

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 – 7

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

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root.

Upadeśa-prakāśikā

By

Śrīla Rādhā-ramaṇa dāsa
Gosvāmī

Upadeśa-prakāśikā-ṭikā

When sādhakas are still affected by the obstacles that impede progress in devotional life (anarthas), their minds are restless and disturbed.

For this reason it is not easy for them to develop a taste for Bhagavān's name and so forth.

Still, they should not relent even a little in their determination to continue performing nāma-bhajana.

Being indifferent to Śrī Kṛṣṇa since beginningless time is called avidyā, ignorance.

Upadeśa-prakāśikā-ṭikā

In this verse such avidyā is compared to the disease of jaundice.

When one is afflicted with this disease, his tongue's sense of taste is warped.

Although Śrī Kṛṣṇa's names, form, qualities and pastimes are like the sweetest sugar-candy, a person afflicted by ignorance does not find them tasteful.

Upadeśa-prakāśikā-ṭikā

By regularly taking sugar-candy, one's jaundice is gradually mitigated and the candy also begins to become tasteful to him.

Similarly, by daily cultivating in a regulated manner the limbs of bhakti, headed by performing kīrtana of Śrī Kṛṣṇa's names and hearing narrations of His pastimes, a sādḥaka's anarthas, beginning with the tendency to commit offences, are eradicated and natural love for śrī nāma and hari-kathā awakens within him.

Pīyūṣa-varṣiṇī-vṛtti

By

Śrīla Bhaktivinoda Ṭhākura

Pīyūṣa-varṣiṇī-vṛtti

In the third verse of Śrī Upadeśāmṛta, qualities and activities that nourish bhakti were given.

In addition to those qualities and activities, this verse describes the procedure for the cultivation of chanting kṛṣṇa-nāma and so forth with sambandha-jñāna.

The tongue afflicted with the jaundice of avidyā cannot narrate Śrī Kṛṣṇa's pastimes or chant His name.

Pīyūṣa-varṣiṇī-vrtti

But regularly taking the sugar-candy of hearing and chanting Kṛṣṇa's nāma, rūpa, guṇa and līlā with great respect is capable of eradicating the disease of ignorance.

Each and every jīva, like a minute conscious particle within a ray of the complete conscious Kṛṣṇa-sun, is by nature an eternal servant of Śrī Kṛṣṇa.

When the jīva forgets this fact, he is seized by the disease of ignorance.

Pīyūṣa-varṣiṇī-vṛtti

Due to this, he is devoid of taste for devotional activities, headed by the chanting of Kṛṣṇa's name.

But by taking good association and by the resultant mercy received from the sādhu, guru and Vaiṣṇava, he becomes capable of remembering Kṛṣṇa's names, form, qualities and pastimes and he gradually obtains realisation of his eternal self.

Pīyūṣa-varṣiṇī-vṛtti

Due to this, he is devoid of taste for devotional activities, headed by the chanting of Kṛṣṇa's name.

But by taking good association and by the resultant mercy received from the sādhu, guru and Vaiṣṇava, he becomes capable of remembering Kṛṣṇa's names, form, qualities and pastimes and he gradually obtains realisation of his eternal self.

As realisation of his eternal nature gradually expands, his taste for devotional activities like chanting kṛṣṇa-nāma increases accordingly.

Pīyūṣa-varṣiṇī-vrtti

Simultaneously his ignorance is dispelled step by step.

This is the basis for the comparison to sugar-candy.

The tongue of one afflicted with jaundice will not find sugar-candy tasteful.

But by taking this candy regularly, his jaundice is gradually cured and that sugar-candy will begin to become tasteful to him.

Pīyūṣa-varṣiṇī-vṛtti

Therefore, with enthusiasm, firm faith and patience, one should always continue to hear and chant Kṛṣṇa's names, form, qualities and pastimes.

Anuvrtti

By

**Śrīla Bhaktisiddhānta
Sarasvatī Gosvāmī
Prabhupāda**

Anuvrtti

Śrī Kṛṣṇa's names, form, qualities and pastimes are compared to sugar-candy, and ignorance is compared to jaundice.

Just as delectably sweet sugar-candy does not appeal to the tongue that is afflicted by jaundice, the delightful and delicious sugar-candy of Śrī Kṛṣṇa's names, form, qualities and pastimes does not appeal to the jīva who is engulfed by ignorance, due to his indifference to Kṛṣṇa, which has no beginning in time.

Anuvrtti

If, however, one continuously takes the medicine of this sugar-candy of Śrī Kṛṣṇa's names, form, qualities and pastimes with great honour and faith, the sweet taste of Śrī Kṛṣṇa's name will gradually increase and the disease of material enjoyment, which is rooted in the desire to be aloof from Kṛṣṇa, will be dissipated.

In the Padma Purāṇa (Svarga-khaṇḍa 48.56) it is confirmed that the principal effect of the holy name will not be immediately experienced when taken by those who are materially engrossed:

Anuvrtti

**tac-cad deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye
nikṣiptam syān na phala-janakam śīghram evātra vipra**

O brāhmaṇa, if the Lord's holy name is cast among the atheists, who are lustful towards the body, material possessions and family members, it will not quickly produce the fruit of love for Him.

Anuvrtti

Due to the influence of ignorance, the jīva thinks highly of his material body, family members and material attachments.

He mistakenly considers the illusory energy, which is active only where there is an absence of awareness of the Lord, as the supreme controlling entity, Bhagavān.

Thus he is unable to understand his true spiritual identity.

Anuvṛtti

By the power of Śrī Kṛṣṇa's name, the false egoism arising from the jīva's ignorance is dispelled like fog.

At that time the jīva acquires a taste for performing kṛṣṇa-bhajana.

Translation and
Purport by Srila
Prabhupada

Translation and Purport by Srila Prabhupada

The holy name of Lord Kṛṣṇa, His quality, pastimes and so forth are all of the nature of absolute truth, beauty and bliss.

Naturally they are very sweet, like sugar candy, which appeals to everyone.

Nescience, however, is compared to the disease called jaundice, which is caused by bilious secretions.

Attacked by jaundice, the tongue of a diseased person cannot palatably relish sugar candy.

Translation and Purport by Srila Prabhupada

Rather, a person with jaundice considers something sweet to taste very bitter.

Avidyā (ignorance) similarly perverts the ability to relish the transcendently palatable name, quality, form and pastimes of Kṛṣṇa.

Translation and Purport by Srila Prabhupada

Despite this disease, if one with great care and attention takes to Kṛṣṇa consciousness, chanting the holy name and hearing Kṛṣṇa's transcendental pastimes, his ignorance will be destroyed and his tongue enabled to taste the sweetness of the transcendental nature of Kṛṣṇa and His paraphernalia.

Such a recovery of spiritual health is possible only by the regular cultivation of Kṛṣṇa consciousness.

Translation and Purport by Srila Prabhupada

When a man in the material world takes more interest in the materialistic way of life than in Kṛṣṇa consciousness, he is considered to be in a diseased condition.

The normal condition is to remain an eternal servant of the Lord (jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Cc. Madhya 20.108]).

This healthy condition is lost when the living entity forgets Kṛṣṇa due to being attracted by the external features of Kṛṣṇa's māyā energy. This world of māyā is called durāśraya, which means "false or bad shelter."

Translation and Purport by Srila Prabhupada

One who puts his faith in durāśraya becomes a candidate for hoping against hope.

In the material world everyone is trying to become happy, and although their material attempts are baffled in every way, due to their nescience they cannot understand their mistakes.

People try to rectify one mistake by making another mistake.

Translation and Purport by Srila Prabhupada

This is the way of the struggle for existence in the material world.

If one in this condition is advised to take to Kṛṣṇa consciousness and be happy, he does not accept such instructions.

Translation and Purport by Srila Prabhupada

This Kṛṣṇa consciousness movement is being spread all over the world just to remedy this gross ignorance. People in general are misled by blind leaders.

The leaders of human society—the politicians, philosophers and scientists—are blind because they are not Kṛṣṇa conscious.

According to Bhagavad-gītā, because they are bereft of all factual knowledge due to their atheistic way of life, they are actually sinful rascals and are the lowest among men.

Translation and Purport by Srila Prabhupada

na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta jñānā-
āsuram bhāvam āśritāḥ

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." (Bg. 7.15)

Translation and Purport by Srila Prabhupada

Such people never surrender to Kṛṣṇa, and they oppose the endeavor of those who wish to take Kṛṣṇa's shelter.

When such atheists become leaders of society, the entire atmosphere is surcharged with nescience.

In such a condition, people do not become very enthusiastic to receive this Kṛṣṇa consciousness movement, just as a diseased person suffering from jaundice does not relish the taste of sugar candy.

However, one must know that for jaundice, sugar candy is the only specific medicine.

Translation and Purport by Srila Prabhupada

Similarly, in the present confused state of humanity, Kṛṣṇa consciousness, the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is the only remedy for setting the world aright.

Although Kṛṣṇa consciousness may not be very palatable for a diseased person, Śrīla Rūpa Gosvāmī nonetheless advises that if one wants to be cured of the material disease, he must take to it with great care and attention.

Translation and Purport by Srila Prabhupada

One begins his treatment by chanting the Hare Kṛṣṇa mahā-mantra because by chanting this holy name of the Lord a person in the material condition will be relieved from all misconceptions (ceto-darpaṇa-mārjanam [Cc Antya 20.12]).

Avidyā, a misconception about one's spiritual identity, provides the foundation for ahaṅkāra, or false ego within the heart.

Translation and Purport by Srila Prabhupada

The real disease is in the heart.

If the mind is cleansed, however, if consciousness is cleansed, a person cannot be harmed by the material disease.

To cleanse the mind and heart from all misconceptions, one should take to this chanting of the Hare Kṛṣṇa mahā-mantra.

This is both easy and beneficial.

Translation and Purport by Srila Prabhupada

There are three stages in chanting the holy name of the Lord—the offensive stage, the stage of lessening offenses, and the pure stage.

When a neophyte takes to the chanting of the Hare Kṛṣṇa mantra, he generally commits many offenses.

Translation and Purport by Srila Prabhupada

There are ten basic offenses, and if the devotee avoids these, he can glimpse the next stage, which is situated between offensive chanting and pure chanting.

When one attains the pure stage, he is immediately liberated.

This is called bhava-mahā-dāvāgni-nirvāpanam.

Translation and Purport by Srila Prabhupada

As soon as one is liberated from the blazing fire of material existence, he can relish the taste of transcendental life.

The conclusion is that in order to get freed from the material disease, one must take to the chanting of the Hare Kṛṣṇa mantra.

The Kṛṣṇa consciousness movement is especially meant for creating an atmosphere in which people can take to the chanting of the Hare Kṛṣṇa mantra.

Translation and Purport by Srila Prabhupada

One must begin with faith, and when this faith is increased by chanting, a person can become a member of the Society.

We are sending saṅkīrtana parties all over the world, and they are experiencing that even in the remotest part of the world, where there is no knowledge of Kṛṣṇa, the Hare Kṛṣṇa mahā-mantra attracts thousands of men to our camp.

Translation and Purport by Srila Prabhupada

In some areas, people begin to imitate the devotees by shaving their heads and chanting the Hare Kṛṣṇa mahā-mantra, only a few days after hearing the mantra.

This may be imitative, but imitation of a good thing is desired.

Some imitators gradually become interested in being initiated by the spiritual master and offer themselves for initiation.

Translation and Purport by Srila Prabhupada

If one is sincere, he is initiated, and this stage is called bhajana-kriyā.

One then actually engages in the service of the Lord by regularly chanting the Hare Kṛṣṇa mahā-mantra, sixteen rounds daily, and refraining from illicit sex, intoxicants, meat-eating and gambling.

By bhajana-kriyā one attains freedom from the contamination of materialistic life.

Translation and Purport by Srila Prabhupada

He no longer goes to a restaurant or hotel to taste so-called palatable dishes made with meat and onions, nor does he care to smoke or drink tea or coffee.

He not only refrains from illicit sex, but avoids sex life entirely.

Nor is he interested in wasting his time in speculating or gambling.

In this way it is to be understood that one is becoming cleansed of unwanted things (anartha-nivrtti).

Translation and Purport by Srila Prabhupada

The word anartha refers to unwanted things.

Anarthas are vanquished when one becomes attached to the Kṛṣṇa consciousness movement.

When a person is relieved from unwanted things, he becomes fixed in executing his Kṛṣṇa activities.

Indeed, he becomes attached to such activities and experiences ecstasy in executing devotional service.

Translation and Purport by Srila Prabhupada

This is called bhāva, the preliminary awakening of dormant love of Godhead.

Thus the conditioned soul becomes free from material existence and loses interest in the bodily conception of life, including material opulence, material knowledge and material attraction of all variety.

At such a time one can understand who the Supreme Personality of Godhead is and what His maya is.

Translation and Purport by Srila Prabhupada

Although māyā may be present, it cannot disturb a devotee once he attains the bhāva stage.

This is because the devotee can see the real position of māyā.

Māyā means forgetfulness of Kṛṣṇa, and forgetfulness of Kṛṣṇa and Kṛṣṇa consciousness stand side by side like light and shadow.

If one remains in shadow, he cannot enjoy the facilities offered by light, and if one remains in light, he cannot be disturbed by the darkness of shadow.

Translation and Purport by Srila Prabhupada

By taking to Kṛṣṇa consciousness, one gradually becomes liberated and remains in light.

Indeed, he does not even touch the darkness. As confirmed in Caitanya-caritāmṛta (Madhya 22.31):

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

"Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion, the influence of the external energy, will immediately vanish."

**Commentary by
Srila Bhakti
Rakshak Sridhara
Maharaj**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

There must be an ear of the type which can catch nectar, the sweetness from divine sound.

That which is sweet to one may be bitter to another according to the taste.

In this verse Rupa Gosvami says, “When our inner tongue is influenced by ignorance, the Holy Name of the Lord tastes very bitter.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

If there is an attack of bile in the body, then the tongue is affected and sweet things taste bitter – avidya-pittopatapta.

When there is an attack of bile, sugar candy tastes bitter, but when the disease is cured that sugar candy will taste sweet.

The Holy Name, Kṛṣṇakatha, tastes bitter and unpleasant now, but the Holy Name is the medicine to remove that defect from our inner tongue.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

First, sugar candy is bitter, but when we take more and more then the disease will go and the sugar candy's taste will be sweet.

If we apply this unpleasing medicine for some time, that bile will be removed and it will be found to be very, very sweet.

Raso vai saḥ. It will gradually taste sweet, sweeter and sweetest.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Kṛṣṇa-nama is like that.

To the ignorant it is very bitter and repulsive, but this is the medicine to remove that ignorance and gradually His glorious sweetness will come and charm the whole existence.

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

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Maya santuṣṭa manasaḥ sarvaḥ sukha-maya diṣaḥ – “For one who is satisfied with Me, all the four directions will bring only good news to him.”

All waves will carry welfare to that person who is satisfied with God only and nothing else.

“I want God, and His interests are my interests. He is the loving father, guardian and friend of everyone.”

When we take the Holy Name at the beginning, we think it is our duty to count so many rounds.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sometimes it is painful.

But when we get a taste for the Holy Name, then the inner tendency excites us to take the Holy Name more and more – not as a duty, not just to finish sixteen rounds.

When that inner sweetness comes to us, then we can go on with real bhajana.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

That is the stage of service.

It becomes automatic, spontaneous.

When the Holy Name tastes sweet, then only does natural service begin.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It attains the stage of bhajana and divulges the rupa, then parikaravaicist a lila. In this way it goes up.

There are so many stages to pass through to dive deep into reality.

Our progress and speed will be such that we will have to pass through all these coverings to enter into the substantial world.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Otherwise we will remain in the realm of imagination and thereby we won't get any strength within.

First, our spiritual life begins with Śraddhā, where we inquire into the eternal life.

Then sadhu-sanga – association with the experts of that divine plane.

The next stage is bhajana-kriya, where we must strictly observe what has been recommended for us by the sadhus in order to reach the next stage.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Then anartha-nivṛtti – the ulterior demands of our superficial nature will disappear.

Niṣṭha is the next stage – characterized by the continuous remembrance of Kṛṣṇa consciousness.

It is just as when oil is poured in one continual flow, not drop by drop but a continual flow.

Similarly, Kṛṣṇa consciousness will remain always in our mind in some form or other.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

After nistha, the negative side is eliminated. Nistha continues to increase into ruci.

Sometimes we may find that we are in the midst of other aspirations; that is not ruci proper.

If now and then some ruci appears within us, that is not real ruci. Proper ruci is to be traced after nistha.

Nistha means continued association with Kṛṣṇa – twenty-four hours living in the relativity of Kṛṣṇa consciousness.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The advent of ruci is only possible after the continued connection of Kṛṣṇa, not before that.

After niṣṭha, when ruci will come, that will be reliable. That is proper ruci.

And there will always be humility up to the last point. One will always think that, “I have no ruci.”

Because the finite is coming in connection with the infinite, we can never be satisfied thinking, “I have got something!”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

If we think that we have ruci for Kṛṣṇa, we have so much love and affinity for Him, then we will commit many offenses and we will be hurled down.

We must be very careful.

After ruci, the next stage is asakti, when we cannot tolerate any separation from Kṛṣṇa.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Then there is the stage of bhava when we come in real connection with Vrndavana.

Bhava is like the primitive stage of the flower, the bud. When that bud blossoms it becomes prema.

At the stage when ruci and bhava appear within us, the Holy Name will be very, very sweet.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

The sweet taste will begin to dawn.

That is the dawn of love, prema.

Only that is rasa and all other things are virasa –
tasteless.

One Tongue is Not
Sufficient

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

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

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure" (Bṛhad-bhāgavatāmṛta 1.9).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Jayati jayati namananda rupam murarer – may the ecstasy in the service of the Holy Name always be victorious.

Viramitanija-dharma-dhyana-pujadi-yatnam – if somehow we come in contact with that divine sound then all other activities become paralyzed.

If one can get a little taste for that sort of divine bliss, then his charm for all religious activities vanishes.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

They have no necessity.

First dharma – our sense of duty is paralyzed. Dharma means varṇāśrama-dharma – this business engagement of the karmi in this mundane world.

There are so many variegated duties, but they have no necessity at all if we attain the service of the Holy Name. Dhyana, meditation, means to retire from this physical world and to meditate within, trying to exploit the internal world.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is also paralyzed when we serve the Holy Name.

Puja – that is covering the Ramanuja sampradaya. They are very fond of arcana.

When one gets the grace of the Holy Name, he becomes indifferent to other service, even arcana. There is no necessity.

If you get the real grace of the Holy Name, then you will have to retire from all the phases of different types of worshipping – dharma, dhyana and puja.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Holy Name will take you to the conception of Goloka and you will have to retire completely from all these phases of your life.

Any work – even if it may be for Kṛṣṇa – the Name can stop all this.

You will not be able to give any attention to any other thing. You will find so much sweetness in taking the Holy Name.

When you finally come in contact with the sound aspect of the Absolute, then all other enthusiastic attempts in you will be paralyzed.

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

cakṣe dhārā, dehe gharma, pulakita saba carma,
vivarna hoilo kalevara
mūrchita hoilo man, pralayera āgaman,
bhāve sarva-deha jara jara

Rivers of tears flow from my eyes, perspiration completely soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discolored. My mind grows faint, I begin to experience devastation, and my entire body is shattered in a flood of ecstatic emotions. (Saranagati, Sri Nama-mahatmya 4).

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

kori' eto upadrava, citte varṣe sudhā-drava,
more ḍāre premera sāgare
kichu nā bujhite dilo, more to' bātula koilo,
mora citta-vitta saba hare

While causing such an ecstatic disturbance, the holy name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad by having stolen away my mind and all my resources. (Saranagati, Sri Nama-mahatmya 4).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

All other functions are paralyzed. You can't attend to them. You are only chanting the Holy Name.

Then again, when that Name allows you to do other services, you can do them.

The Name has such a high degree of potency that it will stop all other branches of service and charm you.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

You will find so much sweetness in chanting the Holy Name.

When you actually come in contact with the sound aspect of the Absolute all other enthusiastic attempts in you will be paralyzed.

All other functions will be paralyzed. You can only take the Name. Only when the Holy Name allows you to do other services, can you do that.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The Holy Name has such a high degree of potency.

It will stop all other branches of service and charm you.

What a song! The simple Holy Name of Kṛṣṇa – what voltage is within? Who can understand?

According to the depth of ones realization, inwardly it will react. In his Vidagdha-madhava Rupa Gosvami writes:

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

tunḍe tāṇḍavinī ratiṁ vitanute tunḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ sprhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇām kṛtim
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

”I do not know how much nectar the two syllables ’Kṛṣ-ṇa’ have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Tunde tandavini – when it comes down and captures the tongue, it strongly controls the lips and engages them in taking the Holy Name.

The tongue and the lips become mad as that power descends in them.

Ratim vitanute tundavali – and there also comes a feeling that only one tongue and one mouth is not sufficient.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Thousands of mouths are necessary. One mouth is not sufficient to take the Name.

Karna Kroda kadambini – when that current enters the ear and captures it with such great force, one thinks that only two ears are not sufficient.

I want millions of ears to attend that sweet current that is entering into my ears. Two ears – that is nothing! That is very unjust of the creator.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Millions of ears are necessary if you can hear the sweet Name of Kṛṣṇa, then your heart may be a little satisfied.

We have an unquenchable desire for millions and millions of ears to attend to the sweet Name of Kṛṣṇa.

It is like a flood pushing through the ear.

So sweet, so sweet!

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Cetaḥ-prangana-sangini vijayate sarvendriyanam – as it goes to capture the heart, the center of all the senses, then everything becomes paralyzed.

Wherever that sweet aggressor touches, the whole thing is captured with such intensity that all other things are ignored.

No jane janita kiyadbhir amṛtaiḥ kṛsneti varna-dvayi – I do not know, I cannot say, I fail to express how much and what sort of quality of nectar is in the Holy Name of Kṛṣṇa – only these two letters.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

These two letters can contain so much and of such a high quality of sweetness that it plays like this wherever it goes.

Its nature is like that. That sweetness is so aggressive.

Wherever it goes it captures the whole thing and nothing remains.

**Drowning in an
Ocean of Sweetness**

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This is experienced with Kṛṣṇa's flute also – the sound of Kṛṣṇa's flute has so much mystic power that it captures the whole dhama.

We are told that the current of the Yamuna stops to hear this sound.

The current is stabilized because that sweet sound is there.

It attracts the trees, the birds, the beasts – everything is astounded in coming in connection with that sweet vibration coming from the flute. Rupa Gosvami says –

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

**rundhann ambu-bhrtaś camatkṛti-param kurvan muhus tumburum
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir balim caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ**

”The transcendental vibration of Kṛṣṇa’s flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created a wonderful situation.’

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

When the sound of the flute came from Kṛṣṇa what was the effect?

Vedhasam autsukyavalibhir balim caṭulayan – Rupa Gosvami has used this expression.

Brahma was looking to this side and that side, “From what side is this sort of sound coming?”

The creator of this world was perplexed. “Where is this peculiar sound coming from?”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

He was looking to this side and that side.

And bhogindram aghurnayan – Anantadeva, who is supposed to carry this whole world on his heads – his head is reeling.

He is the support of this whole material creation and his head is reeling!

“Where is this vibration coming from? It is so sweet, so capturing.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

In this way Rupa Gosvami says that when the sweet sound of Kṛṣṇa's flute comes it is of such a nature that its sweetness maddens us.

It is so sweet, but we cannot adjust, we cannot capture it.

We cannot utilize it for our purpose.

It surpasses all our feelings of taste, of measurement, of good and bad, of pain and pleasure – they are all paralyzed.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It surpasses everything! It is so sweet that it makes us mad. We forget everything.

I am no-where but in an ocean of joy.

How much sweetness or ecstasy or pleasure and satisfaction can we take?

How much capacity do we have to taste?

Commentary by Srila Bhakti Rakshak Sridhara
Maharaj

Our capacity is very limited.

That may be covered but this flute sound of Kṛṣṇa will
drown me in an ocean of sweetness.

The Inaugurator of Sankirtana

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sound vibration can play wonders.

Sound has the highest capturing potency and power. Sound can make or mar; it can do anything.

Sound has such an intrinsic capacity when that sound is absolute sweetness and goodness.

That is universal, and that comes from the subtlest plane of ether. Such a universal characteristic – how it can capture!

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We are like blades of grass and the current of that sweet sound may move us.

We cannot trace our own personality, we may lose ourselves there but we do not die, the soul is eternal.

We are saved, but we are diving, going up and down, moved by the current of that sweet sound.

That sound is so great and so sweet it can play with us in whichever way that it likes.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Nama-sankirtana is identical with absolute goodness and sweetness.

We cannot suppose how much power that may have.

Mahaprabhu says, “Don’t neglect that sound which has come, which is one and the same with Kṛṣṇa.

The sweetness and the goodness – everything there has been represented to you in a very cheap way.

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Nothing is required – no money nor physical energy – so many things are not necessary, only genuine souls.

Take this sound sincerely and you will be so enriched that none can believe there is so much goodness.

You may obtain it very cheaply, but you must receive it with whole-hearted sincerity.”

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Mahaprabhu laid stress on sankirtana because japa is within and there disturbances are allowed to attack.

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

However, when I am engaged in kirtana I cannot but be all attentive. Additionally, others are not being benefitted from the chanting of japa.

Mahaprabhu is the pioneer of sankirtana, not of japa.

॥ 11.5.32 ॥

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

The intelligent people (**su-medhasaḥ**) worship (**yajanti**) the Lord, black in color (**kr̥ṣṇa-varṇam̐**), but shining with brilliance (**tviṣākr̥ṣṇam̐**), who is accompanied by his associates, weapons, major and minor limbs (**sa-aṅga-upāṅga-astra-pārṣadam**), chiefly through chanting (**yajñaiḥ saṅkīrtana-prāyair**).

Those who understand the confidential meaning of scriptures (**su-medhasaḥ**) worship the Lord (**yajanti**) who is black internally and golden externally (**kr̥ṣṇa-varṇam̐ tviṣākr̥ṣṇam̐**), who is accompanied by his associates, weapons, major and minor limbs (**sa-aṅga-upāṅga-astra-pārṣadam**), chiefly through chanting (**yajñaiḥ saṅkīrtana-prāyair**).

Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Mahaprabhu came as Radha-Govinda combined and is the inaugurator of sankirtana. His advice is so valuable and so necessary for us.

With this spirit we shall come and join this sankirtana, which is most purifying and all fulfilling.

The positive attainment is that we may lose ourselves in the ocean of inconceivable sweetness of the Holy Name.

That is Mahaprabhu's grace. Param vijayate Sri Kṛṣṇa sankirtanam.

Commentary by
Srila Bhakti
Siddhanta Saraswati
Thakura
(Upadesamrta
Bhasa)

Upadesamrta Bhasa

Verse – 1

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

Kṛṣṇa's name, form, qualities, and pastimes are all comparable to the sweetness of sugar-candy.

Upadesamrta Bhasa

Verse – 2

avidyā pittera tulya tāte jihvā tapta
jihvāra āsvāda-śakti taptahetu supta

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

Upadesamṛta Bhasa

Verse – 3

aprākṛta jñāne yadi lau sei nāma
nirantara nāma laile chāḍe pīḍādhāma

If one accepts the Holy Name and chants it constantly, then the disease of ignorance will vanish.

Upadesamṛta Bhaṣa

Verse – 4

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

Gradually that sweet-like Name of Kṛṣṇa will pacify all material desires and the taste for the Holy Name will bring all auspiciousness.