

# Śrī-Upadeśāmṛta

With

Commentaries by

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Verse – 8

**tan-nāma-rūpa-caritādi-sukīrtanānu-  
smṛtyoḥ krameṇa rasanā-manasī niyojya  
tiṣṭhan vraje tad-anurāgi-janānugāmī  
kālam nayed akhilaṁ ity upadeśa-sāram**

The essence of all advice is that one should utilize one's full time—twenty-four hours a day—in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja [Goloka Vṛndāvana dhāma] and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

# Upadeśa-prakāśikā

By

Śrīla Rādhā-ramaṇa dāsa  
Gosvāmī

## Upadeśa-prakāśikā-ṭikā

At this point, these questions may arise in the mind of a new sādḥaka: “Where should one reside to cultivate the devotional activities, headed by the chanting of Śrī Kṛṣṇa’s name, and how should one go about it?”

This verse, which constitutes the essence of all instruction, has been composed to answer these questions.

## Upadeśa-prakāśikā-ṭikā

The conventional meaning of the name of Kṛṣṇa is drawn from the verbal root kṛṣ, which means to attract or draw towards oneself.

Thus Kṛṣṇa is famed as the attractor of the hearts of all living entities in the entire world.

In Vraja He is known also as Yaśodānandana, He who gives delight to Yaśodā.

## Upadeśa-prakāśikā-ṭikā

Therefore, all devotees should utilise the entirety of their time in engaging their tongues in performing kīrtana of Śrī Kṛṣṇa's names, form, qualities and pastimes and their minds in remembrance of Him.

They should reside only in Śrī Vraja maṇḍala and follow elevated devotees.

How should one follow devotees?

By two types of devotion: vaidhī (devotion performed in conjunction with the rules and regulations of the scriptures) and rāgānugā (spontaneous devotion).

Accordingly there are also two types of sādhakas: those who follow the path of vaidhī and those who follow the path of rāgānugā.

Among these two, it is especially desirable to follow a rāgānuga-bhakta.



## Upadeśa-prakāśikā-ṭikā

The meaning of tad-anurāgi-janānugāmī is to follow the intimate, eternal devotees in Śrī Kṛṣṇa's vraja-līlā.

One should cultivate kṛṣṇa-bhakti under the guidance of those rasika-gurus who are themselves followers of the intimate eternal devotees of Śrī Vrajendra-nandana, the enactor of human-like pastimes.

# Pīyūṣa-varṣiṇī-vṛtti

By

Śrīla Bhaktivinoda Ṭhākura

## Pīyūṣa-varṣiṇī-vṛtti

This verse describes the method of bhajana as well as the topmost place for performing bhajana.

With the intention of incessantly executing the gradual process of sādhana, one should utilise every moment of his life by engaging the tongue in nicely performing kīrtana of Śrī Kṛṣṇa's names, form, qualities and pastimes and then the mind in smaraṇa, or remembrance, upon them.

## Pīyūṣa-varṣiṇī-vṛtti

This process should be executed while residing in Vraja and under the guidance of devotees who are immersed in vraja-rasa.

The performance of this mānasa-sevā, service rendered within the mind, is dependent solely upon residing mentally in Vraja.

**Anuvrtti**

**By**

**Śrīla Bhaktisiddhānta  
Sarasvatī Gosvāmī  
Prabhupāda**

## Anuvrtti

By following the rules and regulations prescribed in the previous verses, a sādḥaka should draw his mind away from everything unrelated to Śrī Kṛṣṇa and engage his tongue in performing kīrtana of Kṛṣṇa's nāma, rūpa, guṇa and līlā.

Then, eventually, his mind will be able to enter into constant remembrance (smaraṇa) of Kṛṣṇa.

While residing in Vraja, he should utilise all his time executing these activities under the guidance of devotees who are adept at relishing vraja-rasa. This is the essence of all instruction.

## Anuvṛtti

In the devotional life of a sādḥaka, sraṇa-daśā, or the stage of hearing, comes first.

In this stage, he hears kṛṣṇanāma and narrations of Kṛṣṇa's form, qualities and pastimes.

By doing this more and more, he gradually becomes more mature; then the stage of varaṇa-daśā begins.

In this stage he begins performing kīrtana of those topics he was hearing.

## Anuvrtti

By performing kīrtana with the specific devotional mood one is cultivating, he enters smaraṇa-daśā, the stage of remembrance.

Within the category of smaraṇa there are five stages: smaraṇa, dhāraṇā, dhyāna, anusmṛti and samādhi. Meditation where the mind sometimes becomes distracted is called smaraṇa.

Smaraṇa that is devoid of such distraction is called dhāraṇā.



## Anuvrtti

Unbroken contemplation upon the object of meditation is called dhyāna.

When dhyāna is performed constantly, it is called anusmṛti.

When one's meditation becomes entirely free from impediments and wholly uninterrupted, it is called samādhi.

## Anuvrtti

After smaraṇa-daśā, one enters the stage known as āpana-daśā.

In this stage the sādḥaka achieves realisation of his pure spiritual identity.

After this, in the stage known as sampatti-daśā, he attains vastu-siddhi.

At this time he finally obtains a spiritual form and is appointed to his eternal service in the spiritual realm.

## Anuvrtti

When a devotee following the path of vaidhī-bhakti abandons his many varieties of material desires and performs bhajana in accordance with the instructions of śāstra, sad-guru and Vaiṣṇavas, ruci (taste) arises in his bhajana.

Upon the appearance of this ruci, he abandons the path of vaidhī-bhakti and enters the path of rāgānuga-bhakti.

## Anuvrtti

rāgātmikā-bhakti – ‘mukhya’ vraja-vāsī-jane  
tāra anugata-bhaktira ‘rāgānugā’-nāme

That devotion whose very essence is constituted of eternal spontaneous attachment (rāga) is known as rāgātmikābhakti. That devotion is pre-eminent amongst all forms of bhakti and is splendidly manifest in the residents of Vraja. Devotion that follows in the wake of this rāgātmikā-bhakti is known as rāgānuga-bhakti. (Madhya-līlā 22.149)

īṣṭe svārasikī rāgaḥ  
paramāviṣṭatā bhavet |  
tan-mayī yā bhaved bhaktiḥ  
sātra rāgātmikoditā

Rāga is defined as (**rāgaḥ bhavet**) spontaneous (**svārasikī**), deep thirst (**parama āviṣṭatā**) for the object of love (**īṣṭe**). Bhakti that is impelled exclusively by such a thirst (**tan-mayī yā bhaved bhaktiḥ**) is called rāgātmika-bhakti (**sā atra rāgātmika uditā**). (**BRS**)

## Anuvrtti

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

Bhakti that consists of rāga is called rāgātmikā. If, upon hearing of this, a devotee becomes intensely anxious to obtain such devotion, he is considered to be most fortunate. (**Madhya-līlā 22.152**)

# Anuvrtti

**lobhe vraja-vāsira bhāve kare anugati  
śāstra yukti nāhi mane – rāgānugāra prakṛti**

When one follows in the footsteps of the residents of Vraja by cultivating their devotional moods with intense hankering, he does not care for the injunctions of the scriptures or for logical arguments. This is the nature of spontaneous devotion.

**(Madhya-līlā 22.153)**

## Anuvrtti

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

The sādhana of rāgānuga-bhakti is of two types: external (bāhya) and internal (antara). Externally one performs hearing and chanting in the sādha-ka-deha, the outer feature of a practitioner of bhakti. Internally, while contemplating one's own perfected spiritual form, one renders service to Śrī Kṛṣṇa in Vraja day and night. (**Madhya-līlā 22.156-157**)



sevā sādḥaka-rūpeṇa  
siddha-rūpeṇa cātra hi |  
tad-bhāva-lipsunā kāryā  
vraja-lokānusārataḥ

Following after the inhabitants of Vraja (**vraja-loka anusārataḥ**), one should perform service (**sevā hi kāryā**) in one's physical body (**sādḥaka-rūpeṇa**) and in one's siddha body (**siddha-rūpeṇa ca**), with a desire for a particular bhāva (**tad-bhāva-lipsunā**). (**BRS**)

## Anuvrtti

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

The eternal residents of Vraja are known as kṛṣṇa-preṣṭha, very dear to Śrī Kṛṣṇa. Among Kṛṣṇa's various devotees, those who possess the mood of service towards Him for which one intensely hankers are known as nijābhīṣṭa-kṛṣṇapreṣṭha. Following in the footsteps of those beloved devotees of Kṛṣṇa for whose mood of service one hankers, one should constantly serve Kṛṣṇa within the mind through one's internally conceived spiritual form. (**Madhya-līlā 22.159**)

kṛṣṇam smaran janam cāsyā  
preṣṭham nija-samīhitam |  
tat-tat-kathā-rataś cāsau  
kuryād vāsam vraje sadā

Remembering the Vṛndāvana form of Kṛṣṇa (**kṛṣṇam smaran**) and His dear associates (**ca asya preṣṭham janam**) who have inclinations for service similar to one's own (**nija-samīhitam**), absorbing oneself in hearing topics related to them (**tat-tat-kathā-ratah**), one should always live in Vraja (**kuryād vāsam vraje sadā**). (**BRS**)

## Anuvrtti

dāsa-sakhā-pitrādi-preyasīra gaṇa  
rāga-māрге nija-nija-bhāvera gaṇana

There are four moods of service included in the path of spontaneous devotion: those of the servants, friends, parents and conjugal lovers. (Madhya-līlā 22.161)

## Anuvṛtti

Those desiring to serve in the devotional mellow of neutrality (śānta-rasa) should aspire to be like the cows, sticks, buffalo horns, the flute, kadamba trees and so forth.

Those aspiring to serve in the mellow of servitude (dāsyā-rasa) should follow servants in Vraja such as Raktaka and Patraka.

Devotees aspiring to serve in the mellow of fraternity (sakhyā-rasa) should follow Śrī Baladeva, Śrīdāmā, Sudāmā and so forth.

## Anuvrtti

Devotees aspiring to serve in the mellow of parenthood (vātsalya-rasa) should follow Śrī Nanda and Yaśodā, and those aspiring to serve in the amorous mellow (mādhurya-rasa) should follow cowherd girls (gopīs) like Lalitā and Viśākhā.

While residing in Vraja, one should immerse himself in hearing narrations of the eternal devotees who serve in the mood for which he aspires.

## Anuvrtti

There is no greater place than Vraja-maṇḍala to perform bhajana of Śrī Rādhā-Kṛṣṇa.

Therefore even such exalted devotees as Brahmā and Uddhava pray to take birth there as a blade of grass or a shrub.

Translation and  
Purport by Srila  
Prabhupada



## Translation and Purport by Srila Prabhupada

Since the mind may be one's enemy or one's friend, one has to train the mind to become his friend.

The Kṛṣṇa consciousness movement is especially meant for training the mind to be always engaged in Kṛṣṇa's business.

The mind contains hundreds and thousands of impressions, not only of this life but also of many, many lives of the past.

These impressions sometimes come in contact with one another and produce contradictory pictures.

## Translation and Purport by Srila Prabhupada

In this way the mind's function can become dangerous for a conditioned soul.

Students of psychology are aware of the mind's various psychological changes.

In Bhagavad-gītā (8.6) it is said:

## Translation and Purport by Srila Prabhupada

yam yam vāpi smaran bhāvam  
tyajaty ante kalevaram  
tam tam evaiti kaunteya  
sadā tad-bhāva-bhāvitaḥ

"Whatever state of being one remembers when he quits his body, that state he will attain without fail."

## Translation and Purport by Srila Prabhupada

At the time of death, the mind and intelligence of a living entity create the subtle form of a certain type of body for the next life.

If the mind suddenly thinks of something not very congenial, one has to take a corresponding birth in the next life.

On the other hand, if one can think of Kṛṣṇa at the time of death, he can be transferred to the spiritual world, Goloka Vṛndāvana.

## Translation and Purport by Srila Prabhupada

This process of transmigration is very subtle; therefore Śrīla Rūpa Gosvāmī advises devotees to train their minds in order that they will be unable to remember anything other than Kṛṣṇa.

Similarly, the tongue should be trained to speak only of Kṛṣṇa and to taste only kṛṣṇa-prasāda.

Śrīla Rūpa Gosvāmī further advises, tiṣṭhan vraje: one should live in Vṛndāvana or any part of Vrajabhūmi.

## Translation and Purport by Srila Prabhupada

Vrajabhūmi, or the land of Vṛndāvana, is supposed to be eighty-four krośas in area. One krośa equals two square miles.

When one makes Vṛndāvana his residence, he should take shelter of an advanced devotee there.

In this way one should always think of Kṛṣṇa and His pastimes.

This is further elucidated by Śrīla Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu (1.2.294):

## Translation and Purport by Srila Prabhupada

**kṛṣṇaṁ smaran janam cāsyā  
preṣṭham nija-samīhitam  
tat-tat-kathā-rataś cāsau  
kuryād vāsam vraje sadā**

"A devotee should always reside in the transcendental realm of Vraja and always engage in kṛṣṇaṁ smaran janam cāsyā preṣṭham, the remembrance of Śrī Kṛṣṇa and His beloved associates. By following in the footsteps of such associates and by entering under their eternal guidance, one can acquire an intense desire to serve the Supreme Personality of Godhead."

## Translation and Purport by Srila Prabhupada

Again Śrīla Rūpa Gosvāmī states in Bhakti-rasāmṛta-sindhu (1.2.295):

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

"In the transcendental realm of Vraja [Vraja-dhāma] one should serve the Supreme Lord, Śrī Kṛṣṇa, with a feeling similar to that of His associates, and one should place himself under the direct guidance of a particular associate of Kṛṣṇa and should follow in his footsteps. This method is applicable both in the stage of sādhana [spiritual practices executed while in the stage of bondage] and in the stage of sādhya [God realization], when one is a siddha-puruṣa, or a spiritually perfect soul."



## Translation and Purport by Srila Prabhupada

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has commented as follows upon this verse: "One who has not yet developed interest in Kṛṣṇa consciousness should give up all material motives and train his mind by following the progressive regulative principles, namely chanting and remembering Kṛṣṇa and His name, form, qualities, pastimes and so forth.

In this way, after developing a taste for such things, one should try to live in Vṛndāvana and pass his time constantly remembering Kṛṣṇa's name, fame, pastimes and qualities under the direction and protection of an expert devotee.

This is the sum and substance of all instruction regarding the cultivation of devotional service.

## Translation and Purport by Srila Prabhupada

"In the neophyte stage one should always engage in hearing kṛṣṇa-kathā. This is called śravaṇa-daśā, the stage of hearing.

By constantly hearing the transcendental holy name of Kṛṣṇa and hearing of His transcendental form, qualities and pastimes, one can attain to the stage of acceptance called varaṇa-daśā.

When one attains this stage, he becomes attached to the hearing of kṛṣṇa-kathā.

## Translation and Purport by Srila Prabhupada

When one is able to chant in ecstasy, he attains the stage of smaraṇāvasthā, the stage of remembering.

Recollection, absorption, meditation, constant remembrance and trance are the five items of progressive kṛṣṇa-smaraṇa.

At first, remembrance of Kṛṣṇa may be interrupted at intervals, but later remembrance proceeds uninterrupted.

When remembrance is uninterrupted, it becomes concentrated and is called meditation.

## Translation and Purport by Srila Prabhupada

When meditation expands and becomes constant, it is called anusmṛti.

By uninterrupted and unceasing anusmṛti one enters the stage of samādhi, or spiritual trance.

After smaraṇa-daśā or samādhi has fully developed, the soul comes to understand his original constitutional position.

At that time he can perfectly and clearly understand his eternal relationship with Kṛṣṇa. That is called sampatti-daśā, the perfection of life.

## Translation and Purport by Srila Prabhupada

"Caitanya-caritāmṛta advises those who are neophytes to give up all kinds of motivated desires and simply engage in the regulative devotional service of the Lord according to the directions of scripture.

In this way a neophyte can gradually develop attachment for Kṛṣṇa's name, fame, form, qualities and so forth.

When one has developed such attachment, he can spontaneously serve the lotus feet of Kṛṣṇa even without following the regulative principles.

## Translation and Purport by Srila Prabhupada

This stage is called rāga-bhakti, or devotional service in spontaneous love.

At that stage the devotee can follow in the footsteps of one of the eternal associates of Kṛṣṇa in Vṛndāvana. This is called rāgānuga-bhakti.

Rāgānuga-bhakti, or spontaneous devotional service, can be executed in the śānta-rasa when one aspires to be like Kṛṣṇa's cows or the stick or flute in the hand of Kṛṣṇa, or the flowers around Kṛṣṇa's neck.

## Translation and Purport by Srila Prabhupada

In the dāsya-rasa one follows in the footsteps of servants like Citraka, Patraka or Raktaka.

In the friendly sakhya-rasa one can become a friend like Baladeva, Śrīdāmā or Sudāmā.

In the vātsalya-rasa, characterized by parental affection, one can become like Nanda Mahārāja and Yaśodā, and in the mādhyura-rasa, characterized by conjugal love, one can become like Śrīmatī Rādhārāṇī or Her lady friends such as Lalitā and Her serving maids (mañjarīs) like Rūpa and Rati.

## Translation and Purport by Srila Prabhupada

This is the essence of all instruction in the matter of devotional service."



**Commentary by  
Srila Bhakti  
Rakshak Sridhara  
Maharaj**

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

There are five stages of the sadhaka.

First is the hearing stage – śravaṇa-daśā.

The second stage is varaṇa-daśā – acceptance by the guru and the disciple.

Then sadhana-daśā – the attempt for realization will begin.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This stage is full of struggle; up to sadhana-daśā it is a little painful.

Then apana-daśā – the stage of realization.

That is very sweet and one feels peaceful in bhavabhakti.

Whatever pain is seen there is only apparent.

# 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

Finally there is prapana-daśā – attainment, the stage of full self-surrender and distribution to others.

One is finally detached from relativity and enters into that divine connection.

By analysis these are the five stages of sadhana-bhakti.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sometimes we may be misguided into thinking that we must not study books and analyze things, “Why is this knowledge necessary?”

Jnana is anti-devotional. What is the necessity of knowing what is what?

I shall go on chanting the Name and wherever there is any lecture explaining Bhagavatam or Caitanya-caritamrta, I will avoid that.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is all knowledge – jnane prayasam udapasya  
namanta eva!”

We may go on taking the Name, and whenever there is  
some explanation about devotion we try to avoid it.

But this is not good, because if we hear from the proper  
source we will get some sort of knowledge that gives us  
impetus for going on in our sadhana.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

When any illumination or revelation is coming through a real agent who is higher than us, we should be very earnest to hear those things.

That will consolidate our position and help us to go ahead in our sadhana.

That should not be eliminated as mere knowledge.



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is siddhanta.

Who is Kṛṣṇa, how He is Svayam-Bhagavan, who is Narayana, what are the twenty-four layers of misconception, what is Vaikuntha and Goloka, who is Baladeva, what are the different rasas – if all these things are being explained and I say, “Oh no, it is all jnana, I must dismiss it and take the Name,” then this is foolishness.

**Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj**

Such thoughts should be considered as indolence.

This knowledge will advance our faith most profoundly  
and such discussions should be automatically invited.

# Twenty-Four Hours Service

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

One western gentleman once stated that there are many conceptions of religion in different parts of the world, but we do not find any conception of religion where twenty-four hours a day can be devoted to the service of the Supreme Lord.

Not only Sunday, not only twice in the day, not only thrice in the day, but every hour and second devoted in the service of the Supreme Entity with nothing left behind.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

That is never to be found anywhere but in Gaudiya Vaisnavism.

This sort of service is only possible in kirtaniya sada hari and in the asta-kaliya-lila of Sri Kṛṣṇa-candra Himself in the madhurya-rasa.

Madhurya-rasa is the total rasa, and the most intense of all rasas.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

It is all accommodating.

Twenty-four hours engagement in the service of Kṛṣṇa is only possible in madhurya-rasa.

There is the possibility of tiredness in all other rasas, even vatsalya-rasa.

Sometimes the father or mother may think, “I am too tired, I shall make arrangements a little later.”

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But in madhurya-rasa, there is no such reaction. Of course, all these things are of a very high order.

Visvanatha Cakravarti Thakura has shown, as has Kaviraja Gosvami in his Govinda-lilamrta, the eight praharas – twenty four hours service.

One prahara is a fourth part of a day or night.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Twenty-four hours is divided into eight praharas, and this is known as asta-kaliya.

Visvanatha Cakravarti has written about this in his Sri Kṛṣṇa-bhavanamṛta.

There he has given the astakaliya-lila in radha-dasyam – how the she-friends and servitors of Radharani have their twenty-four hours duty in the camp of Radhika in Her service.



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Radharani is already wholly given to Kṛṣṇa, there is no question and Their twenty-four hours program is explained elaborately by Visvanatha Cakravarti Thakura.

However, Sri Kṛṣṇa-bhavanamṛta is for the higher students only.

Bhaktivinoda Thakura also explained these things in Jaiva-dharma but with great caution.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We have gone through Bhaktivinoda Thakura's writings, but we did not miss his warnings.

We must be practical in our attempt for such things are not imaginary.

Some westerners think that eastern philosophy is something like imagination so they pass through it very quickly without giving attention to so many steps.

This means they are self-deceivers.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

One who desires real sincere improvement will not omit any steps.

Sraddha, sadhu-sanga, bhajana-kriya, anartha-nivrtti, ruci, asakti then bhava.

They must be true to their own self whether they have followed each of these steps.

Raga-marga proper begins at bhava-bhakti.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Up to the awakening of real bhava one must follow vaidhi-bhakti and anartha-nivrtti in order to be sure that attraction for any charm of this material world has gone altogether.

But those who are self-deceivers want it very cheaply.

**Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj**

They want to buy very cheap food without proper payment.  
Dhira means a master of his own senses.

Only such a devotee is qualified to try to enter into this  
flavor, not those who are not masters of their own senses.

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

naitat samācarej jātu  
manasāpi hy anīśvaraḥ  
vinaśyaty ācaran maudhyād  
yathārudro 'bdhi-jaṁ viṣam

One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison. (10.33.30).

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Due to ignorance, if anyone ventures to enter into this domain even mentally then, *vinasyati* – he will be doomed.

If he is not Siva, if he takes poison, he is sure to die.

Siva drank poison but it became an ornament on his throat.

But one who is not Siva, if he takes poison, he will die.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

One who is not dhira and has no control over their senses, if they venture to enter into this domain, they are sure to die.

This warning is given in Bhagavatam by Sukadeva Gosvami.

It is nectar, but still you must come and take it properly.



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

There is a possibility of mistaking it for your awkward enjoyment and then you will be doomed forever.

The higher literatures for the highly realized souls should not be propagated in a very broad way.

They are only meant for a very select few who can come up to that mark and have entrance to discuss and think and work according to that high direction.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But the general requirement is sraddha for Mahaprabhu and sraddha for Kṛṣṇa Consciousness.

Madhurya-rasa in particular and parakiya – these two planes may be misunderstood by the general people.

It is beyond their conception that we can relate with God as a wife or mistress.

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

As a wife maybe possible to accommodate, but as a mistress of God?

That is impossible!

The conception of Godhead and the conception of His mistress at the same time are impossible to conceive for the ordinary intellect.

**Who Will Take Such  
a Risk?**

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Our Guru Maharaja once told us that there was one scholar in Dacca University who used to teach Sanskrit literature to the post-graduate students and there was one girl who was his student in that class.

That gentleman was a good scholar and he used to teach from the books written by Rupa Gosvami – Ujjvala-nilamani etc.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Prabhupada objected to this, “What is he teaching?”

This subject matter is not for school students.

Only the highest religious preachers have entrance in that domain and he is taking it like this!”

Later, it so happened that that gentleman married that young girl.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

When that happened our Guru Maharaja explained that this occurred because that fellow did not understand the dignified position of Rupa Gosvami.

Such high topics should not be brought to the ordinary people.

It should be kept for selected people only, such as those who are on the level of Uddhava:

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

āsām aho caraṇa-reṇu-juṣām ahaṁ syām  
vṛndāvane kim api gulma-latauṣadhīnām  
yā dustyajam sva-janam ārya-patham ca hitvā  
bhejur mukunda-padavīm śrutibhir vimṛgyām

The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to become one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet. (10.47.61).



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Sva-janam arya-patham ca – we must be willing to sacrifice the relationships of those whom we consider to be our kith and kin, our own intimate friends.

Arya-patha – those who are recommended by the stalwarts or the leaders of the gregarious society should also be given up.

So much risk! Who will come forward to take such a risk?

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

A bad name and even the least help we can expect from our nearest and dearest. All eliminated!

Taking the fullest risk to cast ourselves towards one who is an Autocrat – but beautiful.

Such a degree of sacrifice was considered to be the highest even by Uddhava, the greatest of the devotees, whom Kṛṣṇa Himself describes in His own words:

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

na tathā me priyatama  
ātma-yonir na śaṅkaraḥ  
na ca saṅkarṣaṇo na śrīr  
naivātmā ca yathā bhavan

My dear Uddhava, neither Lord Brahmā, Lord Śiva, Lord Saṅkarṣaṇa, the goddess of fortune nor indeed My own self is as dear to Me as you are. (11.14.15)

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

And Uddhava speaks so highly about the Gopis.

Such things are not to be dragged into the ordinary intellect of the common audience.

That is *srutibhir vimrgyam* – even the Vedas are only showing the direction for they cannot fully express it. It is the highest point of revelation.

They can only point from a distance and show that Kṛṣṇa-lila is the highest lila on this side.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

We can't express that – this is the attitude of the revealed scriptures of the highest order.

You should not venture to drag the whole thing into this mundane world.

We must keep this on our heads.

Pujala raga-patha gaurava-bhange – the very tenor of the preaching of our Guru Maharaja was this.

# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

He worshipped the patha, the way of raga – the highest love.

He did not try to bring it down here.

Hold this on your head – the raga-patha, the way of love to attain Him!

Tread all possible stages of learning with a respectable attitude about the Supreme.

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

Always keep the highest form of love affairs above your head.

Otherwise, if you think you have obtained that, you are finished! You are doomed! It is not so cheap!

Don't try to make it very cheap. It is very difficult.

# Smarana and Kirtana



# Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Some acaryas are of the opinion that smarana is more important than kirtana, because smarana is exclusively connected with consciousness, or is more concerned with the subtle part of our existence.

They feel that smarana is the most effective form of sadhana.

But our Guru Maharaja, Jiva Gosvami, and also Kaviraja Gosvami Prabhu laid stress on kirtana – especially for beginners.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Our Guru Maharaja clearly said that smarana, in a lower position, is injurious. We should take to sankirtana.

**kirtana-prabhava, smarana haibe  
se kale bhajana-nirjana sambhava**

Smarana can only occur by the power of kirtana, and only at that time is solitary bhajana possible. (**Vaisnava ke? – 19**)

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

When one is exclusively devoted and unconscious of the environment, then one may go on with his smarana within.

But this is not at all possible for the beginners.

Jiva Gosvami Prabhu says, yadyapi anya bhakti' kalau kartavya tada kirtanakhya bhakti-samyojanenaiva – all other forms of sadhana must be subservient to kirtana.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

This is the preaching of Mahaprabhu, because in Kali-yuga, kirtana has its own characteristic.

If any acarya has stressed smarana anywhere then that only means that kirtana is relative to the material environment and smarana is independent of material consideration.

With this consciousness they may have recommended that smarana is highest.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But this is not accepted in a general way.

The Sahajiyas are fond of smarana rather than kirtana.

They are followers of the secluded life and in their mind they go on with smarana.

They collect information of their age, their identification as a particular sakhi, and her place of attendance in a particular lila under the guidance of particular sakhi, in a particular place in Vrndavana – all these things.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

They are required to go on meditating on these things with their so called devotion.

This is the process of the Sahajiyas. But we do not attend to that practice – it is all imagination.

They are not fit for that plane. They do not have any real sambandha-jnana or actual knowledge of their relationship with Kṛṣṇa.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

They only go on with their habituated repetition of a particular mental speculation.

The stage of anartha-nivritti and the progress based on that is not be accepted by them.

That which they consider to have achieved is a mere concoction.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

They are not aware of the actual facts.

It is all selfdeception, but they think it to be smarana.

Gaura-kisora Dasa Babaji Maharaja has given an example.



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Babaji Maharaja used to live in a very small hut on the banks of the Ganges.

Another gentleman, imitating him, erected a similar cottage nearby and went on imitating Babaji Maharaja – doing madhukari, sitting and meditating, wearing his cloth in such a way, eating, not eating, taking bath and some days not taking bath.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Then one day Babaji Maharaja remarked, “Only by entering a labor room, a girl does not produce a child. Many things are necessary beforehand.”

In other words, by imitating a paramahansa, bhajana cannot be practiced.

The Sahajiyas are laboring hard externally to produce some child, but our Guru Maharaja said that it is not an easy thing.

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

muktānām api siddhānām  
nārāyaṇa-parāyaṇaḥ  
su-durlabhaḥ praśāntātmā  
koṭiṣv api mahā-mune

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare. (6.14.5)

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

na uthiya vrksopari, tanatani phala dhari  
dusta-phala karile arjana

If you want to collect the fruits by shaking the tree, but not by climbing the branches then you will only get the fruits that are bad. (**Kalyanakalpataru 1.18**)

**Imitation is Not  
Success**

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Bhaktivinoda Thakura says that if one wants some fruits without taking the labor of climbing the tree, then what sort of fruits will he get?

You have to climb the tree and then you can get the fruit. Otherwise it is only your imagination.

Suddha-sattva – the plane of pure goodness means that one must have connection with the real plane, yet there are so many planes:

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya  
'virajā', 'brahma-loka' bhedi' 'para-vyoma' pāya

”As one waters the bhakti-latā-bīja, the seed sprouts, and the creeper gradually grows to the point where it penetrates the walls of this universe and goes beyond the Virajā River, lying between the spiritual world and the material world. It attains brahma-loka, the Brahman effulgence, and penetrating through that stratum, it reaches the spiritual sky and the spiritual planet Goloka Vṛndāvana. (CC Madhya 19.153)

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

**tabe yāya tad-upari 'goloka-vṛndāvana'  
'kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa**

”Being situated in one’s heart and being watered by śravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana, in the topmost region of the spiritual sky. (**CC Madhya 19.154**)



## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Mahaprabhu says that when the creeper of bhakti rises up to Goloka she has to cross these planes – first Bhur, Bhuva, Sva, Maha, Jana, Tapa, Satyaloka and Brahmaloaka.

But the Sahajiyas do not care to know what is Viraja, what is Brahmaloaka and what is the Brahmanda.

They will only go to a guru, get some mantra and go on meditating.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

But at such a stage, if they meditate on the lila of Radha-Govinda, then instead of Radha-Govinda lila they will get entangled with the ladies and gents of this world.

They will be entangled in the domain of lust and will have to go to hell instead of going up to Goloka.

Imitation is not success – imitation degrades.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

The mind is another thing. The mind is not sraddha for sraddha is connected with the soul and the mind is connected with matter.

The mind is material. Therefore the mind cannot produce sraddha.

Sraddha is an original, fundamental thing. When sraddha awakens, the mind vanishes.

Darkness cannot produce light – when light comes, darkness vanishes.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Similarly, when truth comes, all mental speculation vanishes.

There is subtle and gross – bhumir apo'nalo vayu' kham  
mano buddhir eva ca.

Earth, water, fire and air are gross and mind, intellect and  
false ego are subtle.

The mind is a product of the material potency, apara-sakti,  
and the jiva is a product of the spiritual potency, para-sakti –  
the principal potency.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

Mano-dharma, mental speculation, has got nothing to do with truth.

Mano-dharma is drawn from the material world, the world of misconception.

Avan-manasa gocara – the mind cannot reach to the stage of perceiving the truth proper.

Commentary by Srila Bhakti Rakshak Sridhara  
Maharaj

It is only related to mundane things.

The mind comes from the false ego and is made up of the exploiting tendency.

We have to get relief from that.

We are surrounded by such poisonous thoughts.

|| 11.23.45 ||

dānaṃ sva-dharmo niyamo yamaś ca  
śrutam ca karmāṇi ca sad-vratāni  
sarve mano-nigraha-lakṣaṇāntāḥ  
paro hi yogo manasaḥ samādhiḥ

Charity, prescribed duties, observance of major and minor regulative principles, hearing from scripture, pious works and purifying vows all have as their final aim the subduing of the mind. Indeed, concentration of the mind on the Supreme is the highest yoga.

## Commentary by Srila Bhakti Rakshak Sridhara Maharaj

All types of sadhana demands that the mind should be destroyed – mano-nigraha-laksananta`.

There may be different forms and types of sadhana, but they all agree on this point – the mind must be finished.



Commentary by  
Srila Bhakti  
Siddhanta Saraswati  
Thakura  
(Upadesamrta  
Bhasa)

# Upadesamṛta Bhasa

## Verse – 1

kṛṣṇa-nāma-rūpa-guṇa-līlā catuṣṭaya  
guru-mukhe śunilei kīrtana udaya

When Kṛṣṇa's name, form, qualities, and pastimes are heard from the lotus mouth of Śrī Guru, then real kīrtana actually manifests.

# Upadesamrta Bhasa

## Verse – 2

kīrtita haile krame smaraṅāṅga pāya  
kīrtana smaraṅa-kāle krama-pathe dhāya

As such divine glorification increases, one then attains the various stages of smaraṅa (remembrance of Kṛṣṇa's pastimes). At that time, by cultivating kirtana and smarana, one gradually advances.

# Upadesamrta Bhasa

## Verse – 3

jāta-ruci-jana jihvā mana milāiyā  
kṛṣṇa-anurāga vraja-janānusmariya

With their mind and their tongue, those who have come to the stage of jṛta-ruci (the awakening of love for Kṛṣṇa) adore Kṛṣṇa and meditate upon the residents of Vraja.

# Upadesamrta Bhasa

## Verse – 4

nirantara vraja-vāsa mānasa bhajana  
ei upadeśa-sāra karaha grahaṇa

Constantly residing in Vraja and worshipping it within ones mind, one should accept this decree that is the quintessence of all divine instructions.