Śrī Śrī
Upadeśāmṛta
Śrī Śrī Kṛṣṇa-Chaitanyachandro Vijayatetamām

May Śrī Śrī Kṛṣṇa Chaitanyachandra be supremely triumphant!
Śrī Śrī
Upadeśāmṛta

by the foremost Āchārya of the Gauḍīya–Vaiṣṇava sampradāya,
Śrī Śrīmad Rūpa Goswāmī Prabhupād

This edition of Śrī Śrī Upadeśāmṛta includes the Upadeśāmṛta-prakāśikā by
Śrīmad Rādhā Ramaṇ Dās Goswāmī

The Upadeśāmṛta-bhāṣā, Pīyūṣa-varṣiṇi-vṛtti, Bhajana-lālasā prayers,
and twelve illuminating articles by
Om Viṣṇupād Śrīla Bhakti Vinod Ṭhākur

The Upadeśāmṛta-bhāṣā, Anuvṛtti, a 1932 discourse given at Śrī Rādhā
Kuṇḍa, and the Prākrta-rasa-śata-dūṣaṇī by
Om Viṣṇupād Śrīla Bhakti Siddhānta Saraswatī Goswāmī Prabhupād

And illumination of each verse of Śrī Śrī Upadeśāmṛta
compiled from the lectures of
Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

All compiled, translated, and published as an offering to
Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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Translator’s Note

I offer my obeisance at the lotus feet of my beloved spiritual master Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, the loving embodiment of Śrīla Rūpa Goswāmī Prabhu’s *Upadeśāmṛta* and most magnanimous distributor of its nectar. I then offer my obeisance to all the Rūpānuga Āchāryas of the past, present, and future, and to all revered Vaiṣṇava readers.

Objective

Śrīla Gurudev, Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, published *Śrī Upadeśāmṛta* in 1957 serially in three issues of the periodical he edited entitled *Śrī Gauḍīya Darśan*. He also published the text in the early 1970s as an independent book. In 2007, His Divine Grace expressed his desire that *Śrī Upadeśāmṛta* be translated and published in English with commentary by his illustrious spiritual master, Om Viṣṇupād Śrīla Bhakti Rakṣaṭ Śrīdhar Dev-Goswāmi Mahārāj, who is known by all affectionately as Śrīla Guru Mahārāj. The present publication has been prepared under the auspices of the present Āchāryas of Śrī Chaitanya Sāraswat Maṭh as a humble attempt to fulfil this desire of Śrīla Gurudev in a manner we pray is satisfying to him, the previous Āchāryas, and all revered readers.

Content

This edition of *Śrī Upadeśāmṛta* has been compiled primarily from the version of the text published by Śrīla Gurudev in 1957. Reference has also been made to the edition of the text published under the guidance of Śrīla Bhakti Siddhānta Saraswati Ṭhākur in 1924 conjointly with Śrīman Mahāprabhu’s *Śrī Śikṣāṣṭakam* in a book entitled *Sādhana-patha*. Additional reference has also been made to later publications of *Śrī Upadeśāmṛta* by various branches of Śrī Gauḍīya Maṭh.
and to the first-ever printed edition, which was published serially in *Sajjana-ptoṣaṇi* (9.10–11) by Śrīla Bhakti Vinod Ṭhākur in 1898. Following an introduction to the text and a brief glorification of *Śrī Upadeśāmṛta* by Śrīla Gurudev, the present edition includes the following:

1) The original text of *Śrī Upadeśāmṛta* in Devanagari script and roman transliteration along with verse-ordered and prose-ordered word-by-word glosses and a prose translation.

2) Individual chapters on each of the eleven verses of *Śrī Upadeśāmrta* containing:
   
a) The original text of *Śrī Upadeśāmṛta* in Devanagari script and roman transliteration.

b) A phrase-by-phrase gloss translated from the Bengali language gloss of the text by Śrīmad Bhakti Pradīp Tīrtha Mahārāj which was published in *Sādhana-patha*, the *Śrī Gauḍīya Darśan* edition, and all other Bengali editions by branches of Śrī Gauḍīya Maṭh.

c) The original text of the *Upadeśāmṛta-prakāśikā* by Śrīmad Rādhā Ramaṇ Dās Goswāmī in roman transliteration with an English translation thereof.

d) Śrīla Bhakti Vinod Ṭhakur’s bhāṣa (a poetic Bengali translation, also known as a padyānuvāda) in Bengali script and roman transliteration along with a prose-ordered word-by-word gloss and an English prose translation, and an English translation of his *Pīyūṣa-varṣiṇī-vṛtti*.

e) Śrīla Bhakti Siddhānta Saraswati Ṭhakur’s bhāṣa in Bengali script and roman transliteration along with a prose-ordered word-by-word gloss and English prose translation, and an English translation of his *Anuvṛtti*.

f) Illumination compiled from the informal English discourses of Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

g) Śrīla Bhakti Vinod Ṭhakur’s *Bhajana-lālasā* prayers (these were composed by the Ṭhākur to accompany verses 1–8 of *Śrī Upadeśāmṛta*) in roman transliteration along with English prose translations.
3) An English translation of Śrīla Bhakti Siddhānta Saraswati Ṭhākur’s Bengali discourse on Śrī Upadeśāmṛta given on the bank of Śrī Rādhā Kuṇḍa in 1932.

4) English translations of the twelve articles by Śrīla Bhakti Vinod Ṭhākur explaining the six faults and six qualities listed in the second and third verses of Śrī Upadeśāmṛta. These were first published in Sajjana-toṣaṇī (9.11; 11.2, 4–6, 11–12) in 1898 and later published by Śrī Gauḍīya Maṭh as a book entitled Śrī Bhakty-āloka (‘Illumination of Bhakti’) in 1943.

5) Śrīla Bhakti Siddhānta Saraswati Ṭhākur’s Prākṛta-rasa-śata-dūṣaṇī in Bengali script and roman transliteration along with a prose-ordered word-by-word gloss and English prose translation.

A few notes should be made regarding the content of this publication. First, the eleven verses of Śrī Upadeśāmṛta have been presented with a minimalistic English translation prior to the main body of the book. This has been done to help facilitate regular recitation and memorisation of the text as well as to ensure that readers have a clear understanding of the language in the verses.

Second, the author of the Upadeśāmṛta-prakāśikā, Śrimad Rādhā Ramaṇ Dās Goswāmī, was a descendant of the brother of Śrīla Gopāl Bhaṭṭa Goswāmī’s disciple Śrī Gopināth Pūjārī. His Upadeśāmṛta-prakāśikā was present in the original manuscript of Śrī Upadeśāmṛta found by Śrīla Bhakti Vinod Ṭhākur and was included by the Ṭhākur in the first modern publication of Śrī Upadeśāmṛta in 1898.

Third, the illuminations of the verses formulated from the informal discourses of Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, have been compiled from numerous different discourses and then fused and woven together to highlight the primary themes and principles emphasised by Śrīla Guru Mahārāj. Some of this content has already been published in other books, and while we regret the fault of repetition, we hope the attempt here to present a comprehensive illumination of Śrī Upadeśāmṛta makes it nevertheless appreciable.

Fourth, the discourse delivered by Śrīla Bhakti Siddhānta Saraswati Ṭhākur on the bank of Śrī Rādhā Kuṇḍa on 16 October 1932 was recorded and published by Śrī Gauḍīya Maṭh in Śrī Śrī Vraja Maṇḍal Parikramā in 1935. It has been included Copyrighted Material
here primarily because it was personally attended and said to be of great value
by Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

Fifth, Śrīla Bhakti Siddhānta Saraswati Ṭhākur’s Prākṛta-rasa-śata-dīuṣaṇi has
also been included in this publication as it vividly expounds the gist of many
of Śrīla Rūpa Goswāmī’s teachings within Śrī Upadeśāmṛta. It was previously
published together with Śrī Upadeśāmṛta in the first edition of Sādhana-patha in
1921 and again later by Śrīla Gurudev immediately following Śrī Upadeśāmṛta
in Śrī Gauḍīya Darśan in 1957.

Lastly, on a sad note, no copy of the edition of Śrī Upadeśāmṛta published by
Śrīla Gurudev in the early 1970s could be found up to the time of this publica-
tion. Thus, we have not been able to include in this edition a translation of his
Bengali introduction to the text which no doubt would provide us with a most
palatable and refined summary of Śrī Upadeśāmṛta’s essence.

**Audience**

This edition of Śrī Upadeśāmṛta is intended for serious practitioners of Śrīla Rūpa
Goswāmī’s teachings who are engaged in devotional practice under the guid-
ance of Śrī Guru or who are sincerely aspiring to be so engaged. The style of
translation and editing used in this edition has been devised with this audience
in mind.

**Translation**

While reading the English translation of the Sanskrit and Bengali verses and
the translation of the prose in the commentaries and supplements, please bear
the following notes on grammar in mind:

1) Past active participles are often rendered as adverbs or conjugated in tan-
dem with the finite verb they accompany.

2) Verb tenses are often translated to suit idiomatic usage in English (e.g. pres-
ent tense and present perfect tense are often translated as simple past tense).

3) Idiomatic uses of the passive voice are mostly translated in the active voice
in English.
4) Correlative pronouns and prepositional cases are typically translated in the simplest grammatically equivalent forms that suit English syntax.

5) Grammatically inferred and thematically implied prepositions and pronouns are often included in translations.

6) The grammatical sentence structure of the original verses and prose sentences has been preserved in the translation as far as editors felt it to be practical, with the most notable exceptions being some of the long Sanskrit verses and long Bengali prose sentences.

To aid comprehension and the readability of the text, please also note that punctuation marks have been inserted into the verses in their original scripts and their roman transliteration where appropriate to indicate grammatical compounds, speech, and past active participles.

Lastly, please note that for ease of reading, additional paragraph breaks have occasionally been inserted into prose translations of the Bengali commentaries. Also, the few words missing from the prose-ordered phrase-by-phrase glosses of some of the verses of Śrī Upadeśāmṛta in the main body of the text have been left out in conformity with the renderings presented in the original Bengali gloss.

**Terminology**

Śrīla Rūpa Goswāmī designed a system of technical language in his Śrī Bhakti-rasāmṛta-sindhu and other works to describe bhakti in all its various stages, qualities, and forms. Leading Āchāryas in Śrīla Rūpa Goswāmī’s line, such as Śrīla Kṛṣṇadās Kavirāj Goswāmī and Śrīla Viśvanāth Chakravartī Ṭhākur, as well as many of the modern exponents of his teachings, such as Śrīla Bhakti Vinod Ṭhākur and Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, have carefully preserved the usage of these technical terms and clarified their meaning throughout their writings in Sanskrit and Bengali. While some of these terms are relatively common words, many of them are unfamiliar to common readers of Sanskrit and Bengali. Moreover, all of these terms are to be understood according to the technical meanings given within the system of thought designed by Śrīla Rūpa Goswāmī rather than by reference to conventional usage. Now that the
English-speaking public outside of India has received an initial introduction to the teachings of the Rūpānuga Āchāryas and there are now numerous generations of aspiring Vaiṣṇavas seeking to practise, preserve, and propagate these teachings sincerely and authentically, there is a clear necessity of preserving the usage of Śrīla Rūpa Goswāmī’s technical language and clarifying its meaning amongst English-speaking Vaiṣṇavas. Moreover, considering that the teachings are now being translated into numerous languages throughout the world, in most cases not directly from Sanskrit and Bengali but from English translations, preservation of the usage and understanding of important terms in their original language stands to minimise the occurrence of a great deal of misconstruction. Thus, in this edition these terms have often been left untranslated or translated only after it is clear which term is being used in the original text.

A compendium of definitions of key terms and a comprehensive glossary have been provided to clarify the meaning of these terms. While we regret the inevitable inconvenience this usage of specialised language may cause some of our readers, it is our hope that in the long run this approach will lead to greater clarity of understanding and preservation of the integrity of the sampradāya.

As every field of academic and technical knowledge naturally develops a set of specified terms, so too has Gauḍīya–Vaiṣṇavism: it has been designed by Śrīla Rūpa Goswāmī on the order of Śrīman Mahāprabhu Himself, and we hope this editorial choice of emphasising them will be well received.

More technically speaking, reasons for leaving terms untranslated are as follows:

1) There are no words in the English language with sufficiently congruent semantic ranges for many of the sampradāya's key terms.

2) Important subtleties in connotation are lost when a particular English word is used as a standard rendering for a key term in all contexts.

3) Continuity in thought, consistency, and thematic significance are obscured when varying words are used to render a key term according to context.

4) Many of the English words used to render these terms often carry irrelevant connotations associated with Western religion and society that can...
obscure the clarity and uniqueness of the concepts Śrīla Rūpa Goswāmī and other Āchāryas seek to convey.

**Editorial style**

For the sake of consistency and clarity, honorific titles used for the various Vaiṣṇavas, Āchāryas, and Avatārs mentioned throughout the text have been standardised somewhat from the variety of titles used in the original. The names of scriptures referred to throughout the text have been similarly standardised. Verse numbers of citations have also been adjusted in cases where they differ from the numbers in the editions of the texts most commonly available at present.

Readers are requested to note that insertions in square brackets throughout the prose indicate editorial insertions and round brackets indicate synonyms or words used in the original text.

With the aim of making the teachings offered by the Āchāryas available in a manner that neither alienates modern-day readers nor adulterates their original form and style, a moderate approach to gender-inclusive language has been taken in translating their works in this publication. Specifically, singular pronouns in the original text have often been translated into plural forms, and the singular they has been used in some cases to refer to unspecified antecedents.

At the same time, statements from Śrīmad Bhāgavatam, other bhakti-śāstras, and Āchāryas representing these śāstras which refer to ‘women’ as ‘bad association’, or otherwise portray ‘women’ in a negative light, have not been edited out or translated abstractly. The reason for this is that it needs to be understood that Śrīmad Bhāgavatam and other bhakti-śāstras, as well as the Āchāryas representing those śāstras, do not profess any form of gender bias or abuse whatsoever. All statements made by them pertaining to ‘women’ are not particularly about women at all, but are instances of what is known in classical Sanskrit hermeneutics as ajahat-svārthā lakṣaṇā-vṛtti, an instance of implied meaning in which a word acts as the signifier of an implied category which is to be interpreted as a reference to that or any other element within this category (see Śrīla Jīva Goswāmī’s Sarva-saṁvādini on anuchchheda 11 of Tattva-sandarbha). In instances

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of *ajahat-svārthā lakṣaṇā-vṛtti*, a signifier such as ‘women’ is properly understood as literal or non-literal depending on the context and applicability of the statement. The classical example of speech which listeners are expected to interpret in this way is as follows: “Kākebhyaḥ dadhi rakṣatām: protect the yoghurt from the crows.” When a mother instructs her son in this way, she does not literally mean only crows but also means any other animal or entity that might knock over or spoil a pot of yoghurt. If her son, after hearing her instruction, were to sit by and watch as a cat came up and started eating the yoghurt, thinking his mother only wants him to watch out for crows and not cats, then the mother might even become frustrated that the boy did not understand what she meant. Similarly, when statements are found in śāstra such as this, “‘Strī-saṅgi’—eka asādhu, ‘Kṛṣṇābhakta’ āra: those who are attached to women are one type of bad association, and non-devotees of Kṛṣṇa are another,” the implied meaning is never ‘women’ in particular but attachment, on the part of anyone of any gender, to anyone of any other gender, that arouses lust or acts as any other sort of obstacle to bhakti.

A specific example of usage of *ajahat-svārthā lakṣaṇā-vṛtti* in interpretation of bhakti-śāstra can be found in Śrīla Sanātan Goswāmī’s commentary on a verse in *Hari-bhakti-vilāsa* (3.2). There, he explains an instance of ‘men’ being the given referent to “those eligible for acceptance of dīkṣā” to mean not literally men but everyone, that is, those of all genders (*puṁsaḥ puṁ-mātrasyet arthaḥ, Śrī-Viṣṇu-dīkṣā-grahaṇa-mātreṇa sarvesām eva*).

The overall style of translation throughout this publication has aimed at precision and has asked readers to familiarise themselves with terminology used by the Āchāryas. To maintain consistency with this approach, the choice has been made to also ask readers to consciously apply the aforementioned classical form of interpretation regarding references to ‘women’. Certainly this is something self-evident and automatic in the minds of all who have faith in the flawless nature of śāstra and can thus easily understand that references to ‘women’ imply anyone of any gender as may be appropriate to the context and application of a given statement. It is our hope that these editorial decisions
appear inconspicuous throughout the text and that our revered readers may hereby heartily drink the nectar of Śrī Rūpa Prabhu’s instructions as they were expounded upon by the Āchāryas while remaining, by the strength of bhakti, far from the fire of worldly controversies (bhakti-bale kara’ dūra kutarka-anala; Kkt: Maṅgalācharaṇa: 2.22).

**Honouring the Vaiṣṇavas**

I would like to express my heartfelt gratitude to all the devotees who assisted with the preparation and publication of this text. In particular, I would like to honour Śrīpād Bhakti Rañjan Madhusūdan Mahārāj for his senior editorial advice, Śrīpād Bhakti Prapanna Tīrtha Mahārāj for his counsel regarding Bengali translation, and Ravindra Kṛṣṇa Prabhu for his help with Sanskrit translation. Worthy of special mention also are Rasamayī Paṇḍitā Devī Dasī, Mahāmantra Prabhu, and Śyāmasundarī Devī Dasī for all their work in preparing the design and completing the publication of this book.

I would also like to convey my gratitude to the devotees at Śrī Govinda Dhām in Uki, New South Wales, Australia for being so hospitable during much of the final work on this publication.

Lastly, should any errors or shortcomings be found within the text or if any offences have been made by its publication, I pray that all the merciful Vaiṣṇavas may forgive and graciously rectify me.

On the occasion of Śrī Vasanta Pañchami,
10 February 2019

In service to Śrī Hari, Guru, and the Vaiṣṇavas,
Bhakti Kamal Tyāgī
In Praise of Śrī Upadeśāmṛta

by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

The Upadeśāmṛta of Śrīla Rūpa Goswāmī is extremely good for us. Śrīla Rūpa Goswāmī described many Pastimes of Śrī Kṛṣṇa in his Lalita-mādhava, Vidagdha-mādhava, and other books. For us, he composed Śrī Bhakti-rasāmṛta-sindhu so that we may know how to proceed in our practising life: what is necessary to do, what is not necessary to do, and so on. And especially for us, for practitioners, he composed Śrī Upadeśāmṛta in a very simple way. Upadeśāmṛta means advice, advice for practitioners. Very simply, Śrīla Rūpa Goswāmī explained what practitioners should follow and what they should not. For example, how will our devotional mood increase and our devotional life improve? He has given a clean instruction that we need these six qualities:

\[ \text{utsāhān niśchayād dhairyāt tat-tat-karma-pravartanāt} \\
\text{saṅga-tyāgāt sato vṛtteḥ śaḍbhir bhaktiḥ prasidhyati} \]

Previously, I published Upadeśāmṛta. There are eleven verses in Upadeśāmṛta, and they are all very important for us.
śrī-chaitanya-mano-‘bhīṣṭaṁ sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti svapadāntikam

(Prema-bhakti-chandrikā: 2)

“When will Śrī Rūpa, he by whom the heartfelt desires of Śrī Chaitanya are fulfilled on the earth, allow me into the presence of his feet?”

Śrīla Rūpa Goswāmī Prabhu is the foremost Āchārya in the line of Śrī Chaitanya Mahāprabhu. His works, led by Śrī Bhakti-rasāmṛta-sindhu, set the definitive standard for the cultivation of pure bhakti and portray pure bhakti’s divine expression with unparalleled finesse.

About the author
Śrīla Rūpa Goswāmī first met Śrī Chaitanya Mahāprabhu in Ramakeli, and he later reunited with the Lord in Śrī Prayāg Kṣetra. There he was personally instructed by Śrīman Mahāprabhu in the science of bhakti-rasa and given entrance into all that Śrīman Mahāprabhu exchanged with Śrīla Rāmānanda Rāy on the bank of the Godāvarī. He thus became directly empowered by Śrīman Mahāprabhu, and later he became further so by all the leading associates of Śrīman Mahāprabhu in Śrī Puruṣottam Kṣetra after they received a sampling of his poetry and joyfully expressed their earnest admiration for its excellence.

In service to Śrīman Mahāprabhu, Śrīla Rūpa Goswāmī went on to become the foremost authority on aprākṛta bhakti-rasa. Interweaving profound theology, fine-tuned aesthetics, and extraordinary versification throughout his writings, Śrīla Rūpa Goswāmī brilliantly extolled with superlative expertise the eternal divine play, or lilā, of Śrī Śrī Rādhā-Kṛṣṇa as the supreme expression of the
Absolute Truth. In time and in conjunction with the works of his elder brother Śrīla Sanātana Gosvāmī and his nephew Śrīla Jīva Goswāmī, his conceptions have come to eclipse the appeals and ideals of all other theological systems and successfully establish the Gauḍīya–Vaiṣṇava sampradāya on the forefront of theistic thought and culture.

Standard of appreciation

The majority of Śrīla Rūpa Goswāmī’s compositions, whether works of poetry (kāvya), drama (nāṭaka), or lyricism (alaṅkāra), describe Śrī Śrī Rādhā-Kṛṣṇa’s līlā in such profound spiritual depth that few devout aspirants have all the spiritual qualifications necessary to substantially appreciate them. Śrīla Rūpa Goswāmī has, therefore, meticulously systematised, delineated, and illustrated the process to reach this standard of substantial appreciation in his Śrī Bhakti-rasāmṛta-sindhu. Nevertheless, disregard for this standard of appreciation has grown over time as Śrīla Rūpa Goswāmī’s works have gradually become a subject of interest in academic circles and over the years have become appropriated, sadly, to varying degrees by divergent and in some cases perverse sects in attempts to concoct or legitimise various newfangled pseudo-spiritual ‘practices’ (e.g. the concoctions of the prākṛta-sahajiyās). In this regard we find particular cause to admire one of the salient facets of the jewel that is Śrī Upadeśāmṛta: the text stands as a firmly grounded levée against such drift.

Śrīla Rūpa Goswāmī is known to have been able to discern the finest sentiments in the heart of Śrī Chaitanya Mahāprabhu. Carefully understanding the inner purport of Śrīman Mahāprabhu’s līlā and the essential import of His final instructions in His Śikṣāstakam, Śrīla Rūpa Goswāmī Prabhu presented Śrī Upadeśāmṛta as a succinct summary of both the path and the ideal that Śrīman Mahāprabhu came to offer the world. In this regard, it is of particular significance that Śrīla Rūpa Goswāmī Prabhu begins Śrī Upadeśāmṛta by listing in detail, in its first three verses, the standard of discipline and character required for substantial cultivation of bhakti. All readers of Śrīla Rūpa Goswāmī Prabhu’s writings, be they academics, opportunists, or sincerely dedicated spiritual
practitioners, are earnestly requested to seriously reflect on the gravity of these instructions and therewith the necessary standard of appreciation set by Śrīla Rūpa Goswāmī for the aprākṛta bhakti-rasa he has so carefully written about.

**Composition**

The impact of such reflection, ironically, has led some to question the authenticity of Śrī Upadeśāmṛta as a composition of Śrīla Rūpa Goswāmī. By cross-reference against numerous manuscripts, however, it has been accepted amongst Vaiṣṇava scholars that the text is indeed a text composed by Śrīla Rūpa Goswāmī. Moreover, the extraordinarily short and sweet synopsis in Śrī Upadeśāmṛta’s tenth verse of the principal content of the esteemed conversation between Śrīla Rāmānanda Rāy and Śrī Chaitanya Mahāprabhu, which Śrīla Rūpa Goswāmī was specifically empowered to represent (Cc: 2.19.116), should be vivid evidence enough of the text’s authorship. In regard to the text’s composition, it may also be noteworthy to some that the first verse of Śrī Upadeśāmṛta closely resembles at least four verses found in various portions of Mahābhārata, one of which is a direct statement of Bhagavān Himself about the characteristics of His devotee. The fourth verse of Śrī Upadeśāmṛta is found verbatim in the Pañchatantra (Mitra-samprāpti, 50) and other collections of classical Sanskrit literature. Śrīla Rūpa Goswāmī has cited verses from numerous similar sources in his Padyāvalī as well, some of which are indeed authored by worldly poets. Let us bear in mind then that such recontextualisation is natural to paramahamsas; it is their grace upon the learned of this world. It was also done by none other than Śrīman Mahāprabhu Himself (when He sang yaḥ kaumāra-haraḥ … during the Ratha Yāṭrā) in an instance which went far from unnoticed by Śrīla Rūpa Goswāmī.

**Distribution**

Śrīla Bhakti Vinod Ṭhākur’s profound appreciation for Śrī Upadeśāmṛta is largely responsible for the text’s distribution in the present day. During his visit to Śrī Vṛndāvan Dhām in the early 1890s, Śrīla Bhakti Vinod Ṭhākur visited numerous
libraries as he searched for manuscripts of the writings of Śrīla Rūpa Goswāmī and the other goswāmis in the line of Śrīman Mahāprabhu. When he came to the library of Śrīyukta Vanamāli Lāla Goswāmī Vidyābhūṣan Mahāśay of Śrī Rādhā Ramaṇ Gherā, he found for the first time a copy of Śrī Upadeśāmṛta. When Śrīyukta Vanamāli Goswāmī was visited by followers of Śrīla Bhakti Vinod Ṭhākur on 28 October 1940, he recounted (as documented in Gauḍīya: 21.5–8) that when he first handed Śrīla Bhakti Vinod Ṭhākur a copy of Śrī Upadeśāmṛta, the Ṭhākur became so deeply astonished and delighted to read the text that he held the manuscript to his head and became overwhelmed by ecstatic symptoms of divine love. His voice began to falter as he repeatedly tried to express his joy in marveling at how profoundly benefitted the world would be by receiving Śrī Upadeśāmṛta. Śrīyukta Vanamāli Goswāmī thereafter readily gave Śrīla Bhakti Vinod Ṭhākur a handwritten copy of the text from his forefather’s library so that it could be printed on a modern press and widely distributed.

In this regard Śrīpād Paramānanda Vidyā Ratna Prabhu (later Śrīpād Bhakti Gaurava Giri Mahārāj) recounts (in Saraswatī Jayaśrī: Vaibhava 19):

I heard from Śrīla Prabhupād [Śrīla Bhakti Siddhānta Sarawatī Ṭhākur] that long before I came to Śrī Dhām Māyāpur, Paṇḍita Śrīyukta Vanamāli Lāl Goswāmī of the lineage of Śrī Gopāl Bhaṭṭa from Rādhā Ramaṇ Gherā in Śrī Dhām Vṛndāvan came with his wife and stayed for some days at the birthplace of Śrīman Mahāprabhu. With him came his brāhmaṇ assistant named Prabhunāth Miśra. Prabhunāth was a very simple and devoted person; he had very deep love for Śrīman Mahāprabhu. Śrīyukta Vanamāli Lāl Goswāmī Mahāśay was an amiable devotee and a sincere friend of Śrīla Prabhupād.

When Goswāmī Mahāśay was leaving to return to Śrī Vṛndāvan, Prabhunāth prayed to Śrīla Prabhupād to be able to remain at the Yoga Pīṭh and receive the service of worshipping the Deity. According to Śrīla Prabhupād’s direction, Prabhunāth then resided at Mahāprabhu’s house and engaged in the duties of worship. Śrīlā Bhakti Vinod Ṭhākur also dearly loved Prabhunāth, and it was out of affection for
Prabhunāth that Śrīla Bhakti Vinod Thākur wrote his commentary and explanation of Śrī Upadeśāmṛta. Thus, we see in the conclusion of the Thākur’s Pīyūsa-varṣini-vṛtti:

ānanda-vṛddhaye śrīmad-gosvāmi-vana-mālinaḥ
tathā śrī-prabhunāthasya sukhāyātma-nivedinaḥ

[“To increase the joy of Śrīmad Vanamālī Goswāmī and for the satisfaction of the surrendered soul Śrī Prabhunāth …”]

Prabhunāth engaged devoutly in service at the Temple, and one day, during that time at the birthplace of Śrīman Mahāprabhu, he suddenly by good fortune beheld a shining form of Mahāprabhu and then fell unconscious. Prabhunāth was very simple and had deep faith in Śrīla Prabhupād.

Śrīla Bhakti Siddhānta Saraswatī Thākur also experienced a moment of profound forethought about the spiritual welfare of the world that led to the broad distribution of Śrī Upadeśāmṛta as he composed his Anuvṛtti on the text during the middle of 1915. Śrīpād Paramānanda Vidyā Ratna Prabhu further recounts (in Saraswatī Jayāśrī: Vaibhava 23):

After Om Viṣṇupād Śrīla Bhakti Vinod Thākur and Om Viṣṇupād Śrīla Gaura Kiśor Dās Goswāmī Mahārāj revealed their lilās of departure, Śrīla Prabhupād was residing at Vraja Pattan in Śrī Dhām Māyāpur with a very pained heart. “How will I be able to fulfil the desire of my Gurus to re-establish the pure message of Śrī Chaitanya in this world? I have no manpower, I have no practical financial resources, and I have no knowledge or inclination for alluring ordinary people; I have no sort of worldly wealth whatsoever. How will such a heavy task be performed through me? I cannot understand or fulfil the desires of my Gurus.”

Thinking thus, Śrīla Prabhupād sat with a very dejected heart, and thinking then that it would also not be possible to publish and propagate bhakti texts, he performed a lilā resembling extreme despair. While composing his Anuvṛtti on the eighth verse of Śrīla Rūpa
Goswāmī Prabhu’s eleven verse *Upadeśāmṛta*, he stopped writing altogether.

One day during this time Prabhupād saw at night in a dream-trance that from the east side of the Temple at the Yoga Pīṭh in Śrī Dhām Māyāpur, Śrī Gaurasundar and the Pañcha Tattva descended to the place of Śrī Gaura’s appearance with a saṅkīrtan party; with them the Goswāmī Āchāryas and all our Gurus, including Vaiṣṇava Sārvabhauma Śrīla Jagannāth, Śrīla Bhakti Vinod Ṭhākur, and Śrīla Gaura Kiśor, appeared in divine forms and personally assured Śrīla Prabhupād, saying, “Why are you worrying? Start the work of establishing pure bhakti. Propagate Gaura’s message everywhere; expand the service of Gaura’s abode, Gaura’s Name, and Gaura’s desires. We are all ever-present with you and ready to help you. You will always receive our help in this work of propagating pure bhakti. Unlimited manpower, countless resources, extraordinary learning, and so on, are just waiting behind you; whenever they are necessary, immediately they will all appear and assist you in your service of propagating bhakti. With full energy proceed in propagating everywhere throughout this world the message of pure prema-dharma as propagated by Śrīman Mahāprabhu. No sort of worldly obstacle or adversity will be able to obstruct your work. We are always with you.”

In the morning on the following day after having this dream, Śrīla Prabhupād, filled with extreme joy, informed me and a few other very faithful persons about the dream. Thereafter, performing a lilā of ten million times greater perseverant enthusiasm, he began propagating the message of Śrīman Mahāprabhu throughout the world. Only after this did Prabhupād complete the remaining portion of the *Anuvṛtti* and begin the work of publishing and propagating bhakti texts on a grand scale. Today, that flood of propagation of pure bhakti has inundated the plains of the hearts of persons intent upon service all over Bhārata and is ready to flood the Western world as well. I understand now that it is because of this that Śrīla Prabhupād always tells...
everyone these words of Śrī Gaurasundar, the source of all Avatārs and purifier of the Age of Kali:

\[
yāre dekha, tāre kaha 'kṛṣṇa' upadeśa \\
āmāra ājñāya guru hañā tāra' ei deśa \\
kabhu nā bādhibe tomāra viṣaya-taraṅga \\
puṇarapi ei ṭhāñi pābe mora saṅga
\]

\[(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 7.128–9)\]

[“Whomever you meet, advise them about Kṛṣṇa. On My order, become a Guru and liberate this land. The waves of the mundane will never obstruct you, and here you will receive My association again.”]

**Conceptual overview**

The content of Śrī Upadeśāmṛta may be summarised as follows according to the natural division of its eleven verses:

**Verse One**

**Query:** What are the general difficulties everyone faces in cultivating bhakti?

**Content:** The urges of speech, the mind, anger, the tongue, the belly, and the genitals are disruptive to bhakti and must be regulated. One who can do so is a true master of the senses (goswāmī).

**Verse Two**

**Query:** What qualities and tendencies are unfavourable to bhakti?

**Content:** All qualities and tendencies that are destructive to bhakti, such as over-accumulation, over-endeavour, unnecessary talk, mis-application of rules, association with non-devotees, and fickleness, must be overcome.

**Verse Three**

**Query:** What qualities and tendencies are favourable to bhakti?

**Content:** All qualities and tendencies that are nourishing to bhakti, such as enthusiasm, conviction, perseverance, engaging in practices
of bhakti, giving up bad association, and following the conduct of the sādhus, must be cultivated.

Verse Four

Query: What sort of association is nourishing to bhakti?

Content: Affectionate exchanges with advanced devotees, such as giving and accepting gifts, discussing and enquiring about confidential matters, and giving and partaking of foods—all of these and other similar exchanges nourish bhakti.

Verse Five

Query: How should one honour and serve devotees?

Content: Devotees should be honoured and served as appropriate to their level of eligibility in bhakti: beginners with mental respect, the intermediate with formal respect, and the advanced with service.

Verse Six

Query: How should one view a Vaiṣṇava?

Content: One should overlook any apparent faults in a Vaiṣṇava and consider a Vaiṣṇava invariably pure and purifying of others.

Verse Seven

Query: What is the process to serve Śrī Kṛṣṇa?

Content: In accordance with the teachings of Śrī Upadeśāmṛta presented thus far and the proper conclusions of the śāstras, one should engage in hearing, chanting, remembering, and so forth of the Names, Forms, Qualities, Pastimes, and associates of Śrī Kṛṣṇa.

Verse Eight

Query: How specifically should one engage in this process and where should one do so?

Content: According to the gradual process outlined, one should engage the tongue and mind in chanting, remembrance, and so forth
of Śrī Kṛṣṇa’s Names, Forms, Pastimes, and so on, and one should reside in Vraja as a follower of one of Śrī Kṛṣṇa’s eternal associates.

Verse Nine

**Query:** Amongst all places of service to Śrī Kṛṣṇa, which is the highest?

**Content:** According to systematic analysis of gradation in rasa, Śrī Rādhā Kuṇḍa is the supreme place of bhajan, and those who take shelter there are supremely fortunate.

Verse Ten

**Query:** Amongst all persons who engage in service to Śrī Kṛṣṇa, who is the highest?

**Content:** Again, according to systematic analysis of gradation in rasa, Śrimati Rādhārāṇī is supreme amongst all servants of Śrī Kṛṣṇa, and those who take shelter in Her at Śrī Rādhā Kuṇḍa are supremely fortunate.

Verse Eleven

**Query:** What is attained by taking such shelter?

**Content:** Those who take shelter at Śrī Rādhā Kuṇḍa attain the most exalted of all forms of divine love (prema) and are blessed to be accepted as servants amidst Śrimati Rādhārāṇī’s divine retinue.

The utility of this condensed and easy to memorisable presentation of essential instructions cannot be underestimated. Indeed, such instructions are indispensable for every sādhaka who aspires to make progress through the successive stages of sādhana to the advanced stages of bhāva and prema as charted out by Śrila Rūpa Goswāmī Prabhu.

**Title**

A full direct interpretation of Śrī Upadeśāmṛta’s title has not been given in any of the formal commentaries on the text presented in this publication. Therefore,
it feels befitting to offer our revered readers an explanation of the title with the aim of further endearing the text to all.

The word *upadeśa* is constructed from the prefix *upa*, ‘towards’ and the verbal root √diś, ‘to point to’ or ‘to show.’ *Upadeśa* is close in literal meaning to the English word *indicate* (in- ‘towards’ and dicare ‘make known’) or the colloquial phrase ‘point out.’ According to context, *upadeśa* is often translated as ‘instruction,’ ‘teaching,’ or ‘advice.’ The prevalence of the word *upadeśa* in all schools of Vedic spiritual discourse also highlights the fundamental Vedic conception of wisdom as darśan, ‘seeing’ or ‘vision’ of the Absolute Reality.

The word *amṛta* is constructed from the negative prefix *a* and the participle *mṛta*, ‘dead’ or ‘death’, which is derived from the verbal root √mṛd, meaning ‘to kill’ in this instance. According to context, *amṛta* can mean (1) immortality (lit. ‘non-death’); (2) nectar, in the sense of (a) ambrosia, a drink of the gods (in this case the devas described in the Vedas and not the gods of the Greeks or Romans) which is said to produce immortality, (b) an elixir which grants one liberation from the cycle of repeated birth and death (saṁsāra) or entrance into divine līlā, or (c) a delicious drink in general; (3) the remnants of a sacrifice or offering (viz. ‘prasādam’); (4) anything felt to be extremely sweet or charming; and (5) supreme bliss (i.e. paramānanda, as explained by Śrīla Jīva Goswāmī and other commentators on the treasured phrase of Śrīla Rūpa Goswāmī describing Svayam Bhagavān Śrī Kṛṣṇa as the *akhila-rasāmṛta-mūrti*: the embodiment of the supreme bliss [*amṛta*] of all rasas).

Drawing from the meanings of *amṛta* applicable in context and applying the rules for interpretation of compounds in Sanskrit, *Upadeśāmṛta* as a title may be glossed as instructions which are nectar: (1) which stand for time eternal; (2) which lead one to immortality and entrance into divine līlā; (3) which are the grace (prasādam) of Śrī Chaitanya Mahāprabhu (and Śrīla Rūpa Goswāmī), (4) which are extremely sweet and charming; and (5) which lead one to experience supreme bliss: the eternal service of Svayam Bhagavān Śrī Kṛṣṇa in the shelter of She with whom He engages in exchanges of the maximum of rasa—Śrīmatī Rādhārāṇī. Applying a range of meanings to *upadeśa*, we can further
interpret *Upadeśāmṛta* as instruction, revelation, or advice (on how to approach the Absolute Reality—Śrī Śrī Rādhā-Kṛṣṇa’s līlā) which is to be honoured as nectar or which is felt to be nectar. Undoubtedly, numerous more nuanced notions of the meaning of ‘*Upadeśāmṛta*’ will also be relished in the hearts of the Rūpānuga Vaiṣṇavas.

**Prayer**

In closing, may the nectar of the instructions in Śrīla Rūpa Goswāmī Prabhu’s *Śrī Upadeśāmṛta* be imbibed wholeheartedly by all aspirants of Vraja-bhakti. May all serious students of the text commit it to memory, as there are only eleven verses, and live by it all along the path to Śrī Vraja Dhām. And may Śrīla Rūpa Goswāmī, the foremost and dearest representative of Śrīman Mahāprabhu, grace all with the fulfilment of their cherished aspiration for prema-bhakti, the most humbling spiritual fortune ever known, and may he thus instill in all the feeling that gave rise in the heart of Śrīla Raghunāth Dās Goswāmī to this most fervent and sincere of prayers:

ādadānas tṛṇaṁ dantair idaṁ yāche punaḥ punaḥ  
śrīmad rūpa-padāmbhoja-dhūliḥ syāṁ janma-janmani  
*(Śrī Muktā-charitam)*

“Taking a blade of grass between my teeth, I pray again and again, ‘May I be a speck of dust at the lotus feet of Śrī Rūpa birth after birth.’”
Śrī Śrī
Upadeśāmṛta

by Śrī Śrīmad Rūpa Goswāmī Prabhupād
वाचो वेगं मनसः क्रोधवेगं
जिह्ववेगमुदरोपस्थवेगम् ।
एतान्येगान् यो विषहेत धीरः
सर्वामपिमां पृथिवीं स शिष्यात् ॥ १ ॥

vācho vegāṁ manasaḥ krodha-vegāṁ
jihvā-vegāṁ udaropastha-vegāṁ
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ pṛthivīṁ sa śiṣyāt [1]

The urge of speech,
the urges of the mind and anger,
the urge of the tongue,
the urges of the belly and the genitals—
a perseverant person who can control all these urges
can instruct the entire world.

dhīraḥ—The perseverant saḥ—one yah—who viṣaheta—can control etān—these vegān—urges—
vegān—the urge vāchaḥ—of speech, [the urge] manasaḥ—of the mind, vegān—the urge krodha—
of anger, vegān—the urge jihvā—of the tongue, [the urge] udara—of the belly, [and] vegān—the
urge upastha—of the genitals—śiṣyāt—can instruct api—indeed imām—this sarvām—entire
pṛthivīm—world.

vāchaḥ—of speech; vegān—urge; manasaḥ—of mind; krodha—anger; vegān—urge; jihvā—
tongue; vegān—urge; udara—belly; upastha—genitals; vegān—urge; etān—these; vegān—urges;
yah—who; viṣaheta—can control; dhīraḥ—perseverant; sarvām—entire; api—indeed; imām—this;
pṛthivīm—world; saḥ—he; śiṣyāt—can instruct.
atyāhāraḥ prayāsaḥ cha prajalpo niyamāgraḥ
dhaṃ-saṅgaḥ cha laulyaḥ cha śaḍbhir bhaktir vinaśyati [2]

Over-accumulation, 
over-endeavour, 
unnecessary talk, 
association with non-devotees, 
and fickleness—
bhakti is destroyed by these six faults.

bhaktiḥ—Devotion vinaśyati—is destroyed śaḍbhīḥ—by these six: atyāhāraḥ—over-accumulation, prayāsaḥ—over-endeavour, prajalpaḥ—unnecessary talk, niyamāgraḥ—misapplication of rules (both agraḥaḥ—negligence niyama—with rules and āgrahaḥ—obsession niyama—with rules), saṅgaḥ—association jana—with non-devotees, cha—and laulyaḥ—fickleness.

atyāhāraḥ—over-accumulation; prayāsaḥ—over-endeavour; cha—and; prajalpaḥ—unnecessary talk; niyama—rule; agraḥaḥ—negligence (or āgraḥaḥ—obsession); jana—person; saṅgaḥ—association; cha—and; laulyaḥ—fickleness; cha—and; śaḍbhīḥ—by six; bhaktiḥ—devotion; vinaśyati—is destroyed.
VERSE ONE

वाचो वेगं मनसः क्रोधवेगं
जिह्वावेगमुदरोपस्थवेगम् ।
एतान् वेगान् यो विशेषत धीरः
सर्वामपीमां पृव्थवीं स शिष्यात् ॥१॥

vācho vegāṁ manasaḥ krodha-vegāṁ
jihvā-vegāṁ udaropastha-vegāṁ
etān vegān yo viṣaheta dhīraḥ
sarvām apīmāṁ prthivīṁ sa śiṣyāt [1]

A perseverant person who can tolerate the urges of speech, the mind, anger, the tongue, the belly, and the genitals can instruct the entire world.

Upadeśāmṛta-prakāśikā
by Śrīmad Rādhā Ramaṇ Dās Goswāmī
śrī-rādhā-rāmaṇo jayati

May Śrī Rādhā Ramaṇ be triumphant!
śrī-chaitanyaṁ prapadye 'haṁ sāvadhūtaṁ sabhaktakam
sādvaitaṁ viśva-śaktināṁ nidhānī-kṛta-rūpakam

I bow down to Śrī Chaitanya, the fountainhead of the universe’s śaktis, along with the Avadhūta, the devotees, and Śrī Advaita.
śrī-kṛṣṇa-rādhā-charanābja-sevane
sadodyataṁ tad-vidhi-pāvitākhilam
śrī-rūpa-gosvāminam ādareṇa taṁ
śṛṅgāra-sarvasvam atho 'ham āśraye

With adoration I then bow down to Śrī Rūpa Goswāmī, he who is intent upon the service of the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa, who has purified the whole world with his teaching [and practice] thereof, and whose be-all and end-all is madhura-rasa.

śrīmad-gopāla-bhaṭṭakaṁ taṁ dinānugraha-kātaram
namāmi kṛṣṇa-chaitanyaṁ bhaktyā tārita-bhū-talam

With devotion I offer obeisance unto Śrīmad Gopāl Bhaṭṭa, who is overcome with compassion for the poor, and unto Śrī Kṛṣṇa Chaitanya, who has liberated the surface of the earth.

gopīnāthaṁ cha tach-chhiṣyaṁ rādhā-ramaṇa-sevakam
prapadye 'haṁ mudā gaura-bhaktyānekasya pālakam

With joy I bow down to his disciple Gopīnāth, the servitor of Rādhā Ramaṇ, who with his devotion to Gaura is the guardian of so many.

yo hi jīvopadeśas tu śrīmad-rūpa-prakāśitaḥ
sādhakānām upakṛtau tad-vyākhyāṁ arabhyyate mayā

I now begin a commentary for the benefit of sādhakas on these instructions to all jīvas (or: ‘to Śrī Jīva Goswāmī’) which have been manifest by Śrī Rūpa.

śrīmaj jīvana-lālasya pautro bhṛtyo ‘pi kaśchana
tam eva sva-guruṁ natvā vyākhyāṁ arabhyyate mitām

I offer obeisance unto my Guru, Śrīmat Jīvana Lāla, of whom I am a grandson and servant, and now begin this concise commentary.
evety arthā. tena cha tat-tad-vega-sahanasya bhakti-praveśopayogitvam eva na tu sādhanatvam. tasyā sva-prakāśatvābhhyupagamad eveti bhāvah.

Now, the first verse will be discussed. It is said in Padma-purāṇa:

śokāmarṣādibhir bhāvair ākrāntaṁ yasya mānasam katham tatra mukundasya sphūrti-sambhāvanā bhavet

[“How can Mukunda appear within the mind of one who is afflicted with lamentation, anger, and other emotions?”]

As understood through this explanatory verse, the verse (vācho vegani ...) teaches regulation of the urges of speech and so forth which are obstructions to Kṛṣṇa’s manifesting. Sarvām prthivīṁ śīṣyāt [one can instruct the entire world] because one becomes a purifier of everything on account of one’s practice of tolerance of the urges of speech and so on, and on account of one’s fully developed bhakti. Everyone can become such a person’s disciple, as it is said (SB: 11.14.24), “Mad-bhakti-yukto bhuvanam punāti [one endowed with bhakti to Me purifies the universe].” Hereby also [in the verse vācho vegani ...] the eligibility to enter into bhakti for one who tolerates these urges, and not the sādhana of such a person, is described, the purport being that bhakti’s appearance is self-manifest.

**Bhāṣā**

by Śrīla Bhakti Vinod Ṭhākur

‘guru-kṛpā-bale labhi’ sambandha-vijñāna kṛti-jiva hayena bhajane yatnavān [1]


* No verse beginning with the phrase krodhāmarṣādibhir can be found in Śrimad Bhāgavatam, yet a verse entirely identical to this, apart from the first word being śoka instead of krodha, is found in Śrī Bhakti-rasāmṛta-sindhu (Pūrva-vibhāga, 2.113) and therein attributed to Padma-purāṇa. Thus in the translation of the Upadeśāmṛta-prakāśikā above and the translation the Piṣāṣa-varṣini-vṛtti below, the verse given as krodhāmarṣādibhir in the source text has been rendered as śokāmarṣādibhir according to the spelling found in Śrī Bhakti-rasāmṛta-sindhu and so also attributed to Padma-purāṇa.
Attaining proper sambandha-jñān by the mercy of Śrī Guru, fortunate jīvas engage in bhajan.

sei jīve śrī-rūpa-gosvāmi mahodaya
‘upadeśāmṛte’ dhanya kareṇa niśchaya [2]

Śrīla Rūpa Goswāmī has certainly blessed such jīvas with Śrī Upadeśāmṛta. [2]


There are two types of practitioners—householders and renunciants, and the wise will conclude that there are different instructions for each of them.

grhī prati ei saba upadeśa haya
grha-tyāgī prati ihā parākāṣṭhāmaya [4]

All these instructions are for householders, and they are of utmost importance for renunciants.

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Those who tolerate the six base urges—the urges of speech, the mind, anger, the tongue, the belly, and the genitals—by taking the shelter of Kṛṣṇa's Name can instruct the world and conquer fear.

Those who tolerate these six urges in the shelter of yukta-vairāgya will fearlessly become free from the offences to the Holy Name.
Verse Three

उत्साहात्मकान्वितात् तत्तत्त्वमूल-प्रवर्तनात्।
सहज-तागात्मकतापूर्वूते षड्भिर्विन्दृष्टि। प्रसिद्धति॥३॥

utsāhān niśchayād dhairyāt tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ śaḍbhīr bhaktiḥ prasidhyati [3]

bhaktiḥ—Devotion prasidhyati—by these six qualities: utsaḥāt—enthusiasm for the cultivation of bhakti, niśchayāt—firm conviction, dhairyāt—perseverance even after encountering delays in the pursuit of the goal, tat-tat-karma-pravartanāt—engaging in the practices of bhakti beginning with hearing and chanting and giving up enjoyment out of love for Kṛṣṇa, saṅga-tyāgāt—giving up bad association—illicit association with women, association of those who are attached to women, and association with non-devotees of Kṛṣṇa, [and] sataḥ vṛtteḥ—the conduct followed by the sādhu mahājanas and the means by which they maintain their livelihood.

Bhakti is nourished by these six qualities: (1) enthusiasm, (2) conviction, (3) perseverance, (4) engaging in favourable activities, (5) giving up bad association, and (6) following the conduct of the mahājanas.

Upadeśāmṛta-prakāśikā
by Śrīmad Rādhā Ramaṇ Dās Goswāmī

tad-tad-aṅgānuṣṭhāne utsukāt. niśchayāt viśvāsāt. dhairyāt svābhīṣṭa-vilambe ‘pi
tat-tad-aṅgāśaithilīyāt. tat-tat-karma-pravartanāt tasya bhagavad-artha-bhoga-
sukha-parityāgādi-dharmasya karaṇād ity arthāḥ. tathā choktāṁ—bhāgavate ‘evant
dharmair manusyaṁ uddhavātmā-nivedināṃ, mayi saṅjāyate bhaktiḥ ko ‘nyo
‘rtho ‘syāvaśiṣyate’ iti. sato vṛtteḥ sadāchārāt.

Utsaḥāt means by eagerness for engagement in favourable practices. Niśchayāt means by conviction. Dhairyāt means by not slackening in [one’s engagement

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in] favourable practices even in the instance of delay in [attaining] one's desired result. *Tat-tat-karma-pravartanāt* means by engaging in one's practices [of bhakti], such as giving up pleasure for the sake of Bhagavān's enjoyment of objects, as stated in *Śrīmad Bhāgavatam* (11.19.24):

\[
\text{evāṁ dharmaṁ mannasyānāṁ uddhavātma-nivedināṁ}
\]

\[
\text{mayi sañjāyate bhaktih ko 'nyo 'ṛtho 'syāvaśiṣyate}
\]

[Bhagavān Śrī Kṛṣṇa: “By these practices, bhakti to Me arises within human beings who have surrendered themselves to Me, O Uddhava. For them, what other objective could remain?”]

*Sato vṛtteḥ* means by the conduct of the sādhus.

**Bhāṣā**

*by Śrila Bhakti Vinod Ṭhākur*

All the scriptures say that if one takes shelter in the six most important aspects of accepting the favourable—enthusiasm, conviction, perseverance, engaging in favourable activities, abandoning bad association, and following the conduct of the sādhus—then one will attain perfection in bhakti-yoga.
Enthusiasm for practice of bhakti, firm conviction in bhakti, perseverance, activities by which bhakti develops, and activities by which one’s life is maintained are all necessary.

Give up association by rejecting bad association and always follow the conduct and practices of the sādhus.

Renunciants should carefully maintain their lives by begging, and householders should maintain their lives by following the codes for proper conduct.
Pīyūṣa-varṣiṇī-vṛtti
by Śrīla Bhakti Vinod Ṭhākur

Maintaining one’s life and cultivating bhakti are both necessary for devotees. In the first half of this verse, activities that are favourable to cultivation of bhakti are prescribed, and in the second half, the way devotees should maintain their lives is prescribed. Bhakti is perfected by utṣāha, niśchaya, dhairya, practices that are nourising to bhakti [tat-tat-karma-pravartana], saṅga-tyāga, and sadāchāra or sad-vṛtti. Utsāha means eagerness for practices of bhakti. By indifference, bhakti is lost. Cultivation with faith is utṣāha. Niśchaya means firm conviction. Dhairya means not slackening in one’s engagement in the process even after seeing delays in the attainment of the goal. There are two types of activities that are nourising to bhakti: prescriptions and prohibitions. Hearing, chanting, and so on are the prescriptions; giving up one’s own enjoyment or happiness for Kṛṣṇa’s sake and other such activities are the prohibitions. Saṅga-tyāga means giving up the association of persons who do not follow dharma, women, uxoriousness, men who associate with women, and non-devotees—materialists, māyāvādīs, atheists, and religious hypocrites. Sad-vṛtti means the conduct followed by the śādhus and the means by which they maintain their lives. For renunciants, sad-vṛtti means begging, and for householders, it means acting according to the rules for their varṇa (occupation) and āśram (order).

Bhāṣā

by Śrīla Bhakti Siddhānta Saraswatī Ṭhākur

Those yāra—who have} utṣāha—enthusiasm bhajane—for service bhitare—within [and] bāhire—without dhīre dhīre—gradually pābe—will attain bhakti—devotion kṛṣṇa—to Kṛṣṇa [even though it is] sudurlabha—most difficult to attain. [1]

Those who have enthusiasm for bhajan within and without will gradually attain Kṛṣṇa-bhakti even though it is most difficult to attain.
Those who have belief and conviction in Kṛṣṇa-bhakti are certainly faithful and devoted.

Those who engage in the bhakti-sādhana with perseverance despite having not attained Kṛṣṇa’s service are truly devoted.

They always engage in activities by which Kṛṣṇa is served and satisfied, and they never become angry.

bhaktimān bhakta-saṅga sadā bhaaje hari [5]

The devoted leave the association of persons who are not devotees of Kṛṣṇa and always serve Hari in the association of the devotees.

ब्रक्षण्डुवत्ता याहिक करे तदनुसरणे।
भक्तिमानं आचरयं जीवने मरणे॥६॥

kṛṣṇa-bhakta yāhā kare tad anusaraṇe
bhaktimān ācharaya jīvane marane [6]


The devoted follow what the devotees of Kṛṣṇa do, in life and in death.

এই ছয় জন হয় ভক্তি-অধিকারী।
বিশ্বের মঙ্গল করে ভক্তি পরচারি’॥৭॥

ei chaya jana haya bhakti-adhikārī
vīśvē maṅgala kare bhakti parachārī’[7]

ei—These chaya—six [types of] jana—people haya—are adhikārī—eligible bhakti—for devotion, [and] maṅgala kare—they uplift vīśvē—the world parachārī’—by propagating bhakti—devotion. [7]

These six types of people are eligible for bhakti, and they uplift the world by propagating bhakti.

Anuvṛtti
by Śrīla Bhakti Siddhānta Saraswatī Ṭhākur

Remaining indifferent to all the practices, principles, and topics of interest that exist within the pursuits of jñān, karma, and anyābhilāsa, and engaging exclusively in sādhana-bhakti is utsāha.

yā niśā sarva-bhūtānāṁ tasyāṁ jagarti saṁyamī
yasyāṁ jagrati bhūtāni sā niśā paśyato muneḥ
(Śrīmad Bhagavad-gītā: 2.69)

[“Those who have full self-control are awake to that which is night for all beings, and all beings are awake to that which is night for the sages who see.”]“Bhagavad-bhakti is the jīva’s one and only aim of life.” This is niśchaya. “Conviction in any of the three paths of jñān, karma, or anyābhilāsa cannot produce
any good; the jīva should follow the path of bhakti exclusively.” Such firm conception is niṣchaya.

“The three paths of jñān, karma, or anyābhilāṣa make the jīva fickle. The path of bhakti is the only steady path for the pure jīva.” Such firm conviction is dhairya. “The path of bhakti will never cause anyone any harm.” Such conception is dhairya.

ye ṭravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛchchhreṇa paraṁ padaṁ tataḥ
patanty adho ‘nāḍṛta-yuṣmad-aṅghrayaḥ
tathā na te mādhava tāvakāḥ kvachid
bhraṣyanti mārgāt tvayi baddha-sauhrdāḥ

(Śrīmad Bhāgavatam: 10.2.32–3)

[“O lotus-eyed Lord, those who consider themselves liberated but are devoid of devotion to You have impure intelligence. They ascend up to the highest state with great difficulty but then fall down from there because they have no regard for Your feet. Your devotees, however, O Mādhava, who are bound by affection for You, never fall from the path.”]

khaṇḍa khaṇḍa hai’ deha yāya yadi prāṇa
tabu āmi vadane nā chhādi hari-nāma

(Śrī Chaitanya-bhāgavat: Ādi-khaṇḍa, 16.94)

[Śrīla Haridās Ṭhākur: “Even if my body is cut into pieces and I lose my life, I will never give up chanting Hari’s Name.”]

Understanding that all the duties prescribed for jñānīs and karmīs are distinct from service to Kṛṣṇa, remaining indifferent to them, and engaging in bhakti-sādhana is tat-tat-karma-pravartana. Performing the activities that are appropriate for one’s own eligibility amongst the three stages of eligibility for devotees and not making a show of performing the activities meant for a stage different from the one in which one is situated is tat-tat-karma-pravartana.

Understanding that jñānis, karmīs, and anyābhilāsis are all materialistic fools and avoiding their association is saṅga-tyāga. Only the association of devotees
is desirable. Jñānīs and other non-devotees do not honour those who associate with devotees. So, let all one’s efforts to obtain honour from seekers of enjoyment [karmīs] and seekers of liberation [jñānīs] be gone. One should not maintain any connection with such persons whatsoever.

In seekers of liberation, the conditioned ego is predominant, and in their endeavour to overcome their conditioning, they engage in short-lived practices. The thirst of seekers of enjoyment is similarly only temporary, and there is no need to even mention the anyābhilāṣīs in this regard. We should avoid these three types of short-lived egotists and follow the conduct of the devoted sādhus who always remain in the shelter of the Holy Name. The pursuits of karma, jñān, and anyābhilāśa are never steps on the path of bhakti.

\[
\text{jñāna-vairāgyādi bhaktira kabhu nahe aṅga} \\
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 22.141)
\]

[“Knowledge and renunciation are never limbs of bhakti.”]

These three paths, separate from bhakti, are unreal, that is, impermanent.

\[
yasyāsti bhaktir bhagavaty akiñchanā \\
sarvair guṇais tatra samāsate surāḥ \\
harāv abhaktasya kuto mahad-guṇā \\
manorathenāsati dhāvato bahiḥ \\
(Śrīmad Bhāgavatam: 5.18.12)
\]

[“All the gods along with all virtues reside within those who have unconditional bhakti to Bhagavān. Where are the virtues of non-devotees of Hari who wander desirously in search of temporary external ends?”]

Thus, the path of bhakti is itself sādhu-vṛtti, and following the sādhus is itself the path of bhakti.

Enthusiasm for Kṛṣṇa’s service, conviction in Kṛṣṇa’s service, nonfickleness in Kṛṣṇa’s service, engaging in activities for the purpose of Kṛṣṇa’s service, avoiding the association of non-devotees of Kṛṣṇa, and following the devotees of Kṛṣṇa—bhakti develops by engaging in these six practices.
Illumination
by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Devotion increases by these six practices. They should be our fare, our capital, for the journey: utsāha: enthusiasm, niśchaya: pure faith, dhairya: patience, tat-tat-karma-pravartana: perseverance, to perseveringly go on doing the programmes which are mentioned and required of us to do—śravaṇ, kīrtan, and so forth; saṅga-tyāga: leaving the opposite association, anti-God association; and sato vṛtteḥ: accepting, try to accept, the sentiments, the feelings, the nature of thought, of the higher. We shall try to associate with the sādhus, the devotees, and give up everything that is anti-devotional.

We must continue this programme to the Infinite, and thereby we shall find Him everywhere. If we withdraw from it, we will see darkness. It cannot be truth. If we are following the real path, then if we stop, it will simply be horrible for us. So, unconsciously we will enter God’s domain. It is the nature of the Infinite. Sometimes, He will seem to be very near, close by, and sometimes it will seem, “Oh, am I making progress in the wrong direction?” Again at the next moment, “No, no! I am all right.” From the background, it is all His play.

So many things may come, but we must always keep the association of the genuine devotee. That is the most important factor. In the absence of that, we must keep the association of the scripture: the words and thoughts of the devotees. That is our solace, our consolation, our capital, our everything: the holy books and the holy persons. We must think that we are infinitesimal on the way to have the Infinite.

A real sādhu is a concrete thing to us. Everything is almost abstract, but a sādhu is a concrete thing. In their heart, we shall find existing feelings surcharged with God consciousness, and that is something tangible. We can converse with each other. That will seem to be something tangible. Otherwise, almost everything is abstract.

We must pray to the Lord so that we may have the real help of a real sādhu:
GLOSSARY

Please bear in mind the following while referencing this glossary:

(1) Terms herein are explained primarily in accord with their usage in this publication and not necessarily with regard to their full range of usage and connotation.

(2) The following abbreviations have been employed:

- ant. antonym
- esp. especially
- lit. literally
- syn. synonym
- usu. usually
- viz. namely

abhidheya lit. ‘that which is to be stated’; the intended directive of the Vedas; the means to the fulfilment of life; one of the three core tenets of Śrīman Mahāprabhu’s siddhānta. See prayojan and sambandha.

Āchārya lit. ‘one who is adept in conduct’; a spiritual teacher, syn. Guru; one who has grasped the meaning of the śāstra, establishes this in practice (i.e. teaches it to others), and personally practises it; an original or prominent exponent of a sampradāya, e.g. Madhva Āchārya, Rāmānuja Āchārya.

achintya-bhedābheda lit. ‘inconceivable (achintya) difference (bheda) and non-difference (abheda)’; the simultaneous difference and nondifference between Bhagavān and His śaktis that can be understood only through śāstra by the grace of sādhus and Śrī Guru, and not by human reason alone.

achit (achid) lit. ‘non-consciousness’; matter. See chit.
Achyuta-gotra  lit. ‘the family (gotra) of the imperishable One (Achyuta)’; a term used for persons who are initiated in a Vaiṣṇava sampradāya and form their identity on the basis of their eternal relationship with Bhagavān rather than in accordance with their paternal ancestry (gotra).

adharma  lit. ‘non-dharma’; action contrary to dharma; impiety, injustice; transgression of duty; wickedness. See dharma.

adhikār  lit. ‘concerning doing’; eligibility, qualification, ability, fitness, authority, duty, right, or permission to attend to certain responsibilities, perform certain practices, or perform certain actions; one’s level of development as a Vaiṣṇava, which is generally assessed in three stages, see kaniṣṭha-adhikār, madhyam-adhikār, and uttam-adhikār.

adhikāri  one who has an adhikār; a title for a member of a Vaiṣṇava sampradāya.

advaita  lit. ‘non-duality’; the view that ultimately reality (tattva) is purely nondual in nature.

advaitavād  lit. ‘non-dualism’; monism; the metaphysical view drawn from the Vedic scriptures, esp. the Upaniṣads, that Absolute Reality is non-dual in nature.

Advaita Āchārya (Advaita Prabhu)  a principal associate of Śrīman Mahāprabhu and member of the Pañcha Tattva who participated in countless līlās of Śrīman Mahāprabhu in both Nabadwīp and Nilāchal. He is remembered in particular for His fervent prayers inviting Śrīman Mahāprabhu to descend to the earth. He is an Avatār of Mahāviṣṇu and Sadāśiva.

Āgama  lit. ‘that which has come down’; a body of scriptures spoken by Lord Śiva to Pārvatī Devī that describe the universe’s manifestation and destruction, worship of deities, preparatory rites, methods of meditation, and other subjects. Also known as tantra-śāstra.

Ahalyā  lit. ‘she who is free from ugliness’; the wife of Gautam Ṛṣi. Ahalyā was seduced by Indra when he assumed the form of her husband, who then cursed her to remain petrified in stone form until Bhagavān Rāmachandra would arrive at her āśram to bless her and absolve her of the curse. Ahalyā is revered for her
chastity and devotion to her husband despite having been deceptively seduced. See Gautam.

Ajāmil a cultured brāhmaṇ who fell into degraded ways during his life but at the time of death, while calling out to his son named Nārāyaṇ, happened to remember Bhagavān Nārāyaṇ Himself and was thus protected by Bhagavān Nārāyaṇ’s attendants from the attendants of Yamarāj. He later developed bhakti, became liberated from saṁsāra, and ascended to Vaikuṇṭha. See Viṣṇudūta.

aiśvarya lit. ‘lordship’; dominion, wealth, or power, esp. supernatural power; Bhagavān’s majestic aspect; the prevailing aspect of Bhagavān in Vaikuṇṭha and in nearly all of Bhagavān’s lilās apart from those of Svayam Bhagavān Śrī Kṛṣṇa in Vrindāvan. See Īśvara and mādhurya.

Ambarīṣ Mahārāj an illustrious king highly praised in Śrīmad Bhāgavatam for his complete engagement in all practices of bhakti, even while maintaining his responsibilities as the ruler of a vast empire. Ambarīṣ’ example of simplicity, detachment, benevolence, and devotion were all vividly illustrated when Bhagavān Viṣṇu’s Sudarśan chakra protected Ambarīṣ from an angry attack by Durvāsā Muni and Bhagavān spoke intently to Durvāsā of how dear Ambarīṣ is to Him.

āmnāya lit. ‘that which is to be remembered’; sacred teaching or texts memorised, taught, and preserved through a lineage of Gurus and disciples (Guru-paramparā); syn. Veda, Śruti; sacred tradition; instruction, advice.

ānanda happiness, pleasure, delight, joy; pure bliss.

anartha lit. ‘non-object’, ‘meaningless’, or ‘separate interest’; anything which is contrary to one’s objective, undesirable, or unnecessary for spiritual progress; that which is useless or nonsensical; a vice.

anartha-nivṛtti the cessation of anarthas and concomitant development of niṣṭhā; the fourth of the nine stages of the self-manifestation of prema-bhakti. See prema-bhakti and uttama-bhakti.

annamaya-kośa lit. ‘casing made of food’; the gross material body which envelops the subtle body and the jīva.
ānugatya  lit. ‘following’; subservience, proceeding under guidance, adherence, faithfulness, fidelity.

anukalpa  lit. ‘substitute’; subsistence; a meal made up of particular items which śāstra permits to be consumed during rites that stipulate fasting; permission to adopt an alternative; a secondary directive to be applied when a primary directive is impractical.

anurāga  lit. ‘redness’; attachment, love, passion; rāga which is ever-new and produces ever-new perception of the beloved; the fifth of the advanced stages of prema-bhakti. See prema and rāga.

anyābhilāṣa  lit. ‘other (anya) desire (abhilāṣa)’; desire for anything other than Kṛṣṇa-bhakti, esp. baseless, fleeting, whimsical, or selfish desires for insignificant ends.

anyābhilāṣī  one who engages in anyābhilāṣa, syn. hedonist, egotist, epicure, materialist, sensualist, voluptuary, libertine.

aparādha  lit. ‘against worship’; an offence; an act that displeases Bhagavān; an action that is contrary to the rules, principles, or aim of bhakti; an act of substandard worship.

aprākṛta  lit. ‘not of prakṛti’; that which is not of the nature of prakṛti (yet resembles things that are of the nature of prakṛti); transcendental; spiritual. See prakṛti.

archan  worship offered to a devatā, esp. Bhagavān, according to the procedures outlined in the Pañcharātra-śāstras and formed around mantras received from a Guru during the rite of initiation (dīkṣā).

Arjuna  the son of Indra and Kuntī and third of the five Pāṇḍavas. Arjuna was renowned as the greatest warrior of his time and was a dear friend of Śrī Kṛṣṇa during Kṛṣṇa’s lilā in Dvārakā. Kṛṣṇa’s instructions to him as a disciple on the battlefield of Kurukṣetra form the celebrated spiritual treatise known as Śrīmad Bhagavad-gītā within Mahābhārata. See Bhagavad-gītā and Mahābhārata.

artha  lit. ‘object’, ‘meaning’, or ‘interest’; thing; sense, import; purpose, goal; cause, reason; wealth, property. Artha in the sense of prosperity is one of the four puruṣārthas. See puruṣārtha.
āsakti  attachment; natural, fully developed ruchi for bhajan; the seventh of the nine stages of the self-manifestation of prema-bhakti. See prema-bhakti and uttama-bhakti.

āśram  lit. ‘no fatigue’; a shelter; a residence established to facilitate spiritual practice, usu. a communal living facility where a Guru lives and teaches students; a term for the four stages of life (brahmacharya, grha-stha, vānaprastha, and sannyās), each of which prescribe a specific set of duties that lead an individual towards spiritual realisation. See brahmacharya, grha-stha, sannyās, vānaprastha, and varṇāśrama-dharma.

aṣṭa-kāliya-līlā  lit. ‘Pastimes at eight particular times’; the daily līlās of Śrī Śrī Rādhā-Kṛṣṇa and Their companions, or the daily līlās of Śrī Gaurāṅga and His associates, which are grouped into sets of līlās that take place during eight divisions of each day.

aṣṭa-kāliya-sevā  lit. ‘service at eight particular times’; services offered by devotees to Śrī Śrī Rādhā-Kṛṣṇa or Śrī Gaurāṅga that correspond to the līlās They perform during each of the eight particular divisions of the day. Aṣṭa-kāliya-sevā is an advanced practice of rāgānugā-bhakti. See rāgānugā-bhakti.

aṣṭāṅga-yoga  lit. ‘eight-part discipline’; the eightfold path of yoga practice taught by Patañjali (and discussed in Patañjali’s Yoga-sūtra, Śrīmad Bhāgavatam, and other texts) comprised of rules for behaviour, codes of conduct, postures, breath regulation, restraint of the senses, concentration, meditation, and absorption (yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, and samādhi). See samādhi.

ātmā  according to context, ātmā can refer to the body, the mind, endeavour, steadiness, intelligence, or a person’s nature. Often, ātmā refers to the pure self, i.e. the eternal soul (puruṣa, kṣetrajña), but ātmā also often refers to the Absolute, either as Brahma, Paramātmā, or Bhagavān. See jīva.

ātma-samādhi  the self in a state of complete absorption wherein one has perception of subtle (otherwise unknowable) spiritual truths.

Atri  one of the mind-born sons of Brahmā and one of the seven chief ṛṣis of the Vaivasvata Manvataras. Atri was the husband of Anusūyā and the father