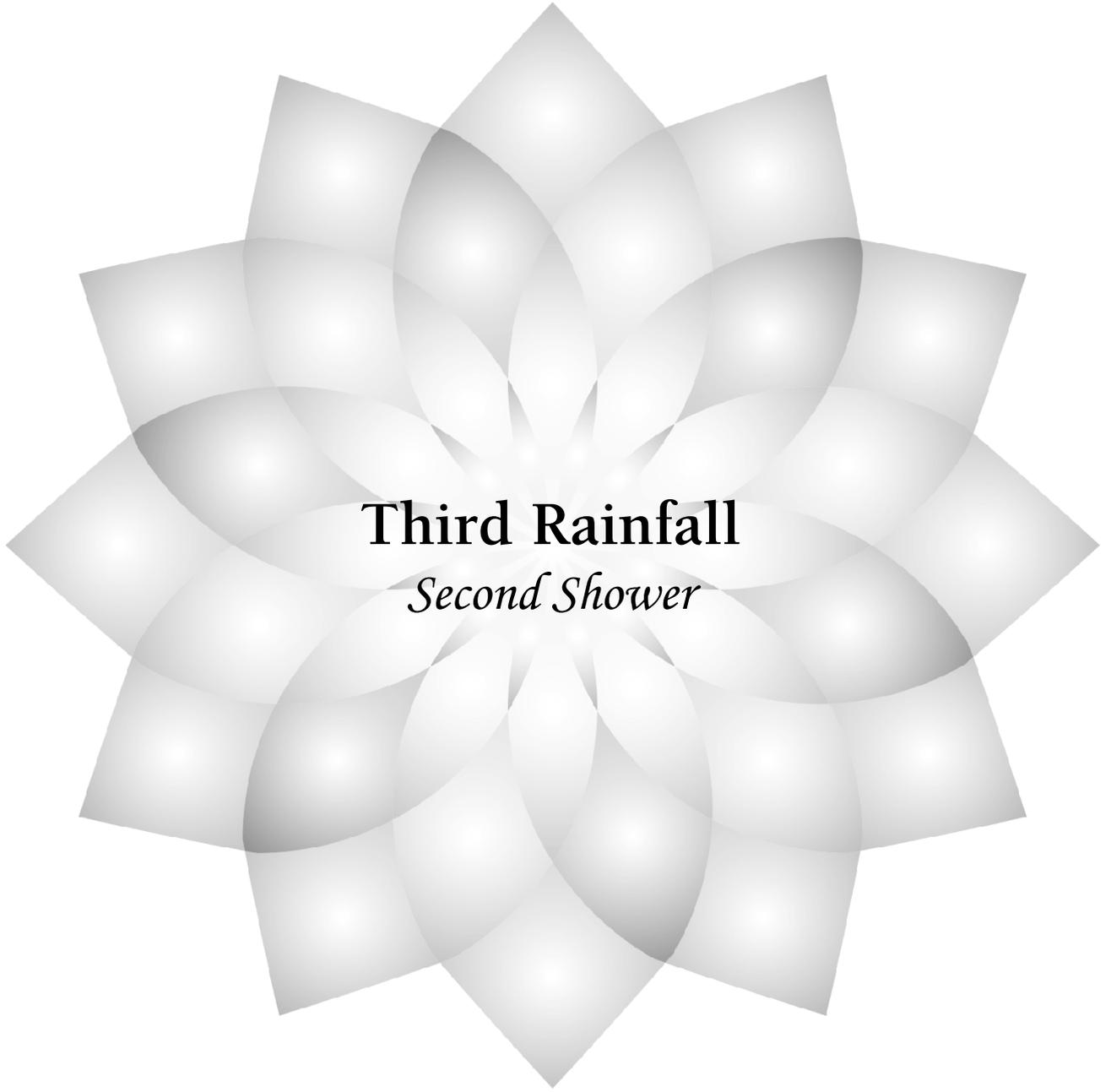
—ŚB 1.10.4p



The only process that will purify the mind is to engage it in Kṛṣṇa. The mind must be engaged. If we engage our mind in Kṛṣṇa, naturally the consciousness becomes fully purified, and there is no chance of the entrance of material desire and greed.

—ŚB 3.25.16p





Third Rainfall

Second Shower

Commentaries by Our Ācāryas

Text 2

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktivinoda Ṭhākura

atyāhāra, prayāsa, prajalpa, janasaṅga
laulyādi niyamāgraha hale bhakti-bhaṅga (1)

Devotional service (*bhakti*) is broken by any one of the following:

- 1) *atyāhāra* (over-collecting)
- 2) *prayāsa* (over-endeavoring)
- 3) *prajalpa* (useless talk)
- 4) *jana-saṅga* (association with materialists)
- 5) *laulya* (greed, unsteadiness of mind)
- 6) *niyamāgraha* (over or under acceptance of rules) (1)

gr̥ha-tyāgī-janera sañcaya atyāhāra
adhika-sañcayī gr̥hī vaiṣṇavera chāra (2)

If a renunciate accumulates anything it is over-collecting. If a householder accumulates too much, he is a contemptible Vaiṣṇava. (2)

bhakti-anukūla naya ye-saba udyama
prayāsa-nāmete tāra prakāśa viṣama (3)

All endeavors which are not favorable to devotional service are called *prayāsa*. Their inconsistent manifestation is irregular and incomplete. (3)

grāmya-kathā prajalpa-nāmete paricaya (4)

Village talk is known as *prajalpa*. (4)

matera cāñcalya laulya asat-tṛṣṇā-maya (5)

Unsteadiness in religious belief is called *laulya*, it is filled with a thirst for the temporary. (5)

viṣayī, yoṣit-saṅgī, tat-tat-saṅgī āra
māyāvādī, dharmā-dhvajī, nāstika-prakāra
se-saba asat-saṅga bhakti-hānikara
viśeṣa yatane sei saṅga parihara (6)

Association with the following people destroys devotional service (*bhakti*); a sense-enjoyer, a person attached to women, someone who associates with either of these two, a Māyāvādī, a *dharmadhvajī*, or any kind of atheist. Make a special effort to give up such materialistic association. (6)

*niyama-agraha, āra niyama-āgraha
dvi-prakāra doṣa, ei bhakta-gala-graha
eke svādhikāragata-niyama-varjana
āre anya-adhikāra-niyama-grahaṇa* (7)

The two kinds of faults, *niyama-agraha* and *niyama-āgraha*, are a great undesirable burden which strangle a devotee. One fault means to reject the rules and regulations in accord with one's eligibility (*adhikāra*). The other fault means to follow rules and regulations which are not in accord with one's eligibility (*adhikāra*). (7)

Pīyūṣa-varṣiṇī-vṛtti By Śrīla Bhaktivinoda Ṭhākura

In this second verse, only the giving up of what is unfavorable is described. The six faults — *atyāhāra*, *prayāsa*, *prajalpa*, *niyamāgraha*, *jana-saṅga*, *laulya* — are opposed to devotional service.

Atyāhāra means to over-eat, to over-collect or to endeavor to over-collect. It is prohibited for a renunciate devotee to accumulate anything. When a householder devotee accumulates more than is necessary for his maintenance, it is *atyāhāra*. People endeavoring for devotional service should not act in this way, as do the sense-enjoyers.

Prayāsa means any activity opposed to devotional service, or any effort for material sense gratification.

Prajalpa means unnecessary time-wasting village talk.

Niyamāgraha (1) Following rules and regulations meant for someone with lower eligibility when one has actually reached a higher level, (2) not following the rules and regulations for nourishing *bhakti*.

Jana-saṅga means any association other than with a pure devotee.

Laulya means unsteadiness:

1) Not being fixed in any *siddhānta* because of associating with varieties of different beliefs,

2) Being attracted to insignificant matters.

From *prajalpa sādhu-nindā* arises, and from *laulya* arises the *Nāma-aparādha* of considering the *devatās* to be independent (of Viṣṇu).

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*atyanta saṅgrāhe yāra sadā citta dhāya
atyāhārī bhakti-hīna sei saṁjñā pāya (1)*

He whose thoughts always run after accumulating more and more, beyond limit, is called an ‘*atyāhārī*’ (one who collects too much). He is understood to be without devotion. (1)

*prākṛta vastura āśe bhoge yāra mana
prayāsī tāhāra nāma bhakti-hīna jana (2)*

Hoping for material things, one whose mind is absorbed in enjoyment is called a ‘*prayāsī*’ (over-endeavorer). He is devoid of devotion. (2)

*kṛṣṇa-kathā chāḍi jihvā āna kathā kahe
prajalpī tāhāra nāma vṛthā vākya vahe (3)*

He whose tongue speaks not of Kṛṣṇa but about other mundane topics is called a ‘*prajalpī*’. His talks are useless and in vain. (3)

*bhajanete udāsīna karmete pravīṇa
bahv-ārambhī se niyamāgrahī ati dīna (4)*

He who is not interested in devotional service, but is expertly engaged in other activities with great effort, is called a ‘*niyamāgrahī*’. He is a very degraded person. (4)

*kṛṣṇa-bhakta-saṅga-vinā anya-saṅge rata
jana-saṅgī ku-viṣaya-vilāse vivrata (5)*

He who takes great pleasure in associating with non-devotees rather than associating with Kṛṣṇa’s devotees is a ‘*jana-saṅgī*’. Because he is engaged in contemptible sense gratification, he is not resolute in his vows. (5)

*nānā-sthāne bhrame yei nija svārtha-tare
laulya-para bhakti-hīna saṁjñā deya nare (6)*

He who wanders about here and there in order to fulfil his own selfish interests is to be called 'laulya-para' (engrossed in greed and restlessness). He is devoid of devotion. (6)

*ei chaya nahe kabhu bhakti adhikārī
bhakti-hīna lakṣya-bhraṣṭa viṣayī saṁsārī* (7)

These six kinds of people are never qualified for devotional service, rather they are materialistic sense-enjoyers bereft of devotion, and deviated from the goal. (7)

Śrī Upadeśāmṛta Anuvṛtti By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Atyāhāra means:

- 1) the overcollecting of knowledge by *jñānīs*,
- 2) the accumulating of pious credits by the *karma-phala-vādīs* (those who live only for pious results),
- 3) the excessive collecting of the *anyābhilāṣīs* (those who have other desires).

Prayāsa means:

- 1) the disciplines and methods of the *jñānīs* (used) for attaining knowledge,
- 2) the *tapasya* (austerities), *vratas* (vows) and so on of the *karmīs* (fruitive pious workers),
- 3) endeavors concerning wife, son, wealth and so on by the *anyābhilāṣīs*.

Prajalpa means:

- 1) the learning of scripture by the *jñānīs* for the purpose of fallacious argument,
- 2) the fondness of the *karmīs* for religious ritualistic ceremonies,
- 3) the speech of the *anyābhilāṣīs* which is rooted in affection for the senses (*indriya-prīti*).

Niyama-āgraha¹ means:

- 1) Following the series of rules and regulations of the *jñāna śāstra* with a desire for liberation,
- 2) Attachment to the rules and regulations of the *prayoga śāstra* with the aim of attaining happiness and enjoyment both in this world and the next,

¹ *niyama-āgraha* means to accept the rules and regulations, but inappropriately *niyama-agraha* means to reject or be indifferent to the rules and regulations.

3) Establishing one's own ritualistic etiquette regarding rules seen as appropriate to one's personal situation with the aim of immediate happiness, just as the utilitarians do.

Niyama-agraha means:

- * Being indifferent to the rules and regulations meant for attaining *bhakti*.
- * Respecting one's own pitiable condition by calling such whimsical behavior “*anurāga-mārga*” (the path of transcendental attachment).

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate*

Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society.

— *Bhakti-rasāmṛta-sindhu*, 1.2.101

Song 17 – Fault-Finders of the Disciplic Succession Rectified

(1)

*mana, tore boli e vāratā
apakka vayase hāya, vañcita vañcaka-pāya,
bikāile nija-svatantratā*

Oh mind! I am telling you this news: Alas! Because of being at a tender, immature (spiritual) stage you have been cheated and sold your independence. You are being deceived by cheaters.

(2)

*sampradāye doṣa-buddhi jāni' tumi ātma-śuddhi
koribāre haile sāvadhāna
nā nile tilaka-mālā tyajile dīkṣāra jvālā
nije kaile navīna-vidhāna*

You find faults with the *sampradāya*, but to “purify” yourself you are so careful. You have not accepted *tilaka* and *mālā*, you have rejected *dīkṣā* (as troublesome) and you have made your own new rules.

(3)

*pūrvamate tāli diyā nija-mata pracāriyā
nije avatāra buddhi dhari'
vratācāra nā mānile pūrvapatha jale dile
mahājane bhrama-dr̥ṣṭi kari'*

Clapping your hands (to chase away) the established teachings, you preach your own opinion considering yourself an incarnation. You have not honored any vow. Seeing “faults” in the *mahājanas*, you have given up the established devotional path.

(4)

*phoṅṭā dīkṣā mālā dhari' dhūrta kare' su-cāturī
tāi tāhe tomāra virāga
mahājana-pathe doṣa dekhiyā tomāra roṣa
patha-prati chāḍa anurāga*

Deceitful clever people use wearing *tilaka* and neck beads and accepting *dīkṣā* for their own cunning purpose. You have therefore lost interest in accepting *dīkṣā* and so on. Seeing “faults” in the path given by the *mahājanas* you become angry and give up all attachment for the path.

(5)

*ekhana dekhaha bhāi swarṇa chāḍi' laile chāi
iha-kāla parakāla yāya
kapāta balila sabe bhakati vā pele kabe
dehānte vā hi habe upāya*

Now, oh brother! See! You have given up gold to accept ashes. Your present and future life are being spoiled. You're calling every one duplicitous — when did you attain *bhakti*?! (And) what will be the solution at the time of death?!

Song 18 – Bogus Ecstatic Symptoms

(1)

*ki āra baliba tore mana
mukhe bala 'prema' 'prema' vastutaḥ tyajiyā hema
śūnyagranthi añcale bandhana*

Oh mind! What more shall I tell you? Verbally you say “*prema! prema!*” (But) in reality you have rejected gold and tied an empty knot in the corner of your

cloth. (In other words, you have given up something real and valuable to grasp at something non-existent.)

(2)

*abhyāsiyā aśrupāta lampha-jhampa akasmāta
mūrcha-prāya thākaha paḍiyā
e loka vañcite raṅga pracāriyā asat-saṅga
kāminī-kañcana labha giyā*

Being well-practiced, tears come from your eyes, you suddenly jump up, and (then) lie on the ground as if unconscious (in ecstatic love for Kṛṣṇa). By cheating people with your entertaining show and thus propagating *asat-saṅga*, you have attracted gold and beautiful women.

(3)

*premera sādhana-bhakti tāte naila anurakti
śuddha prema kemone milibe
daśa-aparādhā tyaji nirantara nāma bhaji
kṛpā haile suprema pāibe*

The process to attain *prema* is *sādhana-bhakti*. You have no attachment for that. How will you attain pure *prema*? Giving up the ten offenses, continuously serve the Holy Name. (Then) if mercy comes, you will attain factual *prema*.

(4)

*nā mānile subhajana sādhusaṅge saṅkīrtana
nā karile nirjane smaraṇa
na uṭhiyā vṛkṣopari tātātāni phala dhari'
duṣṭaphala karile arjana*

You have not accepted or shown respect for true *bhajana* — performing *nāma-saṅkīrtana* in the association of devotees. You have not practiced (Kṛṣṇa) *smaraṇam* in private. (It is as if) you did not climb the tree, but were still struggling to pick the fruit. You collected (only) rotten fruit by doing this.

(5)

*akaitava kṛṣṇa-prema yena suvimala hema
sei phala nṛ-loke durlabha
kaitave vāñcana-mātra hao āge yogya-pātra
tabe prema haibe sulabha*

Kṛṣṇa-prema which is free from cheating is like very pure gold. It is not attained in this material world by cheating. Become a worthy recipient, then *prema* is available.

(6)

*kāme preme dekha bhāi lakṣaṇete bheda nāi
tabu kāma prema nāhi hoyā
tumi ta varile kāma mithyā tāhe prema-nāma
āropile kise śubha hoyā*

Oh brother! You see lust as *prema*. There is (practically) no difference in the external symptoms, but lust can never be *prema*. You have chosen lust (but) you are falsely calling it *prema*. How will this be auspicious for you?!

Song 19 – Lust is Not *Prema*

(1)

*kena mana, kāmere nācāo prema-prāya
carma-māṁsa-maya kāma jaḍa-sukha avirāma
jaḍa-viṣayete sadā dhāya*

Oh mind! Why do you make lust dance as if it were *prema*? Your lust is for skin and flesh, ongoing happiness from dead matter. It always runs after material sense objects.

(2)

*jīvera svarūpa dharma cit-svarūpe prema-marma
tāhāra viṣaya mātra hari
kāma-āvaraṇe hāya prema ebe supta-prāya
prema jāgāo kāma dūra kari*

The eternal nature of the *jīva* is *prema* (which is experienced in one's transcendental form (*svārūpa*)). And the sole object of that love is Lord Hari. Alas! Being covered by lust, (your) *prema* is now dormant. Dispel the lust, awaken your *prema*.

(3)

*śraddhā haite sādhu-saṅge bhajanera kriyā-raṅge
niṣṭhā-ruci-āsakti-udaya
āsakti haite bhāva tāhe prema-prādurbhāva
ei krame prema upajaya*

From *śraddhā* comes *sādhu-saṅga*. From *sādhu-saṅga* comes *bhajana-kriyā*. From *sādhu-saṅga* and *bhajana-kriyā* arise in sequence *niṣṭhā*, *ruci*, *āsakti*. From *āsakti* comes *bhāva* and from that *prema* is awakened. Only in this sequence does *prema* manifest.

(4)

ihāte yatana yāra sei pāya prema-sāra
krama-tyāge prema nāhi jāge
e krama-sādhane bhaya keno kara durāsaya
kāme prema kabhu nāhi lāge

Only he who endeavors in this way attains the essence — *prema*. If one rejects the proper order and procedure, *prema* does not awaken. Why are you afraid of this step-by-step process (*krama-sāadhanā*)? Why do you maintain your bad intentions? Lust can never be equal to *prema*, nor compete with it.

(5)

nātakābhinaya prāya sa-kapaṭa prema bhāya
tāhe mātra indriya-santoṣa
indriya-toṣaṇa chāra sadā kara parihāra
chāḍa bhāi aparādhā-doṣa

From a dramatic duplicitous display of *prema*, you only obtain gross sense-gratificatory happiness. (Such) sense gratification is contemptible rubbish. Oh brother, give it up forever and thus avoid the fault of offending (the Lord)!



Jana-saṅga means:

- 1) the association of *nirviśeṣa jñānīs* (impersonalists),
- 2) the association of *karmīs* who desire pious credits,
- 3) association of the worldly people who are devoted to attaining sense gratification right now.

If one associates with devotees of Lord Hari, only then does he become free and aloof from association with (the above mentioned) *viṣayīs* (sense enjoyers).

Laulya means:

- 1) desire for *mukti* (liberation) and *bhukti* (sense gratification),
- 2) any endeavor for mundane sense enjoyment/happiness.

Conclusion

Because of these six types of unfavorable practices — *atyāhāra*, *prayāsa*, *prajalpa*, *niyamāgraha*, *jana-saṅga*, *laulya* — one cannot remain engaged in Kṛṣṇa's service, the desire to lord over Māyādevī's kingdom increases and even the ability to understand that *kṛṣṇa-bhakti* is supreme, is lost.

Either you increase *bhakti* by performing these (six) for Kṛṣṇa, or you will be thrown by them into some field not related to Him and fall down from the path of *bhakti*.



Transcendental Insights from Śrīla Bhaktivinoda Ṭhākura

Excerpts from *Śrī Bhaktyāloka*

It is most important to consider the deep meaning of this (second) verse. For anyone who wants to engage in pure devotional service, it is especially necessary to follow the instructions of this verse. For one who neglects to follow these instructions, attaining devotion to Lord Hari is extremely rare. We are hereby elaborating the meaning of this verse for the benefit of those who have a strong desire to attain pure devotional service.

(1) *Atyāhāra* — Overeating or too much collecting

Many people may think that the word *atyāhāra* refers only to overeating, but this is not so. Although *bhojana*, or eating, is the principle meaning of the word *āhāra*, the word *bhojana* also means to enjoy the objects of the five senses.

Since maintaining one's life is not possible without action, one must work to maintain his life. If such activities are done in the mood of enjoyment, then one's qualification as a human is lost and he becomes like an animal. Therefore if one can transform all his bodily activities into activities favorable to the devotional service of the Lord, then that is *bhakti-yoga*.



If one accepts sense objects in the spirit of enjoyment, that is *atyāhāra*. But if sense objects are accepted as the Lord's mercy and only as far as required and favorable for devotional service, then it is not *atyāhāra*. If sense objects are honestly accepted as the Lord's mercy, then *yukta-vairāgya* is easily attained. Whatever is required, take only that. Taking more or less will not yield auspicious results. If the practitioner takes or accumulates more than necessary, his spiritual life will be lost due to his being controlled by material mellows.



There is one more thing to be said. All these instructions have two different types of applications — for the householders and for the renunciates. Householders can collect in order to maintain their family members. They should earn their livelihood and save according to religious principles. With their savings they should serve the Lord, the devotees, guests, family members, and themselves. If a householder collects more than his requirement, then this is an impediment in his devotional service and in his achieving the Lord's mercy. So saving too

much and earning too much are both *atyāhāra* — there is no doubt. A renunciate will not collect at all. If he is not satisfied by the alms he obtains everyday, then he is guilty of *atyāhāra*. After getting nice foodstuffs, if he eats more than he needs, then he is also guilty of *atyāhāra*. Therefore both the householders and renunciates should consider these facts carefully, and after giving up *atyāhāra*, when they engage in devotional service they will attain Kṛṣṇa's mercy.

(2) *Prayāsa* — Overendeavoring

If *prayāsa* is not given up, devotion will never arise. The word *prayāsa* means endeavor, useless labor. Spiritual life is nothing other than pure devotion unto the Supreme Lord. Devotion cannot be defined by any symptoms other than full surrender and subordination unto the lotus feet of the Supreme Lord. Full surrender and subordination are the natural, eternal constitutional duties of the living entities. Therefore, only devotional service is the natural propensity or inherent occupation. In one's inherent occupation there is no need of *prayāsa*; still, in the living entity's conditioned state there is need for a small amount of *prayāsa* in order to cultivate devotional service. Except this little *prayāsa*, all other kinds of *prayāsa* are unfavorable for devotional service. *Prayāsa* is of two kinds — *jñāna-prayāsa* and *karma-prayāsa*.



The hard labor for activities like visiting holy places is *prayāsa* that is unfavorable for devotional service. If, however, one goes to the places of Kṛṣṇa's pastimes with a greedy desire to awaken his ecstatic love for Kṛṣṇa and to associate with the devotees, then this is certainly devotional service — not useless *prayāsa*. Following the vows of devotional service is not useless *prayāsa*, they are all accepted as part of the process of devotional service. The *prayāsa* for serving the Vaiṣṇavas is not *prayāsa*; for greed to associate with one's own peers destroys faults in the form of desires to associate with worldly-minded people. The *prayāsa* for temple worship is a spontaneous manifestation of the heart's emotions. The *prayāsa* for activities like *saṅkīrtana* is only meant to open one's heart to chanting the Lord's Holy Names; it is therefore extremely natural.



There is no need for *prayāsa* in renunciation; because when devotion to Kṛṣṇa arises in the heart, the living entity easily becomes disinterested in everything other than Kṛṣṇa. *Jñāna-prayāsa*, *karma-prayāsa*, *yoga-prayāsa*, *mukti-prayāsa*, as well as overendeavoring for material enjoyment, worldly achievements, and association with materialistic people are all hostile principles for one who has taken shelter of the Holy Name. By these different forms of *prayāsa*, one's devotional service is

ruined. The *prayāsa* for attaining *pratiṣṭhā*, or fame, is the lowest of all kinds of *prayāsa*. Although it is the lowest, it is unavoidable for many. That also should be given up by the simple process of devotional service.

If one takes shelter of the Holy Names with humility, then by the mercy of the Lord — without *prayāsa* — all knowledge of the Absolute Truth that should be known awakens within the heart of the simple devotee. This knowledge is never attained by independent *prayāsa*.

(3) *Prajalpa* — Idle talking

Talking with one another is called *jalpana* or *prajalpa*. Nowadays in this world godlessness is so prominent that conversing with others means godless talk. Therefore it is not profitable for a practicing devotee to engage in *jalpana*. There can, however, be many kinds of *jalpana* in the cultivation of devotional service. They are all auspicious for the devotees. *Kīrtana*, offering prayers, and reciting the scriptures are all *jalpana*; and when these are performed with a favorable mood and devoid of material desire, they are all cultivation of Kṛṣṇa consciousness. Therefore the conclusion is this: All *prajalpas* that are unfavorable to Kṛṣṇa's service are adverse to devotional service. The practitioner should carefully give up such *prajalpa*.



Godless *prajalpas* are impediments to devotional service. They are of many types. Useless talks, arguments, gossip, debates, fault-finding in others, speaking falsehoods, blaspheming devotees, and worldly talk are all called *prajalpa*.

(1) **Useless talk** is extremely detrimental. Practicing devotees should discuss topics of Lord Hari in the association of other devotees and remember Hari's name, form, qualities, and pastimes in a private place without uselessly wasting time.

(2) **Argument** is a *prajalpa* that is adverse to devotional service. Useless arguments arise from envy or pride, aversion or attachment to sense gratification, foolishness or conceit. Quarrelsome people also become intoxicated by useless arguments. While discussing topics of the Lord and His devotees, the practicing devotee should always be careful to avoid useless arguments.

(3) **Talking without reason about other people** is extremely adverse to devotional service. Many people talk about others to establish their own reputation. Being envious, some people are accustomed to discuss others' character. The minds of those who are busy in such topics can never be fixed on the lotus feet of Kṛṣṇa. Talking about others should be rejected in all respects.

However, when a guru enlightens his disciple on some topic, then unless he occasionally talks about others, his instruction may not be clear. When previous *mahājanas* have talked about others in this way, there is merit in such talk, not fault. Although Śukadeva Gosvāmī talks about the materialists in order to instruct his disciple, he is not considered a *prajalpī*. Therefore such activities should be considered beneficial.

If one discusses in this way the improper behavior current in a religious sect or amongst the general public, then such talk is not adverse to devotional service. Even if one sometimes talks about a particular person, there is no fault.

(4) **Debate** arises only from a desire for conquest. It is extremely abominable.

(5) **Fault-finding** arises only from imposing one's own bad habits on others. This should be given up in all respects.

(6) **Speaking falsehoods** is another form of useless talk. Worldly talk is completely rejected by renounced devotees. Householders may accept some worldly talk that is favorable to devotional service. If topics like archeology, zoology, astrology, and geography are devoid of God consciousness, they should be rejected.

(7) **Speech in the form of blaspheming sādhus** is the source of great inauspiciousness. If one wants to attain devotion to Lord Hari, then he should make a vow like this: "In this lifetime I will never blaspheme *sādhus*." Devotees are *sādhus*. By blaspheming them, all one's virtues are destroyed.



Conclusion: By giving up *prajalpa*, the urge to speak is permanently regulated. In order to pass one's life without sin, one should not speak anything more than whatever little is necessary. One need discuss only whatever is auspicious for oneself and others. If one wants to discuss topics of others, it will simply be useless speech. Therefore in *Śrīmad-Bhāgavatam* 11.28.2, Lord Kṛṣṇa instructed Uddhava as follows:

*para-svabhāva-karmāṇi
yaḥ praśamsati nindati
sa āśu bhraśyate svārthād
asaty abhiniveśataḥ*

"Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities."

(4) *Niyamāgraha* — Too much attachment to or too much neglect of scriptural rules and regulations

Niyamas, or rules, are of two kinds — *vidhis*, or prescriptions, and *niṣedhas*, or prohibitions. Whatever is enjoined as one's duty is a prescribed rule. Whatever is enjoined as restricted is a prohibited rule. Both kinds of rules are auspicious for the living entities.

Conditioned souls are eligible to attain a very exalted position from a very low position. Between these two positions there are many other positions. Each position is a gradual step. Each gradual step is a distinct level of advancement. Each and every gradual step has different prescriptions and prohibitions. Whenever a living entity steps to one level and stays there, he is obliged to follow the prescriptions and prohibitions of that step. By following those enjoined prescriptions and prohibitions, one becomes eligible to attain the next step. If one is unable to attain the next step, he falls down to a lower step. This is called degradation. Attaining the higher step is called advancement.



Prescribed and prohibited rules are further divided into two categories — conditional and constitutional. In the eternal state of the living entity, *prema* is the only prescription and envy is the only prohibition. This prescription and prohibition is subordinate to the living entity's eternal nature. The living entity imbued with *prema* and devoid of envy is the shelter of eternal *rasa*.



Although in the conditional state the rules are of different types, still all the steps are divided into three principle categories. According to the *Vedas*, *Bhagavad-gītā*, and all the *smṛtis*, three principle divisions are found — *karma*, *jñāna*, and *bhakti*. In the *bhakti* division, indifference, performance of activities favorable to devotion, following the prescriptions and prohibitions of the *jñāna* division, and cultivating devotional service with the help of those prescriptions and prohibitions are prescribed. All activities opposed to the Lord, *jñāna*, renunciation, attachment to sense enjoyment, conclusions opposed to devotional service, and giving up (prescribed) action are prohibited.



Śraddhā is the only rule for people established on the level of *bhakti*. As *anarthas*, or unwanted habits, are destroyed by the power of devotional service performed

under the shelter of *sādhu* and guru, that *śraddhā* transforms into devotional service with *niṣṭha*, or firm faith. As the *anarthas* are further destroyed, one progresses from the level of *niṣṭha* to *ruci*, or taste; from *ruci* to *āśakti*, or attachment; and from *āśakti* to *bhāva*, or emotion. When *bhāva*, in the form of *rati*, or affection, is mixed with the appropriate ingredients, it becomes *rasa*.

In the process of *sādhana-bhakti* there are four stages — *śraddhā*, *niṣṭhā*, *ruci*, and *āśakti*. After passing these four stages one comes to the level of *bhāva*, which is the doorstep of *prema*. According to the degree of faith, each level has different rules. As one leaves behind one level and progresses to the next, he should honor the rules of the latter and leave aside those of the former. He who does not give up the rules of the previous level are bound by those rules like chains and they do not allow him to proceed to the next level.



In the process of devotional service, whatever rules are prescribed for each level are all subordinate to one principle rule. That general rule is given in the *Padma Purāṇa* as follows:

smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ

Remembering Kṛṣṇa is the eternal duty. All other prescriptions mentioned in the *śāstras* have arisen from this main prescription. **Forgetting Kṛṣṇa is never allowed.** All other prohibitions mentioned in the *śāstras* have arisen from this main prohibition. Keeping this main prescription in mind while advancing, the practitioner should give up his attachment for the prescriptions of the previous level and accept the prescriptions of the next level. Otherwise he will be guilty of *niyamāgraha* and be weak in reaching the next level. The practitioner of devotional service must always remember this point.



Conclusion: The conclusion is that the practitioner attains a higher level as a result of following the rules prescribed according to his qualification. He should not maintain attachment for the rules of his previous level. Keeping this instruction always in mind, he should always engage in chanting and remembering Lord Kṛṣṇa and thus continue advancing to higher levels.

(5) *Jana-saṅga* — Association with worldly-minded persons

Faith in the devotional service of Lord Kṛṣṇa is achieved as a result of many lifetimes of pious activities. So there is no doubt that the devotees' activities are pure. From faith, the desire to associate with devotees naturally arises. By associating with devotees, everything is achieved. The glories of *sādhū-saṅga* is mentioned in the *Ādi Purāṇa* as follows:

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

Lord Kṛṣṇa told Arjuna, “Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.”

Regarding the need to associate with devotees, it is said:

*darśana sparśanālāpa
sahavāsādibhiḥ kṣaṇāt
bhaktāḥ punanti kṛṣṇasya
sākṣād api ca pukkaśam*

“Even an outcaste becomes completely pure by seeing, touching, conversing with, or living with Kṛṣṇa's devotee for even a moment.”



The scriptures often state that without the association of the Lord's devotees, Bhaktidevī does not manifest in the heart. It is most necessary for *sādhakas* to associate with devotees. Therefore, in this context, the word *jana-saṅga* is understood to mean persons who are devoid of devotion. Activities like talking with worldly people in the course of one's work is not considered association. When the same activities are done with affection for someone, then that is considered association with that person.



Every practicing devotee should know the various kinds of worldly people. Therefore we are hereby most unwillingly enumerating these people. These **worldly people are of seven kinds**: (1) Māyāvādīs and atheists, (2) sense enjoyers, (3) those who are fond of the sense enjoyers, (4) women, (5) womanizers, (6) the hypocritically devout, and (7) the ill-behaved foolish outcastes. Sense enjoyers

and persons fond of sense enjoyers are both worldly-minded. There are two types of sense enjoyers — those who are extremely attached to sense enjoyment and devotees who are attached to sense enjoyment. Associating with those who are extremely attached should be totally rejected. The devotees who are attached to sense enjoyment are also of two types — those who have included the Lord as a part of their sense enjoyment and those who have kept the Lord in the center of their sense enjoyment. Association with the latter type is preferable to association with the former.



Do not associate with women. On the other hand, when a woman is engaged in *sādhana-bhakti*, she should not associate with men. Associating with the opposite sex is very inauspicious for the advancing devotee. When there is no marital relationship and one converses with a woman with evil intentions, then this is *strī-saṅga*. That is sinful and detrimental to devotional service. For a householder devotee, associating with his wife is not detrimental to devotional service; but for a renunciate there cannot be any type of talking or touching a woman, otherwise his practice of devotional service will be completely spoiled. Association with such a deviated person should be totally rejected.

The *Bhakti-rasāmṛta-sindhu* (1.2.51) quotes the following verse spoken by Mahārṣi Kātyāyana in the *Kātyāyana-saṁhitā*:

*varam huta-vaha-jvālā-
pañjarāntar-vyavasthitih
na śauri-cintā-vimukha-
jana-saṁvāsa-vaiśasam*

“It is better to accept the miseries of being encaged within bars and surrounded by burning flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very great hardship.” While practicing devotional service one should carefully understand this subject and act accordingly.

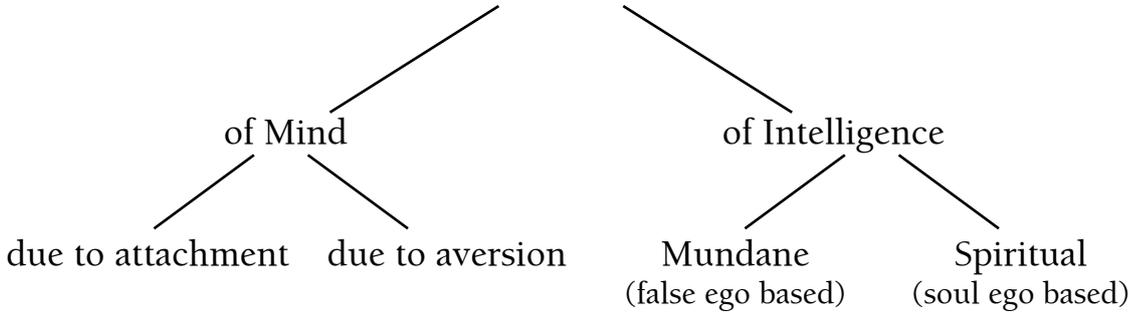
(6) *Laulya* — Ardent longing or greed

The meaning of the word *laulya* is restlessness, greed, and desire. Restlessness is of two kinds — restlessness of the mind and restlessness of the intelligence. The *citta*, or mind, has the propensity to follow the dictates of the senses. When the mind follows the dictates of the senses and becomes absorbed in a particular subject, attachment or aversion arise. Therefore restlessness of the mind is of two types — restlessness due to attachment and restlessness due to aversion.

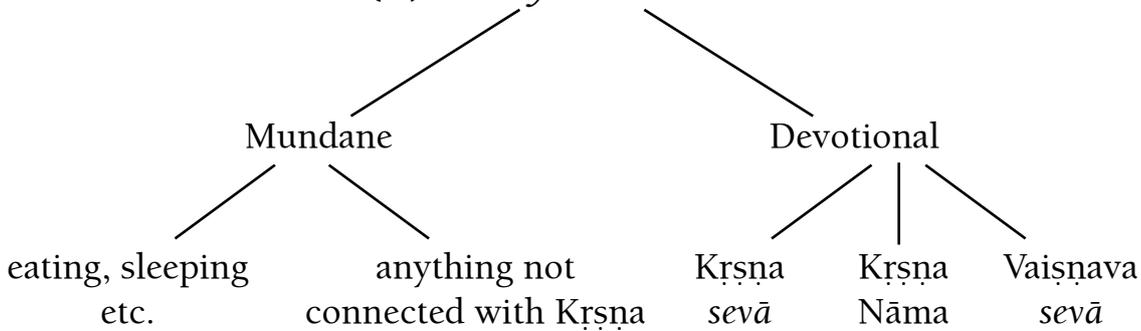
Laulya

Ardent Longing or Greed

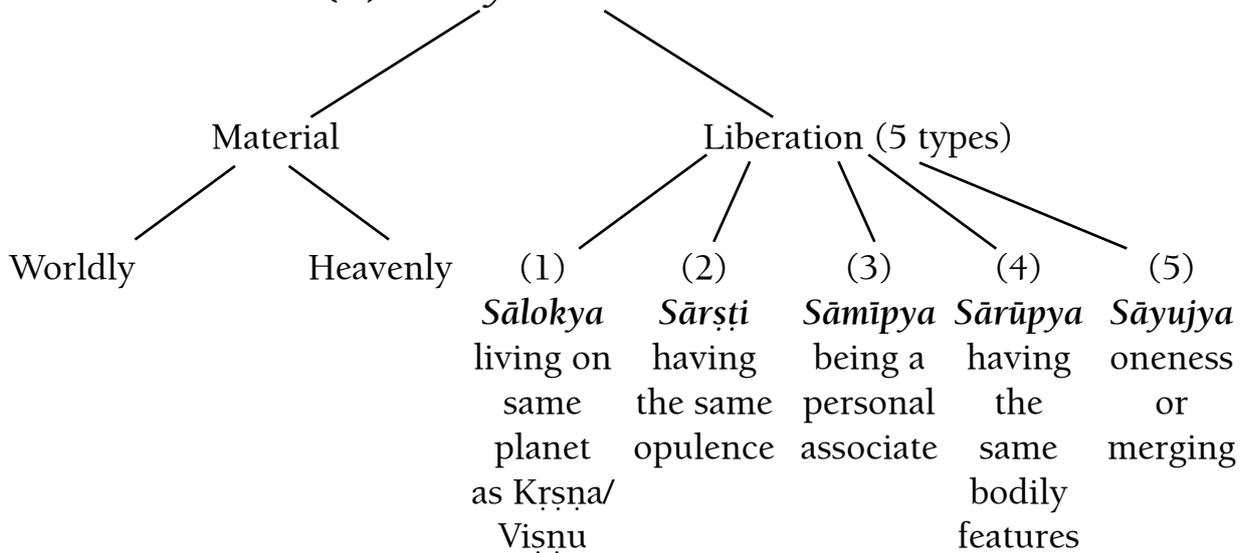
(1) *Laulya* Means Restlessness



(2) *Laulya* Means Greed



(3) *Laulya* Means Desire



Laulya means Restlessness

In order to regulate *laulya*, in the form of restlessness of the mind, one has to take shelter of goddess Bhaktidevī. The instruction of Bhaktidevī is this: When the cause of the mind's restlessness is sense gratification and this restlessness is the main obstacle in the practice of devotional service, then all sensual activities should be dovetailed in the service of the Lord and the attachment to sense gratification should be transformed into attachment for the Lord. Then the mind becomes fixed in devotional service by taking shelter of that attachment. Among the objects of the senses, aversion should be applied on any that are unfavorable for devotional service and attachment should be applied on any that are favorable for devotional service.



The intelligence is that which discriminates between the mind's good and bad propensities. That intelligence is of two types — resolute and many-branched. There is one type of resolute intelligence, and there are unlimited types of many-branched intelligence. Now it should be known that there are two (other) types of intelligence. The propensity to discriminate between good and bad under the dictation of the mind is called mundane intelligence, and the intelligence to discriminate between good and bad under the dictation of the soul is called spiritual intelligence. The intelligence pervertedly accepts materialism only when under the control of the false ego. When under the control of the pure ego, in the form of identifying oneself as the servant of Kṛṣṇa, the intelligence is always naturally pure.



When a living entity realizes himself as a pure spiritual particle, then his spiritual ego, in the form of identifying himself as the servant of Kṛṣṇa, naturally arises. At that time the intelligence in its pure form rejects materialism and accepts spiritualism. At that time a living entity has no desire other than the service of Kṛṣṇa, and he rejects material desires as insignificant. In this position the living entity is known as *sthita-prajña*, transcendently situated, or *sthita-dhī*, steady-minded. Being empowered by spiritual potency, the intelligence then becomes steady and controls the mind and heart by regulating them. Then the mind, under the direction of the intelligence, controls the senses by regulating them, and a favorable mood for devotional service manifests in the sense objects (*indriyasya arthe*). This is called *indriya nigraha*, controlling the senses in devotional service.

Considering all this, the practicing devotee should give up *laulya* in the form of restlessness and attain fixed intelligence in devotional service.



Laulya means Greed

Another meaning of the word *laulya* is greed. If greed is directed to other objects, then how can it be applied in relation with Kṛṣṇa? Greed should be carefully engaged in the service of Kṛṣṇa. By developing greed for Kṛṣṇa's service, the Vaiṣṇava's service, and chanting the Holy Names, there will be no greed for inferior things. One who becomes greedy by seeing the *Vrajavāsī's* service to Kṛṣṇa is very fortunate. By the mercy of that greed, he attains the qualification for *rāga-bhakti*. One's material greed is vanquished in proportion to the development of greed for *rāgātmikā* service. If one has greed for nice foodstuffs, drinks, sleeping, smoking, and drinking wine, then one's devotion diminishes. Greed for wine, wealth, and women is most contrary to devotional principles. Those who have a desire for attaining pure devotional service should carefully give up such things. Whether for auspicious things or sinful things, greed for anything not related to Kṛṣṇa is most despicable. Greed only in relation to Kṛṣṇa is the cause of all auspiciousness.



Laulya means Desire

Another meaning of *laulya* is desire. Desires are of two types — desire for material enjoyment and desire for liberation. Unless one gives up these two types of desires, one cannot practice devotional service. Śrīla Rūpa Gosvāmī has written in the *Bhakti-rasāmṛta-sindhu* (1.2.15):

*bhukti-mukti-sprhā yāvat
piśācī hṛdi vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet*

“The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.”

There are two types of material enjoyments — worldly and heavenly. Wealth, women, children, opulences, kingdom, victory, good food, good sleep, associating with women for sense enjoyment, good birth, and other pleasures are all worldly enjoyments. Going to heaven and drinking nectar there, as well as sense gratification free of old age are all heavenly enjoyments. When the heart is filled with the desire to enjoy, one cannot selflessly worship Kṛṣṇa. Therefore unless the desire for enjoyment is completely uprooted from the heart, one's progress in devotional service will be obstructed. In this regard, there is one thing to be said: If all these material enjoyments are favorable to devotional service, then householders can accept them without sin. In that case all these enjoyments are not called enjoyments, but rather they are means of progress in a devotee's life.

Desire for liberation must be rejected. There are five type of liberation; namely, *sālokya* — living on the same planet; *sārṣṭi* — having the same opulence; *sāmīpya* — to be a personal associate; *sārūpya* — having the same bodily features; and *sāyujya* — oneness. *Sāyujya*, liberation in the form of merging with the Lord, is hated by the practitioner of devotional service. Although *sālokya*, *sārṣṭi*, *sāmīpya*, and *sārūpya* are devoid of the desire for enjoyment, still they are undesirable. As soon as a living entity becomes free from material bondage by the strength of devotion, he immediately attains liberation. That liberation, however, is not the principle fruit of *bhakti*. The pure love for Kṛṣṇa attained by liberated souls is the principle fruit of *sādhana-bhakti*.



Conclusion: The purport is that the liberation of a devotee, in the form of freedom from bondage, is easily attained by the will of Kṛṣṇa. That is why one should not pollute his endeavor for devotional service with material desires.

Śrīla Viśvanātha Cakravartī Ṭhākura Explains Why These Six Faults Trouble Us

Bhajana-kriyā is of two types: unsteady (*aniṣṭhitā*) and steady (*niṣṭhitā*). Six different stages mark the progression of unsteady devotional service: false confidence (*utsāha-mayī*), sporadic endeavour (*ghana-taralā*), indecision (*vyūḍha-vikalpā*), struggle with the senses (*viṣaya-saṅgarā*), the inability to uphold vows (*niyamākṣamā*), and enjoyment of the conveniences of devotional service (*tarāṅga-raṅgiṇī*).

- 1) *Utsāha-mayī*: A *brāhmaṇa* child, having just begun study of the scriptures, thinks he has immediately become a learned scholar worthy of everyone's praise. Similarly, a person just beginning devotional service may have the audacity to think that he has mastered everything. This is called *utsāha-mayī*, or filled (puffed-up) with enthusiasm.
- 2) *Ghana-taralā*: The same child at times diligently engages in his studies, and yet at other times, due to inability to understand the scriptures or lack of real taste, is negligent. In the same way, a new devotee will sometimes practice the different forms of devotional service and at other times neglect them. Being sometimes diligent and at other times negligent, his endeavour is called *ghana-taralā* (condensed-dilute, thick-thin).
- 3) *Vyūḍha-vikalpā*: "Shall I just spend my life happily in family life, making my wife and children Kṛṣṇa conscious, and worshipping the Lord? Or should I give them all up and go to Vṛndāvana to perfect myself by engaging full time in hearing and chanting with no distractions? Shall I wait till the last stage, after enjoying all sorts of pleasures, and I've finally understood that the whole material world is simply a forest fire of affliction? Or is it better that I renounce right now?"
- 4) *Viṣaya-saṅgarā*:

*viṣayāviṣṭa cittānām
viṣṇvāveśaḥ sudurataḥ
vāruṇī dig gataṁ vastu
vrajannāindrīm kim āpnuyāt*

One whose heart is absorbed in materialism is far from obtaining devotion to Viṣṇu. Can a man by going east obtain something which is in the west?

Seeing that material enjoyment is forcibly carrying him away and impairing his steadiness in serving Kṛṣṇa, the devotee resolves to renounce his addictions and

take shelter of the Holy Name. But many times, his attempts at renunciation often end in enjoying what he is trying to renounce. Such a person is exemplified in the *Bhāgavatam*:

*jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakān kāmān parityāge 'py anīśvaraḥ
tato bhajeta mām prītaḥ śraddhātur dṛḍha-nīscayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan*

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. (ŚB 11.20.27-28)

This on-going battle with his previously acquired desires for sense pleasure, in which he sometimes meets with victory and sometimes with defeat is called *viṣaya-saṅgarā* or struggle with sense pleasure.

- 5) *Niyamākṣamā*: Then the devotee will resolve: “From today I will chant such and such number of rounds of *japa* and will pay so many obeisances. I will also perform services for the devotees. I won’t talk about anything except the Lord, and I’ll give up all association with people who talk gossip.” Though the devotee makes such resolutions every day, he is not always able to carry them out. This is called *niyamākṣamā*, or inability to follow rules. *Viṣaya-saṅgarā* is the inability to give up sense enjoyment whereas *niyamākṣamā* is the inability to improve his devotional activities.
- 6) *Taraṅga-raṅgiṇī*: It is well-known that the very nature of *bhakti* is to be attractive. Thus many people become attracted to the devotee, the abode of *bhakti*. And as the old adage goes, “By the public’s attraction one becomes wealthy.” *Bhakti* produces much opportunity for material gain, worship and position (*lābha*, *pūjā*, *pratiṣṭhā*). These are weeds around the creeper of *bhakti*. Seeking one’s pleasure (*raṅga*) amidst these weed-like facilities, which are but small waves (*taraṅga*) in the ocean of *bhakti*, is called *taraṅga-raṅgiṇī*, delighting in material facilities.

This is an elaboration of the six stages of *aniṣṭhita bhajana-kriyā* (unsteady devotional activity). The six faults mentioned in Gem Two will continue to bother us for as long as we remain at the *aniṣṭhita bhajana-kriyā* stage.

Have I Finished My Heart Cleaning?

ANARTHA - NIVṚTTI

Clearing of all undesirable things in the heart that obstruct the progress of *bhakti*.

(Favorable *bhajana-kriyā* + *sādhu-saṅga* = *anartha-nivṛtti*)

6 Stages of *anartha-nivṛtti* (symptoms of *aniṣṭhitā-bhajana-kriyā*) ❁

Taraṅga-raṅgiṇī
enjoying material facilities

Niyamākṣamā
inability to improve
(to uphold vows, follow regs, etc.)

Viṣaya-saṅgarā
struggle with the senses, desire for
enjoyment

Vyūḍha-vikalpā
indecision, extensive speculation

Ghana-taralā
sporadic endeavor

Utsāha-mayī
false confidence, enthusiasm

5 persistent obstacles faced on the path to *niṣṭhā* ❁❁

Rasāsvāda
taste for sense pleasure

Kaṣāya
tendency toward bad habits

Apratipatti
indifference, disinterest

Vikṣepa
distraction

Laya
Sleep

❁ *Mādhurya-kādambinī*, Second nectar Shower

❁❁ *Niṣṭhā* means to have the quality of steadiness. Though a person tries for steadiness in *bhajana* every day, while *anarthas* are still present, he will not attain it. This is due to these five persistent obstacles. After the stage of *anartha-nivṛtti*, when these obstacles are almost completely destroyed, one achieves steadiness. Thus the symptom of *niṣṭhā* is the absence of these five obstacles.

— *Mādhurya-kādambinī*, Fourth nectar Shower.

Am I Above the Clouds ?

(The Four Clouds of Anarthas Prohibiting
the Heart from Chanting Śuddha Nāma)

4 Weaknesses of Heart (hrdaya-daurbalya)

- * Attachment to things not related to Kṛṣṇa;
- * Propensity to cheat and find fault;
- * Envy;
- * Desire for recognition.

4 Kinds of illusion (tattva-vibhrama)

- * about one's own identity;
- * about position of Kṛṣṇa, the Supreme Personality of Godhead.
- * about the process and goal of *bhakti*;
- * about what opposes devotional progress.

4 Types of Offense

- * Nāma - aparādha (10);
- * Sevā - aparādha (32-50);
- * Vaiṣṇava - aparādha (6);
- * Jīva - aparādha.

4 Thirsts for the impermanent (asat-trṣṇā)

- * for worldly pleasures
- * for heavenly pleasures
- * for mystic powers
- * for liberation

These *anarthas* give birth to six enemies :-

(1) lust, (2) anger, (3) greed, (4) illusion, (5) pride and (6) envy.

These *anarthas* also beget six waves:-

(1) distress, (2) illusion, (3) hunger, (4) thirst, (5) old age and (6) death

All these are the source of our entanglement, and this entanglement is the source of our miseries.

The creeper of devotion cannot grow for as long as these *anarthas* dominate the heart. **However, all *anarthas* go far away by the performance of nāma-saṅkīrtana.**

* *Bhajana-rahasya*

*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*

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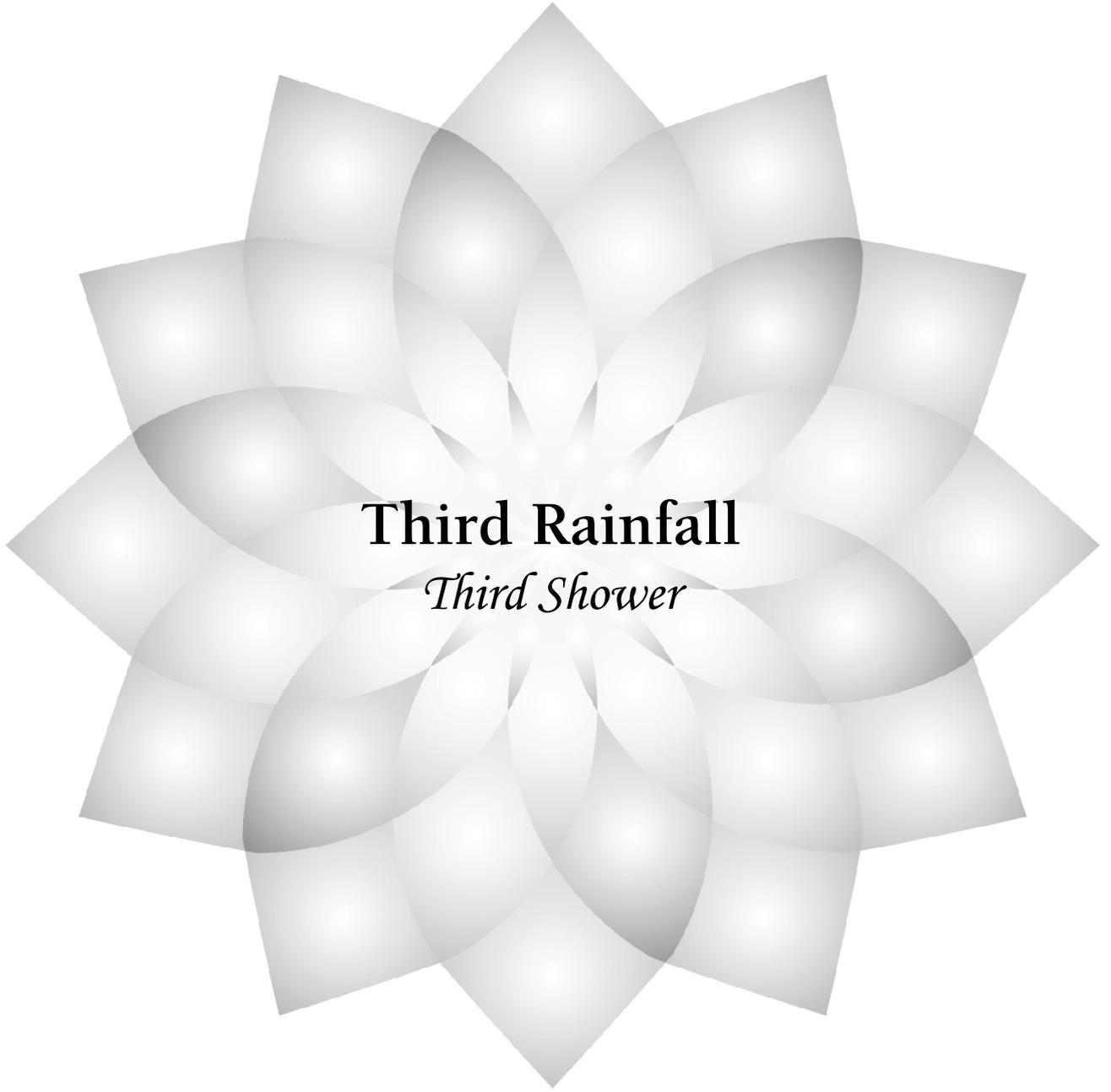
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Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare*

*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*



Third Rainfall

Third Shower

Good News for a Struggling Sādhaka

(1)

Words of Encouragement from Śrīla Prabhupāda

Once Bhagavat Prabhu asked Śrīla Prabhupāda the following question.

“Śrīla Prabhupāda, I’m confused because throughout your books and in your lectures, you say that when you become a devotee you’re on the transcendental platform. But at the same time, you talk about being affected by the modes of material nature. Although I’m a devotee practicing the principles of devotional service and experiencing a certain amount of transcendental pleasure, at the same time I feel affected by the modes of material nature. How is it that I can be on the transcendental platform and still be affected by the modes of material nature?”

Śrīla Prabhupāda smiled and said, “This is a very good question.” He then gave a most invaluable reply. He said, *“It is just like being on a boat. When you’re on the boat, no one can say you’re not on the boat. You are on the boat. But sometimes big waves will come and rock that boat, so your position on the boat may not be steady. Those waves are the modes of material nature, and the boat is the transcendental platform. You’re on the transcendental platform, but sometimes the waves of material nature rock the boat, and therefore your position is not steady.”*

Then he asked, *“How will you become steady? For that you have to learn from the captain of the boat, the spiritual master, how to steer the boat. If you learn expertly, then your position in the boat will be steady even in the greatest storm. Similarly, on the transcendental platform, if you learn from the spiritual master how to steer the boat of transcendence through the ocean of material life, then you will become steady even in the greatest storm of the modes of material nature.”*

— Siddhānta Prabhu, Memories, Volume 1

(2)

Sixteen Sacred Rounds

**Sixteen Sacred Rounds —
But a drop in the ocean, yet an ocean deep
A mystical mind attracting aural potion
Heart-to-heart, we'll surely meet.**

We sometimes express our desire to become serious and make tangible advancement by increasing our daily quota of rounds. And too often we become mechanical, preoccupied with numbers and the process. We lose sight of the essence of healthy chanting — being attentive to *Nāma* and being mindful that although *Nāma* and *Nāmī* are nondifferent, *Nāma* is more merciful (He is a person!). We forget or minimize the potency, mercy—and magic!—of Śrīla Prabhupāda's sixteen rounds program.....the road to hell is paved with good intentions!

Safety and Success in Numbers??

Let's take a fresh look at the scene by hearing from Śrīla Bhaktivinoda Ṭhākura,

Some people give up all the offenses and chant constantly, but still do not experience the awakening of prema. When I see this, I know that the offense of inattentiveness is interfering with their attainment of prema bhakti.

One who is careless cannot fix his mind. All people are conditioned to be attached to sense objects, so when meditating on the Holy Name, their minds flit from one object to another. When one's taste is for something else, one becomes indifferent to the Holy Name; thus even though he chants every day, his mind is not absorbed in the Name of Hari. The mind goes off in one direction, while the Name is in another. How, then can he benefit, O most virtuous Lord? He completes chanting a lakh of Names on his japa mālā, but he does not get a drop of ecstatic taste for the Holy Name. This is the result of inattentiveness while chanting, O Lord.

— Śrī Harināma Cintāmani (HNC) 12.4-5, 11-15

Śrīla Bhaktivinoda Ṭhākura then gives us very practical and supportive advice to help us become more conscious and careful in our hearing and chanting of the Holy Name.

One who by some good fortune develops faith, takes up chanting the Holy Name. One who carefully chants the fixed number of Holy Names while meditating will

quickly develop an enthusiasm for chanting. As long as one does not have such an enthusiasm, one should take care to attentively chant the Holy Name regularly.

— HNC 12.8-10



The Mentality Needed to Overcome Inattentive Chanting

I always take care not to neglect completing the number of Names to be chanted according to my vow. I see to this regularly, again and again.

I chant the Holy Names with great attention; free from the offense of inattentiveness, I engage in bhajana.

Giving up the ambition to simply increase my numbers, I constantly chant the Holy Name in the awareness that I do so by Your mercy.

Please be merciful to me, O Lord, so that the offense of inattention in chanting never blocks my ability to relish the rasa of the Holy Name.

I should spend a little time alone in a quiet place and practice concentrating deeply on the Holy Name.

Therefore I pray constantly at Your lotus feet to be able to always utter each Name distinctly and to experience emotion when meditating on them.

Simply by one's own effort, no one in this material world can overcome inattention. Such a victory can only come by Your merciful blessings.

I take great care to beg for Your mercy, my heart overcome with emotion, knowing that You are all-merciful and will always be generous with Your blessings.

If I make no effort to attain Your mercy,

O Śacīnandana, then I will remain ever unfortunate.

— HNC 12.43-51



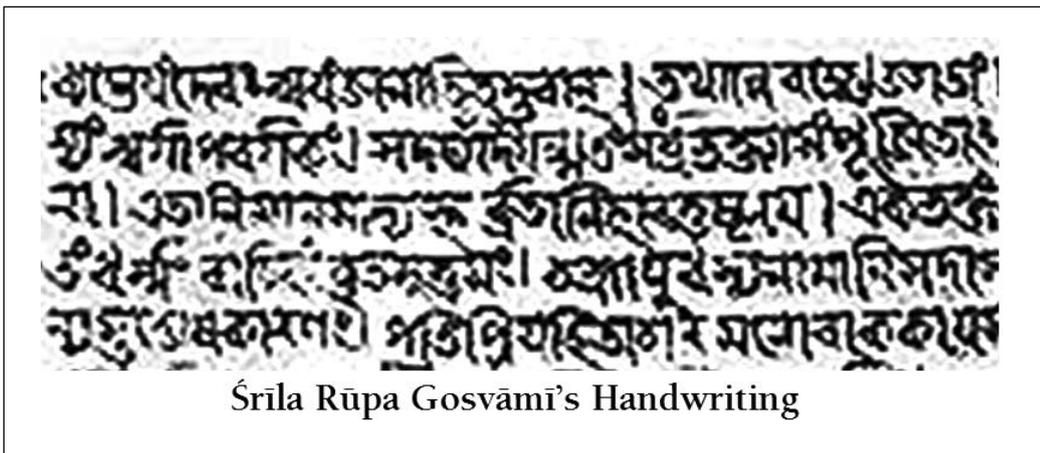
*amhaḥ samharad akhilaṁ sakṛd udayād eva sakala-lokasya
taraṇir iva timira-jaladhīṁ jayati jagan-maṅgalaṁ harer nāma*

As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the Holy Name of the Lord, if chanted once without offenses, can dissipate all the reactions of a living being's sinful life. All glories to that Holy Name of the Lord, who is auspicious for the entire world!

*kalyāṇānām nidhānaṁ kali-mala-mathanam pāvanam pāvanānām
 pātheyam yan mumukṣoḥ sapadi para-pada-prāptaye procyamānam
 viśrāma-sthānam ekaṁ kavi-vara-vacasām jīvanam saj-janānām
 bījam dharma-drumasya prabhavatu bhavatām bhūtaye kṛṣṇa-nāma*

May Kṛṣṇa’s Holy Name, which is a reservoir of all transcendental happiness, the destruction of Kali-yuga’s sins, the most purifying of all purifying things, the saintly person’s food as he quickly traverses the path to the spiritual world, the pleasure-garden where the voices of the greatest saints, philosophers, and poets play, the life of the righteous, and the seed of the tree of religion, bring transcendental auspiciousness to you all!

— Śrīla Rūpa Gosvāmī, *Śrī Padyāvalī* 16, 19



Songs for a Sādhaka

(1)

Bhajana-lālasā

From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*

*hari he!
arthera sañcaye, viṣaya-prayāse,
āna-kathā-prajalpane
āna-adhikāra, niyama āgrahe,
asat-saṅga-saṅghaṭane*

O Lord Hari! So that I could accumulate wealth and engage in sense gratification, I indulged in idle talks, associated with non-devotees and followed the rules and regulations that were not meant for me. (1)

*asthira siddhānte, rahinu majiyā,
hari-bhakti raila dūre
e-hṛdaye mātra, para-himsā, mada,
pratiṣṭhā, śaṭhatā sphure*

I make plans, one after another, but never carry them out. I have lost all inclination for the devotional service of the Lord. My heart is simply filled with envy, pride, the desire for fame, and hopes of utilizing my cheating propensity. (2)

*e-saba āgraha, chāḍite nārinu,
āpana doṣate mari
janama biphala, haila āmāra,
ekhana ki kari, hari!*

O Hari! I am unable to give up all these unfavorable propensities. I am suffering as a result of my own faults. In this way, my life has become useless. What will I do now? (3)

*āmi-ta' patita, patita-pāvana,
tomāra pavitra nāma
se sambandha dhari', tomāra caraṇe,
śaraṇa lainu hāma*

I am a fallen soul and You are celebrated as the deliverer of those who are fallen. Keeping this in mind, I simply surrender at Your lotus feet. (4)

(2)

Bhakti-pratikūla-bhāva varjanānigikāra

From Śrīla Bhaktivinoda Ṭhākura's *Śaraṅgati*

*tuvā-bhakti-pratikūla dharma yā'te raya
parama yatane tāhā tyajiba niścaya*

With great care and attention, I will give up all those activities that are unfavorable for rendering devotional service unto You. (1)

*tuvā-bhakti-bahir-mukha-saṅga nā kariba
gaurāṅga-virodhi-jana-mukha nā heriba*

I will not associate with people who are averse to Your devotional service. I will never see the faces of those who are envious of Lord Gaurāṅga. (2)

*bhakti-pratikūla sthāne nā kari vasati
bhaktira apriya kārye nāhi kari rati*

I will not reside in a place that is unfavorable for cultivating devotional service to You, and I will not become attached to any activities that are detrimental to devotional service. (3)

*bhaktira virodhī grantha pāṭha nā kariba
bhaktira virodhī vyākhyā kabhu nā śuniba*

I will never study any literature that contradicts the conclusions of devotional service and I will never hear a scriptural commentary that does not advocate Your devotional service. (4)

*gaurāṅga-varjita sthāna tīrtha nāhi māni
bhaktira bādhaka jñāna-karma tuccha jāni*

I do not accept as holy places, any place that Lord Gaurāṅga has not visited. I consider that knowledge to be most insignificant which does not encourage my performance of devotional service. (5)

*bhaktira bādhaka kāle nā kari ādara
bhakti bahir-mukha nija-jane jāni para*

I do not respect that time which I am unable to use for Your devotional service. If my relatives are averse to You, I consider them to be strangers. (6)

*bhaktira bādhikā sprhā kariba varjana
abhakta-pradatta anna nā kari grahana*

I will carefully give up all desires that are unfavorable for Your devotional service.
I will not accept any foodstuff offered by non-devotees. (7)

*yāhā kichu bhakti-pratikūla bali' jāni
tyajiba yatane tāhā, e-niścaya vānī*

I will carefully give up everything that is unfavorable for devotional service. This
is my promise to You. (8)

*bhaktivinoda paḍi' prabhura caraṇe
māgaye śakati pratikūlyera varjane*

Falling at the lotus feet of the Lord, Bhaktivinoda begs for His mercy so that he
will have the strength to give up all activities that are unfavorable to devotional
service. (9)



Ohe! Vaiṣṇava Ṭhākura

From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*

ohe!

*vaiṣṇava ṭhākura, doyāra sāgara,
e dāse korunā kori'
diyā pada-chāyā, śodho he āmāya,
tomāra caraṇa dhoṛi*

Oh Vaiṣṇava Ṭhākura! Oh ocean of mercy! Please be merciful to me, your humble servant. Purify me by giving the shade of your lotus feet. Your feet I humbly hold. (1)

*chaya vega domi', chaya doṣa śodhi',
chaya guna deho' dāse
chaya sat-saṅga, deho' he āmāre,
bosechi saṅgera āṣe*

Please help me to control the six urges, purify me of the six faults, and please instill in your servant the six good qualities. Oh, give me the six kinds of holy association! I have sat down here in the hope of having your company.* (2)

*ekakī āmāra, nāhi pāya bala,
hari-nāma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā,
deho' kṛṣṇa-nāma-dhane*

Alone, I find I have no strength to chant the Holy Name of Lord Hari. I beg you therefore, please be merciful, and with a particle of faith give me the great treasure of the Holy Name of Kṛṣṇa. (3)

*kṛṣṇa se tomāra, kṛṣṇa dite pāro,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche*

Kṛṣṇa is yours, you are able to give Him to me, for such is your power. I am indeed wretched and fallen, simply running after you crying “Kṛṣṇa! Kṛṣṇa!” (4)

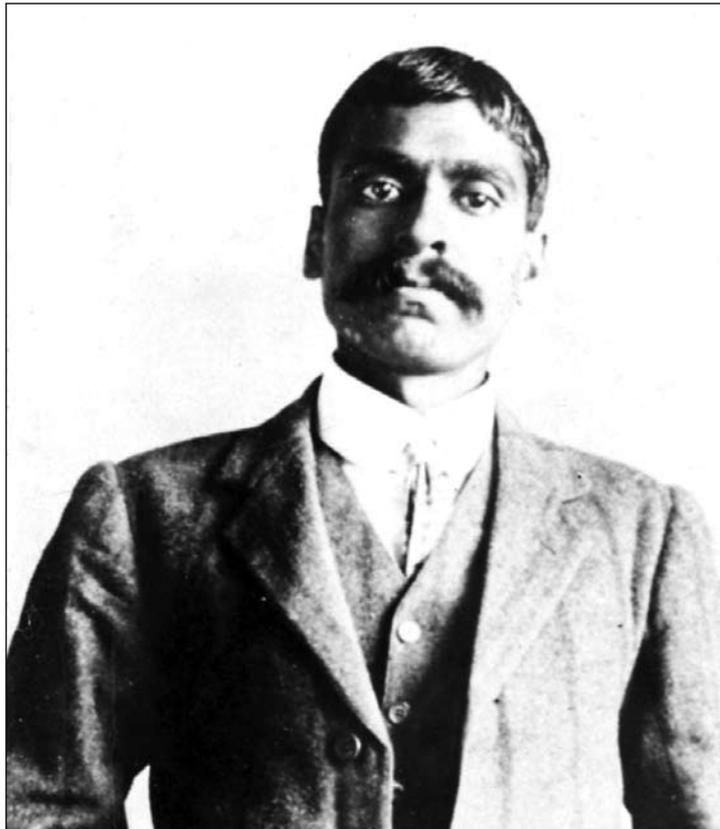
**chaya vega* - the six urges: speech, mind, anger, tongue, belly, and genitals.

chaya doṣa - the six faults: overeating or collecting more funds than required, over-endeavoring for material objectives, unnecessarily talking of mundane affairs,

being too attached or too neglectful of scriptural rules and regulations, associating with worldly-minded people, and lusting after mundane achievements.

chaya guṇa - the six good qualities: enthusiasm, patience, confidence, determination to perform activities favorable to devotional service, the resolution to abandon the association of non-devotees, and the discipline required to always follow in the footsteps of predecessor *ācāryas*.

chaya sat-saṅga - the six activities of spiritual association: giving and receiving gifts, accepting and offering *prasādam*, revealing one's inner thoughts, and posing confidential questions regarding devotional service.



More Songs for a *Sādhaka*

From Śrīla Narottama dāsa Ṭhākura's
Śrī Prema Bhakti-candrikā

(1)

*pāpa-puñya-maya deha sakali anitya ehi
dhana jana saba michā dhanda
marile jāibe kothā nā pāo tāhāte byathā
tabū niti kara karjya manda*

O my mind, you should know this for certain that the dualities of sin and piety are all temporary. Wealth and followers are all false. You do not know where you will go after death. You do not feel pain about this and still you continue with your sinful activities. (1)

*rājāra je rājya-pāta jena natūjāra nāta
dekhite dekhite kichū naya
hena māyā kare jei parama īswara sei
tānre mana sadā kara bhaya*

The state and administration of a king is just like an act of a play. It gradually vanquishes in due course of time. O my mind, it is He, the Supreme Lord who causes this show by His illusory energy. Be always afraid of falling under its control. (2)

*pāpe nā kariha mana adhama se pāpī-jana
tāre mana dūre parihari
pūnyaje sūkhera dhāma tāra nā laio nāma
pūnya mukti dui tyaga kari*

O mind, do not indulge in sinful activities because sinners are most fallen. Give up bad association from a distance. Although piety is the abode of material happiness, do not strive for it, rather give up the desire for piety and liberation. (3)

*prema-bhakti-sūdha-nidhi tāhe dūba nirabadhi
āra jata kṣara nidhi prāya
nirañtara sūkha pābe sakala sañtapa jābe
para-tattwa karile upāya*

Loving devotional service is the ocean of nectar. Be always drowned in that ocean. Everything else is like an ocean of salt. If you follow this process, you will achieve eternal bliss and all your lamentations will go away. (4)

(2)

*tūmi ta dayāra sindhū adhama-janāra bandhu
more prabhu kara abadhāna
paḍinā asat-bhole kāma-timīngile gile
e nātha kara paritrāṇa*

O Lord, You are the ocean of mercy, the friend of the poor. Please mercifully glance towards me. I have fallen into the ocean of illusion where whales in the form of lust are trying to swallow me. Please protect me, O Lord! (1)

*jāvat janama mora aparadhe hainū bhora
niskapaṭe nā bhajinū tomā
tathāpi ha tūmi gati nā chaḍiha prāṇa-pati
mūñi sama nāhika adhamā*

Since my birth, I have committed unlimited offenses and have not worshiped You without duplicity. Nevertheless, You are my only shelter. O Lord of my life, please do not neglect me, there is none more fallen than me. (2)

*patita-pābana nāma ghoṣaṇā tomāra śyāma
upekhile nāhi mora gati
jadi hai aparādhī tathāpiha tūmi gati
satya satya jena satī pati*

O Lord Śyāmasundara, You are known as the saviour of the fallen. If You neglect me, I have no alternative. Even if I be an offender, You are my only hope, just as the husband is the only hope for a chaste wife. (3)

*tūmi ta parama debā nāhi more upekhībā
śuna śuna prāṇera īśvara
jadi karon aparādha tathāpiha tūmi nātha
sebā diyā kara anūcara*

O Lord of my heart, please hear my prayer. You are the Supreme Lord. Please do not reject me. Even if I commit offenses, still You are my only protector. Please give me some insignificant service and consider me Your own servant. (4)

*kāme mora hata cita nāhi jāne nija hita
manera nā ghūce durbāsanā
more nātha aṅgī kūrū tumi bāñcha-kalpa-tarū
karūṇā dekhūka sarba-janā*

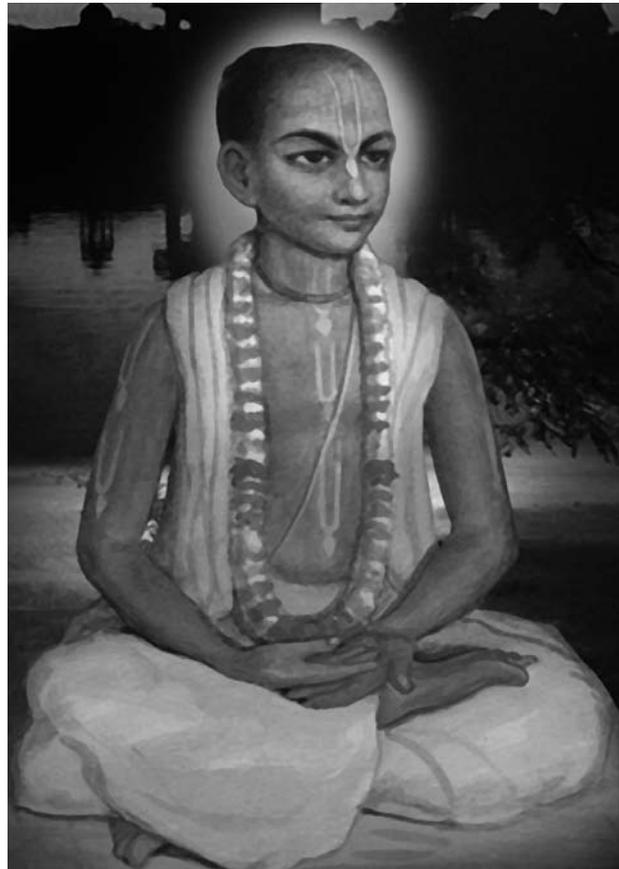
My heart is pierced by lusty desires and so I do not know what is beneficial for me. I cannot vanquish the material desires in my polluted mind. O my Lord, You are the wish fulfilling desire tree. Please accept and purify me and let everyone see Your mercy. (5)

*mo-sama patita nāi tribhūvane dekha cāi
narottama-pāvana nāma dhara
ghūṣūka saṁsāre nāma patita-pāvana śyāma
nija-dāsa kara giridhara*

O my Lord, please look throughout the three worlds, there is no one more fallen than me. Be celebrated as “the deliverer of Narottama.” Throughout the three worlds of birth and death, let it be known that Lord Śyāmasundara is the deliverer of the fallen souls. Therefore, O Giridhārī, make me Your own servant. (6)

*narottama baḍa dūḥkhī nātha more kara sūkhī
tomāra bhajana saṅkīrtane
antarāya nāhi jāya ei ta parama bhaya
nivedana karoṅ anūḡṣana*

O Lord, Narottama is very unhappy. Please make me happy by inspiring me to perform *saṅkīrtana*. My greatest fear is that I will not be able to surpass the impediments on the path of devotional service. Hence I pray to You constantly. (7)



Prayers for a Sādhaka

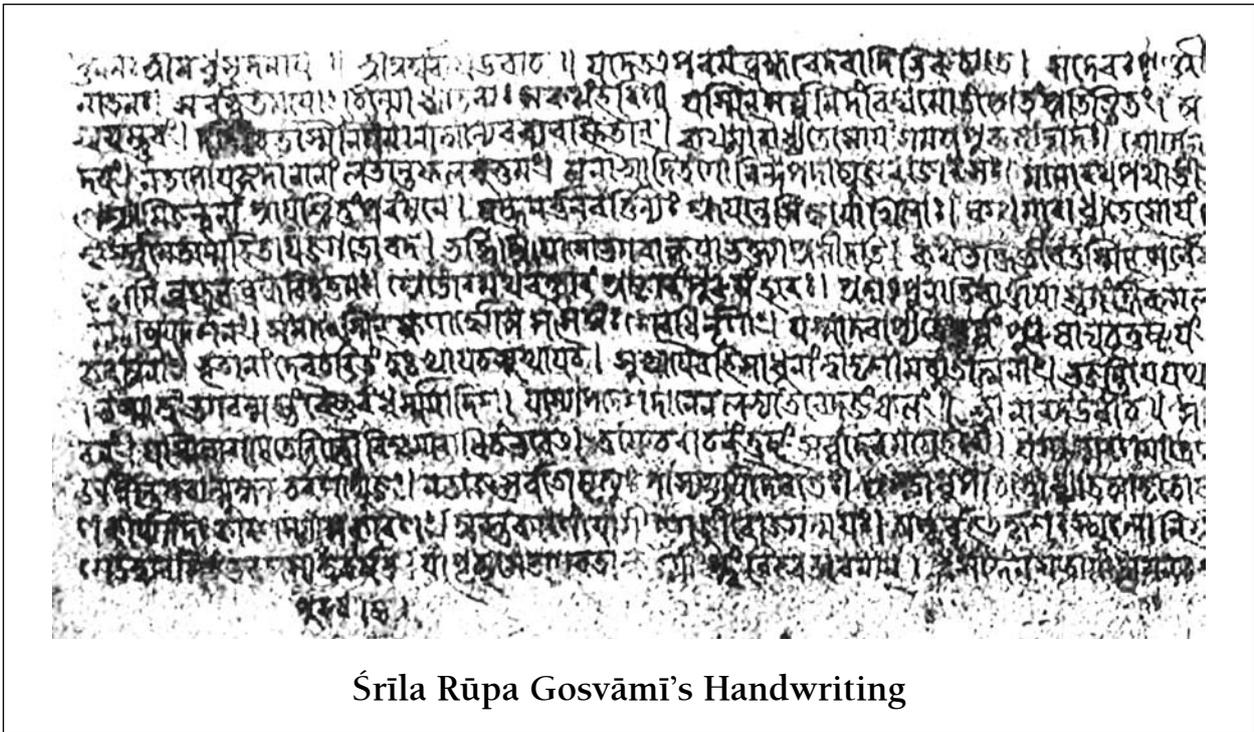
From Śrīla Rūpa Gosvāmī's Śrī Padyāvalī

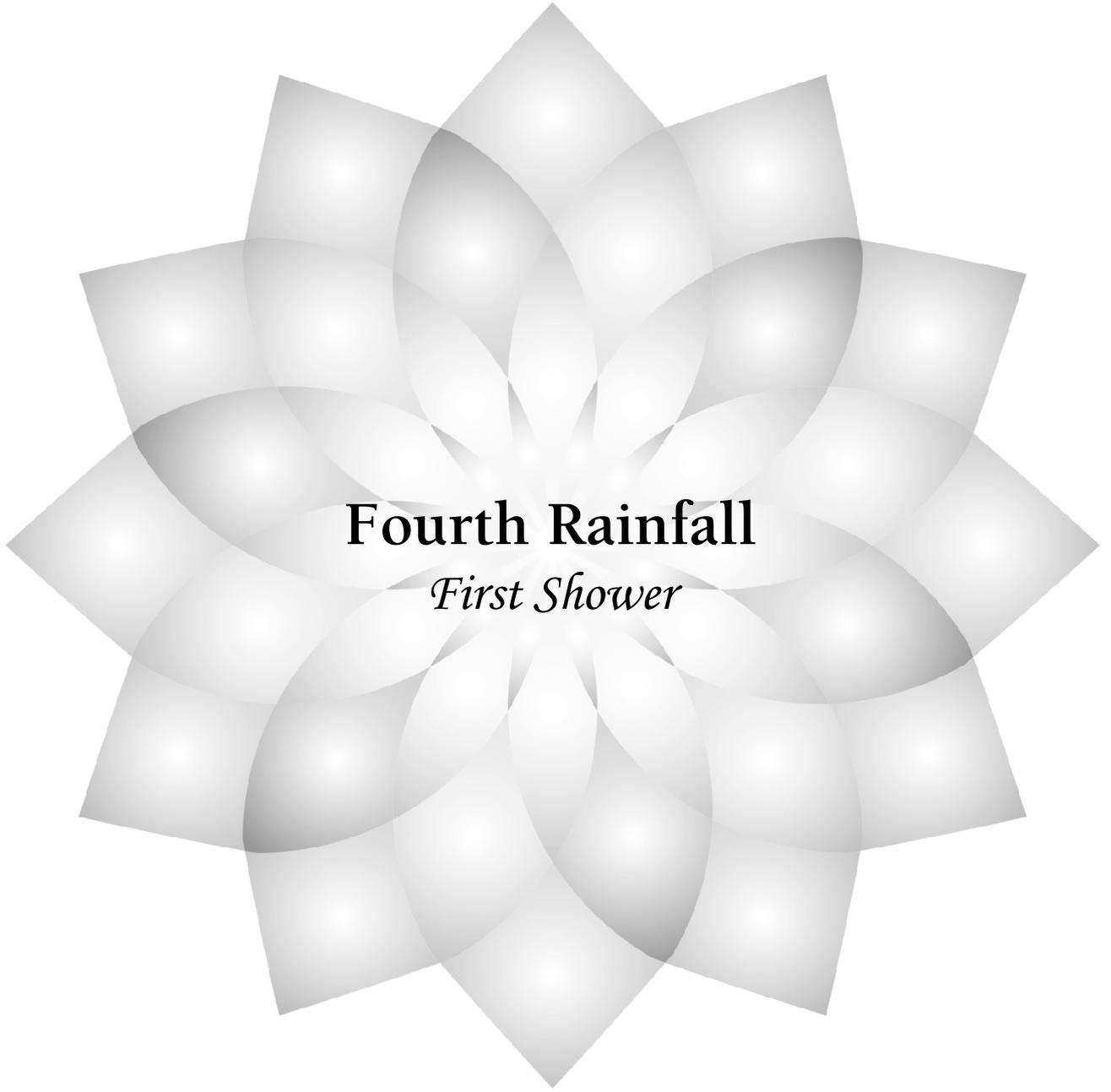
*samsārāmbhasi sambhṛta-bhrama-bhare gambhīra-tāpa-traya-
grāheṇābhigrhītam ugra-gatinā krośantam antar-bhayāt
dīpreṇādyā sudarśanena vibudha-klānti-cchidākāriṇā
cintā-santatati-ruddham uddhara hare mac-citta-dantīsvaram*

The elephant of my mind is drowning in the waters of material illusion. Strongly held by the ferocious crocodile of the threefold miseries, it anxiously cries with fear in its heart. O Lord Hari, please rescue it with Your glowing Sudarśana *cakra*, which cuts the sufferings of even the demigods to pieces. (60)

*vivṛta-vividha-bādhe bhrānti-vegād agādhe
balavati bhava-pūre majjato me vidūre
aśaraṇa-gaṇa-bandho hā kṛpā-kaumudīndo
sakṛd akṛta-vilambam dehi hastāvalambam*

I am drowning in the painful, fathomless whirlpool of repeated birth and death. O Lord, O friend of the shelterless, O effulgent moon of mercy, please, this one time, quickly extend Your hand to save me. (61)





Fourth Rainfall

First Shower

GEM THREE

उत्साहान्निश्चयाद्वैर्यात्
तत्तत्कर्मप्रवर्तनात्
सङ्गत्यागात्सतो वृत्तेः
षड्भिर्भक्तिः प्रसिध्यति

*utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati*

utsāhāt—by enthusiasm; *niścayāt*—by confidence; *dhairyāt*—by patience; *tat-tat-karma*—various activities favorable for devotional service; *pravartanāt*—by performing; *saṅga-tyāgāt*—by giving up the association of nondevotees; *sataḥ*—of the great previous *ācāryas*; *vṛtteḥ*—by following in the footsteps; *ṣaḍbhiḥ*—by these six; *bhaktiḥ*—devotional service; *prasidhyati*—advances or becomes successful.

TRANSLATION

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as *śravaṇam kīrtanam viṣṇoḥ smaraṇam* [SB 7.5.23]—hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous *ācāryas*. These six principles undoubtedly assure the complete success of pure devotional service.

Śrī Upadeśāmṛta Text Three

Walk Through Map

Devotional service is not a matter of sentimental speculation or imaginative ecstasy. Its substance is practical activity (Brs1.1.11). *Bhakti* is a sort of cultivation. It engages us in nine devotional processes and other meaningful devotional activities (ŚB7.5.23-24). Hearing is the first step in acquiring transcendental knowledge. We must hear from a bona fide guru. (Bg 4.34, MUI.2.12, CCM 19.151). Then under the direction of the bona fide spiritual master, one has to make everything favorable for Kṛṣṇa's service.

ATTITUDE

(1) ENTHUSIASM

- * Endeavor executed with intelligence in Kṛṣṇa consciousness is called *utsāha*, enthusiasm.
- * Enthusiasm means action, one should always act for Kṛṣṇa.
- * Without enthusiasm, one cannot be successful, even materially.

(2) ENDEAVOR WITH CONFIDENCE

- * In devotional service, surrender means that one has to become confident of Kṛṣṇa's mercy.
- * We have to become confident of the goal and convinced that all other activities will not yield any enduring benefit.
- * Complete confidence in devotional service will enable one to attain the desired goal.

(3) PATIENCE

- * Devotional activities must be executed with patience, depending on the mercy of Guru and Kṛṣṇa.
- * Successful execution of Kṛṣṇa conscious activities requires both patience and confidence.

BEHAVIOR

(4) FOLLOW REGULATIVE PRINCIPLES OF BHAKTI

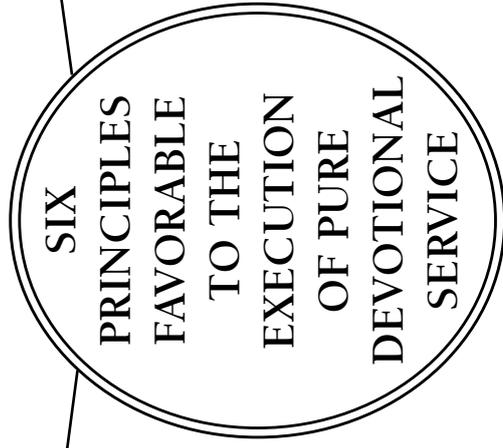
- * Neglect of the regulative principles will destroy devotional service.
- * If one becomes slack in following the 4 regulations, his progress will certainly be checked. Chanting 16 rounds etc. must also be faithfully performed.
- * One has to become thoroughly callous to non-permanent activities and turn his attention instead to the regulative principles of devotional service.

(5) ABANDON ASSOCIATION OF NONDEVOTEES

- * One must give up the association of *karmīs*, *jñānīs*, *yogīs*, and live in the association of devotees.
- * ISKCON centres are meant for this purpose. Then there is little chance of worldly association.

(6) FOLLOW IN FOOTSTEPS OF PREVIOUS ĀCĀRYAS

- * In essence, this means to expertly fill every moment with Kṛṣṇa conscious activities. (eg. ISKCON temple morning program).



If one strictly follows the advice given in this verse by Śrīla Rūpa Gosvāmī — namely, being enthusiastic, being confident, being patient, giving up the association of unwanted persons, following the regulative principles and remaining in the association of devotees — one is sure to advance in devotional service.

Practical and Transformational Insights

Excerpts from Śrīla Prabhupāda’s Text 3 Purport

Devotional service is not a matter of sentimental speculation or imaginative ecstasy. Its substance is practical activity.

Meditation means stopping all nonsensical activities, at least for the time being. Devotional service, however, not only puts an end to all nonsensical mundane activities, but also engages one in meaningful devotional activities.

Śravaṇam, or hearing, is the first step in acquiring transcendental knowledge. One should not give aural reception to unauthorized persons, but should approach the proper person, as recommended in the *Bhagavad-gītā* (4.34):

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

“Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.”

One should accept the opportunity to return home, back to Godhead, very enthusiastically. Without enthusiasm, one cannot be successful. Even in the material world one has to be very enthusiastic in his particular field of activity in order to become successful. Endeavor executed with intelligence in Kṛṣṇa consciousness is called *utsāha*, or enthusiasm.

The devotees find the correct means by which everything can be utilized in the service of the Lord (*nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*). The execution of devotional service is not a matter of idle meditation but practical action in the foreground of spiritual life.

These activities must be executed with patience. One should not be impatient in Kṛṣṇa consciousness. The successful execution of Kṛṣṇa conscious activities requires both patience and confidence. In devotional service surrender means that one has to become confident. The devotee thinks, *avaśya rakṣibe kṛṣṇa*: “Kṛṣṇa will surely protect me and give me help for the successful execution of devotional service.” This is called confidence.

One should not be idle but should be very enthusiastic about executing the regulative principles — *tat-tat-karma-pravartana*. Neglect of the regulative

principles will destroy devotional service. In this Kṛṣṇa consciousness movement there are four basic regulative principles, forbidding illicit sex, meat-eating, gambling and intoxication. A devotee must be very enthusiastic about following these principles. If he becomes slack in following any of them, his progress will certainly be checked. In addition to these four prohibitions (*yama*), there are positive regulative principles (*niyama*), such as the daily chanting of sixteen rounds on *japa-mālā* beads. These regulative activities must be faithfully performed with enthusiasm. This is called *tat-tat-karma-pravartana*, or varied engagement in devotional service.

To be successful in devotional service one must give up the association of undesirable people. This includes *karmīs*, *jñānīs*, *yogīs* and other nondevotees. Characteristically, a Vaiṣṇava is one who gives up the association of worldly people, or nondevotees. Śrīla Narottama Dāsa Ṭhākura has therefore recommended, *tāṅdera caraṇa sevi bhakta-sane vāsa*: one has to live in the company of pure devotees and execute the regulative principles laid down by the previous *ācāryas*. If one lives in the association of devotees, there is little chance of associating with nondevotees. The International Society for Krishna Consciousness is opening many centers just to invite people to live in the company of devotees and practice the regulative principles of spiritual life.

If one strictly follows the advice given in this verse by Śrīla Rūpa Gosvāmī — namely, being enthusiastic, being confident, being patient, giving up the association of unwanted persons, following the regulative principles and remaining in the association of devotees — one is sure to advance in devotional service.

Complete confidence in the path of devotional service will enable one to attain his desired goal, but attempting to follow other paths will only succeed in making one restless.

Your ever well-wisher,

A.C. Bhaktivedanta Swami
Śrīla Prabhupāda's Signature

Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Three Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

- (1) Devotional service is not a matter of _____ or _____:
 - (a) sentimental speculation, imaginative ecstasy
 - (b) sentimental ecstasy, armchair philosophizing
 - (c) practical activity, idle ecstasy
 - (d) sentimental activity, idle philosophizing
- (2) The substance of devotional service is:
 - (a) chanting the Holy Name
 - (b) preaching
 - (c) practical activity
 - (d) not offending devotees
- (3) Endeavor executed with intelligence in Kṛṣṇa consciousness is called:
 - (a) tolerance
 - (b) patience
 - (c) confidence
 - (d) enthusiasm
- (4) The successful execution of Kṛṣṇa conscious activities requires both _____ and _____:
 - (a) tolerance and patience
 - (b) confidence and enthusiasm
 - (c) patience and confidence
 - (d) confidence and tolerance
- (5) ISKCON is opening many centres to:
 - (a) preach the glories of the Holy Name
 - (b) distribute books
 - (c) invite people to live in the company of devotees and practice the regulative principles of spiritual life
 - (d) invite people to engage in the six loving exchanges with devotees.
- (6) Complete _____ in the path of devotional service will enable one to attain his desired goal:
 - (a) steadiness

- (b) confidence
- (c) strictness
- (d) determination

(7) To execute the regulative principles laid down by previous *ācāryas*, one has to live in:

- (a) Vṛndāvana
- (b) the company of pure devotees
- (c) the temple
- (d) his home

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) a; (2) c; (3) d; (4) c; (5) c; (6) b; (7) b

An Elaboration on Six Qualities which Enhance Devotional Service.

Utsāha

Enthusiasm

One should not be enthusiastic to attain material achievements, one should be very enthusiastic to attain the perfectional stage of devotional service. This enthusiasm is called utsāha. A living entity cannot stop acting. So when he is forbidden to become enthusiastic about material achievements, he should at once be encouraged to be enthusiastic about spiritual achievements. Enthusiasm is a symptom of the living entity; it cannot be stopped. It is just like a powerful engine: if you utilize it properly, it will give immense production. Therefore enthusiasm should be purified. Instead of employing enthusiasm for attaining material goals, one should be enthusiastic about achieving the perfectional stage of devotional service. Indeed, enthusing His devotees in devotional service is the purpose for which Kṛṣṇa descends to this material world.

— Nārada-bhakti-sūtra, 5p



If you want actually to make progress in our devotional life, the *utsāhān*, enthusiasm, is the first thing. If you are lacking enthusiasm, then you should rest, instead of making too much agitation within the mind. The... If you cannot find out... Some, something has dropped in the water, in the river, you cannot see the things dropped within the water by agitating the water. Just stand still for sometimes. As soon as the water is settled up, you'll see the things as they are. So as soon as our enthusiasm is agitated, it is better to sit down in any temple suitable and chant Hare Kṛṣṇa. There is no question of being disappointed.

— Lecture, Calcutta, 27th Jan, 1973



That is first qualification, enthusiastic. Dullness will not help you. You must be very enthusiastic. My Guru Mahārāja used to say, *prāṇa ache yara sei hetu pracāra*. A preacher can, a person can become a preacher if he has got life. A dead man cannot become a preacher. So you must be very enthusiastic that “I shall preach the glories of the Lord to my best capacity.” It is not that one has to become very learned scholar to become a preacher. Simply it requires enthusiasm, “My Lord

is so great, so kind, so beautiful, so wonderful. So I must speak something about my Lord.” This is the qualification, enthusiasm.

— Lecture, Vṛndāvana, 20th Oct, 1972



Utsāhāt means very much enthusiastic. Just like a man is very much enthusiastic that “In this life I must accumulate ten millions dollars in the bank,” and he does work with great enthusiasm; similarly, we must have also similar enthusiasm that “In this very life, in this very human form of life, I must make my spiritual life perfect so that after leaving this body I may not come again to this material world.” That is called *utsāhā*, enthusiasm.

— Lecture, New York, 28th Mar, 1966



Utsāhāt. We should be very much enthusiastic: “Oh, Kṛṣṇa consciousness is so nice. We have heard about Kṛṣṇa consciousness so nice things. It is so beneficial for successful human mission, so I must have it. I must execute this Kṛṣṇa consciousness.” This is called *utsāhāt*, to become energetic, not lethargic but energetic.

— Lecture, New York, 8th Aug, 1966



Determination means *utsāhā*, “I must.” That is necessary. Not that “When Kṛṣṇa is merciful, then I shall do.” Kṛṣṇa is already merciful. But if we do not take it, then what Kṛṣṇa will do? Kṛṣṇa does not touch on your little individuality or little independence. So therefore we have... Just like when we earn money, we are very enthusiastic, similarly, if we want Kṛṣṇa consciousness, if we want to earn that position, go back to home, back to Godhead, we must be very much enthusiastic, *utsāhān*.

— Lecture, Bombay, 10th Apr, 1971



One should not dry up by performing unauthorized austerities or sacrifices; rather, one should engage with all enthusiasm in the great sacrifice of *śrī-kṛṣṇa-saṅkīrtana*, which enables one to easily achieve the highest perfection of human life.

— ŚB 11.11.47p



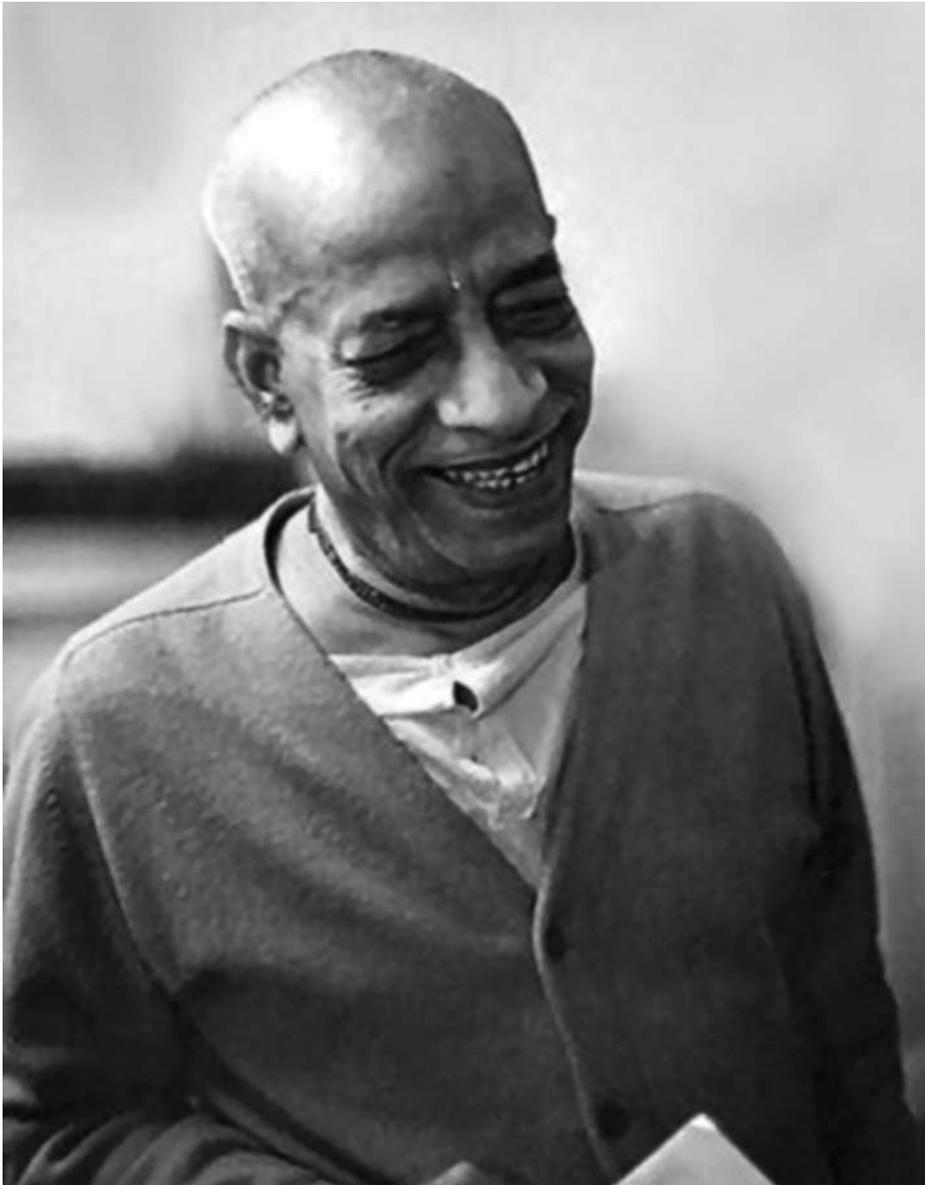
The sound of the Holy Name — Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare — everlastingly increases the enthusiasm of the chanter.

— ŚB 3.21.22p



If you are actually chanting Hare Kṛṣṇa, you will be enthusiastic, “Oh, I shall serve. I shall...” That is effect. *Phalena paricīyate*. We have to see by the result. He should be enthusiastic more and more. *Ānandāmbudhi-varadhanam*. It will increase. The service attitude will increase.

— Lecture, Auckland, 22nd Feb, 1973



Niścaya

Confidence

Those who are saintly simply depend on Kṛṣṇa. Why? If Kṛṣṇa is supplying to the elephant down to the ant, why not to me? I am engaged in His service. Is He so ungrateful? If you render some service somewhere, you are given some wages. So if you are engaged in Kṛṣṇa's service do you think you will starve? Why? You cannot starve. He is the well-wisher of all living entities. Why not for you? This confidence must be there. If He is the well-wisher of everyone and I am engaged in His service, is He not my well-wisher? So we should simply depend on Kṛṣṇa. We should simply exert all our energies for the service of Kṛṣṇa, then everything will be all right. This is called surrender, this is called confidence.

— Lecture, Los Angeles, 12th Feb, 1969



The word dṛḍha-niścaya (“steadfast conviction”) indicates that in any circumstance a devotee is completely determined to go on with his prescribed duties for Kṛṣṇa. Thus he thinks, “By my previous shameful life my heart is polluted with many illusory attachments. Personally I have no power to stop them. Only Lord Kṛṣṇa within my heart can remove such inauspicious contamination. But whether the Lord removes such attachments immediately or lets me go on being afflicted by them, I will never give up my devotional service to Him. Even if the Lord places millions of obstacles in my path, and even if because of my offenses I go to hell, I will never for a moment stop serving Lord Kṛṣṇa. I am not interested in mental speculation and fruitive activities; even if Lord Brahmā personally comes before me offering such engagements, I will not be even slightly interested.

— ŚB 11.20.27-28p



Not that “I am working so hard for Kṛṣṇa, but I'm not getting any impetus.” No. Don't be impatient. Kṛṣṇa will give you chance. He's giving chance always, twenty-four hours, imperceptibly. But we cannot appreciate very much. Kṛṣṇa sees. As far as we are able, according to our strength, He gives responsibility. But we must be... Rest assured, when we have taken shelter of the lotus feet of Kṛṣṇa fully, without any reservation, Kṛṣṇa must be pleased; maybe it will take some time. This is called *niścayād*, certainty, assurance.

— Lecture, Vṛndāvana, 24th Oct, 1972



When one becomes disappointed in his service to the Supreme Lord, that disappointment must be rejected and replaced with confidence in attaining the ultimate goal, love of Godhead.

— Nārada-bhakti-sūtra 5p



Niścayāt means to have full faith in the words of Kṛṣṇa. Kṛṣṇa says, *kaunteya pratijānīhi na me bhaktaḥ pranaśyati* [Bg. 9.31]. This is called full faith, that “Kṛṣṇa has said that if I am in devotional service, I will never be lost. Kṛṣṇa will give me protection. Kṛṣṇa says.” *Ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi* [Bg. 18.66]. To have faith, this is called surrender. Not that, “Oh, Kṛṣṇa says, but may not be able to protect me.” No. Kṛṣṇa is able. He is all-powerful, omnipotent. He can give you protection. When He says that *ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi*, that is a fact. This is called *niścayāt*. “Certainly Kṛṣṇa will give me protection.” Not that “Because I do not see Kṛṣṇa, I do not know whether Kṛṣṇa will give me protection.” No. That word is sufficient. This is called *niścayāt*.

— Lecture, Bombay, 10th Apr, 1974



Niścayāt, you should be assured that “Because I’m following strictly the direction of my spiritual master and *śāstras*, certainly I shall meet Kṛṣṇa.”

— Lecture, Vṛndāvana, 19th Oct, 1972



(alias Alhaya Charanarabinda Bhakti-siddhanta Das
Adhikary)

Signature of Śrīla Prabhupāda Before Receiving the Title
"Bhaktivedanta" (Early 1950's in Lucknow)

Dhairya

Patience

“Immediately I become fully Kṛṣṇa consciousness and perfect.” No. There may be so many imperfections. Because we are in the imperfect atmosphere. But patiently, if you go on executing your duties in devotional service as it is directed in the *śāstras* and confirmed by the spiritual master, then rest assured that your success is guaranteed. This is the way.

— Lecture, Vṛndāvana, 20th Oct, 1972



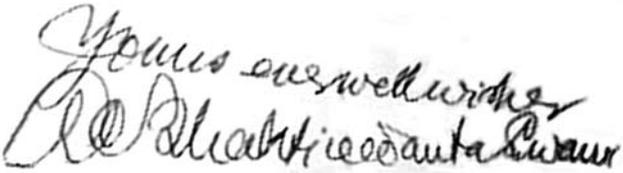
Don't be impatient. Kṛṣṇa will give you chance. He's giving chance always, twenty-four hours, imperceptibly. But we cannot appreciate very much. Kṛṣṇa sees. As far as we are able, according to our strength, He gives responsibility. But we must be... Rest assured, when we have taken shelter of the lotus feet of Kṛṣṇa fully, without any reservation, Kṛṣṇa must be pleased; maybe it will take some time.

— Lecture on NOD, Vṛndāvana, 24th Oct, 1972



Dhairyāt means patience. “Oh, I am executing Kṛṣṇa consciousness according to the rules and regulations. Still, I am not yet perfect?” So don't be impatient. Be patient.

— Lecture, Bombay, 10th Apr, 1971



Śrīla Prabhupāda's Signature

Tat-tat-karma pravartana

Various activities favourable for devotional service

..all the rules and regulations of the Vedas are meant for knowing Kṛṣṇa.

— Bg 16.24p



If one is serious in accepting a religious life, or the path of salvation, he must adhere to the four basic rules and regulations. However sinful a man may be, if he receives knowledge from the proper spiritual master and repents his past activities in his sinful life and stops them, he immediately becomes eligible to return home, back to Godhead. This is made possible just by following the rules and regulations given by the śāstra and following the bona fide spiritual master.

— ŚB 4.26.10p



One who does not follow all these rules and regulations is called a yavana or mleccha. One should not mistakenly think that these words refer to certain classes of men in other countries. There is no question of limitation according to nationalism. Whether one lives in India or outside of India, he is called a yavana or mleccha if he does not follow the Vedic principles.

— ŚB 4.27.24p



In the pursuit of self-realization, one has to follow many rules and regulations to control the mind and the senses and to concentrate the mind on the self. All these procedures are very difficult, bitter like poison, but if one is successful in following the regulations and comes to the transcendental position, he begins to drink real nectar, and he enjoys life.

— Bg 18.37p



One who is pious should follow the rules of religion, for such rules are prescribed by the Lord Himself. No one can manufacture or concoct a religion; “religion” refers to the injunctions or laws of the Lord. In Bhagavad-gītā the Lord says that religion means to surrender unto Him. Therefore one should follow the Vedic regulations and surrender unto the Supreme Lord because that is the ultimate goal of perfection in human life.

— ŚB 3.21.16p



Those who know the rules and regulations of the scriptures but out of laziness or indolence give up following these rules and regulations are governed by the modes of material nature.

— Bg 17.2p



Regulations are meant for human beings, not for animals. The traffic regulations on the street, telling people to keep to the right or the left, are meant for human beings, not for animals. If an animal violates such a law, he is never punished, but a human being is punished. The Vedas are not meant for the animals, but for the understanding of human society. A person who indiscriminately violates the rules and regulations given by the Vedas is liable to be punished.

— ŚB 4.26.6p



You must follow the rules and regulation as it is enjoined in the śāstra. Not that “Kṛṣṇa will give me protection and I may do whatever I like. I can eat anything I like, I can do anything I like.” Just some rascal advises that “There is no such thing, restriction, in the self realization. You can eat anything, you can do anything.” People like that program. And as soon as there is restriction, they do not like. Because we put so many restriction, I am called in the western world, “Swamiji, you are very conservative.” So we have to become conservative, follow the rules. Not that we give liberty, that “Whatever you like, you do, and at the same time you make progress, spiritual life.” That is not possible.

— Lecture, Bombay, 10th April, 1974



“One should understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that one may gradually be elevated.”

— ŚB 10.2.14p



This practice of bhakti-yoga, under the rules and regulations, with the direction of a spiritual master, will surely bring one to the stage of love of God.

— Bg 12.9p



Saṅga-tyāga

Giving up the association of nondevotees

Devotees actually serious about advancing in spiritual life should give up the company of nondevotees and always keep company with devotees.

— ŚB 7.5.37p



Actually a living being cannot be a nondevotee of the Lord because of his constitutional position, but when one becomes a nondevotee or nonbeliever, it is to be understood that the person concerned is not in a sound condition of life.

— ŚB 1.13.38p



The motivated devotee or the nondevotee are on the material platform, and they are called prākṛta. The intermediate devotee does not mix with such materialistic people.

— CC Madhya 16.72p



Generally, all conditioned souls in the material engagement are influenced by the mode of passion because every one of them is trying to lord it over the material nature to fulfill his individual desire. But in spite of the individual mode of passion, there is always the chance of being influenced by the other modes of nature by association. If one is in good association he can develop the mode of goodness, and if in bad association he may develop the mode of darkness or ignorance. Nothing is stereotyped. One can change his habit by good or bad association, and one has to become intelligent enough to discriminate between good and bad....To associate with persons engaged in lording it over the material world means to enter into the darkest region of hell. One should try to raise himself by the association of the great soul. That is the way of the perfection of life.

— ŚB 2.10.41p



*“A Vaiṣṇava’s behavior should be that he should give up the company of *asat*, nondevotee.” That is his first business. He should give up the company of nondevotee. This is first business. Because he will be infected.*

— Lecture, Los Angeles, 12th Dec, 1973



Asādhū-saṅge, those who are not devotees, if you mix with them, then whatever you learned, you'll forget. Their influence is so bad. Because we are not very strong; therefore there is every possibility that whatever we learn, in bad association we may forget.

— Lecture, London, 22nd Aug, 1971



Even there is little inconvenience, don't give up the association of devotees.

— Lecture, Vṛndāvana, 13th Aug, 1974



Don't associate with nondevotee. If you want to make progress, don't associate. Associate does not mean to talk with a nondevotee is association. No. That we have to do. As gentlemen, as devotee, we can. But not intimately. Associate means *dadāti pratigrhṇāti bhukte bhojayate caiva, guhyam ākhyāti pṛcchati ca*. These are intimate relationship, dealing: giving something to your friend, accepting something from your friend, feeding your friend, accept food from him, and disclose your mind to your friend, and understand his mind.

— Lecture, Vṛndāvana, 15th Nov, 1976



If in the course of traveling and chanting the glories of the Lord a Vaiṣṇava preacher finds a submissive nondevotee who is willing to hear about Kṛṣṇa, the preacher will always give his merciful association to such a person. But a Vaiṣṇava should strictly avoid those who are not interested in hearing about Kṛṣṇa.

— ŚB 11.2.39p



Sādhū-vṛtti

Following in the footsteps of the previous ācāryas

The pure devotee, by following the ways of previous ācāryas, or authorities, can see the Supreme Lord through the transparent medium of a bona fide spiritual master (anupaśyanti). The pure devotee never tries to see the Lord by mental speculation, but by following in the footsteps of the ācāryas (mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]). Therefore there is no difference of conclusions amongst the Vaiṣṇava ācāryas regarding the Lord and the devotees.

— ŚB 2.4.21p



One has to follow in the footsteps of previous authorities in the line of disciplic succession. Otherwise even the most intelligent men will be bewildered regarding the standard actions of Kṛṣṇa consciousness.

— Bg 4.16p



An intelligent person should take up the sword of remembrance of Kṛṣṇa (*anudhyāsinā*) and cut the knot of attachment to material enjoyment. One meaning of the prefix *anu* in *anudhyāsinā* is “following.” This indicates we should follow in the footsteps of a genuine spiritual master, or *ācārya*. What the *ācārya* is teaching and showing by his example, we should follow.

— Dharma: The Way of Transcendence, Chapter 10



One who knows the conclusion of the śāstras, follows in the footsteps of his predecessors and endeavors to preach the bhakti cult all over the world is to be considered an ācārya.

— CC Antya 3.223p



We cannot deviate from the path of the previous *ācāryas*. We must strictly follow. That is the qualification. We must follow their instruction. Therefore I repeatedly say to my students that “You chant Hare Kṛṣṇa *mantra* sixteen rounds, and follow the regulative principles. Your strength is there... Don’t deviate from the instruction. Then you will stand as strong as the Himalayan mountain. Very simple thing. Anyone can do... If you stick to the principle of following the footsteps

of previous predecessor, *evam paramparā-prāptam* [Bg. 4.2], don't add anything, don't subtract anything, present as it is and keep your spiritual strength intact, then the preaching will go on. Nobody can disturb you.

— Lecture, Bombay, 9th Jan, 1973



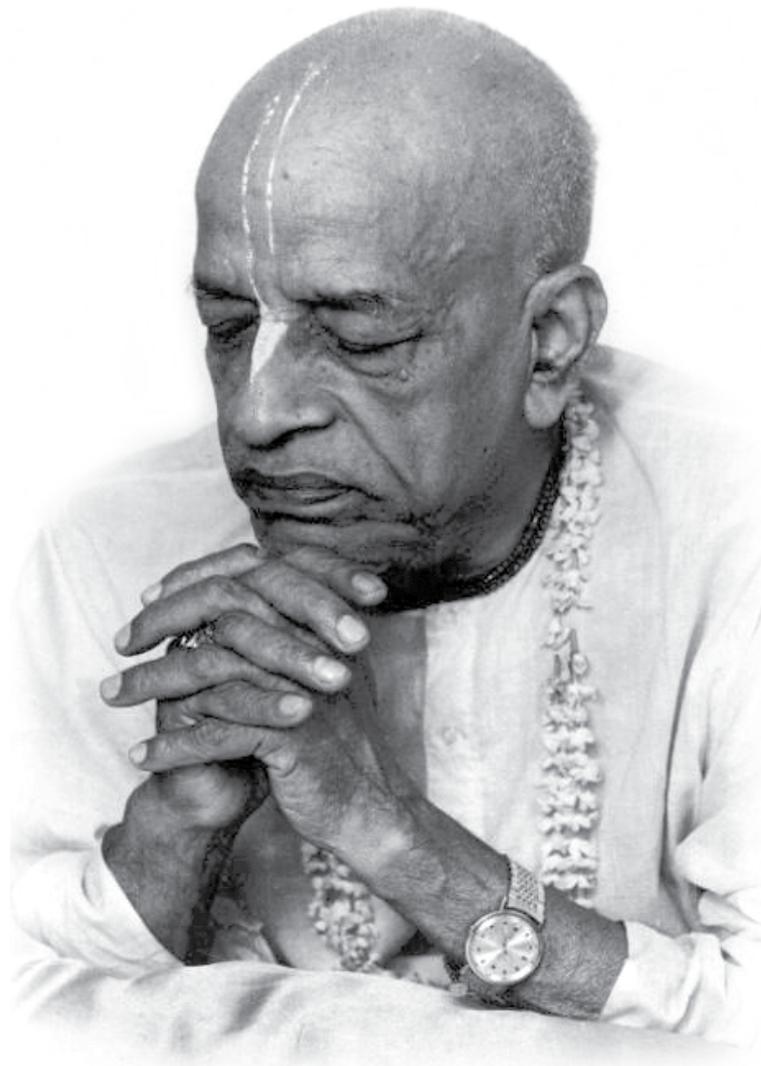
Our process is to follow the footsteps of *ācāryas*. *Ācāryopāsanam*, in the *Bhagavad-gītā* it is said, for making progress in knowledge, one has to worship *ācārya*, *ācāryopāsanam*. So by *paramparā* system we follow.

— Lecture, New York, 31st Jul, 1971



One who is following the footsteps of the *ācārya*, he knows. He knows everything.

— Lecture, Vṛndāvana, 4th Sep, 1976



A Formula for Complete Success

Enthusiasm, patience, firm conviction, following the rules and regulations, dealing straightforward, no duplicity, and in association of devotees. If you can keep these six principles always in front then your progress in Kṛṣṇa consciousness is sure. There is no doubt about it.

— Lecture, Los Angeles, 2nd Aug, 1970



These six kinds of activities will make your devotional service perfect. Anything, if you want to do, if you want to learn, there are different regulative principles, anywhere. So similarly, for understanding Kṛṣṇa consciousness, for entering into the kingdom of Kṛṣṇa, we have to adopt this means.

— Lecture, Bombay, 10th Apr, 1971



Since all the devotees of the Lord are under the protection of His supreme potency, they should not deviate from the path of devotional service and take to the path of the karmī, jñānī or yogī. This is called utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt, enthusiastically executing the regulative activities of devotional service with patience and confidence. In this way one can advance in devotional service without hindrance.

— NOI 3p



These six principles, one must be very much enthusiastic: “Yes, in this life I shall complete my Kṛṣṇa consciousness business. I’ll not wait for the next life. This life I shall finish.” This is called *utsāhān*. And *dhairya*. *Dhairya* means patience. Not that “Sometimes I do not find that I’m making much improvement.” But still, you should have patience. And *niścayāt*, with confidence. “Because we are following the standard rules and regulation, success is sure.” That confidence must be there. Just like two plus two equal to four. That is a fact. Similarly, if you follow the principles as laid down in the *śāstras*, then success is sure.

— Lecture, London, 22nd Aug, 1971



The Kṛṣṇa consciousness movement is a great art of life, very easy and sublime. The Kṛṣṇa consciousness movement gives you everything you want, without any artificial endeavor. It is transcendently colorful and full of transcendental

pleasure. We prosecute Kṛṣṇa consciousness through singing, dancing, eating, and hearing philosophy received through the authorized disciplic succession of spiritual masters coming down from Kṛṣṇa Himself. Therefore Kṛṣṇa consciousness gives us complete spiritual success.

— The Quest for Enlightenment, Chapter 1

NOTICE

All initiated devotees must attend morning and evening classes.

Must not be addicted to any kind of intoxicants including coffee, tea and cigarettes.

They are forbidden to have illicit sex-connections. Must be strictly vegetarian.

Should not extensively mix with non-devotees. Should not eat foodstuff cooked by non-devotees. Should not waste time in idle talks nor engage himself in frivolous sports.

Should always chant and sing the Lord's Holy names

Hare Krishna Hare Krishna Krishna Krishna
Hare Hare.

Hare Rama Hare Rama Rama Rama
Hare Hare.

—
Thank you,

International
Society for Krishna Consciousness
26 Second Avenue
New York N.Y.

A.C. Bhaktivedanta Swami
Acharya.

Dated Nov: 25, 1966

*Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare*

*Hare Kṛṣṇa Hare Kṛṣṇa
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Hare Rāma Hare Rāma
Rāma Rāma Hare Hare*



Fourth Rainfall

Second Shower

Commentaries by Our Ācāryas

Text 3

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktivinoda Ṭhākura

ānukūlya saṅkalpera chaya aṅga sāra

(The following) six limbs are the essence of the *śaraṇāgati* principle of accepting what is favorable (for devotional service). (1)

utsāha, viśvāsa, dhairya, tat-tat-karma āra
saṅga-tyāga, sādhu-vṛtti karile āśraya
bhakti-yoga siddhi labhe sarva-śāstre kaya

(1) *Utsāha* — enthusiasm,

(2) *Viśvāsa* — faith,

(3) *Dhairya* — patience,

(4) *Tat-tat-karma* — prescribed duties (activities by which pure devotional service is cultivated),

(5) *Saṅga-tyāga* — giving up (bad) association,

(6) *Sādhu-vṛtti* — living the life prescribed for a saintly person.

By taking shelter of these (six), perfection in *bhakti* is attained. All the scriptures say this. (2)

bhakti-anuṣṭhāne utsāhera prayojana

Utsāha: enthusiasm is necessary for performing loving devotional service (*bhakti*).
(3)

bhaktite viśvāsa dṛḍha, dhairyāvalambana

Viśvāsa: firm faith in devotional service (*bhakti*).

Dhairya: to adopt the quality called patience as a support and aid in (devotional service) (4)

*ye karma karile haya bhaktira ullāsa
ye karma jivana-yātrā nirvāhe prayāsa*

Tat-tat-karma: the endeavor by which *bhakti* flourishes and the endeavor by which one earns one's livelihood (taken together these are called *tat-tat-karma*). (5)

asat-saṅga-tyāge haya saṅga-vivarjana

Saṅga-tyāga means to give up bad association (*asat-saṅga-tyāga*). (6)

sad-ācāra sādhu-vṛtti sarvadā pālana

Sādhu-vṛtti means the behavior and lifestyle of a saintly person¹. This should always be observed. (7)

*tyāgī bhikṣā-yoge āra grhī dharmāśraye
karibe jivana-yātrā sāvadhāna haye*

Following dharmic principles, a renunciate should maintain himself by begging and a householder should earn his livelihood. Both should be very careful about this. (8)

Pīyūṣa-varṣiṇī-vṛtti By Śrīla Bhaktivinoda Ṭhākura

Maintaining one's livelihood and cultivation of loving devotional service are both necessary for a devotee. The first half of this third verse prescribes activities which are favorable for the cultivation of devotional service. The second half give prescriptions (meant to guide) the life of a devotee.

Devotional service becomes perfected by *utsāha* (enthusiasm), *niścayā* (faith), *dhairya* (patience), *tat-tat-karma* (engagement in prescribed activities which nourish *bhakti*), *saṅga-tyāga* (giving up bad association) and *sad-vṛtti* (conducting oneself as a saintly person).

Utsāha means eager enthusiasm for performing devotional service. Devotion is destroyed by indifference. *Utsāha* (also) means to cultivate devotional service with respect and care. *Niścayā* means firm faith. *Dhairya* means not to become slack in one's (devotional) practice, even if there is a delay in attaining the desired goal.

¹ Śrīla Bhaktivinoda Ṭhākura glosses *sādhu-vṛtti* as *sadācāra* which, according to the Gauḍīya Vaiṣṇava dictionary, also refers to moral activity and to the rules and regulations given in *Hari-bhakti-vilāsa* for daily activities, activities for particular *tithis* and monthly observances, etc.

Tat-tat-karma means there are two kinds of *vidhis* (rules): (1) regulations that nourish *bhakti* and (2) regulations which prescribe what should be avoided (so that one's *bhakti* is protected). Hearing, chanting and so on are prescribed to nourish *bhakti*. The direction to give up one's own enjoyment and happiness for Kṛṣṇa's sake is one of the prescribed restrictive rules.

Saṅga-tyāga means giving up association with:

(1) irreligion

(2) women (“associating with women” means associating with them in the mood of enjoying them (*streṇa-bhāva*) and associating with people who have such a mood).

(3) non-devotees. That means, sense enjoyers, Māyāvādīs, atheists and *dharmadhvajīs*.

Sādhu-vṛtti means the behavior, lifestyle and activities practiced by the saintly and the means and duties by which they earn their livelihood. A renunciate should live by *mādhukarī* begging, and a householder devotee should carry out his duties by śāstrically approved means appropriate to his *varṇa* and *āśrama*.

Śrī Upadeśāmṛta Bhāṣā

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*bhajane utsāha yāra bhitare bāhire
sudurlabha kṛṣṇa-bhakti pābe dhīre dhīre*

Utsāha — He who is enthusiastic and perseveres in the performance of devotional service both internally and externally will gradually attain *kṛṣṇa-bhakti*, which is very rarely obtained. (1)

*kṛṣṇa-bhakti-prati yāra viśvāsa niścaya
śraddhavān bhaktimān jana sei haya*

Niścaya — He whose belief in *Kṛṣṇa-bhakti* is free from doubt will certainly be endowed with both faith (*śraddhā*) and devotional service (*bhakti*). (2)

*kṛṣṇa-sevā nā pāiyā dhīra-bhāve yei
bhaktira sādhana kare bhaktimān sei*

Dhairya — If one has not yet attained Kṛṣṇa's service but nevertheless engages in the process of devotional service with patience, he has *bhakti*. (3)

*yāhāte kṛṣṇera sevā kṛṣṇera santoṣa
sei karme vratī sadā nā karaye roṣa*

Tat-tat-karma-pravartana — This means to always engage with firm resolve in activities that are for Kṛṣṇa's service and for His pleasure, without anger (resentment). (4)

*kṛṣṇera abhakta-jana-saṅga parihari
bhaktimān bhakta-saṅge sadā bhaje hari*

Saṅga-tyāga — One who has *bhakti* completely gives up associating with non-devotees and always worships Lord Hari in the association of His devotees. (5)

*kṛṣṇa-bhakta yāhā kare tad anusaraṇe
bhaktimān ācaraya jīvane maraṇe*

Sādhu-vṛtti — One who has *bhakti* always follows in the footsteps of Kṛṣṇa's devotee, both in life and at death. (6)

*ei chaya jana haya bhakti adhikārī
viśvera maṅgala kare bhakti paracārī*

These six kinds of people are eligible for devotional service. And by preaching devotional service, they bring auspiciousness to the entire world. (7)

Śrī Upadeśāmṛta Anuvṛtti By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Utsāha: It means to be indifferent towards the processes of *jñāna*, *karma* and *anyābhilāṣa*² and all pleasing talks about the same, and to be enthusiastic in the practice of the various limbs of *sādhana-bhakti*.

yā niśā sarva-bhūtānām tasyām jāgarti saṁyamī

What is night for all beings is the time of awakening for the self-controlled.

— Bg 2.69

Niścaya: The devotional service of the Lord is the only goal of life. One should have firm conviction about this. The three paths of *jñāna*, *karma* and *anyābhilāṣa* can certainly not create any auspiciousness. Only the path of devotional service should be followed by all *jīvas*. Firm faith in this is called *niścaya*.

Dhairya: The paths of *jñāna*, *karma* and *anyābhilāṣa* make the *jīva* restless. Only

²Processes for fulfilling desires other than liberation, etc.

the path of devotional service is the undeviating steady path for the pure soul. Having such firm faith is called *dhairya*. Such fixed understanding means firm conviction that there will be no disadvantage at any time for anyone who (purely) follows the path of *bhakti*.

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

— ŚB 10.2.32

*tathā na te mādharma tāvakāḥ kvacid
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabhu*

O Mādhava, 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 like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

— ŚB 10.2.33

*khaṇḍa khaṇḍa hai deha yāya yadi prāṇa
tabu āmi vadane nā chāḍi hari-nāma*

Even if my body is cut into pieces and I give up my life, I will never give up chanting the Lord's Holy Name.

— CB Ādi 16.94

We also felt to share with you Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's purport to CB Ādi 16.94. It is very, very powerful:

This material body, which is received from the mother and father, is not permanent. The life that is averse to the service of Kṛṣṇa and which is presently absorbed in material

happiness is also perishable or changeable. But the Holy Names of the Supreme Lord and the Supreme Lord Himself are not two separate objects. Spiritual names are not like the names of material objects that are invented by human beings within the time factor. The spiritual name and the possessor of the name are one. Therefore I can never give up chanting the Holy Names and repose my faith in my gross and subtle bodies. The constitutional position of a living entity is that he is the eternal servant of Kṛṣṇa. In other words, every living entity is a Vaiṣṇava. The Vaiṣṇavas have no other activity than chanting the Holy Names of Śrī Hari. The only duty of both the practitioner and the perfected being is to chant the Holy Names of the Lord. I cannot give this up to follow man-made social behavior. Even if the result is that society and its administrators torture me as much as they want, I am prepared to tolerate it all with a smiling face. I will never give up the eternal service of Hari to run after temporary material happiness. I have no other activity than congregationally chanting the spiritual names of Kṛṣṇa that I have received through disciplic succession. Both the body and the mind are distinct from 'I,' the owner of the body, because 'I' am eternal, while the body and mind are temporary.

Tat-tat-karma-pravartana: Understanding the prescribed duties and performances of those desiring liberation and those desiring enjoyment to be services opposed to Kṛṣṇa, and remaining indifferent towards them while engaging in the practice of devotional service is called *tat-tat-karma-pravartana*.

Saṅga-tyāga: There are three kinds of devotees ascertained according to the level of *adhikāra*. One should practice according to his level of eligibility, (and thus remain properly situated), and not exhibit activities befitting someone else's eligibility. One should also understand *jñānīs*, *karmīs* etc. to be fools bewildered by worldly enjoyment and hence give up their association. Only association with devotees is desirable.

Nondevotees, like the *jñānīs* etc, do not show respect when they come into the association of devotees. Therefore, don't try to gain respect from those desiring liberation, enjoyment, and so on. It is improper to keep any kind of connection with such people.

Those desiring liberation strongly identify with being bound. And in their preoccupation to become free from that condition, they engage only in temporary activities. The aspirations (and goals) of *karmīs* desiring enjoyment are also merely temporary. So what to speak of those with other material desires?!

Giving up the association of these three types of people who identify with the temporary, one should imbibe the nature and behavior of a saintly devotee who takes shelter of the eternal Holy Name, (not the temporary).

The activities of *karma*, *jñāna* and *anyābhilāṣa* are never steps leading to *bhakti*, nor are they part of the path of *bhakti*.

*jñāna-vairāgyādi—bhaktira kabhu nahe ‘aṅga’
ahimsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga*

The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa.

— CC Madhya 22.145

We also thought to share with you Śrīla Prabhupāda’s illuminating purport on this verse:

Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic yoga and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Kṛṣṇa. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic yoga. All these are automatically present when one renders the Lord transcendental loving service.

Except for devotional service all other paths are *asat*. They are not eternal. (Devotional service is the only eternal path.)

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

All the demigods and their exalted qualities, such as religion, 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 the service of the Lord’s external energy. How can there be any good qualities in such a man?

— ŚB 5.18.12

Sato-vṛtti (sādhu-vṛtti): Only the path of devotional service is followed by honest, saintly people. And only following in their footsteps is the path of devotional service.

Conclusion

Bhakti increases from the practice of:

- 1) *Utsāha* — enthusiasm for Kṛṣṇa's devotional service.
- 2) *Niścaya* — conviction about Kṛṣṇa's devotional service.
- 3) *Dhairya* — not being restless or deviated from Kṛṣṇa's devotional service.
- 4) *Tat-tat-karma-pravartana* — performing various activities for the purpose of serving Kṛṣṇa.
- 5) *San̄ga-tyāga* — giving up all association except devotee association.
- 6) *Sato-vṛtti* — following in the footsteps of Kṛṣṇa's saintly devotees.

Further Transcendental Insights from Śrīla Bhaktivinoda Ṭhākura

Excerpts from *Śrī Bhaktyāloka*

(1) *Utsāha* — Enthusiasm

Without *utsāha*, one becomes negligent in his worship. Negligence is born out of inactivity, apathy, or indifference. Laziness and inertia are called inactivity. When *utsāha* is generated, laziness and inertia cannot remain. The absence of desire to work is inertia. This inertia is opposite to the nature of spirit. If one allows this inertia to remain in his body or heart, then how can he perform devotional service?



Karma arises from lust, *jñāna* arises from indifference, and *bhakti* arises from faith in the Supreme Lord. The person who has attained faith is naturally disgusted with material activities. He accepts without attachment only those activities that are favorable for increasing his faith in the Lord. Without the material body one cannot cultivate devotional service. So there is no benefit if one renounces the activities that are needed to maintain the physical body, thinking them to be the source of misery and lust. The fruits of those activities, which are the source of misery for others, are therefore enjoyed by the devotees, who condemn them as

insignificant. They worship Kṛṣṇa with devotion and firm faith while enjoying the fruits of their work as they fulfill the necessities of life.



In *Śrī Hari-bhakti-vilāsa*, *pramāda* is counted among the offenses against the Holy Name. In that scripture the word *pramāda* is described as inattentiveness. *Śrī Hari-nāma-cintāmaṇi* has further divided this inattentiveness in three ways. Apathy, inactivity, and distraction are the three types of inattentiveness. Until one gets free from these three types of inattentiveness, one cannot perform devotional service at all. Even if one gives up all other *nāmāparādhas*, if he is still inattentive, he can never have attraction for the Holy Name. If one has enthusiasm in the beginning of devotional service, and that enthusiasm does not become cold, then one will never become apathetic, lazy, or distracted in chanting the Holy Name. Therefore enthusiasm is the only support for all types of devotional service. By enthusiastically performing devotional service one can give up *aniṣṭhitā* service in a very short time and thus attain *niṣṭhā*.....All *anarthas* are vanquished by performing devotional service with enthusiasm. The more *anarthas* are vanquished, the more *niṣṭhā* is awakened.



The word *śraddhā* is certainly faith, but enthusiasm is the life of *śraddhā*. Faith without enthusiasm is meaningless. Many people think they have faith in God, but because they have no enthusiasm, their faith has no meaning. Therefore, due to lack of *sādhū-saṅga*, they do not perform devotional service.

(2) *Niścaya* — Confidence

In his *Upadeśāmṛta*, Śrīla Rūpa Gosvāmī has instructed the practitioners of devotional service to be confident. Until this confidence is achieved, one will remain doubtful. Doubtful persons never have auspiciousness. How then will they have faith in unalloyed devotional service when they are doubtful at heart?..... One who has faith is certainly without doubts, because the word faith means firm conviction. As long as doubts are there, firm conviction cannot remain in the heart. Therefore faithful living entities are always doubtless.



Śrī Caitanya Mahāprabhu has ordered all Vaiṣṇavas to first understand three truths — *sambandha*, *abhidheya*, and *prayojana*. There are ten principle subjects in these three truths. The first is that Vedic literatures are the only authority. In order to ascertain the truth, one must accept authority. There are nine realities,

which can only be known through the Vedic authority. Different scriptures have defined different authorities. Some say *pratyakṣa*, or direct understanding, some say *anumāna*, or hypothetical understanding, and some say *upamāna*, or analogies, are authorities. And others include other subjects as authorities. All other authorities, however, are considered auxiliary authorities by the Vaiṣṇava literatures propounded by Śrīmān Mahāprabhu. Therefore the self-perfect authority received through the disciplic succession is the only principle authority to be accepted.



The Vedic knowledge received through the *guru-paramparā* is called *āmnāya*. There are so many subjects in the *Vedas*, and there are various instructions for different qualifications. Among all qualifications, the qualification for devotional life is the topmost. By the strength of their devotional service, the previous *mahājanas* have awakened to self-realization and thereby separately written instructions regarding the qualifications for devotional service as mentioned in the *Vedas*. Therefore the Vedic statements ascertained by the previous *mahājanas* as relating to the qualifications for devotion are all called *āmnāya*, and it is necessary to learn them.



It is impossible to enter into the inconceivable nature without receiving the full mercy of the spiritual master.....When a person who desires spiritual perfection hears the conclusions regarding the soul from the spiritual master, then his heart becomes pure and he proceeds towards the lotus feet of Kṛṣṇa. *Āmnāya* is the only authority regarding the goal of life. One should consider the other nine realities through this authority, and this understanding manifests in the pure heart on the strength of *āmnāya*. This is called self-realization, and this is the basis of life's goal.



When the living entities' relationship with the Lord is revived by the association of *āmnāya*, then *abhidheya* is understood. Devotional service to Śrī Kṛṣṇa is that *abhidheya*. The purport is that whatever the scriptures specify as one's prime duty is called *abhidheya*.



Sādhana-bhakti is called *abhidheya*. That *sādhana-bhakti* is divided into two — *vaidhi* and *rāgānugā*. *Vaidhi-sādhana-bhakti* is of many varieties. In some places sixty-four limbs are given, and in some places nine limbs are given. The preaching of ninefold devotional service is given in the *Śrīmad-Bhāgavatam* (7.5.23):

*śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanaṁ vandanam dāsyam
sakhyam ātma-nivedanam*

“Prahāda Mahārāja said: Hearing and chanting about the transcendental Holy Name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship 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. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.”

To perform the limbs of devotional service according to the dictation of *vidhi*, or prescribed rules, is called *vaidhi-sādhana-bhakti*. The service performed out of spontaneous attachment to Kṛṣṇa is called *rāga-bhakti*. The devotion of the *Vrajavāsīs* is called *rāgātmikā*, and following in the footsteps of their devotional service is called *rāgānugā-bhakti*. *Vaidhi-bhakti* starts from *śraddhā* and proceeds up to *rati*, when it becomes one with *rāgānugā-bhakti*.



The stages from *sādhana-bhakti* up to the attainment of *prema* are described in the *Caitanya-caritāmṛta* (Madhya 23.9-13) by Śrī Caitanya Mahāprabhu as follows:

*kona bhāgye kona jīvera ‘śraddhā’ yadi haya
tabe sei jīva ‘sādhu-saṅga’ ye karaya*

“If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

*sādhu-saṅga haite haya ‘śravaṇa-kīrtana’
sādhana-bhaktye haya ‘sarvānārtha-nivartana’*

“When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

*anārtha-nivṛtti haile bhaktye ‘niṣṭhā’ haya
niṣṭhā haite śravaṇādye ‘ruci’ upajaya*

“When one is freed from all unwanted contamination, he advances with firm faith.

When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

*ruci haite bhaktye haya 'āsakti' pracura
āsakti haite citte janme kṛṣṇe prīty-aṅkura*

“After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.

*sei 'bhāva' gāḍha haile dhare 'prema'-nāma
sei premā-'prayojana' sarvānanda-dhāma*

“When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life’s ultimate goal and the reservoir of all pleasure.”

Those who have doubts in the ten principle teachings of Śrī Caitanya Mahāprabhu are not qualified for devotional service. When doubts arise, one’s devotional service becomes corrupted, desires are polluted, unwanted results are achieved, and thus everything is ruined. Therefore those who have a desire for pure devotional service should perform devotional service with firm confidence.

(3) *Dhairya* — Patience

* Please see “*Patience Is the Key*” in the Second Shower of the Second Rainfall.*

(4) *Tat-tat-karma-pravartana*

Various activities favorable for devotional service

Śrīla Rūpa Gosvāmī has enjoined the system of *tat-tat-karma-pravartana*, acting according to the regulative principles, for those aspiring to perform devotional service. In the *Upadeśāmṛta*, activities by which pure devotional service is cultivated are called *tat-tat-karma*, prescribed duties.



Śrī Kṛṣṇa tells Uddhava in the *Śrīmad-Bhāgavatam* (11.19.20-24):

*śraddhāmṛta-kathāyām me
śaśvan mad-anukīrtanam
pariniṣṭhā ca pūjāyām
stutibhiḥ stavanām mama
ādarah paricaryāyām
sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā*

*sarva-bhūteṣu man-matiḥ
 mad-artheṣv aṅga-ceṣṭā ca
 vacasā mad-guṇeraṇam
 mayy arpaṇam ca manasaḥ
 sarva-kāma-vivarjanam
 mad-arthe ‘rtha-parityāgo
 bhogasya ca sukhasya ca
 iṣṭam dattam hutam japtam
 mad-artham yad vratam tapaḥ
 evam dharmair manusyāṇām
 uddhavātma-nivedinām
 mayi sañjāyate bhaktiḥ
 ko ‘nyo ‘rtho ‘syāvaśiṣyate*

“Firm faith in the blissful narration of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities with the purpose of achieving Me — these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee?

Based on these instructions of the Lord, Śrīla Rūpa Gosvāmī has divided these activities into sixty-four items in his *Bhakti-rasāmṛta-sindhu* (and) Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written about those activities in the *Caitanya-caritāmṛta* (Madhya 22.115-129)



After receiving initiation and instructions from a bona fide guru, a fortunate disciple should follow the path of the previous *sādhus*. Those who are proud neglect the previous *mahājanas* and create new paths. As a result, they soon proceed on their inauspicious path and ruin themselves. It is said in the *Skanda Purāṇa*:

*sa mṛgyaḥ śreyasām hetuḥ
 panthāḥ santāpa-varjitaḥ
 anavāpta-śramaṁ pūrve
 yena santaḥ pratashire*

“One should strictly follow the easy path which the previous *mahājanas* have accepted. That path bestows great auspiciousness and is devoid of all misery.”



A path cannot be manufactured. Whatever path is there should be accepted by *sādhus*. Those who are proud and want fame try vigorously to discover new paths. Those who have good fortune from past lives give up pride and respect the established path.



Inquiring about *sad-dharma*, eternal religious principles, is one of the disciple’s devotional duties..... Those who are simple endeavor to properly learn the teachings of the Lord from *Śrī Caitanya-caritāmṛta*. The Lord’s teachings are our only life. *Sad-dharma* lies in this alone. The bona fide disciple especially tries to understand *sad-dharma*. If he cannot understand on his own, then he prays at the feet of his *sikṣa-guru* and learns from him. Those who have this kind of determination to know *sad-dharma* quickly achieve their desired goal.



The (following) ten limbs of devotional service are the preliminary activities for worshiping the Lord. For those who neglect these ten limbs, attaining devotional service and Kṛṣṇa is very difficult.

Those who are aspiring for devotional service should first take shelter of Śrī Guru, take initiation and instruction from him, and serve him. They should also follow the behavior of the *sādhus* and learn the conclusions taught by the *sādhus*. In order to make one’s life Kṛṣṇa conscious, one should reside in a sacred place related to Kṛṣṇa and give up the enjoyment of sense gratification for the service of Kṛṣṇa. In one’s ordinary dealings one should only accept the wealth that is necessary to favorably maintain Kṛṣṇa’s business. To practice devotional service one should observe fast days like Ekādaśī and Janmāṣṭamī. One should respect banyan trees in order to maintain the glories of this world. Such trees are one of the Lord’s opulences. These ten rules must all be followed.

And the following ten rules must be accepted, otherwise the practice of devotional service cannot be steady.

- 1) One should not associate with persons who are averse to the Lord’s service.
- 2) One whose faith in pure devotional service has not developed should not be accepted as a disciple, otherwise the disciplic chain of devotional service will be polluted.

- 3) One should give up the endeavor for starting new big projects, because it diminishes one's devotion to Kṛṣṇa.
- 4) One should not read or explain various types of books, except those which lead to the advancement of devotional service.
- 5) A devotee should not be agitated if food and clothing are not obtained or if they are obtained and then lost. He should peacefully remember Kṛṣṇa.
- 6) A practicing Vaiṣṇava should give up all urges like lamentation and anger, otherwise there will be obstacles in his constant remembrance of Kṛṣṇa.
- 7) Those who endeavor for devotional service should only worship Kṛṣṇa. They should not worship various demigods. But they also should not disrespect the demigods or the scriptures.
- 8) One should be merciful and not cause anxiety to any living entity. The heart should always be filled with compassion for others. Exhibiting mercy to all living entities is one of the limbs of devotional service. A person aspiring for devotional service should carefully practice this characteristic.
- 9) It is most essential for an aspiring devotee to give up the ten offenses in chanting and the offenses in the matter of serving the Lord..... The ten offenses in chanting have been discussed in many places. The practitioner should carefully give up those offenses. For those who are negligent in this regard, endeavoring for devotional service becomes useless.
- 10) A practitioner should not allow blasphemy of Kṛṣṇa or the Vaiṣṇavas to enter his ears. Wherever such blasphemy is taking place, he should leave. Those with weak hearts who tarry out of social etiquette to hear blasphemy of Kṛṣṇa or the Vaiṣṇavas are gradually distracted from devotional service.

By careful practice of the above mentioned twenty limbs one's *bhāva*, devotional sentiment, is awakened. The mercy of Kṛṣṇa is the root cause of awakening *bhāva*. Without *sādhu-saṅga*, one cannot achieve the mercy of Kṛṣṇa. The principle forms of *sādhu-saṅga* are taking shelter of the lotus feet of the spiritual master, taking initiation from him, and serving him.

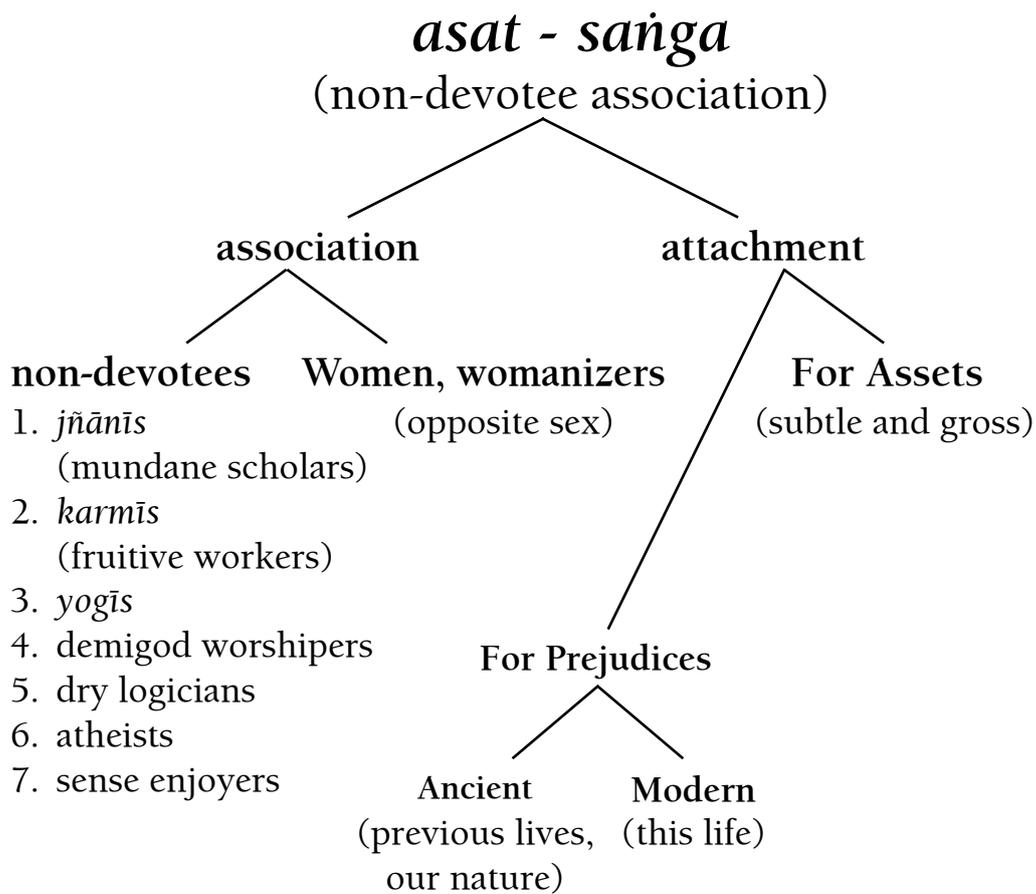


Conclusion: The whole life of a practitioner should be decorated with full surrender. Six types of surrender are explained in many places in the devotional scriptures. The life of a living entity is useless without surrender. The living entity should always worship Kṛṣṇa with full surrender.

According to his qualification, a practitioner should engage in whatever activities are mentioned in either the process of *vaidhi-sādhana-bhakti* or *rāgānugā-sādhana-bhakti*. Someone may attain the highest result by practicing one of the limbs, and someone may attain the highest result by practicing several limbs. The unalloyed devotion of those who have exclusively taken shelter of the service of the Holy Name and the Vaiṣṇavas does not find taste in other limbs. (Every) practitioner should work in devotion with full surrender, enthusiasm, firm confidence, and patience.

(5) *Saṅga-tyāga* — Giving up the association of nondevotees

There are two types of *saṅga* — association and attachment. Association is of two types — with nondevotees and with women. Similarly, attachment is also of two types — attachment for prejudices and attachment for assets. Those *mahātmās* who wish to attain perfection in devotional service should carefully give up *saṅga* in the form of association and attachment. Otherwise this *saṅga* will gradually and surely ruin everything.



First we will consider the association of nondevotees. Who is a nondevotee? Those who are not subordinate to the Lord are called nondevotees. The *jñānīs* are never subordinate to the Lord. People who have faith in fruitive rituals are not devotees..... *Yogīs* sometimes search for liberation, the fruit of *jñāna*, and sometimes they search for *vibhūti*, or opulence, the fruit of *karma*. Hence, they too are called nondevotees. Due to lack of full surrender, worshipers of the demigods are also called nondevotees. Those who are attached to discussing dry logic are also adverse to the Lord. And what to speak of those who conclude that the Lord is only a figment of the imagination. Those who are attached to sense gratification and thus have no opportunity to remember the Lord are also counted among the nondevotees.



If one associates with these nondevotees, then in a very short time one's intelligence is polluted and one's heart is overcome by their propensities. If anyone desires to attain pure devotional service, then he should carefully give up the association of nondevotees.



Second is association of women. Association with women is detrimental..... There are two types of Vaiṣṇavas — the householders and the renunciates. Renunciates are forbidden from speaking with any woman. By the instruction to give up the association with women, they have been forbidden from conversing with women..... Householders should not associate with others' wives or prostitutes. They should not indulge in any association other than with their own wives according to religious scriptures. One should give up the uxorious mentality of being excessively fond of one's wife.....to attain the mercy of the Lord, a *grhastha* Vaiṣṇava should accept the divisions of *varṇāśrama* and along with his wife practice *dharma*, *artha*, *kāma*, and *mokṣa* in order to maintain his life. Whenever his house becomes unfavorable for this purpose, he should give it up out of disgust. Thus by properly performing the activities of *trivarga*, the *grhastha* Vaiṣṇava's character becomes pure. With such pure characteristics, he should hear, chant, and remember the names, forms, qualities, and pastimes of the Lord with full surrender. The wife should also always endeavor for spiritual perfection with the help of subordinate women such as her sister and daughter. There is no illicit conduct in this, so there will not be any (improper) association with women.....(In these ways) whether one is a householder or a renunciate, all practitioners should totally give up association with women.

Now let us consider *saṅga* in the form of attachment. Attachments are of two kinds — attachment for prejudices and attachment for assets.



There are two types of prejudice — ancient and current. The conditioned living entity has been performing fruitive activities and endeavoring for knowledge since time immemorial, and the prejudices that have developed in his subtle body as a result are called ancient prejudices. Those prejudices are known as one's nature..... People's association with *karma* and *jñāna* is the result of attachment born from the prejudices of one's nature that are produced from past *karma* and *jñāna*..... From ancient prejudices one develops association with *karma* and *jñāna*. Association with these ancient prejudices is inevitable. Despite all attempts, even up to suicide, (alone) one cannot give up one's prejudices.



The prejudices or attachments for good and bad attained in this life due to association are called modern prejudices. Everyone in the world is under the control of these two kinds of prejudices..... Only *sādhu-saṅga* can reform the attachment to prejudices. *Sādhu-saṅga* is the only remedy for this disease. Unless one reforms his attachment to prejudices, one cannot attain perfection in devotional service by any means.



Association with prejudices is very dangerous. By affectionately associating with pure devotees of the Lord, one's association with prejudices, in the form of *karma* and *jñāna*, is destroyed. Due to this association with prejudices a living entity's propensity for ignorance and passion becomes stronger. Whatever propensities for goodness, passion, and ignorance are seen in people's eating, sleeping, and sensual activities are all due to association with prejudices. *Karmīs* and *jñānīs* disrespect Vaiṣṇavas only due to this attachment for prejudices. Until the attachment to prejudices is destroyed, the ten offenses in chanting will not be uprooted. Offenses at the feet of *sādhus* is due to being proud of one's *karma* and *jñāna*.



It has been seen that many fortunate souls have given up attachment for prejudices by the association of pure Vaiṣṇavas. From the scriptures it is well known that by the association of Śrī Nārada Muni the hunter (Mṛgāri) and Ratnākara (Vālmīki) attained auspiciousness. The foremost instruction of Śrī Rāmānujācārya is this:

“If you cannot purify yourself by any endeavor whatsoever, then just go sit with the Vaiṣṇavas and you will achieve all auspiciousness.”



By observing the pure characteristics of a devotee, in a very short time a person’s mind is changed, his attachment for sense enjoyment decreases, and the seedling of *bhakti* sprouts in the heart. One even gradually develops a taste for the Vaiṣṇavas’ food and behavior. We have seen how by associating with Vaiṣṇavas, people have given up many *anarthas* — taste for associating with women, thirst for wealth, desire for sense enjoyment and liberation, inclination for *karma* and *jñāna*, eating meat and fish, drinking wine, smoking tobacco, and the desire to chew *pān*. By observing a Vaiṣṇava’s quality of not uselessly wasting time, many people have easily given up *anarthas* such as laziness, oversleeping, useless talk, urge of speech, etc. We have also seen that by associating with Vaiṣṇavas for some time someone’s cheating propensity and desire for fame have been destroyed. We have seen with our own eyes that by associating with Vaiṣṇavas with a little affection all other association, such as attachment for prejudices, has been vanquished. Those who are attached to winning fights, those who are expert at attaining dominion, those who are eager to accumulate great wealth — all such types of people have attained devotional service by being purified in the association of Vaiṣṇavas. Even the hearts of persons who think, “I will defeat the world by my arguments and attain supremacy,” have been pacified. Without the association of Vaiṣṇavas there is no alternative for rectifying the attachment for prejudices.



One should carefully give up attachment for material assets. People in general have spontaneous attachment for house, household paraphernalia, clothes, ornaments, wealth, wife and children’s health, their own health, eatables, trees, and animals. Some people are so addicted to smoking, chewing pan, eating fish and meat, and drinking alcohol that their practice of spiritual life is obstructed.

Attachment for these things is easily removed by the association of devotees. Still, one should try to get rid of these petty attachments by fully engaging in devotional service. By observing vows approved in devotional service, those attachments are vanquished.

By properly observing *hari-vāsara*, *Ekādaśī*, and appearance days of the Lord, those attachments are vanquished. The rules of such vows are the provisions for diminishing one’s attachments.... (the) vows have been prescribed to give up the association of such items by gradual practice. Vows are usually for three

days. First by practicing vows for three days, then by practicing for one month, then by practicing for four months (*Cāturmāsya*) — in this way gradually one should completely uproot the attachment for sense gratifying items and leave them forever.

Conclusion

For those who desire to attain pure devotional service, the association of nondevotees and women is meant to be given up. It is extremely necessary for them to associate with *sādhus* in order to give up attachment for prejudices. They must follow all vows meant for Vaiṣṇavas in order to give up attachment for material objects. One should not be negligent in these practices. One should follow these instructions with great care and respect. If one does not follow carefully, then cheating in the form of duplicity renders the whole endeavor useless. For those who do not have respect in this regard, attaining devotion to Śrī Hari becomes very rare, even after hearing for many births.

(6) *Sādhu-vṛtti* — Following in the footsteps of the previous *ācāryas*

An Introduction

There are two kinds of *sādhus* — householders and renunciates. I will separately describe the *vṛtti*, or occupation, of each. Although householders and renunciates have different occupations, there are some they have in common. There are two meanings of the word occupation — propensity and lifestyle. Propensity means one’s nature, or *svabhāva*. Those natural propensities are the living entity’s *dharma*.



In the *Śrīmad-Bhāgavatam* (11.18.42) it is said:

*bhikṣor dharmah śamo ‘himsā
tapa īkṣā vanaukaśaḥ
grhiṇo bhūta-rakṣejyā
dvijasyācārya-sevanam*

“The main religious duties of a *sannyāsī* are equanimity and nonviolence, whereas for the *vānaprastha* austerity and philosophical understanding of the difference between the body and soul are prominent. The main duties of a householder are to give shelter to all living entities and perform sacrifices, and the *brahmacārī* is mainly engaged in serving the spiritual master.”

The life occupations of the four *varṇas* are stated as follows: Study, teaching, worship, teaching worship, giving charity, and accepting charity — these six are the *brāhmaṇas*' occupations; out of these they should maintain their life by teaching, teaching worship, and accepting charity. The *kṣatriyas*' occupations are protecting the *prajā* by punishing miscreants and maintaining life by taxation. Farming, protecting cows, and business are the *vaiśyas*' occupations; only serving *brāhmaṇas* is the livelihood of the *śūdras*. The traditional occupation of those who are lower than *śūdras* are their means of livelihood.



From the conclusions of *Śrīmad-Bhāgavatam* it should be understood that performing devotional service to Śrī Hari is the only purpose of life, there is no other purpose. Unless one makes the gross and subtle bodies favorable for devotional service, one cannot engage in such. There is a need for some arrangements in order to attain a favorable condition in those two bodies. First in order to maintain the gross body there is a need to accumulate a house, household items, grains, and drinks. For the prosperity of the subtle body one needs proper knowledge and a proper occupation. In order to make the bodies completely favorable for devotional service, there is a need to situate them above the modes of nature. Due to the results of fruitive activities from time immemorial, whatever nature and desires a living entity develops is certainly a mixture of goodness, passion, and ignorance. By first enriching the mode of goodness, one should diminish and defeat passion and ignorance and make goodness prominent. When the mode of goodness is completely under the control of devotional service, then it becomes *nirguṇa*. By following this gradual process one's body, mind, and environment become fit for devotional service.



The *ṛṣis* and *mahātmās* who have taught conduct before the appearance of Śrī Caitanya Mahāprabhu are counted among the previous *mahājanas*. The conduct seen in the *mahājanas* after the appearance of Śrī Caitanya Mahāprabhu is the conduct of later *mahājanas*. The conduct of the later *mahājanas* is superior and should be adopted. The conduct of Śrī Caitanya Mahāprabhu and His followers is meant to teach people, so that conduct should be followed in all respects.

What is proper occupation? To know this, one should see the behavior of Śrī Caitanya Mahāprabhu's followers. As far as possible I will try to briefly compile them in this essay. First I will write about the behavior and occupation of the *grhastha*, as found in the character of Śrī Caitanya Mahāprabhu and His devotees.

A *Gr̥hasṭha*'s Manual

1. While maintaining religious family life with one's wife, sons and daughters are born in the form of Kṛṣṇa's servants and maidservants. To nourish them is called maintaining the family. In these activities there is a need for piously accumulating wealth.
2. Serving guests is the principle duty of a *gr̥hasṭha* — this is the Lord's instruction.
3. A *gr̥hasṭha* should act with simplicity in his dealings with people; he should not allow any kind of cheating or duplicity in his heart.
4. It is the principle duty of a *gr̥hasṭha* to serve senior persons.
5. A householder should take the principles of renunciation to heart; but he should not simply dress as a renunciate.
6. A householder is duty-bound to work for the benefit of everyone.
7. A householder should cautiously give up the association of nondevotees, women, and sense enjoyers.
8. By following his prescribed duties a *gr̥hasṭha* Vaiṣṇava should accumulate wealth for his maintenance. He should not accumulate wealth by sinful means.
9. A householder should not hanker for another's wife or prostitutes.
10. It is the duty of a *gr̥hasṭha* to constantly chant the Holy Name of the Lord and serve the Vaiṣṇavas and the Lord with the help of his relatives and by the wealth he has earned through his pious life.... There is no need to gather many Vaiṣṇavas by invitation. By gathering many Vaiṣṇavas, one may commit offenses. Whenever a Vaiṣṇava comes for any purpose he should be properly served with care.
11. A *gr̥hasṭha* Vaiṣṇava should not desire to give up his body merely out of some sentiment or anger.
12. A *gr̥hasṭha* Vaiṣṇava should respect and worship *tulasī*.
13. A householder with devotion is glorious, while a householder without devotion is insignificant. Whatever social dealings a householder has to perform should be done while taking shelter of the Holy Name of Kṛṣṇa.

14. Everyone is prohibited from corrupt earning or spending, and workers are prohibited from accepting bribes.
15. A *gṛhastha* should accept a spiritual master who is full of devotion and of pure character.
16. A householder should be particularly careful not to commit offenses against the Vaiṣṇavas.
17. Serving devotees is a householder's main duty.
18. A *gṛhastha* Vaiṣṇava must gradually acquire all the qualities mentioned in *Caitanya-caritāmṛta* (Madhya 22.78-80):

*kṛpālu, akṛta-droha, satya-sāra sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana
sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣaḍ-guṇa
mita-bhuk, apramatta, mānada, amānī
gambhīra, karuṇa, maitra, kavi, dakṣa, maunī*

“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 and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.”

19. A *gṛhastha* Vaiṣṇava should be eager to associate with advanced devotees.
20. Out of all the processes of devotional service, one should give earnest attention to the five limbs mentioned in *Caitanya-caritāmṛta* (Madhya 22.128-129) as follows:

*sādhū-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana
sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāñcera alpa saṅga*

“One should associate with devotees, chant the Holy Name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā and worship the Deity with faith and veneration. These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.”

21. Gradually one should diminish the following of prescribed rules out of obligation and cultivate spontaneous attachment.
22. A *gr̥hasṭha* Vaiṣṇava should not endeavor for any knowledge or renunciation other than knowledge of one’s relationship with the Lord in devotional service and renunciation born from devotional service. If one begins the worship of Kṛṣṇa with special care and eagerness, then he achieves all auspiciousness.
23. A householder should accept pure devotional service that is not based simply on religious sentiments.
24. A *gr̥hasṭha* Vaiṣṇava should model his character after that of Lord Caitanya and His followers. A householder should follow the ways of life and obtain his means of livelihood as exhibited by Lord Caitanya and His followers.

For a devotee, to remain a householder or to become a renunciate is the same thing. Śrīla Rāmānanda Rāya, Śrī Puṇḍarīka Vidyānidhi, Śrī Śrīvāsa Paṇḍita, Śrī Śivānanda Sena, Śrī Satyarāja Khān, and Śrī Advaita Prabhu were all *gr̥hasṭhas* and have shown us the way of faultless living. The difference between a householder and a renunciate is due to their different means of livelihood. If the home is favorable for a devotee’s devotional service, then he should not leave. It is his duty to remain a *gr̥hasṭha* with detachment. But when the home becomes unfavorable for his service, he then becomes eligible to leave home. At that time the detachment he develops for his house through his devotional service is accepted. For this reason, Śrīvāsa Paṇḍita did not leave home. For this reason, Svarūpa Dāmodara took *sannyāsa*. All genuine devotees have remained either at home or in the forest due to this consideration.

A Renunciate’s Manual

- 1) In the *Caitanya-caritāmṛta* (Antya 6.222-227, 236-237) Śrī Caitanya Mahāprabhu spoke to the renunciate Raghunātha dāsa Gosvāmī as follows:

“bhāla kaila, vairāgīra dharma ācarila

“Raghunātha dāsa has done well, he has acted suitably for a person in the renounced order.

*vairāgī karibe sadā nāma-saṅkīrtana
māgiyā khāñā kare jīvana rakṣaṇa*

“A person in the renounced order should always chant the Holy Name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

*vairāgī hañā yebā kare parāpekṣā
kārya-siddhi nahe, kṛṣṇa karena upekṣā*

“A *vairāgī* [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

*vairāgī hañā kare jihvāra lālasa
paramārtha yāya, āra haya rasera vaśa*

“If a renunciator is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

*vairāgīra kṛtya—sadā nāma-saṅkīrtana
śāka-patra-phala-mūle udara-bharaṇa*

“The duty of a person in the renounced order is to chant the Hare Kṛṣṇa *mantra* always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

*jihvāra lālase yei iti-uti dhāya
śīśnodara-parāyaṇa kṛṣṇa nāhi pāya”*

“One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe*

“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

*amānī mānada hañā kṛṣṇa-nāma sadā la’be
vraje rādhā-kṛṣṇa-sevā mānase kariba*

“Do not expect honor, but offer all respect to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

- 2) A *sannyāsī* or a renunciator should not live in his village with his relatives. As stated in the *Caitanya-caritāmṛta* (Madhya 3.177):

*sannyāsīra dharma nahe—sannyāsa kariṇā
nija janma-sthāne rahe kuṭumba lañā*

“After accepting *sannyāsa*, it is not the duty of a *sannyāsī* to remain at his birthplace, encircled by relatives.”

- 3) A renunciate should not meet a king or woman. In the *Caitanya-caritāmṛta* (Madhya 11.7) the Lord said:

*virakta sannyāsī āmāra rāja-daraśana
strī-daraśana-sama viṣera bhakṣaṇa*

“Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison.”

- 4) A renunciate should remain faultless. As stated in the *Caitanya-caritāmṛta* (Madhya 12.51, 53):

*śukla-vastre masi-bindu yaiche nā lukāya
sannyāsīra alpa chidra sarva-loke gāya
prabhu kahe,-pūrṇa yaiche dugdhera kalasa
surā-bindu-pāte keha nā kare paraśa*

“As soon as the general public finds a little fault in the behavior of a *sannyāsī*, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent. Śrī Caitanya Mahāprabhu then said: There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.”

- 5) The symptoms of a pseudo-renunciate are stated by the Lord in the *Caitanya-caritāmṛta* (Antya 2.117-118, 120, 124, 5.35-36):

prabhu kahe, — vairāgī kare prakṛti sambhāṣaṇa

“The Lord said: I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman. So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person. There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women.” Śrī Caitanya Mahāprabhu continued “My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women. I am a *sannyāsī*, and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.”

- 6) A renunciate should not eat foods or accept goods from materialistic people, nor should he invite other renunciates to eat foods or accept goods from such people.
- 7) It is not proper for a renunciate to expect charity.
- 8) A renunciate should not construct big temples or residences. By doing so, he becomes entangled in household activities. He should meditate on the service of worshiping *govardhana-śilā*.
- 9) A renunciate Vaiṣṇava is prohibited from all kinds of enjoyment.
- 10) A renunciate Vaiṣṇava is forbidden from hearing the singing of a woman.

All the above mentioned items are accepted as the proper occupations of renunciate Vaiṣṇavas.

A Manual For All Gauḍīya Vaiṣṇavas

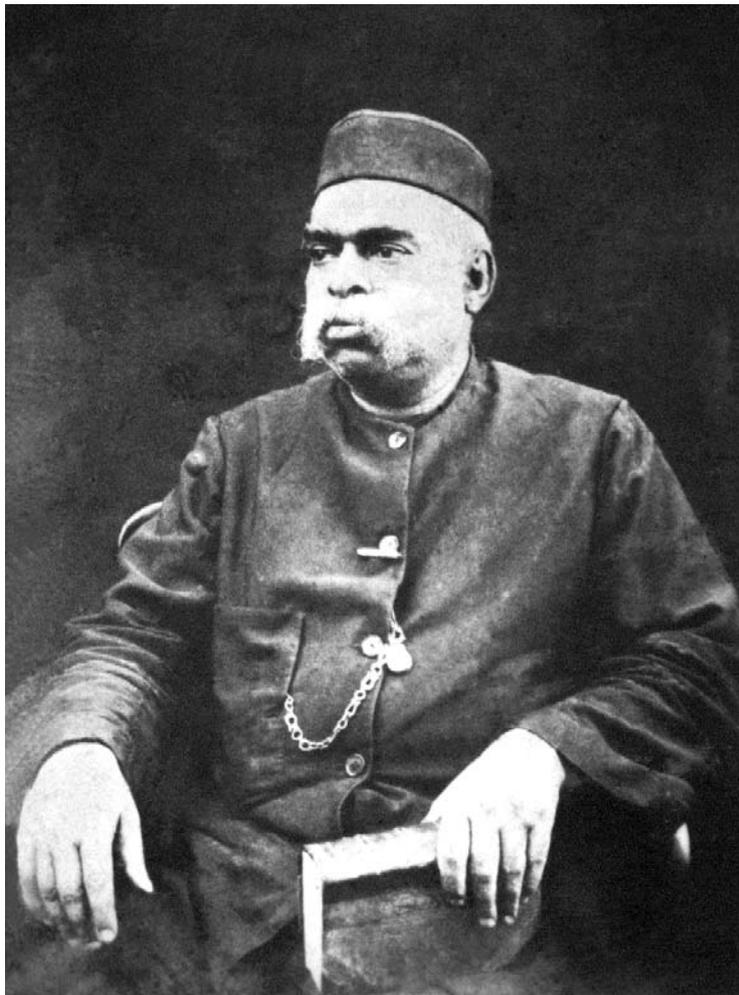
Now the proper occupations for all Vaiṣṇavas—both householders and renunciates—will be explained.

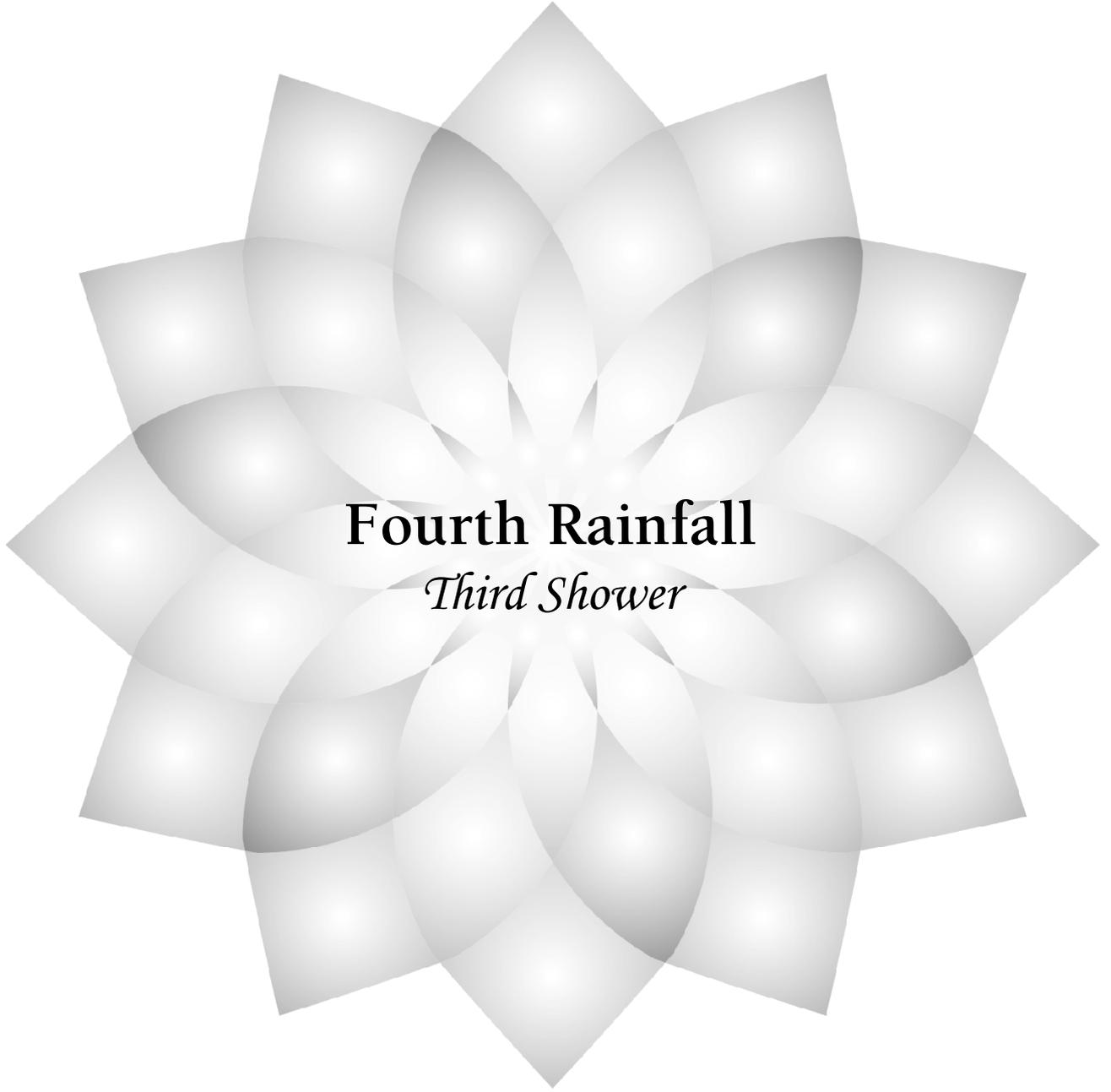
- 1) There is no duty in the age Kali other than chanting the Holy Name and *mantras* of Kṛṣṇa. It is necessary for everyone to take initiation into the chanting of the Holy Name of Kṛṣṇa.
- 2) One should strictly follow the principle of always chanting the Holy Name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.
- 3) The proper procedure and proper instruction for accepting a spiritual master (should be followed). They are given in the *Caitanya-caritāmṛta* (Madhya 8.128, 221, 229).
- 4) One needs to always associate with devotees. One should associate with affectionate devotees who are more advanced, yet of the same temperament.
- 5) One should not remain in a place where incompatible mixtures of mellows or contradictions in the conclusions of devotional service are presented.
- 6) One should carefully gather the good qualities needed for devotional service.
- 7) The welfare activity of a devotee is to deliver the fallen.
- 8) One should teach others by one's good example.

- 9) One should feel unhappiness by seeing the distress of others.
- 10) There is the need for a pure heart: one must give up envy, or the distress arising from seeing other's prosperity.
- 11) One must be a staunch follower of Lord Caitanya.
- 12) A devotee has a need for total surrender.
- 13) A devotee should always be neutral. Without being neutral one cannot protect religious principles.
- 14) The devotee should be afraid of insulting other Vaiṣṇavas.
- 15) The devotees' duty is to practice forgiveness and show mercy.
- 16) The devotee's duty is to follow Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.
- 17) One should consider a Vaiṣṇava's body spiritual.
- 18) The devotee must give up the desire for fame.
- 19) A devotee should have no faith in worldly poetry.
- 20) A devotee should give up the desire for liberation, pride of learning and the desire for conquest.
- 21) Humility is essential for a devotee.
- 22) A devotee should know the Lord is one without a second and understand His relationship with all living entities.
- 23) A devotee should be always firmly fixed on the path of devotional service.
- 24) A devotee must reject caste consciousness in his spiritual life.
- 25) A devotee should embrace the benefits of loud congregational chanting of the Holy Name.
- 26) A devotee should not carry the burden of the scriptures like an ass; rather, he should understand their purport.
- 27) A devotee should give up enviousness.
- 28) A devotee should give up *sevā-aparādhās*, or offenses in serving the Deity.

- 29) A devotee should remain fixed in the principles of Vaiṣṇavism, he should not support various opinions for social reasons.
- 30) A devotee should not commit sinful activities after accepting the Holy Name of the Lord.
- 31) A devotee should avoid conversing with an atheist..... Giving up relationships with nondevotees is most essential.
- 32) Human beings should worship Kṛṣṇa by considering the natural qualities and accepting the livelihoods of the previous and later *mahājanas*. Pure devotional service is proportionately enhanced by following a proper occupation, otherwise it is never achieved.

Devotees should constantly take shelter of the Holy Name while passing their lives without duplicity or sin. There is no greater religious principle than this..... In Kali-yuga, chanting the Holy Name is the essential religious principle; no other religious practice can help one cross the material ocean of nescience.





Fourth Rainfall

Third Shower

Songs for a Sādhaka

From Śrīla Bhaktivinoda Ṭhākura's Śaraṇāgati

(1)

hari he!

*bhajane utsāha, bhaktite viśvāsa,
prema-lābhe dhairya-dhana
bhakti-anukūla, karma-pravartana,
asat-saṅga-visarjana*

*bhakti-sadācāra, ei chaya guna,
nāhila āmāra nātha!
kemanē bhajiba, tomāra caraṇa,
chāḍiyā māyāra sātha*

O Lord! I could not develop these six qualities — enthusiasm for practicing Kṛṣṇa consciousness, faith in devotional service, patience for attaining love of God, engagement in activities favorable to devotional service, giving up association with non-devotees and following the Vaiṣṇava etiquette. How then will I ever give up the association of *māyā* and worship Your lotus feet? (1–2)

*garhita ācāre, rahilāma maji',
nā karinu sādhu-saṅga
la'ye sādhu-veśa, āne upadeśi,
e-baḍa māyāra raṅga*

I always remained engrossed in improper behavior and did not bother to associate with devotees. And despite this, I am in the habit of putting on Vaiṣṇava dress and giving instructions to others. This is certainly *māyā*'s joke. (3)

*e-hena daśāya, ahaitukī kṛpā,
tomāra pāiba, hari!
śrī-guru-āśraye, ḍākiba tomāya,
kabe vā minati kari'*

O Lord Hari! Your causeless mercy is my only hope in such a situation. When will that day come when I will faithfully chant Your Holy Name under the guidance of my spiritual master? (4)

(2)

*tuvā-bhakti-anukūla ye-ye kārya haya
parama-yatane tāhā kariba niścaya*

I will carefully engage in all those activities that are favorable for Your devotional service. (1)

*bhakti-anukūla yata viṣaya saṁsāre
kariba tāhāte rati indriyera dvāre*

With the help of my senses, I will execute all of those activities that are favorable for Your devotional service. (2)

*suniba tomāra kathā yatana kariyā
dekhiba tomāra dhāma nayana bhariyā*

I will faithfully hear discussions of Your glories. I will see Your abode to my eyes' full satisfaction. (3)

*tomāra prasāde deha kariba poṣana
naivedya-tulasī-ghrāna kariba grahana*

I will maintain my body by respectfully honoring Your remnants. I will smell the sweet aroma of that *prasāda* and the *tulasī* leaves. (4)

*kara-dvāre kariba tomāra sevā sadā
tomāra vasati-sthale bisaba sarvadā*

I will always engage my hands in Your service, and I will continuously reside in Your abode. (5)

*tomāra sevāya kāma niyoga kariba
tomāra vidveṣi-jane krodha dekhāiba*

I will dovetail my desires in Your service, and I will display my anger only toward those who are envious of You. (6)

*ei-rūpe sarva-vṛtti āra sarva-bhāva
tuvā anukūla haye labhuka prabhāva*

In this way, all my propensities and dealings will become favorably engaged in Your devotional service. (7)

*tuvā bhakta-anukūla yāhā yāhā kari
tuvā bhakti-anukūla bali' tāhā dhari*

Whatever Your devotees consider favorable, I will accept that as favorable for Your devotional service. (8)

*bhaktivinoda nāhi jāne dharmādharma
bhakti-anukūla tāra hau saba karma*

Bhaktivinoda does not know what is religion (*dharma*) and what is irreligion (*adharma*). He simply desires that all of his activities become favorable for the execution of devotional service to the Lord. (9)

सूत्रं सर्वदुष्करं गोप्यं गोप्यं तीर्थं
व्यति-सूत्रं कुरु ७ ३३ सुखं विनादः।
सूत्रं चरन् सर्वं गोप्यं गोप्यं गोप्यं
एतत् सर्वं गोप्यं गोप्यं गोप्यं गोप्यं

Notes on *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura

Inspirational Prayers for a *Sādhaka*

Excerpts from Śrīla Rūpa Gosvāmī's *Padyāvalī*

*ambhodhiḥ sthalatām sthalaṃ jaladhitām dhūli-lavaḥ sailatām
śailo mṛt-kaṇatām tṛṇam kuliśatām vajram tṛṇa-kṣīnatām
vahniḥ śītalatām himaṃ dahanatām āyāti yasyecchayā
līlā-durlalitādbhuta-vyasanine kṛṣṇāya tasmai namaḥ*

I offer my respectful obeisances to wonderful, playful, mischievous Kṛṣṇa, who, if He desires, can make an ocean dry land, dry land an ocean, a blade of grass a thunderbolt, a thunderbolt an insignificant blade of grass, fire cool, or snow a blazing fire.



*vyādhasyācaraṇam dhruvasya ca vayo vidyā gajendrasya kā
kubjāyāḥ kim u nāma rūpam adhikam kim tat sudāmno dhanam
vaṁsaḥ ko vidurasya yādava-pater ugrasya kim pauraṣam
bhaktyā tuṣyati kevalam na ca guṇair bhakti-priyo mādhaveḥ*

Where were the hunter Dharma's piety, Dhruva's maturity, and Gajendra's knowledge? Where was Kubjā's beauty? Where was Sudāmā's wealth? Where was Vidura's noble birth? Where was Ugrasena's chivalrous strength? Lord Mādhava is pleased only by devotional service and not by material qualifications.



*anucitam ucitam vā karma ko 'yam vibhāgo
bhagavati param āstām bhakti-yogo draḍhīyān
kirati viṣam ahīndraḥ sāndra-pīyūṣam indur
dvayam api sa maheśo nirviṣeṣam bibharti*

What is the difference between good and bad deeds? Let there be only firm devotional service to the Supreme Lord. Although the king of snakes gives poison and the moon gives sweet nectar, Lord Śiva does not see any difference between them.



*yadi madhu-mathana tvad-aṅghri-sevām
hṛdi vidadhāti jahāti vā vivekī
tad-akhilam api duṣkṛtaṁ tri-loke
kṛtam akṛtaṁ na kṛtaṁ kṛtam ca sarvam*

O Madhusūdana, if a wise person takes to heart service to Your lotus feet, then any sins he may have committed are nullified. But if a so-called wise person rejects Your service, he must suffer all sinful reactions, though he may have committed no sinful deed.



*na vyaṁ kavayo na tarkikā
na ca vedānta-nitānta-pāragāḥ
na ca vādi-nivārakāḥ param
kapatābhīra-kiśora-kiṅkarāḥ*

We are not poets. We are not logicians. We are not philosophers who have crossed to the farther shore of *Vedānta*. We are not eloquent debaters. We are the servants of a rascal cowherd boy.



*rasaṁ praśaṁsantu kavitva-niṣṭhā
brahmāmṛtaṁ veda-śiro-niviṣṭāḥ
vyaṁ tu guṅjā-kalitāvataṁsaṁ
gṛhīta-vaṁsaṁ kam api śrayāmaḥ*

Those devoted to poetry may praise the nectar of poetry and those devoted to Vedic study may praise the nectar of impersonal Brahman. We will praise neither. We will simply take shelter of a flutist who wears a necklace of *guṅjā* berries.



*dhanyānām hṛdi bhāsatām girivara-praty-agra-kuṅjaukasām
satyānanda-rasaṁ vikāra-vibhava-vyāvṛttam antar-mahaḥ
asmākaṁ kila ballavī-rati-raso vṛndātavī-lālaso
gopaḥ ko 'pi mahendranīla-ruciraś citte muhuḥ kṛḍatu*

May the cowherd boy who is a festival of ecstatic bliss for the hearts of the fortunate creatures residing in the groves of Govardhana Hill, who is the lover of the *gopīs*, who eagerly enjoys pastimes in *Vṛndāvana* forest, and whose complexion is as splendid as a great sapphire, eternally enjoy transcendental pastimes in our hearts.





Fifth Rainfall

First Shower

GEM FOUR

ददाति प्रतिगृह्णाति
गुह्यमाख्याति पृच्छति
भुङ्क्ते भोजयते चैव
षड्विधं प्रीतिलक्षणम्

dadāti pratigrhṇāti
guhyam ākhyāti pṛcchati
bhukṅkte bhojayate caiva
ṣaḍ-vidham prīti-lakṣaṇam

dadāti—gives charity; *pratigrhṇāti*—accepts in return; *guhyam*—confidential topics; *ākhyāti*—explains; *pṛcchati*—enquires; *bhukṅkte*—eats; *bhojayate*—feeds; *ca*—also; *eva*—certainly; *ṣaḍ-vidham*—six kinds; *prīti*—of love; *lakṣaṇam*—the symptoms.

TRANSLATION

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting *prasāda* and offering *prasāda* are the six symptoms of love shared by one devotee and another.

Śrī Upadeśāmṛta Text Four

Walk Through Map

In this verse Śrīla Rūpa Gosvāmī explains how to perform devotional activities in the association of other devotees. ISKCON has been established to facilitate these six kinds of loving exchanges between devotees. (And) the life of the Kṛṣṇa conscious society is nourished by these six types of loving exchange among the members. Therefore people must be given the chance to associate with ISKCON devotees because simply by reciprocating in these six ways an ordinary person can fully revive his dormant Kṛṣṇa consciousness.

(1 & 2) OFFERING AND ACCEPTING

GIFTS IN CHARITY

- * Distribution of the Holy Name is the highest charity.
- * The greatest gift is the Holy Name and the opportunity to inquire about Kṛṣṇa consciousness.
- * Since Kṛṣṇa consciousness is inherent in every living entity, everyone should be given a chance to hear about Kṛṣṇa, especially to hear the Holy Name

Support Verses, Līlā: * *Sikṣaṣṭaka* 1

* CC Madhya 22.107

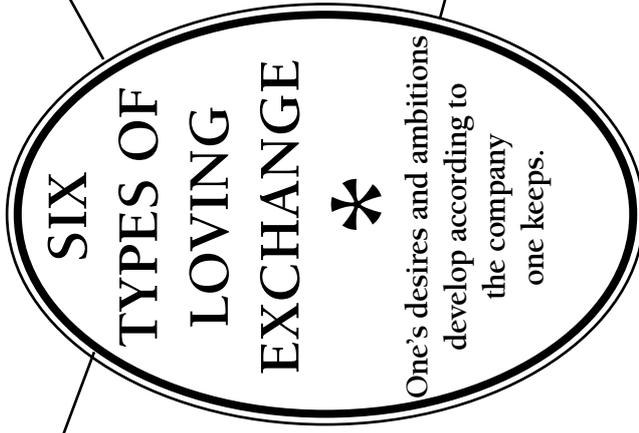
* HDT Teachings

* ŚCM in Jhārikhaṇḍa Forest

- * Devotees should spend 50% of their income in the service of the Lord and His devotees.

(3 & 4) REVEALING MIND, INQUIRING CONFIDENTIALLY

- * An experienced devotee explains, an inexperienced devotee learns from him.
- * Members and supporters inquire about devotional service, devotees explain.



(5 & 6) OFFERING, ACCEPTING PRASĀDA

- * Devotees arrange Hare Kṛṣṇa festivals and Sunday feasts to lavishly distribute *prasāda*.
- * Members and supporters invite devotees to their homes for *prasāda*.

It is the negative injunction of this verse that we should refrain from giving anything to, accepting anything from the Māyāvādīs and atheists. Nor should we speak with them, associate with them, confide in them or seek their advice. Indeed Śrī Caitanya Mahāprabhu has forbidden devotees to associate even with ordinary men who are too addicted to material sense gratification. Analogy: Feeding a snake milk and bananas.

Practical and Transformational Insights

Excerpts from Śrīla Prabhupāda's Text 4 Purport

In this verse Śrīla Rūpa Gosvāmī explains how to perform devotional activities in the association of other devotees. There are six kinds of activities: (1) giving charity to the devotees, (2) accepting from the devotees whatever they may offer in return, (3) opening one's mind to the devotees, (4) inquiring from them about the confidential service of the Lord, (5) honoring *prasāda*, or spiritual food, given by the devotees, and (6) feeding the devotees with *prasāda*.

Whenever there is a dealing of *prīti*, or love in intimate dealings, these six activities are executed.....In this verse there is brief mention of the process of making loving transactions with the Supreme Personality of Godhead and making friends with the devotees.

The International Society for Krishna Consciousness has been established to facilitate these six kinds of loving exchanges between devotees.....The life of the Kṛṣṇa conscious society is nourished by these six types of loving exchange among the members; therefore people must be given the chance to associate with the devotees of ISKCON because simply by reciprocating in the six ways mentioned above an ordinary man can fully revive his dormant Kṛṣṇa consciousness..... By chanting the Holy Names of the Lord we can actually convert many people throughout the world to Kṛṣṇa consciousness. Contributing or distributing the Holy Name of the Lord is a sublime example of contributing or giving charity (the *dadāti* principle).

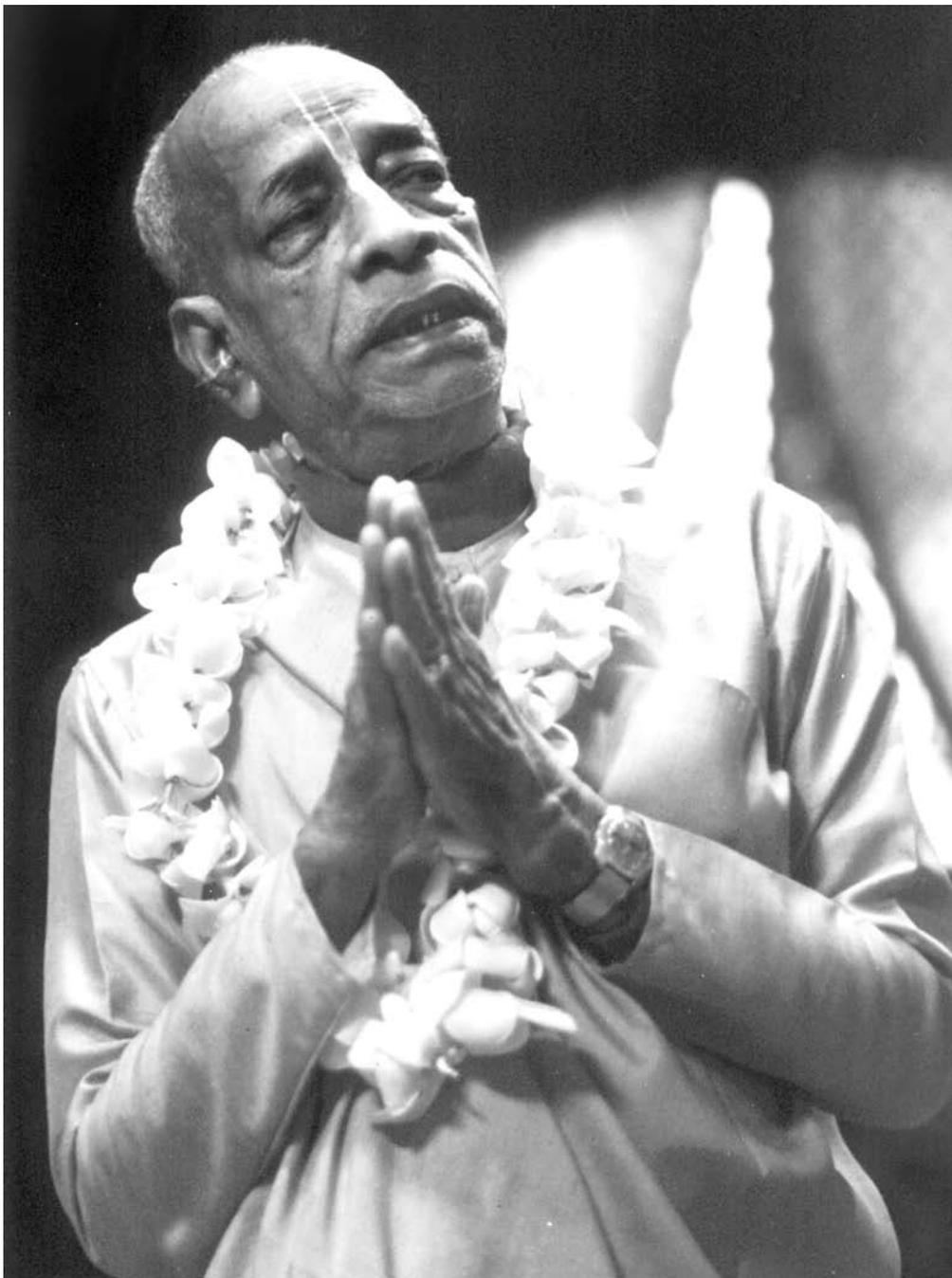
In *Bhagavad-gītā* (2.62) it is stated, *saṅgāt sañjāyate kāmaḥ*: one's desires and ambitions develop according to the company one keeps. It is often said that a man is known by his company, and if an ordinary man associates with devotees, he will certainly develop his dormant Kṛṣṇa consciousness.

People should give up the company of so-called *yogīs*, *jñānīs*, *karmīs* and philanthropists because their association can benefit no one. If one really wants to attain the goal of human life, he should associate with devotees of the Kṛṣṇa consciousness movement because it is the only movement that teaches one how to develop love of God.

The Māyāvādīs and other atheists do not want the Kṛṣṇa consciousness movement to develop because it educates people in God consciousness..... It is best to avoid association with them completely and never ask them about anything confidential because they cannot give good advice. Nor should we

extend invitations to Māyāvādīs and atheists nor accept their invitations, for by such intimate intermingling we may become affected by their atheistic mentality (*saṅgāt sañjāyate kāmaha*). It is the negative injunction of this verse that we should refrain from giving anything to or accepting anything from the Māyāvādīs and atheists.

The conclusion is that we should always keep company with devotees, observe the regulative devotional principles, follow in the footsteps of the *ācāryas* and in full obedience carry out the orders of the spiritual master. In this way we shall be able to develop our devotional service and dormant Kṛṣṇa consciousness.



Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Four Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

(1) In this verse Śrīla Rūpa Gosvāmī explains how to:

- (a) perform devotional activities in the association of other devotees
- (b) love others
- (c) preach Kṛṣṇa consciousness to others
- (d) none of the above

(2) ISKCON has been established to facilitate:

- (a) book distribution
- (b) mass conversion
- (c) fundraising
- (d) the six loving exchanges between devotees

(3) An ordinary man can carefully revive his dormant Kṛṣṇa consciousness simply by:

- (a) accepting *prasāda*
- (b) chanting the Holy Name
- (c) giving a donation
- (d) reciprocating in the six ways of loving exchange with devotees

(4) One's desires and ambitions develop according to the:

- (a) food one eats
- (b) company one keeps
- (c) books one reads
- (d) all of the above

(5) Distributing the Holy Name is a sublime example of:

- (a) the *pratigrhñāti* principle
- (b) the *guhyam ākhyāti pṛcchati* principle
- (c) the *dadāti* principle
- (d) none of the above

(6) The negative injunction of this verse is that we should refrain from:

- (a) giving to or receiving from Māyāvādīs and atheists
- (b) speaking to them

- (c) disclosing our minds and seeking confidential advice from them
- (d) all of the above.

(7) **In the fourth verse there is a brief mention of the process of:**

- (a) making loving transactions with the Supreme Personality of Godhead and making friends with the devotees
- (b) making devotees
- (c) developing love for devotees
- (d) learning how to give and take

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) a; (2) d; (3) d; (4) b; (5) c; (6) d; (7) a

Why Six Loving Exchanges?

Śrīla Prabhupāda Shares a Few Thoughts

Love means there is exchange. If you love somebody, if you have not given anything to that somebody, neither you have taken something from him, where is the love? Is that love?

— Answers to a Questionnaire, from Bhavan's Journal,
June 28, 1976, Vṛndāvana



If I claim to love somebody, but I visit his house only once a week and ask, "Please give me such-and-such," where is the exchange of love? Love means there is some exchange. If you love somebody but you have not given anything to that person or taken anything from him, where is the love?

— Civilization and Transcendence, Chapter 12



Love means two persons, there is exchange. Giving something, taking something, feeding something and to eat something, and speaking everything, no secrecy, and to know everything of the other person. When these things are transacted, then there is love. *Dadāti pratigrhṇāti bhunkte bhojayate caiva guhyam ākhyāti pṛcchati*. If I love you and if I have got some secrecy, I don't disclose to you, that is not perfect love. I must deal with you open-hearted, you must deal with me open-hearted, then there is love. This is one of the basic principles.

— Evening Darshan, Tehran, 9th August 1976



You must give something to your beloved and accept something from your beloved. If you simply go on accepting but you do not give anything, then there is no love.

—Lecture, London, 26th August 1971



Love means six symptoms. I give you something, you give me something. I give you something for eating, you also give me something for eating. *Dadāti pratigrhṇāti bhunkte bhojayate, guhyam ākhyāti pṛcchati*. If I am in trouble, I express my mind, I open my mind before you, and you also try to help me.

These are the six signs of love. That is Vedic civilization. Everything (is an) exchange of love.

—Lecture, Los Angeles, 22nd June 1972



Six Loving Exchanges with Kṛṣṇa?!

Learning to love Kṛṣṇa is something like developing love in our ordinary affairs. If I love a girl, I will give her a flower or other present. This is one of the six exchanges of love: you have to give a gift to your beloved. You also have to accept gifts from him (*dadāti pratigrhṇāti*). Then *guhyam ākhyāti pṛcchati*: opening one's mind to the beloved. *Guhyam* means “very confidential things,” and *ākhyāti* means “disclosing.” You must disclose your innermost thoughts to your beloved, and he'll disclose his innermost thoughts to you. Then *bhunkte bhojayate caiva*—giving the lover something to eat and accepting food from him. These are the six ways of increasing love. If you act in these ways with Kṛṣṇa, you will develop love for Him.

— Quest for Enlightenment, Chapter 7



So Kṛṣṇa is teaching us give and take. “You give something,” Kṛṣṇa is begging. “You try to love Me. You learn how to love Me. Give Me.”

“Sir, I have nothing to give You.”

“Oh, you cannot collect a little fruit and flower and leaf and little water?”

“Oh, yes. Why not? Anyone can collect.”

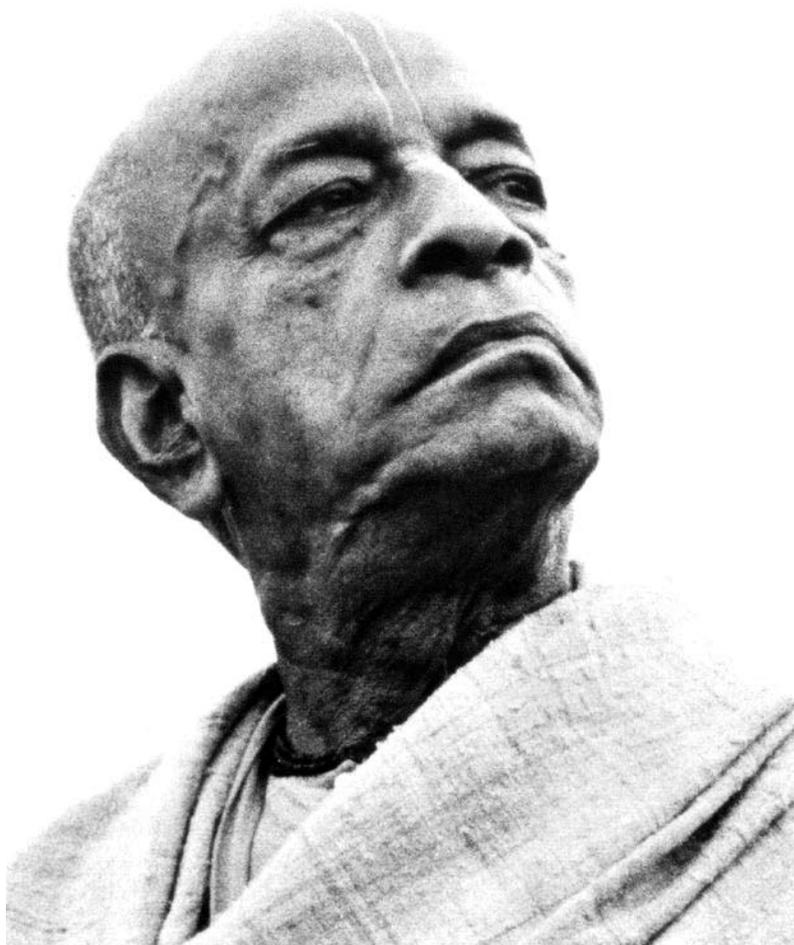
So the Kṛṣṇa consciousness movement is so nice. You can make direct friendship with Kṛṣṇa. You can become direct servant of Kṛṣṇa. Or, in higher stages, you can become father, mother of Kṛṣṇa. Or you can become lover of Kṛṣṇa. Kṛṣṇa is prepared to establish loving relationship... There is already loving relationship with us, because we are part and parcel of Kṛṣṇa. Just like father and son. Son is the part of the body of the father. Similarly, the supreme father... So as the relationship between the father and the son cannot be broken... It may be forgotten for some time, but as soon as one knows, “He's my father,” and as soon as one knows, “He's my son,” immediately affection develops.

—Lecture, New York, 22nd July, 1971



Kṛṣṇa says in the *Bhagavad-gītā* that you have to offer something out of your love. Love means you must give something. You are taking something from Kṛṣṇa. Why not give something? Is it love, simply going on taking, taking, taking, and no offering? We are taking from Kṛṣṇa so much light. We are taking from Kṛṣṇa so much air, so much water. So many things Kṛṣṇa is supplying for our subsistence, fruits, grains. Without supplied by Kṛṣṇa, you cannot have. You cannot manufacture all these things. So you must admit that God is supplying us so many things. And why not offer something? Is it love? Therefore offering is required. Love means you take and you give also. Suppose if you love somebody... You simply take from him, but you don't give. Oh, do you think it is very good? No. It is not good. That is not love. That is exploitation. If I go on simply taking from you, and if I don't offer you anything, that is simply exploitation. So love means you must take, you must give.

—Lecture, New York, 23rd November, 1966



The Dynamics of Transcendental Loving Exchange

An Introduction

In the concluding remarks to his Text Four commentary, Śrīla Prabhupāda says something in a very simple and matter-of-fact way which we feel compelled to elaborate on just a little.

He says,

“In this verse there is brief mention of the process of making loving transactions with the Supreme Personality of Godhead and making friends with the devotees.”

He is eluding to the culture of *kṛṣṇa-prema*, but perhaps we need to take help from Śrīla Bhaktivinoda Ṭhākura to really understand what that means. He tells us, *“The quality which, when offered to the Lord, is called bhakti or prema, becomes friendship, compassion and indifference when directed towards other living beings. It is a feeling that is inherent in the eternal nature of the soul. In the spiritual realm this quality manifests only as friendship but in the material world it manifests as friendship towards devotees, mercy towards the innocent and indifference towards the offenders. These are but different aspects of the same compassion.”* (Śrī Caitanya-śikṣāmṛta, Third Rainfall, Third Shower.)

In essence, Śrīla Bhaktivinoda Ṭhākura is telling us that in the spiritual realm love for Kṛṣṇa and friendship between His devotees is the dynamic fundamental principle governing all loving exchange. Here in the material realm the same principle manifests as *madhyama* culture. And transcendental loving exchanges within that culture will not only nourish the life of the Kṛṣṇa conscious society, but also give even an ordinary man the chance to fully revive his dormant Kṛṣṇa consciousness. (Both these statements are made in Śrīla Prabhupāda’s purport.)

Śrīla Prabhupāda mentions that two processes are being indicated by Śrīla Rūpa Gosvāmī’s Fourth Gem:

1. The process of making loving transactions with the Supreme Personality of Godhead and
2. The process of making friends with the devotees.

In effect, he is saying that we can have these six loving exchanges with both Kṛṣṇa and with His devotees. We would like to explore both these angles of vision by sharing a few relevant incidents with you.

(1)

Transcendental Loving Exchanges Between Kṛṣṇa and His Devotee Offering and Accepting Food

We have used primarily Jagannātha incidents because He is famous for accepting bhoga and offering mahāprasāda!)

There was an old shaven headed *vaiṣṇavī* who was staying in Purī and doing *nāma-bhajana* whom people called Nandī Mātā. “Nandī” means shaved head. She had a small *aśrama* in Purī which is known even today as Nandī Mātā Maṭha. She used to go every day to receive the *darśana* of Lord Jagannātha, and she worshiped the Lord in *vātsalya-rasa*, as her very own son Gopal.

When she went to the temple she became very sorry seeing her son Gopal eating so many varieties of sweet preparations. She thought that His eating too many sweets would make His body sick — even some stomach worms might come — and then Gopal would suffer pain. Therefore she thought that every day she would bring some bitter *sāga* (spinach) and offer it to her son, little Gopal.

So the next day, Nandī Mātā collected varieties of bitter *sāga* leaves, made a nice preparation, put it on a stone plate, and came to the temple. Worried that someone might see the offering, she covered it with a banana leaf, hid it under her *sārī*, and brought it to the Lord. Standing behind the Garuḍa Stambha, she offered it and requested Him to eat. The all-merciful Lord immediately ate everything.

Nandī Mātā was very happy and satisfied that despite the many sweets her son was eating, His health would be protected by eating the bitter *sāga* she was preparing. Every day she would bring her spinach offering to her son.

One day, the security guard noticed that Nandī Mātā was taking something under her *sārī* inside the temple. He stopped her, and asked, “What is it that you are carrying inside the temple?” Nandī Mātā replied that she was going inside to meet her son. The guard asked, “Where is your son?”

She said, “My son is sitting inside the temple and I am taking some bitter *sāga* to Him.”

The security man told her that there was a rule that no food cooked outside is allowed inside the temple.

Nandī Mātā did not listen to his warning and rushed towards the temple. The security guard then forcibly took the plate of *sāga* and threw it away.

And so Nandī Mātā did not enter the temple, but went back to her *maṭha*, closed the door and, with much grief, fell asleep. In the night she had a vision of two small boys, one black and one white, holding Their hands on Their bellies and crying, “Oh Mātā! Today our stomach is hurting very badly because of eating so many sweets! You did not give the bitter *sāga* today!”

Mātāji said, “Oh my boys! Please listen! Today I made bitter *sāga* for You, but Your security guard threw it away. What can I do?”

They replied, “Mother, please bring it again for us tomorrow.”

The same night, the Lord simultaneously came in a dream to both the king of Purī and the head priest of the Jagannātha temple. He said, “My mother Nandī is bringing bitter *sāga* for Me. Don’t stop her!” The next day, the king went to the temple and spoke with the head priest. They waited at the Lion Gate to see who that mother Nandī was. After some time, Nandī Mātā came with her bitter *sāga* on her little stone plate. The *paṇḍās* and the king then paid their respects to that old lady.

Nandī Mātā, feeling uncomfortable, asked, “What’s going on?” The king gave her a royal reception, took her inside the temple to make her offering, and made a rule that she should come every day to offer her bitter *sāga*. A short time later the old lady passed away, but the king made a rule that every day in her name the bitter *sāga* must be offered to the Lord. This service is continuing to this day and is known as, “*Nandī Mātā pitā sāga*”.

Source: Sri Krishna Kathamrita No.14, Gopal Jiu Publications



Śrī Raghunandana Ṭhākura made his appearance within this world in Śrī Khaṇḍa. In his home he became acquainted with the worship of Śrī Gopinātha from an early age. One day his father, Mukunda Dāsa, who was a doctor, had to go away on medical business. He called Raghunandana to his side. He told him to see to it that their deity was served with great care and attention. He told him to be sure to feed the deity. At the appointed hour, taking the order of his father on his head, Raghunandana went to perform the service. He took the offering of food into the deity room. Raghunandana was just a little boy. He told the deity: “Eat! Eat!” When he saw that the offering appeared untouched, he began to cry. Not being able to resist the child’s intense devotion, Kṛṣṇa ate everything on the plate, leaving no remnants.

When Mukunda Dāsa returned, he asked the boy, “Bring me the *prasāda* remnants of the offering you made earlier.” The boy said, “Father, listen. I made the deity eat as you told me to. He left no remnants. He ate everything on His plate.” Mukunda was amazed at what the child was saying. Ordering the boy to offer food as before, Mukunda hid himself outside the house and watched through the window. Raghunandana, then, with great delight, offered Gopīnātha a *lāḍḍu*. “Eat! Eat!” he said. The Lord ate half the *lāḍḍu*. Meanwhile, Mukunda, who was watching from outside, beheld all this in great amazement. He could understand that since the deity had already eaten once, and had not left any remnants, His hunger was satisfied. As a result, He could only finish half the *lāḍḍu*.

He entered the house, embraced his son and held him on his lap. His voice was choked with divine emotion. Tears poured from his eyes like rain from a thundercloud.

Source: www.stephen-knapp.com



There was a devotee named Karmābāi who lived in the village of Pandharpur in Maharashtra. A great devotee of Lord Jagannātha, she and her guru, an elderly *sādhu* named Indravarmā, once decided to make a pilgrimage to Purī. Feeling some divine inspiration, both Karmābāi and Indravarmā resolved to remain in Purī for the rest of their lives. Karmābāi built a humble home near Grand Road where she spent her time singing devotional songs. Many people came to hear her expert singing and the *sāstric* discourses given by Indravarmā.

Every day, with great love, Karmābāi would cook and make offerings to the deities of Jagannātha, Baladeva, and Subhadrā in her home. Once, she decided to offer Jagannātha some *khicuḍi*, so she collected high quality rice, beans, and vegetables and purchased a clay pot to cook it in. She made the preparation and offered it to the Lord with devotion. The *khicuḍi* preparation became a standard offering of Karmābāi.

A short time after that, Jagannātha, who is famous as *bhāva-grāhī janārdana*, the Lord who accepts the love of His devotees, appeared in a dream to the then Gajapati King Nṛpa Kiśorī, “Mahārāja,” the Lord said, “I’m very happy with the offering that My devotee Karmābāi is making for Me every day. No one knows her. She lives in a small house near Grand Road and daily offers delicious *khicuḍi* to Me. From now on I would like her *khicuḍi* to be offered to Me in the temple. My devotee Karmābāi is very poor, and so I would also like you to make arrangements for her maintenance.” Upon awakening, Mahārāja Nṛpa Kiśorī remembered the dream, but he did not take it seriously and soon forgot about the matter. According to the system in the Jagannātha Mandir in Purī, after offering foodstuffs to the

Lord, the *pūjārī* puts some water into his hand. He then looks in to his palm to find Jagannātha's reflection in the water. If the Lord's reflection cannot be seen, it is considered that the offering was contaminated and was not accepted by Jagannātha. The food is then discarded and the offering is cooked again. Shortly after the king's dream, the *paṇḍās* found that Jagannātha's reflection was no longer to be seen in the water.

After this had gone on for seven days, the *paṇḍās* informed the king that something was wrong and Jagannātha was not accepting any offerings. The king remembered the dream and immediately went looking for Karmābāi. When he finally found her, he fell at her feet, and said, "You are a great devotee. Please forgive me. Jagannātha ordered me to make arrangements for your care."

However, Karmābāi refused, saying, "First you should allow whatever I'm cooking to be offered to Jagannātha at the time of His *rāja-bhoga* offering on His golden plate." The king agreed to this. However, when the *paṇḍās* heard, they were furious, and refused to follow the order.

The king told them, "You must offer the *khicuḍi* prepared by her, otherwise Jagannātha won't accept any offerings." Finally the *paṇḍās* relented, and when the head *pūjārī* offered Karmābāi's *khicuḍi*, he was delighted to again see Jagannātha's reflection in the water in his hand.

From that day on they offered Karmābāi's *khicuḍi* to Jagannātha. After Karmābāi passed away, the *paṇḍās* continued to make the *khicuḍi* in her name, inside the temple. Today, Karmābāi's *khicuḍi* is one of the most popular *prasāda* items in the Jagannātha Mandir in Purī, Orissa.

Source: Sri Krishna Kathamrita No.14, Gopal Jiu Publications



In Jagannātha's temple in Purī, Orissa, a special class of priests follows strict regulative worship of the Lord, who appears with His elder brother, Balarāma, and sister, Subhadrā. Only certain *brāhmaṇas* are allowed to cook and offer the prescribed fifty-six daily preparations, a fact that makes the pastimes of Dasia Bauri, preserved in the local oral history of Purī, especially sweet.

Dasia Bauri came from a low-caste family and lived near Purī, in a village called Baligram. Dasia was poor and uneducated. Forbidden entrance to the temple because of his caste, he showed unflinching faith in the Lord. Once, Dasia gave a coconut to a *brāhmaṇa* who was on his way to the temple. He requested the *brāhmaṇa* to offer the coconut to Lord Jagannātha on his behalf, but to bring it back if the Lord rejected it.

The *brāhmaṇa* proudly laughed at Dasia’s childish foolishness, but said he would offer the coconut. Once he was inside the temple, the *brāhmaṇa* held the coconut before Jagannātha and repeated Dasia’s message: “Dasia Bauri has sent this coconut for You. Please accept it; otherwise I will take it back.”

Suddenly, Jagannātha extended His arm from the altar and took the coconut directly out of the *brāhmaṇa*’s hand, to the *brāhmaṇa*’s great surprise. Dasia Bauri’s sincere devotion was so great that the Lord personally accepted his indirect offering. Since the Lord is situated in the heart of every living entity in His Paramātma feature, He could see Dasia’s strong desire to please Him, and so He accepted the simple offering.

On another occasion, Dasia Bauri went to Purī carrying a large basket of mangoes for the Lord. When he reached the Lion’s Gate entrance to the temple, a group of *brāhmaṇas* started fighting over who would take the mangoes inside the temple to offer to the Lord. Dasia Bauri told them that he did not need them to offer the mangoes for him.

The *brāhmaṇas* were bewildered, as they were proud of their position, and did not think the low-caste devotee eligible to offer anything to the Lord. Dasia’s faith was unshaken and he simply stood back a short distance and focused his gaze on the Nilachakra, the large wheel on top of the temple. In that way he saw the form of the Lord, because the name, form, and paraphernalia of the Lord are non-different from Him. Nilachakra is non-different from Jagannātha.

When Dasia held up two mangoes and showed them to the Nilachakra, they disappeared. Dasia repeatedly offered mangoes in this way until his basket was empty. A crowd gathered around Dasia and watched the mangoes disappear, as if by magic.

When Dasia told the *brāhmaṇas* that Jagannātha had eaten the mangoes, they rushed into the temple and found mango skins and seeds lying all around the altar. Mango juice was dripping down Jagannātha’s smiling face. The *brāhmaṇas* then understood that Dasia Bauri was a great devotee of the Lord, and their pride vanished. Dasia Bauri’s offerings showed the world that the Lord looks only for faith and love, not high birth, education, or the opulence of the offering.

Source: Back to Godhead Magazine, October 2010



The following episode did not take place a few hundred years ago in Jagannātha Purī Dhāma. It happened just a few years ago in an “ordinary” ISKCON temple established by the dedicated followers of Śrīla Prabhupāda.

On 18th April 2012 at 9:00 AM, the ISKCON temple in Tallin, Estonia received a call. The devotee who answered the call was surprised to find that it was a *mātājī* calling from India. She said that the temple's deity of Lord Jagannātha had come to her in a dream and was complaining about how they were taking care of Him. Jagannātha told her that after He had been brought to the temple He had been taken care of very nicely, but after a short time the devotees didn't give Him enough to eat. The *mātājī* said that Jagannātha particularly complained about not being given some mangoes that the *pūjārī* had.

After the dream, the *mātājī* started praying to Lord Jagannātha, requesting Him to please reveal to her which temple was His residence. That night, she had another dream wherein she saw some Western country, a temple, and the text "Estonia". The next day, she found the temple's phone number on the internet and called.

The Indian *mātājī* emphatically asked, "What do you feed Him in the evenings?"

"Milk."

In addition to milk you must give Him some other preparations. Also, please offer Him the mangoes He asked for!"

After putting the phone down, the devotee went and told some of the other devotees about the highly unconventional call. It just so happened that there were three mangoes left after the previous festival. Seeing that they were green, the *pūjārī* did not put them on the offering plate as he was afraid that they were not ripe. But after the call the devotees decided that they should immediately run and offer the mangoes to Jagannātha.

Later, when they tasted Jagannātha's mango *prasāda* they were delighted to find that it was exceptionally sweet, like pure nectar.

Source: Sri Krishna Kathamrita No.14, Gopal Jiu Publications



Revealing the Mind, Inquiring Confidentially

We would like to share two incidents with you from the pastimes of Sākṣi-gopāla, a Deity who is famous for acting as a witness for His simple but very faithful devotees.

Formerly at Vidyānagara in South India there were two *brāhmaṇas* who made a long tour to see different places of pilgrimage. After reaching Mathurā, they started visiting the different forests of Vṛndāvana and came to Govardhana Hill. They visited all twelve forests [*vanas*] and at last came to the town of Vṛndāvana.

In the village of Pañcakrośī Vṛndāvana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopāla was performed. After taking baths at different bathing places along the river Yamunā, such as Keśī-ghāṭa and Kāliya-ghāṭa, the pilgrims visited the temple of Gopāla. Afterwards, they took rest in that temple.

The beauty of the Gopāla Deity stole away their minds, and feeling great happiness, they remained there for two or four days. One of the two *brāhmaṇas* was an old man, and the other was young. The young man was assisting the old one.

Indeed, the young *brāhmaṇa* always rendered service to the older one, and the old man, being very satisfied with his service, was pleased with him.

The older man told the younger, “You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage. Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour. If I did not show you any respect, I would be ungrateful. Therefore, I promise to give you my daughter in charity.”

The younger *brāhmaṇa* replied, “My dear sir, please hear me. You are saying something very unusual. Such a thing never happens. You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth. Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa. Lord Kṛṣṇa is very much pleased by service rendered to *brāhmaṇas*, and when the Lord is pleased, the opulence of one’s devotional service increases.”

The older *brāhmaṇa* replied, “My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this.”

The younger *brāhmaṇa* replied, “If you have decided to give your young daughter to me, then say so before the Gopāla Deity.”

Coming before Gopāla, the elderly *brāhmaṇa* said, “My dear Lord, please witness that I have given my daughter to this boy.”

Then the younger *brāhmaṇa* addressed the Deity, saying, “My dear Lord, You are my witness. I shall call for You to testify if it is necessary later on.”

After these talks, the two *brāhmaṇas* started for home. As usual, the young *brāhmaṇa* accompanied the elderly *brāhmaṇa* as if the older *brāhmaṇa* were a guru [spiritual master] and rendered him service in various ways.

— CC Madhya 5.10, 12-23, 25, 31-34



For circumstantial reasons, the elder brāhmaṇa was unable to fulfill his promise and so the young one returned to Vṛndāvana to seek Gopāla's help. He first offered his respectful obeisances to the Deity and then narrated everything in full detail.

He said, “My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two *brāhmaṇas*. My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the *brāhmaṇa* has broken his promise, and that is giving me great pain.”

The young *brāhmaṇa* continued, “My dear Sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities.”

Lord Kṛṣṇa replied, “My dear *brāhmaṇa*, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me. I shall certainly appear there, and at that time I shall protect the honor of both you *brāhmaṇas* by bearing witness to the promise.”

The young *brāhmaṇa* replied, “My dear sir, even if You appear there as a four-handed Viṣṇu Deity, still, none of those people will believe in Your words. Only if You go there in this form of Gopāla and speak the words from Your beautiful face will Your testimony be heard by all the people.”

Lord Kṛṣṇa said, “I've never heard of a Deity's walking from one place to another.”

The *brāhmaṇa* replied, “That is true, but how is it that You are speaking to me, although You are a Deity? My dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda. Now, for the sake of the old *brāhmaṇa*, You can do something You have never done before.”

Śrī Gopālājī then smiled and said, “My dear *brāhmaṇa*, just listen to Me. I shall walk behind you, and in this way I shall go with you.”

The Lord continued, “Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place. You will know that I am walking behind you by the sound of My ankle bells. Cook one kilo of rice daily and offer it. I shall eat that rice and follow behind you.”

The next day, the *brāhmaṇa* begged permission from Gopāla and started for his country. Gopāla followed him, step by step. While Gopāla followed the young

brāhmaṇa, the tinkling sound of His ankle bells could be heard. The *brāhmaṇa* became very pleased, and he cooked first-class rice for Gopāla to eat. The young *brāhmaṇa* walked and walked in this way until he eventually arrived in his own country.

— CC Madhya 5.88-103



There Gopāla bore witness for His devotee and the very complex problem was very quickly solved to the full satisfaction of all concerned.

Thus Sākṣi-gopāla stayed in Vidyānagara and accepted service for a very long time. Later there was a fight, and this country was conquered by King Puruṣottama-deva of Orissa. That King was victorious over the King of Vidyānagara, and he took possession of his throne, the Māṇikya-simhāsana, which was bedecked with many jewels. King Puruṣottama-deva was a great devotee and was advanced in the civilization of the Āryans. He begged at the lotus feet of Gopāla, “Please come to my kingdom.”

When the King begged Him to come to his kingdom, Gopāla, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopāla Deity and went back to Kaṭaka.

When the Gopāla Deity was installed at Kaṭaka, the Queen of Puruṣottama-deva went to see Him and, with great devotion, presented various kinds of ornaments. The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopāla. She then began to think as follows. “If there were a hole in the Deity’s nose, I could transfer the pearl to Him.”

Considering this, the Queen offered her obeisances to Gopāla and returned to her palace. That night she dreamed that Gopāla appeared and began to speak to her as follows. “During My childhood My mother made a hole in My nose and with great endeavor set a pearl there. That very hole is still there, and you can use it to set the pearl you desired to give Me.”

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl. Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival. Since then, Gopāla has been situated in the city of Kaṭaka [Cuttak], and He has been known ever since as Sākṣi-gopāla.

— CC Madhya 5.119-123, 125-133



(2)

Loving Exchanges Between Kṛṣṇa’s Devotee and an Ordinary Person

Śrīla Prabhupāda and an Air Stewardess

February 19, 1975, Venezuela Airlines

Śrīla Prabhupāda influenced everyone he was with. Traveling with him was an enlightening experience. While visiting various temples, it was ecstatic to see how he lifted everyone’s spirits to the transcendental realm.

Being with him in planes and airports, however, offered a different opportunity. I was able to see how he changed the lives of those who knew nothing about him. It must have been his effulgence.

Once a stewardess passed by him and said, “This man looks very wonderful.” Others would ask what they could do for him.

One incident on Venezuela Airlines stands alone because of its uniqueness. Śrīla Prabhupāda, Paramahāmsa Swami, Nitai Dāsa and I were traveling from Mexico City to Caracas. I hadn’t prepared any *prasādam* for the flight, but just before we boarded the plane a Vaiṣṇava Indian lady handed me a bag filled with puffed rice that she had made for the trip.

“All right, let’s take *prasādam*,” Śrīla Prabhupāda said shortly after takeoff.

“Do you want what is being served on the plane?” I asked.

“No, no!” he immediately said. “We have our *prasādam*. That’s all right.”

I didn’t ask for a plate. I simply put the tray-table down, unwrapped the aluminum foil and placed the puffed rice before my spiritual master. He immediately started to eat. Although it was a small portion, he only ate about half. Without even looking at me he said, “All right, now you can take.”

This was the nectar for which we were always anxious. Śrīla Prabhupāda always took great care of his entourage. This quality was one of many I greatly appreciated.

On this flight, as always, Śrīla Prabhupāda sat by the window. I always sat in the middle next to Śrīla Prabhupāda, unless I succumbed to the wishes of a GBC member. Paramahāmsa sat in the aisle seat. I took the puffed rice from His Divine Grace and split the foil down the middle, keeping half for myself and giving the rest to Paramahāmsa Swami. We were happily eating Śrīla Prabhupāda’s

remnants when a young stewardess who was walking down the aisle looked at us and spontaneously reached past Paramahāmsa and placed her hand into my *mahā-prasadam*. Grabbing a fistful, she tossed it into her mouth.

“Oh, this is very good,” she exclaimed. “What is it?”

“It’s puffed rice,” I said trying to keep my composure. “It’s made from rice.”

Śrīla Prabhupāda looked at her with a broad smile.

“Ah, this is very good,” she again stated.

“I’m glad you like it,” I said still a little shocked about what she had done.

“Are you having anything else to eat?” she inquired.

“Well, we’re vegetarian,” I explained. “Unless there is some fruit, we can’t have anything.”

“I will go up to the first-class section and get you a basket of fruit,” she eagerly responded.

In a moment she returned with fruit and knives and again asked if there was anything she could get us. Turning to Śrīla Prabhupāda I asked, “Prabhupāda, would you like some milk?”

“Yes, hot milk,” he said.

“Okay,” I told her. “He will have some hot milk and we will have some as well.” She quickly went to first class and came back with the hot milk.

Śrīla Prabhupāda lectured many times about Supersoul residing in the heart of the living entity. However, I had never experienced His presence before that day. I became convinced that only Supersoul within the heart of the stewardess could have inspired her to act in such an unprofessional manner.

Sometimes devotees would offer me money to get a taste of Śrīla Prabhupāda’s remnants. (I never took it.) They begged for the opportunity to render personal service. Here was this flight attendant boldly going where no one had ever gone before by the mercy of Kṛṣṇa and His pure devotee.

All glories to you, Śrīla Prabhupāda, for distributing your mercy to all living entities who came in contact with you.

Source: Śrutakīrti Prabhu’s “*What’s the Difficulty?*”



A few years later, when again in South America Śrutakīrti Prabhu told the above story. Afterward a devotee came up to Śrutakīrti Prabhu and said that he would like to share an amazing story with him. This devotee was out in some remote

village going door to door selling books. When he knocked on one door, a lady opened it wearing *tilaka*. She then invited the devotee in and her house was like a little temple: an altar with deities, pictures on the walls and all of Prabhupāda's books in Portuguese in her bookshelf. The devotee asked her how she became a devotee. She said she used to be an airline hostess several years ago and she met the author of these books. He was so saintly and gentle and kind that she looked up who he was and what he did, from his boarding pass name.

She then got some of his books and began to read. They said to chant so she chanted, and she offered her food to Kṛṣṇa. She did it all and became a devotee just from that small contact with *prasādam* and a pure devotee.

Give Me that Plate. I Love that Stuff!

In the early 80's I spent time in Israel helping a small group of devotees open a *prasāda* restaurant. Due to the political situation there, and the complications we had in acquiring the building, it was necessary for us to be completely undercover. We thus named it "The Mahārāja", giving the impression that it was simply an Indian vegetarian eating place.

A handful of devotees lived together in a small apartment above the restaurant. Every morning each of us donned the appropriate attire to act out our "ordinary" roles downstairs: pot washer, manager, cook. Surely it looked weird that all of us lived together in a small apartment, but we tried to appear as normal as possible.

Part of the deal in acquiring the restaurant was that we had to continue to employ the two head waiters who had worked there previously. This was extremely awkward, as it meant having to hide all day long the fact that we were devotees. It didn't take long before it dawned on the waiters that there was something highly unusual about us, and they were constantly trying to figure out what our little vegetarian mafia was all about.

Both waiters, Youshi and Moushi (at least that's what their names sounded like to me) loved *prasāda*. Moushi especially became addicted. Every night I made him a gigantic plate, which he would happily devour. And he always asked for more.

One night, however when I asked, "So what do you want tonight, Moushi?" He replied in a harsh tone, "I don't want any of that stuff."

I was shocked, "Moushi, you don't want to eat?"

He looked at me very suspiciously and barked, "What's in that food? What do you put in it? What do you do to it?"

I just laughed and said, "Come on Moushi! You see what I put in it. Spices, *hing* ..."

“No, no!” he pleaded, “Come on, tell me. What do you do to it? It’s not normal food. It does something to you.”

I was really laughing by then. “It does something? What do you think it does? Moushi, have you been drinking? Look, if you don’t want to eat — fine, I’ll take it.” And I pulled back the plate I had started to make for him.

“No, no, no!” he said anxiously. “I mean, I want it ... I love it. But, but ...”

“But what?” I asked.

“Well, it’s my wife. She hates it.” he admitted softly.

“Your wife? What does she have to do with it?”

“Well,” he said sheepishly, “you know ... she says I’m not as passionate as I used to be, and she really doesn’t like it. She made me promise I wouldn’t eat it any more.”

At that I couldn’t help myself. I burst out laughing and said, “Oh! That is serious. You had better not eat it any more then.”

As he saw me pulling the plate of *prasāda* away, his face flushed red and he erupted, “Oh, I don’t care! Give me that plate. I love that stuff. I don’t care what it does to me.” With that, he grabbed the plate and happily sat down to relish the secret transcendental goodness weapon that was seeping into his soul and stealing away his mundane passion.

Since our sole service in Israel was to offer and distribute *prasāda* undercover, such incidents were extremely encouraging for us, giving us practical realization of the powerful purifying effects of *kṛṣṇa-prasāda*.

Source: Sitala Devi Dasi

Is This an American Dream?!

We had parked in a Days Inn parking lot for the night and all five of us *brahmacārīs* were fast asleep when we heard over a megaphone, “Alright in there! Come out slowly with your hands raised!” I looked out the window surprised to see the van surrounded by ten police cars and more than a dozen officers with their guns drawn!

We emerged from the van squinting from the bright flashlights burning our eyes. The officers began to frisk each one of us, though we were dressed only in *gāṁchās* (bath towels).

“What are you doing here?” the officer in charge demanded.

“We are distributing love of God in the form of books,” I explained.

“Prove it!”

I opened the van doors, thinking this to perhaps be a dream. I reached into one of the boxes, pulled out a *Bhagavad-gītā* and handed it to the officer in charge. He intently inspected the book, then me, then the book again, and finally he broke the silence by declaring, “All glories to Śrīla Prabhupāda!”

I was very surprised as were his gun-toting subordinates. At this point I was convinced this was all a dream! The officer in charge proudly explained, “I used to go to the University of Florida and regularly ate a free Kṛṣṇa Lunch. You people practically put me through college. I even stayed two days at the temple!”

Turning to his associates he pronounced, “These are great books and you should all buy one.” On his order, the officers began reaching for their wallets. Of the twenty police, I think about 90% of them took books. They gave almost \$200!

Our new friend then apologized for the abrupt entry, telling us that earlier that night a gun store had been robbed and the description of the getaway vehicle exactly matched our van. It was difficult to go back to sleep that night after such a bizarre experience. But thanks to *prasādam* distribution it turned into a great *saṅkīrtana* success story!

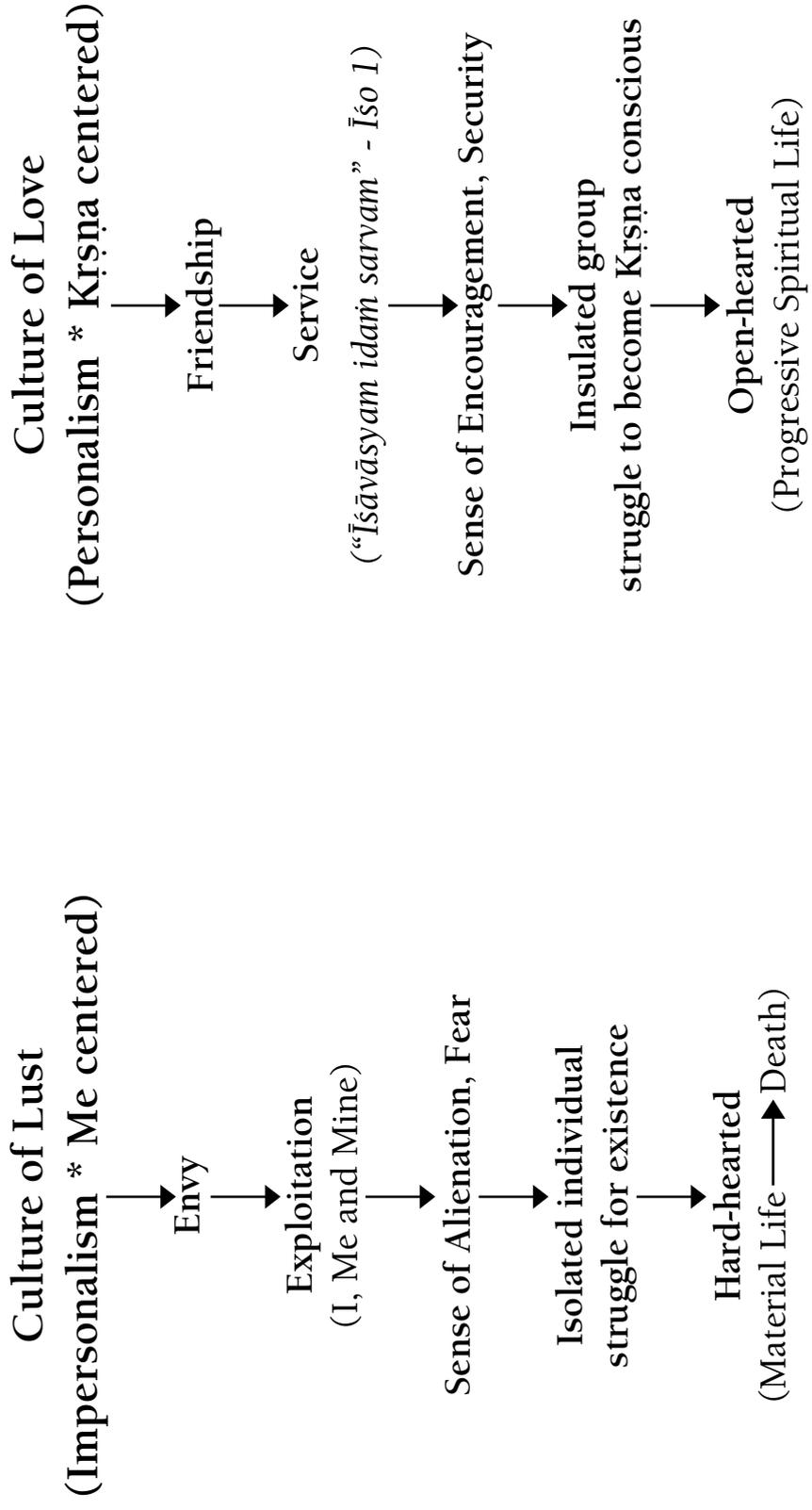
Source: www.salagrama.net

The *Hari-bhakti-vilāsa* (10.360) quotes the words of Śrī Kṛṣṇa to Lord Brahmā in the *Brahmā Purāṇa*:

*naivedyaṁ purato nyastaṁ dṛṣṭvaiva svīkṛtaṁ mayā
bhaktasya rasanāgreṇa rasam aśnāmi padmaja*

I look upon the foodstuffs offered in front of Me, and in that way I accept them. O Brahmā! I taste those preparations through the tongues of My devotees.

Which Culture Do I Want to Live?



—Which Culture Did Śrīla Prabhupāda Give? Which Culture Am I Living?—
The Choice Is Mine



Fifth Rainfall

Second Shower

Commentaries by Our Ācāryas

Text 4

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktivinoda Ṭhākura

*asat-saṅga tyaji, sādhu-saṅga kara bhāi,
pṛitira lakṣaṇa chaya vicāri sadāi (1)*

Oh brother! Giving up nondevotional/bad association, always associate with devotees and bear in mind the six symptoms of love. (1)

*dāna-graha, sva sva guhya jijñāsā varṇana
bhuñjana-bhojanadāna, saṅgera lakṣaṇa (2)*

The symptoms of loving association are: to give charity, to accept charity, to confidentially enquire, to reveal one's confidential concerns, to give food and to eat (food given). (2)

Pīyūṣa-varṣiṇī-vṛtti
By Śrīla Bhaktivinoda Ṭhākura

Associating with ordinary people (*jana-saṅga*) is unfavorable for devotional service and should therefore be given up. Those who are dedicated to loving devotional service (*bhakti*) have to associate with pure devotees to become rectified of this fault.

Affection in the form of *sādhu-saṅga* fosters *bhakti*. This is indicated in this fourth verse. Giving devotees what is needed by them with love, accepting what devotees give in return, expressing personal confidential matters to a devotee and inquiring about theirs, eating food (*prasāda*) given by a devotee and giving a devotee food (*prasāda*) with love — these are the six symptoms of love amongst devotees. This is the way to serve devotees.

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*dravyera pradāna āra ādāna karile
gopaṇīya vākyavyaya āra jijñāsile
bhojana karile āra bhojya khāoyāile
pṛitira lakṣaṇa haya jabe dui mile (1-2)*

Whenever two people meet, their mutual affection manifests in the following six symptoms:

1. Giving gifts
2. Accepting gifts
3. Revealing the mind in confidence
4. Inquiring confidentially
5. Eating food
6. Offering food (1-2)

*bhakta-jana saha prīti saṅga chaya ei
abhakte aprīti kare bhāgyavān yei (3)*

Fortunate is he who engages in such loving exchanges with devotees and who does not develop such affection for non-devotees. (3)

Śrī Upadeśāmṛta Anuvṛtti
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

The symptoms of love are described in this verse to verify what is association. If one establishes love with anyone of the following groups, his devotional service will be damaged or lost because of the harm born of that association. Those groups are:

- 1) Māyāvādīs, those desiring liberation.
- 2) Pious fruitive workers, those desiring sense enjoyment and
- 3) Materialists who have other desires.

Neither advice nor anything else should be given to Māyāvādīs, nor to anyone in these three groups, because it is one of the offenses to Nāma to preach to the faithless. If one accepts advice about liberation and sense gratification from Māyāvādīs and others, he will develop affection for them and that. Māyāvādīs, or anyone from these groups are (also) not to be instructed in Kṛṣṇa consciousness. Śrīla Narottama dāsa Ṭhākura says: *Do not talk about your personal devotional practices here and there.* (And) there is no necessity to hear their confidential discussions because people who are opposed to Lord Hari are killers of the soul.

One must not eat anything touched by members of these groups. If one eats such food, one accepts something of their tendency to enjoy separately from Kṛṣṇa:

*viṣayīra anna khāile malina haya mana
malina mana haile nahe kṛṣṇera smarāṇa*

When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

— CC Antya 6.278

One must not feed members of these three groups of materialists. From either of these two activities — giving food or accepting and eating food — mutual affection increases.

The living entity makes advancement in any particular field by increasing affection for those who are of similar mindset/intentions and who are affectionate toward him. (Therefore) engaging in any of the following exchanges with people of dissimilar groups should be given up — giving and taking, inquiring confidentially and listening to confidential matters, eating and offering food.



Śrīla Bhaktivinoda Ṭhākura as a Young Father.

What It Means to Associate

Transcendental Insights from Śrīla Bhaktivinoda Ṭhākura's *Śrī Bhaktyāloka*

Many people have doubts about this (topic). Doubts may be there because if just by coming close to a materialist or material object is considered associating with them, then there is no way to give up this association. As long as the material body is there, how can one give up the proximity of these things? How can a *gṛhastha* Vaiṣṇava give up his family members? Even if one is a renunciate, he cannot give up the association of deceitful persons. One will have to come across materialists in one's life, whether one is a *gṛhastha* or a renunciate. Therefore the limit for giving up the association of materialists is prescribed in *Śrī Upadeśāmṛta* as follows:

*dadāti pratigrhṇati guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva śaḍ-vidham pṛiti-lakṣaṇam*

Offering gifts in charity, accepting charitable gifts, revealing one's mind in confidence, inquiring confidentially, accepting prasāda and offering prasāda are the six symptoms of love shared by one devotee and another.

O sādhakas! One must accept proximity with both bad and good people as one passes his life. This equally applies to householders and renunciates. Proximity must be there, nevertheless one should not engage in bad association. Giving in charity, accepting charity, revealing one's mind, hearing another's mind, accepting food, and giving food — if done with love, these are called *saṅga* or association. Giving some foodstuffs to a hungry person and accepting some charity from a pious man is done out of duty, not out of love. Even if they are materialists, this type of engagement is not considered association. But if they are pure devotees, then such activities are performed out of love. When acts are performed out of love, then it is association. Therefore giving charity to pure Vaiṣṇavas and accepting items or wealth from them becomes *sat-saṅga*, Giving charity to a materialist or accepting charity from one, if done out of love, becomes *asat-saṅga*. When a materialist approaches you, whatever is required to be done should be done only out of duty. One should not speak confidentially with a materialist. Generally there is some love involved in confidential speaking, therefore it is association. While meeting a materialistic friend, one should speak only what is extremely necessary. At that time it is better not to exhibit heartfelt love. But if that friend is a proper Vaiṣṇava, then one should accept his association by speaking to him with love. This type of behavior with relatives and friends creates no hostility. There is no association in

ordinary talk. One should behave with ordinary people as one externally behaves with a stranger while buying something in the market. The same dealings with a pure devotee of the Lord should be done out of love. If one is obliged to feed hungry people, needy people, and teachers, he should do so as a host dutifully cares for his guest, there is no need to exhibit love. Care for them, but not out of love. One should feed pure Vaiṣṇavas with love, and when required accept the remnants given by them with love. If one can behave in this way while giving in charity, accepting charity, speaking confidentially, hearing confidentially and accepting food with one's wife, children, servants, maid servants, strangers, and whoever else one meets, there is no unholy association, only good association. There is no hope of achieving devotion to Kṛṣṇa until one gives up unholy association in this way.



Śrīla Bhaktivinoda Ṭhākura with
Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and the rest of his family



Fifth Rainfall

Third Shower

Songs for a Sādhaka

Śrīla Bhaktivinoda Ṭhākura's *Bhajana* Commentary on Text Four

(1)

*pratigraha, mitho gupta-kathā,
bhakṣana, bhojana-dāna
saṅgera lakṣana, ei chaya haya,
ihāte bhaktira prāna*

O Lord Hari! The six symptoms of spiritual association are: giving in charity, accepting charity in return, revealing one's mind, confidentially inquiring about another devotee's mind, offering *prasāda*, and accepting *prasāda* in return. Devotional service to the Lord is sustained by these six symptoms of love that are shared between devotees. (1)

*tattva nā bujhiye, jñāne vā ajñāne,
asate e saba kari'
bhakti hārāinu, saṁsārī hainu,
sudūre rahile hari*

Without understanding the actual truth, I cultivated these six principles with sinful people, sometimes knowingly and sometimes unknowingly. In this way, I became a materialist and lost devotional service to Lord Hari. (2)

*kṛṣṇa-bhakta-jane, ei saṅga-lakṣane,
ādara kariba yabe
bhakti-mahā-devī, āmāra hṛdayaāsane
basibe tabe*

When will I properly engage in these six types of loving exchange with the devotees of Kṛṣṇa? Only then will Bhakti Devī mercifully become manifest within my heart. (3)

*yoṣit-saṅgī-jana, kṛṣṇaābhakta āra,
duñhu-saṅga-parihari'
tava bhakta-jana-saṅga anukṣana,
kabe vā haibe hari!*

O Lord Hari! When will I be able to give up the association of people who are too attached to women, and those who are non-devotees? When will I receive the opportunity to constantly associate with Your devotees? (4)

Revealing My Mind to Gurudeva through Song

Excerpts from Śrīla Bhaktivinoda Ṭhākura's, *Śaraṇāgati*

(2)

*gurudev!
kṛpā-bindu diyā, koro' ei dāse,
tṛṇāpekṣā ati hīna
sakala sahane, bala diyā koro',
nija-māne sprhā-hīna*

O Gurudeva! By administering a drop of your mercy make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires for personal honor. (1)

*sakale sammāna, korite śakati,
deho' nātha! jathājatha
tabe to' gāibo, hari-nāma-sukhe,
aparādha ha'be hata*

O lord and master! Inspire me with the power to befittingly honor all living beings. Only then will I sing the Holy Name of the Lord in great ecstasy, and my offensive activities will cease. (2)

*kabe heno kṛpā, labhiyā e jana,
kṛtārtha hoibe, nātha!
śakti-buddhi-hīna, āmi ati dīna,
koro' more ātma-sātha*

When will this person be indeed blessed by receiving your mercy, O Lord and master? Devoid of all strength and intelligence, I am very low and fallen. Please make me your own. (3)

*yogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāndiyā kāndiyā,
prāṇa nā rākhibo āra*

When I examine myself for worthiness, I find nothing of value. Therefore Your mercy is the essence of life. If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life. (4)



*gurudev!
boḍo kṛpā kori', gauḍa-vana mājhe,
godrume diyācho sthāna
ājñā dila more, ei braje bosī',
hari-nāma koro gāna*

O Gurudeva! Because you are so merciful, you gave me a place to live in Godruma amid the woodlands of Gauḍa-deśa, with this order to fulfill: "Dwell here in this sacred place of Vraja and sing the Holy Name of Hari." (1)

*kintu kabe prabhu, yogyatā arpibe,
e dāsere doyā kori'
citta sthira habe, sakala sohibo,
ekānte bhajibo hari*

But when, O master, out of your great mercy, will you bestow upon this servant the spiritual qualification to fulfill that order? My mind will then become tranquil, I will endure all hardships, and I will serve Lord Hari with undivided attention. (2)

*śaiśava-yauvane, jaḍa-sukha-saṅge,
abhyāsa hoilo manda
nija-karma-doṣe, e deho hoilo,
bhajanera pratibandha*

Due to attachment to worldly pleasures in childhood and youth, I have developed many bad habits. Due to the reaction of these sinful acts my body itself has become an impediment to the service of the Supreme Lord. (3)

*vārdhakyē ekhona, pañca-roge hata,
kemone bhojibo bolo'
kāṅḍiyā kāṅḍiyā, tomāra caraṇe,
poḍiyāchi suvihvala*

Now, in old age, afflicted by the five-fold illnesses, how will I serve the Lord? O master, please tell me! Weeping and weeping, I have fallen at your feet, overwhelmed with anxiety. (4)



*gurudev!
kabe mora sei ḍin ha'be
mana sthira kori', nirjane bosiyā,
kṛṣṇa-nāma gā'bo jabe
saṁsāra-phukāra, kāne nā poṣibe,
deho-roga dūre ro'be*

O Gurudeva! When will that day be mine? With a steady mind, sitting in a secluded place, I will sing the name of Śrī Kṛṣṇa. The tumultuous pandemonium of worldly existence will no longer echo in my ears, and the diseases of the body will remain far away. (1)

*'hare kṛṣṇa' boli', gāhite gāhite,
nayane bohibe lora
dehete pulaka, udita hoibe,
premete koribe bhora*

When I chant “Hare Kṛṣṇa” tears of love will flow and flow from my eyes. Ecstatic rapture will arise within my body, causing my hair to stand on end and my entire being to become overwhelmed with divine love. (2)

*gada-gada vānī, mukhe bāhiribe,
kānpibe śarīra mama
gharma muhur muhuḥ, virvarna hoibe,
stambhita pralaya sama*

Faltering words choked with emotion will issue from my mouth. My body will tremble, constantly perspire, turn pale and discolored, and become stunned. All of this will be like a devastation of ecstatic love and cause me to fall unconscious. (3)

*niṣkapate heno, daśā kabe ha'be,
nirantara nāma gā'bo
āveṣe rohiyā, deha-yātrā kori',
tomāra karunā pā'bo*

When will such a genuine ecstatic condition be mine? I will constantly sing the Holy Name and remain absorbed in profound devotion while traveling in the material body. In this way I will receive your mercy. (4)

(3)

Revealing My Mind to Kṛṣṇa Through Song More *Bhajan*s from Śrīla Ṭhākura Bhaktivinoda

*hari he!
prapañce poḍiyā, agati hoiyā,
nā dekhi upāya ā
agatira gati, caraṇe śaraṇa,
tomāya korinu sār*

O Lord Hari, having fallen helplessly into the illusion of this world, I see no other means of deliverance but You. You are the only recourse for the helpless. I accept the shelter of Your lotus feet as essential. (1)

*karama geyāna, kichu nāhi mora,
sādhana bhajana nāi
tumi kṛpā-moya, āmi to' kāṅgāla,
ahaitukī kṛpā cāi*

I have no knowledge, no background of pious activities, nor any history of strict devotional practice. But You are full of compassion and kindness. Therefore, although I am certainly destitute, I solicit Your causeless mercy. (2)

*vākya-mano-vega, krodha-jihvā-vega,
udara-upastha-vega
miliyā e saba, saṁsāre bhāsā'ye,
diteche paramodvega*

The powerful urges of speech, mind, anger, tongue, belly, and genitals have banded together to cast me adrift on the sea of this material world, thus causing me great anxiety and trouble. (3)

*aneka jatane, se saba damane,
chāḍiyāchi āśā āmi
anāthera nātha! ḍāki tava nāma,
ekhona bharasā tumi*

After great endeavor to subdue these material demands, I have completely given up all hope. O Lord of the destitute, I call upon Your Holy Name, for now You are my only shelter. (4)



*ki jāni ki bale, tomāra dhāmete,
hoinu śaraṇāgata
tumi doyā-moy, patita-pāvana,
patita-tāraṇe rata*

By what personal understanding or by what power has one such as I come into Your shelter? Surely it is by Your mercy alone, for as *Doyāmoy* and *Patita-pāvana* You are ever engaged in the deliverance of the fallen souls. (1)

*bharasā āmāra, ei mātra nātha!
tumi to' karunā-moy
tava doyā-pātra, nāhi mora sama,
avaśya ghucābe bhoy*

My only hope, O Lord, is that You are full of compassion and mercy. There is no one more in need of Your mercy than I. You will surely drive away all my fears. (2)

*āmāre tārīte, kāhāro śakati,
avanī-bhitore nāhi
doyāla ṭhākura! ghoṣanā tomāra,
adhama pāmāre trāhi*

No one else in the world has the power to rescue me. O merciful Lord! By Your decree, kindly deliver this vile and lowly sinner! (3)

*sakala chāḍiyā, āsiyāchi āmi,
tomāra caraṇe nātha!
āmi nitya-dāsa, tumi pālayitā,
tumi goptā, jagannātha!*

I have given up everything and come to Your lotus feet, O Lord. I am Your eternal servant, and You are the maintainer. You are my sole protector, O Lord of the universe! (4)

*tomāra sakala, āmi mātra dāsa,
āmāra tārībe tumi
tomāra caraṇa, korīnu varaṇa,
āmāra nāhi to' āmi*

Everything is Yours. I am merely Your menial servant, so it is certain that You will deliver me. I have chosen Your lotus feet as my only shelter. I no longer belong to myself. (5)

*bhaktivinoda, kāṇḍiyā śaraṇa,
lo'yeche tomāra pāy
kṣami' aparādha, nāme ruci diyā,
pālana korohe tāy*

Bhaktivinoda weeps as he humbly takes shelter at Your feet. Forgiving all his offenses, affording him a taste for the Holy Name, oh kindly maintain him! (6)



*'aham mama'-śabda-arthe jāhā kichu hoy
arpiluṅ tomāra pade, ohe doyā-moy!*

All there is that may be indicated by the words *aham* (“I”) and *mama* (“mine”), I offer at Your lotus feet, O merciful Lord! (1)

*'āmāra' āmi to' nātha! nā rohinu ār
ekhona hoinu āmi kevala tomār*

I no longer consider even myself to be “mine”, O Lord! Now I have become exclusively Yours. (2)

*‘āmi’ śabde dehī jīva ahamtā chāḍilo
twadīyābhimāna āji hṛdoye paśilo*

The soul inhabiting this mortal body has given up the false ego attached to the word “I”, for today the spiritual sense of being Yours has entered his heart. (3)

*āmār sarvasva-deho, gehō anucar
bhāi, bandhu, dārā, suta, dravya, dwāra, ghar*

All my possessions — body, home, servants, brothers, friends, wife, sons, personal belongings, fencing and gateways... (4)

*se saba hoilo tava, āmi hoinu dās
tomāra gṛhete ebe āmi kori bās*

...all of these things are now Yours, for I have become Your servant. I am but a mere occupant in Your house. (5)

*tumi gṛha-swāmī, āmi sevaka tomār
tomāra sukhetē ceṣṭā ekhona āmār*

You are the owner of the house, and I am Your most obedient servant. My only activity now is endeavoring for Your happiness. (6)

*sthūla-liṅga-dehe mora sukṛta duṣkṛta
āra mora nahe, prabhu! āmi to’ niṣkṛta*

Whatever pious or impious activities that were performed by me, either with my gross or subtle bodies, are no longer mine, O Lord, for I am redeemed! (7)

*tomāra icchāya mora icchā miśāilo
bhaktivinoda āja āpane bhulilo*

My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself. (8)

(4)

Songs to Enhance My Awareness of the Specialness of *Prasāda*

Excerpts from Śrīla Bhaktivinoda Ṭhākura’s, *Gītāvalī*

*bhaja bhakata-vatsala śrī-gaurahari
śrī-gaurahari sohi goṣṭha-bihārī
nanda-jaśomatī-citta-hari*

Just worship Śrī Gaurahari, who is always affectionate toward His devotees. He is

the same Supreme Godhead, Kṛṣṇa, who sported in the cowherd pastures of Vraja and stole the hearts of Nanda and Yaśodā. (1)

*belā ho'lo dāmodara āisa ekhano
bhoga-mandire bosī' koraho bhajana*

Mother Yaśodā calls to Kṛṣṇa, “My dear Dāmodara, it is very late. Please come right now, sit down in the dining hall, and take Your lunch.” (2)

*nandera nideśe baise giri-bara-dhārī
baladeva-saha sakhā baise sārī sari*

On the direction of Nanda Mahārāja, Kṛṣṇa, the holder of Govardhana Hill, sits down, and then all the cowherd boys, along with Kṛṣṇa's elder brother, Śrī Baladeva, sit down in rows to take their lunch. (3)

*śuktā-śākādi bhāji nālītā kuṣmāṇḍa
dāli dālnā dugdha-tumbī dadhi mocā-khaṇḍa*

They are then served a feast of śuktā and various kinds of green leafy vegetables, then nice fried things, and a salad made of the green leaves of the jute plant. They are also served pumpkin, baskets of fruit, small square cakes made of lentils and cooked-down milk, then thick yogurt, squash cooked in milk, and vegetable preparations made from the flower of the banana tree. (4)

*mudga-borā māṣa-borā roṭikā ghṛtānna
śaṣkulī piṣṭaka khīr puli pāyasānna*

Then they receive fried squares of mung dāhl patties, and urad dāhl patties, capātīs, and rice with ghee. Next, sweets made with milk, sugar, and sesamum; rice flour cakes; thick cooked-down milk; cakes floating in milk; and sweet rice. (5)

*karpūra amṛta-keli rambhā khīra-sāra
amṛta rasālā, amla dwādaśa pracāra*

There is also sweet rice that tastes just like nectar due to its being mixed with camphor. There are bananas, and cheese which is nectarean and delicious. They are also served twelve kinds of sour preparations made with tamarinds, limes, lemons, oranges, and pomegranates. (6)

*luci cini sarpuṛī lāḍḍu rasābalī
bhojana korena kṛṣṇa ho'ye kutūhalī*

There are purīs made with white flour and sugar; purīs filled with cream; lāḍḍus; and dāhl patties boiled in sugared rice. Kṛṣṇa eagerly eats all of the food. (7)

*rādhikāra pakka anna vividha byañjana
parama ānande kṛṣṇa korena bhajana*

In great ecstasy and joy Kṛṣṇa eats the rice, curried vegetables, sweets, and pastries cooked by Śrīmatī Rādhārāṇī. (8)

*chale-bale lāḍḍu khāy śrī-madhumaṅgala
bagala bājāy āra drya hari-bolo*

Kṛṣṇa's funny *brāhmaṇa* friend Madhumaṅgala, who is very fond of *lāḍḍus*, gets them by hook or by crook. Eating the *lāḍḍus*, he shouts, "Haribol! Haribol!" and makes a funny sound by slapping his sides under his armpits with his hands. (9)

*rādhikādi gaṇe heri' nayanera koṇe
trpta ho'ye khāy kṛṣṇa jaśodā-bhavane*

Beholding Rādhārāṇī and Her *gopī* friends out of the corners of His eyes, Kṛṣṇa eats at the house of mother Yaśodā with great satisfaction. (10)

*bhojanānte piye kṛṣṇa subāsita bāri
sabe mukha prakhāloy ho'ye sāri sari*

After lunch, Kṛṣṇa drinks rose-scented water. Then all of the boys, standing in lines, wash their mouths. (11)

*hasta-mukha prakhāliyā jata sakhā-gaṇe
ānande biśrāma kore baladeva-sane*

After all the cowherd boys wash their hands and mouths, in great bliss they take rest with Lord Balarāma. (12)

*jambula rasāla āne tāmbūla-masālā
tāhā kheye kṛṣṇa-candra sukhe nidrā gelā*

The two cowherd boys Jambula and Rasāla then bring Kṛṣṇa *pān* made with betel nuts, fancy spices, and *catechu*. After eating that *pān*, Śrī Kṛṣṇacandra then happily goes to sleep. (13)

*biśālākha śikhi-puccha-cāmara dhulāya
apūrba śayyāya kṛṣṇa sukhe nidrā jaya*

While Kṛṣṇa happily takes His rest on an excellent bedstead, His servant Viśālākṣa cools Him with a fan of peacock feathers. (14)

*jaśomatī-ājñā pe'ye dhaniṣṭhā-ānīto
śrī-kṛṣṇa-prasāda rādhā bhūñje ho'ye prīto*

At mother Yaśodā's request the *gopī* Dhaniṣṭhā brings remnants of food left on Kṛṣṇa's plate to Śrīmatī Rādhārāṇī, who eats them with great delight. (15)

*lalitādi sakhī-gaṇa avāśeṣa pāya
mane mane sukhe rādhā-kṛṣṇa-guṇa gāya*

Lalitā-devī and the other *gopīs* then receive the remnants, and within their hearts they sing the glories of Rādhārāṇī and Kṛṣṇa with great joy. (16)

*hari-līlā ek-mātra jāhāra pramoda
bhogārati gāy ṭhākura bhaktivinoda*

Ṭhākura Bhaktivinoda, whose one and only joy is the pastimes of Lord Hari, sings this *bhoga-ārati* song. (17)



*mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
svalpa-puṇya-vatām rājan viśvāso naiva jāyate*

O king, for those with little pious credit, faith in *mahā-prasāda*, Śrī Govinda, the Holy Name, and the Vaiṣṇavas never arises. [*Mahābhārata*]

*śarīra avidyā-jāl, joḍendriya tāhe kāl,
jīve phele viṣaya-sāgore
tā'ra madhye jihvā ati, lobhamoy sudurmati,
tā'ke jetā kaṭhina saṁsāre
kṛṣṇa baḍo doyāmay, karibāre jihvā jay,
sva-prasād-anna dila bhāi
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāko caitanya-nitāi*

O Lord, this material body is a place of ignorance, and the senses are a network of paths leading to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice *prasādam* just to control the tongue. Now we take this *prasādam* to our full satisfaction and glorify You — Śrī Śrī Rādhā and Kṛṣṇa — and in love call for the help of Lord Caitanya and Nityānanda.



bhāi-re!
eka-dina śāntipure, prabhu advaitera ghare,
dui prabhu bhojane bosilo
śāk kori' āsvādana, prabhu bole bhakta-gaṇa,
ei śāk kṛṣṇa āsvādilo

O brothers! One day at Śrī Advaita's house in Śāntipura, the two Lords — Caitanya and Nityānanda — were seated for lunch. Lord Caitanya tasted the green leafy vegetable preparation and addressed the assembly of His devotees, “This *śāk* is so delicious! Lord Kṛṣṇa has definitely tasted it. (1)

heno śāk-āswādane, kṛṣṇa-prema aise mane,
sei preme koro āswādana
jaḍa-buddhi parihari', prasād bhojana kori',
'hari hari' bolo sarva jan

“At the taste of *śāk* like this, love of Kṛṣṇa arises in the heart. In such love you should taste these remnants. Giving up all materialistic conceptions and taking the Lord's *prasāda*, all of you just chant ‘Hari! Hari!’” (2)

bhāi-re!
śacīr aṅgane kabhu, mādhavendra-purī prabhu,
prasādāna korena bhojan
khāite khāite tā'ra, āilo prema sudurbār,
bole, śuno sannyāsīra gaṇ

“O brothers! Mādhavendra Purī Prabhu sometimes honored *prasāda* in the courtyard of Mother Śacī. While eating and eating he would become overwhelmed by symptoms of ecstatic love of God. Once he addressed the renunciates who were accompanying him, “O assembled *sannyāsīs!* Just listen to this: (3)

mocā-ghaṇṭa phula-baḍi, dāli-dālnā-caccaḍi,
śacī-mātā korilo randhan
tā'ra śuddhā bhakti heri', bhojana korilo hari,
sudhā-sama e anna-byañjan

“Mother Śacī has cooked many varieties of *prasāda*, such as semi-solid delicacies made with banana flower, a special *dāhl* preparation, baskets of fruits, small square cakes made of lentils and cooked-down milk, among others. Seeing her pure devotion, Lord Kṛṣṇa personally ate all these preparations, which are just like nectar. (4)

yoge yogī pāy jāhā, bhoge āj ha'be tāhā,
'hari' boli' khāo sabe bhāi

*kṛṣṇaera prasād-anna, tri-jagat kore dhanya,
tripurāri nāce jāhā pāi'*

“O brothers! All the results that the mystic yogīs obtain by the diligent practice of *yoga* will be obtained today by taking these remnants of the Lord. Everyone come and eat the *prasāda* of Lord Hari and loudly chant His Holy Name! The three worlds are made glorious by the presence of the foodgrains left by Lord Kṛṣṇa. Even Lord Tripurāri dances in great joy on obtaining that *prasāda*. (5)



bhāi-re!
śrī-caitanya nityānanda, śrīvāsādi bhakta-vṛnda,
gaurīdāsa paṇḍiter ghare
luci, cini, khīr, sār, miṭhāi, pāyass āra,
piṭhā-pāna āsvādan kore

O brothers! Lord Caitanya, Lord Nityānanda, and Their devotees headed by Śrīvāsa Ṭhākura relish different varieties of *prasāda* at the home of Gaurīdāsa Paṇḍita. They take *purīs* made with white flour and sugar, *khīra*, solid cream, sweets, sweet-rice, and a kind of cake and condensed-milk preparation. (1)

mahāprabhu bhakta-gaṇe, parama-ānanda-mane,
ājñā dilo korite bhojan
kṛṣṇaera prasād-anna, bhojane hoiyā dhanya,
'kṛṣṇa' boli' dāke sarva-jan

Śrī Caitanya Mahāprabhu, in great ecstasy, gave the order to all of His devotees to eat. Becoming very fortunate by taking the *prasāda* of Lord Kṛṣṇa, everyone chants aloud, “Kṛṣṇa! Kṛṣṇa!” (2)



bhāi-re!
eka-dina nilācale, prasād-sevana-kāle,
mahāprabhu śrī-kṛṣṇa-caitanya
bolilen bhakta-gaṇe, khecarānna śuddha-mane,
sevā kori' hao āj dhanya

O brothers! One day in Jagannātha Purī, at the time of honoring the Lord's *prasāda*, Mahāprabhu Śrī Kṛṣṇa Caitanya said to all the devotees, “May you become blessed on this day by honoring the *khicurī* of the Lord in a pure state of mind. (3)

*khecarāṇṇa piṭhā-pānā, apūrva prasāda nānā,
jagannātha dilo tomā sabe
ākanṭha bhojana kori’, bolo mukhe ‘hari hari’,
avidyā-durita nāhi robe*

“Lord Jagannātha has given you varieties of extraordinary and wonderful *prasāda*, such as *khicurī* and *piṭhā-pānā* (a type of cake and condensed-milk preparation). Therefore, take all of this *prasāda* until you are filled up to the neck, and with your voices chant ‘Hari! Hari!’ In such a transcendental atmosphere, ignorance and sin cannot remain. (4)

*jagannātha-prasādāṇṇa, viriñci-śambhura mānya,
khāile prema hoibe udoy
emona durlabha dhana, pāiyācho sarva-jana,
jaya jaya jagannātha jay*

“These *prasāda* foodgrains of Lord Jagannātha are worshipable even by Lord Brahmā and Lord Śiva. Upon eating such *prasāda*, love of God arises within the heart. All of you have obtained such a rare treasure. All glories! All glories! All glories to Lord Jagannātha!” (5)



*bhāi-re!
rāma-kṛṣṇa gocāraṇe, jaibena dūra vane,
eto cinti’ yaśodā-rohinī
khīr, sār, chānā, nanī, du’jane khāowāno āni’,
vātsalye ānanda mane gaṇi’*

O brothers! Mother Yaśodā and Mother Rohiṇī were thinking, “Today our two boys, Balarāma and Kṛṣṇa, will go to a distant forest to tend Their cows.” Contemplating thus in the ecstasy of parental affection, they prepared a wonderful feast for the two boys, consisting of *khīra*, solid cream, curd, and fresh yellow butter. (1)

*vayasya rākhāla-gaṇe, khāy rāma-kṛṣṇa-sane,
nāce gāy ānanda-antare
kṛṣṇaera prasāda khāy, udara bhoriyā jāy,
‘āra deo’ ‘āra deo’ kore*

All the cowherd boyfriends take lunch with Balarāma and Kṛṣṇa while dancing and singing in ecstasy. They eat the remnants of Kṛṣṇa’s meal until their bellies are full, and still exclaim, “Give us more! Give us more!” (2)



Inspirational Prayers for a *Sādhaka* Revealing My Mind Through Prayer

*dātum śaknoti me `jasraṁ
prema-smaraṇa-kīrtanam
tava prema-kaṭākṣaṁ ca
mayi prāpayitum kṣamaḥ*

*go-gopa-gopikāsāktam
tvaṁ ca darśayitum prabhuḥ
evaṁ yo mama hīnāsya
sarvāśāmbanam param*

*mahā-kāruṇya-mahimā
purāṇo nitya-nūtanah
tvadīyaḥ sac-cid-ānandas
tasmai nityam namo namaḥ*

Oh Lord, Your mercy is a great wonder, nondifferent from You. It is pure eternity, knowledge, and bliss. It can empower me to always remember and glorify You in pure love. It can obtain for me Your loving sidelong glance. It can enable me to see You absorbed in the company of the cows and the *gopas* and *gopikās*. Thus for a helpless person like me it is the ultimate resort of all hopes. Your wonderful mercy is ancient and eternal but also ever new and fresh. To Your mercy, again and again, I offer my obeisances forever.

— Śrīla Sanātana Gosvāmī's *Śrī Kṛṣṇa-līlā-stava*, Texts 428-430



*āsvādyam pramadā-rada-cchadam iva śravyaṁ navam jalpitaṁ
bālāyā iva dṛśya uttama-vadhū-lāvaṇya-lakṣmīr iva
prodghoṣyam cira-viprayukta-vanitā-sandeśa-vāṇiva me
naivedyam caritaṁ ca rūpam anīśam śrī-kṛṣṇa nāmāstu te*

O Lord Kṛṣṇa, I pray that the remnants of Your food may become as palatable to me as a young woman's lips are to her beloved. I pray that the narration of Your pastimes may become as sweet to my ears as the words of a young girl are to her beloved. I pray that the sight of Your transcendental form may become as pleasing to my eyes as the beauty of a young bride is to her husband. And I pray that I may

always chant Your Holy Name with the same eagerness that a lover reads aloud a letter from his long-separated beloved.

— Śrīla Rūpa Gosvāmī's *Padyāvalī*, Verse 93



*viracaya mayi daṇḍam dīna-bandho dayam vā
gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirmalam vā navāmbhas
tad api kila payodaḥ stūyate cātakena*

O Lord of the poor, do what You like with me, give me either mercy or punishment, but in this world I have none to look to except Your Lordship. The *cātaka* bird always prays for the cloud, regardless of whether it showers rains or throws a thunderbolt.

*pracīnānām bhajanam atulam duṣkaram śṛṇvato me
nairyāsena jvalati hṛdayam bhakti-leśālasasya
viśva-drīcīm aghahara tavākaraṇya kārūṇya-vīcīm
āśā-bindūkṣitam idam upety antare hanta śaityam*

I am very weak and lazy to do even the smallest devotional service and so when I hear of the peerless and difficult-to-perform services performed by the great devotees in ancient times, my heart burns with despair. O Lord, O killer of Aghāsura, when I hear that Your waves of mercy splash everyone from the demigod Brahmā down to the most insignificant creature, then my heart becomes sprinkled with a cooling drop of hope.

— Śrīla Rūpa Gosvāmī's *Stavamālā*



*tvām ca vṛndāvanādhīśa
tvām ca vṛndāvaneśvari
kākubhir vandamāno 'yam
mandam prārthayate janaḥ*

O King of Vṛndāvana, O Queen of Vṛndāvana, bowing down before You, with a choked voice this foolish person appeals to You.

*ayogye 'py aparādhe 'pi
dṛśyante kṛpayākulāḥ
mahā-kṛpālavo hanta
loke lokeśa-vanditau*

O King and Queen worshiped by the masters of all the worlds, they who are very merciful are filled with mercy even for the unworthy and even for the offenders.

*bhakter vaṁ karuṇā-hetor
leśabhāso nāsti me
mahā-lileśvaratayā
tad apy atra prasīdatam*

Although I have not the dimmest shadow of pure devotion, which is the only way to attain You, still, because You are the masters of playful transcendental pastimes, please be merciful to me.

*adhamo 'py uttamam matvā
svam ajño 'pi manīṣiṇam
śiṣṭam duṣṭo 'py ayam jantur
mantum vyadhita yady api

tathāpy asmin kadācid vām
adhīśau nāma-jalpini
avadya-vṛnda-nistāri-
nāmābhāso prasīdatam*

Although I am the lowest and You the highest, although I am a fool and You the greatest philosophers, although I am wicked and You the most saintly, and although I commit offenses when I think of You, still, O King and Queen the shadow of whose Holy Name delivers one from a host of sins, please be kind to this person who sometimes chants Your Holy Name.

— Śrīla Rūpa Gosvāmī's *Stavamālā*, *Kārpaṇya-pañjikā-stotra*,
Verses 10, 12, 13, 15-16



*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*

*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*

*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*

*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*



Sixth Rainfall

First Shower

GEM FIVE

कृष्णेति यस्य गिरि तं मनसाद्रियेत
दीक्षास्ति चेत्प्रणतिभिश्च भजन्तमीशम्
शुश्रूषया भजनविज्ञमनन्यमन्य
निन्दादिशून्यहृदमीप्सितसङ्गलब्ध्या

*kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*

kṛṣṇa—the Holy Name of Lord Kṛṣṇa; *iti*—thus; *yasya*—of whom; *giri*—in the words or speech; *taṁ*—him; *manasā*—by the mind; *ādriyeta*—one must honour; *dīkṣā*—initiation; *asti*—there is; *cet*—if; *praṇatibhiḥ*—by obeisances; *ca*—also; *bhajantam*—engaged in devotional service; *īśam*—unto the Supreme Personality of Godhead; *śuśrūṣayā*—by practical service; *bhajana-vijñam*—one who is advanced in devotional service; *ananyam*—without deviation; *anya-nindā-ādi*—of blasphemy of others, etc; *śūnya*—completely devoid; *hṛdam*—whose heart; *īpsita*—desirable; *saṅga*—association; *labdhyā*—by gaining.

TRANSLATION

One should mentally honor the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [*dīkṣā*] and is engaged in worshiping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

Śrī Upadeśāmṛta Text Five

Walk Through Map

In order to intelligently apply the sixfold loving reciprocations mentioned in Text 4, one must select proper persons with careful discrimination. Śrīla Rūpa Gosvāmī therefore advises that we should meet with Vaiṣṇavas in an appropriate way, according to their particular status. In Text 5, he tells us how to recognize and deal with three types of devotees, the *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*.

Kaniṣṭha

(ŚB1.1.2.47)

- * Has received *hari-nāma* initiation, is trying to chant
- * Interested only in worshipping the Deity, lowest platform
- * Behaves inappropriately with devotees
- * Faith is soft and pliable

Madhyama

(ŚB1.1. 2.46, CC Madhya 22.67)

- * Initiated & fully engaged in devotional service
- * Kṛṣṇa is the object of love
- * Makes friends with devotees
- * Merciful to the innocent ignorant
- * Avoids the envious
- * Conclusive knowledge of *śāstra* is not very strong but has firm faith in chanting the Holy Name
- * Is undeterred in execution of devotional service
- * Is *śraddhāvān*, staunchly faithful

Uttama

His association and service are most desirable

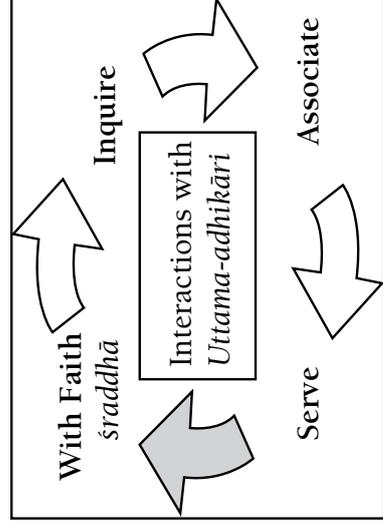
- * Not interested in blaspheming others
- * Heart is completely clean
- * Realized in unalloyed Kṛṣṇa consciousness
- * Very seriously engaged in devotional service
- * Strictly following all regulative principles
- * Chanting prescribed rounds
- * Always concerned with how to expand Kṛṣṇa consciousness mission
- * *Uttama* — transcendental to darkness of this material world
- * Always thinking of Kṛṣṇa, how to spread the Holy Name everywhere
- * Should be accepted as Guru
- * Recognized by ability to bring many to Vaiṣṇavism

Notes on *dīkṣā*

- * When a person is serious about accepting *dīkṣā*, he must be prepared to practice austerity, celibacy and control of the mind and body.
- * Must be interested in the transcendental subject matter of the Absolute Truth.
- * Must be very inquisitive, and willing to follow the Guru's instructions.

Notes on Chanting

- * One should know for certain that without chanting the Holy Name of the Lord offenselessly one cannot be a proper candidate for advancement in Kṛṣṇa consciousness.
- * Anyone who is trying to advance in Kṛṣṇa consciousness by regularly chanting the Holy Name should always be respected by Vaiṣṇavas.
- * When one fully engages in chanting the Hare Kṛṣṇa *mahā-mantra* he gradually realizes his own spiritual identity.
- * Unless one faithfully chants the Hare Kṛṣṇa *mahā-mantra*, Kṛṣṇa does not reveal Himself. Faithful service begins with the tongue — Nāma, only *prasāda*.



Practical and Transformational Insights

Excerpts from Śrīla Prabhupāda’s Text 5 Purport

In order to intelligently apply the sixfold loving reciprocations mentioned in the previous verse, one must select proper persons with careful discrimination. Śrīla Rūpa Gosvāmī therefore advises that we should meet with the Vaiṣṇavas in an appropriate way, according to their particular status.

In this verse he tells us how to deal with three types of devotees — the *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*. The *kaniṣṭha-adhikārī* is a neophyte who has received the *hari-nāma* initiation from the spiritual master and is trying to chant the Holy Name of Kṛṣṇa. One should respect such a person within his mind as a *kaniṣṭha-vaiṣṇava*. A *madhyama-adhikārī* has received spiritual initiation from the spiritual master and has been fully engaged by him in the transcendental loving service of the Lord. The *madhyama-adhikārī* should be considered to be situated midway in devotional service. An *uttama-adhikārī* is not interested in blaspheming others, his heart is completely clean, and he has attained the realized state of unalloyed Kṛṣṇa consciousness. According to Śrīla Rūpa Gosvāmī, the association and service of such a *mahā-bhāgavata*, or perfect Vaiṣṇava, are most desirable.

One should not remain a *kaniṣṭha-adhikārī*.....One has to raise himself from the position of *kaniṣṭha-adhikārī* to the platform of *madhyama-adhikārī*. The *madhyama-adhikārī* is described in this way:

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

“The *madhyama-adhikārī* is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord’s devotees, is merciful to the ignorant and avoids those who are envious by nature.”

— Śrīmad-Bhāgavatam (11.2.46)

This is the way to cultivate devotional service properly.....We can see from practical experience that there are different types of Vaiṣṇavas. The *prākṛta-sahajiyās* generally chant the Hare Kṛṣṇa *mahā-mantra*, yet they are attached to women, money and intoxication.....Such people should be respected within one’s mind, but their association should be avoided. Those who are innocent but simply carried away by bad association should be shown favor if they are eager to

receive proper instructions from pure devotees, but those neophyte devotees who are actually initiated by the bona fide spiritual master and are seriously engaged in carrying out the orders of the spiritual master should be offered respectful obeisances.

Out of many such Vaiṣṇavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on *japa* beads and always thinking of how to expand the Kṛṣṇa consciousness movement. Such a Vaiṣṇava should be accepted as an *uttama-adhikārī*, a highly advanced devotee, and his association should always be sought.

When a person is serious about accepting *dīkṣā*, he must be prepared to practice austerity, celibacy and control of the mind and body. If one is so prepared and is desirous of receiving spiritual enlightenment (*divyam jñānam*), he is fit for being initiated.....One should not accept a spiritual master without following his instructions. Nor should one accept a spiritual master just to make a fashionable show of spiritual life. One must be *jijñāsu*, very much inquisitive to learn from the bona fide spiritual master. The inquiries one makes should strictly pertain to transcendental science.

The chanting of the Holy Names of Kṛṣṇa is so sublime that if one chants the Hare Kṛṣṇa *mahā-mantra* offenselessly, carefully avoiding the ten offenses, he can certainly be gradually elevated to the point of understanding that there is no difference between the Holy Name of the Lord and the Lord Himself.....One should know for certain that without chanting the Holy Name of the Lord offenselessly, one cannot be a proper candidate for advancement in Kṛṣṇa consciousness..... Everyone begins his devotional life from the neophyte stage, but if one properly finishes chanting the prescribed number of rounds of *hari-nāma*, he is elevated step by step to the highest platform, *uttama-adhikārī*.....Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that unless one chants at least sixty-four rounds of *japa* (one hundred thousand names), he is considered fallen (*patita*). According to his calculation, practically every one of us is fallen, but because we are trying to serve the Supreme Lord with all seriousness and without duplicity, we can expect the mercy of Lord Śrī Caitanya Mahāprabhu.

The conclusion is that anyone who is trying to advance in Kṛṣṇa consciousness by regularly chanting the Holy Name should always be respected by Vaiṣṇavas.



śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'—*śraddhā-anusārī*

“One becomes qualified as a devotee on the elementary platform, the intermediate platform and the highest platform of devotional service according to the development of his *śraddhā* [faith].”

— *Caitanya-caritāmṛta* (Madhya 22.64)

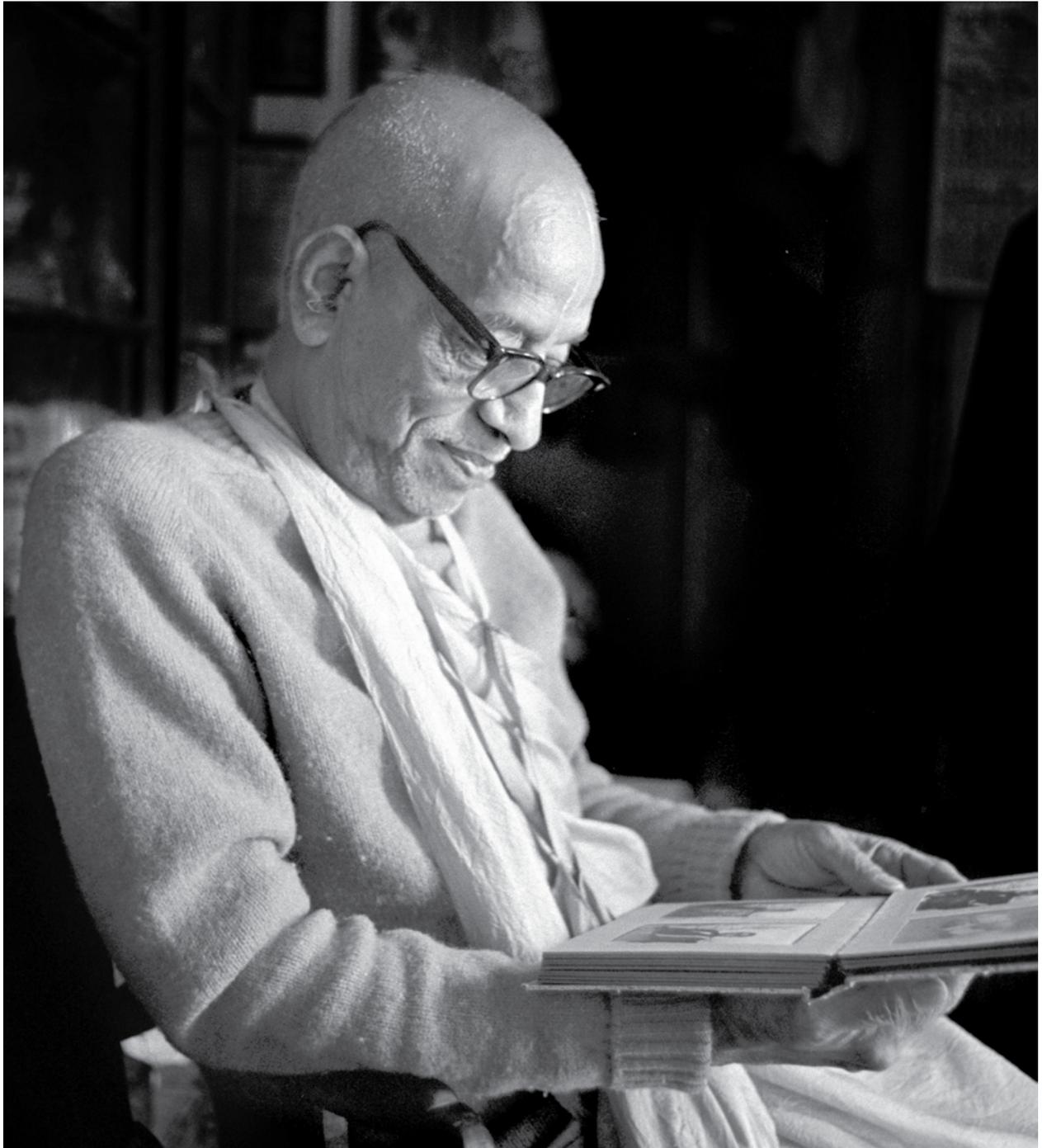
Śraddhā, faith in Kṛṣṇa, is the beginning of Kṛṣṇa consciousness. Faith means strong faith.....*Śraddhā* means accepting the instructions of *Bhagavad-gītā* in their totality, especially the last instruction: *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*. “Abandon all varieties of religion and just surrender unto Me.” (Bg. 18.66) When one becomes completely faithful in regard to this instruction, one’s strong faith becomes the basis for advancing in spiritual life.

When one fully engages in chanting the Hare Kṛṣṇa *mahā-mantra*, he gradually realizes his own spiritual identity. Unless one faithfully chants the Hare Kṛṣṇa *mantra*, Kṛṣṇa does not reveal Himself: *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. [Brs. 1.2.234] We cannot realize the Supreme Personality of Godhead by any artificial means. We must engage faithfully in the service of the Lord. Such service begins with the tongue (*sevonmukhe hi jihvādau*), which means that we should always chant the Holy Names of the Lord and accept *kṛṣṇa-prasāda*. We should not chant or accept anything else. When this process is faithfully followed, the Supreme Lord reveals Himself to the devotee.

When a person realizes himself to be an eternal servitor of Kṛṣṇa, he loses interest in everything but Kṛṣṇa’s service. Always thinking of Kṛṣṇa, devising means by which to spread the Holy Name of Kṛṣṇa, he understands that his only business is in spreading the Kṛṣṇa consciousness movement all over the world. Such a person is to be recognized as an *uttama-adhikārī*, and his association should be immediately accepted according to the six processes (*dadāti pratigṛhṇāti*, etc.). Indeed, the advanced *uttama-adhikārī* Vaiṣṇava devotee should be accepted as a spiritual master.....However, one should not imitate the behavior of an advanced devotee or *mahā-bhāgavata* without being self-realized, for by such imitation one will eventually become degraded.

One should not become a spiritual master unless he has attained the platform of *uttama-adhikārī*. A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful

to accept an *uttama-adhikārī* as a spiritual master.....In this verse Śrīla Rūpa Gosvāmī advises the devotee to be intelligent enough to distinguish between the *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform.



Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Five Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

- (1) **In order to intelligently apply the sixfold loving reciprocations one must:**
 - (a) read Śrīla Prabhupāda's books very carefully
 - (b) study group dynamics, inter-personal psychology, etc.
 - (c) select proper persons with careful discrimination
 - (d) take serious advice from more advanced devotees

- (2) **By *dīkṣā* one gradually becomes disinterested in _____ and gradually becomes interested in _____.**
 - (a) material enjoyment, spiritual life
 - (b) material life, spiritual enjoyment
 - (c) sense enjoyment, Kṛṣṇa
 - (d) none of the above

- (3) **When a person is serious about accepting *dīkṣā*, he must be prepared to:**
 - (a) practice austerity, celibacy and control of the mind and body
 - (b) receive spiritual enlightenment
 - (c) follow the instruction of the spiritual master
 - (d) all the above

- (4) **If one chants the Hare *Kṛṣṇa mahāmantra* offenselessly, carefully avoiding the ten offenses, he can certainly be gradually elevated to the point of :**
 - (a) highest bliss
 - (b) understanding that there is no difference between the Holy Name and Kṛṣṇa Himself.
 - (c) being above body concept
 - (d) realizing everyone is part and parcel of Kṛṣṇa

- (5) **Even though we may only chant 16 rounds daily we can expect the mercy of Śrī Caitanya Mahāprabhu because:**
 - (a) we are very fallen, and He is *patita-pāvana*
 - (b) We are under Prabhupāda's shelter
 - (c) we are trying to serve Him with all seriousness and without duplicity
 - (d) none of the above

- (6) We must engage faithfully in the service of the Lord. Such service begins with the tongue, which means:
- (a) we should chant the Holy Name 24 hours a day
 - (b) we should not talk nonsense, nor criticize devotees
 - (c) we should only honor *prasāda*
 - (d) we should always chant the Holy Name and accept only *kṛṣṇa-prasāda*
- (7) We should know our real position and should:
- (a) try to imitate a devotee situated on a higher platform
 - (b) remain content with our own platform
 - (c) not try to imitate a devotee situated on a higher platform
 - (d) simply pray for advancement
- (8) One becomes qualified as a devotee on the elementary platform, intermediate platform or the highest platform of devotional service according to:
- (a) development of his *śraddhā* (faith)
 - (b) understanding the philosophy
 - (c) reading of many books
 - (d) expertise in logic and argument
- (9) When a person realizes himself to be an eternal servant of Kṛṣṇa:
- (a) he loses interest in everything but Kṛṣṇa's service
 - (b) he joins the temple
 - (c) he chants non-stop
 - (d) he becomes a great preacher

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) c; (2) a; (3) d; (4) b; (5) c; (6) d; (7) c; (8) a; (9) a

Three Kinds of Devotees

There are three different kinds of devotees, namely kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī: the neophyte, the preacher and the mahā-bhāgavata, or the highly advanced devotee. The highly advanced devotee is one who knows the conclusion of the Vedas in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The madhyama-adhikārī (preacher) is also well versed in the śāstras and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the madhyama-adhikārī does not care for the demoniac living entities, and the neophyte kaniṣṭha-adhikārī does not know much about śāstra but has full faith in the Supreme Personality of Godhead.

— ŚB 4.22.16p



The kaniṣṭha-adhikārī, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the śāstras. The devotee in the second stage, the madhyama-adhikārī, is completely aware of the śāstric conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent. However, the mahā-bhāgavata or uttama-adhikārī, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (tṛṇād api su-nīcena taror iva sahiṣṇunā). However, even if a devotee is in the uttama-bhāgavata status he must come down to the second status of life, madhyama-adhikārī, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava. Although a kaniṣṭha-adhikārī also cannot tolerate such blasphemy, he is not competent to stop it by citing śāstric evidences.

— CC Ādi 7.51p



Those who go to the temples of the Lord and offer worshipful respect to the Deity without sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord are called materialistic devotees, or kaniṣṭha-adhikārī, the third-grade devotees. Secondly, the devotees who have developed a mentality of genuine service to the Lord and who thus make friendships only with similar devotees, show favor to the neophytes and avoid the atheists are called the

second-grade devotees. But those who see everything in the Lord or everything of the Lord and also see in everything an eternal relation of the Lord, so that there is nothing within their purview of sight except the Lord, are called the mahā-bhāgavatas, or the first-grade devotees of the Lord. Such first-grade devotees of the Lord are perfect in all respects. A devotee who may be in any of these categories is automatically qualified by all good qualities.

— ŚB 1.12.17p



Typically the kaniṣṭha-adhikārī is eager to engage his materialistic qualifications in the service of the Lord, mistaking such material expertise to be the sign of advanced devotion. But by continuing to serve the Supreme Lord and the devotees engaged in propagating the Lord's mission, the kaniṣṭha-adhikārī also advances in his realization and comes to the stage of dedicating his activities to helping more advanced Vaiṣṇavas. Even such kaniṣṭha-adhikārīs can help ordinary living entities by their association, since at least the kaniṣṭha-adhikārīs have faith that Kṛṣṇa is the Supreme Personality of Godhead. Because of this faith, the kaniṣṭha-adhikārī gradually becomes inimical to those who are opposed to the Lord. As he gradually becomes more and more inimical to those who hate the supremacy of the Supreme Personality of Godhead and becomes more attracted to friendship with other faithful servants of the Lord, the kaniṣṭha-adhikārī approaches the second-class stage, called madhyama. In the madhyama stage the Vaiṣṇava sees the Lord as the cause of all causes and the chief goal of everyone's loving propensity. He sees the Vaiṣṇavas as his only friends within this morbid world and is eager to bring innocent people within the shelter of Vaiṣṇava society. Also, a madhyama-adhikārī strictly avoids associating with the self-proclaimed enemies of God. When such an intermediate qualification becomes mature, the concept of supreme qualification begins to present itself; that is, one comes to the stage of uttama-adhikārī.

— ŚB 11.2.45p



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has warned that by envying any of the three classes of devotees — uttama-adhikārī, madhyama-adhikārī or kaniṣṭha-adhikārī — one falls down to the platform of impersonalism and loses all power to benefit others or even himself. Therefore those who are trying to advance in Kṛṣṇa consciousness should not endanger their transcendental experience by unnecessarily criticizing other Vaiṣṇavas.

— ŚB 11.2.48p

The Kaniṣṭha-adhikārī

According to Śrīla Jīva Gosvāmī, since a kaniṣṭha-adhikārī who cannot properly respect other devotees will certainly fail to offer respects to ordinary living entities who are not even devotees, a kaniṣṭha-adhikārī is useless for practical preaching work unless he comes to a higher platform of understanding. Śrīla Jīva Gosvāmī says, *iyam ca śraddhā na śāstrārthāvadhāraṇa-jātā*. Because the kaniṣṭha-adhikārī's faith is not actually based on the statements of Vedic literature, he cannot understand the exalted position of the Supreme Personality of Godhead within everyone's heart. Therefore he cannot actually manifest love of Godhead, nor can he understand the exalted position of the devotees of the Lord. Kṛṣṇa is so glorious that Kṛṣṇa's intimate associates must also be glorious. But this is unknown to a kaniṣṭha-adhikārī. Similarly, the essential qualification of a Vaiṣṇava, which is to offer all respects to others (*amāninā manādena kīrtanīyaḥ sadā hariḥ* [Cc. Ādi 17.31]) is also conspicuous by its absence in a kaniṣṭha-adhikārī. If such a person, however, has faith in the Vedic literatures and tries to understand the statements of Bhagavad-gītā and Śrīmad-Bhāgavatam, he will gradually be elevated to the second — and first-class stages of devotional service.

— ŚB 11.2.47p



When you become fully Kṛṣṇa conscious by worshiping the Deity regularly, as we have got prescription to rise early in the morning, offer *maṅgala-ārati*, then *kīrtana*, then class, in this way practicing, practicing. When you become advanced Kṛṣṇa conscious, then your natural tendency will be how to preach. So long you do not develop this tendency for preaching, simply remain in *kaniṣṭha-adhikārī*, you do not know how to deliver others, *na tad-bhakteṣu cānyeṣu*, you do not know how to receive elevated, one elevated devotee, you do not know how to do good to others. So Caitanya Mahāprabhu's mission is not to keep one in the *kaniṣṭha-adhikārī*, especially those who are born in India. He says —

*bhārata-bhūmite manuṣya-janma haila yāra
janma sārthaka kari' kara para-upakāra*
[Cc. Ādi 9.41]

This is principle, *para-upakāra*, because everyone is suffering. So in the lower stage, everyone should take part very diligently in the worship of the Deity, *śrī vigrahārādhana-nitya-nānā-sṛṅgāra-tan-mandira-mārj*. This *kaniṣṭha-adhikārī* should be fully engaged in these things, then he becomes gradually, I mean to say, elevated in the *madhyama-adhikārī*.

— Lecture, Māyāpura, 11th Feb 1976



Another symptom of the kaniṣṭha-adhikārī is that he is infatuated by the material qualifications of so-called great materialistic persons. Having a bodily concept of life himself, he is attracted by material opulence and thus minimizes the position of the Supreme Lord, Viṣṇu. Such a kaniṣṭha-adhikārī, therefore, is disturbed if a second-class devotee criticizes the nondevotees of the Lord. In the name of compassion or kindness, a kaniṣṭha-adhikārī approves of the nondevotional activities of such materialistic men. Because the kaniṣṭha-adhikārī is ignorant of the higher realms of devotional service and the unlimited transcendental bliss of Kṛṣṇa consciousness, he sees devotional service merely as the religious aspect of life but thinks that life has many enjoyable and worthwhile nondevotional aspects. Therefore he becomes angry when second-class devotees, who are experiencing that Kṛṣṇa is everything, criticize the nondevotees. Madhvācārya says that such a person, because of his rudimentary faith in Kṛṣṇa, is considered a devotee, but he is bhaktādhama, a devotee on the lowest standard. If such materialistic devotees follow the rules and regulations of Deity worship, they will gradually be elevated to a higher standard and eventually become pure devotees of the Lord, unless they commit offenses against other devotees, in which case their advancement will be checked.

— ŚB 11.2.47p



Even a neophyte devotee is superior to the karmīs and jñānīs because he has full faith in chanting the Holy Name of the Lord. A karmī or a jñānī, regardless of his greatness, has no faith in Lord Viṣṇu, His Holy Name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

— CC Madhya 15.106p



Any devotee who believes that the Holy Name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaiṣṇavas.

— CC Madhya 15.106p



The *Madhyama-adhikārī*

Madhyama-adhikārī is not only interested in Deity worship, but he knows who is a devotee and who is innocent and who is Bhagavān. *Īsvare tad-adhīneṣu bālīṣeṣu*. *Bālīṣa* means innocent. There are many innocent men. They... Actually, they do not know what is to be done, who is God. They are innocent. They are not offender. But there are others who are offenders, *dviṣat*. *Dviṣat* means envious. They are immediately envious as soon as they hear of a devotee of God. They are called envious, *dviṣat*. So *madhyama-adhikārī*, he knows God, Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam* [ŚB 1.3.28]. So he wants to develop his love for Kṛṣṇa. *Avyartha-kālarṇ vasati, nāma-gāne sadā ruciḥ*. The *madhyama-adhikārī*, he wants to see that not a moment is wasted without Kṛṣṇa consciousness. That is *madhyama-adhikārī*. *Avyartha-kālatvam* [Cc. Madhya 23.18-19]. He's always careful that "Whether I am spoiling the valuable time of my life?" That is the first qualification of *madhyama-adhikārī*. *Avyartha-kālatvam*. Because we have got very short period, living period. We do not know when we shall die. There is no certainty. Foolish people may think that "I shall live forever," but that is foolishness. Life is very transient. At any moment we can die. Therefore those who are advanced devotee, they want to see that "I have got very short period of life at my disposal." Therefore, he is very anxious to utilize every moment for advancing in Kṛṣṇa consciousness. That is *madhyama-adhikārī*.

— Lecture Bombay, 5th December 1974



Our attempt should be from *kaniṣṭha-adhikāra* to *madhyama-adhikāra*. *Madhyama-adhikāra* means preacher. Unless one comes to the *madhyama-adhikāra*, he cannot preach. Because in the *uttama-adhikāra* there is no need of preaching, because *uttama-adhikāra*, he sees everything good. He does not think anyone is lacking Kṛṣṇa consciousness. He says everyone is Kṛṣṇa conscious, "Simply I am not Kṛṣṇa conscious." Just like Kavirāja Gosvāmī says, *purīṣera kīṭa haite muṇi sei laḡiṣṭha* [Cc. Ādi 5.205]. He sees himself lower than the worm in the stool... But he's not so, but he thinks like that. So *uttama-adhikārī*, it is not to be imitated. One must keep himself in the *madhyama-adhikārī* stage. *Madhyama-adhikārī* stage means that one knows what is Kṛṣṇa, *īsvara*, one knows who is Kṛṣṇa's devotee. *Īsvare tad-adhīneṣu*. And one knows who is innocent, neither devotee nor nondevotee, and he knows who is nondevotee. This is preaching.

— NOD Lectures, Vṛndāvana, 4th Nov 1972



The *madhyama-adhikārī* he can see four things. What is that? Four things means, first of all the Supreme Lord, *īśvara*, the controller, he can see. He can see means he understands, he appreciates, he can conceive, “Yes, the Supreme Lord is there”. There is no more theoretical. So *īśvara*, and *tad-adhīneṣu*, and persons who have become devotee, he can understand, “Here is a devotee.” *Īśvare tad-adhīneṣu bālīṣeṣu*. *Bālīṣa* means he knows imperson. They do not know what is God, what is to be done, they are called *bālīṣa*. Just like children, *arbhakaḥ*, *bālīṣa*. And then *dviṣāt*, envious. Just like you have experienced so many rascals, as soon as they hear of God, immediately they become agitated. They are called *dviṣāt*, envious, demons. So four things, God, His devotees, and the innocent person, and the demonic atheist. He can see, *madhyama-adhikārī*. And then he behaves with these four classes of men differently. What is that? *Prema*, for Kṛṣṇa, the Supreme Lord, how to increase love. That is first business, *prema*. And those who are devotees, to make friendship with them *maitrī*. Those who are higher than him, he should offer very respectful obeisances, those who are equal, treat them nicely, and those who are lower then instruct them, *bālīṣeṣu*. Those who are innocent, how to raise him in Kṛṣṇa consciousness. This is preaching. And *dviṣatsu*, *upekṣaḥ*, those who are atheist, don’t associate with them. Don’t associate with them. That is the *madhyama-adhikārī*.

— Lecture, Māyāpura, 11th Feb 1976



The distinction between *madhyama-adhikārī* and *uttama-adhikārī* is stated by Śrīla Viśvanātha Cakravartī Ṭhākura as follows: *atra sarva-bhūteṣu bhagavad-darśana-yogyatā yasya kadācid api na dṛṣṭā*. A *madhyama-adhikārī* cannot at any time perceive the presence of the Supreme Lord within all living beings, whereas an *uttama-adhikārī*, however he acts on the second-class platform to carry out the Lord’s mission, is aware that every living entity is ultimately a forgetful Kṛṣṇa conscious living entity. Therefore, although a devotee may externally engage four different types of behavior, as mentioned in this verse — namely, worship of the Lord, friendship with the devotees, preaching to the innocent and rejection of the demons — he is not necessarily on the second-class platform, since an *uttama-adhikārī* also may exhibit these symptoms to carry out the Lord’s mission. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that it is the duty of the *madhyama-adhikārī* to extend himself as the right hand of the *uttama-adhikārī*, vowing to work for the benefit of others and offering to help in distributing love of Kṛṣṇa.

— ŚB 11.2.46p



It should be understood that a madhyama-adhikārī, a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with śāstric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with śāstric reference, can gradually become a first-class devotee by studying the śāstras and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an uttama-adhikārī, a first-class devotee.

— CC Madhya 22.71p



The Uttama-adhikārī

He's not imitating, or he's speaking falsely. He feels like that. A *mahā-bhāgavata* feels like that, that "I am the lowest." Just like Bhaktivinoda Ṭhākura has sung, *āmāra jīvana sada pāpe rata nāhika puṇyera leśa* (?). He says like that, that "My life is always engaged in sinful activities. I've not a trace of pious activity." *Āmāra jīvana sada ape rata nāhika puṇyera leśa*. "I have given so much distress to all other living entities." He's representing common man. But he's feeling like that. It is not that artificially speaking. He's feeling like that.

— NOD Lectures, Vṛndāvana 23rd Oct 1972



In the *uttama-adhikāra* there is no need of preaching, because *uttama-adhikāra*, he sees everything good. He does not think anyone is lacking Kṛṣṇa consciousness. He says everyone is Kṛṣṇa conscious, "Simply I am not Kṛṣṇa conscious." Just like Kavirāja Gosvāmī says, *purīsera kīṭa haite muñi sei laḡiṣṭha* [Cc. Ādi 5.205]. He sees himself lower than the worm in the stool... But he's not so, but he thinks like that. So *uttama-adhikārī*, it is not to be imitated.

— NOD Lectures, Vṛndāvana, 4th November 1972



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has described the process by which one becomes an uttama-adhikārī. If one is fortunate, he gradually becomes disgusted with the limited vision and activities of the kaniṣṭha-adhikārī and learns to appreciate the expanded vision of the madhyama-adhikārī, who is able to recognize that every living entity should become a devotee of Kṛṣṇa and that one achieves the perfection

of life by following in the footsteps of an *uttama-adhikārī* devotee of the Lord. As one's devotional service gradually intensifies and one repeatedly bathes in dust from the lotus feet of a pure devotee, the harassment of birth, death, hunger, thirst, fear and so on gradually cease disturbing the mind. As stated in *Bhakti-rasāmṛta-sindhu* (1.2.114):

*alabdhe vā vinaṣṭe vā
bhakṣyācchādāna-sādhane
aviklava-matir bhūtvā
harim eva dhiyā smaret*

“Even if a devotee is frustrated in his attempt to eat properly or clothe himself properly, he should not allow this material failure to disturb his mind; rather, he should use his intelligence to remember his master, Lord Kṛṣṇa, and thus remain undisturbed.” As one becomes mature in this process of remembering Kṛṣṇa in all circumstances, he is awarded the title *mahā-bhāgavata*.

— ŚB 11.2.49p



One should judge by action, not by promises. A *mahā-bhāgavata* can turn a living entity from abominable material life to the Lord's service. This is the test of a *mahā-bhāgavata*. Although preaching is not meant for a *mahā-bhāgavata*, a *mahā-bhāgavata* can descend to the platform of *madhyama-bhāgavata* just to convert others to *Vaiṣṇavism*. Actually a *mahā-bhāgavata* is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided. A neophyte and an intermediate devotee should always be eager to hear the *mahā-bhāgavata* and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of *uttama-adhikārī* and become first-class devotees.

— CC Madhya 16.74p



Am I an Advanced Devotee?

(1) Faith Is the Indicator!

*śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī*

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.

— CC Madhya 22.64

The Qualities of the *Uttama-adhikārī*

*śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra
'uttama-adhikārī' sei tāraye saṁsāra*

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.

— CC Madhya 22.65

One who is expert in logic and in understanding the revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.

— Brs 1.2.17

The Qualities of the *Madhyama-adhikārī*

*śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān*

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

— CC Madhya 22.67

He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.

— Brs 1.2.18

The Qualities of the *Kaniṣṭha-adhikārī*

*yāhāra komala śraddhā, se ‘kaniṣṭha’ jana
krame krame tenho bhakta ha-ibe ‘uttama’*

One whose faith is soft and pliable is called a neophyte, but by gradually following the process he will rise to the platform of a first-class devotee.

— CC Madhya 22.69

One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.

— Brs 1.2.19

(2) Attachment and Love Is the Indicator!

*rati-prema-tāratamye bhakta—tara-tama
ekādaśa skandhe tāra kariyāche lakṣaṇa*

A devotee is considered superlative or superior according to his attachment and love. In the Eleventh Canto of *Śrīmad-Bhāgavatam*, the following symptoms have been given.

— CC Madhya 22.71

The Qualities of the *Uttama-adhikārī*

*sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty 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 the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

— ŚB 11.2.45

The Qualities of the *Madhyama-adhikārī*

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

An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

— ŚB 11.2.46

The Qualities of the *Kaniṣṭha-adhikārī*

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

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 learned 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* [neophyte devotee], or *bhaktābhāsa*, for he is a little enlightened by Vaiṣṇava philosophy.

— CC Madhya 22.74



A Vaiṣṇava Is One Who Has Developed All Good Transcendental Qualities

*sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre
kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre*

A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee.

— CC Madhya 22.75

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

In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion

to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.

— ŚB 5.18.12

*kṛpālu, akṛta-droha, satya-sāra, sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana
sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣaḍ-guṇa
mita-bhuk, apramatta, mānada, amānī
gambhīra, karuṇa, maitra, kavi, dakṣa, maunī
titikṣavaḥ kārūṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ*

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 and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent. Devotees are always tolerant, forbearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.

— CC Madhya 22.78-81

Just a Little Food for Thought!

*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*

*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*

*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*

*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*



Sixth Rainfall

Second Shower

Commentaries by Our Ācāryas

Text 5

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktivinoda Ṭhākura

*asat-lakṣaṇa-hīna, gāya kṛṣṇa-nāma
manete ādara tānte kara aviśrāma*

Always respect within your mind the person who sings Kṛṣṇa's Holy Name and is free from dishonest/immoral traits. (1)

*labdha-dīkṣa, kṛṣṇa bhaje yei mahājana
praṇami ādara tānre kara sarva-kṣaṇa*

At every moment, respect the great soul who has received initiation (dīkṣā) and worships Lord Kṛṣṇa, by offering him humble obeisances. (2)

*bhajana-catura yei tānra kara sevā
kṛṣṇamaya sabe dekhe su-vaiṣṇava yebā*

*śatru-mitra, sad-asat kichu nā vicāre
sarvottama saṅga bali, sevaha tānhāre*

Serve him who is expert in *bhajana*. He who sees Kṛṣṇa within everything/everyone is an excellent Vaiṣṇava. He does not consider anyone an enemy or a friend, or consider good and bad. Understand him to be first class association and serve him. (3-4)

Pīyūṣa-varṣiṇī-vṛtti
By Śrīla Bhaktivinoda Ṭhākura

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

An intermediate or second-class devotee, called madhyama-adhikārī, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead. (ŚB 11.2.46)

According to these teachings, as long as a *sādhaka* remains on the level of a *madhyama* devotee he is obliged to serve devotees. The *uttama* devotee does not discriminate between friend and enemy, devotee and non-devotee etc. because he can't help but see everything in relation to Kṛṣṇa. (But) the *madhyama* devotee is endeavoring in his devotional service. This fifth verse defines how a *madhyama* should behave with devotees.

The *madhyama* devotee stays away from non-devotees, such as womanizers, etc. and thus remains free from their respective faults/contamination, but knowing the *kaniṣṭhas* to be just like foolish children because of their lack of *sambandha-tattva-jñāna*, he is kind to them. Hearing Kṛṣṇa's Holy Name from their mouths, the *madhyama* sees them as kinsmen and respects them within his mind.

If a *kaniṣṭha* is initiated and engaged in Lord Hari's devotional service, the *madhyama* shows him respect by offering him obeisances.

The *madhyama* respects the *uttama*, recognizing him as transcendently accomplished and free from the tendency to criticize others. He understands such a *mahā-bhāgavata* to be the desired association and he serves him. This kind of *Vaiṣṇava sevā* is certainly the root of all perfection.

Śrī Upadeśāmṛta Bhāṣā By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*kṛṣṇa-saha kṛṣṇa-nāma abhinna jāniyā
aprākṛta eka-mātra sādhana māniyā*

*yei nāma laya, nāme dīkṣita haiyā
ādara karibe mane sva-goṣṭhī jāniyā*

Respect within your mind a person who knows that Kṛṣṇa and His Holy Name are non-different, who accepts the chanting of the Holy Name as the only transcendental process and has received initiation (*dīkṣā*) into the chanting of the Holy Name. Understand him to be your own family member (*acyuta-gotra*).
(1-2)

*nāmera bhajane yei kṛṣṇa-sevā kare
aprākṛta vraje basi sarvadā antare*

*madhyama vaiṣṇava jāni dhara tānra pāya
anugatya kara tānra mane āra kāya*

A person who serves Kṛṣṇa by chanting the Holy Name and always resides internally within the transcendental land of Vraja (*aprākṛta Vraja*), is a *madhyama-vaiṣṇava*.

Fall at the feet of such a devotee and hold his feet. Loyal follow in his footsteps with both mind and body. (3-4)

*nāmera bhajane yei svarūpa labhiyā
anya vastu nāhi dekhe kṛṣṇa teyāgiyā*

*kṛṣṇetara sambandha nā pāiyā jagate
sarva-jane sama-buddhi kare kṛṣṇa-vrate*

By his chanting of the Holy Name, such a devotee realizes his *svarūpa* (his original transcendental identity) and sees nothing but Kṛṣṇa everywhere. He sees nothing within this world unrelated to Kṛṣṇa and consequently sees everyone with equal vision. (5-6)

*tādṛśa bhajana-vijñe jāniyā abhīṣṭa
kāya-mano-vākye seva haiyā niviṣṭa*

*śuśrūṣā karibe tānre sarvato-bhāvetē
kṛṣṇera caraṇa lābha haya tānhā hate*

Knowing such a realized expert in *bhajana* to be worshipable in all respects and the most dear, serve him with body, mind and words and with complete absorption. Eagerly and obediently hear and serve him in every respect, for by such service you will attain Kṛṣṇa's lotus feet. (7-8)

Śrī Upadeśāmṛta Anuvṛtti By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dikṣeti sā proktā
deśikais tattva-kovidaiḥ*

— Śrī-Hari-bhakti-vilāsa 2.7

According to the meaning of this verse, Vaiṣṇavas call *dikṣā* the initiation (*anuṣṭhāna*) from which spiritual realization free from desire for material enjoyment comes.

When someone chants Kṛṣṇa's Holy Name understanding Kṛṣṇa and His name to be non-different transcendental substance and he understands only Śrī Nāma to be the worshipable object of the most fortunate people, he takes sole shelter of Kṛṣṇa's Holy Name. And so his urge to speak anything unrelated to Kṛṣṇa cannot remain.

Respect such a *bhāgavata* (devotee) who is exclusively devoted to the Holy Name within your mind. Śrī Nāma is splendidly present in the *pāñcarātri*ka mantras (and) because of this there is provision for taking conscious shelter of Nāma with awareness of one’s relationship with Him. Only one who has taken shelter of Kṛṣṇa’s Holy Name can become a *harijana* — a member of Lord Hari’s family.

(1)

*yāhāra komala śraddhā, se ‘kaniṣṭha’ jana
krame krame teṅho bhakta ha-ibe ‘uttama’*

One whose faith is soft and pliable is called a neophyte, but by gradually following the process he will rise to the platform of a first-class devotee.

— CC Madhya 22.69

*rati-prema-tāratamye bhakta—tara-tama
ekādaśa skandhe tāra kariyāche lakṣaṇa*

A devotee is considered superlative or superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been given.

— CC Madhya 22.71

(2)

*satyarāja bale,—vaiṣṇava ciniba kemane?
ke vaiṣṇava, kaha tāṅra sāmānya lakṣaṇe*

Upon hearing this, Satyarāja said, “How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?”

— CC Madhya 15.105

*prabhu kahe,—“yāṅra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,—śreṣṭha sabākāra”*

Śrī Caitanya Mahāprabhu replied, “Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.”

— CC Madhya 15.106

*ataeva yāṅra mukhe eka kṛṣṇa-nāma
sei ta’ vaiṣṇava, kariha tāṅhāra sammāna*

Śrī Caitanya Mahāprabhu then finally advised, “One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him.”

— CC Madhya 15.111

(3)

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

A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prākṛta-bhakta, a materialistic devotee, and is considered to be in the lowest position.

— ŚB 11.2.47

(4)

By offering them obeisances, respect those devotees who engage in Kṛṣṇa's devotional service (kṛṣṇa-bhajana) by taking shelter of His Holy Name.

*kṛṣṇa-nāma nirantara yānhāra vadane
sei vaiṣṇava-śreṣṭha, bhaja tānhāra caraṇe*

A person who is always chanting the Holy Name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet.

— CC Madhya 16.72

*śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān*

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

— CC Madhya 22.67

*śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī*

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.

— CC Madhya 22.64

(5)

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

An intermediate or second-class devotee, called madhyama-adhikārī, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.

— ŚB 11.2.46



The *madhyama-bhāgavata* establishes a loving relationship with the Lord by worshiping him at every moment through *harināma-kīrtana-yajña* with sublime love for the Holy Name. By ongoing cultivation with special moment-after-moment affection for the transcendental Holy Name, he can realize his *svarūpa* (own transcendental nature).

He makes devotees who have less taste (for Nāma) than him understand their transcendental nature (*aprākṛta svarūpa*). (And) understanding it to be only material, he gives up the association of those who have no affection for the Lord and no realization of their transcendental nature.



By his worship of Nāma, the *uttama* has realized his *svarūpa* and thus become expert in the art of transcendental loving service to *aṣṭa-kālīya-līlā* within his heart. In this way, such a devotee has become *ananya* (unalloyed) and cannot see anything unrelated to Kṛṣṇa or experience anything as separate from Kṛṣṇa. He is therefore free from criticizing, making distinctions etc. The *madhyama* understands that amongst those who are of similar *bhāva* and who are affectionate towards him, such a *mahā-bhāgavata* is the very best association possible and he serves him.

*yānhāra darśane mukhe āise kṛṣṇa-nāma
tānhāre jāniha tumi ‘vaiṣṇava-pradhāna’*

Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence makes others chant the Holy Name of Kṛṣṇa.”

*krama kari' kahe prabhu 'vaiṣṇava'-lakṣaṇa
'vaiṣṇava', 'vaiṣṇavatara', āra 'vaiṣṇavatama'*

In this way, Śrī Caitanya Mahāprabhu taught the distinctions between different types of Vaiṣṇavas — the Vaiṣṇava, Vaiṣṇavatara and Vaiṣṇavatama. He thus successively explained all the symptoms of a Vaiṣṇava to the inhabitants of Kulīna-grāma.

— CC Madhya 16.74-75



*śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī*

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.

*śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra
'uttama-adhikārī' sei tārāye saṁsāra*

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.

— CC Madhya 22.64-65

*śrī-havir uvāca
sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ*

Śrī Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.

— ŚB 11.2.45

The *mahā-bhāgavata* sees with equal vision. He sees everything as related to Kṛṣṇa, even things opposed to Kṛṣṇa. He is devoted to the service of Kṛṣṇa (*kṛṣṇa-bhajana*) as is the *madhyama*, and he is solely devoted to Nāma as is the *kaniṣṭha*.



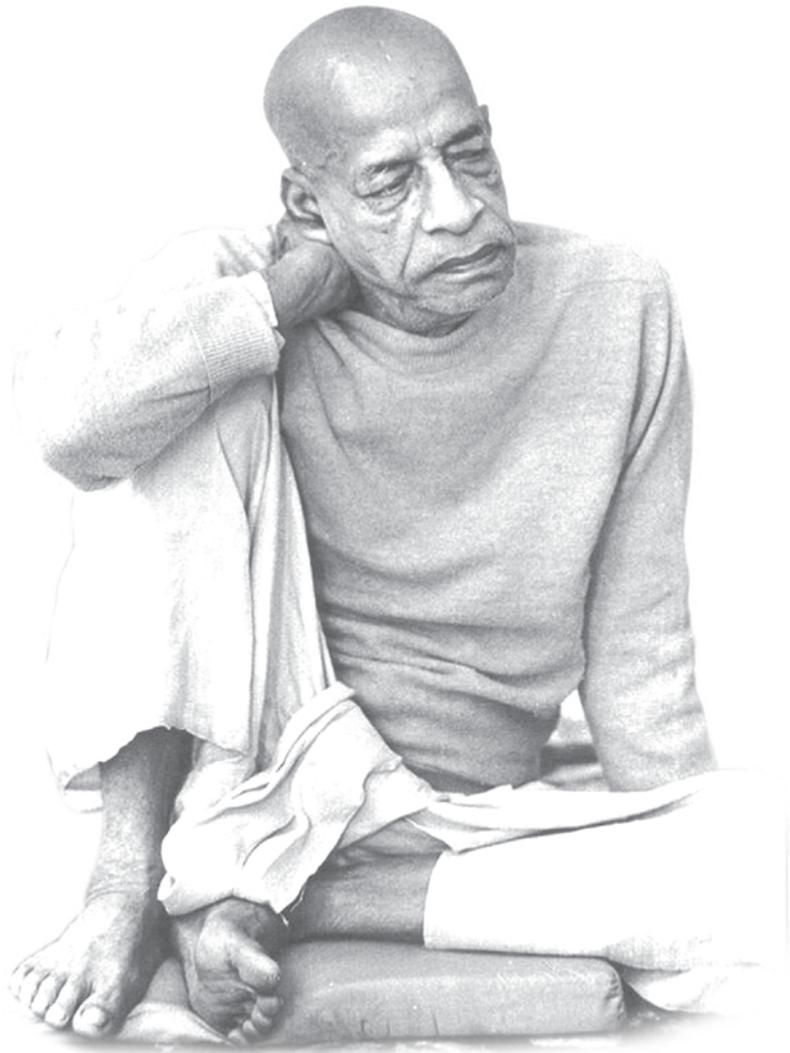
The *madhyama-adhikārī* loves Kṛṣṇa and serves three types of devotees in specific respectful ways: Obedient service and inquiry, paying obeisances, and respecting

within the mind. He endeavors to make conditioned souls turn their faces towards Kṛṣṇa and is committed to ignoring those envious of Kṛṣṇa. Therefore he does not see everything internally and externally with equal vision as does the *mahā-bhāgavata*. If he were to imitate the behavior of a *mahā-bhāgavata*, because his advancement is false, he would very likely fall down.



The *kaniṣṭha-adhikārī* knows that Kṛṣṇa's Holy Name brings all-auspiciousness and chants to create auspiciousness for himself. The *madhyama-adhikārī*, like the *kaniṣṭha*, is devoted solely to Nāma. (But) by chanting Kṛṣṇa's Holy Name continuously, his chanting is transformed into transcendental service. And by such ongoing service, he step-by-step becomes free from the clutches of the *anartha* of experiencing himself to be dead matter.

A *kaniṣṭha-adhikārī*, who for a lengthy period of time considers himself a spiritual master and a *mahā-bhāgavata*, will fall down.



The Culture of the Gauḍīya Vaiṣṇava

(1) The Transcendental Origin of *Madhyama* Culture

The quality which, when offered to the Lord, is called *bhakti* or *prema*, becomes friendship, compassion and indifference when directed towards other living beings. It is a feeling that is inherent in the eternal nature of the soul. In the spiritual realm this quality manifests only as friendship but in the material world it manifests as friendship towards devotees, mercy towards the innocent and indifference towards the offenders. These are but different aspects of the same compassion.

— Śrīla Bhaktivinoda Ṭhākura's *Śrī Caitanya-śikṣāmṛta*,
Third Rainfall, Third Shower.

(2) The Dynamics of Humility and Respect

The Theory

*trṇād api su-nīcena
taror api sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ*

One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the Holy Name of the Lord.

— *Śikṣāṣṭaka* 3

The Practice

One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord.

“Last night there was sugar candy here,” he said. “Therefore ants are wandering about. Alas, this renounced *sannyāsī* is attached to such sense gratification!” After speaking in this way, he got up and left.

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī's blasphemy. Now He directly heard his fanciful accusations. Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, imagining faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His

room. After hearing this criticism, Śrī Caitanya Mahāprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

“From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannātha’s *prasādam* and five *gaṇḍās*’ worth of vegetables. If you bring any more than this, you will not see Me here anymore.”

Govinda relayed this message to all the devotees. When they heard it, they felt as if their heads had been struck by thunderbolts. The next day, Paramānanda Purī and other devotees approached Śrī Caitanya Mahāprabhu with great humility and submission.

“Why have You given up proper eating due to the criticism of Rāmacandra Purī? Please accept invitations as before. This is the request of us all.”

Śrī Caitanya Mahāprabhu replied, “Why are all of you angry at Rāmacandra Purī? He is expounding the natural principles of *sannyāsa* life. Why are you accusing him? For a *sannyāsī* to indulge in satisfying the tongue is a great offense. The duty of a *sannyāsī* is to eat only as much as needed to keep body and soul together.”

When they all requested very fervently that Śrī Caitanya Mahāprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

Rāmacandra Purī concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements. Because Rāmacandra Purī was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any. At last he found a fault. “How can a person in the renounced order eat so many sweetmeats?” he said. “If one eats sweets, controlling the senses is very difficult.”

In this way Rāmacandra Purī blasphemed Śrī Caitanya Mahāprabhu before everyone, but nevertheless he would regularly come to see the Lord every day. When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Rāmacandra Purī’s business, however, was to search for faults in the Lord. Śrī Caitanya Mahāprabhu knew that Rāmacandra Purī was criticizing Him before everyone, but whenever Rāmacandra Purī came to see Him, the Lord offered him respects with great attention.

— CC Antya 8.48-55, 71, 83-86, 42-47

The Role of Humility in Attaining *Kṛṣṇa-prema*

Loving devotional service is far different from disciplines such as *karma*, *jñāna*, and *yoga*. At every stage it is decorated by indifference to them, and its root is *dainya*, utter humility. When one allows secondary means and goals to become prominent, one deviates from *bhakti*. The most essential support — and a candidate for pure *bhakti* must always take help from it — is utter humility.

An intelligent person should carefully cultivate speech, behavior, and thinking that fix him in utter humility, and anything that stands in the way of it he should avoid.

Dainya at its most exalted comes forth when *prema*, pure love of God, reaches full maturity, as it did in the women of Gokula when they were separated from Kṛṣṇa.

When *dainya* fully matures, *prema* unfolds without limit. And so we see *dainya* and *prema* acting in a relationship in which each is both cause and effect. Yes, *prema* is the final goal, but *dainya* is not altogether different from *prema*. *Dainya* is an integral component of *prema*, and both foster one another.

Without utter humility, the pure love that leads to entrance into Goloka will never arise. And until you attain that world, you will never be at peace. *Dainya*, transcendental unconditional humility, is the most important prerequisite for gaining eternal residence in Goloka.

— Śrīla Sanātana Gosvāmī's *Śrī Bṛhad-bhāgavatāmṛta* Vol 3, Ch 5 Verses 221, 223, 224, 225, 240; Ch 6 Verse 29

(3) The Dynamics of Compassion

The Theory

ajña jīva nija-'hite' 'ahita' kari' māne
garva cūrṇa haile, pāche ughāḍe nayana

An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

— CC Antya 7.119

The Practice

(1)

One day, after the (Ratha-yātrā) festival was over, Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the lotus feet of the Lord. “I have written some commentary on *Śrīmad-Bhāgavatam*,” he said. “Would Your Lordship kindly hear it?”

The Lord replied, “I do not understand the meaning of *Śrīmad-Bhāgavatam*. Indeed, I am not a suitable person to hear its meaning. I simply sit and try to chant the Holy Name of Kṛṣṇa, and although I chant all day and night, I nevertheless cannot complete the chanting of My prescribed number of rounds.”

Vallabha Bhaṭṭa said, “I have tried to describe elaborately the meaning of Kṛṣṇa’s Holy Name. Kindly hear the explanation.”

Lord Śrī Caitanya Mahāprabhu replied, “I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That’s all I know. The only purport of the Holy Name of Kṛṣṇa is that He is dark blue like a *tamāla* tree and is the son of Mother Yaśodā. This is the conclusion of all the revealed scriptures. I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them.”

Being omniscient, Lord Śrī Caitanya Mahāprabhu could understand that Vallabha Bhaṭṭa’s explanations of Kṛṣṇa’s name and *Śrīmad-Bhāgavatam* were useless. Therefore He did not care about them.

— CC Antya 7.80-88

(2)

One day Vallabha Bhaṭṭa said to Advaita Ācārya, “Every living entity is female [*prakṛti*] and considers Kṛṣṇa her husband [*pati*]. It is the duty of a chaste wife devoted to her husband, not to utter her husband’s name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?”

Advaita Ācārya responded, “In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer.”

Hearing this, Lord Śrī Caitanya Mahāprabhu said, “My dear Vallabha Bhaṭṭa, you

do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband. The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny the husband's order. Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the Holy Name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa.”

Hearing this, Vallabha Bhaṭṭa was speechless. He returned home greatly unhappy.

— CC Antya 7.103-109

(3)

The next day when he came to the assembly of Śrī Caitanya Mahāprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

“In my commentary on *Śrīmad-Bhāgavatam*,” he said, “I have refuted the explanations of Śrīdhara Svāmī. I cannot accept his explanations. Whatever Śrīdhara Svāmī reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority.”

Śrī Caitanya Mahāprabhu smilingly replied, “One who does not accept the *svāmī* [husband] as an authority I consider a prostitute.”

After saying this, Śrī Caitanya Mahāprabhu became very grave. All the devotees present derived great satisfaction from hearing this statement.

— CC Antya 7.112-116

The Benefit

“I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.” Thinking in this way, Vallabha Bhaṭṭa approached Śrī Caitanya Mahāprabhu the next morning, and in great humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

Vallabha Bhaṭṭa admitted, “I am a great fool, and indeed I have acted like a fool by trying to demonstrate my learning to You. My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your position by insulting me to cut down all my false pride. My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone. My dear Lord, I have committed offenses. Please excuse me. I seek

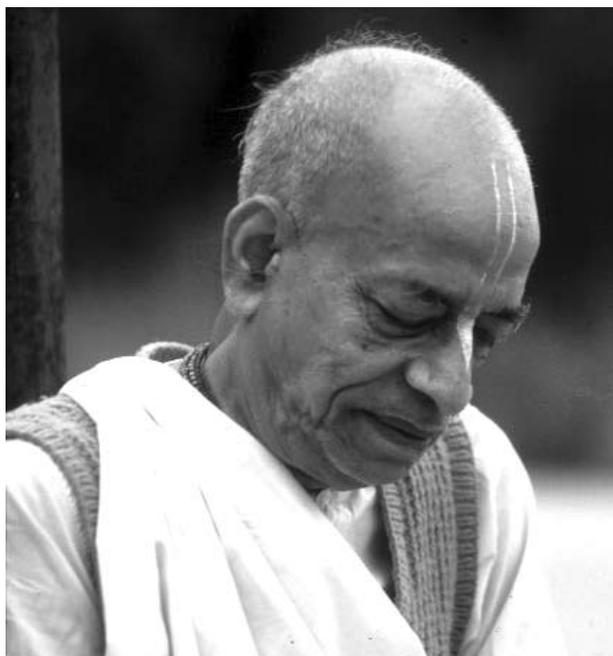
shelter of You. Please be merciful unto me by placing Your lotus feet on my head.”

Lord Śrī Caitanya Mahāprabhu said, “You are both a greatly learned scholar and a great devotee. Wherever there are two such attributes, there cannot be a mountain of false pride. You have dared criticize Śrīdhara Svāmī, and you have begun your own commentary on *Śrīmad-Bhāgavatam*, not accepting his authority. That is your false pride. Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand *Śrīmad-Bhāgavatam*. I therefore accept him as a spiritual master. Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it. One who comments on *Śrīmad-Bhāgavatam* following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone. Put forth your explanation of *Śrīmad-Bhāgavatam* following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa. Abandoning your offenses, chant the Hare Kṛṣṇa *mahā-mantra*, the Holy Names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa.”

Vallabha Bhaṭṭa Ācārya requested Śrī Caitanya Mahāprabhu, “If You are actually pleased with me, please accept my invitation once again.”

Śrī Caitanya Mahāprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhaṭṭa just to give him happiness. Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

— CC Antya 7.123, 125-127, 129-140



*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*

*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*

*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*

*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*



Sixth Rainfall

Third Shower

Songs for a Sādhaka

(1)

*hari he!
saṅga-doṣa-sūnya, dīkṣitādīkṣita,
yadi tava nāma gā'ya
mānase ādara, kariba tāhāre,
jāni' nija-jana tāya*

O Lord Hari! If I see someone who is free from bad association, chanting Your Holy Name — whether he is initiated or uninitiated — I will show him respect within my mind, knowing him to be a devotee. (1)

*dīkṣita haiyā, bhaje tuvā pada,
tāhāre pranati kari
ananya-bhajane, vijña yei jana,
tāhāre seviba, hari!*

O Lord Hari! I offer my obeisances to a person who worships Your lotus feet after being properly initiated. And I will serve that exalted devotee who is expert in the science of unalloyed devotional service. (2)

*sarva-bhūte sama, ye bhaktera mati,
tāhāra darśane māni
āpanāke dhanya, se saṅga pāiyā,
caritārtha hailuñ jāni*

I will consider myself to be fortunate if I get the *darśana* of a devotee who sees all living entities with equal vision. If I get his association, I will think that my life has become successful. (3)

*niṣkapaṭa-mati, vaiṣṇavera prati,
ei dharma kabe pā'ba
kabe saṁsāra-sindhu-pāra ha 'ye,
tava braja-pure yā 'ba*

When will I attain the mentality of treating Vaiṣṇavas without duplicity? When will I cross the ocean of material existence and go back Home to Your abode, Vṛndāvana? (4)

— Śrīla Bhaktivinoda Ṭhākura's *Śaraṅāgati*



(2)

*dhana mora nityānanda pati mora gauracandra
prāṇa mora jugala-kīśora
advaita ācārya bala gadādhara mora kula
narahari vilāsai mora*

Lord Nityānanda is my wealth. Lord Gauracandra is my protector. The youthful Divine Couple Rādhā and Kṛṣṇa are my life and soul. Advaita Ācārya is my strength. Gadādhara Paṇḍita is my family heritage and Narahari Sarakāra is my happiness. (1)

*vaiṣṇavera pada-dhūli tāhe mora snāna-keli
tarpaṇa mora vaiṣṇavera nāma
vicāra kariyā mane bhakti-rasa āsvādane
madhyastha śrī-bhāgavata purāṇa*

I enjoy taking bath in the dust of the lotus feet of the Vaiṣṇavas, and chanting the names of the Vaiṣṇavas are my offerings of oblations. I have concluded that to relish the mellows of devotional service, *Śrīmad Bhāgavatam* is the best medium. (2)

*vaiṣṇavera ucchiṣṭa tāhe mora mana-niṣṭha
vaiṣṇavera nāmete ullāsa
vṛndāvane cautārā tāhe mora mana-gherā
kahe dīna narottama dāsa*

Let my mind be fixed in accepting the remnants of the Vaiṣṇavas, and I will be jubilant to hear the names of the Vaiṣṇavas. “My mind is attached to the courtyard of Vṛndāvana,” says Narottama dāsa. (3)

— Śrīla Narottama dāsa Ṭhākura’s *Prārthanā*



(3)

Śrī vaiṣṇava śaraṇa
(surrender to the vaiṣṇavas)

*vṛndāvana-vāsī jata vaiṣṇavera gaṇa
prathame vandanā kori sabāra caraṇa*

First of all I offer my obeisances to the feet of all the Vaiṣṇavas living in Vṛndāvana. (1)

*nīlācala-vāsī jata mahāprabhura gaṇa
bhūmite poḍiyā bandoṅ sabāra caraṇa*

Falling to the ground, I offer my obeisances to the feet of all of Mahāprabhu's followers who reside in Jagannātha Puri. (2)

*navadvīpa-vāsī jata mahāprabhura bhakta
sabāra caraṇa bandoṅ hoiyā anurakta*

With deep loving attachment, I honor the lotus feet of all those devotees of Mahāprabhu who live in Navadvīpa. (3)

*mahāprabhura bhakta jata gauḍa deśe sthithi
sabāra caraṇa bandoṅ koriyā praṇati*

I pray and offer my obeisances to the feet of all those followers of Mahāprabhu who live anywhere in Bengal. (4)

*je deśe je deśe boise gaurāṅgera gaṇa
ūrdhva-bāhu kori' bandoṅ sabāra caraṇa*

With upraised arms I pray to the feet of all of Gaurāṅga's followers, in whichever country they may live. (5)

*hoiyāchena hoibena prabhur jata dāsa
sabāra caraṇa bandoṅ dante kori' ghāsa*

With a straw between my teeth, I pray to the lotus feet of all of Mahāprabhu's servants, as many as have been or ever will be. (6)

*brahmāṇḍa tārīte śakti dhara jane jane
e veda purāṇe gaṇa gāya jebā śune*

Everyone has heard the *Vedas* and the *Purāṇas* sing the glories of the Vaiṣṇavas, each and every one of whom possess the power to deliver the entire universe. (7)

*mahāprabhura gaṇa saba patita-pāvana
taiṅ lobhe mui pāpi loinu śaraṇam*

Since all the devotees of Mahāprabhu are the deliverers of the fallen souls, I have eagerly come to take shelter of their lotus feet, even though I am a most sinful person. (8)

*vandanā korite mui koto śakti dhori
tamo-buddhi-doṣe mui dambha mātra kori*

What power do I possess to glorify the Vaiṣṇavas? My doing so is simply a display of my arrogance, a product of my ignorant mind. (9)

*tathāpi mūkera bhāgya manera ullāsa
doṣe kṣami mo-adhame koro nija dāsa*

Yet this dumb fallen soul will consider himself fortunate and become happy if all of you forgive my offences and accept me as your servant. (10)

*sarve vāñchā siddhi hoy, jama-bandha chuṭe
jagate durlabha hoiyā prema-dhana luṭe*

Those who take shelter of the Vaiṣṇavas see all their desires fulfilled and they can easily escape the punishment of Yamarāja. They can then plunder the treasury of love of God which is extremely rare in this material world. (11)

*manera vāsanā pūrṇa acirāte hoyā
devakīnandana dāsa ei lobhe koyā*

All the desires of such devotees are quickly fulfilled. Greedy for their mercy, Devakīnandana dāsa glorifies the Vaiṣṇavas. (12)

— Śrīla Devakīnandana dāsa Ṭhākura

The Life History of Śrīla Devakīnandana dāsa Ṭhākura

The great Vaiṣṇava poet Devakīnandana dāsa Ṭhākura was born in the village Kumārahaṭṭa, or Hālisahara, in Bengal. Other than his birth in a *brāhmaṇa* family, nothing is known about his parents. His initiating spiritual master was Śrīla Puruṣottama Dāsa, who was the son of Sadāśiva Kavirāja. Like his father, Puruṣottama Dāsa was a great devotee of Lord Nityānanda Prabhu. *Śrī Caitanya-caritāmṛta* (Ādi 11.39) describes him as the twenty fourth branch of Śrī Nityānanda Prabhu. In his *Śrī Gaura-gaṇoddeśa-dīpikā* (Text 130) Śrīla Kavi Karṇapūra has described him as the incarnation of Kṛṣṇa's dear friend Stoka-kṛṣṇa.

Manohara Dāsa, a sixteenth century Vaiṣṇava and the grand-disciple of Śrīla Śrīnivāsa Ācārya, mentions both Puruṣottama Dāsa and Devakīnandana Dāsa in his book *Anurāga-vallī*:

*śrī-nityānandera priya śrī-puruṣottama mahāśaya
devakīnandana ṭhākura tānra śiṣya haya
teṅho ye karāla baḍa vaiṣṇava-vandana.*

Puruṣottama Mahāśaya is very dear to Śrī Nityānanda Prabhu. Devakīnandana Ṭhākura is the disciple of that Puruṣottama Mahāśaya. He wrote the great prayer known as *Vaiṣṇava-vandana*.

Although Devakīnandana Ṭhākura is well known as the author of “*Sanskṛtavaiṣṇavabhidhana*” (Vaiṣṇava dictionary in Sanskrit), he is particularly famous for his “*Vaiṣṇava-vandana*”. Composed of 386 lines, and of the Bengali verse form known as *pāyara*, this *Vaiṣṇava-vandana* mentions the name of every important contemporary follower of Mahāprabhu as well as some of Mahāprabhu’s important predecessors. It is greatly valued amongst devotees and scholars for its devotion and historical importance.

According to the family tradition of Śrīla Puruṣottama Dāsa, Devakīnandana Dāsa was formerly known as Gopāla Cāpāla. After offending Śrīvāsa Ṭhākura, (as described in CC Ādi 17.38-59), Mahāprabhu instructed Gopāla Cāpāla that to be forgiven for his offense he would have to take shelter of Śrīvāsa Paṇḍita. Śrīvāsa Paṇḍita in turn instructed him to take shelter of Puruṣottama Dāsa. Puruṣottama Dāsa gave him initiation and the name Devakīnandana Dāsa. He then ordered Devakīnandana to worship and pray to the Vaiṣṇavas and in that way become freed from his offenses. Taking this order on his head, Devakīnandana traveled throughout the country collecting the names of all the Vaiṣṇava devotees of Śrī Caitanya Mahāprabhu to include in his *Vaiṣṇava-vandanā*.

Śrī Caitanya Mahāprabhu, who is famous as *kali-bhaya-nāśana*, the destroyer of all fear caused by the age of Kali, has instructed;

*ei satya kahi, tomā'-sabāre kevala
nā jāniyā nindā yebā karila sakala*

*āra yadi nindya-karma kabhu nā ācare
nirantara viṣṇu-vaiṣṇavera stuti kare*

*e sakala pāpa guche ei se upāya
koṭi prāyaścite o anyathā nāhi yāya*

“What I say is the truth. If a person who has committed blasphemy stops blaspheming others and instead praises Lord Viṣṇu and the Vaiṣṇavas, then all of that person’s sins and offenses will be destroyed. That is the right way to destroy them. Millions of rituals of atonement will not destroy them.”

— *Caitanya Bhāgavata*, Antya 3.456-458

Bearing in mind the above instruction of Śrī Caitanya Mahāprabhu, many Gauḍīya Vaiṣṇavas make it their daily practice to recite Devakīnandana Ṭhākura’s *Vaiṣṇava-vandanā*, or at least the final portion of it known as *Śrī Vaiṣṇava-śaraṇa*. This prayer is seen as a means to help purify one of offenses to Vaiṣṇavas as well as to prevent *vaiṣṇava-aparādha*.

— *Śrī Kṛṣṇa Kathāmṛta*, Vol. 6

Inspirational Prayers for a *Sādhaka*

(1)

*hari-smṛty-āhlāda-stimita-manaso yasya kṛtinaḥ
sa-romāñcaḥ kāyaḥ nayanam api sānanda-salilām
tam evācandrārkaṁ vaha puruṣa-dhaureyam avane
kim anyais tair bhārair yama-sadana-gaty āgati-paraiḥ*

By remembering Lord Hari, the devotees' hearts become overwhelmed with bliss, their bodily hairs stand erect, and their eyes become filled with tears of joy. O earth, these devotees are the best of men. Please carefully maintain them for as long as the sun and the moon shine in the sky. What is the use of your carefully maintaining those other burdensome persons who are simply intent on coming and going to and from the house of Yamarāja?

*jñānāvalambakāḥ kecit
kecit karmāvalambakāḥ
vayaṁ tu hari-dāsānām
pāda-trāṇāvalambakāḥ*

Some are inclined to speculative knowledge and other are inclined to fruitive work. We, however, are inclined to take shelter of the lotus feet of Lord Hari's servants.

— Śrīla Rūpa Gosvāmī's *Padyāvalī*, Verses 55, 58

(2)

*biṣaya-bāsanā-rūpa cittera bikāra
āmāra hr̥doye bhoga kā're anibāra*

The delusion rooted deeply in my heart has taken the shape of desires for sense gratification. Thus in my heart I am constantly trying to enjoy.

*je kota jatana āmi korilama hāya
na gelo bikāra bujhi šeṣe prāṇa jaya*

Alas! How much endeavor have I made for such enjoyment? My delusions have not gone away, and I understand that now in the end my life is departing.

*e ghora bikāra more korilo asthira
śānti nā pāilo sthāna antara adhira*

This ghastly delusion has made me extremely restless. I have not achieved any peace, and I am most disturbed at heart.

*śrī-rūpa-goswāmī more kṛpā bitariyā
uddhāribe kabe yukta-bairāgya arpiyā*

When will Śrīla Rūpa Gosvāmī bestow his mercy upon me? When will he deliver me by imparting knowledge of *yukta-vairāgya* (the science of renunciation which dovetails all favorable things in devotional service)?

*kabe sanātana more chāradye biṣoya
nityānande sāmārpibe haiyā sadoyā*

When will Śrīla Sanātana Gosvāmī cause me to give up this materialistic sense gratification? Being gracious to me, he will offer me in devotion to Lord Nityānanda Prabhu.

*śrī-jīva-gośwāmī kabe siddhānta-salile
nibāibe tarkānala citta jāhe jwale*

When will Śrīla Jīva Gosvāmī pour the waters of his strong conclusive truths and thereby extinguish the fire of false arguments that burns my heart?

*śrī-caitanya-nāma sune udibe pulaka
rādhā-kṛṣṇāmṛta-pāne haibo aśoka*

My jubilation will arise when I hear the chanting of the Holy Name of Śrī Kṛṣṇa Caitanya, and by drinking the nectar of Rādhā-Kṛṣṇa I will become free from all of my lamentations.

*kāṅgālera su-kāṅgāla durjana e jana
baiṣṇaba-caraṇāśroya jāce akiñcana*

This rogue is not only the most wicked amongst the wicked, but is the most wretched amongst the wretched. Therefore he now begs for the shelter of the lotus feet of all the Vaiṣṇavas.

— Śrīla Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*

Inspirational Meditations for a Serious *Sādhaka*

(1)

The Vaiṣṇavas' profound humility and obedience teach us that it is never possible to approach God and His devotees except by such humble submission. If we learn to be arrogant, we will surely be deprived of the service to God and His devotees for good. There are persons who do not worship His devotees while worshipping God. Verily they are arrogant persons and not worshipers of God at all. In the matter of worship, God and His devotees are to be equated. If the same devotion with which we worship God is not aroused in our hearts to the feet of His devotees, we are rendered perfectly worthless, and we have lived in vain.

May we be every ready to sweep away from our hearts, by the rough application of hundreds of thousands of pointed broomsticks, the wicked design of desiring to be honored above other persons by the devotees of the Lord. Kṛṣṇa will be merciful to us and we shall be blessed with the gift of devotion to His Divine Feet the very day that we are delivered from the evil desire of seeking advantages and honors from others. A person is relieved from all ineligibilities by being imparted fitness for the service of God. Immoral men and women, *śudras*, and the rest may look condemnable and contemptible in the eyes of the world for their evil deeds. But even such persons are enabled to attain the eternal good by noting the model disposition of the devotees of God, who honor all persons without requiring to be honored; and by following their conduct and teaching. Let us end with the text already quoted, "There are those who worship God but do not worship His devotees. Verily such persons are arrogant sinners. They are not worshipers of God at all. Let the censorious people calumniate us to their heart's content. We will not mind them. Let us roll in the dust and forget everything in the ecstasy of intoxication by excessively drinking the strong and tasty wine of love for Lord Hari."

— From a lecture given by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura at his
Śrī Vyāsa-pūjā celebration in 1936

(2)

In his *Śrī Bhāgavata-arka-maricimālā*, Śrīla Bhaktivinoda Ṭhākura gives us a very unique and illuminating glimpse into the heart of what it means to make friends with Kṛṣṇa's devotees. His chapter invocations personify the perfection of each *tattva* and offer a beautiful prayer to the devotee concerned. We would

like to share these very precious insights into the depths and subtleties of personalism. We're confident they will inspire and enliven you!

1) Indications of Evidence (*pramāṇa nirdeśaḥ*)

*śrī-kṛṣṇa-caitanya-candrāya namaḥ
yat-kṛpayā pravṛtto 'ham etasmin grantha-saṅgrāhe
taṁ gaura-pārśadaṁ vande dāmodara-svarūpakam*

I offer my homage to Svarūpa Dāmodara Gosvāmī, the personal associate of Lord Gaurāṅga. By his mercy I have been engaged in compiling this book.

2) The Rising Sun of *Śrīmad Bhāgavatam* (*bhāgavata arkā udayaḥ*)

*gaurāṅga-kṛpayā yasya tattvaṁ bhāgavatoditam
samprāptaṁ hṛdaye vande sārvabhauma mahāśayam*

I offer my homage to the great soul Sārvabhauma Bhaṭṭācārya. The Absolute Truth described in *Śrīmad Bhāgavatam* manifested in his heart by the mercy of Lord Gaurāṅga.

3) The Exposition of *Bhāgavata* (*bhāgavat-vivṛtti*)

*varāha-nagarānandaṁ śrī-raghunātha-samjñakam
śrīmad-bhāgavatācāryaṁ vande caitanya-pārśadam*

I offer my homage to Śrī Raghunātha, the bliss of Varāha City. He is the *ācārya* of *Śrīmad Bhāgavatam* and a personal associate of Lord Caitanya.

4) The Factual Truth of Kṛṣṇa (*bhāgavat svarūpa tattvaṁ*)

*śrīmad-bhāgavatāsvādo vraje yasya satāṁ mude
bhaṭṭa-gosvāmīnam vande raghunāthābhidham hi tam*

I offer my homage to Raghunātha Bhaṭṭa Gosvāmī, who relished *Śrīmad Bhāgavatam* in Vraja-bhūmi to the delight of the saintly devotees.

5) The Essential Nature of the Energies of the Lord (*bhāgavat śakti tattvaṁ*)

*bhagavat-pāratamyāṁ yat kṛṣṇākhyāṁ puruṣāṁ param
pītaṁ ānītaṁ atraiva tam advaita-prabhum bhaje*

I worship Lord Advaita Ācārya Prabhu. He invited to this world the last word in the Absolute Truth, the Personality of Godhead called Kṛṣṇa, and brought Him here in a golden form.

6) The Principles of the Lord's Mellows (*bhāgavat rasa tattvam*)

*yena vistārito gaura-kṛpāya rasa-sāgaraḥ
viśākhikā-svarūpam tam rāmānandam aham bhaje*

I worship Śrī Rāmānanda Rāya, who by the mercy of Lord Gaura spread far and wide the ocean of transcendental pleasure. He is none other than Viśākhā gopī.

7) The Essential Nature of the Individual Soul (*jīva tattva*)

*gauḍa-rāṣṭra-sacivatvam hitvā gaura-padāśrayāt
sanātanam numas tam yo jīva-tattvam aśikṣayat*

Let us honor Śrī Sanātana Gosvāmī, who gave up his post as minister of Gauḍadeśa upon receiving the shelter of Lord Gaurāṅga's holy feet. He taught the truth about the living entity's nature.

8) Characteristics of the Conditioned Soul (*baddha-jīva lakṣaṇam*)

*māyaya jīva-sambandho yena pradarśitaḥ sphuṭam
śrī-gaura-kṛpāya sākṣāt taṁ jīvaṁ praṇamāmi aham*

I bow down to Śrī Jīva Gosvāmī. By the mercy of Śrī Gaura he clearly explained the living entity's relation with illusion.

9) Characteristics of the Fortunate Soul (*bhagyavaj-jīva lakṣaṇam*)

*jīvan kṛṣṇonmukhan kṛtvā kīrtanānanda-varṣaṇāt
gauḍa-bhūmau nanartasmin nityānanda-prabhum bhaje*

I worship Lord Nityānanda Prabhu, who danced in this land of Gauḍa. He made the living beings turn toward Kṛṣṇa by pouring down on them the ecstasy of chanting Kṛṣṇa's names.

10) Characteristics of the Inconceivable Oneness and Difference (*acintya-bhedābheda lakṣaṇam*)

*bhedābhedam acintyaṁ yan matavāda nivartanam
gaurājñāyodhrtaṁ yena naumi gopāla-bhaṭṭakam*

I offer my respects to Śrī Gopāla Bhaṭṭa Gosvāmī. On the order of Lord Gaura, he delivered the philosophy of inconceivable sameness and difference, which dispels all speculative opinions.

11) Analysis of the Process (*abhidheya vicārah*)

*śāstrābhidheyam udghaṭya śuddha bhaktir nirūpitā
śrī-caitanyājñāya yena vande taṁ rūpa-samjñakam*

I offer my homage to Śrī Rūpa Gosvāmī. On the order of Lord Caitanya, he made the methodology of practical service in pursuance of the Vedic scriptures a matter of public knowledge, and elucidated the principles of pure devotion.

12) Devotional Service in Practice (*sādhana-bhakti*)

*kṛpāya gauracandrasya bhaktir yā sādhanābhidhā
rūpita yair namāmi taṁ jīva-rūpa-sanātanān*

I bow down to Śrī Jīva, Rūpa and Sanātana, who by the mercy of Lord Gauracandra delineated the art of devotional service in practice.

13) *Sādhana-bhakti* Executed Exclusively by Taking Shelter of the Holy Name (*aikāntikī nāmāśraya sādhana-bhakti*)

*caitanya-kṛpāya yena bhaktir nāmāśritodita
namāmi haridāsaṁ taṁ bhaktānām sukha-daṁ gurum*

I bow down to Śrī Haridāsa, the spiritual master and source of delight of all the Lord's devotees. By Lord Caitanya's mercy he revealed pure devotional service in the mode of chanting the Lord's Holy Names.

14) Analysis of Unfavorable Conditions for *Bhakti* (*bhakti pratikūlya vicārah*)

*pratiṣṭhāśa-bhayād yena vivikte bhajanam kṛtam
taṁ mādhvānvaya-nakṣatram mādhavendra-purīm bhaje*

I worship Śrī Mādhavendra Purī, who dreading fame did his chanting in a secluded place. He is the bright star of the Mādhva disciplic succession.

15) Analysis of Favorable Conditions for *Bhakti* (*bhakti ānukūlya vicārah*)

*aṅgī-kṛtam sadā bhakter anukūlam yad eva hi
gaura-pādāśrayad yena śrīvāsaṁ taṁ namāmi aham*

I bow down to Śrīvāsa, who under the shelter of Lord Gaura's divine feet always accepted whatever was favorable to the Lord's devotional service.

16) Gradual Manifestation of *Bhāva* (*bhāvodaya-kramah*)

*sādhanaṁ jīvaṇe yaśya dr̥ṣṭo bhāvodaya-kramah
raghunātham ahaṁ vande dāsa-gosvāminam prabhum*

I offer homage to my master Raghunātha, known as Dāsa Gosvāmī. The life-story of his endeavors exemplifies the gradual progress of love of God.

17) Analysis of the Goal of Devotional Service (*prayojana vicarah*)

*bhogam mokṣam pratiṣṭhām ca hitvā prīti-samāśrayam
gaura-pādāśrayad yaśya vande taṁ lokanāthakam*

I honor Śrī Lokanātha, who by taking shelter of Lord Gaura's feet put aside enjoyment, salvation and reputation in favor of the refuge of loving affection for the Supreme.

18) The Perfection of the Mellow of Pure Love — The Glories of *Rasa* (*siddha prema-rasaḥ / rasa-mahimā*)

*mahimā vraja-līlayā dūrato 'pi niṣevitaḥ
yair yais tām daṇḍavan naumi bhaktān bhīṣmārjunādikāḥ*

I lay myself down like a rod to honor the many devotees of the Lord who like Bhīṣma and Arjuna serve the glories of Vraja's pastimes even in distant separation.

19) The Perfection of the Mellow of Pure Love — The Depth of *Rāsa* (*siddha prema-rasaḥ / rasa-garimā*)

*garimā vraja-līlayaḥ kṛpāya yena varṇitaḥ
sādhūnām upakārāya taṁ naumi vyāsa-nandanam*

I bow down to Śukadeva, the son of Vyāsa. He kindly described the majesty of the pastimes of Vraja, thus greatly assisting the Lord's pious devotees' efforts.

20) The Sweetness of *Rasa* (*rasa-madhurimā*)

*rādhā-pādāśritāḥ sarve gaura-kṛpā-prasādataḥ
siddha-prema-rase magnā vande tām gaura-jīvanām*

I bow down to all those who dedicate their lives to Lord Gaurāṅga. By His grace and favor, they gain shelter at the feet of Śrī Rādhā and drown in the *rasa* of the perfection of love of God.

*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*

*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*

*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*

*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*



Seventh Rainfall

First Shower

GEM SIX

दृष्टैः स्वभावजनितैर्वपुषश्च दोषैर्
न प्राकृतत्वमिह भक्त जनस्य पश्येत्
गङ्गाम्भसां न खलु बुद्बुदफेनपङ्कैर्
ब्रह्मद्रवत्वमपगच्छति नीरधर्मैः

*dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ*

dr̥ṣṭaiḥ—seen by ordinary vision; *svabhāva-janitaiḥ*—born of one’s own nature; *vapuṣaḥ*—of the body; *ca*—and; *doṣaiḥ*—by the faults; *na*—not; *prākṛtatvam*—the state of being material; *iha*—in this world; *bhakta janasya*—of a pure devotee; *paśyet*—one should see; *gaṅgā-ambhasāṁ*—of the Ganges waters; *na*—not; *khalu*—certainly; *budbuda-phena-paṅkaiḥ*—by bubbles, foam and mud; *brahma-dravatvam*—the transcendental nature; *apagacchati*—is spoiled; *nīra-dharmaiḥ* the characteristics of water.

TRANSLATION

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

Śrī Upadeśāmṛta Text Six

Walk Through Map

This Kṛṣṇa consciousness movement is a transcendental science and there is no room for jealousy. (It) is meant for the *paramahāṁsas* who are completely free from all jealousy..... As soon as anyone becomes envious, he falls from the platform of *paramahāṁsa*.

(1) SAY 'NO' TO CRITICISM OF BODILY DEFECTS OF A VAIṢṆAVA

- * One should not criticize, but overlook, such defects.
- * The main consideration is the pure devotional service of the devotee.
- * To consider a Vaiṣṇava's bodily defects is offensive. Such an offense is very serious, dangerous & obstructive.

(2) SAY 'NO' TO CRITICISM OR NEGLECT BECAUSE OF BIRTH

- * The *gospvāmī* title is not hereditary; it is a question of qualification.
- * "*gospvāmī*" family devotees and devotees born in ordinary families should be treated equally.
- * To call a devotee "American" etc. and discriminate on such grounds is offensive.
- * A pure devotee may not be born in a *brāhmaṇa* or *gospvāmī* family, but because he is engaged in devotional service he should not be neglected.

(3) SAY 'NO' TO CRITICISM OF APPARENT MISBEHAVIOR

- * Even if a devotee sometimes seems to engage in abominable activities he should be considered a saintly person, because his actual identity is that of servant of Kṛṣṇa. He is not to be considered an ordinary person. (Bg 9.30)



(4) SAY 'NO' TO MATERIALISTIC VISION

- * One is superior or inferior according to his spiritual development in Kṛṣṇa consciousness. One is forbidden to observe the activities of a pure Vaiṣṇava from a material point of view. This is very injurious.
- * One should try to see the internal features and devotional service of such a devotee and in this way be protected from offensive mentality, and himself become purified.
- * Those who think that Kṛṣṇa consciousness is limited to a certain section of people, a certain section of devotees, or a certain tract of land are generally prone to see externally. Such people are called neophytes.

(5) SAY 'NO' TO MISTREATMENT OF AN EMPOWERED DEVOTEE

- * An empowered person who is actually engaged in the confidential service of the Lord should not be treated as an ordinary human being.
- * One should not be jealous of an empowered Vaiṣṇava or try to bring him down to his platform.

(6) SAY 'NO' TO ATTEMPTS TO DISCIPLINE, ADVISE OR CORRECT

- * It is an offense to consider an empowered Vaiṣṇava an object of disciplinary action.
- * It is offensive to try to give him advice or to correct him.

Practical and Transformational Insights

Excerpts from Śrīla Prabhupāda’s Text 6 Purport

Śuddha-bhakti, the activity of the soul proper — in other words, engagement in the transcendental loving service of the Lord — is performed in a liberated condition.

In this Kṛṣṇa consciousness movement, one’s consciousness must be changed. If consciousness is aimed toward material enjoyment, it is material consciousness, and if it is aimed toward serving Kṛṣṇa, it is Kṛṣṇa consciousness.

Bhakti-yoga is the proper activity of the soul, and when one actually engages in unalloyed, uncontaminated devotional service, he is already liberated (*sa guṇān samatītyaitān* [Bg. 14.26]). Kṛṣṇa’s devotee is not subjected to material condition, even though his bodily features may appear materially conditioned. One should therefore not see a pure devotee from a materialistic point of view.

No one should criticize the bodily defects of a pure devotee. If there are such defects, they should be overlooked. What should be taken into account is the spiritual master’s main business, which is devotional service, pure service to the Supreme Lord.

As stated in *Bhagavad-gītā* (9.30):

*api cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ*

Even if a devotee sometimes seems to engage in abominable activities, he should be considered a *sādhur*, a saintly person, because his actual identity is that of one engaged in the loving service of the Lord. In other words, he is not to be considered an ordinary human being.

Even though a pure devotee may not be born in a *brāhmaṇa* or *gosvāmī* family, if he is engaged in the service of the Lord he should not be neglected. In actuality there cannot be a family of *gosvāmīs* based on material considerations, caste or heredity. The *gosvāmī* title is actually the monopoly of the pure devotees; thus we speak of the six *Gosvāmīs*, headed by Rūpa Gosvāmī and Sanātana Gosvāmī. Rūpa Gosvāmī and Sanātana Gosvāmī had practically become Mohammedans and had therefore changed their names to Dabira Khāsa and Sākara Mallika, but Śrī Caitanya Mahāprabhu Himself made them *gosvāmīs*. Therefore the *gosvāmī* title is not hereditary.

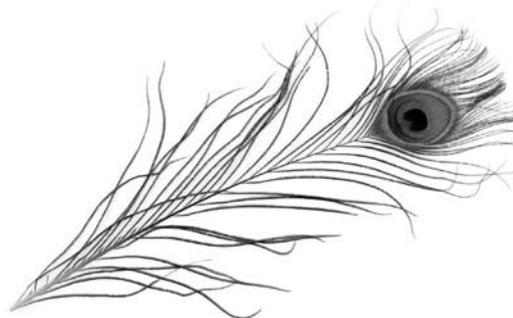
This Kṛṣṇa consciousness movement is a transcendental science, and there is no room for jealousy. This movement is meant for the *paramahāṁsas* who are completely free from all jealousy (*paramaṁ nirmatsarāṇām*). One should not be jealous, whether he is born in a family of *gōsvāmīs* or has the title of *gōsvāmī* awarded to him. As soon as anyone becomes envious, he falls from the platform of *paramahāṁsa*.

If we consider the bodily defects of a Vaiṣṇava, we should understand that we are committing an offense at the lotus feet of the Vaiṣṇava. An offense at the lotus feet of a Vaiṣṇava is very serious.....One should therefore be very careful not to commit any offense against a Vaiṣṇava.

One is forbidden to observe the activities of a pure Vaiṣṇava from a material point of view. For the neophyte especially, considering a pure devotee from a material point of view is very injurious. One should therefore avoid observing a pure devotee externally, but should try to see the internal features and understand how he is engaged in the transcendental loving service of the Lord. In this way one can avoid seeing the pure devotee from a material point of view, and thus one can gradually become a purified devotee himself.

Those who think that Kṛṣṇa consciousness is limited to a certain section of people, a certain section of devotees or a certain tract of land are generally prone to see the external features of the devotee. Such neophytes, unable to appreciate the exalted service of the advanced devotee, try to bring the *mahā-bhāgavata* to their platform.....An empowered person who is actually engaged in the confidential service of the Lord should not be treated as an ordinary human being, for it is stated that unless one is empowered by Kṛṣṇa, one cannot spread the Kṛṣṇa consciousness movement all over the world.

Everyone should be very careful not to be jealous of an empowered Vaiṣṇava, or a *śuddha-vaiṣṇava*. It is also an offense to consider an empowered Vaiṣṇava an object of disciplinary action. It is offensive to try to give him advice or to correct him.



Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Six Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

- (1) Kṛṣṇa's devotee is not subjected to material conditions, even though his bodily features may appear materially conditioned. One should therefore not see a pure devotee from:
 - (a) a critical perspective
 - (b) a materialistic point of view
 - (c) a judgemental viewpoint
 - (d) a separatist point of view
- (2) Even though a pure devotee may not be born in a *brāhmaṇa* or *gosvāmī* family, if he is engaged in the service of the Lord:
 - (a) he should not be neglected
 - (b) he is of the same calibre
 - (c) he will be born in a *brāhmaṇa* or *gosvāmī* family next life
 - (d) he is superior to those born in such families.
- (3) Those who think that Kṛṣṇa consciousness is limited to a certain section of people, certain section of devotees, or a certain tract of land are:
 - (a) very bigoted
 - (b) a disturbance to the society of Vaiṣṇavas.
 - (c) generally prone to see the external features of the devotee
 - (d) generally inclined to criticize
- (4) An empowered person who is actually engaged in the confidential service of the Lord should not be treated:
 - (a) as someone special
 - (b) offensively
 - (c) lightly
 - (d) as an ordinary human being
- (5) It is an offense to try to _____ an empowered Vaiṣṇava:
 - (a) discipline
 - (b) advise
 - (c) correct
 - (d) all of the above

- (6) For a neophyte specially, considering a pure devotee from a material point of view is very:
- (a) common
 - (b) injurious
 - (c) acceptable
 - (d) sinful
- (7) The *gosvāmī* title is the monopoly of:
- (a) pure devotees
 - (b) those who are born in a *brāhmaṇa* family
 - (c) those who retire in Vṛndāvana
 - (d) descendents of the temple priests
- (8) This movement is meant for _____ who are completely free from _____ :
- (a) *paramahंसas*/jealousy
 - (b) common men/sins
 - (c) *brāhmaṇas*/pride
 - (d) devotees/material aspirations

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) b; (2) a; (3) c; (4) d; (5) d; (6) b; (7) a; (8) a

How's My Vision? Let's Check It!

(1)

Do I Have Separatist Vision?

The word “separatist” must be understood carefully. The Sanskrit words in this connection are bhinna-dṛk and pṛthag-bhāvaḥ. A separatist is one who sees his interest as separate from that of the Supreme Lord. Mixed devotees, or devotees in the modes of passion and ignorance, think that the interest of the Supreme Lord is supplying the orders of the devotee; the interest of such devotees is to draw from the Lord as much as possible for their sense gratification. This is the separatist mentality. Actually, the mind of the Supreme Lord and the mind of the devotee should be dovetailed. A devotee should not wish anything but to execute the desire of the Supreme. That is oneness. When the devotee has an interest or will different from the interest of the Supreme Lord, his mentality is that of a separatist. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion.

— ŚB 3.29.9p



The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.

— ŚB 3.29.9



One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.

— ŚB 3.29.23



An ordinary person thinks, “I am so attractive, intelligent and wealthy that people should simply serve me and do what I want. Why should I obey anyone else?” This proud, separatist mentality is also found in animals who battle one another for supremacy. Such a mentality is conspicuously absent in the mind of an advanced

devotee, and it is certainly absent in the sublime, omniscient mind of the Supreme Personality of Godhead.

ŚB 10.74.5p



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has warned us that if we do not see everything as a manifestation of the Supreme Personality of Godhead, we shall become victims of phalgu-vairāgya, or immature renunciation. Whatever we see as disconnected from Kṛṣṇa will have in our mind no relationship to Kṛṣṇa’s service. But if we see everything as connected to Kṛṣṇa, we shall use everything for Kṛṣṇa’s satisfaction. This is called yukta-vairāgya. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, “One who has experienced his own true identity understands that all things exist as paraphernalia for giving ecstatic pleasure to the Supreme Lord. Thus one becomes free from the separatist vision in which one sees the world as existing for one’s own enjoyment. In the transcendental state, whatever a devotee sees reminds him of Kṛṣṇa, and thus his transcendental knowledge and bliss increase.”

— ŚB 11.2.41p



The Supreme Personality of Godhead, Lord Kṛṣṇa, is the actual basis of everything. Everything is within Him, and He is within everything. A pure devotee of the Lord sees Kṛṣṇa everywhere and sees all of the variegated modes of nature as the potency of Lord Kṛṣṇa. One who does not see Lord Kṛṣṇa will certainly see material variegatedness as the supreme reality. Such vision is called māyā, or gross illusion, and is similar to the vision of an animal. Pāratantryam means one will remain caught in the web of fruitive activities unless one gives up this superficial, separatist vision.

— ŚB 11.10.32p



One should execute all duties for the sake of the Supreme Personality of Godhead, keeping one’s mind absorbed in Him. One should take advantage of the sacred abodes of the Lord, where His devotees reside, and one should serve the Lord and celebrate the festivals and holidays in His honor. By understanding all living beings to be Lord Kṛṣṇa’s place of residence, one can attain the ability to see equally everywhere, and thus all faulty qualities of envy, false ego and so on will be removed. Bearing this in mind, the devotee should give up his proud relatives, his separatist outlook and his mundane embarrassment and should offer obeisances flat on the ground to all, even the dogs and outcastes. As long as

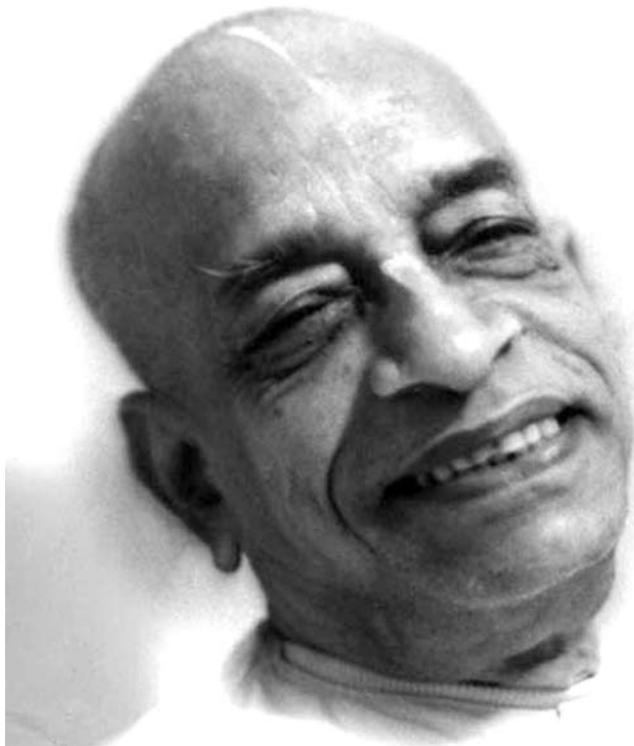
one has not learned to see the presence of the Supreme Personality of Godhead in all creatures, he must continue to use his body, mind and speech to worship the Supreme Lord in that manner of offering full obeisances to all.

— ŚB 11.29 commentary



Prahlāda Mahārāja, while praying to Lord Nṛsimha, said, “O my Lord, I am very much afraid of the materialistic way of life, and I am not the least afraid of Your present ghastly ferocious feature as Nṛsimhadeva. This materialistic way of life is something like a grinding stone, and we are being crushed by it. We have fallen into this horrible whirlpool of the tossing waves of life, and thus, my Lord, I pray at Your lotus feet to call me back to Your eternal abode as one of Your servitors. This is the summit liberation of this materialistic way of life. I have very bitter experience of the materialistic way of life. In whichever species of life I have taken birth, compelled by the force of my own activities, I have very painfully experienced two things, namely separation from my beloved and meeting with what is not wanted. And to counteract them, the remedies which I undertook were more dangerous than the disease itself. So I drift from one point to another birth after birth, and I pray to You therefore to give me a shelter at Your lotus feet.”

— ŚB 1.19.20p



(2)

Do I Have Judgemental Vision?

We should never think of our so-called advancement as being conditioned by or dependent upon some set of material circumstances such as marriage, *vānaprastha*, or this or that. Mature understanding of Kṛṣṇa consciousness means that whatever condition of life I am in at present, that is Kṛṣṇa's special mercy upon me, therefore let me take advantage in the best way possible to spread this Kṛṣṇa consciousness movement and conduct my spiritual master's mission. If I consider my own personal progress or happiness or any other thing personal, that is material consideration.

— Letter to Madhukara, Bombay, 4th January 1973

One mistake of judgment often made by the neophyte devotees is that any time there is some disturbance or some difficulty they are considering that the conditions or the external circumstances under which the difficulty took place are the cause of the difficulty itself. That is not the fact. In this material world there is always some difficulty, no matter in this situation or that situation. Therefore simply by changing my status of occupation or my status of life, that will not help anything. Because the real fact is that if there is any difficulty with others, that is my lack of Kṛṣṇa consciousness, not theirs. Is this clear?

— Letter to Madhukara, Bombay, 4th January 1973

Our business is to raise ourselves to the highest status of life as preachers of Kṛṣṇa's message, and one should behave himself rigidly, then he should instruct others. Two things: Be himself exemplary, then teach others to be exemplary. If one has not come to that high standard, he cannot judge or criticize others. There is one saying from Bible: 'Judge not, lest ye be judged.' So how we can preach unless we are able to make judgements? That will not be possible. Only those who are above suspicion can judge others. One must himself act in such a way that he is always above suspicion. Then he can judge, then he can preach. But now you have no power to instruct. One who is not following himself, how he can instruct others?

— Name withheld, 17th December, 1972

Some devotees of the Lord exhibit external symptoms, acting like madmen, others are introspective devotees, and still others partake of both natures. It is by one's steadfastness and by the merciful vibrations emanating from one's mouth that one's devotion can be judged, not otherwise.

— ŚB 11.2.40p

(3)

Do I Have External, Divisive Vision?

The symptom of the material mind is the tendency to consider oneself to be the ultimate doer and enjoyer. Naturally, one with such a puffed-up mentality is helplessly attracted by the sense objects. One who considers himself to be the doer and enjoyer will be irresistibly attracted to the means for attaining sense gratification and false prestige, namely, exploitation of material objects.

— ŚB 11.13.25p



O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus feet, but they are seen by Your pure devotees, whose one and only aim is to transcendently enjoy Your activities.

As stated in Bhagavad-gītā (18.61), the Lord is situated in everyone’s heart. It is natural that one should be able to see the Lord at least within himself. But that is not possible for those whose internal vision has been covered by external activities.

— ŚB 3.5.45+p



We can understand, if the United Nation passed resolution that “The whole planet belongs to God; we are sons of God; so let us live peacefully as sons of God,” oh, there is no quarrel. But that they will never understand. They’ll simply try to divide. Just like some gangs of thieves, they have stolen some property. Now they have come out, and they’re dividing, and one of them is asking, “My dear brothers, let us divide piously. Let us divide piously.” (laughs) Nonsense. The whole property is impious. So what is the meaning of your piously divided?

Lecture, Montreal, 21st August 1968



If, for example, we make our country the center of attraction, we designate ourselves with some limiting and divisive national label, such as “Bengali,” “Punjabi,” or “English.” Or when we profess a particular faith or religion and make this the center of attraction, again we designate ourselves with some sectarian label, such as “Hindu,” “Muslim,” or “Christian.” Thus we have chosen a center of attraction that many others cannot share with us — because for them, our center of attraction is not all-attractive.

Our relationships with one another can be perfected only when we make our center of attraction Kṛṣṇa, the all-attractive Personality of Godhead.

— Message of Godhead, Ch. 2



So this is the position, that without Kṛṣṇa consciousness everyone will try to enjoy sense gratification independently. Either individually, collectively, socially, economically, politically, go on dividing, dividing, divide. There is no oneness; simply division.

— Lecture, Vṛndāvana, 8th Nov. 1976



(4)

Do I Have Equal Vision? Transcendental Vision?

One can develop equal vision by giving up jealousy and envy and by recognizing the existence of the soul within every material body. This attitude pleases the Supreme Lord, who then reveals Himself, solidifying forever one's equal vision. Merely describing things that exist does not constitute the last word in the perception of reality. One must also see the true spiritual equality of all living entities and all situations.

— ŚB 11.19.36-39p



In the advanced stage of devotional service, the devotee does not see anything separate between his own interests and those of the Supreme Personality of Godhead. Both interests become one, for the devotee does not act for a separate interest. Whatever he does, he does in the interest of the Supreme Personality of Godhead. At that time he sees everything in the Supreme Personality of Godhead and the Supreme Personality of Godhead in everything. Having attained this stage of understanding, he sees no distinction between the spiritual and material worlds. In perfect vision, the material world becomes the spiritual world due to its being the external energy of the Supreme Lord. For the perfect devotee, the energy and the energetic are nondifferent. Thus the so-called material world becomes spiritual (sarvaṁ khalv idaṁ brahma). Everything is intended for the service of the Supreme Lord, and the expert devotee can utilize any so-called material thing for the Lord's service. One cannot serve the Lord without being situated on the spiritual platform. Thus if a so-called material thing is dovetailed in

the service of the Lord, it is no longer to be considered material. Thus the pure devotee, in his perfect vision, sees from all angles.

— ŚB 4.28.42p



When one can see that the various bodies of living entities arise due to the different desires of the individual soul and do not actually belong to the soul itself, one actually sees. In the material conception of life, we find someone a demigod, someone a human being, a dog, a cat, etc. This is material vision, not actual vision. This material differentiation is due to a material conception of life. After the destruction of the material body, the spirit soul is one. The spirit soul, due to contact with material nature, gets different types of bodies. When one can see this, he attains spiritual vision; thus being freed from differentiations like man, animal, big, low, etc., one becomes purified in his consciousness and able to develop Kṛṣṇa consciousness in his spiritual identity.

— Bg 13.31p



Śrīmad Vīrarāghava Ācārya has explained the concept of equal vision as follows: sama-dṛk sarvasya brahmātmakatvānusandhāna-rūpa-sama-dr̥ṣṭimān. “One who is on the path of self-realization should always endeavor to see the ultimate spiritual nature of all existence.” The word mayi means paramātmāni. One should fix one’s mind on the Supreme Personality of Godhead, who is the source of everything. Thus as one passes one’s life on the earth, using up one’s allotted time, one should practice seeing all things and all people as part and parcel of the Absolute Truth, the Personality of Godhead. Since all living entities are part and parcel of Kṛṣṇa, ultimately they all have the same spiritual status. The material nature, also being an emanation of Kṛṣṇa, has a similar spiritual status, but although matter and spirit are both emanations from the Personality of Godhead, they do not exist exactly on the same level. In Bhagavad-gītā it is said that the spirit soul is the superior energy of the Lord, whereas the material nature is His inferior energy. However, since Lord Kṛṣṇa is equally present in all things, the word sama-dṛk in this verse indicates that one must ultimately see Kṛṣṇa within everything and everything within Kṛṣṇa. Thus equal vision is compatible with mature knowledge of the varieties present within this world.

— ŚB 11.7.6p



Although a Vaiṣṇava sees every living entity as part and parcel of Kṛṣṇa, he must discriminate in his external behavior so as not to interfere with the original purpose of the Lord’s creation, which is to reform the living entities so that they can gradually

come back home, back to Godhead. A pure devotee does not foolishly pretend equal vision and approach envious persons; rather, he respects the mission of the Lord, as stated in Bhagavad-gītā (4.11) by the words *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*.

— ŚB 11.2.46p



One's spiritual vision develops proportionately to one's giving up the debased mentality of unnecessarily enjoying matter.

— CC Ādi 5.20p



In our material stage we can see neither ourselves nor the Lord for want of spiritual vision. But when we are liberated from material affection and are situated in our original spiritual form we can see both ourselves and the Lord face to face. Mukti means to be reinstated in one's original spiritual status after giving up the material conception of life. Therefore, human life is specifically meant for qualifying ourselves for this spiritual liberty.

— ŚB 1.8.4p



*Ordinary persons cannot understand how the Supreme Lord is situated in everyone's heart, but a devotee can actually see Him. Not only can the devotee see Him outwardly, but he can see, with spiritual vision, that everything is resting in the Supreme Personality of Godhead, as described in Bhagavad-gītā (mat-sthāni sarva-bhūtāni [Bg. 9.4]). That is the vision of a mahā-bhāgavata. He sees everything others see, but instead of seeing merely the trees, the mountains, the cities or the sky, he sees only his worshipable Supreme Personality of Godhead in everything because everything is resting in Him only. This is the vision of the mahā-bhāgavata. In summary, a mahā-bhāgavata, a highly elevated pure devotee, sees the Lord everywhere, as well as within the heart of everyone. This is possible for devotees who have developed elevated devotional service to the Lord. As stated in the Brahma-saṁhitā (5.38), *premāñjana-cchurita-bhakti-vilocanena*: only those who have smeared their eyes with the ointment of love of Godhead can see everywhere the Supreme Lord face to face; it is not possible by imagination or so-called meditation.*

— ŚB 4.12.11p



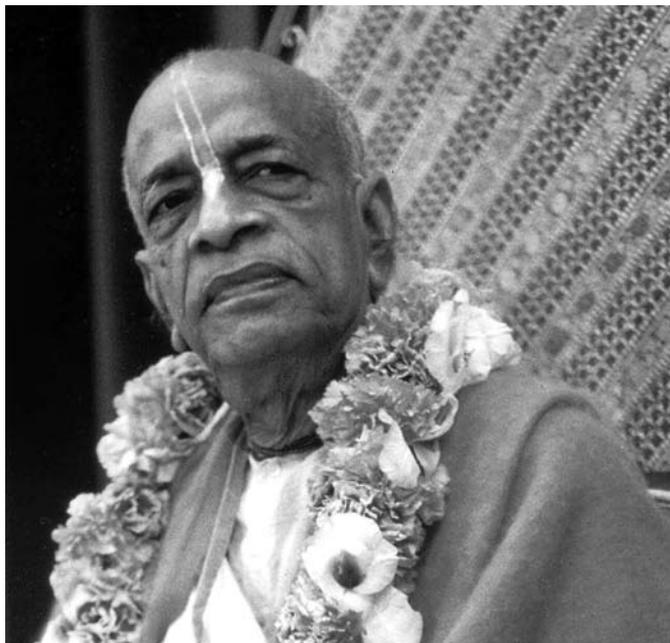
Śrīla Jīva Gosvāmī has pointed out that even though the mahā-bhāgavata devotee may act on the second-class platform for preaching, his rejection of the envious living entities does not obstruct his vision of the Lord as all-pervading. Rather, when a first-class devotee or even a second-class devotee rejects the atheistic class of men, he is expressing the mission of the Supreme Personality of Godhead. A first-class or second-class Vaiṣṇava never actually becomes envious of another living entity, but out of intense love for the Supreme Lord he becomes angry when the Lord is offended. Also, understanding the Lord's mission, he discriminates according to the position of a particular living entity. To consider such a Vaiṣṇava preacher an ordinary, envious person, or to consider him sectarian because of his proclamation of pure devotional service as the most exalted of all methods of spiritual advancement, reflects a materialistic vision called vaiṣṇave jāti-buddhiḥ or guruṣu nara-matiḥ. Such an offense drags the offender down to a hellish condition of life by the laws of nature.

— ŚB 11.2.46p



According to Śrīla Jīva Gosvāmī, although a mahā-bhāgavata sees every living entity as a pure spirit soul, such a mahā-bhāgavata still experiences special ecstasies and other symptoms upon meeting another Vaiṣṇava. This is not contradictory to his vision as a topmost devotee; rather, it is a symptom of his love for Kṛṣṇa. A pure devotee sees every living entity as part and parcel of Kṛṣṇa and therefore expresses his love for Kṛṣṇa through love for all the expansions and creations of Kṛṣṇa. Still, such a mahā-bhāgavata feels special ecstatic love upon seeing another living entity directly pleasing the senses of the Supreme Lord.

— ŚB 11.2.46p





Seventh Rainfall

Second Shower

Commentaries by Our Ācāryas

Text 6

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktivinoda Ṭhākura

*nīradharma-gata phena-paṅkādi-saṁyukta
gaṅgājala brahmatā haite nahe cyuta*

When Gaṅgā water mixes with foam and mud etc. it does not lose its transcendental nature. (1)

*sei-rūpa śuddhabhakta jaḍadeha-gata
svabhāva-vapura doṣe nā haya prākṛta*

In the same way, a pure devotee does not become conditioned because of faults in his birth, nature and body. (2)

*ataeva, dekhiyā, bhaktera kadākāra
svabhāvaja varṇa, kārkaṣyādi doṣa āra*

*prākṛta baliyā bhakte kabhu nā nindibe
śuddha-bhakti dekhi tānre sarvadā vandibe*

Therefore, even if you see faults in a devotee, such as:

- * his body is ugly
- * he is from a low caste or
- * his behavior is harsh or rude,

you should never insult him by calling him conditioned. Seeing his pure devotion, you should always glorify him. (3-4)

Pīyūṣa-varṣiṇī-vṛtti
By Śrīla Bhaktivinoda Ṭhākura

Even if one sees faults in pure devotees, it is not proper to consider them materially conditioned. This is instructed in this 6th verse.

It is not possible for pure devotees to be bad association or commit *nāma-aparādha*. There may be a few faults in their body, birth or disposition. Ugly characteristics, sickness, a deformed body or bad looks due to old age, and so on — all these are faults of the body.

Low birth, harshness, laziness etc. are also innate faults due to birth. Gaṅgā water does not give up its transcendental nature because of bubbles, foam and mud. In the same way, Vaiṣṇavas who have realized their souls' constitutional identity (*ātmā-svarūpa*), are not contaminated by the faults of material conditioning arising from birth in a material body, or the concomitant changes of the body. Therefore if a *sādhaka* who sees such faults considers such a pure devotee inferior and fit to be rejected, he becomes a *nāma-aparādhī*.

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*śuddha-kṛṣṇa-bhakta tānra svabhāvika doṣa
āra tānra deha-doṣe na kariha roṣa*

Do not become angered by “faults” in the disposition or the body of a pure devotee of Kṛṣṇa. (1)

*prākṛta darśane doṣa yadi dṛṣṭa haya
darśanete aparādha jānibe niścaya*

If you see faults, it is because you see with material vision. The fault is in your vision and such seeing is certainly an offense. (2)

*hīna-adhikārī haye, mahatera doṣa
siddha-bhakte hīna-jñāne nā pāre santoṣa*

If you see faults in a great soul, and, because of your own lack of *adhikāra*, see him as lacking, rather than understand him to be a perfected devotee (*siddha-bhakta*), you will never find satisfaction. (3)

*brahma-drava gaṅgodaka pravāhe jakhana
budbuda-phena-paṅka-jalera milana*

*anya-jala gaṅgā-lābhe heya kabhu naya
tadrūpa bhaktera mala kabhu nāhi raya*

The water of the Gaṅgā is liquid transcendence even though bubbles, foam and mud may be mixed with it in the course of its flow. If other water mixes with the Gaṅgā, it is never to be rejected. Similarly, the impurities found in a devotee never remain. (4-5)

*sādhu-doṣa-dṛaṣṭā yei kṛṣṇa-ājñā tyaji
garve bhakti-bhṛaṣṭa haiyā mare adho maji*

He who sees faults in a saintly person (a *sādhu*) rejects the order of Kṛṣṇa. Falling down from devotional service because of pride, after death he will sink down (to a hellish condition). (6)

Śrī Upadeśāmṛta Anuvṛtti
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Do not see a devotee with mundane eyes because there are faults in his disposition, birth, or he has bodily defects. Because of the potency of its inherent nature, Gaṅgā water does not lose its nature of being liquid transcendence if mixed with bubbles, foam and mud. Similarly, don't think that there is a lack of *bhakti* in the devotee when you see with your mundane vision a multitude of faults in him.

*api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ*

*kṣipram bhavati dharmātmā
śaśvac-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati*

Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.

— Bg 9.30-31

To not consider a devotee a *gosvāmī* because he hasn't taken birth in the family-line of the Lord or an *ācārya* is to judge him merely by mundane vision. A devotee born in the family-line of the Lord, a devotee born in the family-line of an *ācārya*, and a devotee born in another family are all members of Lord Hari's family. Do not pay attention to the qualities and faults of their material bodies. It is an offence if you limit a pure devotee of Kṛṣṇa to mundane worldly standards and identify him as equal to a non-devotee. That is material vision. However, if a person progresses just a little on the path of *bhakti*, but considers himself a devotee and (simultaneously) engages in abominable or immoral behavior, it means he has taken shelter of weeds (not the *bhakti-latā*) and he falls down from devotional service.

To consider a pure unalloyed devotee as lowly or depraved when one sees signs of misbehavior or material association in him is to immediately become a *vaiṣṇava-aparādhī*. But once again, one's practice of devotional service is destroyed by associating with a person who has not yet attained *ananya-bhakti* but continually transgresses worldly standards of morality. One should not keep his company.

If misbehavior is seen in a devotee who is realized in *bhajana*, the person who sees such misbehavior is an offender. To be involved in misbehavior does not destroy *ananya-bhakti*. But for the less intelligent observer (of such misbehavior), it is especially harmful.

He who does not see a pure devotee materially, but sees his *ananya-bhajana* (unalloyed devotion service), is not implicated by "seeing" a *mahā-bhāgavata* engaged in misbehavior and soon attains the nature of a saintly person himself.

To restrict devotion to Lord Hari only to devotees who were born in the family-line of the Lord, *ācāryas*, or (great) Vaiṣṇavas who have taken shelter of the path of devotional service, means one is seeing with materialistic vision, seeing bodily faults, etc.

Not being able to understand the transcendental activities of a *mahā-bhāgavata* and trying to subordinate him to the position of a *madhyama* by one's limited (mundane) vision destroys one's devotional service.

If someone is intoxicated with pride because of his high birth and therefore cannot understand the behavior of a perfected devotee and commits an offense at his lotus feet, he cannot remain in devotional service. To not understand his behavior and consider as fallen a *siddha-bhakta* in whom transcendental inclination and relish has awakened, is a *vaiṣṇava-aparādhā*.

There will never be any auspiciousness for the *jīva* who critically looks upon the behavior of perfected great souls (*siddha-mahātmās*), the gurus of the Vaiṣṇavas, and considers them depraved and lowly. Therefore it is *vaiṣṇava-aparādhā* to try to bring the *siddha-bhakta* to the moral path thinking him fit for instruction because of seeing him with material vision and considering him materially conditioned. There is a difference between a *sādhaka* in whom *rati* has not awakened (*ajāta-rati-sādhaka*) and a *siddha-bhakta*. Understanding this difference, one should be considered the disciple and the other the spiritual master. The spiritual master should not be given instructions. The spiritual master should not accept instructions from the disciple. This is to be (carefully) considered.

*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*

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*Hare Kṛṣṇa Hare Kṛṣṇa
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*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*



Seventh Rainfall

Third Shower



HOW GOOD IS MY VISION? (Test 1)

N-6

His curly hair was decorated with wild forest flowers.

N-8

Kṛṣṇa is a very beautiful and lovable blue boy.

N-10

He delights in grazing His cows and playing with His friends in the forest.

N-12

But all the other residents of Vraja are simply counting the hours until He comes home to be with them once again.

N-18

Rādhā serves Kṛṣṇa best.

N-24

She is an expert cook, and is loved by everyone in Vraja.

N-36

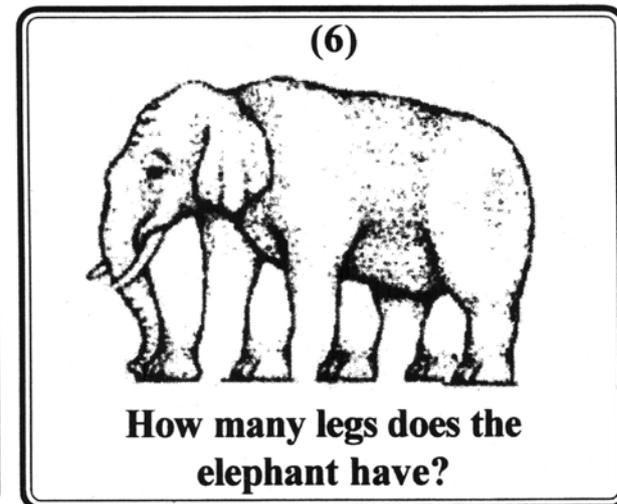
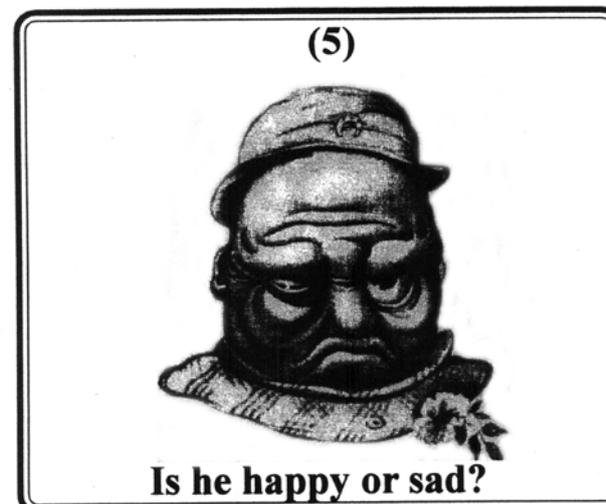
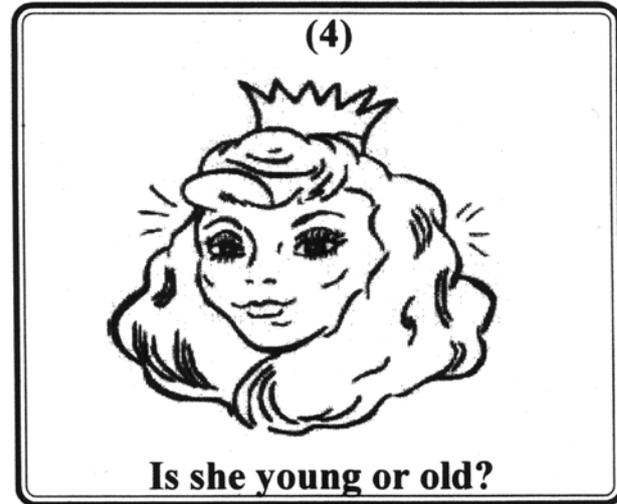
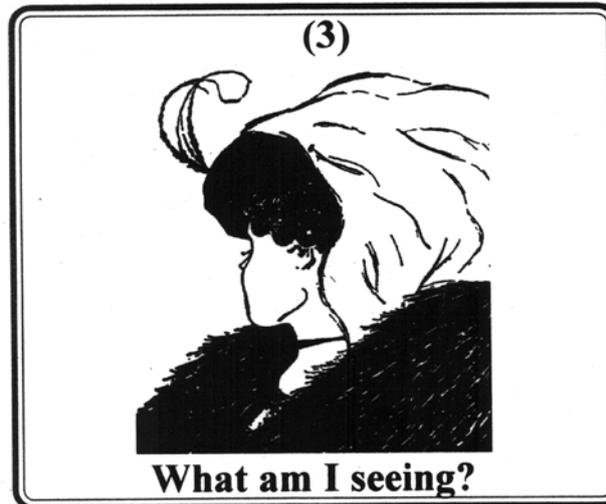
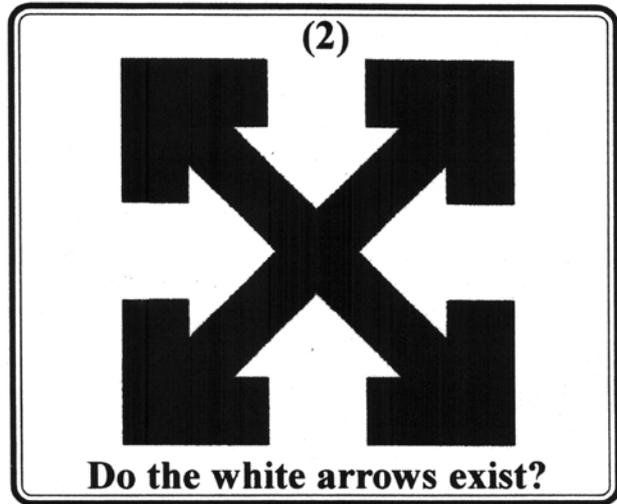
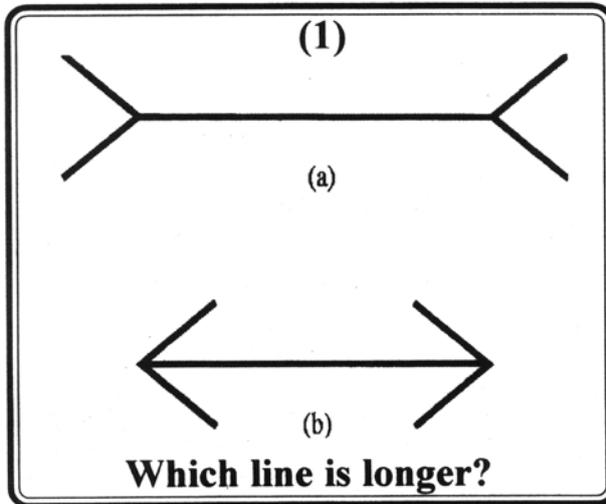
And She loves everyone in
Vraja.



*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

HOW GOOD IS MY VISION?

(Test 2)



How Good Is My Vision (Test 3)?

Please read the following pastimes and take an honest look at how you see them and how your heart — and mind! — responds. Is your response Kṛṣṇa conscious? Are you satisfied with it? Have you learnt anything of practical, applicable value by reading these pastimes?

(1)

Ignorant, or in Full Knowledge?

In the holy place of Śrī Raṅga-kṣetra, a *brāhmaṇa* Vaiṣṇava used to visit the temple daily and recite the entire text of the *Bhagavad-gītā*. The *brāhmaṇa* regularly read the eighteen chapters of the *Bhagavad-gītā* in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him. Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading the *Bhagavad-gītā* and was personally very happy. While reading the book, the *brāhmaṇa* experienced transcendental bodily transformations. The hairs on his body stood on end, tears welled up in his eyes, and his body trembled and perspired as he read. Seeing this, Śrī Caitanya Mahāprabhu became very happy.

Śrī Caitanya Mahāprabhu asked the *brāhmaṇa*, “My dear sir, why are you in such ecstatic love? Which portion of the *Bhagavad-gītā* gives you such transcendental pleasure?”

The *brāhmaṇa* replied, “I am illiterate and therefore do not know the meaning of the words. Sometimes I read the *Bhagavad-gītā* correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master.”

The *brāhmaṇa* continued, “Actually I only see Lord Kṛṣṇa sitting on a chariot as Arjuna’s charioteer. Taking the reins in His hands, He appears very beautiful and blackish. While seeing Lord Kṛṣṇa sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness. As long as I read the *Bhagavad-gītā*, I simply see the Lord’s beautiful features. It is for this reason that I am reading the *Bhagavad-gītā*, and my mind cannot be distracted from this.”

Śrī Caitanya Mahāprabhu told the *brāhmaṇa*, “Indeed, you are an authority in the reading of the *Bhagavad-gītā*. Whatever you know constitutes the real purport of the *Bhagavad-gītā*.”

After saying this, Lord Caitanya Mahāprabhu embraced the *brāhmaṇa*, and the *brāhmaṇa*, catching the lotus feet of the Lord, began to cry.

The *brāhmaṇa* said, “Upon seeing You, my happiness is doubled. I take it that You are the same Lord Kṛṣṇa.”

The mind of the *brāhmaṇa* was purified by the revelation of Lord Kṛṣṇa, and therefore he could understand the truth of Śrī Caitanya Mahāprabhu in all details. Śrī Caitanya Mahāprabhu then taught the *brāhmaṇa* very thoroughly and requested him not to disclose the fact that He was Lord Kṛṣṇa Himself. That *brāhmaṇa* became a great devotee of Śrī Caitanya Mahāprabhu, and for four continuous months he did not give up the Lord’s company.

— CC Madhya 9.93-107

(2)

Diseased, or Healthy?

There was a *brāhmaṇa* named Vāsudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms. Although suffering from leprosy, the *brāhmaṇa* Vāsudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location. Then one night Vāsudeva heard of Lord Caitanya Mahāprabhu’s arrival, and in the morning he came to see the Lord at the house of Kūrma. When the leper Vāsudeva came to Kūrma’s house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious. When Vāsudeva, the leper *brāhmaṇa*, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him.

When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva’s body became very beautiful, to his great happiness. The *brāhmaṇa* Vāsudeva was astonished to behold the wonderful mercy of Śrī Caitanya Mahāprabhu, and he began to recite a verse from *Śrīmad-Bhāgavatam*, touching the Lord’s lotus feet.

He said, “Who am I? A sinful, poor friend of a *brāhmaṇa*. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.”

The *brāhmaṇa* Vāsudeva continued, “O my merciful Lord, such mercy is not possible for ordinary living entities. Such mercy can be found only in You. Upon seeing me, even a sinful person goes away due to my bad bodily odor. Yet You

have touched me. Such is the independent behavior of the Supreme Personality of Godhead.”

Being meek and humble, the *brāhmaṇa* Vāsudeva worried that he would become proud after being cured by the grace of Śrī Caitanya Mahāprabhu. To protect the *brāhmaṇa*, Śrī Caitanya Mahāprabhu advised him to chant the Hare Kṛṣṇa *mantra* incessantly. By doing so, he would never become unnecessarily proud.

Śrī Caitanya Mahāprabhu also advised Vāsudeva to preach about Kṛṣṇa and thus liberate living entities. As a result, Kṛṣṇa would very soon accept him as His devotee. After instructing the *brāhmaṇa* Vāsudeva in that way, Śrī Caitanya Mahāprabhu disappeared from that place. Thus I have described how Śrī Caitanya Mahāprabhu reclaimed the leper Vāsudeva and so received the name *Vāsudevāmṛta-prada*.

— CC Madhya 7.136-150

(3)

Outcaste, or Beyond Caste?

After finishing the *rājasūya-yajña*, Mahārāja Yudhiṣṭhira arranged that he would give various gifts to all the *brāhmaṇas* and Vaiṣṇavas. Then he asked Lord Kṛṣṇa how he would know if all the *brāhmaṇas* and Vaiṣṇavas were satisfied by his service. The merciful Lord put his conchshell in one place and said that if all the guests became happy then it would automatically blow.

With great care, Yudhiṣṭhira served the *brāhmaṇa* and Vaiṣṇava guests, but when he finished, the conch did not blow. The king wanted to know what was wrong, so he requested Kṛṣṇa’s help. Kṛṣṇa told him that there was a very humble devotee who was staying just outside of the city named Śvapaca Valmīka. He was an untouchable person who was not properly treated at the *rājasūya-yajña*.

Immediately, Yudhiṣṭhira sent Bhīma and Arjuna to find that devotee and invite him to the royal palace the next day. He then ordered Draupadī to make various types of *prasāda* preparations for him. Bhīma and Arjuna quickly went searching for that devotee. They found him outside the capital in the forest. He was an untouchable outcast. As soon as Śvapaca Valmīka saw the two brothers, he immediately offered his *praṇāms* to them. He prayed to them and cried, asking them why they personally came to call him to the palace when they could have sent one of their servants. He told them that it was not proper for the king’s brothers to personally take the trouble to come there. Śvapaca Valmīka then worshiped the two brothers and with folded hands waited for their order. Bhīma said that as the King of Hastināpura was inviting him to come for *prasāda* to his royal palace

the next day he must go without delay. Hearing Bhīma's words, Śvapaca Valmīka began to cry, and said, "How is it possible for a person like me to go to the royal palace and take *prasāda* there?"

He then told them that he had been taking *prasāda* from the *rājasūya-yajña*. He humbly explained that he had been taking the remnants from the thrown-out leaf-plates of all the Vaiṣṇavas, *brāhmaṇas*, *munis* and *ṛṣis*. He happily expressed his satisfaction by taking such *prasāda*, and humbly requested that they not invite him into the royal palace, as he was not worthy of that. However, Bhīmasena insisted that he must come the next day.

With much humility and fear, the next day the Śvapaca arrived at the palace and first offered his *praṇāms* to all the members of the royal family. Mahārāja Yudhiṣṭhira greeted him with great respect and wanted to wash his feet. The Śvapaca *sādhu* felt very uncomfortable and rejected that idea, saying that he is not worthy of that. He then went to his most worshipable Supreme Lord Sri Kṛṣṇa and again and again offered his obeisances.

After Kṛṣṇa requested the Śvapaca, Yudhiṣṭhira washed the feet of the humble *sādhu*. He was then offered a nice seat and various types of wonderful *prasāda*. Draupadī had personally cooked, and she made many, many types of preparations. They placed these in front of the Śvapaca *sādhu* for him to take. To everyone's surprise, the Śvapaca devotee mixed all the various types of *prasāda* together — the sweet, sour, pungent, etc., and then began to honor it. Seeing this, Draupadī was not very happy. She had spent the entire day preparing that *prasāda*. Seeing that the Śvapaca did not take the items separately, and instead mixed everything together and ate it, she was thinking, "He really is a *śvapaca*, an outcaste!"

After the *sādhu* finished eating, Mahārāja Yudhiṣṭhira gave him ample donations and a respectful farewell. However, after his departure the conch still did not blow. In great anxiety, Yudhiṣṭhira asked the Lord why that was. Kṛṣṇa replied that someone had made an offense to the Śvapaca. Everyone was quiet, but then the five brothers said, "We didn't commit any offense to the Śvapaca."

However, Draupadī was silent. Finally she said, "With great labor I cooked for him, but that Śvapaca did not appreciate my cooking and he mixed everything together and ate it. Therefore in my mind I may have made some mistake."

Kṛṣṇa said, "Call him again and ask him why he did like that. Why didn't he eat everything separately like us?" Again they called for the Śvapaca *sādhu*.

Yudhiṣṭhira Mahārāja asked him, "Why did you mix all the *prasāda* together and eat it? Is there any reason for your behavior?"

With folded hands the Śvapaca told them, “*Prasāda* means the mercy of the Lord. It has already been enjoyed by the Lord. He is the enjoyer, not I. I am His servant; I have to honor His remnants with respect and be careful not to commit any offense. I should not enjoy His remnants with feelings of like and dislike. If I don’t like the chutney I won’t eat it, whereas if I like the sweet rice very much I will eat a lot of it. Please tell me, have I made any mistake?”

His devotional reply opened the eyes of the Pāṇḍavas. Yudhiṣṭhira Mahārāja along with Draupadī begged forgiveness for their offense. Right after that, the conch began to blow very loudly, confirming that the king’s sacrifice was now a complete success.

Source: Sri Krishna Kathamrita No.14, Gopal Jiu Publications



When Seeing Means Suffering

Excerpts from Śrī Caitanya-bhāgavata

The six sons of Devakī were all killed by Kāmsa. They were perfected souls, grandsons of Lord Brahmā. Please read on carefully to learn why they had to suffer so terribly.

“These six were previously sons of Prajāpati Marīci, the son of Brahmā.

“By providence, Brahmā once became bewildered by the arrow of Cupid. He gave up all shame and desired to enjoy his daughter. Seeing this, these six persons laughed. For this fault they immediately fell down. As a result of ridiculing the activities of an exalted personality, they were forced to take birth in a family of demons. Hiraṇyakaśipu gave trouble to the entire universe. These six persons relinquished the bodies of demigods and took birth in his house. These six persons suffered various miseries inflicted by Indra’s thunderbolt and died. Thereafter Yogamāyā again took them and placed them in the womb of Devakī.

“Because of the sin incurred by laughing at Brahmā, they had to suffer in various ways. From the time of their birth they suffered unlimited miseries. Although they were his nephews, King Kāmsa killed them. Devakī does not know all these confidential topics. She treated them as her own sons. I will return those six sons to My mother. This is the reason I have come to you. As soon as they drink milk from Devakī’s breast, they will immediately be relieved from the curse.

The Lord further said, ‘Listen, Bali Mahāśaya, this is what happens if one ridicules the activities of a Vaiṣṇava. If perfected beings suffer so much, then what can be said of the distress ordinary beings will suffer. A sinful person who blasphemes a Vaiṣṇava suffers birth after birth because of that offense.

“Listen, Bali, I am teaching you this so that you will never blaspheme or ridicule Vaiṣṇavas. If one who worships Me and chants My name blasphemes My devotee, his progress is checked. There is no doubt that one who has love and devotion for My devotee will attain Me. There is doubt whether or not the servants of the Supreme Personality of Godhead will attain perfection, but there is absolutely no doubt that those who are attached to serving His devotees will attain perfection. One who simply worships Me but does not worship My devotee is proud. He is not qualified for My mercy. Proud and arrogant persons who worship Lord Kṛṣṇa but do not worship the Lord’s devotees do not attain Lord Kṛṣṇa’s mercy. O Bali, you are My dear servant, therefore I have explained this confidential topic to you.”

When Bali Mahāśaya heard the Lord's instructions, his heart was filled with great happiness. Accepting the Lord's order, he immediately brought Devakī's six sons and presented them to the two Lords. Thereafter Kṛṣṇa and Balarāma took the six boys and immediately brought them to their mother.

As soon as Devakī saw her dead sons, she fed them her breast milk. By drinking the breast milk that had been drunk by the Lord, they immediately attained transcendental knowledge. As everyone there watched, they offered obeisances at the feet of the Lord.

The Lord then cast His merciful glance on them and began to speak with compassion.

“O demigods, return to your abodes. Do not ridicule exalted personalities again. Brahmā has the potency of the Supreme Lord, so he is as good as the Lord. Even if he does something wrong, he is not to be blamed. You suffered so much because you laughed at him. Do not maintain such a mentality. Go and beg forgiveness from Brahmā, then you will again attain satisfaction.”

After hearing the Lord's order, those six people accepted it with great respect. After offering obeisances to their father, mother, Balarāma and Kṛṣṇa, those demigods returned to their own abode.

— CB Antya 6.79-113

Faults seen through mundane vision in *uttama-adhikārī* Vaiṣṇavas are not actually faults. Lord Kṛṣṇacandra is supremely independent, and as such He constantly resides and enjoys pastimes within the body of the *uttama-adhikārī* Vaiṣṇava. Therefore all activities of an *uttama-adhikārī* are meant for Kṛṣṇa's pleasure. This is possible only for a nonduplicitous *uttama-adhikārī* Vaiṣṇava. Only Rudra can drink poison and be addressed as Nīlakaṇṭha; it is not possible for others. By imitating the activities and behavior of an *uttama-adhikārī*, one's destruction is inevitable.

— CB, Introduction to Antya 6

When Seeing Means Sweetness

Excerpts from Śrī Caitanya-caritāmṛta

Śrīla Sanātana Gosvāmī was very distressed because Śrī Caitanya Mahāprabhu insisted on embracing him when his body was covered with itching sores and oozing pus. Śrī Caitanya Mahāprabhu’s heart melted to see His devotee’s distress and so He revealed His vision of things to both Śrīla Sanātana Gosvāmī and Śrīla Haridāsa Ṭhākura.

Śrī Caitanya Mahāprabhu said to Śrīla Sanātana Gosvāmī: “You consider your body dangerous and awful, but I think that your body is like nectar. Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception. Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad. Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [*māyā*]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply. In the material world, conceptions of good and bad are all mental speculations. Therefore, saying ‘This is good’ and ‘This is bad’ is all a mistake. The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater. One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stones and gold on the same level is understood to be a perfect *yogī*. Since I am in the renounced order, My duty is to make no distinctions and be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud. For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty.”

Haridāsa said, “My dear Lord, what You have spoken deals with external formalities. I do not accept it. My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world.”

Lord Caitanya smiled and said, “Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you. My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained. I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children. When a child passes stool and urine that touch the body of the mother,

the mother never hates the child. On the contrary, she takes much pleasure in cleansing him. The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the sores of Sanātana touches My body, I have no hatred for him.”

Haridāsa Ṭhākura said, “My dear Sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart. You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him. By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy.”

Śrī Caitanya Mahāprabhu said, “The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a 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. The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me. Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me. If I had hated Sanātana Gosvāmī and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa. Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk].”

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord’s touch alone there was manifested a fragrance exactly like that of sandalwood pulp.

Śrī Caitanya Mahāprabhu continued, “My dear Sanātana, do not be aggrieved, for when I embrace you I actually get great pleasure. Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana.”

After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana’s sores disappeared, and his entire body resembled the color of gold.

Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord, “This is Your pastime. My dear Lord, You made Sanātana Gosvāmī drink the water

of Jhārikhaṇḍa, and You actually generated the consequent itching sores on his body. After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes.”

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord’s transcendental attributes.

— CC Antya 4.172-205

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Shares Some Thoughts

“A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. Karmīs think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a karmī is called material because the karmī, being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by fully engaging in the Lord’s service must be accepted as transcendental. Whereas karmīs are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary karma may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake.”

— CC Antya 4.173p



Śrīla Prabhupāda Shares Some Thoughts

(1)

Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good for him and what is bad. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world

through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

— CC Antya 4.176p



(2)

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is transcendental and full of spiritual bliss. One should never consider his body material, just as one should never consider the body of the Deity worshiped in the temple to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the Padma Purāṇa therefore state, *arceye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ . . . yasya vā nārakī saḥ*: “That person is a resident of hell who considers the Deity worshiped in the temple to be stone or wood, who considers the spiritual master an ordinary man, and who thinks that the body of a Vaiṣṇava fully dedicated to the service of the Lord belongs to the material modes of nature.”

— CC Antya 4.191p



(3)

At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts his service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. Karmīs may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment.

— CC Antya 4.194p



Seventh Rainfall

Fourth Shower

Songs for a Sādhaka

Part One

(1)

*hari he!
nīra-dharma-gata, jāhnavī-salile,
pañka-phena dṛṣṭa haya
tathāpi kakhana, brahma-drava-dharma,
se salila nā chāḍaya*

O Lord Hari! One may find mud and foam in the pure water of the Ganges, but still, the Ganges water does not give up its original, pure nature. (1)

*vaiṣṇava-śarīra, aprākṛta sadā,
svabhāva-vapura dharme
kabhu nāhe jaḍa, tathāpi ye ninde,
paḍe se viṣamādharme*

The body of a Vaiṣṇava is always transcendental, no matter in what kind of family he is born. His body should never be considered a product of matter. For this reason, whoever blasphemes a Vaiṣṇava commits a grave offense. (2)

*sei aparādhe, yamera yātanā,
pāya jīva avirata
he nanda-nandana! sei aparādhe,
yena nāhi hai hata*

As a result of offending a Vaiṣṇava, a person receives severe punishment from Yamarāja. O Son of Nanda Mahārāja, may I never commit such an offense. (3)

*tomāra vaiṣṇava, vaibhava tomāra,
āmāre karuna dayā
tabe mora gati, ha 'be tava prati,
pā 'ba tava pada-chāyā*

Vaiṣṇavas are Your property and so I seek their blessings. By their mercy, my mind will become inclined towards You so that I will surely attain the shade of Your lotus feet. (4)

— Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*

(2)

*ṭhākura vaiṣṇava-pada, avanīra su-sampada
śuna bhāi hañā eka mana
āśraya laiyā bhaje, tāre kṛṣṇa nāhi tyaje
āra saba mare akāraṇa*

The lotus feet of the saintly Vaiṣṇavas are the greatest wealth in this world. O my dear brothers! Please listen attentively. One who takes shelter of the Vaiṣṇavas and worships Kṛṣṇa; Kṛṣṇa never forsakes him. Others die without reason. (1)

*vaiṣṇava-carāṇa-jala prema-bhakti dite bala
āra keha nahe balavanta
vaiṣṇava-carāṇa-reṇu mastake bhūṣaṇa binu
āra nāhi bhūṣaṇera aṅta*

The water that has washed the feet of a Vaiṣṇava gives divine strength to a person engaged in loving devotional service. Nothing else is more powerful than this. The dust of the feet of the Vaiṣṇavas upon my head is the only decoration needed at the time of death. (2)

*tīrtha-jala pavitra-guṇa likhiyāche purāṇe
se saba bhaktira pravacana
vaiṣṇavera pādodaka sama nahe ei saba
jāte haya vāñcchita pūraṇa*

The purifying qualities of the water of holy places are mentioned in the *Purāṇas* and at every discourse on *bhakti*. However, the water from the feet of a Vaiṣṇava cannot be compared with water from even the holy places. One's desires are fulfilled by taking this water. (3)

*vaiṣṇava-saṅgete mana ānandita anukṣana
sadā haya kṛṣṇa-para-saṅga
dīna narottama kānde hiyā dhairya nāhi bāndhe
mora daśā kena haila bhaṅga*

By associating with the Vaiṣṇavas, one feels blissful discussing the topics of Lord Kṛṣṇa. Becoming impatient due to forgetfulness of Kṛṣṇa, Narottama dāsa thus laments. (4)

— Śrīla Narottama dāsa Ṭhākura's *Prārthanā*

(3)

*ei-bāra karuṇā kara vaiṣṇava gosāñi
patita-pāvana tomā bine keha nāi*

O Vaiṣṇava Gosvāmī, please be merciful to me now. Except for you, there is no one who can purify the fallen souls. (1)

*jāhāra nikaṭe gele pāpa dūre jāya
emana dayāla prabhu kebā kothā pāya*

Where can anyone find such a merciful personality by whose mere audience all sins go far away? (2)

*gaṅgara paraśa haile paścāte pāvana
darśane pavitra kara-ei tomāra guṇa*

After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by sight of you, the fallen soul becomes purified. This is your great quality. (3)

*hari-sthāne aparādhe tāre harinām
tomā sthāne aparādhe nāhika eṛhāna*

The Holy Name can deliver one who commits an offense to Lord Hari, but if one commits an offense to you, there is no means of deliverance. (4)

*tomāra hṛdaye sadā govinda-viśrām
govinda kahena-mama vaiṣṇava parāṇ*

Govinda is always resting in your heart, so Govinda says, “The Vaiṣṇavas are My heart.”(5)

*prati-janme kari āśā caraṇera dhūli
narottame kara dayā āpanāra bali*

I desire the dust of your holy feet in every birth I take. Please consider Narottama dāsa yours, and be kind upon him. (6)

— Śrīla Narottama dāsa Ṭhākura’s *Prārthanā*

Part Two

(1)

*kabe mui vaiṣṇava cinibo hari hari
vaiṣṇava carana, kalyāner khani,
mātibo hrdaye dhorī'*

Oh my Lord Hari, when will I ever be able to realize who is actually a real Vaiṣṇava, the lotus feet of whom are like a mine of all auspiciousness? When will I become madly overwhelmed by holding such lotus feet within the core of my heart? (1)

*vaiṣṇava-thākura, aprākṛta sadā,
nirdosa, ānandamoy
kṛṣṇa-name priti, jade udāsina,
jivete dayārdra hoy*

Such a revered devotee is always transcendental, free from all faults, and fully joyful in spiritual bliss. Being lovingly attached to the Holy Name of the Lord, and always disinterested and callous towards worldly interests, he is always melted with compassion for all souls. (2)

*abhimana-hina, bhajane pravina,
bisayete anāsakta
antara-bāhire, niskapata sadā,
nitya-lilā-anurakta*

Devoid of any trace of false ego, fully experienced and expert in *bhajana*, the pure devotee is completely detached from all types of sense objects. He is always straightforward and sincere both internally and externally, and he is completely attracted to relishing the eternal pastimes of the Lord. (3)

*kaniṣṭha, madhyama, uttama prabhede,
vaiṣṇava tri-vidha gani
kanisthe ādara, madhyame pranati,
uttame śusrusā śuni*

I discriminate between the three types of Vaiṣṇavas, namely the *kaniṣṭha* (beginning neophyte), the *madhyama* (middle class), and the *uttama* (highest pure devotee). I respect the *kaniṣṭha*, I offer my respectful obeisances unto the *madhyama*, and I fully submit myself to hearing from the *uttama*. (4)

*je jena vaiṣṇava, ciniyā loiya,
ā dara koribo jabe
vaisnaver kṛpā, jāhe sarva-siddhi,
avaśya paibo tabe*

At that time, when I learn to properly honor such a pure devotee, recognizing his real quality, only then will I certainly achieve all spiritual perfection by his mercy. (5)

*vaiṣṇava caritra, sarvadā pavitra,
jei ninde himsā kori'
bhaktivinoda, na' sambhaśe tā're
thāke sadā mauna dhori'*

Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy of such a pure devotee, whose life and characteristics are in all ways pure. (6)

— Śrīla Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*

(2)

*kṛpa koro' vaiṣṇava ṭhākura
sambandha jāniyā, bhajite bhajite,
abhimān hao dura*

Please give your mercy to me now, oh revered pure devotee! Vaiṣṇava Ṭhākura! Only then will my false ego go far away by constant worship in full knowledge of my real eternal position. (1)

*'ami to vaiṣṇava', e buddhi hoile,
amāni na ho'bo ami
pratisthāśa āsi', hrdoy duśibe,
hoibo niraya-gāmi*

If I think "I am a Vaiṣṇava", then I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, then certainly I shall descend towards life in hell. (2)

*tomār kinkor, apane janibo,
'guru'-abimān tyaji'
tomār ucchistha, pada-jala-renu,
sadā niskapate bhaji*

Renouncing the false conception that "I am a guru", I understand myself to be your

humble servant. I sincerely worship the remnants of your food, oh pure devotee, as well as the water that has washed the sacred dust of your lotus feet. (3)

*‘nije srestha’ jāni’, ucchisthādi dāne,
ho’be abhimān bhār
tai śiśya taba, thākiya sarvadā,
na loibo puṅgavā kā’r*

By giving others the remnants of my food, I shall consider myself “superior” and will be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else. (4)

*amāni mānada, hole kirtane,
adhikār dibe tumi
tomār carane, niskapate āmi,
kandiyā lutibo bhumi*

If you will bestow upon me the right to chant the Holy Name, I will then give all honor to others without expecting any for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet. (5)

— Śrīla Bhaktivinoda Ṭhākura’s *Kalyāṇa-kalpataru*

(3)

*ṭhākura vaiṣṇava-gaṇa, kari ei nibedana
mo baḍa adhama durācāra
dārūṇa-samsāra-nidhi, tāte ḍubāila vidhi
keṣe dhari more kara pāra*

O saintly Vaiṣṇava! Please hear my prayer. I am the most wretched and fallen soul, drowning in this formidable material ocean by Providence. Please help me to cross over this ocean by grabbing me by the hair of my head and pulling me out. (1)

*vidhi baḍa balavān, nā śune dharama-jñāna
sadāi karama-pāṣe bāndhe
nā dekhi tāraṇa leśa, jata dekhi saba kleśa
anātha kātare teṅi kānde*

The laws of Providence are so powerful that they do not consider religion or knowledge, rather they bind one with the ropes of *karma*. I do not find any source of deliverance from these miserable conditions, and I always lament because I am afflicted by this and I am without a master. (2)

*kāma krodha lobha moha, mada abhimāna saha
āpana āpana sthāne t̄āne
aichana āmāra mana, phire jena andha jana
supatha vipatha nāhi jāne*

Lust, anger, greed, illusion, pride are pulling me to their respective places. Thus my mind is like a blind man without any sense of discrimination. (3)

*nā lainu sat mata, asate majila citta
tuyā pāye nā karinu āśa
narottama dāse kaya, dekhi śuni lāge bhaya
tarāiyā laha nija pāśa*

My mind did not accept the path of the devotees. I was absorbed in bad association. Narottama dāsa says, “I did not aspire for Your lotus feet, O Lord. Please accept me and keep me at Your lotus feet, as I am now afraid.” (4)

— Śrīla Narottama dāsa Ṭhākura’s *Prārthanā*

(4)

*ki-rūpe pāiba sevā mui durācāra
śrī-gurū-vaiṣṇave rati nā haila āmāra*

Since I have no attachment for my spiritual master and the Vaiṣṇavas, and I am very sinful, how will I be able to serve You? (1)

*aśeṣa māyāte mana magana haila
vaiṣṇavete leśa-mātra rati nā janmila*

My mind is absorbed in countless illusory activities and it has no tinge of affection for the Vaiṣṇavas. (2)

*viṣaye bhuliya andha hainu dibā-niśi
gale phaṅsa dite phire māyā se piśācī*

The witch *māyā* has returned with a rope to tie my neck. I have become blinded by material sense enjoyment. (3)

*ihāre kariyā jaya chāḍāna nā jāya
sādhu-kṛpā binā āra nāhika upāya*

Without the mercy of the devotees, no one can conquer and give up *māyā*. (4)

*adoṣada-rāṣi-prabhu patita-uddhāra
ei-bāra narottame karaha nistāra*

O Vaiṣṇava, the deliverer of the fallen, one who does not find fault with others, please protect me this one time, says Narottama dāsa. (5)

— Śrīla Narottama dāsa Ṭhākura's *Prārthanā*



Part Three

(1)

*sādhu-saṅga nā hoilo hāya
gelo dina akarāṇa kori' artha uparjana
paramārtha rohilo kothāya*

Alas! Now I realize that all of my days have passed uselessly, for I never had the great fortune of associating with the devotees of the Lord. Therefore instead of hearing from them about the process of attaining the topmost goal of human life, I have wasted my time simply working hard to earn money. (1)

*subarṇa koriyā tyāga tuccha loṣṭre anurāga
durbhagara ei to' lakhaṇa
kṛṣṇetara saṅga kori' sādhu-jane parihori'
mada-garbe kātānu jibana*

This is such a unfortunate calamity, for I now understand that I have rejected pure gold simply to become attached and devoted to a small clod of dirt. In other words, I have abandoned the bright-faced golden devotees of the Lord to associate with filthy dirty persons who are averse to Kṛṣṇa. Thus in their company I have passed my entire life dazed in madly intoxicated vanity. (2)

*bhakti-mūdra-daraśane hāsya koritama mane
bātulatā boliyā tāhāya
je sabhyatā śreṣṭha gaṇi' harāinu cintāmaṇi
śeṣe tāhā rohilo kothāya*

Whenever I saw someone decorated with the signs of a Vaiṣṇava like *tilaka*, neck beads and *śikhā*, I would laugh at them within my mind, considering them to be completely insane. Regarding this attitude of mine to be the most highly cultured

behavior, I have thereby robbed myself of the transcendental association of those touchstone-like devotees. So now in the end I am wondering. . . where has all my nonsense led me? (3)

*jñānera garimā bale bhakti-rūpa su-sambale
upekhinu svārtha pāśariyā
duṣṭa joḍāśrita-jñāna ebe ho'lo antardhāna
karma-bhoge āmāke rākhiyā*

On the strength of my material education, I became puffed up and completely overlooked the most auspicious form of spiritual life, which is available only by devotional service. Thus I have completely steered clear of the ultimate goal of life. But now in my old age, all of this polluted material knowledge I worked so hard to attain is dwindling as my memory gradually fades away. Just see how I am captured and tormented in enjoying the fruits of my previous material activities! (4)

*ebe jadi sādhu-jane kṛpā kori' e durjane
dena bhakti-samudrera bindhu
tā' hoile anāyāse mukta ho'ye bhāba-pāśe
pāra hoi e soṃsāra sindhu*

Now I have just one last hope. If only the devotees would be merciful to this sinful rogue by sprinkling me with one drop from the *bhakti-rasāmṛta-sindhu* (the nectarean ocean of pure devotion), then I will be satisfied. By the sweet influence of that single drop, I will instantly and effortlessly become liberated from the strong grip of this material world, and thus I will finally be able to cross over the ocean of nescience. (5)

— Śrīla Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*

(2)

*mana tumi boroi cañcala
ekānta sarala bhakta- jane nahe amurakta
dhūrta-jane āsakti prabala*

Oh, my dear mind, you are certainly most restless and flickering. You are not attracted by unalloyed devotees of the Lord who are free from crooked complications, but instead you remain strongly attached to the company of sly, hypocritical cheaters. (1)

*bujrugī jāne jei taba sādhu-jana sei
tā'ra saṅga tomāre nācāya
krūra-beśa dekho jā'ra śraddhāspada se tomāra
bhakto kori paḍo tā'ra pāya*

Those strange, deviant imposters are considered by you to be *sādhus*, and their association causes you to dance obediently. These men who have a cruel and hard-hearted nature are your most worshipable objects of reverence. In great devotion you fall down at the feet of such rascals. (2)

*bhakta-saṅga hoyā jānra bhakti-phala phale tā'ra
akaitabe śānta-bhāba dhāro
cañcalatā chāri' mana bhajo kṛṣṇa-śrī-carāṇa
dhūrta-saṅga dūre pariharo'*

The real fruit of devotion ripens for one who associates with the true devotees of the Lord in a peaceful mood devoid of cheating propensities. My dear mind, giving up your unsteady flickering nature, and abandoning the association of sly deceitful cheaters to a far distant place, just worship the beautiful lotus feet of Kṛṣṇa. (3)

— Śrīla Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*

(3)

*kabe śrī-caitanya more koribena doyā
kabe āmi pāibo vaiṣṇava-pada-chāyā*

When will Śrī Caitanya Mahāprabhu show His causeless mercy to me by allowing me to attain the shade of the lotus feet of all the Vaiṣṇavas? (1)

*kabe āmi chāribo e viṣayābhimāna
kabe viṣṇu-jane āmi koribo sammāna*

When will I be able to give up this false ego which is so deeply engrossed in sense gratification? And when will I be able to properly honor the associates of the Lord? (2)

*gala-vastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kori' dāṇḍāibo niṣkapate*

I will stand before the Vaiṣṇavas with folded hands, a cloth binding my neck, and a straw between my teeth, sincerely awaiting their order. (3)

*kāndiyā kāndiyā jānāibo duḥkha-grāma
saṁsāra-anala hoite māgibo viśrāma*

Weeping and weeping, I will understand the real nature of this abode of misery, and I will beg for relief from the blazing fire of this material world. (4)

*śuniyā āmāra duḥkha vaiṣṇava ṭhākura
āmā lagi' kṛṣṇa ābedibena pracūra*

Hearing about all of my miserable sufferings, the Vaiṣṇava Ṭhākuras will submit an appeal unto Lord Kṛṣṇa on my behalf. (5)

*vaiṣṇavera ābedane kṛṣṇa doyāmoya
e heno pāmara prati ha'bena sadoya*

By the prayers of the Vaiṣṇavas, the all-merciful Lord Kṛṣṇa will then become compassionate towards such a sinner as me. (6)

*vinodera nivedana vaiṣṇava-carāṇe
kṛpā kori' saṅge laha ei akiñcane*

Bhaktivinoda prays unto the lotus feet of the Vaiṣṇavas, “Please be merciful and take this worthless person into your association”. (7)

— Śrīla Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*

(4)

*āmāra emona bhāgya kota dine ha'be
āmāre āpana boli' janibe vaiṣṇave*

After how many days will my good fortune dawn? When will a Vaiṣṇava consider me to be his very own property? (1)

*śrī-guru-carāṇāmṛta-mādhvika-sevane
matta ho'ye kṛṣṇa-guṇa gābo vṛndābane*

By drinking the honey-wine ambrosia that has washed the lotus feet of my divine spiritual master, I will become madly intoxicated and sing wildly about the glorious qualities of Lord Kṛṣṇa in Vṛndāvana. (2)

*karmī jñānī kṛṣṇa-dveṣī bahirmukha-jana
ghṛṇā kori' akiñcane koribe varjanam*

I will abandon the company of all fruitive workers, mental speculators, those who are envious of Kṛṣṇa, as well as those who have turned away from the Lord, despising them all as being insignificant. (3)

*karma-joda-smārta-gaṇa koribe siddhānta
ācāra-rohita ei nitānta asānta*

The *smārta-brāhmaṇas* who simply pursue dull, materialistic fruitive results will conclude that I am a very agitated person and bereft of any proper behavior. (4)

*bātula boliyā more paṇḍitābhīmānī
tyajibe āmāra saṅga māyāvādī jñānī*

Such puffed-up scholars, who are actually impersonalist speculators, will then renounce my association, considering me to be completely mad. (5)

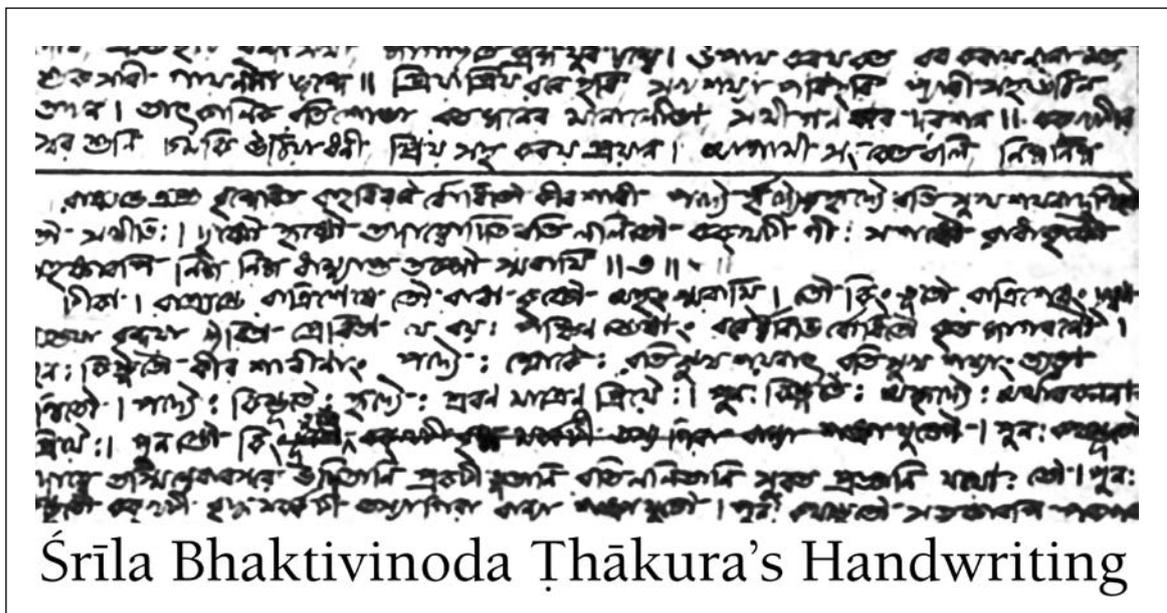
*ku-saṅga-rohita dekhi' vaiṣṇava-sujana
kṛpā kori' āmāre dibena āliṅgana*

Seeing me thus bereft of all such bad association, the most virtuous true devotee of the Lord will then show his kindness to me by embracing me in great affection. (6)

*sparśiyā vaiṣṇava-deha e durjana chāra
ānande lobhibe kabe sātṭvika-vikāra*

Thus touching the body of the devotee, this most wicked and rejected person will joyfully experience all the eight transcendently ecstatic *sātṭvika* transformations. (7)

— Śrīla Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*



Inspirational Prayers for a *Sādhaka*

From Śrīla Rūpa Gosvāmī's, *Śrī Padyāvalī*

(1)

*sandhyā-vandana bhadram astu bhavato bhoḥ snāna tubhyaṁ namo
bho devāḥ pitaraś ca tarpaṇa-vidhau nāhaṁ kṣamaḥ kṣamyatām
yatra kvāpi niśadya yādava-kulottamsasya kamsa-dviṣaḥ
smāraṁ smāram aghaṁ harāmi tad alaṁ manye kim anyena me*

O my evening prayer, all good unto you. O my morning bath, I bid you good-bye. O demigods and forefathers, please excuse me. I am unable to perform any more offerings for your pleasure. Now I have decided to free myself from all reactions to sins simply by remembering anywhere and everywhere the great descendant of Yadu and the great enemy of Kamsa [Lord Kṛṣṇa]. I think that this is sufficient for me. So what is the use of further endeavors?

—Śrī Mādhavendra Purī

(2)

*mugdhaṁ mām nigadantu nīti-nipuṇā bhrāntaṁ muhur vaidikā
mandam bāndhava-saṅcayā jaḍa-dhiyaṁ muktādarāḥ sodarāḥ
unmattaṁ dhanino viveka-caturāḥ kāmam mahā-dāmbhikaṁ
moktuṁ na kṣamate manāg api mano govinda-pāda-sprhām*

Let the sharp moralist accuse me of being illusioned; I do not mind. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am much too proud; still my mind does not budge an inch from the determination to serve the lotus feet of Govinda, though I be unable to do it.

—Śrī Mādhavendra Purī



(1)

*jātu prārthayate na pārthiva-padam naindre pade modate
sandhate na ca yoga-siddhiṣu dhiyaṁ mokṣam ca nākāṅkṣate
kāliṅdī-vana-sīmāni sthira-taḍin-megha-dyutau kevalam
śuddhe brahmaṇi ballavī-bhuja-latā-baddhe mano dhāvati*

My mind never prays for the post of an earthly king. The post of King Indra does not appeal to it. It does not like the yogic perfections. It does not yearn after liberation. It only runs after the pure supreme Brahman, who, bound by the vine of a *gopī*'s arm, appears like a dark raincloud and stationary lightning flash in the forest by the Yamunā's shore.

(2)

*snānam mlānam abhūt kriyā na ca kriyā sandhyā ca vandhyābhavad
vedaḥ khedam avāpa śāstra-pāṭalī sampūṭitāntaḥ-sphuṭa
dharmo marma-hato hy adharmo-nicayaḥ prāyaḥ kṣayam prāptavān
cittam cumbati yādavendra-caraṇāmbhoje mamāhar-niṣam*

My ritual bath has wilted away, my religious duties are undone, my prayers at sunrise, noon, and sunset are unsaid, the four *Vedas* are unhappy, the host of other scriptures stay boxed in my heart, their orders unfollowed, material piety is wounded at the core of its life, and a multitude of sins are annihilated, for day and night my heart kisses the two lotus feet of Lord Yādavendra.

(3)

*alam tri-diva-vārtayā kim iti sarva-bhauma-śrīyā
vidūratarā-vārtinī bhavatu mokṣa-lakṣmīr api
kalinda-giri-nandinī-taṭa-nikuñja-puñjodare
mano harati kevalam nava-tamāla-nīlam mahāḥ*

Enough with this talk of celestial planets! What is the use of a great kingdom on earth? Even the opulence of liberation should go far away from me! In the groves by the Yamunā's shore a person whose dark complexion is like a young *tamāla* tree has now stolen my heart.

(4)

*kṣauṇī-patitvam athavaikam akiñcanatvam
nityam dadāsi bahu-mānam athāpamānam
vaikuṅṭha-vāsam atha vā narake nivāsam
hā vāsudeva mama nāsti gatis tvad-anyā*

O Vāsudeva, You may make me a king or a poverty-stricken beggar. You may make others respect me or revile me. You may give me residence in Vaikuṅṭha or in hell. Whatever You do, You will always remain the only goal of my life. No one else will ever become my goal.

Meditations for a Serious Sādhaka

(1)

*navīna-sevakānām tu
prītyā samyak-pravṛttaye
nijendriyādi-vyāpāra-
tayaiva pratibhāti sā*

Devotional service appears to new servants of the Lord to be a function of their own senses, body, and mind so that neophytes can engage in devotional service with relish, as they should.

When one undertakes devotional service, one perceives one's devotional activities to be external functions of the material body. Why should such direct perception be denied? It should be denied because such perception is only the experience of beginners in devotional practice. Bhakti encourages those who are new to the Lord's service to think "Oh, my own tongue is vibrating the names of God, and my own ears are hearing them!" In this way the faith of the neophytes is evoked, since otherwise they would have difficulty making the effort required to surrender their independence.

*mahadbhir bhakti-niṣṭhaiś ca
na svādhīneti manyate
mahā-prasāda-rūpeyaṁ
prabhor ity anubhūyate*

But great devotees fixed in devotional service do not think the services they do to be actions under their own control but expressions of the Lord's supreme mercy.

— Śrī Bṛhad-bhāgavatāmṛta, Vol 2, 3.141+p, 142



(2)

*mahāśayā ye hari-nāma-sevakāḥ
su-gopya-tad-bhakti-mahā-nidheḥ svayam
prakāśa-bhītyā vyavahāra-bhaṅgibhiḥ
sva-doṣa-duḥkhāny anudarśayanti te*

The great souls who spontaneously serve the names of Lord Hari fear to reveal the vast treasure of His confidential devotional service. So they behave in peculiar ways to show their own faults and unhappiness.

What about advanced worshipers like Bharata Mahārāja whose impending sinful reactions apparently kept going on? We should understand that when saintly devotees like Bharata, deeply absorbed in the moods of loving service to the Lord, seem to exhibit material attachment (as when Bharata became obsessed with the care of an infant deer) and when they seem to fall into bad association and miserable conditions (as when Bharata took his next birth as an animal), they are only pretending to be materially affected, in order to keep the confidential moods of devotional service hidden from public view. Such devotees would rather be treated with undeserved contempt than honored and worshiped.

*tan-nāma-saṅkīrtana-mātrato 'khlā
bhaktā hareḥ syur hata-duḥkha-dūṣaṇāḥ
kecit tathāpi prabhu-vat kṛpākulā
lokān sad-ācāram imam praśāsati*

All the devotees of the Lord are freed from contamination and misery simply by the *saṅkīrtana* of His names. Yet some devotees, as disturbed by compassion as the Lord Himself, act in these ways to teach people civilized behavior.

Shouldn't advanced devotees, in order to deliver the world from ignorance, let everyone see their greatness? Yes, but the so-called anomalous behavior of Vaiṣṇavas like Bharata Mahārāja is in fact their way of teaching *sad-ācāra*, civilized human behavior. By the examples of their own lives they show the consequences of violating the laws of God and material nature, for if people fail to learn how to act according to civilized standards their hearts will remain contaminated by sinful desires and they will never become inclined toward the Lord's devotional service.

*duḥsaṅga-doṣam bharatādayo yathā
durdyūta-doṣam ca yudhiṣṭhirādayaḥ
brahma-sva-bhītim ca nṛgādayo 'malāḥ
prādarśayan sva-vyavahārato janān*

As Bharata and others showed the fault of bad association, Yudhiṣṭhira and others the fault of gambling, and Nṛga and others the fear caused by taking a *brāhmaṇa*'s property, pure souls generally use their own behavior to teach the people.

Bharata Mahārāja showed by his own life the danger of wrong association. Although almost perfectly devoted and renounced, he was distracted into caring for a newborn deer and therefore had to suffer birth as a deer. A similar case is that of Saubhari Ṛṣi, who was deviated from meditation by seeing two fish engaged in sex. In the opinion of the *Vaikunṭha-dūtas*, however, in reality these elevated souls were faultless.

— Śrī *Bṛhad-bhāgavatāmṛta*, Vol 2, 3.170-172 + p



(3)

*ami to vaisnava', e buddhi hoile,
amani na ho'bo ami
pratisthasa asi', hrdoy dusibe,
hoibo niraya-gami*

If I think “I am a Vaiṣṇava”, then I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, then certainly I shall descend towards life in hell.

— Śrīla Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*

(4)

Who Sees Faults in the Vaiṣṇavas?

Only those who are averse to *hari-bhajana*, and who are purely dependent on their material senses — their eyes, ears, nose and so on — which are doomed to perceive only the external aspect of things, look for faults in the Vaiṣṇavas. In *Śrīmad Bhagavad-gītā*, Śrī Kṛṣṇa has declared that a devotee of the Lord is never touched by inauspiciousness; he never perishes — *na me bhaktaḥ praṇaśyati* (*Śrīmad Bhagavad-gītā* 9.31). How can those who are engaged in exclusive *bhajana* of the Lord ever become degraded? Verily they attain only the greatest welfare. Because my vision is imperfect, I see faults in others. Thus I am unable to attain my own welfare. If I become completely dependent on the observations and perceptions of my senses, then I will be deprived of service to Adhokṣaja — the Supreme Personality of Godhead, who is beyond the reach of the senses — and I will be deprived of service to Śrī Gurudeva. It is because of my own dismal state that I allow my mind to happily dwell on the misfortune of others. I am only so attracted to finding faults in others because I myself am full of faults. If I am able to achieve my own welfare, then no time will remain for seeing faults in others.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Śrīla Prabhupādera Upadesāmṛta*

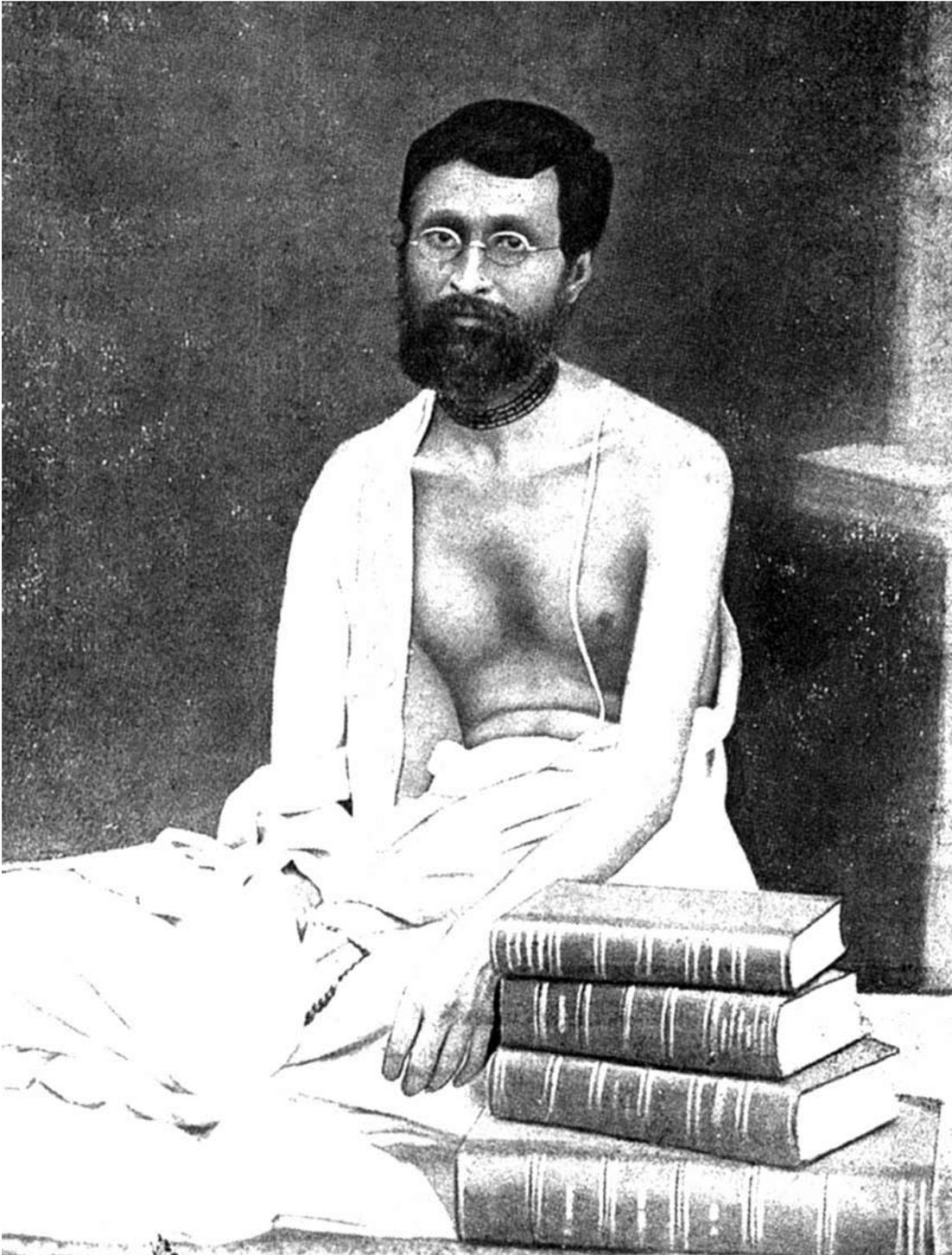
(5)

Are Genuine Saints Respected in this World?

In a world full of duplicity, only duplicitous persons are honored. Genuine saints, who do not lead the masses along the wrong path, are not respected in this world. In modern times, simply getting cheated by those who mislead the masses through

a pretentious form of spiritual discourse has somehow emerged as the religion of the age (*yuga-dharma*). And because the true saints wish to expose wicked and unholy persons (*asādhus*), those same unholy cheaters bewilder the masses by condemning true saints as unholy, duplicitous and thieves in a ploy to secure their own escape. The illusory potency of the Lord, *māya*, never allows the *jīvas* to be sincere (*niṣkapaṭa*) and to that end she has even devised various expert strategies for depriving the *jīvas* of the association of genuine *sādhus*.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, Op. cit.





Eighth Rainfall
First Shower

GEM SEVEN

स्यात्कृष्णनामचरितादिसिताप्यविद्या
पित्तोपतप्तरसनस्य न रोचिका नु
किन्त्वादरादनुदिनं खलु सैव जुष्टा
स्वाद्वी क्रमाद्भवति तद्गदमूलहन्त्री

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī*

syāt—is; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—the Holy Name; *carita-ādi*—character, pastimes and so forth; *sitā*—sugar candy; *api*—although; *avidyā*—of ignorance; *pitta*—by the bile; *upatapta*—afflicted; *rasanasya*—of the tongue; *na*—not; *rocikā*—palatable; *nu*—oh, how wonderful it is; *kintu*—but; *ādarāt*—carefully; *anudinam*—every day, or twenty-four hours daily; *khalu*—naturally; *sā*—that (sugar candy of the Holy Name); *eva*—certainly; *juṣṭā*—taken or chanted; *svādvī*—relishable; *kramāt*—gradually; *bhavati*—becomes; *tad-gada*—of that disease; *mūla*—of the root; *hantrī*—the destroyer.

TRANSLATION

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 *avidyā* [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

Śrī Upadeśāmṛta Text Seven

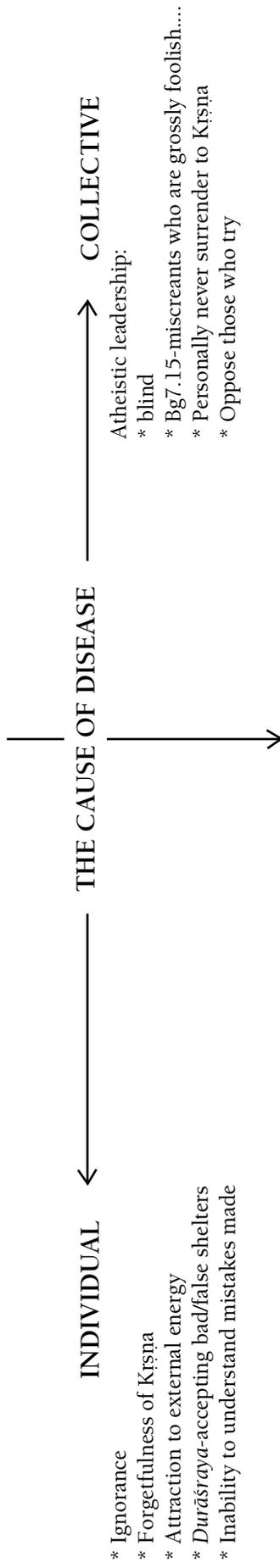
Walk Through Map

THE SCIENTIFIC PROCESS FOR REGAINING OUR PURE KṚṢṂA CONSCIOUSNESS

The conclusion is that in order to get freed from the material disease one must take to the chanting of the Hare Kṛṣṇa *mantra*.

OUR DISEASED STATE

- * No taste for chanting Nāma, hearing about Kṛṣṇa etc.
- * Everything Kṛṣṇa conscious tastes bitter
(Jaundice/Sugar Candy analogy)



- * Ignorance
- * Forgetfulness of Kṛṣṇa
- * Attraction to external energy
- * *Durāśraya*-accepting bad/false shelters
- * Inability to understand mistakes made

- Atheistic leadership:
 - * blind
 - * Bg7.15-miscreants who are grossly foolish....
 - * Personally never surrender to Kṛṣṇa
 - * Oppose those who try

THE CURE

Chant Hare Kṛṣṇa *māhā-mantra* and hear Kṛṣṇa's transcendental pastimes with great care and attention, & avoid the 10 basic offenses.
(Easy & beneficial : Relief from all misconceptions, freedom from blazing fire of material existence and material disease)

Where to find?: ISKCON. The Kṛṣṇa consciousness movement is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Kṛṣṇa *mantra*

- * *śraddhā* - *sādhu-saṅga* (temple/*saṅkīrtana*) - *bhajana-kriyā* (16 rounds, 4 regs.) - *anartha-nivṛtti* - *niṣṭha* - *ruci* - *āsakti* - *bhāva*

THE HEALTHY STATE

Bhāva : The preliminary state of pure love of Godhead

- * Conditioned soul becomes free from material existence
- * Loses interest in bodily conception of life (material opulence, material knowledge etc.)
- * Can understand who Kṛṣṇa is, and what *māyā* is
- * Undisturbed by *māyā* (Sun & Shadow Analogy, CC Madhya 22.31)

Practical and Transformational Insights

Excerpts from Śrīla Prabhupāda’s Text 7 Purport

The Holy Name of Lord Kṛṣṇa, His quality, pastimes and so forth are all of the nature of absolute truth, beauty and bliss. Naturally they are very sweet, like sugar candy, which appeals to everyone. Nescience, however, is compared to the disease called jaundice, which is caused by bilious secretions. Attacked by jaundice, the tongue of a diseased person cannot palatably relish sugar candy. Rather, a person with jaundice considers something sweet to taste very bitter. *Avidyā* (ignorance) similarly perverts the ability to relish the transcendently palatable name, quality, form and pastimes of Kṛṣṇa.

Despite this disease, if one with great care and attention takes to Kṛṣṇa consciousness, chanting the Holy Name and hearing Kṛṣṇa’s transcendental pastimes, his ignorance will be destroyed and his tongue enabled to taste the sweetness of the transcendental nature of Kṛṣṇa and His paraphernalia. Such a recovery of spiritual health is possible only by the regular cultivation of Kṛṣṇa consciousness.

When a man in the material world takes more interest in the materialistic way of life than in Kṛṣṇa consciousness, he is considered to be in a diseased condition. The normal condition is to remain an eternal servant of the Lord (*jīvera ‘svarūpa’ haya-kṛṣṇera ‘nitya-dāsa’* [Cc. Madhya 20.108]). This healthy condition is lost when the living entity forgets Kṛṣṇa due to being attracted by the external features of Kṛṣṇa’s *māyā* energy.

This world of *māyā* is called *durāśraya*, which means “false or bad shelter.” One who puts his faith in *durāśraya* becomes a candidate for hoping against hope. In the material world everyone is trying to become happy, and although their material attempts are baffled in every way, due to their nescience they cannot understand their mistakes. People try to rectify one mistake by making another mistake. This is the way of the struggle for existence in the material world. This Kṛṣṇa consciousness movement is being spread all over the world just to remedy this gross ignorance.

When atheists become leaders of society, the entire atmosphere is surcharged with nescience. In such a condition, people do not become very enthusiastic to receive this Kṛṣṇa consciousness movement, just as a diseased person suffering from jaundice does not relish the taste of sugar candy. However, one must know that for jaundice, sugar candy is the only specific medicine. Similarly, in the present confused state of humanity, Kṛṣṇa consciousness, the chanting of the

Holy Name of the Lord — *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare* — is the only remedy for setting the world aright.

Although Kṛṣṇa consciousness may not be very palatable for a diseased person, Śrīla Rūpa Gosvāmī nonetheless advises that if one wants to be cured of the material disease, he must take to it with great care and attention. One begins his treatment by chanting the Hare Kṛṣṇa *mahā-mantra* because by chanting this Holy Name of the Lord a person in the material condition will be relieved from all misconceptions (*ceto-darpaṇa-mārjanam* [Cc Antya 20.12]). *Avidyā*, a misconception about one's spiritual identity, provides the foundation for *ahaṅkāra*, or false ego within the heart.

The real disease is in the heart. If the mind is cleansed, however, if consciousness is cleansed, a person cannot be harmed by the material disease. To cleanse the mind and heart from all misconceptions, one should take to this chanting of the Hare Kṛṣṇa *mahā-mantra*. This is both easy and beneficial.

There are three stages in chanting the Holy Name of the Lord — the offensive stage, the stage of lessening offenses, and the pure stage. When a neophyte takes to the chanting of the Hare Kṛṣṇa *mantra*, he generally commits many offenses. There are ten basic offenses, and if the devotee avoids these, he can glimpse the next stage, which is situated between offensive chanting and pure chanting. When one attains the pure stage, he is immediately liberated. This is called *bhava-mahā-dāvāgni-nirvāpanam*. As soon as one is liberated from the blazing fire of material existence, he can relish the taste of transcendental life.

The conclusion is that in order to get freed from the material disease, one must take to the chanting of the Hare Kṛṣṇa *mantra*. The Kṛṣṇa consciousness movement is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Kṛṣṇa *mantra*. One must begin with faith, and when this faith is increased by chanting, a person can become a member of the Society.

Did I Catch the Essence?

Quite often we read unconsciously. We have no recollection of what we read five minutes earlier. We've just read *Excerpts from Śrīla Prabhupāda's Text Seven Purport*. Did we catch the essence of what he said? Do we remember it clearly? Let's do a simple Reality Check to help make it clear where we stand.

- (1) If one with great _____ and _____ takes to Kṛṣṇa consciousness, his ignorance will be destroyed:
 - (a) seriousness and strictness
 - (b) intelligence and sense control
 - (c) care and attention
 - (d) patience and care

- (2) This Kṛṣṇa consciousness movement is being spread all over the world to:
 - (a) glorify Kṛṣṇa
 - (b) remedy gross ignorance
 - (c) defeat the materialists
 - (d) bring about peace and happiness

- (3) The only remedy for setting the world aright is:
 - (a) mass preaching
 - (b) political unity
 - (c) qualified leaders
 - (d) chanting of the Holy Name

- (4) The conclusion is that in order to get freed from the material disease one must:
 - (a) practice mind and sense control
 - (b) avoid bad association
 - (c) only honor *kṛṣṇa-prasāda*
 - (d) take to the chanting of the Hare Kṛṣṇa *mantra*.

- (5) The Kṛṣṇa consciousness movement is especially meant for:
 - (a) bringing people to God consciousness
 - (b) preaching our philosophy
 - (c) distributing books
 - (d) creating an atmosphere in which people can take to chanting of the Hare Kṛṣṇa *mantra*

(6) To cleanse the mind and heart from all misconceptions, one should:

- (a) perform austerities
- (b) chant Hare Kṛṣṇa
- (c) give in charity
- (d) all of the above

(7) A person can become a member of the (ISKCON) society when he:

- (a) gives large donations
- (b) joins full time
- (c) increases his faith by chanting
- (d) gives up all material desires

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Answers: (1) c; (2) b; (3) d; (4) d; (5) d; (6) b; (7) c

My Mouth is the Door to Kṛṣṇa Prema *Sevonmukhe hi jihvādau.....*

Unless one faithfully chants the Hare Kṛṣṇa mantra, Kṛṣṇa does not reveal Himself: sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. [Brs. 1.2.234] We cannot realize the Supreme Personality of Godhead by any artificial means. We must engage faithfully in the service of the Lord. Such service begins with the tongue (sevonmukhe hi jihvādau), which means that we should always chant the Holy Names of the Lord and accept kṛṣṇa-prasāda. We should not chant or accept anything else. When this process is faithfully followed, the Supreme Lord reveals Himself to the devotee.

— NOI, Text 5p



Sevonmukhe hi jihvādau [Brs. 1.2.234] means that the service of the Lord begins with the tongue. This refers to chanting. By chanting Hare Kṛṣṇa, one begins the service of the Lord. Another function of the tongue is to taste and accept the Lord's prasāda. We have to begin our service to the Unlimited with the tongue and become perfect in chanting, and accepting the Lord's prasāda. To accept the Lord's prasāda means to control the entire set of senses...The tongue should be engaged in chanting and in eating the Lord's prasāda so that the other senses will be controlled. Chanting is the medicine, and prasāda is the diet. With these processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee.

— ŚB 4.7.24p



With our material senses, we cannot see Kṛṣṇa, nor can we even hear His name. We can begin to perceive Him when we advance in devotional service. That devotional service begins with the tongue, not the legs, eyes or ears. The tongue must be utilized to chant *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare* and take Kṛṣṇa prasādam. Thus the tongue has a dual function, and by utilizing it in this way, we will realize Kṛṣṇa. We cannot see Kṛṣṇa with our material eyes, nor hear about Him with material ears, nor touch Him with our hands; but if we engage our tongue in His service, He will reveal Himself, saying, “Here I am.”

— Elevation to Kṛṣṇa Consciousness, Ch.5



The tongue should be engaged in chanting and in eating the Lord's prasāda so that the other senses will be controlled. Chanting is the medicine, and prasāda is the diet. With these processes one can begin his service, and as the service increases, the Lord reveals more and more to the devotee.

— ŚB 4.7.24p



Sevonmukhe hi jihvādaḥ svayam eva sphuraty adaḥ: when a devotee engages his senses favorably in devotional service, the Lord, through His causeless mercy, reveals Himself to the devotee. This is the conclusive Vedic process. The Vedas also indicate that simply by chanting the Holy Names of the Lord one can without a doubt become spiritually advanced. We cannot approach the Supreme Personality of Godhead by the speed of mind or words, but if we stick to devotional service we can easily and quickly approach Him. In other words, the Supreme Lord is attracted by devotional service, and He can approach us more swiftly than we can approach Him with our mental speculation. The Lord has stated that He is beyond the range of mental speculation and the speed of thought, yet He can be approached easily by His causeless mercy. Thus only by His causeless mercy can He be attained. Other methods will not be effective.

— ŚB 4.30.22p



In the bhakti-mārga, the path of devotional service, one must strictly follow the regulative principles by first controlling the tongue (sevonmukhe hi jihvādaḥ svayam eva sphuraty adaḥ [Brs. 1.2.234]). The tongue (jihvā) can be controlled if one chants the Hare Kṛṣṇa mahā-mantra, does not speak of any subjects other than those concerning Kṛṣṇa and does not taste anything not offered to Kṛṣṇa. If one can control the tongue in this way, brahmacarya and other purifying processes will automatically follow.

— ŚB 6.1.13-14p



By chanting the Hare Kṛṣṇa mantra, we gradually develop our eternal relationship with the Supreme Person and thus attain the perfection called svarūpa-siddhi. We should take advantage of this benediction and go back home, back to Godhead.

— ŚB 10.3.37-38p



To associate with the Holy Name and chant the Holy Name is to associate with the Personality of Godhead directly. In the *Bhakti-rasāmṛta-sindhu* it is clearly said, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ* [Brs. 1.2.234]. The Holy Name becomes manifest when one engages in the service of the Holy Name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvādau*: One must engage his tongue in the service of the Holy Name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the Holy Name. Since the Holy Name and Kṛṣṇa are nondifferent, the members of the Kṛṣṇa consciousness movement not only chant the Holy Name of the Lord offenselessly, but also do not allow their tongues to eat anything that is not first offered to the Supreme Personality of Godhead.

— CC Ādi 8.16p



The process of understanding Kṛṣṇa is *sevonmukha* — by rendering service. *Sevonmukhe hi jihvādau* [Brs. 1.2.234]. Realization of Vāsudeva is possible by rendering service, beginning with the tongue. The tongue has two functions — to vibrate and to taste. So if one repeatedly hears and vibrates the Hare Kṛṣṇa *mantra* and tastes *prasāda*, food offered to Kṛṣṇa, by this very simple method one will realize Vāsudeva, Kṛṣṇa. Kṛṣṇa will reveal Himself. It is not that by our endeavor alone we can understand Kṛṣṇa, but our endeavor in loving service will make us qualified, and then Kṛṣṇa will reveal Himself (*svayam eva sphuraty adaḥ*).

— Teachings of Queen Kuntī, Ch. 4



With the dull material senses, we cannot understand Kṛṣṇa's name, form, and so forth. Why is this? Kṛṣṇa is completely spiritual, and He is also absolute. Therefore His name, form, qualities, and paraphernalia are also spiritual. Due to material conditioning, or material bondage, we cannot presently understand what is spiritual, but this ignorance can be removed by chanting Hare Kṛṣṇa. If a man is sleeping, he can be awakened by sound vibration. You can call him, "Come on, it's time to get up!" Although the person is unconscious, hearing is so prominent that even a sleeping man can be awakened by sound vibration. Similarly, overpowered by this material conditioning, our spiritual consciousness is presently sleeping, but it can be revived by this transcendental vibration of *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*.

— The Path of Perfection, Ch.10



Therefore, to understand Kṛṣṇa as He is we have to purify our senses. And to do that we should carefully follow the principles of *sevonmukhe hi jihvādau*: [Brs. 1.2.234] first of all engage in chanting *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*. Don't try to understand the loving affairs of Rādhā and Kṛṣṇa with your present senses, but simply chant Their Holy Names: *Hare Kṛṣṇa*. Then, when the dust on the mirror of your heart is cleansed away, you will understand everything.

— The Quest for Enlightenment, Ch.1



The tongue has to be first of all engaged, not the hands and legs. “I have to serve Kṛṣṇa. So yes, I am ready. I am expanding my hands. I am going there.” But *śāstra* says, “No, no, no. Not your hands and legs but your tongue. This is the one. First of all engage your tongue.” This is astonish: “How can I serve with tongue? If I have to serve, I have got my hands and legs, my eyes and I...” No. *Śāstra* says tongue. This is very peculiar. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. If you engage your tongue... So how to engage my tongue? What is the business of my tongue? Two business only: to taste, or eat, and chant. Chant *Hare Kṛṣṇa* with tongue and take *kṛṣṇa-prasādam* — you will conquer Kṛṣṇa. This is the program. *Sevonmukhe hi jihvādau*. So if you do not control your tongue, if you feel inconvenient in taking *prasādam*, that means you are not making progress.

— Lecture, Denver, 1st July 1975



The more you chant *Hare Kṛṣṇa mahā-mantra*, the more you become fit to understand the philosophy of Kṛṣṇa consciousness. That is the process. *Sevonmukhe hi jihvādau* [Brs. 1.2.234].

— Lecture, Hawaii, 21st Jan 1974



You cannot see God, you cannot see Kṛṣṇa by your, these blunt senses, but if you purify your senses, *sevonmukhe hi jihvādau*. That purification begins from tongue. That purification, *sevonmukhe hi jihvādau*. So by the tongue we can do two things. We can taste foodstuff and we can vibrate sound. So if you engage your tongue for vibrating this transcendental sound, *Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare/Hare Rāma Hare Rāma Rāma Rāma Hare Hare*, and do not take anything except *prasādam* of Kṛṣṇa, then your spiritual life immediately begins. *Sevonmukhe hi jihvādau, svayam eva...* Then gradually, as you advance in spiritual life, Kṛṣṇa

reveals Himself to you, “Here I am.” You cannot see Kṛṣṇa, but by being satisfied with your service, Kṛṣṇa sees you. Just like you cannot see sun at night. But when the sun sees you, you can see the sun and yourself, both. Similarly, when Kṛṣṇa sees you, being satisfied with your service, then you can see Kṛṣṇa, you can see yourself and you can see the whole world.

— Lecture, Vṛndāvana 26th Oct, 1972



Amṛta Vāṇī: Illuminations and Nourishment for the Journey

The Holy Name Is So Sweet!

The honey within the Holy Name is remembrance of Kṛṣṇa. That is why chanting the name brings ecstasy.

— Mukunda-mālā-stotra, Verse 26p



Kali-yuga is an ocean of hypocrisy and pollution. In Kali-yuga all natural elements are polluted, such as water, earth, sky, mind, intelligence and ego. The only auspicious aspect of this fallen age is the process of chanting the Holy Names of the Lord (asti hy eko mahān guṇaḥ). Simply by the delightful process of kṛṣṇa-kīrtana one is freed from his connection to this fallen age (mukta-saṅga) and goes back home, back to Godhead (param vrajet).

— ŚB 11.3.44p



Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. It is compared to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom.

— CC Ādi 2.2p



Lord Gauracandra is singing in sweet voice, singing very sweetly the *mahā-mantra* . . . He is asking every one, whether householder or in renounced order of life to chant always the *mahā-mantra* . . . Either in distress or happiness never forget chanting this *mahā-mantra*. Make this practice how to continue this chanting always. Gradually we are losing the duration of our life and if we don't take the opportunity of worshiping the Lord of the senses, Kṛṣṇa, then we are simply wasting our time. Now we are fully conscious. Let us now chant loudly with the Holy Names of Rādhā Mādhava. Being entrapped in the network of illusory *maya*, we are simply engaged in false duties. Therefore it is the good advice of Bhaktivinoda Ṭhākura that everyone should become mad after chanting the *mahā-mantra*. He is requesting everyone to do so.

— Letter to Kīrtanānanda, London, 22nd August 1971

There are three stages of chanting the Holy Name: chanting with offense, chanting as a liberated person, and chanting with full love of God. These progressive stages of chanting are like the ripening of a mango. An unripe mango tastes sour, but when the fruit is fully ripened, it tastes very sweet. Initially we may be reluctant to chant, but when we become liberated the chanting is so sweet that we cannot give it up. In this regard, Śrīla Rūpa Gosvāmī has composed a beautiful verse describing the sweetness of the Holy Name of Kṛṣṇa:

*tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhaye
karṇa-kroda-kaḍambinī ghatayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

“I do not know how much nectar the two syllables *Kṛṣ-ṇa* have produced. When we chant the Holy Name of Kṛṣṇa, it appears to dance within the mouth, and we then desire many, many mouths. When the name of Kṛṣṇa 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.”

— A Second Chance, Ch.15



The Holy Name is actually the sweetest nectar, but until we reach the spontaneous stage of devotion, one has to outsmart the mischievous mind. The mind is called *cañcala*, or unfaithful, but it can become the devotee’s best friend. When one chants Hare Kṛṣṇa and performs other duties with concentration and devotion, the mind clears and the devotee realizes his true interest. Then the devotee becomes attracted to serving the Holy Names in the *ekāntina* spirit.

— Nārada-bhakti-sūtra, Ch.4



The Holy Name Is An Excellent Medicine

The fever of material existence can be removed only by the medicine of the Holy Name and pastimes of the Supreme Lord, which are perfectly narrated in Śrīmad-Bhāgavatam.

— ŚB 12.4.40p



In Kali-yuga, the Supreme Personality of Godhead, by His causeless mercy, personally induces the living entities to take the Holy Name. Bhaktivinoda Ṭhākura has thus quoted the Lord as follows:

enechi auṣadhi māyā nāśibāra lāgi'
hari-nāma mahā-mantra lao tumi māgi'

“O conditioned souls who are foolishly sleeping on the lap of the witch Māyā, I have brought an excellent medicine to cure the disease of your illusion. This medicine is called hari-nāma. It is My Holy Name, and by taking this medicine you will get all perfection in life. Therefore, I sincerely request you to please take this medicine that I have personally brought for you.”

— ŚB 11.5.38-40p



Sunshine In Darkness

As the rising sun immediately dissipates all the world’s darkness, which is deep like an ocean, so the Holy Name of the Lord, if chanted once without offenses, dissipates all the reactions of a living being’s sinful life. All glories to that Holy Name of the Lord, which is auspicious for the entire world.

— CC Antya 3.181



“The Holy Name of Lord Kṛṣṇa descends into the darkness of the material world just to benedict the conditioned souls. The Holy Name of Lord Kṛṣṇa is just like the sun that rises in the clear sky of the heart of the devotees.” Such brilliant knowledge cannot be understood by those who are trying, in the name of either piety or atheism, to exploit the material creation of the Lord. One must become a pure devotee of Lord Kṛṣṇa, and then his knowledge will illuminate everything in all directions.

— ŚB 11.7.51p



There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the Holy Names of the Lord will be effective.

— CC Madhya 11.95p



The chanting of Kṛṣṇa's Holy Name is like the sun rising in one's darkened heart. This universe is full of darkness, and only by Kṛṣṇa's arrangement for sunshine do we see light. As soon as the sun sets, the world comes under the influence of darkness. Likewise, our heart is full of the darkness of ignorance, but there is a light to dispel the darkness, and that light is Kṛṣṇa consciousness. Due to impious activities we are in ignorance, but to those who constantly engage in the service of the Lord with love and affection, Kṛṣṇa reveals Himself in the heart. By Kṛṣṇa's special mercy, the devotees are always kept in the light of Kṛṣṇa consciousness.

— A Second Chance, Ch.16



If one simply chants the Holy Name of Kṛṣṇa, this Holy Name will rise within one's heart like the powerful sun and will immediately dissipate all the darkness of ignorance.

— NOD Ch. 21



The Holy Name is Śrī Kṛṣṇa

One must come to the understanding that the Holy Name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the Holy Name. By our material calculation we see a difference between the name and the substance, but in the spiritual world the Absolute is always absolute: the name, form, qualities and pastimes of the Absolute are all as good as the Absolute Himself. Thus one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the Holy Name and in this spirit distributes the Holy Name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the Holy Name and the Personality of Godhead are identical. To associate with the Holy Name and chant the Holy Name is to associate with the Personality of Godhead directly. In the Bhakti-rasāmṛta-sindhu it is clearly said, sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Brs. 1.2.234]. The Holy Name becomes manifest when one engages in the service of the Holy Name. This service in a submissive attitude begins with one's tongue. Sevonmukhe hi jihvādau: One must engage his tongue in the service of the Holy Name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the Holy Name. Since the Holy Name and Kṛṣṇa are nondifferent, the members of the Kṛṣṇa consciousness movement not only chant the Holy Name of the

Lord offenselessly, but also do not allow their tongues to eat anything that is not first offered to the Supreme Personality of Godhead.

— CC Ādi 8.16p



One should accept the Holy Name of Kṛṣṇa to be identical with the Supreme Personality of Godhead, Transcendence Himself. As the Padma Purāṇa states, “The Holy Name of Kṛṣṇa is identical with Kṛṣṇa and is like a cintāmaṇi gem, a touchstone. That name is Kṛṣṇa personified in sound and is therefore perfectly transcendental and eternally liberated from material contamination.” Thus one should understand that the name “Kṛṣṇa” and Kṛṣṇa Himself are identical. Having such faith, one must continue to chant the Holy Name.

— CC Madhya 15.106p



Śrī Caitanya Mahāprabhu, in His Śikṣāṣṭaka, declares clearly that the Holy Name of the Lord has all the potencies of the Lord and that He has endowed His innumerable names with the same potency. There is no rigid fixture of time, and anyone can chant the Holy Name with attention and reverence at his convenience. The Lord is so kind to us that He can be present before us personally in the form of transcendental sound.

— ŚB 1.2.17p



Lord Caitanya recommended, kīrtanīyaḥ sadā hariḥ: [Cc. Ādi 17.31] one should always chant the Holy Name of the Supreme Lord, Kṛṣṇa, because Kṛṣṇa is the most suitable name of the Supreme Personality of Godhead. The name Kṛṣṇa and the Supreme Person Kṛṣṇa are nondifferent. Therefore, if one concentrates his mind on hearing and chanting Hare Kṛṣṇa, the same result is achieved.

— ŚB 3.28.9p



In this age, hearing is more important than thinking because one’s thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Kṛṣṇa. Kṛṣṇa and the sound vibration “Kṛṣṇa” are nondifferent, so if one loudly vibrates Hare Kṛṣṇa, he will be able to think of Kṛṣṇa immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

— ŚB 3.24.35p



Holy Name means the name is nondifferent from the substance. Here if you become thirsty, you want water, the substance. If you simply chant “water, water, water,” it will not act. But Holy Name means if you chant Hare Kṛṣṇa, then you are associating with Kṛṣṇa personally. That is Holy Name. Here the name is contaminated, whatever name you... But God’s name, Kṛṣṇa’s name, is Holy Name. That is nondifferent from God. Otherwise, don’t you see, they are chanting “Kṛṣṇa.” If Kṛṣṇa name is not Kṛṣṇa, how they are making advance in Kṛṣṇa consciousness? They are associating with Kṛṣṇa directly. That is the Holy Name.

— Lecture, London, 4th Aug 1971



Because God is absolute, His name, His form, and His qualities are also absolute, and they are nondifferent from Him. Therefore to chant God’s Holy Name means to associate directly with Him. When one associates with God, one acquires godly qualities, and when one is completely purified, one becomes an associate of the Supreme Lord.

— The Science of Self-Realization, Ch. 4



Attentive Chanting, Offenseless Chanting

There are three stages in chanting the Holy Name of the Lord. The first stage is the offensive chanting of the Holy Name, and the second is the reflective stage of chanting the Holy Name. The third stage is the offenseless chanting of the Holy Name of the Lord. In the second stage only, the stage of reflection, between the offensive and offenseless stages, one automatically attains the stage of emancipation. And in the offenseless stage, one actually enters into the kingdom of God, although physically he may apparently be within the material world.

— ŚB 2.2.30p (Pre 1978 edition)



Srīla Jīva Gosvāmī instructs that chanting of the Holy Name of the Lord should be loudly done, and it should be performed offenselessly as well, as recommended in the *Padma Purāṇa*. One can deliver himself from the effects of all sins by surrendering himself unto the Lord. One can deliver himself from all offenses at the feet of the Lord by taking shelter of His Holy Name. But one cannot protect himself if one commits an offense at the feet of the Holy Name of the Lord. Such offenses are mentioned in the *Padma Purāṇa* as being ten in number.

The first offense is to vilify the great devotees who have preached about the glories of

the Lord. The **second offense** is to see the Holy Names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different names, but that does not in any way qualify the fullness of the Lord. Any nomenclature which is meant for the Supreme Lord is as holy as the others because they are all meant for the Lord. Such Holy names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular name of the Lord as it is locally understood. They are all auspicious, and one should not distinguish such names of the Lord as material commodities. The **third offense** is to neglect the orders of the authorized ācāryas or spiritual masters. The **fourth offense** is to vilify scriptures or Vedic knowledge. The **fifth offense** is to define the Holy Name of the Lord in terms of one's mundane calculation. The Holy Name of the Lord is identical with the Lord Himself, and one should understand the Holy Name of the Lord to be nondifferent from Him. The **sixth offense** is to interpret the Holy Name. The Lord is not imaginary, nor is His Holy Name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His Holy Name to be imaginary. Such a chanter of the name of the Lord cannot achieve the desired success in the matter of chanting the Holy Name.

The **seventh offense** is to commit sins intentionally on the strength of the Holy Name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the Holy Name of the Lord. One who takes advantage of this transcendental method and continues to commit sins on the expectation of neutralizing the effects of sins by chanting the Holy Name of the Lord is the greatest offender at the feet of the Holy Name. Such an offender cannot purify himself by any recommended method of purification. In other words, one may be a sinful man before chanting the Holy Name of the Lord, but after taking shelter in the Holy Name of the Lord and becoming immune, one should strictly restrain oneself from committing sinful acts with a hope that his method of chanting the Holy Name will give him protection.

— ŚB 2.1.11p

My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees.

One should carefully note that the Lord refers to devotion that is like a blazing fire. To commit sinful activity on the strength of chanting the Holy Name is the greatest offense, and the devotion of one who commits this offense cannot be compared to a blazing fire of love for Kṛṣṇa.

— ŚB 11.14.19+p

The **eighth offense** is to consider the Holy Name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits, but the Holy Name and His chanting are not mere auspicious holy services. Undoubtedly the Holy Name is holy service, but He should never be utilized for such purposes. Since the Holy Name and the Lord are of one and the same identity, one should not try to bring the Holy Name into the service of mankind. The idea is that the Supreme Lord is the supreme enjoyer. He is no one's servant or order supplier. Similarly, since the Holy Name of the Lord is identical with the Lord, one should not try to utilize the Holy Name for one's personal service.

The **ninth offense** is to instruct those who are not interested in chanting the Holy Name of the Lord about the transcendental nature of the Holy Name; if such instruction is imparted to an unwilling audience, the act is considered to be an offense at the feet of the Holy Name. The **tenth offense** is to become uninterested in the Holy Name of the Lord even after hearing of the transcendental nature of the Holy Name. The effect of chanting the Holy Name of the Lord is perceived by the chanter as liberation from the conception of false egoism. False egoism is exhibited by thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for the enjoyment of one's self only. The whole materialistic world is moving under such false egoism of "I" and "mine," but the factual effect of chanting the Holy Name is to become free from such misconceptions.

— ŚB 2.1.11p



A pure devotee of the Lord does not commit any offense while chanting the Holy Name of the Lord. There are ten different offenses in the chanting of the Holy Name of the Lord. To chant the Holy Name under the direction of a pure devotee is offenseless chanting. Offenseless chanting of the Holy Name of the Lord is transcendental, and, therefore, such chanting can at once purify one from the effects of all kinds of previous sins. This offenseless chanting indicates that one has fully understood the transcendental nature of the Holy Name and has thus surrendered unto the Lord.

— ŚB 1.18.19p



Clean Your Heart, Then You Will See Kṛṣṇa

One can gloriously become freed from all material contamination by the simple process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Just as life in this material world has its beginning

in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration.

— ŚB 4.23.18p



Śrī Caitanya Mahāprabhu, as the world leader, was personally giving instructions on how one should receive Lord Kṛṣṇa, the Supreme Personality of Godhead, within one's cleansed and pacified heart. If one wants to see Kṛṣṇa seated in his heart, he must first cleanse the heart, as prescribed by Śrī Caitanya Mahāprabhu in His Śikṣāṣṭaka: *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. In this age, everyone's heart is especially unclean, as confirmed in Śrīmad-Bhāgavatam: *hr̥dy antaḥ-stho hy abhadraṇi*. To wash away all dirty things accumulated within the heart, Śrī Caitanya Mahāprabhu advised everyone to chant the Hare Kṛṣṇa mantra.

— CC Madhya 12.135p



As enunciated by Lord Śrī Caitanya Mahāprabhu, *ceto-darpaṇa-mārjanam*: [Cc. Antya 20.12] by chanting the Holy Name of the Lord, one is cleansed of the material conception of life, which is due to the dirty modes of material nature. When the dirt is cleansed from the core of one's heart, one can realize the form of the Supreme Personality of Godhead — *īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]. Thus by hearing the Holy Name of the Lord, one comes to the platform of understanding the personal form of the Lord. After realizing the Lord's form, one can realize the transcendental qualities of the Lord, and when one can understand His transcendental qualities one can understand the Lord's associates. In this way a devotee advances further and further toward complete understanding of the Lord as he awakens in realization of the Lord's Holy Name, transcendental form and qualities, His paraphernalia, and everything pertaining to Him.

— ŚB 7.5.23-24p



Lord Caitanya Mahāprabhu recommended: *ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. *Mārjanam* means “cleanse,” and *darpaṇam* means “mirror.” The heart is a mirror. It is like a camera. Just as a camera takes all kinds of pictures of days and nights, so also our heart takes pictures and keeps them in an unconscious state. Psychologists know this. The heart takes so many pictures, and therefore it becomes covered. We do not know when it has begun, but it is a fact that because

there is material contact, our real identity is covered. Therefore *ceto-darpaṇa-mārjanam*: one has to cleanse his heart.

— The Science of Self-Realization, Chapter 8



Specifically, chanting the Hare Kṛṣṇa mantra purifies one, and this chanting is therefore recommended by Śrī Caitanya Mahāprabhu. Ceto-darpaṇa-mārjanam: [Cc. Antya 20.12] by chanting the names of Kṛṣṇa, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one's heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. Idam hi viśvaṁ bhagavān ivetaraḥ (ŚB 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead.

— ŚB 4.24.59p



Therefore Caitanya Mahāprabhu — not only Caitanya Mahāprabhu but also the Vedic literature — says:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]*

Kalau means “in this age.” *Nāsty eva, nāsty eva, nāsty eva* — three times *nāsty eva*. *Eva* means “certainly,” and *nāsti* means “not.” “Certainly not, certainly not, certainly not.” What is that “certainly not”? One cannot realize oneself by *karma*. That is the first “certainly not.” One cannot realize oneself by *jñāna*. That is the second “certainly not.” One cannot realize oneself by *yoga*. Certainly not. *Kalau*. *Kalau* means “in this age.” *Kalau nāsty eva nāsty eva nāsty eva gatiḥ anyathā*. In this age one certainly cannot achieve success by any of these three methods. Then what is the recommended process? *Harer nāma harer nāma harer nāmaiva kevalam* [Cc. Ādi 17.21]. Simply chant the Hare Kṛṣṇa *mantra*. *Kevalam* means “only.” Simply chant Hare Kṛṣṇa. It is the easiest and most sublime process. This is recommended, practical, and authorized. So take it. Accept it in any condition of life. Chant. There is no expenditure, there is no loss. We are not chanting a secret. No. It is open. And by chanting you will cleanse your heart.

— The Science of Self-Realization, Chapter 8



Śrī Caitanya Mahāprabhu is described as mahā-vadānya, the most munificent of charitable persons, because He gives Kṛṣṇa so easily that one can attain Kṛṣṇa simply by chanting the Hare Kṛṣṇa mahā-mantra. We should therefore take advantage of the benediction given by Śrī Caitanya Mahāprabhu, and when by chanting the Hare Kṛṣṇa mantra we are cleansed of all dirty things (ceto-darpaṇa-mārjanam [Cc. Antya 20.12]), we shall be able to understand very easily that Kṛṣṇa is the only object of love.

— ŚB 10.3.37-38p



Please Be Careful!

The highest sacrifice is to chant the Holy Names of the Lord, and by taking shelter of the Lord's names, one will acquire unflinching devotion and realized knowledge of the Absolute Truth. A realized devotee is very attentive in his devotional service, taking it as his life and soul. He keeps himself fit for devotional service by constantly worshiping and glorifying the lotus feet of the spiritual master and the Supreme Personality of Godhead. Such hari-nāma-kīrtana and guru-pūjā are the only practical methods by which one can achieve pure devotional service. When hari-kīrtana is expanded, it is called kṛṣṇa-saṅkīrtana. One should not dry up by performing unauthorized austerities or sacrifices; rather, one should engage with all enthusiasm in the great sacrifice of śrī-kṛṣṇa-saṅkīrtana, which enables one to easily achieve the highest perfection of human life.

— ŚB 11.11.47p



When we speak of hearing and chanting, it means that not only should one chant and hear of the Holy Name of the Lord as Rāma, Kṛṣṇa (or systematically the sixteen names Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), but one should also read and hear the Bhagavad-gītā and Śrīmad-Bhāgavatam in the association of devotees. The primary practice of bhakti-yoga will cause the seed already sowed in heart to sprout, and by a regular watering process, the bhakti-yoga creeper will begin to grow. By systematic nurturing, the creeper will grow to such an extent that it will penetrate the coverings of the universe,..... reach the effulgent sky, the brahmajyoti, and go farther and farther and reach the spiritual sky, where there are innumerable spiritual planets called Vaikuṅṭhalokas. Above all of them is Kṛṣṇaloka, or Goloka Vṛndāvana, wherein the growing creeper enters and takes repose at the lotus feet of Lord Śrī Kṛṣṇa, the original Personality of Godhead. When one reaches the lotus feet of Lord Kṛṣṇa at Goloka Vṛndāvana, the watering process of hearing and reading, as also chanting of the Holy Name in

the pure devotional stage, fructifies, and the fruits grown there in the form of love of God are tangibly tasted by the devotee, even though he is here in this material world. The ripe fruits of love of God are relished only by the devotees constantly engaged in the watering process as described above. But the working devotee must always be mindful so that the creeper which has so grown will not be cut off. Therefore he should be mindful of the following considerations:

- (1) Offense by one at the feet of a pure devotee may be likened to the mad elephant who devastates a very good garden if it enters.*
- (2) One must be very careful to guard himself against such offenses at the feet of pure devotees, just as one protects a creeper by all-around fencing.*
- (3) It so happens that by the watering process some weeds are also grown, and unless such weeds are uprooted, the nurturing of the main creeper, or the creeper of bhakti-yoga, may be hampered.*
- (4) Actually these weeds are material enjoyment, merging of the self in the Absolute without separate individuality, and many other desires in the field of religion, economic development, sense enjoyment and emancipation.*
- (5) There are many other weeds, like disobedience to the tenets of the revered scriptures, unnecessary engagements, killing animals, and hankering after material gain, prestige and adoration.*
- (6) If sufficient care is not taken, then the watering process may only help to breed the weeds, stunting the healthy growth of the main creeper and resulting in no fructification of the ultimate requirement: love of God.*
- (7) The devotee must therefore be very careful to uproot the different weeds in the very beginning. Only then will the healthy growth of the main creeper not be stunted.*
- (8) And by so doing, the devotee is able to relish the fruit of love of God and thus live practically with Lord Kṛṣṇa, even in this life, and be able to see the Lord in every step.*

The highest perfection of life is to enjoy life constantly in the association of the Lord, and one who can relish this does not aspire after any temporary enjoyment of the material world via other media.

— ŚB 2.2.30p (Pre 1978 edition)



In the beginning, when one is initiated into the chanting of the Hare Kṛṣṇa mahā-mantra, there are naturally many offenses. Therefore the devotee should very carefully try to avoid these offenses and chant purely. This does not mean that the Hare Kṛṣṇa mahā-mantra is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the Holy Names will be perfectly effective. Chanting the Holy Name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa's lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Śrī Caitanya Mahāprabhu's instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa mantra. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Kṛṣṇa mantra, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life.

— CC Madhya 25.199p



Actually the Lord's Holy Name has such powerful potency. But there is a quality to such utterances also. It depends on the quality of feeling. A helpless man can feelingly utter the Holy Name of the Lord, whereas a man who utters the same Holy Name in great material satisfaction cannot be so sincere.

— ŚB 1.8.26p



When you will chant, you'll hear also. Then your attention will be there. And you are chanting and you are thinking something else, oh, that is also another offense. You should be careful. *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.* If you cannot hear, then you will chant loudly, *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.* So you must hear. That is wanted. Otherwise you will be inattentive. That is offense.

— Initiation lecture, Los Angeles, 13th July, 1971



As you chant, try to hear each word very carefully and always complete your sixteen rounds. Regular and attentive chanting, along with following the four regulative principles will keep one pure. Simply by following these principles and chanting Hare Kṛṣṇa one can make his life successful and perfect.

— Letter to Toṣaṇa, Calcutta, 20th Feb 1972



*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*

*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*

*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*

*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*



Eighth Rainfall
Second Shower

Śrī Caitanya Mahāprabhu Shares a Secret: The Seven Transcendental Effects of the Holy Name

*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpanam
śreyah-kairava-candrikā-vitaranam vidyā-vadhū-jīvanam
ānandāmbhudhi-varadhanam prati-padam pūrnāmṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam*

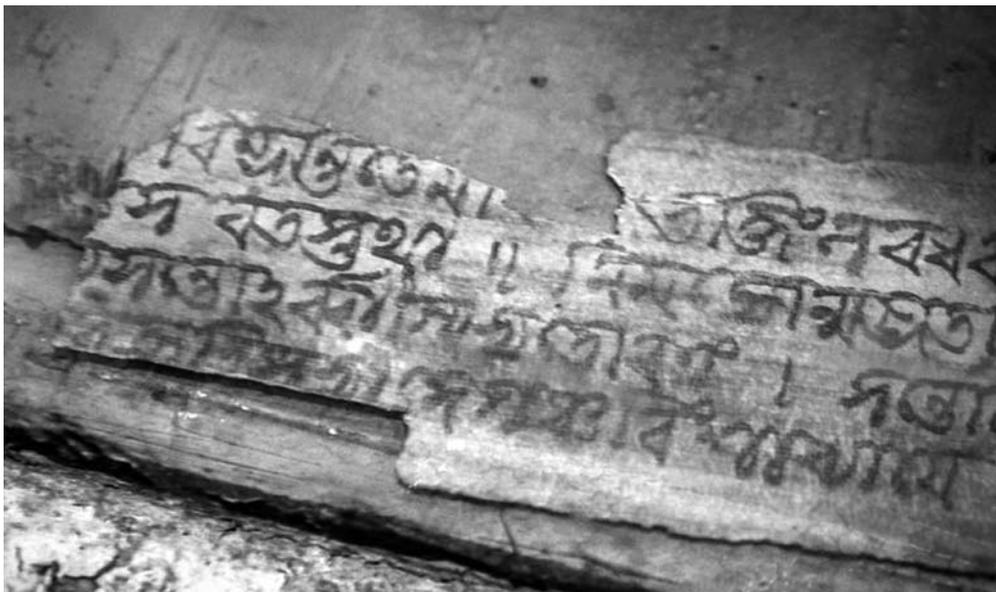
Let there be victory for the chanting of the Holy Name of Lord Kṛṣṇa, which can cleanse the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the Holy Name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

This first verse of *Śikṣāṣṭaka* mentions seven transcendental results which are attained by chanting the Holy Name:

1. *Ceto-darpaṇa-mārjanam*: The mirror of the heart is purified. The material mind resembles a mirror covered by the dust of innumerable material impressions. They are collected in many lives and prevent one from recognizing the eternal spiritual form of the soul. The original, spiritual mind, however, is free from the dust of material coverings, and by chanting the Holy Name, the superficial covering is removed and the spiritual state of the mind is revealed.
2. *Bhava-mahā-dāvāgni-nirvāpanam*: Chanting extinguishes the sufferings of the tremendous blazing fire of material existence. In the daily morning prayers the spiritual master is addressed, “The spiritual master is receiving benediction from an ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially affected world by extinguishing the blazing fire of material existence.” This fire of material existence is extinguished by the “nectarean rain” of the Holy Name, and the Holy Name is received from the spiritual master. Therefore, the most important instruction of the spiritual master to all of us is to chant sixteen rounds daily.
3. *Śreyah-kairava-candrikā-vitaranam*: Chanting resembles the cooling moon rays which cause the white lotus of good fortune, or auspiciousness, to bloom. A white lotus flower fully blossoms when it is touched by the moon rays. Similarly, the moonlight of the Holy Name reveals all auspicious things to the serious chanter. Even if one chants on the *nāmābhāsa* stage — which is not

yet the perfected stage — he will be freed from all past sins and influences which make him suffer.

4. *Vidyā-vadhū-jīvanam*: Chanting is the life and soul of all knowledge. The Sanskrit word *vadhū* means “bride”: In the heart of the devotee who chants the Holy Name, Bhakti-devī, the bride of the Lord, appears, together with her two sons named “knowledge” and “renunciation”. Chanting evokes transcendental knowledge in the heart and naturally relieves one from the unhealthy grip of material attachments.
5. *Ānandāmbudhi-varadhanam*: From chanting arises the auspicious ocean of transcendental life. This means that our whole spiritual life develops from our chanting.
6. *Prati-padam pūrṇāmṛtāsvādanam*: At every step sincere chanting invokes perfectly sublime nectar.
7. *Sarvātma-snapanam*: Chanting has a cooling and refreshing effect on every one. The desire to enjoy material life is like a spreading fever, or fire, which affects the conditioned soul and tempts him to act sinfully, even against his own will. Śrī Kṛṣṇa explains in the *Bhagavad-gīta*, “It is lust only, which is born of contact with the material mode of passion and later transformed into wrath, (and) which is the all-devouring sinful enemy of this world.” (Bg3.37) By chanting the Holy Name, however, this fever is lowered and thus one’s material life gradually diminishes.



Śrī Caitanya Mahāprabhu’s Handwriting from Ambikā Kalnā

Chanting Is the Most Excellent Form of *Bhakti*

Śrīla Sanātana Gosvāmī

*preṃṇo 'ntar-aṅgaṃ kila sādhanottamaṃ
manyeta kaiścīt smaraṇaṃ na kīrtanam
ekendriye vāci vicetane sukhaṃ
bhaktiḥ sphuraty āśu hi kīrtanātmikā*

Some think that remembering, rather than chanting, is the essential means of devotional practice, the means that most effectively leads to *prema*, for *bhakti* in the form of chanting appears quickly and easily, and in only one sense, that of speech, which is not itself alive and conscious.

*bhaktiḥ prakṛṣṭā smaraṇātmikāsmiṃ
sarvendriyāṇāṃ adhiṣṭhite vilole
ghore baliṣṭhe manasi prayāsair
nīte vaśaṃ bhāti viśodhite yā*

Superior *bhakti* in the form of remembering, they think, appears within the mind — that turbulent, frightful, and mighty chief of all the senses — when by serious efforts the mind has been brought under control and fully purified.

*manyāmahe kīrtanam eva sat-tamaṃ
lolātmakaika-sva-hṛdi sphurat-smṛteḥ
vāci sva-yukte manasi śrutau tathā
dīvyat parān apy upakurvad ātmya-vat*

But we consider chanting to be alone the most excellent form of *bhakti*, better than remembering, which appears only in one's own turbulent heart. For chanting harnesses not only the faculty of speech, which it engages directly, but also the mind and sense of hearing. And chanting helps not only the person practicing it but others as well.

*bāhyāntarāśeṣa-hṛṣīka-cālakaṃ
vāg-indriyaṃ syād yadi saṃyataṃ sadā
cittaṃ sthiraṃ sad-bhagavat-smṛtau tadā
samyak pravarteta tataḥ smṛtiḥ phalam*

If the sense of speech, which sets all the external and internal senses in motion, is brought under constant control, then the mind becomes stable and can properly

engage in transcendental remembrance of the Lord. Remembrance thus develops as the fruit of chanting.

— Śrī Bṛhad-bhāgavatāmṛta, Vol 2, 3.146-149



*kṛṣṇasya nānā-vidha-kīrtaneṣu
tan-nāma-saṅkīrtanam eva mukhyam
tat-prema-sampaj-janane svayaṁ drāk
śaktam tataḥ śreṣṭha-tamaṁ mataṁ tat*

Of the many ways to chant Kṛṣṇa's glories, foremost is His *nāma-saṅkīrtana*. It is deemed the best because it can evoke at once the treasure of pure love for Kṛṣṇa.

*śrī-kṛṣṇa-nāmāmṛtam ātma-hṛdyaṁ
premnā samāsvādana-bhaṅgi-pūrvam
yat sevyate jihvikayāvirāmaṁ
tasyātulaṁ jalpatu ko mahattvam*

When relished with love in countless ways through service rendered constantly by the tongue, the nectar of Śrī Kṛṣṇa's name delights the heart. Who can describe the unequalled excellence of that nectar of Śrī Kṛṣṇa's Holy Name?

*sarveṣāṁ bhagavan-nāmnām
samāno mahimāpi cet
tathāpi sva-priyeṇāsu
svārtha-siddhiḥ sukhaṁ bhavet*

Though all names of the Lord are equally great, a devotee most quickly, most easily achieves his goals by chanting the name he himself holds most dear.

*vicitra-ruci-lokānām
kramāt sarveṣu nāmasu
priyatā-sambhavāt tāni
sarvāṇi syuḥ priyāṇi hi*

Since people differ in their likings, each name of the Lord is dear to one person or another. All the names of the Lord are therefore dear.

*ekasminn indriye prādur-
bhūtaṁ nāmāmṛtaṁ rasaiḥ
āplāvayati sarvāṇin-
driyāṇi madhurair nijaiḥ*

When the nectar of the Lord's name appears in just one sense, all the senses are flooded with their own sweet tastes.

*mukhyo vāg-indriye tasyo-
dayaḥ sva-para-harṣa-daḥ
tat prabhor dhyānato 'pi syān
nāma-saṅkīrtanaṁ varam*

Appearing mainly in the sense of speech, the Lord's name gives pleasure to the chanter and to others. So even greater than meditation on the Lord is His *nāma-saṅkīrtana*.

*nāma-saṅkīrtanaṁ proktaṁ
kṛṣṇasya prema-sampadi
baliṣṭhaṁ sādhanam śreṣṭhaṁ
paramākarṣa-mantra-vat*

The *saṅkīrtana* of Kṛṣṇa's names is praised as the best and most powerful means to attain the treasure of *kṛṣṇa-prema*. It is like a potent *mantra* that can attract precious objects from a distance.

*tad eva manyate bhakteḥ
phalaṁ tad-rasikair janaiḥ
bhagavat-prema-sampattau
sadaivāvyabhicārataḥ*

Because *nāma-saṅkīrtana* invariably leads to the treasure of pure love for the Lord, true connoisseurs of devotional service consider *nāma-saṅkīrtana* the very fruit of *bhakti*.

— Śrī Bṛhad-bhāgavatāmṛta, Vol 2, 3.158-165



*sal-lakṣaṇam prema-bharasya kṛṣṇe
kaiścid rasa-jñair uta kathyate tat
premṇo bhareṇaiva nijeṣṭa-nāma-
saṅkīrtanaṁ hi sphurati sphuṭartyā*

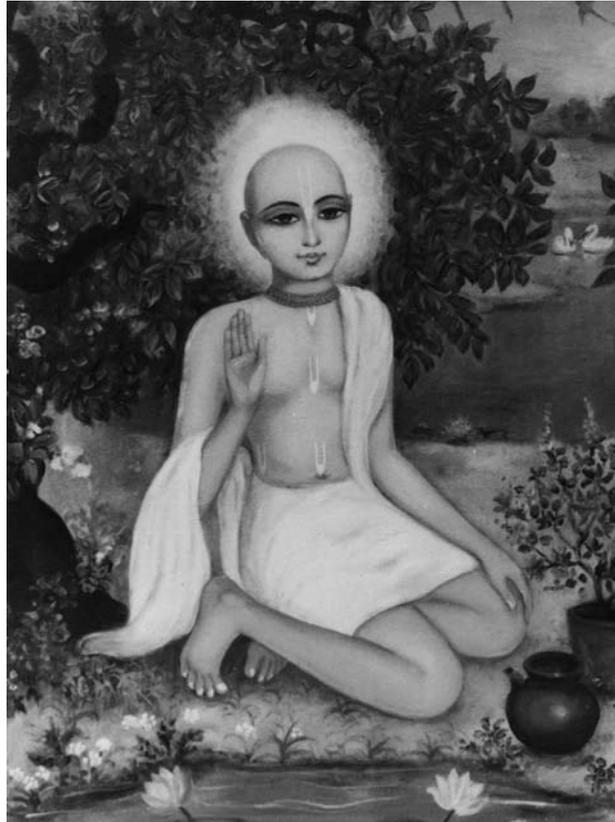
According to some knowers of *rasa*, the real sign of a person full of *prema* is this: As he performs *saṅkīrtana* of the name he worships, the full force of spiritual agony erupts in him by the weight of his own love.

*nāmnām tu saṅkīrtanam ārti-bhārān
megham vinā prāvṛṣi cātakānām
rātrau viyogāt sva-pate rathāngī-
vargasya cākrośana-vat pratīhi*

Like the distressed crying of the *cātaka* birds on a cloudless day of the rainy season, or the lamenting of a flock of *cakravākī* birds when parted from their husbands at night, the *saṅkīrtana* of the Lord's names arises when one is burdened by too much pain.

Nāma-saṅkīrtana in fact appears only when prema has been enhanced in a special way. Prema enriched with transcendental hankering results in saṅkīrtana. To help us understand, the Vaikuṅṭha-dūtas mention, by way of analogy, the cātaka and cakravākī birds. The plaintive call of the cātakas, sounding like priya priya ("my dear one, my dear one!"), resounds on cloudless days of the rainy season. And the lament of the cakravākīs fills the sky when their husbands are absent at night. In such a way, nāma-saṅkīrtana arises when one feels separation from the Lord in pure love of God. The true way of doing bhagavan-nāma-saṅkīrtana is to call out to one's beloved Lord in agony, expressing one's feelings in various sweet songs to attract Him. As the philosophical maxim states, siddhasya lakṣaṇam yat syāt/ sādhanam sādhakasya tat: "The practitioner and the means of practice should be in accord with their goal."

— Śrī Bṛhad-bhāgavatāmṛta, Vol 2, 3.166-167 + p



Loud Chanting Is the Most Excellent Form of Chanting

Once there was an impious *brāhmaṇa* who lived in the village of Harinadī. One day, he once angrily said to Haridāsa.

“O Haridāsa, what is this behavior? Why are you are loudly chanting the names of the Lord? The injunction is that one should chant in his mind. Which scripture says that one should chant loudly? Who has taught you to chant the name of Hari loudly? Please give your explanation before this assembly of learned scholars.”

Haridāsa said, “You all know the glories of Lord Hari’s Holy Names. Therefore I have simply repeated and will repeat whatever I have heard from you. If one chants loudly, he gets one hundred times more benefit. The scriptures never condemn loud chanting, rather they glorify it.

The result one achieves by mentally chanting the names of Hari is multiplied one hundred times by chanting loudly. This is the injunction of all scriptures. It is a fact that by chanting loudly one obtains one hundred times greater results. And there is no fault in such chanting. It is to be understood that those who consider the Hare Kṛṣṇa mahā-mantra should only be chanted softly in japa are averse to realizing the purport of the scriptures. The three names of address — Hare, Kṛṣṇa, and Rāma — are meant both for japa and kīrtana. One can call the Lord in his mind or out loud. If one calls the Lord loudly, then many persons can hear the name of the Lord and obtain auspiciousness by such hearing. Hearing the names of the Lord is one of the nine principle limbs of devotional service. Unless the sādhus loudly chant the names of Hari, no one becomes qualified for the devotional process of hearing. Therefore the false arguments of those who are averse to loud chanting are certainly incited by Kali.but those devotees who chant the names of Hari remove the wicked habits of such victims of Kali and chant the unlimited glories of the Holy Names for the eternal benefit of such people. This is the actual medicine for their argument-infected hearts.

If one loudly chants the Holy Names of the Lord, he obtains one hundred times more benefit than by chanting softly or remembering the Holy Names.

The *brāhmaṇa* said, “How does one get one hundred times more benefit by loud chanting?”

Haridāsa replied, “My dear sir, listen to the verdict of the *Vedas* and *Śrīmad Bhāgavatam* in this regard.”

Haridāsa then revealed the purport of all the scriptures as he began his explanation in the ecstasy of Kṛṣṇa consciousness.

“Listen, dear *brāhmaṇa*. If even animals, birds, or insects hear the Holy Names from the mouth of a pure devotee, they will go to Vaikuṅṭha. Although animals, birds, and insects cannot chant, when they hear the Holy Names they will all be delivered. If one silently chants the names of Kṛṣṇa, then he is delivered; but if one loudly chants, then he delivers others also.

One who softly chants the transcendental names benefits only himself, whereas one who loudly and congregationally chants the transcendental names can benefit the audience along with himself. Only a spiritual master who is engaged in kṛṣṇa-kīrtana is compassionate to all living entities and able to perform the highest welfare activities for all.

Therefore the scriptures say that one gets a hundred times more benefit by chanting loudly. One who loudly chants the Holy Names of the Lord is a hundred times greater than one who silently chants, because those who chant silently purify only themselves, while those who chant loudly purify themselves as well as those who hear them. The *Purāṇas* say that a person who chants the Lord’s name loudly is a hundred times more pious than the person who chants to himself.

Persons who loudly and congregationally chant the Holy Names of Hari obtain one hundred times better results than those who chant the Holy Names softly. If a person secretly hears some ordinary words on the pretext of hearing hari-nāma from a foolish so-called guru and, being tempted by material enjoyment, engages in motivated worship, then he will never achieve eternal auspiciousness. Whereas if one loudly chants the pure Holy Names heard from the mouth of a liberated mahā-bhāgavata spiritual master, then other Vaiṣṇavas who hear that chanting will discuss the glories of hari-nāma amongst each other. As a result, the loud chanters are more benefited than the soft chanters. Those who cannot realize the difference between nāma-aparādha, nāmābhāsa, and śuddha-nāma often commit the first of the ten nāma-aparādhas — criticizing a sādhu or Vaiṣṇava who has fully taken shelter of the Holy Names — and they commit the grave offense of disregarding the spiritual master by considering him a mortal being and envying him. They commit offense by considering material objects as worshipable and seeing Lord Viṣṇu, the controller of all, as equal to the demigods. As a result, they become Vaiṣṇava offenders by not having faith in the unalloyed Vaiṣṇavas. They then become inattentive in the service of Śrī Nāma Prabhu, and the offenses of considering the glories of chanting the Holy Names as imaginary and giving some interpretation on the Holy Names capture them. They then consider the Holy Names as equal to pious activities and become attached to committing sinful activities on the strength of chanting the Holy Names. Being greedy for donations, such people

accept the garb of a guru and, like common merchants, pretend to give instructions on the Holy Names to faithless people. In this way they bring inauspiciousness to the entire world. Being overwhelmed by thoughts of “I” and “mine,” they gradually become averse to the Vedic literatures and literatures in pursuance of the Vedic version. These ten offenses result in the falldown of such chanters; but by the influence of good association, the loud chanters of the Holy Names understand all these offenses and therefore reject the inconvenience of nirjana-bhajana.

O *brāhmaṇa*, listen carefully to the reason behind this. One who softly chants the Holy Names liberates only himself. One who loudly chants the names of Govinda, however, liberates himself along with all living entities who hear him. Although all living entities have a tongue, only the human beings are able to chant the names of Kṛṣṇa. Tell me, what is wrong with that activity by which living entities who have taken useless births will be delivered? One person may maintain himself, while another may maintain a thousand people. Of the two, consider carefully who is better. This is the superior characteristic of loud chanting.”

A selfish person maintains himself, whereas another person may maintain a thousand persons apart from himself. Of the two, whom should we accept as greater? If we carefully consider, we will understand that loud chanters are not selfish; rather, they are selfless benefactors of others. Therefore loud chanters are superior to those who only chant softly, and loud chanting is hundreds and thousands of times superior to chanting only softly.

— CB Ādi 16.267-72, 73+p, 74-77, 80, 81+p, 82-83, 84+p, 85-89, 90+p



Commentaries by Our Ācāryas

Text 7

Śrī Upadeśāmṛta Bhāṣā
By Śrīla Bhaktivinoda Ṭhākura

avidyā-pittera doṣe duṣṭa-rasanāya
kṛṣṇa-saṅkīrtane ruci nāhi haya hāya!

Alas! A tongue afflicted by the jaundice of ignorance has no taste for *kṛṣṇa-saṅkīrtana*. (1)

sitopala-prāya kṛṣṇa-kathā anudina
ādare sevite ruci dena samīcīna

(But) serving sugar-like *kṛṣṇa-kathā* every day by attentively hearing with respect gives complete taste. (2)

kṛṣṇa-kāmya-vismṛti avidyā-gadamūla
kṛṣṇa-saṅkīrtana-krame haya ta nirmūla

sei krame kṛṣṇa-nāmādite āsvādana
anudina bāde ruci haya anukṣaṇa

The root cause of the disease of ignorance is forgetfulness that Kṛṣṇa is the object of love. By the process of *kṛṣṇa-saṅkīrtana* this disease will be destroyed at the root. And the relishing of Kṛṣṇa's Holy Name will step-by-step increase every day until taste (*nāma-ruci*) is there at every moment. (3-4)

Pīyūṣa-varṣiṇī-vṛtti
By Śrīla Bhaktivinoda Ṭhākura

In the third verse the qualities which nourish devotional service were described. This seventh verse talks about the process for cultivating the chanting of *kṛṣṇa-nāma* etc. with the help of the qualities mentioned in the third verse, and *sambandha-jñāna*.

A tongue afflicted by the jaundice of ignorance lacks taste for glorifying Kṛṣṇa's name, pastimes etc. But by daily honoring the *miśri* of Kṛṣṇa's name and pastimes etc. with care, attention and respect, the disease of ignorance is destroyed and a sublime transcendental taste is awakened.

The living entities, who are parts and parcels of Kṛṣṇa and who are present everywhere just like small particles of sunshine, are by nature Kṛṣṇa's eternal servants. By the fault of forgetting this inherent service nature, they have taken on the quality of ignorance and rejected their own eternal constitutional nature. Hence they have become devoid of taste for Kṛṣṇa's name and so on.

But by ongoing singing and remembering of Kṛṣṇa's name (form, qualities and pastimes) every day, and by the mercy of the spiritual master and the devotees, they will attain their own eternal identity (*svarūpa*).

To the degree that this original nature is rekindled, to that degree gradually taste for Nāma etc. increases. And at the same time, ignorance is destroyed.

It is compared to (the effect of) *miśri*. In the beginning, when the tongue is afflicted with jaundice (too much bile), it does not like the sweet taste. But by regular taking of *miśri*, the bile gradually decreases, and that much the taste for the *miśri* increases.

So please hear, glorify and remember with great enthusiasm, faith and patience Kṛṣṇa's name, and His form, pastimes and so on which are revealed by His name.

Śrī Upadeśāmṛta Bhāṣā By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

kṛṣṇa-nāma-rūpa-guṇa-lilā catuṣṭaya
upamā miśrira saha svāda tulya haya

Kṛṣṇa's name, form, qualities and pastimes taste as sweet as *miśri* (pure sugar candy). (1)

avidyā pittera tulya tāte jihvā tapta
jihvāra āsvāda-śakti tapta-hetu supta

Ignorance is like jaundice (a bile disorder). Being afflicted by it, the tongue's ability to taste sweetness lies dormant. (2)

aprākṛta jñāne yadi lao sei nāma
nirantara nāma laile chāḍe piḍādhāma

If you continuously chant the Holy Name, understanding His transcendental nature, your suffering condition of ignorance will subside.

*nāma-miśri krame krame vāsanā śamiyā
nāme ruci karāibe kalyāṇa āniyā*

That sugar-candy Holy Name will gradually appease all material desires and create a taste for the Holy Name (*nāma-ruci*) which will bring about all auspiciousness.
(4)

Śrī Upadeśāmṛta Anuvṛtti
By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Kṛṣṇa's name, qualities etc. are compared to *miśri* (pure sugar candy). Ignorance is compared to *pitta* (a bile disorder in the body) which makes sweet things taste bitter. When the tongue is afflicted by such a disease, even very sweet *miśri* will not be palatable.

In the same way, Kṛṣṇa's very sweet sugar-like name, qualities etc. will not be pleasing to a *jīva* who has been swallowed up by ignorance since time immemorial because of his having turned away from Kṛṣṇa.

However, by faithfully taking to the practice of chanting Kṛṣṇa's Holy Name and qualities etc with respect, taste for the sugar-sweet name of Kṛṣṇa will gradually increase more and more. And the disease and suffering condition of desiring to enjoy separately from Kṛṣṇa will be driven away.

*(nāmaikam yasya vāci smarāṇa-patha-gatam śrotra-mūlam gatam vā
śuddham vāśuddha-varṇam vyavahita-rahitam tārayaty eva satyam)
tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptam syān na phala-janakam śīghram evātra vipra¹*

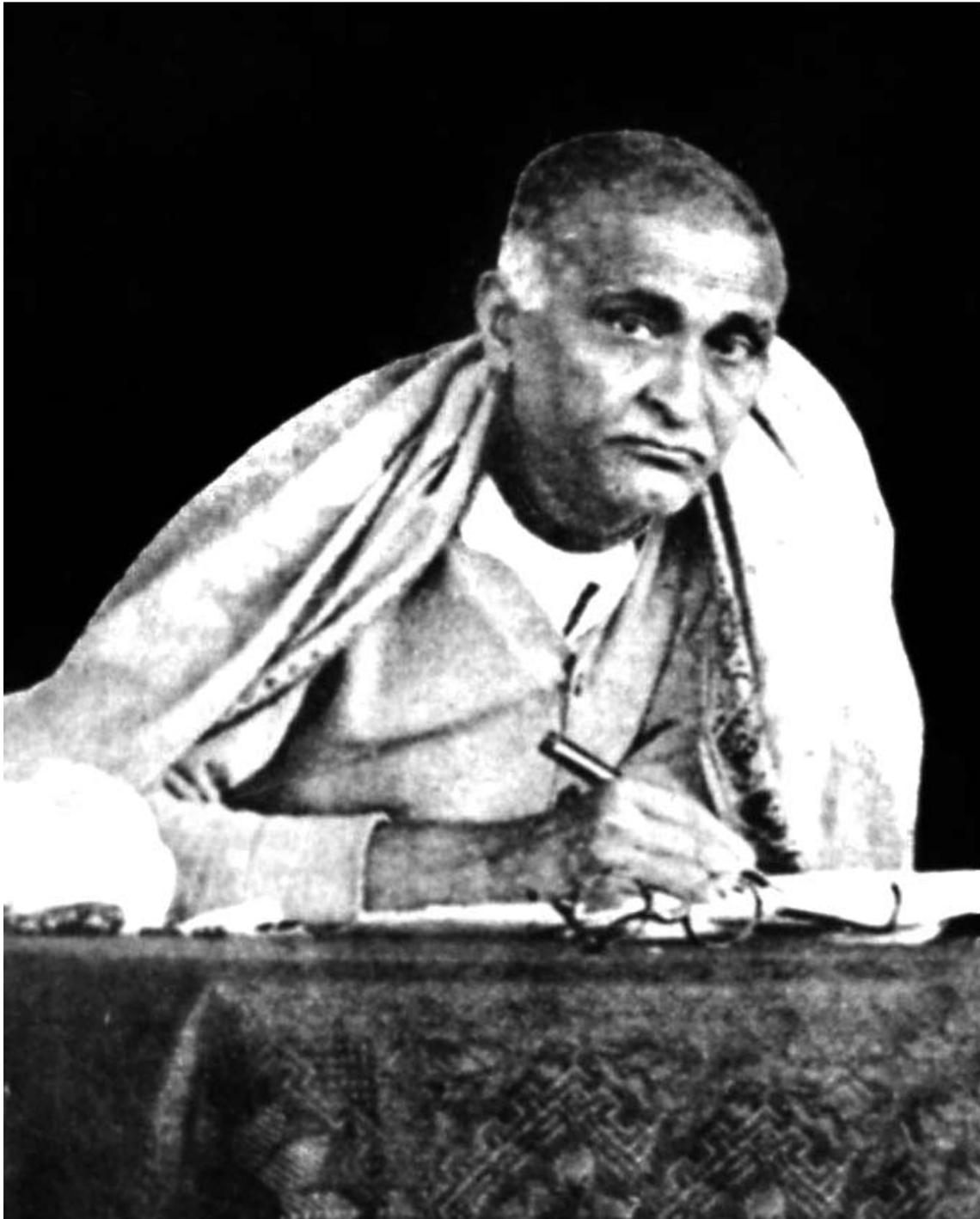
(If a devotee once utters the Holy Name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that Holy Name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, or properly joined or vibrated in separate parts. O *brāhmaṇa*, the potency of the Holy Name is therefore certainly great. However) if one uses the vibration of the Holy Name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism — in other words, if one utters the name with offenses — such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the Holy Name of the Lord.

— *Padma Purāṇa*, Sv. kh. Ch. 48

¹ Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes only the second half of this verse.

When the *jīva* is subordinate to ignorance, he has great faith in his body, wealth, community and attachments — and his misconception that the Lord and *māyā* are of the same undivided substance. Therefore he cannot understand his own original constitutional position (*svarūpa*).

However, by the strength of Kṛṣṇa's Holy Name his false identification which is born of ignorance disappears — just as fog disappears when the sun rises. At that time, only serving Kṛṣṇa will be pleasing to him.



The Essential Practicalities Guiding True *Nāma Bhajana*

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*nāma rasa dui vastu bhakta kabhu jāne nā
nāma rase bheda āche, bhakta kabhu bole nā*

The Lord’s real devotee never knows any difference between the Holy Name of Kṛṣṇa and transcendental mellows. Therefore the devotee never says there is a difference between the Holy Name and the mellows of devotion.

*‘ahaṁ-mama’ bhāva-sattve nāma kabhu haya nā
bhoga-buddhi nā chāḍile aprākṛta haya nā*

The Holy Name is never revealed to one who is situated in the bodily concept of life and thinks in terms of “I” and “mine.” If one doesn’t reject the enjoying mentality, the transcendental platform will never be attained.

*nāmake prākṛta boli’ kṛṣṇe jaḍa jāne nā
kṛṣṇa-nāma-rase bheda śuddha-bhakta māne nā*

The devotee never says that the Holy Name of Kṛṣṇa is material, for Kṛṣṇa cannot be known by means of matter. The pure devotee of the Lord never recognizes any difference between the Holy Name of Kṛṣṇa and pure *rasa* itself.

*kṛtrima panthāya nāme rasodaya haya nā
rasa hoite kṛṣṇa-nāma vilomete haya nā*

By employing pretentious means, no one can ever make transcendental mellows appear in the Holy Name. The backwards conception that Kṛṣṇa’s name comes from *rasa* can never be true.

*sādhane anartha āche, rasodaya haya nā
bhāva-kāle nāma-gāne chala-rasa haya nā*

If one still has unwanted material impediments (*anarthas*) present in his performance of devotional service (*sādhana*), then *rasa* can never truly awaken. When the Holy Name of the Lord is chanted from the platform of pure ecstatic emotions (*bhāva*), then the cheating mood born of pretentious devotional mellows can never be present.

*kṛṣṇa-nāme bhakta kabhu jaḍa-buddhi kore nā
anartha nā gele nāme rūpa dekhā deya nā*

The genuine devotee never maintains materialistic conceptions about the Holy Name of Kṛṣṇa. If the deviations that impede devotional service (*anarthas*) have not been expelled, then the chanting of the Holy Name will never reveal the beautiful form of the Lord.

*anartha nā gele nāme guṇa bujhā jaya nā
anartha nā gele nāme kṛṣṇa-sevā haya nā*

As long as *anarthas* remain, then the chanting of the Holy Name will never produce an understanding of the transcendental qualities of the Lord. As long as *anarthas* remain, then the chanting of the Holy Name will never factually engage one in Kṛṣṇa's service.

*rūpa-guṇa-līlā-sphūrṭi nāma chāḍā haya nā
rūpa-guṇa-līlā hoite kṛṣṇa-nāma haya nā*

Revelations of the Lord's transcendental form, qualities, and pastimes are never manifest in the absence of His Holy Name. The Holy Name of Kṛṣṇa is never separated from His transcendental form, qualities or pastimes.

*līlā hoite nāma-sphūrṭi, rūpānugā bole nā
nāma-nāmī dui vastu, rūpānugā bole nā*

The true followers of Śrīla Rūpa Gosvāmī (*rūpānugas*) never claim that the revelation of the Lord's Holy Name is separate from His pastimes. The *rūpānugas* never teach that the Holy Name of Kṛṣṇa and Kṛṣṇa Himself are two separate things.

*mahājana-patha chāḍī' navya-pathe dhāya nā
aparādha-saha nāma kakhana-i haya nā*

The followers of Śrīla Rūpa Gosvāmī never leave the path of the great devotees (*mahājanas*) and run to pursue a "new" path. One who commits offenses can never realize the Holy Name of Kṛṣṇa at any time.

*nāme prākṛtārtha-buddhi bhakta kabhu haya nā
aparādha-yukta nāma bhakta kabhu laya nā*

The Lord's devotee never interprets the Holy Name with any mundane, materialistic conception. The devotee never chants the Holy Name of the Lord in an offensive manner.

*bhoge mana, jaḍe śraddhā cit prakāśa kore nā
nāme śraddhā nā hoile jaḍa-buddhi chāḍe nā*

Those whose minds are absorbed in the spirit of enjoyment of matter, and who possess materialistic faith, can never experience the revelation of pure spiritual consciousness. Without absolute faith in the Lord's Holy Name, one's mundane mentality can never be cast off.

*jaḍa-buddhi nā chāḍile nāma kṛpā kore nā
nāma kṛpā nā korile līlā śunā jāya nā*

One who is reluctant to give up his materialistic mentality will never receive the mercy of the Holy Name of Lord Kṛṣṇa. Without first receiving the mercy of the Holy Name, one should never listen to recitations of Kṛṣṇa's confidential pastimes.

*nāme jaḍa-vyavadhāne rūpodaya haya nā
nāme jaḍa-vyavadhāne guṇodaya haya nā*

If one's consciousness is blocked by material conceptions, then Kṛṣṇa's pure transcendental form can never be realized by chanting the Holy Name. If one's consciousness is blocked by material conceptions, then Kṛṣṇa's pure transcendental qualities can never be realized by chanting the Holy Name.

*aparādha-vyavadhāne rasa-lābha haya nā
aparādha-vyavadhāne nāma kabhu haya nā*

Due to the blockage of offenses (*aparādha*), one can never attain the flow of pure transcendental mellows. Due to the blockage of offenses, one can never factually experience the Holy Name of the Lord.

— *Prākṛta-Rasa Śata-Dūṣiṇī*



Keys to Realizing Kṛṣṇa's Name, Form, Qualities, Pastimes, and Sevā

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

*kṛṣṇa-nāme bhakta kabhu jaḍa-buddhi kore nā
anartha nā gele nāme rūpa dekhā deya nā*

The genuine devotee never maintains materialistic conceptions about the Holy Name of Kṛṣṇa. If the deviations that impede devotional service (*anarthas*) have not been expelled, then the chanting of the Holy Name will never reveal the beautiful form of the Lord.

*anartha nā gele nāme guṇa bujhā jaya nā
anartha nā gele nāme kṛṣṇa-sevā haya nā*

As long as *anarthas* remain, then the chanting of the Holy Name will never produce an understanding of the transcendental qualities of the Lord. As long as *anarthas* remain, then the chanting of the Holy Name will never factually engage one in Kṛṣṇa's service.

*rūpa-guṇa-līlā-sphūrṭi nāma chāḍā haya nā
rūpa-guṇa-līlā hoite kṛṣṇa-nāma haya nā*

Revelations of the Lord's transcendental form, qualities, and pastimes are never manifest in the absence of His Holy Name. The Holy Name of Kṛṣṇa is never separated from His transcendental form, qualities or pastimes.

*kṛṣṇa-nāma, kṛṣṇa-rūpa kabhu jaḍa bole nā
kṛṣṇa-guṇa, kṛṣṇa-līlā kabhu jaḍa bole nā*

One should never say that Kṛṣṇa's Holy Name or transcendental form are mundane. One should never say that Kṛṣṇa's divine qualities or sublime pastimes are mundane.

*jaḍa-rūpa anarthete kṛṣṇa-bhrama kore nā
kṛṣṇa-nāma-rūpa-guṇe jaḍa-buddhi kore nā*

One should never become bewildered by the *anartha* of material bodies and mistake Lord Kṛṣṇa's form to also be a material body. One should never try to analyse the Lord's divine names, forms, and qualities with materialistic intelligence.

*nāma-rūpa-guṇa-lilā jaḍa boli' māne nā
jaḍa-nāma-rūpa-guṇe kṛṣṇa kabhu bole nā*

One should never consider any of Kṛṣṇa's transcendental names, forms, qualities or pastimes to be mundane. Similarly, one should never claim that any material names, forms or qualities could be Kṛṣṇa's.

*jaḍa-sūnya aprākṛta guṇa chāḍā śune nā
jaḍa-sūnya aprākṛta lilā chāḍā seve nā*

Other than the pure transcendental qualities of Kṛṣṇa, which are completely free from all material contact, nothing else should be heard. Other than the pure transcendental pastimes of Kṛṣṇa, which are completely free from all material contact, nothing else should be served.

*anartha thākāra kāle lilā-gāna kore nā
anartha-nivṛtti-kāle nāma jaḍa bole nā*

While still contaminated with *anarthas*, one should never sing songs about the Lord's confidential pastimes. After these impediments are purified (*anartha nivṛtti*), one never speaks of the Holy Name of Kṛṣṇa as if it were a mundane sound vibration.

*anartha-nivṛtti-kāle rūpe jaḍa dekhe nā
anartha-nivṛtti-kāle guṇe jaḍa bujhe nā*

After the *anarthas* are removed, material attributes are no longer seen in the transcendental forms of Kṛṣṇa. When such impediments are removed, material attributes are no longer perceived in His pure qualities.

*nāmake jānile jaḍa, kāma dūra haya nā
rūpake mānile jaḍa, kāma dūra haya nā*

One who thinks that the Holy Name of Kṛṣṇa is mundane can never become free from lust. One who thinks that the transcendental form of Kṛṣṇa is mundane can never become free from lust.

*guṇake bujhile jaḍa, kāma dūra haya nā
lilāke purile jaḍe, kāma dūra haya nā*

One who thinks that the divine qualities of Kṛṣṇa are mundane can never become free from lust. One who thinks that the eternal pastimes of Kṛṣṇa are mundane can never become free from lust.

*nāme jaḍa-vyavadhāne rūpodaya haya nā
nāme jaḍa-vyavadhāne guṇodaya haya nā*

If one's consciousness is blocked by material conceptions, then Kṛṣṇa's pure transcendental form can never be realized by chanting the Holy Name. If one's consciousness is blocked by material conceptions, then Kṛṣṇa's pure transcendental qualities can never be realized by chanting the Holy Name.

*vyavahita līlā-gāne kāma dūra haya nā
aparādha-vyavadhāne siddha-deha pāya nā*

One who is covered by offenses may sing the pastimes of the Lord, but this will never do away with the lust burning in his heart. By the blockage of offenses, one's eternal spiritual body (*siddha-deha*) will never be attained.

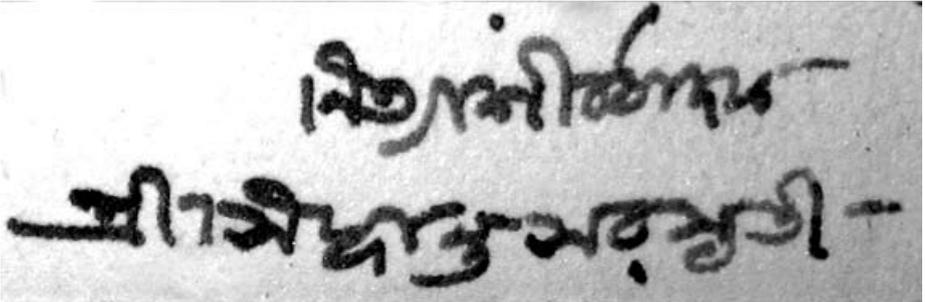
*sevopakarāṇa karṇe nā śunile haya nā
jaḍopakarāṇa dehe līlā śonā jaya nā*

If one does not hear the proper details of devotional science [from the disciplic succession], then genuine service to the Lord can never be performed. One absorbed in the various material ingredients of the bodily concept of life will never be able to hear of the Lord's transcendental pastimes.

*sevāya unmūkha ha'le jaḍa-kathā haya nā
natuvā cin-Māyā kathā kabhu śruta haya nā*

When one is enthusiastic for constantly rendering unalloyed devotional service, there is never any possibility for becoming distracted by idle talks related to the mundane world. Otherwise, if one is not enthusiastic, then confidential topics about the all-conscious spiritual world should never be heard.

— *Prākṛta-Rasa Śata-Dūṣiṇī*



Signature of Śrīla Bhaktisiddhānta Sarasvatī Thākura



Eighth Rainfall
Third Shower

Obstacles on the Path

Do I Have a Hearing Problem?

No one has to purchase a tongue. We also have ears with which to hear the sound that the tongue vibrates. Therefore, we have all the instruments we need with us — a tongue and ears. We have only to chant Hare Kṛṣṇa and use our ears to hear this vibration, and all perfection will be there. We don't have to become highly educated scientists or philosophers. We have only to chant and hear.

— The Path of Perfection, Ch. 8



“You have to chant and hear. That is all.”

November 7, 1972. Rādhā-Dāmodara Temple, Vṛndāvana, India

Devotee: “Śrīla Prabhupāda, it's very difficult to control my mind when I chant. It wanders.”

Śrīla Prabhupāda: “So what is the controlling of mind? You have to chant and hear. That is all. You have to chant with your tongue, and the sound you hear. What is the question of mind?”

— Śrutakīrti Prabhu's “*What is the Difficulty?*”



In the beginning we were curious about how to chant. “What do you do when you chant, and what do you think?” Śrīla Prabhupāda said, “Two things. You don't do anything, and you don't think anything. You simply hear.”

— Mālāti Devī Dāsī in “*Memories*”, Vol. 1



Śrī Caitanya Mahāprabhu said, “According to the verdict of the *śāstras*, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa.

— CC Madhya 9.258



It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

— CC Ādi 7.141



Simply hearing submissively will free one's heart from all the faults of ignorance, and thus one will achieve deep love for Kṛṣṇa. This is the path of peace.

— CC Ādi 1.107

Do I Have a *Prajalpa* Problem?

Śrīla Bhaktivinoda Ṭhākura, Śrī Bhaktyāloka

What is *prajalpa*?

Talking with one another is called *jalpana* or *prajalpa*. Nowadays in this world godlessness is so prominent that conversing with others means godless talk. Therefore it is not profitable for a practicing devotee.....Useless talks, arguments, gossip, debates, fault-finding in others, speaking falsehoods, blaspheming devotees, and worldly talk are all called *prajalpa*.

The eight kinds of *prajalpa*

1. **Useless talks:** Useless talk is extremely detrimental. Practicing devotees should discuss topics of Lord Hari in the association of other devotees and remember Hari's name, form, qualities, and pastimes in a secluded place without uselessly wasting time.....In this way the practicing devotee should cultivate unalloyed devotion. If they spend their days and nights uselessly talking with materialists, then the Lord's instruction, "always chant My glories," will not be followed.
2. **Arguments:** Argument is a *prajalpa* that is adverse to devotional service..... The living entity's proper discretion is eternally established in his natural intelligence. That discretion naturally flows towards the lotus feet of the Supreme Lord. But by arguing about directions, places, mistakes, and illusions, the heart becomes tough. Then natural discretion no longer remains. By accepting the Vedic *Daśamūla* instructions and arguing accordingly, one's mind does not become wicked. What is good, what is bad — when such deliberations are based on the *Vedas*, that is no longer *prajalpa*.....Discussions to establish the knowledge of one's relationship with the Lord are not *prajalpa*..... Useless arguments arise from envy or pride, aversion or attachment to sense gratification or foolishness. Quarrelsome people also become intoxicated by useless arguments. While discussing topics of the Lord and His devotees the practicing devotee should always be careful to avoid useless arguments.
3. **Gossip:** Talking without reason about other people is extremely adverse to devotional service. Many people talk about others to establish their own reputation. Being envious, some people are accustomed to discuss others' character. The minds of those who are busy in such topics can never be fixed on the lotus feet of Kṛṣṇa. Talking about others should be rejected in all respects.....When a guru enlightens his disciple on some topic, then unless

he occasionally talks about others, his instruction may not be clear.....e.g. if one discusses the improper behavior current in a religious sect or amongst the general public, then such talk is not adverse to devotional service. Even if one sometimes talks about a particular person, there is no fault.....But those who talk about others while influenced by devotional impediments like envy, hatred, pride, or distinction are offenders at the feet of Bhakti devī.

4. **Debate:** Debate arises only from a desire for conquest. It is extremely abominable.
5. **Fault-finding:** Fault-finding arises only from imposing one's own bad habits on others. This should be given up in all respects.
6. **Speaking lies:** Speaking falsehoods is another form of useless talk.
7. **Worldly talk:** Worldly talk is completely rejected by renounced devotees. Householders may accept some worldly talk that is favorable to devotional service. If topics like archeology, zoology, astrology, and geography are devoid of God consciousness, they should be rejected.
8. **Blaspheming devotees:** Speech in the form of blaspheming *sādhus* is the source of great inauspiciousness. If one wants to attain devotion to Lord Hari, then he should make a vow like this: "In this life I will never blaspheme *sādhus*." Devotees are *sādhus*. By blaspheming them, all one's virtues are destroyed.

What's the Conclusion of All This?

Vāco vegam is only a conditional urge. By giving up *prajalpa*, the urge to speak is permanently regulated. In order to pass one's life without sin, one should not speak anything more than whatever little is necessary. One need discuss only whatever is auspicious for oneself and others. If one wants to discuss topics of others, it will simply be useless speech. Therefore in the *Śrīmad-Bhāgavatam* (11.28.1-4) Lord Kṛṣṇa instructed Uddhava as follows:

One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth.

Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

Just as the embodied spirit soul loses external consciousness when his senses are overcome by the illusion of dreaming or the deathlike state of deep sleep, so a person experiencing material duality must encounter illusion and death.

That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?



The Critic Takes the Karma

*sad vāsad vā parivado brāhmaṇasya na śāsyate
naraka-pratiṣṭhās te vai syur ya evaṁ kurvate janāḥ*

True or false, speaking ill of others is not proper for a *brahmāṇa*. People who do this have hell for their abode. (i.e. they are already living in hell.)

— Sanat-sujāta to Dhṛtarāṣṭra, *Mahābhārata*, *Udyoga Parva* 44.24.

*ākrośa-parivādābhyām vihiṁsanty abudhā budhān
vaktā pāpam upādatte kṣamamāṇo vimucyate*

The ignorant seek to injure the wise by malice and back-biting; by doing so the critic takes upon himself the load of the wise man's sins, which he, the wise man, casts off by forgiving the ignorant.

— Vidura to Dhṛtarāṣṭra, *Mahābhārata*, *Udyoga Parva* 34.74.

*ākruśyamāno nākrośen manyur eva titikṣitaḥ
ākroṣṭāraṁ nirdahati sukṛtaṁ cāsya vindati*

A person being criticized should not retaliate [literally 'should not criticize in return']; for if endured, the pain (felt upon receiving such criticisms) will itself consume the critic and seize the results of his good deeds, (which in turn go to the one who tolerated the criticisms).

— Conversation between Dattātreya and the Sādhyas,
Mahābhārata, *Udyoga Parva* 36.5.

Additional advice from the *Śānti-Parva* of *Mahābhārata* (A conversation between King Yudhiṣṭhira and Bhīsmadeva) :

*yudhiṣṭhira uvāca
vidvān murkha-pragalbhena mṛdus tīkṣṇena bhārata
ākruśyamānaḥ sadasi kathaṁ kuryād arindama*

Yudhiṣṭhira inquired, "What should a learned person, who is gentle by nature, do when publicly insulted by the harsh words of an arrogant fool?" 115.1

*bhīṣma uvāca
śrūyatām pṛthivī-pāla yathaiṣo 'rtho 'nugīyate
sadā sucetāḥ sahate narasyehālpacetasaḥ*

"Listen O King to how this topic is generally described. In this world a wise man should always be tolerant of an ignorant person." 115.2

*aruṣyan kruṣyamānasya sukṛtaṁ nāma vindati
duṣkṛtaṁ cātmano marṣi ruṣyaty evāpamārṣti vai*

“One who remains tolerant, not becoming angry, certainly attains the abuser’s pious credits. Indeed his own sins are transferred to that wrathful person.”115.3

*yad yad brūyād alpa-matis tat tad asyu sahet sadā
prākṛto hi praśaṁsan vā nindan vā kim kariṣyati
vane kāka ivābuddhir vāsamāno nirarthakam*

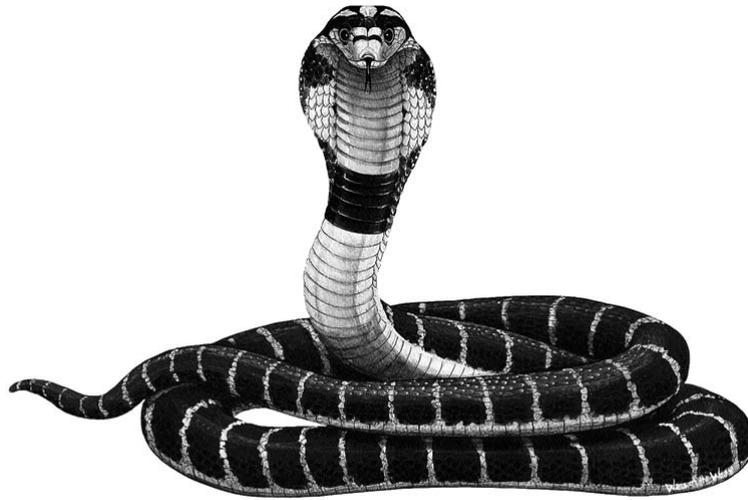
“One should always tolerate whatever a foolish person says. After all, what is the value of praise or blame when uttered by a vulgar fool? Such a person is simply cawing like a crow in the forest.”115.7

*pratyakṣaṁ guṇa-vādī yaḥ parokṣaṁ tu vinindakāḥ
sa mānavaḥ śvaval loke naṣṭa-loka-parāyaṇaḥ*

“A person who praises someone in his presence but criticizes him behind his back is no better than a dog. His chances for elevation to higher planets are completely spoiled in this world.”115.11

Whoever indulges in praising or criticizing the qualities and behavior of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

—ŚB 11.28.2



PRAMĀDA

It is also an offense to chant inattentively.
In fact, all other offenses are born of this offense.

Inattentiveness and negligence are synonymous. Negligent chanting sows the seeds of *anarthas*, which soon fructify. *Pramāda*, or inattentiveness, is of three kinds — *audāsīnya*, *jadya* and *vikṣepa*. *Vikṣepa* is the most dangerous, for as Śrīla Bhaktivinoda Ṭhākura explains, “Distraction in chanting produces a type of illusion, causing serious offenses against the Holy Name that are very difficult to overcome. This illusion leads to craving for wealth, the opposite sex, position, success and even cheating. When these attractions cover the heart, the offender loses interest in chanting the Holy Name”. — *Śrī Harināma-cintāmaṇi*, Ch. 12.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also explains that “If one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification.”
— CC Madhya 19.160p

- *audāsīnya* -

Apathy, indifference, no fixed resolve in *bhajana*.

Defense:

1. Chant in association of saintly devotees, imbibe their mood
2. Associating with such devotees, take up their discipline.
3. Chant with Tulasī Devī or at the pastime places of Kṛṣṇa and His devotees.
4. Hear the glories of Nāma and His devotees regularly.
5. Perform as much *Nāma saṅkīrtana* as possible.

- *jadya* -

Laziness in chanting; interrupting it to do something else, or to take rest.

Defense:

1. Associate with devotees who don't waste time engaging in useless talk or activity.
2. Observe them carefully and try to follow their example.
3. Hear the glories of Nāma and His devotees regularly.
4. Perform as much *Nāma saṅkīrtana* as possible.

- *vikṣepa* -

Distraction, misplaced attention of mind.

Defense:

1. Regularly check you are chanting sincerely.
2. Concentrate on the quality of your chanting and pronounce the *mantra* clearly.
3. Make a constant effort to fix the mind on hearing Nāma.
4. Try to absorb yourself in more chanting on Ekādaśī, appearance days etc.
5. Regularly spend some time alone in a quiet place trying to concentrate deeply on your chanting.
6. Take shelter of Śrīla Prabhupāda and sometimes chant with his *japa* tape.
7. Perform as much *Nāma saṅkīrtana* as possible.
8. Beg the Holy Name for His mercy with genuine humility.

Suffering from Inattention?

— It's A Killer! —

Śrīla Bhaktivinoda Ṭhākura tells us, “Some people give up all the offenses and chant constantly, but still do not experience the awakening of *prema*. When I see this, I know that the offense of inattentiveness is interfering with their attainment of *prema bhakti*..... One who is careless cannot fix his mind. All people are conditioned to be attached to sense objects, so when meditating on the Holy Name, their minds flit from one object to another. When one's taste is for something else, one becomes indifferent to the Holy Name; thus even though he chants every day, his mind is not absorbed in the Name of Hari. The mind goes off in one direction, while the Name is in another. How then can he benefit, O most virtuous Lord? He completes chanting a lakh of Names on his *japa mālā*, but, he does not get a drop of ecstatic taste for the Holy Name. This is the result of inattentiveness while chanting. This flaw is difficult to eradicate from hearts attached to sense objects.”

— Śrī Harināma-cintāmaṇi 12.4-15

So What Do I Do About it?!

Consciously and Carefully Develop the Following Mindset:

I always take care not to neglect completing the number of Names to be chanted according to my vow. I see to this regularly, again and again.

*I chant the Holy Names with great attention;
free from the offense of inattentiveness, I engage in bhajana.*

Giving up the ambition to simply increase my numbers, I am now aware that I can constantly chant the Holy Name only by Your mercy.

Please be merciful to me, O Lord, so that the offense of inattention in chanting never blocks my ability to relish the rasa of the Holy Name.

I should regularly spend a little time alone in a quiet place and practice concentrating deeply on the Holy Name.

Therefore I pray constantly at Your lotus feet to be able to always utter each Name distinctly and to experience emotion when meditating on them.

Simply by one's own effort, no one in this material world can overcome inattention. Such a victory can only come by Your merciful blessings.

*I take great care to beg for Your mercy, my heart overcome with emotion,
knowing that You are all-merciful and will always be generous with Your blessings.*

*If I make no effort to attain Your mercy,
O Śacīnandana, then I will remain ever unfortunate.*

— Śrī Harināma-cintāmaṇi 12.43-51

What Are the Characteristics of a Chanter Free from *Nāma-aparādha*?

One who diligently gives up all blasphemy of Vaiṣṇava *sādhus*,
who adopts the pure understanding that Viṣṇu is the supreme truth,
who accepts the guru and scriptures that promote the Holy Name as topmost,
who believes in his heart that the Holy Name is completely pure and spiritual,
who attentively discards all sinful motivation, the seed of sin,
who preaches the pure Holy Names only to those who possess faith,
who entirely gives up all ritualistic pious activities,
who meditates on the Holy Name without being distracted, taking full shelter...
...is the most fortunate soul in three worlds, the most blessed,
the reservoir of all virtue and most worthy of receiving Kṛṣṇa's mercy.

By chanting in this way, such a devotee experiences the awakening of *bhāva* for Kṛṣṇa which leads to *prema*, and all in a very short time.

When Kṛṣṇa wishes, such a devotee quickly transcends any semblance of being merely on the stage of spiritual practice.

Passing the stage of *bhāva*, one attains the stage of *prema* at which point one attains the highest perfection, according to all the scriptures.

O Lord, You have Yourself stated that anyone who chants without offenses is a great personality who attains the treasure of love for Kṛṣṇa.

— Śrī Harināma-cintāmaṇi 13.38-46

Nāmāparādha

The Major Challenge to Developing Our Relationship with the Holy Name.

The Ten Offenses As We Know Them

1. To blaspheme devotees who have dedicated their lives for propagating the Holy Name.
2. To consider the demigods, or their names, equal to or independent of Kṛṣṇa and His name.
3. To disobey the orders of the spiritual master, or to consider him an ordinary person.
4. To blaspheme Vedic literature or literature in pursuance of the Vedic version.
5. To consider the glories of chanting Hare Kṛṣṇa to be imaginary.
6. To give some interpretation of the Holy Name.
7. To commit sinful activity on the strength of the Holy Name.
8. To consider the chanting of Hare Kṛṣṇa an auspicious Vedic activity, i.e. *karma-kāṇḍa* mentality.
9. To instruct a faithless person about the glories of the Holy Name.
10. To not have complete faith in the chanting of the Holy Name, and to maintain material attachments, even after hearing so many instructions on the matter.

It is also an offense to chant inattentively, in fact, all other offenses are born of this offense.

Why is Nāmāparādha a Problem?

If we contemplate the ten offenses to the Holy Name, it is not difficult to answer this question. Committing these offenses estranges us from those who can best assist us in fulfilling our desire to attain love for Kṛṣṇa — *guru*, *sādhū*, *śāstra* and the Holy Name Himself. Committing these offenses also cultivates in us a mindset that is highly unfavorable for making genuine advancement. We don't develop faith in the Holy Name and His potencies, nor in those who can best help us do so.

In essence the word “*aparādha*” means we carelessly and callously think and act in a way that is highly displeasing and causes pain to Śrī Kṛṣṇa, who is non-different from His Holy Name. He is not impressed by our dealings with Him in His most merciful form, His *Nāmārūpa*. That is why Śrīla Bhaktivinoda Ṭhākura warns us that “offenses against the Holy Name (*nāma-aparādha*) are the most frightening of all kinds of sins and offenses. All other kinds of sins and offenses go away naturally and automatically as one utters *Harināma*, but *nāma-aparādha* does not go away so easily.” (Jaiva Dharma, Ch. 24) If we chant without vigilance, it may well take us many, many births to overcome these offenses to the Holy Name.

Why is that? If we offend someone, is he keen for our association? Is he favourably disposed and happy to see us when we approach him? The answer is obvious, isn't it?! If we chant with offenses, we don't receive any reciprocation from the Holy Name, and when there is no loving reciprocation in a relationship that relationship is strained, or may break. There is no taste, nor attraction. If we are a seasoned *nāma-aparādhī*, it's highly likely that we don't experience any happiness from:

- hearing and chanting
- the *bhakti* process in general
- *sādhu-saṅga*
- our service dealings with Śrī Gurudeva

The world of Kṛṣṇa consciousness will seem mechanical, ritualistic, dry and boring. Such apathy is a clear indication that we are very diseased; we are seasoned *nāma-aparādhīs*.

And the only remedy is to chant the Holy Name with vigilance and care. That's not easy! We need help. And who can best help us? Śrī Caitanya Mahāprabhu.

“Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.”

— CC Ādi 14.1

And so it's a good idea to humbly and daily pray to Him to overcome the ten offenses to the Holy Name. Why not give it a try?

Mud and Milk

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura speaks out on *Nāmāparādha*:

Not knowing the difference between *nāma* and *nāmāparādha*, many persons accept mud instead of milk. Thus it is absolutely essential to know the right object of worship. Why we should perform *bhajana*, which *bhajana* should we do – understanding this is called initiation from śrī-gurudeva. *Dīkṣā* is the pastime of imparting *sambandha-jñāna*. — Śrīla Prabhupādera *goloka-vāṇī* 3.155

Śrīla Bhaktisiddhānta Sarasvatī would clarify that it was the duty of the guru not only to give the Holy Name to his disciple, but to inform him of and instruct him to stop committing the ten *nāmāparādhas*.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's conclusion was that a pseudo-guru who teaches only about the Holy Name's power of absolution simply deludes his supposed disciples. Without training his disciples in *sambandha-jñāna*, and by failing to instruct them to avoid *nāmāparādha*, their recitation of Nāma could never progress beyond *nāmābhāsa*, and this can never give rise to Kṛṣṇa *prema*.

Nāma-Aparādhā Equals Spiritual Suicide

Even when a person becomes an offender unto the Supreme Personality of Godhead Himself, he can still be delivered simply by taking shelter of the Holy Names of the Lord: *Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*. In other words, the chanting of Hare Kṛṣṇa is beneficial for eradicating all sins, but if one becomes an offender to the Holy Names of the Lord, then he has no chance of being delivered.

— NOD Ch. 8

The Holy Name of Kṛṣṇa is compassionate and invested with Kṛṣṇa's full potencies. He can easily liberate all moving and non-moving beings. One who chants but commits offenses against the Holy Name, is burdened with grievous sins. This causes upheavals in his spiritual life.



Chanting the Holy Name is the prime duty and religious practice of the *jīva* and his ultimate shelter. But caution must be taken that the aspiring devotee is not thrust down into *māyā* due to offenses. Offenses can misguide the devotee into believing that chanting is a mundane activity. In this way, he ends up with meagre material benefits from chanting and is deprived of the real benediction.



Even after being instructed about the chanting of the Holy Name, if one remains unconcerned and does not avoid *nāmāparādhā*, he at once comes under the ominous shadow of all ten offenses, and such a foolish person drowns in the whirlpool of distress. Just as a child who refuses to eat because he is angry with his mother will naturally always be weak and susceptible to disease, in the same way, without abrogating the ten offenses, such a fool may chant the Holy Name but his offenses will greatly hinder his progress. The proper way to chant the Holy Name is to always avoid the ten offenses. There is no need for any other process of spiritual elevation other than chanting the Holy Name, for the Holy Name alone can award one the highest perfection.

— Śrīla Jagadananda Pandita's *Prema-Vivarta*, Ch.19

I'm an Offender, What Should I Do?!

As soon as a person humbly surrenders himself to the Holy Name, all the offenses he has committed are immediately nullified. Yet, if due to some negligence, he once again commits *nāmāparādha*, it will jeopardise his progress in *bhakti*. The only antidote to such an accident is to intensify chanting. By regular serious chanting one should solidly reaffirm his faith and mood of surrender to the Holy Name, and on the strength of such sincere chanting, *nāmāparādha* will be driven faraway.

The Holy Name protects those who take refuge of the Holy Name and so, by His mercy, there is no possibility of their committing *nāmāparādha*.

— Śrī Harināma Cintāmaṇi 9.42



When the Holy Name is chanted in full awareness of His nature (i.e. that *Nāma* and the Supreme Lord are one and the same), then nescience is destroyed. *Nāma* and *Nāmī* are of the same transcendental, spiritual substance. There are no equivalent examples found in material nature. This spiritual knowledge can be attained only through the process of devotional service, or *bhakti*, not mental speculation nor contentiousness. The two greatest aids in installing the living entity in this platform of realisation are a combination of serious discipline, and endeavour, together with the mercy of elevated saintly Vaiṣṇavas and guru.

Until one realises this truth of the Holy Name he cannot transcend material consciousness, nor will his chanting produce the desired result: achieving one's original spiritual *sevā* form. Instead he remains on the undesirable platform of *nāmābhāsa* chanting. Diligently endeavour for favourable results in chanting. You can reach the ultimate goal of Kṛṣṇa's lotus feet by chanting the Holy Name purely. Therefore, carefully avoid the offense of seeing *Nāma* and *Nāmī* as different. Take full shelter of the Holy Name, and simply chant. By the mercy of the Holy Name one becomes delivered from nescience and confusion; his offenses vanish, and he feels pure joy. Once freed from offenses to the Holy Name, he profoundly experiences the first stirrings of *kṛṣṇa-prema* within his heart.

— From Śrīla Jagadananda Pandita's *Prema-Vivarta*, Ch.19



Helpmates on the Path

Inspirational and Practical Help

(1)

Some foolish people do not understand that the formula consisting of 16 names and 32 syllables is the *mahā-mantra*. Taking it to be another ordinary *mantra* that should be uttered silently or mentally, they artificially claim that it should not be chanted aloud or sung. Those who have attained love for Kṛṣṇa engage in loud chanting of these names in the company of other devotees. Through such chanting of the *mahā-mantra*, everyone is initiated into the Holy Name. Anyone who chants the Name aloud will simultaneously hear and remember the Name. And because Kṛṣṇa and His name are not different from each other, a tendency to serve the Lord will awaken in anyone who chants aloud His names in *japa*.”

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s
commentary on CC Ādi 7.83



(2)

Chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. The words “Hare Kṛṣṇa” should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously.

— Śrīla Prabhupāda’s commentary on CC Ādi 17.32



(3)

Oh Nāma, You Are Everything!

*na nāma-sadṛśam jñānam na nāma-sadṛśam vratam
na nāma sadṛśam dhyānam na nāma sadṛśam phalam
na nāma sadṛśas tyago na nāma sadṛśaḥ śamaḥ
na nāma sadṛśam punyaṁ na nāma sadṛśī gatiḥ
nāmaiva paramā muktir nāmaiva paramā gatiḥ
nāmaiva paramā śāntir nāmaiva paramā sthitiḥ
nāmaiva paramā bhaktir nāmaiva paramā matiḥ
nāmaiva paramā prītir nāmaiva paramā smṛtiḥ
nāmaiva kāraṇam jantor nāmaiva prabhur eva ca
nāmaiva paramārādhyam nāmaiva paramo guruḥ*

There is no knowledge, *vrata*, meditation, fruit, renunciation, sense control, pious act, or goal as great as that of *Nāma*. *Nāma* is the supreme liberation. *Nāma* is the supreme destination. *Nāma* is the supreme peace. *Nāma* is the supreme auspicious situation. *Nāma* is supreme devotion. *Nāma* is supreme intelligence. *Nāma* is supreme love and *Nāma* is the supreme remembrance. *Nāma* is the soul's reason for existence. *Nāma* is the Lord of the soul. *Nāma* is the most worshipable object. *Nāma* is the supreme guru.

— *Agni Purāṇa*, quoted in *Śrī Caitanya-śikṣāmṛta*,
Sixth Rainfall, Third Shower.



Transcendental Sound Will Be the Agency

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

The mind and body are *upādhis* or external casings...The soul is actually free from all this...Our soul has to be set free from external contamination. All perishable values require to be eliminated. Then we shall see that we have devotion. We are devotees. Transcendental Sound will be the agency. Śrī Kṛṣṇa Caitanya has told us to place our reliance solely on the Name of Hari...The Transcendental Sound has got the potency to regulate our other senses...It is the Absolute Sound which will carry us to the region of the Absolute.

— Śrī Caitanya's Teachings, pt.2, pp34-36



The *kīrtana* of Hari is the constant and natural function of all the facilities of the *jīva* in its constitutional state free from all affinities with this changeable world. That is because the Absolute Truth is identical with Hari. Hari has to be served exclusively, constantly and by all the facilities of the soul. The only function of the voice is to chant the *kīrtana* of Hari which is identical with and inseparable from the simultaneous service of Hari by all the other senses. One who does not employ his voice constantly and exclusively in chanting the *kīrtana* of Hari has no access to the service of Hari by any other faculty.

— Śrī Caitanya's Teachings, pt.2, p83



Inclination to *kīrtana* effects *śravaṇa* and the opportunity for *smaraṇa*. At that time there is the possibility of serving within Kṛṣṇa's *aṣṭa-kālīya-līlā*. In all respects pray to Śrī Nāma for His mercy.

— Amūlya-vāṇī 9



If *śrī-kṛṣṇa-saṅkīrtana* is not performed then no other limb of *bhakti*, such as *mathurā-vāsa* or *sādhu-saṅga* can be fulfilled. But if only *śrī-kṛṣṇa-saṅkīrtana* is performed, then the results of *mathurā-vāsa*, of *sādhu-saṅga*, of faithfully serving deities, and of hearing *Śrīmad-Bhāgavatam* are all fulfilled. *Nāma-bhajana* completely fulfills the *jīva's* every need.

— Amūlya-vāṇī 8



O Harināma, Please Enter My Heart Through My Ears!

“Without *śravaṇa* there is no *kīrtana*. First *śravaṇa*, then *kīrtana*.

— Śrīla Prabhupādera *goloka-vāṇī* 1.198



“Unless accompanied by *śravaṇa* any attempt to perform *kīrtana* must be material. Repeated hearing gives rise to *kīrtana* and *smaraṇa*. By hearing *kīrtana* one begins to perform *kīrtana*, and from performing *kīrtana*, *smaraṇa* of *hari-kathā* wakens.

— Śrīla Prabhupādera *goloka-vāṇī* 1.296, 299



The name of the Lord and the Lord Himself are not two separate entities, but one. When the sound of the Holy Name passes over the lips, the conditioned sense of hearing and the conditioned consciousness initially process the sound as if it were material, and that is how it is perceived. As a result, only the external ear hears it. Since the other senses and the mind, which is the collector of sensory experience, are envious of the ear, which they consider to be an equal partner, the result is that such chanting does not affect the cleansing of *anarthas*.

We do not have the capacity even to theoretically know that the name and the Lord of the name are one. Yet just as piercing of the ear is one of the Vedic rites for a young child, when our spiritual ear has been pierced by the Holy Name the other senses give up their envy of the auditory sense. They no longer quibble with the ear, which alone can perceive transcendental sound. Then the flood of *prema* pours forth from all the spiritual senses and cleans away the contaminants of opposition and malice. Thereafter the Lord’s beautiful form, qualities, associates, and pastimes are revealed in the name Himself, and experienced by the chanter as something quite distinct from his previous experiences in the mundane world. Then the kinds of worries and distractions of the mind that are typical of the conditioned living being cannot remain... When we learn to hear as we chant, the opportunity to remember (Kṛṣṇa) will automatically arise. At that time *aṣṭa-kālīya-līlā-smaraṇa* will become possible. There is no need artificially to try for it.....But we should constantly pray to the Holy Name for His mercy.

— Bhaktisiddhānta Sarasvatī Ṭhākura Letter, 18 Dec.1928, *Patrāvalī*, 162-163



Let's Rise Above *Aniṣṭhitā Nāma-bhajana*

(A Checklist Based on Śrīla Bhaktivinoda Ṭhākura's *Bhajana-rahasya, Dvītiya-yāma-sādhanā*)

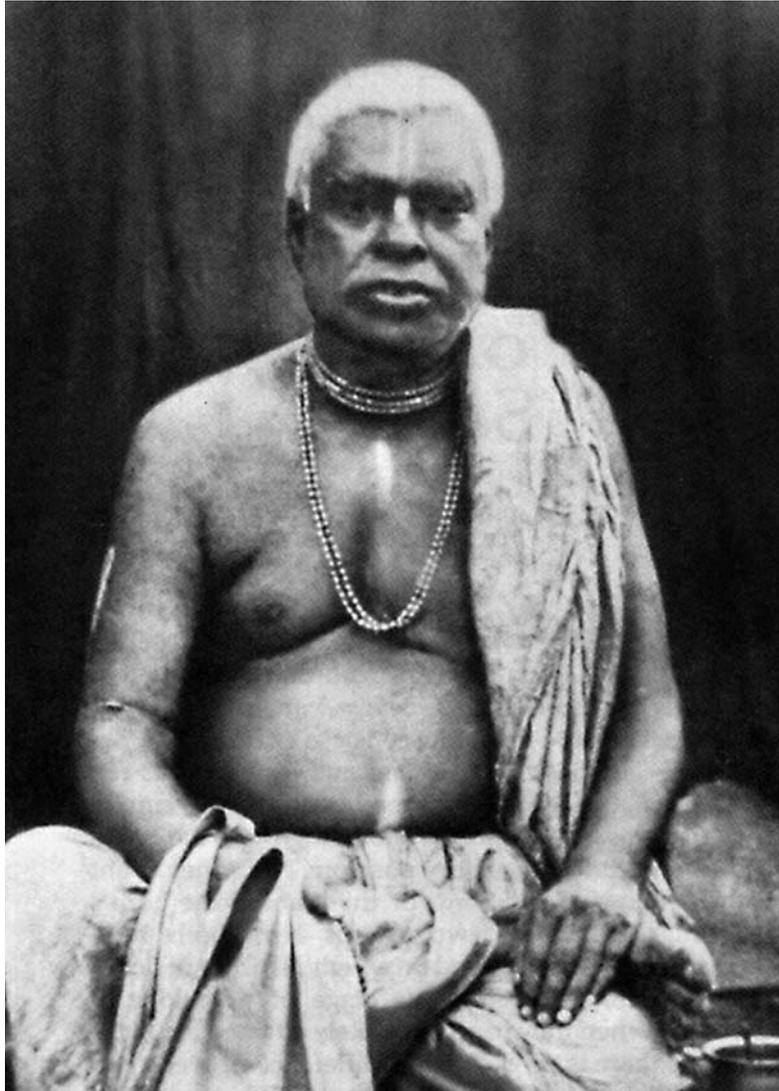
1. Remember how powerful Nāma is and how merciful He is. Pray to Him about improving your chanting.
2. Remind yourself that your misfortune of having no taste for chanting is the result of your offenses.
3. Be aware of the four categories of *anarthas* that are blocking your advancement in chanting.
4. Remind yourself that all these can be destroyed by Nāma's mercy, and sincerely pray to Him.
5. Consciously work on making your circumstances more favourable for chanting, and practising Kṛṣṇa consciousness in general.
6. Carefully avoid the six thorns on the devotional path. (See *Upadeśāmṛta* 2)
7. Give up non-devotee association and associate with sincere and serious devotees. (See *Upadeśāmṛta* 4)
8. Carefully avoid blaspheming devotees.
9. Rid yourself of desire for prestige and any tendency to manipulate or deceive others. Especially beware of hypocrisy.
10. Endeavor sincerely and seriously to give up the ten *nāma-aparādhas*.
11. Give up false renunciation. Develop honest *yukta-vairāgya*.
12. Give up unnecessary religious activity/ritual, especially demigod worship.
13. Give up excessive attachment to rules and regulations and be more conscious of the essential rule: Always remember Kṛṣṇa, never forget Him.
14. Develop your understanding of *sambandha*, *abhidheya*, and *prayojana*.
15. Develop your understanding of *nāma-tattva*.
16. Carefully and consciously develop the six qualities favourable to devotional service. (See *Upadeśāmṛta* 3)
17. Strive for genuine devotional association, and be very careful about the company you keep.

18. Always deal with devotees appropriately.
19. Maintain yourself without over-endeavor or attachment.
20. Follow the *mahājanas*. (Śrīla Prabhupāda and the disciplic succession)
21. Be committed to the chanting of the Holy Name in the mood of being His servant.

*daśa aparādha yena hṛdaye nā paśe
kṛpa kara mahāprabhu maji nāma rase*

O Mahāprabhu, please be merciful to me so that the 10 offenses never touch my heart, and I can always remain absorbed in the *rasa* of the Holy Name.

— Śrī Harināma Cintāmaṇi 13.59
Śrīla Bhaktivinoda Ṭhākura



Let's Stay Above *Aniṣṭhitā Nāma-bhajana* (A Checklist Based on Śrīla Bhaktivinoda Ṭhākura's *Bhajana-rahasya, Tritīya-yāma-sādhana*)

1. Remember that the behaviour of a devotee who is qualified to chant Nāma is given by Śrī Caitanya Mahāprabhu in *Śikṣāṣṭaka* 3. Consciously and honestly develop such a mindset and behaviour.
2. Contemplate and consciously practice the sixfold process of surrender.
3. Consciously work on giving up bodily identification and developing your actual identity. (e.g. Learn and regularly chant CC Ādi 6.86)
4. Become tolerant.
5. Be respectful to others, especially devotees.
6. Be humble.
7. Don't seek honor for yourself.
8. Be eager about your *bhajana*. You can't buy back time.
9. Always be dependent on Kṛṣṇa's mercy, and seriously and sincerely pray for it.

Food For Thought

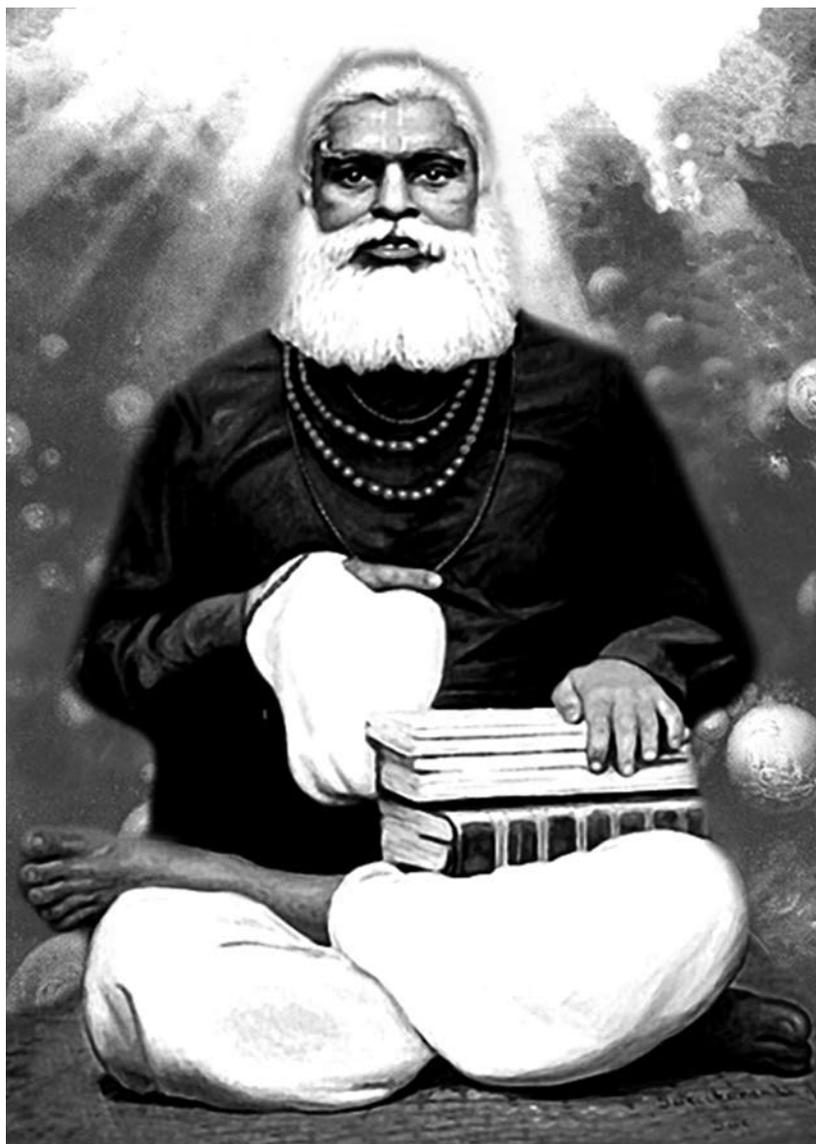
Śrī Caitanya Mahāprabhu continued, “O Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa *mahā-mantra* to awaken very easily one's dormant love for Kṛṣṇa. One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the Holy Name of the Lord. These are the symptoms of one who chants the Hare Kṛṣṇa *mahā-mantra*. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways. When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water. The tree delivers its fruits, flowers and whatever else it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others. Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa. If one chants the Holy Name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa's lotus feet.”

— CC Antya 20.20-26



If you desire to seriously engage in chanting Kṛṣṇa’s names and glories, then do everything you can to gain the qualifications necessary to do so. Give up false ego and think of yourself as very lowly and wretched, more insignificant than grass. Practice the virtue of tolerance by emulating the trees. Give up revenge and take care of other living entities. Do not give distress to any other being in order to maintain your body; forget your own selfish concerns by serving others. Even if you possess all good qualities, do not try to profit from it by looking for prestige. Keep your heart simple. Know that all living beings carry Kṛṣṇa in their heart, and offer them respect in all circumstances. Cultivate the four qualities of humility, compassion, respect for others and indifference to worldly honor, and chant the Holy Name. Bhaktivinoda Ṭhākura cries out the following plea at the Lord’s lotus feet: “When, O when will You make me qualified to chant Your Holy Name?”

— Śrīla Bhaktivinoda Ṭhākura’s *Bhajana-rahasya*



Am I Qualified to Chant *Harināma*?

I Have Material Desires

Śrīla Bhaktivinoda Ṭhākura states the qualifications that assure advancement in chanting the Holy Name very clearly in his *Bhajana-rahasya, dvitīya-yāma-sādhana*:

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.

— ŚB 11.20.27-28

The beginning stage of pure devotional service is described here by the Lord. A sincere devotee has practically seen that all material activities lead only to sense gratification and all sense gratification leads only to misery. Thus a devotee's sincere desire is to engage twenty-four hours a day in the loving service of Lord Kṛṣṇa without any personal motivation. The devotee sincerely desires to be established in his constitutional position as the Lord's eternal servitor, and he prays to the Lord to elevate him to this exalted position. The word *anīśvara* indicates that because of one's past sinful activities and bad habits one may not immediately be able to completely extinguish the enjoying spirit. The Lord here encourages such a devotee not to be overly depressed or morose but to remain enthusiastic and to go on with his loving service.

The Mood of the Qualified Chanter

“By my previous shameful life my heart is polluted with many illusory attachments. Personally I have no power to stop them. Only Lord Kṛṣṇa within my heart can remove such inauspicious contamination. But whether the Lord removes such attachments immediately or lets me go on being afflicted by them, I will never give up my devotional service to Him. Even if the Lord places millions of obstacles in my path, and even if because of my offenses I go to hell, I will never for a moment stop serving Lord Kṛṣṇa. I am not interested in mental speculation and fruitive activities; even if Lord Brahmā personally comes before me offering such engagements, I will not be even slightly interested. Although I am attached to material things I can see very clearly that they lead to no good because they simply give me trouble and disturb my devotional service to the Lord. Therefore,

I sincerely repent my foolish attachments to so many material things, and I am patiently awaiting Lord Kṛṣṇa’s mercy.”

The Strategy of Such a Qualified Chanter

By faithful hearing of the mercy and glories of the Lord one will gradually be freed from all material desire and clearly see at every moment the utter frustration of sense gratification. Chanting the glories of the Lord with firm faith and conviction is a tremendously powerful spiritual process that enables one to give up all material association.

Having material desires is not of crucial importance.

How we deal with them is!



A Nitty-gritty Reality Check

Have I Attained the Stage of *Nāmābhāsa* Chanting ?

Nāmābhāsa means a semblance or facsimile of the Holy Name. Chanting *Nāmābhāsa* can't give us *Kṛṣṇa-prema*, but it does give positive secondary results. Śrīla Bhaktivinoda Ṭhākura provides a very useful guide so that we can easily assess whether we have attained this stage of chanting. Let's take a reality check.

Nāmābhāsa: (the semblance of the Holy Name) removes whatever sins one has committed; the semblance of the Name gives liberation and destroys the influence of Kali.

The semblance of the Name makes a man capable of purifying even the pious; the semblance of the Name protects one from all disease.

All worries are subdued by even a semblance of the Holy Name. One who chants the semblance of the Name is free from all fear and distress.

Demons, ghosts, goblins and witches, wicked creatures of all sorts are kept at bay by the influence of *Nāmābhāsa*, as are all other obstacles.

Even if one has fallen into hell, he still attains liberation easily, for even one's old *karma* is destroyed by the semblance of the Holy Name.

Nāmābhāsa is greater than the *Vedas*, greater than all the places of pilgrimage; as such, it is superior to any kind of pious activity.

The shadow of the Holy Name takes one to Vaikuṅṭha.

Nāmābhāsa gives the chanter *dharma*, *artha*, *kāma* and *mokṣa*. It is all powerful and has the power to deliver the conditioned souls.

It gives joy to all the world and raises one to the supreme state, giving the supreme state to even one who is without refuge.

Nāmābhāsa takes one to spiritual abode of Vaikuṅṭha, especially in the Kali-Yuga, declare all the scriptures.

— Śrī Harināma-cintāmaṇi 3.29-37

*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*

*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*

*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*

*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*



Eighth Rainfall
Fourth Shower

Songs for a *Sādhaka*

(1)

Śrī Nāmāṣṭaka

by Śrīla Rūpa Gosvāmī

*nikhila-śruti-mauli-ratna-mālādyuti-
nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ
paritas tvāṁ hari-nāma saṁśrayāmi*

O *Hari-nāma*! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the *Upaniṣads*, the crown jewels of all the *Vedas*. You are eternally adored by liberated souls, such as Nārada and Śukadeva. O *Hari-nāma*! I take complete shelter of You. (1)

*jaya nāmadheya muni-vṛnda-geya he
jana-rañjanāya param akṣarākṛte
tvam anādarād api manāg udīritam
nikhilogra-tāpa-paṭalīm vilumpasi*

O *Hari-nāma*, O Name sung by the sages, O You who have assumed the form of transcendental syllables to bring bliss to Your devotees, even if You are spoken only once, and even if You are spoken disrespectfully or in jest, You at once remove the many harsh sufferings of everyone. All glories to You!(2)

*yad-ābhāso 'py udyan kavalita-bhava-dhvānta-vibhavo
dṛṣam tattvāndhānām api diśati bhakti-praṇayinīm
janas tasyodāttam jagati bhagavan-nāma-taraṇe
kṛti te nirvaktum ka iha mahimānam prabhavati*

O sun of the Holy Name, even the dim light of Your early dawn (*ābhāsa*) gives the sight of pure devotion to they who are in ignorance, blind to the Truth. What learned person in this world is able to describe Your unsurpassed transcendental glories?(3)

*yad-brahma-sākṣāt-kṛti-niṣṭhayāpi
vināsam āyāti vinā na bhogaiḥ
apaiti nāma sphuranena tat te
prārabdha-karmeti virauti vedaiḥ*

The *Vedas* declare that although meditation on impersonal Brahman cannot bring

freedom from past *karma*, O Holy Name, Your appearance at once makes all suffering from *prārabdha karma* disappear. (4)

*aghadamana-yaśodā-nandanau nandasūno
kamala-nayana-gopī-candra-ṽṛndāvanendrāḥ
praṇatakaruṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatām nāmadheya*

O *Hari Nāma*, I pray that my love for You in Your many forms, such as Aghadamana (Crusher of Aghāsura), Yaśodānandana (Son of Yaśodā), Nandasūnu (Son of Nanda), Kamalanayana (Lotus-eyed), Gopīcandra (Moon of the *gopīs*), ṽṛndāvanendra (King of ṽṛndāvana), Praṇatakaruṇa (Merciful to the surrendered souls) and Kṛṣṇa, may greatly increase. (5)

*vācyaṁ vācakam ity udeti bhavato nāma svarūpa-dvayaṁ
pūrvasmāt param eva hanta karuṇaṁ tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prānī samantād bhaved
āsyenedam upāsya so 'pi hi sadānandāmbhudhau majjati*

O *Hari Nāma*, in the material world You are manifest in two forms, (1) the Supreme Person described by the Holy Name, and (2) the sound vibration of the Holy Name. We know that the second form is more merciful than the first. Even a person who commits many offenses to the first form, may always become plunged into an ocean of bliss simply by serving the second with his voice. (6)

*suditāśrita-janārti-rāśaye
ramya-cid-ghana-sukha-svarūpiṇe
nāma gokula-mahotsavāya te
kṛṣṇa pūrṇa-vapuṣe namo namaḥ*

O *Nāma* who destroys the many sufferings of they who take shelter of You, O *Nāma* who is the form of delightful and intense spiritual bliss, O *Nāma* who is a festival of happiness for Gokula, O perfect and complete Holy Name of Lord Kṛṣṇa, I bow down and offer my respects to You. (7)

*nārada-ṽiṇojjīvana
sudhormi-niryāsa-mādhuri-pūra
tvaṁ kṛṣṇa-nāma kāmam
sphura me rasane rasena sadā*

O life of Nārada's *ṽiṇā*, O essence of the torrential waves of nectarean sweetness, O Holy Name of Śrī Kṛṣṇa, please eternally dance on my tongue. (8)



(2)

Nāma-mahimā

From Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*

*ohe harināma tava mahimā apāra
tava pade nati āmi kari bāra bāra*

O Holy Name! Your glories are without end. I offer my respectful obeisances at Your lotus feet, again and again. (1)

*gokulera mahotsava ānanda-sāgara
tomāra caraṇe paḍi haiyā kātara*

You are the great festival of Gokula and an ocean of bliss. With all humility, I surrender at Your lotus feet. (2)

*tumi kṛṣṇa pūrṇa-vapu rasera nidāna
tava pade paḍi tava guna kari gāna*

You are Kṛṣṇa Himself. Your form is complete and perfect. You are a reservoir of transcendental pleasure. I take shelter at Your lotus feet and sing of Your transcendental qualities. (3)

*ye kare tomāra pade ekānta āśraya
tāra ārti-rāśi nāśa karaha niścaya*

When anyone takes complete shelter at Your lotus feet, You certainly take away all of his distress. (4)

*sarva aparādha tumi nāśa kara tāra
nāma-aparādhāvadhi nāśaha tāhāra*

You destroy all kinds of offenses committed by such a person. What to speak of this, you even destroy his offenses against the Holy Name of the Lord. (5)

*sarva-doṣa dhauta kari tāhāra hṛdaya
siṁhāsane baisa tumi parama āśraya*

O Holy Name, You are the supreme shelter. After removing all kinds of defects from the heart of a surrendered soul, You sit down on the throne of his heart. (6)

*ati-ramya cid-ghana-ānanda-mūrtimāna
'raso vai saḥ' bali veda kare tuyā gāna*

O most pleasing Holy Name! You are the personification of transcendental bliss. The Vedic literatures glorify You as “the reservoir of transcendental pleasure.” (7)

bhaktivinoda rūpa-gosvāmī-carāṇe
māgaye sarvadā nāma-sphūrṭi sarva-kṣāne

Bhaktivinoda begs at the feet of Śrī Rūpa Gosvāmī that the Holy Name of the Lord may constantly manifest within his heart. (8)



(3)

Harināma, tuwā aneka svarūpa

From Śrīla Bhaktivinoda Ṭhākura’s *Gītāvalī*

Harināma, tuwā aneka svarūpa, yaśodā-nandana,
ānanda-varadhana, nanda-tanaya rasakūpa

O *Harināma*, you possess unlimited forms, such as Yaśodā’s beloved son, He who increases the bliss of Gokula, the son of Nanda, and the deep well of *rasa*. (1)

pūtanā-ghātana, tṛṇabarta-hana, śakaṭa bhañjana gopāla,
muralī-vadana, agha-baka-mardana, govardhana-dhārī rākhāla

You are the slayer of the Pūtanā and Tṛṇāvarta demons, He who breaks the cart, the protector of the cows, the player of the flute, the destroyer of the Agha and Baka demons, the lifter of Govardhana Hill, and a cowherd boy. (2)

keśī-mardana, brahma-vimohana, surapati-darpa-vināśī,
ariṣṭa-pātana, gopī-vimohana, yāmunā-pulina-vilāśī

You kill the Keśī demon, bewilder Brahmā and break the pride of Indra. You kill Ariṣṭāsura, enchant all the young *gopīs*, and perform playful pastimes along the banks of the Yamunā. (3)

rādhikā-rañjana, rāsa-rasāyana, rādhā-kuṇḍa-kuñja-bihārī
rāma, kṛṣṇa, hari, mādharma, narahari, matsyādi-gaṇa-avatārī

You delight Śrīmatī Rādhikā and bring the nectar of life to the *rasa* dance. You sport in the *kuñjas* at Rādhā-kuṇḍa. You are the reservoir of pleasure, attractive to all beings. You remove inauspiciousness and are the husband of the goddess of fortune, the half-man half-lion Nṛsimhadeva, and the source of all the other incarnations, including the fish Matsya. (4)

*govinda, vāmana, śrī-madhusūdana, yādava-candra, vanamālī
kāliya-śātana, gokula-rañjana, rādhā-bhajana-sukha-śalī*

You give pleasure to the cows. You are the dwarf *brāhmaṇa* incarnation, the slayer of the Madhu demon, the moon of the Yadu dynasty. You wear beautiful garlands of fresh forest flowers, punish the Kāliya serpent, give delight to Gokula, and rejoice in the worship of Śrīmatī Rādhikā. (5)

*ityādika nāma, svarūpe prakāma, bāḍuka mora rati rāge,
rūpa-svarūpa-pada, jāni'nija sampada, bhaktivinoda dhori' māge*

Understanding your glories, Bhaktivinoda holds the lotus feet of Rūpa Gosvāmī and Svarūpa Dāmodara Gosvāmī and offers this prayer, “O *Harināma*, by Your sweet will You manifest in the all these forms and in many others as well. Please let my love and attachment for them ever increase.” (6)



(4)

Jaya Jaya Harināma

From Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*

*jaya jaya harināma, cidānandāmṛta-dhāma, para-tattva akṣar-ākāra
nija-jane kṛpā kori', nāma-rūpa avatari, jīve doya korile apāra*

All glories to the Holy Name, the storehouse of the nectar of divine bliss, who is none other than the Supreme Truth, Śrī Kṛṣṇa. To shower mercy on His devotees, He has descended in the form of sound, bestowing compassion upon all. (1)

*jaya hari kṛṣṇa-nāma, jaga-jana-suviśrāma, sarva-jana-mānasa rañjana,
muni-vṛnda nirantara, je nāmer samādara, kori gāya bhariyā vadana*

All glories to the many names of Hari and Kṛṣṇa. He is the shelter for all living entities, granting freedom from *samsāra* and giving unending bliss. Always singing the Holy Name very honorably, the saints experience their hairs standing on end. (2)

*ohe kṛṣṇa-nāmākṣara, tumi sarva-śakti-dhara, jīvera kalyāṇa-vitarāṇe
tomā binā bhava-sindhu, uddhārite nāhi bandhu, āsiyācho jīva-uddhāraṇe*

O eternal *kṛṣṇa-nāma*, You possess all powers and bestow auspiciousness upon the *jīva*. Coming for our deliverance, You are the sole friend to rescue us from the ocean of birth and death. (3)

*āche tāpa jīva jata, tumi saba koro hata, helāya tomāre ek-bāra
ḍāke yadi kaun jana, ho'ye dīna akiñcana, nāhi dekhi anya pratikāra*

The *jīva* is burning up in worldly miseries. If one chants Your Name just once, feeling very meek and lowly, possessing nothing and seeing no other remedy for his relief, You are unable to neglect him and You easily remove all his sorrows.(4)

*tava svalpa-sphūrṭi pāya, ugra-tāpa dūre jāya, līnga-bhaṅga hoyā anāyāse
bhaktivinoda koya, jaya harināma jaya, paḍe' thāki tuwā pada-āse*

If You manifest in the heart, then all sorts of sufferings are banished. You destroy the influence of the material body and establish one in his *svarūpa*. Bhaktivinoda says, “O *Harināma*, all glories to You. I perpetually fall at Your lotus feet.”(5)



(5)

Bhojana-lālase rasane āmāra

From Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*

*bhojana-lālase rasane āmāra,
śunaha vidhāna mora
śrī-nāma-yugala rāga-sudhā-rasa,
khāiyā thākaha bhora*

O my tongue! You are very greedy to relish palatable food. Now please hear my advice to you. Always remain deeply absorbed in drinking the nectarean sweetness of the transcendental names of the divine young couple, Śrī Śrī Rādhā and Kṛṣṇa. (1)

*nava-sundara pīyūṣa rādhikā-nāma
ati-miṣṭa manohara tarpana-dhāma*

The name of Rādhā is ever-fresh, beautiful, very sweet and enchanting. It is the abode of full satisfaction. (2)

*kṛṣṇa-nāma madhurādbhuta gāḍha dugdhe
atīva yatane kara miśrita lubdhe*

With great care and affection you should blend the name of Śrī Rādhā with an extraordinarily sweet nectarean milk; the Holy Name of Kṛṣṇa. (3)

*surabhi rāga hima ramya tañhi āni
aharaha pāna karaha sukha jāni'*

Now, please add the fragrance of transcendental attachment, which is cooling and delightful, into that mixture. Drink this nectar day and night, to experience actual happiness. (4)

*nāhi rabe rasane prākṛta pipāsā
adbhuta rasa tuwā pūrāoba āsā*

If you do this, you will no longer have any thirst for material enjoyment because the wonderful transcendental taste of ecstatic love will fulfill all your desires. (5)

*dāsa-raghunātha-pade bhaktivinoda
yāca-i rādhā-kṛṣṇa-nāma pramoda*

Falling at the lotus feet of Śrīla Raghunātha dāsa Gosvāmī, Bhaktivinoda begs to become fully absorbed in ecstasy while chanting the Holy Names of Śrī Śrī Rādhā-Kṛṣṇa. (6)



(6)

A Spiritual Request

Śrīla Bhaktivinoda Thākura's "Vijñapti"

Please tell me, when oh when will that day be mine? My offenses will come to an end, and a taste for the pure Holy Name will be infused within my heart by the power of divine grace. (1)

Feeling myself lower than a blade of grass, welcoming the quality of forbearance into my heart, giving honor to all living beings, and being freed from false pride, when will I taste the essence of the *rasa* of the Holy Name. (2)

Wealth, followers, beautiful women as described in worldly poetry — I do not want any such bodily pleasures. O Lord Gaurahari! Please give me unmotivated devotion to Your lotus feet birth after birth. (3)

When, while articulating the divine name of Śrī Kṛṣṇa, will my body be thrilled in ecstatic rapture, my words choke with emotion, loss of color and ecstatic trembling occur, and streams of tears flow constantly from my eyes? (4)

When, in the land of Navadvīpa, on the banks of the celestial Gaṅgā, will I run about innocently calling out, “O Gaura! O Nityānanda!”? Dancing and singing, I will wander about like a madman, giving up all consideration of proper social behavior. (5)

When will Lord Nityānanda be merciful to me and release me from the illusion of worldliness? When will He give me the shade of His own lotus feet and bestow upon me the qualification necessary to enter the Marketplace of the Holy Name?(6)

Somehow or other I shall buy or steal the mellows of the name of Lord Hari. Becoming thoroughly intoxicated by those liquid mellows, I will be stunned. By touching the feet of those great souls who are expert in relishing those mellows, I will be constantly immersed in the sweet nectar of the Holy Name. (7)

When will there be an awakening in me of compassion for all fallen souls? Then this Bhaktivinoda will forget his own happiness, and with a meek heart he will set out to propagate by humble solicitation the sacred order of Śrī Caitanya Mahāprabhu. (8)



(7)

O Harināma! I Fall at Your feet!

From Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*

All glories, all glories to the Holy Name of the Lord, the abode of immortal transcendental bliss! The Supreme Absolute Truth, who possesses an eternal form of sacred syllables, has descended in the form of the Holy Name. Thereby He shows mercy to His own devotees while showering boundless compassion upon all fallen souls. (1)

***Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare***

All glories to the Supreme Personality of Godhead who is called by different names such as Hari, Kṛṣṇa and Rāma! He is the auspicious resting place of all living entities within the universe, and He delights the minds of all souls. Wise sages maintain great reverence for His Holy Name and constantly sing it by filling their mouths with the sound. (2)

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

O Lord Kṛṣṇa in the form of sacred syllables! You possess all supreme powers, and are engaged in bestowing pure auspiciousness upon the living beings. Without You there is no other friend to rescue us from the ocean of material existence. You have come for the deliverance of all fallen souls. (3)

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

For all souls within this world there is much misery and sorrow. O *Harināma*, if someone calls upon You just once, feeling himself very meek and lowly, possessing nothing and seeing no other remedy for his relief, You then easily destroy all his sorrows. (4)

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

If one simply obtains a faint glimpse of Your actual identity, then all sorts of terrible miseries are cast far away; indeed, the very form of suffering itself is easily broken to pieces. Bhaktivinoda says, “All glories, all glories to the Holy Name of Lord Hari! O *Harināma*, I perpetually fall to the ground in hope of attaining Your lotus feet.” (5)



(8)

Hari he! tomāre bhuliyā

From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*

*hari he!
tomāre bhuliyā, avidyā-pīḍāya,
pīḍita rasanā mora
kṛṣṇa-nāma-sudhā, bhālo nāhi lāge,
viṣaya-sukhate bhora*

O my Lord Hari! Because of forgetting You, my tongue has become embittered with the disease of ignorance. I cannot relish the sweet nectar of Your Holy Name of Kṛṣṇa, for I have become addicted to the taste of worldly pleasures. (1)

*prati-dina jadi, ādara koriyā,
se nāma kīrtana kori*

*sitapala jeno, nāsi' roga-mūla,
krame swādu hoyā, hari!*

If I sing that Holy Name of Yours aloud every day with warm affection, then as sugar candy taken medicinally destroys the very disease which makes it taste bitter (jaundice), so Your Holy Name, O Lord Hari, will cure my spiritual disease and allow me to gradually taste Your sweetness. (2)

*durdaiva āmāra, se nāme ādara,
nā hoilo, doyāmoya!
daśa aparādha, āmāra durdaiva,
kemone hoibe kṣoya*

How great is my misfortune that I feel no appreciation for Your Holy Name, O merciful Lord! In such a lamentable state, how will I be freed from committing the ten offenses to the Holy Name? (3)

*anudina jeno, tava nāma gāi,
kramete kṛpāya tava
aparādha jā'be, nāme ruci ha'be,
āswādibo nāmāsava*

If I sing Your name every day, then gradually by Your mercy the ten offenses will disappear, taste for Your Holy Name will grow within me, and then I shall relish the intoxicating wine of that name. (4)



(9)

Śrī Nāma-kīrtana

From Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*

Chant the name of Hari! O friends, with blissful minds chant the name of Hari!
Chant the name of Hari! Birth after birth in happiness, chant the name of Hari!
(1)

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Chant the name of Hari! O friends, you have obtained a human birth, now chant the name of Hari! Chant the name of Hari! Whether you are in happiness or distress, chant the name of Hari! (2)

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Chant the name of Hari! O friends, whether in prosperity or misfortune, chant the name of Hari! Chant the name of Hari! Whether you live at home or in the forest, chant the name of Hari! Remaining in this material world for Kṛṣṇa's purposes, chant the name of Hari! (3)

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Chant the name of Hari! O friends, give up the association of non-devotees and chant the name of Hari! Chant the name of Hari! Falling at the feet of the Vaiṣṇavas, chant the name of Hari! (4)

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Chant the name of Hari! Chant the names of Gaura and Nityānanda! Chant the names of Gaura and Gadādhara! Chant the names of Gaura and Advaita! (5)

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

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*



(10)

Keno Hare Kṛṣṇa Nāma

Author Unknown

*keno hare kṛṣṇa nām hari bole
mano prāṇ kāṇde nā*

Oh, why does my heart not weep from chanting the Holy Names *Hare Kṛṣṇa*? (1)

*pakhi nā jāni kon aparādhe
mukhe hare kṛṣṇa nām bolo nā*

The bird of my heart does not know what past sinful activities it has committed to cause this inability to chant *Hare Kṛṣṇa* properly. (2)

*baner pakhi re dhare rāklām hṛdoy mandire
madhu mākhā ei hari nām
pakhi re śikhaile śikhe*

O forest bird! I have kept something for you very carefully within the cottage of my heart — the Holy Name of Hari, which is overflowing with pure sweet honey. O bird, you could learn the chanting of this name if you were taught. (3)

*pakhi sakal nām bolte paro
keno hare kṛṣṇa nām bolo na
keno hare kṛṣṇa nām hari bole mano prāṇ kānde nā*

A bird is easily able to speak all names; why then does this bird of my heart refuse to chant *Hare Kṛṣṇa*? Oh, why does my heart not weep from chanting the Holy Names, *Hare Kṛṣṇa*? (4)

*chalo pakhi rūper deśe jāi
je deśete maner mānuś āsā jāoyā nāi*

O bird! Come, let us go to the spiritual world, the land of true and everlasting beauty. It is the place where the imaginary man of my mind will never again come and go on the revolving cycle of birth and death. (5)

*pakhi re tor maraṇa kālete
carabi vāser dolāte
ore cār janete kandhe kore
loye jābe smaśan ghāṭete*

O bird! At the time of death, your body will simply be placed upon a funeral stretcher, lifted on the shoulders of four persons and carried to the cremation grounds. (6)

*ore o tor mukhe āguna jihve tule
ki korobi tāi bolo nā*

Alas! The cremation fire will enter your mouth and then totally consume your tongue. There will be nothing you can do to save yourself, for at that time it is too late — you will be unable to chant anymore. (7)



(11)

Śrī-Nāma

From Śrīla Bhaktivinoda Ṭhākura's Gītāvalī

(refrain) hare kṛṣṇa hare
(refrain): hare kṛṣṇa hare
nitāi ki nāma eneche re
(nitāi) nāma eneche, nāmer hāte,
śraddhā-mūlye nāma diteche re

Oh, what a wonderful name Lord Nityānanda has brought! Nitāi has brought the divine name to the Marketplace of the Holy Name, and He is giving away that name for the mere price of your faith! Oh! (1)

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare re
hare rāma hare rāma rāma rāma hare hare re

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare — Oh! Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare — Oh! (2)

(nitāi) jīvera daśā, malina dekhe',
nāma eneche braja theke re
e nāma śiva jape pañca-mukhe re
(madhura e harinām)

Oh, seeing the miserable condition of the fallen souls of this world, Nitāi has personally brought the Holy Name from the transcendental realm of Vraja! Oh, Lord Śiva chants this Holy Name with his five mouths! This Holy Name is so sweet! (3)

e nāma brahmā jape catur-mukhe re
(madhura e harināma)
e nāma nārada jape vīṇā-yantre re
(madhura e harināma)

Oh, Lord Brahmā chants this Holy Name with his four mouths! This Holy Name is so sweet! Oh, Nārada Muni chants this Holy Name while playing on his vīṇā! This Holy Name is so sweet! Oh, just by the dim reflection of this Holy Name, the sinful Ajāmila went to Vaikuṅṭha! (4)

e nāmābase ajāmila vaikuṅṭhe gelo re
e nāma bolte bolte braje calo re
(bhaktivinoda bole)

Bhaktivinoda therefore says, “Oh, continuously chanting this Holy Name, go at once to the divine realm of Vraja! This Holy Name is so sweet!” (5)



(12)

‘Hari’ Bolo, ‘Hari’ Bolo, ‘Hari’ Bolo, Bhāi Re

From Śrīla Bhaktivinoda Ṭhākura’s *Gītāvalī*

‘hari’ bolo, ‘hari’ bolo, ‘hari’ bolo, bhāi re
harinām āniyāche gaurāṅga-nitāi re
(modera duḥkha dekhe’ re)

O brothers, chant “Hari!” Chant “Hari!” Chant “Hari!” Lord Gaurāṅga and Lord Nitāi have brought the Holy Name! (Seeing our unhappiness!) (1)

harinām vinā jīver anya dhana nāi-re
harināme śuddha ha’lo jagāi-mādhāi re
(baḍo pāpī chilo re)

Except for the Holy Name, there is no other treasure for the soul! By the influence of the Holy Name, even Jagāi and Mādhāi became pure! (They were both greatly sinful persons!) (2)

miche māyā-baddha ho’ye jīvan kātāi re
(‘āmi, āmār’ bole’ re)
āśā-vaśe ghure’ ghure’ ār kothā jāi re
(āśār śeṣa nāi re)

I pass my life uselessly bound by Māyā! (Always saying “I” and “mine”!) Wandering here and there under the control of mundane desires — where shall I go next? (There is no end to worldly desires!) (3)

‘hari’ bole’ deo bhāi āśār mukhe chāi re
(nirāśa to’ sukho re)
bhoga-mokṣa-vāñchā chāḍi’ harinām gāi re
(śuddha-sattva ho’ye re)

O brothers, chant “Hari!” while looking directly in the face of material desire! (Freedom from mundane hankerings is the platform of actual happiness!) Giving up all desire for mundane enjoyment and liberation, I chant the Holy Names of the Supreme Lord! (Having become pure and situated in transcendence!) (4)

nāce' jeo nāmer gune o sab phala pāi re
(tuccha phale prayās cheḍe' re)
vinod bole jāi lo'ye nāmer bālāi re
(nāmer bālāi cheḍe' re)

I dance in ecstasy due to the power and divine qualities of the Holy Name, and thus I obtain all these results! (Having given up all endeavors for insignificant material results!) Bhaktivinoda says, "I conquer all impediments to the pure chanting of the Holy Name! (Having given up all offenses to the Holy Name!) (5)



(13)

Bolo Hari Bolo

From Śrīla Bhaktivinoda Ṭhākura's *Gītāvalī*

bolo hari bolo (3 times)
maner ānande, bhāi, bolo hari bolo
bolo hari bolo (3 times)
janame janame sukhe bolo hari bolo

Chant the name of Hari! O brothers, with blissful minds chant the name of Hari! Chant the name of Hari! Birth after birth in happiness, chant the name of Hari!
(1)

bolo hari bolo (3 times)
mānava-janma pe'ye, bhāi, bolo hari bolo
bolo hari bolo (3 times)
sukhe thāko, duḥkhe thāko, bolo hari bolo

Chant the name of Hari! O brothers, you have obtained a human birth, now chant the name of Hari! Chant the name of Hari! Whether you are in happiness or distress, chant the name of Hari! (2)

bolo hari bolo (3 times)
sampade vipade, bhāi, bolo hari bolo
bolo hari bolo (3 times)
grhe thāko, vane thāko, bolo hari bolo
kṛṣṇaera saṁsāre thāki' bolo hari bolo

Chant the name of Hari! O brothers, whether in prosperity or misfortune, chant the name of Hari! Chant the name of Hari! Whether you live at home or in the

forest, chant the name of Hari! Remaining in this material world for Kṛṣṇa's purposes, chant the name of Hari! (3)

bolo hari bolo (3 times)
asat-saṅga chāḍi', bhāi, bolo hari bolo
bolo hari bolo (3 times)
vaiṣṇava-carāṇe poḍi' bolo hari bolo

Chant the name of Hari! O brothers, give up the association of non-devotees and chant the name of Hari! Chant the name of Hari! Falling at the feet of the Vaiṣṇavas, chant the name of Hari! (4)

bolo hari bolo (3 times)
gaura-nityānanda bolo (3 times)
gaura-gadādhara bolo (3 times)
gaura-advaita bolo (3 times)

Chant the name of Hari! Chant the names of Gaura and Nityānanda! Chant the names of Gaura and Gadādhara! Chant the names of Gaura and Advaita! (5)



Inspirational Prayers for a *Sādhaka*

(1)

Śrīla Haridāsa Ṭhākura's Prayer to Śrī Caitanya Mahāprabhu

*kṛpā kari' nāma-rūpe āmāra jihvāya
niranatara nāca prabhu dhari tava pāya*

O Lord! Be merciful and appear on my tongue in the form of Your Holy Name; dance there constantly, O Lord! I fall at Your lotus feet and beg this of You.

*rākha inhā lao tānhā tava icchā mata
yānhā rākha deha more kṛṣṇa-nāmāmṛta*

You may keep me in this world or take me to Your abode as You please, but whatever You do with me, please always feed me the divine nectar of Your Holy Names.

*jagajjane nāma dite tava avatāra
jagajjana-mājhe more kara aṅgīkāra*

You have descended to this world to distribute the Holy Name, so kindly also consider me one of those You intend to bless.

*āmi ta adhama tumi adhama tāraṇa
ubhaye sambandha ei patita pāvana*

I am the most lowly, whereas You are committed to uplifting the most fallen; this is our eternal relationship, O Savior of the fallen!

*acchedya sambandha ei tomāya āmāya
yāra bale nāmāmṛta e adhama cāya*

On the strength of this unbreakable connection between us, O Lord, I beg You to shower upon me the nectar of the Holy Name.

— Śrī Harināma Cintāmaṇi, 11.53-57

*daśa aparādha yena hṛdaye nā paśe
kṛpa kara mahāprabhu maji nāma rase*

O Mahāprabhu, please be merciful to me so that the 10 offenses never touch my heart, and I can always remain absorbed in the *rasa* of the Holy Name.

— Śrī Harināma Cintāmaṇi 13.59

Śrīla Bhaktivinoda Ṭhākura

(2)

Practically Speaking,

The only thing standing between *Nāma-prema* and me is inattention.

Inattention means no attraction

No attraction means dead end *japa*

Dead end *japa* means:

— No Rādhā-Śyāma

— No Vraja Dhāma

Oh Mahāprabhu!

Please bless me with attraction

Attraction for Your *Harināma*

...Your Śyāma...and His Rādhā

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

(3)

O Harināma!

Please never take
seriously any
material desires
that pass through the
courtyard of my heart.

Please empower me
to also never
take them seriously.

Please attract my mind and heart to You.
Help me to finally close the door on my material
desires and attachments, never to open it again.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

(4)

O Harināma!

Please give me the
strength to always
condemn the thought
“Let me finish my rounds,
I have important things to do today.”

It's so opposed to the
mood of developing my
loving relationship
with You.

O Harināma! Please give me pure attraction and
attachment for You! Please allow me to serve you.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

(5)

O *Harināma!*

If I have taste for You,

I'll have no taste for issues.

And if I have a taste for issues,

I'll have no taste for You!

O *Harināma!* Please bless me with *Nāma ruci*. Only then will the crow in my heart become a swan and happily glide on serene lake of my mind —
a mind fully absorbed only in You!

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Meditations for a Serious Sādhaka

(1)

Śrīla Rūpa Gosvāmī praises the Hare Kṛṣṇa mahā-mantra in his *Laghu-bhāgavatāmṛta* (1.4):

*śrī-caitanya- mukhodgīrṇā hare kṛṣṇeti- varṇakāḥ
majjayanto jagat premṇi vijayantām tad-āhvayāḥ*

The syllables “Hare Kṛṣṇa” and so forth emanated from the mouth of Śrī Caitanya, drowning the universe in prema. Let these names be glorified!

He longs to again attain the darśana of Śrī Caitanya’s calling out the Holy Names, as presented in *Stavamālā, Prathama Caitanyāṣṭakam* (5):

*hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojjvala-karaḥ
viśālākṣo dīrghārgala-yugala-khelāñcita-bhujāḥ
sa caitanyaḥ kim me punar api dṛśor yāsyati padam*

When will Śrī Caitanya Mahāprabhu — whose tongue is always dancing by loudly calling out “Hare Kṛṣṇa!”; who counts the names which He is calling out on the splendid strip of cloth from around His waist which has been tied with knots for chanting; whose eyes are so large that they seem to reach His ears; and whose arms extend down to His knees — again become visible to me?

Here the word “uccaiḥ”, “loudly”, is used for Mahāprabhu’s chanting of Hare Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa confirms in his *Stavamālā-vibhūṣaṇa-bhāṣya* that this indeed refers to the thirty-two syllable mahā-mantra:

*hare kṛṣṇeti mantra-pratīka-grahaṇam
ṣoḍaśa-nāmātmanā dvātriṁśad-akṣareṇa
mantreṇocair-uccāritena sphurita
kṛta-nṛtyā rasanā jihvā yasya saḥ*

The Hare Kṛṣṇa mantra was resounding in His mouth. The mantra consisting of sixteen names and thirty-two syllables was uttered and dancing on His tongue.

Śrīla Raghunātha dāsa Gosvāmī states in his *Śacī-Sūnvāṣṭakam* (5):

*nijatve gauḍiyan jagati parigrhya prabhur-imān
hare kṛṣṇety evaṁ gaṇana-vidhinā kīrtayata bhoḥ
iti prāyām śikṣām caraṇa-madhupebhyaḥ paridiśan
śacī-sūnuḥ kim me nayana-saraṇīm yāsyati padam*

When will that son of Mother Śacī — who, taking the residents of Bengal as His own, inspired them to chant Hare Kṛṣṇa a prescribed number of times daily and who like a father gave them many cherished instructions — again become visible to me?

This verse uses the word “kīrtayata” to describe Mahāprabhu’s chanting, adding that this chanting is “gaṇana-vidhinā”, “counted as prescribed”.

Sārvabhauma Bhaṭṭācārya states in his *Caitanya-śatakam* (64):

*viṣaṇṇa cittān kali-pāpa bhītān
saṁvikṣya gauro hari-nāma mantram
svayam dadau bhakta-janān samādiśet
kuruṣva saṅkīrtana-nṛtya vādyān*

Seeing the people of the world afraid of the sins of the age of Kali and dejected at heart, Śrī Caitanya Mahāprabhu personally gave them the harināma mantra and also ordered them to do loud saṅkīrtana of this mahā-mantra while dancing and playing musical instruments.

Śrīla Prabodhānanda Sarasvatī states in his *Vṛndāvana-mahimāmṛta* (17.89):

*hare kṛṣṇa kṛṣṇeti kṛṣṇeti mukhyān mahāścarya-nāmāvalī-siddha-mantrān
kṛpā-mūrti-caitanyadevopagotān kadābhyasya vṛndāvane syām krtārthaḥ*

Śrī Caitanya Deva, the very form of mercy, sang the perfected mantra, “Hare Kṛṣṇa, Kṛṣṇa” and so forth. When will He give His favor to me, causing me to attain Śrī Vṛndāvana?

Śrīla Prabodhānanda Sarasvatī also states in his *Caitanya-candrāmṛta* (16):

*badhnan prema-bhara-prakampita-karo granthīn kaṭī-dorakaiḥ
saṅkhyātuṁ nija-loka-maṅgala-hare-kṛṣṇeti nāmnām japan
asru-snata-mukhah svam eva hi jagannatham didrikshur gata-
yatair gaura-tanur vilocana-mudam tanvan harih patu vah*

Engaged in japa of Hare Kṛṣṇa and so forth, His own Holy Names which bring auspiciousness to the world, His hand trembling with love as He touches the knotted string about His waist to count the number of names, His face bathed in tears as He

comes and goes, eager to see His own form of Lord Jagannātha, and bringing great delight to the eyes of all — may the golden form of Lord Hari protect you all.

Śrīla Kavi-karṇapūra describes the shaving-ceremony of Śrī Caitanya in his *Caitanya-carita-mahākāvya* (11.54):

*tataḥ śrī-gaurāṅgaḥ samavadad atīva pramudito
hare kṛṣṇetyuccair vada muhur iti śrīmaya-tanuḥ
tato 'sau tat procya prativalita-romaṅca-lalito
rudamś tat-tat-karmārabhata bahu-duḥkhair vidalitaḥ*

When Śrī Gaurāṅga accepted sannyāsa, the barber took the blade in his hand but was not able to shave any of the Lord's curly locks out of grief. Resplendent Śrī Gaurāṅga told him in great joy to repeatedly chant Hare Kṛṣṇa out loud. Then the barber loudly chanted the same and, looking beautiful with goose bumps all over his body, began his job of shaving while he wept in great lamentation.

Śrīla Vṛndāvana dāsa Ṭhākura describes the Lord's instructions to Tapana Miśra in the *Caitanya-bhāgavata* (Ādi.14.143-147) as follows:

*sādhya-sādhana-tattva ye kichu sakala
hari-nāma-saṅkīrtane milibe sakala
harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare
ei śloka nāma bali' laya mahā-mantra
śola-nāma batriśa-akṣara ei tantra
sādhite sādhite yabe premāṅkura habe
sādhya-sādhana-tattva jānibā se tabe*

Everything is accomplished by hari-nāma-saṅkīrtana, including the goal of life (sādhya) and the means for its attainment (sādhana). In this age of Kali, the only means for deliverance is the chanting of the names of Hari. There is no other way, there is no other way, there is no other way. “Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare.” This verse of names is called the mahā-mantra. It contains sixteen names of the Lord, consisting of thirty-two syllables. Chanting this mantra again and again will awaken the sprout of prema within the heart, thus the goal of life and the means for its attainment are understood.

The following famous instructions by Śrī Caitanya Mahāprabhu are related in the *Caitanya-bhāgavata* (Madhya.23.75-78):

*āpane sabāre prabhu kare upadeṣe
“kṛṣṇa-nāma mahā-mantra śunaha hariṣe
hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare”
prabhu bale,—“kahilāṇa ei mahā-mantra
ihā japa’ giyā sabe kariyā nirbandha
ihā haite sarva-siddhi haibe sabāra
sarva-kṣaṇa bala’ ithe vidhi nāhi āra*

The Lord ordered everyone in great joy: “Listen to the kṛṣṇa-nāma mahā-mantra: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare.”

The Lord said: “I have spoken the mahā-mantra. Perform japa of this mantra a prescribed number of times. All perfection will be attained through this. Chant this mantra every moment — there is no other rule.”



(2)

An Inspiration

*tuṅḍe tāṅḍavinī ratiṁ vitanute tuṅḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghatayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅām kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

I do not know how much nectar the two syllables “Kṛṣ-ṇa” have produced. When the Holy Name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the Holy Name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.

Śrīla Rūpa Gosvāmī’s Second Meeting With the Lord, CC Antya 1.120



(3)

Please Serve the Holy Name, the Holy *Dhāma* and the Sacred Desire of Godhead

The service of the Holy Name, of the Holy *Dhāma* and of the Supreme Desire of Godhead is available to all the us. There is no other means of escape from the clutches of worldly inclinations than the service of the Holy Name. The service of the Holy Name enables humanity to free itself from the hold of all superstitions and wrong ideas and to be rooted in the service of the desire of Śrī Kṛṣṇa. The service of the Holy *Dhāma* frees one from the jaws of illusion ... The service of *kṛṣṇa-kāma* saves one from the great foe hankering for one's own sense gratification ... This service of Kṛṣṇa's desire is gained if and when we take to the service of Śrī *Dhāma* ... The service of Śrī *Dhāma* will lead us as a matter of course to the service of the Holy Name and the holy desire of Kṛṣṇa. Once relation with Śrī *Dhāma* is established, service of the Holy Name soon brings one to the goal of service of Kṛṣṇa's desire and this is the only object of life. Relation with the worldly abode, and hankering after worldly life soon cease for one who realizes his relation with Śrī *Dhāma* ... (Hence) it is by service of Śrī *Dhāma* that service of Holy Name and the all-holy desire of Kṛṣṇa is attained. Mere pretense to serve the Holy Name apart from the service of Śrī *Dhāma*, and living aloof from all relations therewith, does never lead to the goal of the service of the holy desire of Kṛṣṇa. (*kṛṣṇa-kāma*)

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *Śrī Caitanya's Teachings*



(4)

The Ultimate *Manah-śikṣā*

Oh my dear mind, please remember the Holy Name.
If I don't chant the Holy Name, my life will pass uselessly.

Oh my dear mind:

Like a bird without wings,
Like an elephant without teeth,
Like a wife without a husband,
Like a son without a father

* Such is a human being without *Harināma*!

Oh my dear mind:

Like a well without water,
Like a cow without milk,
Like the earth without clouds,
Like a tree without fruits

* Such is a human being without *Harināma*!

Oh my dear mind:

Like the night without a moon,
Like *pūjā* without *mantras*,
Like a temple without light,
Like a *paṇḍita* without *Veda*,

* Such is a human being without *Harināma*!

Oh my dear mind. Oh my dear saintly one! Please give up lust, anger, illusion and greed. Chant the Holy Name and hear about Rādhā Śyāma.

Nothing else in this world is yours.

— *Vrajavāsī bhajana*



(5)

A Human Chain of *Nāma-prema*

Almost like a mad lion, Lord Śrī Caitanya Mahāprabhu went on His tour filled with ecstatic love and performing *sankīrtana*, chanting of Kṛṣṇa’s Holy Name.

As soon as He saw someone, He would request him to chant “Hari! Hari!” Whoever heard Lord Caitanya Mahāprabhu chant “Hari! Hari!” also chanted the Holy Name of Lord Hari and Kṛṣṇa. In this way they all followed the Lord, very eager to see Him.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

After some time the Lord would embrace these people and ask them to return home, having invested each of them with spiritual potency. Each of these empowered *Nāma-bhaktas* would return to his own village, always chanting the Holy Name of Kṛṣṇa and sometimes laughing, crying and dancing.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Such an empowered person would request everyone and anyone — whomever he saw — to chant the Holy Name of Kṛṣṇa. In this way all the villagers would also become devotees of Kṛṣṇa, the Supreme Personality of Godhead. People from different villages who came to see such an empowered spontaneous preacher would become like him simply by seeing him and receiving the mercy of his glance.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

When each of these newly empowered *Nāma-bhaktas* returned to his own village, he also converted the villagers into devotees. And when others came from different villages to see him, they were also converted. In this way, as these empowered preachers went from one village to another, all the people of South India became devotees and loudly chanted the Holy Name.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

— Based on CC Madhya 7.95-104





*An Ocean of Gaura's premāmṛta-kṛpā (Volume One) was completed on
the sacred tirobhāva mahotsava of
Śrīla Rāmānanda Rāya, 27th May, 2016
in Śrī Vṛndāvana-dhāma
by the mercy and potency of Śrīla Prabhupāda
and for his divine pleasure and purpose.*

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

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

ਮਾਰੇ ਕਰਿਸ਼ਨਾ ਮਾਰੇ ਕਰਿਸ਼ਨਾ
ਕਰਿਸ਼ਨਾ ਕਰਿਸ਼ਨਾ ਮਾਰੇ ਮਾਰੇ
ਮਾਰੇ ਮਾਰੇ ਰਾਮਾ ਮਾਰੇ ਰਾਮਾ
ਰਾਮਾ ਰਾਮਾ ਮਾਰੇ ਮਾਰੇ

ਹਾਰੇ ਭਾਨਾ ਹਾਰੇ ਭਾਨਾ
ਭਾਨਾ ਭਾਨਾ ਹਾਰੇ ਹਾਰੇ
ਹਾਰੇ ਗੁਆ ਹਾਰੇ ਗੁਆ
ਗੁਆ ਗੁਆ ਹਾਰੇ ਹਾਰੇ

ਕਰਿਸ਼ਨਾ ਕਰਿਸ਼ਨਾ ਕਰਿਸ਼ਨਾ ਕਰਿਸ਼ਨਾ
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ਕਰਿਸ਼ਨਾ ਕਰਿਸ਼ਨਾ ਕਰਿਸ਼ਨਾ ਕਰਿਸ਼ਨਾ

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ਹਰੇ ਰਾਮ ਹਰੇ ਰਾਮ
ਰਾਮ ਰਾਮ ਹਰੇ ਹਰੇ

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ਹਰੇ ਰਾਮ ਹਰੇ ਰਾਮ
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To understand the mission of Lord Śrī Caitanya Mahāprabhu and follow in His footsteps, one must very seriously follow in the footsteps of the six gosvāmīs. Śrīla Rūpa Gosvāmī was the leader of all the gosvāmīs, and to guide our activities he gave us this Upadeśāmṛta to follow. Upadeśāmṛta constitutes the first instructions for neophyte devotees. One should follow these instructions very strictly. Then it will be easier to make one's life successful.

— Śrīla Prabhupāda