

# Commentaries by Our Ācāryas

## Text 8

### *Śrī Upadeśāmṛta Bhāṣa*

By Śrīla Bhaktivinoda Ṭhākura

*nāmadir smṛti, āra kīrtana niyame  
niyojita kara, jihvā-citta krame krame*

Gradually engage your tongue and mind in the regular practice of glorifying and remembering the Holy Name and so on (i.e., His form, qualities, pastimes, etc.) (1)

*vraje vāsī anurāgīra sevā-anusāra  
sarvakāla bhaja, ei upadeśa-sāra*

Residing in Vraja, follow in the service of those who have *anurāga* (love for Kṛṣṇa) and always engage in devotional service. This is the essence of all instructions. (2)

### *Pīyūṣa-varṣiṇī-vṛtti*

By Śrīla Bhaktivinoda Ṭhākura

This eighth verse prescribes how to perform devotional service (*bhajana-praṇālī*), and where to perform it (*bhajana-sthalī*).

By engaging the tongue and mind, and thus gradually advancing in the process of beautiful glorification and remembrance of Kṛṣṇa's name, form, qualities and so on, and with a desire to be constantly (thus) engaged, one should reside in Vraja.

One should spend all his time following in the footsteps of the Vrajavāsīs (those who have *vraja-rasa-anurāga*). Such following requires *mānasā-sevā* and internal residence in Vraja.

# *Śrī Upadeśāmṛta Bhāṣa*

By Śrīla Bhaktisiddhānta Sarasvatī Thākura

## VERSE 8

*kṛṣṇa-nāma-rūpa-guṇa-līlā-catuṣṭaya*  
*gurumukhe śunilei kīrtana-udaya*

Only by hearing about Kṛṣṇa's Holy Name, form, qualities and pastimes from the mouth of the spiritual master does one's own *kīrtana* begin to arise (in the heart). (1)

*kīrtita haile krame smaraṇaṅga pāya*  
*kīrtana-smaraṇa kāle krama-pathe dhāya*

By glorifying Kṛṣṇa one gradually comes to the stage of remembrance. When one has reached this stage of simultaneous (hearing), chanting and remembering, one **runs** along the progressive path. (2)

*jāta-ruci-jana jihvā-mana milāiyā*  
*kṛṣṇa-anurāga vrajajanānusmariyā*  
*nirantara vrajavāsā mānasa-bhajana*  
*ei upadeśa-sāra karaḥ grahaṇa*

Having attained *ruci*, with the help of the tongue and mind one constantly remembers the residents of Vṛndāvana who have love (*anurāga*) for Kṛṣṇa and thus constantly lives in Vṛndāvana and serves within his mind. This is the essence of all instructions. Please take it (to heart). (3,4)

# *Śrī Upadeśāmṛta Anuvṛtti*

By Śrīla Bhaktisiddhānta Sarasvatī Thākura

A *sādhaka* who does not have *ruci* should engage his tongue (which has taste for other things) and his mind (which has other desires) in the gradual process of glorifying Kṛṣṇa's name, form, qualities and pastimes, and remembering them also.

When he thus reaches the stage of *ruci*, he should live in Vraja and spend all his time following in the footsteps of the Vrajavāsīs. This is the essence of all instructions.

In the life of a *sādhaka*, the beginning stage is hearing. By hearing and hearing about Kṛṣṇa's name, Kṛṣṇa's form, Kṛṣṇa's qualities and Kṛṣṇa's pastimes, one comes to the

stage of *varaṇa* (acceptance, i.e. one has an attachment for hearing about Kṛṣṇa). Situated in the stage of *varaṇa*, his *kīrtana* of what he has heard begins. Then, by ongoing (hearing and) chanting, according to his own *bhāva* he reaches the stage of *smaraṇa* (remembrance).

There are five stages of *smaraṇa*: (1) *smaraṇa*, (2) *dhāranā*, (3) *dhyāna*, (4) *anusmṛti* and (5) *samādhī*.

In the first stage of *smaraṇa* there are still distractions. In the second stage (*dhāranā*) the mind is unshaken. When one (also) becomes conscious of all aspects of the object of meditation, he has attained the stage of *dhyāna*. When *dhyāna* becomes constant, one is at the stage of *anusmṛti*. When this *anusmṛti* is unobstructed complete and constant, one has attained the stage of *samādhī*.

After these (five) stages of *smaraṇa*, one attains the level of *āpana-daśā*. At this stage the *sādhaka* understands his own constitutional position (*svarūpa*). After that, he reaches the stages of *sampatti-daśā* and attains *vastu-siddhi* (the perfection of complete attainment of his *svarūpa*).

For the devotee following *viddhi-mārga* it is said:

***kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'  
deva-ṛṣi-pitrādikera kabhu nahe ṛṇī***

If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in the revealed scriptures, he is never indebted to the demigods, sages or forefathers.

— CC Madhya 22.140

From doing this, his *ruci* takes birth. And when *ruci* appears:

***vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa  
niśiddha pāpācāre tāra kabhu nahe mana***

Although the pure devotee does not follow all the regulative principles of *varṇāśrama*, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

— CC Madhya 22.142

***rāgātmikā-bhakti—'mukhyā' vraja-vāsi-jane  
tāra anugata bhaktira 'rāgānugā'-nāme***

The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called

*rāgātmikā bhakti*. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called *rāgānugā bhakti*.

— CC Madhya 22.149

*rāgamayī-bhaktira haya ‘rāgātmikā’ nāma  
tāhā śuni’ lubdha haya kona bhāgyavān*

Thus devotional service which consists of *rāga* [deep attachment] is called *rāgātmikā*, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

— CC Madhya 22.152

*lobhe vraja-vāsira bhāve kare anugati  
śāstra-yukti nāhi māne—rāgānugāra prakṛti*

If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of *śāstra*. That is the way of spontaneous love.

— CC Madhya 22.153

*bāhya, antara,—ihāra dui ta’ sādhana  
'bāhye' sādha-ka-dehe kare śravaṇa-kīrtana  
'mane' nija-siddha-deha kariyā bhāvana  
rātri-dine kare vraje kṛṣṇera sevana*

There are two processes by which one may execute this *rāgānugā bhakti*—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the *śāstric* injunctions, especially those concerning hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.

— CC Madhya 22.156-7

*sevā sādha-ka-rūpeṇa  
siddha-rūpeṇa cātra hi  
tad-bhāva-lipsunā kāryā  
vraja-lokānusārataḥ*

The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa's in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.

— Brs 1.2.295, CC Madhya 22.158

*nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā  
nirantara sevā kare antarmanā hañā*

Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

— CC Madhya 22.159

*kṛṣṇam smaran janam cāsya  
preṣṭham nija-samīhitam  
tat-tat-kathā-rataś cāsau  
kuryād vāsam vraje sadā*

The devotee should always think of Kṛṣṇa within himself and should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship with Kṛṣṇa, and one should live in Vṛndāvana. If one is physically unable to go to Vṛndāvana, he should mentally live there.

— CC Madhya 22.160

*dāsa-sakhā-pitrādi-preyasīra gaṇa  
rāga-mārge nija-nija-bhāvera gaṇana*

Kṛṣṇa has many types of devotees—some are servants, some are friends, some are parents, and some are conjugal lovers. Devotees who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

— CC Madhya 22.161

The cows, (Kṛṣṇa's) stick, flute, *kadamba*, etc. are in *sānta-rasa*. Citraka, Patraka, Raktaka, etc. are in *dāsya-rasa*. Baladeva, Śrīdāmā, Sudāmā, etc. are in *sakhya-rasa*. Nanda, Yaśodā, etc. are in *vātsalya-rasa*. Śrī Rādhikā, Lalitā and others are in *mādhurya-rasa*.

If you (really) want to serve humanity, the essence of all instructions is to follow in the footsteps of such *Vrajavāsīs*, who are most dear to Kṛṣṇa.