

# Topic - 6

## Types of Persons Qualified for Vaidhi Sādhana Bhakti

### The Three Adhikaris

# Types of Persons Qualified for Vaidhi Sadhana Bhakti

## Uttama Adhikari

śāstre yuktau ca nipuṇaḥ  
sarvathā dṛḍha-niścayaḥ  
prauḍha-śraddho 'dhikārī yaḥ  
sa bhaktāv uttamo mataḥ

The person who is skilful in scripture and logic (śāstre yuktau ca nipuṇaḥ), completely firm in his belief (sarvathā dṛḍha-niścayaḥ), with deep faith (prauḍha-śraddho adhikārī yaḥ), is considered qualified as uttama in vaidhi-bhakti (sa bhaktāv uttamo mataḥ).

→ Realization

↑ Knowledge

↓ Practice

# Types of Persons Qualified for Vaidhi Sadhana Bhakti

## Uttama Adhikari

- Impetus for Vaidhi-Bhakti is teachings of scripture. Thus, it may be concluded that the root cause of a person's bhakti is faith in the content of scriptures.
- Conviction in the contents of the scriptures is called śraddhā or faith.

# Types of Persons Qualified for Vaidhi Sadhana Bhakti

## Uttama Adhikari

- According to the degree of faith in the scriptures, there will be classifications of persons possessing that faith.
- This person developed firm conviction (**dr̥dha-niścayah**) through studying thoroughly the principles of philosophy (tattva), the sādhana, and the goal (puruṣārtha).
  - ↓ *pramāṇa*
  - ↓ *śāntiśānta*
  - ↓ *abhidheya*
- That is the ~~meaning~~ of **sarvathā** (in all ways).

# Types of Persons Qualified for Vaidhi Sadhana Bhakti

- **Yukti** or logic refers to logic following the statements of scriptures.

pūrvāparānurodhena  
ko nv artho 'bhimato bhavet  
ity ādyam ūhanam tarkah  
śuṣka-tarkam tu varjayet

A meaning should be accepted (**arthah nu abhimato bhavet**) with reference to what precedes and follows (**pūrvā para anurodhena**). Such reasoning is the logic to be used (**ity ādyam ūhanam tarkah**). Dry logic should be rejected (**śuṣka-tarkam tu varjayet**). (**Vaiṣṇava Tantra**)

## Srila Prabhupada on Uttama Adhikari

- He is very expert in the study of relevant scriptures, and he is also expert in putting forward arguments in terms of those scriptures. (**śāstre yuktau ca nipuṇaḥ**)  
↳ knowledge
- He can very nicely present conclusions with perfect discretion and can consider the ways of devotional service in a decisive way. (**sarvathā dr̥ḍha-niścayaḥ**)  
↳ Realization
- He understands perfectly that the ultimate goal of life is to attain to the transcendental loving service of Kṛṣṇa, and he knows that Kṛṣṇa is the only object of worship and love. (**prauḍha-śraddho adhikārī**) → Firm practice

## Srila Prabhupada on Uttama Adhikari

- He has strictly followed the rules and regulations under the training of a bona fide spiritual master and has sincerely obeyed him in accord with revealed scriptures.
- Thus, being fully trained to preach and become a spiritual master himself, he is considered first class.
- The first-class devotee never deviates from the principles of higher authority, and he attains firm faith in the scriptures by understanding with all reason and arguments. (**sarvathā dr̥ḍha-niścayaḥ – praudha-śraddho adhikārī**)

## Srila Prabhupada on Uttama Adhikari

- When we speak of arguments and reason, it means arguments and reason on the basis of revealed scriptures. (**pūrva अपरा अनुrodhena**)
- The first-class devotee is not interested in dry speculative methods meant for wasting time. (**śuṣka-tarkam tu varjayet**)
- In other words, one who has attained a mature determination in the matter of devotional service can be accepted as the first-class devotee. (**sarvathā dṛḍha-niścayaḥ** )



# Types of Persons Qualified for Vaidhi Sadhana Bhakti

## Madhyama Adhikari

yaḥ śāstrādiṣv anipuṇaḥ  
śraddhāvān sa tu madhyamaḥ

The person who is not fully conversant with scriptures like the uttamādhikārī (yaḥ śāstra ādiṣu anipuṇaḥ) but has firm conviction in them (tu śraddhāvān) is known as the madhyama adhikārī (sa madhyamaḥ).

# Types of Persons Qualified for Vaidhi Sadhana Bhakti

## Madhyama Adhikari

- In this verse **śāstrādiṣv anipuṇaḥ** means, “he is not as conversant with scriptures as the uttamādhikārī.”
- This means that when a strong challenger presents his points, he cannot establish the correct conclusion.
- **Śraddhavān** means he is still firmly convinced in his mind of the scriptural conclusions.

# Srila Prabhupada on Madhyama Adhikari

- He is not very expert in arguing on the strength of revealed scripture, but he has firm faith in the objective. (**śāstrādiṣv anipuṇaḥ śraddhāvān**)
- The purport of this description is that the second-class devotee has firm faith in the procedure of devotional service unto Kṛṣṇa (**śraddhāvān**), but he may sometimes fail to offer arguments and decisions on the strength of revealed scripture to an opposing party (**śāstrādiṣv anipuṇaḥ**).
- But at the same time he is still undaunted within himself as to his decision that Kṛṣṇa is the supreme object of worship (**śraddhāvān**).

# Types of Persons Qualified for Vaidhi Sadhana Bhakti

**Kanishta Adhikari**

**yo bhavet komala-śraddhaḥ  
sa kaniṣṭho nigadyate**

He who has weak faith (**yah bhavet komala-śraddhaḥ**) because of even less knowledge of scriptures than the madhyamādhikārī (**implied**) is called the kaniṣṭha (**sa kaniṣṭhaḥ nigadyate**).

# Types of Persons Qualified for Vaidhi Sadhana Bhakti

## Kaniṣṭha Adhikari

- The person's faith is just conviction in the meaning of the scriptures (without knowing much).
- **Anipuṇaḥ** in this case means a little knowledgeable (less than the madhyama).
- Having weak faith (**komala-śraddhā**) means that it is possible to break his faith by different scriptural reasoning.

# Types of Persons Qualified for Vaidhi Sadhana Bhakti

## Kaniṣṭha Adhikari

- Other persons using scriptural logic can defeat a person with tender faith.
- However, the person is not completely unconvinced, because in that case the person would not even be considered a devotee.

# Types of Persons Qualified for Vaidhi Sadhana Bhakti

## Kaniṣṭha Adhikari

- “Weak faith” means temporary unsteadiness of the heart when defeated by strong materialistic opponents.
- Later the person regains faith in what the guru has taught by his own judgment.

## Srila Prabhupada on Kanistha Adhikari

- The neophyte or third-class devotee is one whose faith is not strong and who, at the same time, does not recognize the decision of the revealed scripture. (**yo bhavet komala-śraddhaḥ**)
- The neophyte's faith can be changed by someone else with strong arguments or by an opposite decision. (**yo bhavet komala-śraddhaḥ**)



## Srila Prabhupada on Kanistha Adhikari

- Unlike the second-class devotee, who also cannot put forward arguments and evidences from the scripture, but who still has all faith in the objective, the neophyte has no firm faith in the objective. (**yo bhavet komala-śraddhaḥ**)
- Thus he is called the neophyte devotee.

**These are not Standard  
Terminologies**

# Classification of the three Adhikaris according to the Nectar of Instruction

**kr̥ṣṇeti yasya giri taṁ manasādriyeta  
dīkṣāsti cet praṇatibhiś ca bhajantam īśam  
śuśrūṣayā bhajana-vijñam ananyam anya-  
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā**

One should mentally honour (**manasā ādriyeta**) the devotee who chants the holy name of Lord Kṛṣṇa (**kr̥ṣṇa iti yasya giri taṁ**), one should offer humble obeisances (**praṇatibhih**) to the devotee who has undergone spiritual initiation (**dīkṣā asti cet**) [dīkṣā] and is engaged in worshiping the Deity (**bhajantam īśam**), and one should associate with (**īpsita-saṅga-labdhyā**) and faithfully serve that pure devotee (**śuśrūṣayā**) who is advanced in un-deviated devotional service (**ananyam bhajana-vijñam**) and whose heart is completely devoid of the propensity to criticize others (**anya-nindādi-śūnya-hṛdam**).

- **Kanistha Adhikari** – Sraddha to Anartha Nivrtti
- **Madhyama Adhikari** – Anartha Nivrtti to Asakti
- **Uttama Adhikari** – Bhava to Prema

# Classification of the three Adhikaris according to the Srimad Bhagavatam

## Uttama Adhikari

sarva-bhūteṣu yaḥ paśyed  
bhagavad-bhāvam ātmanah  
bhūtāni bhagavaty ātmany  
eṣa bhāgavatottamaḥ

The most advanced devotee (**bhāgavata uttamaḥ**) sees within everything (**sarva-bhūteṣu yaḥ paśyed**) the soul of all souls (**ātmanah**), the Supreme Personality of Godhead, Śrī Kṛṣṇa (**bhagavad-bhāvam**). Consequently he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord (**bhūtāni bhagavaty ātmany**).

- **Uttama Adhikari** – Bhava to Prema

# Classification of the three Adhikaris according to the Srimad Bhagavatam

## Madhyama Adhikari

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

An intermediate or second-class devotee, called madhyama-adhikārī (**madhyamaḥ**), offers his love to the Supreme Personality of Godhead (**īsvare prema**), is a sincere friend to all the devotees of the Lord (**tad-adhīneṣu maitrī**), shows mercy to ignorant people who are innocent (**bālīṣeṣu kṛpā**) and disregards those who are envious of the Supreme Personality of Godhead (**dviṣatsu upekṣā**).

- **Madhyama Adhikari** – Anartha Nivṛtti to Asakti

# Classification of the three Adhikaris according to the Srimad Bhagavatam

## Kanistha Adhikari

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

→ LAUKIKI  
ŚRADDHA

A devotee (**yaḥ bhaktaḥ**) who faithfully engages (**śraddhayā ihate**) in the worship of the Deity in the temple (**haraye arcāyām eva pūjām**) but does not behave properly toward other devotees (**na tad-bhakteṣu**) or people in general (**ca anyeṣu**) is called a prākṛta-bhakta, a materialistic devotee (**sah prākṛtaḥ smṛtaḥ**), and is considered to be in the lowest position (**implied**).

- **Kanistha Adhikari** – Not Uttama Bhakta

# Classification of the three Adhikaris according to the Caitanya Caritamṛta (Sanatan Siksa)

## Uttama Adhikari

śāstra-yuktye sunipūṇa,  
dṛḍha-śraddhā yānra  
'uttama-adhikārī' sei  
tāraye saṁsāra

One who is expert in logic, argument and the revealed scriptures (**śāstra-yuktye sunipūṇa**) and who has firm faith in Kṛṣṇa (**dṛḍha-śraddhā yānra**) is classified as a topmost devotee (**uttama-adhikārī sei**). He can deliver the whole world (**tāraye saṁsāra**).

- **Uttama Adhikari** – Anartha Nivṛtti to Asakti

# Classification of the three Adhikaris according to the Caitanya Caritamṛta (Sanatan Siksa)

## Madhyama Adhikari

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 (**śāstra-yukti nāhi jāne**) but who has firm faith (**dṛḍha, śraddhāvān**) is considered a second-class devotee (**'madhyama-adhikārī' sei**). He also must be considered most fortunate (**mahā-bhāgyavān**).

- **Madhyama Adhikari** – Anartha Nivṛtti



# Classification of the three Adhikaris according to the Caitanya Caritamṛta (CM to Kulina Gram Vasis)

## Madhyama Adhikari

**kṛṣṇa-nāma nirantara  
yāñhāra vadane  
sei vaiṣṇava-śreṣṭha, bhaja  
tāñhāra caraṇe**

A person who is always chanting the holy name of the Lord (**kṛṣṇa-nāma nirantara yāñhāra vadane**) is to be considered a first-class Vaiṣṇava (**sei vaiṣṇava-śreṣṭha**), and your duty is to serve his lotus feet (**bhaja tāñhāra caraṇe**).

- **Madhyama Adhikari** – Nistha to Prema

# Classification of the three Adhikaris according to the Caitanya Caritamṛta (CM to Kulina Gram Vasis)

## Uttama Adhikari

yānhāra darśane mukhe  
āise kṛṣṇa-nāma  
tānhāre jāniha tumi  
'vaiṣṇava-pradhāna'

A first-class Vaiṣṇava (**tānhāre jāniha tumi 'vaiṣṇava-pradhāna'**) is he whose very presence makes others chant the holy name of Kṛṣṇa (**yānhāra darśane mukhe āise kṛṣṇa-nāma**).

- **Uttama Adhikari** – Prema

## Classification of the three Adhikaris according to Various Books

	<b>Uttama Adhikari</b>	<b>Madhyama Adhikari</b>	<b>Kanistha Adhikari</b>
<b>BRS Definition</b>	Nistha to Asakti	Anartha Nivrtti	Anartha Nivrtti
<b>NOI Definition</b>	Bhava to Prema	Nistha to Asakti	Sraddha to Anartha Nivrtti
<b>SB Definition</b>	Bhava to Prema	Anartha Nivrtti to Asakti	Not practicing Uttama Bhakti
<b>CC Definition (Sanatan Siksa)</b>	Nistha to Asakti	Anartha Nivrtti	Anartha Nivrtti
<b>CC Definition (CM to Kulina gram vasis)</b>	Bhava or Prema	Nistha to Asakti	Sraddha to Anartha Nivrtti

# What category do the four sukrtinas belong to, Kanistha, Madhyama or Uttama?

tatra gītādiṣūktānām  
caturṇām adhikāriṇām  
madhye yasmin bhagavatah  
kṛpā syāt tat-priyasya vā

sa kṣīṇa-tat-tad-bhāvaḥ  
syāc chuddha-bhakty-adhikāravān  
yathebhaḥ śaunakādiś ca  
dhruvaḥ sa ca catuḥsanaḥ

Among the four types of persons qualified for bhakti (**caturṇām adhikāriṇām madhye**) mentioned in the Gītā (**tatra gītādiṣu uktānām**), when they receive the mercy of the Lord (**yasmin bhagavatah kṛpā syāt**) or His devotee (**tat-priyasya vā**) and eradicate those tendencies (**sa kṣīṇa-tat-tad-bhāvaḥ**), they becomes qualified for pure bhakti (**śuddha-bhakty-adhikāravān syāt**). Examples of this are Gajendra, Śaunaka and the sages, Dhruva and also the four Kumāras (**yathā ibhaḥ śaunakādiś ca dhruvaḥ sa ca catuḥsanaḥ**).

## What category do the four sukṛtinas belong to, Kanistha, Madhyama or Uttama?

- The sukṛtinaḥ refers to possessing good fortune of gaining faith by association with the great devotees, which causes impressions of bhakti.
- The first three types of persons may or may not have that sukṛti.
- If they happen to have sukṛti, then they worship the Lord.

## What category do the four sukṛtinas belong to, Kanistha, Madhyama or Uttama?

- In the case of the jñānī however it is certain he has sukṛti, because he can only become knowledgeable of the Lord from such sukṛti.
- Thus, he definitely worships the Lord.
- This is the meaning.

## What category do the four sukrtinas belong to, Kanistha, Madhyama or Uttama?

- Gajendra, being greedy to attain the sweetness of the Lord, gave up his desire to get relief from suffering and then became a pure devotee.
- The sages headed by Śaunaka gave up their desire for knowing about Svargaloka and other topics through the association with Sūta and became pure devotees.

# What category do the four sukrtinas belong to, Kanistha, Madhyama or Uttama?

- Dhruva by the mercy of the Lord gave up his desire for a kingdom and became a pure devotee.
- The Kumāras by the mercy of the Lord gave up the desire for liberation and became pure devotees.



## Srila Prabhupada on the Four Sukrtinas

- Further classification of the neophyte devotee is made in the Bhagavad-gītā.
- It is stated there that four classes of men—namely those who are distressed, those who are in need of money, those who are inquisitive and those who are wise—begin devotional service and come to the Lord for relief in the matter of their respective self-satisfaction.
- Such beginners can be elevated to the second-class or first-class platform if they associate with pure devotees.

## Srila Prabhupada on the Four Sukrtinas

- SP gives the same four examples of Dhruva (Lord), Gajendra (Lord), Saunaka (Suta), and Kumaras (Lord)
- These four types of devotees have all been accepted as pious.
- Without becoming pious (**Ajnata Sukrti**), no one can come to devotional service.

## Srila Prabhupada on the Four Sukrtinas

- It is explained in Bhagavad-gītā that only one who has continually executed pious activities and whose sinful reactions in life have completely stopped can take to Kṛṣṇa consciousness. Others cannot. (**yesam tu anta gatam papam**)
- Without pious activities, if a man is in a distressed condition he becomes an agnostic, a communist or something like that.
- Because he does not firmly believe in God, he thinks that he can adjust his distressed condition by totally disbelieving in Him.
- The less intelligent or those whose intelligence has been taken away by the spell of māyā are attached to different demigods (**kamais tais tair hrta jnana**)

# Topic - 7

**Desires for Bhukti and  
Mukti obstruct Bhakti**

# Desires for Bhukti and Mukti obstruct Bhakti

**bhukti-mukti-spr̥hā yāvat  
piśācī hr̥di vartate  
tāvad bhakti-sukhasyātra  
katham abhyudayo bhavet**

How can the happiness of bhakti (**katham tāvad bhakti-sukhasya**) arise in the heart (**hr̥di abhyudayo bhavet**) when the witch of desire for enjoyment and liberation (**bhukti-mukti-spr̥hā piśācī yāvat**) remains there (**atra vartate**)?

- This is the famous verse that was edited by Vallabhacarya who reverted his decision after meeting Jiva Goswami

# Desires for Bhukti and Mukti obstruct Bhakti

- Rupa Goswami now states the previously mentioned cause of pure bhakti by describing the opposite condition. (na nirvinṇo nātisakto)

↓  
MUKTI  
SPṚHĀ

↳ Bhukti SPṚHĀ

- Bhukti is a demoness because it covers the desire for bhakti with other desires.
- Mukti is a demoness because its reference point is oneself.

## Desires for Bhukti and Mukti obstruct Bhakti

- Even though the devotees become liberated from saṁsāra, liberation is not at all their goal.
- The meaning of the verse is that desires for enjoyment and liberation are not proper for the sādḥaka, and are not at all present in the perfected devotee.

# Of the Two, Desire for Mukti is more Detrimental to Bhakti

Vaiṅkunte



Svargē



Brahman

①

②

③

①

②

③

akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ |  
tīvreṇa bhakti-yogena  
yajeta puruṣam param ||

The person desiring destruction of all desires (**akāmaḥ**), the person with all desires (**sarva-kāmo vā**), and even the person with an intense desire for liberation (**mokṣa-kāma**), if he has good intelligence (**udāra-dhīḥ**), will worship the Supreme Lord (**yajeta puruṣam param**) with pure bhakti (**tīvreṇa bhakti-yogena**).



- ① Atmāśamaś ca mukhya n. āgrantha aPi
- ② Parinī<sub>ś</sub>hito aPi natogunya . . . .
- ③ tasyāśavīnda nayanaśya  
→ Citśara juṣām aPi

ko nv īśa te pāda-saroja-bhājām  
sudurlabho 'rtheṣu caturṣv apīha |  
tathāpi nāham pravṛṇomi bhūman  
bhavat-padāmbhoja-niṣevaṇotsukaḥ

What among the four goals of artha, dharma, kāma and mokṣa (**kaḥ nu artheṣu caturṣv apīha**) is difficult to achieve (**sudurlabhah**) for one who worships your lotus feet (**te pāda-saroja-bhājām**)? O Lord (**bhūman**)! I therefore (**tathāpi**) do not accept these things (**na aham pravṛṇomi**), since I am enthusiastically engaged in serving your lotus feet (**bhavat-padāmbhoja-niṣevaṇa utsukaḥ**).  
(SB 3.4.15)

sālokya-sārṣṭi-sāmīpya-  
sārūpyaikatvam apy uta |  
dīyamānam na grhṇanti  
vinā mat-sevanam janāḥ

The devotees (**janāḥ**) do not accept (**na grhṇanti**) living on my planet (**sālokya**), having similar powers (**sārṣṭi**), staying close to me (**sāmīpya**), or having a similar form (**sārūpya**), what to speak of merging into me (**ekatvam apy uta**), when these things are offered (**dīyamānam**), unless it involves service to me (**vinā mat-sevanam**). (SB 3.29.13)

na kāmāye nātha tad apy ahaṁ kvacin  
na yatra yuṣmac-caraṇāmbujāsavaḥ  
mahattamāntar-hṛdayān mukha-cyuto  
vidhatsva karṇāyutam eṣa me varaḥ

I do not desire anything, and especially I do not want liberation (**na kāmāye nātha tad apy ahaṁ kvacin**), in which there is no nectar of your lotus feet (**na yatra yuṣmac-caraṇāmbuja āsavaḥ**), coming from the hearts of great devotees (**mahat tama antar-hṛdayān**) and falling from their mouths (**mukha-cyuto**). Give me millions of ears (**vidhatsva karṇāyutam**). That is my request (**eṣa me varaḥ**). (SB 4.20.24)

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

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa (**nārāyaṇa-parāḥ sarve**), never fear any condition of life (**na kutaścana bibhyati**). For them the heavenly planets, liberation and the hellish planets (**svarga-apavarga-narakeṣu api**) are all the same, for such devotees are interested only in the service of the Lord (**api tulyārtha-darśinaḥ**). (SB 6.17.28)

# Topic - 8

## Gradations in Mukti Sprha

# Gradations in Mukti Sprha

atra tyājyatayaivoktā  
muktiḥ pañca-vidhāpi cet  
sālokyādis tathāpy atra  
bhaktyā nātivirudhyate

Though the five types of mukti (**api cet muktiḥ pañca-vidhā**) have been described (**uktā**) as worthy of rejection (**atra tyājyata eva**), sālokya, sārṣṭi, sāmīpya and sārūpya (**sālokyādis tathāpy atra**) are not so contradictory to bhakti (**bhaktyā na ati virudhyate**).

## Gradations in Mukti Sprha

- Though these four are not extremely contradictory to bhakti, they are contrary to a small degree, since they are accomplished with some unfavourable attitude.
- If the devotee has a desire for these four, independent of the desire to please the Lord, then the bhakti is no longer anyabhilāstā-śūnya.
- The favorable portion in these four is caused by the acceptance of some bhakti.



# Gradations in Mukti Sprha

sukhaiśvaryottarā seyaṁ  
prema-sevottarety api |  
sālokyādir dvidhā tatra  
nādyā sevā-juṣāṁ matā

There are two varieties of these four types of liberation (sālokyādir dvidhā): one, predominated by the desire for happiness and power (sukha-aiśvarya-uttarā), and the other, predominated by the desire for prema (prema-sevā-uttara ity). The first variety is not accepted (tatra na adyā matā) by those who are inclined to serve the Lord (sevā-juṣāṁ).

Vaikunthā → 3 circumstances

a) Sukha āśraya Uttara  
↳ Bhāmānda

b) Prema sevā Uttara  
↳ Śānta rati

c) Hareḥ ekāntinah → Prema bhakti  
↳ 5 Rasās

# Gradations in Mukti Sprha

kintu premaika-mādhurya-  
juṣa ekāntino harau |  
naivāṅgīkurvate jātu  
muktim pañca-vidhām api

But the devotees solely attached to the Lord (**kintu ekāntino harau**) who relish the sweetness of prema (**prema eka mādhurya juṣa**) never accept (**na eva aṅgīkurvate jātu**) the five types of liberation at all (even prema-uttara) (**muktim pañca-vidhām api**).

# Srila Prabhupada on Gradations in Mukti Sprha

- The other four liberations, although not desired by devotees, still are not against the devotional ideals.
- Some of the liberated persons who have achieved these four stages of liberation may also develop affection for Kṛṣṇa and be promoted to the Goloka Vṛndāvana planet in the spiritual sky.
- So those who are in the four liberated states may still be going through different stages of existence.

# Srila Prabhupada on Gradations in Mukti Sprha

- In the beginning they may want the opulences of Kṛṣṇa, but at the mature stage the dormant love for Kṛṣṇa exhibited in Vṛndāvana becomes prominent in their hearts.
- As such, the pure devotees never accept the liberation of sāyujya, to become one with the Supreme, though sometimes they may accept as favourable the other four liberated states.

# Topic - 9

Of the Prema Bhaktas,  
Worshippers of Govinda  
are the Best

# Of the Prema Bhaktas, worshippers of Govinda are the best

tatrāpy ekāntinām śreṣṭhā  
govinda-hṛta-mānasāḥ  
yeṣāṃ śrīśa-prasādo 'pi  
mano hartuṃ na śaknuyāt

Among the devotees who are dedicated solely to serving the Lord in prema (**tatra apy ekāntinām**), the devotees whose hearts have been stolen by Govinda (**govinda-hṛta-mānasāḥ**) are the best (**śreṣṭhā**). Even the kindness of the Nārāyaṇa or other forms of Kṛṣṇa (**śrīśa-prasādah api**) cannot steal their hearts (**yeṣāṃ mano hartuṃ na śaknuyāt**).

# Of the Prema Bhaktas, worshippers of Govinda are the best

- Govinda here refers to Kṛṣṇa, the lord of Gokula.

kṛṣṇāya vāsudevāya  
devakī-nandanāya ca  
nanda-gopa-kumārāya  
govindāya namo namaḥ

I repeatedly offer respects (**namo namaḥ**) to Kṛṣṇa, the son of Vasudeva (**kṛṣṇāya vāsudevāya**), who gave joy to Devakī (**devakī-nandanāya ca**), who was the child of Nanda (**nanda-gopa-kumārāya**) and satisfier of the senses of the gopīs (**govindāya**).

- The word śrīśa, meaning the lord (īśa) of the spiritual sky (śrī), Nārāyaṇa, also includes Kṛṣṇa in His form as the lord of Dvārakā.



# Of the Prema Bhaktas, worshippers of Govinda are the best

siddhāntatas tv abhede 'pi  
śrīśa-kṛṣṇa-svarūpayoḥ  
rasenotkṛṣyate kṛṣṇa-rūpam  
eṣā rasa-sthitiḥ

Though the forms of Viṣṇu and Kṛṣṇa are non-different according to the statements of scripture (**siddhāntatas tu abhede api śrīśa-kṛṣṇa-svarūpayoḥ**), Kṛṣṇa's form is shown to be superior because of His rasas (**rasena utkṛṣyate kṛṣṇa-rūpam**), which are endowed with the highest type of prema (**implied**). The very nature of His rasas shows Kṛṣṇa's form to be superior (**eṣā rasa-sthitiḥ**).

# Of the Prema Bhaktas, worshippers of Govinda are the best

- The queens other than the principal eight queens (who were satisfied with their relationship with Kṛṣṇa) describe the supreme attractiveness of Kṛṣṇa's form during the pilgrimage to Kurukṣetra.
- O saintly woman, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality or even attainment of the kingdom of God.

# Of the Prema Bhaktas, worshippers of Govinda are the best

- We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of kunkuma from His consort's bosom.
- We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the aborigine Pulinda women near the grass and the cowherd boys tending the cows desire—the touch of the dust. (SB 10.83.41-43)

# Of the Prema Bhaktas, worshippers of Govinda are the best

- The scriptures describe the desire of Lakṣmī, most famous among women, but even she was not qualified, according to Kāliya's wives.
- O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. (SB 10.16.36)

# Of the Prema Bhaktas, worshippers of Govinda are the best

- Uddhava has also said the same thing.
- The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the rāsa dance Lord Kṛṣṇa placed His feet upon these gopīs' breasts, and by embracing those feet the gopīs gave up all distress. (SB 10.47.62)

## Srila Prabhupada on this topic

- Out of many kinds of devotees of the Supreme Personality of Godhead, the one who is attracted to the original form of the Lord, Kṛṣṇa in Vṛndāvana, is considered to be the foremost, first-class devotee.
- Such a devotee is never attracted by the opulences of Vaikuṅṭha, or even of Dvārakā, the royal city where Kṛṣṇa ruled.
- The conclusion of Śrī Rūpa Gosvāmī is that the devotees who are attracted by the pastimes of the Lord in Gokula, or Vṛndāvana, are the topmost devotees.

## Srila Prabhupada on this topic

- A devotee who is attached to a particular form of the Lord does not wish to redirect his devotion to other forms.
- For example, Hanumān, the devotee of Lord Rāmacandra, knew that there is no difference between Lord Rāmacandra and Lord Nārāyaṇa, and yet he still wanted to render service only unto Lord Rāmacandra.
- That is due to the specific attraction of a particular devotee.

## Srila Prabhupada on this topic

- There are many, many forms of the Lord, but Kṛṣṇa is still the original form.
- Though all of the devotees of the different forms of the Lord are in the same category, still it is said that those who are devotees of Lord Kṛṣṇa are the topmost in the list of all devotees.



# Topic - 10

**There is no Material  
Disqualification for  
Practice of Bhakti**

# There is no Material Disqualification for Practice of Bhakti

śāstrataḥ śrūyate bhaktau  
nṛ-mātrasyādhikāritā |  
sarvādhikāritām māgha-  
snānasya bruvatā yataḥ |  
dṛṣtāntitā vaśiṣṭhena  
hari-bhaktir nṛpaṁ prati

The scriptures say (**śāstrataḥ śrūyate**) that any human being (**nṛ-mātrasya**) is qualified for bhakti (**bhaktau adhikāritā**), just as (**yataḥ bruvatā**) everyone is qualified (**sarva adhikāritām**) to take a bath during the month of Māgha (**māgha-snānasya**). Vaśiṣṭha while speaking to the king (**vaśiṣṭhena nṛpaṁ prati**) has given that example (**dṛṣtāntitā**) concerning devotion to the Lord (**hari-bhaktih**).

# There is no Material Disqualification for Practice of Bhakti

- From what has been previously said, it should be concluded that those who possess faith (**jāta-śraddha mat-kathādau**) and are devoid of desires for material enjoyment and liberation (**na nirviṇṇo nātisakto**) are qualified for pure bhakti (**bhakti-yogo asya siddhidah**).
- This is certainly applicable to the three upper castes without distinction, but, what about others?
- This verse says all persons are eligible.

# Proof for “There is no Material Disqualification for Practice of Bhakti”

antyajā api tad-rāṣṭre  
śaṅkha-cakrāṅka-dhāriṇaḥ |  
samprāpya vaiṣṇavīm dīkṣām  
dīkṣitā iva sambabhuḥ

In that country (**tad-rāṣṭre**), even the outcastes (**antyajā api**), receiving Vaiṣṇava initiation (**samprāpya vaiṣṇavīm dīkṣām**), wearing the marks of the conch and disk (**śaṅkha-cakra-aṅka-dhāriṇaḥ**), shine like sacrificial priests (**dīkṣitā iva sambabhuḥ**). (**Padma Purāṇa, Kāśī-khaṇḍa**)

# Pañca Samskāras

① tāpaḥ → bhogādi tyāgah <sup>krishna's</sup> <sub>lecture</sub>

② Pūñḍra → Ūrḍhva Pūñḍra tīk

③ nāma → Initiated name

④ yāga → Process of SP. practice

⑤ mantra → Gayatrī mantra .

## Srila Prabhupada on This Topic

- In the Middle Ages, after the disappearance of Lord Caitanya's great associate Lord Nityānanda, a class of priestly persons claimed to be the descendants of Nityānanda, calling themselves the gosvāmī caste.
- They further claimed that the practice and spreading of devotional service belonged only to their particular class, which was known as Nityānanda-vaṁśa.
- In this way, they exercised their artificial power for some time, until Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the powerful ācārya of the Gauḍīya Vaiṣṇava sampradāya, completely smashed their idea.

## SP on This Topic

- There was a great hard struggle for some time, but it has turned out successfully, and it is now correctly and practically established that devotional service is not restricted to a particular class of men.
- Besides that, anyone who is engaged in devotional service is already at the status of being a high-class brāhmaṇa.
- So Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's struggle for this movement has come out successful.

## SP on This Topic

- It is on the basis of his position that anyone can now become a Gauḍīya Vaiṣṇava, from any part of the world or any part of the universe.
- Anyone who is a pure Vaiṣṇava is situated transcendently, and therefore the highest qualification in the material world, namely to be in the mode of goodness, has already been achieved by such a person.
- Our Kṛṣṇa consciousness movement in the Western world is based on the above-mentioned proposition of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, our spiritual master.



## SP on This Topic

- On his authority, we are claiming members from all sections of the Western countries.
- The so-called brāhmaṇas claim that one who is not born into a brāhmaṇa family cannot receive the sacred thread and cannot become a high-grade Vaiṣṇava.
- But we do not accept such a theory, because it is not supported by Rūpa Gosvāmī nor by the strength of the various scriptures.