

श्री
उपदेशामृतम्
Śrī Upadeśāmṛtam

श्री रूपगोस्वामिविरचितम्
नीयल्लेल्मानिकोनाम्ना सम्पादितम् अनुवादितं च
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वाचो वेगं मनसः क्रोधवेगं
जिह्वावेगमुदरोपस्थवेगम् ।
एतान् वेगान् यो विषहेत धीरः
सर्वामपीमां पृथिवीं स शिष्यात् ॥ १ ॥

The impulses of speech, mind, anger,
tongue, belly, and genital;
the wise who can tolerate these
can rule all the earth.¹

अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः ।
जनसङ्गश्च लौल्यं च षड्भिर्भक्तिर्विनश्यति ॥ २ ॥

Over-acquisitiveness, exertion for sense enjoyment,
idle talk, not accepting the rules,
association with non-devotees, and fickleness;
by these six is *bhakti* destroyed.²

उत्साहान्निश्चयाद्धैर्यात्तत्कर्मप्रवर्तनात् ।

¹The Sanskrit commentator Radharamana Dasa Goswami says that these are the obstacles to the appearance of Kṛṣṇa. He cites a verse he claims comes from the *Bhāgavata Purāṇa* in support of this.

*krodhāmarsādibhir bhavairākrantaṃ yasya mānasam
kathaṃ tasya mukundasya sphūrtili sambhāvanā bhavet* (Bhāg. ?)

How is it be possible for Mukunda to appear to one whose mind is overrun
by the feelings of anger, impatience, and such?

I don't find this verse in the *Bhāgavata*, however. It is uncertain where this verse is from, but the point is clear and seems to agree with Rupa's intention. Rupa is very pragmatic in this first verse of his advice to followers of the Caitanya tradition. He doesn't recommend eliminating these impulses, but merely tolerating them — not being ruled by them. Radharamana Dasa Goswami also points out that toleration of these impulses is one's qualification for entering into *bhakti*, but is not a means (*sadhana*) of getting *bhakti* itself because it is agreed that *bhakti* is self-manifesting.

²According to the commentator, in idle talk is included reproaching other devotees (*bhakta-nindā*)

सङ्गत्यागात् सतो वृत्तेः षड्भिर्भक्तिः प्रसिध्यति ॥ ३ ॥

From enthusiasm, certainty, patience,
performing the various rites,
rejecting unwholesome association,
and adopting the behavior of the good;
by these six is *bhakti* perfected.³

ददाति प्रतिगृह्णाति गुह्यमाख्याति पृच्छति ।
भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ॥ ४ ॥

One gives, one accepts. one confides,
one asks, one enjoys, and one causes to enjoy;
these are the six forms of love.⁴

कृष्णोति यस्य गिरि तं मनसाद्रियेत
दीक्षास्ति चेत्प्रणातिभिश्च भजन्तमीशम् ।
शुश्रूषया भजनविज्ञमनन्यमन्य -
निन्दादिशून्यहृदमीप्सितसङ्गलब्ध्या ॥ ५ ॥

³Performing various rites means according to the commentator giving up one's own enjoyment and pleasure for the lord. He cites a verse that actually is in the *Bhāgavata* in support of this. The verse he cites is actually the final in a series, so I present the previous one as well:

*madarthe 'rthaparityago bhogasya sukhasya ca
istam dattam hutam japtam madartham yadvratam tapah
evam dharmair manusyanam uddhavatmanivedinam
mayi sanjayate bhaktih ko 'nyo 'rtho 'syavasisyate (Bhāg. 11.19.23-24)*

Giving up the objects of enjoyment and happiness for me; and for me what is desired, given, offered, uttered, vowed and suffered. O Uddhava! By such actions bhakti to me is born for humans who offer themselves. What other goal remains for such a one?

By "behavior of the good" is meant *sadācara*, practices of cleanliness, grooming, respect, etc.

⁴These are the six forms of affection for the good and help nourish *bhakti*. These are properties by which love is known.

Honor with one's mind a person
in whose speech 'kṛṣṇa' occurs;
honor with a bow one who is initiated,
and who worships the lord;
honor with service one
who is learned in worship
and wants nothing other;
but with your association
honor one whose heart is free of blame.⁵

दृष्टैः स्वभावजनितैर्वपुषश्च दोषै -
र्न प्राकृतत्वमिह भक्तजनस्य पश्येत् ।
गङ्गाम्भसां न खलु बुद्बुद्फेनपङ्कै -
र्ब्रह्मद्रवत्वमपगच्छति नीरधर्मैः ॥ ६ ॥

One must not see the devotee as ordinary
because of visible faults of body or nature;
the water of the Ganga does not lose
its fluid Brahman-ness because it has the character of water
or the presence of bubbles, foam, and mud.⁶

⁵This describes four different levels of devotee, although in one interpretation, only three are recognized. The first level is the uninitiated neophyte in whose speech Kṛṣṇa's name nevertheless regularly occurs. Such devotees are to be honored with a mental bow. Those on the second level are initiated and engaged in worship of the lord and are to be honored with actual bows. Here the commentator understands worship of the lord to be remembering the sports of the eight periods (*aṣṭakālīya-līlā-smaraṇa*). One who is learned in such worship, that is advanced in such worship, and wants nothing other is to be honored with service. Finally, and most interestingly, the one whose heart is free of reproach or condemnation of others is to be honored in the highest way of all, by personal association. There is another possible, but less likely interpretation of this last type of devotee. That interpretation would take this devotee to be one who has no concern for the reproach or praise given to him by others. The word *śūnya*, empty, in the verse (*anya-nindā-śūnya-hṛdam*) does not seem to support that interpretation. One point to note here is that Rūpa distinguishes rather clearly the uninitiated from the uninitiated from the initiated.

⁶This teaching is clear, though a bit hard to enact. The commentator claims that all the faults: greed, dirtiness, fever, etc. are to be understood as perfected states (*siddha*)

स्यात् कृष्णानामचरितादिसिताप्यविद्या -
पित्तोपतप्तरसनस्य न रोचिका नु ।
किन्त्वादरादनुदिनं खलु सैव जुष्टा
स्वाद्धी क्रमाद्भवति तद्गदमूलहन्त्री ॥ ७ ॥

Though the sugar of Kṛṣṇa's
names, activities, and such
may not please a tongue
fevered by the bile of ignorance,
when tasted every day with respect
it gradually becomes sweet
and destroys the root of that disease.⁷

तन्नामरूपचरितादिसुकीर्तनानु -
स्मृत्योः क्रमेण रसनामनसी नियोज्य ।
तिष्ठन् ब्रजे तदनुरागिजनानुगामी
कालं नयेदखिलमित्युपदेशसारम् ॥ ८ ॥

One following someone who is passionate for Him,
living the while in Vraja, should pass all one's time
applying the mind and the tongue methodically
to remembering based on the repeating
of His names, forms, and acts.
This is the essence of instruction.⁸

not produced by the body, etc. To see it otherwise is an offense. That does not seem to be what Rūpa intends here, though. The problem is with taking the manifestations of the body of a bhakta as evidence that he or she is mundane or worldly. It is very hard to imagine greed or fever as perfected states. If we take it seriously, though, we have to give up reproaching *bhaktas* who appear to be ill or dirty, greedy or lusty. Perhaps the fundamental point of this instruction is to initiate the uprooting of the *nindā* weed that infests the hearts of those trying to become *bhaktas*.

⁷We are in a diseased state. What should taste good to us does not. By regularly taking the medicine of reciting the Lord's names and activities we can return to health.

⁸This is the essence of instruction and it involves two practices, remembering

वैकुण्ठाज्जनितो वरा मधुपुरी तत्रापि रासोत्सवा -
 द्वन्द्वारण्यमुदारपाणिरमणात्तत्रापि गोवर्धनः ।
 राधाकुण्डमिहापि गोकुलपतेः प्रेमामृताल्लवना -
 त्कुर्यादस्य विराजतो गिरितटे सेवां विवेकी न् कः ॥ ९ ॥

Madhupurī is better than Vaikuṅṭha
 for there is His birth;
 better still is the forest of Vṛndā
 for there is the festive Rāsa dance;
 better still is Govardhana,
 beautified by the Lord's generous hand;
 better even than that is Radhakunda,
 flooded with the nectar of the love
 of the Lord of Gokula.
 What discerning person
 would not serve it,
 shining at the foot of the mount?⁹

कर्मिभ्यः परितो हरेः प्रियतया व्यक्तिं ययुर्ज्ञानिन -
 स्तेभ्यो ज्ञानविमुक्तभक्तिपरमाः प्रेमैकनिष्ठास्ततः ।
 तेभ्यस्ताः पशुपालपङ्कजदृशस्ताभ्योऽपि सा राधिका
 प्रेष्ठा तद्वदियं तदीयसरसी तां नाश्रयेत्कः कृती ॥ १० ॥

(*smaraṇa*) and repeating or singing (*kīrtana*), not just one or the other. The interesting inclusion of *anu* prefix between repeating and remembering in the verse suggests that there is a relationship between the two practices. The remembering should follow in time and in content the repeating. The fundamental practice is therefore repeating and remembering is to be dependent on that. The tongue aids the mind in its function of remembering and thus both are engaged. The commentator points out that there are two types of devotee: those who follow and those who imitate. Rūpa specifically recommends following rather than imitating.

⁹This is the hierarchy of places in terms of dearness to Kṛṣṇa. The dearest of all is Rādhākuṇḍa, the pond of Rādhā. The commentator points out that the generous hand of Kṛṣṇa could refer to his love-making with the gopīs in and around Govardhana as well as to his lifting the mount to protect the people of Vraja from Indra's wrath as described in the *Bhāgavata* and other texts.

Those steeped in liberating knowledge
are in all respects more dear to Hari
than those who pursue action;
more dear than the knowers
are those who esteem bhakti freed from knowledge;
dearer than they are those established in pure love;
dearer than they are the lotus-eyed ladies of the cow-herders;
most dear of them all is Rādhā and like her is her pond dear.
What wise one would not seek shelter there?

कृष्णस्योच्चैः प्रणयवसतिः प्रेयसीभ्योऽपि राधा
कुण्डं चास्या मुनिभिरभितस्तादृगेव व्यधायि ।
यत्प्रेष्ठैरप्यलमसुलभं किं पुनर्भक्तिभाजां
तत्प्रेमेदं सकृदपि सरः स्नातुराविष्करोति ॥ ११ ॥

The highest object of Kṛṣṇa's love,
even higher than his other lovers,
is Radha and Her pond;
such is claimed by sages everywhere.
That love is very hard to attain
even by His dearest ones
no need to mention lesser devotees,
but it appears in one who bathes even once in Her pond.