

## Footnotes :

- (1) Kaliyuga - one of the 4 cyclic ages of fixed <sup>duration</sup> length described <sup>in the scriptures</sup> as part of Vedic chronology. These ages are: satyuga (1,728,000 years), Tretayuga (1,296,000 years), Dwaparyuga (864,000 years), Kaliyuga (432,000 years) detailing

Although it's ~~सुप ध्यान~~ (one word) in Hindi  
Roop Dhyana is easier to read

### Publisher's Preface

nam-sankirtan <sup>or sankirtan</sup> (chanting of the Divine name)

In Kaliyuga, ~~it is~~ sankirtana alone ~~which~~ has been prescribed as the ~~only~~ means to attain God. Even if we do accept that there are other spiritual practices ~~it~~ would not be wise to practise those various difficult processes as sankirtana is the easiest process to take you to your goal. ~~\*\*\* - see below~~

However, rupadhyana is the most important part of sankirtana is roop dhyana, or loving remembrance. Without which sankirtana is like a body without the soul. Kaliyuga is a dreadful age in which the sinful tendencies of an individual combined with the external environment causes one's <sup>spiritual</sup> downfall very easily. There is only way to <sup>be freed from this -</sup> free oneself of these influences is to <sup>lovingly remember</sup> engage in sankirtana of Shri Radha Krishna's Names, Forms, Pastimes and Glories, along with rupadhyana while <sup>and shed</sup> shedding tears of longing for Their <sup>loving remembrance</sup> Divine Vision and Divine Love. If a sadhaka doesn't practise rupadhyana while engaged in sankirtana, he will eventually doubt even the words of the scriptures, because he will think, <sup>that after</sup> Furthermore his sinful tendencies will not be destroyed even after <sup>chanting</sup> practising sankirtana for a very long time, One can be truly benefitted <sup>by sankirtana only if it is practised along with rupadhyana.</sup> ~~by sankirtana only if it is practised along with rupadhyana.~~ <sup>xxx</sup>

Jagadguru Kripaluji Maharaj is the only <sup>spiritual</sup> Master <sup>has</sup> who very beautifully

through which you can attain  
~~that lead to~~ God realization in Kaliyuga,

~~\*\*\*~~ it would not be wise to leave/ignore such an invaluable <sup>devotional practice</sup> ~~and~~ that is so easy ~~devotional practice~~ and quickly takes you to your goal in order to undertake other, more difficult practices.

xxx Thus, you will benefit from chanting only ~~if~~ when you give full importance to loving remembrance or roop dhyana.

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<sup>explained</sup>  
~~explains~~ the science of saṅkīrtana. He has revealed the fact <sup>that</sup> ~~loving remembrance~~ <sup>aspect</sup> ~~rupa-hyāna~~ <sup>devotion</sup> is the most vital ~~part~~ of all spiritual practices. This book is very useful for all devotees in terms of proper guidance and knowledge of practical devotion.

<sup>extra space</sup>  
: Our causelessly merciful <sup>extra space</sup> Spiritual Master has revealed for us <sup>extra space</sup> this priceless treasure of spiritual knowledge, which is in your hands in the form of this book. We are certain that you will derive great spiritual benefit from it.

-Radha Govind Samiti

# Rūp Dhyāna - Loving Devotional Remembrance

## RŪPADHYĀNA

All the scriptures including the Vedas, and the Upanishads, Puranas and all the other scriptures unanimously declare that <sup>God has</sup> there are two aspects of God - the ~~as~~ impersonal Brahman without qualities, attributes or form and <sup>as</sup> the personal 'Bhagavān' with divine qualities, attributes and form.

remove justification > *śrīve vāva brahmaṇo rūpe mūrtam chaivāmūrtam cha*

(Bṛihada. Up. 2.3.1) ← full name

A completely detached aspirant possessing <sup>the</sup> four spiritual disciplinary requirements<sup>1</sup>, is <sup>qualified for</sup> eligible to engage in the worship.

called (qualities) sadhan  
chatushtey  
sampann (add footnote)

~~of~~ the attributeless Impersonal Brahman. However, there ~~is no~~ are no <sup>eligibility requirements</sup> criteria of eligibility for practising devotion to Śhrī Kṛṣṇa. Everyone ~~can~~ is eligible.

<sup>1</sup> Discrimination, Detachment from the worldly or heavenly gains, Intense desire for emancipation and perfect mastery over the mind and senses, Forbearance.

1  
The four requirements of sadhan chatushtey sampann are:  
(1) discrimination, (2) detachment from worldly pleasures, (3) intense desire for liberation, (4) tolerance.

▷ In devotion, whether the senses are involved or not, the involvement of the mind is a must (or - is essential). It is the mind that must practice loving devotion to God or sadhana bhakti (preparatory devotion). Through sadhana bhakti one attains ~~the~~ <sup>prema</sup> bhakti for divine bhakti, which is also divine love. Through sadhana bhakti, the mind purifies. When it is completely purified, through the grace of a true Guru, you will attain divine love perfect.

Rupadhyana (add footnote)

But the most important point to <sup>consider</sup> know is: <sup>is the one who</sup> who has to practise devotion to Śhrī Kṛṣṇa? Is it the soul, the mind or the senses? The simple answer is ~~that it is~~ the mind alone ~~that~~ has to practise devotion, because ~~it is~~ only the mind ~~which~~ is the cause of one's bondage and of liberation. <sup>bondage to and liberation from maya.</sup>

“Cetaḥ khalvāsya bandhāya muktaye chātmano matam, guṇeṣhu saktam bandhāya ratam vā puṁsi muktaye.”

(Bhāg. 3.25.15)

← Full name  
3/25/15

In devotion a must <sup>but the</sup> In any devotional practice, involvement of the mind in God is <sup>whether the senses are involved or not</sup> a must, whereas involvement of the senses is optional. The procedure of engaging the mind in loving remembrance of God <sup>or</sup> is known as sādhanā bhakti (preparatory devotion). <sup>and</sup> Through sādhanā bhakti the mind <sup>purifies</sup> gets purified. When it is completely purified one attains Divine Love <sup>with the</sup> by the Grace of the Guru. The Bhāgavatam says -

“Bhaktiḥ sañjāyā bhaktiḥ vibhratyutpulakām tanum.”

(Bhāg. 11.3.31)

← Full name  
13/3/31

First, a sādhanā <sup>devotee</sup> (aspirant) has to <sup>do</sup> engage himself in sādhanā bhakti, which results in the purification of his heart. When his heart <sup>then</sup> is completely purified, he attains <sup>divine</sup> Divine Love <sup>bhakti</sup> by the Grace of his Guru.

That Divine love is only attained <sup>or</sup> through the <sup>grace</sup> of his <sup>guru</sup> Guru's grace.

add footnote of what is a true Guru  
i.e. शक्ति अनित्य

\*through sadhana bhakti one attains prema bhakti (divine bhakti) or divine love

Thus we <sup>have</sup> ~~has~~ to primarily reflect on what is sadhana bhakti, Devotion should be done with a feeling of servitude. (In actual fact the <sup>only</sup> ~~ultimate aim of every soul is to attain the eternal divine service of Shri Krishna.~~ As the soul is a fraction of God, it has an eternal relationship of servitude with Him.) Thus, Shri Krishna alone is our <sup>Supreme</sup> Divine Master.

Rupadhyana

((guru bhaktyā sa milati,))

(Brahm Vaivarta Purāṇa)

9/ go binu santa na kāhuhim pāi,  
milahi jo santa hohim anukūlā,)) — Ramayana

Remcharitmanas

Not in the book

But if you want to keep it I would write it like this

~~The ultimate goal of every individual soul, is the attainment of eternal divine service of Shri Krishna. We have an eternal relationship of servitude with Him. <sup>Thus Shri Krishna</sup> He alone is our Master; therefore, we have to engage ourselves in His divine service (seva).~~

To attain this goal, your mind should be constantly absorbed in <sup>Shri Krishna's</sup> His loving remembrance. This is <sup>IS</sup> most important and is known as smarana bhakti or rūpadhyāna. Rūpadhyāna is considered to be the most vital <sup>aspect</sup> part of all devotional practices.

Chaitanya Mahāprabhu ~~named it 'sāsaṅga bhakti'.~~ He explained two types of devotion – 'anāsaṅga bhakti' and 'sāsaṅga bhakti'. In anāsaṅga bhakti, the mind is not involved; devotional practice is performed with the senses alone. This is devoid of loving remembrance. In sāsaṅga bhakti our mind is <sup>lovingly absorbed in</sup> engaged in <sup>the remembrance</sup> of our <sup>rūpadhyāna</sup> Protectors – the Guru and God. This <sup>devotion</sup> process devotion is considered to be true devotional practice.

((2) saba sādhanā janu deha sama, rūpadhyāna janu prāṇa,  
khāta gīdha aru svāna janu kāmādikā śhava māna.))

(Bhakti Śhatak)

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✓

all spiritual practices for attaining Śhrī Krishna (are like a lifeless body if they are devoid of His loving remembrance, ~~which~~ This remembrance is the actual life force of these practices.

not in the book  
!!  
→

Rupadhyana  
for ~~attaining~~ attaining Śhrī Krishna

All spiritual practices, such as (self-restraint (yama), religious observances (niyama), karma, yoga, jñāna, abstinence and fasts (vrata) are like a dead body which will be consumed by vultures and dogs in the form of lust, anger and greed. if they are devoid of rūpadhyāna, which is the actual life force of all these practices.

All the scriptures from the Vedas to the Rāmāyaṇa, recommend dhyāna as the only means to attain God. Veda Vyāsa says,

ālōḍya sarvaśhāstrāṇi vichārya cha punaḥ punaḥ  
idamekaṁ suniṣhpannam dhyeyo nārāyano hariḥ

(Mahābhārata, Narasimha Purāṇa)

"I have thoroughly researched the six Darśhanas and Purāṇas and have repeatedly reflected upon them. I reached only one conclusion that one's mind should be totally absorbed in the ~~loving~~ sweet remembrance of Śhrī Kṛṣṇa, alone."

smartavyaḥ satataṁ viṣhnurvismartavyo na jātu chit

(Padma Purāṇa)

"Constantly remember God, don't forget Him even for a second."  
moment

yaddurlabham yadaprāpyam manaso yanna gocharam  
tadapyaprārthito dhyāto dadāti madhusūdanaḥ

Rupadhyana

(Garuḍa Purāṇa)

"If your mind is <sup>lovingly</sup> constantly absorbed in God, <sup>whatever is unattainable is easily</sup> He provides you <sup>attained/</sup> with even that what is otherwise unattainable." <sup>provided/ by</sup>

him for you!

bhagavān brahma kārtsnyenatriranvīkṣhya manīṣhayā  
tadadhyavasyat kūṭastho ratirātmmanyato bhavet

(Bhāg. 2.2.34)

Brahmā <sup>re analyzed</sup> searched through the Vedas three times and finally arrived at the conclusion that one's mind should always be absorbed in the <sup>loving</sup> sweet remembrance of God. This has been referred to here as rūpadhyāna. (Thākura Mahāśhaya says) → not in book.

"Manera smaraṇa prāṇa"

Loving remembrance

Rūpadhyāna is the ~~most vital part~~ <sup>All spiritual practices are like the</sup> (soul) of all types of spiritual practices. Everything else is compared to body and the senses. When the soul leaves the <sup>human</sup> body ~~what remains is mere earth in the form of a corpse which starts smelling foul very soon.~~ Similarly rūpadhyāna which is the soul is indispensable in all spiritual practices.

<sup>This is the</sup> The verdict of ~~the~~ <sup>all the</sup> Vedas and other scriptures ~~is that one should constantly meditate on God.~~ It has <sup>also</sup> been repeatedly stated in the Gītā ~~too~~ <sup>That God is very easy to attain.</sup>

"Ananyachetāḥ satatam yo mām smarati nityaśhah,  
Tasya haṁ sulabhaḥ pārtha nityayuktasya yoginaḥ."

\* it becomes lifeless, a corpse, mere earth. Earth still has a sweet smell, but the earth in the form of a ~~corpse~~ <sup>lifeless body</sup> starts emitting a foul odor very <sup>quickly</sup> ~~soon~~ so you <sup>should do</sup> loving remembrance, which is the soul of all spiritual practices.

~~easy to attain~~  
*easily attained*

(Gītā 8.14)

"God is very ~~easy to attain~~ *easily attainable*, by those who constantly ~~fix~~ *attach* their mind ~~on~~ *to* Him ~~alone~~ *with a feeling of* and engage in His loving remembrance."

Remembrance is emphasized repeatedly.

Again the Gītā says -

*“Ananyāśhchintayānto mām ye janāḥ paryupāsate,  
tēṣhām nityābhīyuktānām yogakṣhemam vahāmyaham ||*

(Gītā 9.22) ← 9/22

"I take ~~the~~ *for* full responsibility and personally attend to the needs of those who constantly ~~think of~~ *remember* Me ~~alone~~ and *and* exclusively love Me."

*“Ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ,  
Ananyenaiva yogena mām dhyāyanta upāsate, ||*

(Gītā 12.6) 12/6

In this verse the word 'dhyāyanta' is important, which means ~~constant meditation on~~ *loving remembrance of* God. Lord Kṛṣṇa says -

*“Mayyeva mana ādhatsva mayi buddhim niveśhaya, ||*

(Gītā 12.8) 12/8

"O Arjuna! ~~engage yourself in~~ *Constantly remember Me* ~~Constantly meditation upon me~~ *Fix your mind and intellect on Me alone.*" The five jñānendriya *Attach* ~~who practices loving remembrance?~~ *to*



~~For consistency, whenever Mahārāja has said 'ell' in the text, I'm going to make this loving remembrance, not meditation~~

## Rūpadhyanā

or gross ~~that acquire~~ <sup>perce</sup>  
~~knowledge acquiring senses~~ - the eyes, nose, ears, skin and tongue cannot practise ~~meditation~~ <sup>remembrance</sup>. The eyes see, the ears hear, the nose smells, the tongue tastes, the skin touches. ~~Meditation means absorption of the mind in God~~ <sup>Meditation means the mind</sup>. This is considered to be true devotional practice or worship. This has to be practised

so who does loving remembrance? <sup>the mind does remembrance</sup>

by the mind alone, not by the senses. Instead of hearing, reading or doing anything else, ~~engage yourself in meditation~~ <sup>just absorb</sup> on Śrī Kṛṣṇa. But even if you are engaged in reading, hearing or in any other process, absorption of the mind in Śrī Kṛṣṇa is an absolute must. First of all, ~~fix your mind~~ <sup>conceive</sup>

of the beautiful divine form of Śrī Kṛṣṇa, then ~~be involved~~ <sup>add any other devotion</sup> in any other devotional process. For example, in ~~sankirtana~~ <sup>chanting (sankirtana)</sup>

when you sing the ~~glories of the~~ names, forms, abodes and qualities of Śrī Kṛṣṇa, you do it mechanically, merely with your tongue. However, you should first meditate <sup>sing</sup> upon God and then proceed further. It does not matter if you involve your senses ~~too~~ <sup>also</sup> in devotional practice, but mere engagement of the senses will ~~amount to nothing~~ <sup>would be</sup> unless the mind is engaged ~~too~~ <sup>also</sup>. It is like multiplying zero by one million, the result will be zero. First ~~of all~~ <sup>loving remembrance</sup> do ~~rūpadhyanā~~ <sup>rūpadhyanā</sup>, then engage in any devotional practice. ~~In fact, practising rūpadhyanā is considered to be true devotional practice.~~ <sup>this is why</sup>

There isn't any conflict if you engage...

~~Rūpadhyanā is the most vital part of sankirtana (congregational chanting).~~ <sup>loving remembrance important aspect</sup> It is absolutely essential for ~~the spiritual practitioner.~~ <sup>a devotee</sup>

Until he reaches an advanced stage of practising rūpadhyanā

As long as his remembrance

So you have to lovingly remember God in your devotional practice. Don't listen to, study/read, think or do anything else. If you do read, listen to, or do something additional, loving remembrance of Śrī Kṛṣṇa is a must.

## Rupadhyana

he will have no basis to restrain his mind and consequently will not <sup>be able to</sup> experience bliss <sup>devotional</sup> even the least. Without any actual experience, the <sup>devotee</sup> practitioner <sup>lives of</sup> becomes exhausted with his efforts <sup>feels becomes discouraged</sup> and starts losing hope, <sup>becomes</sup> thus becoming dejected, <sup>he</sup> once again gets inclined towards worldly pleasures.

You should follow the guidelines of the Rasika Saints regarding <sup>devotional remembrance</sup> ~~use~~ <sup>use</sup> the scriptural descriptions of <sup>God's form & decorations</sup> ~~ornamentation~~ and so on as the <sup>foundation for</sup> ~~basis of your~~ <sup>meditation</sup> ~~meditation~~.

For assistance, you should visualize an image in your mind using a deity or a picture as the <sup>base</sup> ~~basis~~. All this depends on your personal inclinations. God has <sup>uncountable</sup> ~~infinite~~ forms and can have <sup>uncountable</sup> ~~infinite~~ more, according to the desire of His devotees.

When meditating on a deity ~~(murti)~~ or a picture, we should not consider it as an immobile ~~and material~~ object, <sup>Instead, imagine it is moved with</sup> but as being a divine form possessing <sup>which</sup> all divine qualities. These divine qualities include His being causelessly merciful, the purifier of the sinful, the redeemer of the fallen and so on. Unless we <sup>believe</sup> ~~see~~ that picture or deity <sup>possesses</sup> as having God's qualities, <sup>such as</sup> being omniscient, omnipresent and omnipotent and so on, our devotion will not be considered to be of Shri Krishna, but that of devotion to a stone statue. Further, we must <sup>become aware</sup> ~~be~~ conscious that, along with the feeling of <sup>God's actual</sup> existence or presence of God ~~factually~~ in that deity or picture, we should always feel <sup>is</sup> ~~He~~ His presence with us ~~at~~ every moment.

immobile material object

→ will remain only devotion to a stone or picture, ~~not to God~~ ~~Krishna~~. It won't be considered devotion to Lord Krishna.

## Rupadhyana

While performing <sup>your</sup> worldly duties, repeatedly remind yourself that God is ~~present~~ <sup>devotional remembrance</sup> with you. Practise ~~rupadhyana~~ <sup>mentally visualize visualizing</sup> by and <sup>visualizing</sup>, "Yes, He is in front of me." There are two benefits to ~~of~~ this. Firstly, you will progress ~~speedily~~ <sup>that is</sup> in your devotional practice. Secondly, because you experience <sup>present</sup> God <sup>is</sup> as personally ~~being~~ with you, you will not be undisciplined and thus will be saved from ~~sinfu~~ <sup>committing sins</sup> actions. If the mind is given the slightest freedom, it will naturally be attracted towards the world.

Therefore, you should always feel your <sup>worshipped form of God</sup> (~~ishtadeva~~), the ~~form of~~ <sup>You should</sup> God you like, to be personally present with you. This ~~should~~ <sup>keep practicing this</sup> be practised repeatedly, ~~even~~ while performing your worldly duties, ~~even if it is~~ <sup>even if it is just for</sup> just for a second or two <sup>at a</sup> each time. <sup>Devotional remembrance</sup> ~~Rupadhyana~~ is so important that without it <sup>you</sup> one will not be able to quickly experience <sup>devotional bliss</sup> Divine Bliss through ~~devotional~~ the chanting of the names, qualities, pastimes, and so on, of Shri Kṛṣṇa. When a <sup>devotee</sup> ~~sadhaka~~ does not experience any special <sup>bliss</sup> Bliss, he will ~~very soon~~ get tired of his devotional practice and will finally stop. <sup>devotional remembrance</sup> ~~Rupadhyana~~ is the only means to restrain the fickle mind. The mind has been accustomed since ~~eternity~~ <sup>time immemorial</sup> to ~~desiring~~ <sup>desire</sup> desire forms, qualities, and so on. How could it possibly develop such strong faith in the <sup>divine</sup> names <sup>at</sup> the <sup>in</sup> earlier stages of <sup>devotional meditation</sup> spiritual practice? Therefore, <sup>you</sup> one should <sup>very carefully</sup> pay great attention to ~~rupadhyana~~ <sup>loving remembrance</sup>.

<sup>You</sup> One should not <sup>do</sup> engage in ~~devotional~~ chanting at all <sup>9</sup> without ~~devotional~~ <sup>devotional</sup> ~~rupadhyana~~ <sup>remembrance</sup>. A person who loves drinking liquor feels

Understand this <sup>9</sup> point with a worldly example.

intoxicated

intoxication at the mere mention of the word 'liquor' or 'bar'.

The mere sight of liquor or its touch, and so on, is enough

to intoxicate him. <sup>Naturally,</sup> he gets intoxicated by <sup>actually</sup> drinking liquor, whereas a teetotaler <sup>is</sup> might be offended by the <sup>merely</sup> mere mention <sup>by hearing the</sup> word 'liquor'!

of it. Because <sup>A</sup> teetotaler has never experienced intoxication, <sup>and virtues</sup> how <sup>could</sup> can he experience any pleasure when the names of various brands of liquor are mentioned or praised before him?

However, <sup>if</sup> when he <sup>were to</sup> actually experiences the 'pleasure' of liquor,

and <sup>if he were to</sup> by repeatedly drinking it, becomes a confirmed alcoholic, <sup>would start to</sup> then he, too, <sup>just by</sup> will experience pleasure <sup>by hearing the words</sup> when the names of <sup>'liquor',</sup> various brands of liquor are mentioned. He even receives

pleasure when names of places or persons that dispense liquor are mentioned! Similarly, by constant practice, a devotee realises

the fact that God and His names are identical; now he starts

experiencing the Bliss of the nectar of Divine Love imbued in

God's name and reaches a stage as described in the following

verse -

(( *Evam vrataḥ svapriyanāmakīrtiyā  
jātānurāgo drutachitta uchchaiḥ.  
ḥasatyatho roditi rauti gāyat  
yunmādavannṛityati lokabāhyah.* ))

(Bhāg. 11.2.40) 1/2/40

"By merely hearing the names or singing the glories of his

Beloved, <sup>love</sup> the heart of a devotee melts, he sometimes laughs

loudly, sometimes cries, sometimes screams, sometimes sings,

(shouts?)

Similarly, when we also begin to experience the divine love of <sup>imbed</sup> Shri Krishna that is imbued in His Divine name, then we will also reach the stage that is described in the following verse

✓  
in our devotion

Rupadhya

According to this, at a certain stage, merely by hearing or saying God's names and so on, we will become ~~interested~~ devotionally ecstatic.

and sometimes dances in ecstasy. However, until this ~~stage~~ state is reached, we need to meditate on the beautiful and fully-decorated, ~~Divine~~ ornamental forms of Śrī Rādhā Kṛṣṇa and also on Their pastimes. Since ~~eternity~~ time immemorial, the mind has ~~been~~ become accustomed to concentrate on objects with forms and qualities. Therefore, it can never be restrained, unless, it has form and qualities to meditate on. Therefore, ~~sankīrtana~~ Thus, chanting should not be done without the loving remembrance of

on Śrī Rādhā Kṛṣṇa's divine forms.

You cannot perfectly visualize the divine forms of Śrī Rādhā Kṛṣṇa overnight. But, there is no need to give up hope, since things in the world are not learnt instantly either. It takes some days of practice. Always remember, it is only through constant practice that the mind ~~will~~ gradually gets attached to God.

॥ *Asaṁśhayam mahābāho mano durnigrahaṁ chalam.*

*Abhyāseṇa tu kaunteya vairāgyeṇa cha grihyate.* ॥

(Gītā 6.35) 6/35

Śrī Kṛṣṇa says, "Arjuna, it is absolutely true that the mind is very fickle and is extremely difficult to ~~restrain~~ <sup>control</sup> it. However, ~~through practicing constant remembrance~~ it can be controlled if someone constantly thinks of Me ~~with a spirit of~~ <sup>and</sup> detachment from the material world." Therefore, you need to engage in the practice of ~~abhyāsa~~ <sup>loving remembrance</sup> for ~~quite~~ <sup>some time</sup>. Gradually, without any effort, automatically you will be able to visualize Him. Thus ~~abhyāsa~~ <sup>loving remembrance</sup> will become

→ slowly the mind comes under control.

natural for you. You will then move very speedily towards your goal.

Some people advise meditating on the Guru's form. But <sup>although</sup> ~~though~~ the Guru is <sup>one with</sup> ~~non-different from~~ God, you will not be able to meditate on his form especially <sup>while singing</sup> ~~when you sing~~ the glories of Śhrī Kṛṣṇa's pastimes, such as His childhood pastimes, and so on. Moreover, how much will one's devotional <sup>feelings</sup> ~~sentiments~~ <sup>grow</sup> ~~progress~~ even if one meditates on the physical body of the Guru, visualizing it as being divine? It is extremely difficult because until the <sup>devotee</sup> ~~sādhaka~~ becomes free from the bondage of Māyā, he will view the Guru's <sup>actions</sup> ~~activities~~ to be material. This is a very big obstacle in the practice of <sup>devotional remembrance</sup> ~~rūpadhyāna~~. Therefore, the infinitely blissful divine form of Śhrī Kṛṣṇa, which is more beautiful than the beauty of <sup>uncountable</sup> ~~infinite~~ kāmadevas (god of beauty), has greater attraction for the mind of the <sup>devotee</sup> ~~sādhaka~~.

Always remember, that although there is no difference between God and His <sup>Saints</sup> ~~devotees~~ (Guru), yet the <sup>Saint</sup> ~~devotee~~ cannot become God - whereas God <sup>could</sup> ~~can~~ manifest Himself in the form of a <sup>Saint</sup> ~~devotee~~ (Guru). An example of this, <sup>he</sup> ~~is~~ Gaurāṅga Mahāprabhu.

Here, Śhrī Kṛṣṇa Himself manifested in the form of a devotee <sup>(Saint)</sup> with the devotional sentiment of Śhrī Rādhā. Besides Him, any <sup>God realization</sup> ~~individual~~ soul attaining sainthood cannot be considered to be God. However, if God manifests as a devotee, as Śhrī Gaurāṅga Mahāprabhu did, that 'devotee' is actually God. There are some imposters in the world today who claim to be

### Rupadhyana

✓  
Śhrī Kṛṣṇa. Both, those making these claims, and those hearing and accepting them, will be ruined completely. A genuine saint never declares His divinity. He considers himself to be the most fallen. The descension (*avatāra*) of Śhrī Rādhā, Śhrī Gaurāṅga Mahāprabhu, would even go to the extent of holding the feet of his own disciples and begging them for Divine Love! This is the divinity of God, and the greatness of genuine saints! ①.

Even though the ~~importance of~~ <sup>greater</sup> Guru is ~~more than that of~~ Lord Kṛṣṇa Himself, it is not <sup>correct</sup> ~~right~~ for the *sādhaka* to practise devotion considering Guru to be Śhrī Kṛṣṇa Himself. Initially you should do <sup>long remembrance</sup> ~~rupadhyana~~ of your Guru <sup>along</sup> with Śhrī Kṛṣṇa, <sup>this remembrance</sup> ~~and this is necessary too~~, because without practising ~~rupadhyana~~ of your Guru, there is every chance of becoming undisciplined. While singing the pastimes of Śhrī Kṛṣṇa, meditation on the form of Guru will be difficult for ordinary <sup>devotees</sup> ~~sādhakas~~. However, if the <sup>devotee</sup> ~~sādhaka~~ is able to maintain a steady <sup>devotional feelings</sup> ~~divine sentiment~~ towards his Guru's seemingly ~~material~~ material body and actions, there is no harm in doing <sup>remembrance</sup> ~~rupadhyana~~ of the Guru. Rather, there is great <sup>benefit</sup> ~~benefit~~. When we <sup>imbue</sup> ~~enter~~ the presence of God in a stone statue and meditate on it, then how <sup>could</sup> ~~can~~ it be harmful to meditate on the Guru who is <sup>one with</sup> ~~non-different~~ from God, and in whose heart Śhrī Kṛṣṇa resides eternally? History bears out that a person can get divine benefit by having <sup>true/sincere devotional</sup> ~~a pure divine~~ <sup>feelings</sup> ~~sentiment~~ <sup>even for</sup> ~~even towards~~ a deceitful hypocrite. He receives

} Suggestion

devotional <sup>through</sup> divine benefit, by God's Grace, but this is not applicable for the average person as he cannot have pure divine <sup>feelings</sup> sentiment <sup>towards</sup> anyone except God.

develop true devotional feelings?

According to the scriptures, God, the saints and the Guru though externally three, are in fact <sup>inseparable</sup> ~~non-different~~ and they are one <sup>existence</sup> and the same divine entity. However for a <sup>devotee</sup> ~~sādhaka~~, from the point of view of practical devotion, a saint is more important than God. But the Guru is even more important as the Guru is the specific saint under whose guidance one practises devotion. Śrī Kṛṣṇa ~~personally~~ says,

"Madbhakta ye bhaktah te me bhakta janah matah." (reference?)

"Those who love my devotees <sup>saints</sup> are my true lovers."

<sup>Devotional feelings</sup> Divine sentiments towards a saint can remain steady <sup>only</sup> by <sup>with</sup> ~~in~~ <sup>the</sup> grace. The poor living being is totally helpless in this regard.

that saint's <sup>Grace</sup> ~~is~~ grace. The poor living being is totally helpless in this regard. — (poor souls like #)

Therefore, while practising <sup>in</sup> devotion (preparatory devotion) it is of primary importance to <sup>first</sup> engage your mind in <sup>loving remembrance</sup> ~~Rupadhyana~~ of Śrī Kṛṣṇa. <sup>first</sup> and foremost, otherwise, it will be engrossed in thinking about the material world, as <sup>the</sup> mind cannot remain inactive. If the mind <sup>is absorbed in thinking</sup> ~~thinks~~ of the material world, then <sup>devotion will be</sup> ~~devotional practice~~ performed <sup>only</sup> by the senses <sup>and thus</sup> alone, will give no spiritual benefit. <sup>It</sup> ~~That~~ will be considered devotion to the world and the result will <sup>also</sup> be <sup>worldly</sup> ~~the attainment of worldly~~ objects. Therefore, it is necessary to <sup>continuously</sup> ~~practise~~ <sup>Rupadhyana</sup>.

loving remembrance of God

if the mind isn't engrossed in ~~Rupadhyana~~ what else could it do? The only work it does is repeated thinking.

It looks a bit odd to capitalize Guru and have saint in lower case. I suggest capitalizing Saint also

finish



# Rupadhyana

Even so, how will a material mind do

~~But it is not possible for you to practise <sup>remembrance</sup> ~~rupadhyana~~ of Śrī~~

~~Kṛṣṇa. Why is it so, that the mind cannot meditate on God~~

~~whereas it keeps on meditating on worldly objects and people~~

such as one's father, one's mother, one's brother, or even one's

neighbour? The simple reason is that God is beyond the material

mind and intellect. Therefore, it is not at all possible for the

material mind to do ~~rupadhyana~~ of the divine form of Śrī

Kṛṣṇa.

"Indriyebhyaḥ parā hyarthā arthebhyāścha param manah .

Manasastu parā buddhirbuddherātmā mahānparaḥ ."

(Kāṭha. Up. 1.3.10)

The Vedas declare that <sup>is</sup> the mind ~~is~~ beyond the senses. Beyond

the mind is the intellect. Beyond the intellect is the soul. Beyond

the soul is Māyā and beyond Māyā is God. The soul itself,

being divine, is beyond the material mind and intellect.

"Dīvyo hyamūrtah puruṣaḥ sa bāhyābhyantaro hyajah ."

(Muṇḍaka Up. 2.1.2)

God is divine. The material mind therefore cannot practise

~~rupadhyana~~ of God, who is divine. It is not possible, at all.

You can make the greatest effort for millions of years but you

will not be able to <sup>conceive</sup> meditate on God's actual divine form for

even a second. Even the greatest intellectuals, with capabilities

although Mahavaj is saying rupadhyana I suspect "mentally conceive the true form of..."

# Rupadhyana

it would be beyond Sarasvatī and Bṛhaspati ~~will find it~~ impossible. It is unnatural, because God ~~being divine~~ is beyond <sup>the grasp of</sup> the material senses, mind and intellect. ~~The material mind can only meditate~~ <sup>conceive</sup> ~~upon māyika things - things~~ belonging to the material world made of the five gross elements. How ~~can~~ <sup>could</sup> it meditate on God?

\* God is Divine, and the senses mind & intellect are material.

“ <sup>extra space</sup> Chidānandamaya deha tumhārī, <sup>extra space</sup> vigata vikāra jāna adhikārī ” <sup>extra space</sup> (Ramayan).

God is the embodiment of <sup>e</sup> Eternal <sup>e</sup> Existence, <sup>divine</sup> Bliss and <sup>divine</sup> Knowledge and so is His Body. How ~~can the~~ <sup>could an</sup> material mind meditate on Him? It is not even capable of meditating on the objects of the material world properly. You have seen a lot of beautiful sights in India. If you <sup>were</sup> asked, “Have you seen <sup>the</sup> Taj Mahal?” You <sup>would</sup> respond, “Yes”. If you <sup>were</sup> further asked to mentally <sup>visualize</sup> ~~picturise~~ it, you will express your incapability, though you have seen it many times. You <sup>would</sup> say, “I only have some vague idea”. <sup>visualizing</sup> In the same way, though we see our loved ones daily, mentally ~~picturising~~ a specific part of their bodies is very difficult. So if one cannot correctly visualize things that <sup>you</sup> ~~one sees~~ daily, how <sup>could you visualize</sup> ~~can one do it for God?~~ <sup>this being the case</sup> There is no question of being able to meditate on His divine form <sup>meditating</sup> ~~is out of the~~ question.

↓  
You see your mother, father, brother and other loved ones every day. So try to visualize right now your father's ear. It's very difficult to do this!

“ <sup>ep</sup> gochara jaham lagi mana jāī, so saba māyā jānehu bhāī, ”

The fact is that we have seen God <sup>uncountable</sup> infinite times, not just a thousand or a million times! Whenever God descended <sup>in</sup> to this world, we were also present. God is eternal, and so are we. We are revolving in the endless cycle of birth and death in this world, and this is where God repeatedly descends, ~~and is~~

~~He was~~ only recognized by a very few fortunate souls, saints such as

Vaṣhiṣṭha, Viśhvāmītra, Durvāsā and so on. At the time of descension of Śhrī Kṛiṣṇa when such saints declared Him to be God, we did not agree with them. We <sup>further</sup> misinterpreted His

and criticized them

divine pastimes to be material. <sup>yet</sup> However, <sup>now</sup> after <sup>Śhrī Kṛiṣṇa</sup> His return to returned to

His divine abode, we <sup>loudly</sup> sing His glories and chant His divine names "Hare Kṛiṣṇa, Hare Kṛiṣṇa" .....

~~Even if He were present~~ <sup>to descend now in His divine form</sup> ~~present now~~ <sup>We would be unable to see Him because His body is divine. What could we actually know about this?</sup> You cannot see the divine form even if He were to be present in the world today. What do we know? How <sup>could</sup> we confidently say that there is no descension of God present currently? <sup>We would observe with our material intellect and will pass judgment about Him being a good man, having an attractive personality. ~~You will~~ we would never accept Him as to be God. Until you get divine vision, how <sup>could</sup> you <sup>conceive</sup> meditate</sup>

~~on~~ His divine form? And if you are repeatedly instructed to meditate ~~constantly~~ on His divine form, this would be like

<sup>feet bound by shackles</sup> ~~shackling the feet~~ <sup>being told to</sup> and giving the simultaneous instruction to march speedily. How <sup>could you do the</sup> is one supposed to do something which

~~is impossible?~~ Now let us understand <sup>this situation through</sup> ~~it by~~ simple logic. There have been ~~infinite~~ <sup>innumerable</sup> great saints who have seen God. Before

It is written that

## Rupadhyana

### God realization

attaining sainthood, they must have <sup>done</sup> ~~engaged in~~ meditation

<sup>also</sup> ~~too~~; the meditation practised by them must have been absolutely on a material level. Then how did they <sup>do it?</sup> ~~continue~~ their practice? Their minds must have been <sup>material</sup> ~~māyika~~, like ours, and the material mind cannot <sup>conceive</sup> ~~meditate on~~ God. But they attained perfection, which <sup>indicates</sup> ~~implies~~ that <sup>devotion remembrance can be done</sup> ~~rupadhyana~~ is possible even by <sup>a</sup> ~~the~~ material mind.

When we talk about <sup>conceiving God's form</sup> ~~rupadhyana~~, a natural question arises, "We can meditate only on objects we have seen in the world.

How can we meditate on God, Whom we have not seen? <sup>God's form is Divine.</sup> ~~How can we meditate on God, Whom we have not seen?~~ <sup>Our mind is material.</sup>

How <sup>could a</sup> ~~can~~ the material mind possibly <sup>conceive</sup> ~~meditate on~~ the divine form of Śhrī Kṛṣṇa? If a saint were to bless us with a glimpse of Śhrī Kṛṣṇa once, we would be able to ~~do~~

<sup>meditate upon Him</sup> ~~meditate upon Him~~ easily. But, this is a wrong conception. If ~~the~~ <sup>then could</sup> ~~When~~ <sup>you are unable to</sup> ~~material mind can't visualize a divine form, how can you see~~ <sup>mentally visualize</sup> ~~a divine form,~~

His divine form with your material eyes. <sup>What</sup> ~~Moreover, if you see~~

<sup>not in book and confusing the point</sup> ~~Him you cannot experience His divinity.~~ Veda Vyāsa describes in the Bhāgavatam, <sup>what occurs even during</sup> ~~what~~ <sup>Śhrī Krishna's descension,</sup>

*Mallānāmaśhanirṇṛṇām naravarah strīnām smaro mūrtimān  
gopānām svajano'satām kṣhitibhujām śhāstā svapitroh śhishuh.  
Mrityurbhojapatervirāḍa viduṣhām tattvaṁ param yuginām  
vṛṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajaḥ*

*Bhagavatam*  
(Bhāg. 10.43.17) 10/43/17

When Śhrī Kṛṣṇa arrived in the assembly of Kāṁsa, He was perceived differently by different people, according to their eligibility and purity of heart. To the wrestlers, His body appeared not to be of flesh and blood, but as hard as a thunderbolt. The average person saw Him as having the most superb and excellent qualities among men. The young ladies saw Him as their Beloved, supreme in tenderness and beauty. The cowherd boys saw Him as their dearest Friend. The wicked kings saw Him as the One who would overthrow them. His parents saw Him as their delicate little Child. And His enemy Kāṁsa saw Him as Time, the ultimate destroyer even of Yamarāja, the god of death. The wicked trembled in fear, seeing a fearsome gigantic form with thousands of faces, eyes, ears and so on, with flames equivalent to thousands of suns emanating from each of His mouths. The yogīs saw Him as the Ultimate Truth. The yādavas, His clan members, saw Him as their adorable Deity." )

not in the  
book

“Jākī rahī bhāvanā jaisī, prabhu mūrati dekhī tina taisī.”)

Lord Rāma was also perceived differently by different people, during His descension, according to their individual sentiments towards Him.

The simple solution for the above problem of meditation on God is that <sup>proper remembrance</sup> ~~rupadhyaṇa~~ of material objects in the world, ~~even~~ <sup>and recollection</sup>

## Rupadhyana

of those that you have seen, is very difficult, <sup>but</sup> whereas ~~remembrance~~ <sup>easy</sup> ~~rūpadhyāna~~ of Śhrī Kṛṣṇa is very simple. The reason is that your mother, father, wife or brother has a specific <sup>fixed</sup> form, <sup>on</sup> which you have to meditate and the slightest alteration, <sup>you make</sup> will <sup>in their remembrance</sup> turn them into a different person. Even a mother who constantly lives with her identical twins, sometimes makes a mistake in identifying them. However, <sup>meditating on the Divine form</sup> ~~rūpadhyāna~~ of Śhrī Kṛṣṇa is very easy because He has not fixed a specific form for Himself. Therefore, the <sup>devotee</sup> ~~sādhaka~~ can mentally visualize any form <sup>which</sup> ~~that~~ is most pleasing to him. He is even free to change it whenever <sup>and whatever way</sup> ~~and in whichever way he likes to~~. He can dress Śhrī Kṛṣṇa as he likes and can use the ornaments of his choice. He can also visualize pastimes according to his own inclinations. This is because Śhrī Kṛṣṇa has <sup>uncountable</sup> ~~infinite~~ names, qualities, forms and pastimes.

"*Aṅanta nāma rūpāya viṣṇave,*" (Ved)

The <sup>devotee</sup> ~~sādhaka~~ is completely free in this regard. <sup>out of His causeless mercy/grace</sup> ~~of His causeless mercy, has~~ made this simple rule to enable the most ignorant and illiterate <sup>devotees</sup> ~~seekers~~ to practise His <sup>loving remembrance</sup> ~~rūpadhyāna~~. One should not harbour doubts <sup>person</sup> ~~that~~ because a learned <sup>and capable man</sup> has mentally <sup>visualized</sup> ~~picturised~~ a very beautiful form for his meditation <sup>and</sup> ~~whereas~~ an ignorant person has visualised something very ordinary <sup>that</sup> ~~there will be~~ a difference in their divine vision of the actual form of Śhrī Krishna.

The divine vision of Shri Krishna that everyone receives is always the same. ✓

The form of Shri Krishna that Radhakāñi sees is the same form that Brahma and Shankara see. That very same form could be seen by an illiterate devotee like Dahnājāta and others.

I think this makes these points clearer.

Rupadhyaana

~~eternal Divine form of God.~~

~~Kṛiṣṇa. It is not so. The divine vision of God is always the same for everyone. An illiterate devotee like Dahnājāta will see the same form that is seen by Shri Rādhārāñi or by Brahmā and Śhañkara.~~

The Vedas state -

“*īam yathā yathopāsate tathaiva bhāvati.*”

The Bhāgavatam also states -

“*Yad yaddhiyā ta urugāya vibhāvayanti.  
tad tad vapuḥ praṇayase sadanugrahāya.*”

(Bhāg. 3.9.11)

Bhagavatam 3/9/11

One attains exactly the same Bliss <sup>you could receive by</sup> or seeing the divine form <sup>of the Supreme God</sup> of the Divine Boar (Śhūkarāvātāra), as one attains on seeing Śhri Kṛiṣṇa's divine form. Each and every part of the body <sup>imparts that</sup> radiates the same Divine Bliss. One should not be concerned about which form of God <sup>you are</sup> one is meditating on. /

Another question that arises in <sup>everybody's</sup> mind is that even though one experiences <sup>unlimited</sup> infinite Bliss on attaining the divine vision of God, nevertheless, <sup>won't the loving remembrance</sup> will ~~not~~ be material? The Vedas state -

everybody's

“*Yato vācho nivartante aprāpya manasā saha.*”

(Taittirīya Up. 2.4, 9) 2/4/9  
Upamāna

this verse is  
here in  
the book

Rupadhyaṇa

mentally  
conceive

It is a fact that the form we ~~visualize with our minds~~ <sup>could only be</sup> material. But Śhrī Kṛṣṇa promises us that ~~the~~ <sup>our</sup> material meditation ~~we engage in~~ will give us a divine benefit. As the ~~devotee~~ <sup>devotee</sup> ~~sādhaka~~ progresses in his devotional practice, the causelessly merciful Śhrī Kṛṣṇa ~~graces that~~ <sup>devotee's mind</sup> ~~sādhaka~~ with His personal power (*svarūpa shakti*), ~~which results in reducing his material tendencies.~~

2 lines

“*go gochara jaham lagi mana jāi, so saba māyā jānehu bhāi.*”

(*Rāmācharita mānasa*)

Gradually ~~his mind becomes completely divine.~~ It is not just the mind, but all ~~the~~ <sup>his</sup> senses become divine, too. Otherwise, ~~how could one attain the divine vision of Śhrī Kṛṣṇa?~~ <sup>if it were not like this,</sup> ~~how could a soul ever could never~~ Innumerable souls have attained His divine vision. A person can see God in His actual divine form only if he has divine mind, intellect and senses. After attaining divine power from God, he can perceive Him with all his senses.

lovingly remember  
So it is now proved that even the most ignorant person can practise Śhrī Kṛṣṇa's ~~rūpadhyāna~~ <sup>divine form</sup>. Even though in Goloka, Śhrī Kṛṣṇa is ever-youthful, ~~divine body~~ <sup>and his</sup> and remains in the form of a sixteen-year old, when He descends in Braja, He ~~manifests in~~ <sup>is seen in</sup> forms ranging from that of a newborn child to that of a sixteen-year old. Therefore, according to the scriptures, one should ~~visualize~~ <sup>conceive</sup> Śhrī Kṛṣṇa's form as being



of any age from that of a newborn baby to that of a sixteen-year old. However, this is not a fixed rule. You can choose the form of an extremely old man, too, if you like. ~~This has been allowed by~~ God Himself in the Vedas.

Said

“*tvam strī tvam pumān tvam kumāra uta vā kumārī,  
tvam jīrṇo daṇḍena vañchasi.*”

(Atharveda 10.8.26, Shvetā. Up. 4.3) 4/3  
Shvetashvatara Upanishad  
10/8/26

This isn't in the book, but it would be good if it was fully translated.

You can visualize God as being such an old man that He needs a stick to walk! So you can choose a form of any age. However, you should include all the divine qualities and the divine powers of God in that form, so that you will never misinterpret the actions of Śhrī Kṛṣṇa to be material. Always feel the presence of this <sup>conceived</sup> visualised divine form to be with you <sup>everywhere</sup> in all places. You should never think “~~At this time~~ <sup>right now</sup> my body is dirty, or, I am sitting in a dirty place.” He is <sup>omnipresent</sup> ~~present~~.  
“*prabhuvyāpaka sarvatra samānā.*”

one other point is important to reflect on. whichever form you conceive, imbue it with divine feelings.

He is all-pervading. He is equally present everywhere - He is present in a ~~wine~~ <sup>present</sup> bar, a toilet, or a big temple in exactly the same way that He is in Golok, His divine abode. It is not that He is present to a greater degree somewhere, and to a lesser degree somewhere else. <sup>to prove this point</sup> That is why He personally manifested in the demon Hiraṇyakaśipu's house, in the form of Lord Nṛsiṃha.

To conclude, we should never feel ourselves to be alone. It is not merely something to be accepted, but an actual fact, that Śhrī Kṛṣṇa always resides <sup>in everyone's hearts,</sup> even ~~in~~ the hearts of non-believers. He notes every idea of every moment of even the non-believer and also dispenses the fruits of his past actions. He <sup>also</sup> gives the <sup>consequences</sup> results of past actions. The Vedas state - ~~that a soul's~~

“*Dvā suparnā sayujā sakhāyā samānam vrikṣhaṁ pariṣhasva jāte.  
Tayoranyaḥ pippalaṁ svādvattyanāshnannanyo abhichākaśhīti.*”

(Mundaka Up. 3.1.1, Śvetā. Up. 4.6)  
<sup>3/11</sup> <sup>4/6</sup>  
<sup>Upanishad</sup> <sup>Upanishad</sup>

“*Īshvaraḥ sarvabhūtānāṁ hṛddeśhe'rjuna tiṣṭhati.*”

(Gītā 18.61) 18/61

If you always feel the presence of Śhrī Kṛṣṇa everywhere, then your <sup>devotional</sup> meditation (~~rūpadhyāna~~) will definitely be more profound and deeper. Secondly, you will not be influenced by <sup>committing sinful actions.</sup> Māyā and be inclined towards ~~sinful activities~~. Even if ~~the~~ this ~~material~~ tendency arises, you will immediately become cautious, thinking that you belong to Śhrī Kṛṣṇa, and therefore <sup>you should</sup> abstain from <sup>committing sin.</sup> sinful actions in order to attain His Grace. <sup>You should</sup> feel the presence of your Beloved Śhrī Kṛṣṇa always and everywhere just as you experience your own identity <sup>all the time</sup> always and everywhere. <sup>you can choose whether</sup> Śhrī Kṛṣṇa is present everywhere therefore you have a choice to visualize Him ~~either~~ seated within your heart or anywhere outside. Śhrī Kṛṣṇa is your eternal Master

24  
Just as you experience your own identity all the time and everywhere, you should feel the presence of your ~~beloved~~ beloved Śhrī Kṛṣṇa with you always.

and you are His eternal <sup>servant</sup> ~~servitor~~. He is the ~~Super Soul~~, the Soul of your soul. Just as you are the soul that imparts <sup>life</sup> ~~consciousness~~ to the physical body, Śrī Kṛṣṇa is the Soul of every soul (Paramātmā) and imparts <sup>life</sup> ~~consciousness~~ to every soul.

Just as you (the soul) reside in your body, Śrī Kṛṣṇa (the supreme soul) resides in each & every soul.

Just as you reside in your body, Śrī Kṛṣṇa resides in each and every soul. Just as your physical body ~~is~~ <sup>serves</sup> always engaged in the service of the soul, similarly you, (the individual soul) are an eternal <sup>servant</sup> ~~servitor~~ of Śrī Kṛṣṇa, and <sup>you</sup> should ~~always~~ <sup>do</sup> engage in His divine service. The Vedas state -

Add: The souls are the body of Śrī Kṛṣṇa.

“yasyātmā śharīram yasyākṣharam śharīram  
ya ātmani tiṣṭhati.”

Add: You as a soul reside in your body. Similarly Śrī Kṛṣṇa resides within <sup>His own body</sup> (every soul).

Now I shall explain some rules concerning practical devotion from the ~~Brahma Sūtras~~ <sup>(Brahma Sūtra)</sup> or Vedānta. By following these rules you can rapidly progress in your devotional ~~practice~~.

1. “~~Asinah sambhavāt~~” (Brahma Sūtra 4.1.7) 4/17

First, You should sit ~~down in solitude~~ to practise <sup>devotional meditation</sup> ~~rupadhyana~~. In the <sup>initially</sup> initial stage it will be ~~extremely~~ difficult to practise <sup>your meditation</sup> ~~rupadhyana~~ while engaged in worldly activities. Neither <sup>done properly</sup> ~~rupadhyana~~ will be proper, nor will the work be done properly. After practising <sup>perfecting/establishing</sup> ~~rupadhyana~~ in solitude for a few days, your mind will naturally <sup>your devotional remembrance</sup> ~~your mind~~ will naturally

be absorbed in God even while performing worldly activities.

The minds of Arjuna and Hanumāna remained constantly absorbed in loving remembrance of God even while engaged

in battle! A devotee who has attained perfection, does not forget God, his eternal Protector, even for a moment. The Gītā states -

*tasmātsarveṣhu kāleṣhu māmanusmara yudhya cha.*

(Gītā 8.7) 8/7

"Arjuna! remember Me at all times and fight on."

Performing actions with <sup>the</sup> constant remembrance of Śrī Kṛṣṇa, is known as *karmayoga*. These actions don't cause <sup>material/māyik</sup> bondage.

The moment you forget Śrī Kṛṣṇa, the actions performed by you will not be known as *karmayoga* and these actions will cause bondage. Therefore the Bhāgavatam states -

*"na chalatī bhagavatpadāravindālavanimiṣhārdhamapi yah savaiṣṇavāgryah."*

*Bhagavatam* 1/2/53  
(Bhāg. 11.2.53)

A true devotee ~~does not forget~~ cannot remain without remembering Śrī Kṛṣṇa even for a moment. His mind remains ever-absorbed in Him alone. <sup>but</sup> This is however, an advanced stage of devotional practice. In the <sup>initial</sup> stages of *sādhana*, <sup>you</sup> one should <sup>beginning</sup> devotion.

→ if you forget Śrī Kṛṣṇa even for a moment the action (karma) you perform during that time won't be considered *karma yoga*. As such, that action will cause bondage.

will come afterwards.

श्री भगवत् -  
a devotee who has attained God realization

This is always 2 words in English literature

remove justification

Along with whatever repetition of God's name, chanting and so on that you do, you must do loving remembrance. When you sing the names and pastimes of Shri Krishna, adding your loving feelings, first imagine His Divine form. Without forming this devotional imagination, these devotional practices have little importance.

### Rupadhyana

sit alone to do devotion, with your practise devotion in solitude with his mind engaged in rūpadhyāna. loving remembrance.

2. "Dhyānāchcha." (Brahma Sūtra 4.1.8) 4/1/8

You were told in the previous Brahma Sutra, to sit form meditation and to devotion in solitude, exercising great care. Now, this second sūtra instructs that you should engage in singing the glories of Shri Krishna's names, forms, abodes and so on, along with rūpadhyāna. Without rūpadhyāna all these devotional processes have no significance. Therefore rūpadhyāna is a must.

“tājapastadarthabhāvanam.”

(Yoga Darśhana)

to be  
Considering Shri Krishna as your eternal Master, Friend, Son or Beloved, visualize Him standing in front of you. Then imagine yourself as a sixteen-year-old girl, appropriately dressed and with all ornaments. This is referred to as the 'bhāvadēha' or 'devotional body' that consists of loving emotions or bhāvas.

Make sure that the rūpadhyāna corresponds to your sentiments as a servant, friend, parent (servitorship, friendship, parenthood or that of a lover towards her beloved i.e. mādhyurya). If you are meditating on His childhood pastimes, visualize the form of baby Krishna. If you are meditating on His pastimes with the cows (the amorous sentiment) then meditate on His eternally youthful

not in book  
In other words, mentally conceive Shri Krishna's form and your own form. your loving remembrance should correspond to a feeling of relational affinity (bhava) such as that of a servant, friend, parent or beloved.

and think, "Shri Krishna will look towards me, He will interact with me, and this will give Him happiness."

### Rupadhyana

form as a 16-year-old youth. You should dress and decorate him in your imagination according to your desire, and do loving remembrance of those līlās that attract your heart.

~~and dress and decorate him according to your own desire~~  
form, with clothes and ornaments of your own choice. Meditate on those pastimes that attract your mind. If you have some difficulty in practising <sup>devotional meditation</sup> ~~rūpadhyāna~~, you can take the assistance of a picture or a ~~mūrti~~ (deity). However, the form <sup>that you visualize</sup> ~~visualized~~ by you is considered the best.

<sup>you are an</sup> Imagine yourself as an extraordinarily beautiful girl. Dress and ~~decorate~~ <sup>ornament</sup> yourself beautifully ~~so that Shyāmasundara looks at you, repeatedly interacts with you and gets pleasure from you by doing so.~~ <sup>happiness</sup> Always have the desire to do things, that will give Him pleasure. The meaning of 'service' <sup>only means</sup> ~~is to please~~ Shri Krishna in whatever way you can. Service which is done for one's own pleasure is not true service. ~~The~~ Service <sup>which is</sup> rendered according to the desire of the Beloved, <sup>to give happiness to Shri Krishna</sup> ~~is considered true service and is correct.~~

3. <sup>alone</sup> ~~Achalatvam~~ <sup>devotional meditation</sup> ~~Chāpekṣhya~~ (Brahma Sūtra 4.1.9)

When you sit <sup>alone</sup> ~~in solitude~~ to practise ~~rūpadhyāna~~ you should first close your eyes. Keep your back straight and sit attentively. Otherwise you become drowsy when your material mind is given a subject of God, opposed to its natural inclination. If you sit comfortably, gradually your mind will <sup>tell</sup> ~~compel~~ you to lie down and meditate, and then finally you will fall asleep. Therefore, it is necessary to sit straight <sup>to</sup> ~~while~~ <sup>meditation</sup> ~~practising meditation~~. Otherwise you will become drowsy and the mind will ~~go astray~~. <sup>start wandering here and there.</sup>

Otherwise, due to the mind's old habits, when you have to think about a subject that is opposed to what normally gives you pleasure, you feel drowsy.

4. <sup>4/11</sup> ~~Yatraikāgratā tatrāviśeṣhāt~~, (Brahma Sūtra 4.1.11)

You should adopt the above method of ~~carefully~~ <sup>carefully</sup> sitting in ~~alone~~ <sup>alone</sup> solitude and practising devotion (~~rūpadhyāna~~). Some people adopt ~~the ritualistic attitude of karmakāṇḍa~~ <sup>the lead rules that apply to religious rituals</sup> as to ~~appropriate~~ <sup>appropriate</sup> the place, time and so on, to practise devotion. This ~~Brahma Sūtra~~ <sup>Brahma Sūtra</sup> verse forbids this, and advises you to practise devotion anywhere ~~at any time~~ <sup>at any time</sup>, any place ~~at any time~~ <sup>at any time</sup> whenever your mind ~~gets~~ <sup>becomes devotionally</sup> absorbed. This special ~~liberty~~ <sup>concession</sup> is granted only ~~in practising~~ <sup>to the practice of</sup> devotion to ~~Śrī Kṛṣṇa~~ <sup>God</sup>. In the worship of ~~heavenly~~ <sup>celestial</sup> gods who are bound by *Māyā*, there are various restrictions of time, place, etc. There are no such limitations in the path of devotion.

4. <sup>1)</sup> ~~Na deśha niyamastasmin na kāla niyamastathā~~.

(b.r.s) ?

The main point to understand is that our Beloved Śrī Kṛṣṇa <sup>omnipresent and</sup> is all-pervading. There is not even a single particle in the universe which is not permeated by Him. God pervades each and every particle, just as oil pervades a sesame seed. No place or time can ~~render~~ <sup>make</sup> Him impure. Rather, He purifies the impure. He is seated within everyone's heart, whether ~~it~~ <sup>that heart</sup> is pure or impure. ~~But such great souls are very rare who see~~

~~Śrī Kṛṣṇa everywhere and in everything. The Gītā declares~~

4. <sup>1)</sup> ~~Vāsudevaḥ sarvamiti sa mahātmā sudurlabhaḥ~~.

~~(Gītā 7/19)~~

So, has  
someone's  
heart become  
fully purified?

Those who <sup>experience</sup> God all the time everywhere are very great souls.

(Gītā 7.19)

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In this way

You should practise <sup>sitting alone</sup> ~~sādhana~~ in solitude as described in the Vedānta. However, <sup>for a family person</sup> ~~for a family man~~ it is not possible to practise <sup>a fully renounced devotee</sup> ~~this~~ devotion constantly. Even <sup>person</sup> ~~those in the renounced order~~ gets exhausted after a few hours of practice. A family man has to be involved in various entangling worldly activities. Therefore, even while performing his worldly duties, he should <sup>remain</sup> ~~make~~ efforts to be engaged in loving remembrance of Śhrī Kṛṣṇa, just as a cow always remembers her calf <sup>who is grazing in the pasture</sup> ~~even while grazing~~ <sup>who is in the stable</sup>.

“Sumirana kī sudhi yom karo jyom surabhī suta māhim.

Kaha kabīra chāro charata bisarata kabahūm nāhim.”

Kabir Das

“Yā dohane'vahanane mathanopalepa

preṅkheṅkhanārbharuditokṣhaṇamārjanādaḥ,

Gāyanti chainamanuraktadhiyo'śhrukanṭhyo

dhanyā brajastriya urukramachittayānāḥ.”

(Bhāg. 10.44.15) 10/44/15

Śhrī Kṛṣṇa

While attending to all their household duties, the Gopis would sing the glories of Śhrī Kṛṣṇa w/ tearful eyes.

~~The Gopis would sing the glories of Śhrī Kṛṣṇa with tears in their eyes while attending to all their household duties.~~

Being the ultimate authorities of <sup>remained lovingly</sup> ~~Selfless~~ Divine Love, their minds would always remain absorbed in Him. In the beginning <sup>to</sup> ~~this~~ you will not be able to do this

will not happen. Still you should continue your practice, by

thinking that ~~Śhrī Kṛṣṇa~~ <sup>Śhrī Kṛṣṇa</sup> is with you and He is very



close to you. He is noting down your every ~~idea~~ <sup>thoughts</sup> of every moment. You should ~~Never~~ consider yourself to be alone. You should forget about your personal privacy, <sup>such as</sup> (thinking that no one knows what you think. Feel Him in person with you at <sup>everywhere</sup> all places. Cultivate this feeling by repeatedly thinking of Him <sup>He is</sup> with me. He is my protector. "to be with you as your guardian. Very soon, you will

Forget that the word "private" exists.

one knows what you are thinking.

<sup>start to</sup> constantly feel His presence. Besides this, you have to <sup>feel</sup> practise that ~~whatever you are doing, you are doing~~ offering everything as a service to Him. Eating, drinking, sleeping and other <sup>and so on</sup> such activities, should be done with the <sup>feeling that you are serving Shri Krishna</sup> intention of serving Him. But how can eating food be service

to Him? You should eat or sleep just to keep the body healthy, for practising devotion to Him and for rendering service properly to Him.

you might say, "How could my eating be considered a service?"

Just think that your eating and sleeping are maintaining your health so you can properly do devotion.

Loving remembrance  
Rupadhyana is of two kinds:

- 1) <sup>Feeling</sup> Rupadhyana of meeting and
- 2) <sup>Feeling</sup> Rupadhyana of separation.

The Feeling of  
1) Rupadhyana in the mood of Meeting:

<sup>In this</sup> To practise this type of meditation, visualize ~~both~~ <sup>seeing</sup> Shri Radha and Shri Krishna, the object of your service, or either one of Them, in front of you. Be overjoyed on beholding Their beauty and sweetness, <sup>you are hearing the</sup> and think that the sweet sound of Krishna's flute <sup>is entering into your ears</sup> is entering into your ears. You are enjoying Their divine fragrance. You are <sup>experiencing</sup> receiving Their divine touch <sup>through</sup> via a complete embrace, and so on. Now ~~dress and adorn~~ <sup>decorate</sup> Them in various

either together or singly standing before you.

Suggest centering this without a number

~~Adorn them~~ <sup>Rupadhyana</sup>  
Dress them and adorn them with ornaments.

ways, <sup>this service</sup> All these services should be done with your mentally-created, ~~subtle body in the~~ form of a Gopi. Sometimes sulk as though offended and sometimes <sup>reconcile,</sup> ~~conciliate~~ Them. Sometimes <sup>be overwhelmed with emotion</sup> embrace Them, being overwhelmed with emotion. Bathe Them

in fragrant divine water. Serve Them with a variety of <sup>delicious</sup> delicacies (~~relishable preparations~~). <sup>Sometimes</sup> Prepare a beautifully adorned bed for Them. <sup>Constantly</sup> Practise <sup>pleasing</sup> trying to please Them

~~constantly~~ through this mental service. Engage ~~yourself~~ in a variety of <sup>playful</sup> pleasurable activities with Them. Sometimes have

the sentiment of a servant, sometimes that of a friend, sometimes a parental attitude, but primarily <sup>feel Shri Krishna is your beloved</sup> one should adopt

the selfless amorous sentiment, <sup>as you are performing</sup> in your imagination. Sing the glories of Their Names, and Pastimes. They get overwhelmed

upon hearing Their own glories therefore keep singing again and again. <sup>whatever you do or will do</sup> Always remember that all your activities should be

~~done just to please Them~~ Consider service to Them to be your only goal. Imagine Shyāmā-Shyāma and your Guru are

standing before you and looking at you very lovingly. Shri Rādhā and Shri Kṛishṇa are not looking at each other but

just at you. They are looking at you with <sup>the same</sup> great affection and love with the same intensity and longing as a passionate man

would when he looks at <sup>that</sup> a woman. Cultivate the feelings that They are coming closer and closer <sup>to you.</sup> Their open arms and the infinite

Love in Their eyes, show that They are longing to embrace you. And now they are so close that you ~~can~~ embrace Them.

Always keep in mind this point that whatever you are saying or doing, you are doing for the sake of their happiness. Consider your service to Them to be your only purpose and aim.

Feel that as they listen to you they are becoming absorbed in love. Sing for them again and again.

not in the book

you are also hearing his past

From this feeling that you can actually experience them with all your senses. Feel you can hear their voice, smell their perfume, experience their divine words and touch. "I am actually seeing. I am hearing his words and he is saying this."

If you ~~can't~~ understand this page please CALL ME - Nikhiteshwan ✓

#1 Form this feeling that you can actually experience them with all your senses. Feel you can hear them, smell their Divine perfume, experience their Divine love and touch. Think, "I am actually seeing Him. I am hearing His words and He is saying, 'You are mine. You have become mine forever'." You are also hearing His flute. Imagine, "Now He touched me. His eyes are filled with love and He is eager to embrace me with his outstretched arms. Now He embraced me, Oh, <sup>Rupa-dhyana</sup> how much happiness there is in His embrace!" X

See pg. 21 - This entire paragraph doesn't correspond to the book

Be overjoyed with Their blissful embrace. The feeling of being overwhelmed with love should be as factual and realistic as the feeling you have while embracing a family member you love. You need to cultivate the feeling that you can actually see Them. You can actually hear Them. Visualize Śhrī Kṛṣṇa saying very lovingly to you, "Oh! You <sup>are mine</sup> belong to Me. I have accepted you. You have become Mine forever." Goto #1

Do loving remembrance with

#2 Practice loving remembrance as if you are actually experiencing their presence. This is loving remembrance with a feeling of meeting (milan).

However, when you come back to normal consciousness, think "Oh, that was just <sup>a</sup> in meditation. They did not actually come. They did not actually embrace me. I did not actually hear the flute. <sup>on</sup> Alas! when will that moment come, when They will personally ~~come and~~ <sup>on me the experience of</sup> bestow Their divine vision, touch and fragrance?" You <sup>have to</sup> ~~should~~ constantly ~~practise to~~ intensify this feeling <sup>of</sup> and yearning to see Śhrī Kṛṣṇa.

See Śhrī Kṛṣṇa. Create this imagination in your mind.

Meditation can be of many kinds. Visualize <sup>your soul now has</sup> yourself having a divine body <sup>that body is unlimited</sup> with infinite lustre, fragrance, beauty, charm and all <sup>the</sup> divine qualities. Leave your physical body <sup>and take</sup> <sup>your</sup> <sup>divine</sup> body to the <sup>over limits</sup> <sup>our world</sup> boundary of the spherical universe. There is an <sup>opening</sup> <sup>with your divine body</sup> aperture in one corner and you pass through <sup>to get</sup> <sup>leave this world</sup> out of the universe. Beyond this is the great divine ocean, Brahmānḍa, where the Paramahansas <sup>who have merged into</sup> are absorbed in the Impersonal Brahman. Beyond the Brahmānḍa is the divine river, Yamuna, <sup>are familiar with here on this earth</sup> which is not like the Yamuna you see here. The divine Yamuna marks the boundary of Goloka. Reach the gates <sup>that you</sup>.

Imagine you are taking your soul out of your body ~~leave your body~~ here. And you are leaving your body here.

meditation can be of many kinds. Imagine you are taking your soul out of your body and you are leaving your body here. Now visualize your soul has a Divine body, which is similar to Śhrī Kṛṣṇa's - it has unlimited luster, fragrance, beauty, charm and all the divine qualities. Imagine you are rising upwards and you are passing through an opening with your divine body and leaving this world.

meditation

of Goloka in your ~~rūpadhyāna~~. Everything in Goloka is divine and conscious. Māyā ~~has no access~~ <sup>cannot enter</sup> there. The earth, water, fire, air and space there give you the same unlimited Bliss as Śhrī Kṛṣṇa's embrace. If you touch <sup>even</sup> a particle of the earth there, you will ~~get~~ <sup>experience</sup> the same Bliss that Janaka ~~got~~ <sup>experienced</sup> on seeing Śhrī Rāma, <sup>and</sup> that the Gopīs <sup>experienced</sup> ~~got~~ in the amorous pastimes of the rāsa with Śhyāmasundara. The trees, the creepers, the flowers and everything <sup>else will</sup> there gives you the same Bliss that Śhrī Kṛṣṇa <sup>is in</sup> does. Why? Because Śhrī Kṛṣṇa Himself <sup>has become</sup> becomes everything in Goloka. Everything <sup>there</sup> is a manifestation of ~~Him alone~~ <sup>Śhrī Kṛṣṇa, and Śhrī Kṛṣṇa alone.</sup> and there is ~~Nothing else~~ <sup>exists there</sup> besides Śhrī Kṛṣṇa. The cows, the calves and everything else are all Śhrī Kṛṣṇa Himself. There is no other power than He, ~~Himself~~ <sup>It is only who</sup>, who manifests all the objects there. ~~In fact~~ <sup>Really!</sup>, He Himself becomes everything. You will see it all for yourself when you ~~get~~ <sup>go</sup> there. Just imagine yourself at the gates of Goloka. You ~~are not yet eligible to enter~~ <sup>cannot enter because you</sup>. To become eligible, stand at the boundary of Goloka and shed tears, "Oh ~~Śhyāma-Śhyāma~~ <sup>Kṛṣṇa</sup>, Grace me, so that I may enter Your divine abode and experience Your Divine Bliss." This is meditation in separation. And meditation in union is when you stand at the boundary of Goloka and see

~~Śhrī Kṛṣṇa, Śhyāmasundara, and Kīshorījī coming, along with the Gopīs came, and your Guru, and engaging in various pastimes. You can practise rūpadhyāna in this way too.~~ <sup>Śhrī Kṛṣṇa, Śhrī Rādhā came, also arrived there.</sup> ~~Remembering such pastimes, as meeting~~ <sup>do your loving remembrance with</sup> a feeling of meeting (milan.)

Although Maharajji is saying ~~that~~ - it would be better to say How or why is it so? or How is this possible

→ There the cows, and calves, <sup>such as</sup> whatever you have seen in the world and whatever you read about, in Śhrī Kṛṣṇa's pastimes. They are all Śhrī Kṛṣṇa Himself.

- d, D ?

The feeling of separation (viraha) in devotional meditation.

2. ~~Rupadhyaṇa~~ in the mood of Separation:

As described earlier, <sup>Rudha Krishna standing</sup> like before, visualize ~~Shyāmā-Shyāma~~ <sup>as being</sup> before you and shed tears saying, "Oh! My Beloveds, <sup>I am not</sup> Why ~~don't~~ <sup>aren't</sup> You personally come before me? <sup>aren't</sup> Why ~~don't~~ <sup>aren't</sup> You ~~touch me~~ <sup>giving me your Divine vision?</sup> personally? It is true that I am <sup>a</sup> the greatest sinner who has accumulated ~~infinite~~ <sup>innumerable</sup> uncountable sins in ~~infinite~~ <sup>innumerable</sup> lifetimes, but ~~Both of~~ <sup>Both of</sup> You ~~accept~~ <sup>accept</sup> and purify the ~~greatest~~ <sup>sinful souls</sup> sinners. You have personally promised,

"Śakrideva prapannāya tavāsmīti cha yāchate.

Abhayaṁ sarvabhūtebhyo dadāmyetadvratam mama."

(Vālmīki Rāmāyaṇa)

see below It is My <sup>promise</sup> ~~resolve~~ to ensure that if <sup>just once, he becomes</sup> even the greatest sinner ~~who~~ completely surrenders to Me, <sup>gets</sup> eternally liberated. Then, why are you delaying in my case?" My dear Lord You may say that I have not yet completely surrendered to You, <sup>and that</sup> I am still full of pride. While You are Friend of the humble. Therefore, I should humble myself first then and only then You will shower Your Grace on me. But my Lord, <sup>my</sup> this mind and intellect are <sup>completely</sup> ~~thoroughly~~ <sup>corrupted</sup> and will not listen to me. Please grace me somehow, <sup>that...</sup>

add paragraph break

single quote

"You have personally promised, 'If even the greatest sinner completely surrenders to me just once, he receives eternal liberation.' Then why are you delaying in my case?"

(new paragraph) "Oh Krishna, you may say, 'You are not completely surrendered. You are still full of pride. I am the friend of all the humble souls. So become humble and then see how I shower My Grace on you.' But my Lord, ... (See above)"

"yadi dainyaṁ tvatkṛipā heturnatadasti mamāṇvapi.  
tām kṛipāṁ kuru rādhēśha yayā te dainyaṁāpnuyām." )

Reference ?

अहंकार  
मा अहंकार

"Oh friend of the destitute! You are the Lord of the humble but I am a veritable storehouse of pride. Please grace me so that I can be humble."

"Oh, Ocean of Grace! I am so fallen, although I call myself fallen and sinful, I think otherwise. But whatever I am, and however I am, I am Yours and Yours alone. Oh! uncountable times I have got this chance from You to receive a human body. By your Grace, I have been even blessed with a genuine Guru, who has given me spiritual knowledge. But, I am just as I was before. I have firm faith that you will accept me one day. No one ever has returned from Your door disappointed. I have resolved firmly to attain Your eternal service, no matter how many lives it may take." Say all this while shedding tears and calling out earnestly to Them. You can take the help of devotional songs composed by the Saints, but shedding tears is a must. Reproach or condemn yourself again and again, if tears do not flow. Just continue your devotional practice. One day you will surely attain your goal. There is no doubt about it.

These are capitalized, but not these

that You have given me this human body. By your Grace, I have been even blessed with a genuine Guru, who has given me spiritual knowledge. But, I am just as I was before. I have firm faith that you will accept me one day. No one ever has returned from Your door disappointed. I have resolved firmly to attain Your eternal service, no matter how many lives it may take." Say all this while shedding tears and calling out earnestly to Them. You can take the help of devotional songs composed by the Saints, but shedding tears is a must. Reproach or condemn yourself again and again, if tears do not flow. Just continue your devotional practice. One day you will surely attain your goal. There is no doubt about it.

Out of these two types of meditation, meditation in separation is the superior one. However, when you get tired of that meditation, switch to meditation of being united with your beloved. Don't let your mind remain idle or it will go back to

the field of your attachments  
the material world. Keep on changing the method of your focus of your  
devotional meditation. However, if inspite of being careful, the mind goes  
back to the world, don't get angry or disappointed. Just calmly  
visualize your beloved guardian, Shri Krishna, Shyamasundara there. For example,  
if you are very attached to your mother or your son and your  
mind goes to them again and again, don't get upset. Just  
think of beautiful Shyamasundara ~~to be~~ there besides ~~them~~ her or him.  
After practising this repeatedly, the mind will be controlled  
and will stop going to the world. Just think of the effort it  
took you as a little child to learn the first letter of the alphabet.

In the beginning,  
you have to learn  
how to do

Any worldly task requires training and practice. Later it  
happens by itself. I remember some foolishness from my own  
childhood. I told my classmates that I wanted to learn cycling.  
Teach me how to ride a bicycle.  
"Give me proper instructions." My classmates instructed me ~~to~~ very simply,  
"Just sit straight, to look ahead, hold the handlebars and, ~~to~~ keep pedalling while  
holding the handle. With the overconfidence of a child I said  
to them, "I will sit down on the bicycle. Just push me for a short distance  
and I will start cycling." My classmates pushed me some distance, till the speed  
increased and then let me go. Now I got nervous and thought,  
"What should I do?" Then, I fell so badly that I got bruised  
all over. Later I practised, following all the rules, and one day  
I became so proficient that many times I would cycle around  
without even holding the handlebars frequently. So, success comes with  
practice.

"Ayaṁ sena tu kaunteya vairāgyeṇa cha grihyate."

(Gītā 6.35) 6/35

To summarise, make <sup>a</sup> ~~the~~ firm resolution and stubbornly decide that you have to meet your Beloved in this very life. Intensify your yearning to see Him <sup>not in this life, but</sup> within a year. Then decide to see Him not within a year, but on <sup>this very</sup> the same day. ~~Then~~ Keep on intensifying your yearning to see your Beloved. ~~This procedure of intensifying yearning for His Divine Vision and Divine Love is true devotional practice.~~ <sup>Increasing your devotional yearning</sup> ~~devotion~~

When you reach <sup>the</sup> ~~a~~ stage <sup>where</sup> ~~that~~, without your Beloved, each moment <sup>seems like an eternity to you</sup> ~~may seem to you like an hour~~, it is then that your Guru will grace you with Divine Love.

To get the maximum benefit, <sup>be in the</sup> ~~live in the~~ association of your Guru (Rasika Saint) for as long as it is possible. <sup>see him, interact with him, serve him to</sup> ~~the best of your capability. Avail yourself of the opportunity to have his darśhana. Don't ever miss a chance to be in his close association. Listen attentively to his divine words about Śhrī Kṛṣṇa. His names, qualities, pastimes, etc. Avoid developing any pride due to your rapid progress in devotional practice. Always remember that it is only due to the grace of your Guru that you have been immensely benefited spiritually.~~ <sup>Also bear in mind that you should not develop any spiritual pride related to your devotional progress.</sup>

### Scriptural Guidelines for Meditation

38  
when your yearning has increased so much that without your Beloved every moment seems like an eternity to you, then you have reached the final limit of devotion. At this very point, through the grace of God and Guru, you will attain Divine love.



The <sup>unlimited</sup> infinite beauty and sweetness of the ~~all~~ auspicious, divine, and blissful form of Śhrī Kṛṣṇa can't be described even by Śhrī Kṛṣṇa Himself! This is proved by the fact that He <sup>becomes</sup> so enchanted <sup>and sweetness that he loses consciousness.</sup> enraptured by His own beauty, ~~and is lost in it. The intellect~~ when His mind get submerged in His infinite bliss, how can the tongue possibly <sup>becomes immersed in His own bliss, then what could He possibly describe in words?</sup> describe it?

“*vismāpanam svasya cha saubhagarddheh*”

When Śhrī Kṛṣṇa Himself <sup>Bhagavata (Bhag. 3.2.12) 32/12</sup> becomes absorbed in His own beauty, who else ~~is there who will not lose his external~~ <sup>would not</sup> consciousness on seeing His beautiful divine form, which is beyond all description? That is why, <sup>Sage</sup> Nārada <sup>says</sup> -

“*Mūkāsvādanavat,*”

Suggest:  
Sage Narad

In Hindi, this is written as two words - नारद जी - Keeping it like this for the transliteration is also okay: Narad Ji & Narad ji

It is like the attempt of a <sup>someone who is mute</sup> dumb man to describe a particular ~~taste~~ <sup>taste</sup> flavour. In other words, ~~it~~ <sup>it</sup> can only be <sup>understood through</sup> known by personal experience. But, that experience, too, ~~is beyond description. Yes, yet~~ <sup>cannot be conveyed in words</sup> that beauty is experienced to some <sup>extent</sup> degree by the Gopīs, who are <sup>one with</sup> non-different from Him and ~~have~~ <sup>Krishna</sup> His personal power of Svarūpa Śhakti. Actually, <sup>described in</sup> limitless beauty of Śhrī Kṛṣṇa ~~can't~~ <sup>can't</sup> be limited ~~in~~ <sup>sake</sup> words. Nevertheless, <sup>for the welfare of living the souls.</sup> ~~beings~~ all the Rasika Saints have described His beauty using ~~some~~ worldly examples just to give an idea -

“*Tadapi kahe binu rahā na koī*”

So the public doesn't get confused by the paragraph in italics, I suggest adding/ modifying it to read:

A Rasik Saint says, "No one can restrain himself from describing Shri Krishna's beauty. On this base, even though..."

Rupadhya

It is very difficult to restrain oneself from saying something about His blissful form and beauty. <sup>On this base</sup> Therefore, even though I have a dry and unemotional heart, I am going to make a meagre effort. If any devotee gets even the slightest benefit from it, I will consider myself extremely fortunate and will be able to tell God that one person has been benefited from my efforts and <sup>therefore</sup> therefore I should be rewarded with a little grace from Him.

I have told you before that an individual soul bound by *Māyā* is unaware ~~even~~ of all the ~~limits of~~ beauty that exists <sup>even in</sup> the ~~māyika~~ (material) world. Then how can he imagine or conceive something divine? Even if <sup>you</sup> ~~one~~ could experience the <sup>combined</sup> ~~complete~~ beauty of <sup>uncountable worlds</sup> ~~infinite universes~~, that combined beauty <sup>were</sup> compared to the beauty found in the celestial regions, <sup>it would be like comparing</sup> ~~is like~~ the beauty of a Miss Universe ~~compared to that of~~ an extremely ugly sow! But the topmost beauty, even in the celestial regions, is that of Kāmadeva and his consort <sup>Rati</sup> ~~Rati~~. But even their beauty multiplied <sup>uncountable</sup> ~~infinite~~ times ~~over~~ can't match the beauty of <sup>Rādhā Krishna</sup> ~~Shyāmā Shyāmā~~. So who ~~can~~ describe Their beauty and sweetness? The most beautiful person in the celestial regions, Kāmadeva, falls unconscious upon seeing <sup>even</sup> ~~the~~ beauty of the Gopīs of <sup>Braja</sup> ~~Braja~~. Therefore the question arises - <sup>How could</sup> ~~Will~~ any aspiring devotee <sup>the experience of this much bliss of</sup> ~~be able to bear~~ such beauty and sweetness? This question is appropriate. It is ~~quite~~ <sup>impossible</sup> for the material mind and intellect to <sup>bear the experience of unlimited</sup> ~~sustain infinite~~ Divine Bliss. However, I

Although this is okay, I think the original is closer to:-

You can't even imagine with a material mind and intellect what it would be like to bear the experience of unlimited Divine Bliss.

Svaroop shakti.

→ Svaroop Shakti is Yogamaya, the power that makes all the impossible possible.

a devotee with His personal power, Yogamāyā (Svarūpa Shakti), ~~this power bestows upon the devotee the capacity to bear unlimited~~ then and only then can he sustain infinite Divine Bliss, and ~~they too, after attaining that bliss, he~~ can behave like a normal person ~~even while experiencing this~~ <sup>by your intellect</sup> bliss. All attempts to reason this out will result in the complete ~~failure~~ <sup>which is natural because this is</sup> of the intellect as this is beyond <sup>the</sup> comprehension. During ~~the~~ <sup>pastime of</sup> the Mahārāsa, the Gopīs, ~~though immersed in divine bliss, are~~ <sup>the greatest exposition of Divine love,</sup> were singing, dancing and playing on musical instruments to the exact beat of musical notes. How did they even remain conscious? ~~All this can happen only due to inconceivable~~ <sup>is all the inconceivable miracle of</sup> miraculous personal power of God's Svarūpa Shakti. ~~The~~ <sup>Radha Krishna</sup> beauty of Shyāmā Shyāmā beautifies 'beauty' itself. The aspiring ~~A~~ <sup>Shri Krishna's</sup> devotee can imagine their beauty as being ~~infinite times~~ <sup>uncountable times</sup> greater than the ~~most beautiful object he can conceive of.~~ <sup>greatest beauty could imagine</sup> As a devotee ~~progresses in~~ <sup>continues</sup> his devotional practice ~~and~~ <sup>gradually</sup> his heart ~~gets~~ <sup>becomes</sup> more and more purified, and accordingly ~~Svarūpa Shakti~~ <sup>through the grace of Shri Krishna's</sup> manifests itself in his heart. ~~(Therefore when he meditates on~~ <sup>his devotional meditation becomes divinized.</sup> ~~Shri Krishna's Form he begins to experience more and more~~ <sup>manifests itself in his heart</sup> ~~divinity in the Form visualized by him.)~~ <sup>(Therefore when he meditates on</sup>

¶ paragraph break

— not in the book

I am going to describe God's Form for your devotional remembrance as it is described...

I am going to describe God's Form ~~for your devotional remembrance as depicted~~ <sup>your devotional remembrance</sup> in the scriptures. First, ~~of all let me~~ <sup>it is</sup> describe the colour of the Shri Krishna's beautiful Form of Shri Krishna. The embodiment of ~~Eternal~~ <sup>eternal</sup> Existence, Knowledge and Bliss, Shri Krishna is so beautiful that His beauty surpasses even the beauty of the infinite Kāmadevas (god of beauty) together. The colour of the

complexion of the divine body of Shri Krishna, whose beauty destroys the pride of uncountable Kamadevas (celestial gods of beauty), has been compared to three things:   
primarily

~~beautiful form of Śhrī Kṛṣṇa can be compared primarily to three objects -~~

1. ~~A~~ sapphire (indranīlamanī)
2. ~~A~~ blue lotus (nīlakamala)
3. ~~A~~ <sup>rain-laden</sup> bluish cloud (nīlajaladhara)

All three have their <sup>own</sup> distinctive characteristics. <sup>Therefore</sup> It would be best ~~therefore~~ to combine the characteristics of all three to visualize the exquisitely beautiful body of Śhrī Kṛṣṇa. You should keep in mind, however, that this is not <sup>a true</sup> ~~an actual~~ comparison, because material objects cannot be compared to anything divine. <sup>examples told in the beginning so a devotee</sup> These ~~similies are just to give an idea to the~~ <sup>car has a foundation for his devotional meditation.</sup> ~~nāthaka in the beginning, for his meditation.~~ A sapphire has lustre, effulgence, and blue colour. <sup>A</sup> The blue lotus has blue colour, softness and a special fragrance, <sup>and A</sup> <sup>rain-laden</sup> blue cloud has blue colour, a pleasant coolness and a soothing effect. <sup>Take</sup> Put all these qualities together and multiply them <sup>uncountable</sup> ~~infinite~~ times and visualize <sup>Kṛṣṇa's</sup> ~~Shyāmasundara's~~ body accordingly.

There is <sup>also</sup> <sup>way to conceive this.</sup> ~~another basis for your meditation.~~ Look at the bluish flower of the linseed plant (alasī) in the reddish early morning rays of the sun. Multiply the beauty of this pleasing colour <sup>uncountable</sup> ~~infinite~~ times <sup>and you can form your imagination of Śhrī Kṛṣṇa's complexion from this.</sup> ~~to get an idea of the blue body of Nīlamanī~~ <sup>were to have</sup> (Shyāmasundara). If any Paramahansa <sup>gets</sup> ~~gets~~ even the slightest

Shrī Kṛṣṇa's  
glimpse of the beautiful form of Śhāmasundara, the bliss he would  
receive <sup>would</sup> ~~will be~~, so great that, <sup>uncountable times over he would</sup> ~~he will~~ willingly sacrifice his  
unwavering trance and blissful absorption in ~~the~~ Impersonal  
Brahman, <sup>he could</sup> ~~infinite times over~~ on that bliss, and remain absorbed  
in the beauty and sweetness of <sup>just one</sup> ~~that~~ part of Śhāmasundara's  
body, <sup>ever</sup> ~~for the rest of eternity~~. Then what can be said about  
the beauty and charm of <sup>Shrī Kṛṣṇa's</sup> ~~the~~ entire body?

~~Nandanandana, who enhances the bliss of His Mother,~~  
<sup>Shrī Kṛṣṇa's face</sup> ~~Yāśodā, has a face that~~ is round and <sup>it</sup> has the lustre and  
beauty of <sup>uncountable</sup> ~~infinite~~ moons. When <sup>Kṛṣṇa</sup> ~~Śhāmasundara~~ laughs, the  
lustre of His teeth, which have the colour of whitish  
pomegranate seeds, combined with the reddish lustre of His  
lips, form a garland of light on His broad chest. The bluish  
attractive lustre of His chest also wants to rise and <sup>mix</sup> ~~combine~~  
with the whiteness of His teeth and the redness of His lips to  
present an extraordinary picture of a confluence of these three  
colours. Above His broad forehead, is a beautiful golden crown  
studded with divine gems, which <sup>is scattering</sup> ~~radiate~~ sparkling beams of  
multicoloured light. Strings of shimmering pearls of various  
colours, <sup>are that are</sup> ~~hanging from the~~ crown are adding to its dazzling  
beauty. The splendour of the peacock feather inserted in the  
crown is beyond description. The dazzling multicoloured glitter  
of <sup>His</sup> ~~the~~ crown <sup>is falling</sup> ~~falls~~ on <sup>Shrī Kṛṣṇa's</sup> ~~the~~ beautiful face and <sup>presenting</sup> ~~presents~~ an  
extraordinary <sup>sight</sup> ~~spectacle~~. ~~The~~ <sup>are</sup> ~~Golden~~ earrings studded with  
various gems, <sup>are</sup> ~~hanging from~~ His beautiful blue ears, <sup>and they</sup> ~~are~~

Didi: Although this is one paragraph in the text, I suggest making more, smaller paragraphs because these descriptions are so wonderful, a separation between ideas will give the reader a chance to reflect on them.

Rupadhyaṇa

reflecting multicoloured hues off His bluish cheeks. It is almost as if ~~the~~ <sup>His</sup> crown and ~~the~~ earrings are competing with each other to shower multicoloured hues on His rounded cheeks. Each colour seems to be competing with the others to ~~remain~~ <sup>be</sup> most prominent. The pearl nose-ornament (*muktāhala*) ~~hanging~~ <sup>suspended</sup> from ~~the~~ <sup>His</sup> beautiful ~~the~~ nose, which puts <sup>the shape of</sup> a parrot's beak to shame, is contributing its lustre to the colours of ~~the~~ <sup>His</sup> crown and earrings. The blue colour of Śhrī Kṛṣṇa's cheeks is trying to distinguish itself from the other colours and become most prominent. The ~~radiance~~ <sup>sparkle</sup> and ~~brilliance~~ <sup>shimmer</sup> of these various colours is producing an indescribable ~~scene~~ <sup>sight</sup>. To summarize, ~~the~~ <sup>His</sup> Kṛṣṇa's beautiful ~~face~~ <sup>radiating</sup> radiates beautiful blue effulgence. Combined with that is the brilliance of the gems and pearls in the crown. Then there are the dazzling gems in the two earrings. Also, there is the splendour of the pearl nose ornament, which is swaying gently and kissing His mouth. All these combine together to produce an extraordinary brilliance. The splendour of the ~~tilaka~~ <sup>tilaka</sup> with the fragrance of musk on His broad blue forehead is even more remarkable. It is as though two streaks of lightning have found a permanent home there. The dazzle of the *tilaka* lines combined with the multi-hued brilliance of the golden crown, combines further with the blue lustre of the forehead. The fluctuating brilliance of these various forms of effulgence gives the appearance of the vigorous *tāṇḍava* dance in motion. ~~Don't be surprised~~ <sup>It's not surprising</sup> that the *tilaka* lines have

it sounds better to leave 'blue' out

Something is not right

Rupadhyaṇa

?  
साक्षात् चपला  
Is Mahalakshmi  
restlessness  
personified?

been compared to restless streaks of lightning. Even

Mahalakshmi, who is restlessness personified, remains firmly

fixed in His heart. Only <sup>Krishna's</sup> ~~Krishna~~ can completely enjoy the

bliss of <sup>Radhika's lotus eyes</sup> ~~Shyamasundara's~~ lotus eyes. These eyes are <sup>overflowing</sup> ~~filled~~ with

Divine Love which attracts even the Paramahansas. <sup>perhaps it is for this reason that</sup> The great

Paramahansas like Sanaka, Sanātana, Sanat Kumāra and so

on take the form of His curly black locks of hair and <sup>rise and fall.</sup> ~~ride up~~

~~and down in an intoxicated manner~~ after <sup>falling and</sup> drinking the nectar

of Divine Love from His lotus eyes.

<sup>Shri Krishna's</sup> Shyāmasundara's eyes are large and reach almost to His ears.

Three streams of Divine Love in the form of redness, whiteness

and blackness of His lotus eyes continually pour out Divine

Love to inundate every pore of the Rasika Saints ~~with it~~. His

blue eyelids alternately cover His eyes to give an experience of

<sup>meeting</sup> ~~union and separation~~ simultaneously to the Gopīs so that they

~~remain immersed in the~~ <sup>far from</sup> may not be drowned forever in the ocean of Divine Love in

His eyes. The Gopīs constantly drink the nectar of Divine Love

through His eyes in ever-new ways.

Above His eyelids are His arched, mischievous, <sup>and</sup> flirtatious

eyebrows that act like Cupid's bows. Multi-coloured rays of

light fall on these eyebrows <sup>from</sup> the jewels in <sup>his</sup> the gold crown

above <sup>and</sup> to produce a special bliss. His lotus eyes <sup>and</sup> with beautiful

brows and eyelids are so bewitching that even Lord Śhaṅkara,

the destroyer of the universe, cannot resist their enchantment.

Paragraph  
break

they again rise upwards  
in an intoxicated  
manner.

so that the  
Gopīs don't drown  
forever in the  
fathomless ocean  
of Divine love in  
Shri Krishna's eyes,  
His blue eyelids  
alternately reveal  
and cover His  
eyes, so the Gopīs  
may have an  
experience of  
meeting and  
separation.

# Rupadhyaṇa

Śrī Kṛṣṇa's

When he witnesses His sidelong glances and His sweet and gentle smile, he transforms himself into a Gopī to taste the nectar of divine bliss in the <sup>pastime of</sup> Mahārāsa. He attained that extraordinary bliss, which <sup>even</sup> Mahālakṣmī who resides eternally in Śrī Kṛṣṇa's heart, ~~could not attain!~~ <sup>was unable to attain!</sup>

“*Nāyam śhriyo'ṅga u nitāntarateḥ prasādaḥ svaryoṣhitām  
nalina gandha ruchām kuto'nyāḥ .*

~~śasotsave'sya bhujadaṇḍagrihitakaṇṭhalabdhāśhiṣhām ya  
udagād brajasundarīṇām .~~”

*Prasagratam-10/47/60  
(Bhag. 10.47.60)*

Śrī Kṛṣṇa's beautiful <sup>lotus glowing</sup> face is shining exquisitely <sup>from His</sup> with gorgeous ornaments. ~~Every part of His face seems to be more and more beautiful when compared with another part. If a fortunate soul happens to see one part, he feels it to be the most beautiful. and When he sees another part, he perceives it to be even more beautiful.~~ <sup>not in book</sup> <sup>whatever part of Śrī Kṛṣṇa's body, a</sup> No matter how many times ~~one~~ <sup>you</sup> looks at one part of His face, it seems more enchanting and more blissful at that moment <sup>it did moment</sup> than the ~~time~~ before. This is the ~~ever-new~~ nature of Śrī Kṛṣṇa's divine body. ~~It appears ever new and ever fresh.~~ Always remember, that Śhyāmā Śhyāmā's ornaments are not only divine, but fully conscious, too. ~~Actually Their clothes as well as Their ornaments are Their own veritable forms.~~ <sup>Actually, they themselves take the form of all their garments and ornaments.</sup> Therefore, every pore of Their divine bodies as well as Their clothes and ornaments have exactly the same unique