

Śrī-Upadeśāmṛta

With

Commentaries by

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Verse – 1

Upadeśa-prakāśikā-ṭikā

Let there be all victory for Śrī Rādhā-ramaṇa.

I offer prayers unto Śrī Caitanya Mahāprabhu, who is accompanied by the unfettered ascetic (avadhūta) Śrī Nityānanda Prabhu, the identical manifestation of Śrī Baladeva, by Śrī Advaita Ācārya, the incarnation of Mahā-Viṣṇu, by His potencies such as Śrī Gadādhara and by His associates like Śrīvāsa.

I take shelter of that Mahāprabhu, who is the fountainhead of all potencies of the world.

I offer prayers with great respect and affection unto Śrī Rūpa Gosvāmī, whose entire wealth is śṛṅgāra-rasa.

Upadeśa-prakāśikā-ṭikā

This means that the sole purpose of his life is to describe śṛṅgāra-rasa, also known as unnatojjvalaprema-rasa, the highest and most radiant divine love of Śrī Rādhā-Kṛṣṇa.

He is always immersed in the service of the lotus feet of Śrī Rādhā-Govinda.

He has purified all the living entities of this world by giving instructions on the methodology by which this type of prema may be obtained.

I offer praṇāma unto Śrī Gopāla-bhaṭṭa Gosvāmī, who is very merciful to the destitute and wretched living entities, who are enamoured with the external energy.

Upadeśa-prakāśikā-ṭikā

I offer praṇāma once more unto the ocean of mercy Śrī Caitanya Mahāprabhu, the incarnation who sanctifies this Kali-yuga, who distributes śrī-harināma and love of God (bhagavatprema) and who delivers the souls (jīvas) of this Earth.

I offer prayers unto Śrī Gopīnātha dāsa, a disciple of Śrī Gopālabhaṭṭa and servant of Śrī Rādhā-ramaṇa, who has benedicted innumerable living entities by bestowing śrī gaura-bhakti.

I offer praṇāma unto my gurudeva, Śrī Jīvanalāla, of whom I am the grandson and servant.

Offering praṇāma unto all of them, I am beginning this brief explanation of the verses of Śrī Upadeśāmṛta, written by Śrī Rūpa Gosvāmī for the benefit of the sādhakas.

Upadeśa-prakāśikā-ṭikā

In Śrī Bhakti-rasāmṛta-sindhu, Śrī Rūpa Gosvāmī has defined *uttama-bhakti* as the cultivation of activities for Śrī Kṛṣṇa, performed with a favourable mood, which is devoid of all other desires and which is not covered by knowledge aiming at the oneness of the *jīvas* with the Lord (*jñāna*) or by activity not meant exclusively for the Lord's pleasure (*karma*).

How can such *uttama-bhakti* manifest in persons whose hearts are filled with shortcomings such as lust and anger?

Upadeśa-prakāśikā-ṭikā

In the Padma Purāṇa it is said:

śokāmarṣādibhir bhāvair
ākrāntaṃ yasya mānasam
kathaṃ tatra mukundasya
sphūrṭi-sambhāvanā bhavet

How can Śrī Mukunda ever be manifest to a person whose heart is invaded by lamentation, anger and other agitations?

Upadeśa-prakāśikā-ṭikā

The purport of this statement is that when contaminations such as lust, anger and greed arise within the mind, the six overwhelming passions mentioned in the original verse cause the mind to become thoroughly engrossed in fleeting objects of sensual gratification.

The cultivation of unalloyed bhakti is never possible in such a contaminated heart.

Therefore the instruction is given here to subdue these passions, which impede the development of bhakti.

Upadeśa-prakāśikā-ṭīkā

The sādḥaka who can tolerate these passions can instruct the entire world.

The conclusion is that a sādḥaka who has conquered his senses and subdued these passions can purify all the jīvas of the world by his resolute and pure uttamabhakti.

Everyone may become the disciple of such a great personality.

Upadeśa-prakāśikā-ṭīkā

In Śrīmad-Bhāgavatam (11.14.24) it is said:

vāg gadgadā dravate yasya cittam
rudaty abhīkṣṇam hasati kvacic ca
vilajja udgāyati nṛtyate ca
mad-bhakti-yukto bhuvanam punāti

My dear Uddhava, My devotee whose voice becomes choked up with prema, whose heart softens and begins to flow with spiritual emotion, who cannot cease from crying even for an instant, who sometimes bursts into laughter, sometimes begins to sing very loudly, abandoning all shyness, and sometimes dances, purifies not only himself but the entire world.

Upadeśa-prakāśikā-ṭikā

It is essential to note here that by subduing the six passions described already, what is obtained is merely the qualification to enter the realm of bhakti.

These are not direct limbs of devotional practice (sādhana-bhakti) but, rather, the doorway through which one may enter the realm of bhakti.

Because bhakti is the self-manifest function of the Lord's internal potency (svarūpa-śakti), when it makes its appearance these six passions automatically become pacified.

Pīyūṣa-varṣiṇī-vṛtti

By

Śrīla Bhaktivinoda Ṭhākura

Pīyūṣa-varṣiṇī-vṛtti

śrī godruma-candrāya namaḥ

Obeisance unto Śrī Caitanya Mahāprabhu, the moon of Śrī Godruma.

yat kṛpā-sāgarodbhūtam
upadeśāmṛtaṁ bhuvi
śrī-rūpena samānītaṁ
gauracandraṁ bhajāmi tam

I worship Śrī Gauracandra (**gauracandraṁ bhajāmi tam**), the ocean of mercy from which arose a stream of nectar (**yat kṛpā-sāgarodbhūtam**) collected by Śrī Rūpa Gosvāmī (**śrī-rūpena samānītaṁ**) and brought forth in this world as Śrī Upadeśāmṛta (**upadeśāmṛtaṁ bhuvi**).

Pīyūṣa-varṣiṇī-vṛtti

natvā grantha-praṇetāram
ṭikā-kāram praṇamya ca
mayā viracyate vṛtṭiḥ
pīyūṣa-pariveśanī

Bowing down with great humility (**natvā**), I offer praṇāma (**praṇamya**) unto the author of Śrī Upadeśāmṛta, Śrī Rūpa Gosvāmī (**grantha-praṇetāram**), and unto the commentator, Śrī Rādhā-ramaṇa dāsa Gosvāmī (**ṭikā-kāram**). Thus I begin this commentary (**mayā viracyate vṛtṭiḥ**), which is an offering of nectar (**pīyūṣa-pariveśanī**).

Pīyūṣa-varṣiṇī-vṛtti

anyābhilāṣitā-śūnyam
jñāna-karmādy anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

The highest *bhakti* (**bhaktir uttamā**) is defined as continuous service or emotions (**anuśīlanam**) directed towards Kṛṣṇa, His expansion forms or others related to Him (**kṛṣṇa**), with a pleasing attitude towards Kṛṣṇa (**ānukūlyena**). It should be devoid of desires other than the desire to please the Lord (**anyābhilāṣitā-śūnyam**), and unobstructed by impersonal *jñāna*, the materialistic rituals of *karma* or other unfavorable acts (**jñāna-karmādy-anāvṛtam**). (BRS)

Pīyūṣa-varṣiṇī-vṛtti

Adopting all those things mentioned in the above verse as favourable and renouncing all that is unfavourable, one adopts the cultivation of activities meant exclusively for the pleasure of Śrī Kṛṣṇa.

It is this cultivation, or bhagavadanuśīlana, which is the primary objective of persons intent on bhajana.

The acceptance of that which is favourable and the rejection of that which is unfavourable are not direct limbs (aṅgas) of śuddha-bhakti.

Rather, they are aspects of that faith which is characterised by surrender (śaraṇāgati), which in turn bestows qualification for bhakti.

Pīyūṣa-varṣiṇī-vṛtti

This is expressed as follows in the Vaiṣṇava-tantra (quoted in Bhakti-sandarbhā (Anuccheda 236)):

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
goptrtve varaṇam tathā
ātma-nikṣepa-kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ

Pīyūṣa-varṣiṇī-vṛtti

There are six symptoms of self-surrender:

- (1) Ānukūlyasya saṅkalpa – fully surrendered sādhakas should accept only those things that are favourable for prema-bhakti.
- (2) Prātikūlya-vivarjana – they should completely reject those things that are unfavourable to prema-bhakti.
- (3) Rakṣiṣyatīti viśvāsa – they have firm faith that Śrī Kṛṣṇa is their only protector, that there is no protector other than Kṛṣṇa, and that one cannot obtain protection by any other activity.

Pīyūṣa-varṣiṇī-vṛtti

(4) Goptr̥tve varaṇa – surrendered devotees have absolutely no doubt that Kṛṣṇa is their only guardian and maintainer.

(5) Ātma-nikṣepa – offering the self to the Lord is expressed in this attitude: “I am incapable of doing anything independently. Unless Kṛṣṇa desires, no one can do anything.” Devotees who have no other resort (ātmanikṣepa) have this kind of faith.

(6) Kārpaṇya – humility is expressed as follows: “I am very fallen and insignificant.” Unalloyed devotees are possessed of this very firm and simple faith.

To possess all these attitudes is called śaraṇāgati.

Pīyūṣa-varṣiṇī-vṛtti

In this verse the instruction is given to abandon that which is unfavourable.

One who is able to tolerate the overwhelming passions of speech, mind, anger, tongue, belly and genitals can instruct the entire world.

In the Padma Purāṇa it is said:

**śokāmarṣādibhir bhāvair
ākṛāntaṃ yasya mānasam
kathaṃ tatra mukundasya
sphūrṭi-sambhāvanā bhavet**

How can Śrī Mukunda ever be manifest to a person whose heart is invaded by lamentation, anger and other agitations?

Pīyūṣa-varṣiṇī-vṛtti

The purport of this verse is that lust, anger, greed, illusion, intoxication, envy and other irritations always arise within the mind and thus attract the mind towards material sense objects.

This is effected through six agencies:

- (1) by the urge to speak or the use of words that create distress for others;
- (2) by the agitation of the mind or the innumerable desires and plans fabricated within the mind;
- (3) by anger or the use of harsh words;

Pīyūṣa-varṣiṇī-vṛtti

(4) by the vehemence of the tongue or the greed to relish six kinds of taste, namely sweet, sour, bitter, pungent, salty and astringent;

(5) by the urge of the belly or the drive to eat more than necessary; and

(6) by the agitation of the genitals or the desire for cohabitation between men and women.

Thus agitated, the cultivation of śuddha-bhakti is not possible.

In order to make the hearts of those who are pursuing the path of bhajana intent on bhakti, Śrī Rūpa Gosvāmī has composed this verse first.

Pīyūṣa-varṣiṇī-vṛtti

The attempt to restrain these six urges does not constitute bhakti-sādhana, rather it is a staircase to ascend to the platform of eligibility through which one may enter the temple of bhakti.

On the paths of fruitive activity (karma) and the cultivation of knowledge (jñāna), one is instructed to curb these six urges.

These instructions, however, are not applicable for pure devotees.

In the scriptures, hearing, chanting and remembrance of the names, form, qualities and pastimes of Śrī Kṛṣṇa are described as actual bhakti.

Pīyūṣa-varṣiṇī-vṛtti

These six urges present various types of obstacles in the immature stage for the practitioner entering the path of bhakti.

At that time the devotee, by taking shelter of the mood of exclusive śaraṇāgati and by avoiding the ten kinds of offences to the holy name (nāma-aparādha), becomes fit to dispel these obstacles through the power of harināma kīrtana and so on.

The association of spotless saints (sādhus) plays a very significant role in this matter.

Pīyūṣa-varṣiṇī-vṛtti

The Padma Purāṇa says:

śrutvāpi nāma-māhātmyam
yaḥ prīti-rahito 'dhamah
aham mamādi paramo
nāmni so 'py aparādha-kṛt

Those who, in spite of hearing the astonishing glories of the holy name, maintain the conception that “I am this material body” and that worldly objects are “mine” and who display no persistence in or love for the utterance of the holy name are also offenders to the holy name.

Pīyūṣa-varṣiṇī-vṛtti

The devotees are intent on practical renunciation (yukta vairāgya) and thus they remain aloof from dry renunciation.

Therefore the regulation to abandon all contact with the sense objects does not pertain to them.

When the agitation of the mind is withdrawn or, in other words, when one is devoid of thirst for material enjoyment, the impetuosity of the eyes, the life air, the hearing propensity and all other drives become pacified.

Pīyūṣa-varṣiṇī-vṛtti

Therefore persons who have gained victory over these six overwhelming passions can conquer the entire world.

The instruction to tolerate these urges is given only for householder devotees, because before giving up householder life one must first have abandoned all types of urges.

Anuvṛtti

By

**Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī
Prabhupāda**

Anuvṛtti

The supremely compassionate Śrī Śacīnandana Gaurahari, who purifies the fallen souls, displayed unlimited mercy towards the jīvas, who are ravaged by the influence of Kali and averted from the service of Śrī Kṛṣṇa, by manifesting the instructions known as Śrī Śikṣāṣṭaka.

In these verses He has very succinctly propounded in the form of codes all the instructions regarding the truths of sambandha[1], abhidheya[2] and prayojana[3] for the living entities.

His most beloved Śrī Rūpa Gosvāmī heard all these extremely confidential truths of devotional tenets (bhakti-tattva) from His lotus mouth at Jagannātha Purī and Prayāga.

Anuvṛtti

Not only did he hear these teachings, but the all-powerful embodiment of prema, Śrī Caitanya Mahāprabhu, invested his heart with the potency by which he could realise these confidential truths of bhakti.

Śrī Rūpa Gosvāmī revealed these instructions in simple and straightforward Sanskrit language in his books such as Śrī Bhakti-rasāmṛta-sindhu, Ujjvala-nīlamaṇi, Lalita-mādhava, Vidagdha-mādhava, Stava-mālā and others.

These sacred jewels of literature are a mine of good fortune filled with the priceless gems of prema.

Śrī Upadeśāmṛta is one such invaluable jewel of prema.

Anuvṛtti

It is a necklace for the devotees of Mahāprabhu (gaura-bhaktas).

Śrī Rūpa Gosvāmī collected the essence of all the instructions of Śrī Caitanya Mahāprabhu and offered it as a gift to the genuine sādhakas.

In Śrī Upadeśāmṛta two kinds of instruction are given.

The first is to give up things that are unfavourable to bhakti, and the second is to adopt things that are favourable to bhakti.

As long as the sādhaka fails to apply these two kinds of instruction in his life, there is no possibility that bhāva bhakti will manifest in his heart, what to speak of prema-bhakti.

Anuvṛtti

At present there are many persons who adhere to various types of fabricated views, to doctrines that display only an external veneer of religion but are actually opposed to bhakti, to ideas that are contrary to the Vedas, to opportunistic views, and to the doctrines of imitationism (sahajiyā), impersonalism (māyāvāda) and other diverse and contrary opinions.

All such persons fear the instructions given in the form of this Upadeśāmṛta, considering them to be the personification of Yamarāja, he who administers punishment to the deceased.

But faithful persons who study and recite this Upadeśāmṛta with great love and apply it in their lives will become free from all kinds of doubt in regard to bhakti and will easily attain first bhāva-bhakti and finally the most rare prema-bhakti.

Anuvṛtti

Therefore, holding the dust of the lotus feet of the gurus following in the line of Śrī Rūpa Gosvāmī upon my head, this Śrī Varṣabhānavī-dayita dāsa, the servant of the lord of the life (prāṇanātha) of Vṛṣabhānu-nandinī Śrīmatī Rādhikā, is setting down this commentary of Śrī Upadeśāmṛta named Anuvṛtti.

The purpose of doing so is to immerse the jīvas in Śrī Bhakti-rasāmṛta-sindhu, which was revealed by Śrī Rūpa Gosvāmī and which was practised and preached by the Vaiṣṇava preceptors who follow Śrī Rūpa (rūpānuga-vaiṣṇava-ācāryas), such as Śrī Gaura-kiśora dāsa Bābājī and Śrī Bhaktivinoda Ṭhākura.

Anuvṛtti

There are three kinds of overwhelming passions observed in worldly living entities attached to material sense enjoyment: the urges of speech, mind and body.

When one falls into the powerful current of these three impetuous demands, it is very difficult to gain deliverance.

Falling into the stream of repeated birth and death, such living entities are deprived of their spiritual well-being.

But self-controlled persons who tolerate these demands are not overwhelmed by material sense enjoyment.

They are competent to vanquish this material world.

Anuvṛtti

The demands of speech refer to the speculations of the followers of impersonalism (nirviśeṣa-vādīs), which are opposed to bhakti; to the logical deliberations of the result-oriented workers ensnared in material activities, which stress the fruits of action; and to all talk not related to the service of Śrī Kṛṣṇa but related to varieties of desire for material enjoyment.

The demands of speech do not refer to those words that apply to the service of the Lord.

On the contrary, such talks should be considered as the fruit of tolerating the demands of speech.

Sometimes, although one adopts a vow of silence, he expresses desires for material enjoyment and so on simply by his bearing or by writing. These are also included within the demands of speech.

Anuvṛtti

The agitations of the mind are of two types: (1) avirodha-prīti – unimpeded attachment and (2) virodha-yukta-krodha– anger arising from impediments.

Attachment for the faith of the māyāvādīs, veneration towards the adherence to result-oriented activity and belief in the ideas of those who have many desires not related to the service of Kṛṣṇa, are three kinds of avirodha-prīti.

Mere indifference to the activities of the jñānīs, karmīs and persons possessing other desires is but the unmanifest or undeveloped stage of unimpeded attachment.

Anuvṛtti

When there is an impediment to the fulfilment of material desires, when one fails to obtain the cherished fruit of one's work, and when in spite of all endeavour one does not obtain liberation (mukti), anger comes about.

To meditate upon the pastimes of Śrī Kṛṣṇa is not a form of mental agitation, rather it is the means by which all mental agitation becomes pacified.

Anuvṛtti

The demands of the body are also of three types: the urges of the tongue, belly and genitals.

Anxiousness to relish any of the six kinds of taste[6] and greed to enjoy animal flesh, fish, eggs, wine, excessive ghee, milk, rabaḍī (a condensed milk-sweet), cream and so on is known as the impetuosity of the tongue.

Sādhus also avoid eating foods that are overly bitter or spiced with hot chili.

Consumption of betel nut, the mixture of betel with various spices (pāna), cigarettes, marijuana, hemp, opium and other intoxicating substances, as well as onions and garlic, are also counted as impetuous demands of the tongue.

Anuvṛtti

Sādhakas of bhakti must never indulge in these intoxicants.

One should very carefully save oneself from the vehemence of the tongue by honouring the food remnants (mahā-prasāda) of Bhagavān and His devotees.

Although mahā-prasāda may be very tasteful, it is not included within the demands of the tongue.

By honouring it with great faith one can conquer the demands of the tongue.

But if on the pretext of accepting prasāda one desires one's own enjoyment and cunningly relishes its taste that is also included as the passion of the tongue.

Anuvṛtti

To eat very costly and delicious food items such as rabaḍī and cream offered to the demigods (devatās) at the houses of wealthy persons is detrimental for renounced (niskiñcana) Vaiṣṇavas.

In order to satisfy the lust of the tongue one may become ensnared in various types of reprehensible behaviour and bad association.

In Śrī Caitanya-caritāmṛta (Antyalīlā 6.227, 236) it is said:

Anuvṛtti

jihvāra lālase jei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya
bhāla na khāibe āra bhāla nā paribe

Persons who are prone to carnal pleasure and eating too much and who run here and there to satisfy the greed of the tongue never obtain Śrī Kṛṣṇa. One should not wear elegant and expensive clothes, nor should one eat delicious food.

Anuvṛtti

Sādhakas should very carefully avoid these things.

Gluttonous persons usually suffer from different types of diseases.

By eating too much, many difficulties ensue.

Persons who eat excessively generally become subservient to the demands of the genitals and thus become debauchees.

By accepting bhagavat-prasāda in a suitable manner, by observing Ekādaśī in accordance with the regulations and by serving Kṛṣṇa, the demands of the belly are mitigated.

Anuvṛtti

The demands of the genitals are of two types: in accordance with scripture and not sanctioned by scripture.

When a person who has attained maturity marries in accordance with scriptural regulations and observes the prescribed dharma for a householder (gṛhastha) by following the proper behavioural codes for begetting good progeny, he regulates the demand of the genitals.

This is classified as sex indulgence in accordance with scripture.

Anuvṛtti

There are many different types of illicit sexual indulgence, such as transgressing scriptural and social codes and accepting another man's wife, lusting after eight types of conjugal exchanges and enjoying the senses by artificial and licentious means contrary to scriptural codes.

Both householders and renunciants who are sādhakas of bhakti should always remain aloof from the demands of the tongue, belly and genitals.

Anuvṛtti

In his book Prema-vivarta (7.3.1–4), the associate of Śrī Caitanyadeva, Śrī Jagadānanda Paṇḍita, has said:

**vairāgī bhāi grāmya kathā nā śunibe kāne
grāmya-vārtā nā kahibe jabe milibe āne
svapne o nā kara bhāi strī sambhāṣaṇa
gṛhe strī chāḍiyā bhāi āsiyācha vana**

O Vaiṣṇava mendicant, O brother, whomever you should meet, do not hear from him nor speak with him about mundane subjects. Do not speak intimately with a woman even in your dreams. O brother, you should give up your wife and household and retire to the forest.

Anuvṛtti

yadi cāha praṇaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke jena mane
bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe

If you wish to develop love for the lotus feet of Śrī Śacīnandana Gaurahari, then you should always remember the example of Choṭa Haridāsa. If you desire bhagavad-bhakti, then you should not eat delicious food nor dress yourself very luxuriously. In this way you should always serve Śrī Rādhā-Kṛṣṇa within your heart.

Anuvṛtti

Only one who is fully able to tolerate the six urges of body, mind and words that have already been described is fit to be addressed by the title of “Gosvāmī”, or one who is the master of his senses.

Such gosvāmīs are the true servants of Śrī Kṛṣṇa.

Those who, on the contrary, are controlled by these six demands should be called go-dāsa, servant or slave of the senses, and not gosvāmī.

Anuvṛtti

Those who are go-dāsa, servants of the senses, are actually servants of the illusory energy (māyā).

If, therefore, they desire to become servants of Kṛṣṇa, they should follow in the footsteps of those who are truly gosvāmīs.

There is no means other than this.

Those whose senses are not controlled can never become devotees of Śrī Hari.

|| 7.5.30 ||

śrī-prahrāda uvāca

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gr̥ha-vratānām
adānta-gobhir viśatām tamisram
punaḥ punaś carvita-carvaṇānām

Prahlāda replied: For those attached to household life (**gr̥ha-vratānām**), who enter hell (**viśatām tamisram**) by uncontrolled senses (**adānta-gobhih**), and chew what has been chewed already (**punaḥ punaḥ carvita carvaṇānām**), inclination to the Lord (**kṛṣṇe matir**) does not arise (**na abhipadyeta**) either by others' influence (**parataḥ**), in one's own efforts (**svataḥ vā**) or by the combination of both (**mithah**).

Translation and
Purport by Srila
Prabhupada

Translation and Purport by Srila Prabhupada

In Śrīmad-Bhāgavatam (6.1.9-10) Parīkṣit Mahārāja placed a number of intelligent questions before Śukadeva Gosvāmī.

One of these questions was "Why do people undergo atonement if they cannot control their senses?"

For instance, a thief may know perfectly well that he may be arrested for his stealing, and he may actually even see another thief arrested by the police, yet he continues to steal.

Experience is gathered by hearing and seeing.

One who is less intelligent gathers experience by seeing, and one who is more intelligent gathers experience by hearing.

Translation and Purport by Srila Prabhupada

When an intelligent person hears from the lawbooks and śāstras, or scriptures, that stealing is not good and hears that a thief is punished when arrested, he refrains from theft.

A less intelligent person may first have to be arrested and punished for stealing to learn to stop stealing.

However, a rascal, a foolish man, may have the experience of both hearing and seeing and may even be punished, but still he continues to steal.

Even if such a person atones and is punished by the government, he will again commit theft as soon as he comes out of jail.

If punishment in jail is considered atonement, what is the benefit of such atonement?

Translation and Purport by Srila Prabhupada

When an intelligent person hears from the lawbooks and śāstras, or scriptures, that stealing is not good and hears that a thief is punished when arrested, he refrains from theft.

A less intelligent person may first have to be arrested and punished for stealing to learn to stop stealing.

However, a rascal, a foolish man, may have the experience of both hearing and seeing and may even be punished, but still he continues to steal.

Even if such a person atones and is punished by the government, he will again commit theft as soon as he comes out of jail.

If punishment in jail is considered atonement, what is the benefit of such atonement? Thus Parīkṣit Mahārāja inquired:

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.9 ||

śrī-rājovāca

dr̥ṣṭa-śrutābhyām yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham

The King said: Though the jīva knows (**jānann apy**) that sinful acts (**yat pāpam**) are detrimental (**ātmano ahitam**) by seeing and hearing (**dr̥ṣṭa-śrutābhyām**), he helplessly commits sin again (**karoti bhūyo vivaśaḥ**). What is the use of atonement (**prāyaścittam atho katham**)?

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.10 ||

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat

After withdrawing from sin (**kvacit nivartate abhadrāt**) one commits the sin again (**kvacit carati tat punaḥ**). I therefore think (**atho manye**) atonement is useless (**prāyaścittam apa artham**), like an elephant bathing (**kuñjara-śaucavat**).

Translation and Purport by Srila Prabhupada

Parīkṣit Mahārāja compared atonement to an elephant's bathing.

The elephant may take a very nice bath in the river, but as soon as it comes onto the bank, it throws dirt all over its body.

What, then, is the value of its bathing?

Similarly, many spiritual practitioners chant the Hare Kṛṣṇa mahā-mantra and at the same time commit many forbidden things, thinking that their chanting will counteract their offenses.

Of the ten types of offenses one can commit while chanting the holy name of the Lord, this offense is called nāmno balād yasya hi pāpa-buddhiḥ, committing sinful activities on the strength of chanting the Hare Kṛṣṇa mahā-mantra.

Translation and Purport by Srila Prabhupada

Similarly, certain Christians go to church to confess their sins, thinking that confessing their sins before a priest and performing some penance will relieve them from the results of their weekly sins.

As soon as Saturday is over and Sunday comes, they again begin their sinful activities, expecting to be forgiven the next Saturday.

This kind of *prāyaścitta*, or atonement, is condemned by Parīkṣit Mahārāja, the most intelligent king of his time.

Śukadeva Gosvāmī, equally intelligent, as befitting the spiritual master of Mahārāja Parīkṣit, answered the King and confirmed that his statement concerning atonement was correct.

Translation and Purport by Srila Prabhupada

A sinful activity cannot be counteracted by a pious activity.

Thus real *prāyaścitta*, atonement, is the awakening of our dormant Kṛṣṇa consciousness.

Real atonement involves coming to real knowledge, and for this there is a standard process.

When one follows a regulated hygienic process, he does not fall sick.

A human being is meant to be trained according to certain principles to revive his original knowledge.

Such a methodical life is described as *tapasya*.

Translation and Purport by Srila Prabhupada

One can be gradually elevated to the standard of real knowledge, or Kṛṣṇa consciousness, by practicing austerity and celibacy (brahmacarya), by controlling the mind, by controlling the senses, by giving up one's possessions in charity, by being avowedly truthful, by keeping clean and by practicing yoga-āsanās.

However, if one is fortunate enough to get the association of a pure devotee, he can easily surpass all the practices for controlling the mind by the mystic yoga process simply by following the regulative principles of Kṛṣṇa consciousness—refraining from illicit sex, meat-eating, intoxication and gambling—and by engaging in the service of the Supreme Lord under the direction of the bona fide spiritual master.

This easy process is being recommended by Śrīla Rūpa Gosvāmī.

Translation and Purport by Srila Prabhupada

First one must control his speaking power.

Every one of us has the power of speech; as soon as we get an opportunity we begin to speak.

If we do not speak about Kṛṣṇa consciousness, we speak about all sorts of nonsense.

A toad in a field speaks by croaking, and similarly everyone who has a tongue wants to speak, even if all he has to say is nonsense.

The croaking of the toad, however, simply invites the snake: "Please come here and eat me."

Translation and Purport by Srila Prabhupada

Nevertheless, although it is inviting death, the toad goes on croaking.

The talking of materialistic men and impersonalist Māyāvādī philosophers may be compared to the croaking of frogs.

They are always speaking nonsense and thus inviting death to catch them.

Controlling speech, however, does not mean self-imposed silence (the external process of mauna), as Māyāvādī philosophers think. Silence may appear helpful for some time, but ultimately it proves a failure.

Translation and Purport by Srila Prabhupada

By contrast, the controlled speech advocated by Śrīla Rūpa Gosvāmī is the positive process of kṛṣṇa-kathā, engaging the speaking process in glorifying the Supreme Lord Śrī Kṛṣṇa.

The tongue can thus glorify the name, form, qualities and pastimes of the Lord.

The preacher of kṛṣṇa-kathā is always beyond the clutches of death.

This is the significance of controlling the urge to speak.

Translation and Purport by Srila Prabhupada

The restlessness or fickleness of the mind (mano-vega) is controlled when one can fix his mind on the lotus feet of Kṛṣṇa.

The Caitanya-caritāmṛta (Madhya 22.31) says:

**kṛṣṇa—sūrya-sama, māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra**

Kṛṣṇa is just like the sun, and māyā is just like darkness. If the sun is present, there is no question of darkness.

Similarly, if Kṛṣṇa is present in the mind, there is no possibility of the mind's being agitated by māyā's influence.

The yogic process of negating all material thoughts will not help.

Translation and Purport by Srila Prabhupada

To try to create a vacuum in the mind is artificial.

The vacuum will not remain.

However, if one always thinks of Kṛṣṇa and how to serve Kṛṣṇa best, one's mind will naturally be controlled.

Translation and Purport by Srila Prabhupada

Similarly, anger can be controlled.

We cannot stop anger altogether, but if we simply become angry with those who blaspheme the Lord or the devotees of the Lord, we control our anger in Kṛṣṇa consciousness.

Lord Caitanya Mahāprabhu became angry with the miscreant brothers Jagāi and Mādhāi, who blasphemed and struck Nityānanda Prabhu.

In His Śikṣāṣṭaka Lord Caitanya wrote, *trṇād api sunīcena taror api sahiṣṇunā*: "One should be humbler than the grass and more tolerant than the tree."

Translation and Purport by Srila Prabhupada

One may then ask why the Lord exhibited His anger.

The point is that one should be ready to tolerate all insults to one's own self, but when Kṛṣṇa or His pure devotee is blasphemed, a genuine devotee becomes angry and acts like fire against the offenders.

Krodha, anger, cannot be stopped, but it can be applied rightly.

It was in anger that Hanumān set fire to Laṅkā, but he is worshiped as the greatest devotee of Lord Rāmacandra.

This means that he utilized his anger in the right way.

Translation and Purport by Srila Prabhupada

Arjuna serves as another example.

He was not willing to fight, but Kṛṣṇa incited his anger: "You must fight!"

To fight without anger is not possible.

Anger is controlled, however, when utilized in the service of the Lord.

Translation and Purport by Srila Prabhupada

As for the urges of the tongue, we all experience that the tongue wants to eat palatable dishes.

Generally we should not allow the tongue to eat according to its choice but should control the tongue by supplying prasādam.

The devotee's attitude is that he will eat only when Kṛṣṇa gives him prasādam.

That is the way to control the urges of the tongue.

Translation and Purport by Srila Prabhupada

One should take prasādam at scheduled times and should not eat in restaurants or sweetmeat shops simply to satisfy the whims of the tongue or belly.

If we stick to the principle of taking only prasādam, the urges of the belly and tongue can be controlled.

Translation and Purport by Srila Prabhupada

In a similar manner, the urges of the genitals, the sex impulse, can be controlled when not used unnecessarily.

The genitals should be used to beget a Kṛṣṇa conscious child; otherwise they should not be used.

The Kṛṣṇa consciousness movement encourages marriage not for the satisfaction of the genitals but for the begetting of Kṛṣṇa conscious children.

Translation and Purport by Srila Prabhupada

As soon as the children are a little grown up, they are sent to our gurukula school, where they are trained to become fully Kṛṣṇa conscious devotees.

Many such Kṛṣṇa conscious children are required, and one who is capable of bringing forth Kṛṣṇa conscious offspring is allowed to utilize his genitals.

When one is fully practiced in the methods of Kṛṣṇa conscious control, he can become qualified to be a bona fide spiritual master.

Translation and Purport by Srila Prabhupada

In his Anuvṛtti explanation of the Upadeśāmṛta, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that our material identification creates three kinds of urges—the urge to speak, the urges or demands of the mind, and the demands of the body.

When a living entity falls victim to these three types of urges, his life becomes inauspicious.

One who practices resisting these demands or urges is called a tapasvī, or one who practices austerities.

By such tapasya one can overcome victimization by the material energy, the external potency of the Supreme Personality of Godhead.

Translation and Purport by Srila Prabhupada

When we refer to the urge to speak, we refer to useless talking, such as that of the impersonal Māyāvādī philosophers, or of persons engaged in fruitive activities (technically called karma-kāṇḍa), or of materialistic people who simply want to enjoy life without restriction.

All such talks or literatures are practical exhibitions of the urge to speak.

Many people are talking nonsensically and writing volumes of useless books, and all this is the result of the urge to speak.

To counteract this tendency, we have to divert our talking to the subject of Kṛṣṇa.

This is explained in Śrīmad-Bhāgavatam (1.5.10-11):

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Krsna's Pastimes (8-22)

|| 1.5.10 ||

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitram praṅṅita karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

Works whose attractive verses (**yad citra-padaṁ vacaḥ**) do not sing at all (**na karhicit praṅṅita**) the glories of the Lord (**harer yaśaḥ**), which purify not only the author but the whole world (**jagat-pavitram**), are considered (**tad uśanti**) by the devotees who have captured the mind of the Lord (**mānasā**) to be the place for crows (**vāyasaṁ tīrtham**), in which the swans, living in pleasant lakes (**yatra uśik-kṣayāḥ haṁsā**), take no enjoyment at all (**na niramanty**).

Verse Summary: Even poetic works should be condemned if they are devoid of glorification of the Vāsudeva.

Theme – III Narada Muni reveals to Vyasadeva the importance of describing Krsna's Pastimes (8-22)

|| 1.5.11 ||

**tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ñkitāni yat
śṛṅvanti gāyanti gṛṅanti sādhaḥ**

The use of words (**tad-vāg-visargo**) in which, though not perfectly composed (**yasmin prati-ślokaṁ abaddhavaty api**), there are the names of the Lord (**anantasya nāmāny**) and descriptions of his glories (**yat yaśo añkitāni**) which devotees hear, sing, and again receive (**śṛṅvanti gāyanti gṛṅanti sādhaḥ**), destroys the sins of all people (**janatā agha-viplavo**).

Verse Summary: On the other hand, scriptures glorifying the Supreme Lord, even though improperly composed, are heard, sung and accepted by purified men.

Translation and Purport by Srila Prabhupada

The conclusion is that only when we talk about devotional service to the Supreme Personality of Godhead can we refrain from useless, nonsensical talk.

We should always endeavor to use our speaking power solely for the purpose of realizing Kṛṣṇa consciousness.

Translation and Purport by Srila Prabhupada

As for the agitations of the flickering mind, they are divided into two categories.

The first is called *avirodha-prīti*, or unrestricted attachment, and the other is called *virodha-yukta-krodha*, anger arising from frustration.

Adherence to the philosophy of the *Māyāvādīs*, belief in the fruitive results of the *karma-vādīs*, and belief in plans based on materialistic desires are called *avirodha-prīti*.

Jñānīs, *karmīs* and materialistic plan-makers generally attract the attention of conditioned souls, but when the materialists cannot fulfill their plans and when their devices are frustrated, they become angry. Frustration of material desires produces anger.

Translation and Purport by Srila Prabhupada

Similarly, the demands of the body can be divided into three categories—the demands of the tongue, the belly and the genitals.

One may observe that these three senses are physically situated in a straight line, as far as the body is concerned, and that the bodily demands begin with the tongue.

If one can restrain the demands of the tongue by limiting its activities to the eating of prasādam, the urges of the belly and the genitals can automatically be controlled.

Translation and Purport by Srila Prabhupada

In this connection Śrīla Bhaktivinoda Ṭhākura says:

śarīra avidyā jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare

tā'ra madhye jihvā ati, lobhamāyā sudurmati,
tā'ke jetā kaṭhina saṁsāre

kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dila bhāi

sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāka caitanya-nitāi

Translation and Purport by Srila Prabhupada

"O Lord! This material body is a lump of ignorance, and the senses are a network of paths leading to death.

Somehow or other we have fallen into the ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable.

It is very difficult to conquer the tongue in this world, but You, dear Kṛṣṇa, are very kind to us. You have sent this nice prasādam to help us conquer the tongue;

therefore let us take this prasādam to our full satisfaction and glorify Your Lordships Śrī Śrī Rādhā and Kṛṣṇa and in love call for the help of Lord Caitanya and Prabhu Nityānanda."

Translation and Purport by Srila Prabhupada

There are six kinds of rasas (tastes), and if one is agitated by any one of them, he becomes controlled by the urges of the tongue.

Some persons are attracted to the eating of meat, fish, crabs, eggs and other things produced by semen and blood and eaten in the form of dead bodies.

Others are attracted by eating vegetables, creepers, spinach or milk products, but all for the satisfaction of the tongue's demands.

Such eating for sense gratification—including the use of extra quantities of spices like chili and tamarind—is to be given up by Kṛṣṇa conscious persons.

Translation and Purport by Srila Prabhupada

The use of pan, hāṭaka, betel nuts, various spices used in pan-making, tobacco, LSD, marijuana, opium, liquor, coffee and tea is indulged in to fulfill illicit demands.

If we can practice accepting only remnants of food offered to Kṛṣṇa, it is possible to get free from māyā's victimization.

Vegetables, grains, fruits, milk products and water are proper foods to offer to the Lord, as Lord Kṛṣṇa Himself prescribes.

However, if one accepts prasādam only because of its palatable taste and thus eats too much, he also falls prey to trying to satisfy the demands of the tongue.

Translation and Purport by Srila Prabhupada

Śrī Caitanya Mahāprabhu taught us to avoid very palatable dishes even while eating prasādam.

If we offer palatable dishes to the Deity with the intention of eating such nice food, we are involved in trying to satisfy the demands of the tongue.

If we accept the invitation of a rich man with the idea of receiving palatable food, we are also trying to satisfy the demands of the tongue. In the Caitanya-caritāmṛta (Antya 6.227) it is stated:

**jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya**

"That person who runs here and there seeking to gratify his palate and who is always attached to the desires of his stomach and genitals is unable to attain Kṛṣṇa."

Translation and Purport by Srila Prabhupada

Those who suffer from diseases of the stomach must be unable to control the urges of the belly, at least according to this analysis.

When we desire to eat more than necessary, we automatically create many inconveniences in life.

However, if we observe fasting days like Ekādaśī and Janmāṣṭamī, we can restrain the demands of the belly.

As far as the urges of the genitals are concerned, there are two—proper and improper, or legal and illicit sex.

When a man is properly mature, he can marry according to the rules and regulations of the śāstras and use his genitals for begetting nice children.

Translation and Purport by Srila Prabhupada

That is legal and religious.

Otherwise, he may adopt many artificial means to satisfy the demands of the genitals, and he may not use any restraint.

When one indulges in illicit sex, as defined by the śāstras, either by thinking, planning, talking about or actually having sexual intercourse, or by satisfying the genitals by artificial means, he is caught in the clutches of māyā.

These instructions apply not only to householders but also to tyāgīs, or those who are in the renounced order of life.

In his book Prema-vivarta, Chapter Seven, Śrī Jagadānanda Paṇḍita says:

Translation and Purport by Srila Prabhupada

vairāgī bhāi grāmya-kathā nā śunibe kāne
grāmya-vārtā nā kahibe yabe milibe āne

svapane o nā kara bhāi strī-sambhāṣaṇa
gr̥he strī chāḍiyā bhāi āsiyācha vana

yadi cāha praṇaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke yena mane

bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe

Translation and Purport by Srila Prabhupada

"My dear brother, you are in the renounced order of life and should not listen to talk about ordinary worldly things, nor should you talk about worldly things when you meet with others. Do not think of women, even in dreams. You have accepted the renounced order of life with a vow that forbids you to associate with women. If you wish to associate with Caitanya Mahāprabhu, you must always remember the incident of Choṭa Haridāsa and how he was rejected by the Lord. Do not eat luxurious dishes or dress in fine garments, but always remain humble and serve Their Lordships Śrī Śrī Rādhā-Kṛṣṇa in your heart of hearts."

Translation and Purport by Srila Prabhupada

The conclusion is that one who can control these six items—speech, mind, anger, tongue, belly and genitals—is to be called a svāmī or gosvāmī.

Svāmī means master, and gosvāmī means master of the go, or senses.

When one accepts the renounced order of life, he automatically assumes the title of svāmī.

This does not mean that he is the master of his family, community or society; he must be master of his senses.

Unless one is master of his senses, he should not be called gosvāmī but go-dāsa, servant of the senses.

Translation and Purport by Srila Prabhupada

Following in the footsteps of the Six Gosvāmīs of Vṛndāvana, all svāmīs and gosvāmīs should fully engage in the transcendental loving service of the Lord.

As opposed to this, the go-dāśas engage in the service of the senses or in the service of the material world.

They have no other engagement. Prahlāda Mahārāja has further described the go-dāśa as adānta-go, which refers to one whose senses are not controlled.

An adānta-go cannot become a servant of Kṛṣṇa. In Śrīmad-Bhāgavatam (7.5.30), Prahlāda Mahārāja has said:

|| 7.5.30 ||

śrī-prahrāda uvāca

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gr̥ha-vratānām
adānta-gobhir viśatām tamisram
punaḥ punaś carvita-carvaṇānām

Prahlāda replied: For those attached to household life (**gr̥ha-vratānām**), who enter hell (**viśatām tamisram**) by uncontrolled senses (**adānta-gobhih**), and chew what has been chewed already (**punaḥ punaḥ carvita carvaṇānām**), inclination to the Lord (**kṛṣṇe matir**) does not arise (**na abhipadyeta**) either by others' influence (**parataḥ**), in one's own efforts (**svataḥ vā**) or by the combination of both (**mithah**).

**Commentary by
Srila Bhakti
Rakshak Sridhara
Maharaj**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

One time our Guru Maharaja (Śrīla Bhaktisiddhanta Sarasvati Thakura) arranged to preach in Vrndavana for the full month of Karttika.

He chose to speak from the basic teachings of the upadesamrta of Śrīla Rūpa Gosvāmī.

His attention was always focused on the basics, because he felt that the fruits of devotion will come naturally.

Pour water onto the root and the fruit will come by itself.

Upadesamrta contains the substance of Śrī Caitanya Mahaprabhu's teachings in the language of Śrīla Rūpa Goswami.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

These eleven verses of Upadesamṛta were inspired by the advice of Mahāprabhu and Rūpa Gosvami put that advice into poetic language.

Guru Maharaja himself spoke for several days on the boundary line between Radha Kunda and Syama Kunda.

He read and explained the Upadesamṛta.

Śrīla Prabhupada explained Upadesamṛta and nothing of Govinda-līlāmṛta or Viśvanātha Cakravartī's Śrī Kṛṣṇa Bhavanāmṛta.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The higher topics of madhurya-lila, Radha-Krsna's amorous pastimes, were left aside.

His attitude was, "People are ripe in Sahajiya, imitation of devotion. Just try to make them understand, to enter the plane of bhakti. That is so great; what to speak of Krsna-lila – that is far, far above."

These were his words.

Pujala raga-patha gaurava-bhange – the whole sphere is taken at a respectable distance on the head

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

**Commentary by Srila
Bhakti Rakshak
Sridhara Maharaj**

**The Impulse of Speech and the
Mind**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Speech and the Mind

Vaco-vegama 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Speech and the Mind

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 sadhu.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Speech and the Mind

This should not be.

We must try to control that force coming from within in the form of speech.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Impulse of Speech and the Mind

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Speech and the Mind

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 Krsna and His servants.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Speech and the Mind

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 Krsna— that is kirtana.

I may begin with some japa but my mind wanders here, there and everywhere.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Impulse of Speech and the Mind

But when I am engaged in kirtana, I must be fully attentive.

In that way we can control the mind, which is very difficult to capture and to utilize.

**oṣṭha-spandana-mātreṇa
kīrtanaṁ tu tato varam**

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

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Impulse of Speech and the Mind

Special stress has been put on kirtana by Mahaprabhu.

Kirtana 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!

Kirtana 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Speech and the Mind

I shall take the offensive and attack the environment with the power that I have received from my Guru Maharaja.

That means kirtana. That means preaching.

This is what we are told by our Guru Maharaja, Bhaktisiddhanta Sarasvati.

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Speech and the Mind

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 Krsna to others, you will be fully attentive.

That is automatic attention.

Therefore, you can control the mind by preaching.

**Commentary by Srila
Bhakti Rakshak
Sridhara Maharaj**

The Impulse of Anger

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

Then there is 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 we shall try to utilize it for the service of Krsna.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

**yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi 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.
(Gita 9.27)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

Good or bad, whatever is within you, that must be thrown away for the object of Krsna's service.

It may be adjusted in this way – I have got anger and that anger should be utilized in favor of the service of the Lord.

krodha' bhakta-dveṣi 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 connection with divine service.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

I shall try to utilize them in that stage.

In some stages it may seem that a devotee becomes angry by even a little cause, but that anger should not be classified as ordinary anger.

His anger will do good to the person with whom he is angry – it is for the well-being of the man with whom he is angry.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

They cannot be judged independently.

Mahaprabhu was angry sometimes.

When Mahaprabhu was going on with kirtana, they closed the door and one brahmacari 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 have they closed the door to me?”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

Then at last when the door was opened, and he asked why the door was closed to him, Mahaprabhu replied, “Simply drinking milk is no qualification.

The real qualification is Krsna consciousness.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

This has been seen many times.

There was some misbehaviour done against Srivasa Pandita.

A tantrika placed some wine and other things at the door of Srivasa's house at night in order to ridicule him.

Srivasa Pandita 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 tantrika. Every night with the help of this meat and wine I worship Goddess Kali."

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

Then those gentlemen felt very disturbed – “Who is the rogue who has done this thing?”

When Mahaprabhu was informed He was very much enraged and said, “That man will have to suffer!”

Later, that man whose name was Capala Gopala 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

We have to quarrel.

Sometimes we may have to engage in litigation; sometimes there are differences in our realizations 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 realization, our degree of realization.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

Everything varies, but differences amongst the main principles 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-adhikari Vaisnava should try to keep the beginners outside.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

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-adhikaris.

It is undesirable for the beginners to see the differences between the higher personalities whom we consider to be upper rank.

When they observe such quarrelling the lower class cannot but be disturbed.

Try to avoid this as much as possible.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of Anger

At that time they may give their attention towards the Sriptures.

There is less quarrelling, but in scriptures there is also quarrelling, because their recommended advise is for 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.

**Commentary by Srila
Bhakti Rakshak
Sridhara Maharaj**

The Impulse of the Tongue

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of the Tongue

Jihva-vegam – this means the urge for that which is very tasteful.

I am a servant to that, a slave to tastefulness.

Jihva-vegam means our attraction to a particular taste.

One may have attraction for pungent, bitter, sweet or sour.

That is jihva-vegam.

The tongue always wants to taste that sort of thing.

Whatever is tasteful may be detrimental to my health, yet I cannot control my tongue.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of the 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 jihva-vegama?

The process is that whatever I am taking, I should think, “How has the sadhu, the guru, or God tasted it?”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of the Tongue

The material thing should be subservient and our attention should be directed towards the subjective feeling of the higher personalities, how they have tasted it.

That is the key to escape from material taste.

Mahaprabhu tried to avoid sweet things, “I am a sannyasi so I must keep a standard. If I take sweet things, then everyone will do like that. It is not proper.”

Then Svarupa-damodara said, “That is the negative side, but You will take prasada. That is the positive side.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulse of the Tongue

Jagannatha kaichi karyachena bhojana.

You must have direct experience of how Jagannatha 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.

**Commentary by Srila
Bhakti Rakshak
Sridhara Maharaj**

**The Impulses of the Belly and
Genitals**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulses of the Belly and Genitals

Jihva-vegam means the urge for that which is palatable to the tongue, and udara-vegam 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-vegam.

More and more – then it will swell.

We should only take that amount of food that is necessary to keep up the health.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulses of the Belly and Genitals

Upastha-vegam 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulses of the Belly and Genitals

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.

**tomara kanaka bhogera janaka,
kanakera dvare sevaha madhava
kaminira kama nahe tava dhama
tahara malika kevala yadava**

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

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulses of the Belly and Genitals

The enjoying aspect of women is not for you, it is only reserved for Krsna— tahara malika kevala yadava.

Krsna is the only enjoyer of the beauty of anything to be enjoyed from the women section.

It is mentioned there, literally in this verse.

One gentleman came to our Guru Maharaja 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 Krsna, only and none else?”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulses of the Belly and Genitals

Prabhupada answered, “Yes, yes! That is the true naked meaning of this.

Such a type of enjoyment is meant only for Krsna, and all others are trespassers.”

Kanaka – money. The master of money is Narayana, Laksmipati, and we are all His servants more or less in different ways.

And Baladeva, the guru, is the master of name and fame.

Kanaka, kamini, pratistha.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
The Impulses of the Belly and Genitals

Kamini is to be adjusted for the Krsna conception, otherwise we are lost.

It must be adjusted with Him.

Any lady consciousness must have connection with Krsna.

**Commentary by Srila
Bhakti Rakshak
Sridhara Maharaj**

Intelligent Adjustment

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

We are told that this jihva-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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

Rather we are slaves to them.

These different types of mentalities are masters and I am their slave.

We must be independent of all these 'masters'.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

kāmādīnām kati na katidhā pālītā durnideśās
teṣām jātā mayi na karuṇā na trapā nopāśāntiḥ
utsrjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyuṅkṣvātma-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. (Cc.Madhya 22.16)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

These desires 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

And within, the Lord is there in the heart and the kingdom of the Lord is much higher.

We have 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

The agents of the Lord are more powerful.

If we really invite them, then the sadhus, 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

**kiba se karite para, kama krodha sadhakare
yadi haya sadhu-janara sanga**

What can lust and anger do to the practitioner who takes shelter of saintly association? (Premabhakti- candrika 2.11)

What harm can lust, greed and anger do to a seeker of the truth who is on the path of divine realization, if he can have the intimate association of a sadhu?

In other words, they cannot do anything because something is being spent but it is a side income.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

If help is coming from the higher then that supersedes the expenditure to the lower and the lower thing cannot do any harm – kama krodha sadhakare.

And there is also kausala.

Kausala means intelligent adjustment – we can get relief.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

In this regard Narottama Thakura says,

'kāma' kṛṣṇa-karmārpaṇe, 'krodha' bhakta-dveṣī jane,
'lobha' sādhu-saṅge hari-kathā
'moha' iṣṭa-lābha 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 sadhus and hearing Kṛṣṇa-katha. 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 utilize all of these. (Prema-bhakti-candrika 2.10)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

Kama Krsna karmarpane – some impulse we feel within.

Try to utilize that force and regulate it in the service of Krsna.

Krodha bhakta-dvesi jane – try to use anger towards those who are antagonistic to the sadhus, the Krsna-bhaktas.

Lobha sadhu-sanga – you may try to engage greed by hearing from the lips of the sadhu.

Moha ista-labha bine – sometimes depression comes. Try to utilize it when you are separated from the sadhu.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

Mada Krsna guna-gane – sometimes overflowing energy appears within us.

Engage that overflowing energy in dancing and chanting the Name of Krsna.

Niyukta kariba yatha tatha – try to regulate all these things in the service of Krsna.

If you do this you will be free from them in no time.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

**asaṅkalpāḥ jayet kāmaṁ
krodhaṁ kāma-vivarjanāt
arthānarthekṣayā lobhaṁ
bhayaṁ 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 analyzing reality one should abandon fear. (Bhag. 7.15.22)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

In the Bhagavatam it is mentioned by Devarsi Narada, asaṅkalpāj jayet kāmam – you have so many designs and plans to carry out.

Asankalpa – 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 kama-vivarjanat – bad temper sometimes comes within you, so withdraw from the beginning.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

Don't identify 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.

Artha anarth iksaya 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?

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Intelligent Adjustment

Bhayam tattva avamarsanat – and if you have any fear or apprehension then you have to discriminate – tattva avamarsanat.

So many things are combined – matter, water, ether, which come and stay for some time and then disappears.

Birth and death, in the course 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 Bhagavatam and in the conclusion it is said:

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Intelligent Adjustment

**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. (**Bhag. 7.15.25**)

**Commentary by Srila
Bhakti Rakshak
Sridhara Maharaj**

Master of the World

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Master of the World

Etat sarvaṁ gurau bhaktyā puruso hy anjasa 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Master of the World

“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 utilize 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.

Etan vegan yo visaheta dhiraḥ sarvam api mam prthivim sa sisyat – one who can control all these animal tendencies, who is master of his own self and his own mind, can be master of the world.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj
Master of the World

He is a gosvami 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 sadhus who come under the flag of Sri Caitanyadeva.

All these things are recorded for our benefit and caution in the Upadesamrta which was given by Mahaprabhu through Rupa Gosvami to us in detail.

Commentary by
Srila Bhakti
Siddhanta Saraswati
Thakura
(Upadesamrta
Bhasa)

Upadesamrta Bhasa

Verse – 1

krsnetara katha vag vega tara nama
kamera atrpte krodha-vega manodhama

Talking about topics unrelated to Krsna is known as the urge to talk. Frustration of unfulfilled material desires gives rise to the urge of anger – this leads to the degradation of the mind.

Upadesamrta Bhasa

Verse – 2

susvadu bhojanaśila jihva-vega-dasa
atirakti bhokta yei udarete aśa

Those whose nature is to enjoy sumptuous meals are slaves to the urge of the tongue. Such a person who is infatuated with eating simply fulfills the desires of the belly.

Upadesamrta Bhasa

Verse – 3

yositera bhrtya straina kamera kinkara
upasthare-vegera baśe kandarpa-tatpara

That drudge of a man who is henpecked by his spouse is a slave to sex desire. Such a person acts under the influence of the genitals and is shadowed by the god of lust.

Upadesamrta Bhasa

Verse – 4

ei chaya vega yara baśe sada raya
se jana gosvami kare prthivi vijaya

One who is able to always control these six urges is a master of his senses (gosvami) and is able to conquer the world.