

Nectar of Instruction (*Upadeśāmṛta*) Verse 5

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Text 5

*kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īsam
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.

I. General

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*. 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. 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...

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. 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.

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...

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. 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*. 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 *jaṇa* (one hundred thousand names), he is considered fallen (*patita*). 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.

... 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.

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- A. In order to apply the six loving exchanges one must select a person by proper discrimination.
- ॐ 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*. (NOI 5)
- B. Must strive to go from *kaniṣṭha* to *madhyama*, therefore must learn to distinguish between different grades of devotees.
- ॐ 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 (NOI 5)
- C. Prakṛta sahaḥjīyas should be avoided
- ॐ The *prākṛta-sahaḥjīyās* 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. Such people should be respected within one's mind, but their association should be avoided. (NOI 5)
- D. Innocent who are carried away by bad association should be favored
- ॐ 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... (NOI 5)
- E. Neophyte devotees who are serious engaged in devotional service should be offered obeisances.
- ॐ 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. (NOI 5)
- F. ISKCON gives a chance for everyone to engage in devotional service.
- ॐ 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... (NOI 5)

G. If one without offense, he or she understand that there is no difference between the holy name of the Lord and the Lord Himself.

ॐ 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. (NOI 5)

H. One should be intelligent enough to know where he is situated and should act accordingly. One should not imitate a devotee on a higher platform.

ॐ 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. (NOI 5)

II. *Kaniṣṭha*

A. *Kaniṣṭha* (from Nectar of Instruction)

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*...

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):

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

"A person who is very faithfully engaged in the worship of the Deity in the temple, but who does not know how to behave toward devotees or people in general is called a *prākṛta-bhakta*, or *kaniṣṭha-adhikārī*."

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

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

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

... 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....

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...

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."

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

*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)

1. Harinama initiation

ॐ 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. (NOI 5)

2. Engaged in Deity Worship

ॐ A person who is very faithfully engaged in the worship of the Deity in the temple, but who does not know how to behave toward devotees or people in general is called a *prākṛta-bhakta*, or *kaniṣṭha-adhikāri*. (NOI 5/ SB 11.2.47)

3. No knowledge how to relate to devotees or people in general

ॐ A person who is very faithfully engaged in the worship of the Deity in the temple, but who does not know how to behave toward devotees or people in general is called a *prākṛta-bhakta*, or *kaniṣṭha-adhikāri*. (NOI 5/ SB 11.2.47)

4. One should progress beyond the *kaniṣṭha* platform

ॐ One therefore has to raise himself from the position of *kaniṣṭha-adhikāri* to the platform of *madhyama-adhikāri*... (NOI 5)

5. Neophytes who are seriously following should be offered obeisances.

ॐ 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. (NOI 5)

ॐ 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 (NOI 5)

6. Should respect advanced, realized devotees

ॐ 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... (NOI 5)

7. Soft, pliable faith

ॐ "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." (CC 2.22.69, NOI 5)

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

*sāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikāri' sei mahā-bhāgyavān*

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"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) (NOI 5)

B. Kaniṣṭha (from other sources)

1. Go to temple to worship Deity (SB 1.12.17)

ॐ Those who go to the temples of the Lord and offer worshipful respect to the Deity without sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord are called materialistic devotees, or *kaniṣṭha-adhikārī*, the third-grade devotees.

2. No proper understanding of theological science (SB 1.12.17)

ॐ Those who go to the temples of the Lord and offer worshipful respect to the Deity without sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord are called materialistic devotees, or *kaniṣṭha-adhikārī*, the third-grade devotees.

3. No proper respect for devotees (SB 1.12.17)

ॐ Those who go to the temples of the Lord and offer worshipful respect to the Deity without sufficient knowledge in the theological science and therefore without any respect for the devotees of the Lord are called materialistic devotees, or *kaniṣṭha-adhikārī*, the third-grade devotees.

4. Does not understand techniques of devotional service (SB3.24.46)

ॐ There are three kinds of devotees—the neophyte devotee, the intermediate devotee and the advanced devotee. The neophyte devotee does not understand the techniques of devotional science, but simply offers devotional service to the Deity in the temple; the intermediate devotee understands who God is, who is a devotee, who is a nondevotee and who is innocent, and he deals with such persons differently. But a person who sees that the Lord is sitting as Paramātmā in everyone's heart and that everything is depending or existing on the transcendental energy of the Supreme Lord is in the highest devotional position.

5. Has full faith in Deity (SB 4.22.16)

ॐ The word *ātmavatām* is significant in this verse. There are three different kinds of devotees, namely *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*: the neophyte, the preacher and the *mahā-bhāgavata*, or the highly advanced devotee. The highly advanced devotee is one who knows the conclusion of the Vedas in full

knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The *madhyama-adhikārī* (preacher) is also well versed in the *śāstras* and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the *madhyama-adhikārī* does not care for the demoniac living entities, and the neophyte *kaniṣṭha-adhikārī* does not know much about *śāstra* but has full faith in the Supreme Personality of Godhead.

6. Does not see to the interest of the masses (SB 4.29.1b)

ॐ Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people or cannot recognize devotees is called a *kaniṣṭha-adhikārī*

7. Does not recognize devotees (SB 4.29.1b)

ॐ Similarly, one who simply engages in temple worship but does not see to the interests of the mass of people or cannot recognize devotees is called a *kaniṣṭha-adhikārī*

8. Fail to give importance to devotees (SB 7.14.29)

ॐ Temple worshipers who fail to give importance to the devotees are third class. They are *kaniṣṭha-adhikārīs* in the lower stage of spiritual life.

9. Cannot appreciate activities of a pure devotee (SB 7.14.39)

ॐ A *prākṛta* devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshiping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Ṭhākura: *sarva-prāṇi-sammānanāsamarthānām avajñā spardhādimatām tu bhagavat-pratimaiva pātram ity āha*. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the *Caitanya-caritāmṛta* (Antya 7.11) it is clearly said, *kṛṣṇa-śakti vinā nahe tāra pravartana*: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, *kaniṣṭha-adhikārīs*, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.

10. Criticize preaching activities of authorized devotees (SB 7.14.39, Adi 7.27)

ॐ A *prākṛta* devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshiping the Deity, but he cannot appreciate the activities of

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a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Ṭhākura: *sarva-prāṇi-sammānanāsamarthānām avajñā spardhādimatām tu bhagavat-pratimaiva pātram ity āha*. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the *Caitanya-caritāmṛta* (Antya 7.11) it is clearly said, *kṛṣṇa-śakti vinā nahe tāra pravartana*: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, *kaniṣṭha-adhikārīs*, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.

ॐ But because they are *kaniṣṭha-adhikārīs* or *prākṛta-bhaktas* (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in the Kṛṣṇa consciousness movement.

11. Should be engaged in Deity worship (SB 7.14.39, 40)

ॐ A *prākṛta* devotee, or neophyte devotee, is still on the material platform. He certainly engages in worshiping the Deity, but he cannot appreciate the activities of a pure devotee. It has actually been seen that even an authorized devotee who is engaged in the service of the Lord by preaching the mission of Kṛṣṇa consciousness is sometimes criticized by neophyte devotees. Such neophytes are described by Viśvanātha Cakravartī Ṭhākura: *sarva-prāṇi-sammānanāsamarthānām avajñā spardhādimatām tu bhagavat-pratimaiva pātram ity āha*. For those who cannot properly appreciate the activities of authorized devotees, Deity worship is the only way for spiritual advancement. In the *Caitanya-caritāmṛta* (Antya 7.11) it is clearly said, *kṛṣṇa-śakti vinā nahe tāra pravartana*: without being authorized by Kṛṣṇa, one cannot preach the holy name of the Lord throughout the entire world. Nevertheless, a devotee who does so is criticized by neophyte devotees, *kaniṣṭha-adhikārīs*, who are on the lower stages of devotional service. For them, Deity worship is strongly recommended.

ॐ Deity worship is especially meant for purifying the neophyte devotees. Actually, however, preaching is more important. In *Bhagavad-gītā* (18.69) it is said, *na ca tasmān manuṣyeṣu kaścīn me priya-kṛttamaḥ*: if one wants to be recognized by the Supreme personality of Godhead, he must preach the glories of the Lord. One who worships the Deity must therefore be extremely respectful to preachers; otherwise simply worshiping the Deity will keep one in the lower stage of devotion.

12. Misunderstand *karma-misra-bhakti* to be pure devotional service (SB 11.2.51)

ॐ According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, kaniṣṭha-adhikārīs think that karma-miśra bhakti, or devotional service mixed with material endeavor, is the ultimate in spiritual life. They become attached to verses such as this:
varṇāśramācāra-vatā puruṣeṇa paraḥ pumān / viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam [Cc. Madhya 8.58]. "The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varṇas and āśramas." (Viṣṇu Purāṇa 3.8.9) Thus they think that material work in which a portion of the fruits are offered to God forms the highest platform of human life. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, there are several smṛti literatures that have encouraged such mixed devotional service. Such books are taken by materialistic devotees as facility for offending the holy name of the Lord because of egotistic attachment to the material body. Thus one thinks that a prestigious position in the *varṇāśrama* system according to birth and so-called pious activities is a prerequisite for becoming successful in life.

13. Envious of successful preaching (CC 1.7.27)

ॐ But because they are kaniṣṭha-adhikārīs or prākṛta-bhaktas (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in the Kṛṣṇa consciousness movement.

14. Firm faith, not familiar with conclusions of sastra, nor able to defeat others in argument (CC 1.7.51)

ॐ The kaniṣṭha-adhikārī, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the śāstras. Although a kaniṣṭha-adhikārī also cannot tolerate such blasphemy, he is not competent to stop it by citing śāstric evidences. Therefore Tapanā Miśra and Candrasekhara are understood to be kaniṣṭha-adhikārīs because they could not refute the arguments of the sannyāsīs in Benares. They appealed to Lord Caitanya Mahāprabhu to take action, for they felt that they could not tolerate such criticism although they also could not stop it.

15. Not detached from material association (CC 1.7.102)

ॐ The third-class devotees, or the neophytes, who have no knowledge and are not detached from material association, but who are simply attracted by the preliminary process of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position.

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16. More interested in material advancement than transcendental profit (CC 1.7.102)

ॐ The third-class devotees, or the neophytes, who have no knowledge and are not detached from material association, but who are simply attracted by the preliminary process of worshiping the Deity in the temple, are called material devotees. Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position.

17. More advanced than *karmī* or *jñānī*. (CC 2.15.106)

ॐ It is thus concluded that even a neophyte devotee is superior to the *karmīs* and *jñānīs* because he has full faith in chanting the holy name of the Lord. A *karmī* or a *jñānī*, regardless of his greatness, has no faith in Lord Viṣṇu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

18. Doesn't preach (CC 2.24.205, Śrīmad-Bhāgavatam 1.8.29, Māyāpura, October 9, 1974)

ॐ Those who claim to be devotees but do not engage in Kṛṣṇa's service to elevate all living creatures to Kṛṣṇa consciousness are to be considered *kaniṣṭha-adhikārīs* (people in the lowest stage of devotional service).

ॐ *Kaniṣṭha-adhikārī* Vaiṣṇava, he remains compact in temple worship, that's all, to show the Deity and get some money and fill up the belly. My Guru Mahārāja condemned this process. Of course, it is condemned in this sense, that those who are thinking that "I have got this temple. Let people come here out of sentiment and they'll pay, and it will be a source of income for my filling up belly..." This is most condemned. My Guru Mahārāja used to say that *ṭhākura dekhiyepayesara ujarache, rastaya jara diye jivika bharyam kara bhalo(?)*. One should be honest. He should work for getting some money. Just like Arjuna.

19. No *bhāva* (Śrīmad-Bhāgavatam 1.7.27, Vṛndāvana, September 24, 1976)

ॐ But if you have no *bhāva*, then you are on the material, *kaniṣṭha-adhikārī*. Simply show. A show cannot go on many days. Show will be finished very soon.

20. Subject to fall prey to *māyāvāda* philosophy (The Nectar of Devotion, Bombay, January 8, 1973)

ॐ But a *kaniṣṭha-adhikārī*, he cannot challenge, therefore it is forbidden for them. Not to hear, *kaniṣṭha-adhikārī*. For an advanced devotee, this *Māyāvādī* cannot do

anything, but those who are neophyte, they become sometimes victim. Therefore, it is better to forbid them, not to hear.

C. Kaniṣṭha-Adhikārī from Kṛṣṇa Samhitā

- ॐ Those who do not possess independent power of discrimination are in the first category and are called neophytes, or those with soft faith. They have no alternative to faith. If they do not accept whatever the compilers of the scriptures write as the order of the Lord, then they fall down. They are qualified only for understating the gross meanings of the science of Kṛṣṇa; they have no qualification for understanding the subtle meanings. Until they gradually advance by good association and instruction, they should try to advance under the shelter of faith. [KS, introduction, p. 2]
- ॐ Sectarianism is a natural byproduct of the Absolute Truth. When *ācāryas* first ascertain and instruct the Truth, it is not polluted with sectarianism. But the rules and regulations received through disciplic succession regarding the goal and the method of achieving it are changed in due course of time according to the mentality and local of the people. A rule that is followed by one society is not necessarily accepted in another society. That is why one community is different from another. As a community gradually develops more respect for its own standards, it develops hatred towards other communities and considers their standards inferior. These sectarian symptoms are seen in all countries since time immemorial. This is prominent amongst the neophytes and to some extent amongst *madhyama-adhikārīs*. Amongst the *uttama-adhikārīs* there is no trace of sectarianism. [KS, introduction, p. 4]
- ॐ Differences that arise from places, times, languages, behaviors, foods, dresses, and natures of various communities are incorporated with people's spiritual practices and gradually make one community so completely different from another community that even the consideration that everyone is a human being may cease to exist. Due to these differences there is disagreement, cessation of social intercourse, and fighting, even up to the point of killing one another. When an asslike mentality becomes prominent within the *kaniṣṭha-adhikārīs*, they certainly indulge in those things. But if they develop a swanlike mentality, then they do not take part in quarrels; rather they endeavor to attain a higher level. [KS, introduction , p. 5]
- ॐ Swanlike persons consider the necessity for different practices according to one's qualification, so they are naturally detached from sectarian quarrels. In this regard, it should be understood that both asslike and swanlike people are found amongst the *kaniṣṭha-adhikārīs* and the *madhyama-adhikārīs*. I do not expect that asslike people will accept this book with respect. If neophytes and *madhyama-adhikārīs* become completely indifferent in regard to the contradictions found in various practices and try to advance further, then they become swanlike persons. Then they are our respectable and dear friends. Although swanlike personality may accept a particular

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practice from birth or childhood according to instructions they have received, they nevertheless remain indifferent and nonsectarian. [KS, introduction, p. 5-6]

- ॐ Vaikuṅṭha can be naturally perceived through the *samādhi* of those *uttama-adhikārīs* who have attained love for Kṛṣṇa, who performs pastimes in Vraja. The *kaniṣṭha-adhikārīs* and the *madhyama-adhikārīs* are not yet realized in this regard, because such truths cannot be realized by reading or argument. *Kaniṣṭha-adhikārīs* who consider the scriptures as the only authority and logicians who consider themselves liberated are both unable to advance. [KS, chapter 1, p. 72]
- ॐ Two types of persons, the *kaniṣṭha-adhikārīs* and the *uttama-adhikārīs*, are eligible for understanding the science of Kṛṣṇa. The *madhyama-adhikārīs* cannot understand this science due to their doubting nature... If they become faithful, however, then they first become *kaniṣṭha-adhikārīs*, and later, by the association of devotees, by following the devotees' instructions, and by gradual advancement, they can certainly become *uttama-adhikārīs*. But if they are doubtful from the beginning, then either they become fortunate and cross the ocean of arguments to become *uttama-adhikārīs* or they become more averse to the Lord and fall away from the path of liberation. [KS, chapter 4, p. 93]
- ॐ The science of *rasa* cannot be fully explained by ordinary words; therefore poets such as Vyāsadeva have elaborately described the pastimes of Kṛṣṇa. Those wonderful pastimes are the respected wealth for both the *kaniṣṭha-adhikārīs* and *uttama-adhikārīs*. [KS, chapter 7, p. 123]
- ॐ There are three types of Vaiṣṇavas—*kaniṣṭha-adhikārīs* whose faith is very soft, *madhyama-adhikārīs*, and *uttama-adhikārīs*. Those who consider *karma-kāṇḍa* and its results as permanent and are averse to the Absolute Truth are called mundane fruitive workers. Those who want to establish the liberation of merging in the impersonal Brahman are completely dry and devoid of *rasa*. They are burnt by knowledge due to not understanding the eternal variegatedness. The Vaiṣṇavas are those who have accepted the eternal spiritual variegatedness of the living entities' supreme destination. They are convince that the living entities' eternal position is to worship the Lord, who is merciful, full of sweetness and opulence, the abode of happiness, and always different from the living entities. The fruitive workers and mental speculators can become Vaiṣṇavas and live as pure human beings by the influence of good association and good fortune. The contamination that is found in the lives of *kaniṣṭha-adhikārī* and *madhyama-adhikārī* Vaiṣṇavas is found in abundance among fruitive workers and mental speculators. Even if the fruitive workers and mental speculators become Vaiṣṇavas, the remnants of their material conceptions and arguments remain as bad habits. Those bad habits are the contaminations that are found in the lives of *kaniṣṭha-adhikārīs* and *madhyama-adhikārīs*. Anyway, these contaminations are certainly the result of nescience and prejudice. Among the three types of Vaiṣṇavas, the *uttama-adhikārī* Vaiṣṇavas have no prejudices or material conceptions. They may have a lack of knowledge in various

material subject matters, but the swanlike Vaiṣṇavas vigorously destroy all sorts of prejudices. The *madhyama-adhikārī* Vaiṣṇavas do not wish to be ass-like Vaiṣṇavas, but the swanlike tendency is not fully present in them. They have some doubts in their hearts due to previous prejudice. Although such persons accept spiritual variegatedness and natural *samādhi*, they cannot properly realize the science of Vaikuṅṭha because of their argumentative nature. Although the *kaniṣṭha-adhikārīs* are known as Vaiṣṇavas, they are totally under the control of prejudice. They associate with fruitive work under the jurisdiction of regulative principles. Although they are not proper candidates for studying this book, if they discuss it with the assistance of *uttama-adhikārīs*, they will also become *uttama-adhikārīs*. Therefore all three types of Vaiṣṇavas should study this book in order to increase their love for Kṛṣṇa and achieve transcendental happiness. [KS, chapter 10, p. 157-8]

D. Scriptural Verses on Kaniṣṭha-Adhikārī

*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. CC 2.22.69-70

*yo bhavet komala-śraddhaḥ
sa kaniṣṭho nigadyate*

“ ‘One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.’

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

“ ‘A prākṛta, or materialistic devotee does not purposefully study the śāstra and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a bhakta-prāya [neophyte devotee], or bhaktābhāsa, for he is a little enlightened by Vaiṣṇava philosophy.’

PURPORT: This verse is from *Śrīmad-Bhāgavatam* (11.2.47). Śrīla Bhaktivinoda Ṭhākura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord’s devotees is always callous to those who envy Kṛṣṇa and Kṛṣṇa’s devotees. Such a person is to be considered an intermediate devotee. He becomes a first-class devotee when, in the course of advancing in devotional service, he feels an intimate

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relationship with all living entities, seeing them as part and parcel of the Supreme Person. CC 2.22.74

III. *Madhyama*

A. Madhyama (from Nectar of Instruction)

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...

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:

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

"The madhyama-adhikārī is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious by nature."...

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*...

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

1. *Gayatri* initiation

- ॐ 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. (NOI 5)
- ॐ 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* (NOI 5)
- ॐ Since Prabhupada stated that harinama (first) initiation takes place on the *kaniṣṭha* platform, it is presumed that this is referring to second initiation

2. Midway

- ॐ 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... (NOI 5)

3. Worships Supreme Personality of Godhead as the highest object of love

- ॐ The *madhyama-adhikārī* is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious by nature. (SB 11.2.46/ NOI 5)

4. Friends with devotees

- ॐ The *madhyama-adhikārī* is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious by nature. (SB 11.2.46/ NOI 5)

5. Help ignorant

- ॐ The *madhyama-adhikārī* is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious by nature. (SB 11.2.46/ NOI 5)

6. Avoid envious

- ॐ The *madhyama-adhikārī* is a devotee who worships the Supreme Personality of Godhead as the highest object of love, makes friends with the Lord's devotees, is merciful to the ignorant and avoids those who are envious by nature. (SB 11.2.46/ NOI 5)

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7. Staunch faith

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

8. Initiated and seriously engaged in devotional service

ॐ 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*.

9. Strong faith, weak knowledge

ॐ "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) (NOI 5)

B. Madhyama (from other sources)

1. Can convince others (SB 4.22.16)

ॐ The *madhyama-adhikārī* (preacher) is also well versed in the śāstras and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the *madhyama-adhikārī* does not care for the demoniac living entities, and the neophyte *kaniṣṭha-adhikārī* does not know much about śāstra but has full faith in the Supreme Personality of Godhead.

2. Makes distinctions/discriminates (SB 4.22.16)

ॐ The *madhyama-adhikārī* (preacher) is also well versed in the śāstras and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the *madhyama-adhikārī* does not care for the demoniac living entities, and the neophyte *kaniṣṭha-adhikārī* does not know much about śāstra but has full faith in the Supreme Personality of Godhead.

3. Avoids nondevotees (CC 1.7.51)

ॐ The devotee in the second stage, the *madhyama-adhikārī*, is completely aware of the *śāstric* conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent.

4. Preaches to innocent (CC 1.7.51)

ॐ The devotee in the second stage, the *madhyama-adhikārī*, is completely aware of the *śāstric* conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent.

5. Greatly attracted to chanting the holy names (CC 2.16.72)

ॐ Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called a *madhyama-bhāgavata*, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the *madhyama-bhāgavata*, who is a via medium.

6. Should offer obeisances amongst each other (CC 2.16.72)

ॐ In his Upadeśāmṛta (5) Śrīla Rūpa Gosvāmī says, **praṇatibhiś ca bhajantam īśam**. This means that *madhyama-adhikārī* devotees should exchange obeisances between themselves.

7. Considers himself *kṛṣṇa-dāsa* (CC 2.16.72)

ॐ An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaiṣṇavas and Kṛṣṇa Himself. Thus the intermediate Vaiṣṇava considers himself *kṛṣṇa-dāsa*, Kṛṣṇa's servant. He therefore preaches Kṛṣṇa consciousness to innocent neophytes and stresses the importance of chanting the Hare Kṛṣṇa *mahā-mantra*. An intermediate devotee can identify the nondevotee or motivated devotee. The motivated devotee or the nondevotee are on the material platform, and they are called *prākṛta*. The intermediate devotee does not mix with such materialistic people.

8. Can rise to first class by hearing from and serving an *uttama-adhikārī* (CC 2.16.74)

ॐ A neophyte and an intermediate devotee should always be eager to hear the *mahā-bhāgavata* and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of *uttama-adhikārī* and become first-class devotees.

9. Special taste for chanting Hare Kṛṣṇa (TLK 36)

The *madhyama-adhikārī* also has a special taste for chanting the Hare Kṛṣṇa mantra. He is also very anxious to live in places like Vṛndāvana, Dvārakā and Mathurā, places where Kṛṣṇa lived.

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10. Eager to live in places where Kṛṣṇa's pastimes took place (TLK 36)

ॐ The *madhyama-adhikārī* also has a special taste for chanting the Hare Kṛṣṇa mantra. He is also very anxious to live in places like Vṛndāvana, Dvārakā and Mathurā, places where Kṛṣṇa lived.

11. Doesn't want to waste time (Śrīmad-Bhāgavatam 3.25.36, Bombay, December 5, 1974)

ॐ *Avyārtha-kālam vasati, nāma-gāne sadā ruciḥ*. The *madhyama-adhikārī*, he wants to see that not a moment is wasted without Kṛṣṇa consciousness. That is *madhyama-adhikārī*. *Avyārtha-kālatvam* [Cc. Madhya 23.18-19]. He's always careful that "Whether I am spoiling the valuable time of my life?" That is the first qualification of *madhyama-adhikārī*. *Avyārtha-kālatvam*. Because we have got very short period, living period. We do not know when we shall die. There is no certainty. Foolish people may think that "I shall live forever," but that is foolishness. Life is very transient. At any moment we can die. Therefore those who are advanced devotee, they want to see that "I have got very short period of life at my disposal." Therefore, he is very anxious to utilize every moment for advancing in Kṛṣṇa consciousness. That is *madhyama-adhikārī*. *Avyārtha-kālatvam*.

C. Madhyama Adhikārī from Kṛṣṇa Saṁhitā

ॐ Those who have not yet succeeded in connecting faith with argument are second grade persons, or *madhyama adhikaris*. [KS, introduction, p. 3]

ॐ Of the three, it is necessary to ascertain who is the proper candidate for studying this book. The neophytes are not qualified, but they can gradually become qualified by attaining a higher stage through good fortune. The expert topmost persons have no direct need for this book other to strengthen their own conclusions. Still, they should discuss this book with due respect in order to benefit the *madhyama-adhikārīs*. Therefore it is the *madhyama-adhikārīs* who are the proper candidates for studying this book. All the above-mentioned three categories of people are qualified to study Śrīmad Bhāgavatam, yet most of the commentaries on the matchless book are composed for the benefit of the neophytes. The commentators were all swanlike persons, and they have exhibited more compassion towards the neophytes than towards the *madhayamas*. Whenever they discuss *jñāna*, they are referring to *brahma-jñāna*, or the impersonal understanding of the Absolute Truth. Therefore modern speculators are not benefitted. Nowadays many people of our country discuss foreign literature and science with a desire to scrutinize its significance. They quickly become faithless after observing the indirect presentations by the writers of the scriptures and the commentaries that are appropriate for the neophytes as mentioned above. They then either adopt a different religion or become famous introducing a new one. The danger with this is that such people uselessly waste their time inventing a new level of understanding while leaving aside the previous

mahājānas perfect path, which automatically uplifts one from a lower qualification to a higher one. If there were some literatures appropriate for the *madhyama adhikāris* to discuss then no *anarthas*, or unwanted things, in the form of sub-religion, cheating religion, or irreligion would have entered India. [KS, introduction, p. 3-4]

- ॐ Sectarianism is a natural byproduct of the Absolute Truth. When *ācāryas* first ascertain and instruct the Truth, it is not polluted with sectarianism. But the rules and regulations received through disciplic succession regarding the goal and the method of achieving it are changed in due course of time according to the mentality and local of the people. A rule that is followed by one society is not necessarily accepted in another society. That is why one community is different from another. As a community gradually develops more respect for its own standards, it develops hatred towards other communities and considers their standards inferior. These sectarian symptoms are seen in all countries since time immemorial. This is prominent amongst the neophytes and to some extent amongst *madhyama-adhikārīs*. Amongst the *uttama-adhikārīs* there is no trace of sectarianism. [KS, introduction, p. 4]
- ॐ *Madhyama-adhikārīs* do not quarrel so much about external standards, but they are always attacked by philosophical disagreements. [KS, introduction, p. 5]
- ॐ Swanlike persons consider the necessity for different practices according to one's qualification, so they are naturally detached from sectarian quarrels. In this regard, it should be understood that both asslike and swanlike people are found amongst the *kaniṣṭha-adhikārīs* and the *madhyama-adhikārīs*. I do not expect that asslike people will accept this book with respect. If neophytes and *madhyama-adhikārīs* become completely indifferent in regard to the contradictions found in various practices and try to advance further, then they become swanlike persons. Then they are our respectable and dear friends. Although swanlike personality may accept a particular practice from birth or childhood according to instructions they have received, they nevertheless remain indifferent and nonsectarian. [KS, introduction, p. 5-6]
- ॐ The doubtful hearts of the *madhyama-adhikārīs* are always swinging between the material and the spiritual due to their being unable to cross into the realm of the Absolute Truth. [KS, chapter 1, p. 70]
- ॐ *Vaikuṅṭha* can be naturally perceived through the *samādhi* of those *uttama-adhikārīs* who have attained love for Kṛṣṇa, who performs pastimes in *Vraja*. The *kaniṣṭha-adhikārīs* and the *madhyama-adhikārīs* are not yet realized in this regard, because such truths cannot be realized by reading or argument. *Kaniṣṭha-adhikārīs* who consider the scriptures as the only authority and logicians who consider themselves liberated are both unable to advance. [KS, chapter 1, p. 72]
- ॐ Two types of persons, the *kaniṣṭha-adhikārīs* and the *uttama-adhikārīs*, are eligible for understanding the science of Kṛṣṇa. The *madhyama-adhikārīs* cannot understand this science due to their doubting nature. *Madhyama-adhikārīs* are known either as

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impersonalists or worshipers of the supreme controller. If they are fortunate, then by the strength of devotees' association they become *uttama-adhikārīs* and also realize the sweetness of Kṛṣṇa's activities through the process of *samādhi*. Although by the mercy of Kṛṣṇa, living entities can easily attain the stage of *uttama-adhikārī*, people generally have greater faith in arguments arising from the *samvit*¹ aspect of the external energy and disregard the simple process of *samādhi* as superstitious. If they become faithful, however, then they first become *kaniṣṭha-adhikārīs*, and later, by the association of devotees, by following the devotees' instructions, and by gradual advancement, they can certainly become *uttama-adhikārīs*. But if they are doubtful from the beginning, then either they become fortunate and cross the ocean of arguments to become *uttama-adhikārīs* or they become more averse to the Lord and fall away from the path of liberation. [KS, chapter 4, p. 93]

ॐ Fearing to cross the threshold of argument, some *madhyama-adhikārīs* say, "Just try to explain these feelings with simple words. There is no need to use Kṛṣṇa's pastimes as examples." But such type of comments are faulty, for the variegatedness of Vaikuṅṭha cannot be explained with simple words... Out of fear that foreign

¹ The superior energy of the Absolute Truth is realized in three different aspects — *sandhinī*, *samvit*, and *hlādinī*. The first manifestation of the Absolute Truth is *sat* (*sandhinī*), *cit* (*samvit*), and *ananda* (*hlādinī*). "In the beginning there was only the Supreme Brahman, then after manifesting His energies, He became known as *sat-cid-ānanda*,"—this kind of misconception arises due to consideration of material time and should not be applied on the Absolute Truth. It is understood by swanlike people that the *sat-cid-ānanda* form of the Lord is beginningless, endless, and eternal. The *sandhinī* energy manifests as the existence of the eternal abode, name, form, associates, relationships, features, and foundation of the Absolute Truth. The superior energy of the Lord has three potencies, namely *cit*, or spiritual, *jīva*, or marginal, and *acit*, or material. The spiritual potency, *cit*, is his internal potency. The marginal and material potencies are separated. These potencies are considered according to the proportion of the energy manifest. Vaikuṅṭha is the abode of the spiritual energy. The names of Kṛṣṇa manifest from the *abhīdhā-sattā*, the body of Kṛṣṇa manifests from the *rūpa-sattā*, and the lovers of Kṛṣṇa manifest from a mixture of the *rūpa-sattā* and the *saṅginī-sattā*. All kinds of relationships manifest from the *sandhinī* aspect. The *sandhinī* aspect of the Lord is the source of all spiritual manifestations and features. The *samvit* aspect of the superior energy consists of knowledge and its practical application (*jñāna* and *vijñāna*). When *samvit* interacts with the manifestations of the *sandhinī* aspect, all emotions appear. Without the presence of emotions, existence would be unknown. Therefore all truths are illuminated by *samvit*. All the emotions of Vaikuṅṭha are created by the *samvit* aspect of the spiritual potency. All relationships in Vaikuṅṭha have been established by Samvitdevī, who is the director of action and inaction. The different *rasas*, such as *śānta* and *dāsyā*, and the respective activities in those *rasas* have been established by *samvit*. If one does not accept the quality of variegatedness, the Samvitdevī manifests for him the impersonal knowledge of Brahman. Therefore impersonal knowledge of Brahman is only the impersonal consideration of Vaikuṅṭha. For one who accepts the quality of variegatedness, Samvitdevī manifests as the Supreme Personality of Godhead. The living entity then accepts the devotional service to the Lord... [KS, chapter 2, p. 74-75]

Sivram Apte English-Sanskrit dictionary:

cit (v): (1) to perceive, notice, observe; (2) to know, understand, be aware, conscious of; (3) to regain consciousness; (4) to appear, shine

cit (n): (1) thought, perception; (2) intelligence, intellect, understanding; (3) heart, mind; (4) soul; (5) animating principle of life; (6) Brahman

scholars will not understand this and accuse us as idol worshippers, should we submerge the jewel of spiritualism? Those who will criticize are certainly immature in their conclusions. Being on a higher platform, why should we fear their fallacious conclusions? The science of *rasa* cannot be fully explained by ordinary words; therefore poets such as Vyāsadeva have elaborately described the pastimes of Kṛṣṇa. Those wonderful pastimes are the respected wealth for both the *kaniṣṭha-adhikārīs* and *uttama-adhikārīs*. [KS, chapter 7, p. 123]

ॐ There are three types of Vaiṣṇavas—*kaniṣṭha-adhikārīs* whose faith is very soft, *madhyama-adhikārīs*, and *uttama-adhikārīs*. Those who consider *karma-kāṇḍa* and its results as permanent and are averse to the Absolute Truth are called mundane fruitive workers. Those who want to establish the liberation of merging in the impersonal Brahman are completely dry and devoid of *rasa*. They are burnt by knowledge due to not understanding the eternal variegatedness. The Vaiṣṇavas are those who have accepted the eternal spiritual variegatedness of the living entities' supreme destination. They are convince that the living entities' eternal position is to worship the Lord, who is merciful, full of sweetness and opulence, the abode of happiness, and always different from the living entities. The fruitive workers and mental speculators can become Vaiṣṇavas and live as pure human beings by the influence of good association and good fortune. The contamination that is found in the lives of *kaniṣṭha-adhikārī* and *madhyama-adhikārī* Vaiṣṇavas is found in abundance among fruitive workers and mental speculators. Even if the fruitive workers and mental speculators become Vaiṣṇavas, the remnants of their material conceptions and arguments remain as bad habits. Those bad habits are the contaminations that are found in the lives of *kaniṣṭha-adhikārīs* and *madhyama-adhikārīs*. Anyway, these contaminations are certainly the result of nescience and prejudice. Among the three types of Vaiṣṇavas, the *uttama-adhikārī* Vaiṣṇavas have no prejudices or material conceptions. They may have a lack of knowledge in various material subject matters, but the swanlike Vaiṣṇavas vigorously destroy all sorts of prejudices. The *madhyama-adhikārī* Vaiṣṇavas do not wish to be ass-like Vaiṣṇavas, but the swanlike tendency is not fully present in them. They have some doubts in their hearts due to previous prejudice. Although such persons accept spiritual variegatedness and natural *samādhi*, they cannot properly realize the science of Vaikuṅṭha because of their argumentative nature. Although the *kaniṣṭha-adhikārīs* are known as Vaiṣṇavas, they are totally under the control of prejudice. They associate with fruitive work under the jurisdiction of regulative principles. Although they are not proper candidates for studying this book, if they discuss it with the assistance of *uttama-adhikārīs*, they will also become *uttama-adhikārīs*. Therefore all three types of Vaiṣṇavas should study this book in order to increase their love for Kṛṣṇa and achieve transcendental happiness. [KS, chapter 10, p. 157-8]

D. Scriptural verses about Madhyama Adhikarī

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

“One who is not very expert in argument and logic based on revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate. CC 2.22.67-6

*yaḥ śāstrādiṣv anipuṇaḥ
śraddhāvān sa tu madhyamaḥ*

“ ‘He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.’

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

“ ‘An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

PURPORT: This is a quotation from *Śrīmad-Bhāgavatam* (11.2.46). This statement was made by the great sage Nārada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras. CC 2.22.73

*teṅho kahe,—“ke vaiṣṇava, ki tānra lakṣaṇa?”
tabe hāsi’ kahe prabhu jāni’ tānra mana*

The inhabitant of Kulīna-grāma said, “Please let me know who is actually a Vaiṣṇava and what his symptoms are.” Understanding his mind, Śrī Caitanya Mahāprabhu smiled and gave the following reply.

*“kṛṣṇa-nāma nirantara yānhāra vadane
sei vaiṣṇava-śreṣṭha, bhaja tānhāra caraṇe*

“A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava [madhyama, according to purport], and your duty is to serve his lotus feet.” Madhya 16.71-7

IV. *Uttama*

A. Uttama (from Nectar of Instruction)

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

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...

The word *uttamam* refers to that which is above material knowledge. *Tama* means "the darkness of this material world," and *ut* means "transcendental."

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

Śrīla Bhaktivinoda Ṭhākura 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.

1. No propensity to blaspheme

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

2. Heart is completely clean

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

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3. Has attained the realized state of unalloyed Kṛṣṇa consciousness

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

4. Very serious and strict

ॐ 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...

5. Always thinking of how to spread Kṛṣṇa consciousness

ॐ 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...

6. Has knowledge above the material world

ॐ The word *uttamam* refers to that which is above material knowledge. *Tama* means "the darkness of this material world," and *ut* means "transcendental."

7. Loses interest in everything but Kṛṣṇa's service

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

8. Understands his only business is to spread Kṛṣṇa consciousness

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

9. Can be seen by ability to convert others

ॐ Śrīla Bhaktivinoda Ṭhākura 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.

B. Uttama (from other sources)

1. Sees the Lord in everything (SB 1.12.17)

ॐ But those who see everything in the Lord or everything of the Lord and also see in everything an eternal relation of the Lord, so that there is nothing within their purview of sight except the Lord, are called the *mahā-bhāgavatas*, or the first-grade devotees of the Lord. Such first-grade devotees of the Lord are perfect in all respects.

2. Sees everything as an eternal relation with the Lord (SB 1.12.17)

ॐ But those who see everything in the Lord or everything of the Lord and also see in everything an eternal relation of the Lord, so that there is nothing within their purview of sight except the Lord, are called the *mahā-bhāgavatas*, or the first-grade devotees of the Lord. Such first-grade devotees of the Lord are perfect in all respects.

3. Makes no distinction between devotee and nondevotee (SB 1.18.16)

ॐ But the *mahā-bhāgavata*, or the first-class devotee, sees everything in relation with the Lord and the Lord present in everyone's relation. The *mahā-bhāgavata*, therefore, does not make any distinction, particularly between a devotee and nondevotee. Mahārāja Parīkṣit was such a *mahā-bhāgavata* devotee because he was initiated by a *mahā-bhāgavata* devotee, Śukadeva Gosvāmī. He was equally kind, even to the personality of Kali, and what to speak of others.

4. Sees Paramātmā in everyone's heart (SB 3.24.46)

ॐ But a person who sees that the Lord is sitting as *Paramātmā* in everyone's heart and that everything is depending or existing on the transcendental energy of the Supreme Lord is in the highest devotional position.

5. Can convince others on strength of Vedic knowledge (SB 4.22.16)

ॐ There are three different kinds of devotees, namely *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*: the neophyte, the preacher and the *mahā-bhāgavata*, or the highly advanced devotee. The highly advanced devotee is one who knows the conclusion of the Vedas in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic

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evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination.

6. No discrimination (SB 4.22.16)

ॐ There are three different kinds of devotees, namely kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī: the neophyte, the preacher and the mahā-bhāgavata, or the highly advanced devotee. The highly advanced devotee is one who knows the conclusion of the Vedas in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination.

7. Sees everyone else as a Vaisnava (CC 1.7.51)

ॐ However, the mahā-bhāgavata or uttama-adhikārī, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (tṛṇād api su-nīcena taror iva sahiṣṇunā). However, even if a devotee is in the uttama-bhāgavata status he must come down to the second status of life, madhyama-adhikārī, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava.

8. Causes one to immediately remember Kṛṣṇa (CC 2.16.74)

ॐ Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if an observer immediately remembers the holy name of Kṛṣṇa upon seeing a Vaiṣṇava, that Vaiṣṇava should be considered a mahā-bhāgavata, a first-class devotee. Such a Vaiṣṇava is always aware of his Kṛṣṇa conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Kṛṣṇa, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Kṛṣṇa consciousness is the basis of knowledge and action, he sees everything as being connected with Kṛṣṇa. Such a person is able to chant the holy name of Kṛṣṇa perfectly. Such a mahā-bhāgavata Vaiṣṇava has the transcendental eyes to see who is sleeping under the spell of māyā, and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Kṛṣṇa consciousness. He opens eyes that are closed by forgetfulness of Kṛṣṇa. Thus the living entity is liberated from the dullness of material energy and is engaged fully in the service of the Lord.

9. Can convert living entity (CC 2.16.74)

ॐ A mahā-bhāgavata can turn a living entity from abominable material life to the Lord's service. This is the test of a mahā-bhāgavata. Although preaching is not

meant for a mahā-bhāgavata, a mahā-bhāgavata can descend to the platform of madhyama-bhāgavata just to convert others to Vaiṣṇavism. Actually a mahā-bhāgavata is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided.

10. Doesn't consider who is fit or unfit for preaching (CC 2.16.74)

ॐ “The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently, he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.” When teaching Sanātana Gosvāmī, the Lord further said: *śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra / 'uttama-adhikārī' se tāraye saṁsāra* “One who is expert in the Vedic literature and has full faith in the Supreme Lord is an *uttama-adhikārī*, a first-class Vaiṣṇava, a topmost Vaiṣṇava who can deliver the whole world and turn everyone to Kṛṣṇa consciousness.” (Cc. Madhya 22.65) With great love and affection, the mahā-bhāgavata observes the Supreme Personality of Godhead, devotional service and the devotee. He observes nothing beyond Kṛṣṇa, Kṛṣṇa consciousness and Kṛṣṇa's devotees. The mahā-bhāgavata knows that everyone is engaged in the Lord's service in different ways. He therefore descends to the middle platform to elevate everyone to the Kṛṣṇa conscious position.

11. On platform of *bhava* (NOD 17 – Ecstatic Love)

ॐ By the process of executing regulated devotional service, one is actually elevated onto the transcendental stage, beyond the material modes of nature. At that time one's heart becomes illuminated like the sun. The sun is far above the planetary systems, and there is no possibility of its being covered by any kind of cloud; similarly, when a devotee is purified like the sun, from his pure heart there is a diffusion of ecstatic love which is more glorious than the sunshine. Only at that time is the attachment to Kṛṣṇa perfect. Spontaneously, the devotee becomes eager to serve the Lord in his ecstatic love. At this stage the devotee is on the platform of *uttama-adhikārī*, perfect devotion. Such a devotee has no agitation from material affections and is interested only in the service of Rādhā and Kṛṣṇa.

12. Rarely achieved (many times mentioned) (Śrīmad-Bhāgavatam 7.9.4
— Mayapur, February 11, 1976)

ॐ And *ut)tama-adhikārī*, that is very rarely attained, this stage. *Uttama-adhikārī*, has only equal, one vision, *samaḥ sarveṣu bhūteṣu mad-bhaktim labhate*. The *uttama-adhikārī*, he does not think that "He is envious," or "he is this," or "he is that," he sees that everyone is engaged in Kṛṣṇa consciousness. That is not to be imitated. That Prahlāda Mahārāja is like that. He did not know who is his enemy and who is friend.

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No, he did not know. He is *uttama-adhikārī*, *mahā-bhāgavata*. So this *mahā-bhāgavata*, this word is very important in this verse, *mahā-bhāgavato 'rbhakaḥ*.

13. Already Liberated - Iso 6

Those who imitate an *uttama-adhikārī* by flaunting a sense of oneness or fellowship but who behave on the bodily platform are actually false philanthropists. The conception of universal brotherhood must be learned from an *uttama-adhikārī* and not from a foolish person who does not properly understand the individual soul or the Supreme Lord's Supersoul expansion, who dwells everywhere.

According to the *Bhagavad-gītā* (18.54), only one who is already on the liberated platform (*brahma-bhūta*) can become an *uttama-adhikārī* devotee and see every living being as his own brother. This vision cannot be had by politicians, who are always after some material gain. One who imitates the symptoms of an *uttama-adhikārī* may serve another's outward body for the purpose of fame or material reward, but he does not serve the spirit soul. Such an imitator can have no information of the spiritual world. The *uttama-adhikārī* sees the spirit soul within the material body and serves him as spirit. Thus the material aspect is automatically served.

C. Uttama adhikārī from Kṛṣṇa Saṁhitā

- ॐ And those who are expert in connecting these two are perfect in all respects. They are able to attain perfection by utilizing material resources in the independent endeavors. They are called topmost persons, or *uttama-adhikaris*. [KS, introduction, p. 3]
- ॐ Sectarianism is a natural byproduct of the Absolute Truth. When *ācāryas* first ascertain and instruct the Truth, it is not polluted with sectarianism. But the rules and regulations received through disciplic succession regarding the goal and the method of achieving it are changed in due course of time according to the mentality and local of the people. A rule that is followed by one society is not necessarily accepted in another society. That is why one community is different from another. As a community gradually develops more respect for its own standards, it develops hatred towards other communities and considers their standards inferior. These sectarian symptoms are seen in all countries since time immemorial. This is prominent amongst the neophytes and to some extent amongst *madhyama-adhikārīs*. Amongst the *uttama-adhikārīs* there is no trace of sectarianism. [KS, introduction, p. 4]
- ॐ Swanlike persons consider the necessity for different practices according to one's qualification, so they are naturally detached from sectarian quarrels. In this regard, it should be understood that both asslike and swanlike people are found amongst the *kaniṣṭha-adhikārīs* and the *madhyama-adhikārīs*. I do not expect that asslike people will accept this book with respect. If neophytes and *madhyama-adhikārīs* become completely indifferent in regard to the contradictions found in various practices and try to advance further, then they become swanlike persons. Then they are our respectable and dear friends. Although swanlike personality may accept a particular

practice from birth or childhood according to instructions they have received, they nevertheless remain indifferent and nonsectarian. [KS, introduction, p. 5-6]

ॐ Vaikuṅṭha can be naturally perceived through the *samādhi* of those *uttama-adhikārīs* who have attained love for Kṛṣṇa, who performs pastimes in Vraja. The *kaniṣṭha-adhikārīs* and the *madhyama-adhikārīs* are not yet realized in this regard, because such truths cannot be realized by reading or argument. *Kaniṣṭha-adhikārīs* who consider the scriptures as the only authority and logicians who consider themselves liberated are both unable to advance. [KS, chapter 1, p. 72]

ॐ Two types of persons, the *kaniṣṭha-adhikārīs* and the *uttama-adhikārīs*, are eligible for understanding the science of Kṛṣṇa. The *madhyama-adhikārīs* cannot understand this science due to their doubting nature... If they become faithful, however, then they first become *kaniṣṭha-adhikārīs*, and later, by the association of devotees, by following the devotees' instructions, and by gradual advancement, they can certainly become *uttama-adhikārīs*. But if they are doubtful from the beginning, then either they become fortunate and cross the ocean of arguments to become *uttama-adhikārīs* or they become more averse to the Lord and fall away from the path of liberation. [KS, chapter 4, p. 93]

ॐ The science of *rasa* cannot be fully explained by ordinary words; therefore poets such as Vyāsadeva have elaborately described the pastimes of Kṛṣṇa. Those wonderful pastimes are the respected wealth for both the *kaniṣṭha-adhikārīs* and *uttama-adhikārīs*. [KS, chapter 7, p. 123]

ॐ There are three types of Vaiṣṇavas—*kaniṣṭha-adhikārīs* whose faith is very soft, *madhyama-adhikārīs*, and *uttama-adhikārīs*. Those who consider *karma-kāṇḍa* and its results as permanent and are averse to the Absolute Truth are called mundane fruitive workers. Those who want to establish the liberation of merging in the impersonal Brahman are completely dry and devoid of *rasa*. They are burnt by knowledge due to not understanding the eternal variegatedness. The Vaiṣṇavas are those who have accepted the eternal spiritual variegatedness of the living entities' supreme destination. They are convince that the living entities' eternal position is to worship the Lord, who is merciful, full of sweetness and opulence, the abode of happiness, and always different from the living entities. The fruitive workers and mental speculators can become Vaiṣṇavas and live as pure human beings by the influence of good association and good fortune. The contamination that is found in the lives of *kaniṣṭha-adhikārī* and *madhyama-adhikārī* Vaiṣṇavas is found in abundance among fruitive workers and mental speculators. Even if the fruitive workers and mental speculators become Vaiṣṇavas, the remnants of their material conceptions and arguments remain as bad habits. Those bad habits are the contaminations that are found in the lives of *kaniṣṭha-adhikārīs* and *madhyama-adhikārīs*. Anyway, these contaminations are certainly the result of nescience and prejudice. Among the three types of Vaiṣṇavas, the *uttama-adhikārī* Vaiṣṇavas have no prejudices or material conceptions. They may have a lack of knowledge in various

Nectar of Instruction (*Upadeśāmṛta*) Verse 5

material subject matters, but the swanlike Vaiṣṇavas vigorously destroy all sorts of prejudices. The *madhyama-adhikārī* Vaiṣṇavas do not wish to be ass-like Vaiṣṇavas, but the swanlike tendency is not fully present in them. They have some doubts in their hearts due to previous prejudice. Although such persons accept spiritual variegatedness and natural *samādhi*, they cannot properly realize the science of Vaikuṅṭha because of their argumentative nature. Although the *kaniṣṭha-adhikārīs* are known as Vaiṣṇavas, they are totally under the control of prejudice. They associate with fruitive work under the jurisdiction of regulative principles. Although they are not proper candidates for studying this book, if they discuss it with the assistance of *uttama-adhikārīs*, they will also become *uttama-adhikārīs*. Therefore all three types of Vaiṣṇavas should study this book in order to increase their love for Kṛṣṇa and achieve transcendental happiness. [KS, chapter 10, p. 157-8]

D. Scriptural Verses on Uttama

*sāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra
'uttama-adhikārī' sei tārāye saṁsāra*

“One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world. CC 2.22.65-66, 72

*sāstre yuktau ca nipuṇaḥ
sarvathā dṛḍha-niścayaḥ
prauḍha-śraddho 'dhikārī yaḥ
sa bhaktāv uttamo mataḥ*

“ ‘One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.’

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

“ ‘A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

*gṛhītvāpīndriyair arthān
yo na dveṣṭi na hṛṣyati
viṣṇor māyām idam paśyan
sa vai bhāgavatottamaḥ*

Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Viṣṇu is neither repelled nor elated. He is indeed the greatest among devotees.

PURPORT: According to Śrīla Śrīdhara Svāmī, the position of the *uttama-adhikārī*, or first-class devotee of the Lord, is so worshipable that additional symptoms are now given in eight verses. It should be understood that unless one comes in contact with the lotus feet of a pure devotee of the Lord, the path of freedom from material illusion is very difficult to understand. In the fifth verse of *Śrī Upadeśāmṛta* Śrīla Rūpa Gosvāmī has stated, *śuśrūṣayā bhajana-vijñam ananyam anya-nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā*: “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.” Śrīla Prabhupāda comments, “In this verse Śrīla Rūpa Gosvāmī advises the devotee to be intelligent enough to distinguish between the *kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *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.” Therefore additional symptoms will now be given so that the conditioned soul who desires to go back home, back to Godhead, can properly identify the bona fide spiritual master.

According to Śrīla Śrīdhara Svāmī and Śrīla Jīva Gosvāmī, associating with a pure devotee of the Lord is so important that now that the various categories of devotional service have been defined, eight additional verses are given concerning the qualifications of a pure devotee, so that students of *Śrīmad-Bhāgavatam* will make no mistake in this connection. Similarly, in the Second Chapter of *Bhagavad-gītā* Arjuna asked Kṛṣṇa about the symptoms of a completely Kṛṣṇa conscious person, and Kṛṣṇa elaborately explained the symptoms of one who is *prajñā pratiṣṭhitā*, or established in Kṛṣṇa consciousness.

. . . Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has warned in his commentary on this verse that by envying any of the three classes of devotees—*uttama-adhikārī*, *madhyama-adhikārī* or *kaniṣṭha-adhikārī*—one falls down to the platform of impersonalism and loses all power to benefit others or even himself. Therefore those who are trying to advance in Kṛṣṇa consciousness should not endanger their transcendental experience by unnecessarily criticizing other Vaiṣṇavas. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, if one engages in *phalgu-vairāgya*, or renouncing material things that are favorable to the service of Lord Kṛṣṇa, one runs the risk of being polluted by impersonal philosophy. On the other hand, by sticking to the principle of *yukta-vairāgya*, engaging everything for Kṛṣṇa without personal desire, one can remain aloof from the danger of material sense gratification and gradually come to the *mahā-bhāgavata* platform, as mentioned in this verse.

*dehendriya-prāṇa-mano-dhiyām yo
janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ
samsāra-dharmair avimuhyamānaḥ
smṛtyā harer bhāgavata-pradhānaḥ*

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Within the material world, one’s material body is always subject to birth and decay. Similarly, the life air [*prāṇa*] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered *bhāgavata-pradhāna*, the foremost devotee of the Lord.

PURPORT: ... Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has described the process by which one becomes an *uttama-adhikārī*. If one is fortunate, he gradually becomes disgusted with the limited vision and activities of the *kaniṣṭha-adhikārī* and learns to appreciate the expanded vision of the *madhyama-adhikārī*, who is able to recognize that every living entity should become a devotee of Kṛṣṇa and that one achieves the perfection of life by following in the footsteps of an *uttama-adhikārī* devotee of the Lord. As one’s devotional service gradually intensifies and one repeatedly bathes in dust from the lotus feet of a pure devotee, the harassment of birth, death, hunger, thirst, fear and so on gradually cease disturbing the mind. As stated in *Bhakti-rasāmṛta-sindhu* (1.2.114),

*alabdhe vā vinaṣṭe vā
bhakṣyācchādāna-sādhane
aviklava-matir bhūtṅvā
harim eva dhiyā smaret*

“Even if a devotee is frustrated in his attempt to eat properly or clothe himself properly, he should not allow this material failure to disturb his mind; rather, he should use his intelligence to remember his master, Lord Kṛṣṇa, and thus remain undisturbed.” As one becomes mature in this process of remembering Kṛṣṇa in all circumstances, he is awarded the title *mahā-bhāgavata*...

*na kāma-karma-bījānām
yasya cetasi sambhavaḥ
vāsudevaika-nilayaḥ
sa vai bhāgavatottamaḥ*

One who has taken exclusive shelter of the Supreme Lord, Vāsudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered *bhāgavatottama*, a pure devotee of the Lord on the highest platform.

*na yasya janma-karmabhyām
na varṇāśrama-jātibhiḥ
sajjate ’sminn ahaṁ-bhāvo
dehe vai sa hareḥ priyaḥ*

Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the *varṇāśrama* social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearest servitor of the Supreme Personality of Godhead.

PURPORT: ... According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, *kaniṣṭha-adhikārī*s think that *karma-miśra bhakti*, or devotional service mixed with material endeavor, is the ultimate in spiritual life. They become attached to verses such as this:

*varṇāśramācāra-vatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam*

“The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama*. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four *varṇas* and *āśramas*.” (*Viṣṇu Purāṇa* 3.8.9) Thus they think that material work in which a portion of the fruits are offered to God forms the highest platform of human life...

*na yasya svaḥ para iti
vitteṣv ātmani vā bhidā
sarva-bhūta-samaḥ śāntaḥ
sa vai bhāgavatottamaḥ*

When a devotee gives up the selfish conception by which one thinks “This is my property, and that is his,” and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiṣṇava is considered to be at the highest standard of devotional service.

*tri-bhuvana-vibhava-hetave 'py akunṭha-
smṛtir ajitātma-surādibhir vimṛgyāt
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ*

The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmā and Śiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment—indeed, not for half a moment—even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiṣṇavas.

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*bhagavata uru-vikramāṅghri-śākhā-
nakha-maṇi-candrikayā nirasta-tāpe
hṛdi katham upasīdatām punaḥ sa
prabhavati candra ivodite ṛka-tāpaḥ*

How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun.

*visṛjati hṛdayam na yasya sākṣād
dharir avaśābhīhito 'py aghaughā-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmaḥ
sa bhavati bhāgavata-pradhāna uktaḥ*

The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Kṛṣṇa with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as *bhāgavata-pradhāna*, the most exalted devotee of the Lord. SB 11.2.48-55

*manuṣyāṅām sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mām vetti tattvataḥ*

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth. Bg 7.3

*bahūnām janmanām ante
jñānavān mām prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ*

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare. Bg 7.19

V. *PQPA 6: The Perfect Devotee*

Śrīla Prabhupāda: Yes.

Bob: So one in this material world never escapes his *karma* completely?
Śrīla Prabhupāda: Yes, he escapes. No more *karma* for a devotee. No more karmic reaction.
Bob: But you must be the best devotee.
Śrīla Prabhupāda: Hm-m... No, I don't consider myself the best devotee. I am the lowest.
Bob: No!
Śrīla Prabhupāda: *You* are the best devotee.
Bob: [Laughs.] Oh, no, no! But, see, you say—what you say... always seems right.
Śrīla Prabhupāda: Yes.
Bob: Then you must be the best devotee.
Śrīla Prabhupāda: The thing is that even the best devotee, when he preaches, comes to the second-class platform of a devotee.
Bob: What would the best devotee be doing?
Śrīla Prabhupāda: The best devotee does not preach.
Bob: What does he do?
Śrīla Prabhupāda: He sees that there is no need of preaching. For him, everyone is a devotee. [Bob laughs heartily] Yes, he sees no more nondevotees—all devotees. He is called an *uttama-adhikārī*. But while I am preaching, how can I say I am the best devotee? Just like Rādhārāṇī—She does not see anyone as a nondevotee. Therefore we try to approach Rādhārāṇī.
Bob: Who is this?
Śrīla Prabhupāda: Rādhārāṇī, Kṛṣṇa's consort.
Bob: Ah.
Śrīla Prabhupāda: If anyone approaches Rādhārāṇī, She recommends to Kṛṣṇa, “Here is the best devotee. He is better than Me,” and Kṛṣṇa cannot refuse him. That is the best devotee. But it is not to be imitated: “I have become the best devotee.”

*īsvare tad-adhīneṣu
 bālīṣeṣu dviṣatsu ca
 prema-maitrī-kṛpopekṣā
 yaḥ karoti sa madhyamaḥ
 (Bhāg. 11.2.46)*

A second-class devotee has the vision that some are envious of God, but this is not the vision of the best devotee. The best devotee sees, “Nobody is envious of God. Everyone is better than me.” Just like *Caitanya-caritāmṛta*'s author, Kṛṣṇadāsa Kavirāja. He says, “I am lower than the worm in the stool.”

Bob: Who is saying this?
Śrīla Prabhupāda: Kṛṣṇadāsa Kavirāja, the author of *Caitanya-caritāmṛta: purīṣera kīṭa haite muñi se laghiṣṭha*. He is not making a show. He is feeling like that. “I am the lowest. Everyone is best, but I am the lowest. Everyone is engaged in Kṛṣṇa's service. I am not engaged.” Caitanya Mahāprabhu said “Oh, I have not a pinch of devotion to Kṛṣṇa. I cry to make a show. If I had been a devotee of Kṛṣṇa, I would have died long ago. But I am living. That is the proof that I do not love Kṛṣṇa.” That is the vision of the best devotee. He is so much absorbed in Kṛṣṇa's love that he says, “Everything is going on, but I am the lowest. Therefore I cannot see God.” That is the best devotee.

Nectar of Instruction (*Upadeśāmṛta*) Verse 5

Bob: So a devotee must work for everybody's liberation?

Śrīla Prabhupāda: Yes. A devotee must work under the direction of a bona fide spiritual master, not imitate the best devotee.

Bob: Excuse me?

Śrīla Prabhupāda: One should not imitate the best devotee.

VI. How to recognize a Vaiṣṇava

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

*prabhu kahe,—"yāñra 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:

*"ataeva yāñra mukhe eka kṛṣṇa-nāma
sei ta 'vaiṣṇava, kariha tāñhāra 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. 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. 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.

A. From *Caitanya Caritāmṛta*

*gṛhastha viṣayī āmi, ki mora sādhanē
śrī-mukhe ājñā kara prabhu—nivedi caraṇē*

Satyarāja Khān said, "My dear Lord, being a householder and a materialistic man, I do not know the process of advancing in spiritual life. I therefore submit myself unto Your lotus feet and request You to give me orders."

*prabhu kahena,—‘kṛṣṇa-sevā’, ‘vaiṣṇava-sevana’
‘nirantara kara kṛṣṇa-nāma-saṅkīrtana’*

Śrī Caitanya Mahāprabhu replied, “Without cessation continue chanting the holy name of Lord Kṛṣṇa. Whenever possible, serve Him and His devotees, the Vaiṣṇavas.”

*satyarāja bale,—vaiṣṇava ciniba kemane?
ke vaiṣṇava, kaha tāṅra sāmānya lakṣaṇe*

Upon hearing this, Satyarāja said, “How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?”

*prabhu kahe,—“yāṅra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,—śreṣṭha sabākāra”*

Śrī Caitanya Mahāprabhu replied, “Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.

*“ataeva yāṅra mukhe eka kṛṣṇa-nāma
sei ta’ vaiṣṇava, kariha tāṅhāra sammāna”*

Śrī Caitanya Mahāprabhu then finally advised, “One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him.” (Madhya 15.103-106, 111)

B. Example of George Harrison

ॐ 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. 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. 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. (NOI 5)

VII. *Initiation - the process of becoming attached to Kāñēa*

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

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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."

Dīkṣā, or spiritual initiation, is explained in the *Bhakti-sandarbha* (868) 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."

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 Vaiṣṇavas. 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 jñānaṁ*), he is fit for being initiated. *Divyaṁ jñānaṁ* is technically called *tad-vijñāna*, or knowledge about the Supreme. *Tad-vijñānārthaṁ 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."

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. *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*.

A. One becomes attached to Kṛṣṇa by taking initiation

ॐ 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."

B. At initiation, once fully surrendered, Kṛṣṇa accepts the devotee to be as good as himself

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."

C. Initiation gradually leads to disinterest in spiritual life

ॐ Dīkṣā, or spiritual initiation, is explained in the Bhakti-sandarbhā (868) 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."

D. Disciple must be willing to practice austerity

ॐ 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 Vaiṣṇavas. 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*

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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. *Divyaṁ jñānam* is technically called *tad-vijñāna*, or knowledge about the Supreme. *Tad-vijñānārthaṁ 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."

E. Disciple shouldn't accept a guru without following his instructions

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

F. Or for show

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

G. Disciple must be inquisitive

ॐ 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*).

VIII. *Qualifications of the disciple*

*tapasā brahmacaryeṇa
śamena ca damena ca
tyāgena satya-śaucābhyām
yamena niyamena vā*

To concentrate the mind, one must observe a life of celibacy and not fall down. One must undergo the austerity of voluntarily giving up sense enjoyment. One must then control the mind and senses, give charity, be truthful, clean and nonviolent, follow the regulative principles and regularly chant the holy name of the Lord. (SB 6.1.13)

IX. *The guru*

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

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.

A. One should accept an *uttama adhikārī* as guru

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

ॐ 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.

B. Everything should be offered to the guru

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

C. The *brahmacari* should beg on behalf of the spiritual master

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

D. The necessity of accepting a spiritual master

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth. (Bg 4.34)

*tasmād gurum prapadyeta
jijñāsuḥ śreya uttamam
śābde pare ca niṣṇātam
brahmaṇy upaśamāśrayam*

Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that

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he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

*tatra bhāgavatān dharmān
śikṣed gurv-ātma-daivataḥ
amāyayānuvṛtṭyā yais
tuṣyed ātmātma-do hariḥ*

Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.

*sarvato manaso 'saṅgam
ādau saṅgam ca sādhuṣu
dayām maitrīm praśrayam ca
bhūteṣv addhā yathocitam*

A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings. (SB 11.3.21-23)

*tad-vijñānārtham sa gurum evābhigacchet
samit-pāṇiḥ śrotriyam brahma-niṣṭham*

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the Vedas and firmly devoted to the Absolute Truth." [Muṇḍaka Upaniṣad 1.2.12]

X. Faith

A. Misc

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

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

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 māṁ ekaṁ śaraṇaṁ 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.

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. 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.

1. Mad. 22.62 means to accept Bg. with full faith AS IT IS.

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

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

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2. Interpreting is not faith.

ॐ 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 śaraṇaṁ vraja*. "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

3. When one's faith becomes strong that one should surrender that faith becomes the basis for advancing.

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

4. When one understands that he's an eternal servant of Kṛṣṇa, he loses interest in material acts.

ॐ 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. 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.

5. Prabhupāda's success is due to his faith (Room Conversation, January 28, 1977, Bhubaneswar)

Prabhupāda: Always in danger because they are neophytes, just like a child is always in danger. So how you can save them? He's always in danger. So as far as possible, let us try. He's going to the fire. He's going to the water. He's going to the animal. He's eating some poison. So always in danger. That childish age is dangerous. Therefore mother takes care. Danger is already there because he's neophyte, *kaniṣṭha-adhikārī*. Therefore we have to abide by the injunction of the *śāstra* and guided by guru. That's all. That is our secure position. And otherwise danger always.

Prthu-putra: One boy in Paris, he had a visit...

Prabhupāda: Whatever it may be, this is the position. Those who are neophyte, they are always in danger. Therefore their duty is to be guided by *sādhu-śāstra-guru*. That's all. That is our... Now, I'll say from my practical life... It is not pride. Actually everyone knows that my Guru Mahārāja had thousands of disciples. So out of thousands of disciples, practically I am little successful. That everyone knows. Why? Because I firmly believed in the words of

my guru. That's all. This is the... There may be many other Godbrother, maybe very learned and very advanced, whatever it may be, favored, and... Everyone claims that "I am the most favorite." And practical point of view... So I think sometimes that "Why this wonderful thing has happened to me?" So I search out. I search out only that I cent percent believe in the words of my spiritual... That's all, nothing else. *Guru-mukha-padma-vākya, cittete koriyā aikya, āra nā koriho mane āśā*. Don't think of any nonsense. Simply execute what your guru has said. That is success. You are daily singing, *guru-mukha-padma-vākya*. You know the meaning?

B. Scriptural references on Faith

1. CC 2.22.60-64, 71, 75-81

*ei ājñā-bale bhaktera 'śraddhā' yadi haya
sarva-karma tyāga kari' se kṛṣṇa bhajaya*

"If the devotee has faith in the strength of this order, he worships Lord Kṛṣṇa and gives up all other activities.

*tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate*

" 'As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoh, one has to act according to the regulative principles of the Vedic injunctions.'

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

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

PURPORT: Firm faith and confidence are called *śraddhā*. When one engages in the Lord's devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (*karma*) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Kṛṣṇa consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord's service.

*yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopasākhāḥ*

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*prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

“By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same way, by worshiping Kṛṣṇa and rendering Him service, one automatically satisfies all the demigods.’

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

“A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one’s faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

PURPORT: The word *śraddhāvān* (faithful) means understanding Kṛṣṇa to be the *summum bonum*, the eternal truth and absolute transcendence. If one has full faith in Kṛṣṇa and confidence in Him, one becomes eligible to discharge devotional service confidentially. According to one’s faith, one is a topmost, intermediate or inferior devotee.

*rati-prema-tāratamye bhakta—tara-tama
ekādaśa skandhe tāra kariyāche lakṣaṇa*

“A devotee is considered superlative and superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been ascertained.

PURPORT: Śrīla Bhaktivinoda Ṭhākura has stated that if one has developed faith in Kṛṣṇa consciousness, he is to be considered an eligible candidate for further advancement in Kṛṣṇa consciousness. Those who have faith are divided into three categories—*uttama*, *madhyama* and *kaniṣṭha* (first-class, second-class and neophyte). A first-class devotee has firm conviction in the revealed scriptures and is expert in arguing according to the *śāstras*. He is firmly convinced of the science of Kṛṣṇa consciousness. The *madhyama-adhikārī*, or second-class devotee, has firm conviction in Kṛṣṇa consciousness, but he cannot support his conviction by citing śāstric references. The neophyte devotee does not yet have firm faith. In this way the devotees are typed.

The standard of devotion is also categorized in the same way. A neophyte believes that only love of Kṛṣṇa or Kṛṣṇa consciousness is very good, but he may not know the basis of pure Kṛṣṇa consciousness or how one can become a perfect devotee. Sometimes in the heart of a neophyte there is attraction for *karma*, *jñāna* or *yoga*. When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the *śāstras*, he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative, in terms of their love and attachment for Kṛṣṇa.

It should be understood that a *madhyama-adhikārī*, a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with śāstric reference.

A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with śāstric reference, can gradually become a first-class devotee by studying the śāstras and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikārī*, a first-class devotee.

*sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre
kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre*

“A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa’s devotee.

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ*

“In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.’

*sei saba guṇa haya vaiṣṇava-lakṣaṇa
saba kahā nā yāya, kari dig-daraśana*

“All these transcendental qualities are the characteristics of pure Vaiṣṇavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

*kṛpālu, akṛta-droha, satya-sāra sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana
sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣaḍ-guṇa
mita-bhuk, apramatta, mānada, amānī
gambhīra, karuṇa, maitra, kavi, dakṣa, maunī*

“Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities—lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

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titikṣavaḥ kārūṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣanāḥ

“Devotees are always tolerant, forbearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.’

C. More on Faith (borrowed from Kadamba Kanana Swami’s notes)

1. Dictionary definitions of ‘faith’

a. Unabridged Oxford English Dictionary

The L. *fides*, like its etymological cognate Gr., which it renders in the N.T., had the following principal senses: 1. Belief, trust. 2. That which produces belief, evidence, token, pledge, engagement. 3. Trust in its objective aspect, troth; observance of trust, fidelity.] I. Belief, trust, confidence. 1. a. Confidence, reliance, trust (in the ability, goodness, etc., of a person; in the efficacy or worth of a thing; or in the truth of a statement or doctrine). Const. *in, of*. In early use, only with reference to religious objects; this is still the prevalent application, and often colours the wider use. b. Belief proceeding from reliance on testimony or authority. 2. Phrases. *to give faith*: to yield belief *to*. *to pin one's faith to* or *upon*: to believe implicitly. 3. *Theol.* in various specific applications. a. Belief in the truths of religion; belief in the authenticity of divine revelation (whether viewed as contained in Holy Scripture or in the teaching of the Church), and acceptance of the revealed doctrines. b. That kind of faith (distinctively called *saving* or *justifying faith*) by which, in the teaching of the N.T., a sinner is justified in the sight of God. This is very variously defined by theologians (see quotes.), but there is general agreement in regarding it as a conviction practically operative on the character and will, and thus opposed to the mere intellectual assent to religious truth (sometimes called *speculative faith*). c. The spiritual apprehension of divine truths, or of realities beyond the reach of sensible experience or logical proof. By Christian writers often identified with the preceding; but not exclusively confined to Christian use. Often viewed as the exercise of a special faculty in the soul of man, or as the result of supernatural illumination. 4. That which is or should be believed. a. A system of religious belief, e.g. *the Christian, Jewish, Muslim, etc., faith*. Also, *confession, rule of faith*, for which see those words. b. *the faith*: the true religion; usually = the Christian faith. Also, without article in certain phrases, as *contrary to faith*, etc. *of faith*: part and parcel of the faith. c. What is believed, or required to be believed, on a particular subject. Also *pl.* points of faith, tenets. 5. *act of (the) faith*: = auto da fi. Obs.

II. Inducement to belief or trust. 6. Power to produce belief, credit, convincing authority. Obs. 7. Attestation, confirmation, assurance. Obs. 8. a. Assurance given, formal

declaration, pledge, promise. In phrases, *to do, make faith* (= L. *fidem facere*): to affirm, promise, give surety. *to give (one's) faith* (= L. *fidem dare*): to give assurance, pledge one's word. *on his faith*: on parole. Obs. b. *on the faith of*: in reliance on the security of.

III. The obligation imposed by a trust. 9. a. The duty of fulfilling one's trust; allegiance owed to a superior, fealty; the obligation of a promise or engagement. b. In many phrases, in which the sense approaches that of 8: *to engage, pledge, plight (one's) faith; to swear, perjure one's faith; to keep (hold), break, violate (one's) faith; so breach of faith*. 10. The quality of fulfilling one's trust; faithfulness, fidelity, loyalty. *to bear faith*: to be loyal to. 11. *good faith, bad faith*: = L. *bona, mala fides*, in which the primary notion seems to have been the objective aspect of confidence well or ill bestowed. The Eng. uses closely follow those of L. a. *good faith*: fidelity, loyalty (= sense 10); esp. honesty of intention in entering into engagements, sincerity in professions, *bona fides*. b. *bad faith*: faithlessness, treachery; intent to deceive. *Punic* (rarely *Carthaginian*) *faith* (= L. *fides Punica*): faithlessness. 12. In asseverative phrases. a. *in (good) faith*: in truth, really, 'sooth to say'. b. *in faith, i' faith, faith, good faith*: used interjectionally. c. In quasi-oaths. *by* or *on my, thy*, etc., *faith, by the faith of (my body, love, etc.)*. *my faith* (= Fr. *ma foi!*). 13. An alleged designation for a company of merchants.

IV. 14. Comb. Chiefly objective, as *faith-breach, -breaker, -philosophy, -state, -stretcher, -value, faith-definition, -reformation, -tradition; faith-breaking, -keeping* n. and adj.; *faith-confirming, -infringing, -shaking, -sown, -starved, -straining, -workful* adjs.; *faith-wise* adv.; *faith-cure*, a cure wrought by means of 'the prayer of faith' (*Jas. v. 15*); whence *faith-curer, -curist*, one who believes in or practises *faith-cure*; *faith-fire*, fig. the flame of faith; *faith-healer* = *faith-curer*; *faith-healing*, healing by *faith-cure*; *faith-ladder* (see quot. a1910); *faith-mark*, one of the leading tenets of religion; *faith-press*, the Inquisition.

b. The Harper Collins Dictionary of Philosophy, 2nd edition

Faith -, (from Latin, *fides*, faith, trust, loyalty) 1. acceptance of a system of beliefs believed to be true. 2. belief in the creeds of a religion. 3. steadfast belief and trust in God (usually one who has revealed Himself and can be known). 4. belief in something despite the evidence against it. 5. belief in something even though there is an absence of evidence for it. 6. belief in something because of past evidence for it; confidence based on reliability. 7. trust in the truth of something that can not be rationally or empirically supported but which is presupposed by some form of empirical knowledge.

c. Random House Webster's Unabridged Dictionary

1. confidence or trust in a person or thing: faith in another's ability. 2. belief that is not based on proof: He had faith that the hypothesis would be substantiated by fact. 3. belief in God or in the doctrines or teachings of religion: the firm faith of the Pilgrims. 4. belief in anything, as a code of ethics, standards of merit, etc.: to be of the same faith with someone concerning honesty. 5. a system of religious belief: the Christian faith; the Jewish

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faith. 6. the obligation of loyalty or fidelity to a person, promise, engagement, etc.: Failure to appear would be breaking faith. 7. the observance of this obligation; fidelity to one's promise, oath, allegiance, etc.: He was the only one who proved his faith during our recent troubles. 8. Christian Theol. the trust in God and in His promises as made through Christ and the Scriptures by which humans are justified or saved. 9. in faith, in truth; indeed: In faith, he is a fine lad. Etymology: [1200-50; ME feith < AF fed, OF feid, feit < L. fidem, acc. of fides trust, akin to fīdere to trust. See CONFIDE]

d. American Heritage Dictionary

faith n. 1. Confident belief in the truth, value, or trustworthiness of a person, an idea, or a thing. 2. Belief that does not rest on logical proof or material evidence. See Synonyms at belief. See Synonyms at trust. 3. Loyalty to a person or thing; allegiance: keeping faith with one's supporters. 4. Often Faith. Theology: The theological virtue defined as secure belief in God and a trusting acceptance of God's will. 5. The body of dogma of a religion: the Moslem faith. 6. A set of principles or beliefs. —idiom. in faith. Indeed; truly. [Middle English, from Anglo-Norman fed, from Latin fids. See bheidh → bheidh-. Important derivatives are: bide, abide, fiancī, affidavit, confide, confident, defy, federal, faith, fidelity, infidel. bheidh-. To trust, confide, persuade. 1. BIDE; ABIDE, (ABODE), from Old English būdan, to wait, stay, from Germanic *būdan, to await (< “to await trustingly, expect, trust”), probably from bheidh-. 2. FIANCĪ, FIDUCIAL, (FIDUCIARY); AFFIANCE, (AFFIANT), (AFFIDAVIT), (CONFIDANT), CONFIDE, (CONFIDENT), (DEFIANCE), DEFY, DIFFIDENT, from Latin fūdere, to trust, confide, and fūsus, faithful. 3. Suffixed o-grade form *bhoidh-es-. FEDERAL, FEDERATE; CONFEDERATE, from Latin foedus (stem foeder-), treaty, league. 4. Zero-grade form *bhidh-. FAITH, FEALTY, FIDELITY; INFIDEL, PERFIDY, from Latin fids, faith, trust. [Pokorny bheidh- 117.]

e. Roget's II: The New Thesaurus, Third Edition

NOUN: 1. Mental acceptance of the truth or actuality of something: belief, credence, credit. See OPINION. 2. Absolute certainty in the trustworthiness of another: belief, confidence, dependence, reliance, trust. See BELIEF. 3. Those who accept and practice a particular religious belief: church, communion, denomination, persuasion, sect. See RELIGION. 4. A system of religious belief: confession, creed, denomination, persuasion, religion, sect. See RELIGION.

2. Dictionary definitions of Śraddhā

a. Monier Monier-Williams Sanskrit-English Dictionary

1. faithful, true, loyal, believing, to have faith or faithfulness, have belief or confidence, believe, be true or trustful (with *na*, “to disbelieve”), to credit, think anything true (two acc.), MBh. – to believe or have faith in or be true to (with dat., and in later language with gen. of thing or person, or with loc. of thing) RV. – to expect anything (acc.) from

(abl.) MBh. – to consent, assent to, approve, welcome (with acc. – with *na* “to disapprove”), Kath. – to be desirous of (acc.), wish to (inf.), ib. BhP.: Caus. -dh, payati, to make faithful, render trustful, inspire confidence, RV. x, 151, 5. 3. – f. faith, trust, confidence, trustfulness, faithfulness, belief in (loc. or comp. – “to believe in”), trust, confidence, loyalty (Faith or Faithfulnesses is often personified and in RV. x, 151 invoked as a deity).

b. Capeller Sanskrit-English Dictionary

1. a. trusting, faithful (dat.). – f. , trust, faith, belief in (loc.); fidelity, sincerity (also personif.); wish, desire, longing for (loc., acc. w. prati, infin.); curiosity, whim, appetite.

c. Śraddhā—Passages from “The Concept of Śraddhā”

From: Seshagiri Rao, K.L. (1974). *The Concept of Śraddhā (in the Brāhmaṇas, Upaniṣads and the Gītā)*. Delhi, Patna, Varanasi: Motilal Banarsidass. Abbreviated to CS.

“Etymologically, the word *śraddhā* is derived from *śrat*, a root noun probably meaning ‘heart’ and cognate with the English word ‘heart’, and *dhā* to place; it would thus mean: ‘to put one’s heart on something’. The compound is ancient as is derived [from] idg. *kreddhe*, Latin *cred-do*, and Avestan *zrad*. The components of the word *śrat* and *dhā* are sometimes used separately (RV. 1.10.55.5; II. 1.12.5; X. 12.151.5); is also further compounded with other words, as in *śraddhāmanas*, *śraddhādeva*, and *śraddhādeya*.” (CS, p. 4)

“The author of the Vedic Nighantu, Yaska, explains *śrat* as one of the synonyms of truth (*satyanāmani*) and *śraddhā* as an attitude of mind based on truth.” (CS, p. 5)

“The commentator of VS [Vajasaneyi Samhita (White Yajurveda)], Mahīdhara, interprets *śraddhā* in VIII. 5 and XIX. 30 as *āstikyabuddhi*, mental attitude of affirmation or *viśvāsa*, trust. He also elaborates *viśvāsa* as *paralokaviśvāsa* (XVIII. 5), confidence in a world beyond.” (CS, p. 5)

1. *ādārātīśaya* or *bahumāna*, high regard (RV. I.107; V.3);
2. *viśvāsa*, confidence or trust (RV. II.12.5);
3. *puruṇagatobhilāṇa-viśeṇaf*, a particular form of human desire (RV. X.151);
4. and explains *śraddhādhanāf* as *karmānuṣṭānatatparāf*, those who have confidence in and zeal for ritualistic performance. (AV. VI.122.3).” (CS, p. 5-6)

“According to the lexicographer Amarasimha, *śraddhā* signifies confidence or fondness (*śraddhā sampratyaṃyaf sṛḥā*); again: *śraddhātur dohadavatī*, that is *śraddhātu* means a pregnant woman. Medinī records the usages of respect and desire for the word *śraddhā* (*śraddhādare ca kāṅkṣāyām*).” (CS, p.6)

“According to Vaijayanti, *śraddhā* conveys the meanings of (i) attitude of affirmation and (ii) desire: (*śraddhāstikyābhilāṇayof*); again: *garbhīṇyāf punar ichāyām śraddhā dohaladam hṛde*, *śraddhā* is the desire of a pregnant woman.” (CS, p. 6)

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“V.S Apte’s *The Practical Sanskrit-English Dictionary* gives the following meanings of the word (*śraddhā*)

1. trust, faith, belief, confidence.
2. belief in divine revelation, religious faith.
3. sedateness, composure of mind.
4. intimacy, familiarity.
5. respect, reverence.
6. strong or vehement desire.
7. the longing of a pregnant woman.

Śraddhālu

1. believing, full of faith.
2. desirous, longing or wishing for (anything).

Śraddhāluh: a pregnant woman longing for anything.

Śraddheya: trustworthy.” (CS, p. 6)

“Bohtlingk and Roth in *Sanskrit-Wörterbuch* (St. Petersburg), follow the traditional derivation, viz. *śrat* and *dhā*, and explain the word thus:

1. adj. vertrauend, treu.
2. verb. vertrauen, jemandem glauben; für wahrhalten, etwas glauben; sich einverstanden erklären; ein Verlangen haben nach etwas.
3. noun. Zuversicht, Glaube: Treue, Aufrichtigkeit.” (CS, p. 6)

“Hermann Grassmann in his *Wörterbuch zum Rgveda* (3. Auflage, 1955) explains the word: *śrat* mit *dhā*.

1. Vertrauen hegen, vertrauen, glaubig sein.
2. mit dha einem Gotte, oder seinen eigenschaften.
3. mit dha vertrauen auf die eigen Kraft.
4. mit den caus. von dha, jemand vertrauensvoll, glaubigmachen, *śraddhā*: *śrat dhā*, und nur den unpersonlichen Formen, in denen *śrat* mit *dhā* verschilzt (vgl. Lat. *credo*), und dabei in Bezug auf die Betonung nach Art eines Richtungswortes behandelt wird.” (CS, p. 7)

3. Pañcopāsana:; five types of faith, a universal principle

The different varieties of faith in the world can be categorized within the divisions of *pañcopāsana*.

- a. Śrīla Bhaktivinode Ṭhākura: Śrī Kṛṣṇa Saṁhita

“Inquiring about the truth of the material world is called *śakta dharma*, because the predominating deity of the material world is the goddess Durgā. All behavior and practice instructed in *śakta dharma* is helpful only in the preliminary stage. Such behavior and practice is meant to bring one closer to spiritual life and materialistic people may be

attracted to this only until they begin to enquire only about the Supreme Absolute Truth. *Śakta dharma* is the living entities' initial spiritual endeavor, and it's extremely essential for people of that level. When the preliminary stage is further strengthened, one attains the next level. One then considers the energy of work and the superiority of heat over dull matter, and one therefore accepts the sun-god who is the source of heat, as one's worshipable deity. At that time, *Saura dharma* is awakened. Later when one considers even heat as dull matter and animal consciousness as superior, one attains the third stage, *Gaṇapatya dharma*. In the fourth gross stage, Lord Śiva is worshipped as the pure consciousness of the living entities, and *Śaiva dharma* manifests. In the fifth stage, the consciousness of the living entity worships the supreme consciousness, and thus *Vaiṣṇava dharma* is manifest. By nature, there are five types of paramārthiic *dharmas*, or spiritual duties, which have been known throughout the world by different names at different times. If one considers all the different *dharmas* that are current in India and abroad, one can see that they certainly fall within these five categories. The religious principles taught by Mohammed and Jesus Christ are similar to the religious principles taught by Vaiṣṇava sects. Buddhism and Jainism are similar to *śaiva dharma*." (p. 7-8)

b. PAṆCOPĀSANA in Śrīmad-Bhāgavatam

Therefore, those who are simply astonished by the powers of anything in the creation of the Lord, without any factual information of the Lord Himself, are known as *śaktas*, or worshipers of the great powers. The modern scientist is also captivated by the wonderful actions and reactions of natural phenomena and therefore is also a *śakta*. These lower-grade persons gradually rise to become *saurīyas* (worshipers of the sun-god) or *gāṇapatyas* (worshipers of the mass of people as *janatā janārdana* or *daridra-nārāyaṇa*, etc., in the form of Gaṇapati) and then rise to the platform of worshiping Lord Śiva in search for the ever-existing soul, and then to the stage of worshiping Lord Viṣṇu, the Supersoul, etc., without any information of Govinda, Lord Kṛṣṇa, who is the original Lord Viṣṇu." (Śrīmad-Bhāgavatam 2.6.43-45, purp.)

c. Pañcopāsanā in Brahma-saṁhitā

"In the *Brahma-saṁhitā* there are mantras offering obeisances to Lord Śiva, Lord Brahmā, the sun-god and Lord Gaṇeśa, as well as Lord Viṣṇu, all of whom are worshiped by the impersonalists as *pañcopāsanā*. In their temples impersonalists install deities of Lord Viṣṇu, Lord Śiva, the sun-god, goddess Durgā and sometimes Lord Brahmā also, and this system is continuing at present in India under the guise of the Hindu religion." (Cc. Ādi 7.157)

TEXT 44

*sṛṅṅi-sthiti-pralaya-sādhana-śaktir eka
chāyeva yasya bhuvānani bibharti durgā
icchānurūpam api yasya ca ceṅṅate sā
govindam ādi-puruṇam tam aham bhajāmi*

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The external potency, Māyā, who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving, and destroying agency of this mundane world. I adore the primeval Lord, Govinda, in accordance with whose will Durgā conducts herself.

COMMENTARY Śrīla Jīva Gosvāmī

(Śrīla Jīva Gosvāmī has offered an explanation about identity of Durgā devi earlier in his commentary on text no. 3 of this 5th chapter of the *Brahma-saṁhitā*.) Sometimes Goddess Durgā is also described as the supreme controller. This is also correct because there is no difference between the potencies and Lord Kṛṣṇa, the master of all potencies. This is confirmed by the following words of the *Gautamīya-tantra*: “Kṛṣṇa is Durgā. Durgā is Kṛṣṇa. One who sees that they are different will not become liberated from the cycle of repeated birth and death.”

Durgā is the personal potency of Lord Kṛṣṇa, and therefore she is Lord Kṛṣṇa Himself. For this reason Durgā should not be considered manifested from a portion of the Lord’s illusory potency Māyā. This fact is confirmed by the following statement of the Nirukti:

“Even is one continually worships her, Durgā is still difficult to understand.”

Durgā is also described in *Nārada-pañcarātra*, in the following conversation of Śruti and Vidyā:

“Durgā is the supreme goddess. She is an incarnation of the Supreme Personality of Godhead. She is the transcendental potency of the Lord. She is manifested from the form of Lord Maha-Visnu.

“Simply by understanding her one immediately attains the Supreme Personality of Godhead. It is not otherwise.

“She is identical with Gokula’s queen Śrī Rādhā, who possesses a great treasure of love for Kṛṣṇa. By her grace the Supreme Personality of Godhead, the master of all living entities, is easily understood.

“She is the potency of personified devotional service. She worships Her beloved Supreme Lord. Because She is understood only with great difficulty, the saintly devotees call her “Durgā” (difficult to understand). She is the personal potency of the Supreme Personality of Godhead and she is always filled with the nectar of love for Him.

“From her is manifested the *mahā-māyā* potency, the controller of all conditioned souls, who covers them with illusion. By this *mahā-māyā* potency the residents of the entire world are bewildered into thinking themselves identical with their external material bodies.”

In the *Sammohana Tantra*, Durgā herself declares:

“I am Durgā. I Possess all virtues. I am not different from Sri Radha, the eternal, supreme goddess of fortune.” In this way the word “Durgā” is explained.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

(The aforesaid presiding deity of Devī-dhāma is being described.) The world, in which Brahmā takes his stand and hymns the Lord of Goloka, is Devī-dhāma consisting of the fourteen worlds and Durgā is its presiding deity. She is ten-armed, representing the tenfold fruitive activities. She rides on the lion, representing her heroic prowess. She tramples down Mahīṅāsura, representing the subduer of vices. She is the mother of two sons, Kārttikeya and Gaṇeśa, representing beauty and success. She is placed between Lakṣmī and Sarasvatī, representing mundane opulence and mundane knowledge. She is armed with the twenty weapons, representing the various pious activities enjoined by the Vedas for suppression of vices. She holds the snake, representing the beauty of destructive time. Such is Durgā possessing all these manifold forms. Durgā is possessed of *durga*, which means a prison house. When *jīvas* begotten of the marginal potency (*ta'asthā śakti*) forget the service of Kṛṣṇa they are confined in the mundane prison house, the citadel of Durgā. The wheel of karma is the instrument of punishment at this place. The work of purifying these penalized *jīvas* is the duty devolved upon Durgā. She is incessantly engaged in discharging the same by the will of Govinda. When, luckily, the forgetfulness of Govinda on the part of imprisoned *jīvas* is remarked by them by coming in contact with self-realized souls and their natural aptitude for the loving service of Kṛṣṇa is aroused, Durgā herself then becomes the agency of their deliverance by the will of Govinda. So it behooves everybody to obtain the guileless grace of Durgā, the mistress of this prison house, by propitiating her with the selfless service of Kṛṣṇa. The boons received from Durgā in the shape of wealth, property, recovery from illness, of wife and sons, should be realized as the deluding kindness of Durgā. The mundane psychical jublations of *daśa-mahā-vidyā*, the ten goddesses or forms of Durgā, are elaborated for the delusion of the fettered souls of this world. *Jīva* is a spiritual atomic part of Kṛṣṇa. When he forgets his service of Kṛṣṇa he is at once deflected by the attracting power of Māyā in this world, who throws him into the whirlpool of mundane fruitive activity (karma) by confining him in a gross body constituted by the five material elements, their five attributes and eleven senses, resembling the garb of a prisoner. In this whirlpool *jīva* has experience of happiness and miseries, heaven and hell. Besides this, there is a subtle body, consisting of the mind, intelligence and ego, inside the gross body. By means of the subtle body, the *jīva* forsakes one gross body and takes recourse to another. The *jīva* cannot get rid of the subtle body, full of nescience and evil desires, unless and until he is liberated. On getting rid of the subtle body he bathes in the Virajā and goes up to Hari-dhāma. Such are the duties performed by Durgā in accordance with the will of Govinda. In the *Bhāgavata śloka*,

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vilajyamānaya...durdhiyaf—the relationship between Durgā and the conditioned souls has been described.

Durgā, worshiped by the people of this mundane world, is the Durgā described above. But the spiritual Durgā, mentioned in the mantra which is the outer covering of the spiritual realm of the Supreme Lord, is the eternal maidservant of Kṛṣṇa and is, therefore, the transcendental reality whose shadow, the Durgā of this world, functions in this mundane world as her maidservant. (Vide the purport of śloka 3.)

TEXT 45

*kṇīraṁ yathā dadhi vikāra-viśeṣa-yogāt
saṅjāyate na hi tataf pṛthag asti hetof
yaf śambhutām aṅi tathā samuṅpaiti kāryād
govindam ādi-ṅpuruṅaṁ tam aham bhajāmi*

Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither same as, nor different from, its cause, viz., milk, so I adore the primeval Lord Govinda of whom the state of Śambhu is a transformation for the performance of the work of destruction.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

(The real nature of Śambhu, the presiding deity of Maheśa-dhāma, is described.) Śambhu is not a second Godhead other than Kṛṣṇa. Those, who entertain such discriminating sentiment, commit a great offense against the Supreme Lord. The supremacy of Śambhu is subservient to that of Govinda; hence they are not really different from each other. The nondistinction is established by the fact that just as milk treated with acid turns into curd so Godhead becomes a subservient when He Himself attains a distinct personality by the addition of a particular element of adulteration. This personality has no independent initiative. The said adulterating principle is constituted of a combination of the stupefying quality of the deluding energy, the quality of nonplenitude of the marginal potency and a slight degree of the ecstatic-cum-cognitive principle of the plenary spiritual potency. This specifically adulterated reflection of the principle of the subjective portion of the Divinity is Sadāśiva, in the form of the effulgent masculine-symbol-god Śambhu from whom Rudradeva is manifested. In the work of mundane creation as the material cause, in the work of preservation by the destruction of sundry asuras and in the work of destruction to conduct the whole operation, Govinda manifests Himself as *guṅa-avatāra* in the form of Śambhu who is the separated portion of Govinda imbued with the principle of His

subjective plenary portion. The personality of the destructive principle in the form of time has been identified with that of Śambhu by scriptural evidences that have been adduced in the commentary. The purport of the *Bhāgavata śloka*s, viz., *vaiṅṇavānām yathā śambhuf*, etc., is that Śambhu, in pursuance of the will of Govinda, works in union with his consort Durgādevī by his own time energy. He teaches pious duties (dharma) as stepping-stones to the attainment of spiritual service in the various *tantra-śāstras*, etc., suitable for *jīvas* in different grades of the conditional existence. In obedience to the will of Govinda, Śambhu maintains and fosters the religion of pure devotion by preaching the cult of illusionism (*Māyāvāda*) and the speculative *āgama-śāstras*. The fifty attributes of individual souls are manifest in a far vaster measure in Śambhu and five additional attributes not attainable by *jīvas* are also partly found in him. So Śambhu cannot be called a *jīva*. He is the lord of *jīva* but yet partakes of the nature of a separated portion of Govinda.

Text 46

*dīpārcir eva hi daśāntaram abhyuṣetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṅṇutayā vibhāti
govindam ādi-puruṇam tam aham bhajāmi*

When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle's. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different Viṅṇu forms, who are all as luminous, powerful, and opulent as He. Let me worship that Supreme Personality of Godhead, Govinda.

Text 47

*yaf kāraṇārnava-jale bhajati sma yoga-
nidrām ananta-jagad-aṇ a-sa-roma-kūpāf
ādāhara-śaktim avalambya parām sva-mūrtim
govindam ādi-puruṇam tam aham bhajāmi*

I worship Govinda, the primeval Lord, who assumes His own great subjective form, which bears the name Śeśa, replete with the all-accommodating potency and reposing in the Causal Ocean with the infinity of the worlds in the pores of His hair, enjoys creative sleep [yoga-nidrā].

Text 48

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṇ a-nāthāf
viṅṇur mahān sa iha yasya kalā-višeṇo
govindam ādi-puruṇam tam aham bhajāmi*

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Brahmā and other lords of the mundane worlds, appearing from the pores of hair of Mahā-Viṣṇu, remain alive as long as the duration of one exhalation of Mahā-Viṣṇu's breath. I adore the primeval Lord, Govinda, of whose subjective personality Mahā-Viṣṇu is the portion of a plenary portion.

TEXT 49

*bhāsvān yathāśma-śakaleṇu nijeṇu tejaf
svīyam kiyat prakāṣyaty api tadvad atra
brahmā ya eṇa jagad-aṇ a-vidhāna-kartā
govindam ādi-puruṇam tam aham bhajāmi*

I adore the primeval Lord Govinda from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of sūryakānta, etc.

PURPORT

Brahmā is two types: in certain *kalpas* when the potency of the Supreme Lord infuses Himself in an eligible *jīva*, the latter acts in the office of Brahmā and creates the universe. In those *kalpas* when no eligible *jīva* is available, after the Brahmā of the previous *kalpa* is liberated, Kṛṣṇa, by the process of allotment of His own potency creates the Brahmā who has the nature of the *avatāra* (descent) of the Divinity in the active mundane principle (*rajo-guṇa*). By principle Brahmā is superior to ordinary *jīvas* but is not the direct Divinity. The divine nature is present in a greater measure in Śambhu than in Brahmā. The fundamental significance of the above is that the aggregate of fifty attributes, belonging to the *jīva*, are present in a fuller measure in Brahmā who possesses, in a lesser degree, five more attributes which are not found in *jīvas*. But in Śambhu both the fifty attributes of *jīvas* as also the five additional attributes found in Brahmā are present in even greater measure than in Brahmā.

Text 50

*yat-pāda-pallava-yugaṁ vinidhāya kumbhā-
dvandve praṇāma-samaye sa gaṇādhirājaf
vighnān vihantum alam asya jagat-trayasya
govindam ādi-puruṇam tam aham bhajāmi*

I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds.

PURPORT

The power of destroying all obstacles to mundane prosperity has been delegated to Gaṇeśa who is the object of worship to those who are eligible to worship him. He has obtained a rank among the five gods as Brahmā possessing mundane quality. The self-same Gaṇeśa is a god in possession of delegated power by infusion of the divine power. All his glory rests entirely on the grace of Govinda.

TEXT 51

*agnir mahi gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-ṣuruṇaṁ tam ahaṁ bhajāmi*

The three worlds are composed of the nine elements, viz., fire, earth, ether, water, air, direction, time, soul and mind. I adore the primeval Lord Govinda from whom they originate, in whom they exist and into whom they enter at the time of the universal cataclysm.

PURPORT

There is nothing in the three worlds save the five elements, ten quarters, time, *jīva*-soul, and the mental principle allied with the subtle body consisting of mind, intelligence and ego of conditioned souls. The elevationists (*karmīs*) make their offerings in sacrifice in the fire. Conditioned souls know nothing beyond this perceptible world of nine elements. The *jīva* is the self-same soul whose ecstatic delight the joyless liberationists (*jñānīs*) aspire after. Both the principles that are respectively depicted as *ātmā* and *prakṛti* by the system of Sāṅkhya are included in the above. In other words all the principles that have been enunciated by all the speculative philosophers (*tattva-vādīs*) are included in these nine elements. Śrī Govinda is the source of the appearance, continuance and subsidence of all these principles.

TEXT 52

*yac-cakṇur eṇa savitā sakala-grahāṇāṁ
rājā samasta-sura-mūrtir aśeṇa-tejāf
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-ṣuruṇaṁ tam ahaṁ bhajāmi*

The sun who is the king of all the planets, full of infinite effulgence, the image of the good soul, is as the eye of this world. I adore the primeval Lord Govinda in pursuance of whose order the sun performs his journey mounting the wheel of time.

PURPORT

Certain professors of the Vedic religion worship the sun as Brahman. The sun is one of the hierarchy of the five gods. Some people target in heat the source of this world

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and therefore designate the sun, the only location of heat, as the root cause of this world. Notwithstanding all that may be said to the contrary, the sun is after all only the presiding deity of a sphere of the sum total of all mundane heat and is hence a god exercising delegated authority. The sun performs his specific function of service certainly by the command of Govinda.

d. Pañcopāsakas

“Actually these are not devotees of anyone. As it is said, to be a servant of everyone, is to be the servant of none.” (Cc. *Madhya* 17.95, purp.)

4. Ten types of proof: Tattva-sandarbhā of Jīva Gosvāmī

Since the relation of *faith* and *proof* is of a fundamental nature we decided to include it in the initial section outlining the general concept.

In India’s philosophical tradition ten *pramāṇas* or valid means of acquiring knowledge are recognized. Some philosophers accept certain combinations of these as valid and reject others. Each gives arguments to support his diverse conclusions.

The ten traditional *pramāṇas* are:

1. Arsyā
2. Upamāna
3. Arthapatti
4. Abhava
5. Sambhava
6. Aitihya
7. Ceṇṇa
8. Pratyakṣa
9. Anumāna
10. Śabda

a. Arsyā (“exceptional utterance”)

These are utterances of a sage or demigod. There are many exceptional sages, Kapila, Gautama, Patañjali, and others, who founded a school of philosophy. They naturally have differences of opinion and therefore the *Mahābhārata* (*Vana-parva* 313.117) says, *nāsāv ṛṇir yasya mataṁ na bhinnam*, “One is not considered a philosopher if his opinion is not different from others”. As they are great thinkers we consider their utterances, but for a common man it is impossible to determine who gives the valid conclusion.

b. Upamāna (comparison)

Knowledge about an unknown object can be gained by comparing it to a familiar object. If we have seen a cow, for example, but have not seen a “gavaya” or a forest cow, and if someone tells us that a forest cow resembles a cow, by comparison we can recognize a forest cow.

c. Arthapatti (presumption)

Here we assume an unknown fact in order to account for a known fact that is otherwise inexplicable. For example, if fat Devadatta does not eat during the daytime, one can safely assume that he eats at night. Otherwise his stoutness without eating during the daytime remains unexplained, as Devadatta cannot get fat by fasting nor can he maintain his weight without eating.

d. Abhava (non-existence)

Non-perception of a qualified object by a qualified sense is called perception of the *abhava* or the non-existence of that object. For example, a book is a qualified object for the visual perception and the eyes are the qualified senses or means of perception. When one does not see a book on a table he experiences its non-existence. This is classified as a separate category of perception, because there is no actual contact between the object and the sense instrument. Thus what is perceived is the non-existence of the object.

e. Sambhava (inclusion)

This *pramāṇa* is based on the experience that the higher quantity includes the lower quantity. A hundred dollars automatically includes ones, fives, tens, and so on. To infer this knowledge, gained by inclusion, is called *sambhava*.

f. Aitihya (tradition)

This *pramāṇa* applies when something is known by common belief or tradition but the original source of that knowledge is unknown. For instance, there is a popular belief that the Old Fort in New Delhi was built by the Pāṇavas. We have no written proof or scriptural authority to support this, but the belief has been passed down for generations to the present day by tradition.

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g. Ceṇ̄a (gesture)

To acquire knowledge through bodily gestures or symbols is called *cesta*. For instance, one makes a “V” sign with his fingers to indicate victory, or in Deity worship *mudrās* are shown to the Deity to convey certain messages.

h. Pratyakṣa (direct perception)

What we directly perceive with our senses may be valid or invalid knowledge; however, only valid knowledge is to be considered as *pramāṇa*. Sense perception is the principal means of acquiring knowledge in this material world. Both theistic and atheistic philosophers generally accept *pratyakṣa pramāṇa* as one of the means to valid knowledge. Direct perception is of two types—external and internal. An external perception is when knowledge is acquired through our senses. An internal perception is when the knowledge is acquired by our mind. In *Bhagavad-gītā* (15.7) Lord Kṛṣṇa lists the mind as the sixth sense (*manaf-ṇaṇ̄hānīndriyāṇi*). Through the mind we perceive emotions such as pain, leasure, love, hate, and so forth.

On account of the inherent four defects *pratyakṣa* is not always a reliable process of acquiring valid knowledge. It is limited only to the present time; it cannot extend into the past or future. According to Śrīla Jīva Gosvāmī, however, perfected devotees who achieve direct perception of the Lord, His abode, and His associates through their spiritual trance, all have purified senses and have transcended the four defects. Such persons are reliable sources of knowledge because of their purified sense perception. This is confirmed in the ninth chapter of *Bhagavad-gītā* where Lord Kṛṣṇa says that this knowledge leads to direct realization of transcendence by experience (*pratyakṣāvagamam*). Likewise, in the sixth chapter of *Bhagavad-gītā*, the Lord assures Arjuna that in the state of transcendental trance, *samādhi*, the devotee acquires pure knowledge through his purified intelligence and transcendental senses (*buddhi-grāhyam atīndriyam vetti*). This is called *vaiduṇya pratyakṣa* and it is flawless.

i. Anumāna (inference)

This is when we acquire knowledge by deduction. Literally, *anumāna* means “knowing after,” because the knowledge is arrived at after putting together known bits of information to arrive at an unknown but apparently logical conclusion. Such inferred knowledge is based on the probable relation between what is known and what is deduced. That in turn is based on prior direct perception or prior verbal testimony. This means the deduced outcome is dependent on the evidence. This concomitant relation between the evidence and the deduced conclusion is called *vyāpti*.

Inference is of two kinds, inference for one’s self and inference for others. An example of inference for one’s self is when a person may make out the concomitant relationship between smoke and fire and arrive at the universal generalization “Wherever there is smoke there is fire” after repeatedly experiencing it in the kitchen and elsewhere. Then if he sees

smoke hanging over a mountain in the distance he may recall his prior experience, that wherever there is smoke there is invariably fire, and thus he concludes, “The mountain is on fire”.

Inference for others consists of a syllogistic formula that has five steps. After arriving at an inferred conclusion a person employs this method, with a view to enable others to arrive at the same inferred conclusion. A syllogism follows this format:

- a. Proposition: The mountain has fire.
- b. Reason: Because it has smoke.
- c. Universal proposition: Wherever there is smoke there is fire.
- d. Application: The mountain has smoke.
- e. Conclusion: Therefore it is on fire.

Any error in perceiving the cause or any deviation in the universal generalization then the conclusion will be faulty. In the above example, if the observer mistakes clouds over the mountain for smoke or perceives the smoke just after rain has extinguished the fire, then his deduced conclusion will be wrong. Hence, *anumāna*, like *pratyakṣya*, is not a foolproof method of acquiring knowledge.

j. Śabda (revealed knowledge)

Śabda literally means sound, but as a *pramāṇa* it refers to articulate sound, which has meaning and which is spoken or written by an *apta-ṭpuruṣa*, a trustworthy person, an authority. Ultimately, *śabda* applies to revealed knowledge about the transcendental reality that specifically comes through a trustworthy person who is free from the four defects. This kind of *śabda* is distinct from the *śabda* used in mundane transactions, called *pauruṣeya śabda*, which is not always trustworthy. For Śrīla Jīva Gosvāmī *śabda* is restricted to the revealed knowledge of the Vedas. This is called *apauruṣeya śabda*, revealed knowledge from a superhuman source. It originates from the Supreme Personality of Godhead and is received in disciplic succession from a bonafide guru. *Apauruṣeya śabda*, therefore, because it is free of the four defects is the perfect *pramāṇa*.

XI. Etiquette

*"yadyapīo tumi hao jagat-ṭāvana
tomā-sparśe ṭavitra haya deva-muni-gaṇa*

*tathāpi bhakta-svabhāva—maryādā-rakṣaṇa
maryādā-ṭālana haya sādṭhura bhūṣaṇa*

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"My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

*maryādā-laṅghane loka kare upahāsa
iha-loka, para-loka—dui haya nāśa*

"If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

*maryādā rākhile, tuṣṭa kaile mora mana
tumi aiche nā karile kare kon jana?"*

"By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

*eta bali' prabhu tānre āliṅgana kaila
tānra kaṇḍu-rasā prabhura śrī-aṅge lāgila*

After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana's body smeared the body of the Lord. (Antya 4.129-130)

XII. The progression from kaniṣṭha to uttama

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. 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). 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. (NOI 5)

ॐ Mahārāja Parīkṣit did not ask his spiritual master, Śukadeva Gosvāmī, to narrate Lord Kṛṣṇa's pastimes in Vṛndāvana; he wanted to hear first about the creation of the Lord. Śukadeva Gosvāmī did not say that the King should hear about the direct

transcendental pastimes of the Lord. The time was very short, and naturally Śukadeva Gosvāmī could have gone directly to the Tenth Canto to make a shortcut of the whole thing, as generally done by the professional reciters. But neither the King nor the great speaker of *Śrīmad-Bhāgavatam* jumped up like the organizers of *Bhāgavatam*; both of them proceeded systematically, so that both future readers and hearers might take lessons from the example of the procedure of reciting *Śrīmad-Bhāgavatam*. Those who are in control of the external energy of the Lord, or in other words those who are in the material world, must first of all know how the external energy of the Lord is working under the direction of the Supreme personality, and afterwards one may try to enter into the activities of His internal energy. The mundaners are mostly worshipers of Durgā-devī, the external energy of Kṛṣṇa, but they do not know that Durgā-devī is but the shadow energy of the Lord. Behind her astonishing display of material workings is the direction of the Lord, as confirmed in the *Bhagavad-gītā* (9.10). The *Brahma-saṁhitā* affirms that Durgā-śakti is working by the direction of Govinda, and without His sanction the powerful Durgā-śakti cannot move even a blade of grass. Therefore the neophyte devotee, instead of jumping at once to the platform of transcendental pastimes presented by the internal energy of the Lord, may know how great the Supreme Lord is by inquiring about the process of His creative energy. In the *Caitanya-caritāmṛta* also, descriptions of the creative energy and the Lord's hand in it are explained, and the author of *Caitanya-caritāmṛta* has warned the neophyte devotees to be seriously on guard against the pitfall of neglecting knowledge about Kṛṣṇa in regard to how great He is. Only when one knows Lord Kṛṣṇa's greatness can one firmly put one's unflinching faith in Him; otherwise, like the common man, even the great leaders of men will mistake Lord Kṛṣṇa for one of the many demigods, or a historical personality, or a myth only. The transcendental pastimes of the Lord in Vṛndāvana, or even at Dvārakā, are relishable for persons who have already qualified themselves in advanced spiritual techniques, and the common man may be able to attain to such a plane by the gradual process of service and inquiries, as we shall see in the behavior of Mahārāja Parīkṣit. (SB 2.4.6)

ॐ Therefore Kṛṣṇa says, *māyā āsakta-manāḥ pārtha yogam*. To... This is yoga system. It is called *bhakti-yoga*. *Bhakti-yoga* system. So a neophyte devotee should be engaged in temple worship, but if he does not make further improvement, if he sticks to the simply temple worship, then he remains a *kaniṣṭha-adhikārī*, lower-standard devotee. Lower-standard devotee. But one has to become first-standard devotee; at least, one must... A first-standard devotee is very high position, spiritual position. But at least, we must come to the second standard. The lower standard is

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

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Arcā, this *arcā-vigraha*, Deity, Kṛṣṇa, *arcāyām eva haraye*, the Deity of Kṛṣṇa, *yaḥ pūjām śraddhayā ihate*, with great devotion and according to the rules and regulations, if one performs, that is very nice. But if he does not improve, *na tad-bhakteṣu cānyeṣu*, he does not become knowable to the devotees and other persons, then he remains a *kaniṣṭha-adhikārī*. *Sa bhaktaḥ prākṛtaḥ*. *Prākṛta* means in the material platform. He does not actually promoted to the spiritual platform if he simply remains. Therefore along with the worship of Kṛṣṇa in the temple, this hearing should be... *Śravaṇam kīrtanam*. Just like we are doing. We do not engage only the devotees to the temple worship, but there must be program for hearing *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, the science of God. Otherwise, after some times, simply if you ring the bell, after time you'll be disgusted and the whole thing will be lost. As it has become now in India. There was no instruction about Kṛṣṇa consciousness. They simply attached to the temple and belling. And now it is now zero. Devotion is zero.

So two things must go on, parallel. Then if we, two things must go, then you are promoted to the second platform, *madhyama-adhikārī*. *Madhyama-adhikārī* means at that time he sees four things:

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

Madhyama. Īṣvara. By *arcana-vidhi*, he understands Kṛṣṇa, the Supreme Personality of Godhead, by this process. By the regulative process, by the instruction of the spiritual master, by the regulative principles set up in the *bhakti-śāstras*, just like *Nārada-pañcarātra*, *Bhakti-rasāmṛta-sindhu*. There are many. So at that time, if one comes from the lower platform to the... Of course, we must know that any devotee, either in the lower platform or in the second platform or on the first platform, they are to be considered as devotees. Not that because one is in the material platform, he's not devotee. He is also devotee. But he has to improve. The improvement means he must know what is Kṛṣṇa. Simply if he remains attached to the temple worship and does not try to understand who is a Kṛṣṇa devotee and how he has to deal with others... *Na tad-bhakteṣu cānyeṣu*. We have got some duty to others. This is preaching work. This is preaching work. One should not be satisfied simply by worshiping in the temple. Then he'll remain a neophyte. He must become a preacher, Kṛṣṇa consciousness. Then he comes to the second platform.

So when he becomes a preacher he sees four things. He sees God, Kṛṣṇa, Īṣvara; *tad-adhīna*, and the devotees. *Tad-adhīna* means those who have accepted Kṛṣṇa as the *parama-puruṣa*. There is another verse in the *Śrīmad-Bhāgavata*: *ittham satām brahma-sukhānubhūtyā dāsyam gatānām para-daivatena*. *Dāsyam gatānām*, for the *bhaktas*, Kṛṣṇa is the Supreme Lord, Paradeva.

*ittham satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena*

*māyāśritānām nara-dārakeṇa
sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

When Śukadeva Gosvāmī described the cowherd boys playing with Kṛṣṇa... So he is remarking that “These boys who are playing with Kṛṣṇa... Who is this Kṛṣṇa?” *Itthaṁ satām brahma-sukhānubhūtyā*. Those, those who are impersonalists, those who are attached to the impersonal *brahmajyoti*, for them, He is the target. He is the target. From Him, the *brahmajyoti* comes. *Itthaṁ satām brahma-sukhānubhūtyā*. And *dāsyam gatānām para-daivatena*: “And those who are devotees, for them, here is the Supreme Lord.” *Dāsyam gatānām para-daivatena*. And *māyāśritānām nara-dārakeṇa*: “And those who are under the influence of *māyā*, for them, He’s ordinary human child.” The same person. Different views. One is seeing that the ultimate target of *brahmajyoti*, and somebody is seeing that He is the Supreme Lord, and somebody’s seeing, “He’s ordinary boy.” So Kṛṣṇa is visioned under different positions. Under different positions. But He’s the Supreme Lord.

So this yoga system, attachment for Kṛṣṇa, begins from the temple worship and ends into *mahā-bhāgavata*. *Mahā-bhāgavata* means who simply sees Kṛṣṇa, nothing... *Sarvatra haya nija iṣṭa-deva-sphūrti. Sthāvara-jaṅgama dekhe nā dekhe tāra mūrti*. Similarly, in the *Bhagavad-gītā* also:

*vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ*

He does not see anything but Kṛṣṇa. A *mahā-bhāgavata*, when a tree, when he sees a tree, he does not see the form of the tree, but he sees Kṛṣṇa. That is *mahā-bhāgavata*. That we should not imitate. That is the highest stage, perfectional stage. But at least, we come to the middle stage. What is that middle stage? To... We must understand what is God, what is Kṛṣṇa. Perfect understanding. And *tad-adhīna*, and His devotees. *Īṣvare tad-adhīneṣu bālīṣa*. *Bālīṣa* means innocent persons. They are un... I mean to... They do not know actually what is God. And *dviṣat*. *Dviṣat* means envious. The four classes of men: God, His devotee, innocent person, and envious person, demons. So the person who is promoted to the second stage, he’ll deal with these four classes of divisions differently. *Īṣvara-prema*. One should try to learn how to love Kṛṣṇa. *Yato bhaktir adhokṣaje*. That is first class. And *tad, īṣvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca, prema, prema*, love for Kṛṣṇa, and *maitrī*, and to make friendship with the devotees. *Prema-maitrī*. And *kṛpā*: those who are innocent, one should be merciful. The devotee should be merciful, just to awaken their Kṛṣṇa consciousness. And *dviṣatsu ca upekṣāḥ*: and those who are envious, they should be rejected. These four classes... To try to love Kṛṣṇa, to make friendship with devotees, and to give some service to the innocent public who does not know what is God, and those who are envious, *asuras*, they should be rejected. The *madhyama-adhikārī* should not touch the demons. Because maybe, he may turn again, be demon. Therefore one should be very careful to associate with the demons.

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But when one becomes *uttama-adhikārī*, *mahā-bhāgavata*, he does not see anyone as demon. He sees, “Everyone is worshiping Kṛṣṇa. I am not worshiping.” This is *mahā-bhāgavata*. Just like Rādhārāṇī. Rādhārāṇī always feels that “I do not know how to love Kṛṣṇa. Oh, he, here is a *gopī*. How she loves Kṛṣṇa.” That is Her... This is called *mahā-bhāva*. So we should not imitate Rādhārāṇī. Caitanya Mahāprabhu... Just like Caitanya Mahāprabhu, He’s the symbol of Rādhārāṇī’s *mahā-bhāva*. He says that “I do not love Kṛṣṇa. I do not know how to love Kṛṣṇa.” Then if you, somebody, if somebody says, “Then why You are crying?” “Well, that is a show. I am making a show. I am crying.” Then what is the symptom? “The symptom is that if I would have loved Kṛṣṇa, then without Him I have died long, long ago. I should have died. I am living still without Kṛṣṇa; that means I do not love Kṛṣṇa.” This is *mahā-bhāgavata-bhāva*, separation.

*āśliṣya vā pāda-ratām pināṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampāṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ*

This is *mahā-bhāgavata*. So *mahā-bhāgavata*, we should not imitate. But we should not remain also as *kaniṣṭha-adhikārī*. We must come to the *madhyama-adhikārī*, middle stage. So these stages will be manifest gradually if we simply try to develop our attachment for Kṛṣṇa.

So this is the beginning: *arcā*, *arcanam*. *Śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam arcanam*. *Arcanam*. Therefore for every *gṛhastha*... Because *gṛhasthas* are busy in so many ways, they have no opportunity to preach. But they must take to *arcana*. Every house, every householder, they must... What is the difficulty? Just like we have got in this platform, Deity of Rādhā-Kṛṣṇa, everyone can install Rādhā-Kṛṣṇa Deity at home and under the instruction of spiritual master and shastric regulations. Then, if we engage ourselves in *arcana-vidhi*, then automatically, all the anomalies of life will stop. *Ādau śraddhā tataḥ sādhu-saṅgo ’tha bhajana-kriyā*. This *arcana-vidhi* is one of the items of *bhajana*, *bhajana-kriyā*. So *anartha-nivṛttiḥ syāt*. If every house engages in this *arcana-vidhi*, so many unwanted things will vanish. You’ll have no more interest for seeing cinema or going to the restaurant or smoking *biḍi* and wasting time by unnecessary talks. So many things. And your life will be perfect. So many nonsense things will go automatically. *Anartha-nivṛttiḥ syāt*. So therefore to become Kṛṣṇa conscious, every house, everywhere, every person, every human being should adopt this *arcana-vidhi*. Then at least he will save so many unnecess... *Anartha-nivṛttiḥ syāt*. *Ādau śraddhā tataḥ sādhu-saṅgaḥ*. (Bhagavad-gītā 7.1, Ahmedabad, December 4, 1970)

ॐ So for the *kaniṣṭha-adhikārī*, we must stick to the principle. Gradually, everything will be revealed. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. In the beginning, because we have got blunt material senses, we cannot understand what is Kṛṣṇa, what is Kṛṣṇa’s service. *Ataḥ śrī-kṛṣṇa-nāmādi*... What is Kṛṣṇa’s chanting of name. We are thinking that this is chanting, just like we chant so many vibrations, this is also like

that. We cannot understand. But if we take up all this devotional service in right earnestness to serve the Lord, then everything will be gradually revealed. That is required. But if we become slack in following the rules and regulations, then we remain the third class. We cannot raise ourself to the second class, first class position. Therefore all doubts remain. This is the position. (Śrīmad-Bhāgavatam 1.2.22, Los Angeles, August 25, 1972)

ॐ So this is the position. *Hari-jana* means persons like Nārada, Vyāsa, Asita, like that, the personal servant of Kṛṣṇa. By rubber-stamp—“*hari-jana...*” In Bengali it is said, *kana chela nama padma locana (?)*: “One son is blind, and the father has given the name ‘lotus-eyed.’” So that you can do out of affection. A blind child you can call “lotus-eyed,” that is your business. But lotus-eyed means something else. Very beautiful eyes, then you can say “lotus-eyed.” So this is going on. I want some political aims, so I stamp the *chamars* and *bhangis* as *hari-jana*. That’s all. That you can call for your political purpose. But *hari-jana* does not mean that. Here it is, an example of *hari-jana*, *parama bhāgavatan*. *Parama bhāgavata* means the highest stage of devotees. *Kaniṣṭha-adhikārī*, *madhyama-adhikārī*, and then *uttama-adhikārī*. He is *parama-bhāgavata*. He has no enemy. *Kaniṣṭha-adhikārī*, he worships the Deity, but he does not know how to do good to others, neither he knows who is devotee. In the *kaniṣṭha-adhikara*, in the lower stage of devotional service, one cannot distinguish. But he should be engaged fully in Deity worship so that gradually he will develop his *mahā-bhāgavata* stage. And *madhyama-adhikārī* means he knows how to make others *hari-jana*, or devotee. (Śrīmad-Bhāgavatam 5.5.28, Vṛndāvana, November 15, 1976)