

# Klīm Kṛṣṇā Klīm

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“If you have a great fondness for Krishna, you can invoke him by chanting ‘kling’ most sweetly. That is his mantra or seed-sound.”

[http://www.srichinmoymusic.com/9 the mantra aum.html](http://www.srichinmoymusic.com/9_the_mantra_aum.html)

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क्लीं – Kleem, sometimes transcribed as Klim in English and pronounced is a seed sound of Kama – the energy (deity) of attraction, desire and love. The mantra – seed sound – Kama is the sound that makes you magnetic to whatever you are contemplating when you are chanting in. It is a mantra of attraction and you can use it to attract anything in the material world – whether a person, a relationship or material things.

<http://www.mantra-guru.com/2010/05/kleem-or-klim-tantric-seed-sound-for-attraction-%E0%A4%95%E0%A5%8D%E0%A4%B2%E0%A5%80%E0%A4%82/>

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KLIM ("kleem") is the seed mantra for the principle of attraction. It is sometimes combined with other mantras to attract an object of desire. As you chant the mantra KLIM, the power of your focus upon the desired condition becomes more intense.

[http://www.facebook.com/note.php?note\\_id=119889991382870](http://www.facebook.com/note.php?note_id=119889991382870)

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*Klim* is the *bija-mantra* of the Gopala-mantra and Kama-gayatri. *Klim* is non-different from *Omkara*. It is the seed of all desires, or the seed that fulfills all desires. When added to the Gopala-mantra, *klim* is the transcendental seed of love of Godhead. *Klim* is the *bija-mantra* for worshiping Krishna (*klim krishnaya*), and it also represents Radha and Krishna.

"The word *klim* represents the seed of desire or aspiration. The Gopala-mantra has two aspects: It impels the soul toward the supreme enchanter of the heart, Krishna, the Lord of Gokula and the Lord of the *gopis*. When the devotee *sadhaka* becomes free from selfish desire, he can attain the perfection of divine love of God, *prema*. But if the *sadhaka* still harbors some personal individual desires, this supreme Gopala-mantra will fulfill those desires too." (BS v.24 p.) Chanting the Gopala-mantra impels or makes one think of the form of Krishna as Madana-mohana, the supreme enchanter of Cupid who captivates the entire creation.

The *Rasollasa Tantra* describes that *klim* is nondifferent from Radha and Krishna. It says that Krishna is the very *kama-bija* Himself, and Radha is the very *rati-bija* Herself. By performing *sankirtana* of both these *bijas*, Radha and Krishna become very pleased. Kama (desire) is the name of the transcendental Krishna, Cupid, the God of love in Vrndavana. Rati (amorous affection) is the name of Cupid's wife, but in this reference Rati means Shri Radha.

"The *kama-bija klim* (the seed of desire) is the very seed which—is one's own desire or aspiration, stimulates one's desire, and is fulfilled by one's desires." (MD) This word *klim* can fulfill all desires, either material or spiritual. It will reward the result of one's prayers. *Klim* represents divine lust; the *gopis'* selfless love to satisfy Krishna's

desires. The *kama-bija klim* contains all the elements of the love between Radha and Krishna.

The *kama bija (klim)* is the main *mantra* for achieving the service of Radha and Krishna in Vrndavana. The *kama bija mantra* acts as the transcendental seed of love of Godhead. The ever-fresh Krishna Cupid is worshiped by uttering the *klim mantra*.

The word *kllm*, which is the *kama-bija* or the seed of desire, contains the syllables *ka* and *la* which can be taken to mean Kalavati (Radha) and Kalanidhi (Krishna). In verse forty-four of *Vilapa-kusumanjali*, Shрила Raghunatha Dasa Gosvami prays to the Divine Couple with these two names: "O Devi, when Krishna, the enemy of Mura, touches Your lowered shoulders in the *rasa* dance, He looks like a full moon (Kalanidhi), shining with an abundance of lust. O Kalavati! (artful girl) When will this maidservant joyfully place a sweet jasmine garland, surrounded by humming bees, on those shoulders?"

Shрила Ramananda Raya extols the unique position of Shrimati Radharani; *sata-koti-gopite nahe kama-nirvapana, tahatei anumani shri-radhikara guna*, "Out of millions of *gopis*, only Shrimati Radhika (Kalavati) can extinguish the blazing fire of Krishna's lusty desires. So we can just imagine how transcendently qualified She is." (Cc. *Madhya* 8.116) The word *kllm* is the seed of desire that grows into the Kama-gayatri of twenty-four and one-half syllables. Each of these syllables is like a shining full moon of lust (Kalanidhi) on each limb of Krishna's gorgeous body. Even though Kalanidhi Krishna's moonlike splendor fills the whole world with desire, still His desires increase unlimitedly when He sees the splendid moonlike face of Kalavati Radha.

One should think of the word *kllm* as the seed of desire referring to Kalanidhi Krishna and Kalavati Radha who alone fulfill all His desires,

and whose service the *sadhaka* desires to attain. In *Shri Radha-sahasra-nama stotra*, Narada Muni says, *kama-blja-pradayini*: "Shrimati Radhika gives the seed of desire to attain Shri Krishna."

[http://nitaaveda.com/All\\_Scriptures\\_By\\_Acharyas/Mahanidhi\\_Swami/Gayatri\\_Mahima\\_Madhuri/06-The\\_Gopala\\_Mantra.htm](http://nitaaveda.com/All_Scriptures_By_Acharyas/Mahanidhi_Swami/Gayatri_Mahima_Madhuri/06-The_Gopala_Mantra.htm)