



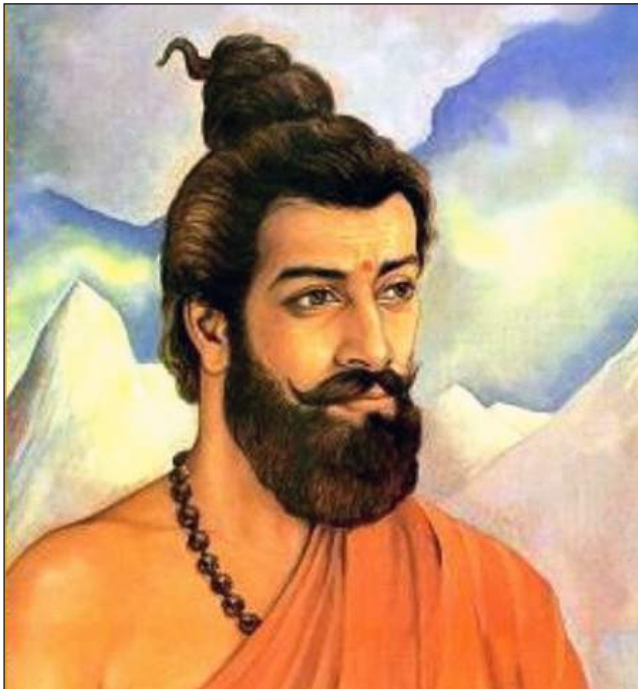
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# The Transcendental Nature of Kardama Muni

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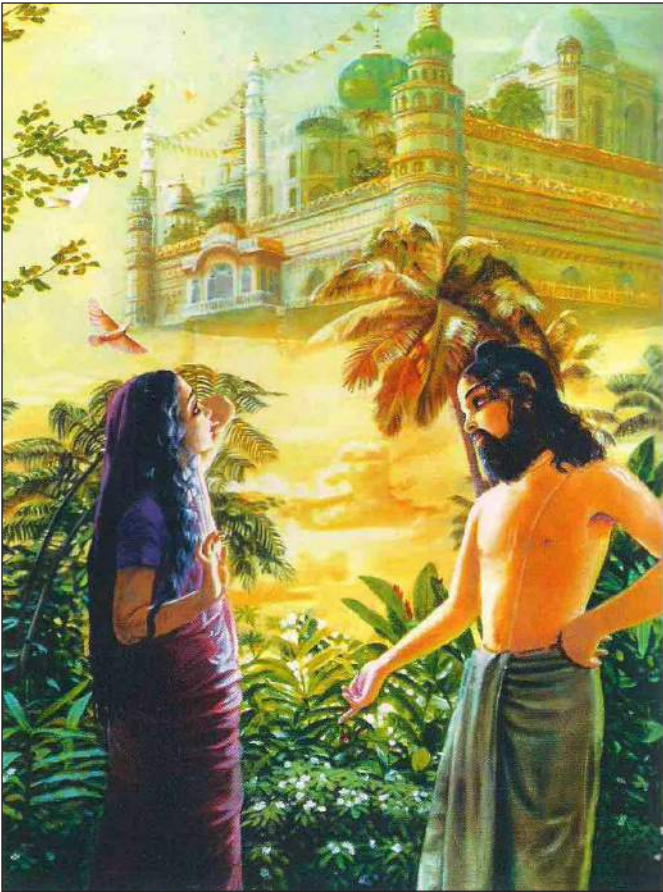
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### KARDAMA REWARDS DEVAHUTI'S SERVICE

*Sri Maitreya R̥ṣi*

The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love.

**Kardama Muni said:** O respectful daughter of Svayambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf. I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Krishna consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are. What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows

nityaṁ bhāgavata-sevayā

of Lord Vishnu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely obtained by persons proud of aristocracy and material possessions.

Upon hearing the speaking of her husband, who excelled in knowledge of all kinds of transcendental science, innocent Devahuti was very satisfied. Her smiling face shining with a slightly bashful glance, she spoke in a choked voice because of great humility and love.

**Sri Devahuti said:** My dear husband, O best of *brāhmaṇas*, I know that you have achieved perfection and are the master of all the infallible mystic powers because you are under the protection of yogamaya, the transcendental nature. But you once made a promise that our bodily union should now fulfill, since children are a great quality for a chaste woman who has a glorious husband. My dear lord, I am struck by excited emotion for you. Therefore kindly make what arrangements must be made according to the scriptures so that my skinny body, emaciated through unsatisfied passion, may be rendered fit for you. Also, my lord, please think of a suitable house for this purpose.

### Kardama muni produces aerial mansion

Seeking to please his beloved wife, the sage Kardama exercised his yogic power and instantly produced an aerial mansion that could travel at his will. It was a wonderful structure, bedecked with all sorts of jewels, adorned with pillars of precious stones, and capable of yielding whatever one desired. It was equipped with every form of furniture and wealth, which tended to increase in the course of time. The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk and various other fabrics.

The palace looked charming, with beds, couches, fans and seats, all separately arranged in seven stories. Its beauty was enhanced by artistic engravings here and there on the walls. The floor was of emerald, with coral daises. The palace was very beautiful, with its coral thresholds at the entrances and its doors bedecked with diamonds. Gold pinnacles crowned its domes of sapphire.

With the choicest rubies set in its diamond walls, it appeared as though possessed of eyes. It was furnished with wonderful canopies and greatly valuable gates of gold. Here and there in that palace were multitudes of live swans and pigeons, as well as artificial swans and pigeons so lifelike that the real

swans rose above them again and again, thinking them live birds like themselves. Thus the palace vibrated with the sounds of these birds.

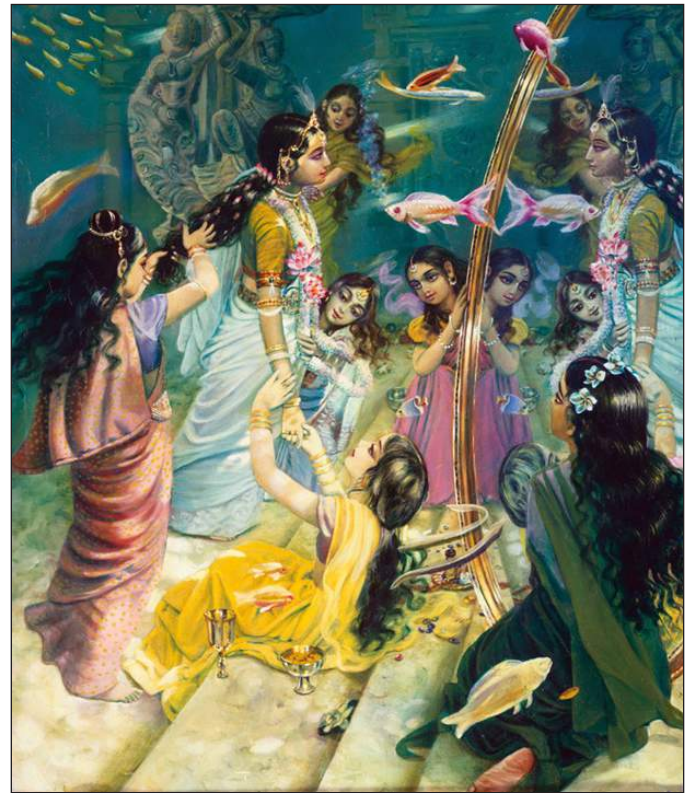
The castle had pleasure grounds, resting chambers, bedrooms and inner and outer yards designed with an eye to comfort. All this caused astonishment to the sage himself. When he saw Devahuti looking at the gigantic, opulent palace with a displeased heart, Kardama Muni could understand her feelings because he could study the heart of anyone. Thus he personally addressed his wife as follows.

### **Devahuti regains her Beauty**

My dear Devahuti, you look very much afraid. First bathe in Lake Bindu-sarovara, created by Lord Vishnu Himself, which can grant all the desires of a human being, and then mount this airplane.

The lotus-eyed Devahuti accepted the order of her husband. Because of her dirty dress and the locks of matted hair on her head, she did not look very attractive. Her body was coated with a thick layer of dirt, and her breasts were discolored. She dove, however, into the lake, which contained the sacred waters of the Sarasvati. In a house inside the lake she saw one thousand girls, all in the prime of youth and fragrant like lotuses. Seeing her, the damsels suddenly rose and said with folded hands, "We are your maidservants. Tell us what we can do for you." The girls, being very respectful to Devahuti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body. They then decorated her with very excellent and valuable jewels, which shone brightly. Next they offered her food containing all good qualities, and a sweet, inebriating drink called *āsavam*. Then in a mirror she beheld her own reflection. Her body was completely freed from all dirt, and she was adorned with a garland. Dressed in unsullied robes and decorated with auspicious marks of tilaka, she was served very respectfully by the maids. Her entire body, including her head, was completely bathed, and she was decorated all over with ornaments. She wore a special necklace with a locket. There were bangles on her wrists and tinkling anklets of gold about her ankles. About her hips she wore a girdle of gold, set with numerous jewels, and she was further adorned with a precious pearl necklace and auspicious substances. Her countenance shone, with beautiful teeth and charming eyebrows. Her eyes, distinguished by lovely moist corners, defeated the beauty of lotus buds. Her face was surrounded by dark curling tresses.

When she thought of her great husband, the best of the sages, Kardama Muni, who was very dear to her, she, along with all the maidservants, at once appeared where he was. She was amazed to find herself



surrounded by a thousand maids in the presence of her husband and to witness his yogic power. The sage could see that Devahuti had washed herself clean and was shining forth as though no longer his former wife. She had regained her own original beauty as the daughter of a prince. Dressed in excellent robes, her charming breasts duly girded, she was waited upon by a thousand Gandharva girls.

### **Aerial mansion travels through various planets**

O destroyer of the enemy, his fondness for her grew, and he placed her on the aerial mansion. Though seemingly attached to his beloved consort while served by the Gandharva girls, the sage did not lose his glory, which was mastery over his self. In the aerial mansion Kardama Muni with his consort shone as charmingly as the moon in the midst of the stars in the sky, which causes rows of lilies to open in ponds at night. In that aerial mansion he traveled to the pleasure valleys of Mount Meru, which were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion. In these valleys, the treasurer of the gods, Kuvera, surrounded by beautiful women and praised by the Siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful damsels and his wife, went there and enjoyed for many, many years.

Satisfied by his wife, he enjoyed in that aerial mansion not only on Mount Meru but in different gardens known as Vaishrambhaka, Surasana, Nandana, Puspabhadra and Caitrarathya, and by the Manasa-sarovara Lake. He traveled in that way through the



various planets, as the air passes uncontrolled in every direction. Coursing through the air in that great and splendid aerial mansion, which could fly at his will, he surpassed even the demigods. After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great yogi Kardama Muni returned to his own hermitage.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 23. Devalhuti's Lamentation » Verses:4-43* ❧

## THE TRANSCENDENTAL NATURE OF KARDAMA MUNI

*His Divine Grace*  
A .C. Bhaktivedanta Swami Prabhupada

Kuvera is one of the eight demigods who are in charge of different directions of the universe. It is said that Indra is in charge of the eastern side of the universe, where the heavenly planet, or paradise, is situated. Similarly, Agni is in charge of the southeastern portion of the universe; Yama, the demigod who punishes sinners, is in charge of the southern portion; Nirrti is in charge of the southwestern part of the universe; Varuna, the demigod in charge of the waters, is in charge of the western portion; Vayu, who controls the air and who has wings to travel in the air, is in charge of the northwestern part of the universe; and Kuvera, the treasurer of the demigods, is in charge of the northern part of the universe. All these demigods take pleasure in the valleys of Mount Meru, which is situated somewhere between the sun and the earth. In the aerial mansion, Kardama Muni traveled throughout the eight directions controlled by the different demigods described above, and as the demigods go to Mount Meru, he also went there to enjoy life.

The planets occupied by the demigods are restricted to their own orbits, but Kardama Muni, by his yogic power, could travel all over the different directions of the universe without restriction. The living entities who are within the universe are called conditioned souls; that is, they are not free to move everywhere. We are inhabitants of this earthly globe; we cannot move freely to other planets. In the modern age, man is trying to go to other planets, but so far he has been unsuccessful. It is not possible to travel to any other planets because by the laws of nature even the demigods cannot move from one planet to another. But Kardama Muni, by his yogic power, could surpass the strength of the demigods and travel in space in all directions. The comparison here is very suitable. As the air is free to move anywhere without restriction, so Kardama Muni unrestrictedly traveled in all directions of the universe.

The Supreme Personality of Godhead is

known as *tīrtha-pāda*. The Ganges is called a sacred river because it emanates from the toe of Vishnu. The Ganges is meant to eradicate all the material distresses of the conditioned souls. For any living entity, therefore, who has taken shelter of the holy lotus feet of the Lord, nothing is impossible. Kardama Muni is special not because he was a great mystic, but because he was a great devotee. Therefore it is said here that for a great devotee like Kardama Muni, nothing is impossible. Although yogis can perform wonderful feats, as Kardama has already displayed, Kardama was more than a yogi because he was a great devotee of the Lord; therefore he was more glorious than an ordinary yogi. As it is confirmed in *Bhagavad-gītā*, "Out of the many yogis, he who is a devotee of the Lord is first class." For a person like Kardama Muni there is no question of being conditioned; he was already a liberated soul and better than the demigods, who are also conditioned. Although he was enjoying with his wife and many other women, he was above material, conditional life. He was beyond the position of a conditioned soul. He was transcendental to all material limitations.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 23. Devalhuti's Lamentation » Verses:39,41, 42 Purport* ❧

## KARDAMA MUNI AND PUNDARIKA VIDYANIDHI

*Editorial*

In *Śrīmad-Bhāgavatam* (3.21.13) Kardama Muni says, "Your Lordship is the reservoir of all that can be understood by the nomenclature of goodness, and by experiencing You face to face, eye to eye, the perfection of sight has now been attained."

These statements are the pure devotional situation; for a devotee, the perfection of the senses is to engage in the service of the Lord. The sense of sight, when engaged in seeing the beauty of the Lord, is perfected; the power to hear, when engaged in hearing the glories of the Lord, is perfected; the power to taste, when one enjoys by eating *prasāda*, is perfected. When all the senses engage in relationship with the Personality of Godhead, one's perfection is technically called bhakti-yoga, which entails detaching the senses from material indulgence and attaching them to the service of the Lord. When one is freed from all designated conditional life and fully engages in the service of the Lord, one's service is called bhakti-yoga. For a person like Kardama Muni there is no question of being conditioned; he was already a liberated soul and better than the demigods, who are also conditioned. Although he was enjoying with his wife and many other women, he was above material, conditional life.

Similarly, Pundarik Vidyānidhi was a very

elevated devotee, a *mahā-bhāgavata*. However, if anyone would see him, they would think he was a *bhogī*, an enjoyer. He would wear costly garments and keep valuable rings on all ten fingers. He would sit on an opulent cushion and chew pan, spitting in a precious pot made of gold and *aṣṭadhātu*.

One may question how can a pure devotee be overcome by passion? The example is given of the tortoise; as soon as he likes he discloses his senses, and when he dislikes he pulls them within. That is the position of a pure devotee. He can wind up the senses, whenever he likes and he can exhibit the senses whenever he likes. On the whole, the senses are under his control. He is not under the control of the senses as are the ordinary persons.

Externally, Kardama Muni and Pundarik Vidyanidhi seemed to be a *bhogī*. But what was inside no one could understand. Only one who has vision can understand and see their real form. Those who only see what is on the outside are cheated. Many people are not serious to see the real thing. They only want external things. They want to be cheated, so that's what they get.

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— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 21. Conversation Between Manu and Kardama » Verses:31, Purport and Canto 3: The Status Quo » Chapter 23. Devahuti's Lamentation » Verses:42, Purport By His Divine Grace A .C. Bhaktivedanta Swami Prabhupada.*

— *From the book The Process of Inquiry by Gopal Jiu Publications » Part - II: Inquiries » Chapter seven - Ācāryas are Manifest not Made* ❧

### THE GLORIES OF PUNDARIKA VIDYANIDHI

*Srila Vrindavana Das Thakura*

Sri Pundarika Vidyanidhi was a learned scholar and a very dear devotee of Lord Krishna. In order to glorify the eastern tract of land known as Cattagrama, the Supreme Lord induced him to appear there. Although the Lord personally appeared in Navadvipa, He sighed deeply because of not seeing Vidyanidhi there. When Sri Mahaprabhu was manifesting His own opulent Vaikuntha pastimes in the city of Navadvipa, He breathed heavily with feelings of separation from Vidyanidhi. One day after dancing, Gaura Raya sat down and cried loudly as He exclaimed, "O My father, Pundarika. When will I see you, My dear father." (In Vraja-lila, Pundarika was the father of Sri Radhika. That is why Sri Gaurasundara addressed him as father). Pundarika Vidyanidhi was such a dear associate of Lord Caitanya. Gaura Raya manifested many such devotees in this world. The devotees could not at all understand why the Lord cried while calling this name. They said that 'Pundarika' refers to Krishna. But on hearing the name 'Vidyanidhi,' they began to consider.

They understood that he must be a dear devotee of the Lord. When the Lord regained His external consciousness, they all inquired from Him. "O Lord, for which devotee do You cry? Please tell us the truth. Let us have the good fortune of knowing him. Please tell us where he was born and what are his activities." The Lord replied, "You are all indeed fortunate, for you have developed a desire to hear about him. All his characteristics are most wonderful. Simply by hearing his name, the entire world becomes purified. His external appearance is just like a materialist. No one can recognize him as a Vaishnava. He took birth in Cattagrama and is a greatly learned *brāhmaṇa*. He is expert in following his religious duties and is honored by all. He was honored by all. Since he was a learned scholar, he was respected by all students. The *brāhmaṇas* highly regarded him because he was prosperous. Knowing him to be most pious, ordinary people learned religious principles from him. He constantly floats in the ocean of devotional service to Krishna. His body is decorated with the symptoms of ecstatic love like tears, shivering, and hairs standing on end. He does not take bath in the Ganges, for he fears touching her waters with his feet. He takes darshana of the Ganges only at night. Many people disrespect the Ganges by rinsing their mouths, brushing their teeth, and washing their hair in her waters. On seeing these activities, he feels pain at heart. For this reason he goes to see the Ganges at night. Now hear another of his wonderful characteristics."

"He drinks the water of the Ganges before worshiping the Lord. Then he worships the Lord and executes his other regular duties. In this way he teaches religious principles to all learned scholars. He lives in Cattagrama, yet he also has a house here. He will come soon, then you will all see him. On seeing him, none of you will immediately recognize him; rather, you will simply consider him a materialist. I cannot have peace of mind without seeing him. Therefore all of you attract him to come here."

After speaking in this way, the Lord became overwhelmed and began to cry and call out, "O Pundarika, O father!" The Lord cried loudly. Lord Chaitanya alone knows the glories of His devotees. Only one whom He favors may also know them. In this way the Lord attracted Pundarika, who thus decided to visit Navadvipa. He came with many servants, *brāhmaṇas*, disciples, devotees, and paraphernalia. He came and secretly resided in Navadvipa, where everyone saw him as a gross materialist. None of the Vaishnavas knew him except Mukunda, who immediately recognized him.

The learned doctor Sri Mukunda knew him, for they were both born in Cattagrama. The Lord





was unlimitedly happy to know about the arrival of Vidyanidhi. But the Lord did not disclose this fact to any of the Vaishnavas. Pundarika appeared to be just like a materialist. Only Mukunda and Vasudeva Datta knew the glories of his ecstatic love. Gadadhara Pandita was very dear to Mukunda. He was a constant companion of Mukunda. Whatever news Mukunda heard, he would tell to Gadadhara. One day he said, “Today a wonderful Vaishnava has arrived. ‘O Gadadhara Pandita’, listen carefully. Would you like to see a Vaishnava? Today I will show you a wonderful Vaishnava, so that you may think of me as your servant. If I introduce you to an extraordinary exalted Vaishnava, then please accept me as your servant in exchange. This will be my reward.”

On hearing this, Gadadhara became very pleased. They immediately departed while chanting the name of Krishna. Vidyanidhi Mahashaya was sitting in his house when Gadadhara arrived before him. Gadadhara Pandita offered obeisances to Pundarika, who in turn offered him a seat. Vidyanidhi asked Mukunda, “What is his name, and where does he live? I can see that his body is effulgent due to his devotion to Vishnu. His appearance and nature are both enchanting.”

Mukunda said, “His name is Sri Gadadhara. He is fortunate because since his childhood he has been detached from family life. He is known as the son of Madhava Mishra. All the Vaishnavas have great affection for him. He is constantly engaged in devotional service and always associates with devotees. On hearing your name, he came to see you.”

Vidyanidhi was greatly satisfied to hear this and began to speak to him with great respect. The way Pundarika Mahashaya sat there, it appeared as if he were a prince. He sat on an opulent reddish couch decorated with brass armrests. There were three opulent canopies above his head. Next to him there was an opulent bed covered with fine silk cloth and having pillows on all sides. There were five or seven big and small waterpots. There was an opulent brass container filled with already prepared pan. Two opulent spittoons were on his two sides. He smiled as he chewed pan and looked at his lips. Two persons constantly fanned him with opulent fans made from peacock feathers. His forehead was decorated with sandalwood paste tilaka and dots of sandalwood paste mixed with vermilion. What can I say about the wonderful style of his hair, which was anointed with fragrant *āmalakī* oil? By the influence of devotional service, his body appeared like that of Cupid. Anyone who did not know him would certainly consider him a prince. In front was a wonderful palanquin equipped with all accessories. By his paraphernalia, he appeared to be a materialist.

He is a great Vaishnava? His appearance with his opulent foodstuffs, opulent dress, and opulent hair style is completely like that of a materialist. Gadadhara had good faith in him after hearing about him, but now that he saw him that faith was lost. Understanding the heart of Gadadhara, Sri Mukunda happily began to reveal Vidyanidhi’s glories. On seeing Gadadhara’s disturbed mind, Mukunda began to accurately reveal

Vidyanidhi to him. By the mercy of Krishna, nothing is unseen or unknown to Gadadhara, for Krishna is the Lord of maya. Then Mukunda, who sweetly sings the glories of Krishna, began to recite some verses glorifying devotional service.

*rākṣasī pūtanāśīṣu khāite nirdayā  
īṣvare vadhite gelā kālakūṭa laiyā*

The witch Putana mercilessly kills children. She tried to kill the Lord with poison.

*tāhāre o mātr-pada delena īṣvare  
nā bhaje abodha jīva hena dayālere*

Yet the Lord awarded her the position of mother. How can a foolish person not worship such a merciful Lord?

*aho bakī yaṁ stana-kāla-kūṭaṁ  
jīghāṁsayāpāyayad apy asādhvī  
lebhe gatim dhātry-ucitām tato 'nyam  
kaṁ vā dayāluṁ śaraṇam vrajema*

Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Putana] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

*pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā  
jīghāṁsayāpi haraye stanam dattvāpa sad-gatim*

Putana was always hankering for the blood of human children, and with that desire she came to kill Krishna; but because she offered her breast to the Lord, she attained the greatest achievement.

As soon as Vidyanidhi heard this description of devotional service, he began to weep. The unprecedented flow of tears from his eyes appeared like an incarnation of Gangadevi. All the symptoms of ecstatic love like tears, shivering, perspiration, losing consciousness, hairs standing on end, and loud shouting simultaneously manifested in his body. He roared loudly while exclaiming, “Go on reciting! Go on reciting!” He could not remain steady and fell to the ground. He broke all the surrounding paraphernalia by the kicking of his feet. Nothing was spared. What happened to the opulent pan container and the nicely prepared pan? What happened to the waterpots that were used for drinking water? Where did the bed fall by the kick of his feet? Out of ecstatic love, he tore apart

his opulent clothes with his two hands. What happened to his opulently styled hair as he rolled on the ground and cried profusely? “O Krishna, O my Lord! O Krishna, O my life and soul! You have made my heart hard like wood or stone.” He lamented and cried loudly, “In Your present incarnation I have been deceived.” He fell to the ground and rolled about so forcefully that everyone thought, “Have his bones been broken to pieces?” He shivered so vigorously out of ecstatic love that even ten men could not hold him still. Clothes, bedding, waterpots, bowls, and all other paraphernalia were smashed by the kicking of his feet. There was not a single item spared. All of his servants then pacified him and tried to recover whatever was left. After revealing his ecstatic love for some time in this way, he remained lying there unconscious in ecstasy.

Vidyanidhi was completely merged in an ocean of bliss with no symptom of life manifest in his entire body. After seeing this, Gadadhara was struck with wonder and became somewhat worried. “I have disrespected such a great personality. At what inauspicious time did I come to see him?” Gadadhara Pandita embraced Mukunda with great satisfaction and bathed him in tears of love “O Mukunda, you have acted as my real friend, for you have shown me the great devotee Vidyanidhi Bhattacharya. Is there another Vaishnava like him in the three worlds? In fact, the three worlds become purified by seeing his devotional service. I was able to avoid a great danger because you were with me. On seeing his materialistic appearance, I considered him a materialistic Vaishnava. You understood my mind and revealed the devotional mood of Pundarika. I have committed an offense, so please have him bestow mercy on me so that my offense is nullified. All the devotees who are on the path of devotional service must have a spiritual master. So far I do not have an instructor. My desire is to take mantra initiation from him. If I become his disciple, then he will forgive all the offenses that I have committed by disregarding him.” After contemplating in this way, Gadadhara expressed to Mukunda his desire to take initiation. Hearing his proposal, Mukunda was greatly satisfied. He glorified that proposal by saying, “Very good. Very good.”

After six hours the most grave Vidyanidhi regained his external consciousness and sat down peacefully. The unlimited tears of Gadadhara Pandita made his entire body wet. Seeing this, Vidyanidhi Mahashaya was most pleased. He embraced Gadadhara and held him to his chest. Gadadhara stood there in awe and reverence. Then Mukunda revealed Gadadhara's heart's desire. “On seeing your behavior and opulence, he previously had some doubt. In order to atone for his



offenses, he has now decided to take initiation from you. He is a renounced devotee of Vishnu, and since his childhood he has shown the experience of mature person. Moreover, he is the qualified son in the family of Madhava Mishra. He has been a constant companion of the Lord since his childhood, therefore Pundarika and Gadadhara make the perfect Guru and disciple. Please select an auspicious day to initiate him in the mantra of your worshipable Lord.” On hearing this, Pundarika Vidyanidhi smiled and said, “I have obtained a precious jewel by the arrangement of providence. I will certainly initiate him, there is no doubt about it. By good fortune, after many births one attains such a disciple. The most auspicious moment will be found on the *Dvādaśī* of the next waxing moon. Your desire will be fulfilled on this day.” Hearing this, Gadadhara happily offered him obeisances.

—Śrī Caitanya-bhāgavata by Śrīla Vṛndāvana dāsa Ṭhākura » *Madhya-khaṇḍa* » Chapter Seven: The Meeting of Gadadhara and Pundarika Chaitanya 9 - 120 » Translated by Bhumiṇpati Dāsa

### THE PURE DEVOTEE

Srīla Bhaktivinoda Thakur

*kabe mui baiṣṇabe cinibo hari hari  
baiṣṇaba-caraṇa kalyanera khani  
mātibo hṛdaye dhori'*

O Hari! O Hari! When will I realize who is a Vaishnava? Their feet are the treasure-house of good fortune. Holding their feet in my heart, I will become intoxicated with divine love.

*baiṣṇaba-ṭhākura aprākṛta sadā  
nirdoṣa ānandamoya  
kṛṣṇa-nāme prīti joḍe udāśīna  
jībete doyārḍra hoyā*

They are always above the influence of the material modes, free from faults, and full of bliss. They have love of Krishna's holy name. They are not attached, nor repelled by matter, their heart is melting with compassion for the living entities.

*abhimāna hīna bhajane prabīna  
biṣayete anāsakta  
antara-bahire niṣkapaṭa sadā  
nitya-līlā-anurakta*

They are free of pride, expert in bhajan, and unattached

### nityaṁ bhāgavata-sevayā

to material sense gratification. They are always free of duplicity, inside and outside, and attached to the Lord's eternal pastimes.

*kaniṣṭha madhyama uttama prabhede  
baiṣṇaba tri-bidha gaṇi  
kaniṣṭhe ādara madhyame praṇāti  
uttame śūsṛīṣā śuni*

There are three categories of Vaishnavas: the *kaniṣṭha*, *madhyama* and *uttama*. We should respect the *kaniṣṭha*'s, pay humble obeisance to the *madhyamas*, and humbly serve the *uttamas*, thus I have heard.

*je jena baiṣṇaba ciniyā loiyā  
ādara koirbo jabe  
baiṣṇabera kṛpā jāhe sarba-siddhi  
abaśya pāibo tabe*

When will I be able to recognise the levels of the Vaishnavas and thus be able to properly respect them in that way? Then I will surely receive their mercy which is bestowing all perfection.

*baiṣṇaba-caritra sarbadā pabitra  
jei ninde himsā kori'  
bhakatibinoda nā sambhāṣe ta're  
thāke sadā mauna dhori'*

The character of the Vaishnava is always pure. Those who criticise Vaishnavas are disliked by Bhaktivinoda (me) and, always keeping silence, I do not converse with them.

— From *Kalyana Kalpataru* » Third Branch: Overflowing Spiritual Emotions (Ucchvāsa) » Part 2: Prarthana Lalasa-mayī » Song 7 – The Pure Devotee » Translated by Vrajsevika devi dasi

!! Sri Sri Nitai Gaurchandra Jayati !!

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