

Śrī-Upadeśāmata

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 – 5

Upadeśa-prakāśikā

By

Śrīla Rādhā-ramaṇa dāsa
Gosvāmī

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

One should mentally honor the devotee who chants the holy name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [dīkṣā] and is engaged in worshiping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

Upadeśa-prakāśikā-ṭikā

This verse gives instruction on svarūpa-siddha-bhakti[7].

We should respectfully offer praṇāma to those who have accepted initiation from a qualified guru.

In all ways we should lovingly serve those who perform exclusive bhajana of Śrī Kṛṣṇa by mānasa-sevā and who are expert in the procedure of worshipping Kṛṣṇa's aṣṭa-kālīya-līlā, knowing them to be the most desirable association.

Upadeśa-prakāśikā-ṭikā

The meaning of “exclusive bhajana” is to be solely devoted to the worship of Śrī Rādhā-Kṛṣṇa in Vraja, without attachment for LakṣmīNārāyaṇa or other incarnations of Bhagavān.

It says in Śrī Bhakti-rasāmṛta-sindhu that amongst the exclusive devotees of the many different incarnations of Bhagavān, those whose hearts have been stolen by Śrī Nanda-nandana are the best because even the favour of the master of Lakṣmī, Śrī Nārāyaṇa, cannot attract their minds.

Upadeśa-prakāśikā-ṭikā

Because such exclusive devotees are forever alert to cultivate bhakti in the company of those topmost devotees who are expert in relishing devotional mellows (rasika), as well as being like-minded and affectionate, their hearts are always free from contaminations such as the tendency to criticise others.

Knowing these topmost devotees to be the most desirable association, one should respect them mentally, offer praṇāma unto them and render service to them with great love.

Upadeśa-prakāśikā-ṭikā

Another meaning of this verse can be given.

One should respect within the mind those who have accepted initiation from a qualified guru and chant kṛṣṇa-nāma.

One should respect those who have accepted initiation from a bona fide spiritual master (sad-guru), who have developed an understanding of sambandha-jñāna[8] and who perform bhajana purely, by offering praṇāma to them and so forth.

Upadeśa-prakāśikā-ṭikā

The best devotees are those who are devoid of the tendency to blaspheme others and who, being exclusively devoted to Śrī Rādhā-Kṛṣṇa, are forever alert to render service mentally to Their aṣṭa-kālīya-līlā.

Knowing such devotees to be established in the particular mood of service to Śrī Rādhā-Kṛṣṇa for which one aspires, affectionately disposed towards oneself and the topmost association, one should honour them in all respects by offering prostrated obeisance (praṇipāta), making relevant inquiry (paripraśna) and rendering service (sevā) with great affection.

One should understand the eminence of Vaiṣṇavas according to this gradation.

Upadeśa-prakāśikā-ṭikā

In the original verse by Śrī Rūpa Gosvāmī, the word ādi, meaning “and so forth”, has been used after the word ninda, which means to criticise.

We should understand this to indicate envy, aggression and other faults that generally accompany the tendency to criticise others.

In ŚrīmadBhāgavatam (3.25.24) Kapiladeva says:

Text 24

ta ete sādhaveḥ sādhvi
sarva-saṅga-vivarjitāḥ
saṅgas teṣv atha te prārthyah
saṅga-doṣa-harā hi te

O Virtuous lady (**sādhvi**)! Those devotees are devoid of attachment to *artha*, *dharma*, *kāma* and *mokṣa* (**ta ete sādhaveḥ sarva-saṅga-vivarjitāḥ**). You should desire their association (**saṅgas teṣv atha te prārthyah**). They destroy the faults of material association (**saṅga-doṣa-harā hi te**).

Pīyūṣa-varṣiṇī-vṛtti

By

Śrīla Bhaktivinoda Ṭhākura

Pīyūṣa-varṣiṇī-vṛtti

According to the instruction given in this verse, as long as a sādḥaka remains within the madhyama-adhikārī stage, he is obliged to render service to devotees.

The topmost devotee (uttama-bhakta) sees all living entities with equal vision.

Therefore he does not discriminate between devotees and non-devotees.

The intermediate devotee (madhyama-bhakta) is one who sincerely endeavours to perform bhajana.

Pīyūṣa-varṣiṇī-vṛtti

This fifth verse indicates how madhyama devotees should behave towards the topmost class of devotees.

If one remains aloof from the association of non-devotees, sense enjoyers, and men who are attached to women, their faults will not come within him.

Still, understanding neophyte devotees (kaniṣṭha-bhaktas) to be ignorant due to their lack of knowledge of sambandha-tattva, the madhyama devotee should be merciful to them.

Pīyūṣa-varṣiṇī-vṛtti

Hearing such neophyte devotees uttering kṛṣṇa-nāma, a madhyama devotee will respect them within his mind.

If a kaṇiṣṭha devotee accepts initiation and engages in hari-bhajana, a madhyama devotee will show him respect by offering praṇāma to him.

Understanding the association of mahā-bhāgavata Vaiṣṇavas, who are free from the tendency to criticise others, to be most beneficial, one should honour them by rendering service to them.

This service alone is the root cause of all spiritual perfections.

Anuvrtti

By

**Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī
Prabhupāda**

Anuvrtti

In Bhakti-sandarbha (868) Śrī Jīva Gosvāmī defines the procedure known as vaiṣṇava-dīkṣā in the following statement:

**divyaṃ jñānaṃ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ**

That process which bestows transcendental knowledge (divya-jñāna) and destroys sinful desires for material sense enjoyment is called dīkṣā by learned authorities in the absolute truth.

Anuvrtti

One should silently respect a devotee who, knowing that Śrī Kṛṣṇa and śrī-kṛṣṇa-nāma are non-different and transcendental and that the holy name alone is the supreme object of worship, takes exclusive shelter of kṛṣṇa-nāma and is devoted to chanting.

The mantras that the disciple receives at the time of dīkṣā consist entirely of śrī-nāma, and the names that form the basis of those mantras are endowed with specific knowledge of the disciple's relationship with the Lord.

Anuvrtti

Without taking shelter of harināma, one cannot become hari-jana, a member of Kṛṣṇa's family.

Śrī Caitanya Mahāprabhu determined the gradations in Vaiṣṇavas through showing the gradations in their faith in harināma.

One who has chanted the holy name just once is a (kaniṣṭha) Vaiṣṇava.

One who constantly chants the holy name is a superior (madhyama) Vaiṣṇava.

Anuvrtti

The topmost Vaiṣṇava (uttama or mahā-bhāgavata) is he at the mere sight of whom others automatically begin chanting the holy name.

One should respect the kaniṣṭha Vaiṣṇava within one's mind.

One should respect the madhyama Vaiṣṇava by offering praṇāma to him and so forth.

Knowing the uttama Vaiṣṇava to be the topmost devotee who is established in the particular mood of service to Śrī Rādhā-Kṛṣṇa for which one aspires and to be affectionately disposed towards oneself, one should serve him with great love.

Anuvrtti

(1) Because the mahā-bhāgavata devotees see everything as being related to Kṛṣṇa, they see all living entities with equal vision. Like madhyama-adhikārī devotees, they are intent on performing bhajana, and like kaniṣṭha-adhikārī devotees, they are devoted to chanting harināma.

Anuvṛtti

(2) Madhyama-adhikārīs possess prema for Śrī Kṛṣṇa, and they respect the three levels of Vaiṣṇavas – uttama, madhyama and kaniṣṭha – by rendering service, offering praṇāma and offering respect within the mind, respectively.

They always endeavour to turn the living entities who are averse to Kṛṣṇa towards Him.

They are indifferent to those who are inimical to Him.

They do not see all living entities with equal vision as the uttama-adhikārī mahā-bhāgavata devotees do.

If they fraudulently imitate the mahā-bhāgavata devotee, they will very quickly fall down from their position.

Anuvrtti

(3) The kaniṣṭha-adhikārī devotees take full shelter of the chanting of śrī-kṛṣṇa-nāma, knowing it to be supremely beneficial.

But they don't realise that the position of the madhyama-adhikārī is above their present position and that they should strive to reach that position at sometime in the future.

Sometimes the kaniṣṭha-adhikārī falls down due to considering himself a guru.

Therefore, carefully giving appropriate respect to the uttama devotees, they should take full shelter of the holy name.

Translation and
Purport by Srila
Prabhupada

Translation and Purport by Srila Prabhupada

In order to intelligently apply the sixfold loving reciprocations mentioned in the previous verse, one must select proper persons with careful discrimination.

Śrīla Rūpa Gosvāmī therefore advises that we should meet with the Vaiṣṇavas in an appropriate way, according to their particular status.

In this verse he tells us how to deal with three types of devotees—the kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī.

Translation and Purport by Srila Prabhupada

The kaniṣṭha-adhikārī is a neophyte who has received the hari-nāma initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa.

One should respect such a person within his mind as a kaniṣṭha-vaiṣṇava.

A madhyama-adhikārī has received spiritual initiation from the spiritual master and has been fully engaged by him in the transcendental loving service of the Lord.

The madhyama-adhikārī should be considered to be situated midway in devotional service.

The uttama-adhikārī, or highest devotee, is one who is very advanced in devotional service.

Translation and Purport by Srila Prabhupada

An *uttama-adhikārī* is not interested in blaspheming others, his heart is completely clean, and he has attained the realized state of unalloyed Kṛṣṇa consciousness. According to Śrīla Rūpa Gosvāmī, the association and service of such a *mahā-bhāgavata*, or perfect Vaiṣṇava, are most desirable.

One should not remain a *kaniṣṭha-adhikārī*, one who is situated on the lowest platform of devotional service and is interested only in worshiping the Deity in the temple.

Such a devotee is described in the Eleventh Canto of Śrīmad-Bhāgavatam (11.2.47):

|| 11.2.47 ||

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

A devotee who faithfully engages in the worship (**yaḥ śraddhayā pūjām ihate**) of the deity in the temple (**haraye arcāyām eva**) but does not behave properly toward other devotees (**na tad-bhakteṣu**) or people in general (**ca anyeṣu**) is called an unrefined devotee (**sa bhaktaḥ prākṛtaḥ smṛtaḥ**).

One therefore has to raise himself from the position of kaniṣṭha-adhikārī to the platform of madhyama-adhikārī.

The madhyama-adhikārī is described in Śrīmad-Bhāgavatam (11.2.46) in this way:

|| 11.2.46 ||

īśvare tad-adhīneṣu
bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

An intermediate or second-class devotee, called madhyama-adhikārī (**madhyamaḥ**), offers his love to the Supreme Lord (**yaḥ karoti īśvare prema**), is a sincere friend to all the devotees of the Lord (**tad-adhīneṣu maitrī**), shows mercy to ignorant people who are innocent (**bālīṣeṣu kṛpā**), and disregards those who are envious of the Lord (**dviṣatsu upekṣā**).

Translation and Purport by Srila Prabhupada

This is the way to cultivate devotional service properly; therefore in this verse Śrīla Rūpa Gosvāmī has advised us how to treat various devotees.

We can see from practical experience that there are different types of Vaiṣṇavas.

The prākṛta-sahajiyās generally chant the Hare Kṛṣṇa mahā-mantra, yet they are attached to women, money and intoxication.

Although such persons may chant the holy name of the Lord, they are not yet properly purified.

Translation and Purport by Srila Prabhupada

Such people should be respected within one's mind, but their association should be avoided.

Those who are innocent but simply carried away by bad association should be shown favor if they are eager to receive proper instructions from pure devotees, but those neophyte devotees who are actually initiated by the bona fide spiritual master and are seriously engaged in carrying out the orders of the spiritual master should be offered respectful obeisances.

Translation and Purport by Srila Prabhupada

In this Kṛṣṇa consciousness movement a chance is given to everyone without discrimination of caste, creed or color.

Everyone is invited to join this movement, sit with us, take prasāda and hear about Kṛṣṇa.

When we see that someone is actually interested in Kṛṣṇa consciousness and wants to be initiated, we accept him as a disciple for the chanting of the holy name of the Lord.

When a neophyte devotee is actually initiated and engaged in devotional service by the orders of the spiritual master, he should be accepted immediately as a bona fide Vaiṣṇava, and obeisances should be offered unto him.

Translation and Purport by Srila Prabhupada

Out of many such Vaiṣṇavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on japa beads and always thinking of how to expand the Kṛṣṇa consciousness movement.

Such a Vaiṣṇava should be accepted as an uttama-adhikārī, a highly advanced devotee, and his association should always be sought.

Translation and Purport by Srila Prabhupada

The process by which a devotee becomes attached to Kṛṣṇa is described in Caitanya-caritāmṛta (Antya 4.192):

**dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama**

"At the time of initiation, when a devotee fully surrenders to the service of the Lord, Kṛṣṇa accepts him to be as good as He Himself."

Translation and Purport by Srila Prabhupada

Dīkṣā, or spiritual initiation, is explained in the Bhakti-sandarbhā (283) by Śrīla Jīva Gosvāmī:

**divyaṁ jñānaṁ yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā
deśikais tattva-kovidaiḥ**

"By dīkṣā one gradually becomes disinterested in material enjoyment and gradually becomes interested in spiritual life."

Translation and Purport by Srila Prabhupada

We have seen many practical examples of this, especially in Europe and America.

Many students who come to us from rich and respectable families quickly lose all interest in material enjoyment and become very eager to enter into spiritual life.

Although they come from very wealthy families, many of them accept living conditions that are not very comfortable.

Indeed, for Kṛṣṇa's sake they are prepared to accept any living condition as long as they can live in the temple and associate with the Vaisnavas.

Translation and Purport by Srila Prabhupada

When one becomes so disinterested in material enjoyment, he becomes fit for initiation by the spiritual master.

For the advancement of spiritual life Śrīmad-Bhāgavatam (6.1.13) prescribes: *tapasā brahmacaryeṇa śamena ca damena ca*.

When a person is serious about accepting *dīkṣā*, he must be prepared to practice austerity, celibacy and control of the mind and body.

If one is so prepared and is desirous of receiving spiritual enlightenment (*divyaṁ jñānam*), he is fit for being initiated.

Translation and Purport by Srila Prabhupada

Divyam jñānam is technically called tad-vijñāna, or knowledge about the Supreme.

Tad-vijñānārtham sa gurum evābhigacchet: [MU 1.2.12] when one is interested in the transcendental subject matter of the Absolute Truth, he should be initiated. Such a person should approach a spiritual master in order to take dīkṣā.

Śrīmad-Bhāgavatam (11.3.21) also prescribes: tasmād gurum prapadyeta jijñāsuḥ śreya uttamam.

"When one is actually interested in the transcendental science of the Absolute Truth, he should approach a spiritual master."

Translation and Purport by Srila Prabhupada

One should not accept a spiritual master without following his instructions.

Nor should one accept a spiritual master just to make a fashionable show of spiritual life.

One must be jijñāsu, very much inquisitive to learn from the bona fide spiritual master.

The inquiries one makes should strictly pertain to transcendental science (jijñāsuḥ śreya uttamam).

The word uttamam refers to that which is above material knowledge.

Translation and Purport by Srila Prabhupada

Tama means "the darkness of this material world," and ut means "transcendental."

Generally people are very interested in inquiring about mundane subject matters, but when one has lost such interest and is simply interested in transcendental subject matters, he is quite fit for being initiated.

When one is actually initiated by the bona fide spiritual master and when he seriously engages in the service of the Lord, he should be accepted as a madhyama-adhikārī.

Translation and Purport by Srila Prabhupada

The chanting of the holy names of Kṛṣṇa is so sublime that if one chants the Hare Kṛṣṇa mahā-mantra offenselessly, carefully avoiding the ten offenses, he can certainly be gradually elevated to the point of understanding that there is no difference between the holy name of the Lord and the Lord Himself.

One who has reached such an understanding should be very much respected by neophyte devotees.

One should know for certain that without chanting the holy name of the Lord offenselessly, one cannot be a proper candidate for advancement in Kṛṣṇa consciousness.

Translation and Purport by Srila Prabhupada

In Śrī Caitanya-caritāmṛta (Madhya 22.69) it is said:

**yāhāra komala śraddhā, se 'kaniṣṭha' jana
krame krame teṅho bhakta ha-ibe 'uttama'**

"One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee."

Everyone begins his devotional life from the neophyte stage, but if one properly finishes chanting the prescribed number of rounds of hari-nāma, he is elevated step by step to the highest platform, *uttama-adhikārī*.

Translation and Purport by Srila Prabhupada

The Kṛṣṇa consciousness movement prescribes sixteen rounds daily because people in the Western countries cannot concentrate for long periods while chanting on beads.

Therefore the minimum number of rounds is prescribed.

However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that unless one chants at least sixty-four rounds of japa (one hundred thousand names), he is considered fallen (patita).

Translation and Purport by Srila Prabhupada

According to his calculation, practically every one of us is fallen, but because we are trying to serve the Supreme Lord with all seriousness and without duplicity, we can expect the mercy of Lord Śrī Caitanya Mahāprabhu, who is famous as patita-pāvana, the deliverer of the fallen.

When Śrīla Satyarāja Khān, a great devotee of Śrī Caitanya Mahāprabhu, asked the Lord how a Vaiṣṇava could be recognized, the Lord replied:

Translation and Purport by Srila Prabhupada

prabhu kahe,—"yānra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,—śreṣṭha sabākāra“

"If one hears a person say even once the word 'Kṛṣṇa,' that person should be accepted as the best man out of the common group."

(Cc. Madhya 15.106) Lord Caitanya Mahāprabhu continued:

Translation and Purport by Srila Prabhupada

**"ataeva yānra mukhe eka kṛṣṇa-nāma
sei ta 'vaiṣṇava, kariha tānhāra sammāna"**

"One who is interested in chanting the holy name of Kṛṣṇa or who by practice likes to chant Kṛṣṇa's names should be accepted as a Vaiṣṇava and offered respects as such, at least within one's mind." (Cc. Madhya 15.111)

One of our friends, a famous English musician, has become attracted to chanting the holy names of Kṛṣṇa, and even in his records he has several times mentioned the holy name of Kṛṣṇa.

Translation and Purport by Srila Prabhupada

At his home he offers respect to pictures of Kṛṣṇa and also to the preachers of Kṛṣṇa consciousness.

In all regards, he has a very high estimation for Kṛṣṇa's name and Kṛṣṇa's activities; therefore we offer respects to him without reservation, for we are actually seeing that this gentleman is advancing gradually in Kṛṣṇa consciousness.

Such a person should always be shown respect.

The conclusion is that anyone who is trying to advance in Kṛṣṇa consciousness by regularly chanting the holy name should always be respected by Vaiṣṇavas.

Translation and Purport by Srila Prabhupada

On the other hand, we have witnessed that some of our contemporaries who are supposed to be great preachers have gradually fallen into the material conception of life because they have failed to chant the holy name of the Lord.

While giving instructions to Sanātana Gosvāmī, Lord Caitanya Mahāprabhu divided devotional service into three categories.

Translation and Purport by Srila Prabhupada

**śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikārī' sei mahā-bhāgyavān**

"A person whose conclusive knowledge of the śāstras is not very strong but who has developed firm faith in chanting the Hare Kṛṣṇa mahā-mantra and who is also undeterred in the execution of his prescribed devotional service should be considered a madhyama-adhikārī. Such a person is very fortunate." (Cc. Madhya 22.67)

A madhyama-adhikārī is a śraddhāvān, a staunchly faithful person, and he is actually a candidate for further advancement in devotional service.

Translation and Purport by Srila Prabhupada

Therefore in the Caitanya-caritāmṛta (Madhya 22.64) it is said:

**śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī**

"One becomes qualified as a devotee on the elementary platform, the intermediate platform and the highest platform of devotional service according to the development of his śraddhā [faith]."

Again in Caitanya-caritāmṛta (Madhya 22.62) it is said:

Translation and Purport by Srila Prabhupada

**'śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya**

" 'By rendering transcendental service to Kṛṣṇa, one automatically performs all subsidiary activities.' This confident, firm faith, favorable to the discharge of devotional service, is called śraddhā."

Śraddhā, faith in Kṛṣṇa, is the beginning of Kṛṣṇa consciousness.

Faith means strong faith.

Translation and Purport by Srila Prabhupada

The words of Bhagavad-gītā are authoritative instructions for faithful men, and whatever Kṛṣṇa says in Bhagavad-gītā is to be accepted as it is, without interpretation.

This was the way Arjuna accepted Bhagavad-gītā.

After hearing Bhagavad-gītā, Arjuna told Kṛṣṇa: sarvam etad ṛtaṁ manye yan mām vadasi keśava.

"O Kṛṣṇa, I totally accept as truth all that You have told me." (Bg. 10.14)

Translation and Purport by Srila Prabhupada

This is the correct way of understanding Bhagavad-gītā, and this is called śraddhā.

It is not that one accepts a portion of Bhagavad-gītā according to his own whimsical interpretations and then rejects another portion. This is not śraddhā.

Śraddhā means accepting the instructions of Bhagavad-gītā in their totality, especially the last instruction: sarva-dharmān parityajya mām ekaṁ śaraṇam vraja. "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

When one becomes completely faithful in regard to this instruction, one's strong faith becomes the basis for advancing in spiritual life.

Translation and Purport by Srila Prabhupada

When one fully engages in chanting the Hare Kṛṣṇa mahā-mantra, he gradually realizes his own spiritual identity.

Unless one faithfully chants the Hare Kṛṣṇa mantra, Kṛṣṇa does not reveal Himself: sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. [Brs. 1.2.234]

We cannot realize the Supreme Personality of Godhead by any artificial means.

We must engage faithfully in the service of the Lord.

Translation and Purport by Srila Prabhupada

Such service begins with the tongue (sevonmukhe hi jihvādau), which means that we should always chant the holy names of the Lord and accept kṛṣṇa-prasāda.

We should not chant or accept anything else.

When this process is faithfully followed, the Supreme Lord reveals Himself to the devotee.

When a person realizes himself to be an eternal servitor of Kṛṣṇa, he loses interest in everything but Kṛṣṇa's service.

Translation and Purport by Srila Prabhupada

Always thinking of Kṛṣṇa, devising means by which to spread the holy name of Kṛṣṇa, he understands that his only business is in spreading the Kṛṣṇa consciousness movement all over the world.

Such a person is to be recognized as an *uttama-adhikārī*, and his association should be immediately accepted according to the six processes (*dadāti pratigṛhṇāti*, etc.).

Indeed, the advanced *uttama-adhikārī* Vaiṣṇava devotee should be accepted as a spiritual master.

Translation and Purport by Srila Prabhupada

Everything one possesses should be offered to him, for it is enjoined that one should deliver whatever he has to the spiritual master.

The brahmacārī in particular is supposed to beg alms from others and offer them to the spiritual master.

However, one should not imitate the behavior of an advanced devotee or mahā-bhāgavata without being self-realized, for by such imitation one will eventually become degraded.

Translation and Purport by Srila Prabhupada

In this verse Śrīla Rūpa Gosvāmī advises the devotee to be intelligent enough to distinguish between the kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī.

The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform.

Śrīla Bhaktivinoda Thākura has given some practical hints to the effect that an uttama-adhikārī Vaiṣṇava can be recognized by his ability to convert many fallen souls to Vaiṣṇavism.

Translation and Purport by Srila Prabhupada

One should not become a spiritual master unless he has attained the platform of *uttama-adhikārī*.

A neophyte *Vaiṣṇava* or a *Vaiṣṇava* situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance.

Therefore a disciple should be careful to accept an *uttama-adhikārī* as a spiritual master.

**Commentary by
Srila Bhakti
Rakshak Sridhara
Maharaj**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Once, the people of Kulingrama approached Mahaprabhu and put the question, “Whom should we understand to be a Vaisnava?”

Then He told, “Whoever you find taking a single Holy Name of Krsna on his lips, you may take him as Krsna’s.”

Then later they put the same question to Mahaprabhu and He told, “When you find that person who is incessantly taking the Holy Name of Krsna, you will know him as a real devotee and you will try to serve him.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The third time He told them, “If you find a devotee of Krsna, by whose sight you feel inclined to take the Holy Name of Krsna, then he is the highest type of devotee of Krsna.”

These three classes He divided, but the Holy Name must be free of offense, not namabhasa or namaparadha.

If you find a single pure Holy Name on the lips of any gentleman you may take him as a devotee of Krsna – that is a kanistha-adhikari.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The next is the intermediate devotee, the madhyama-adhikari.

Whenever you find one who is always trying to take the Holy Name of Krsna, then you will try to serve him and you will be benefited.

And if you are fortunate to find any Vaisnava that whenever you come to see him you feel the tendency within you to take the Holy Name of Krsna, then you will try your best to do anything that he says.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is the *uttama-adhikari*.

These three classes of devotion, we also find in the
Bhagavata:

Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.45 ||

śrī-havir uvāca

sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ

Śrī Havis said: The most advanced devotee (**eṣa bhāgavatottamaḥ**) sees (**yaḥ paśyed**) Supreme Lord, one's object of worship (**bhagavad-bhāvam ātmanaḥ**), within everything (**sarva-bhūteṣu**), and sees everything in the Supreme Lord (**bhūtāni bhagavaty ātmany**).

Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.46 ||

īśvare tad-adhīneṣu
bāliṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

An intermediate or second-class devotee, called madhyama-adhikārī (**madhyamaḥ**), offers his love to the Supreme Lord (**yaḥ karoti īśvare prema**), is a sincere friend to all the devotees of the Lord (**tad-adhīneṣu maitrī**), shows mercy to ignorant people who are innocent (**bāliṣeṣu kṛpā**), and disregards those who are envious of the Lord (**dviṣatsu upeksā**).

Section-V Havi speaks about Symptoms of a Uttama Bhagavata (44-55)

|| 11.2.47 ||

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

A devotee who faithfully engages in the worship (**yaḥ śraddhayā pūjām ihate**) of the deity in the temple (**haraye arcāyām eva**) but does not behave properly toward other devotees (**na tad-bhakteṣu**) or people in general (**ca anyeṣu**) is called an unrefined devotee (**sa bhaktaḥ prākṛtaḥ smṛtaḥ**).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Mahaprabhu has also given this general idea to Rupa Gosvami, and Rupa Gosvami has given us this Sanskrit sloka in his Upadesamrta.

Bhaktivinoda Thakura gives a commentary to this that is very important:

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

sanga-dosa-sunya, diksitadiksita
jadi tava nama gaya
manase adara, karibo tahare
jani' nija-jana taya

Within my mind I will honor and consider as most dear one who avoids the fault of bad association and sings Your Holy Name, be he formally initiated or not. (Saranagati 5.1)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

If one takes the Holy Name of Krsna and he is not in bad association, then we shall adore him in our mind, but not physically.

If he does not have any bad connection then we can show some appreciation, we can show some sympathy.

If he is connected with any bad company that we know has some malpractices, then we won't care for his taking the Holy Name.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

If he directly takes bad company, then his taking the Holy Name is of the opposite nature.

Just like this Nitai-Gaura Radhe Syama party.

Of course, these Names are all well and good, but this party of that Rama Dasa Babaji, says that Nitai is Radha, Gaura is Syama.

With this object they use the Holy Name. So much misconception is associated with that party.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

If we hear the Names of Nitai-Gaura from them we won't care for it. We shall try to avoid.

The chanting of the Holy Name cannot produce anything until and unless that sort of association is gone.

They cannot be adored.

One may not have proper admission in the line through a proper agent, but soon one may come to that stage.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But if you find the Holy Name of Krsna in somebody who is without proper diksa, you can appreciate.

This is the particular note of Bhaktivinoda Thakura.

Offering Physical Respect to the Vaisnava

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Krsneti yasya giri – giri means if one is pronouncing so many words and you find he's chanting the Holy Name of Krsna, then you may adore him.

You will only bow down to him when he is diksita – when the agent of the Lord accepts him, when he has the Holy Name in his ear and his heart.

The Holy Name has been distributed to him.

Diksa means connection with sad-guru. Krsna has accepted him as His devotee through his real agent.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is acceptance from the devotional party of Krsna.

Then we will bow down to him because the seed has come within his heart.

Krsna has come to capture his heart.

In the temple of his heart Krsna has descended.

Then we shall show our physical honor to him – not only mental but physical also. Diksasti cet pranatibhih – if he is connected with the higher Vaisnava then we shall bow down our head to him, not otherwise.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

susrusaya bhajana-vijnam ananyam – if by our great fortune we can find any person who is deeply engaged in Krsna consciousness, who has directed the current of his whole life towards exclusive devotion, then we will always try to have his company.

If we find any devotee who serves His Lord with a continuous serving mood, whose connection with the Divinity is incessant, we shall serve him.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We will try to do anything and everything for him if we find that he has completely devoted himself and immersed himself in the taste of the sweetness of the Holy Name of the Lord and His lila etc.

Such a person's sincere chanting of the Holy Name of Krsna is not imitation, not namaparadha or namabhasa.

Only the real Name is on his lips.

The Ten Kinds of Offenses to the Holy Name

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Holy Name is not lip-deep only – a mere physical sound.

It has a greater and higher aspect; it is fully spiritual.

That must have the reference of Vaikuntha.

Kuntha means limitation, and vaikuntha means above limitation.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The sound has its original conception above the realm of limitation – the plane that is above all limitation.

That immeasurable force is invited in the form of sound to do away with all the anomalies in this mundane world.

We are in the plane of marginal existence; therefore a higher connection is nec-essary.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Then that wave will start from some higher realm and will come down to us.

In sound also there is classification.

A sound from the proper plane will be effective but not any imitation sound.

Imitation means namaparadha and nama-bhasa.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

There are ten types of namaparadha.

Aparadha means to disfigure – not to deal properly but to mishandle something.

By such mishandling we cannot get our desired result.

Proper handling is necessary with everything.

In the laboratory a scientist is making an experiment, but an experiment is only successful when everything is properly handled.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Otherwise there may be an explosion and the scientist may die.

The first type of namaparadha is satam-ninda.

We must not abuse the Vaisnavas – those that are the agents of the Lord who come to deliver the fallen souls.

If you abuse them then the Holy Name becomes dissatisfied.

Only Krsna's devotees are real saints, because they are after eternal life. Saint means Vaisnava.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Those persons who worship demigods for temporary gain are not considered saints.

They may be neglected, for they are not devotees.

We avoid them.

A saint is one who has no ambition in his life but to have the connection of loving service with the Supreme Lord.

Only those who are agents of eternal truth, absolute good, are to be considered saintly.

We should not abuse such saintly persons.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The second offense is that we should not unnecessarily abuse other demigods, nor should we consider them to be equal to or greater than Visnu or Krsna.

They are under Him, and they are all inferior to Him.

They are never equal or superior to Krsna.

When a comparison is necessary to establish the supremacy of Lord Visnu then we may show this indifferently, but not in the spirit of abusing other demigods.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The third offense is that we must have a proper conception of Gurudeva.

If we are sincerely searching after the Lord, then the Lord is also approaching us and the meeting point is guru, His representative.

Gurudeva must always be seen as the representative of God, not as an ordinary human being.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Though we find that he is sleeping, eating or he is suffering from some disease, it is just like the Ganges water – physically it may be filthy, but still it can purify everything.

The purifying capacity of the Ganges is not lost by physical dirtiness.

Therefore the guru and the Vaisnava should not be seen through the material eye – there is another vision, the spiritual eye, through which they should be estimated.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The fourth offense is sastra-ninda – offending those revealed scriptures that are taking us towards the Holy Name of the Lord.

The scriptures are advising us and if we abuse them, then the Holy Name is dissatisfied.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The fifth offense is that we should not consult a dictionary to find the meaning of the Holy Name.

Every word, every meaning, if it is taken to its highest sense, goes to the Center.

The dictionary, grammar, and any other books of mundane knowledge cannot limit or qualify the Holy Name.

The sixth offense is to consider the glories of the Holy Name of Krsna to be a concoction.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The seventh offense is namno-balad yasya hi papa-buddhir.

One may think that, “If I chant even one Name then all my sins will be purified, so let me go on sinning and taking the Holy Name.”

With this spirit if we try to utilize the Holy Name – to remove dirt from us.

That is an offense.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is an abuse of the Holy Name because we should worship Him and serve Him.

We must not use Him in our service in order to remove our contaminations.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The eighth offense is if we think that the Holy Name is one of so many purificatory pious works.

We can serve the country, we can read the holy scriptures, we can wander through the holy places – but to take the Holy Name as one of these pious activities is to disregard the Holy Name.

The Holy Name is above all.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The ninth offense is asraddhadhane vimukhe'py asrnvati.

This refers to one who does not deserve, who does not have sufficient faith.

If for some treacherous purpose we bestow the Holy Name to him, we commit an offense against the Holy Name.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The tenth offense is to have a particular attraction for any mundane thing – that attraction must be uprooted.

I have to be unprejudiced and become free of any kind of mundane attachment.

While taking the Holy Name, a transformation begins with the mental system and we must try to be unbiased.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Holy Name will take us from this worldly consciousness to Krsna con-sciousness with the feeling that, “I am not pressed to go to some unreasonable position. I am going home. It is very sweet.

Now I am wondering in a foreign land that is non-sympathetic, but I am really going to my home, under the holy feet of the Lord.

All my well-wishers are there.”

With this spirit we shall take the Name.

Four Kinds of Namabhasa

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

There are also four types of namabhasa, or shadow expressions of the Holy Name that can give mukti.

They may take us to the abscissa from the negative side, but they cannot give any positive attainment.

There is neither any exploiting tendency there, nor any serving tendency – that is a marginal position.

The four kinds of namabhasa are sanketa, parihasa, stobha and hela.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We must successfully connect our activities with the Supreme satisfaction, for which everything is meant.

All existence is meant to fulfill His pleasure, and if one does so, then his life will be fulfilled.

If I offer something, really I am to collect something for His satisfaction, and cook and offer it to Him.

That should be the real purpose.

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.14 ||

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

Chanting the name of the Lord (**vaikuṅṭha-nāma-grahaṇam**) while indicating someone else (**sāṅketyaṁ**) or while joking in a friendly manner (**pārihāsyam**), or chanting the Lord's name in order to fill up space while chanting verses (**stobham**) or chanting with neglect (**helanam eva vā**) destroys unlimited sins and desires (**aśeṣa agha-haram viduḥ**).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sanketa refers to when we outwardly say something, but in our mind a different thing comes in connection to that.

Just as in the story of Ajamila in the Bhagavatam.

Ajamila was afraid of the dreadful appearance of the Yamadutas.

In his coma he could remember that his young son Narayana was playing nearby.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

With that faint memory he wanted to call out for his son, Narayana.

But in the meantime a change came in his mind and he thought, “What can this little boy Narayana do against those fearful agents of Yamaraja?”

Then Lord Narayana’s Name came.

First it began as the name of his child, but then it changed into the Name of the Lord.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

At once four agents came down from Vaikuntha.

There was a serious talk between the Visnudutas and the Yamadutas.

The Yamadutas were sent back defeated and Ajamila attained liberation.

All his previous attraction towards his family at once vanished and he woke up from the bed and directly traveled towards Haridvara.

There he began to chant the Holy Name of Narayana and after sometime he attained Vaikuntha. This is sanketa.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Parihasa means to chant the Holy Name in a joking mood or to ridicule a person.

One is chanting Hare Krsna and another gentleman may remark, “Suddenly you have become such a great devotee! You are chanting Hare Krsna Hare Krsna!”

He is simply cutting a joke with his friend.

If one is ridiculing the Hare Krsna devotees in the street, and says “Hare Krsna,” that may be namabhasa if it is connected with his previous pious credits.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Another form of namabhasa is stobha – to use the Holy Name with some other intention.

Sometimes these words, Narayana, or Krsna may be used for some technical meaning, or for a code word.

Jiva Gosvami has taken advantage of this in his book of Sanskrit grammar, the Harinamamrta-vyakarana.

When one is playing the mrdanga, using the names of “Gaura-Nitai, Gaura-Nitai” to represent different drumbeats, it may be namabhasa.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Hela means without any attention, only through a slack habit.

Suppose when rising from the bed, we yawn and say, “Hare Krsna” – it is not devoted or attentive.

It is automatic, without attention – some reflex action.

That is Hela.

We are asked to avoid both namaparadha and namabhasa.

We must avoid these two with the earnestness of attaining the service of the Lord, as well as His servitors.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Hankering for that positive thing must be in our hankering.

With this idea as far as possible, we should go on taking the Holy Name and that will be suddha-nama.

Everything else should be eliminated and the real Name, which is one and the same with the Lord, should be taken.

But the real Name must be received from a real sadhu.

Sadhu-sanga is
Rarely to be Found

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

There is no exertion by the *uttama-adhikari* Vaisnava to dismiss this world of matter; he has no connection with it.

The *madhyama-adhikari* may have some consciousness of this mundane nature, but in the view of a *paramahamsa*, there is nothing but Krsna-bhajana.

If by your fortune you meet such a rare sadhu, then you will try to do anything and everything for him.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But he is sudurlabha – rarely to be found.

To reach a clear stage of understanding one's own deeper necessity is not to be found anywhere and everywhere, Very few souls are found that are really conscious of their innermost necessity, "I want Krsna. I want VRndavana."

Such sincere souls are not to be found very widely.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

manusyanam sahasresu
kascid yatati siddhaye
yatatam api siddhanam
kascin mam vetti tattvatah

Amongst thousands of men, one may try to achieve perfection. Amongst those rare persons that endeavor for perfection, one may actually know Me. (Gita 7.3)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The benefit of the association of such holy persons is very, very rarely to be found here.

On the strength of that our Guru Maharaja invited all to come and join his mission to attain that most rare gem – sat-sanga-seva, the direct association and service of the sadhu.

That cannot be had here and there.

Without that, there is no possibility of advancement on the positive side.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Give up everything and take this chance.

The whole heart must be brave enough to take this opportunity.

We must not waste our time.

Our energy is wasted for maintaining children, wife, relatives and so many things, but we must come to give ourselves wholesale to Krsna under the guidance of a devo-tee.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

For name and fame and for a peaceful life don't lose the chance.

Why should we miss such a great opportunity to approach Krsna?

If like a child learning to walk, we experience one or two falls, we should not be afraid of that.

Whatever progress we make, that is a very valuable thing.

Die to live. Learn to die if you live a real life.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

I cannot maintain my position in the future, for thus I shall lose the present.

I shall lose all apprehension of my uncertain future.

At present I am engaged in wasting time for maintaining this and that – the society, the wife, the children and so many things.

Why should I lose my energy?

Therefore Guru Maharaja opened so many centers.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sadhu-sanga is rarely to be found and he made arrangements for that indispensable necessity.

That was revolutionary.

When people cannot earn freedom of a country in a constitutional method, they take to the revolutionary path – they are prepared to incur loss, they are prepared for risk.

Still they go towards the goal of freedom.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Gaudiya Matha stands for the most dignified position.

Slavery, surrender – surrender to what?

To the Absolute Good, to the Absolute Center.

To become the slave of Krsna is not a joke.

That impossible thought that, “I am Brahman!”

That is the greatest disease.

“I am the biggest and I want to be the monarch of all I survey” means. “I am the most heinous exploiting agent.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Whatever we do, the whole thing must be utilized in the service of Krsna, under the guidance of a bona-fide sadhu.

Whatever we do, the whole thing must be converted and then we will comprehend the value of everything, being under his guidance.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

sadhu-sanga sadhu-sanga sarva-sastre kaya
lava matra sadhu-sange sarva siddhi haya

It is the opinion of all the scriptures that by even a moment's association with a sadhu, one can attain all perfection. (Cc. Madhya 22.54)

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In so many places the importance of sadhu-sanga, is stressed.

We are wandering, uncared for in eternal time and to get the slightest connection of a pure sadhu is most valuable, even it may be a little.

That association will aggrandize itself; it will gradually develop and take me forcibly forwards.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Through the sadhu I shall come in association with the scriptures, then surely I will go towards the positive land.

The most important thing in life is to get the association of the Vaisnava – to come in contact with a real agent.

Through him we are to negotiate our spiritual life.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

**kim pramatasya bahubhih
paroksair hayanair iha
varam muhurtam vidhitam
ghatate sreyase yatah**

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

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sukadeva Gosvami says, “One moment is sufficient for your highest attain-ment if it is utilized properly.”

Varam muhurtam vidhitam – if one moment can be used sufficiently, then there is no necessity of a long, long life.

Only one moment is sufficient to solve all the problems of your life, if it is properly used along with sadhu-sanga.

The real capital is sadhu-sanga and your cooperation is required also.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

At all costs try to follow, to associate, to utilize that.

One moment is sufficient.

Kim pramatasya bahubhih paroksair hayanair iha – what is the necessity of ages and ages if we are unconscious of our own interest?

If used properly, one moment is sufficient to solve the whole problem of our life for which we are eternally wandering.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We must be wakeful to our interest; we must not be negligent.

Mahaprabhu came to tell us what is our real interest within, “You do not want to know your own heart.

You do not know that you are a foreigner to your own heart and its demand.

This is the wealth within your heart. Try to find it out.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is the direction of Mahaprabhu.

“It is within you and you are to eliminate all foreign things from your heart, then you will find a temple of Krsna within. If you search your own heart, you will find Krsna there with the help of a proper guide. That is not a foreign thing to you. It is there. Every heart is a temple of the Lord. It is your home.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Therefore Mahaprabhu says, “Go on with sankirtana.”

But it must be by Krsna-sankirtana and sankirtana of no other.

For that, sadhu-sanga is necessary.

It cannot be an empirical attempt but the attempt that descends from the higher place to help us here.

We must have that connection – that is all-important.

Commentary by
Srila Bhakti
Siddhanta Saraswati
Thakura
(Upadesamrta
Bhasa)

Upadesamṛta Bhasa

Verse – 1

kṛṣṇa saha kṛṣṇa-nāma abhinna jāniyā
aprākṛta eka-mātra sādhana māniyā

Those that know that kṛṣṇa and the Holy Name are nondifferent, exclusively accept the spiritual practices of devotion.

Upadesamṛta Bhasa

Verse – 2

yei nāma laya, nāme dīkṣita haiyā
āḍara karibe mane sva-goṣṭhī jāniyā

Those who are initiated into chanting the Holy Name should be given respect from the heart and considered as members of our own family.

Upadesamṛta Bhasa

Verse – 3-4

nāmera bhajane yei kṛṣṇa-sevā kare
aprākṛta vraje basi sarvadā antare

madhyama vaiṣṇava jāni dhara tāra pāya
ānugatya kara tāra mane āra kaya

And one who serves kṛṣṇa by the practice of nṛma-bhajana, while always living in the spiritual Vraja internally – such a person is known as a madhyama Vaiṣṇava (an intermediate devotee) and one should offer respects at his feet. One should remain subservient to him in both thought and deed.

Upadesamṛta Bhaṣa

Verse – 5

nāmera bhajane yei svarūpa labhiyā
anya vastu nāhi dekhe kṛṣṇa teyāgiyā

By the process of nṛma-bhajana, such a devotee attains his svarūpa and sees nothing but kṛṣṇa in all things.

Upadesamṛta Bhasa

Verse – 6

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

Within this material creation he sees that nothing is separate from kṛṣṇa and all living entities are serving kṛṣṇa equally.

Upadesamṛta Bhasa

Verse – 7

tādrśa bhajana-vijñe jāniyā abhīṣṭa
kāya-mano-vākya seva haiyā nivīṣṭa

One should cultivate the desire to know such an advanced soul and become attached to serving him with thought, word and deed.

Upadesamṛta Bhasa

Verse – 8

śuśruṣā karibe tānre sarvato-bhāvete
kṛṣṇera caraṇa lābha haya tāhā haite

One must serve such a devotee as much as possible and, by his mercy, one may attain Śrī kṛṣṇa's lotus feet.