

Nectar of Instruction (*Uṇadeśāmrta*) Verse 10

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Text 10

*karmibhyaḥ parito hareḥ priyatayā vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-pankaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tām nāśrayet kaḥ kṛtī*

In the śāstra it is said that of all types of fruitive workers, he who is advanced in knowledge of the higher values of life is favored by the Supreme Lord Hari. Out of many such people who are advanced in knowledge [jñānīs], one who is practically liberated by virtue of his knowledge may take to devotional service. He is superior to the others. However, one who has actually attained prema, pure love of Kṛṣṇa, is superior to him. The gopīs are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the gopīs, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her kuṇḍa [lake] is as profoundly dear to Lord Kṛṣṇa as this most beloved of the gopīs. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings [aprākṛtabhāva], render loving service to the divine couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭakāliya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe.

1. **Karmīs**

At the present moment almost everyone is engaged in some kind of fruitive activity. Those who are desirous of gaining material profits by working are called *karmīs*, or fruitive workers. All living entities within this material world have come under the spell of *māyā*. This is described in the *Viṣṇu Purāṇa* (6.7.61):

*viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-samjñānyā
tṛtīyā śaktir iṣyate
[Cc. Madhya 6.154]*

Sages have divided the energies of the Supreme Personality of Godhead into three categories—namely, the spiritual energy, marginal energy and material energy. The material energy is considered to be the third-class energy (*tṛtīyā śaktiḥ*). Those living beings within the jurisdiction of the material energy sometimes engage themselves like dogs and hogs in working very hard simply for sense gratification. However, in this life, or, after executing pious activities, in the next life, some *karmīs* become strongly attracted to performing various kinds of sacrifices mentioned in the Vedas. Thus on the strength of their pious merit, they are elevated to heavenly planets. Actually those who perform sacrifices strictly according to Vedic injunctions are elevated to the moon and planets

Comment [JH1]:

- ☞ Better than *vikarmīs*.
- ☞ Fruitive workers/gross materialists
- ☞ Under spell of *māyā*
- ☞ Some become attached to Vedic sacrifices and elevate themselves to the heavenly planets
- ☞ Politicians, businessmen and others interested in material happiness
- ☞ As long as one remains attached to fruitive acts he must take birth again

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above the moon. As mentioned in *Bhagavad-gītā* (9.21), *kṣīṇe puṇye martya-lokaṃ viśanti*: after exhausting the results of their so-called pious activities, they again return to the earth, which is called *martya-loka*, the place of death. Although such persons may be elevated to the heavenly planets by their pious activities and although they may enjoy life there for many thousands of years, they nonetheless must return to this planet when the results of their pious activities are exhausted.

This is the position of all *karmīs*, including those who act piously and those who act impiously. On this planet we find many businessmen, politicians and others who are simply interested in material happiness. They attempt to earn money by all means, not considering whether such means are pious or impious. Such people are called *karmīs*, or gross materialists. (NOI 10)

*te taṃ bhuktvā svarga-lokaṃ viśālaṃ
kṣīṇe puṇye martya-lokaṃ viśanti
evaṃ trayī-dharmam anupraṇṇā
gatāgataṃ kāma-kāmā labhante*

When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.

One who is promoted to the higher planetary systems enjoys a longer duration of life and better facilities for sense enjoyment, yet one is not allowed to stay there forever. One is again sent back to this earth upon finishing the resultant fruits of pious activities. He who has not attained perfection of knowledge, as indicated in the *Vedānta-sūtra* (*janmādy asya yataḥ*), or, in other words, he who fails to understand *Kṛṣṇa*, the cause of all causes, becomes baffled about achieving the ultimate goal of life and is thus subjected to the routine of being promoted to the higher planets and then again coming down, as if situated on a Ferris wheel which sometimes goes up and sometimes comes down. The purport is that instead of being elevated to the spiritual world, from which there is no longer any possibility of coming down, one simply revolves in the cycle of birth and death on higher and lower planetary systems. One should better take to the spiritual world to enjoy an eternal life full of bliss and knowledge and never return to this miserable material existence. (Bg 9.21)

A. **Vikarmīs**

Among the *karmīs* are some *vikarmīs*, people who act without the guidance of Vedic knowledge. Those who act on the basis of Vedic knowledge perform sacrifices for the satisfaction of Lord Viṣṇu and to receive benedictions from Him. In this way they are elevated to higher planetary systems. Such *karmīs* are superior to the *vikarmīs*, for they are faithful to the directions of the Vedas and are certainly dear to *Kṛṣṇa*. In *Bhagavad-gītā*

Comment [JH2]:

- ☞ *Vikarma* defined: Sinful (forbidden) acts, senseless activities, activities which are against one's prescribed duties, *kāma karma*
- ☞ *Karmīs* without Vedic Knowledge
- ☞ Don't care for Vedic injunctions
- ☞ Not appreciated by learned, saintly persons
- ☞ Don't consider the consequences of their enjoyment

(4.11), Kṛṣṇa says: *ye yathā mānī prapadyante tāms tathaiva bhajāmy aham*. "In whatever way one surrenders unto Me, I reward him accordingly." Kṛṣṇa is so kind that He fulfilled the desires of the *karmīs* and *jñānīs*, not to speak of the *bhaktas*. Although the *karmīs* are sometimes elevated to higher planetary systems, as long as they remain attached to fruitive activities they must accept new material bodies after death. If one acts piously, he can attain a new body among the demigods in the higher planetary systems, or he may attain some other position in which he can enjoy a higher standard of material happiness. On the other hand, those who are engaged in impious activities are degraded and take birth as animals, trees and plants. Thus those fruitive actors who do not care for the Vedic directions (*vikarmīs*) are not appreciated by learned saintly persons. As stated in *Śrīmad-Bhāgavatam* (5.5.4):

*nūnaṁ pramattaḥ kurute vikarma
yad indriya-prītaya āprṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ*

"Materialists who work hard like dogs and hogs simply for sense gratification are actually mad. They simply perform all kinds of abominable activities simply for sense gratification. Materialistic activities are not at all worthy of an intelligent man, for as a result of such activities, one gets a material body, which is full of misery." The purpose of human life is to get out of the threefold miserable conditions, which are concomitant with material existence. Unfortunately, fruitive workers are mad to earn money and acquire temporary material comforts by all means; therefore they risk being degraded to lower species of life. Materialists foolishly make many plans to become happy in this material world. They do not stop to consider that they will live only for a certain number of years, out of which they must spend the major portion acquiring money for sense gratification. Ultimately such activities end in death. Materialists do not consider that after giving up the body they may become embodied as lower animals, plants or trees. Thus all their activities simply defeat the purpose of life. Not only are they born ignorant, but they act on the platform of ignorance, thinking that they are getting material benefits in the shape of skyscraper buildings, big cars, honorable positions and so on. The materialists do not know that in the next life they will be degraded and that all their activities simply serve as *parābhava*, their defeat. This is the verdict of *Śrīmad-Bhāgavatam* (5.5.5): *parābhavas tāvad abodha jātaḥ*. (NOI 10)

II. Ji'ānēs

One should therefore be eager to understand the science of the soul (*ātma-tattva*). Unless one comes to the platform of *ātma-tattva*, by which one understands that the soul and not the body is oneself, one remains on the platform of ignorance. Out of thousands and even millions of ignorant people who are wasting their time simply gratifying their senses, one may come to the platform of knowledge and understand higher values of life. Such a person

Comment [JH3]:

- ☞ Better than *karmīs* because he refrains from blind acts of sense gratification
- ☞ Understand the science of the soul
- ☞ Understand that the soul is not the body but is the self
- ☞ Akarma
- ☞ Still in ignorance although liberated
- ☞ Impure knowledge because not of devotional service

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is called a *jñānī*. The *jñānī* knows that fruitive activities will bind him to material existence and cause him to transmigrate from one kind of body to another. As indicated in *Śrīmad-Bhāgavatam* by the term *śarīra-bandha* (bound to bodily existence), as long as one maintains any conception of sense enjoyment, his mind will be absorbed in karma, fruitive activity, and this will oblige him to transmigrate from one body to another.

Thus a *jñānī* is considered superior to a *karmī* because he at least refrains from the blind activities of sense enjoyment. This is the verdict of the Supreme Personality of Godhead. However, although a *jñānī* may be liberated from the ignorance of the *karmīs*, unless he comes to the platform of devotional service he is still considered to be in ignorance (*avidyā*). Although one may be accepted as a *jñānī*, or one advanced in knowledge, his knowledge is considered impure because he has no information of devotional service and thus neglects the direct worship of the lotus feet of the Supreme Personality of Godhead. When a *jñānī* takes to devotional service, he rapidly becomes superior to an ordinary *jñānī*. Such an advanced person is described as *jñāna-vimukta-bhakti-para*ma. How a *jñānī* takes to devotional service is mentioned in *Bhagavad-gītā* (7.19), wherein Kṛṣṇa says:

*bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvaṁ iti
sa mahātmā sudurlabhaḥ*

"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." Actually a person is wise when he surrenders unto the lotus feet of Kṛṣṇa, but such a *mahātmā*, great soul, is very rare. (NOI 10)

*manuṣyāṅāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin māṁ 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)

III. *Bhaktas*

After taking to devotional service under the regulative principles, a person may come to the platform of spontaneous love of Godhead, following in the footsteps of great devotees like Nārada and Sanaka and Sanātana. The Supreme Personality of Godhead then recognizes him to be superior. The devotees who have developed love of Godhead are certainly in an exalted position. (NOI 10)

Comment [JH4]: How jñānis advance

Comment [JH5]:

☞ Better than *jñānis* because they don't know anything other than satisfying Kṛṣṇa
☞ Follow in the footsteps of Nārada, Sanaka & Sanātana

IV. **Gopīs**

Of all these devotees, the gopīs are recognized as superior because they do not know anything other than satisfying Kṛṣṇa. Nor do the gopīs expect any return from Kṛṣṇa. Indeed, sometimes Kṛṣṇa puts them into extreme suffering by separating Himself from them. Nonetheless, they cannot forget Kṛṣṇa. When Kṛṣṇa left Vṛndāvana for Mathurā, the gopīs became most dejected and spent the rest of their lives simply crying in separation from Kṛṣṇa. This means that in one sense they were never actually separated from Kṛṣṇa. (NOI 10)

A. Vipralambha-seva

There is no difference between thinking of Kṛṣṇa and associating with Him. Rather, vipralambha-sevā, thinking of Kṛṣṇa in separation, as Śrī Caitanya Mahāprabhu did, is far better than serving Kṛṣṇa directly. (NOI 10)

*'sambhoga'-'vipralambha'-bhede dvividha śṛṅgāra
sambhogera ananta aṅga, nāhi anta tāra*

“In conjugal love [*çai gāra*] there are two departments—meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

Vipralambha is described in the *Ujjvala-nīlamaṇi*:

*yūnor ayuktayor bhāvo
yuktayor vātha yo mithaḥ
abhīṣṭāliṅganādīnām
anavāptau prakṛṣyate
sa vipralambho vijñeyaḥ
sambhogonnatikāraḥ

na vinā vipralambhena
sambhogaḥ puṣṭim aśnute*

When the lover and the beloved meet, they are called *yukta* (connected). Previous to their meeting, they are called *ayukta* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*. This *vipralambha* helps nourish emotions at the time of meeting. Similarly, *sambhoga* is thus described:

*darśanāliṅganādīnām
ānukūlyān niṣevayā
yūnor ullāsam ārohan
bhāvaḥ sambhoga iryate*

Comment [JH6]:

☞ Can't forget Kṛṣṇa

☞ Kṛṣṇa sometimes puts them into extreme suffering by separating Himself for them.

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“Meeting each other and embracing each other are aimed at bringing about the happiness of both the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called *sambhoga*.” When awakened, *sambhoga* is divided into four categories:

(1) *pūrva-rāga-anantara*—after *pūrva-rāga* (attachment prior to meeting), *sambhoga* is called brief (*saṅkṣipta*);

(2) *māna-anantara*—after *māna* (anger based on love), *sambhoga* is called encroached (*saṅkīrṇa*);

(3) *kiñcid-dūra-pravāsa-anantara*—after being a little distance away for some time, *sambhoga* is called accomplished (*sampanna*);

(4) *sudūra-pravāsa-anantara*—after being far away, *sambhoga* is called perfection (*samṛddhimān*).

The meetings of the lovers that take place in dreams also have these four divisions. (Madhya 23.62)

*'vipralambha' catur-vidha—pūrva-rāga, māna
pravāsākhyā, āra prema-vaicitṭya-ākhyāna*

“Vipralambha has four divisions—pūrva-rāga, māna, pravāsa, and prema-vaicitṭya.

Pūrva-rāga is described in *Ujjvala-nīlamanī*:

*ratir yā saṅgamāt pūrvam
darśana-śravaṇādi-jā
tayoṛ unmilati prājñaiḥ
pūrva-rāgaḥ sa ucyate*

When attachment produced in both the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as *vibhāva* and *anubhāva*, this is called *pūrva-rāga*.

The word *māna* is also described:

*dampatyor bhāva ekatra
sator apy anuraktayoḥ
svābhīṣṭāśleṣa-vikṣādi-
nirodhī māna ucyate*

Māna is a word used to indicate the mood of the lover and the beloved experienced whether they are in one place or in different places. This mood obstructs their looking at one another and embracing one another, despite the fact that they are attached to one another.

Pravāsa is also explained as follows:

*pūrva-saṅga-tayoṛ yūnor
bhaved deśāntarādibhiḥ*

*vyavadhānam tu yat prājñaiḥ
sa pravāsa itīryate*

Pravāsa is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.

Similarly, *prema-vaicittya* is explained:

*priyasya sannikarṣe 'pi
premotkarṣa-svabhāvataḥ
yā viśeṣa-dhīyārtis tat
prema-vaicittiyam ucyate*

Prema-vaicittya is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present. (Madhya 23.63)

*rādhikādye 'pūrva-rāga' prasiddha 'pravāsa', 'māne'
'prema-vaicittya' śrī-daśame mahiṣī-gaṇe*

“Of the four kinds of separation, three [pūrva-rāga, pravāsa and māna] are celebrated in Śrīmatī Rādhārāṇī and the gopīs. In Dvārakā, among the queens, feelings of prema-vaicittya are very prominent. (Madhya 23.64)

Uddhava continued reading Kṛṣṇa’s message: “Transcendental knowledge of the Absolute is no longer necessary for you. You were accustomed to loving Me from the very beginning of your lives.” Knowledge of the Absolute Truth is specifically required for persons who want liberation from material existence. But one who has attained love for Kṛṣṇa is already on the platform of liberation. As stated in the *Bhagavad-gītā*, anyone engaged in unalloyed devotional service is to be considered situated on the transcendental platform of liberation. The *gopīs* did not actually feel any pangs of material existence, but they felt the separation of Kṛṣṇa. Kṛṣṇa therefore said, “My dear *gopīs*, to increase your superexcellent love for Me, I have purposely separated Myself from you so that you may be in constant meditation on Me.”

The *gopīs* are in the perfectional stage of meditation. *Yogīs* are generally more fond of meditating than of executing devotional service to the Lord, but they do not know that the perfection of the *yoga* system is the attainment of devotion. This constant meditation on Kṛṣṇa by the *gopīs* is confirmed in the *Bhagavad-gītā* to be the topmost *yoga*. Kṛṣṇa knew very well the psychology of women. When a woman’s beloved is away, she thinks of him more in meditation than when he is present before her. Kṛṣṇa wanted to teach through the behavior of the *gopīs* that one who is constantly in trance like the *gopīs* surely attains His lotus feet.

Lord Caitanya taught people in general the method of *vipralambha-sevā*, which is the method of rendering service unto the Supreme Personality of Godhead in the feeling of separation. The six Gosvāmīs also taught worship of Kṛṣṇa in the feeling of the *gopīs* in

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separation. The prayers of Śrīnivāsācārya about the Gosvāmīs explain these matters very clearly. Śrīnivāsācārya said that the Gosvāmīs were always absorbed in the ocean of transcendental feelings in the mood of the *gopīs*. When they lived in Vṛndāvana they were searching for Kṛṣṇa, crying, “Where are You, Kṛṣṇa? O *gopīs*, where are You? Where are You, Śrīmatī Rādhārāṇī?” They never said, “We have now seen Rādhā and Kṛṣṇa, and therefore our mission is fulfilled.” Their mission remained always unfulfilled; they never met Rādhā and Kṛṣṇa.

Kṛṣṇa reminded the *gopīs* that at the time of the *rāsa* dance those of them who could not join Him for the *rāsa-līlā* gave up their bodies simply by thinking of Him. Absorption in Kṛṣṇa consciousness by feeling separation is thus the quickest method for attainment of the lotus feet of Kṛṣṇa. By the personal statement of Kṛṣṇa, the *gopīs* were convinced about the strength of feelings of separation. They were actually experiencing the supernatural method of Kṛṣṇa worship and were much relieved by understanding that Kṛṣṇa was not away from them but always with them. (KB 47 Delivery of the Message of Kṛṣṇa to the Gopīs)

*neyaṁ śobhiṣyate tatra
yathedānīm gadādhara
tvat-padair ankitā bhāti
sva-lakṣaṇa-vilakṣitaḥ*

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when You leave, it will no longer be so.

—Śrīmad-Bhāgavatam 1.8.39

Kṛṣṇa cannot be absent from a devotee when the devotee is intensely absorbed in Kṛṣṇa thought. Here Kuntīdevī is very much anxious, thinking that Kṛṣṇa will be absent, but the actual effect of Kṛṣṇa’s physical absence is that He becomes more intensely present within the mind of the devotee. Therefore Caitanya Mahāprabhu, by the example of His actual life, taught *vipralambha-sevā*, service of Kṛṣṇa in separation. Tears would come from His eyes like torrents of rain, for He would feel everything to be vacant for want of Kṛṣṇa.

There are two stages of meeting Kṛṣṇa. Being personally present with Kṛṣṇa, personally meeting Him, personally talking with Him, and personally embracing Him is called *sambhoga*, but there is another way to be with Kṛṣṇa—in separation from Him—and this is called *vipralambha*. A devotee can benefit from Kṛṣṇa’s association in both ways. (Teaching of Queen Kuntī, Chapter 22)

So these are all symptoms of love for Kṛṣṇa. That is the highest perfection of life, to shed tears for Kṛṣṇa. *Yugāyitam nimeṣeṇa cakṣuṣā prāvṛṣāyitam*. Śrī Caitanya Mahāprabhu

taught us this method of worship in separation, *vipralambha-sevā*. Not that “Oh, I have seen yesterday. Last night, I have seen Kṛṣṇa. He was snatching my cloth.” These are *sahajiyās*. Actually, our worship should be in separation. The Gosvāmīs also taught us like that. *He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ*. They in the Vṛndāvana remained authorized persons. They were also searching after Kṛṣṇa. They never said that “We have got Kṛṣṇa,” never said. *He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ, ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau*. Simply *khedair mahā-vihvalau*. They were lamenting in separation. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*.

Not *sambhoga*. *Vipralambha*. *Vipralambha-sevā*: “Oh, I am so wretched, I could not serve Kṛṣṇa. How I can see Kṛṣṇa? It is not possible.” In this way. That is the teaching of Śrī Caitanya Mahāprabhu. “But even though I do not see Him, neither it is possible for me to see Him...” Means: “What I am? I am insignificant person. Why Kṛṣṇa come and see me?” This is right. “Why shall I aspire after seeing Kṛṣṇa? What qualification I have got?” This is *bhajana*. This is *bhajana*. Why should I be proud that “Now I shall see Kṛṣṇa”? What I am? That is the teaching of Caitanya Mahāprabhu. *Āśliṣya vā pāda-ratām pinaṣṭu mām marmahatām karotu vā adarśanāt*. *Adarśana*. “Without giving me audience, You kill me, You break my heart; still, You are my Lord, You are my worshipable Lord, nobody else.” This is love. This is love. (Bengali:) *Asan kṛṣṇa galai diba naiva beja tata(?)*. Not like that. “Kṛṣṇa may not come. I may not see Kṛṣṇa for thousands and thousands of lives. I may rot in the hellish condition of life for many, many births. That doesn’t matter. Still, I cannot give up Kṛṣṇa consciousness.” This is required. I may be sent to hell, heaven; it doesn’t matter. What qualification I have got that I want to see back to home, back to Godhead? It is not so easy thing. So why should I be sorry for that? I should be happy even in the hell simply by thinking of Kṛṣṇa. That is wanted. That is wanted. That is Kṛṣṇa consciousness. So here is the example. Tears by force are coming out: “Oh, Kṛṣṇa is going away.” At the same time, they want to check: “There may not be any inauspiciousness for Kṛṣṇa.” They’re thinking Kṛṣṇa, for Kṛṣṇa, not for personal self. “Oh, I am now crying. I have become very much fortunate. I am crying for Kṛṣṇa.” No. “My crying will create inauspiciousness for Kṛṣṇa, I must check it.” This is Kṛṣṇa consciousness. (Śrīmad-Bhāgavatam 1.10.14 Māyāpura, June 27, 1973)

So for advanced devotee everything is possible, as described by this gentleman. But that is not for everyone. That is not a common thing. Exceptional. For the common person, as Caitanya Mahāprabhu has advised and as He has practically shown in His life, that is devotional service in separation: “Where is Kṛṣṇa?” *Śūnyāyitam jagat sarvaṁ govinda-virahena me*. “I am seeing everything vacant because I cannot see Kṛṣṇa.” The same thing was followed by the Gosvāmīs. *He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ*: “Where you are? O Rādhārāṇī, O Kṛṣṇa, O the *gopīs*, where you are?” *He rādhe vraja-devike ca lalite he nanda-sūno kutaḥ śrī-govardhana-kalpa-pādapa-tale kālindī-vane kutaḥ*. *Govardhana-kalpa-pādapa-tale*: “Either on the valley of the Govardhana Hill or on the bank of the Ganges. Where you are, all?” Seeking. *Ghoṣantāv iti sarvato vraja-pure khedair mahā-*

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vihvalau. One should be mad after seeking Kṛṣṇa—“Where You are? Where You are?” Not that “I have seen.” That is not *bhajana*. *Bhajana* means how to become mad after Kṛṣṇa. One who has once heard the tinkling sound of His anklebell, He’ll be mad after Him—“Where You are? Where You are? Where You are?” Not that hearing and becoming engaged in the family affairs. No. That is not possible. One who has seen, one who has heard, he’ll become mad—no more interest in this material affairs. That is the sign. We can say. Of course, if you are experienced devotee... But so far we see of Śrī Caitanya Mahāprabhu and His immediate successors, Gosvāmīs, they are mad after Kṛṣṇa. They never said that “We have seen Kṛṣṇa.” This is called *bhajana* by separation, *vipralambha-sevā*.

So if we become mad after Kṛṣṇa, that is perfection, not that “We have seen Kṛṣṇa.” We may see, but so far the Gosvāmīs are concerned, they are simply seeking. *Ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau*. *Vihvalau* means mad—“Where is Kṛṣṇa? Where is Kṛṣṇa? Where is Kṛṣṇa? Where is Kṛṣṇa? Where is Kṛṣṇa?” That is self-realization. (Śrīmad-Bhāgavatam 5.5.1 Hyderabad, April 10, 1975)

So we have to follow the footprints of the Gosvāmīs, how to search out Kṛṣṇa and Rādhārāṇī, Vṛndāvana, or within your heart. That is the process of Caitanya Mahāprabhu’s *bhajana*: feeling of separation, *vipralambha*, *vipralambha-sevā*. Just like Caitanya Mahāprabhu, feeling the separation of Kṛṣṇa, He was falling down on the sea. He was coming out of His rest room or His bedroom and going out at dead of night. Nobody knew where He has gone. So that was His searching. This process of devotional service is taught by Caitanya Mahāprabhu. Not that very easily, “We have seen Kṛṣṇa or seen Rādhārāṇī in *rāsa-līlā*.” No, not like that. Feel the separation. The more you feel separation from Kṛṣṇa, you should understand that you are advancing. Don’t try to see Kṛṣṇa artificially. Be advanced in separation feeling, and then it will be perfect. That is the teachings of Lord Caitanya. Because with our material eyes we cannot see Kṛṣṇa. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. With our material senses we cannot see Kṛṣṇa, we cannot hear about Kṛṣṇa’s name. But *sevonmukhe hi jihvādau*. When you engage yourself in the service of the Lord... Where the service begins? *Jihvādau*. The service begins from the tongue. Not from the legs, eyes, or ears. It begins from the tongue. *Sevonmukhe hi jihvādau*. If you begin service through your tongue... How? Chant Hare Kṛṣṇa. Use your tongue. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. And take Kṛṣṇa *prasādam*. The tongue has got two business: to articulate sound, Hare Kṛṣṇa; and take *prasādam*. By this process you’ll realize Kṛṣṇa. (Rādhāṣṭamī, London, September 18, 1969)

Prabhupāda: Search of Rādhā. That is Gauḍīya Vaiṣṇava, *vipralambha*, in separation, feeling “Where is Kṛṣṇa? Where is Kṛṣṇa? Where is Kṛṣṇa?” *Govinda-virahaṇa me. Śūnyāyitaṁ jagat sarvaṁ govinda-virahaṇa me*. (Morning Walk Excerpts May 1, 1974, Bombay)

V. *Çrēmati Rādhārāēē*

Thus of all the devotees who have developed unalloyed devotional love for Kṛṣṇa, the gopīs are most exalted, and out of all these exalted gopīs, Śrīmatī Rādhārāṇī is the highest. No one can excel the devotional service of Śrīmatī Rādhārāṇī. Indeed, even Kṛṣṇa cannot understand the attitude of Śrīmatī Rādhārāṇī; therefore He took Her position and appeared as Śrī Caitanya Mahāprabhu, just to understand Her transcendental feelings. (NOI 10)

- A. Even Kṛṣṇa can't understand, therefore He comes as Śrī Caitanya Mahāprabhu

*prema-rasa-niryāsa karite āsvādana
rāga-mārga bhakti loke karite pracāraṇa
rasika-śekhara kṛṣṇa parama-karuṇa
ei dui hetu haite icchāra udgama*

The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

*aiśvarya-jñānete saba jagat miśrita
aiśvarya-śithila-preme nahi mora pṛita*

[Lord Kṛṣṇa thought:] “All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

*āmāre īśvara māne, āpanāke hīna
tāra preme vaśa āmi nā ha-i adhīna*

“If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

*āmāke ta' ye ye bhakta bhaje yei bhāve
tāre se se bhāve bhaji,—e mora svabhāve*

“In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

*ye yathā māṁ praṇadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyaḥ pārtha sarvaśaḥ*

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“In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.”

*mora putra, mora sakhā, mora prāṇa-pati
ei-bhāve yei more kare śuddha-bhakti
āpanāke baḍa māne, āmāre sama-hīna
sei bhāve ha-i āmi tāhāra adhīna*

“If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

*mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsin mat-sneho
bhavatīnām mad-āpanaḥ*

“Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor.”

PURPORT: Pure devotional service is represented in the activities of the residents of Vrajabhūmi (Vṛndāvana). During a solar eclipse, the Lord came from Dvārakā and met the inhabitants of Vṛndāvana at Samanta-pāñcaka. The meeting was intensely painful for the damsels of Vrajabhūmi because Lord Kṛṣṇa had apparently left them to reside at Dvārakā. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (Bhāg. 10.82.44).

*mātā more putra-bhāve kareṇa bandhana
atihīna-jñāne kare lālana pālana*

“Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

*sakhā śuddha-sakhye kare, skandhe ārohaṇa
tumi kon baḍa loka,——tumi āmi sama*

“My friends climb on My shoulders in pure friendship, saying, ‘What kind of big man are You? You and I are equal.’

*priyā yadi māna kari’ karaye bhartsana
veda-stuti haite hare sei mora mana*

“If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

PURPORT: According to the Upaniṣads, all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said (Kaṭha Upaniṣad 5.3), nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti kāmān: one eternal living entity supports all the other eternal living entities. Because the Supreme Personality of Godhead maintains all the other living entities, they remain subordinate to the Lord, even when joined with Him in the reciprocation of loving affairs.

But in the course of exchanging transcendental love of the highest purity, sometimes the subordinate devotee tries to predominate over the predominator. One who lovingly engages with the Supreme Lord as if His mother or father sometimes supersedes the position of the Supreme Personality of Godhead. Similarly, His fiancī or lover sometimes supersedes the position of the Lord. But such attempts are exhibitions of the highest love. Only out of pure love does the subordinate lover of the Supreme Personality of Godhead chide Him. The Lord, enjoying this chiding, takes it very nicely. The exhibition of natural love makes such activities very enjoyable. In worship of the Supreme Lord with veneration there is no manifestation of such natural love because the devotee considers the Lord his superior.

Regulative principles in devotional service are meant for those who have not invoked their natural love of Godhead. When natural love arises, all regulative methods are surpassed, and pure love is exhibited between the Lord and the devotee. Although on such a platform of love the devotee sometimes appears to predominate over the Lord or transgress regulative principles, such dealings are far more advanced than ordinary dealings through regulative principles with awe and veneration. A devotee who is actually free from all designations due to complete attachment in love for the Supreme exhibits spontaneous love for Godhead, which is always superior to the devotion of regulative principles.

The informal language used between lover and beloved is significant of pure affection. When devotees worship their beloved as the most venerable object, spontaneous loving sentiments are observed to be lacking. A neophyte devotee who follows the Vedic instructions that regulate those who lack pure love of Godhead may superficially seem more exalted than a devotee in spontaneous love of Godhead. But in fact such spontaneous pure love is far superior to regulated devotional service. Such pure love of Godhead is always glorious in all respects, more so than reverential devotional service rendered by a less affectionate devotee.

*ei śuddha-bhakta lañā karimu avatāra
kariba vividha-vidha adbhuta vihāra
vaikuṅṭhādye nāhi ye ye līlāra pracāra
se se līlā kariba, yāte mora camatkāra*

“Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuṅṭha. I shall broadcast such pastimes by which even I am amazed.

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PURPORT: Lord Kṛṣṇa in the form of Lord Caitanya educates His devotees to develop progressively to the stage of pure devotional service. Thus He appears periodically as a devotee to take part in various wonderful activities depicted in His sublime philosophy and teachings.

There are innumerable Vaikuṅṭha planets in the spiritual sky, and in all of them the Lord accepts the service rendered by His eternal devotees in a reverential mood. Therefore Lord Śrī Kṛṣṇa presents His most confidential pastimes as He enjoys them in His transcendental realm. Such pastimes are so attractive that they attract even the Lord, and thus He relishes them in the form of Lord Caitanya.

*mo-viṣaye gopī-gaṇera upapati-bhāve
yoga-māyā karibeka āpana-prabhāve*

“The influence of yogamāyā will inspire the gopīs with the sentiment that I am their paramour.

PURPORT: Yogamāyā is the name of the internal potency that makes the Lord forget Himself and become an object of love for His pure devotee in different transcendental mellows. This yogamāyā potency creates a spiritual sentiment in the minds of the damsels of Vraja by which they think of Lord Kṛṣṇa as their paramour. This sentiment is never to be compared to mundane illicit sexual love. It has nothing to do with sexual psychology, although the pure love of such devotees seems to be sexual. One should know for certain that nothing can exist in this cosmic manifestation that has no real counterpart in the spiritual field. All material manifestations are emanations of the Transcendence. The erotic principles of amorous love reflected in mixed material values are perverted reflections of the reality of spirit, but one cannot understand the reality unless one is sufficiently educated in the spiritual science.

*āmiha nā jāni tāhā, nā jāne gopī-gaṇa
duṅhāra rūpa-guṇe duṅhāra nitya hare mana*

“Neither the gopīs nor I shall notice this, for our minds will always be entranced by one another’s beauty and qualities.

*dharmā chāḍi’ rāge duṅhe karaye milana
kabhu mile, kabhu nā mile,——daivera ghaṭana*

**“Pure attachment will unite us even at the expense of moral and religious duties [dharma].
Destiny will sometimes bring us together and sometimes separate us.**

PURPORT: The gopīs came out to meet Kṛṣṇa in the dead of night when they heard the sound of Kṛṣṇa’s flute. Śrīla Rūpa Gosvāmī has accordingly composed a nice verse (see Cc. Ādi 5.224) that describes the beautiful boy called Govinda standing by the bank of the

Yamunā with His flute to His lips in the shining moonlight. Those who want to enjoy life in the materialistic way of society, friendship and love should not go to the Yamunā to see the form of Govinda. The sound of Lord Kṛṣṇa's flute is so sweet that it has made the gopīs forget all about their relationships with their kinsmen and flee to Kṛṣṇa in the dead of night.

By leaving home in that way, the gopīs transgressed the Vedic regulations of household life. This indicates that when natural feelings of love for Kṛṣṇa become fully manifest, a devotee can neglect conventional social rules and regulations. In the material world we are situated in designative positions only, but pure devotional service begins when one is freed from all designations. When love for Kṛṣṇa is awakened, the designative positions are overcome.

The spontaneous attraction of Śrī Kṛṣṇa for His dearest parts and parcels generates an enthusiasm that obliges Śrī Kṛṣṇa and the gopīs to meet together. To celebrate this transcendental enthusiasm, there is need of a sentiment of separation between the lover and beloved. In the condition of material tribulation, no one wants the pangs of separation. But in the transcendental form, the very same separation, being absolute in its nature, strengthens the ties of love and enhances the desire of the lover and beloved to meet. The period of separation, evaluated transcendently, is more relishable than the actual meeting, which lacks the feelings of increasing anticipation because the lover and beloved are both present.

*ei saba rasa-niryāsa kariba āsvāda
ei dvāre kariba saba bhaktere prasāda*

“I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

*vrajera nirmala rāga śunī' bhakta-gaṇa
rāga-mārge bhaje yena chāḍī' dharma-karma*

“Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity.” (Ādi 4.15-33)

B. Therefore everyone should take shelter of Rādhā-kuṇḍa.

In this way Śrīla Rūpa Gosvāmī gradually concludes that Śrīmatī Rādhārāṇī is the most exalted devotee of Kṛṣṇa and that Her kuṇḍa (lake), Śrī Rādhā-kuṇḍa, is the most exalted place. This is verified in a quotation from *Laghu-bhāgavatāmṛta* (Uttara-khaṇḍa 45), as quoted in *Caitanya-caritāmṛta*:

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*yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍaṁ priyaṁ tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā*

"Just as Śrīmatī Rādhārāṇī is dear to the Supreme Lord Kṛṣṇa [Viṣṇu], so Her bathing place [Rādhā-kuṇḍa] is equally dear to Kṛṣṇa. Among all the gopīs, She alone stands supreme as the Lord's most beloved."

Therefore everyone interested in Kṛṣṇa consciousness should ultimately take shelter of Rādhā-kuṇḍa and execute devotional service there throughout one's life. This is the conclusion of Rūpa Gosvāmī in the tenth verse of *Upadeśāmṛta*. (NOI 10)