

Śrī Rūpa Gosvāmī's
Upadeśāmṛta

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Upadeśāmṛta

Illuminations by
Śrīla B.R. Śrīdhara Deva Gosvāmī



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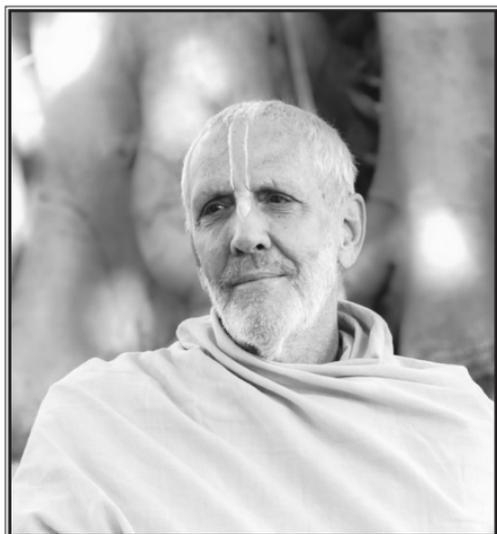
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Dedication



*Dedicated to our beloved Gurudeva
Śrīla Bhakti Gaurava Narasiṅha Mahārāja
who connected us with the divine teachings of
Śrīla Śrīdhara Deva Gosvāmī Mahārāja*

FOREWORD

Let me offer my respectful obeisances unto my initiating spiritual master, Śrīla A.C. Bhaktivedānta Svāmī Prabhupāda, who rescued me from the ocean of repeated birth and death, and who established within me the understanding of what is what in relation to my ultimate prospect – love of God. It was he who guided us to the lotus feet of Śrīla Bhakti Rakṣaka Śrīdhara Deva Gosvāmī Mahārāja, who out of his causeless mercy, gave us shelter and protected us after the calamitous reactions that took place after the departure of Śrīla Prabhupāda. It was Śrīla Śrīdhara Mahārāja who refined and enhanced our conception of divinity. What Śrīla Prabhupāda gave us in his books, Śrīla Śrīdhara Mahārāja drew out the essence of those instructions and imparted them to the Vaiṣṇava world, both by practical and personal directives to all that came to hear from him.

Śrīla Rūpa Gosvāmī penned this great and formidable treatise, *Upadeśāmṛta*, a practical guide on how to proceed in *bhakti* step by step, beginning with sense, mind and emotional control, enabling one to move towards the highest level of devotional sentiments in line with the maid-servants of Gāndharvā Śrī Rādhā, the topmost servant of Śrī Govindadeva.

Inspired from deep within, Śrīla Śrīdhara Mahārāja gives his clear and spontaneous, inspirational *śikṣā* on each and

every verse penned by Śrīla Rūpa Gosvāmī, who is none other than Śrī Rūpa Mañjarī. These clear and illuminating revelations prove that Sarasvatī Ṭhākura saw in Śrīla Śrīdhara Mahārāja a person qualified to carry on the proper conception of divinity, just as Mahāprabhu Himself considered Rūpa Gosvāmī to be the most qualified person to receive and elucidate His directives. The explanations spoken by Śrīla Śrīdhara Mahārāja to these eleven verses are taken from a compilation of various discussions with disciples of His Divine Grace Śrīla A.C. Bhaktivedanta Svāmī Prabhupāda over a period of seven years.

It was the arduous *sevā* of our dear friend and godbrother, Śrīpāda Bhakti Gaurava Narasiṅha Mahārāja (Jagat-Guru Svāmī) along with his dear disciples who extracted the relevant *śikṣā* and correlated it to the appropriate verses of Śrīla Rūpa Gosvāmī that makes this exceptional treatise of devotion an absolutely necessary addition to one's progressive march towards the ultimate goal of life – service in the line of Śrī Śrī Gāndharvikā-Govindasundara as propounded by Śrīla Rūpa Gosvāmī.

May the readers of this work be blessed by the compassionate hand of our Guardians in order that that they may give proper and clear directives to all that they meet, so that they may become family members of Govinda. As a result, the Vaiṣṇava community will prosper in a happy, harmonious and progressive way.

Svāmī Bhakti Kīśora Āraṇya

PREFACE

At the beginning of 2008, while transcribing the lectures of Śrīla Bhakti Rakṣaka Śrīdhara Deva Gosvāmī Mahārāja, I noticed how many times His Divine Grace referenced Śrīla Rūpa Gosvāmī's *Upadeśāmṛta* and was inspired to see if I could compile a commentary on the original verses of Śrī Rūpa from his talks. As there was ample reference material to draw from, we eventually embarked upon printing the first edition of *Upadeśāmṛta* with illuminations by Śrīla Śrīdhara Mahārāja.

When we presented the first edition to our Gurudeva, Oṃ Viṣṇupāda Śrī Śrīmad Bhakti Gaurava Narasiṅha Mahārāja, on his Vyāsa Pūjā in 2009, he felt great joy upon seeing it – so much so that in the same year, during Kārttika-māsa, he gave a number of talks from *Upadeśāmṛta* at Rādhā-Dāmodara Temple in Śrī Vṛndāvana-dhāma. In particular, he spoke on the last two verses in relation to taking up residence at Śrī Rādhā-kuṇḍa and bathing in Her sacred waters.

Since its initial publication, many kind-hearted devotees have expressed their appreciation. Now that all copies of the first print have been exhausted, we are reprinting it for the transcendental pleasure of the Gauḍīya Vaiṣṇava community.

Our Guru Mahārāja had suggested that for the second printing we should include the word for word translation

of the original *ślokas*, thus we have provided these for the benefit of the readers.

Svāmī Bhakti Vijñāna Giri

INTRODUCTION

When Śrīla Rūpa Gosvāmī met Śrī Caitanya Mahāprabhu in Prayāga in 1516 CE, Mahāprabhu directly entrusted the most essential teachings of *rasa-tattva* (divine mellows) to him and as such, made him the *ācārya* of *abhidheya-tattva* (the *ācārya* who delineates the methodology of *bhakti*) and the head of the Gauḍīya Vaiṣṇava *sampradāya*. Due to this, the Gauḍīyas are known as *rūpānugas*, or followers of Śrīla Rūpa Gosvāmī.

Empowered by Śrīman Mahāprabhu, Śrī Rūpa wrote many works on *bhakti-tattva* such as *Bhakti-rasāmṛta-sindhu*, *Ujvala-nīlamanī*, *Lalita-mādhava*, *Vidagdha-mādhava*, *Laghu-bhāgavatāmṛta*, *Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā* etc. All these books fully encapsulate the teachings of Śrī Caitanya, thus Narottama Dāsa Ṭhākura has written the following *śloka* about Śrī Rūpa:

*śrī caitanya-mano'bhīṣṭam sthāpitam yena bhūtale
svayam rūpaḥ kadā mahyam dadāti sva-padāntikam*

When will Rūpa Gosvāmī, who has established within this world the mission to fulfil the desires of Śrī Caitanya, give me shelter at his feet? (*Śrī Prema-bhakti-candrikā*)

Śrīla Rūpa Gosvāmī's *Upadeśāmṛta* is meant for all practitioners of *bhakti*. This work begins with the most

Upadeśāmṛta

fundamental principles of *sādhana* (control of the mind, senses etc.) and ends with the highest aspiration for a Gauḍīya Vaiṣṇava, namely *rādhā-dāsyam* – divine service unto Śrīmatī Rādhārāṇī at Rādhā-kuṇḍa in Vṛndāvana.

In *Upadeśāmṛta* Śrī Rūpa first outlines the preliminary hurdles that a *sādhaka* experiences, then describes those elements that are favourable and unfavourable for the cultivation of *bhakti*. He then explains what kind of association assists one's devotion and how one should behave with the three levels of devotees (*kaniṣṭhas*, *madhyamas* and *uttamas*). Next, he instructs the *sādhaka* how to perceive a Vaiṣṇava, and how one should chant the Holy Name, despite the fact that one may have no taste initially. When one eventually gains a taste for chanting *hari-nāma*, Śrī Rūpa advises that one should engage constantly in that process under the guidance of a resident of Vraja. He then systematically describes the various holy places of Vraja-dhāma in accordance with *rasa*, and who is the topmost servitor of Śrī Kṛṣṇa, namely Śrīmatī Rādhārāṇī. Finally, he explains the attainment of those fortunate souls who take shelter of Śrīmatī Rādhārāṇī at Rādhā-kuṇḍa.

The importance of *Upadeśāmṛta* cannot be overstated. After the disappearance of Śrī Caitanyadeva, various pseudo-Vaiṣṇava sects appeared in India proclaiming to be followers of Mahāprabhu. However, such *apa-sampradāyas* only brought infamy to the name 'Vaiṣṇava' by engaging in abominable activities and propagating misleading doctrines in the guise of Gauḍīya *siddhānta*. Since that time, the banner of Mahāprabhu has crossed the ocean and many fortunate *jīvas* around the world have taken shelter

Introduction

of Him. However, wherever the preaching campaign of Śrī Caitanya and His eternal associates has gone, Kali is not far behind. After Mahāprabhu, thirteen *apa-sampradāyas* sprung up in Gaura-maṇḍala and Vraja-maṇḍala to wreak havoc. Now, in the Mahā-maṇḍala, many more versions of these *apa-sampradāyas* have appeared to defile the pristine philosophy of Mahāprabhu. Leaping over the preparatory stages of *bhakti*, certain persons neglect *anartha-nivṛtti* (the stage of removing unwanted desires and habits), imagining that they can invade the realm of *bhāva* and *prema*. However, without the prerequisite purification, such ‘gate-crashers’ are voluntarily placing their own heads into the wood-chipper of spiritual suicide. Thus, the preliminary teachings found in the beginning of *Upadeśāmṛta* are there to establish a foundation for all aspiring *sādhakas*. Indeed, the words of *Upadeśāmṛta* are significant for all Vaiṣṇavas at every stage of spiritual advancement.

THE ORIGINS OF ŚRĪ UPADEŚĀMṚTA

At the end of his *Anuvṛtti* commentary to *Upadeśāmṛta*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda has explained something of the origins of Śrī Rūpa’s composition:

govinda-vacane jāni, ihāi gaurāṅga-vāṇī
aprakaṣa-kāle sāra-kathā
nīlācale sindhu-tīre śrī-gaurāṅga dhīre dhīre
balila śunila bhakta tathā

I accept the statements of Govinda to be the words of Gaurāṅga which were His essential teachings at the time

Upadeśāmṛta

of His departure. Śrī Gaurāṅga calmly spoke these on the seashore at Nīlācala, while the devotees there listened.

*gaura-mukha-upadeśa, sarva amṛtera śeṣa
śrī-rūpa-gosvāmī prabhu-vara
karṇa-dvārā pāna kari' lekhanite tāhā dhari'
kali-jīve dila bhara-hara*

The instructions that issued from the mouth of Gaura are the essence of all nectar. The great master, Śrī Rūpa Gosvāmī, drank this through his ears and then wrote them down, presenting them to the *jīvas* of Kali-yuga in order to remove their burden.

The name Govinda in this first *śloka* refers to Govindadeva Kavi, an Oriyan Vaiṣṇava poet in the disciplic line of Śrī Vakreśvara Paṇḍita. In 1758 CE, he composed *Śrī Śrī Gaura-kṛṣṇodaya*, a Sanskrit poem describing the *līlā* of Śrī Caitanya Mahāprabhu. In the final chapter of this work, Govindadeva Kavi writes how the Lord sat on the seashore with the devotees and discussed five verses. These are verses 5-8 found within the *Upadeśāmṛta*.

From these words of Śrīla Sarasvatī Ṭhākura we can understand that the essence of the *Upadeśāmṛta* was originally spoken by Śrīman Mahāprabhu, and later, Śrī Rūpa compiled the instructions he had heard.

It is interesting to note that the first four *ślokas* of *Upadeśāmṛta* seem to have their origins in other literary sources. Verse one (*vāco vegam...*) appears twice in a slightly altered form in the *Mahābhārata*:

Introduction

*vāco vegam manasaḥ krodha-vegam
vivitsā vegam udaropastha vegam
etān vegān vinaye dvai tapasvī
nindā cāsyā hr̥dayam nopahanyāt*

One who performs austerities must tolerate the impulses of speech, the mind, anger, the senses, and the urges of the stomach and genitals. Criticism should not contaminate his heart. (*Mahābhārata, Śānti-parva* 12.269.15)

*vāco vegam manasaḥ krodha-vegam
vivitsā vegam udaropastha vegam
etān vegān yo viśahatyudīrṇāṁs
tam manye'ham brāhmaṇaḥ vai munim ca*

I consider one who is able to tolerate the impulses of speech, the mind, anger, the senses, and the urges of the stomach and genitals to be a *brāhmaṇa* and a sage. (*Mahābhārata, Śānti-parva* 12.288.14)

Modified versions of Verses 2 (*atyāhāraḥ prayāsaś ca...*) and verse 3 (*utsāhān-niścayād-dhairyaṭ...*) of *Upadeśāmṛta* can be found in Svātmarāma Svāmī's *Haṭha-yoga Pradīpikā* (1.15-16) written in the 15th Century:

*atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca śadbhir yogo vinaśyati*

Eating too much or collecting more than necessary, performing extraneous endeavours, speaking about mundane subject matters, neglecting the injunctions of the scriptures or blindly following scriptural

Upadeśāmṛta

injunctions, associating with mundane people and mental restlessness – these six things destroy yoga.

*utsāhāt sāhasād dhairyāt tattva-jñānās' ca niścayāt
jana-saṅga-parityāgāt śadbhir yogah prasiddhyati*

Eagerness, courage, forbearance, knowledge, confidence, abandoning the company of materialists - these six enhance yoga.

It should be noted however that scholars opine that Svātmarāma Svāmī used quotations from earlier sources, thus it is most likely that these verses predate the *Haṭha-yoga Pradīpikā*.

The fourth verse of *Upadeśāmṛta* (*dadāti pratigrhṇāti...*) occurs twice in the second and fourth chapters of Viṣṇuśarma's *Pañcatantra* without any modification.

The fact that either Śrīman Mahāprabhu or Śrī Rūpa may have drawn inspiration from other literary sources when composing *Upadeśāmṛta* does not diminish its importance or beauty. It is a common practice amongst authors to refer to other sources when composing a work. Śrī Rūpa's *Bhakti-rasāmṛta-sindhu*, *Padyāvalī*, and *Laghu-bhāgavatāmṛta* quote extensively from other texts. It is also worth bearing in mind that the aforementioned four verses, which have been adjusted in order to fit the necessities of practitioners of *sādhana-bhakti*, are concerned with the most rudimentary aspects of *abhidheya-tattva*. The remainder of the verses pertaining to the higher principles of *abhidheya-tattva*, *vaiṣṇava-tattva* and *prajojana-tattva* are unique compositions.

**ŚRĪLA BHAKTIVINODA ṬHĀKURA
AND UPADEŚĀMRṬA**

Prior to its propagation by Śrīla Bhaktivinoda Ṭhākura, *Upadeśāmṛta* was practically unknown amongst Gauḍīya Vaiṣṇavas. In 1940 Śrī Vanamālī-lāla Gosvāmī of Rādhā-Ramaṇa Temple recounted to the followers of Śrīla Sarasvatī Ṭhākura how Bhaktivinoda had visited him in Vṛndāvana and found a copy of *Upadeśāmṛta* in his library. With Vanamālī Gosvāmī's permission, Bhaktivinoda Ṭhākura copied the manuscript and serialised it in the 9th volume of *Sajjana Toṣaṇi* magazine in 1898, along with his own commentary, the *Pīyūṣa-varṣiṇī Ṭikā*.

Bhaktivinoda Ṭhākura further propagated the glories of *Upadeśāmṛta* by writing twelve articles based upon verses 2 and 3 – these were later compiled into a book called *Bhaktiyāloka*. He also composed the *Bhajana-lālasā* section in his songbook *Śaraṇāgati* based upon the verses of *Upadeśāmṛta*.

Thus the Vaiṣṇava world owes a great debt of gratitude to Śrīla Bhaktivinoda Ṭhākura for his discovery and dissemination of *Upadeśāmṛta*.

**RENOWNED COMMENTARIES
ON ŚRĪ UPADEŚĀMRṬA**

There have been several important commentaries written on the *Upadeśāmṛta*. The first known commentary was the *Upadeśāmṛta Prakāśikā* by Śrī Rādhā-ramaṇa Dāsa Gosvāmī, who was in the disciplic succession of Śrīla Gopāla Bhaṭṭa Gosvāmī. This short Sanskrit commentary

was published by Bhaktivinoda Ṭhākura along with his own commentary in *Sajjana Toṣaṇī* in 1898.

In 1915, following in the footsteps of Ṭhākura Bhaktivinoda, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wrote the *Anuvṛtti* commentary to *Upadeśāmṛta*. He also composed a poem in Bengali prose called the *Upadeśāmṛta Bhāṣā* based upon each of the eleven verses of *Upadeśāmṛta*. This poem has been included as an appendix in our book.

In 1975, the illustrious world preacher, Śrīla A.C. Bhaktivedānta Svāmī Prabhupāda wrote a commentary to *Upadeśāmṛta* (which was published under the title ‘*The Nectar of Instruction*’). At present, this is perhaps the most widely read commentary on *Upadeśāmṛta*.

ILLUMINATIONS BY

ŚRĪLA B.R. ŚRĪDHARA MAHĀRĀJA

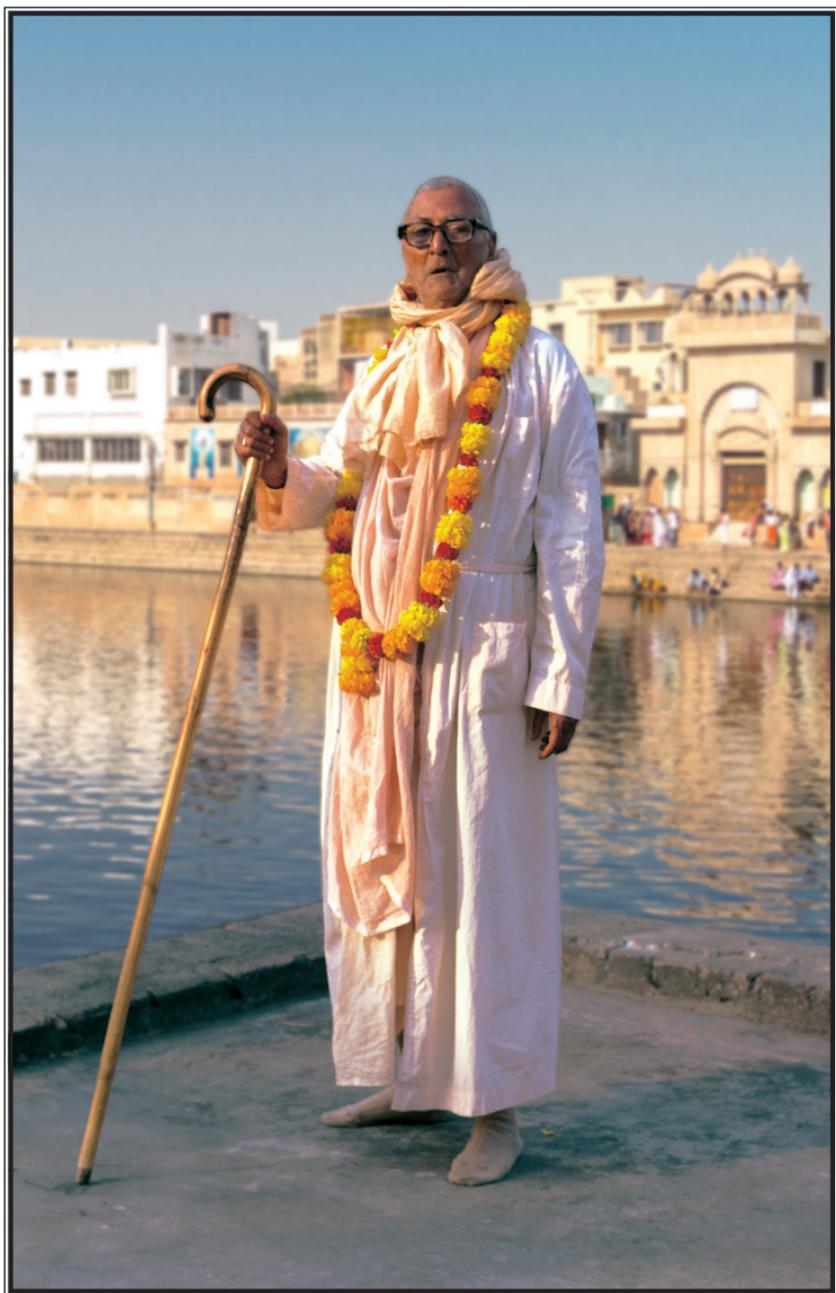
This edition of *Śrī Upadeśāmṛta* contains ‘illuminations’ by Śrīla Bhakti Rakṣaka Śrīdhara Deva Gosvāmī Mahārāja, one of the principle disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. These commentaries have been gathered from informal talks given in the 1980’s where he spoke extensively to disciples and followers on the topics and verses found within *Upadeśāmṛta*. Śrīla Śrīdhara Mahārāja was revered for his unparalleled Vaiṣṇava qualities, *śāstrika* knowledge, and his clear explanations of the deepest aspects of Gauḍīya Vaiṣṇava *siddhānta*. Thus, we are confident that his illuminations on Śrī Rūpa Gosvāmī’s *Upadeśāmṛta* will bring joy to the hearts of all

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those traversing the sweet path of *bhakti*, inspiring them to continue in their service to Śrī Śrī Guru and Gaurāṅga.

In closing, we offer our most profound respects unto our *guru-varga*, and in particular to our Gurudeva, Śrīla Bhakti Gaurava Narasiṅha Mahārāja and his beloved godbrother, Śrīpāda Bhakti Kiśora Āraṇya Mahārāja who are constant sources of inspiration. Falling at the feet of the Vaiṣṇavas, we pray that we may please them with this humble offering.

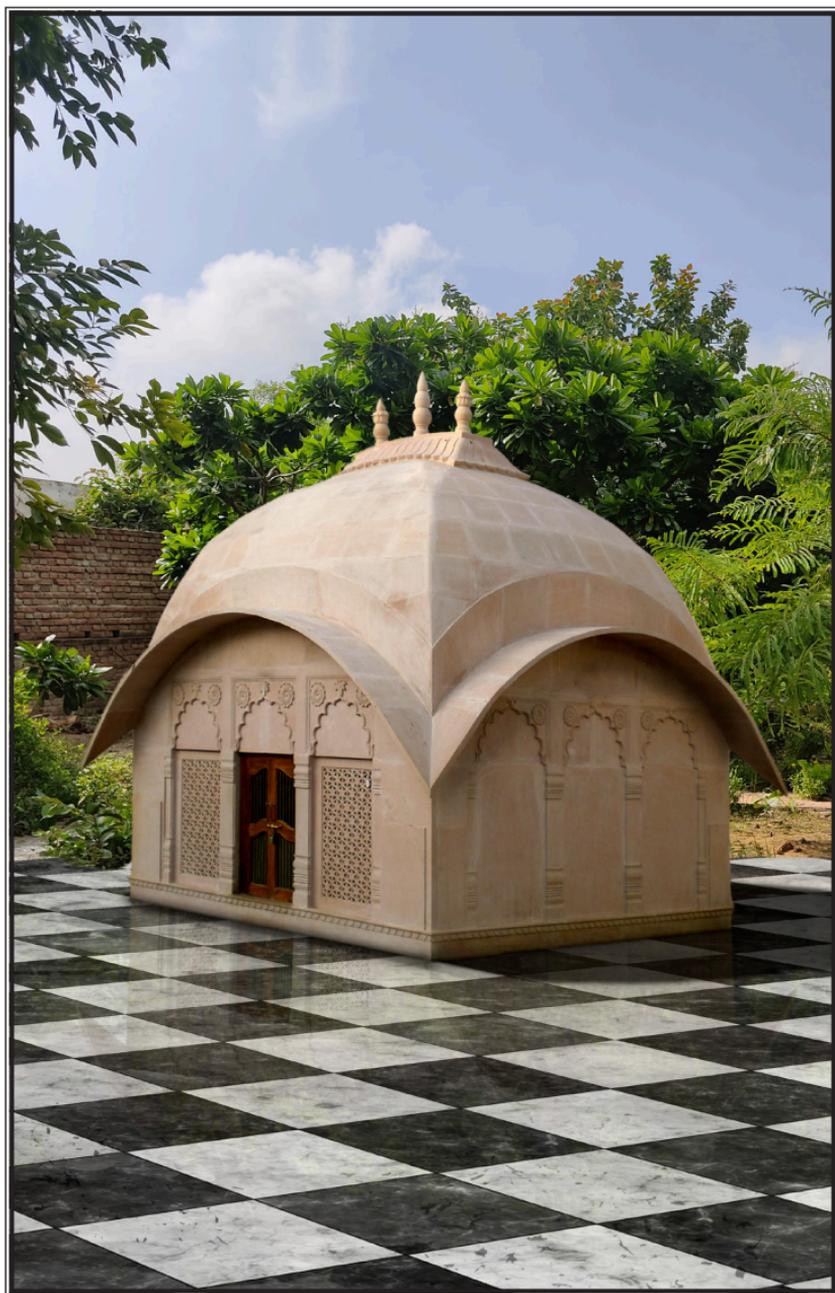
*Narasiṅha-pāda-sevaka -
Svāmī Bhakti Vijñāna Giri*



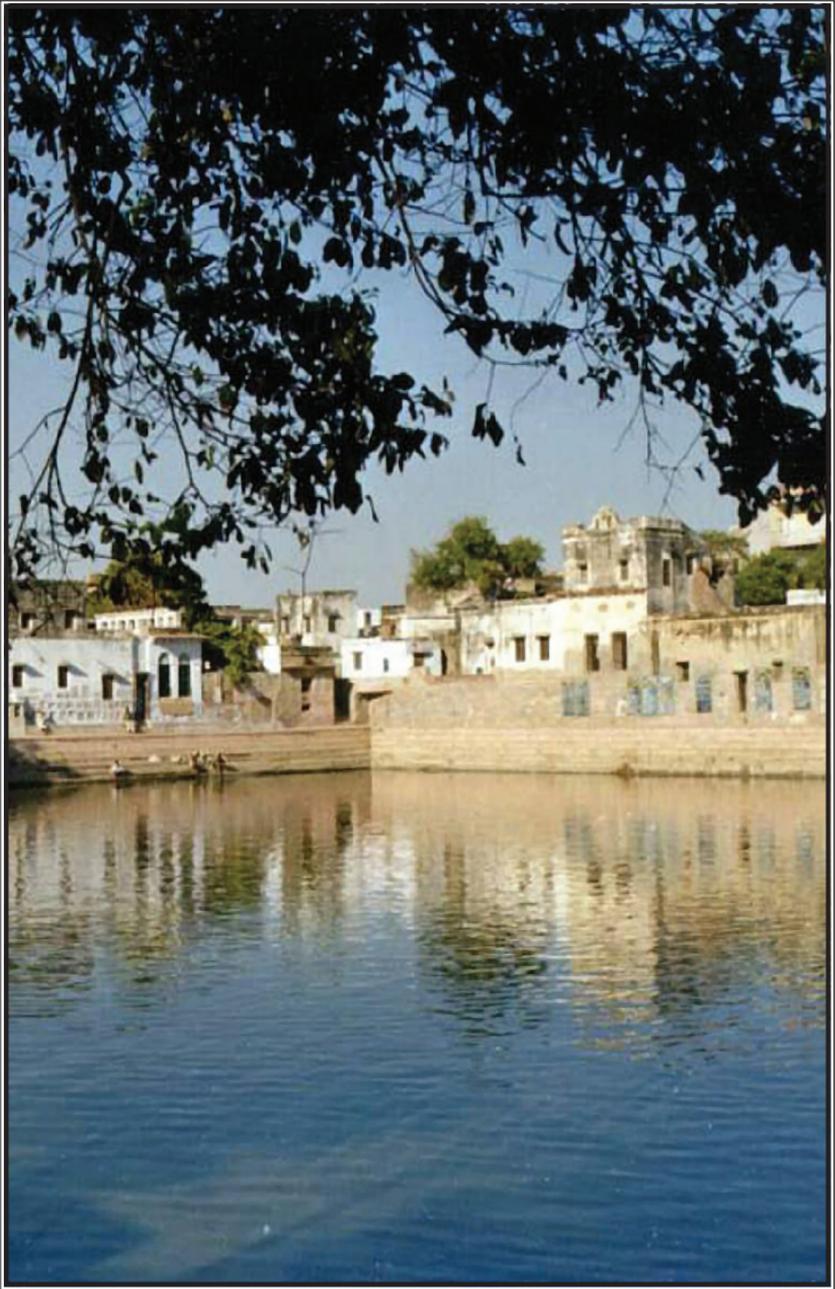
Śrīla Bhakti Rakṣaka Śrīdhara Deva Gosvāmī Mahārāja



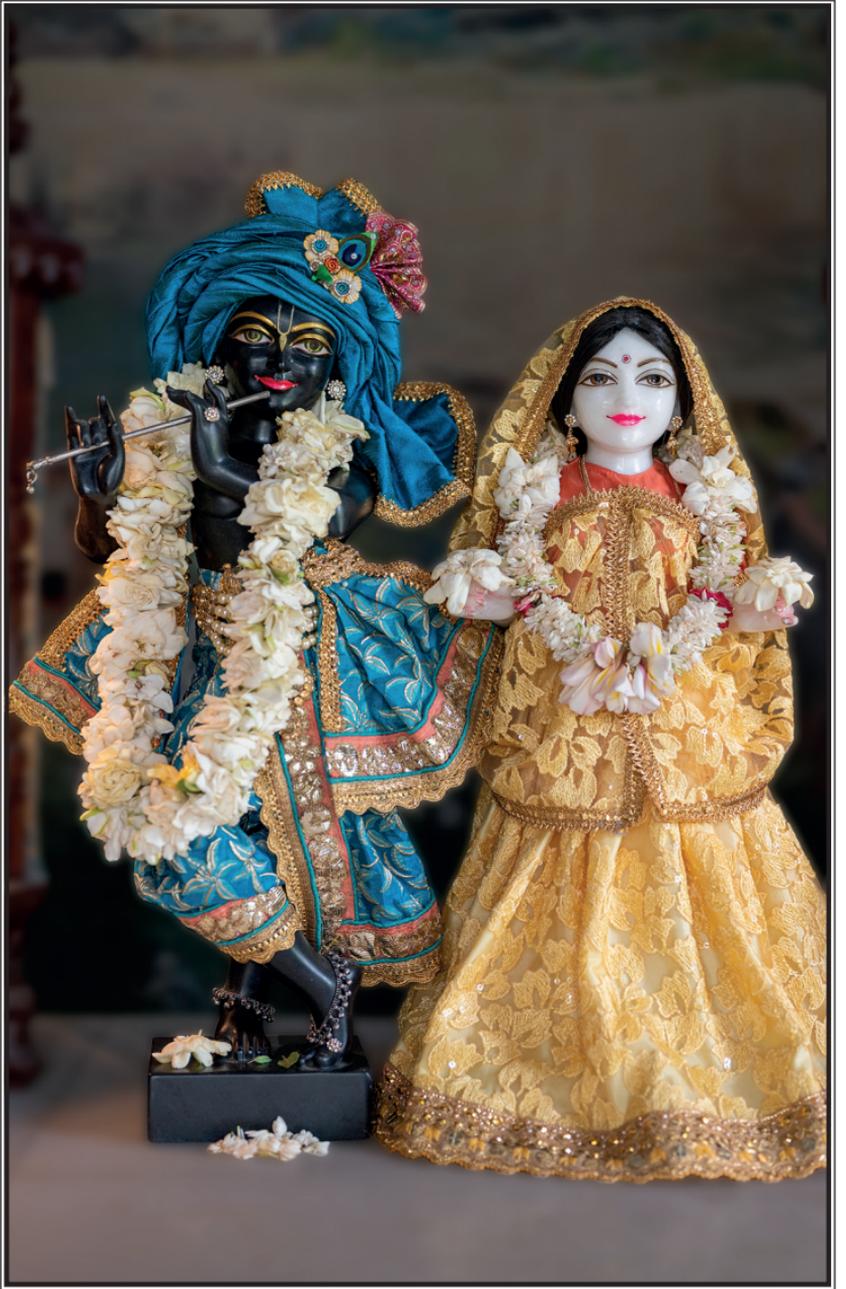
Śrīla Rūpa Gosvāmī Prabhu



Samādhi Mandira of Śrīla Rūpa Gosvāmī



Śrī Rādhā-kunḍa



Śrī Śrī Gāṇḍharvikā-Govindasundara



Śrī Caitanya Mahāprabhu

MAṄGALĀCARAᅇA

(Auspicious Invocation)

*namaᅇ om viᅇᅇu-pādaya kᅇᅇᅇa-kᅇpā śrī mūrtaye
śrīmate bhakti gaurava narasiᅇgheti nāmine
namo ācārya-simᅇhāya gaura-dayā-svarūpiᅇe
su-siddhānta-prakāśāya ku-darśana-vināśiᅇe*

I offer my obeisance unto Om Viᅇᅇupāda Śrī Śrīmad Bhakti Gaurava Narasiᅇgha Mahārāja who is the personification of Śrī Kᅇᅇᅇa’s mercy. I offer my obeisance to that lion-like ācārya who is the embodiment of Śrī Caitanya’s mercy. I offer respects unto he who manifests the true Vaiᅇᅇava *siddhānta* and eliminates all types of false philosophies.

*nama om viᅇᅇu-pādāya kᅇᅇᅇa-preᅇᅇhāya bhūtale
śrīmate bhaktivedānta svāmīn iti nāmine
namaste sārāsvatī-deve gaura-vāᅇī pracāriᅇe
nirviᅇᅇᅇa śūnyavādi-pāścatya-deśa tāriᅇe*

I offer my respectful obeisance unto Om Viᅇᅇupāda Śrīla A.C. Bhaktivedānta Svāmī Prabhupāda, who is most dear to Śrī Kᅇᅇᅇa in this world. Our obeisance unto you, the servant of Śrīla Sarasvatī ᅇᅇākura. You are propagating the message of Śrī Gaura and delivering the western countries, which are pervaded with impersonalism and voidism.

*devam divya-tanum suchanda-vadanam
bālārka-celāñcitam
sāndrānanda-puram sad-eka-varanam
vairāgya-vidyāmbudhim*

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*śrī-siddhānta-nidhiṁ subhakti-lasitaṁ
sārasvatānāṁ varaṁ
vande taṁ śubhadaṁ mad-eka-sāraṇaṁ
nyāsīśvaraṁ śrīdharaṁ*

His speech is most charming and his form is adorned with garments that resemble the hue of the early morning sun. He is the abode of condensed transcendental bliss, the principle choice amongst devotees, and a veritable ocean of renunciation and knowledge. He is a treasure-house of pure *siddhānta*, resplendent with beautiful devotion, and is foremost amongst the followers of Sarasvatī Ṭhākura. I offer my obeisance unto that leader of *sannyāsīs*, Śrīla Śrīdhara Deva Gosvāmī, who bestows auspiciousness and is my sole shelter.

*śrī-caitanya-mano'bhīṣṭaṁ sthāpitaṁ yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ dadāti va-padāntikaṁ*

When will Rūpa Gosvāmī, who has established within this world the mission to fulfil the desires of Śrī Caitanya, give me shelter at his feet?

*śrī-caitanya-dayā-sudhā-dhuni-dharo-dāmodarāmodado
rāmānanda-sanātanānuga-raghu-śrī-jīva-jīvyā-prabhuḥ
rādhā-śyāma-rasāmṛtabdhi-makara-brātaika-samrād-hi yaḥ
sa śrī-rūpa ihāmṛtabdhi-laharī-sparśe sprhāṁ yacchatu*

With eagerness, I desire to touch the waves of that ocean of nectar which is Śrī Rūpa Gosvāmī. He is the embodiment of the ambrosial Gaṅgā of Śrī Caitanya's mercy and gives

Maṅgalācaraṇa

great delight to Svarūpa Dāmodara. He is the follower of Rāya Rāmānanda and Sanātana Gosvāmī, and is the very life of Raghunātha Dāsa Gosvāmī and Jīva Gosvāmī. He is indeed the emperor of aquatics swimming within the nectarean ocean of *rāsa* for Śrī Śrī Rādhā and Śyāma.

*śrī-vṛndā-vipināṁ suramyam api tac-
chrīmān sa govardhanāḥ
sā rāsa-sthalikāpy-alam rasamayaiḥ
kim tāvad anyat sthalaiḥ
yasyāpy-amśa-lavena nārhati manāk
sāmyaṁ mukundasya tat
prāṇebhyo'py-adhikaṁ priyeva dayitaṁ
tat kuṇḍam evāśraye*

What to speak of other places, even the most delightful forest of Vṛndā, the opulent Govardhana, or the Rāsa-sthalī, which is replete with sweet mellows, cannot be compared to even a fraction of a particle of that *kuṇḍa* of She who is dearer to Mukunda than His own life. I take shelter of that Rādhā-kuṇḍa.

Verse 1

वाचो वेगं मनसः क्रोधवेगं
जिह्वावेगमुदरोपस्थवेगम् ।
एतान् वेगान् यो विषहेत धीरः
सर्वामपीमां पृथिवीं स शिष्यात् ॥ १ ॥

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

WORD FOR WORD

vācaḥ – of speech; *vegam* – the impulse; *manasaḥ* – of the mind; *krodha* – of anger; *jihvā-vegam* – the impulse of the tongue; *udara upastha vegam* – the impulse of the belly and genitals; *etān* – these; *vegan* – impulses; *yaḥ* – who; *viśabeta* – can overcome; *dhīraḥ* – a self-controlled person; *sarvām* – whole; *api* – also; *imām* – this; *pṛthivīm* – world; *sah* – he; *śiṣyāt* – can instruct.

TRANSLATION

A self-controlled person who can overcome the impulses of speech, the mind, anger, the tongue, belly and genitals is qualified to instruct the whole world.

❧ ILLUMINATION ❧

Once our Guru Mahārāja (Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) arranged to preach in Vṛndāvana for the full month of Kārttika. At that time he asked Śrīpāda Bhāratī Mahārāja to explain the story of Prahāda from the Seventh Canto of *Śrīmad Bhāgavatam*. He did not ask for narrations about Kṛṣṇa, Rādhā, Yaśodā or anything of Vṛndāvana. “Preach *śuddha-bhakti* of Prahāda first. People are ripe in *sahajiyā*, imitation of devotion. Just try to make them understand, to enter the plane of *bhakti*. That is great; what to speak of *kṛṣṇa-līlā* – that is far, far above.” These were his words.

Guru Mahārāja himself spoke for several days on the boundary line between Rādhā-kuṇḍa and Śyāma-kuṇḍa. He read and explained the *Upadeśāmṛta* of Śrīla Rūpa Gosvāmī. Śrīla Prabhupāda explained *Upadeśāmṛta* and nothing of *Govinda-līlāmṛta* or Viśvanātha Cakravartī’s *Śrī Kṛṣṇa-bhāvanāmṛta*. The higher topics of *mādhurya-līlā*, Rādhā-Kṛṣṇa’s amorous pastimes, were left aside. *Pūjala rāga-patha gaurava-bhaṅge* – the whole sphere is taken at a respectable distance on the head. Go on working in the lower level, to show proper respect to the highest thing, don’t venture to enter – fools rush in where angel’s fear to tread. With this idea, he dealt everywhere.

Upadeśāmṛta – the basic teachings. His attention was always focused on the basics, because the fruit will come naturally. Pour water onto the root and the fruit will come up by itself. *Upadeśāmṛta* contains the substance of Mahāprabhu’s teaching in the language of Rūpa Gosvāmī.

These eleven verses of *Upadeśāmṛta* were inspired by the advice of Caitanya Mahāprabhu and Rūpa Gosvāmī put that advice into poetic language.

THE IMPULSE OF SPEECH AND THE MIND

Vāco-vegāṃ means the urge to speak. One is habituated to speak too much. That tendency to speak is always there, whether it is good or bad. There is no time to discriminate – always talking and talking. I may speak anything and everything and then later repent, “Why did I say like this? I should not have said such a thing only to pain the hearts of others.” When the force comes from within to say something we cannot control it. “I am straightforward – I can say anything and everything to anyone and everyone! I may even abuse a *sādhū*.” This should not be. We must try to control that force coming from within in the form of speech.

Manasa means mental waves. Sometimes the rush of some idea may overtake me and manipulate me. It is very difficult to control the mind. The mind may be absent. We may engage our body but I may think something bad. To control the mind some responsibility is necessary. We must accept responsible actions and service – then we can control the mind. Otherwise the mind is independent. It may run hither and thither. We must take some responsibility to control the mind by engaging it in the service of Kṛṣṇa and His servants.

It is difficult to control the inner mind, but when we preach to others, we cannot but be all-conscious. We cannot talk

irrelevantly. We can easily have concentration when we talk about Kṛṣṇa – that is *kīrtana*. I may begin with some *japa* but my mind wanders here, there and everywhere. But when I am engaged in *kīrtana*, I must be fully attentive. In that way we can control the mind, which is very difficult to capture and to utilise.

*oṣṭha-spandana mātrena
kīrtanaṁ tu tato varam*

Simply by moving the lips to chant the Lord's Holy Name one can attain the greatest benefit. (*Hari-bhakti-vilāsa* 11.453)

Special stress has been put on *kīrtana* by Mahāprabhu. *Kīrtana* means to preach. The environment is prepared to attack me, I should rather take up the offensive than the defensive – I shall attack the environment! *Kīrtana* means to take the offensive. The whole environment is surcharged with the offensive spirit. They are coming and attacking me from different directions, through different ideas that are like spies that are already within us – their agents. I shall take the offensive and attack the environment with the power that I have received from my Guru Mahārāja. That means *kīrtana*. That means preaching. This is what we are told by our Guru Mahārāja, Bhaktisiddhānta Sarasvatī. Preaching means to attack the environment, not to lie down passively and allow others to take the position. *Japa* is very feeble, a weak thing. You will begin your *japa* and when you are aware you will find that your mind is marketing in some other place. But when you are talking about Kṛṣṇa to

others, you will be fully attentive. That is automatic attention. Therefore you can control the mind by preaching.

THE IMPULSE OF ANGER

Then *krodha-vegam*. *Krodha* means anger. When anger comes, it creates a disaster and a reaction is inevitable. We must try to check that sort of flow of the mind towards anger. We shall not try for that, but what we have got we shall try to utilise it for the service of Kṛṣṇa.

*yad karoṣi yad aśnāsi yaj juhoṣi dadāsi yat
yat taspasyasi kaunteya tat kuruṣva mad-arpaṇam*

O Kaunteya, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever penances you may undertake – do that as an offering unto Me. (*Bhagavad-gītā* 9.27)

Good or bad, whatever is within you, that must be thrown away for the object of Kṛṣṇa's service. It may be adjusted in this way – I have got anger and that anger should be utilised in favour of the service of the Lord. *Krodha bhakta-dveṣī-jane* – whoever comes to attack the devotees, I will use my anger against him. We make the best of a bad bargain. So many tendencies are in my mind and when I want to transform them wholesale within my mental system I shall try to adjust them in such a way in connection with divine service. I shall try to utilise them in that stage.

In some stages it may seem that a devotee becomes angry even by a little cause, but that anger should not be classified to be ordinary anger. His anger will do good to the

person with whom he is angry with – it is for the well being of the man with whom he is angry. They cannot be judged independently. Mahāprabhu was angry sometimes. When Mahāprabhu was going on with *kīrtana*, they closed the door and one *brahmacārī* who was only drinking milk and nothing else wanted to enter. He thought that, “I must be considered to be purest because I drink only milk, nothing else. Why they have closed the door to me?” Then at last when the door was opened, and he asked why the door was closed to him, Mahāprabhu replied, “Simply drinking milk is no qualification. The real qualification is Kṛṣṇa consciousness.”

This has been seen many times. There was some misbehaviour against Śrīvāsa Paṇḍita. A *tāntrika* placed some wine and other things at the door of Śrīvāsa’s house at night in order to ridicule him. Śrīvāsa Paṇḍita opened the door and saw wine, meat and other nasty things. Then he went to his neighbors and said, “Please see how I am a *tāntrika*. Every night with the help of this meat and wine I worship Goddess Kālī.” Then those gentlemen felt very disturbed – “Who is the rogue who has done this thing?” When Mahāprabhu was informed He was very much enraged and said, “That man will have to suffer!” Later, that man whose name was Cāpāla Gopāla got leprosy. Sometimes in this world some anger is shown by the incarnation of God Himself, and some devotees also. But that is not harmful. It is for the good of the person. The excitement found in a devotee should not be taken as ordinary.

We have to quarrel. Sometimes we may have to engage in litigation; sometimes there are differences in our realisations

Verse 1

concerning the proper meaning of the particular *mantras* of the scriptures, or a particular point. There may be differences and discussions. It is not undesirable. Sometimes it is necessary.

Generally we are to think that we are not in a perfect condition, our differences will be due to our realisation, our degree of realisation. Everything varies, but the difference amongst the main principles that is deplorable and will cause disturbance to the newcomers. It is a great catastrophe for the newcomers. They have come with open faith of a very mild standard; their faith is not so high, not so intense that they will be able to tolerate many things which seem to be like discord. The difficulty is with them. Whenever such things are happening, generally the *madhyama-adhikārī* Vaiṣṇava should try to keep the beginners outside. They should not be allowed to enter into these discussions and differences – the quarrel, litigation and all these things. This is only reserved for *madhyama-adhikārīs*. It is undesirable for the beginners to see the differences between the those persons whom we consider to be upper rank. When they are quarrelling, the lower class cannot but be disturbed. This they try to avoid as much as possible. At that time they may give their attention towards the scriptures. There is less quarrelling, but in scriptures there is also quarrelling, because they recommend advises of different stages. Progress means quarrel. Elimination and acceptance, that means quarrel. One condemns another – progress means such. We can't avoid it altogether, but still progress is there. We must not be afraid.

THE IMPULSE OF THE TONGUE

Jihvā-vegā – the urge for that which is very tasteful. I am a servant to that, a slave to tastefulness. *Jihvā-vegā* means our attraction to a particular taste. One may have attraction for pungent, bitter, sweet or sour. That is *jihvā-vegā*. The tongue always wants to taste that sort of thing. Whatever is tasteful may be detrimental to my health, but I cannot control my tongue. Out of greed I may take something that may not be the proper diet for me. I take something, and then I take more but it is not necessary for my health. I should try not to fall prey to my tongue and become its slave. How to avoid *jihvā-vegā*? The process is that what I am taking, I should think, “How has the *sādhū*, the guru, or God tasted it?” The material thing should be subservient and our attention should be directed towards the subjective feeling of those who are higher – how they have tasted it. That is the key to escape from material taste.

Mahāprabhu tried to avoid sweet things, “I am a *sannyāsī* so I must keep a standard. If I take sweet things, then everyone will do like that. It is not proper.” Then Svarūpa Dāmodara said, “That is the negative side, but You will take *prasāda*. That is the positive side. *Jagannātha kaichi karyachena bhोजना*. You must have direct experience of how Jagannātha tasted it.” From the objective world, to take it to the subjective, all feelings should be collected and applied towards the higher plane, and it must be drawn from the lower plane.

THE IMPULSES OF THE BELLY AND GENITALS

Jihvā-vegām means the urge for that which is palatable to the tongue, and *udara-vegām* means the urge to fill one's belly. We think, "No, I have not eaten. I have not taken much food. The belly seems to be very vacant to me. I shall take more." That is *udara-vegām*. More and more – then it will swell. We should only take that amount of food that is necessary to keep up the health.

Upastha-vegām is the urge to get a pleasing sensation from the ladies and the desire for the company of women – for the men, the women and for the women, the men. We should try to check that tendency within us. That is mental; it is not even in the soul. That is only in the mind and that is the worst cause of our wandering in this world. Even from the tree to the demigods this sort of tendency is flowing and we must be very cautious not to fall prey to such a flow. It is a universal and very powerful flow and we must try our best to keep aloof from the flow of that plane as much as possible.

*tomāra kanaka bhogera jānaka
kanakera dvāre sevaha mādhaba
kāminīra kāma nabe tava dhāma
tāhāra mālika kevala yādava*

Your wealth is simply used for mundane pleasure but you should use it in the service of Mādhava. The desire for women is not your business because Kṛṣṇa is their only true master. (*Vaisnava ke?* Verse 3)

The enjoying aspect of women is not for you, it is only reserved for Kṛṣṇa – *tābhāra mālīka kevala yādava*. Kṛṣṇa is the only enjoyer of the beauty of anything to be enjoyed from the women section. It is mentioned there, literally in that verse.

One gentleman came to our Guru Mahārāja in Calcutta and said, “What do you mean by this? Then who are we? Have you written this in the literal sense? That all the women are meant only for the enjoyment of Kṛṣṇa, only and none else?” Prabhupāda answered, “Yes, yes! That is the true naked meaning of this. Such a type of enjoyment is meant only for Kṛṣṇa, and all others are trespassers.” *Kanaka* – money. The master of money is Nārāyaṇa, Lakṣmīpati, and we are all His servants more or less in different ways. And Baladeva, the guru, is the master of name and fame. *Kanaka, kāmīnī, pratiṣṭhā*. *Kāmīnī* is to be adjusted for the Kṛṣṇa conception, otherwise we are lost. It must be adjusted with Him. Any lady consciousness must have connection with Kṛṣṇa.

INTELLIGENT ADJUSTMENT

We are told that this *jihvā-vegam*, *udara-vegam*, and *upastha-vegam* are in a line. They all help each other. We must be very careful to be rid of them. They cause so much disaster in one’s life and have spoiled so many lives. We should be careful in our dealings with them.

We must be very cautious about all these animal tendencies within us. Rather we are slaves to them. These different

Verse 1

types of mentalities are masters and I am their slave. We must be independent of all these ‘masters’.

*kāmādīnām kati na katidhā pālītā durnideśās
teṣām jātā mayi na karuṇā na trapā nopasantiḥ
utsrjyātān atha yadu-pate sāmpratam labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyuñkṣvātma-dāsye*

For so long I have obeyed the wicked dictates of lust, anger, greed, madness, delusion, and hatred, yet they never took pity on me, and I have felt neither shame nor the desire to give them up. O Lord of the Yadu Dynasty, now that my intelligence has been awakened, I am leaving them behind. I surrender myself unto You who grants fearlessness. Please now engage me in Your service. (*Caitanya-caritāmṛta, Madhya-līlā* 22.16)

These are my lords and they are using me as their slave, and such a helpless life I am leading here. In the name of a human being I have got so many shameful tendencies within me that even an animal cannot come to such a low standard. This is our self-analysis; our real nature will be like this – a shameful nature within. Our real enemies are within, not without. And within, the Lord is there in the heart and the kingdom of the Lord is much higher. We have got that consolation, hope and prospect. We must give a bond and try to keep that promise, then help will come from that higher plane and it will drive away all these superficial enemies that are dancing like demons on the surface of our mind. They must be driven away. And help will come from within, if we seek it and if we cooperate.

The agents of the Lord are more powerful. If we really invite them, then the *sādhus*, the agents of the Supreme Lord, will come and drive away all these things. These demonic demonstrations on the surface of the mind will be driven away forever and we will have happy engagement in the service of the Lord. We will be free from all these demonic masters. That is not a cheap achievement.

Gradually it will be controlled. If you want to hunt an animal, it takes some time to kill it. These *anarthas* are there and to dispense with them, some time is necessary. But the energy to kill them, to remove them, should be gathered by us from higher sources. Then with less energy we can do away with them.

*kibā se karite pāre, kāma krodha sādhakere
yadi haya sādhu-janāra saṅga*

What can lust and anger do to the practitioner who takes shelter of saintly association? (*Prema-bhakti-candrikā* 2.11)

What harm can lust, greed and anger do to a seeker of the truth who is on the path of divine realisation if he can have the intimate association of a *sādhū*? In other words, they cannot do anything because something is being spent but it is another side income. If help is coming from the higher then it supersedes the expenditure and it cannot do any harm – *kāma krodha sādhakere*. And there is also *kausāla*. *Kausāla* means intelligent adjustment – we can get relief. It is such that Narottama Ṭhākura says,

Verse 1

*kāma kṛṣṇa karmārpane, krodha bhakta-dveṣī jane
lobha sādhu-saṅga hari kathā
moha iṣṭa-labdha-vine, mada kṛṣṇa-guṇa-gāne
niyukta kariba yathā tathā*

I will use lust in the service of Kṛṣṇa, anger against those who are inimical towards the devotees and greed for associating with *sādhus* and hearing *kṛṣṇa-kathā*. I will become bewildered only when I cannot attain my worshipable Lord. Madness will manifest when I intensely glorify the divine qualities of Kṛṣṇa. In this way I will utilise all of these. (*Prema-bhakti-candrikā* 2.10)

Kāma kṛṣṇa karmārpane – some impulse we feel within. Try to utilise that force and regulate it in the service of Kṛṣṇa. *Krodha bhakta-dveṣī jane* – try to use anger towards those who are antagonistic to the *sādhus*, the *kṛṣṇa-bhaktas*. *Lobha sādhu-saṅga* – you may try to engage greed by hearing from the lips of the *sādhu*. *Moha iṣṭa-labdha vine* – sometimes depression comes. Try to utilise it when you are separated from the *sādhu*. *Mada kṛṣṇa guṇa-gāne* – sometimes overflowing energy appears within us. Engage that overflowing energy in dancing and chanting the Name of Kṛṣṇa. *Niryukta kariba yathā tathā* – try to regulate all these things in the service of Kṛṣṇa. If you do this you will be free from them in no time.

*asaṅkalpāj jayet kāmam krodham kāma-vivarjanāt
arthānarthekṣayā lobham bhayam tattvāvamarsanāt*

With strong determination, one should give up lusty desires and anger by rejecting the objective for sense

gratification. One should give up greed by evaluation of the obstacles of accumulating wealth and by analysing reality one should abandon fear. (*Śrīmad Bhāgavatam* 7.15.22)

In *Bhāgavatam* it is mentioned by Devaṛṣi Nārada, *asaṅkalpāj jayet kāmam* – you have so many designs and plans to carry out. *Asaṅkalpa* – don't enter! Don't allow yourself to enter such ambitious speculations. Don't allow yourself to be busy with such big ambitious engagements in life. *Krodham kāma-vivarjanāt* – bad temper sometimes comes within you, so withdraw from the beginning. Don't indentify yourself fully with a particular plan – if any hindrance comes to you, you will be fully entangled. If you are not addicted to a particular plan then there is no chance of being excited. *Arthānarthekṣayā lobham* – you have so much greed for money. You have to discriminate, “What is the charm of money?” Whatever you can construct, that automatically vanishes in course of time, so what is the charm of money? *Bhayaṁ tattvāvamarśanāt* – and if you have got any fear or apprehension then you have to discriminate –*tattvāvamarśanāt*. So many things are combined – matter, water, ether, it comes and stays for sometime and then disappears. Birth and death, in cause of nature, is coming and going everywhere. Every second something is born and every second something is dying. Calculating in this way you should leave your fear. A long list is given there in *Bhāgavatam* and in the conclusion it is said:

Verse 1

*rajas tamaś ca sattvena sattvaṁ copaśamena ca
etat sarvaṁ gurau bhaktyā puruṣo hy añjasā jayet*

Through devotion to the spiritual master one can easily conquer the modes of passion and ignorance by cultivation of the mode of goodness and giving up attachment to those modes. (*Śrīmad Bhāgavatam* 7.15.25)

MASTER OF THE WORLD

Etat sarvaṁ gurau bhaktyā puruṣo hy añjasā jayet – all these undesirable things can be checked only by concentrating one’s attention to the service of guru. “My guru has ordered? Then no fear, because my absolute guide has ordered it.” We may take this advantage and everything will disappear in no time. Very easily you will be able to cross over all these difficulties if you concentrate only on the divine feet of your guru. “He is my guide, I am not my own. I belong to him. Whatever he will instruct I must do without caring for my individual loss and gain.” In this way, whatever we have got, we may try to utilise that as much as possible in the service of the Lord and in that way He may be able to purge these *anarthas* from our heart very soon and very easily.

Etān vegān yo viśabeta dhīraḥ sarvām apīmām pṛthivīm sa śiṣyāt – one who can control all these animal tendencies, who is master of his own self, his own mind, can be master of the world. He is a *govāmī* proper. He is eligible to give instruction and make disciples all over the world and the number of disciples cannot make him deviate from his standpoint. These are the *sādhus* who come under the flag

Upadeśāmṛta

of Śrī Caitanyadeva. All these things are recorded for our benefit and caution in the *Upadeśāmṛta* which was given by Mahāprabhu through Rūpa Gosvāmī to us in detail.



Verse 2

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जनसङ्गश्च लौल्यञ्च षड्भिर्भक्तिर्विनश्यति ॥ २ ॥

*atyāhārah prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgas ca laulyaṁ ca
ṣaḍbhir bhaktir vinaśyati*

WORD FOR WORD

atyāhārah – eating too much or collecting more than necessary; *prayāsaḥ* – extraneous endeavours; *ca* – and; *prajalpaḥ* – speaking about mundane subject matters; *niyamāgrahaḥ* – neglecting the injunctions of the scriptures or blindly following scriptural injunctions; *jana-saṅgaḥ* – associating with mundane people; *ca* – and; *laulyam* – mental restlessness; *ca* – and; *ṣadbhiḥ* – these six; *bhaktiḥ* – devotional service; *vinaśyati* – destroy.

TRANSLATION

Eating too much or collecting more than necessary, performing extraneous endeavours that are against devotional service, speaking about mundane subject matters, neglecting the injunctions of the scriptures or blindly following scriptural injunctions, associating with mundane people and mental restlessness – these six things destroy devotional service.

∞ ILLUMINATION ∞

A *tyāhāra* means whatever we collect, and also to feed oneself more than necessary. Whatever I collect, I want a portion of that thing. We are all busily engaged in collecting things for our sense satisfaction. Whatever we shall require, we can interchange that into sense pleasure. Generally we fix things in such a way that we can collect the maximum money and with that money we earn some sense pleasure.

Our relationship with this mundane world should not be for sense pleasure, but we should work as much as required to keep this body fit. Money should be utilised not for sense pleasure but to satisfy our duty and the aim of our duty should not be to go downwards again but it will be for the *apavarga* – crossing these three necessities of life to seek for a higher purpose. Money should help us to discharge our duty and duty should be arranged in such a way that we shall inquire about our self and the environment – “Who am I? Where am I? What is my aim in life? What is real satisfaction?”

jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ

A human being is meant to inquire about the Absolute Truth. Nothing else should be the goal of ones activities. (*Śrīmad Bhāgavatam* 1.2.10)

That is the only requirement for us and that should be our only aim. That should be the object of our life. By amassing money, the real principle is lost. If we are not

Verse 2

genuine, then we will be carried away by money towards the exploiting world. Money may be collected, but that must be distributed for the service of the *sampradāya*, for the service of the Vaiṣṇavas. Amassing money is a sign of deviation.

Generally the devotees should engage themselves in the subjects of the Lord, but in the Gauḍīya Maṭha we find they are handling money, motorcars etc, but for what purpose?

*mātala hari-jana viṣaya-raṅge
pūjala rāga-patha gaurava-bhaṅge*

It is to show what is the *rāga-patha*. Generally it is thought that one must give up everything and only through internal love worship the Lord – not by external sources. Majesty and reverence are not necessary. But here we are extensively handling the wealth of the outer world. What is the meaning? The meaning is to show that the *rāga-patha* is above all. The position of those that are followers of the *rāga-patha* is very high. They have left everything and are taking the path of worshiping Him in their heart. All this grandeur, all reverence, everything should go to serve them. *Pūjala rāga-patha* – everything has its fulfilment if it can be connected to worshiping the feet of those that are living in that plane. Majesty, awe, reverence, wealth – everything is only meant to serve those *niṣkiñcanas* who have made the Lord of love and beauty the all in all in their lives. The whole world must learn this for its own welfare, and to teach this to the world, the Gauḍīya Maṭha is handling all these things.

While in Bombay one Bengali gentleman who was an officer in the mint asked me, “You have come to collect money but you are a very rich man.” I told him, “Yes, we say we are rich and we also say that we are beggars. Now we must come to some understanding. You say that we are very rich. Why, because we spend money like water? A man who has got so much money can spend his money like that. An ordinary man would agree that this must be superfluous money; otherwise a beggar would not spend money for such purposes. One who has got millions can throw away thousands for luxurious activities. You think we have got much money. But we say we are beggars with no money. Still we spend money in such a way. Now the question will come whether what we spend will be for a good purpose or a bad one. A doctor may not be wealthy, but he has got a motorcar because he can attend many patients thereby – this is not a luxury. Generally men will think that one who has got a car or a plane must be a moneyman of high order, then only he can keep such things. But for business purposes he may keep such things. A doctor may have many patients he can visit by motorcar. We also use things in that way. You may think that it is superfluous to decorate the Deity, but we think that this is the fulfilment of life. All good things must be used to serve Nārāyaṇa. That is our creed. Beggars we are, but still we spend money like water – for decoration, for festivals, for distribution of *prasādam*. We beg money and we spend lavishly, but not for ourselves. We feel the necessity of our particular nature. The real question is how we spend the money, not how much money we have got. We are poor beggars; still we spend money like a rich man. A rich man

would be afraid to spend money like that.” Wealth only has its fulfilment in the service of those that are above this monetary world. The greatest goal possible is to worship the Lord and connect Him with this world.

USELESS ENDEAVOURS

It is mentioned in *Bhakti-rasāmṛta-sindhu* that it is prohibited to endeavour to build temples and all these things on a grand scale.

*saṅga-tyāgo vidūreṇa bhagavad-vimukhair janaiḥ
śiṣyādy ananuvandhitvaṁ mahārambhādy’anudyamaḥ*

One should keep a distance from those who are averse to the Lord, avoid accepting too many disciples and not be overly enthusiastic about initiating great projects. (*Bhakti-rasāmṛta-sindhu* 1.2.78)

When our Guru Mahārāja was delivering lectures on the sixty-four kinds of devotion I marked that this is prohibited in *Bhakti-rasāmṛta-sindhu* but he was doing the same thing. On a big scale he was making propaganda. He was spending money in great quantities to construct temples and other things. That which has been prohibited by Rūpa Gosvāmī, our Guru Mahārāja had undertaken all those things. What would he say when this point comes up? He told, “Cut your coat according to your cloth.” This is a point of personal capacity. One man can manage an empire and he may find time for much leisure. And another man cannot even manage his own family of two or five members – the whole time he is engrossed there and

becomes mad to manage that family. It is all a question of personal capacity.

Bhaktivinoda Ṭhākura has written that there are two types of people. One reads and collects many things in the form of advice and understanding but cannot find the gist, the very substance of the thing. The other is the *sāragrāhi* who collects the very gist of everything and eliminates the burden. The *sāragrāhi* is the highest class of devotee. Externally he may be managing the government and society, but internally perhaps he is a *gopī* of Vṛndāvana. There he is another. He is doing his duty. In that way externally he is a king or he is a general. He is fighting. Such a double function one may have sometimes.

In Bhaktivinoda Ṭhākura's Bengali translation of this verse from *Upadeśāmṛta* he says, *viśaya-prayāsa*, which means a false errand, an enthusiastic attempt for something undesirable. To prefer a life of devouring each other and disturbing each other – that is undesirable. That is *māyā*.

*dvau bhūta-sargau loke'smin daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva āsuras tad-viparyayaḥ*

There are two kinds of created beings in this world, godly and demoniac. Those dedicated to the devotional service of Lord Viṣṇu are godly, and those opposed to such service are demoniac. (*Viṣṇu Purāṇa*)

This is in *Viṣṇu Purāṇa*. And in *Gītā*:

*dvau bhūta-sargau loke'smin daiva āsura eva ca
daivo vistaraśaḥ prokta āsuram pārtha me śṛṇu*

Verse 2

O Pārtha, there are two types of people born into this world – the divine and the diabolical. I have described the divine in detail. Now listen to Me as I describe the diabolical. (*Bhagavad-gītā* 16.6)

Asura means struggling for closer bondage, and *deva* means struggling towards the right direction. There are two sections struggling here – one towards the positive, the other towards the negative. To make oneself big at the cost of others is a concocted illusory line. Everyone is struggling to become big but that is an illusion – that ‘big’ is not really big. Real bigness is on the other side. To become big is easy. “I am a big man, I have something to be proud of.” But to accept that we are nothing in the face of the Absolute, to accept this creed in its true colour, is very difficult.

The Vaiṣṇava is also struggling, but to be reinstated into a harmonious life. That should be known here – all should struggle to be reinstated into the real harmony of the Whole. Sincerely we should pray to the Lord, and we will find His help in no time. Then, in our innermost hearts, we shall find our connection with the fundamental plane of loving service to the Sweet Absolute. Then we shall find that the Lord of love is Kṛṣṇa, the beautiful Reality.

When a beginner is trying to conquer his senses, at that time he cannot avoid struggle. Progress means struggle of different types. Generally the time of trouble begins at the stage of the *madhyama-adhikārī*. At the lower stage of the *kaniṣṭha-adhikārī*, one does not measure how much devotion he is getting or not. With a peaceful mind he is

engaged in *arcana* etc. But at the *madhyama-adhikārī* stage, a real struggle begins in ones life. How to adjust – not only as advised by the scriptures, but also our social position, our relationship with the world, with the society, with education etc. Generally the tendency to preach for propaganda comes at this stage. The *madhyama-adhikārī* wants to extend himself and remove the difficulties in his environment and tries to convert the environment for that purpose. The *madhyama-adhikārī* is a life of struggle and when he reaches the stage of *uttama-adhikārī* then he becomes peaceful in life. He sees everywhere that things are going well according to the will of Kṛṣṇa. Very easily he can see the will of Kṛṣṇa everywhere, so he has not much to struggle for. But when living in this ignorant plane of misconception, he acquires harmony by seeing both things – *māyā*, and *Īśvara*. He wants to install God consciousness, and he tries his hardest to remove the misconceptions. That is a period of struggle. *Sādhana-daśā* – this stage is full of struggle. Then when he comes to the stage of *āpana-daśā*, he feels peaceful in *bhāva-bhakti* and then *prema-bhakti*.

But there is again another struggle when he is already in *līlā*. That is in another plane. In *Vṛndāvana* there is also competition, there is also struggle. Yaśodā will think how to control this naughty child, “I failed. I can’t manage Him.” In this way there is some sort of a struggle, but that is produced by *yogamāyā*. *Prema-bhakti* is also dynamic in character, not static. Where there is something dynamic, there is some struggle. The competition is there. There is a play in the *sakhyā-rasa*, two parties – one party wants

to conquer another party. One says Kṛṣṇa, another says Balarāma. That is also a struggle. But that is purely of another type; that is transcendental play. And in *mādhurya-rasa* also there are several parties – Rādhārāṇī's party, Candrāvalī's party, so many parties there are. And the servitors of every party are to manage for their own interest, the interest of their mistress.

That type of dynamic character means some sort of struggle, a sweet struggle. And here it is bitter. Here we have to struggle to remove the nescience and to invite pure knowledge. This struggle is a little bitter – not only that, it is tasteless and painful sometimes. But when we enter that higher arena, the struggle becomes more sweet. *Lilā* means a sort of struggle.

USELESS TALKS

To abuse the reign of our self-control and allow ourselves to enter into discussions of anything and everything – that is *prajalpa*. *Prajalpa* generally becomes *parādoṣānusandhana* – finding fault with others. That is generally the subject matter of idle talks. When the guardian analyses this fault within his affectionate disciple to point out and correct him with a sympathetic and graceful eye, he himself will not become contaminated if he is pure enough. When a doctor is treating an infected patient, the infection may naturally come to him. But if the doctor is well guarded it will not infect him as he is conscious of the poisonous nature of the disease and is very careful when he tries to remove it from the body of the patient. Śrī Caitanya Mahāprabhu instructed Raghunātha Dāsa Gosvāmī:

Upadeśāmṛta

*grāmya-kathā nā śunibe grāmya-vārtā nā kahibe
bhāla nā khaibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

Do not hear mundane talks and do not engage in them either. Do not eat very luxurious foods, nor should you dress finely. Do not expect prestige, but offer all respect unto others. Always chant the Holy Name of Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana. (*Caitanya-caritāmṛta, Antya-līlā 6.236-7*)

We must not attend to worldly talk, neither should we engage in that – *bhāla nā khaibe āra bhāla nā paribe*. Don't seek after the satisfaction of our tongue and belly, and don't try to wear any good dress to be admired by the people. *Amānī mānada hañā kṛṣṇa-nāma sadā la'be* – give honour to all, but don't seek honour from anyone. In this way we will take the Holy Name of Kṛṣṇa continuously.

We are requested to talk about the Supreme Lord, and by that process, all undesirability within us may vanish. Speak always, and only about Kṛṣṇa. Speaking means reproducing. When we speak something we cannot but be fully attentive. We cannot speak nonsense. When we speak, we must be fully attentive. It is difficult to have concentration within, so preaching or speaking forcibly makes us concentrate on a particular call. It cannot be nonsense to the public. I must be alert in what I am speaking. In that way, it has been selected as the highest form of means to

Verse 2

the highest end, in this Kali-yuga especially. But speaking must be done in a proper way:

*na yad vacas̄ citra-padam̄ harer yaśo
jagat-pavitram̄ pragṛṇīta karhicit
tad vāyasam̄ tīrtham̄ uśanti mānasā
na yatra haṁsā niramanty uśikṣayāḥ*

Those poetic words that do not glorify Hari, who alone can purify the entire universe, are considered by saints to be like a pilgrimage place for crows where perfected souls find no satisfaction. (*Śrīmad Bhāgavatam* 1.5.10)

The style, the language, etc. is very beautiful, but if you dive deep you will find no mention of the glories of the Lord. It is lifeless. The outward dress may be very fine and attractive. The decoration may be very nice, but if there is something wrong with the inner substance, then what is the necessity of that? Rather, that will work as poison to us. But on the other hand the outer grandeur may not be so charming, but the very subject, the substance within, if it is nectar-like, then it is a very desirable thing. We must try to accept that. Ignore the ornamental, but accept the substance within – that should be the aim of our life.

*tad vāg visargo janatāgha viplavo
yasminn̄ prati-ślokaṁ abadavaty api
nāmāny anantasya yaśo 'ṅkitāni yac
chṛṇvanti gāyanti grṇanti sādhabaḥ*

Those works where every verse is written to stir the hearts of impious people are accepted, sung and heard

by *sādhus*, even if they have some defect, because they glorify the Holy Names of the unlimited Supreme Lord. (*Śrīmad Bhāgavatam* 1.5.11)

The subject matter of our speech should be the Absolute. It may not be ornamented, it may not be grammatically correct, it may have some defect – it does not matter. Grammatical mistakes and other such ornamental mistakes are overlooked by the Lord. He reads the heart – the language of the heart is all in all. The theme must be about the Absolute, and we should always try to pronounce those words. It has been advised in *Bhāgavatam*, in those ten selected stanzas that were given by Nārada to Veda Vyāsa. That is the basis of *Śrīmad Bhāgavatam* as we find it now.

Speech should always concern the higher. It is dedicated upwards. *Vāk* means words, but words engaged in the service of the highest are known as *urdhva-vāk*. Here is *tatasthā*, below is matter, and on the upper-side is the *svarūpa-śakti*, the internal higher potency of the Lord. *Urdhva-vāk* means connection with the internal potency of the Lord.

ACCEPTING OR REJECTING THE LAW

Niyamāgraha means to give abnormal attention to any particular ruling. Rulings are always meant for some particular stage, and after passing that stage that ruling is no longer applicable and another ruling we shall have to mark. Just as on Ekādaśī – we may be very firm to such a ruling that we must fast wholesale, without taking even a drop of water. But the general rule is that I must keep my

Verse 2

body fit for the service of the Lord, so I may take some water. I must not be overly strict to a particular rule, so that the general law will be hampered.

Niyamāgraha has a twofold meaning. *Niyama-āgraha* means too much affinity to abide by the law. Another meaning is *niyama-agraha* when one does not accept any law at all and is not willing to abide by any law. Both these aspects are bad. We should follow the middle path, the easy path, not the extreme.

*yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā*

Yoga destroys the suffering of one who is moderate in his eating and relaxation, performs all his activities in a regulated manner and is well balanced in his sleeping and waking. (*Bhagavad-gītā* 6.16-17)

Niṣedha – prohibition. For example, one should not steal, but the *ananya-bhāḥ* devotee may steal a flower, take it away and offer to his Deity, but he is stealing. Then how should he be dealt with? Stealing is a crime. The society has set the laws that we will accuse him that, “Why you have stolen?” And he may say that, “I have not stolen. It all belongs to Kṛṣṇa and for the service of Kṛṣṇa I am taking it.” If that is his sincere vision then he is not to be punished. If one is stealing for the purpose of Kṛṣṇa, then that is not stealing, because his vision is so deep he sees that everything belongs to Kṛṣṇa. It may be forbidden by the laws of society, and even by the *śruti-sāstra*, but if he is

really a sincere exclusive devotee of the Lord, none should interfere with his apparent misdeeds.

The Lord is seeing from the absolute standpoint and the relative standpoint cannot come and clash with that. His movements are *nirguṇa* (transcendental). But on this *saguṇa* (mundane) plane there is a gradual development from *tamo-guṇa* (ignorance) to *rajo-guṇa* (passion), then *sattva-guṇa* (goodness). If they encroach upon the rights of the *nirguṇa*, on those who are Kṛṣṇa's direct servants, then their relative vision is wrong. He is on the absolute plane. Whatever he is doing, if he considers Kṛṣṇa to be the unchallenged master of everything, then he is right and they are wrong. That thing belongs to him, this belongs to them, this woman belongs to that gentleman – this is simply a contract amongst you. But from the absolute sense, it has got no position. Everything belongs to Kṛṣṇa, and one who works backed by Kṛṣṇa consciousness is right.

MUNDANE ASSOCIATION

Jana-saṅga means to be very approachable to the ordinary public, for politics, sociality, feeding the poor etc. So many conceptions and ideals are there all around, and to chase them or to be captivated by them is *jana-saṅga*.

Sādhū-saṅga means that which promotes me towards a higher cause, and that which takes me away from that cause is *jana-saṅga* or *asat-saṅga* – just the opposite, a perverted reflection. It must not be maladjusted. Each person should be properly adjusted. We must have eagerness to

Verse 2

mix with the *sādhus* of a higher type. Instead of that, if we allow ourselves to mix with the ordinary public, in the name of preaching or collection or any other thing, that will be detrimental to our cause.

We are finite beings that are lost here. We have a long journey ahead with much trouble, but the disappointment and dejection is minimised if we have good association on that long journey. By talking with them about the Lord, we can go on. We forget the weariness of the journey.

*kṛṣṇa-bhakti-janma-mūla haya sādhu-saṅga
kṛṣṇa-prema janme teṅho punar mukhya aṅga*

The root cause of devotion to Kṛṣṇa is association with advanced devotees. Even when ones dormant love for Kṛṣṇa awakens, the association with devotees is still most essential. (*Caitanya-caritāmṛta, Madhya-līlā* 22.83)

The very origin of devotion to Kṛṣṇa comes from the association of the *sādhū* – *kṛṣṇa-prema janme, teṅho punar mukhya aṅga*. And when we acquire a drop of divine love within our heart then also our hope, solace, consolation, health, everything comes from the association of the devotees. The devotees are all in all, from the beginning up to the end. Our favourable companion can help us in our journey towards the Infinite. They are something solid, something concrete – similar in nature to me. Only with the interchange of our thought, good, bad, hope, despair – everything they can appreciate and in a group we can go on.

Otherwise if we are alone we will think, “Oh, what am I doing? I am wild goose chasing.” A reaction may come and we may leave our *bhajana* and go away. Our Guru Mahārāja gave much stress on the association of the devotees.

*duṣṭa mana tumi kisera vaiṣṇava
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava*

O mind, what kind of Vaiṣṇava are you? To gain false prestige you sit in a solitary place but your chanting of the Holy Name is only cheating. (*Vaiṣṇava ke?* Verse 1)

Do you want to take the Holy Name of Kṛṣṇa in a solitary place? This is a hoax of Māyā – she will come and take you by your ear. You won’t be able to fight for a long time if you are alone. Always try to be with others. With so many other devotees you will get strength from one another and a long march will be a very pleasant thing for you. A sincere devotee will always hanker after good association which will be able to help him, giving encouragement at every stage. “No, it is very near. Let us go – a little more and then we shall get some clue.” In this way there will be mutual help.

I was once told that Napoleon reached somewhere with his soldiers in a harsh land and they were standing there for a long time. They were very tired and they wanted to take a seat. They could not go on standing any longer. Then Napoleon put them in a circle and asked them to take their seat. Everyone was giving a seat to another by sitting on

another's lap. In this way, in a circle, everyone got a seat. That was the 'Napoleonic Chair.' *Sādbu-saṅga* is like that. When my mind is a little depressed, the *sādbu* will come to encourage me. In this way the journey forwards is very comfortable.

MENTAL RESTLESSNESS

Laulya means weakness of the heart, or weakness of our promise, towards the object of our life. Whatever I find I engage myself in that. Everything is attracting my attention.

We are busy with small petty things that are drawing our attention, and we avoid the real problems of life. We are busy with irrelevant things:

*mandasya manda-prajñasya vayo mandāyusaś ca vai
nidrayā bṛiyate naktam divā ca vyartha-karmabhiḥ*

Lazy people with little intelligence and a short lifespan pass their nights sleeping and their day performing useless activities. (*Śrīmad Bhāgavatam* 1.16.9)

We find hundreds of things and if anything and everything comes to capture my attention – that is *laulya*. We must save ourselves from that nature.

There is no end to engaging our senses. All the senses are busily engaged. There are a thousand engagements and mostly those engagements are those that do not know the real necessity of the self. One who does not know his home, travels in a foreign land satisfying his curiosity by working

endlessly. That is to be found in the world. *Apas̥yatām ātma-tattvaṃ* – this is important. One who has a normal understanding accepts this, not the majority of abnormal thinkers. It is *śrota-panthā*, the revealed truth. That must come from the perfect realm, from God Himself. Here is established the indispensable necessity of *śrota-panthā*, the method of revelation. It must come from the perfect realm, from *sarvajña*, the quarter of omniscience. In those that are unconscious of their own real interest we find thousands of engagements. They are very busy, but very busy about nothing.

*śrotavyādīni rājendra nṛṇām santi sahasraśaḥ
apas̥yatām ātma-tattvaṃ gr̥heṣu gr̥ha-medhinām*

O emperor, those materialistic householders who are bound to their mundane possessions are blind to the knowledge of the self. They are busily engaged in hearing hundreds of thousands of topics within human society. (*Śrīmad Bhāgavatam* 2.1.2)

*nidrayā bṛiyate naktam̐ vyavāyena ca vā vayah
divā cārthebayā rājan kuṭumba-bharaṇena vā*

Such people spend their nights engaged in sleep or in sex, while their days are spent collecting money or maintaining their families. (*Śrīmad Bhāgavatam* 2.1.3)

What do we see if we look around? Two things – *nidrayā*, sleep, or *vyavāyena*, playing with women. Night passes in these two ways. In the daytime, they are in search of

Verse 2

money or serving their near relatives. We tend to associate with those that we can exploit, those that supply our sense pleasure. We are surrounded by them.

*dehāpatya-kalatrādiṣv ātma-sainyeṣu asatsv api
teṣāṃ pramatto nidhanam paśyann api na paśyati*

The material body, wife, children and everything in relation to them are like fallible soldiers and those that are overly attached to them, despite their experience, do not see their own imminent destruction. (*Śrīmad Bhāgavatam* 2.1.4)

We are fully engrossed in the interests of family life for our own sense pleasure. We are so engaged in that sort of false duty that we do not have the leisure to see that our own death is drawing nearer to us. Seeing, but also not seeing. It is a plain thing. I see that everyone is going into the jaws of death, but still I cannot see. I don't care to see. This is the peculiar position we hold now. The final danger is approaching and I am sleeping through that. I don't care to take notice of that. What can be stranger than this?

Only our particular attention is necessary for the solution. Only a moment is enough. So many trees and mountains and hills are living for years and years, age after age – no benefit. It is not a question of longevity or a question of time. What is necessary is that I turn my attention towards my own self – What am I? Our attention should be drawn to our own real interest.

Verse 3

उत्साहान्निश्चयाद्धैर्यात्तत्तत्कर्माप्रवर्तनात् ।
सङ्गत्यागात्सतोवृत्तेः षड्भिर्भक्तिः प्रसिध्यति ॥ ३ ॥

*utsāhān-niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato-vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati*

WORD FOR WORD

utsāhāt – eagerness; *niścayāt* – confidence; *dhairyāt* – forbearance; *tat-tat* – favourable; *karma* – activities; *pravartanāt* – following; *saṅga* – (bad) company; *tyāgāt* – abandoning; *sataḥ* – pure devotees; *vṛtteḥ* – following; *ṣaḍbhiḥ* – these six; *bhaktiḥ* – devotion; *prasidhyati* – enhance.

TRANSLATION

Eagerness, confidence, forbearance, following the spiritual practices ordained by the scriptures, giving up the company of materialists and following in the footsteps of the pure *sādhus* – these six practices enhance devotion.

∞ ILLUMINATION ∞

Eagerness should always be to serve the wishes of the highest plane of *kṛṣṇa-bhakti*. That is very, very, very rarely to be found in this mundane world. We shall be eager to catch the telegraphic language of the highest plane. We must try to catch that and be subservient to that. That should be the nature of our quest and the utilisation of our energy.

How to develop that? With the contact of the *sādhū* and with the help of the scriptures we can try to increase that inner feeling, that inner demand. That inner demand can only be satisfied by Kṛṣṇa consciousness. The source of eagerness is only from a real *sādhū*. We will find some interest to hear about the Lord from him. The proper beginning is there. The *bhakti* school is independent of *varṇāśrama* or *jñāna* etc. One may not be a wise man, one may not be a very energetic man, one may not be master of opulence and other powers. Only the minimum is demanded from him – that he has very earnest hunger. He must have the smallest taste for the Lord. He must find some sweetness, some taste in His words, in His affairs when it is coming from a proper source through a genuine *sādhū*, a proper agent. That taste will take him farther and gradually into the highest domain.

Lauḷyam api mūlyam ekalaṁ – the only passage-money is our sincere inclination. The hearts natural flow – that is the passage-money, nothing else. Our sincere earnestness to get that is the only price we have to pay in advance. No other price but earnest desire. It is not to be purchased by

any money or anything else which is acquired by so many formal practices in millions of births. Substance is necessary and not form. Form may be adopted only as much as it may connect me with that higher thing. *Sarva dharmān parityāja* – “Give up all phases of duty that you perceive as perfect. At once try to jump into the ocean of nectar. I am the ocean of nectar. Try to jump.” That is the direct teaching. Our addiction to this or that, to *vānaprastha-dharma*, *sannyāsa-dharma*, or *grhastha-dharma* has got very negligent value. But earnest desire – that is to be acquired by any means. That is *bhakti* proper.

*tatra laulyam api mūlyam ekalam
janma-koṭi-sukṛtair na labhyate*

The only price to pay is intense eagerness that is not obtained even after millions of births. (*Caitanya-caritāmṛta, Madhya-līlā* 8.70)

Not by your good deeds that you have acquired in your previous innumerable paths – that is not taken in account, only the recognition of the sincere earnestness within you. The very gist of your ego they want. That is their demand and that plane is built up with that material. The most sincere part of the heart – that is the material by which that domain has been created. It is eternal but it is with that substance. Back to home, back to the home of your eternal inner self. Externally, by so many of our demands for the senses, we are being carried forcibly in this direction and that direction, dragging us here and there. We have to find out our innermost existence. That is to be a member of *Vṛndāvana*.

CONFIDENCE

Confidence means *rakṣiṣyati-viśvāso* (expecting the Lord's protection). That is a particular stage of *śaraṇāgati*. I will have so much confidence that He will protect me from any danger. One may run to protect oneself knowing there is danger, but still he is thinking, "My guardian will save me. Whom do I care for? I don't care for anyone. He is my master and He is there on my head, He will protect me." There is no necessity of any apprehension from any quarter at all. *Śaraṇāgati* reaches to such a zenith, to such a height that not only will He save me if I go on in a right way, I shall risk everything for the Lord, and if necessary, He may come to my relief. Such audacious aggression is there. This may be found in all stages. That particular mentality is there in the ordinary soldier – he has got confidence in his general. They may take the risk of entering the camp of the enemy thinking, "The general will come and devastate them." It may be found in many places, in many stages of life. But here, that confidence is found not in this world, but in the highest quarter. That sort of confidence, that "For whom do we care?" So much indulgence they enjoy, so much confidence they enjoy, so much faith they have in their protector that they do not care about anyone or anything. They will even go to catch a snake or a tiger.

Jīva Gosvāmī Prabhu has discussed that *gopṭṛtve-varaṇa* (praying for the Lord's shelter) is the main thing in the whole of *śaraṇāgati*. That is the whole gist, the substance – to pray to Him for His shelter. "You are my protector." That is the main thing in the whole of *śaraṇāgati* and all others are subsidiary. To maintain the faith that He will save us – He cannot but do this.

The question will remain whether I have surrendered totally or not. My ego – has it allowed me to surrender to His holy feet fully or is it self-deception? The question is there. There is no doubt that if anyone surrenders to Him totally, He will protect him – that is unquestionable. But the question remains here whether I have successfully surrendered myself to Him or not. Self-analysis. That is the truth. It is His intrinsic nature that at all times His eternal habit is that He will protect whoever comes under the shelter of His protection. That is one of His intrinsic characteristics. It cannot be otherwise. However, the question is only whether I could surrender to Him or not. To offer one's own self. To cast one's own self to His custody, and at the same time to go on with the idea that He will surely protect me. The example is given by Bhaktivinoda Ṭhākura – the cow boys are welcoming so many risks in their life backed by the confidence that, “My friend is there and He will surely protect me.”

*rakṣā karabi tubuṅ niścaya jāni
pāna karabuṅ hāma yāmuna-pāni
kāliya-dokha karabi vināśā
śodhabi nadī-jala, bāḍāobi āśā*

I am confident that You will protect me, therefore I will drink the waters of the Yamunā. The venom of Kāliya will be vanquished. You will purify the waters of the Yamunā, and such heroic acts will increase our faith. (*Śaraṇāgati* 3.23.5-6)

In a part of the Yamunā a serpent was living and his poison contaminated the whole area. But the cowherd friends of

Kṛṣṇa did not care for that. At the bottom of their heart, they were so confident of Kṛṣṇa's continuous assistance at their back, they were going and rushing towards that poisonous thing and swallowing poison. "Oh, Kṛṣṇa is at our back, whom do I fear? We don't fear anyone." They are going into the Kāliya-ghāṭa, that poisonous place on the Yamunā and they are drinking that water and fainting, but without any fear. "My friend is there. We do not care for any poison or anything. He will save us. He will protect us." They went ahead to invite danger with that confidence. "We don't care for any danger because our support, our friend is there who has got some supernatural power." Then Kṛṣṇa had to go and again revive them from the poisonous effect. Generally they are always in a position that they do not want that, "You protect me!" Very rarely – as in the case of Govardhana where the whole locality prayed for protection from Indra, the king of heaven, when his annual worship was closed. Indra was very much enraged and he wanted to punish the general section of that *goṣṭha* by heavy rain, hail, storm and thunder. Then all the *goṣṭha* came and took refuge of Kṛṣṇa, "You protect us from this great destruction." And Kṛṣṇa managed. Otherwise they are always fostering this idea that, "He is there, our protector. We do not care for anything else. We are not afraid of any danger. He is there. He cannot but protect us." That is the idea they maintain.

In *sakhya-rasa* that *rakṣiṣyati-viśvāso* is very, very clear, and at the same time there is some challenging at the time of play. "You could not do this. I gained over you. You failed." Such homely play – God and His servant appear

to be in equal positions on the surface. Sometimes the Lord even holds a lower position. Family life, sweet family life – and the devotees of the higher type see devotion only when the Absolute is defeated. That peculiar thing is devotion. That is *yogamāyā*. Devotion means leaving everything and saying, “We want devotion only. If we get devotion, the Absolute will come to our door.” Devotion is such. Devotion is all in all. Where is it found that the servant has defeated the master? That is devotion. There you can trace what is devotion. *Aham bhakta-parādhīno hy asvatantra iva dvija* – “My absolutism is forgotten at that time. I forget that. I go as one of them sometimes. I approach them to serve.” That peculiar thing is devotion. It is so high. How will this worldly energy and knowledge cope with it? Devotion means mystique, miracle.

Gopṭṛtve-varaṇa is to invite Him as our protector and *rakṣiṣyati-viśvāso* is to believe that He will surely protect me. The first part is to invite Him, to pray to Him, “Please protect me. I am under Your protection, accept me.” And then to maintain the idea that, “He will surely protect me, in all possible danger He will come.” Two parts. *Śaraṇāgati* is one and the same, but if analysed then these parts are found there.

FORBEARANCE

We should not think that our path is to be very smooth. So many troubles may come from outside. In India, when you go out in the streets with the *kīrtana* party, so many may come and say, “You monkeys! *Lāl-bāṇḍar* – you red-faced monkeys! These things must come to you from so

many directions, in so many forms of hindrances and opposition. They will come and try to affect you, to dissuade you from this path. But, *taror api sabiṣṇunā* – the example of a tree is given and that is analysed. If somebody does not pour any water, the tree does not say, “Oh, give some water to me!” If anyone is coming and disturbing, snatching the leaves, cutting the branches – even cutting the whole thing, the tree is silent. No opposition. We will rather try to see that insults, poverty, punishment, and unfavourable dealings are all coming to purify me. These things are necessary and with the least punishment I am going to be released. I have become connected with the highest object of life, but what price I am going to pay for that? What price? I am confident that I am going to attain the highest fulfilment of life, but what price is sufficient for that? It is inconceivable. Whatever little demand comes to be exacted from you, with a smiling face you have to accept that in consideration of your highest goal. If you are really confident and you have faith in your brightest future, then what little price nature wants through these miscreants must be accepted.

Submissively and modestly – that is the law of Mahāprabhu. *Tṛṇād api sunīcena taror api sabiṣṇuna amāninā mānadena* – these things must be repeatedly preached. *Tṛṇād api sunīcena* means I must not be so rigid that I may not accommodate others. *Taror api sabiṣṇuna* – if still someone is aggressive towards to me, I shall try to tolerate. And *amāni* – I must never insist on any fame from the environment, still I will always be ready to give honour to all. With this attitude we should march on our way. This maxim should

be given a very broad circulation. To become a Vaiṣṇava we must be deceit-free and have discipline of this type and this comes from none other than Mahāprabhu Himself.

Once we were told that our Gaura-kiśora Dāsa Bābājī Mahārāja was doing *mādhukarī-bhikṣā* and going to his quarters. The people did not spare him also. The boys were pelting him with some small stones and he remarked, “Kṛṣṇa, you are cruelly dealing with me! I shall complain to Mother Yaśodā about You.” That was his outlook. Harmonised! When anything came he would say, “Oh Kṛṣṇa, by philosophical calculation, without You nothing can happen. You are with these children and You are disturbing me and I shall teach You a lesson. I know how to deal with You.” In that way, they take everything like that. That is our beacon light to adjust with things that are apparently unfavourable. A sweet adjustment is there. Don’t give any opposition – still opposition will come to disturb you and you must forbear that. You will accept them in such a way. We should not create resistance for the environment. If there is some attack, some undesirable things comes towards me, I am to forbear that to my utmost patience. I am to silently tolerate. I won’t harm.

Our attitude should be this – whatever comes, this is earned by my previous *karma*. My previous *karma* has earned such an environment and it is a necessity to teach me. And whenever my teaching will be finished, the environment will change. Whatever the circumstance, the environment may be undesirable but if we are sincere we must take it with a good motive because the Lord has sent it. Without

His sanction nothing can happen. Not even a straw can move. I am put in such an unfavourable environment – He is seeing this thing and as soon as this necessity ends, it will be removed and I shall be placed in another environment. There is no error in His decision. In the divine decision there cannot be any error. We have to face all circumstances with such an attitude.

*tat te'nukampāṁ su-samīkṣamāṇo
bhūñjana evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

One who lives his life while joyfully seeing everything as Your mercy even as he experiences the adverse conditions arising from his past deeds, and constantly pays respects to You with his mind, body and words, is certain to attain your lotus feet, the object of all devotion. (*Śrīmad Bhāgavatam* 10.14.8)

It is our environment, our own past deeds. I must not quarrel with what my own deeds have produced, but I must finish this effect. It is necessary for me. And as soon as the necessity will be finished, it will be withdrawn and I will be put in another separate environment. We have to wait for the decision, the divine dispensation. That will be the highest policy. The most sacred, desirable and helpful policy is everywhere. It will increase our faith in the Supreme. The supreme command of all environments may come now or in the future. This policy of a devotee will be most suitable and helpful. *Tat te'nukampāṁ*

su-samīkṣamāṇo – the undesirable things have not come suddenly to punish me, but it is necessarily self-acquired and it will get its fulfilment and then vanish, and I shall get another chance. But if I avoid this, it may be taken for now, but again it will come to clear my debt. With this attitude we shall face all circumstances, and that will be the best attitude of any progressive devotee.

FOLLOWING SPIRITUAL PRACTICES ORDAINED BY SCRIPTURE

There are innumerable practices of devotion. In *Bhakti-rasāmṛta-sindhu*, Rūpa Gosvāmī has given sixty-four. Then again in *Bhāgavatam* we find nine:

*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam
arcanam vandanam dāsyam sakhyam ātma-nivedanam*

Hearing about the Lord, chanting the Lord's glories, remembering Him, serving His lotus feet, worshipping His transcendental form, offering prayers to Him, becoming His servant, considering Him as one's best friend, and surrendering everything to Him. These nine processes are accepted as pure devotional service. (*Śrīmad Bhāgavatam* 7.5.23)

Mahāprabhu has again given five practices of devotion:

*sādhū-saṅga nāma-kīrtana bhāgavata-śravaṇa
mathurā-vāsa śrī-mūrtira śraddhāya sevāna*

The quintessential practices of devotion are association with the pure devotee, chanting the Holy

Name, hearing the *Śrīmad Bhāgavatam*, residing in Mathurā-dhāma, and faithfully worshiping the Deity. (*Caitanya-caritāmṛta*, *Madhya* 22.128)

Of these five, Mahāprabhu has given *nāma-saṅkīrtana* (chanting the Holy Name) the highest position. *Nāma-saṅkīrtana* is considered best of all – designated as such by the *ācāryas*. Our Guru Mahārāja especially promoted *kīrtana*, as indicated by *śāstra*. But if other *ācāryas* have shown preference for *smaraṇa* in any instance, it is in the sense that *kīrtana* may be performed within the material environment, whereas *smaraṇa* is independent of any material consideration. From this point of view, *smaraṇa* may be deemed ‘higher’, but that is not accepted in a general way. It is a special opinion.

But the serving attitude, *sevonmukhata* – that must be present in all types of *bhakti*. Otherwise it is all imitation and for millions of lives we may imitate without any success.

asādhbu-saṅgete bhāi nāma nāhi haya
nāmākṣara bāhirāya baṭe nāma kabhu naya

O brother! You cannot chant the Holy Name in the association of non-devotees. The sounds of the Holy Name may come out of your mouth, but this will not really be the Name. (*Prema-vivarta* 7.1-3)

Yadi karibe kṛṣṇa-nāma sādhu-saṅga kara – only with the help of the devotees, we may invite that ‘electric connection’ – that may connect us with the higher place and if He is pleased to come down and connect with this body,

then this body can show *bhakti*. Otherwise it is all imitation! Imitation won't take us to that plane. *Sādhū-saṅga* – the dynamo is necessary to move the fan, to light the light bulb. Without *sādhū-saṅga* we cannot connect with the higher level.

*ataḥ śrī kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*

The Holy Name, form, qualities, and pastimes of Śrī Kṛṣṇa are divine and transcendental. They cannot be experienced by material senses. The Lord manifests Himself spontaneously on the tongue of a devotee who is eager to serve Him. (*Bhakti-rasāmṛta-sindhu* 1.2.234)

The universal necessity is to learn and acquire a serving attitude, and if that is applied to our *bhajana*, that will be of great help to us. *Jihvā* means the tongue, and *nāmādi* means the *nāma*, *rūpa*, *guṇa* and *līlā*. On the tongue the Lord's Name will appear: within the eye, His form; within the mind, His qualities; and in the heart, His pastimes. All these will come down to you, and everything about you will connect with that *vaikuṅṭha-tattva*.

It is not just a question of increasing the quantity, but the quality must be present. To be real *bhakti*, *sevonmukha* and *sevā* presuppose surrender, and all this presupposes *sādhū-saṅga*. It all originates from the association of a *sādhū*. From the positive direction it can come to us, so we must be thankful to that positive source. The Lord is there, but His grace is coming through His agents. His agents should be welcomed and dealt with properly. Whatever we can collect

with our energy we should devote towards *sādhū* and *śāstra*. *Sādhū* and *śāstra* are our two friends everywhere.

RENOUNCING MATERIAL ASSOCIATION

If there is only one practice of a student of the Vaiṣṇava school, then that is *asat-saṅga tyāga* – to renounce bad association. That does not mean that the *sādhū* is also eliminated if he is found.

*asat saṅga tyāga – ei vaiṣṇava ācāra
'strī-saṅgi' – eka asādhū kṛṣṇābhakta' āra*

It is the policy of a Vaiṣṇava to reject mundane association such as those who are overly attached to women and people averse to *kṛṣṇa-bhakti*. (*Caitanya-caritāmṛta, Madhya-līlā 22.87*)

There are two types of *ācāra* (practice). One is *strī-saṅgi* or *yoṣita-saṅgi* – those that are attached to sensual pleasure. Another is *kṛṣṇābhakta*, one who has no attraction for Kṛṣṇa but is engaged in some other errand. We should be careful and follow the caution against these two – sense enjoyers and those that have no relation to Kṛṣṇa. This is our only practice. They may be scholars or *yogīs*, they may do so many things, but if they are not devotees of Kṛṣṇa, they should be eliminated.

It is said, a man is known by his company. The test that is the criterion is whether he is hankering for the association of the good or for the material environment. Whichever way his taste progresses should be looked upon. What does

he like? Does he have more and more affinity towards the *sādhus* and the *śāstra*? Is the environment progressively increasing his taste for that particular thing? That will prove whether we are making progress or deteriorating. It can be known by the measurement of our external environment. Am I standing still? Am I going back? Internal satisfaction will also stand guarantee. I shall be my own witness from within, whether I am gaining or losing. My own understanding will stand guarantee.

*bbaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

Devotion, direct experience of the Supreme Lord, and detachment from other things – these three occur simultaneously for one who has taken shelter of the Lord in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating. (*Śrīmad Bhāgavatam* 11.2.42)

In *Bhāgavatam* it is mentioned how we should measure our progress. A mundane example has been given – when we are hungry we take food and when we take food three things occur simultaneously, what are they? *Tuṣṭiḥ puṣṭiḥ kṣud-apāyo* – when we are hungry we feel uneasiness, and with every morsel we take the uneasiness is removed. When we are hungry we feel weakness. With every morsel of food gradually the weakness is removed and *kṣud-apāyo*

when we are hungry we feel the pain and that also disappears step by step with every morsel. Similarly, when are we are progressing in our spiritual life towards the Divine, we shall experience three things and we are to measure them carefully. What are they? *Bhakti*, *pareśānubhava* and *virakti*. *Bhakti* means a serving tendency and our attraction increases with acceleration. *Pareśānubhava* means some sort of accurate conception of the subjective world, superseding my subject on the other side – at first our conception may be hazy, but gradually it will become clearer. *Virakti* – we will withdraw from the environment and feel disgust with the stale experience of this world. The negative side loses its charm as the positive side gives us a peep into the world of the super-subjective. *Bhaktiḥ pareśānubhavo viraktir* – these three things must be there when we are making our journey.

FOLLOWING IN THE FOOTSTEPS OF SĀDHUS

The footsteps of the *mahājanas* (*sādhus*) are our only hope – *mahājano yena gataḥ sa panthāḥ*. We have to depend on that only for our relief. Their footsteps are like so many lighthouses to guide us across the infinite ocean. A hope in the infinite – *Vaikuṅṭha* means infinite, but *śraddhā* contains within it good faith and good hope. *Śraddhā* means surcharged with some good hope in the infinite. *Vaikuṅṭha* is infinite, and *śraddhā* is our only means to draw the attention of the infinite to us. The only way is *śraddhā*, for by *śraddhā* we can attract the infinite. There is nothing else. And when it gets a definite form through *bhāva*, it becomes *prema*, divine love. Columbus floated his ships in the ocean and gradually he went to the

Americas. He found land. Similarly, after crossing this universe we may find the spiritual cosmos, *Vaikuṅṭha*, and *śraddhā* is the light in the darkness. Only *śraddhā* can guide us there. We are travellers in the infinite ocean. In the *Bhāgavatam* are the footsteps of those great person-ages that have traveled on the way – the broad line chalked out by the footsteps of those that are going to the divine world. Only that should be our surest guide.

All else may be eliminated because calculation is fallible and all justification comes from the Absolute Infinite. Any form of justification can come from anywhere, at anytime. We are floating in a boat in the infinite ocean. Anything may come to help or to hinder. Only our optimistic good faith can be our guide.

*nṛ-deham ādyam sulabham sudurlabham
plavam sukalpaṁ guru-karṇa-dhāram
mayānukūlena nabhasvateritam
pumān bhavābhim na taret sa ātma-hā*

The human body can award all benefit in life, and is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the guru as the captain and the instructions of the Lord as favourable winds impelling it on its course. Considering all these advantages, a human being who does not utilise his human life to cross the ocean of material existence should be considered the killer of his own soul. (*Śrīmad Bhāgavatam* 11.20.17)

Guru-karṇa-dhāram – the guru is the guide. In the infinite ocean I have boarded my small boat and the destination is uncertain and inconceivable to me. But it is conceivable to my Gurudeva and I am going on with that sincere faith within me.

*svayaṁ samuttīrya sudustaraṁ dyuman
bhavārṇavaṁ bhīmam adabhra-saubhṛdāḥ
bhavat-padāmbhoruḥa-nāvam atra te
nidhāya yātāḥ sad-anugraho bhavān*

O effulgent One! Your mercy towards Your devotees is unlimited! By your grace they take shelter of the boat of Your lotus feet and cross over the ocean of material existence, which is difficult to cross. These devotees in their turn are so kind towards the conditioned souls that they keep this boat of Your lotus feet in this material world for their redemption. (*Śrīmad Bhāgavatam* 10.2.31)

It is a horrible ocean with so many waves and so many sharks, *timiṅgila*, whales and other things – full of danger. *Bhavat-padāmbhoruḥa-nāvam atra te* – the footsteps of the devotees are our only hope. We are to depend on that. It is only to our relief that so many lighthouses, their footprints, are in the infinite ocean to guide us to that place.

The instructions of the *mahājanas* are always true, but their conduct may not always be useful to the beginner. Their instructions are always useful, but not always their practices. A *mahājana* may do something that may not be useful for my stage. He has got such spiritual power that a little defect may not harm him in any way in his practice.

An intelligent person will accept those practices that are backed by his words.

*īśvarānām vacaḥ satyaṁ tathaiivācaritaṁ kvacit
teṣām yat sva-vaco yuktaṁ buddhimāṁs tat samācaret*

The statements of great persons are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions. (*Śrīmad Bhāgavatam* 10.33.31)

īśvarānām vacaḥ satyaṁ – the leaders of the higher order, what they say, that is true – *vacaḥ satyaṁ*. But sometimes their conduct is not always the same – *tathaiivācaritaṁ kvacit*. Always try to follow their advice, but don't try to imitate their conduct – *caritaṁ kvacit*. An intelligent man will accept that conduct which is one and the same with their advice – *buddhimāṁs tat samācaret*. When he has realised a higher state he may not be very ardent to follow the conduct of the lower stage. But when he comes to advise me, he will tell me what is necessary for my position. But he himself may not accept the same thing as his own conduct. He is above that. He has finished that class and he is reading in a higher class and when a student of that class comes he gives the lessons of his level, *īśvarānām vacaḥ satyaṁ*. Because he knows that he is giving advice to a particular section he will always give advice in a proper line – *tathaiivācaritaṁ kvacit*. But their own practice is not always the same as their advice. They themselves may go to a higher position. There is no necessity of that sort of

practice. And an intelligent man will accept that conduct which is always corroborated by his advice.

We should not imitate but rather we should follow. Not *anukaraṇa* (imitation) but *anuśaraṇa*. *Anuśaraṇa* means to follow in the footsteps. We must understand the difference. *Anuśaraṇa* means sincerity and *anukaraṇa* is only for *pratiṣṭhā* – without inner purity, only to imitate things outwardly, to get the glory of being a *sādhū*. *Anuśaraṇa* means sincere progress from the heart. *Anukaraṇa* is artificial.

Once the renowned dramatist, Girish Chandra Ghosh made one drama about Caitanyadeva and wanted Bhaktivinoda Ṭhākura to open the drama because Bhaktivinoda Ṭhākura had a good name in the devotion to Caitanyadeva. But Bhaktivinoda Ṭhākura hatefully dismissed him, “I am not going to give connection with this false thing.” Bhaktivinoda Thakura dismissed this awkward imitation, “I don’t want to come in touch with that.” Instead of trying to follow in Bhaktivinoda Ṭhākura’s footsteps, he was making a show of his connection. It was imitation, so Bhaktivinoda Ṭhākura avoided. One prostitute, Vinodinī, was selected to play the part of Caitanyadeva. Then Ramakrishna was chosen instead of Bhaktivinoda Ṭhākura and he went to see the drama. That Vinodinī began to cry, shedding tears while taking the Name of Kṛṣṇa and Ramakrishna was very much impressed with that, so much so that the next morning he went to see that Vinodinī. He told that prostitute, “You are very fortunate, you are taking the Name of Kṛṣṇa and

shedding tears. You have created such an impression in me, I feel very fortunate, so I have come to see you again.” And she was very ashamed, “No, no, no!” And Ramakrishna told her, “One that can rouse devotion in the hearts of so many by shedding tears and all these things when playing Caitanyadeva – she is not an ordinary person.” In this way Ramakrishna eulogised her. But we are not a party to that. We don’t recognise that. The Gauḍīya Maṭha, the devotees of Prabhupāda, they cannot accept such appreciation and such a false representation. It is all imitation, a sham, not real. It won’t help our real progress.

In a drama a man may take the role of Nārada Gosvāmī and chant, “Haribol! Haribol!” and tears may appear from his eyes, but it is simply artificial! It may be articulated cent percent to show these symptoms in the body and in the mind. One can learn the art without any touch of divinity. It is possible. Some people are naturally of that temperament; very easily they can shed tears, their temperament is such. And there are others who can learn the art of doing so. There are two classes of people who, without a slight touch of divinity, can show the public so many high sentiments. Without the least touch of *śuddha-sattva* they can freely exhibit all these things to deceive people. Devotion does not mean only to shed tears and to shiver and to wear *tilaka* and *tulasī* and dance and chant – these are all external feats. We must not be misguided seeing these imitating aspects, these feats of devotion. We must try to save the ordinary people from the false exhibition of the higher Vaiṣṇava’s character.

Verse 4

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।
भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥ ४ ॥

*dadāti pratigrhṇāti
guhyaṃ ākhyāti pṛcchati
bhukṅkte bhojayate caiva
ṣaḍ-vidhaṃ prīti-lakṣaṇam*

WORD FOR WORD

dadāti – giving; *pratigrhṇāti* – receiving; *gubhyam* – confidentially; *ākhyāti* – speaking; *prcchati* – inquiring; *bhunkte* – eating; *bhojayate* – feeding; *ca* – and; *eva* – indeed; *ṣaḍ* – six; *vidham* – types; *prīti* – love; *lakṣaṇam* – symptoms.

TRANSLATION

Offering gifts and accepting gifts, revealing one's mind in confidence and inquiring confidentially, accepting *prasāda* and offering *prasāda* – these are the six symptoms of love shared by devotees.

∞ ILLUMINATION ∞

These are the six kinds of association with a *sādhū*. Higher association is only possible with a serving attitude, otherwise there is no *saṅga*. Lower association means exploitation and enjoyment, but higher association can only be achieved through service. By proper association the quality of your service will increase. *Sādhū-saṅga* and *sādhū-sevā* is of most importance. The Gauḍīya Maṭha stresses the importance of *sādhū-sevā* – serving the *sādhū*. Whatever you do by the command of the higher devotee will, through him, surely connect you with a higher conception of the Absolute. Whatever you do, do with that connection from above and carry out his order.

OFFERING GIFTS AND ACCEPTING GIFTS

Dadāti pratigrhṇāti – we shall come to present new things to the *sādhū*s and try to live by the old remnants left by them. Giving something for the service of a *sādhū* and taking his *prasādam* – whatever he gives, we accept that. We can increase our attraction and love for a person in such a way by giving him raw items and by accepting his *prasādam*. To give items to be utilised by him, and whatever is necessary for ourselves. I won't try to take anything new, but only that which has been rejected by the Vaiṣṇava or guru, whether it is a garland, clothes, different decorations, or whatever. We shall try to live by the remnants of the Vaiṣṇavas. We shall present new things to the *sādhū*s, and we shall try to live by their remnants – *tena tyaktena bhūñjīthā*. Give and take. Give and take eternally

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– internally and externally, whatever my position. In taking we get a higher thing from him. Raw materials we supply, and we get remnants from him. In this way I can improve my position.

If we accept the energy of worldly men then generally our minds will become polluted and impure. And if the mind is impure, then the remembrance of Kṛṣṇa will not be very clear.

*viṣayāra anna khāile malina haya mana
malina mana haile nabe kṛṣṇera smaraṇa*

If one eats the food of a materialist, one's mind becomes polluted. When the mind becomes polluted one cannot remember Kṛṣṇa. (*Caitanya-caritāmṛta, Antya-līlā* 6.278)

When I accept the elaborate energy of a materialist, then the poison of his mind comes with his energy – with his money and all these things. The energy comes carrying the mentality of the owner. To accept that means to digest that. But one who is able to digest it can utilise it. *Viṣasya viṣam-auṣadham* – poison is medicine to poison. Poison can also be utilised as medicine. The divine agent can utilise poison as nectar, otherwise it will kill the person who is taking the energy of the materialist.

Only *mādbukarī-bhikṣā*, collecting from a particular person, will take away his sin or virtue. Anything that comes with his energy is transmitted. We are feeding on him, exploiting him and that exploitation must have a

reaction. *Mādhukara* – just as bees collect every particle of honey from here and there. They do not care so much, they do not look to get any return for that – a small particle perhaps, it does not matter. If we collect our food in that way then there is no possibility of some reaction coming. *Mādhukarī-bhikṣā* has been recommended for the *tyāgīs*. But we Gauḍīya Maṭha people collect their energy as much as we can utilise. Our aim is a little different – we want to help them and we do not collect it for our personal purpose. It is for the general service of the Lord and His devotees. In an organic way we help them. We will use the energy from impure sources and, by hook or by crook, utilise that in the fire sacrifice that is lit in a grand way for the satisfaction of Kṛṣṇa and His activity. What is that activity? The chanting of His Name on a big scale. *Saṅkīrtana yajña* – a great sacrificial organic attempt has been accepted and we are to collect things for that. And because I am also rendering some service, as remuneration I may take something. For the purpose of service I am to maintain my health and I shall take only what is necessary. This is *yukta-vairāgya*. We are not taking anything for our personal utilisation so we do not feel any contamination. One will suffer if he collects another's energy for his own selfish purpose. But if he can utilise the energy of someone for the service of Kṛṣṇa in the congregational chanting of His Name to purify the whole world, then there is no apprehension of being contaminated by that energy.

What we receive we think we have got from our guru. I am eating the remnants of my Gurudeva. I am doing some service and as a servant I am entitled to take some remains.

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Tena tyaktena bhūñjīthā mā grdhaḥ kasya svid dhanam – we have no greed for others property, but it is all being utilised for their benefit in the *sañkīrtana yajña*. And as a servant I have got some duty to discharge, therefore I am to keep my body fit and for that purpose I am taking the *avaśeṣa* (remnants).

*tvayopabbukta-srag-gandha-vāso-'lañkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās tava māyām jayema hi*

By decorating ourselves with the garlands, scents, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your food, we, Your servants, will certainly conquer Your illusory potency. (*Śrīmad Bhāgavatam* 11.6.46)

Uddhava says that there are ways of getting out of this *māyika* entanglement. “Only by honouring Your remains can we conquer *māyā*. I am grateful to You and none else in this world. I am Your servant and I must live on the remains after You have taken. Thereby, by this single attempt, we can conquer the whole world. There is no glamour for anything else in this world for us.” That is the nature of the attempt of this organised preaching of the Gauḍīya Maṭha. You can even accept a kingdom, but not for yourself but for God. And from whomever they take, he is benefited. With this angle of vision we will be individually responsible for our transaction with the outside parties.

When something is dedicated for the service of Kṛṣṇa it is a conscious unit. Will a man allow his wife to serve another gentleman? Will she allow? Everything is meant for Kṛṣṇa

consciousness, and not for any other consciousness. Only for Him. Everything here is exclusively meant for Kṛṣṇa and no other god. We are not materialists. Everything is conscious and fresh. And no other spirit is allowed except to fully dedicate oneself to the Lord. It is such. Every flower born here is only to satisfy Kṛṣṇa. Rādhārāṇī will curse us if we try to utilise it for the service of others. They are all meant for this. They will curse us. Here in the temple also – trespassers may pluck flowers, for medicinal purposes they will take some things, but it pains my heart. They are all meant for the service of Kṛṣṇa. For medical purposes some people may take a root or something. I ask them, “Go to Mahāprabhu, take His permission, then take it.” If it is necessary and it cannot be avoided then I tell them, “Go, you get His permission first.”

Once I heard at the Yogapīṭha, the appearance place of Mahāprabhu, there was one *kadamba* tree. At that time Prabhupāda was coming out to go to Calcutta and one devotee said, “A new flower has come on the *kadamba* tree, it has not been given to Prabhupāda.”

He took a flower and ran towards the car of Prabhupāda. Prabhupāda asked, “What is this?”

“A new flower from the Yogapīṭha temple tree.”

“A new flower?”

“We have come to show you, Prabhupāda, and we shall give to Mahāprabhu.”

“Then go and show it to Mahāprabhu. Take His permission and then bring to me. I am going away now. If I was

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staying, you could put it in my hand and I could show Him. But I am going away, now go and show Him and then bring it to me. You have got to take His permission.” That is *prasāda*. *Anugraha* – dedicated. To show to Him is to dedicate. Then we can take the *prasāda*. He is our shelter. This is the key to our life – *tena tyaktena*. After offering to Him, then you use it.

*yajña-siṣṭāśinaḥ santo mucyante sarva-kilbiṣaiḥ
bhuñjate te tv agham pāpā ye pacanty ātma-kāraṇāt*

Saintly persons are liberated from all types of sins by accepting the remnants of foodstuffs offered in sacrifice. However, those who cook for themselves eat only sin. (*Bhagavad-gītā* 3.13)

Whenever you dedicate anything to your own self, you create sin. You create disharmony in the environment. But if you offer to the Centre, *Yajña* – to Viṣṇu, and then you use, harmony is maintained. Everything is created to serve Kṛṣṇa – everything. You must dedicate anything and everything to Him and then you can take the *prasāda* remaining. *Īśāvasyam idaṁ sarvam* – everywhere, everything is in the possession of the Supreme Entity, everything belongs to Him. There should be no disturbance to the law and order. The law and order of the Whole should be kept intact. You live here as a loyal subject. You all live as loyal subjects, not illegal – physically or even mentally. Thought, word and deed – you must be a loyal subject in this kingdom of the Lord. That is what is required from us. Then there is peace and harmony and

no reaction. Otherwise there will be reaction and you will have to suffer for that.

REVEALING ONE'S MIND AND INQUIRING CONFIDENTIALLY

Gubhyam ākhyāti – I should reveal my innermost feelings to the *sādhū*, “From my innermost heart I feel these many particular things within myself. Are these feelings good or bad? And if bad, what is the remedy?” We shall place our inner heart before him so that he may examine us and proceed accordingly. Whatever the innermost feeling is, that should be divulged to a *sādhū*. I must reveal everything of the whole heart to him and also hear what is conceived within his heart. The private things within my heart must be disclosed, and what are the private things within his heart I must get. I shall inquire about what is the inner wealth within his heart. *Pr̥cchati* – inquiry. We will ask his advice and put questions what will be necessary for me at this stage. “What is the secret of your holy life? Please tell me and I shall try to follow that example in order to get out of my present circumstances. In your case how did you gain relief?” We shall try to collect the secrets of success of life from a *sādhū*.

*tad viddhi pranipātena paripraśnena sevayā
upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ*

Such knowledge should be achieved through submission, inquiry and service to those who are wise and have seen the Supreme Truth. (*Bhagavad-gītā* 4.34)

Paripraśna. Honest, sincere inquiry is always allowed, but not with the tendency of *tarka*, argument. Not with argument, but all our efforts should be concentrated to understand in a positive line without leaving a state of doubt or suspicion. With all attention you shall try to understand because it is coming from a higher source where I am not known.

Paripraśna will be the outcome of surrender. “I am hopeless, I can’t ascertain, it is a dire necessity for me but I can’t help myself.” It will be with this hankering and with no remedy. I shall most humbly try and start to inquire modestly. I shall try to know, “What is this? What is that? What is the meaning?” The mood should not be that, “I shall finish knowing about this matter.” That sort of attitude will not allow us to enter into the real domain. Nor should we inquire simply out of curiosity or for philosophical mastership or anything of that kind. It is only necessary for the satisfaction of the Lord. Reality is by Itself and for Itself. It must be for Himself. For His interest this *praśna* is necessary. Inquiry should be made only to satisfy Kṛṣṇa and the devotees of Kṛṣṇa – for His cause, not for my cause if it is independent of His satisfaction.

Another most important thing and that it is also necessary for service. Service is the only important thing. “What is necessary? What will be necessary to render proper service?” – that sort of *paripraśna* is required. A dire necessity for service, for discharging my duty. I want to serve the cause, not to lord it over. If the spirit within is to lord it over, everything will be spoiled. It is not a plane of us being

masters. It is not something that we can use according to our whim. We are putting ourselves into the fire – what I am, that will vanish and from within my higher, divine self will come out. What I am presently is a nasty thing, but what is within me, that is divine and noble. With this hope we shall go.

GIVING AND ACCEPTING PRASĀDAM

Bhunkte – to feed the *sādhū* and supply what is necessary to keep up his life, and *bhojayate* – receiving *prasādam* from him. What is *prasādam*? *Prasādam* is the grace of Kṛṣṇa, the will of Kṛṣṇa. Whatever comes from the Infinite should be considered as grace. And whatever we do should be with the spirit of service. Not with the result of trade – *na sa bhṛtyaḥ sa vai vaṇik*. We shall do anything and everything with the aim of serving the Infinite. With clean hands we shall do His work. With clean hands – not contaminated by any consequence. Service and *prasāda* are corresponding. Whatever comes from the infinite environment, that is *prasāda*, grace.

Once Professor Sanyal, who wrote the English book ‘*Śrī Kṛṣṇa Caitanya*,’ was challenged by his younger brother, who was perhaps a graduate. He told him, “What do you do there in your *maṭha*? What we do, you also do in the *maṭha*.”

“No, no, we don’t do what you do.”

“You do not eat?”

“No, we don’t eat.”

“I have seen you with my own eyes – you are eating.”

“No, we don’t eat like you – devouring solid things, putting into the stomach. We don’t do that. We serve *mahā-prasādam*. It is beyond your understanding what we do. We don’t eat like you. There is no spirit of consumption. We don’t consume anything. We honour the remnants of the Lord. That is what we do.” Such will be the difference of all the activities of the true Vaiṣṇava and the worldly man. For self-preservation, we create havoc in the environment. Exploitation. The first principle of exploitation begins with self-preservation. That means eating. If we can solve that problem, we can solve almost everything.

*prasāda sevā, karite haya
sakala prapañca jaya*

By honouring the Lord’s *prasādam* I conquer all worldly illusions. (*Śaraṇāgati* 3.5)

Bhaktivinoda Ṭhākura says that the key to the solution to this mundane life is in *prasāda*. It is in our attitude in dealing with the environment – in the most primitive necessity that we cannot avoid maintaining and keeping this body and soul together. The first necessity in life is this. And if I can solve that problem, I have solved the whole thing. *Prasāda sevā karite haya sakala prapañca jaya* – the most important problem is to learn how we should take *prasādam*, to maintain our own self. Our life depends mainly on *prapañca jaya* (conquering over worldly illusion). We cannot but consume, we cannot but create devastation in the environment eating whatever – either

creeper or grass or seed or anything. Microscopic worms are being killed, so how to get rid of this *karmika* reaction?

yajñārthāt karmano yatra loko'yam karma bandhanaḥ

All activities are meant for the sake of sacrifice to Viṣṇu. Other than that, all other activities bind one to this material world. (*Bhagavad-gītā* 3.9)

We must successfully connect our activities with the Supreme satisfaction, for which everything is meant. All existence is meant to fulfil His pleasure, and if one does so, then his life will be fulfilled. If I offer something, really I am to collect something for His satisfaction, and cook and offer it to Him. That should be the real purpose. And then, because I am to serve Him, I must take something out of that. The main thing will be to collect things, to cook and to offer them to Him according to the scriptures where He has expressed His will. That is the process. And then to take. When He takes then the reaction, the poison, has already gone to Him and like Mahādeva, He can digest anything. Not only that, but whatever has gone to His connection gets promotion. There is no *himsā* (violence). *Himsā* is not *himsā* because, that which is apparently violently treated gets higher promotion through my actions. I get some reward also for that. And then what shall I take? I won't take from this world, but I shall take from my Master, as His free Grace to me.

The word *prasāda* means *anugraha*, kindness, grace. Whatever service I do, I expect nothing in return. And what I get is His Grace – a free transaction. I shall take *prasāda*,

then I shall be out of all entanglement, although I am in the midst of it. In every action I disturb the environment, but it is meant for Him. No reaction, but the opposite reaction occurs, and it will save others also. Through me, such waves will emanate outside. Those waves will help others also to be purified. Everyone must be a purifying agent through the godliness in his heart. God is on the throne of the heart and thereby He will emanate a ray – such a fine ray that will purify the environment.

SELF SURRENDER TO THE PRIME CAUSE

Ṣaḍ vidham prīti-lakṣaṇam – these are the six ways through which we generally get the association of a *sādhū*. If we follow these guidelines we shall come closer to a person. If we deal in these ways with a bad man we shall become bad, and with a good man we shall become good. There are two types of water - filtered and filthy. Filthy water can be purified. The higher *sādhū*s can take evil thoughts from others without becoming contaminated. In their hearts resides Govinda. Govinda is infinite and He can consume any quantity of filthy things, therefore their hearts cannot be contaminated.

If we get the association of a real *sādhū* even for a moment, then that may turn the direction of our life. A *sādhū* is like a very valuable gem. What he gives is far more valuable than anything in this world. One may have gems, diamonds, money or a kingdom but they are not valuable to all. This is all mortal. They may be valuable to a particular class of human thought. There are so many things in creation that are nothing to the *sādhū*. But *ānandam*,

sweetness has got a general value. It is necessary even for the tree, the creeper, and even the stone. In whatever position the seeker may be in, he will highly satisfied.

Yasmin prāpti sarvaṁ idaṁ prāptam bhavati – if we get a little of that we think that, “No other thing but this can satisfy me. This is the thing for which I am striving for after so many lives together. Now I have found the object of my search.” We can get higher things only through the connection of service. If we want the association of things of a higher type then we must offer ourselves to their service. This broad thought we must keep always in mind. I cannot utilise it as if it is my servant. But I shall offer to be a servant of Him if I really want His association. Only through service I can be connected with Him. I shall work for His interest. His interest will be more valuable than that of mine.

*jīvera svarūpa haya kṛṣṇera nitya dāsa
kṛṣṇera taṭastha-śakti bhedābheda prakāśa*

The constitutional position of the living entity is as an eternal servant of Kṛṣṇa. Because the living entity is of the marginal potency of Kṛṣṇa, his manifestation is simultaneously one with and different from Him. (*Caitanya-caritāmṛta, Madhya-līlā* 20.108)

It is our fortune that we, in our constitutional position, have the position of a slave to Kṛṣṇa. Slavery. Those who are freed would be astounded to hear the word ‘slavery.’ The Gauḍīya Maṭha is preaching slavery! The Ramakrishna

Mission and others preached against Gauḍīya Maṭha – “They are preaching slavery! This Gauḍīya Maṭha promotes slave mentality – that I am Kṛṣṇa *dāsa*, a servant of the servant of the servant of the Lord. That means they are preaching slave mentality. And we are preaching *so-ham* – we are the big Brahman! We are the biggest. We are the greatest. Instead of that the Gauḍīya Maṭha says you are a slave to Kṛṣṇa. The Gauḍīya Maṭha is creating a bad impression in society, discouraging people.”

Prabhupāda told, “Gauḍīya Maṭha stands for the dignity of the human race! The whole human race wants immortality. Gauḍīya Maṭha stands for the most dignified position. Slavery, surrender – surrender to what? To the Absolute Good, to the Absolute Centre. To become the slave of Kṛṣṇa is not a joke. That impossible thinking that, “I am Brahman!” – that is the greatest disease. “I am the biggest and I want to be the monarch of all I survey” means, “I am the most heinous exploiting agent.” We are so eager to get imperial service. We are so eager to get a higher service in the administration, but to get service in the highest management of the Supreme Lord – that is the most dignified thing. The Gauḍīya Maṭha stands for the dignity of the human race! What is the human race? They are like mist, like the trees, creepers, and worms – the prey of death. The king will also have to die helplessly, the big general, the politician – all will have to go and face death for eternity. But the Gauḍīya Maṭha stands for the eternal dignified position – friendly service to the Supreme Entity. The Gauḍīya Maṭha says complete self-abnegation,

self-surrender to the prime cause. To give is divine and the aspiration that, “I can get”, that is devilish. “I want to lord it over everything” – that is a devilish spirit. But Kṛṣṇa is such that slavery to Him is the highest attainment for us in His relationship. That is not easily achieved.



Verse 5

कृष्णेति यस्य गिरि तं मनसाद्रियेत
दीक्षास्ति चेत्रणतिभिश्च भजन्तमीशम् ।
शुश्रूषया भजनविज्ञमनन्यमन्य-
निन्दादिशून्यहृदमीप्सितसङ्गलब्ध्या ॥ ५ ॥

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

WORD FOR WORD

kṛṣṇa – Śrī Kṛṣṇa; *iti* – thus; *yasya* – whose; *giri* – speech; *taṁ* – that person; *manasa* – mind; *adriyeta* – respect; *dīkṣā* – initiation; *asti* – is; *cet* – if; *praṇatibhiḥ* – bow down; *ca* – and; *bhajantam* – serve; *īśam* – the Supreme Lord; *śuśrūṣayā* – with service; *bhajana* – in *bhajana*; *viññam* – advanced; *ananyam* – exclusively; *anya* – others; *nindā* – blasphemy; *ādi* – etc; *śūnya* – devoid; *hṛdam* – heart; *īpsita* – desire; *saṅga* – association; *labdhya* – to attain.

TRANSLATION

One should mentally offer respects to that person who chants the Holy Name of Kṛṣṇa. One should bow down unto that devotee who has accepted initiation and is engaged in worship of the Lord, and one should desire the association of those pure devotees who are advanced in *bhajana* and whose hearts are totally devoid of blasphemy to others and faithfully render service unto them.

❧ ILLUMINATION ❧

Once, the people of Kulīngrāma approached Mahāprabhu and put the question, “Whom should we understand to be a Vaiṣṇava?” Then He told, “Whoever you find taking a single Holy Name of Kṛṣṇa on his lips, you may take him as Kṛṣṇa’s.” Then later they put the same question to Mahāprabhu and He told, “When you find that person who is incessantly taking the Holy Name of Kṛṣṇa, you will know him as a real devotee and you will try to serve him.” The third time He told them, “If you find a devotee of Kṛṣṇa, by whose sight you feel to take the Holy Name of Kṛṣṇa, then he is the highest type of devotee of Kṛṣṇa.” These three classes He divided, but the Holy Name must be free of offence, not *nāmābhāsa* or *nāmāparādha*. If you find a single pure Holy Name on the lips of any gentleman you may take him as a devotee of Kṛṣṇa – that is a *kanīṣṭha-adhikārī*. The next is the intermediate devotee, the *madhyama-adhikārī*. Whenever you find one who is always trying to take the Holy Name of Kṛṣṇa, then you will try to serve him and you will be benefited. And if you are fortunate to find any Vaiṣṇava that whenever you come to see him you feel the tendency within you to take the Holy Name of Kṛṣṇa, then you will try your best to do anything that he says. That is the *uttama-adhikārī*. These three classes of devotion, we also find in the *Bhāgavata*:

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

Verse 5

A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service. (*Śrīmad Bhāgavatam* 11.2.47)

*īśvare tad-adhīneṣu bālīseṣu dviṣatsu ca
prema-maitri-kṛpopekṣa yaḥ karoti sa madhyamaḥ*

The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious. (*Śrīmad Bhāgavatam* 11.2.46)

*sarva bhūteṣu yaḥ paśyed bhagavad bhāvam ātmanaḥ
bhūtāni bhagavatya ātmany eṣa bhāgavatottamaḥ*

The first class devotee sees Kṛṣṇa in everything, and everything within Kṛṣṇa. (*Śrīmad Bhāgavatam* 11.2.45)

Mahāprabhu has also given this general idea to Rūpa Gosvāmī, and Rūpa Gosvāmī has given us this Sanskrit *śloka* in his *Upadeśāmṛta*. Bhaktivinoda Ṭhākura gives a commentary to this that is very important:

*saṅga-doṣa-sūnya, dikṣitādikṣita
yadi tava nāma gāya
mānase ādara, kariba tāñhāre
jāni' nija-jana tāya*

Within my mind I will honour and consider as most dear to me one who avoids the fault of bad association and sings Your Holy Name, be he formally initiated or not. (*Śaraṇāgati* 7.5.1)

If one takes the Holy Name of Kṛṣṇa and he is not in bad association, then we shall adore him in our mind, but not physically. If he has not got any bad connection then we can show some appreciation, we can show some sympathy. If he is connected with any bad company that we know has some malpractices, then we won't care for his taking the Holy Name. If he directly takes bad company, then his taking the Holy Name is of the opposite nature. Just like this 'Nītāi-Gaura Rādhe-Śyāma' party. Of course, these Names are all well and good, but this party of that Rāma Dāsa Bābājī says that Nītāi is Rādḥā, Gaura is Śyāma. With this object they use the Holy Name. So much misconception is associated with that party. If we hear the Names of Nītāi-Gaura from them we won't care for it. We shall try to avoid. The chanting of the Holy Name cannot produce anything until and unless that sort of association is gone. They cannot be adored. One may not have proper admission in the line through a proper agent, but soon one may come to that stage. But if you find the Holy Name of Kṛṣṇa in somebody who is without proper *dīkṣā*, you can appreciate. This is the particular note of Bhaktivinoda Ṭhākura.

OFFERING PHYSICAL RESPECT TO THE VAIṢṆAVA

Kṛṣṇeti yasya giri – giri means if one is pronouncing so many words and you find he's chanting the Holy Name

of Kṛṣṇa, then you may adore him. You will only bow down to him when he is *dīkṣitā* – when the agent of the Lord accepts him, when he has got the Holy Name in his ear and his heart. The Holy Name has been distributed to him. *Dīkṣā* means connection with *sad-guru*. Kṛṣṇa has accepted him as His devotee through his real agent. That is acceptance from the devotional party of Kṛṣṇa. Then we will bow down because the seed has come within his heart. Kṛṣṇa has come to capture his heart. In the temple of his heart Kṛṣṇa has descended. Then we shall show our physical honour to him – not only mental but physical also. *Dīkṣāsti cet pranatibhiś* – if he is connected with the higher Vaiṣṇava then we shall bow down our head to him, not otherwise.

Śuśrūṣayā bhajana-vijñam ananyam – if by our great fortune we can find any person who is deeply engaged in Kṛṣṇa consciousness, who has directed the current of his whole life towards exclusive devotion then we will always try to have his company. If we find any devotee who serves His Lord with a continuous serving mood, whose connection with the Divinity is incessant, we shall serve him. We will try to do anything and everything for him if we find that he has completely devoted himself and immersed himself in the taste of the sweetness of the Holy Name of the Lord and His *līlā* etc. Such a person's sincere chanting of the Holy Name of Kṛṣṇa is not imitation, not *nāmāparadha* or *nāmābhāsa*. Only the real Name is on his lips.

THE TEN KINDS OF OFFENCES TO THE HOLY NAME

The Holy Name is not lip-deep only – a mere physical sound. It has a greater and higher aspect; it is fully spiritual. That must have the reference of *Vaikuṅṭha*. *Kuṅṭha* means ‘limitation’, and *vai-kuṅṭha* means ‘above limitation’. The sound must have its original conception above the realm of limitation – the plane that is above all limitation. That immeasurable force is invited in the form of sound to do away with all the anomalies in this mundane world. We are in the plane of marginal existence; therefore a higher connection is necessary. Then that wave will start from some higher realm and will come to us.

In sound also there is classification. A sound from the proper plane will be effective but not any imitation sound. Imitation means *nāmāparādha* and *nāmābhāsa*. There are ten types of *nāmāparādha*. *Aparādha* means to disfigure – not to deal properly but to mishandle something. By such mishandling we cannot get our desired result. Proper handling is necessary with everything. In the laboratory a scientist is making an experiment, but an experiment is only successful when everything is properly handled. Otherwise there may be an explosion and the scientist may die.

The first type of *nāmāparādha* is *satām-nindā*. We must not abuse the *Vaiṣṇavas* – those that are the agents of the Lord who come to deliver the fallen souls. If you abuse them then the Holy Name becomes dissatisfied. Only *Kṛṣṇa*’s devotees are real saints because they are after eternal life. Saint means *Vaiṣṇava*. Those persons who worship demigods for temporary gain are not considered saints.

They may be neglected, for they are not devotees. We avoid them. A saint is one who has no ambition in his life but to have the connection of loving service with the Supreme Lord. Only those who are agents of eternal truth, absolute good, are to be considered saintly. We should not abuse such saintly persons.

The second offence is that we should not unnecessarily abuse other demigods, nor should they be considered equal to or greater than Viṣṇu or Kṛṣṇa. They are under Him, and they are all inferior to Him. They are never equal or superior to Kṛṣṇa. When a comparison is necessary to establish the supremacy of Lord Viṣṇu then we may show indifferently, but not in the spirit of abusing other demigods.

The third offence is that we must have a proper conception of Gurudeva. If we are sincerely searching after the Lord, then the Lord is also approaching us and the meeting point is guru, His representative. Gurudeva must always be seen as the representative of God, not as an ordinary human being. Though we find that he is sleeping, eating or he is suffering from some disease, it is just like the Ganges water – physically it may be filthy, but still it can purify everything. The purifying capacity of the Ganges is not lost by physical dirtiness. Therefore the guru and the Vaiṣṇava should not be seen through the material eye – there is another vision through which they should be estimated.

The fourth offence is *śāstra-nindā* – offending those revealed scriptures that are taking us towards the Holy Name of the Lord. The scriptures are advising us and if we abuse them, then the Holy Name is dissatisfied.

The fifth offence is that we should not consult a dictionary to find the meaning of the Holy Name. Every word, every meaning, if it is taken to its highest sense, goes to the Centre. The dictionary, grammar, and any other books of mundane knowledge cannot limit or qualify the Holy Name.

The sixth offence is to consider the glories of the Holy Name of Kṛṣṇa to be a concoction.

The seventh offence is *nāmno-balād yasya hi pāpa-buddhiḥ*. One may think that, “If I chant even one Name then all my sins will be purified, so let me go on sinning and taking the Holy Name.” With this spirit if we try to utilise Holy Name – to remove dirt from us. That is offence. That is an abuse of the Holy Name because we should worship Him and serve Him. We must not use Him in our service in order to remove our contaminations.

The eighth offence is if we think that the Holy Name is one of so many purificatory pious works. We can serve the country, we can read the holy scriptures, we can wander through the holy places – but to take the Holy Name as one of these pious activities is to disregard of the Holy Name. The Holy Name is above all.

The ninth offence is *aśraddhabhāne vimukhe'py aśṛṇvati*. This refers to one who does not deserve, who does not have sufficient faith. If for some treacherous purpose we bestow the Holy Name to him, we commit an offence against the Holy Name.

The tenth offence is if we have any particular attraction for any mundane thing – that attraction must be uprooted. I have to be unprejudiced and become free of any kind of mundane attachment. While taking the Holy Name, a transformation begins with the mental system and we must try to be unbiased. The Holy Name will take us from this worldly consciousness to Kṛṣṇa consciousness with the feeling that, “I am not pressed to go to some unreasonable position. I am going home. It is very sweet. Now I am wondering in a foreign land that is non-sympathetic, but I am really going to my home, under the holy feet of the Lord. All my well-wishers are there.” With this spirit we shall take the Name.

FOUR KINDS OF NĀMĀBHĀSA

There are also four types of *nāmābhāsa*, or shadowy expressions of the Holy Name that can give *mukti*. They may take us to the abscissa from the negative side, but they cannot give any positive attainment. There is neither any exploiting tendency there, nor any serving tendency – that is a marginal position. The four kinds of *nāmābhāsa* are *saṅketa*, *parihāsa*, *stobha* and *helā*.

*saṅketyaṁ pārihāsyam vā stobham helanam eva vā
vaikuṅṭha-nāma-grahaṇam aśeṣāgha-haram viduḥ*

One who chants the Holy name of the Lord is at once freed from all the reactions of unlimited sins, even if he chants indirectly (*saṅketa*), jokingly (*parihāsa*), for musical entertainment (*stobha*), or even neglectfully

(*belana*). All the learned scholars of the scriptures accept this. (*Śrīmad Bhāgavatam* 6.2.14)

San̄keta refers to when we outwardly say something, but in our mind a different thing comes in connection to that. Just as in the story of Ajāmila in the *Bhāgavatam*. Ajāmila was afraid of the dreadful appearance of the Yamadutas. In his coma he could remember that his young son Nārāyaṇa was playing nearby. With that faint memory he wanted to call out for his son, Nārāyaṇa. But in the meantime a change came in his mind and he thought, “What can this little boy Nārāyaṇa do against those fearful agents of Yamarāja?” Then Lord Nārāyaṇa’s name came. First it began as the name of his child, but then it changed into the name of the Lord. At once four agents came down from Vaikuṅṭha. There was a serious talk between the Viṣṇudutas and the Yamadutas. The Yamadutas were sent back defeated and Ajāmila attained liberation. All his previous attraction towards his family at once vanished and he woke up from the bed and directly traveled towards Haridvāra. There he began to chant the Holy Name of Nārāyaṇa and after sometime he attained Vaikuṅṭha. This is *san̄keta*.

Paribāsa means to chant the Holy Name in a joking mood or to ridicule a person. One is chanting Hare Kṛṣṇa and another gentleman may remark, “Suddenly you have become such a great devotee! You are chanting Hare Kṛṣṇa Hare Kṛṣṇa!” He is simply cutting a joke with his friend. If one is ridiculing the Hare Kṛṣṇa devotees in the street, and says “Hare Kṛṣṇa,” that may be *nāmābbāsa* if it is connected with his previous pious credits.

Another form of *nāmābhāsa* is *stobha* – to use the Holy Name with some other intention. Sometimes these words, Nārāyaṇa, or Kṛṣṇa may be used for some technical meaning, or for a code word. Jīva Gosvāmī has taken advantage of this in his book of Sanskrit grammar, the *Hari-nāmāmṛta-vyākaraṇa*. When one is playing the *mṛdaṅga*, using the names “Gaura-Nitāi, Gaura-Nitāi” to represent different drumbeats, it may be *nāmābhāsa*.

Helā means without any attention, only through a slack habit. Suppose when rising from the bed, we yawn and say, “Hare Kṛṣṇa” – it is not devoted or attentive. It is automatic, without attention – some reflex action. That is *helā*.

We are asked to avoid both *nāmāparādha* and *nāmābhāsa*. We must avoid these two with the earnestness of attaining the service of the Lord, as well as His servitors. Hankering for that positive thing must be in our hankering. With this idea as far as possible, we should go on taking the Holy Name and that will be *śuddha-nāma*. Everything else should be eliminated and the real Name, which is one and the same with the Lord, should be taken. But the real Name must be received from a real *sādhū*.

SĀDHU-SAṄGA IS RARELY TO BE FOUND

There is no exertion by the *uttama-adhikārī* Vaiṣṇava to dismiss this world of matter; he has no connection with it. The *madhyama-adhikārī* may have some consciousness of this mundane nature, but in the view of a *parama-bhāṁsa*, there is nothing but *kṛṣṇa-bhajana*. If by your fortune you meet such a rare *sādhū*, then you will try to

do anything and everything for him. But he is *sudurlabha* – rarely to be found.

To reach a clear stage of understanding one’s own deeper necessity is not to be found anywhere and everywhere. Very few souls are found that are really conscious of their innermost necessity that, “I want Kṛṣṇa. I want Vṛndāvana.” Such sincere souls are not to be found very widely.

*manuṣyāṅām sahasreṣu kaścid yatati siddhaye
yatatām api siddhānām kaścin mām vetti tattvataḥ*

Amongst thousands of men, one may try to achieve perfection. Amongst those rare persons that endeavour for perfection, one may actually know Me. (*Bhagavad-gītā* 7.3)

The benefit of the association of such holy persons is very, very rarely to be found here. On the strength of that our Guru Mahārāja invited all to come and join his mission to attain that most rare gem – *sat-saṅga-sevā*, the direct association and service of the *sādhū*. That cannot be had here and there. Without that, there is no possibility of advancement on the positive side. Give up everything and take this chance. The whole heart must be brave enough to take this opportunity. We must not waste our time. Our energy is wasted for maintaining children, wife, relatives and so many things, but we must come to give ourselves wholesale to Kṛṣṇa under the guidance of a devotee. For name and fame and for a peaceful life don’t lose the chance. Why should we miss such a great opportunity to approach Kṛṣṇa? If like a child learning to walk, we experience one

or two falls, we should not be afraid of that. Whatever progress we make, that is a very valuable thing. Die to live. Learn to die if you live a real life. I cannot maintain my position in the future, for thus I shall lose the present. I shall lose all apprehension of my uncertain future. At present, I am engaging it in wasting time for maintaining this and that – the society, the wife, the children, and so many things. Why should I lose my energy? Therefore Guru Mahārāja opened so many centres. *Sādhū-saṅga* is rarely to be found and he made arrangements for that indispensable necessity. That was revolutionary. When people cannot earn freedom of a country in a constitutional method, they take to the revolutionary path – they are prepared to incur loss, they are prepared for risk. Still they go towards the goal of freedom. Whatever we do, the whole thing must be utilised in the service of Kṛṣṇa, under the guidance of a bona-fide *sādhū*. Whatever we do, the whole thing must be converted and then we will comprehend the value of everything, being under his guidance.

*sādhū-saṅga sādhū-saṅga sarva-śāstre kaya
lava mātra sādhū-saṅge sarva siddhi haya*

It is the opinion of all the scriptures that by even a moment's association with a *sādhū*, one can attain all perfection. (*Caitanya-caritāmṛta, Madhya-līlā 22.54*)

In so many places the importance of *sādhū-saṅga*, is stressed. We are wandering, uncared for in eternal time and to get the slightest connection of a pure *sādhū* is most valuable, even it may be a little. That association will

aggrandise itself; it will gradually develop and take me forcibly. Through the *sādhū* I shall come in association of the scriptures, then surely I will go towards the positive land. The most important thing in life is to get association of the Vaiṣṇava – to come in contact with a real agent. Through him we are to negotiate our spiritual life.

*kiṁ pramatasya bahubhiḥ parokṣair bhāyanair iha
varam muhūrtam vidhitam ghaṭate śreyase yataḥ*

Many years pass by imperceptibly for those who are intoxicated with the temporary pleasures of this transient world. It would be better if they experienced even one moment of clear consciousness where they realised that they are wasting precious time and thus become earnest in attaining their supreme benefit. (*Śrīmad Bhāgavatam* 2.1.12)

Śukadeva Gosvāmī says, “One moment is sufficient for your highest attainment if it is utilised properly.” *Varam muhūrtam vidhitam* – if one moment can be used sufficiently, then there is no necessity of a long, long life. Only one moment is sufficient to solve all the problems of your life, if it is properly used along with *sādhū-saṅga*. The real capital is *sādhū-saṅga* and your cooperation is required also.

At all costs try to follow, to associate, to utilise that. One moment is sufficient. *Kiṁ pramatasya bahubhiḥ parokṣair bhāyanair iha* – what is the necessity of ages and ages if we are unconscious of our own interest? If used properly, one moment is sufficient to solve the whole problem of our life for which we are eternally wandering. We must be wakeful

Verse 5

to our interest; we must not be negligent. Mahāprabhu came to tell us what is our real interest within, “You do not want to know your own heart. You do not know that you are a foreigner to your own heart and its demand. This is the wealth within your heart. Try to find out that.” That is the direction of Mahāprabhu. “It is within you and you are to eliminate all foreign things from your heart, then you will find a temple of Kṛṣṇa within. If you search your own heart, you will find Kṛṣṇa there with the help of a proper guide. That is not a foreign thing to you. It is there. Every heart is a temple of the Lord. It is your home.”

Therefore Mahāprabhu says, “Go on with *saṅkīrtana*.” But it must be *kṛṣṇa-saṅkīrtana* and *saṅkīrtana* of no other. For that, *sādhū-saṅga* is necessary. It cannot be an empirical attempt but the attempt that descends from the higher place to help us here. We must have that connection – that is all-important.



Verse 6

दृष्टैः स्वभावजनितैर्वपुषश्च दोषैर्
न प्राकृतत्वमिह भक्तजनस्य पश्येत् ।
गङ्गाम्भसां न खलु बुद्बुदफेनपङ्कैर्
ब्रह्मद्रवत्वमपगच्छति नीरधर्मैः ॥ ६ ॥

*dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṃ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ*

WORD FOR WORD

dr̥ṣṭaiḥ – seeing; *svabhāva* – nature; *janitaiḥ* – born from; *vapuṣaḥ* – physical appearance; *ca* – and; *doṣaiḥ* – imperfections; *na* – not; *prākṛtatvam* – material; *iha* – in this world; *bhakta-janasya* – devotees; *paśyēt* – seen; *gaṅgā* – the Gaṅgā; *ambhasān* – water; *na* – not; *khalu* – never; *budbuda* – bubbles; *phena* – foam; *pañkaiḥ* – mud; *brahma* – divine; *dravatvam* – liquid; *apagacchati* – loses; *nīra* – water; *dharmaiḥ* – nature.

TRANSLATION

Devotees in this world should not be seen from a material perspective. Any imperfections found in their natures or their appearance should be overlooked for such faults are like the foam, bubbles and mud in the water of the Ganges. Such things appear due to the nature of water, but the divine nature of the Ganges is never diminished.

ILLUMINATION

R ūpa Gosvāmī says that we should not be very eager to find any defect in a pure devotee. The water of the Ganges can purify even if there are bubbles or mud found in the water. The bubbles and the mud do not stand in the way of purification. The devotee is only meant for the good of the universe. The devotee himself, the pure soul or *ātmā*, is the purifying agent – the purest and most normal factor in the world. But we may find in him some ‘mud’ or ‘bubbles’ – a Vaiṣṇava may sometimes be seen to be a little greedy, a little angry, or physically he may be blind or deaf or lame – but the saintly character of the Vaiṣṇava is independent of his mental or physical characteristics. These do not affect his status in the Vaiṣṇava world. If we attribute those faults to his inner self then we are the losers – we commit offence.

In Kūrma-kṣetra in South India, there was one *brāhmaṇa* named Vāsudeva. He was a devotee who had leprosy of an extreme type. So many worms were falling to the ground from his wounds, but he would pick them up and put them back in the wounds so they would not die. He understood in his internal mind that, “The Lord is coming here and I shall have a chance to have His *darśana*.” He was very eager to have *darśana* of Mahāprabhu, but Mahāprabhu went away and that man fell senseless to the ground. “What is this? I could not have a glimpse of the Lord. He came and went away, and I did not have the capacity to have His connection, His *darśana*.” Mahāprabhu was almost a mile away, and then suddenly He felt some attraction to

Verse 6

go back. He ran back and found that man on the way and embraced him. His leprous body vanished and his whole body was turned into a beautiful figure.

Whatever may be externally seen in the character of a Vaiṣṇava is like the mud, bubbles and foam found in Ganges water. The purifying capacity of the Ganges water is separate and cannot be disturbed by any foam or dirt mixed with the water. The spiritual capacity does not depend in any way on the apparent material capacity.

Once Sanātana Gosvāmī contracted sores all over his body due to drinking bad water in the jungle, when he was returning from Vṛndāvana to Purī. Mahāprabhu used to welcome him by embracing him, but Sanātana would try to withdraw. Sanātana objected, “Don’t touch me! This is the body of a sinful man.” The sores were oozing and emitting a bad odour, but Mahāprabhu embraced him forcibly. Sanātana had decided, “I shall either leave this place or I shall invite death by falling under the wheel of the cart of Lord Jagannātha.” But as the Lord in the heart of all, Mahāprabhu knew Sanātana’s mind. He chastised him and embraced him forcibly. All the sores disappeared, and Sanātana’s body immediately became like gold.

Mahāprabhu said, “Sanātana Gosvāmī is a devotee of a pure type. I see that there are some sores on his body oozing pus. I see that with My eyes. But due to My *śāstrika* knowledge I will show no disgust. The body of devotee is *sac-cid-ānanda*. If I think it is mundane, then this shall be offensive to Kṛṣṇa.”

*ghṛṇā kari āliṅgana nā karitāma yabe
kṛṣṇa-ṭhāñi aparādha daṇḍa pāitāma tabe*

If I had been repulsed and refused to embrace Sanātana, then I would have been punished for offending Śrī Kṛṣṇa. (*Caitanya-caritāmṛta, Antya-līlā* 4.196)

The body of a devotee is made of *sac-cid-ānanda*; there are no mundane things there. Still, my material eyes deceive me. But my *śāstrika* knowledge tells me that no mundane thing can be present there. If I say, “No, there is pus and sores. It is mundane,” then I will commit an offence against *śāstra* and against Kṛṣṇa.

The Vaiṣṇava conception is *ātmā-dharma*, the souls function. Any bodily contamination is absent there. The *Bhāgavatam* has condemned this bodily conception in the strongest terms:

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva gokharaḥ*

He who considers the true self to be this corpse-like body that is full of mucus, bile and air, who believes that his family belongs to him, who thinks his country of birth is worthy of worship, who thinks that a holy place is merely an ordinary body of water and who never seeks the association of the wise, is no different from an ass. (*Śrīmad Bhāgavatam* 10.84.13)

One who thinks this body is the self is a *gokhara* – not an ordinary ass, but a worthless ass that can only be used to carry animal fodder and not to serve any real purpose for human society. One who thinks that his material connection is all in all is a fool. We are to remove ourselves from the platform of identifying the spiritual with the material. The spiritual is necessary, not the material, and it is imperative that we understand the real position.

A DOLL PLAYING IN THE HANDS OF THE INFINITE

Faultfinding is not a very good quality. We are out to find good qualities, what is good in the universe and we have to preach that the highest good is in Kṛṣṇa consciousness. A positive thing must attract us wholesale. Our position is not to blame but to bring down the positive. That should be our main object in life. If you try to find fault with anyone, if you criticise for your personal interest, that fault will come to you – especially when that is in the devotee section. By connecting with poison in someone else's body, that poison will enter into you. Through that connection the contamination will come to you. But if you seek help from the higher for purification, and not out of envy, then you will be purified. Otherwise, you may find yourself in the same position at the next moment. What I am criticising to be so bad, in the next moment I may be left in the same deplorable position. I do not know the ways of the Infinite environment. I am vulnerable. I am a doll playing in the hands of the Infinite. At the next moment, from human birth, I may have to go to a dog's birth, a cat's birth or an insect's birth.

We must avoid that. Try to find good things in others. That will help you. In the time of our Guru Mahārāja there was a system in our *maṭha*. Guru Mahārāja ordered one Vaiṣṇava to please another Vaiṣṇava, especially one that he does not like. That means he was forced to find the goodness in that devotee whom he didn't like. He should try to find good things in him. Eliminating the bad things in his conception of that devotee, he will search for anything which is good there and thereby he will be benefited. No culture of any bad thing anywhere – especially with the devotees because Kṛṣṇa has taken charge of those surrendered souls. What is good and bad is His responsibility. Those evil things in the devotee may disappear at any time, or Kṛṣṇa will allow that to continue in order to serve some purpose. Such devotees are under Kṛṣṇa's direct charge. They are *ananya-bhāk* (fixed in devotion).

Once, Bhaktivinoda Ṭhākura had a dream in which he was wandering in the sky chanting the Holy Name. He came upon the court of Yamarāja, where Yamarāja himself was sitting with Brahmā, Nārada, and others discussing a point from a verse in *Bhagavad-gītā*:

*api cet sudurācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ*

Even if the most sinful person worships Me with one-pointed devotion, such a person should be considered to be saintly because his determination is perfect. (*Bhagavad-gītā* 9.30)

The generally accepted meaning of this verse is: “Even if one commits the most abominable action, if he is an *ananya-bhāk* devotee who worships Me alone in devotional service which is free from *karma* and *jñāna*, he is to be considered saintly because his endeavours are completely on My behalf and his determination is fixed.” Here, Kṛṣṇa says, “Whatever he has done, if he is exclusively given to Myself, he should be considered as My devotee – *samyag vyavasito hi saḥ*. And whatever he is doing is cent percent right.” But then the next passage says, *kṣīpram bhavati dharmātmā* – “Very soon he will be a man of righteousness; he will become *dharmātmā* – dutiful.”

As Yamarāja, Brahmā and Nārada discussed this point, a question came up. Kṛṣṇa says, *bhajate mām ananya-bhāk* – “One who is My exclusive devotee.” The question arises, what is exclusive devotion or *ananya-bhajana*? Kṛṣṇa says, “Give up all other religious conceptions and surrender to Me alone” – *sarva-dharmān parityajya, mām ekaṁ śaraṇam vraja*. That is exclusive devotion. But if one is practicing exclusive devotion then he is already *dharmātmā*, he is already righteous. How is it then that in the very next verse, Kṛṣṇa says, “Soon he becomes *dharmātmā*?” How are we to adjust this? Kṛṣṇa says:

*kṣīpram bhavati dharmātmā śaśvac-chāntim nigacchati
kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*

He quickly becomes virtuous again and attains everlasting peace. O Kaunteya, go and declare that My devotee never perishes. (*Bhagavad-gītā* 9.31)

This is the general meaning of this verse. Kṛṣṇa tells Arjuna, “He soon becomes *dharmātmā*. My devotee is never ruined. Go and declare this to the public.” Kṛṣṇa says that after the devotee became *ananya-bhāk* – that is, he gave up all sorts of duties and surrendered to Kṛṣṇa – then again he will be a dutiful man. As Brahmā, Nārada, and Yamarāja discussed this point, they saw Bhaktivinoda Ṭhākura walking in the sky and taking the Holy Name. Then one of them suggested, “There is a pure devotee. He should be able to give the real meaning.” Then Bhaktivinoda Ṭhākura was invited in their midst and was asked, “How shall we adjust these points? Kṛṣṇa has said that this person is an exclusive devotee, that he has renounced all sorts of duties and surrendered to Kṛṣṇa. And yet, in no time it will be seen that he is very dutiful. How can we understand this?”

Bhaktivinoda Ṭhākura explained that, “He quickly becomes righteous” refers not to the exclusive devotee, but to one who considers the exclusive devotee pure in all circumstances. “Even if he performs some abominable act, he is really a *sādhū*, a saint” – one who can think of an exclusive devotee in that way will soon become *dharmātmā*. This was Bhaktivinoda Ṭhākura’s explanation.

However, merely professing that, “I am *ananya-bhāk!*” won’t do. A real *ananya-bhāk* devotee won’t say, “I am *ananya-bhāk*.” His innate feeling will be, “I can’t be *ananya-bhāk*. That is not a small thing. I have not attained that stage. It is very difficult. Rather I am going away from it.” That will be his feeling. That opposite tendency will come. In this verse from *Gītā*, Kṛṣṇa is saying that, “The

fact is that one who has accepted Me exclusively has no taste in other things, so really he is not *durācara* (sinful). Internally he is always connected with Me and he is indifferent to external life. Whoever has surrendered to Me I have accepted as My own.”

This means that those that are accepted by Him will gradually be purified. But we are very eager to point out their faults. We are quick to judge the case of others, “Why should he receive causeless mercy? He has got so many defects.” This is a very poor attitude, a disqualification. “Why should he be accepted or given any chance?” But for ourselves we want mercy, “Don’t come to judge, otherwise I have no hope, my Lord. Please grant Your grace. Then I have got some hope. Please be lenient and do not find fault with me.”

But in the same breath we will say, “Why this man? He is disqualified! Why should he get any grace? Why should he get some mercy or affection?” That is hypocritical and causes a great deal of difficulty within us. It is suicidal. It is most dangerous for our progress. In my own case, I want something higher, but in the case of others I can’t tolerate the same behaviour from the Lord. Generally this is the basis of *vaiṣṇava-aparādha*.

He has been accepted by the Lord and gradually Kṛṣṇa will purify him, but we continue to give much attention to whatever difficulties are still left in him. The result is that those difficulties will be transferred to me. These are the realities of the experience in this line. If I especially mark the faults of another devotee, they will be transferred

to me. It happens. From our own experience and also from the *śāstra* we have seen this.

The greatest enemy to our progress is *vaiṣṇava-āparādha*, especially for a beginner on the journey in this domain. *Apa-ārādhana* – *ārādhana* means to worship, to revere, to serve, and *apa* means that which is not up to standard. *Vaiṣṇava-āparādha* has been said to be most dangerous. If a Vaiṣṇava is serving Kṛṣṇa and we find fault with him, our level of purity will go down. Generally a Vaiṣṇava will always think, “I can’t serve perfectly. There are so many defects in my service.” Even Rādhārāṇī says that, “I can’t serve Kṛṣṇa properly,” but She is serving to the highest degree. In the lower position if there is some clash, that is *vaiṣṇava-āparādha*. That is greater than any *āparādha* directly made to Kṛṣṇa because the Vaiṣṇava is serving Him properly with earnestness and I am abusing him. Thereby I am committing suicide. To stand against the Vaiṣṇava is to stand against one’s own vital interests. Viśvanātha Cakravartī Ṭhākura says that the *mahā-bhāgavatas* do not care for any offences made against them, but the foot-dust of those *mahā-bhāgavatas* cannot tolerate the dishonour of their master.

PHYSICIAN CURE THYSELF!

Generally, one must be very careful not to make any remarks about the practices and activities of another Vaiṣṇava. It is only acceptable in the case when one is empowered by the Supreme, as in the case of disciples. To correct his disciples, the sympathetic guardian can mark the defects and help them to remove them.

Verse 6

Don't criticise. Don't be hungry to find the fault of others. But if someone finds fault in you, then you may consult a higher authority – a more senior Vaiṣṇava, “There have been some complaints against me. Whether or not they are valid, I don't know. Please, can you help me to understand my defects?” Such an enquiry has no envy, no spirit of competition that I am good and he is bad; it is devoid of mischievous motives underground. Only it must be endowed with *paripras̄nena* – honest enquiry. Otherwise, I shall have to suffer.

‘Physician, cure thyself’ before you attempt to cure others. This is your primary duty; then you will really be able to offer others a cure-all. In conclusion, my advice is that you should try to be submissive to the Vaiṣṇava devotees. Submissiveness to them will promote your spiritual merit. We shall also pray to the Supreme Lord for such an attitude, “Oh Lord, my bad temperament stands in the way of my association with the devotees – please remove it.” Association with the devotees of the Lord is a primary necessity. It vastly improves our position with the Supreme if we always remain in prayer. “Oh my Lord, this bad temperament in me, this inconsiderate thinking and feeling – sentiments concerning the outer world – this is disturbing my association with the higher Vaiṣṇava devotees.” We have try to find out the good in others. That will help us. Otherwise we will be in great difficulty. This is not theoretical – these are all practical things.

Verse 7

स्यात्कृष्णनामचरितादिसिताप्यविद्या-
पित्तोपतप्तरसनस्य न रोचिका नु ।
किन्त्वादरादनुदिनं खलु सैव जुष्टा
स्वाद्धी क्रमाद्भवति तद्गदमूलहन्त्री ॥७॥

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādhī kramād bhavati tad-gada-mūla-hantrī*

WORD FOR WORD

syāt – do not become; *kṛṣṇa* – Śrī Kṛṣṇa; *nāma* – Holy Name; *carita* – pastimes; *ādi* – etc; *sitā* – sugar candy; *api* – even; *avidyā* – ignorance; *pitta* – jaundice; *upatapta* – afflicted; *rasanasya* – to the tongue; *na* – not; *rocikā* – sweet; *nu* – alas; *kintu* – however; *ādarād* – respectfully; *anudinam* – constantly; *khalu* – certainly; *sa* – he; *eva* – it; *juṣṭā* – taken; *svādvī* – relishable; *kramād* – gradually; *bhavati* – become; *tad* – that; *gada* – disease; *mūla* – root; *hantrī* – destroyed.

TRANSLATION

Alas! Even Kṛṣṇa's Name, form and pastimes, which are like sweet sugar candy, are distasteful to one whose tongue is afflicted by the jaundice of ignorance. However, when one constantly and respectfully chants the Holy Name of Kṛṣṇa and becomes absorbed in His divine attributes then gradually they become sweet and one's ignorance is destroyed at the root.

∞ ILLUMINATION ∞

There must be an ear of the type which can catch nectar, the sweetness from divine sound. That which is sweet to one may be bitter to another according to the taste. In this verse Rūpa Gosvāmī says, “When our inner tongue is influenced by ignorance, the Holy Name of the Lord tastes very bitter.” If there is an attack of bile in the body, then the tongue is affected and sweet things taste bitter – *avidyā-pittopatapta*. When there is an attack of bile, sugar candy tastes bitter, but when the disease is cured that sugar candy will taste sweet. The Holy Name, *kṛṣṇa-kathā*, tastes bitter and unpleasant now, but the Holy Name is the medicine to remove that defect from our inner tongue. First sugar candy is bitter but when we take more and more, then the disease will go and the sugar candy’s taste will be sweet. If we apply this unpleasing medicine for some time, that bile will be removed and it will be found to be very, very sweet. *Raso vai saḥ*. It will gradually taste sweet, sweeter and sweetest. *Kṛṣṇa-nāma* is like that. To the ignorant it is very bitter and repulsive, but this is the medicine to remove that ignorance and then gradually and gradually His glorious sweetness will come and charm the whole existence.

With the help of the guru, the scriptures, and the previous experienced persons, I shall try to stand the test that, “Yes, because the bile is so, everything is tasting bitter. But this process will remove the bile. I shall have to wait for some time, and when the bile is gone, I shall taste sugar candy as sweet.” *Mayā santuṣṭa manasaḥ sarvāḥ sukha-mayā*

Verse 7

diśah – “For one who is satisfied with Me, then all the four directions will bring only good news to him.” All waves will carry only welfare to that person who is satisfied with God only and nothing else. “I want God, and His interests are my interest. He is the loving father, guardian, or friend of everyone.”

When we take the Holy Name at the beginning we think it is our duty to count so many rounds. Sometimes it is painful. But when we get taste in the Holy Name then the inner tendency excites us to take the Holy Name more and more – not as a duty, not just to finish sixteen rounds. When that inner sweetness comes to us, then we can go on with real *bhajana*. That is the stage of service. It becomes automatic, spontaneous. When the Holy Name tastes sweet, then only natural service begins. It attains the stage of *bhajana* and divulges the *rūpa*, then *parikara vaiśiṣṭa līlā*. In this way it goes up.

There are so many stages to pass through to dive deep into reality. Our progress and speed will be such that we will have to pass through all these covering to enter into the substantial world. Otherwise we will remain in the realm of imagination and thereby we won't get any strength within. First our spiritual life begins with *śraddhā* where we inquire into the eternal life. Then *sādhū-saṅga* – association with the experts of that divine plane. The next stage is *bhajana-kriyā*, where we must strictly observe what has been recommended for us by the *sādhū*s in order to reach the next stage. Then *anartha-nivṛtti* – the ulterior demands of our superficial nature will disappear. *Niṣṭhā* is the next

stage – that is the continuous remembrance of Kṛṣṇa consciousness. It is just as when oil is poured in one continual flow, not drop by drop but a continual flow. Similarly, Kṛṣṇa consciousness will remain always in our mind in some form or other. After *niṣṭhā*, the negative side is eliminated. *Niṣṭhā* continues to increase into *ruci*. Sometimes we may find that we are in the midst of other aspirations; that is not *ruci* proper. If now and then some *ruci* appears within us, that is not real *ruci*. Proper *ruci* is to be traced after *niṣṭhā*. *Niṣṭhā* means continued association with Kṛṣṇa – twenty-four hours living in the relativity of Kṛṣṇa consciousness. The advent of *ruci* is only possible after the continued connection of Kṛṣṇa, not before that. After *niṣṭhā*, when *ruci* will come, that will be reliable. That is proper *ruci*. And there will always be humility up to the last point. One will always think that, “I have no *ruci*.” Because the finite is coming in connection with the infinite, we can never be satisfied thinking, “I have got something!” If we think that we have *ruci* for Kṛṣṇa, we have got much love and affinity for Him, then we will commit many offences and we will be hurled down. We must be very careful. After *ruci*, the next stage is *asakti*, when we cannot tolerate any separation from Kṛṣṇa. Then there is the stage of *bhāva* when we come in real connection with Vṛndāvana. *Bhāva* is like the primitive stage of the flower, the bud. When that bud blossoms it becomes *prema*.

At the stage when *ruci* and *bhāva* appear within us, the Holy Name will be very, very sweet. The sweet taste will begin to dawn. That is the dawn of love, *prema*. Only that is *rasa* and all other things are *virasa* – tasteless.

ONE TONGUE IS NOT SUFFICIENT

In his *Bṛhad-bhāgavatāmṛtam*, Sanātana Gosvāmī has written:

*jayati jayati nāmānanda rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttam mukti-dam prāṇinām yat
paramam amṛtam ekam jīvanam bhūṣaṇam me*

All glories, all glories to the most blissful Holy Name of Murāri, which causes the devotee to give up all religious duties, meditation and worship. If somehow or other the Holy Name is chanted even once by a living entity, that person attains liberation. The Holy Name is the supreme nectar and it is my very life and my only treasure. (*Bṛhad-bhāgavatāmṛtam* 1.9)

Jayati jayati nāmānanda rūpaṁ murārer – may the ecstasy in the service of the Holy Name always be victorious. *Viramita-nija-dharma-dhyāna-pūjādi-yatnam* – if somehow we come in contact with that divine sound then all other activities become paralysed. If one can get a little taste for that sort of divine bliss, then his charm for all religious activities vanishes. They have no necessity. First *dharma* – our sense of duty is paralysed. *Dharma* means *varṇāśrama-dharma* – this business engagement of the *karmī* in this mundane world. There are so many variegated duties but they have no necessity at all if we attain the service of the Holy Name. *Dhyāna*, or meditation, means to retire from this physical world and to meditate within, trying to exploit the internal world. That is also

paralysed when we serve the Holy Name. *Pūjā* – that is covering the Rāmānuja *sampradāya*. They are very fond of *arcana*. When one gets the grace of the Holy Name, he becomes indifferent to other service, even *arcana*. There is no necessity. If you get the real grace of the Holy Name, then you will have to retire from all the phases of different types of worshipping – *dharmā*, *dhyāna* and *pūjā*. The Holy Name will take you to the conception of Goloka and you will have to retire completely from all these phases of your life. Any work – even if it may be for Kṛṣṇa – the Name can stop all this. You will not be able to give any attention to any other thing. You will find so much sweetness in taking the Holy Name. When you finally come in contact with the sound aspect of the Absolute, then all other enthusiastic attempts in you will be paralysed.

*cakṣe dhārā debe gharma, pulikata saba carma,
vivarṇa haila kalevara
mūrcchita haila mana, pralayera āgamana,
bhāve sarva-deha jara jara
kari eta upadrava, citte varṣe sudhā-drava,
more dāre premera sāgare
kichu nā bujhite dila, more ta' vātula kaila,
mora citta-vitta saba hare*

Tears flow from my eyes, my body perspires, my complexion becomes pale, my mind loses its equilibrium, I begin to feel devastated and my entire body becomes stunned by ecstatic feelings. During this disturbance, my consciousness is bathed by a shower of nectar from the Holy Name that drowns me in an ocean of divine

Verse 7

love. It will not allow me to try to comprehend anything, rather it turns me into a lunatic by stealing away my mind and determination. (*Śaraṇāgati, Śrī Nāma-māhātmya* 3-4)

All other functions are paralysed. You can't attend them. You are only chanting the Holy Name. Then again, when that Name will allow you to do other services, you can do them. The Name has such a high degree of potency that it will stop all other branches of service and charm you. You will find so much sweetness in chanting the Holy Name. When you actually come in contact with the sound aspect of the Absolute then all other enthusiastic attempts in you will be paralysed. All other functions will be paralysed. You can only take the Name. Only when the Holy Name allows you to do other services, you can do that. The Holy Name has such a high degree of potency. It will stop all other branches of services and charm you. What a song! The simple Holy Name of Kṛṣṇa – what voltage is within? Who can understand? According to the depth of ones realisation, inwardly it will react. In his *Vidagdha Mādhava* Rūpa Gosvāmī writes:

*tunḍe tāṇḍavinī ratim vitanute tunḍāvalī-labdhaye
karṇa-kroḍa-kadambinī ghaṭayate karṇārbudebhyah sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim
no jāne janitā kiyadbbir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the Holy Name is chanted, it appears to dance within the mouth. We

then desire many, many mouths. When that Name enters the holes of the ears, we desire many millions of ears. And when the Holy Name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert. (*Vidagdhamādhava* 1.15)

Tuṅḍe tāṅḍavini – when it comes down and captures the tongue, it strongly controls the lips and engages them in taking the Holy Name. The tongue and the lips become mad as that power descends in them. *Ratiṁ vitanute tuṅḍāvali* – and there also comes a feeling that only one tongue and one mouth is not sufficient. Thousands of mouths are necessary. One mouth is not sufficient to take the Name. *Karṇa Kroḍa kaḍambini* – when that current enters the ear and captures it with such great force, one thinks that only two ears are not sufficient. I want millions of ears to attend that sweet current that is entering into my ears. Two ears – that is nothing. That is very unjust of the creator. Millions of ears are necessary if you can hear the sweet Name of Kṛṣṇa, then your heart may be a little satisfied. We have an unquenchable desire for millions and millions of ears to attend to the sweet Name of Kṛṣṇa. It is like a flood pushing through the ear. So sweet, so sweet! *Cetaḥ-prāṅgana-saṅgini vijayate sarvendriyāṅām* – as it goes to capture the heart, the centre of all the senses, then everything becomes paralysed. Wherever that sweet aggressor touches, the whole thing is captured with such intensity that all other things are ignored. *No jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī* – I do not know, I cannot say, I fail to express how much and what sort of

quality of nectar is in the Holy Name of Kṛṣṇa – only these two letters. These two letters can contain so much and of such a high quality of sweetness that it plays like this wherever it goes. Its nature is like that. That sweetness is so aggressive. Wherever it goes it captures the whole thing and nothing remains.

DROWNING IN AN OCEAN OF SWEETNESS

This is experienced with Kṛṣṇa's flute also – the sound of Kṛṣṇa's flute has so much mystic power that it captures the whole *dhāma*. We are told that the current of the Yamunā stops to hear this sound. The current is stabilised because that sweet sound is there. It attracts the trees, the birds, the beasts – everything is astounded in coming in connection with that sweet vibration coming from the flute. Rūpa Gosvāmī says –

*rundhann ambu-bhṛtaś camatkṛti-param
kurvan muhus tumburum
dhyānād antarayan sanandana-mukhān
vismāpayan vedhasam*

*autsukyāvalibhir balim caṭulayan
bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito
babhrāma vaṁśī-dhvaniḥ*

The sound of Kṛṣṇa's flute stopped the movements of the rain clouds, struck the king of the Gandharvas with astonishment, and disturbed the meditation of the great saints led by Sanandana. Brahmā was amazed,

the mind of Bali became disturbed and it made Ananta turn around as it penetrated the layers of the universe. (*Vidagdha-mādhava* 1.15)

When the sound of the flute came from Kṛṣṇa what was the effect? *Vedhasam autsukyāvalibhir balim caṭulayan* – Rūpa Gosvāmī has used this expression. Brahmā was looking this side and that side, “From what side is this sort of sound coming?” The creator of this world was perplexed. “Where is this peculiar sound coming from?” He was looking this side and that side. And *bhogīndram āghūrṇayan* – Anantadeva, who is supposed to carry this whole world on his heads – his head is reeling. He is the support of this whole material creation and his head is reeling! “Where is this vibration coming from? It is so sweet, so capturing.”

In this way Rūpa Gosvāmī says that when the sweet sound of Kṛṣṇa’s flute comes it is of such a nature that its sweetness maddens us. It is so sweet, but we cannot adjust, we cannot capture it. We cannot utilise it for our purpose. It surpasses all our feelings of taste, of measurement, of good and bad, of pain and pleasure – they are all paralysed. It surpasses everything! It is so sweet that it makes us mad. We forget everything, I am nowhere but in an ocean of joy. How much sweetness or ecstasy or pleasure and satisfaction can we take? How much capacity do we have to taste? Our capacity is very limited. That may be covered, but this flute sound will drown me in an ocean of sweetness.

**MAHĀPRABHU -
THE INAUGURATOR OF SAŅKĪRTANA**

Sound vibration can play wonders. Sound has got the highest capturing potency and power. Sound can make or mar; it can do anything. Sound has got such an intrinsic capacity when that sound is absolute sweetness and goodness. That is universal, and that comes from the subtlest plane of ether. Such a universal characteristic – how it can capture! We are like blades of grass and the current of that sweet sound may move us. We cannot trace our own personality, we may lose ourselves there but we do not die, the soul is eternal. We are saved, but we are diving, going up and down, moved by the current of that sweet sound. That sound is so great and so sweet it can play with us in whichever way that it likes.

Nāma-saṅkīrtana – the sound that is identical with absolute goodness and sweetness. We cannot suppose how much power that may have,. Mahāprabhu says, “Don’t neglect that sound which has come, which is one and the same with Kṛṣṇa. The sweetness and the goodness – everything there has been represented to you in a very cheap way. Nothing is required – no money nor physical energy, so many things are not necessary, only genuine souls. Take this sound sincerely and you will be so enriched that none can believe that there is so much goodness. You obtain it very cheaply, but you must take it with wholehearted sincerity.”

Mahāprabhu laid stress on *saṅkīrtana* because *japa* is within and there disturbances are allowed to attack. I may

begin with some *japa* but my mind wanders here, there and everywhere. However, when I am engaged in *kīrtana* I cannot but be all-attentive. Also, others are not being benefitted from the chanting of *japa*. Mahāprabhu is the pioneer of *saṅkīrtana*, not of *japa*.

*kr̥ṣṇa-varṇam̐ tviṣākṛṣṇam̐ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*

In the age of Kali, those who are very intelligent will perform congregational chanting and worship the incarnation of the Lord who constantly sings the Holy Name of Kṛṣṇa. Although His complexion is not dark, He is Kṛṣṇa Himself and He is accompanied by His associates, servants, weapons and confidential companions. (*Śrīmad Bhāgavatam* 11.5.32)

Mahāprabhu came as Rādhā-Govinda combined and is the inaugurator of *saṅkīrtana*. His advice is so valuable and so necessary for us. With that spirit we shall come and join this *kr̥ṣṇa-saṅkīrtana* which is most purifying and all fulfilling. The positive attainment is that we may lose ourselves in that ocean of inconceivable sweetness. That is Mahāprabhu's grace. *Param vijayate śrī kr̥ṣṇa saṅkīrtanam.*



Verse 8

तन्नामरूपचरितादिसुकीर्तनानु-
स्मृत्योः क्रमेण रसनामनसी नियोज्य ।
तिष्ठन्व्रजे तदनुरागिजनानुगामी
कालं नयेदखिलमित्युपदेशसारम् ॥ ८ ॥

*tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālaṁ nayeda khilam ity upadeśa-sāram*

WORD FOR WORD

tan – for Kṛṣṇa’s; *nāma* – Holy Name; *rūpa* – form; *carita* – pastimes; *ādi* – etc; *sukīrtana* – chanting; *anu-smṛtyoḥ* – remembering; *kramaṇa* – gradually; *rasanā* – the tongue; *manasī* – mind; *nīyojya* – engaging; *tiṣṭhan* – residing; *vraje* – in Vraja; *tad* – *anurāgi-jana* – those eternal residents of Vraja who have attachment for Kṛṣṇa; *anugāmi* – under the guidance; *kālam* – time; *nayet* – utilise; *akhilam* – all; *iti* – this; *upadeśa* – instructions; *sāram* – essence.

TRANSLATION

While residing in Vraja under the guidance of a resident of Vraja-dhāma, one should gradually spend all his time engaging the mind and tongue in chanting the Holy Name and remembering the Lord’s divine form, qualities and pastimes. This is the essence of all instructions.

∞ ILLUMINATION ∞

There are five stages of the *sādhaka*. First is the hearing stage – *śravaṇa-daśā*. The second stage is *varaṇa-daśā* – acceptance by the guru and the disciple. Then *sādhana-daśā* – the attempt for realisation will begin. This stage is full of struggle; up to *sādhana-daśā* it is a little painful. Then *āpana-daśā* – the stage of realisation. That is very sweet and one feels peaceful in *bhāva-bhakti*. Whatever pain is seen there is only apparent. Finally there is *prāpana-daśā* – attainment, the stage of full self-surrender and distribution to others. One is finally detached from relativity and enters into that divine connection. By analysis these are the five stages of the *sādhaka*.

Sometimes we may be misguided to think that we must not study books and analyse things, “Why is this knowledge necessary? *Jñāna* is anti-devotional. What is the necessity of knowing what is what? I shall go on chanting the Name and wherever there is any lecture explaining *Bhāgavatam* or *Caitanya-caritāmṛta*, I will avoid that. That is all knowledge – *jñāne prayāsam udapāsyā namanta eva!*” We may go on taking the Name, and whenever there is some explanation about devotion we try to avoid it. But this is not good because if we hear from the proper source we will get some sort of knowledge that gives us impetus for going on in our *sādhana*. When any illumination or revelation is coming through a real agent who is higher than us, we should be very earnest to hear those things. That will consolidate our position and help us to go ahead in our *sādhana*. That should not be eliminated as mere

knowledge. That is *siddhānta*. Who is Kṛṣṇa, how He is Svayaṁ-Bhagavān, who is Nārāyaṇa, what are the twenty-four layers of misconception, what is Vaikuṅṭha and Goloka, who is Baladeva, what are the different *rasas* – if all these things are being explained and I say, “Oh no, it is all *jñāna*, I must dismiss it and take the Name” then this is foolishness. This should be considered as indolence. This knowledge will advance our faith most profoundly and these sort of discussions should be automatically invited.

TWENTY-FOUR HOURS SERVICE

One western gentleman once told that there are many conceptions of religion in different parts of the world, but we do not find any conception of religion where twenty-four hours a day can be devoted in the service of the Supreme Lord. Not only Sunday, not only twice in the day, not only thrice in the day, but every hour and second devoted in the service of the Supreme Entity and nothing left behind. That is never to be found anywhere but Gauḍīya Vaiṣṇavism. This sort of service is only possible in *kīrtaniya sadā hariḥ* and in the *aṣṭa-kālīya-līlā* of Śrī Kṛṣṇa-candra Himself in the *mādhurya-rasa*.

Mādhurya-rasa is the total *rasa*, and the most intense of all *rasas*. It is all accommodating. Twenty-four hours engagement in the service of Kṛṣṇa is only possible in *mādhurya-rasa*. There is the possibility of tiredness in all other *rasas*, even *vātsalya-rasa*. Sometimes the father or mother may think, “I am too much tired, I make arrangements a little after.” But in *mādhurya-rasa*, there is no such reaction. Of course, these things are of a very higher order.

Viśvanātha Cakravartī Ṭhākura has shown, as Kavirāja Gosvāmī has in his *Govinda-līlāmṛta*, the eight *prabaras* – twenty-four hours service. One *prabara* means a fourth part of a day or night. Twenty-four hours are divided into eight *prabaras*, and that is known as *aṣṭa-kālīya*. Viśvanātha Cakravartī has written about this in his *Śrī Kṛṣṇa-bhāvanāmṛta*. There he has given the *aṣṭa-kālīya-līlā* in *rādhā-dāsyam* – how the she-friends and servitors of Rādhārāṇī have their twenty-four hours duty in the camp of Rādhikā in Her service. Rādhārāṇī is already wholly given to Kṛṣṇa, there is no question and Their twenty-four hours program is explained elaborately by Viśvanātha Cakravartī Ṭhākura. However, *Śrī Kṛṣṇa-bhāvanāmṛta* is for the higher students only.

Bhaktivinoda Ṭhākura also gives these things in *Jaiva Dharma* but with much caution. We have gone through Bhaktivinoda Ṭhākura's writings, but we did not miss his warnings. We must be practical in our attempts for such things are not imaginary. Some westerners think that eastern philosophy is something like imagination so they pass through it very quickly without giving attention to so many steps. This means they are self-deceivers. One who desires real sincere improvement will not omit any steps. *Śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛtti, niṣṭhā, ruci, asakti* then *bhāva*. They must be true to their own self whether they have followed these steps. *Rāga-mārga* proper begins at *bhāva-bhakti*. Up to the awakening of real *bhāva* one must follow *vaidhi-bhakti* and *anartha-nivṛtti* in order to be sure that attraction for any charm of this material world has gone altogether. But

those who are self-deceivers want it very cheaply. They want to buy very cheap food.

Dhīra means a master of his own senses. Only such a devotee is qualified to try to enter into this flavour, not those that are not masters of their own senses.

*naitat samācarej jātu manasāpi hy anīśvaraḥ
vināśyaty ācaran maudḥyād yathā'rudro'bdhi-jam viṣam*

One who is not a great controller should never imitate the behaviour of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behaviour, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison. (*Śrīmad Bhāgavatam* 10.33.30)

Due to ignorance, if anyone ventures to enter into this domain even mentally then, *vināśyati* – he will be doomed. If he is not Śiva, if he takes poison, he is sure to die. Śiva drank poison but it became an ornament on his throat. But one who is not Śiva, if he takes poison, he will die. One who is not *dhīra* and who has no control over their senses, if they venture to enter into this domain, they are sure to die. This warning is given in *Bhāgavatam* by Śukadeva Gosvāmī. It is nectar, but still you must come and take it properly. There is a possibility of mistaking it for your awkward enjoyment and then you will be doomed forever.

The higher literatures for the highly realised souls should not be propagated in a very broad way. They are only

meant for a very select few who can come up to that mark and have entrance to discuss, think and work according to that high direction. But the general requirement is *śraddhā* for Mahāprabhu and *śraddhā* for Kṛṣṇa Consciousness. *Mādhurya-rasa* especially and *parakīya* – these two planes may be misunderstood by the general people. It is beyond their conception that we can relate with God as a wife or mistress. We may be able to accommodate a wife, but a mistress of God – is that impossible? The conception of Godhead and the conception of His mistress at the same time are impossible to conceive for the ordinary intellect.

WHO WILL TAKE SUCH A RISK?

Our Guru Mahārāja once told that there was one scholar in Dacca University who used to teach Sanskrit literature to the post-graduate students and there was one girl who was his student in that class. That gentleman was a good scholar and he used to teach from the books written by Rūpa Gosvāmī – *Ujjvala-nīlamāṇi* etc. Prabhupāda objected to this, “What is he teaching? This is not for school students. Only the highest religious preachers have entrance in that domain and he is taking it like this!” Later, it so happened that that gentleman had to marry that girl. When that happened then our Guru Mahārāja told that this occurred because that fellow did not understand the dignified position of Rūpa Gosvāmī. Such high topics should not be brought very much to the ordinary people. It should only be kept for select people who are at the stage of Uddhava:

Verse 8

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latausadhinām
yā dustyajam̐ sva-janam ārya-patham̐ ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

My desire is to become a blade of grass or a creeper that grows in the forest of Vraja. In that way, it will be possible for me to receive the dust of the feet of those great personalities who have worshiped the lotus feet of the great liberator, Mukunda. The dust of the feet of these great personalities is sought after even by the *Vedas*. Leaving aside the affection of their own kith and kin, which is ordinarily impossible to give up, the *gopīs* of Vraja have sacrificed everything for the satisfaction of Śrī Kṛṣṇa. (*Śrīmad Bhāgavatam* 10.47.61)

Sva-janam ārya-patham̐ ca – we must be willing to sacrifice the relationships of those whom we consider to be our own kith and kin, our own intimate friends. *Ārya-patha* – those who are recommended by the stalwarts or the leaders of the gregarious society should also be given up. So much risk! Who will come forward to take such a risk? A bad name and even the least help we can expect from our nearest and dearest. All eliminated! Taking the fullest risk to cast towards one who is an Autocrat– but beautiful. Such a degree of sacrifice was considered to be the highest even by Uddhava, the greatest of the devotees whom Kṛṣṇa Himself describes in His own words:

*na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*

Neither Brahmā, nor Śiva, nor Saṅkarṣaṇa of Vai-kuṅṭha, nor the goddess of fortune, Lakṣmī Devī, nor even My own self is as dear to Me as you. You are My favourite, Uddhava. (*Śrīmad Bhāgavatam* 11.14.15)

Uddhava speaks so highly about the *gopīs*. Such things are not to be dragged into the ordinary intellect of the common audience. That is *śrutibhir vimṛgyām* – even the *Vedas* are only showing the direction but they cannot fully express. It is the highest point of revelation. They can only point from a distance and show that *kṛṣṇa-līlā* is the highest *līlā* on this side. “We can’t express that” – this is the attitude of the revealed scriptures of the highest order. You should not venture to drag the whole thing into this mundane world. We must keep that on our heads.

Pūjala rāga-patha gaurava-bhaṅge – the very tenor of the preaching of our Guru Mahārāja was this. He used to worship the *patha*, the way of *rāga* – the highest love. He did not try to bring it down here. Hold this on your head – the *rāga-patha*, the way of love to attain Him! Tread all possible stages of learning with a respectable attitude about the Supreme. Always keep the highest form of love affairs above your head. Otherwise, if you think you have got that, you are finished! You are doomed! It is not so cheap! Don’t try to make it very cheap. It is very difficult.

SMARAṆA AND KĪRTANA

Some *ācāryas* are of the opinion that *smaraṇa* is more important than *kīrtana*, because *smaraṇa* is exclusively connected with consciousness, or is more concerned with

the subtle part of our existence. They feel that *smaraṇa* is the most effective form of *sādhana*. But our Guru Mahārāja, Jīva Gosvāmī, and also Kavirāja Gosvāmī Prabhu laid stress on *kīrtana* – especially for beginners. Our Guru Mahārāja clearly said that *smaraṇa*, in a lower position, is injurious. We should take to *saṅkīrtana*.

*kīrtana-prabhave, smaraṇa haibe
se kāle bhajana-nirjana sambhāva*

Smaraṇa can only occur by the power of *kīrtana*, and only at that time is solitary *bhajana* possible. (*Vaiṣṇava ke?* Verse 19)

When one is exclusively devoted and unconscious of the environment, then one may go on with his *smaraṇa* within. But this is not at all possible for the beginners. Jīva Gosvāmī Prabhu says, *yadyāpi anya bhaktiḥ kalau kartavya tadā kīrtanākhy-bhakti-samyojanenaiva* – all other forms of *sādhana* must be subservient to *kīrtana*. This is the preaching of Mahāprabhu because in Kali-yuga, *kīrtana* has its own characteristic. But if any *ācārya* has stressed *smaraṇa* anywhere that only means that *kīrtana* is relative to the material environment and *smaraṇa* is independent of material consideration. From that point they may have recommended that *smaraṇa* is highest. But that is not accepted in a general way.

The *sahajiyās* are fond of *smaraṇa* rather than *kīrtana*. They are followers of the secluded life and in their mind they go on with *smaraṇa*. They collect information about their age, their identification as a particular *sakhī*, and her

place of attendance in a particular *līlā* under the guidance of particular *sakhī*, in a particular place in Vṛndāvana – all these things. They are required to go on meditating on these things with their so-called devotion. That is the process of the *sahajiyās*. But we do not attend to that – it is all imagination. They are not fit for that plane. They have not got any real *sambandha-jñāna* or actual knowledge of their relationship with Kṛṣṇa. They only go on with their habituated repetition of a particular mental speculation. The stage of *anartha-nivṛtti* and the progress based on that is not accepted by them.

That thing which they achieve is a mere concoction. They are not aware of the actual facts. It is all self-deception, but they think it to be *smaraṇa*. Gaura-kiśora Dāsa Bābājī Mahārāja has given an example. Bābājī Mahārāja used to live in a very small hut on the banks of the Ganges. Another gentleman, imitating him, erected a similar cottage nearby and he went on imitating Bābājī Mahārāja – doing *madbukārī*, sitting and meditating, wearing his cloth in such a way, eating, not eating, taking bath and some days not taking bath. Then one day Bābājī Mahārāja remarked, “Only by entering a labour room, a girl does not produce a child. Many things are necessary beforehand.”

Simply by imitating a *paramahansa*, *bhajana* cannot be affected. The *sahajiyās* are labouring hard externally to produce some child, but our Guru Mahārāja told that it is not an easy thing.

*muktānām api siddhānām nārāyaṇa parāyaṇaḥ
su-durlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

O great sage, among many millions that are liberated and perfect in the knowledge of liberation, one may actually be a devotee of Nārāyaṇa. Such devotees, who are most peaceful, are extremely rare. (*Śrīmad Bhāgavatam* 6.14.5)

nā uṭhiyā vṛkṣopari, tānātāni phala dhari'
duṣṭa-phala karile arjana

If you want to collect the fruits by shaking the tree, but not by climbing the branches, then you will only get the fruits that are bad. (*Kalyāṇa-kalpataru* 1.18)

IMITATION IS NOT SUCCESS

Bhaktivinoda Ṭhākura says that if one wants some fruits without taking the labour of climbing the tree, then what sort of fruits will he get? You have to climb the tree and then you can get the fruit. Otherwise it is only your imagination. *Śuddha-sattva* – the plane of pure goodness means that one must have connection with the real plane and there are so many planes:

upajiyā bāḍe latā brahmāṇḍa bhedi jāya
virajā brahmaloka bhedi para-vyoma pāya
tabe jāya tad upari goloka-vṛndāvana
kṛṣṇa-caraṇa-kalpa-vṛkṣe kare ārohaṇa

The creeper of devotion sprouts and begins to grow until it penetrates the coverings of the universe, crosses the Virajā River, passes through the Brahmaloaka until it reaches the spiritual sky. From there, it continues to

grow until it reaches Goloka-Vṛndāvana where it wraps around the desire tree of Kṛṣṇa's lotus feet. (*Caitanya-caritāmṛta, Madhya-līlā* 19.154)

Mahāprabhu says that when the creeper of *bhakti* rises up to Goloka she has to cross these planes – first Bhūr, Bhuvah, Svaḥ, Mahā, Jana, Tapa, Satyaloka and Brahmaloaka. But the *sahajiyās* do not care to know what is Virajā, what is Brahmaloaka and what is the Brahmāṇḍa. They will only go to a guru, get some mantra and go on meditating. But at such a stage, if they meditate on the *līlā* of Rādhā-Govinda, then instead of Rādhā-Govinda *līlā* they will get entangled with the ladies and gents of this world. They will be entangled in the domain of lust and will have to go to hell instead of going up to Goloka. Imitation is not success. Imitation degrades. The mind is another thing. The mind is not *śraddhā*. for *śraddhā* is connected with the soul and the mind is connected with matter. The mind is material. The mind cannot produce *śraddhā*. *Śraddhā* is an original, fundamental thing. When *śraddhā* awakens, the mind vanishes. Darkness cannot produce light – when light comes, darkness vanishes. Similarly, when truth comes, all mental speculation vanishes. There is subtle and gross – *bhūmir āpo'nalo vāyuḥ khaṁ mano buddhir eva ca*. Earth, water, fire and air are gross and mind, intellect and false ego are subtle. The mind is a product of the material potency, *aparā-śakti*, and the *jīva* is a product of the *parā-śakti*, the principal potency. *Mano-dharma*, mental speculation, has got nothing to do with truth. *Mano-dharma* is drawn from the material world, the world of misconception. *Avāṅ-mānasa gocara* – the mind

Verse 8

cannot reach to the stage of perceiving the truth proper. It is only related to mundane things. The mind comes from the false ego, it is made up of the exploiting tendency. We have to get relief from that. We are surrounded by such poisonous thoughts.

*dānam svadharmaṁ niyamaṁ yamaś ca
śrutam ca karmāṇi ca sad-vratāni
sarve mano-nigraha-lakṣaṇāntāḥ
paro hi yogo manasaḥ samādhiḥ*

Giving in charity, prescribed duties, observance of rules and regulations, hearing the scriptures, pious activities and sacred vows – all these are undertaken to subdue the mind. Indeed, concentration of the mind is considered to be greatest type of yoga. (*Śrīmad Bhāgavatam* 11.23.45)

All types of *sādhana* demands that the mind should be destroyed – *mano-nigraha-lakṣaṇāntāḥ*. There may be different forms and types of *sādhana*, but they all agree on this point – the mind must be finished.



Verse 9

वैकुण्ठाज्जनितो वरा मधुपुरी तत्रापि रासोत्सवाद्
वृन्दारण्यमुदारपाणिरमणात्तत्रापि गोवर्धनः ।
राधाकुण्डमिहापि गोकुलपतेः प्रेमामृताप्लावनात्
कुर्यादस्य विराजतो गिरितटे सेवां विवेकी न कः ॥९॥

*vaikuṅṭhāj janito varā madhu-purī
tatrāpi rāsotsavād
vrndāraṇyam udāra-pāṇi-ramaṇāt
tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ
premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe
sevām vivekī na kaḥ*

WORD FOR WORD

vaikuṅṭhāt – Vaikuṅṭha; *janita* – due to the birth (of Kṛṣṇa); *varā* – superior; *madhu-purī* – Mathurā; *tatrāpi* – even more than; *rāsa-utsavā* – the festival of the *rāsa*-dance; *vṛndāranyaṃ* – the forest of Vṛndāvana; *udāra* – merciful; *pāṇi* – hand; *ramaṇāt* – due to His amorous pastimes; *tatrāpi* – even more than; *govardhanaḥ* – Govardhana Hill; *rādhā-kuṇḍam* – Śrī Rādhā-kuṇḍa; *iha api* – even more than this; *gokula-pateḥ* – the Lord of Gokula; *prema* – divine love; *amṛta* – nectar; *āplāvanāt* – brimming; *kuryād* – engage in; *asya* – of Rādhā-kuṇḍa; *virājataḥ* – situated; *giri* – Govardhana; *taṭe* – at the foot; *sevām* – service; *vivekī* – intelligent person; *na* – not; *kaḥ* – who.

TRANSLATION

Because Śrī Kṛṣṇa appeared there, Mathurā is considered to be superior to Vaikuṅṭha. Greater than Mathurā is the forest of Vṛndāvana because this was where the *rāsa-līlā* pastimes of the Lord took place. Govardhana Hill is considered to be superior to Vṛndāvana because Kṛṣṇa performed amorous pastimes there and raised it with His merciful hand. However, Rādhā-kuṇḍa is superior to Govardhana Hill because it is brimming with the nectar of divine love for the Lord of Gokula. Which intelligent person will not render service to this place which is situated at the foot of Govardhana Hill?

ILLUMINATION

In his *Upadeśāmṛta*, Rūpa Gosvāmī leaps from Vaikuṅṭha in one stride to Mathurā where everything is available in a very clear and substantial way. In one stride he comes to the Kṛṣṇa conception of Godhead. But in *Br̥hat-bhāgavatāmṛtam* Sanātana Gosvāmī has filled in the gap for us. In *Br̥hat-bhāgavatāmṛtam* Gopa-kumāra begins from the lowest stage of devotion, gradually making progress through different levels, and at last he comes to the Kṛṣṇa conception. According to the gradation of consciousness in its development from provincial to universal, we may find ourselves in so many different planets or planes of existence.

Bhūloka is where we are – the world of our experience, the world of our sense perception. It is a peculiar place where we have free choice. Other places are only meant to enjoy or to suffer our good or bad deeds. But in this human species, in Bhūloka, we can take an independent step. In other places more or less, we have no independence. Bhuvaḥ is the mental sphere. The effect of our mental acquisition takes us to our present position of experience. It is not by accident that we exist here in this world of our experience. We have acquired such a position by our previous *karma* and the area of our previous *karma* is called Bhuvaḥ. This physical sphere is only an outcome of that mental sphere. The present world of experience is the product of our previous mental impulses.

Svaḥ means the plane of decision-making. What to do? What not to do? What I like; what I dislike. This is called

sañkalpa-vikalpa. I like this, I don't like that – this is the soil of the mental world of acceptance and rejection.

In this way, in this mundane world, there are different planes of existence – Bhū, Bhuvaḥ, Svaḥ, Mahar, Jana, Tapa and Satyaloka. The negative side includes these seven planes of life from Bhūloka up to Satyaloka where the creator, Lord Brahmā, lives. The master of the whole world of experience of the negative side lives in Satyaloka. The negative side, consisting of the combination of the three modes of material nature that produces this world, finishes in Satyaloka. Then begins Virajā, the verge of the equilibrium of the negative side – the last limit of material consciousness and the highest position aspired for by the Buddhists. And the verge of equilibrium of the positive side is Brahmaloaka, the beginning of the 'Land of Service' – the equipoised verge of the positive world aspired for by the Śāṅkarites.

The next is Śivaloka. On that side there is Sadā-Śiva and He is as the master of the *māyā*. *Vaiṣṇavānām yathā śambhuḥ* – there in Śivaloka, Śiva is a devotee of Nārāyaṇa, representing himself as a token of service in Vaikuṅṭha. That is the position of Sadā-Śiva in Śivaloka. Sadā-Śiva and Mahā-Viṣṇu are almost one and the same. On that side Sadā-Śiva is a devotee, and on this side there is Rudra. The marginal position between the serving world and the enjoying world is Śiva. That aspect that is towards the enjoying side is Rudra and that which is towards the serving side is Sadā-Śiva. The real position of Śiva is a very difficult thing to understand. It is marginal, two aspects combined – mainly *tyāga*, sometimes *bhoga* and sometimes service.

Śiva-tattva means marginal. *Śiva-tattva*, *guru-tattva*, *dhāma-tattva* and *śrī-ṅgraha-tattva* – these four things are very difficult to understand.

After Śivaloka we find Vaikuṅṭha, the land made known to the world by Śrī Rāmānujācārya. In that area of the *paravyoma*, there are so many Vaikuṅṭhas in so many different phases of the pastimes of Lord Nārāyaṇa who resides in the centre. Then there is Ayodhyā with Rāmacandra. Lakṣmī-Nārāyaṇa are in Vaikuṅṭha, the plane of worship with splendour and grandeur, but Ayodhyā is better than Vaikuṅṭha. Why? In Ayodhyā there is the first introduction of *vātsalya-rasa*. The variegated nature of *ānanda* is not to be found in Vaikuṅṭha. In Vaikuṅṭha there is no father or mother of either Nārāyaṇa or Lakṣmī Devī. But *vātsalya-rasa*, *sakhya-rasa* and *mādhurya-rasa* in the real sense may not be found there in Ayodhyā. *Mādhurya-rasa* is not distributed there extensively. Only Sītā is there, Rāmacandra's affectionate wife. And there also Rāmacandra is under the pressure of *nīti*, moral laws.

Dvārakā is between Ayodhyā and Mathurā. There we find Kṛṣṇa being worshiped in different *rasas*. He is with many queens there and the devotees are serving Him in different ways. Unlike Rāmacandra, He is free and not controlled by the laws of this world where He has to sacrifice even His heart and the truth to the false opinion of His subjects. He is free in Dvārakā and the prospect for *līlā* there is also of a variegated nature. *Mādhurya-rasa* is also there in Dvārakā, but it is not fully represented. Kṛṣṇa is the son of Vasudeva and Devakī but He is aspiring after the sweet playful stage of Vṛndāvana. Kṛṣṇa in Dvārakā is conscious

of His *līlā* in Vṛndāvana, but He can't go there. He has self-imposed duties and engagements. He feels in His heart that, "I was very happy when I was playing during My youth in Vṛndāvana, but now duty does not allow Me time for this."

From Dvārakā we come to Mathurā-maṇḍala. There we find Kṛṣṇa to be more comprehensive, more free, an autocrat, and free from the contamination of grandeur and politics. Kṛṣṇa's birth ceremony is found in Mathurā, not in Vaikuṅṭha or Dvārakā, so Mathurā is greater because the service of a higher type can be found there. By the measurement of *rasa*, Mathurā holds a superior position because the *rasa* is more variegated there. The measurement of high and low is according to the *rasa*, the actual measurement of the ecstasy that can be felt by the servitors.

There are various conceptions of Kṛṣṇa – Dvārakā-Kṛṣṇa is there, Mathurā-Kṛṣṇa is there, but the highest conception of Kṛṣṇa is Kṛṣṇa in Vṛndāvana. Vṛndāvana-Kṛṣṇa does not care for Mathurā and Dvārakā. Vṛndāvana is above Dvārakā and Mathurā. In Dvārakā and Mathurā Kṛṣṇa is a political man. The Kṛṣṇa of Mathurā is different to the Kṛṣṇa of Vṛndāvana. We must always remember this. In Vṛndāvana there is free love, free faith. There Kṛṣṇa is in a playful mood, playing freely in a very plain place where His friends are also of a similar nature. He does not show any gorgeous, kingly style. All these Kṛṣṇas are both one and different – that is *acintya-bhedābheda*, distinction and non-distinction. There is a difference in function and mood. Within the Kṛṣṇa conception we find so much variety according to His temperament and satisfaction. It is

inconceivable. The unified and differentiated character of reality is inconceivable; its secret is in the hand of the Supreme power. It does not depend upon our whim. Still, that differentiated character of the Absolute will be seen differently according to the subjective relationship we have with Him.

*mallānām aśanir nṛṇām nara-varaḥ
strīṇām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām
śāstā sva-pitroḥ śīśuḥ
mṛtyur bhoja-pater virāḍ aviduṣām
tattvaṁ param yuginām
vṛṣṇīnām para-devateti vidito
raṅgam gataḥ sāgrajaḥ*

When Śrī Kṛṣṇa entered the arena with His brother Balarāma, He was regarded by the spectators in different ways. The wrestlers considered Him to be like a thunderbolt. The men thought of Him as the best of men. To the ladies, He appeared to be the god of love personified. The cowherd men looked upon Kṛṣṇa as their own kinsman. The vassal kings saw Him as a great chastiser. His parents saw Him as their most beloved child. Kāmsa, the king of the Bhoja Dynasty, perceived Him as death personified. The foolish saw Him as the Universal Form. To the *yogīs*, He appeared to be the indwelling Supersoul. To the members of the Vṛṣṇi Dynasty, He appeared to be their most revered Lord. (*Śrīmad Bhāgavatam* 10.43.17)

When Kṛṣṇa was entering the arena to meet with Kāmsa, different persons saw Him in different ways. It was the same Kṛṣṇa entering, but different classes of people were looking at Him, but seeing Him in different ways. But they are one and the same Kṛṣṇa. That is also possible. According to their *adbhikāra* they saw Him differently. Some saw Him as a foe, some as a friend, some as their son, some as a politician and some as a king. In this way there were persons of different categories and according to their own position, they were seeing Him differently. Kṛṣṇa satisfies everyone. Even the animals in Vṛndāvana become ecstatic when they come in connection with Kṛṣṇa.

*barhāpīdaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapīsaṁ vaijayantīm ca mālām
randhrān veṅor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāranyaṁ sva-pada-ramaṇaṁ prāvīśad-gīta-kīrtiḥ*

With His head adorned with a peacock-feather, blue *karṇikāra* flowers on His ears, wearing yellow garments as bright as gold, and the *Vaijayantī* garland around His neck, that best of dancers, Śrī Kṛṣṇa, entered the forest of Vṛndāvana and beautified it with the marks of His lotus feet. He filled the holes of His flute with the nectar of His lips, as the cowherd boys sang His glories. (*Śrīmad Bhāgavatam* 10.21.5)

Kṛṣṇa in Vṛndāvana differs from Kṛṣṇa in Govardhana. In Vṛndāvana there is free mixing by Kṛṣṇa without any hesitation in connection with other camps of the *gopīs*. That is a general *rāsa-līlā*. At Govardhana there are only selected

groups – both the camp of Rādhārāṇī and Candrāvalī are to be found there. But our need is the exclusive group – the group of Rādhārāṇī.

Rādha-kuṇḍa is only for the selected group of Rādhārāṇī, not for any other. Rūpa Gosvāmī has mentioned this. Rādha-kuṇḍa is the highest position where only Rādhārāṇī and Her own confidential group approach to serve Kṛṣṇa and Kṛṣṇa, in His full-fledged love, comes to cooperate with Her service. The highest conception of Kṛṣṇa is at Rādha-kuṇḍa.

VAIKUṆṬHA IS TO BE ELIMINATED

The land of dedication begins from Vaikuṅṭha and ends in Vṛndāvana. Vaikuṅṭha is calculative and Vṛndāvana is spontaneous and irresistible. Raghunātha Dāsa Gosvāmī says that if we have too much attraction for the laws of *vaidhi-bhakti* and *śāstrika* rules, then we will be thrown down into the *para-vyoma*, to Vaikuṅṭha, and we won't be able to keep up our position in Vṛndāvana where it is spontaneous. We won't be allowed to take our position in the land of freedom where spontaneous love is the queen and is regulating the whole thing. She will throw us down to Vaikuṅṭha – “Go there! Do your duty according to scripture, according to calculation created by grandeur, awe and reverence. Go there! Only the simple, plain, spontaneous, hearty service of the Lord reigns here in Vṛndāvana and we are in the midst of that thing. We do not care for any other thing, only for the object of our love. That is our guide that is our *śāstra* that is everything. We do not know anything more and we do not want to know anything more.”

No necessity of any scriptural direction is found in Vṛndāvana. My direction is Kṛṣṇa – what law will come in between? A law will say, “Oh, you only did this much, so don’t go this way.” What is this? I must give my whole heart as much as I can command to my Lord and to those that are running to serve Him in that nature. There is no law, no scripture, no good will of the environment, of the society, so called relatives and also the ways that have been recommended by the *śāstra* – “You should do this, you should not do that.” That may be in the case of worldly matters but not in our dealings to Kṛṣṇa. That is spontaneous, that is automatic.

Therefore Vaikuṅṭha is to be eliminated, and even Ayodhyā and Dvārakā. Elimination of the highest is going on cautiously and with reverence. “What can I do? My fate is connected in Vṛndāvana. My inner hankering is for that type of service – forgive me.” Raghunātha Dāsa Gosvāmī says that when the inner attraction is coming towards *mādhurya-rasa*, he is reluctant to go there.

*sakhyāya te mama namo ‘stu namo ‘stu nityam
dāsyāya te mama raso ‘stu raso ‘stu satyam*

I continually offer my respects to Your confidential service. My sincere inclination is to go towards the lower service. (*Vilāpa-kusumāñjali* 16)

The attraction for the highest class, I am not fit for that. This should be our temperament. I shall try my best to stick with the friendly circle, *sakhya-rasa*. I am afraid that it may entice me in a false way. I have no such great fortune

in me. No ambition! Even in that world – no ambition! I am the servant of the servant of the servant of the servant. It is not an exaggeration. It is the real thing. We should find this sort of substance within us and then we are safe. We are in a good position. We must not think ourselves very high that we have already attained that spontaneous flow. In our position we must try to give some respect – *pūjala rāga-patha gaurava-bhaṅge*. We should always keep that on our heads. We shall roam about in the *śāstrika* area but our gurus, our superiors, our aspiration, should always be kept on our heads. I am not in such a big position, so I must show some respect for the *śāstras* etc. Otherwise if we think that whatever we do in the name of Kṛṣṇa is all right, then we go to hell.

Pūjala rāga-patha gaurava-bhaṅge – we must retain our connection with the *śāstrika* society as far as possible and we will always give appreciation, reverence and love for that higher area. We ourselves may not put that into practice but our appreciation should always be towards that which is beyond the law. Kṛṣṇa is above law. Kṛṣṇa and Kṛṣṇa's devotee are above the law, but we are not yet in that category. That should be our general temperament. *Pūjala rāga-patha gaurava-bhaṅge*

In this way development in the theistic area has been shown to us, and we are fortunate enough that we can appreciate in our gradual progression these things given by Mahāprabhu, *Bhāgavatam*, and the *gosvāmī-śāstra*.

Verse 10

कर्मिभ्यः परितो हरेः प्रियतया व्यक्तिं ययुर्ज्ञानिनस्
तेभ्यो ज्ञानविमुक्तभक्तिपरमाः प्रेमैकनिष्ठास् ततः ।
तेभ्यस्ताः पशुपालपङ्कजदृशस्ताभ्योऽपि सा राधिका
प्रेषा तद्वदियं तदीयसरसी तां नाश्रयेत्कः कृती ॥ १० ॥

*karmibhyaḥ parito hareḥ priyatayā
vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ
premaika-niṣṭhās tataḥ
tebhyaś tāḥ paśu-pāla-paṅkaja-dṛśās
tābhyo'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī
tām nāśrayet kaḥ kṛtī*

WORD FOR WORD

karmibhyaḥ – those that follow the path of *karma*; *paritaḥ* – in every respect; *hareḥ* – Lord Hari; *priyatayā* – more dear; *vyaktim* – the distinction; *yayur* – attained; *jñāninas* – the *jñānīs*; *tebhyaḥ* – than them; *jñāna-vimukta* – abandoned knowledge; *bhakti* – the path of *bhakti*; *paramāḥ* – superior; *prema* – love for Kṛṣṇa; *eka-niṣṭhā* – exclusively; *tataḥ* – are; *tebhyaḥ* – than them; *tāḥ* – they; *paśu-pāla* – the cowherd women; *paṅkaja* – lotus; *dṛśas* – eyes; *tābhyaḥ* – even them; *api* – indeed; *sā* – She; *rādhikā* – Śrī Rādhikā; *preṣṭhā* – dear; *tadvad* – similarly; *iyam* – this; *tadīya* – of Hers; *sarasī* – the lake of Rādhā-kuṇḍa; *tām* – it; *na* – not; *āśrayet* – take shelter; *kaḥ* – who; *kṛtī* – do.

TRANSLATION

The *jñānis* have attained the distinction of being dearer to Lord Hari than those who follow the path of *karma*. Even dearer to the Lord are those who have abandoned knowledge, understanding that the path of *bhakti* is higher. Even more superior are those that have attained love for Kṛṣṇa. The lotus-eyed *gopīs* are most exalted of all, and amongst them Śrī Rādhikā is certainly the dearest of Śrī Kṛṣṇa. And Rādhā-kuṇḍa is as dear to Kṛṣṇa as She is. Therefore, which fortunate soul will not take shelter of Rādhā-kuṇḍa?

∞ ILLUMINATION ∞

When Śrī Caitanya Mahāprabhu was circumambulating Govardhana Hill in Vraja-maṇḍala, He intuitively discovered Rādhā-kuṇḍa concealed in a paddy field. At that time He was searching for Rādhā-kuṇḍa, but none could say where it was. Then suddenly He came out from His trance, went to a paddy field where there was some water, took the water on His head and began to chant the *stotram* of Rādhā-kuṇḍa as is mentioned in *Padma Purāṇa*:

*yathā rādhā priyā viṣṇos tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā viṣṇor-atyanta vallabhā*

Just as Śrīmatī Rādhikā is very dear to Śrī Kṛṣṇa, similarly Her divine pond, Rādhā-kuṇḍa, is also dear to the Lord. Of all the *gopīs*, Śrīmatī Rādhikā is the dearest consort of Lord Kṛṣṇa. (*Padma Purāṇa*)

From that time on, that place was understood to be Rādhā-kuṇḍa. Later Raghunātha Dāsa Gosvāmī renovated the pond and lived there without any care in the world.

One day, while going through Vṛndāvana, Sanātana Gosvāmī saw Raghunātha Dāsa sitting under a tree near the bank of Rādhā-kuṇḍa and taking *kṛṣṇa-nāma*. Then suddenly one tiger came there, drank some water and went away. Raghunātha was undisturbed as he was deeply engaged in chanting the Holy Name. Sanātana approached him and told, “This is the fact – one tiger came to drink water and you were exposed here under the tree. It is my

request to you that you please construct a thatched cottage.” Raghunātha managed to construct a small hut there and he used to stay there for his whole life. In his last days sometimes he would take only a leaf-cup of buttermilk and go on with chanting the Holy Name. He would chant one lakh of the Holy Name daily and he would offer his obeisances a thousand times to different Vaiṣṇavas. When he was about eighty, he would crawl on the banks of Rādhā-kuṇḍa chanting, “Jaya Rādhe! Jaya Rādhe! Jaya Rādhe!” In this way he passed his days. At Rādhā-kuṇḍa he was going through the writings of Rūpa Gosvāmī and he also began to write literature, inspired by the divine works of Rūpa Gosvāmī. Raghunātha also composed some verses that give us a clear idea about *rādhā-dāsyam*. Though we find this in the writings of Śrī Rūpa, it is even clearer in the writings of Raghunātha Dāsa. It is as if he is giving a challenge to Kṛṣṇa that, “If we do not find Rādhārāṇī with You, we want to avoid You! We want Rādhā-Kṛṣṇa together and if Rādhārāṇī is not with Kṛṣṇa, we don’t want to approach that Kṛṣṇa. Rather, we shall serve Rādhārāṇī alone.” This is clearly stated in his writings and that is considered to be the highest acme of Gauḍīya Vaiṣṇava theology.

*āśā-bharair amṛta-sindhu-mayaiḥ kathañcit
kālo mayātigamitaḥ kila sāmpratam hi
tvam cet kṛpām mayi vidhāsyasi naiva kiṁ me
prāṇair vrajena ca varoru bakāriṇāpi*

Oh Varoru (Rādhā), I am passing my days with great difficulty with an intense desire to attain the ocean of nectar. If You do not give me Your mercy, then of what

use to me are my life, the land of Vraja, and Śrī Kṛṣṇa, the enemy of Baka? (*Vilāpa-kusumāñjali* 102)

This *śloka* has given us the conception of our highest attainment in the school of Śrī Caitanya Mahāprabhu. Dāsa Gosvāmī is addressing Rādhārāṇī – “O my Goddess! O Queen of Vṛndāvana. *Āśābharair* – for a long, long time I have waited with great patience to have Your mercy. *Amṛta-sindhu-mayaiḥ* – and that is so sweet to me that I cannot avoid it. It is melting my heart, it is attracting my heart, and it is gracing my heart. It touches me so deeply that I can’t avoid Your service connection. *Kālo mayāti gamitaḥ* – somehow I have managed to come after such a long time. I am an impatient man – please be gracious! *Tvam cet kṛpām mayi vidbhāyasi naiva* – if You are not propitiated and not gracious with me, then I have got no hope in my heart. I have come to the end of my present life. It is finished here. *Kim me prāṇair* – what is the utility of my life even? It is useless. It will come to end. No utility. *Vrajena* – what shall I do in this Vṛndāvana? Vṛndāvana is of no use to me. It is also not helpful in my life. I can’t love this Vṛndāvana which is associated with this *līlā*. *Bakāriṇāpi* – what to speak of that, I can’t even relish the company of Kṛṣṇa without You. Without You, even Kṛṣṇa has no meaning to me. I can’t tolerate my life, neither can I relish this environment, and if Kṛṣṇa Himself comes to grace me, I can’t relish that without Your connection. So please be gracious to me. You are all in all to me. To achieve Kṛṣṇa consciousness without You is no Kṛṣṇa consciousness. Your position is such. It is so great and so beautiful.

You are the centre of the *līlā* of Kṛṣṇa. I surrender to You for Your grace, my Supreme Goddess.”

Sometimes our Guru Mahārāja used to explain this *śloka* amongst select disciples, and he became full of emotion. His face became red and sometimes tears came to his eyes. When he used to explain this *śloka*, we could trace that he was quite at home – that he has come to his own plane, he has come home.

**WE ARE NOT VAIṢṆAVAS
WE ARE ŚUDDHA-ŚĀKTAS**

One time at Rādhā-kuṇḍa, the Diwan (chief minister) of Bhāratpura State came with his family and they were circumambulating Rādhā-kuṇḍa by prostrating themselves on the ground and slowly advancing by measuring the length of each successive prostration. Paramānanda Brahmācārī came to Prabhupāda and reported with much ardor, “They have so much esteem for Rādhārāṇī!” Prabhupāda then came out from his inner quarters and said, “Yes, but their concern for Rādhārāṇī and our concern for Rādhārāṇī are quite different. They come to Rādhārāṇī because She is Kṛṣṇa’s favourite; but our position is the opposite. We worship Kṛṣṇa because He is Rādhārāṇī’s favourite. Our interest is in Rādhārāṇī, and Kṛṣṇa is Her favourite and only because She wants Kṛṣṇa do we have any connection with Him.”

The Gauḍīya Vaiṣṇavas know only Rādhārāṇī because Rādhārāṇī can fully attract Kṛṣṇa. And the remuneration for those that are serving Rādhārāṇī is that they get the

highest quality of *rasa* from Kṛṣṇa which cannot be found in any other channel. What comes through Rādhārāṇī is of the highest quality. Therefore, the service of Rādhārāṇī should be the summum-bonum of our life.

Prabhupāda once told us that we are not Vaiṣṇavas, we are really Śāktas, worshipers of the potency; not Śāktas that worship the mundane potency, but *śuddha-śāktas*. The real, original potency, Kṛṣṇa's dedicating Moiety, is in Vraja. Both direct and indirect connections with Kṛṣṇa come through Her. We are concerned with Kṛṣṇa, only because our Goddess Rādhārāṇī has got connection with Him, not otherwise. This is Rādhā's position. This is also the conclusion of Bhaktivinoda Ṭhākura:

*rādhā-bhajane yadi mati nāhi bhelā
kṛṣṇa-bhajana taba akāraṇa gelā
ātapa rahita sūraya nāhi jāni
rādhā-virahita mādhava nāhi māni*

If you do not wish to worship Rādhā, then the worship of Kṛṣṇa will quickly leave you. I know the sun is never without heat and light and I also know that Mādhava is never without Śrī Rādhā. (*Gītāvalī* 10.8.1-2)

*umā ramā satyā śacī candrā rukmiṇī
rādhā-avatāra sabe – āmnāya-vāṇī
bena rādhā-paricaryā jāṅkara dhana
bhaktivinoda tāṅ'ra māgaye caraṇa*

The *Vedas* state that Umā, Ramā, Satyabhāmā, Śacī, Candrāvalī, and Rukmiṇī are all incarnations of

Rādhārāṇī. Bhaktivinoda begs to stay at the feet of those devotees whose only wealth is the worship of Śrī Rādhikā. (*Gītāvalī* 10.8.7-8)

Bhaktivinoda Ṭhākura says that if your mind cannot serve Rādhārāṇī then all your attempts towards Kṛṣṇa will be useless. *Akāraṇa gelā* – if you cannot acquire earnestness towards the service of Śrī Rādhikā, then all your labour for Kṛṣṇa will go to hell! *Ātapa rahita sūraya nāhi jāni* – we cannot comprehend the sun without its heat, so also, no conception of Mādhava is possible without Śrī Rādhikā. In Prabhupāda’s language, She is the ‘Predominated Moiety’ and Kṛṣṇa is the ‘Predominating Moiety’. The other half is fully represented by Her. Dedication as a whole is represented by Śrī Rādhikā. *Umā ramā satyā śacī candrā rukmiṇī* – there are so many examples of many pious ladies in the *Purāṇas*. Umā means the wife of Śiva; Ramā means Lakṣmī Devī; Satyā means Satyabhāma, the queen of Kṛṣṇa; Śacī means the faithful wife of Indra; Candrāvalī means the antagonist of Rādhārāṇī; Rukmiṇī means the principle queen of Dvārakā-Kṛṣṇa – they all different parts of Rādhārāṇī. They all spring from the main potency which is known as Rādhā. *Arādhana* – who can serve, who can worship, who can give respect, who really loves Kṛṣṇa and can render loving service unto Him. *Rādhā-avatāra sabe āmnāya-vāṇī* – if we study the scriptures then we’ll find that the source of all these goddesses is Śrī Rādhikā. *Hena rādhā-ṣaricaryā jāṅkara dhana* – those that have the wealth of service to Śrī Rādhikā, I want to fall at their feet and obtain the dust of their holy feet. I hanker after nothing else. This high ideal makes one great and not

anything material. One who has got this high ideal is actually a wealthy man – less valuable things are eliminated and our concentration is in the proper place. We are saved from wild goose chasing. Mahāprabhu came to show us this path and we find this if we go through His life and teachings.

WE ARE NOT FIT TO LIVE AT RĀDHĀ-KUṆḌA

According to the advice of Rūpa Gosvāmī, Rādhā-kuṇḍa is the best place in Vṛndāvana and he urges us to stay there. However, once our Guru Mahārāja ordered that a cottage should be built at Govardhana and I heard him say, “We must serve our *guru-varga* and so we shall have to go to the highest position of Rādhā-kuṇḍa. But we won’t stay there. We are not fit to live at Rādhā-kuṇḍa. We must stay nearby at a lower place – Govardhana. We shall go to Rādhā-kuṇḍa only to serve our gurus, and then we shall come back to Govardhana and there we shall stay. Our superior gurus, Gaura-kiśora Dāsa Bābājī, Bhaktivinoda Ṭhākura and others – they will live and serve at Rādhā-kuṇḍa. We are not of such a high position.”

This should be our position – giving honour to the highest position of our guru. This difference between the disciple and the master should always be maintained. The master holds the highest position. In the highest place of *līlā* he will be there, performing the highest form of service. But we will be a little lower. We shall live very near, but away. We shall come and serve them and then go back again because we have to attend their command, so we must be at an amiable distance. We shall take our stand in

Govardhana and always be eager for the call that may come at any moment from Rādhā-kuṇḍa, that we may help in any type of service. All our masters are playing there and from a little lower position we are to look at that, then it may be permanent.

In Jagannātha Purī our Guru Mahārāja lived in a bungalow at Caṭaka Parvata, that is thought to be Govardhana Hill. Yet Mahāprabhu has said, “*Govardhane na caḍiḥa dekh-ite gopāla* – “Don’t climb over Govardhana Hill even to get *darśana* of Gopāla.” But Guru Mahārāja constructed his bungalow on top of Caṭaka Parvata. When the construction was finished, deities of Vyāsa and Madhvācārya were placed in one room next to his. I was asked to worship the deities before Prabhupāda entered the rooms. I said, “I do not know which *mantras* to worship Vyāsa and Madhvācārya.” I was told, “Whatever you know about them, think of that and offer a flower, some *naivedyam* and some garland with respect.” By his order I did that and offered with, *om madhvāya namaḥ* and *om vyāsāya namaḥ* and worshipped the two deities. When I was finished then Guru Mahārāja entered his room. He was using a bungalow which was erected on the top of Caṭaka Parvata which is considered to be the extension of Govardhana Hill in Vṛndāvana, and to climb over which has been forbidden by Mahāprabhu Himself – how to adjust?

I found the adjustment in this way – Vyāsa was living over the Himalayas and Madhva also met him. In connection with serving them, Prabhupāda lived there to satisfy them though apparently he had crossed the advice

of Mahāprabhu, but he made the adjustment with Vyāsa and Madhva. This conception allowed him to stay there. For the service of guru we can even climb on his bedstead. Sometimes it is necessary to stand on the *śimbāsana* in order to crown the Deity. We are told that the *śimbāsana* is supposed to be the extension of Baladeva or Nityānanda. But for the service necessity we can approach anywhere and everywhere but not to fulfil our own purpose.

To understand when it is necessary to follow the higher statements of the guru, we sometimes have to enter the higher zone of *siddhānta* with Rādhārāṇī, the *sakhīs*, the *mañjarīs* etc. But that is only for the purpose of service and we should not stay there for a long time. We must come back and remain in our own fit position. Otherwise they will be dishonoured and they will disappear forever from my mind. I will be nowhere and once that is withdrawn, we will become disbelievers. We will be helplessly thrown to the plane of atheism. We have to tackle those things very carefully and only for the necessity of service to our guru.

We must always be very particular that we always select our position on a lower standard – not on the same plane as our superiors, the guru and the Vaiṣṇavas. That is the key to success. Don't try to make such high things an object of your experience.

TAKING THE NAME OF RĀDHĀRĀṆĪ

Even when taking the Holy Name of Rādhārāṇī, we give some *pranāma*: “Oh, please forgive me, I am not qualified

to take Your Holy Name, I am not qualified. I am trying to say so much. With my small tongue, I am taking Your Holy Name. Forgive me, forgive me, I have got the audacity of taking Your Holy Name.” She is so high, so great, so noble, that we can’t consider ourselves fit to take Her Holy Name. Śukadeva Gosvāmī did not directly take Rādhārāṇī’s name in the whole of *Bhāgavatam* where he has given what is the true perception of divine love.

Our Guru Mahārāja told so many things but very rarely did he take the Name of Rādhārāṇī. He had such great respect for Her. Once one big *zamindar* (land-owner) came to Guru Mahārāja and opened the topic that Pārvatī’s beauty was higher than that of the *gopīs*. Prabhupāda could not tolerate that idea, and he began to describe the beauty of Rādhārāṇī with great enthusiasm and emotion, but another force was checking his attempt. Rādhārāṇī’s beauty was being challenged by some quarter so he had to speak, but at the same time he was not prepared to describe that beauty in public – it should not be exposed to them. They are unable to appreciate even a very small portion of that. Two opposite forces from different directions were fighting in him and he fell from his chair and fainted.

Prabhupāda was not ready to bear a slight dishonour concerning Rādhārāṇī. Prabhupāda once ordered one gentleman to sing a song by Bhaktivinoda Ṭhākura, *Āmi ta svānanda-sukhada-vāsī*. There it is mentioned:

*rādhikāra-kuñja āndhāra kari
laite cabe se rādhāra bari*

Candrāvalī wants to take away Rādhā's Hari, thus causing the love-grove of Rādhikā to be overcast with the darkness of gloom (*Śaraṇāgati* 5.4.5)

“I am in the group of Rādhārāṇī and I can't tolerate the sight of the *sakhīs* of the other camp, the camp of Candravālī, Śaibyā etc. because their sight excites in me the idea that they want to take Kṛṣṇa from the camp of Rādhārāṇī making it dark for us.”

I saw Prabhupāda sitting in a canvas chair, patiently hearing Bhaktivinoda Thakura's song. The song was sung twice. During the course of that song this statement came – *rādhikāra-kuñja āndhāra kari* – they want to snatch away Kṛṣṇa making the *kuñja* of Rādhārāṇī dark. Prabhupāda felt a shock. His body would jerk. I noticed it. Again the song was repeated, but whenever that point would come, he had a shock as if an arrow had hit him from the back. He could not tolerate. He was not ready to tolerate any dishonour to the camp of Rādhārāṇī. It was intolerable that Rādhārāṇī's *kuñja* was dark and Kṛṣṇa was absent because He has gone to please another. It was inconceivable to Prabhupāda. Although Bhaktivinoda Thākura has written this as an impartial statement, in his relative position Prabhupāda could not tolerate. Such is the sentiment of the proper devotees of Śrī Rādhikā.

We must always keep such topics at a respectable distance over our heads – *pūjala rāga-patha gaurava-bhaṅge*. This is a very happy expression, very sweet and very useful also. *Pūjala rāga-patha gaurava-bhaṅge* – herein is the

Verse 10

whole tenor of our Guru Mahārāja and the nature of his service. It is not only for him, but he has extended this banner to all.



Verse 11

कृष्णस्योच्चैः प्रणयवसतिः प्रेयासिभ्योऽपि राधा
कुण्डं चास्या मुनिभिरभितस्तादृगेव व्यधायि ।
यत्प्रेष्ठैरप्यलमसुलभं किं पुनर्भक्तिभाजां
तत्प्रेमेदं सकृदपि सरः स्नातुराविष्करोति ॥ ११ ॥

*kr̥ṣṇasyoccaiḥ praṇaya-vasatiḥ
preyasībhyo'pi rādhā
kuṇḍaṁ cāsyā munibhir abhitas
tādrg eva vyadhāyi
yat preṣṭhair apy alam asulabham
kiṁ punar bhakti-bhājāṁ
tat premedaṁ sakṛd api saraḥ
snātur āviṣkaroti*

WORD FOR WORD

kṛṣṇasya – of Śrī Kṛṣṇa; *uccaiḥ* – topmost; *praṇaya* – of love; *vasatiḥ* – object; *preyasībhyaḥ* – the *gopīs*; *api* – more than; *rādhā-kuṇḍam* – Śrī Rādhā-kuṇḍa; *ca* – and; *asyā* – of Her; *munibhir* – sages; *abhitāḥ* – in all ways; *tādṛk eva* – similarly; *vyadhāyi* – established; *yat* – that; *preṣṭhaiḥ* – for great devotees; *api* – even; *alam* – greatly; *asulabham* – difficult to achieve; *kim* – what; *punaḥ* – more; *bhakti-bhājām* – ordinary devotees; *tat* – that; *prema* – love for Kṛṣṇa; *idaṁ* – this; *sakṛd* – once; *api* – more than; *saraḥ* – lake; *snātuḥ* – bathe; *āviṣkaroti* – achieves.

TRANSLATION

It has been established by great sages that amongst all the beloved *vraja-gopīs*, Śrī Rādhā is Kṛṣṇa's most treasured object of love. Similarly, Her *kuṇḍa* is just as dear to Him. One who bathes even once in the waters of Rādhā-kuṇḍa attains love for Kṛṣṇa which is extremely difficult to achieve even for great devotees, what to speak of ordinary devotees.

❧ ILLUMINATION ❧

In general it has been urged that if one takes bath in Rādhā-kuṇḍa, one's devotional qualities can improve. But this must be treated with proper regard and devotion otherwise an offence will be committed. Our Guru Mahārāja told, "Don't dive and try to take advantage of a bath. No! Put a drop or two on your head." He also commented that bathing does not mean to dive into Rādhā-kuṇḍa with this physical body. The soul must take bath there. Physically you are to honour. Many are seen diving deep into the waters of Rādhā-kuṇḍa, sometimes swimming, taking bath etc. But our Guru Mahārāja did not allow us to do so. We did as he did – he would take some water and put it on his head, without touching Rādhā-kuṇḍa with his feet. That was his example that we have seen. He did not like anyone diving and taking bath in Rādhā-kuṇḍa. Radhā-kuṇḍa is not to be considered as a physical utility. Rādhā-kuṇḍa should be revered. Radhā-kuṇḍa is Rādhārāṇī in the form of liquid, so great respect should be given to that *kuṇḍa*.

Loving regard is very precious. It is not available anywhere and everywhere. It is not so cheap. It is the highest wealth of our soul which can attract Kṛṣṇa towards us. It is not so cheap that you will think, "I have got that – I can take bath regardless and then I'll get so much devotion." Don't venture! First try to understand what is *rāga* and when you get *rāga* you can play there, you can play freely. But you must be sure one hundred percent to have the correct attitude concerning the divinity of Rādhā-Govinda. Otherwise, you will think it is all mundane.

The *sahajiyās* think that they already attained that high plane and they are in a position to swim and play in Rādhākuṇḍa. But this destroys the real quality of the thing, and so they are pests to the Gauḍīya Vaiṣṇava society. It is not so cheap. Therefore the external practices of those higher things has been discouraged by our Guru Mahārāja in the strongest terms. *Rāga-bhakti* is far, far above. It is not a very ordinary thing to be sold in the market. We hate those who say that they have got *rāga-bhakti*. They are enemies of the *sampradāya* of Mahāprabhu. Is *rāga* so cheap? There are so many signs of an ordinary man, the scent of the beast is in him, and he has attained *rāga-bhakti*? Only to destroy them, the Gauḍīya Maṭha has come – to destroy those imitators of *rāga-bhakti*.

Some of Svāmī Mahārāja's disciples have gone to that camp. They think they will easily attain that which is the highest attainment of the whole theological world. These misguided souls have gone against their guru as well as the vehement opposition of our Guru Mahārāja who gave a warning against such adulteration – love for God is not so cheap! Mahāprabhu Himself says:

*na prema-gandho'sti darāpi me harau
krandāmi saubhagya-bharam prakāśitum
vaṁśī-vilāsyānana-lokanam vinā
bibharmi yat prāṇa-pataṅgakan vṛthā*

I have not the slightest tinge of divine love within my heart. When you see Me crying in separation, I am only making a false show of devotion. The proof that I have

no love for Kṛṣṇa is the fact that while not seeing His beautiful face as He plays His flute I continue to maintain My insect-like existence. (*Caitanya-caritāmṛta, Madhya-līlā* 2.45)

Na prema gandho'sti – “What to speak of *prema* proper, I do not even have an infinitesimal scent of real devotion. I can't trace even the remotest scent of divine love in Me. There is not a drop of real *rāgānuga-bhakti* within me – that is an infinite ocean. My attempt is a sham – it is all artificial.” Mahāprabhu is blaming Himself in such a way. But from the background *rāgānuga-bhakti* is completely filling Him up and capturing Him wholesale.

We must not be overconfident of our previous acquisition – “I have acquired so much. I have made so much progress.” I must not be satisfied with a certificate of my own making. Mahāprabhu Himself says, “I am taking the Holy Name and I am showing so many tears in the Holy Name of Kṛṣṇa. Why? It is all a false show. My crying is only a show to canvas others to see what a great devotee I am.” We must have so much confidence in ourselves to think that we have become a devotee. In this way we must be very, very careful.

Kotiṣv api mahā-mune – Kṛṣṇa Dāsa Kavirāja Gosvāmī and Narottama Dāsa Ṭhākura were thinking, “The whole world is absolved from sin, but I am neglected, I am left as the only exception. I am so low and ill-fated that I am rejected from that most benevolent infinite *līlā*. I alone am rejected. I could not utilise this great fortunate wave.” This should be the real tendency of a genuine Vaiṣṇava

who has actually come in relation with the Infinite. Whenever the finite comes in touch with the Infinite his temperament cannot be otherwise. Our temperament should be that, “I am empty; I did not get anything. I feel emptiness within me. I can’t get the goal. My life is frustrated. Neither do I get a drop of grace from the Lord, nor the world that I have left. I have no alternative, O Lord. If You don’t accept me then I am undone. Please, just make me the servant of the servant of the servant. Give me the remotest connection to You. Don’t leave me, my Lord. I can’t tolerate this craving for You.”

This heart-felt, heart-rending prayer must come from the Vaiṣṇava devotee of the Lord. Any charm for the outside world is fully eliminated for that person, from the core of his heart and in the near future his heart will be filled with the nectar of the grace of Kṛṣṇa.

AUDĀRYA AND MĀDHURYA

Rādhā-kuṇḍa and Śyāma-kuṇḍa are the representation of two forms – the Predominating Moiety and the Predominated Moiety. And though two, there is a channel underground and that shows that they are actually both one unit. They are apparently two, but actually one. When the Predominating Moiety and the Predominated Moiety become one; that becomes Mahāprabhu Śrī Caitanyadeva. In Vṛndāvana They are divided into two but there is a connecting link. Svarūpa Dāmodara has given us this śloka:

*rādhā-kṛṣṇa-praṇaya-vikṛtir
hlādinī-śaktir asmād*

Upadeśāmṛta

*ekātmānāv api bhuvī purā
deha-bhedam gatau tau
caitanyaḥkhyam prakāṣam adhunā
tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitam
naumi kṛṣṇa-svarūpam*

The love of Śrī Śrī Rādhā-Kṛṣṇa is the divine manifestation of the *hlādinī-śakti*. Though originally one, They have become separated eternally. Now They have again become one in the form of Śrī Caitanya. I offer my respects unto that Lord, who is Kṛṣṇa Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī. (*Caitanya-caritāmṛta, Ādi-līlā 1.5*)

Who is Mahāprabhu? Just as Rādhārāṇī had Her most intimate friend Lalitā, who knew the real heart of Rādhārāṇī – so here, Lalitā’s *avatāra* was Svarūpa Dāmodara and He fully knew who Mahāprabhu was. He has given this ontological acquaintance of Mahāprabhu. We cannot say whether winter is first, or summer, or rainy season, or autumn – they are moving in a cyclic order. Similarly the *līlā* of Kṛṣṇa and Mahāprabhu is eternal. In Kali-yuga He is coming as Mahāprabhu Śrī Caitanyadeva, and in Dvāpara-yuga, He is coming as Kṛṣṇa – but time is an eternal factor in *nitya-līlā*. Generally we consider that Satya-yuga is first, then Treta-yuga, then Dvāpara-yuga, then Kali-yuga. Again, after Kali-yuga comes Satya-yuga, Treta, Dvāpara and Kali – in a cyclic order. So whether Mahāprabhu is first or Kṛṣṇa is first is unquestionable. It is revolving in a cyclic order.

In this verse, Svarūpa Dāmodara says that first Rādhā-Govinda are combined, and we see that in Dvāpara-yuga They are separate for Their *līlā*. In ancient times, They divided Themselves for the purpose of *līlā*. But They are one – *ekātmānām*. Sometimes They are combined for *līlā*, and sometimes They are separate for *līlā*. The Whole was one combined as Mahāprabhu and later we find the Whole to be separated in *vṛndāvana-līlā* as Rādhā-Govinda. Both *vṛndāvana-līlā*, and *navadvīpa-līlā* are eternal. In the highest eternal ontological quarter we find *līlā* of both types. In one compound there is Vṛndāvana where we find that Rādhā-Govinda are having Their pastimes and They are separate there. In *gaura-līlā* we find Rādhā-Govinda combined and both of Them try to distribute Themselves to others. What was previously confined to Their own circle, in *gaura-līlā* we find that that *rasa* is being distributed to others. *Audārya* and *mādhurya* – two specific characteristics of two *līlās* and two *avatārīs*. Both of them are *avatārī*, the source of all *avatāras*. It is the highest conception of the ontological aspect of the Absolute, but in two phases. One is They are tasting Their own sweetness in Their own *līlā*, and in another place They are trying to distribute that sweetness to the other souls. This is the difference.

Rādhā-bhāva-dyuti suvalitam naumi kṛṣṇa-svarūpam - the close embrace of the potency and the owner of the potency. The predominating and the predominated tendency is mixed, but an extraordinary ecstatic feeling is there. Kṛṣṇa is overpowered by the potency, and He Himself is searching after something – *kṛṣṇasya ātmānusandhana*. This is the influence of Rādhārāṇī over Kṛṣṇa: Kṛṣṇa is transformed

into a devotee and He is searching for Himself. Sweetness is tasting itself and becoming mad and that sweetness is living, not dead. It is endowed with life.

Mahāprabhu is the ultimate source. What is the proof? *Ātma-tr̥pti* – He is tasting His own happiness, ecstasy, beauty and He is dancing in madness. Through *kīrtana* He is distributing that ecstasy to others. He is tasting Himself and that makes Him dance. The Absolute must have this symptom.

*ātma-siddha-sāvalīlā-pūrṇa-saukhyā-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-pūrṇa-tattva-tat-parātparam
prema-dhāma-devam-eva naumi gaura-sundaram*

He is the source of self-evident perfect bliss that is full of natural loving pastimes. His dancing arises from the intoxication of overflowing spiritual bliss, and His chanting of the Holy Name and fame of the Supreme Lord arises from the attempt to enjoy and distribute that spiritual bliss. These two characteristics are the natural and fundamental substantial symptoms of the perfect absolute principle. Therefore He is *asamordhva* – no one can equal or surpass Him, for He is the unalloyed Supreme Truth. O sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love. (*Śrī Prema Dhāma Deva Stotra* 66)

In my *Prema Dhāma Deva Stotra* I have written that He is the Ultimate Reality. Why? Two things are represented in Him – one is that He is dancing in ecstatic joy,

feeling ecstasy within Him and secondly He is distributing that to others. This is Gaura. The highest principle of ecstatic energy cannot but be such. He is dancing and that dancing explains that inner propensity of ecstatic joy. *Sat-cit-ānanda* – in ecstatic joy He is dancing. And *kīrtana* means distribution of that to the environment; it is assertive. Ecstatic joy is assertive. That is self-assertion and self-distributed. He is distributing ecstatic joy. That we find in Gaurāṅga.

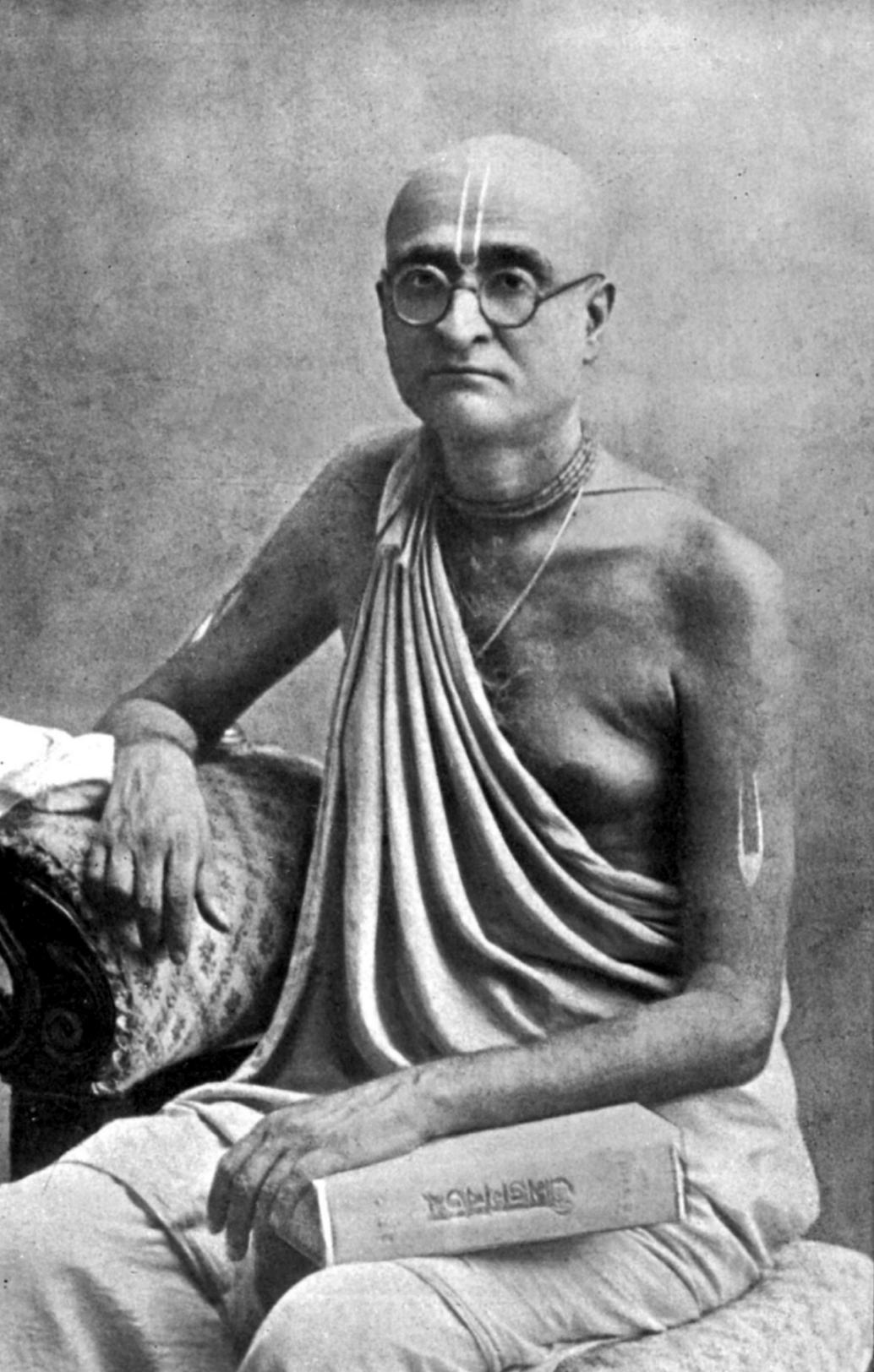
On the highest level of ontological conception there are two phases of *līlā* – one confined within Himself, and another attracting everyone and distributing everything to one and all. To us *gaura-līlā* is more useful because our prospect is there. Through Mahāprabhu only we can have entrance into the other aspect of His *līlā* when He gives it. If we approach Him we are sure to have entrance into that *līlā*.

*yathā yathā gaura-padāravinde
vīndeta bhaktim kṛta-puṇya-rāśiḥ
tathā tathotsarpati hr̥dy akasmād
rādhā-padāmbhoja-sudhāmbu-rāśiḥ*

One who is extremely fortunate may get the mercy of Śrī Gaurāṅga. As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, to that extent we will automatically be able to taste the nectarine service of the lotus feet of Śrīmatī Rādhārāṇī in Vṛndāvana. The more one engages in the service of Lord Gaurāṅga, the more one finds oneself in Vṛndāvana, tasting the nectar of the service of Śrī Rādhā. (*Caitanya-candrāmṛta* 88)

This is a stanza by Prabodhānanda Sarasvatī. *Yathā yathā gaura-padāravindevindeta bhaktim kṛta-puṇya-rāśiḥ*—those who have got great *sukṛti* will invest in Gaurāṅga. Prabodhānanda Sarasvatī says that you will automatically find that everything has been offered to the divine feet of Rādhārāṇī. She will accept us in Her confidential service, and give us engagement, “You have a good recommendation from Navadvīpa. Yes, I will immediately appoint you in this service.” If you invest your money in the Bank of America, it will go there. Similarly, your investment in Navadvīpa will automatically take you to Vṛndāvana. It may be unknown to you how the company has carried you there, but automatically you will find that you are in that *rasa*. Such an arrangement is there. As much as we are able to connect ourselves with *gaura-līlā*, automatically we find that without any trouble we are already there in *kṛṣṇa-līlā* in the camp of Rādhārāṇī. We are blessed. We are carried to the camp of Rādhārāṇī in Vṛndāvana.





Śrī Upadeśāmṛta Bhāṣā

by
Śrīla Bhaktisiddhānta
Sarasvatī Ṭhākura Prabhupāda

VERSE 1

*kṛṣṇetara kathā vāg vega tāra nāma
kāmera atr̥pte krodha-vega mano-dhāma*

Discussing topics unrelated to Kṛṣṇa is known as the urge to talk. Frustration of unfulfilled material desires gives rise to the urges of anger and the mind.

*susvādu bhojanaśīla jihvā-vega-dāsa
atirakti bhoktā yei udarete āśa*

Those whose nature is to enjoy sumptuous meals are slaves to the urge of the tongue. Those persons who are infatuated with eating simply fulfil the desires of the belly.

*yoṣitera bhṛtya straiṇa kāmera kiṅkara
upasthare-vegera baśe kandarpa-tatpara*

That drudge of a man who is henpecked by women is a slave to sex desire. Such a person who acts under the influence of the genitals is devoted to the god of lust.

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

Those who are always able to control these six urges are masters of the senses (*gosvāmī*) and are able to conquer the world.

VERSE 2

*atyanta saṅgrabe yāra sadā citta dhāya
atyābhārī bhakti-hīna sei saṁjñā pāya*

Those whose minds are continuously drawn to accumulate so many things should be understood to be *atyābhārīs* (gluttons for hoarding) and bereft of *bhakti*.

*prākṛta vastura āśe bhoge yāra mana
prayāsī tāhāra nāma bhakti-hīna jana*

Those whose minds wish to exploit material objects are called *prayāsīs* (over-endeavourers) and are devoid of any *bhakti*.

*kṛṣṇa-kathā chāḍī jihvā āna kathā kahe
prajalpī tāhāra nāma vṛthā vākya vabe*

Those whose tongues speak nothing about Kṛṣṇa but engage in other topics, are known as *prajalpīs* (idle gossipers) who speak pointless gibberish.

*bhajanete udāsīna karmete pravīna
bahvārambhī se niyamāgrahī ati dīna*

Those attention-seekers who are disinterested in *bhajana* but are very expert in other sorts of *karmika* activities are *niyamāgrabīs* (who are overly-attached to the injunctions of the *śāstra*, or who totally neglect them) – such persons are most wretched.

***kṛṣṇa-bhakta-saṅga-vinā anya-saṅge rata
jana-saṅgī ku-viṣaya-vilāse vivrata***

Those that neglect the association of Kṛṣṇa's devotees and are attached to the company of others are *jana-saṅgīs* (worthless socialites) whose aim is material enjoyment.

***nānā-sthāne bhrame yei nija svārtha tare
lauhya-para bhakti-hīna saṁjña deya nare***

Those who mercurially roam here and there for their own selfish purposes are *lauhya-paras* (highly capricious) who have no *bhakti*.

***ei chaya nabe kabhu bhakti adbhikārī
bhakti-hīna lakṣya-bhraṣṭa viṣayī saṁsārī***

These six never become qualified for *bhakti*. They are without *bhakti*, materialistic and devoid of any real purpose.

VERSE 3

***bhajane utsāha yāra bhitare bāhīre
sudurlabha kṛṣṇa-bhakti pābe dhīre dhīre***

Those who engage in *bhajana* with enthusiasm, both internally and externally, gradually attain *kṛṣṇa-bhakti*, which is very rare to achieve.

***kṛṣṇa-bhakti prati yāra viśvāsa niścaya
śraddhavān bhaktimān jana sei haya***

Those with firm belief in the path of *kṛṣṇa-bhakti*, are certainly faithful and devoted.

***kṛṣṇa-sevā nā pāiyā dhīra-bhāve yei
bhaktira sādhana kare bhaktimān sei***

Those that engage in *sādhana-bhakti* with patience, even if they have not yet attained service to Kṛṣṇa, are imbued with *bhakti*.

***yāhāte kṛṣṇera sevā kṛṣṇera santoṣa
sei karme vratī sadā nā karaye roṣa***

Those who constantly serve Kṛṣṇa and give Him pleasure never feel any anger while performing such activities.

***kṛṣṇera abhakta-jana-saṅga parihari
bhaktimān bhakta-saṅge sadā bhaje hari***

Rejecting the company of non-devotees, those who are blessed with *bhakti* should always worship Śrī Hari in the association of devotees.

***kṛṣṇa-bhakta yāhā kare tad anusaraṇe
bhaktimān ācaraya jīvane maraṇe***

Those with *bhakti* should take shelter of the devotees of Kṛṣṇa and follow their conduct, both in life and in death.

*ei chaya jana haya bhakti adbhikārī
viśvera-maṅgala kare bhakti paracāri*

These six kinds of people are eligible for *bhakti* and their propagation of *bhakti* brings auspiciousness to the entire world.

VERSE 4

*dravyera pradāna āra ādāna karile
gopānīya vākyavyaya āra jijñāsile
bhojana karila āra bhojya khāuyāile
prītira lakṣaṇa haya yabe dui mile*

Giving and receiving things. speaking confidentially and inquiring from others. accepting *prasādam* and feeding others *prasādam* – these are the symptoms of love when two devotees meet.

*bhakta-jana saba prīti saṅga chaya ei
abhakte aprīti kare bhāgyavān yei*

These are the six loving exchanges amongst devotees. Such fortunate souls do not show such affection towards non-devotees.

VERSE 5

*kṛṣṇa saba kṛṣṇa-nāma abhinna jānīyā
aprākṛta eka-mātra sādhana mānīyā*

Those that know Kṛṣṇa to be non-different from the Holy Name, exclusively follow transcendental *sādhana*.

*yei nāma laya nāme dīkṣita baiyā
ādara karibe mane sva-goṣṭhī jānīyā*

Those who chant the Holy Name and have accepted *dīkṣā* should be given respect from the heart and considered as members of one's own family.

*nāmera bhajane yei kṛṣṇa-sevā kare
aprākṛta vraje-vasi sarvadā antare
madhyama vaiṣṇava jāni dhara tānra pāya
ānugatya kara tānra mane āra kaya*

Those who serve Kṛṣṇa through *nāma-bhajana*, while always living in the spiritual Vraja internally – such persons are known as *madhyama Vaiṣṇavas* (intermediate devotees) and one should take hold of their feet. One should remain subservient to them in both thought and deed.

*nāmera bhajane yei svarūpa labhiyā
anya vastu nāhi dekhe kṛṣṇa teyāgiyā*

Those who have attained their *svarūpa* through *nāma-bhajana*, see nothing but Kṛṣṇa in all things.

*kṛṣṇetara sambandha nā pāiyā jagate
sarva-jane sama-buddhi kare kṛṣṇa-vrate*

They accept nothing in this world which is unrelated to Kṛṣṇa, and they consider all living entities to be equally engaged in serving Kṛṣṇa.

*tādṛśa bhajana-vijñe jāniyā abbhīṣṭa
kāya-mano-vākye seva haiyā niviṣṭa*

One should desire to know such experts in *bhajana* and attentively serve them with thought, word and deed.

*śuśruṣā karibe tāñre sarvato-bhāvetē
kṛṣṇera caraṇa lābha haya tāhā haite*

One must serve them in every way and thus one can attain Kṛṣṇa's lotus feet.

VERSE 6

*śuddha-kṛṣṇa-bhakta tāñra svabhāvika doṣa
āra tāñra deha-doṣe na kariha roṣa*

One must never become disturbed with a pure devotee of Kṛṣṇa due to the defects found within their nature or body.

*prākṛta darśane doṣa yadi dṛṣṭa haya
darśanete aparādha jānibe niścaya*

If one sees such faults with material vision, know that such a vision is certainly offensive.

*bhīna-adbhikārī haya mahatera doṣa
siddha-bhakte bhīna-jñāne nā pare santoṣa*

If someone with lower qualifications sees ‘faults’ in a great devotee, they can never become content due to their harbouring an inferior conception of such a perfected devotee.

*brahma-drava gaṅgodaka pravāhe yakhana
budbuda-phena-panka jalera milana
anya-jala gaṅgā-lābhe heya kabhu naya
tadrūpa bhaktera mala kabhu nāhi raya*

When water that contains bubbles, foam, and mud meets with the water of the Gaṅgā, which is liquid divinity, it never becomes polluted by mixing with the other water. Similarly, contaminations never exist within a devotee.

*sādbu-doṣa-drṣṭā yei kṛṣṇa-ājñā tyaji
garve bhakta-bhrṣṭa haiyā mare adho maji*

Those that see faults in a *sādbu* reject the instructions of Kṛṣṇa. Due to pride, their *bhakti* is ruined and they fall down and die.

VERSE 7

*kṛṣṇa-nāma-rūpa-guṇa-lilā catuṣṭaya
upamā miśrira saha svāda tulya haya*

Kṛṣṇa’s name, form, qualities, and pastimes – these four things are comparable to the taste of sugar-candy.

*avidyā pittera tulya tāte jihvā tapta
jihvāra āsvāda-śakti taptabetu supta*

Ignorance is compared to jaundice which inflicts the tongue. Such a disease arrests the tongue's power of taste.

*aprākṛta jñāne yadi lau sei nāma
nirantara nāma laile chāḍe pīḍādhāma*

If one accepts the Holy Name as *aprākṛta* (transcendental) and chants it constantly, then the cause of this disease will vanish.

*nāma-miśri krame krame vāsanā śamiyā
nāme ruci karāibe kalyāṇa āniyā*

Gradually that Name of Kṛṣṇa, which is like sugar-candy, will pacify one's material desires and the taste for the Holy Name will bring all auspiciousness.

VERSE 8

*kṛṣṇa-nāma-rūpa-guṇa-līlā catuṣṭaya
guru-mukhe śunilei kīrtana udaya*

When Kṛṣṇa's name, form, qualities, and pastimes are heard from the lotus mouth of Śrī Guru, then real *kīrtana* actually manifests.

*kīrtita haile krame smaraṇāṅga pāya
kīrtana smaraṇa-kāle krama-patthe dhāya*

As His name, form, qualities and pastimes are glorified, one gradually attains the stage of *smaraṇa* (remembrance of Kṛṣṇa's pastimes). At that time, by cultivating *kīrtana* and *smaraṇa*, one gradually advances on the path.

*jāta-ruci-jana jihvā mana milāiyā
kṛṣṇa-anurāgi vraja-janānusmariya*

With their mind and tongue, those who have come to the stage of *jāta-ruci* (the awakening of love for Kṛṣṇa) and have attachment for Kṛṣṇa, meditate upon the residents of Vraja.

*nirantara vraja-vāsa mānasa bhajana
ei upadeśa-sāra karaha grabhaṇa*

Constantly residing in Vraja and engaging in *bhajana* within their mind, they accept this as the quintessence of all instructions.

VERSE 9

*vaikuṅṭha haite śreṣṭhā mathurā nagarī
janama labhilā yathā kṛṣṇacandra hari*

The town of Mathurā is higher than Vaikuṅṭha since this is where Śrī Kṛṣṇacandra Hari appeared.

*mathurā haite śreṣṭha vṛndāvana-dhāma
yathā sādhiyācche hari rasotsava-kāma*

Greater than Mathurā is Śrī Vṛndāvana-dhāma because it is there that Hari fulfilled His desire to perform the *rasa* festival.

*vṛndāvana haite śreṣṭha govardhana-śaila
giridhārī-gāndharvikā yathā krīḍā kaila*

Superior to Vṛndāvana is Govardhana Hill where Giridhārī and Gāndharvikā perform Their playful pastimes.

*govardhana haite śreṣṭha rādhā-kuṇḍa-taṭa
premāmṛte bhāsāila gokula lampaṭa*

Higher than Govardhana is the bank of Rādhā-kuṇḍa where that divine debauchee of Gokula has released a flood of ambrosial *prema*.

*govardhana-giri-taṭa rādhā-kuṇḍa chāḍi
anyatra ye kare nija kuñja puṣpa-bāḍī
nirbodha tāhāra sama keha nāhi āra
kuṇḍa-tīra sarvottama sthāna premādhāra*

There is nobody as foolish as he who rejects Rādhā-kuṇḍa at the foot of Giri Govardhana to construct a house made of flowers in their own *kuñja* elsewhere. The bank of Rādhā-kuṇḍa is the greatest of all places and the very foundation of *prema*.

VERSE 10

*sattva-guṇe adhiṣṭita puṇyavān karmī
hari-priya-jana bali gāya saba dharmī*

All those who follow the path of *dharma* declare that the pious *karmīs* who are situated in the mode of goodness are dear to Lord Hari.

*karmī haite jñānī hari-priyattara jana
sukha-bhoga-buddhi jñānī nā kare gaṇana*

Yet even dearer to Hari than the *karmīs* are the *jñānīs*, for they have no consideration about mundane happiness and sense-enjoyment.

*jñāna-miśra-bhāva chāḍi mukta-jñānī-jana
parā-bhakti samāśraye hari-priya hana*

Those liberated *jñānīs* who have abandoned the path of *bhakti* mixed with *jñāna* and have taken shelter of the path of exclusive *bhakti* are more dear to Hari.

*bhaktimān jana haite prema-niṣṭha śreṣṭha
prema-niṣṭha haite gopī śrī-harira preṣṭha*

Those who are fixed in *prema* are considered to be the greatest amongst all devotees, and amongst those who are fixed in *prema*, the *gopīs* are the most beloved of Śrī Hari.

*gopī haite śrī-rādhikā kṛṣṇa-priyattamā
se rādhā-sarasī priya haya tānāra samā*

Śrī Rādhikā is more dear to Kṛṣṇa than all the other *gopīs*, and Rādhā's *kuṇḍa* is equally as dear to Him.

*se kuṇḍa āśraya chādī kona mudha-jana
anyatra basiyā cāya harira sevana*

Which foolish person would abandon the shelter of that *kuṇḍa* and desire to reside anywhere else to serve Lord Hari?

VERSE 11

*śrīmatī rādhikā kṛṣṇa-kāntā-śiromaṇi
kṛṣṇa-priya madhye tānāra sama nāhi dhanī*

Śrīmatī Rādhikā is the crest-jewel amongst the lovers of Kṛṣṇa. Amongst all those who are dear to Kṛṣṇa, no one is equal in their good fortune as Her.

*muni-gaṇa śāstre rādhā-kuṇḍera varṇane
gāndharvikā-tulya kuṇḍa karaye gaṇane*

In their *śāstrika* descriptions of Rādhā-kuṇḍa, the sages have declared that this *kuṇḍa* is equal to Gāndharvikā (Rādhikā).

*nāradādi priya-varge ye prema durlabha
anya sādhakete tāhā kabhu nā sulabha*

Prema, which is difficult to achieve even for Nārada and others that are very dear to the Lord, is never achieved easily by other *sādhakas*.

***kintu rādhā-kuṇḍe snāna yei jana kare
madhura-rasete tāñra snāne siddhi dhare***

However, those who bathe in the waters of Rādhā-kuṇḍa, attain perfection in *mādhurya-rasa*.

***aprākṛta-bhāve sadā yugala-sevana
rādhā-pāda-padma labhe sei hari-jana***

Such servants of Hari will receive the transcendental service of the Divine Couple and the lotus feet of Śrī Rādhā.

***śrī vārṣabhānavī kare dayita-dāsere
kuṇḍa-tīre snāna dibe nijjana kare***

When will Śrī Vārṣabhānavī make this servant of Her Beloved Her own, and allow him to bathe on the banks of Her *kuṇḍa*?

***upadeśāmṛta-bhāṣā karila durjana
pāṭakāle hari-jana kariha śodhana***

This unfortunate soul has composed the *Upadeśāmṛta-bhāṣā*. At the time of reciting these verses, may the devotees of Lord Hari, kindly correct them.

***upadeśāmṛta dhari rūpānuga-bhāve
jīvana yāpile kṛṣṇa-kṛpā sei pare***

Those who accept these immortal instructions (*Upadeśāmṛta*) and spend their lives following Śrī Rūpa will attain the mercy of Kṛṣṇa.

*satya treta dvāpare ye sakala bhakta
kṛṣṇa-kṛpā labhiyāche gṛhastha virakta*

All the devotees that appeared in Satya-yuga, Treta-yuga and Dvāpara-yuga, both householders and renunciants, attained the mercy of Kṛṣṇa.

*bhāvi-kāle vartamāne bhaktera samāja
sakalera pada-rajahṛ yāce dīna āja*

Today, this fallen soul prays for the foot-dust of the entire Vaiṣṇava community – all those devotees that are present and all those who will appear in the future.

*bhaktivinoda-prabhu-anuga ye jana
dayita dāsera tāñra pade nivedana*

Dayita Dāsa offers his prayers at the feet of those persons who are followers of his divine master, Śrī Bhaktivinoda.

*dayā kari doṣa hari bala hari hari
upadeśāmṛta-vāri śiropari dbari*

Please be merciful, remove my faults, chant, “Hari, Hari!” and accept the waters of these ambrosial instructions, Śrī *Upadeśāmṛta*, upon your head.

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Śrīla Rūpa Gosvāmī Prabhu

Śrīla Rūpa Gosvāmī Prabhu was the main follower of Śrī Caitanya Mahāprabhu. He appeared in 1489 CE in East Bengal and later, along with his elder brother, Sanātana Gosvāmī, he worked for the Muslim ruler, Nawab Hussein Shah, taking up the post of the Nawab's chief secretary.

In 1514, Rūpa and Sanātana first met Śrī Caitanyadeva in Rāmakeli, and later Rūpa left his ministerial position and

met Mahāprabhu in Prayāga, where the Lord revealed the esoteric teachings of *rasa-tattva* (the transcendental mellows of *bhakti*). Based upon Mahāprabhu's teachings, Śrī Rūpa composed various books in Sanskrit such as *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamaṇi*, *Vidagdha-mādhava*, *Lalita-mādhava*, *Uddhava-sandehā* and *Upadeśāmṛta*. He left this world in 1564 CE. His *samādhi* and *bhajana-kuṭīra* are within the compound of the Rādhā-Dāmodara Temple in Vṛndāvana.

Due to his understanding the inner desire of Śrī Caitanya Mahāprabhu, Śrī Rūpa was made the head of the Gauḍīya *sampradāya* and thus Gauḍīya Vaiṣṇavas are known as *rūpānugas*, or followers of Śrīla Rūpa Gosvāmī. In *kṛṣṇa-līlā*, Śrīla Rūpa Gosvāmī serves Śrī Śrī Rādhā-Govinda as Śrī Rūpa Mañjarī, the head of *mañjarī*-section under the tutelage of Śrī Lalitā Devī.



*Śrīla Bhakti Rakṣaka
Śrīdhara Deva Gosvāmī Mahārāja*

Śrīla Bhakti Rakṣaka Śrīdhara Deva Gosvāmī Mahārāja was born in India in 1895, in a respected *brāhmaṇa* family at Hāpāniyā, District Burdwan, West Bengal. In 1926, he joined the Gauḍīya Maṭha and became an initiated disciple of its founder, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He accepted the renounced order of life (*sannyāsa*) in 1930 and was given the title, ‘Bhakti Rakṣaka’ (the Guardian of Devotion).

After the passing of his spiritual master in 1937, Śrīla Śrīdhara Mahārāja established his own temple, the Śrī Caitanya Sārasvata Maṭha, on the banks of the sacred Ganges in Navadvīpa-dhāma, the holy land of Śrī Caitanya Mahāprabhu.

Having deeply assimilated the teachings of Śrī Caitanya, Śrīla Śrīdhara Mahārāja composed numerous songs, prayers, and commentaries in Bengali and Sanskrit such as *Prapanna-jīvanāmṛta*, a comprehensive study of *śaraṇāgati* (surrender), *Prema Dhāma Deva Stotram*, a Sanskrit poem summarising *caitanya-līlā*, and his outstanding commentary on the *gāyatrī-mantra* in the line of *Śrīmad Bhāgavatam*, the *Gāyatrī Nigūḍhārtha*.

During the last days of his manifest pastimes, Śrīla Śrīdhara Mahārāja always remained absorbed in deep moods of devotional separation and hankering for the divine service of Śrī Śrī Rādhā-Govinda. Then, in 1988 on *amāvasyā* (the dark moon night), in the month of July, Śrīla Śrīdhara Mahārāja withdrew his manifest presence from this earthly plane to enter the *nitya-līlā* (eternal pastimes) of the Supreme Lord.

At present, the teachings of Śrīla Śrīdhara Mahārāja are being spread throughout the world via the noble efforts of his many loyal and dedicated followers.

