

Śrī-Upadeśāmṛta

With

Commentaries by

1. Srila Prabhupada
2. Srila Bhakti Siddhanta Saraswati
Thakura
3. Srila Bhakti Vinoda Thakura
4. Srila Bhakti Rakshaka Sridhara Deva
Goswami
5. Śrī Rādhā-Ramaṇa Dāsa Gosvāmī

Verse – 2

Upadeśa-prakāśikā

By

Śrīla Rādhā-ramaṇa dāsa
Gosvāmī

**atyāhārahḥ prayāsaś ca
prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca
ṣaḍbhir bhaktir vinaśyati**

One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) overendeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) being greedy for mundane achievements.

Upadeśa-prakāśikā-ṭikā

In the beginning stage of the practice of bhakti the material proclivity is prominent in the hearts of the sādhakas.

Therefore they are unable to subdue the six overwhelming passions described in the first verse.

Consequently, in this condition, many tendencies that are very harmful to bhakti develop in the hearts of the sādhakas.

In this verse those injurious tendencies are being described for the benefit of the sādhakas.

The word atyāhāra means to eat more than required or to accumulate material objects.

Upadeśa-prakāśikā-ṭikā

The word prayāsa means to endeavour for worldly objects or to be engaged in activities that are opposed to bhakti.

The word prajalpa means to uselessly criticise and gossip about others, which is a gross misuse of time.

The word niyamāgraha, when broken into its constituent parts, has two meanings: (1) niyama + āgraha – over-zealousness in following rules and (2) niyama + agraha – failure to accept rules.

When the first meaning is applied, it refers to enthusiasm for those rules that yield an inferior result, such as promotion to the heavenly planets, leaving aside the endeavour for the superior attainment of the service of the Lord.

Upadeśa-prakāśikā-ṭikā

When the second meaning is applied, it refers to indifference towards those rules that nourish bhakti.

The words jana-saṅga mean to give up the association of pure devotees and keep company with others.

In the conversation between Devahūti and Kardama Muni in Śrīmad-Bhāgavatam (3.23.55), there is a very nice instruction about giving up worldly association:

saṅgo yaḥ saṁsṛter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate

Association with materialists (**asatsu saṅgah**) done in ignorance (**yaḥ adhiyā vihitaḥ**) is a cause of bondage (**saṁsṛter hetur**) and association with devotees done in ignorance (**sa eva sādhuṣu kṛto**) leads to liberation (**niḥsaṅgatvāya kalpate**).

Furthermore, Bhagavān Kapiladeva gives the following instructions to Devahūti:

saṅgam̐ na kuryāt pramadāsu jātu
yogasya pāram̐ param̐ āruruksuḥ
mat-sevayā pratilabdhatma-lābho
vadanti yā niraya-dvāram asya

Neither the *jñānī* striving for the perfection of *yoga* (**na yogasya pāram̐ param̐ āruruksuḥ**), nor the devotee who has attained realization of *ātmā* (**na pratilabdha ātma-lābhah**) by service to me (**mat-sevayā**) should be ever attached to women (**saṅgam̐ kuryāt pramadāsu jātu**), whom the wise say (**yā vadanti**), are the door to hell for any man (**niraya-dvāram asya**).

teṣv aśānteṣu mūḍheṣu
khaṇḍitātmāsv asādhuṣu
saṅgam na kuryāc chocyeṣu
yoṣit-krīḍā-mṛgeṣu ca

One should not associate with (**saṅgam na kuryāt**) violent, foolish (**aśānteṣu mūḍheṣu**) destroyers of the self (**khaṇḍita ātmasu**), the sinful (**asādhuṣu**), the most lamentable people (**śocyeṣu**), the playthings of women (**yoṣit-krīḍā-mṛgeṣu ca**).

Upadeśa-prakāśikā-ṭikā

Having pointed out the defects of material association, the revealed scriptures (śāstra) forbid it.

The agitation of the mind for compatible objects and the unsteadiness of the mind that results from associating with persons of many different opinions is known as laulya.

Such unsteadiness of the mind is like an unchaste woman, wandering sometimes upon the path of karma, sometimes on the path of yoga, sometimes on the path of jñāna and sometimes upon the path of bhakti.

By this the predilection for bhakti is destroyed.

Pīyūṣa-varṣiṇī-vṛtti

By

Śrīla Bhaktivinoda Ṭhākura

Pīyūṣa-varṣiṇī-vṛtti

Atyāhāra, prayāsa, prajalpa, niyamāgraha, jana-saṅga and laulya are six faults that are directly opposed to bhakti.

(1) The word atyāhāra is a compound word formed by combination of the prefix ati, which means too much or excessively, with the word āhāra, which means to seize, grasp or consume for one's own enjoyment.

Excessive enjoyment of sense objects through any one of the senses and the endeavour to accumulate in excess of one's requirements are known as atyāhāra.

Devotees who have renounced householder life are forbidden to accumulate material goods.

Pīyūṣa-varṣiṇī-vṛtti

Gṛhastha Vaiṣṇavas must acquire goods sufficient for their maintenance, but if they accumulate beyond their needs it is known as atyāhāra.

Those who are eager to perform bhajana should not accumulate worldly goods like materialistic sense enjoyers.

(2) The word prayāsa refers to activities that are opposed to bhakti or performed for the enjoyment of the senses.

(3) To waste time in useless, mundane talks is called prajalpa.

Pīyūṣa-varṣiṇī-vṛtti

(4) The word niyamāgraha has two meanings.

When one has obtained a progressively higher qualification but remains over-zealous to adhere to the rules pertaining to a lower qualification, it is known as niyama-āgraha.

Failure to observe the rules that nourish bhakti or, in other words, an absence of firm faith is known as niyama-agraha.

Pīyūṣa-varṣiṇī-vṛtti

(5) To associate with persons other than Bhagavān's devotees is known as jana-saṅga.

(6) The word laulya means both unsteadiness and greediness.

In the first sense it refers to the fickleness of the mind to accept many different kinds of false doctrines or uncertain conclusions.

In the second sense it refers to attachment for worthless material sense enjoyment.

Pīyūṣa-varṣiṇī-vṛtti

By prajalpa one indulges in criticising sādhus, and by laulya one awakens a taste for many different temporary, uncertain conclusions.

Both of these lead to nāmaaparādha.

Therefore one should very carefully give them up.

Anuvṛtti

By

**Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī
Prabhupāda**

Anuvṛtti

Excessive acquisition of knowledge, which is the preoccupation of the jñānīs; accumulation of the fruits of work, which is undertaken by the fruitive workers; and amassing too many material objects, which is the business of those who are plagued with many desires, are all known as atyāhāra.

The cultivation of knowledge, which is taken up by jñānīs, the austerities and vows undertaken by karmīs and the hard labour done by those possessed of many desires to obtain wife, children and wealth, are called prayāsa.

Anuvṛtti

The dry scholarship of the jñānīs, which amounts to nothing more than useless scriptural argumentation; praise of the benefits of pious deeds, which generates fondness for religious rituals in the karmīs; and the talks pleasing to the senses of those who are possessed of many desires, are called prajalpa.

To accept the rules of the jñāna-śāstras in order to obtain liberation is called āgraha, over-zealousness.

Attachment for the rules outlined in the scriptures promoting pragmatism (practical as opposed to idealistic results) with a desire for sensual enjoyment both in this world and the next is known as niyama-āgraha.

Anuvṛtti

Establishment of certain rules of conduct appropriate for one's own status in order to achieve immediate happiness as advocated by the utilitarians or those who promote the greatest happiness for the greatest number is also known as niyama-āgraha.

To remain indifferent to the rules that are prescribed for the attainment of bhakti is known as niyama-agraha.

Such persons are so audacious that they try to pass off even their detestable wantonness and depravity as the most sacred and elevated path of spontaneous devotion (rāga-mārga).

Anuvṛtti

In Hari-bhakti-vilāsa the disposition of such persons has been explained in the following words:

**śruti-smṛti-purāṇādi
pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate**

Although engaged in single-minded devotion to Lord Hari, if one transgresses the regulations mentioned in the Śruti, Smṛti, Purāṇas and the Nārada-pañcarātra, great misgivings (anarthas) are produced.

Anuvṛtti

In the Kalyāṇa-kalpataru also, Śrīla Bhaktivinoda Ṭhākura has said, “My dear mind, what have you done?”

Being in a very immature stage you have cheated yourself unknowingly by perpetrating the fault of narrow-mindedness upon the pure Vaiṣṇava sampradāya.

You have supposed the pure conceptions and validity of the sampradāya to be hypocrisy and thus abandoned them.

You have given up wearing the Vaiṣṇava tilaka markings and neck beads (tulasī-mālā) and put aside your chanting beads (bhajana-mālā).

Anuvṛtti

You think, ‘What is the use of wearing tilaka?’

I can chant within my mind, so what need is there of beads?

One’s diet has nothing to do at all with bhajana.

So don’t think that you have to give up eating meat, fish or eggs.

Don’t think that you must stop drinking wine or tea and taking intoxicants such as pāna, tobacco, marijuana, hemp or opium.’

Anuvṛtti

You have cast aside the need for taking initiation (dīkṣā).

You have begun to refer to yourself as an incarnation.

You have begun to propagate your new theories very powerfully through different agents.

You are criticising the opinions of the previous great personalities (mahājanas) and ācāryas of the path of bhakti, considering them to be mistaken.

Some cunning persons put on tilaka and tulasī-mālā and cheat others.

Anuvṛtti

Therefore you avoid the association of anyone who wears tilaka and mālā, considering them all to be cheaters.

But, my dear brother mind, please consider, what have you gained by this?

You have given up gold for ashes.

Your present life and the next have both been utterly ruined.

You address everyone as a hypocrite, knave and cheater.

But you have failed to attain bhagavad-bhakti.

What will be your fate at the time of death?

Anuvṛtti

“O mind, what should I tell you?

You utter the words ‘prema, prema’ but what good will it avail?

Prema is a rare and priceless jewel.

You will have to undertake arduous sādhana to attain it.

By deceitful practice you make a show of tears, trembling, horripilation and fainting at the time of kīrtana or hearing spiritual discourses, yet your real business is simply to accumulate wealth, women and prestige.

Anuvṛtti

When you have not even a trace of attachment for pure sādhanabhakti, which is essential for the acquisition of prema, then how will you obtain such pure bhagavat-prema?

You will have to first give up the ten offences against the holy name and chant harināma continuously.

You should hear harikathā in the association of pure Vaiṣṇavas.

Then, by the mercy of Śrī Nāma Prabhu, unalloyed prema will arise automatically in your heart.

Anuvṛtti

“You have not performed bhajana in a regulated manner; you have not performed saṅkīrtana in the association of pure devotees.

You have not withdrawn your mind from sense objects and engaged it in remembering the Lord in a secluded place.

Without first climbing the tree, your attempt to pluck the fruit with your own hand has simply gone in vain.

Anuvṛtti

The most sacred and pure kṛṣṇa-prema is extremely rare.

By misleading others you will simply cheat yourself.

First make yourself fit by performing sādhana.

Then prema will become easily accessible to you.

Anuvṛtti

“O brother, although lust (kāma) and love (prema) appear identical by external indications, they are not at all the same.

Kāma is like rusted iron, whereas prema is like pure gold.

You have seized kāma, imagining it to be gold.

Can anyone obtain prema by such absurd means?

Anuvṛtti

“O foolish mind, you have become intoxicated by uselessly considering kāma to be prema.

The lust for bones and flesh appears alluring for the time being.

That lust chases endlessly after the objects of the senses.

But unalloyed love is the natural disposition of the jīva.

That prema is fully sentient and spiritual by nature.

Anuvṛtti

The object of that prema is Śrī Hari alone – not a dressed-up doll of bones and flesh.

At present prema is in a dormant condition being covered by kāma.

Therefore you must endeavour to dispel this lust and to initiate the awakening of love.

Anuvṛtti

“First, by good fortune due to the devotional pious credits (sukṛti) accumulated over many previous lifetimes, pure faith (śraddhā) arises.

Then, by hearing hari-kathā and performing harināma-kīrtana in the association of pure devotees, śraddhā is matured and evolves successively into steadfastness (niṣṭhā), taste (ruci) and deep attachment (āśakti).

From āśakti, bhāva makes its appearance, and from bhāva, prema is manifested.

Anuvṛtti

This is the order of development by which prema is awakened.

Prema may be obtained only by taking support of this progressive evolution and never by any other means.

Anuvṛtti

“O wicked mind, why do you fear to take up this step-by-step method of sādhana?”

By mere imitation of prema you will not obtain anything.

By such an imitative display you will attain only the temporary happiness of sense enjoyment, which will also result in misery in the end.

With this understanding, you should give up all offences and impediments (anarthas) and engage yourself in pure sādhana-bhakti.

In this lies your good fortune.”

Anuvṛtti

The association of jñānīs, whose aim is voidism or liberation; of fruitive workers, who covet the fruits of their work; and of hedonistic enjoyers, who are attached to sensual enjoyment, which is momentarily pleasing but ultimately culminates in distress, is known as jana-saṅga.

When one obtains the association of Bhagavān's pure devotees, detrimental materialistic association automatically disappears.

Anuvṛtti

The word laulya literally means greed or restlessness.

This restlessness refers to the tendency of the mind to run after various pursuits with greed to taste their fruits.

With a desire to enjoy worldly sense enjoyment or to attain liberation, the mind sometimes runs in the direction of the eightfold yoga system, sometimes towards the process of meditation, sometimes towards the performance of sacrifices, and sometimes towards the practice by which one can attain impersonal Brahman.

This is known as laulya.

Anuvṛtti

Thus one should give up the six kinds of faults – atyāhāra, prayāsa, prajalpa, niyamāgraha, jana-saṅga and laulya – and engage in pure sādhana-bhakti.

If one fails to do so, then the power to understand that kṛṣṇa-bhakti bestows the highest good for all living entities will be lost and one will be forever deviated from the path of bhakti.

Translation and
Purport by Srila
Prabhupada

Translation and Purport by Srila Prabhupada

Human life is meant for plain living and high thinking.

Since all conditioned living beings are under the control of the Lord's third energy, this material world is designed so that one is obliged to work.

The Supreme Personality of Godhead has three primary energies, or potencies.

The first is called the antaraṅga-śakti, or the internal potency.

Translation and Purport by Srila Prabhupada

The second is called the taṭasthā-śakti, or the marginal potency.

The third is called bahiraṅga-śakti, or the external potency.

The living entities constitute the marginal potency, and they are situated between the internal and external Potencies.

Being subordinate as eternal servants of the Supreme Personality of Godhead, the jīvātmās, or atomic living entities, must remain under the control of either the internal or external potency.

Translation and Purport by Srila Prabhupada

When they are under the control of the internal potency, they display their natural, constitutional activity—namely, constant engagement in the devotional service of the Lord.

This is stated in the Bhagavad-gītā (9.13):

**mahātmānas tu mām pārtha
daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso
jñātvā bhūtādim avyayam**

"O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

Translation and Purport by Srila Prabhupada

The word mahātmā refers to those who are broad-minded, not cripple-minded.

Cripple-minded persons, always engaged in satisfying their senses, sometimes expand their activities in order to do good for others through some "ism" like nationalism, humanitarianism or altruism.

They may reject personal sense gratification for the sense gratification of others, like the members of their family, community or society—either national or international.

Translation and Purport by Srila Prabhupada

Actually, all these activities are extended sense gratification, from personal to communal to social.

These activities may all be very good from the material point of view, but they have no spiritual value.

The basis of such activities is sense gratification, either personal or extended.

Only when a person gratifies the senses of the Supreme Lord can he be called a mahātmā, or a broad-minded person.

Translation and Purport by Srila Prabhupada

In the above-quoted verse from Bhagavad-gītā, the words *daivīm prakṛtim* refer to the control of the internal potency, or pleasure potency, of the Supreme Personality of Godhead.

This pleasure potency is manifested as Śrīmatī Rādhārāṇī, or Her expansion Lakṣmī, the goddess of fortune.

When the individual *jīva* souls are under the control of the internal energy, their only engagement is the satisfaction of Kṛṣṇa, or Viṣṇu.

Translation and Purport by Srila Prabhupada

This is the position of a mahātmā.

If one is not a mahātmā, he is a durātmā, or a cripple-minded person.

Such mentally crippled durātmās are put under the control of the Lord's external potency, mahāmāyā.

Translation and Purport by Srila Prabhupada

Indeed, all living entities within this material world are under the control of mahāmāyā, whose business is to subject them to the influence of threefold miseries: ādhidaivika-kleśa (sufferings caused by the demigods, such as droughts, earthquakes and storms), ādhibhautika-kleśa (sufferings caused by other living entities, like insects or enemies), and ādhyātmika-kleśa (sufferings caused by one's own body and mind, such as physical and mental infirmities).

Daiva-bhūtātma-hetavaḥ: the conditioned souls, subjected to these three miseries by the control of the external energy, suffer various difficulties.

Translation and Purport by Srila Prabhupada

The main problem confronting the conditioned souls is the repetition of birth, old age, disease and death.

In the material world one has to work for the maintenance of the body and soul, but how can one perform such work in a way that is favorable for the execution of Kṛṣṇa consciousness?

Everyone requires possessions such as food grains, clothing, money and other things necessary for the maintenance of the body, but one should not collect more than necessary for his actual basic needs.

If this natural principle is followed, there will be no difficulty in maintaining the body.

Translation and Purport by Srila Prabhupada

According to nature's arrangement, living entities lower on the evolutionary scale do not eat or collect more than necessary.

Consequently in the animal kingdom there is generally no economic problem or scarcity of necessities.

If a bag of rice is placed in a public place, birds will come to eat a few grains and go away.

A human being, however, will take away the whole bag.

Translation and Purport by Srila Prabhupada

He will eat all his stomach can hold and then try to keep the rest in storage.

According to the scriptures, this collecting of more than necessary (atyāhāra) is prohibited.

Now the entire world is suffering because of it.

Translation and Purport by Srila Prabhupada

Collecting and eating more than necessary also causes prayāsa, or unnecessary endeavor.

By God's arrangement, anyone in any part of the world can live very peacefully if he has some land and a milk cow.

There is no need for man to move from one place to another to earn a livelihood, for one can produce food grains locally and get milk from cows.

Translation and Purport by Srila Prabhupada

That can solve all economic problems.

Fortunately, man has been given higher intelligence for the cultivation of Kṛṣṇa consciousness, or the understanding of God, one's relationship with Him, and the ultimate goal of life, love of God.

Unfortunately, so-called civilized man, not caring for God realization, utilizes his intelligence for getting more than necessary and simply eat to satisfy the tongue.

Translation and Purport by Srila Prabhupada

By God's arrangement there is sufficient scope for the production of milk and grains for human beings all over the world, but instead of using his higher intelligence to cultivate God consciousness, so-called intelligent men misuse their intelligence to produce many unnecessary and unwanted things.

Thus factories, slaughterhouses, brothels and liquor shops are opened.

Translation and Purport by Srila Prabhupada

If people are advised not to collect too many goods, eat too much or work unnecessarily to possess artificial amenities, they think they are being advised to return to a primitive way of life.

Generally people do not like to accept plain living and high thinking.

That is their unfortunate position.

Translation and Purport by Srila Prabhupada

If people are advised not to collect too many goods, eat too much or work unnecessarily to possess artificial amenities, they think they are being advised to return to a primitive way of life.

Generally people do not like to accept plain living and high thinking.

That is their unfortunate position.

Translation and Purport by Srila Prabhupada

Human life is meant for God realization, and the human being is given higher intelligence for this purpose.

Those who believe that this higher intelligence is meant to attain a higher state should follow the instructions of the Vedic literatures.

By taking such instructions from higher authorities, one can actually become situated in perfect knowledge and give real meaning to life.

Translation and Purport by Srila Prabhupada

In Śrīmad-Bhāgavatam (1.2.9) Śrī Sūta Gosvāmī describes the proper human dharma in this way:

**dharmasya hy āpavargyasya
nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ**

"All occupational engagements [dharma] are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, one who is engaged in the ultimate occupational service [dharma] should never use material gain to cultivate sense gratification."

Translation and Purport by Srila Prabhupada

The first step in human civilization consists of occupational engagements performed according to the scriptural injunctions.

The higher intelligence of a human being should be trained to understand basic dharma.

In human society there are various religious conceptions, characterized as Hindu, Christian, Hebrew, Mohammedan, Buddhist and so on, for without religion, human society is no better than animal society.

Translation and Purport by Srila Prabhupada

As stated above (dharmasya hy āpavargyasya nārtho 'rthāyopakalpate [SB 1.2.9]), religion is meant for attaining emancipation, not for getting bread.

Sometimes human society manufactures a system of so-called religion aimed at material advancement, but that is far from the purpose of true dharma.

Religion entails understanding the laws of God because the proper execution of these laws ultimately leads one out of material entanglement.

Translation and Purport by Srila Prabhupada

That is the true purpose of religion.

Unfortunately, people accept religion for material prosperity because of atyāhāra, or an excessive desire for such prosperity.

True religion, however, instructs people to be satisfied with the bare necessities of life while cultivating Kṛṣṇa consciousness.

Even though we require economic development, true religion allows it only for supplying the bare necessities of material existence.

Translation and Purport by Srila Prabhupada

Jīvasya tattva jijñāsā: the real purpose of life is to inquire about the Absolute Truth.

If our endeavor (prayāsa) is not to inquire about the Absolute Truth, we will simply increase our endeavor to satisfy our artificial needs.

A spiritual aspirant should avoid mundane endeavor.

Translation and Purport by Srila Prabhupada

Another impediment is prajalpa, unnecessary talking.

When we mix with a few friends, we immediately begin unnecessary talking, sounding just like croaking toads.

If we must talk, we should talk about the Kṛṣṇa consciousness movement.

Those outside of the Kṛṣṇa consciousness movement are interested in reading heaps of newspapers, magazines and novels, solving crossword puzzles and doing many other nonsensical things.

Translation and Purport by Srila Prabhupada

In this fashion people simply waste their valuable time and energy.

In the Western countries old men, retired from active life, play cards, fish, watch television and debate about useless socio-political schemes.

All these and other frivolous activities are included in the prajalpa category.

Intelligent persons interested in Kṛṣṇa consciousness should never take part in such activities.

Translation and Purport by Srila Prabhupada

Jana-saṅga refers to associating with persons not interested in Kṛṣṇa consciousness.

One should strictly avoid such association.

Śrīla Narottama Dāsa Ṭhākura has therefore advised us to live only in the association of Kṛṣṇa conscious devotees (bhakta-sane vāsa).

One should always engage in the service of the Lord in the association of the Lord's devotees.

Association with those engaged in a similar line of business is very conducive to advancement in that business.

Translation and Purport by Srila Prabhupada

Consequently materialistic persons form various associations and clubs to enhance their endeavors.

For example, in the business world we find such institutions as the stock exchange and chamber of commerce.

Similarly, we have established the International Society for Krishna Consciousness to give people an opportunity to associate with those who have not forgotten Kṛṣṇa.

This spiritual association offered by our ISKCON movement is increasing day by day.

Many people from different parts of the world are joining this Society to awaken their dormant Kṛṣṇa consciousness.

Translation and Purport by Srila Prabhupada

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his Anuvṛtti commentary that too much endeavor to acquire knowledge on the part of mental speculators or dry philosophers falls within the category of atyāhāra (collecting more than needed).

According to Śrīmad-Bhāgavatam, the endeavor of philosophical speculators to write volumes of books on dry philosophy devoid of Kṛṣṇa consciousness is entirely futile.

Translation and Purport by Srila Prabhupada

The work of karmīs who write volumes of books on economic development also falls within the category of atyāhāra.

Similarly, those who have no desire for Kṛṣṇa consciousness and who are simply interested in possessing more and more material things—either in the shape of scientific knowledge or monetary gain—are all included under the control of atyāhāra.

Translation and Purport by Srila Prabhupada

Karmīs labor to accumulate more and more money for future generations only because they do not know their future position.

Interested only in getting more and more money for their sons and grandsons, such foolish persons do not even know what their position is going to be in the next life.

There are many incidents that illustrate this point.

Translation and Purport by Srila Prabhupada

Once a great karmī accumulated a vast fortune for his sons and grandsons, but later, according to his karma, he took his birth in a cobbler's house located near the building which in his previous life he had constructed for his children.

It so happened that when this very cobbler came to his former house, his former sons and grandsons beat him with shoes.

Unless the karmīs and jñānīs become interested in Kṛṣṇa consciousness, they will simply continue to waste their life in fruitless activities.

Translation and Purport by Srila Prabhupada

Accepting some of the scriptural rules and regulations for immediate benefit, as utilitarians advocate, is called *niyama-āgraha*, and neglecting the śāstric rules and regulations that are meant for spiritual development, is called *niyama-agraha*.

The word *āgraha* means "eagerness to accept," and *agraha* means "failure to accept."

By the addition of either of these two words to the word *niyama* ("rules and regulations"), the word *niyamāgraha* is formed.

Translation and Purport by Srila Prabhupada

Thus niyamāgraha has a twofold meaning that is understood according to the particular combination of words.

Those interested in Kṛṣṇa consciousness should not be eager to accept rules and regulations for economic advancement, yet they should very faithfully accept scriptural rules and regulations for the advancement of Kṛṣṇa consciousness.

They should strictly follow the regulative principles by avoiding illicit sex, meat-eating, gambling and intoxication.

Translation and Purport by Srila Prabhupada

One should also avoid association with Māyāvādīs, who simply blaspheme Vaiṣṇavas (devotees).

Bhukti-kāmīs, who are interested in material happiness, mukti-kāmīs, who desire liberation by merging into the existence of the formless Absolute (Brahman), and siddhi-kāmīs, who desire the perfection of mystic yoga practice, are classified as atyāhārīs.

To associate with such persons is not at all desirable.

Translation and Purport by Srila Prabhupada

Desires to expand the mind by perfecting mystic yoga, merging into the existence of Brahman, or attaining whimsical material prosperity are all included within the category of greed (laulya).

All attempts to acquire such material benefits or so-called spiritual advancement are impediments on the path of Kṛṣṇa consciousness.

Translation and Purport by Srila Prabhupada

Modern warfare waged between capitalists and communists is due to their avoiding the advice of Śrīla Rūpa Gosvāmī regarding atyāhāra.

Modern capitalists accumulate more wealth than necessary, and the communists, envious of their prosperity, want to nationalize all wealth and property.

Unfortunately the communists do not know how to solve the problem of wealth and its distribution.

Translation and Purport by Srila Prabhupada

Consequently when the wealth of the capitalists falls into the hands of the communists, no solution results.

Opposed to these two philosophies, the Kṛṣṇa conscious ideology states that all wealth belongs to Kṛṣṇa.

Thus unless all wealth comes under the administration of Kṛṣṇa, there can be no solution to the economic problem of mankind.

Translation and Purport by Srila Prabhupada

Nothing can be solved by placing wealth in the hands of the communists or the capitalists.

If a hundred-dollar bill is lying on the street, someone may pick it up and put it in his pocket.

Such a man is not honest.

Another man may see the money and decide to let it remain there, thinking that he should not touch another's property.

Translation and Purport by Srila Prabhupada

Although this second man does not steal the money for his own purposes, he is unaware of its proper use.

The third man who sees the hundred-dollar bill may pick it up, find the man who lost it and deliver it to him.

This man does not steal the money to spend for himself, nor does he neglect it and let it lie in the street.

By taking it and delivering it to the man who has lost it, this man is both honest and wise.

Translation and Purport by Srila Prabhupada

Simply transferring wealth from capitalists to communists cannot solve the problem of modern politics, for it has been demonstrated that when a communist gets money, he uses it for his own sense gratification.

The wealth of the world actually belongs to Kṛṣṇa, and every living entity, man and animal, has the birthright to use God's property for his maintenance.

When one takes more than his maintenance requires—be he a capitalist or a communist—he is a thief, and as such he is liable to be punished by the laws of nature.

Translation and Purport by Srila Prabhupada

The wealth of the world should be used for the welfare of all living entities, for that is the plan of Mother Nature.

Everyone has the right to live by utilizing the wealth of the Lord.

When people learn the art of scientifically utilizing the Lord's property, they will no longer encroach upon one another's rights.

Then an ideal society can be formed.

The basic principle for such a spiritual society is stated in the first mantra of Śrī Īsopanisad:

Translation and Purport by Srila Prabhupada

**īśāvāsyam idam sarvaṁ
yat kiñca jagatyām jagat
tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya svid dhanam
[Īśo mantra 1]**

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and should not accept other things, knowing well to whom they belong."

Translation and Purport by Srila Prabhupada

Kṛṣṇa conscious devotees know very well that this material world is designed by the complete arrangement of the Lord to fulfill all the necessities of life for all living beings, without their having to encroach upon the life or rights of one another.

This complete arrangement affords the proper quota of wealth for everyone according to his real needs, and thus everyone may live peacefully according to the principle of plain living and high thinking.

Translation and Purport by Srila Prabhupada

Unfortunately, materialists who have neither faith in the plan of God nor any aspiration for higher spiritual development misuse their God-given intelligence only to augment their material possessions.

They devise many systems—such as capitalism and materialistic communism—to advance their material position.

They are not interested in the laws of God or in a higher goal.

Always anxious to fulfill their unlimited desires for sense gratification, they are conspicuous by their ability to exploit their fellow living beings.

Translation and Purport by Srila Prabhupada

When human society gives up these elementary faults enumerated by Śrīla Rūpa Gosvāmī (atyāhāra, etc.), all enmity will cease between men and animals, capitalists and communists, and so forth.

In addition, all problems of economic or political maladjustment and instability will be solved.

This pure consciousness is awakened by the proper spiritual education and practice offered scientifically by the Kṛṣṇa consciousness movement.

Translation and Purport by Srila Prabhupada

This Kṛṣṇa consciousness movement offers a spiritual community that can bring about a peaceful condition in the world.

Every intelligent man should purify his consciousness and rid himself of the above-mentioned six hindrances to devotional service by taking wholehearted shelter of this Kṛṣṇa consciousness movement.

**Commentary by
Srila Bhakti
Rakshak Sridhara
Maharaj**

Atyahara

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Atyahara refers to 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 transform that into sense pleasure.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 utilized 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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?”

**jivasya tattva-jijnasa
nartho yac ceha karmabhih**

A human being is meant to inquire about the Absolute Truth. Nothing else should be the goal of one's activities.
(Bhag. 1.2.10)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 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 sampradaya, for the service of the Vaisnavas.

Amassing money is a sign of deviation.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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

**matala hari-jana visaya-range
pujala raga-patha gaurava-bhange**

It is to show what is the raga-patha.

Generally it is thought that one must give up everything and only through internal love worship the Lord – not by external sources.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 raga-patha is above all.

The position of those that are followers of the raga-patha is very high.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Pujala raga-patha – everything has its fulfillment 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 niskincanas who have made the Lord of love and beauty the all in all in their lives.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The whole world must learn this for its own welfare, and to teach this to the world, the Gaudiya Matha 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 can he 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

You may think that it is superfluous to decorate the Deity, but we think that this is the fulfillment of life.

All good things must be used to serve Narayana.

That is our creed.

Beggars we are, but still we spend money like water – for decoration, for festivals, for distribution of prasadam.

We beg money and we spend lavishly, but not for ourselves.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 fulfillment 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.

Prayasa

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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

**Śiṣyādy an-anubandhitvaṁ
mahā ārambhādy-anudyamaḥ**

Not being attached to making disciples. Not being enthusiastic for huge undertakings.

When our Guru Maharaja was delivering lectures on the sixty four kinds of devotion I marked that this is prohibited in Bhaktirasamrta-sindhu but he was doing the same thing.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 Rupa Gosvami, our Guru Maharaja had undertaken all those things.

What would he say when this point comes up?

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Bhaktivinoda Thakura 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 saragrahi who collects the very gist of everything and eliminates the burden.

The saragrahi is the highest class of devotee.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Externally he may be managing the government and society, but internally perhaps he is a Gopi of Vrndavana.

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In Bhaktivinoda Thakura's Bengali translation of this verse from Upadesamrta he says, visaya-prayasa, 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 maya.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

dvau bhuta-sargau loke 'smin
daiva asura eva ca
visnu-bhakta' smrto daiva
asuras tad-viparyaya'

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

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This is in Visnu Purana. And in Gita:

**dvau bhuta-sargau loke'smin
daiva asura eva ca
daivo vistaraca' prokta
asuraṃ partha me srnu**

O Partha, 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. (Gita. 16.6)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 color, is very difficult.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Vaisnava 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Then we shall find that the Lord of Love is Krsna, 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-adhikari.

At the lower stage of the kanistha-adhikari, one does not measure how much devotion he is getting or not.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

With a peaceful mind he is engaged in arcana etc.

But at the madhyama-adhikari 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.

The tendency to preach for propaganda comes at this stage.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The madhyama-adhikari wants to extend himself and remove the difficulties in his environment and tries to convert the environment for that purpose.

The madhyama-adhikari is a life of struggle and when he reaches the stage of uttamaadhikari, then he becomes peaceful in life.

He sees everywhere that things are going well according to the will of Krsna.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Very easily he can see the will of Krsna 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 – maya, and isvara.

He wants to install God consciousness, and he tries his hardest to remove the misconceptions.

That is a period of struggle.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sadhana-dasa – this stage is full of struggle.

Then when he comes to the stage of apana-dasa, he feels peaceful in bhava-bhakti and then prema-bhakti.

But there is again another struggle when he is already in lila.

That is in another plane.

In Vrndavana there is also competition, there is also struggle.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Yasoda 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 yogamaya.

Prema-bhakti is also dynamic in character, not static.

Where there is something dynamic, there is some struggle.

The competition is there.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

There is a play in the sakhya-rasa, two parties – one party wants to conquer another party.

One says Krsna, another says Balarama.

That is also a struggle.

But that is purely of another type; that is transcendental play.

And in madhurya-rasa also there are several parties – Radharani's party, Candravali's party, so many parties there are.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 in this plane 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.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

But when we enter that higher arena, the struggle becomes sweeter.

Lila means a sort of struggle.

Prajalpa

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 para-dosanusandhana – finding fault with others.

That is generally the subject matter of idle talks.

When the guardian analyzes 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Sri Caitanya Mahaprabhu instructed Raghunatha Dasa Gosvami:

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe

”Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

amānī mānada hañā kṛṣṇa-nāma sadā la’be
vraje rādhā-kṛṣṇa-sevā mānase karibe

”Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We must not attend to worldly talk, neither should we engage in that – bhala na khaibe ara bhala na 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.

Amani manada hana krsna-nama sada la'be – give honor to all, but don't seek honor from anyone.

In this way we will take the Holy Name of Krsna continuously.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We are requested to talk about the Supreme Lord, and by that process, all undesirability within us may vanish.

Speak always, and only about Krsna.

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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 the highest end, in this Kali-yuga especially.

But speaking must be done in a proper way:

|| 1.5.10 ||

na yad vacaś citra-padam harer yaśo
jagat-pavitram pragṛṇīta karhicit
tad vāyasam tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

Works whose attractive verses (**yad citra-padam vacah**) do not sing at all (**na karhicit pragṛṇīta**) the glories of the Lord (**harer yaśah**), 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 (**vāyasam tīrtham**), in which the swans, living in pleasant lakes (**yatra uśik-kṣayāḥ haṁsā**), take no enjoyment at all (**na niramanty**).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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?

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Rather, such words 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.

|| 1.5.11 ||

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'nkitāni yat
śṛṇvanti gāyanti gṛṇanti 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 aṅkitāni**) which devotees hear, sing, and again receive (**śṛṇvanti gāyanti gṛṇanti sādhaḥ**), destroys the sins of all people (**janatā agha-viplavo**).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It has been advised in Bhagavatam, in those ten selected stanzas that were given by Narada to Veda Vyasa.

That is the basis of Srimad Bhagavatam as we find it now. Speech should always concern the higher.

It is dedicated upwards.

Vak means words, but words engaged in the service of the highest are known as urdhva-vak.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Here is tatastha, below is matter, and on the upper-side is the svarupa-sakti, the internal higher potency of the Lord.

Urdhva-vak means connection with the internal potency of the Lord.

Niyamagraha

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Niyamagraha 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 Ekadasi – we may be very firm to such a ruling that we must fast wholesale, without taking even a drop of water.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But the general rule is that I must keep my 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.

Niyamagraha has a twofold meaning.

Niyama-aagraha 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Both these aspects are bad. We should follow the middle path, the easy path, not the extreme.

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabodhasya
yogo bhavati dukkha-ha

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. (**Gita 6.16-17**)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Nisedha – prohibition.

For example, one should not steal, but the ananya-bhak 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 Krsna and for the service of Krsna I am taking it.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

If that is his sincere vision then he is not to be punished.

If one is stealing for the purpose of Krsna, then that is not stealing, because his vision is so deep he sees that everything belongs to Krsna.

It may be forbidden by the laws of society, and even by the sruti-sastra, but if he is really a sincere exclusive devotee of the Lord, none should interfere with his apparent misdeeds.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Lord is seeing from the absolute standpoint and the relative standpoint cannot come and clash with that.

His movements are nirguna (transcendental).

But on this saguna (mundane) plane there is a gradual development from tamo-guna (ignorance) to rajo-guna (passion), then sattva-guna (goodness).

If they encroach upon the rights of the nirguna, on those who are Krsna's direct servants, then their relative vision is wrong. He is on the absolute plane.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Whatever he is doing, if he considers Krsna 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 does not have any position.

everything belongs to Krsna, and one who works backed by Krsna consciousness is right.

Jana Sangha

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Jana-sanga 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-sanga.

Sadhu-sanga means that association which promotes us towards a higher cause, and that which takes us away from that cause is jana-sanga or asat-sanga – just the opposite, a perverted reflection.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It must not be maladjusted.

Each person should be properly adjusted.

We must have eagerness to mix with the sadhus 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 minimized if we have good association on that long journey.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

By talking with them about the Lord, we can go on.

We forget the weariness of the journey.

**krsna-bhakti-janma-mula haya 'sadhu-sanga'
krsna-prema janme, tenho punar mukhya anga**

The root cause of devotion to Krsna is association with advanced devotees. Even when one's dormant love for Krsna awakens, the association with devotees is still most essential. (Cc. Madhya 22.83)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

By talking with them about the Lord, we can go on.

We forget the weariness of the journey.

**krsna-bhakti-janma-mula haya 'sadhu-sanga'
krsna-prema janme, tenho punar mukhya anga**

The root cause of devotion to Krsna is association with advanced devotees. Even when one's dormant love for Krsna awakens, the association with devotees is still most essential. (Cc. Madhya 22.83)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The very origin of devotion to Krsna comes from the association of the sadhu – krsna-prema janme, tenho punar mukhya anga.

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 favorable companions can help us in our journey towards the Infinite.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

They are something solid, something concrete – similar in nature to us.

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Our Guru Maharaja gave much stress on the association of the devotees.

**dusta mana! tumi kiserā vaisnava?
pratisthara tare, nirjanera ghare,
tava hari-nama kevala kaitava**

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

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Do you want to take the Holy Name of Krsna in a solitary place?

This is a hoax of Maya – 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.

When you are with so many other devotees you will get strength from one another and a long march will be a very pleasant thing for you.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

A sincere devotee will always hanker after good association with those who 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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

That was the ‘Napoleonic Chair.’

Sadhu-sanga is like that.

When my mind is a little depressed, the sadhu will come to encourage me.

In this way the journey forwards is very comfortable.

LauIyam

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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:

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

**mandasya manda-prajnasya
vayo mandayusac ca vai
nidraya hriyate naktam
diva ca vyartha-karmabhih**

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

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Apasyatam atma-tattvam – this is important.

One who has a normal understanding accepts this, not the majority of abnormal thinkers.

It is srota-pantha, the revealed truth.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That must come from the perfect realm, from God Himself.

Here is established the indispensable necessity of srotapantha, the method of revelation.

It must come from the perfect realm, from sarvajna, 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.

|| 2.1.2 ||

śrotavyādīni rājendra
nṛṇām santi sahasraśaḥ |
apaśyatām ātma-tattvaṁ
gṛheṣu gṛha-medhinām ||

O King (**rājendra**)! There are (**santi**) thousands of topics that can be heard (**śrotavyādīni sahasraśaḥ**) by those who do not inquire about the goal of life (**ātma-tattvaṁ apaśyatām nṛṇām**), those who are attached to the house and commit five types of violence (**gṛheṣu gṛha-medhinām**).

|| 2.1.3 ||

nidrayā hriyate naktam
vyavāyena ca vā vayah |
divā cārthehayā rājan
kuṭumba-bharaṇena vā ||

O King (**rājan**)! Life is wasted at night (**vayah hriyate naktam**) in sleeping or in sex enjoyment (**nidrayā vā vyavāyena**). Life is wasted during the day (**divā ca**) by desiring material objects (**artha īhayā**) or supporting family members (**kuṭumba-bharaṇena vā**).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

What do we see if we look around?

Two things – nidraya, sleep, or vyavayena, playing with women.

Night passes in these two ways.

In the daytime, they are in search of 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.

|| 2.1.4 ||

dehāpatya-kalatrādiṣv
ātma-sainyeṣv asatsv api |
teṣāṃ pramatto nidhanam
paśyann api na paśyati ||

Deeply attached (**pramattah**) to his body, children and wife (**deha apatya-kalatra ādiṣu**), who are like an army giving protection (**ātma-sainyeṣu**), though they are false (**asatsu api**), he sees their destruction (**teṣāṃ nidhanam paśyann api**) but does not see it (**na paśyati**).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

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.

Commentary by
Srila Bhakti
Siddhanta Saraswati
Thakura
(Upadesamrta
Bhasa)

Upadesamrta Bhasa

Verse – 1

atyanta sangrahe yara sada citta dhaya
atyrhari bhakti-hina sei samjna paya

One whose mind continuously chases after so many things should be understood to be a glutton and bereft of devotion.

Upadesamrta Bhasa

Verse – 2

**prakrta vastura aśe bhoge yara mana
prayasi tahara nama bhakti-hina jana**

One who, in his mind, wishes to exploit material objects is called an over-endeavourer and is devoid of any devotion.

Upadesamrta Bhasa

Verse – 3

krsna-katha chadi jihva ana katha kahe
prajalpi tahara nama vrtha vakya vahe

One whose tongue speaks nothing about Krsna but engages it in other mundane topics, should be considered to be an idle gossip whose mouth is full of pointless gibberish.

Upadesamrta Bhasa

Verse – 4

**bhajanete udasina karmete pravina
bahv-arambhi se niyamagrahi ati dina**

One who is disinterested in bhajana but is very expert in other sorts of karmika activities, initiating grandiose projects for prestige or overly attached to the rules of the śāstras (or neglects them altogether) – such a person is a rogue.

Upadesamrta Bhasa

Verse – 5

krsna-bhakta-sanga-vina anya-sange rata
jana-sangi ku-visaya-vilase vivrata

One who neglects the association of Krsna's devotees and is attached to that of non-devotees should be held to be a worthless socialite engaged in material enjoyment.

Upadesamrta Bhasa

Verse – 6

nana-sthane bhrame yei nija svartha-tare
laulya-para bhakti-hina samjna deya nare

One who mercurially roams around for his own selfish motivations should be known as a capricious non-devotee.

Upadesamrta Bhasa

Verse – 7

**ei chaya nahe kabhu bhakti adhikari
bhakti-hina lakshya-bhrasta visayi samsari**

These six types of behavior never help one become qualified for devotion. They are the symptoms of a materialist who is without bhakti, damned to endlessly wander in this material world.