



To Be a *Rūpānuga*

*Inspirational and Instructive Meditations for a
Seriously Aspiring Rūpānuga*

— Presented by Śrīmatī Dāsī and team
ISKCON, Śrī Vṛndāvana Dhāma



*śrī-caitanya-mano-'bhīṣṭam sthāpitam yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam*

When will Śrīla Rūpa Gosvāmī Prabhupāda,
who has established within this material world
the mission to fulfil the desire of Lord Caitanya,
give me shelter under his lotus feet?

To Be a *Rūpānuga*

— An Introduction —

Prabhu, what does it mean to be a *Rūpānuga*?

Well, to be honest, I've never really given it much thought. My concern has always been to try and become a sincere and serious *Prabhupādānuga*.

I can understand and appreciate that. But Śrīla Prabhupāda tells us in his writings that we are *Rūpānugas*, and in his preface to *Nector of Instruction* he even says that “the Kṛṣṇa conscious movement is conducted under the supervision of Śrīla Rūpa Gosvāmī.” I am an active preacher of the Kṛṣṇa conscious movement, and so I'd like to have some insight into what it means to be a *Rūpānuga* – and more importantly what it means for me to be a follower of a *Rūpānuga*. And where did the word “*Rūpānuga*” come from, Prabhu? Any ideas?

None at all, but you've kindled my interest. Let's explore this together and see what we can learn.

Great! Can we begin by taking a look at the word “*Rūpānuga*”?

Sure.

The Word *Rūpānuga*

The common Gauḍīya Vaiṣṇava understanding is that the word *rūpānuga* was first used by Śrīla Raghunātha dāsa Gosvāmī in the last verse of his *Śrī Manaḥ-Śikṣā*:

*manaḥ-śikṣā-daikādaśaka-varam etaṁ madhurayā
girā gāyaty uccaiḥ samadhi-gata-sarvārtha-tati yaḥ
sa-yūthah śrī-rūpānuga iha bhavan gokula-vane
jano rādhā-kṛṣṇātula-bhajana-ratnaṁ sa labhate*

These eleven excellent instructions to the mind grant all spiritual benedictions. A person who stays with the devotees, follows Śrīla Rūpa Gosvāmī, and with a sweet voice loudly sings these eleven verses, understanding all their meanings, will attain the matchless jewel of direct service to Śrī Śrī Rādhā-Kṛṣṇa in the forest of Gokula. (12)

Śrīla Bhaktivinoda Ṭhākura wrote a commentary on this work entitled *Bhajana-Darpaṇa-Bhāṣā* and so he was obviously very aware of its subtleties and depth. Later he wrote *Śrī Śrī Rūpānugā-bhajana darpaṇa* (A Mirror Reflecting Worship which Follows in the Footsteps of Śrīla Rūpa Gosvāmī). In this work, which is the fourth chapter of *Gīta-Mālā*, Śrīla Bhaktivinoda Ṭhākura uses the word *rūpānuga* numerous times.

Many years later, Śrīpada Ananta Vāsudeva Parāvidyābhuṣana Prabhu, a brilliant disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, composed *praṇāma-mantras* for Śrīla Jagannātha dāsa Bābājī, Śrīla Bhaktivinoda Ṭhākura, Śrīla Gaura Kīśora dāsa Bābājī and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He used the word *rūpānuga* in his glorification of both Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura:

(1)

*namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te*

I offer my respectful obeisances unto Saccidānanda Bhaktivinoda, who is a transcendental energy of Śrī Caitanya Mahāprabhu. He is a strict follower of the Gosvāmīs, headed by Śrīla Rūpa Gosvāmī.

(2)

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktisiddhānta-sarasvatīti nāmine*

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Sarasvatī, who is very dear to Lord Kṛṣṇa having taken shelter at His lotus feet.

*mādhuryojjala-premādhyā-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te*

I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who delivers devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Gosvāmī.

Until today, these *praṇāma-mantras* have remained the standard within both the Gauḍīya Maṭha and ISKCON.

To Be a *Rūpānuga*

A Few Thoughts from Śrīla Prabhupāda

Śrī Caitanya Mahāprabhu is none other than the combined form of Śrī Rādhā and Kṛṣṇa. He is the life of those devotees who strictly follow in the footsteps of Śrīla Rūpa Gosvāmī.

— CC Ādi 1

Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as *rūpānuga* devotees.

— CC Madhya 8.246p

The present Kṛṣṇa consciousness movement is also based on the authority of Śrīla Rūpa Gosvāmī Prabhupāda. We are therefore generally known as *rūpānugas*, or followers in the footsteps of Śrīla Rūpa Gosvāmī Prabhupāda.

— NOD Preface

In Vṛndāvana there are *prākṛta-sahajiyās* who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, “What business do we have reading or hearing transcendental literatures? They are meant for neophytes.” They pose themselves as too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this *sahajiyā* philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī's opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great *mṛdaṅga*. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a *rūpānuga* devotee.

— CC Madhya 19.132 p

The author of *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī, very humbly submits that he is just trying to spread Kṛṣṇa consciousness all over the world, although he humbly thinks himself unfit for this work. That should be the attitude of all preachers of the Kṛṣṇa consciousness movement, following in the footsteps of Śrīla Rūpa Gosvāmī. We should never think of ourselves as great preachers, but should always consider that we are simply instrumental to the previous *ācāryas*, and simply by following in their footsteps we may be able to do something for the benefit of suffering humanity.

— **NOD Intro**

We have to follow the footsteps of Rūpa Gosvāmī, *rūpānuga*. Then we can understand Lord Caitanya. And if we get favor of Lord Caitanya, we can very easily understand Kṛṣṇa. This is the process.

— **Lecture on Śrīmad-Bhāgavatam 1.2.20, August 23, 1972, Los Angeles**

To Be a Follower of a *Rūpānuga*

Śrīla Rūpa Gosvāmī, after retiring from his minister's seat in the government, went to Vṛndāvana and lived beneath a tree, like Mahārāja Pṛthu. Since then, many people have gone to Vṛndāvana to imitate Rūpa Gosvāmī's behavior. Instead of advancing in spiritual life, many have fallen into material habits and even in Vṛndāvana have become victims of illicit sex, gambling and intoxication. The Kṛṣṇa consciousness movement has been introduced in the Western countries, but it is not possible for Westerners to go to the forest and practice the severe austerities which were ideally practiced by Pṛthu Mahārāja or Rūpa Gosvāmī. However, Westerners or anyone else can follow in the footsteps of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura by living in a temple, which is transcendental to residence in a forest, and to vow to accept *kṛṣṇa-prasāda* and nothing else, follow the regulative principles and chant sixteen rounds daily of the Hare Kṛṣṇa *mantra*. In this way, one's spiritual life will never be disturbed.

— **ŚB 4.23.5 p**

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced not to become an imitation of Rūpa Gosvāmī. Rūpa Gosvāmī, Sanātana, the Gosvāmīs of Vṛndāvana, they are *paramahāṁsas*. And in Vṛndāvana you'll find so-called *bābājis*, they have imitated the dress of Rūpa Gosvāmī—half loincloth—but a *bīḍī* in the mouth. What is this nonsense? Rūpa Gosvāmī used to smoke *bīḍī*? [laughter] [chuckles] Not only that; you'll find in Vṛndāvana so many Rūpa Gosvāmīs are making *bīḍī*. Have you seen in the Gopinātha Bazar? They're making trade, *bīḍīs*, and shameless. Therefore my Guru Mahārāja introduced this. Of course, *sannyāsa* is there in the Vaiṣṇava... All the *ācāryas*, they were *sannyāsa*, but later on, it so degraded that these *bīḍī*-smoker, *gāñjā*-smoker, they imitated Rūpa Gosvāmī. Therefore to purify, Guru Mahārāja introduced this *sannyāsa* system, below the *paramahāṁsas*, not that artificial means I become a *paramahāṁsa*. No.

— **Lecture on Śrīmad-Bhāgavatam 1.8.41, October 21, 1974, Māyāpur**

If you simply do as I am doing, not avoiding anything which may have to be done for pushing on Kṛṣṇa's movement, remaining always stuck up very tightly to the footsteps of Rupa Gosvami, then without any doubt you will remain always fresh and enthusiastic for working very energetically on Kṛṣṇa's behalf, without any falldown.

— **Letter to: Pusta Kṛṣṇa, Bombay, 29 December, 1972**

To Be a *Rūpānuga*

Some Thoughts from

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Only in Śrī Rūpa do we find what kind of devotional service we should offer Śrī Caitanya — that is, he teaches us what it means to perform pure devotional service, which is natural to the soul.....We can never repay in our unlimited millions of lifetimes even one-hundredth of a portion of the amount of debt we have incurred at Śrī Rūpa's lotus feet. Śrī Rūpa Gosvāmī Prabhu's *Bhakti-rasāmṛta-sindhu* is the sole compass for pure devotional service.

— *Vakṛtāvalī*
(Regarding Śrī Rūpa and Śrī Sanātana)

As a dead body has no value, so the living being has no value if he does not subordinate himself to Śrī Rūpa. If anyone wants to realize the magnanimity and sweetness of Śrī Gaura-Kṛṣṇa, he must follow in the footsteps of the followers of Śrī Rūpa. We can never become qualified to serve the Divine Couple without surrendering ourselves to Śrī Rūpa. Śrī Govinda's service in Vṛndāvana belongs to Śrī Rūpa alone.

— op.cit.

The following verses are excerpts from Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Prākṛta-rasa-śata-dūṣaṇī (A Hundred Warnings Against Mundane Mellows)

*līlā hoite nāma-sphūrti, rūpānugā bole nā
nāma-nāmī dui vastu, rūpānugā bole nā*

The true followers of Śrīla Rūpa Gosvāmī (*rūpānugas*) never claim that the revelation of the Lord's Holy Name is separate from His pastimes. The *rūpānugas* never teach that the Holy Name of Kṛṣṇa and Kṛṣṇa Himself are two separate things.

*rasa āge, rati pāche, rūpānugā bole nā
rasa āge, śraddhā pāche, guru kabhu bole nā*

The true followers of Śrīla Rūpa Gosvāmī never say that the stage of realizing transcendental mellows (*rasa*) precedes the development of loving devotional attachment (*rati*). The bonafide spiritual master will never profess that the realization of such mellows precedes the development of pure faith (*śraddhā*).

*rati āge, śraddhā pāche, rūpānugā bole nā
krama patha chāḍī' siddhi rūpānugā bole nā*

The followers of Śrīla Rūpa Gosvāmī never preach that transcendental attachment is reached before one develops pure faith. The *rūpānugas* never teach that the perfection

of devotion (*siddhi*) can be reached by abandoning the consecutive order of developmental stages on the path.

***mahājana-patha chāḍi' navya-pathē dhāya nā
aparādha-saha nāma kakhana-i haya nā***

The followers of Śrīla Rūpa Gosvāmī never leave the path of the great devotees (*mahājanas*) and run to pursue a “new” path. One who commits offenses can never realize the Holy Name of Kṛṣṇa at any time.

***nāmete prākṛta-buddhi rūpānugā kore nā
kṛṣṇa-rūpe jaḍa-buddhi rūpānugā kore nā***

The followers of Śrīla Rūpa Gosvāmī never ascribe material qualities to the Holy Name by means of mundane intelligence. The followers of Śrīla Rūpa Gosvāmī never consider the Lord’s transcendental form as material because they don’t possess materialistic mentality.

***kṛṣṇa-guṇe jaḍa-buddhi rūpānugā kore nā
parikara-vaiśiṣṭyake prākṛta to' jāne nā***

The followers of Śrīla Rūpa Gosvāmī never analyze the Supreme Lord’s qualities with material intelligence. The followers of Śrīla Rūpa Gosvāmī never consider the characteristics of the Lord’s associates and paraphernalia to be mundane.

***kṛṣṇa-līlā jaḍa-tulya rūpānugā bole nā
kṛṣṇetara bhogya-vastu kṛṣṇa kabhu haya nā***

The followers of Śrīla Rūpa Gosvāmī never equate the Lord’s transcendental pastimes with materialistic activities. Lord Kṛṣṇa never becomes a mere object of sense gratification that is lower in quality than Himself.

***anartha-nivṛtti-kāle jaḍa līlā seve nā
rūpānugā guru-deva śiṣya-himsā kore nā***

After the unwanted impediments are removed, one never serves mundane pastimes. The true spiritual masters in the line of Śrīla Rūpa Gosvāmī, who are known as *rūpānugā guru-deva*, never abuse their own disciples in any way.

Anuvṛtti — *In this verse, “abuse their own disciples” does not refer to putting the disciple in harm’s way in the physical sense. Rather it refers to putting the disciple in harm’s way in the spiritual sense. By engaging a disciple ahead of himself, by encouraging him in rasa, for which he is not qualified, does not benefit the disciple in the least. Rather it brings great harm to the disciple. Real rūpānugas never bring harm to their disciples in that way.*

***adhikāra avicāra rūpānugā kore nā
anartha-anvita dāse rasa-śikṣā deya nā***

The followers of Śrīla Rūpa Gosvāmī are never neglectful in assessing anyone’s spiritual qualifications. The followers of Śrīla Rūpa Gosvāmī never instruct a servant who is engrossed in material impediments about the science of intimate devotional mellows.

*nā uṭhiyā vrkṣopari phala dhari' tāne nā
rūpānugā krama-patha vilopa to' kore nā*

One should never climb into a tree, grasp the unripe fruits and forcibly pull them off. Similarly, the followers of Śrīla Rūpa Gosvāmī never abolish the initial systematic process of devotional service.

To Be a Follower of a *Rūpānuga*

Although I am unqualified, I am greatly fortunate. Before me, the Vaiṣṇavas have mentioned their duties. As per my duty, let me tell you that **since I am a servant of the followers of Śrī Rūpa, I am duty bound to follow in the footsteps of the *rūpānugas*. Śrī Rūpa's followers are preachers.** I have heard the teachings and order of Śrī Gaurasundara.

The *Antya-līlā* of *Caitanya-bhāgavata* states:

*prthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

“In every town and village of the world, the chanting of My name will be heard.” And *Śrī Caitanya-caritāmṛta* (Madhya 7.128) states:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa*

“Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land.”

*kabhu nā bādhibe tomāra viṣaya-taraṅga
punarapi ei thāñi pābe mora saṅga*

Śrī Caitanya Mahāprabhu further advised the *brāhmaṇa* Kūrma, “If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company.” (CC Madhya 7.129)

— *Vakṛtāvalī*
(The Path of *Śrī Rūpānuga Bhajana*)

Last Will and Testament of A *Rūpānuga*

by *Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura*

Spoken on 23rd December, 1936 and translated from the Bengali by Śrīla Prabhupāda.

I have most probably given many people troubles in the mind. Some of them might have thought about me that I am their enemy because I was obliged to speak the plain truth for service and devotion towards the Absolute Godhead. I have given them all those troubles only for the reason that they may turn their face towards the Personality of Godhead without any desire for gain and with unalloyed devotion. I hope one day or other they may understand me rightly. I advise all to preach the teachings of Rūpa-Raghunātha (disciples of Lord Caitanya) with all energy and resources. Our ultimate goal shall be to become the dust of the lotus feet of Śrī Śrī Rūpa Raghunātha Goswāmīns. You should all work conjointly under the guidance of your spiritual master with a view to serve the Absolute Knowledge, the Personality of Godhead. **You should live somehow or other without any quarrel in this mortal world only for the service of Godhead. Do not please give up the service of Godhead in spite of all dangers, all criticisms and all discomforts. Do not be disappointed, for most people in the world do not serve the Personality of Godhead; do not give up your own service which is your everything and all, neither reject the process of chanting and hearing of the transcendental Holy Name of Godhead. You should always chant the transcendental Name of Godhead with patience and forbearance like a tree and humbleness like a straw.**

We wish that this mass of our body of flesh and blood may be sacrificed at the altar of preaching the *Saṅkīrtana* movement (congregational chanting of the Holy Name of Godhead) propagated by Lord Caitanya. We are not desirous of becoming a hero of work or a reformer of religion, but our reality may be identified with the dust of the Lotus Feet of Śrī Rūpa and Raghunātha for that is our everything. The flow of the transcendental tide of the attraction of devotion will never be blocked, and you with all your energy shall devote yourself for fulfilling the desire of Śrīla Bhaktivinoda Ṭhākura. There are many amongst you who are well qualified and able workers. We have no other desire whatsoever.

There are certainly many difficulties while we are in this mortal world but it is not our business simply to be overwhelmed with those difficulties or to try to overcome them only. We must know even during the duration of our present life, as to what we shall gain after overcoming all those difficulties of life and what shall be the mode of our permanent existence. We must make an adjustment of all things that evoke our love and hatred and for those things that we want and do not want. Attachment and detachment of this mortal world will engage us more and more as we become farther and farthest from the Lotus Feet of Śrī Kṛṣṇa. When we are able to transcend the position of attachments and detachments of this mortal world and be attracted with Holy Name of Godhead, it is then only we can understand the import of the transcendental service of Śrī Kṛṣṇa, the Personality of Godhead. At the first instance the subject Kṛṣṇa is startling

and perplexing to us. Everyone who is called by the name “man” is more or less struggling knowingly or unknowingly to eliminate those invading elements which are baffling our conception of eternal need. It is our only duty to enter into the kingdom of eternal need.

We have no love or hatred for anyone in this world. All arrangements made in this world are but temporary. There is, therefore, unavoidable necessity for that ultimate need for everyone in this world. You should attain the transcendental loving service of the objective, being situated in concerted action for that one aim. Let there be a constant flow of the ideas and thoughts as conceived by Rūpa Goswāmī and his followers. We shall not at any time show our slightest dejection for the seven tongued *Saṅkīrtana* movement*. If we have undaunted faith in it we shall then only achieve all perfections.

You should all therefore preach with fearlessness and with utmost energy the message of Rūpa and Raghunātha under the guidance of the followers of Śrī Rūpa.

* Here Śrīla Bhaktisiddhānta Sarasvatī Thākura is referring to the seven transcendental effects of the Holy Name mentioned by Śrī Caitanya Mahāprabhu in *Śikṣāṣṭaka* 1.

The Heart of a *Rūpānuga*

On the morning of 18 December 1936, thirteen days before his departure from this world, Śrīla Bhaktisiddhānta Sarasvatī gave the following informal talk in his room at Śrī Gaudīya Maṭha. It was his last discourse before he became bedridden, not to rise again. Present were a few Western devotees and also Śrī Sundarānanda Vidyāvinoda, who made notes and later published these instructions in the Gaudīya (17.471–73; 11 February 1939). What follows are excerpts of this. Most of the speech was in Bengali. Words recorded as having been spoken in English are set in boldface.

Our only hope and desire is to become a particle of dust at the lotus feet of Śrī Caitanya's Śrī Rūpa:

***ādadānas trṇam dantair idam yāce punaḥ punaḥ
śrīmad-rūpa-padāmbhoja- dhūliḥ syām janma-janmani***

Taking a blade of grass between my teeth, I fall down and pray again and again to become dust at Śrīmad Rūpa's lotus feet, birth after birth.

(Śrīla Raghunātha dāsa Gosvāmī, *Muktā-carita*)

Those who approach *śrī-guru-pāda-padma*, who approach Śrī Rūpa, being convinced that “I am very great. I am a person of monumental realization. I am the guru of gurus. I am the guru of Vaiṣṇavas,” can never understand the glory of being a particle of dust at Śrī Rūpa Gosvāmī Prabhu's feet. Our *śrī-guru-pāda-padma* utterly routed this kind of thinking. In this regard we have learned from Śrī Rūpa:

*viracaya mayi danḍam dīna-bandho dayāṁ vā
gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirmalam vā navāmbhas
tad api kila payodaḥ stūyate cātakena*

O friend of the poor, do what you like with me—give me either mercy or punishment—but in this world I have no one to look to except Your Lordship. The *cātaka* bird always prays for the cloud, regardless of whether it showers rains or throws a thunderbolt.

(*Stavamālā*)

Our only firm determination is:

*āmi to' tomāra, tumi to' āmāra,
ki kāja apara dhane?*

I am Yours, You are mine. Why should I care for others' assets? (*Śaraṇāgati*)

The words uttered by my *gurudeva* Śrī Rūpa Gosvāmī are perfect. I pray to all that they will help me in the service of my *śrī-gurudeva* Śrī Rūpa. My *gurudeva* has no other idea but to serve the fountainhead. The very treasure of *sac-cid-ānanda-vigraha*, the very treasure of *sac-cid-ānanda-rasa*, is with my *gurudeva*.

Let all people of the world condemn me, or let them sing my glories, but may I never be deprived of being a particle of dust clinging to Śrī Rūpa's lotus feet. **How can I get rid of time and space? How can I get rid of empiricism or impersonalism?** It is possible only if I could become dust at Śrī Rūpa's lotus feet; otherwise, there is no means. If not, my fleshy perception won't be removed by a scintilla (a tiny particle). **I want rather to follow Śrī Rūpa. I want to become the eternal dust of his lotus feet, rather than a British lion, a Russian bear, or anything of the world.** With a straw between my teeth I beg you all, “Help me to become pollen at the lotus feet of Śrī Rūpa.” And that will also benefit you.

— Quite a lot to seriously think about, isn't it?! —

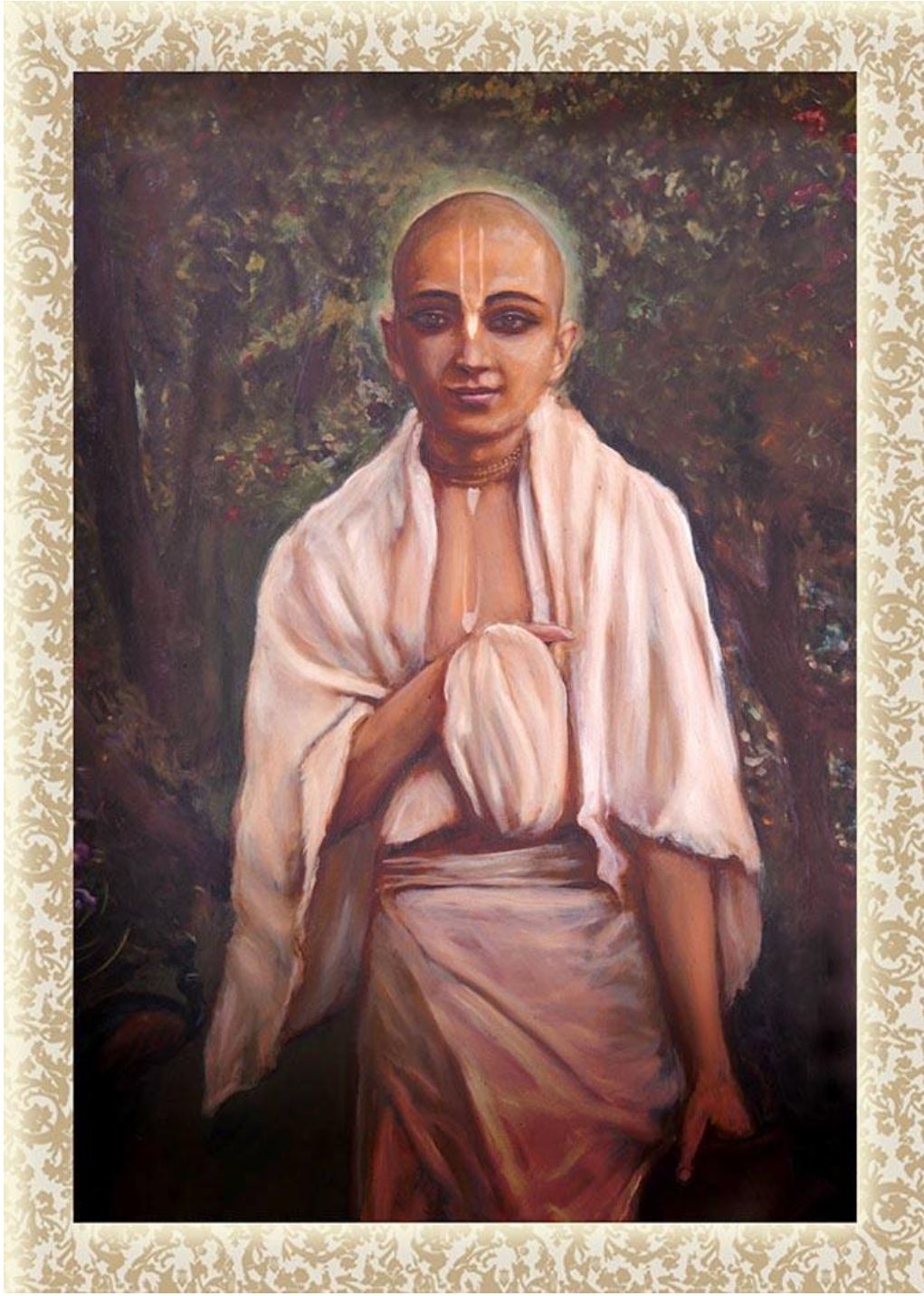
It sure is! I think I need to spend some quality time with Śrīla Prabhupāda's “Nectar of Instruction” and “Nectar of Devotion”.

Do you mind if I join you?

Not at all.

Shall we begin our studies today?

Why not?!



Śrī Rūpa Gosvāmī was the leader of all the Gosvāmīs, and to guide our activities he gave us this *Upadeśāmṛta* (The Nectar of Instruction) to follow. As Śrī Caitanya Mahāprabhu left behind Him the eight verses known as *Śikṣāṣṭaka*, Rūpa Gosvāmī gave us *Upadeśāmṛta* so that we may become pure Vaiṣṇavas. — **NOI Preface**



The present Kṛṣṇa consciousness movement is based on the authority of Śrīla Rūpa Gosvāmī Prabhupāda. We are therefore generally known as *rūpānugas*, or followers in the footsteps of Śrīla Rūpa Gosvāmī Prabhupāda. It is only for our guidance that Śrīla Rūpa Gosvāmī prepared his book *Bhakti-rasāmṛta-sindhu*, which is now presented in the form of *The Nectar of Devotion*. Persons engaged in the Kṛṣṇa consciousness movement may take advantage of this great literature and be very solidly situated in Kṛṣṇa consciousness. — **NOD Preface**