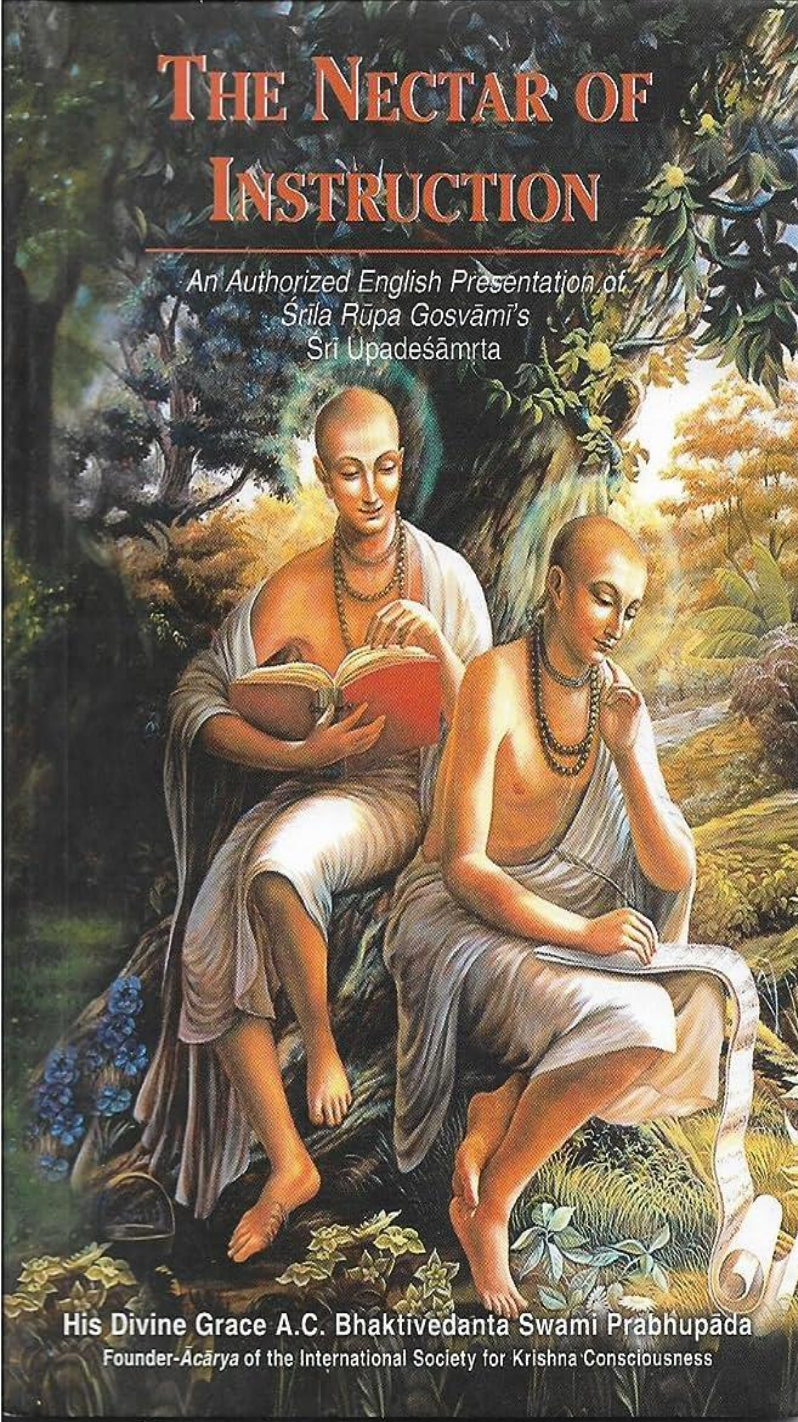


THE NECTAR OF INSTRUCTION

An Authorized English Presentation of
Śrīla Rūpa Gosvāmī's
Śrī Upadeśāmṛta



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SUMMARY STUDY OF ŚRILA PRABHUPADA'S NECTAR OF INSTRUCTION

OBJECTIVE & CONTENTS

OBJECTIVE:

The objective is to prepare a **quick revision study material** based on “**NECTAR OF INSTRUCTION**” written by **Śrila Prabhupada**. This material is intended to **facilitate revision & recollection of verses & key points** and **serve as a guide to devotees in service to Sri Sri Guru Gauranga and all vaishnavas**.

CONTENTS:

- (i) KEY POINTS** given by Śrila Prabhupada
- (ii)PURPORT PARAGRAPH TITLES** – Theme & Key point of the paragraph
- (iii)SELECT ANALOGIES** – given by Śrila Prabhupada

ACRONYMS:

- **NOI – Nectar of Instruction**
- **CMP – Chaitanya Mahaprabhu**
- **SPOG – Supreme Personality of GodHead**
- **NOD – Nectar of Devotion**
- **SB – Srimad Bhagavatam**
- **BG – Bhagavad Gita As it Is**
- **DS – Devotional service**
- **PDS – Pure Devotional service**
- **SP – Śrila Prabhupada**
- **KC – Krishna consciousness**
- **SRG – Śrila Rupa Goswami**
- **BTG – Back to GodHead**

NOI - PREFACE - KEY POINTS

❖ KRSNA CONSCIOUSNESS MOVEMENT CONDUCTED UNDER RUPA GOSWAMI'S

SUPERVISION: The Gaudiya Vaishnavas or Bengali Vaishnavas are followers of Lord Chaitanya of whom the six Goswamis are direct disciples. Rupa Goswami is the leader of all the Goswamis. Hence the KC movement is conducted under Rupa Goswami's supervision.

❖ **NAROTTAM DAS THAKUR – VAISHNAVA ACHARYA'S PRAYER:** Narottam Dasa Thakur sings – Rupa Raghunatha pade hoibe akuti, kabe hama bhujabo se jugala piriti – When I understand Goswami's literatures, then I would be able to understand the transcendental loving affairs of Sri Sri Radha Krsna!

❖ ADVANCEMENT IN KRISHNA CONSCIOUSNESS DEPENDS ON THE ATTITUDE OF

FOLLOWER: If one has the right attitude to control one's mind & senses and follow the first instructions given by Srila Rupa Goswami in Upadeshamrta, all the knowledge how to make progress in Krishna Consciousness will be revealed

❖ **MEANING OF GOSWAMI:** One who wants to become a perfect devotee of Krsna must become a goswami. Go means senses, swami means master, one who controls one's mind & senses is called a Goswami. One must control one's senses and mind to become a perfect devotee of the Lord!

❖ **HOW TO MAKE ONE'S LIFE SUCCESSFUL:** To achieve the highest success in life by becoming a Goswami and then a pure devotee of the Lord, one must follow the instructions known as UPADESHAMRTA – Upadesha means instructions, amrta means nectar. By following these instructions very strictly, one can easily make one's life successful!!! Hare Krsna!!

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1: WE ARE RUPANUGAS: Gaudiya Vaishnavas are said to be followers of Rupa Goswami and hence we are called Rupanugas!

2: HOW TO UNDERSTAND THE MISSION OF LORD CHAITANYA: One must very seriously follow in the footsteps of the six Goswamis of Vrindavan – Sri Rupa, Sanatana, Bhatta Raghunatha, Sri Jiva, Gopala Bhatta, Dasa Raghunatha to understand Mahaprabhu's mission.

3-4: FIRST DUTY OF A SADHAKA: In all spiritual affairs, one's first duty is to control one's mind and senses & raise oneself to the platform of Goodness, Sattva-guna & then everything concerning how to make further progress will be revealed!

5: UPADESHAMRTA – NECTAR OF INSTRUCTIONS FOR SADHAKA: By following these instructions, we may become pure Vaishnavas!

NOI – VERSE 1 - KEY POINTS

*vāco vegam manasaḥ krodha-vegam jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ sarvām apīmām pṛthivīm sa śiṣyāt*

A sober person who can tolerate urge to speak, mind’s demands, actions of anger and urges of tongue, belly and genitals is qualified to make disciples all over the world.

❖ **DOVETAIL URGES IN SERVICE OF LORD:** Lord Chaitanya Himself became angry at Jagai and Madai. Hanuman set fire to Lanka in anger. Arjuna fought with anger with Kauravas. **In all these 3 examples, anger was utilized in the service of Lord.** Lord Chaitanya says *trnad api sunichena taror iva sahisnuna* - **One should be ready to tolerate all insults to one’s own self but when Krsna or His pure devotee is blasphemed, one should become angry and act like fire against the offenders!. Anger is thus utilized in Lord’s service.** The Krsna Consciousness movement encourages marriage not for the satisfaction for the satisfaction of the genitals but for the begetting of Krsna Conscious children. For the purpose of bringing forth Krsna conscious children, one is allowed to utilize one’s genitals.

❖ **SANCTIONED, SANCTIFIED, REGULATED:** Krsna says in Bhagavad Gita – *patram pushpam phalam toyam* – these are sanctioned for us, they become sanctified when we offer to Lord. **Lord Chaitanya taught us to avoid palatable dishes even while eating prasadam because if we offer palatable dishes to the Deity with the intention of eating such nice food, we are trying to satisfy the demands of the tongue.** So regulation is important that we honor Krishna Prasadam to maintain our body nicely to engage in DS!

❖ **GO DASA VS GOSWAMI:** Definition of Go Dasa is “servant of the senses”. They engage in the service of the senses or material world. Opposite is Goswami who has controlled one’s senses & engages in service of Lord fulfilling the purpose of human form of life!

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1-3: REAL ATONEMENT: The real prayascitta or atonement is the awakening of our dormant Krsna Consciousness. Real atonement means to come to real knowledge.

4-6: VACHO MANASA KRODHA VEGAM: SUBTLE: Control speech by Krsna Katha, mind by fixing at Lord’s lotus feet, anger by using against offenders, thus use in Lord’s service

7-9: JIVAH UDARA UPASTHA VEGAM: GROSS : Tongue is controlled by chanting Hare Krsna & honouring Krsna Prasadam, belly is controlled by regulating our eating habits. Genitals is controlled by using them only to beget Krsna Conscious children

10: AUSTERITY IS THE KEY: BSST says that by austerity one can overcome becoming a victim of maya!

11-24: JOURNEY FROM GO DASA TO GOSWAMI: SP gives further tips how to control the 6 urges and in this way become master of our senses!

NOI – VERSE 2 - KEY POINTS

*atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyam ca ṣaḍbhir bhaktir vinaśyati*

One's devotional service gets spoiled when one overeats/ overendeavours, talks mundane subjects, rejects rules & regulations or follows them without spiritual advancement as goal, associates with worldly men or is greedy for mundane achievements.

❖ **THREE FOLD MISERIES/ KLESHAS:** **Adyatmic Klesha** – miseries caused by our body and mind; **Adhibhautic Klesha** – caused by other living entities; **Adhidaivic Klesha** – caused by demigods such as flood, earthquake, fire , famine etc.

❖ **THREE PRIMARY ENERGIES OF LORD:** The Supreme Personality of Godhead has three primary energies, or potencies. The first is called **antaraṅga-śakti, or the internal potency**. The second is called **taṭastha-śakti, or the marginal potency**. The third is called **bahiraṅga-śakti, or the external potency**. The living entities constitute the marginal potency, and they are situated between the internal and external potencies.

❖ **NIYAMAGRAHA vs. NIYAMA AGRAHA:** **Niyamagraha means following rules & regulations without understanding the spirit** of why such rules need to be followed & **Niyam agraha means to reject the rules and regulations**. Both following without understanding and rejecting rules and regulations are detrimental to our bhakti progress.

❖ **MAHATMA VS DURATMA:** **Only when a person gratifies the senses of Lord, one is called Mahatma, broad minded;** else one is called **cripple minded/ narrow minded or duratma**

❖ **3 KINDS OF ATYAHARIS:** (i) One who **collects & eats more** than necessary; (ii) one who has an **excessive desire for material prosperity** & satisfy artificial needs, (iii) **too much endeavour to acquire knowledge** on the part of mental speculators or karmis who write volumes of books which is devoid of Kṛṣṇa Consciousness, they all come under **atyahara!**

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1-5: MAHATMA VS DURATMA:

Mahatmas are broad minded, follow simple living, high thinking, take shelter of Lord's internal energy & serve Lord. Duratmas are under control of Lord's external potency subject to 3 kleshas!

6-15: ATYAHAR, PRAYASA, PRAJALPA:

Human life is meant for God realization, hence our eating habits, endeavour, talk, association should be such that it facilitates God realization. Overeating, overendeavoring, talking mundane subjects should be avoided

16-18:NIYAMAGRAHA JANASANGA, LAULYAM:

Following rules without objective of God realization, mixing with worldly people & greed for mundane achievements to be given up

19-25:ISHAVASYAM IDAM SARVAM:

Understanding that everything belongs to Lord & to be utilized in Lord's service helps one to purify one's heart, avoid 6 things that hamper one's devotional service & wholeheartedly take Lord's shelter! Hare Krishna!

NOI – VERSE 3 - KEY POINTS

*utsāhān niścayād dhairyāt tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ ṣaḍbhir bhaktiḥ prasidhyati*

Enthusiasm to serve Lord, confidence about Lord’s protection at all times, Patience to wait for Lord’s mercy, performing one’s duties, avoiding association of worldly people & following in footsteps of our acharyas helps one to progress in devotional service.

❖ **DEFINITION OF DEVOTIONAL SERVICE:** ANYA ABHILASHITA SUNYAM – zero material desire; JNANA KARMADY ANAVRTAM – free from material activities & material knowledge, ANUKULYENA KRSNA – worshipping Krsna favorably, ANUSHILANAM – following footsteps of the Vaishnava Acharyas, these are the 4 things constitute pure devotional service.

❖ **AVASHYA RAKSHIBE KRSNA:** means having confidence that Krsna will always protect in all situations & give help for the successful execution of devotional service.

❖ **NAVA VIDHA BHAKTI – NINE DIFFERENT PROCESSES OF DEVOTIONAL SERVICE** 1.SRAVANAM – Hearing glories of Lord; 2. KIRTANAM – chanting Holy Names of Lord; 3. VISHNU SMARANAM – remembering Lord; 4. PADASEVANAM – offering worship to lotus feet of Lord, 5.ARCHANAM – worshipping Lord; 6. VANDANAM – Offering prayers to Lord; 7. DASYAM – becoming servant of Lord; 8. SAKHYAM – becoming friends with Lord, 9. ATMANIVEDANAM – offering oneself in surrender to the Supreme Lord.

❖ **TAT TAT KARMA PRAVARTANAT – PERFORMING REGULATIVE PRINCIPLES FAVOURABLE FOR BHAKTI:** There are 2 ASPECTS OF TAT TAT KARMA PRAVARTANAT – THE YAMAS & THE NIYAMAS. The 4 basic regulative principles – 4 YAMAS – NOT TO DO - No Meat Eating, No Gambling, No intoxication, No Illicit Sex as they destroy the 4 legs of bull representing Dharma such as Mercy, Truthfulness, Austerity & Cleanliness & TO DO’S – NIYAMAS like the chanting of minimum 16 rounds of Hare Krishna Mahamantra. This is called TAT TAT KARMA PRAVARTANAT – VARIED ENGAGEMENT IN DEVOTIONAL SERVICE. Hare Krishna!

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1-8: PURE DEVOTIONAL SERVICE – DEFINITION & TYPES: Performing DS to Lord with enthusiasm, patience, confidence, favourably, with only desire to please Lord by following Acharyas is called pure devotional service, starting with sravanam until atma nivedanam

9-16: UTSAHA – ENDEAVOUR WITH ENTHUSIASM; DHAIRYAT - PATIENCE (Eg.a woman has to wait for 9 months to have child; **NISCHAYAT- CONFIDENT about Lord’s protection - Avashya rakshibe KRSNA; TAT TAT KARMA PRAVARTANTAT - performing rules & regulations; SANGA TYAGA - avoiding association of materialistic people; SATO VRTTEH**-following footsteps of great souls – our Vaishnava acharyas!

17-23:GLORY OF DEVOTIONAL SERVICE: Devotional service is so pure and perfect that one is forcibly dragged to ultimate success. By enthusiastically executing the regulative activities of DS with patience and confidence, one can advance in DS easily. .

NOI – VERSE 4 - KEY POINTS

*dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati
bhunkte bhojayate caiva ṣaḍ-vidham pṛiti-lakṣaṇam*

Giving & Accepting in charity, inquiring and revealing one's mind in confidence, receiving and serving prasadam are the 6 kinds of loving exchanges between devotees.

❖ **DADATI PRATIGRHNATI:** To give and accept charity is one of the priti lakshanam or loving exchanges between devotees. Srila Rupa Goswami has recommended that one should spend 50% of one's income for Krsna and His devotees, keep 25% for relatives and 25% for personal emergencies. That way dadati or the giving principle is explained.

❖ **GUHYAM AKHYATI PRCCHATI:** To reveal one's mind in confidence and to inquire confidentially enables loving relations between devotees. An experienced devotee explains and an inexperienced devotee learns from him/ her. This is guhyam (reveal one's mind in confidence) akhyati (to inquire confidentially about spiritual subject matters) principle.

❖ **BHUNKTE BHOJAYATE:** When a devotee distributes prasāda, remnants of food offered to the Supreme Personality of Godhead, in order to maintain our spirit of devotional service we must accept this prasāda as the Lord's grace received through the pure devotees. We should also invite pure devotees to our home, offer them prasāda and be prepared to please them in all respects. This is called bhunkte bhojayate caiva.

❖ **SANGAT SANJAYATE KAMAHA:** One's desires and ambitions develop according to the company one keeps. If an ordinary person associates with devotees, one will certainly develop one's dormant Krishna Consciousness. Pure love for Krsna is established in the heart of the living entity whose heart is purified by hearing and chanting in the association of devotees. Lord Chaitanya made even the animals in Jharikhanda forest to chant in ecstasy by His personal association as He is Krsna Himself! Srila Prabhupada said that we should follow Gauranga's instructions and preach to all the people in the world and bring them to Krishna Consciousness!! Hare Krishna!

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1-2: BENEFITS OF 6 LOVING

EXCHANGES: The life of the Kṛṣṇa conscious society is nourished by these six types of loving exchange among the members; therefore people must associate with devotees, because simply by reciprocating in the six ways mentioned, an ordinary man can fully revive his dormant Kṛṣṇa consciousness

3-6: BENEFITS OF CHANTING &

HEARING HARE KRISHNA: Cleanses one's heart and awakens one's dormant KC & enables one to attain love of God

7-8: ASSOCIATE WITH DEVOTEES, BE OBEDIENT TO GURU, FOLLOW

REGULATIVE DEVOTIONAL PRINCIPLES:

Madhyama Adhikari avoids envious, is devoted to Lord, shows favor to ignorant & is friendly to devotees. By following regulative principles & engaging in devotional service under Guru's guidance, in the association of devotees enables one to attain Love of God – Krsna Prema!

NOI – VERSE 5 - KEY POINTS

**kr̥ṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā**

One should mentally honor devotee who chants Kṛṣṇa’s Holy names, offer humble obeisances to those who have undergone spiritual initiation [dīkṣā] and is engaged in Deity worship, one should associate with and faithfully serve those advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others.

❖ **KANISHTA ADHIKARI:** The kaniṣṭha-adhikārī is a neophyte who has received the hari-nāma initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa. One should respect such a person within his mind as a kaniṣṭha Vaiṣṇava.

❖ **MADHYAMA ADHIKARI:** A madhyama-adhikārī has received spiritual initiation from the spiritual master and has been fully engaged by him in the transcendental loving service of the Lord. The madhyama-adhikārī should be considered to be situated midway in devotional service.

❖ **UTTAMA ADHIKARI:** The uttama-adhikārī, or highest devotee, is one who is very advanced in devotional service. An uttama-adhikārī is not interested in blaspheming others, his heart is clean, & he has attained realized state of unalloyed Kṛṣṇa consciousness. According to Śrīla Rūpa Gosvāmī, the association & service to mahā-bhāgavata, or perfect Vaiṣṇava, are most desirable.

❖ **DIKSHA OR SPIRITUAL INITIATION:** Dīkṣā, or spiritual initiation, is explained in the Bhakti-sandarbhā (283) - “By dīkṣā one gradually becomes disinterested in material enjoyment and gradually becomes interested in spiritual life.” One performs bhakti with shraddha or faith in Kṛṣṇa & realizes one’s spiritual identity by Lord’s causelless mercy when Lord reveals Himself to a sincere devotee who chants Hare Kṛṣṇa in the association of devotees under Guru’s guidance!

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1-3: 3 TYPES OF DEVOTEES & THEIR CHARACTERISTICS: KANISHTA –

Neophyte, MADHYAMA – Practices Devotional service & has 4 specific characteristics: (i) worships the Supreme Lord, (ii) favours the innocent; (iii) avoids the envious & (iv) friendly to devotees, UTTAMA – pure devotee of Lord who does not blaspheme others.

4-5: ASSOCIATION TO BE AVOIDED & SOUGHT: One should avoid association of prakṛta sahajiyas who imitate devotees but are not pure. One should seek the association of Uttama Adhikari who are seriously engaged in devotional service

6-15: DIKSHA & STUDY UNDER GURU: One should inquire about transcendental science – **jijnasuh sreya uttamam** & when one is interested in practicing devotion, **one should approach an Uttama adhikari and take Diksha**, start serving Lord with faith & advance to Uttama Bhakta by **mercy of Lord Caitanya as He reveals Himself to such a devotee. Hence Lord Chaitanya is called patita pavan or deliverer of most fallen!**

NOI – VERSE 6 - KEY POINTS

*dr̥ṣṭaiḥ svabhāva-janitair vapuṣāś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyēt
gaṅgāmbhasām na khalu budbuda-phena-pañkair
brahma-dravatvam apagacchati nīra-dharmaiḥ*

A devotee of Lord should not be seen from a materialistic point of view , whether born in a low family or any other imperfections because despite such defects, the body of a devotee is pure. Just like Ganges is pure although may be filled with mud & advanced devotees bathe in Ganges, similarly, pure devotees' association is sought even though there may be external imperfections.

❖ **GAṅGĀMBHASĀM NA KHALU BUDBUDA-PHENA-PAÑKAIR:** Just like the Ganges is filled with mud, bubbles and foam and may look impure, yet the Ganges is always pure, similarly, although the body of a pure devotee may sometimes seem to have some external defects, but one should seek association of pure devotees in spite of the external imperfections.

❖ **NITYANANDA VAMSHA:** Nityananda Vamsha refers to the descendants of Nityananda Prabhu. Srila Prabhupada mentions that they are certainly devotees but one should not discriminate between them and devotees coming from other families. Devotees SHOULD NOT BE discriminated on the basis of the family in which they come from as this is external. The ONLY CRITERIA by which one is accepted as a GOSWAMI is that one should be able to CONTROL ONE'S SENSES, by engaging senses COMPLETELY IN SERVICE OF LORD KRSNA & HIS PURE DEVOTEES!

❖ **ADVANCED VAISHNAVA VS NEOPHYTE:** The advanced Vaishnava is the spiritual master and the neophyte is always considered his disciple. The spiritual master must not be subjected to the advice of a disciple nor should he be obliged to take instruction from those who are not his disciples. One should be careful to not give advice or correct such an advanced Vaishnava who is in the position of a spiritual master as it would be detrimental to the progress of one's own bhakti!

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1-2: AVYABICHARINI BHAKTI: It means UNALLOYED DEVOTIONAL SERVICE without any material motives. ANYA ABHILASHITA SUNYA - then one crosses beyond 3 modes- sa gunan samatityaitan

3-6: REAL GOSWAMI: Devotional service is main business of pure devotee and one should overlook any bodily defects or any abominable activities done. He is still considered as a sadhu because he is engaged in Lord's service - api cet su duracaro (BG 9.30). One does not become a Goswami simply by being born in Goswami family, but a real Goswami is one who controls one's senses!

7-9: HATIMATA: CMP calls Vaishnava aparadha as hatimata, the mad elephant offense. Just like a mad elephant tramples nice garden, Vaishnav aparadha tramples our bhakti lata that we nurture carefully by shraavanam & kirtanam. One is empowered by Lord to preach KC. When one is jealous or blasphemes such a pure devotee, it is obstructive in one's advancement in KC. One must be careful!

NOI – VERSE 7 - KEY POINTS

*syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinam̐ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantri*

The holy name, character, pastimes and activities of Kṛṣṇa are all transcendently sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā [ignorance] cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root..

❖ **JIVERA SVARUPA HAYA – KRSNERA NITYA DASA:** Living entity's constitutional position - jivera svarupa is to remain an eternal servant of Lord Krsna – Krsnera nitya dasa.

❖ **DURASHRAYA:** When one works in the consciousness of being a servant of Lord, one is not attracted by the external features of Krsna's maya energy. This world of maya is called durashraya which means FALSE OR BAD SHELTER. One who puts his faith in durashraya becomes a candidate for losing hope against hope. When one is in false or bad shelter or durashraya, one struggles for existence in this material world, not understanding one's position as servant of SPOG Krsna and hence one becomes frustrated in one's attempts to enjoy material nature/ sense gratification.

❖ **NAMAPARADHA, NAMABHASA, SHUDDHANAMA:** The 3 stages in chanting are chanting with offenses-Namaparadha; stage of lessening offenses-Namabhasa & pure name-Shuddhanama.

❖ **YAHAN KRSNA TAHAN NAHI MAYARA ADHIKARA:** When one attains the pure stage of chanting Hare Krsna, one is already relieved of unwanted things – anarthanivrtti, develops strong faith – Nishta, attachment to Krsna – asakti, attains preliminary awakening of love of GodHead – Bhava. At Bhava stage, one understands Lord & Maya. One does not get disturbed by Maya since where Krsna is present in the form of His Holy Name, Maya or influence of Lord's external energy cannot exist!

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1-2: ADAARAAT ANUDINAM..JUSHTA SVADVI KRAMAAT: By respectfully (adaaraat) chanting Hare Krsna everyday, (anudinam), one will get cured of avidya & begin to relish holy name, just as one gets taste of sugar candy, after one is cured of jaundice.

3-5: AVIDYA LEADING TO AHANKAR IS CLEANSED BY CHANTING HARE KRSNA: Avidya or ignorance about Lord and our relationship with Lord leads to ahankara or false Ego or misconception of oneself to be controller, enjoyer, owner while one is actually Lord's servant, which is cleansed by chanting Hare Krsna.

6-11: SHRADDHA TO BHAVA: Once Sambandha gyan of being Lord's servant is established, one starts process of bhajana kriya – chanting Hare Krsna in association of devotees (sadhu sanga) with faith or shraddha. With offense less chanting of Hare Krsna, one progresses towards anartha nivrtti, nishta, asakti and bhava which is preliminary awakening of love of God!

NOI – VERSE 8 - KEY POINTS

tan-nāma-rūpa-caritādi-sukīrtanānu-

smṛtyoḥ krameṇa rasanā-manasī niyojya

tiṣṭhan vraje tad-anurāgi-janānugāmī

kālaṁ nayed akhilam ity upadeśa-sāram

The essence of all advice is that one should utilize one's full time – twenty-four hours a day – in nicely chanting and remembering the Lord's divine name, transcendental form, qualities and eternal pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja, Goloka Dhama and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service.

❖ **SEVA SADHAKA RUPENA SIDDHA RUPENA CHATRA HI... VRAJA LOKA ANUSARATAHA:** One should place oneself under the direct guidance of devotees and follow their footsteps. This method is applicable both in the stage of Sadhana bhakti, DS in practice & Sadhya, DS in pure love for Krsna!

❖ **ITI UPADESHA SARAM – ESSENCE OF ALL ADVICE:** One should utilize one's full time, 24 hours in nicely chanting & remembering Lord's nama, rupa, guna, lila by engaging tongue & mind. In this way, one should reside in Vraja and serve Krsna under guidance of devotees attached to Lord's service.

❖ **SHRAVANA DASHA TO SAMPATTI DASHA:** By constantly hearing about Krsna,(shravana dasha), one attains to stage of acceptance(varana dasha) leading to Lord's remembrance (smaranavastha) to constant, uninterrupted remembrance or anusmrti finally leading to perfect understanding of one's eternal relationship with Krsna (sampatti dasha), which is the perfection of life!

❖ **RAGANUGA BHAKTI:**Raganuga bhakti means spontaneous DS following footsteps of pure devotees, performed in all rasas. For eg. In santa rasa, one aspires to be like Krsna's cows or stick or flute or flowers in the neck of Krsna! In dasya rasa, one follows footsteps of Citraka, Patraka, Raktaka, in sakhya rasa, one aspires to become a friend like Balaram, Sridama or Sudama, in vatsalya rasa, one aspires to serve like Nanda Maharaj, Yasodhamaiyya & in madhurya rasa, one follows footsteps of Sri Radha, Lalita Devi & Manjaris like Rupa, Rati Manjari etc. However, seva bhav or desire to serve is constant in all rasas! Jai!!!

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1-2:SEVON MUKHE HI JIHVADAU..ANTA

KALECHA MAM EVA: Rupa Goswami says that the tongue should be trained to speak only about Krsna and honour only Krsna Prasadam. By this practice, one can remember Krsna at time of death and return back to Goloka Vrindavan Dhama!

3-4: KRSNAM SMARAN .VASAM VRAJE

SADA: One should train one's mind to always remember Krsna & acquire intense desire to serve under devotees' guidance. In this way, live in Vraja eternally both in stage of sadhana (practice stage) & Sadhya (perfected stage)!

5-6: KRSNA ANUSHILANAM BHAKTIR

UTTAMA: Srila BSST says one should cultivate bhakti by chanting Hare Krsna, hearing about Krsna's name, form, pastimes and qualities under guidance of an expert devotee. In this way, one advances from sravana dasha to sampatti dasha , the perfection of life!

7: VAIDHI TO RAGA BHAKTI: CC says that a

neophyte should practice DS as per rules & regulations - Vaidhi bhakti detailed in sastras & in this way, develop raga bhakti, DS in spontaneous love for Krsna! Haribol!

NOI – VERSE 9 - KEY POINTS

*vaikuṅṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevām vivekī na kaḥ*

The holy place known as Mathurā is spiritually superior to Vaikuṅṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the superexcellent Śrī Rādhā-kuṇḍa stands supreme, for it is overflowed with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent Person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?

❖ **HIERARCHY OF DIFFERENT SPIRITUAL PLACES:** Vaikunta is spiritual dham, Spiritually higher than Vaikunta is Mathura because Lord took his birth there, higher than Mathura is Vrindavan because Lord did rasalila there; higher than Vrindavan is Govardhan because Lord personally lifted Govardhan, highest of all is Radha Kunda as it is overflowed with the ambrosial nectarean Krsna Prema!

❖ **SRI CHAITANYA MANOBHISHTAM STHAPITAM YENA BHUTALE:** Rupa Goswami's pranama mantra states that Rupa Goswami understood the heart of Lord Chaitanya and established His desire in this world. Śrīla Rūpa Gosvāmī has given much stress to Rādhā-kuṇḍa because of Śrī Caitanya Mahāprabhu's desire to find it. Lord Chaitanya, who is Lord Krsna Himself in the mood of Sri Radha, during His Vrindavana yatra, personally took bath in Radha Kund which was a small pond at that time. Later the pond was excavated by Lord Caitanya's devotees, headed by Rūpa and Raghunātha dāsa Goswami who also wrote scriptures giving importance of staying and bathing in the holy Radha Kunda!

❖ **WHO CAN REALIZE THE IMPORTANCE OF RADHAKUNDA:** The importance of Rādhā-kuṇḍa, however, cannot be realized by other Vaiṣṇava sampradāyas. Thus Rādhā-kuṇḍa is mainly worshiped by the Gauḍīya Vaiṣṇavas, the followers of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu.

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1: RATI VILASA STHAL: RADHA KUND:

HIGHEST SPIRITUAL DHAM: 3/4th of creation is spiritual world and 1/4th is material, however even though situated in material world, Vrindavana, Govardhana, Radha Kund are considered spiritual dhams because Krsna performed various lilas there and Radha Kund is said to be Rati vilasa sthal where Krsna and Radharani performed their eternal lilas.

2: RADHA KUND WORSHIP – SPECIAL BENEDICTION BY LORD CHAITANYA:

When Lord Chaitanya visited Vrindavan Dham, He identified and bathed in Radha Kund which was a small pond at that time and following Lord's instructions, it was excavated by Goswamis. Radhakund worship is a special benediction of Lord Chaitanya for Gaudiya Vaishnavas, who are worshippers of Lord Gauranga. Those not worshipping Lord following the footsteps of Lord Gauranga cannot understand the spiritual importance and divine nature of Radha Kund. Jaya Jaya Shri Radha Kund Dham ki jaya!!! Sri Chaitanya Mahaprabhu ki jaya!! Jaya Jaya Shri Radhe Shyam Jai Jai Jai Shri Vrindavan Dham!

NOI – VERSE 10 - KEY POINTS

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

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

❖ **GOPIS ARE SUPERIOR TO ALL DEVOTEES:** The gopīs are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. They do not know anything other than satisfying Kṛṣṇa. Nor do they expect any return from Kṛṣṇa. Indeed, sometimes Kṛṣṇa puts them into extreme suffering by separating Himself from them. Nonetheless, they cannot forget Kṛṣṇa.

❖ **VIPRALAMBA SEVA – SERVICE IN SEPARATION:** Vipralamba seva is service done to Lord waiting for Lord's association, experiencing a deep sense of separation from Lord. Lord Chaitanya describes about viraha or separation in Siksastakam prayers – yugayitam nimesena chashushar pravrsayitam sunyayitam jagat sarvam Govinda virahena me – Lord Gauranga is finding the whole world void in the absence of Govinda. Acharyas explain that vipralamba seva is more exalted than sambhoga, or service in presence of Lord. Srila Prabhupada explains how one can serve best by following in the instructions of Gurus although one may not be in their personal association. He said that he never felt separated from his Guru because he was always meditating on his Guru's instructions. Thus Vipralamba seva is service in separation, but being connected by following the instructions of and doing the service for their pleasure.

PARAGRAPH TITLES

Paragraph number: TITLE : Key Point:

1-4: KARMATAKAM YENA SHARIRA

BANDAHA: Fruitive activities bind one to bodily existence. As long as one maintains any conception of sense enjoyment, one's mind will be absorbed in karma, fruitive activity and this will oblige one to transmigrate from one body to another.

5: JNANA WITHOUT BHAKTI IS AVIDYA:

Although a jnani may be liberated from the ignorance of the karmīs, unless he comes to the platform of devotional service he is still considered to be in ignorance or avidya.

6-7: JNANA VIMUKTA BHAKTI PARAMA:

When jnani takes to DS, he rapidly becomes superior to an ordinary jnani. Such a jnani who knows Lord to be cause of all causes and surrenders is described as mahatma sudurlabha – great soul who is very rare!

8-10: YATHA RADHA PRIYA VISNOS TASYAH KUNDAM PRIYAM TATHA:

Just as Radharani is dearest to Kṛṣṇa, similarly Her bathing place – Radha Kunda is equally dear to Kṛṣṇa! Therefore everyone interested in Kṛṣṇa consciousness should ultimately take shelter of Radha Kunda and execute devotional service there throughout one's life. This is the conclusion of Rūpa Gosvāmī in the tenth verse of NOI! Hare Krishna!

SELECT ANALOGIES

TEXT 1: The elephant may take a very nice bath in the river, but as soon as it comes onto the bank, it throws dirt all over its body. What, then, is the value of its bathing? Similarly, many spiritual practitioners chant the Hare Krsna Mahamantra and at the same time commit many forbidden things, thinking that their chanting will counteract their offenses.

TEXT 3: A newly married girl naturally expects offspring from her husband, but she cannot expect to have them immediately after marriage. Of course, as soon as she is married she can attempt to get a child, but she must surrender to her husband, confident that her child will develop and be born in due time. Similarly, in devotional service surrender means that one has to become confident.

TEXT 6: One should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted.

TEXT 6: A mad elephant can create a disaster, especially when it enters into a nicely trimmed garden. One should therefore be very careful not to commit any offense against a Vaishnava

TEXT 7: A diseased person suffering from jaundice does not relish the taste of sugar candy. However, one must know that for jaundice, sugar candy is the only specific medicine. Similarly, in the present confused state of humanity, we don't have the taste to chant Hare Krsna. But one must know that chanting Hare Krsna mahamantra is the only specific medicine for our disease of material existence and sense gratification especially in this age of Kali.

Thank you

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Comments/Corrections? Please write to
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