

Nectar of Instruction (*Uṇadeśāmṛta*) Verse 6

Table of Contents

Text 6.....	2
I. Pure devotional service is unmotivated	2
II. Pure devotional service is performed in a liberated condition even though bodily features may appear materially contaminated.....	4
III. More on pure devotional service	5
IV. Birth and Title	5
V. Vaiṣṇava Aparādhā	6
A. Proper relations	8
VI. How to come free from envy	8

Text 6

*dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyēt
gaṅgāmbhasām na khalu budbuda-phenā-pankair
brahma-dravatvam apagacchati nīra-dharmaiḥ*

Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.

I. Pure devotional service is unmotivated

Śuddha-bhakti, the activity of the soul proper—in other words, engagement in the transcendental loving service of the Lord—is performed in a liberated condition. In *Bhagavad-gītā* (14.26) it is stated:

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyaitān
brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman."

Avyabhicāriṇī bhakti means unalloyed devotion. A person engaged in devotional service must be free from material motives. In this Kṛṣṇa consciousness movement, one's consciousness must be changed. If consciousness is aimed toward material enjoyment, it is material consciousness, and if it is aimed toward serving Kṛṣṇa, it is Kṛṣṇa consciousness. A surrendered soul serves Kṛṣṇa without material considerations (*anyābhilāṣitā-śūnyam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]). *Jñāna-karmādy-anāvṛtam*: unalloyed devotional service, which is transcendental to the activities of the body and mind, such as *jñāna* (mental speculation) and karma (fruitive work), is called pure bhakti-yoga. Bhakti-yoga is the proper activity of the soul, and when one actually engages in unalloyed, uncontaminated devotional service, he is already liberated (*sa guṇān samatīyaitān* [Bg. 14.26]). Kṛṣṇa's devotee is not subjected to material condition, even though his bodily features may appear

Nectar of Instruction (*Upadeśāmṛta*) Verse 6

materially conditioned. One should therefore not see a pure devotee from a materialistic point of view. Unless one is actually a devotee, he cannot see another devotee perfectly. As explained in the previous verse, there are three types of devotees—*kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*. The *kaniṣṭha-adhikārī* cannot distinguish between a devotee and nondevotee. He is simply concerned with worshiping the Deity in the temple. A *madhyama-adhikārī*, however, can distinguish between the devotee and nondevotee, as well as between the devotee and the Lord. Thus he treats the Supreme Personality of Godhead, the devotee and the nondevotee in different ways. (NOI 6)

*mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau*

*lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame*

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.

PURPORT: The basic principle of this unadulterated, pure devotional service is love of Godhead. *Mad-guṇa-śruti-mātreṇa* means “just after hearing about the transcendental qualities of the Supreme Personality of Godhead.” These qualities are called *nirguṇa*. The Supreme Lord is uncontaminated by the modes of material nature; therefore He is attractive to the pure devotee. There is no need to practice meditation to attain such attraction; the pure devotee is already in the transcendental stage, and the affinity between him and the Supreme Personality of Godhead is natural and is compared to the Ganges water flowing towards the sea. The flow of the Ganges water cannot be stopped by any condition; similarly, a pure devotee's attraction for the transcendental name, form and pastimes of the Supreme Godhead cannot be stopped by any material condition. The word *avicchinnā*, “without interruptions,” is very important in this connection. No material condition can stop the flow of the devotional service of a pure devotee.

The word *ahaitukī* means “without reason.” A pure devotee does not render loving service to the Personality of Godhead for any cause or for any benefit, material or spiritual. This is the first symptom of unalloyed devotion. *Anyābhilāṣitā-śūnyam*: he has no desire to fulfill by rendering devotional service. Such devotional service is meant for the *puruṣottama*, the Supreme Personality, and not for anyone else. Sometimes pseudodevotees show devotion to many demigods, thinking the forms of the demigods to be the same as the Supreme Personality of Godhead's form. It is specifically mentioned herein, however, that *bhakti*,

devotional service, is meant only for the Supreme Personality of Godhead, Nārāyaṇa, Viṣṇu, or Kṛṣṇa, not for anyone else.

Avyavahitā means “without cessation.” A pure devotee must engage in the service of the Lord twenty-four hours a day, without cessation; his life is so molded that at every minute and every second he engages in some sort of devotional service to the Supreme Personality of Godhead. Another meaning of the word avyavahitā is that the interest of the devotee and the interest of the Supreme Lord are on the same level. The devotee has no interest but to fulfill the transcendental desire of the Supreme Lord. Such spontaneous service unto the Supreme Lord is transcendental and is never contaminated by the material modes of nature. These are the symptoms of pure devotional service, which is free from all contamination of material nature. (SB 3.29.11-12)

*sa vai puṁsām paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihātā
yayātmā suprasīdati*

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. (SB 1.2.6)

II. Pure devotional service is performed in a liberated condition even though bodily features may appear materially contaminated

No one should criticize the bodily defects of a pure devotee. If there are such defects, they should be overlooked. What should be taken into account is the spiritual master's main business, which is devotional service, pure service to the Supreme Lord. As stated in *Bhagavad-gītā* (9.30):

*aṅi cet sudurācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ*

Even if a devotee sometimes seems to engage in abominable activities, he should be considered a *sādhur*, a saintly person, because his actual identity is that of one engaged in the loving service of the Lord. In other words, he is not to be considered an ordinary human being. (NOI 6)

Nectar of Instruction (*Upadeśāmṛta*) Verse 6

III. *More on pure devotional service*

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām*

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me. (Bg 18.54)

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam*

By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world. (SB 1.2.7)

*sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣikeṇa hṛṣikeśa-
sevanam bhaktir ucyate*

Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified. (BRS 1.1.12)

*ihā yasya harer dāsyē
karmaṇā manasā girā
nikhilāsv apy avasthāsu
jīvan-muktaḥ sa ucyate*

Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence. (BRS 1.2.187)

IV. *Birth and Title*

Even though a pure devotee may not be born in a brāhmaṇa or gosvāmī family, if he is engaged in the service of the Lord he should not be neglected. In actuality there cannot be a family of gosvāmīs based on material considerations, caste or heredity. The gosvāmī title is actually the monopoly of the pure devotees; thus we speak of the six Gosvāmīs, headed by

Comment [JH1]:

☞ Gosvāmī is not a hereditary title
☞ Gosvāmī means master of the senses
☞ Gosvāmī of families of *ācāryas* or of ordinary families should be treated equally. Neither should be puffed up both are devotees
If a devotee becomes puffed up he falls down. This is because of jealousy (*paramaṁ nirmatsatāṇām*). This movement is for those who are free of envy.

Rūpa Gosvāmī and Sanātana Gosvāmī. Rūpa Gosvāmī and Sanātana Gosvāmī had practically become Mohammedans and had therefore changed their names to Dabira Khāsa and Sākara Mallika, but Śrī Caitanya Mahāprabhu Himself made them gosvāmīs. Therefore the gosvāmī title is not hereditary. The word gosvāmī refers to one who can control his senses, who is master of the senses. A devotee is not controlled by the senses, but is the controller of the senses. Consequently he should be called svāmī or gosvāmī, even though he may not be born in a gosvāmī family.

According to this formula, the gosvāmīs who are descendants of Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are certainly devotees, but devotees coming from other families should not be discriminated against; indeed, whether the devotees come from a family of previous ācāryas or from an ordinary family, they should be treated equally. One should not think, "Oh, here is an American gosvāmī," and discriminate against him. Nor should one think, "Here is a nityānanda-vaṁśa-gosvāmī." There is an undercurrent of protest against our awarding the title gosvāmī to the American Vaiṣṇavas of the Kṛṣṇa consciousness movement. Sometimes people flatly tell the American devotees that their sannyāsa or title of gosvāmī is not bona fide. However, according to the statements of Śrīla Rūpa Gosvāmī in this verse, an American gosvāmī and a gosvāmī in a family of ācāryas are nondifferent.

On the other hand, a devotee who has attained the title of gosvāmī but is not born of a brāhmaṇa father or of a gosvāmī in the family of Nityānanda or Advaita Prabhu should not be artificially puffed up by thinking that he has become a gosvāmī. He should always remember that as soon as he becomes materially puffed up, he immediately falls down. This Kṛṣṇa consciousness movement is a transcendental science, and there is no room for jealousy. This movement is meant for the paramahāṁsas who are completely free from all jealousy (paramaṁ nirmatsarāṅgām). One should not be jealous, whether he is born in a family of gosvāmīs or has the title of gosvāmī awarded to him. As soon as anyone becomes envious, he falls from the platform of paramahāṁsa. (NOI 6)

V. Vaiṣṇava Aparādha

If we consider the bodily defects of a Vaiṣṇava, we should understand that we are committing an offense at the lotus feet of the Vaiṣṇava. An offense at the lotus feet of a Vaiṣṇava is very serious. Indeed, Śrī Caitanya Mahāprabhu has described this offense as hātī-mātā, the mad elephant offense. A mad elephant can create a disaster, especially when it enters into a nicely trimmed garden. One should therefore be very careful not to commit any offense against a Vaiṣṇava. Every devotee should be ready to take instructions from a superior Vaiṣṇava, and a superior Vaiṣṇava must be ready to help an inferior Vaiṣṇava in all respects. One is superior or inferior according to his spiritual development in Kṛṣṇa consciousness. One is forbidden to observe the activities of a pure Vaiṣṇava from a material point of view. For the neophyte especially, considering a pure devotee from a material point of view is very injurious. One should therefore avoid observing a pure devotee externally, but should try to see the internal features and understand how he is engaged in the

Nectar of Instruction (*Upadeśāmṛta*) Verse 6

transcendental loving service of the Lord. In this way one can avoid seeing the pure devotee from a material point of view, and thus one can gradually become a purified devotee himself.

Those who think that Kṛṣṇa consciousness is limited to a certain section of people, a certain section of devotees or a certain tract of land are generally prone to see the external features of the devotee. Such neophytes, unable to appreciate the exalted service of the advanced devotee, try to bring the mahā-bhāgavata to their platform. We experience such difficulty in propagating this Kṛṣṇa consciousness all over the world. Unfortunately we are surrounded by neophyte Godbrothers who do not appreciate the extraordinary activities of spreading Kṛṣṇa consciousness all over the world. They simply try to bring us to their platform, and they try to criticize us in every respect. We very much regret their naive activities and poor fund of knowledge. An empowered person who is actually engaged in the confidential service of the Lord should not be treated as an ordinary human being, for it is stated that unless one is empowered by Kṛṣṇa, one cannot spread the Kṛṣṇa consciousness movement all over the world.

When one thus criticizes a pure devotee, he commits an offense (*vaiṣṇava-aparādha*) that is very obstructive and dangerous for those who desire to advance in Kṛṣṇa consciousness. A person cannot derive any spiritual benefit when he offends the lotus feet of a Vaiṣṇava. Everyone should therefore be very careful not to be jealous of an empowered Vaiṣṇava, or a śuddha-vaiṣṇava. It is also an offense to consider an empowered Vaiṣṇava an object of disciplinary action. It is offensive to try to give him advice or to correct him. One can distinguish between a neophyte Vaiṣṇava and an advanced Vaiṣṇava by their activities. The advanced Vaiṣṇava is always situated as the spiritual master, and the neophyte is always considered his disciple. The spiritual master must not be subjected to the advice of a disciple, nor should a spiritual master be obliged to take instructions from those who are not his disciples. This is the sum and substance of Śrīla Rūpa Gosvāmī's advice in the sixth verse. (NOI 6)

*yadi vaiṣṇava-aparādha uṭhe hātī mātā
upāde vā chiṇḍe, tāra śukhi' yāya pātā*

“If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. (*Madhya* 19.156)

In the millenium of the Svayambhuva Manu, the Prajapati known as Marici begot six sons, all demigods, in the womb of his wife, Urna. Once upon a time, Lord Brahma became captivated by the beauty of his daughter and was following her, impelled by sex desire. At that time, these six demigods looked at the action of Lord Brahma with abhorrence. This criticism of Brahma's action by the demigods constituted a great offence on their part, and for this reason they were condemned to take birth as the sons of the demon Hiranyakasipu. These sons of

Hiranyakasipu were thereafter put in the womb of mother Devaki, and as soon as they took their birth, Kamsa killed them one after another. (KB 84)

An offender against a sadhu is one who criticizes a Vaisnava about his caste, some unpremeditated accidental falldown, the last traces of his previous sins, or his sinful activities prior to his surrendering to Lord Krsna. This offender will never develop a taste for chanting the name. One who has taken complete shelter of the pure devotional process is considered a pure Vaisnava. The four above-mentioned faults may be present in him, but he is totally free from all the other shortcomings. Hence criticizing him spells doom for the offender. The glories of the holy name are propagated by the Vaisnava; Lord Krsna does not tolerate any criticism against him. One may discard all other activities like religiosity, yoga, sacrifices, fruitive activities, empirical knowledge and so on; if one simply chants the holy name, that is the quintessence of spiritual culture. (Hari Nama Cintamani 4)

A. Proper relations

- ॐ every devotee should be willing to take instruction from a senior devotee
- ॐ every devotee should be willing to give instruction to (help) a junior devotee
- ॐ one should not see things externally, but should see the internal features
- ॐ If one thinks devotional service can be performed if have certain material qualifications then he will only see the external activities of a devotee. Thus he tries to bring advanced devotees to his platform.

VI. *How to come free from envy*

- ॐ By doing service to those whom we are envious of.