

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

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Text One

vāco vegam manasah krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viṣaheta dhīrah
sarvām apīmām prthivīm sa śisyāt

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

I. Atonement

A. Ineffective atonement

In Śrīmad-Bhāgavatam (6.1.9-10) Parīkṣit Mahārāja placed a number of intelligent questions before Śukadeva Gosvāmī. One of these questions was: "Why do people undergo atonement if they cannot control their senses?" For instance, a thief may know perfectly well that he may be arrested for his stealing, and he may actually even see a thief arrested by the police, yet he continues to steal. Experience is gathered by hearing and seeing. One who is less intelligent gathers experience by seeing, and one who is more intelligent gathers experience by hearing. When an intelligent person hears from the lawbooks and śāstras, or scriptures, that stealing is not good and hears that a thief is punished when arrested, he refrains from theft. A less intelligent person may first have to be arrested and punished for stealing to learn to stop stealing. However, a rascal, a foolish man, may have the experience of both hearing and seeing and may even be punished, but still he continues to steal. Even if such a person atones and is punished by the government, he will again commit theft as soon as he comes out of jail. If punishment in jail is considered atonement, what is the benefit of such atonement? Thus Parīkṣit Mahārāja inquired [SB 6.1.9-10]:

dṛṣṭa-śrutābhyaṁ yat pāpaṁ
jānann apy ātmano 'hitam
karoti bhūyo vivaśah
prāyaścittam atho katham

kvacin nivartate 'bhadrāt
kvacic carati tat punah
prāyaścittam atho 'pārtham
manyē kuñjara-śaucavat

He compared atonement to an elephant's bathing. 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 Kṛṣṇa mahā-mantra and at the same time commit many forbidden things, thinking that their chanting will counteract their offenses. Of the ten types of offenses one can commit while chanting the holy name of the Lord, this offense is called *nāmno balād yasya hi pāpa-buddhiḥ*, committing sinful activities on the strength of chanting the Hare Kṛṣṇa mahā-mantra. Similarly, certain Christians go to church to confess their sins, thinking that confessing their sins before a priest and performing some penance will relieve them from the results of their weekly sins. As soon as Saturday is over and Sunday comes, they again begin their sinful activities, expecting to be forgiven the next Saturday. This kind of *prāyaścitta*, or atonement, is condemned by Parīkṣit Mahārāja, the most intelligent king of his time. Śukadeva Gosvāmī, equally intelligent, as befitting the spiritual master of Mahārāja Parīkṣit, answered the King and confirmed that his statement concerning atonement was correct. A sinful activity cannot be counteracted by a pious activity. Thus real *prāyaścitta*, atonement, is the awakening of our dormant Kṛṣṇa consciousness.

1. Main point

- a. Atonement is not effective in removing sinful desire

2. Three examples of ineffective atonement

- a. The thief who keeps stealing despite having heard, seen and gotten punished himself.
- b. The elephant bathing
- c. Christians sinning, confessing and then sinning again

B. Effective atonement

Real atonement involves coming to real knowledge, and for this there is a standard process. When one follows a regulated hygienic process, he does not fall sick. A human being is meant to be trained according to certain principles to revive his original knowledge. Such a methodical life is described as *tapasya*. One can be gradually elevated to the standard of real knowledge, or Kṛṣṇa consciousness, by practicing austerity and celibacy (*brahmacarya*), by controlling the mind, by controlling the senses, by giving up one's possessions in charity, by being avowedly truthful, by keeping clean and by practicing *yoga-āsanas*. However, if one is fortunate enough to get the association of a pure devotee, he can easily surpass all the practices for controlling the mind by the mystic yoga process simply by following the regulative principles of Kṛṣṇa consciousness—refraining from illicit sex, meat-eating, intoxication and gambling—and by engaging in the service of the Supreme Lord under the direction of the bona fide spiritual master. This easy process is being recommended by Śrīla Rūpa Gosvāmī.

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1. Main point
 - a. True atonement is coming to the platform of real knowledge, Kṛṣṇa consciousness.
2. The gradual process of coming to knowledge
 - a. *Brahmacarya*: austerity, sacrifice, celibacy....
3. The fast process of coming to knowledge, Kṛṣṇa consciousness
 - a. Following the rules and regulations
 - b. Approaching a bona fide spiritual master and following his instructions

II. The three urges according to Ācāra Bhaktisiddhānta Sarasvatī Ṣṭhākura

In his *Anuvṛtti* explanation of *Upadeśāmṛta*, Śrīla Bhaktisiddhānta Sarasvatī Ṣṭhākura writes that our material identification creates three kinds of urges—the urge to speak, the urge or demands of the mind and the demands of the body. When a living entity falls victim to these three types of urges, his life becomes inauspicious. One who practices resisting these demands or urges is called *tapasvī*, or one who practices austerities. By such *tapasya* one can overcome victimization by the material energy, the external potency of the Supreme Personality of Godhead.

- A. The urge to speak
ॐ Vāco vegam
- B. The urges of the mind
ॐ Avirodha-prīti (unrestricted attachment) Mano vegam
ॐ Virodha-yukta-prīti (anger arising from frustration) Krodha vegam
ॐ Virodha means blocked
- C. The urges of the body
ॐ Jivhā vegam
ॐ Udara vegam
ॐ Upastha vegam

ॐ Situated in a straight line
ॐ By overcoming these urges, one can conquer the material energy

III. Väco vegam

First one must control his speaking power. Every one of us has the power of speech; as soon as we get an opportunity we begin to speak. If we do not speak about Kṛṣṇa consciousness, we speak about all sorts of nonsense. A toad in a field speaks by croaking, and similarly everyone who has a tongue wants to speak, even if all he has to say is nonsense. The croaking of the toad, however, simply invites the snake: "Please come here and eat me." Nevertheless, although it is inviting death, the toad goes on croaking. The talking of materialistic men and impersonalist Māyāvādī philosophers may be compared to the croaking of frogs. They are always speaking nonsense and thus inviting death to catch them. Controlling speech, however, does not mean self-imposed silence (the external process of mauna), as Māyāvādī philosophers think. Silence may appear helpful for some time, but ultimately it proves a failure. The meaning of controlled speech conveyed by Śrīla Rūpa Gosvāmī advocates the positive process of kṛṣṇa-kathā, engaging the speaking process in glorifying the Supreme Lord Śrī Kṛṣṇa. The tongue can thus glorify the name, form, qualities and pastimes of the Lord. The preacher of kṛṣṇa-kathā is always beyond the clutches of death. This is the significance of controlling the urge to speak.

When we refer to the urge to speak, we refer to useless talking, such as that of the impersonal Māyāvādī philosophers, or of persons engaged in fruitive activities (technically called karma-kāṇḍa), or of materialistic people who simply want to enjoy life without restriction. All such talks or literatures are practical exhibitions of the urge to speak. Many people are talking nonsensically and writing volumes of useless books, and all this is the result of the urge to speak. To counteract this tendency, we have to divert our talking to the subject of Kṛṣṇa. This is explained in Śrīmad-Bhāgavatam (1.5.10-11):

na yad vacaś citra-padaṁ harer yaśo
jagat-pavitram pragr̄īta karhicit
tad vāyasam tirtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ

"Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."

tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ñkitāni yat
śrīvanti gāyanti gr̄īanti sādhavaḥ

"On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different

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creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."

The conclusion is that only when we talk about devotional service to the Supreme Personality of Godhead can we refrain from useless nonsensical talk. We should always endeavor to use our speaking power solely for the purpose of realizing Kṛṣṇa consciousness.

A. Definition

1. Speaking unnecessarily, i.e. not about Kṛṣṇa consciousness
2. The example of the frog croaking in the field
3. Talks of Māyāvādi philosophers
4. Talks of persons engaged in fruitive activities (*karma-kāṇḍa*)
5. Talks of those who enjoy sense gratification without restriction

1. Crow literature

*na yad vacaś citra-padaṁ harer yaśo
jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasam tīrtham uśanti mānasā
na yatra haṁsā niramanty uśik-kṣayāḥ*

Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.

2. Transcendental literature

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'nkitāni yat
śṛṇvanti gāyanti gr̄ṇanti sādhavaḥ*

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.

B. The Māyāvādī's attempts to control it

1. Mauna (silence)

C. The devotees attempts to control it

1. Kṛṣṇa kathā

D. From Bhaktiyāloka

ॐ Amongst these instructions, the instruction to tolerate the urge to speak mentioned in the first verse-vāco vegam-is only a conditional urge. By giving up prajalpa, the urge to speak is permanently regulated. (Bhaktiyāloka 3)

ॐ There are six types of urges: namely, the urges of speech, mind, anger, belly, tongue, and genitals. With a desire to speak more, a person becomes talkative. If speech is not regulated, then enmity arises from talking about others. To speak uselessly is the business of a fool; but out of a desire to unnecessarily engage in speech the materialists always waste time and face so many distresses. Pious people observe *mauna-vrata*, or silence, in order to get rid of this disturbance. That is why the ṛṣis have made provisions for observing various vows like *mauna-vrata*. The practitioners of devotional service should not speak unnecessarily. If you do have to speak unnecessarily, better to keep quiet. Besides topics regarding Kṛṣṇa, all other topics are unnecessary. But to speak about the subjects favorable to devotional service is not unnecessary. Therefore devotees should speak only on topics about Lord Hari or those favorable to such topics. All other topics will be counted in the category of the urge to speak. On who is able to control the urge to speak is a sober person. (Bhaktiyāloka 9)

IV. Mano-vegam

The restlessness or fickleness of the mind (*mano-vega*) is controlled when one can fix his mind on the lotus feet of Kṛṣṇa. The *Caitanya-caritāmṛta* (Madhya 22.31) says:

kṛṣṇa—sūrya-sama; māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra

Kṛṣṇa is just like the sun, and *māyā* is just like darkness. If the sun is present, there is no question of darkness. Similarly, if Kṛṣṇa is present in the mind, there is no possibility of the mind's being agitated by *māyā*'s influence. The yogic process of negating all material thoughts will not help. To try to create a vacuum in the mind is artificial. The vacuum will not remain. However, if one always thinks of Kṛṣṇa and how to serve Kṛṣṇa best, one's mind will naturally be controlled.

As for the agitations of the flickering mind, they are divided into two divisions. The first is called *avirodha-prīti*, or unrestricted attachment, and the other is called *virodha-*

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yukta-krodha, anger arising from frustration. Adherence to the philosophy of the *Māyāvādīs*, belief in the fruitive results of the karma-vādīs, and belief in plans based on materialistic desires are called *avirodha-prīti*. *Jñānīs*, *karmīs* and materialistic planmakers generally attract the attention of conditioned souls, but when the materialists cannot fulfill their plans and when their devices are frustrated, they become angry. Frustration of material desires produces anger.

A. General Information on the mind

1. It's position

*nididhyāsor ātma-māyāṁ
hṛdayam nirabhidyata
tato manaś candra iti
saṅkalpaḥ kāma eva ca*

When there was a desire to think about the activities of His own energy, then the heart (the seat of the mind), the mind, the moon, determination and all desire became manifested. (SB 2.10.30)

*indriyāṇi parāny āhur
indriyebhyah paraṇi manah
manasas tu parā buddhir
yo buddheḥ paratas tu sah*

The working senses are superior to dull matter; mind is higher than the senses; intelligence is still higher than the mind; and he [the soul] is even higher than the intelligence. (Bg. 3.42)

2. It's function

a. Thinking, feeling, willing

*indriyāṇi mano buddhir
asyādhishṭhanam ucyate
etair vimohayaty eṣa
jñānam āvṛtya dehinam*

The senses, the mind and the intelligence are the sitting places of this lust. Through them lust covers the real knowledge of the living entity and bewilders him. (Bg 3.40)

The enemy has captured different strategic positions in the body of the conditioned soul, and therefore Lord Kṛṣṇa is giving hints of those places, so that one who wants to conquer the enemy may know where he can be found. Mind is the center of all the activities of the senses, and thus when we hear about sense objects the mind generally becomes a reservoir of all ideas of sense gratification; and, as a result, the mind and the senses become the

repositories of lust. Next, the intelligence department becomes the capital of such lustful propensities. Intelligence is the immediate next-door neighbor of the spirit soul. Lusty intelligence influences the spirit soul to acquire the false ego and identify itself with matter, and thus with the mind and senses. The spirit soul becomes addicted to enjoying the material senses and mistakes this as true happiness. (Bg 3.40)

b. Sense desires arise from mental concoction

*prajahāti yadā kāmān
sarvān pārtha mano-gatān
ātmāny evātmanā tuṣṭah
sthita-prajñas tadocaye*

The Supreme Personality of Godhead said: O Pārtha, when a man gives up all varieties of desire for sense gratification, which arise from mental concoction, and when his mind, thus purified, finds satisfaction in the self alone, then he is said to be in pure transcendental consciousness. (Bg. 2.55)

3. Friend or enemy

*karmendriyāṇi saṁyamya
ya āste manasā smaran
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate*

One who restrains the senses of action but whose mind dwells on sense objects certainly deludes himself and is called a pretender. (Bg. 3.6)

*uddhared ātmanātmānam
nātmānam avasādayet
ātmaiva hy ātmāno bandhur
ātmaiva ripur ātmanah*

One must deliver himself with the help of his mind, and not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well. (Bg 6.5)

*bandhur ātmātmanas tasya
yenātmaivātmanā jitah
anātmanas tu śatruत्वे
vartetātmaiva śatru-vat*

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so, his mind will remain the greatest enemy. (Bg 6.6)

*jitātmanah praśāntasya
paramātmā samāhitah*

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*śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoh*

For one who has conquered the mind, the Supersoul is already reached, for he has attained tranquillity. To such a man happiness and distress, heat and cold, honor and dishonor are all the same. (Bg 6.7)

B. How to control it

1. Fix it on Kṛṣṇa

*kṛṣṇa—surya-sama; māyā haya andhakāra
yāhān kṛṣṇa, tāhān nāhi māyāra adhikāra*

Deleted: —

“Kṛṣṇa is compared to sunshine, and māyā is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish. (CC 2.22.31)

*samarī paśyan hi sarvatra
samavasthitam iśvaram
na hinasty ātmanātmanām
tato yāti parām gatim*

One who sees the Supersoul equally present everywhere, in every living being, does not degrade himself by his mind. Thus he approaches the transcendental destination. (Bg. 13.29)

The living entity, by accepting his material existence, has become situated differently than in his spiritual existence. But if one understands that the Supreme is situated in His Paramātmā manifestation everywhere, that is, if one can see the presence of the Supreme Personality of Godhead in every living thing, he does not degrade himself by a destructive mentality, and he therefore gradually advances to the spiritual world. The mind is generally addicted to sense gratifying processes; but when the mind turns to the Supersoul, one becomes advanced in spiritual understanding. (Bg. 13.29)

2. With detachment

*arjuna uvāca
yo 'yam yogas tvayā proktah
sāmyena madhusūdana
etasyāham na paśyāmi
cañcalatvāt sthitim sthirām*

Arjuna said: O Madhusūdana, the system of yoga which You have summarized appears impractical and unendurable to me, for the mind is restless and unsteady.

*cañcalam hi manah kṛṣṇa
pramāthi balavad dṛḍham
tasvāham nigrahaṁ manye
vāyor iva su-duṣkaram*

For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, I think, is more difficult than controlling the wind.

*śrī-bhagavān uvāca
asamśayam mahā-bāho
mano durnigrahaṁ calam
abhyāsenā tu kaunteya
vairāgyena ca grhyate*

Lord Śrī Kṛṣṇa said: O mighty-armed son of Kuntī, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment.

The difficulty of controlling the obstinate mind, as expressed by Arjuna, is accepted by the Personality of Godhead. But at the same time He suggests that by practice and detachment it is possible. What is that practice? In the present age no one can observe the strict rules and regulations of placing oneself in a sacred place, focusing the mind on the Supersoul, restraining the senses and mind, observing celibacy, remaining alone, etc. By the practice of Kṛṣṇa consciousness, however, one engages in nine types of devotional service to the Lord. The first and foremost of such devotional engagements is hearing about Kṛṣṇa. This is a very powerful transcendental method for purging the mind of all misgivings. The more one hears about Kṛṣṇa, the more one becomes enlightened and detached from everything that draws the mind away from Kṛṣṇa. By detaching the mind from activities not devoted to the Lord, one can very easily learn *vairāgya*. *Vairāgya* means detachment from matter and engagement of the mind in spirit. Impersonal spiritual detachment is more difficult than attaching the mind to the activities of Kṛṣṇa. This is practical because by hearing about Kṛṣṇa one becomes automatically attached to the Supreme Spirit. This attachment is called *pareśānubhava*, spiritual satisfaction. It is just like the feeling of satisfaction a hungry man has for every morsel of food he eats. The more one eats while hungry, the more one feels satisfaction and strength. Similarly, by discharge of devotional service one feels transcendental satisfaction as the mind becomes detached from material objectives. It is something like curing a disease by expert treatment and appropriate diet. Hearing of the transcendental activities of Lord Kṛṣṇa is therefore expert treatment for the mad mind, and eating the foodstuff offered to Kṛṣṇa is the appropriate diet for the suffering patient. This treatment is the process of Kṛṣṇa consciousness.

*asamyatātmanā yogo
duṣprāpa iti me matih
vāsyatātmanā tu yataṭā
śakyo 'vāptum upāyataḥ*

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For one whose mind is unbridled, self-realization is difficult work. But he whose mind is controlled and who strives by appropriate means is assured of success. That is My opinion.

The Supreme Personality of Godhead declares that one who does not accept the proper treatment to detach the mind from material engagement can hardly achieve success in self-realization. Trying to practice *yoga* while engaging the mind in material enjoyment is like trying to ignite a fire while pouring water on it. *Yoga* practice without mental control is a waste of time. Such a show of *yoga* may be materially lucrative, but it is useless as far as spiritual realization is concerned. Therefore, one must control the mind by engaging it constantly in the transcendental loving service of the Lord. Unless one is engaged in Kṛṣṇa consciousness, he cannot steadily control the mind. A Kṛṣṇa conscious person easily achieves the result of *yoga* practice without separate endeavor, but a *yoga* practitioner cannot achieve success without becoming Kṛṣṇa conscious. (Bg. 6.33-36)

C. What doesn't work

- ❖ The yogic process of negating thoughts
- ❖ Try not thinking of a white elephant

D. From Bhakti-loka

❖ It is the duty of a sober person to tolerate the urge of the mind. Until one is habituated to control the urge of the mind, how can one perform devotional service with attention? A materialist sits in the chariot of the mind and never gets relief from its various urges, except during sleep. Even during sleep many thoughts such as good and bad dreams come. In order to regulate the urges of the mind, rṣis have propounded *astāṅga-yoga* and *rāja-yoga*. But the Lord's prescription is that one should regulate the mind from the inferior tastes by giving it a higher taste. Those who are on the path of devotional service can easily regulate the mind. The mind cannot remain without urges. If urged towards spiritual subjects, the mind is properly engaged and it will not hanker for insignificant subjects. Many people think that without *astāṅga-yoga* there is no alternative to regulate the mind. But Patañjali Muni has accepted that just as *astāṅga-yoga* regulates the mind, *bhakti-yoga* can also. Meditation on the Supreme Lord as propounded by Patañjali is not pure devotional service, rather it is *sakāma-bhakti*, or motivated. If devotional service is performed for the purpose of regulating the mind, then it is certainly not devoid of material desires. Favorable cultivation of devotional service in relationship to Kṛṣṇa is the real meaning of pure bhakti. (Bhakti-loka 9)

V. *Krodha-vegam*

Similarly, anger can be controlled. We cannot stop anger altogether, but if we simply become angry with those who blaspheme the Lord or the devotees of the Lord, we control our anger in Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu became angry with the miscreant brothers Jagāi and Mādhāi, who blasphemed and struck Nityānanda Prabhu. In His Śikṣāstaka

Lord Caitanya wrote, *tṛṇād api sunīcena taror api sahiṣṇunā*: "One should be humbler than the grass and more tolerant than the tree." One may then ask why the Lord exhibited His anger. The point is that one should be ready to tolerate all insults to one's own self, but when Kṛṣṇa or His pure devotee is blasphemed, a genuine devotee becomes angry and acts like fire against the offenders. Krodha, anger, cannot be stopped, but it can be applied rightly. It was in anger that Hanumān set fire to Laṅkā, but he is worshiped as the greatest devotee of Lord Rāmacandra. This means that he utilized his anger in the right way. Arjuna serves as another example. He was not willing to fight, but Kṛṣṇa incited his anger: "You must fight!" To fight without anger is not possible. Anger is controlled, however, when utilized in the service of the Lord.

...*Jñānis, karmīs* and materialistic planmakers generally attract the attention of conditioned souls, but when the materialists cannot fulfill their plans and when their devices are frustrated, they become angry. Frustration of material desires produces anger.

A. Where it comes from

Dhāyato viśayan pūṁsaḥ... Therefore Śrīla Bhaktisiddhānta Sarasvati considers this a part of the urge of the mind

B. How to control it

1. Get angry the non-devotees (those who offend the lord and His devotees)
 - a. *Lord Nityānanda getting angry at Jagai and Madhai*
 - b. *The apparent contradiction with tṛṇād api sunīcena taror api sahiṣṇunā*.
 - c. *Hanuman's setting fire to Lanka*

C. From Bhaktyāloka (dhairyā)

- ॐ Anger arises when a man's lust is unfulfilled.
- ॐ When one is angry the result gradually leads one to ruination.
- ॐ Those whose devotional service is motivated cannot conquer anger.
- ॐ It is not possible to conquer anger by intelligence alone. In a very short time attachment for sense enjoyment overcomes the function of the intelligence and gives anger a place in its kingdom. It is seen in the song of the Avanti brāhmaṇa from the Śrimad-Bhāgavatam (11.23.33-35, 37, 40) that he was able to quickly control anger.

*taṁ vai pravayasam bhikṣum
avadhūtam asaj-janāḥ
drṣṭvā paryabhavan bhadra*

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bahvībhiḥ paribhūtibhiḥ

O kind Uddhava, seeing him as an old, dirty beggar, rowdy persons would dishonor him with many insults.

*kecit tri-veṇum jagṛhur
eke pātram kamaṇḍalum
pīṭham caike 'kṣa-sūtram ca
kanthāṁ cīrāni kecana
pradāya ca punas tāni
darśitāny ādadur muneḥ*

Some of these persons would take away his sannyāsi rod, and some the waterpot which he was using as a begging bowl. Some took his deerskin seat, some his chanting beads, and some would steal his torn, ragged clothing. Displaying these things before him, they would pretend to offer them back but would then hide them again.

*annam ca bhaikṣya-sampannam
bhūñjānasya sarit-taṭe
mūtrayanti ca pāpiṣṭhāḥ
ṣṭhivanty asya ca mūrdhani*

When he was sitting on the bank of a river about to partake of the food that he had collected by his begging, such sinful rascals would come and pass urine on it, and they would dare to spit on his head.

*kṣipanty eke 'vajānanta
eṣa dharma-dhvajaḥ ṣaṭhaḥ
kṣīṇa-vitta imāṁ vṛttim
agrahīt sva-janojjhitāḥ*

They would criticize and insult him, saying, “This man is just a hypocrite and a cheat. He makes a business of religion simply because he lost all his wealth and his family threw him out.”

*evāṁ sa bhautikāṁ duḥkhāṁ
daivikāṁ daihikāṁ ca yat
bhoktavyam ātmāno diṣṭām
prāptām prāptām abudhyata*

The brāhmaṇa understood that all his suffering—from other living beings, from the higher forces of nature and from his own body—was unavoidable, being allotted to him by providence.

*etāṁ sa āsthāya parātma-niṣṭhām
adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tarisyāmi duranta-pāram*

tamo mukundāṅghri-niṣevayaiva

I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.

VI. *Jihvā-vegam*

As for the urges of the tongue, we all experience that the tongue wants to eat palatable dishes. Generally we should not allow the tongue to eat according to its choice, but should control the tongue by supplying *prasāda*. The devotee's attitude is that he will eat only when Kṛṣṇa gives him *prasāda*. That is the way to control the urge of the tongue. One should take *prasāda* at scheduled times and should not eat in restaurants or sweetmeat shops simply to satisfy the whims of the tongue or belly. If we stick to the principle of taking only *prasāda*, the urges of the belly and tongue can be controlled.

Similarly, the demands of the body can be divided into three categories—the demands of the tongue, the belly and the genitals. One may observe that these three senses are physically situated in a straight line, as far as the body is concerned, and that the bodily demands begin with the tongue. If one can restrain the demands of the tongue by limiting its activities to the eating of *prasāda*, the urges of the belly and the genitals can automatically be controlled. In this connection Śrīla Bhaktivinoda Ṭhākura says:

*śarīra avidyā jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tā'ra madhye jihvā ati, lobhamāyā sudurmati,
tā'ke jetā kathina sarīnsāre
kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dila bhāi
sei annāmrta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme dāka caitanya-nitāi*

"O Lord! This material body is a lump of ignorance, and the senses are a network of paths leading to death. Somehow or other we have fallen into the ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world, but You, dear Kṛṣṇa, are very kind to us. You have sent this nice *prasāda* to help us conquer the tongue; therefore let us take this *prasāda* to our full satisfaction and glorify Your Lordships Śrī Śrī Rādhā and Kṛṣṇa and in love call for the help of Lord Caitanya and Prabhu Nityānanda." There are six kinds of *rasas* (tastes), and if one is agitated by any one of them, he becomes controlled by the urges of the tongue. Some persons are attracted to the eating of meat, fish, crabs, eggs and other

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things produced by semina and blood and eaten in the form of dead bodies. Others are attracted by eating vegetables, creepers, spinach or milk products, but all for the satisfaction of the tongue's demands. Such eating for sense gratification—including the use of extra quantities of spices like chili and tamarind—is to be given up by Kṛṣṇa conscious persons. The use of *pan*, *haritaki*, betel nuts, various spices used in *pan*-making, tobacco, LSD, marijuana, opium, liquor, coffee and tea is indulged in to fulfill illicit demands. If we can practice accepting only remnants of food offered to Kṛṣṇa, it is possible to get free from *māyā*'s victimization. Vegetables, grains, fruits, milk products and water are proper foods to offer to the Lord, as Lord Kṛṣṇa Himself prescribes. However, if one accepts *prasāda* only because of its palatable taste and thus eats too much, he also falls prey to trying to satisfy the demands of the tongue. Śrī Caitanya Mahāprabhu taught us to avoid very palatable dishes even while eating *prasāda*. If we offer palatable dishes to the Deity with the intention of eating such nice food, we are involved in trying to satisfy the demands of the tongue. If we accept the invitation of a rich man with the idea of receiving palatable food, we are also trying to satisfy the demands of the tongue. In *Caitanya-caritāmṛta* (Antya 6.227) it is stated:

*jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya*

"That person who runs here and there seeking to gratify his palate and who is always attached to the desires of his stomach and genitals is unable to attain Kṛṣṇa."

As stated before, the tongue, belly and genitals are all situated in a straight line, and they fall in the same category. Lord Caitanya has said, *bhāla nā khāibe āra bhāla nā paribe*: "Do not dress luxuriously and do not eat delicious foodstuffs." (Cc. Antya 6.236)

A. Definition

- ঃ As for the urges of the tongue, we all experience that the tongue wants to eat palatable dishes. (NOI 1)
- ঃ In this regard, the urge of the tongue is the desire to taste foodstuffs. (Bhaktiāloka 1)

B. How to control it

1. Eat Kṛṣṇa *prasāda*

*śarīra avidyā jāla, jaḍendriya tāhe kāla,
jīve phele viṣaya-sāgare
tā'ra madhye jihvā ati, lobhamāyā sudurmati,
tā'ke jetā kaṭhina samśāre

krṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dila bhāi*

*sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme dāka caitanya-nitāi*

“O Lord! This material body is a lump of ignorance, and the senses are a network of paths leading to death. Somehow or other we have fallen into the ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world, but You, dear Kṛṣṇa, are very kind to us. You have sent this nice *prasāda* to help us conquer the tongue; therefore let us take this *prasāda* to our full satisfaction and glorify Your Lordships Śrī Śrī Rādhā and Kṛṣṇa and in love call for the help of Lord Caitanya and Prabhu Nityānanda.”

*jihvāra lālase yei iti-uti dhāya
śiśnodara-parāyaṇa kṛṣṇa nāhi pāya*

“That person who runs here and there seeking to gratify his palate and who is always attached to the desires of his stomach and genitals is unable to attain Kṛṣṇa.” (CC 3.6.227)

2. Regulation

*nāty-aśnatas 'tu yogo 'sti
na caikāntam anaśnataḥ
na cāti-svapna-śilasya
jāgrato naiva cārjuna*

There is no possibility of one's becoming a yogī, O Arjuna, if one eats too much or eats too little, sleeps too much or does not sleep enough. (Bg. 6.16)

Regulation of diet and sleep is recommended herein for the yogīs. Too much eating means eating more than is required to keep the body and soul together. There is no need for men to eat animals, because there is an ample supply of grains, vegetables, fruits and milk. Such simple foodstuff is considered to be in the mode of goodness according to the Bhagavad-gītā. Animal food is for those in the mode of ignorance. Therefore, those who indulge in animal food, drinking, smoking and eating food which is not first offered to Kṛṣṇa will suffer sinful reactions because of eating only polluted things. Bhūñjate te tv agham pāpā ye pacanty ātmakāraṇāt. Anyone who eats for sense pleasure, or cooks for himself, not offering his food to Kṛṣṇa, eats only sin. One who eats sin and eats more than is allotted to him cannot execute perfect yoga. It is best that one eat only the remnants of foodstuff offered to Kṛṣṇa. A person in Kṛṣṇa consciousness does not eat anything which is not first offered to Kṛṣṇa. Therefore, only the Kṛṣṇa conscious person can attain perfection in yoga practice. Nor can one who artificially abstains from eating, manufacturing his own personal process of fasting, practice yoga. The Kṛṣṇa conscious person observes fasting as it is recommended in the scriptures. He does not fast or eat more than is required, and he is thus competent to perform yoga practice. One who eats more than required will dream very much while sleeping, and he must consequently sleep more than is required. One should not sleep more than six hours daily. One who sleeps more than six hours out of twenty-four is certainly influenced by the mode of

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ignorance. A person in the mode of ignorance is lazy and prone to sleep a great deal. Such a person cannot perform yoga. (Bg. 6.16)

C. From Bhaktyāloka 9

ॐ One should fill his belly with whatever is easily available. By offering Kṛṣṇa foods in the mode of goodness and honoring them as prasāda, the tongue is satisfied and service to Kṛṣṇa is cultivated. If palatable prasāda is easily available, then the tongue's greed will gradually be controlled rather than increased.

VII. *Udara-vegam*

... One should take prasāda at scheduled times and should not eat in restaurants or sweetmeat shops simply to satisfy the whims of the tongue or belly. If we stick to the principle of taking only prasāda, the urges of the belly and tongue can be controlled.

Similarly, the demands of the body can be divided into three categories—the demands of the tongue, the belly and the genitals. One may observe that these three senses are physically situated in a straight line, as far as the body is concerned, and that the bodily demands begin with the tongue. If one can restrain the demands of the tongue by limiting its activities to the eating of *prasāda*, the urges of the belly and the genitals can automatically be controlled...

As stated before, the tongue, belly and genitals are all situated in a straight line, and they fall in the same category. Lord Caitanya has said, *bhāla nā khāibe āra bhāla nā paribe*: "Do not dress luxuriously and do not eat delicious foodstuffs." (Cc. Antya 6.236)

Those who suffer from diseases of the stomach must be unable to control the urges of the belly, at least according to this analysis. When we desire to eat more than necessary we automatically create many inconveniences in life. However, if we observe fasting days like Ekādaśī and Janmāṣṭamī, we can restrain the demands of the belly.

A. Definition

ॐ The urge of the stomach is the desire to overeat. (Bhaktyāloka 1)

ॐ Another word here is mita-bhuk. This means that one should eat only as much as necessary to maintain the body and soul together. One should not be gluttonous to satisfy the tongue. Grains, fruits, milk and similar foods are allotted for human consumption. One should not be excessively eager to satisfy the tongue and eat that which is not meant for humanity. Particularly, a devotee should eat only prasāda, or food which is offered to the Personality of Godhead. His position is to accept the remnants of those foodstuffs. Innocent foods like grains, vegetables, fruits, flowers and milk preparations are offered to the Lord, and therefore there is no scope for

offering foods which are in the modes of passion and ignorance. A devotee should not be greedy. It is also recommended that the devotee should be muni, or thoughtful; he should always think of Kṛṣṇa and how to render better service to the Supreme Personality of Godhead. That should be his only anxiety. As a materialist is always thoughtful about improving his material condition, a devotee's thoughts should always be engaged in improving his condition in Kṛṣṇa consciousness; therefore he should be a muni. (SB 3.27.8)

B. How to control it

1. Fasting on days like Ekādaśī and Janmāṣṭamī

However, if we observe fasting days like Ekādaśī and Janmāṣṭamī, we can restrain the demands of the belly.

C. From Bhaktiyāloka 9

ঃ One should fill his belly with whatever is easily available. By offering Kṛṣṇa foods in the mode of goodness and honoring them as *prasāda*, the tongue is satisfied and service to Kṛṣṇa is cultivated. If palatable *prasāda* is easily available, then the tongue's greed will gradually be controlled rather than increased.

The urge of the belly is a disturbance. The requirement of the stomach is to eat for the maintenance of the life and mitigation of hunger. Those who are thirsty for devotional service should maintain their life by moderate eating. Those who endeavor to overeat are called gluttons. One of the qualities of devotees is mitabhuk, eating what is necessary. By eating less, the body remains healthy and does not disturb one's devotional service. Those who have no strength to tolerate the urge of the stomach are always greedy to eat. Those who are firmly convinced that nothing can be eaten besides kṛṣṇa-prasāda are especially able to tolerate the urge of the belly. Restrictions like fasting on prescribed days are also models of instruction for controlling the urge of the stomach.

VIII. Upastha-vegam

In a similar manner, the urges of the genitals, the sex impulse, can be controlled when not used unnecessarily. The genitals should be used to beget a Kṛṣṇa conscious child, otherwise they should not be used. The Kṛṣṇa consciousness movement encourages marriage not for the satisfaction of the genitals but for the begetting of Kṛṣṇa conscious children. As soon as the children are a little grown up, they are sent to our Gurukula school, where they are trained to become fully Kṛṣṇa conscious devotees. Many such Kṛṣṇa conscious children are required, and one who is capable of bringing forth Kṛṣṇa conscious offspring is allowed to utilize his genitals.

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Similarly, the demands of the body can be divided into three categories—the demands of the tongue, the belly and the genitals. One may observe that these three senses are physically situated in a straight line, as far as the body is concerned, and that the bodily demands begin with the tongue. If one can restrain the demands of the tongue by limiting its activities to the eating of *prasāda*, the urges of the belly and the genitals can automatically be controlled...

As stated before, the tongue, belly and genitals are all situated in a straight line, and they fall in the same category. Lord Caitanya has said, *bhāla nā khāibe āra bhāla nā paribe*: "Do not dress luxuriously and do not eat delicious foodstuffs." (Cc. Antya 6.236)

As far as the urges of the genitals are concerned, there are two—proper and improper, or legal and illicit sex. When a man is properly mature, he can marry according to the rules and regulations of the śāstras and use his genitals for begetting nice children. That is legal and religious. Otherwise, he may adopt many artificial means to satisfy the demands of the genitals, and he may not use any restraint. When one indulges in illicit sex life, as defined by the śāstras, either by thinking, planning, talking about or actually having sexual intercourse, or by satisfying the genitals by artificial means, he is caught in the clutches of māyā. These instructions apply not only to householders but also to tyāgīs, or those who are in the renounced order of life. In his book *Prema-vivarta*, Chapter Seven, Śrī Jagadānanda Paṇḍita says:

vairāgī bhāi grāmya-kathā nā śunibe kāne
grāmya-vārtā nā kahibe yabe milibe āne
svapane o nā kara bhāi strī-sambhāṣaṇa
gṛhe strī chāḍiyā bhāi āsiyācha vana
yadi cāha prāṇaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke yena mane
bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe

"My dear brother, you are in the renounced order of life and should not listen to talk about ordinary worldly things, nor should you talk about worldly things when you meet with others. Do not think of women even in dreams. You have accepted the renounced order of life with a vow that forbids you to associate with women. If you wish to associate with Caitanya Mahāprabhu, you must always remember the incident of Choṭa Haridāsa and how he was rejected by the Lord. Do not eat luxurious dishes or dress in fine garments, but always remain humble and serve Their Lordships Śrī Śrī Rādhā-Kṛṣṇa in your heart of hearts."

A. Definition

1. Legal
2. Illicit

B. How to control it

1. By begetting Kṛṣṇa conscious children

*etat sarvam gṛhasthasya
samāmnātāṁ yater api
guru-vṛttir vikalpena
gṛhasthasyartu-gāminah*

All the rules and regulations apply equally to the householder and the sannyāsī, the member of the renounced order of life. The gṛhastha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation. (SB 7.12.11)

It is sometimes misunderstood that a gṛhastha, a householder, is permitted to indulge in sex at any time. This is a wrong conception of gṛhastha life. In spiritual life, whether one is a gṛhastha, vānaprastha, sannyāsī or brahmacārī, everyone is under the control of the spiritual master. For brahmacārīs and sannyāsīs there are strong restrictions on sexual indulgence. Similarly, there are strong restrictions for gṛhasthas. Gṛhasthas should indulge in sex life only in accordance with the order of the guru. Therefore it is mentioned here that one must follow the orders of the spiritual master (guru-vṛttir vikalpena). When the spiritual master orders, the gṛhastha may accept sex life. This is confirmed in Bhagavad-gītā (7.11). Dharmāviruddho bhūteṣu kāmo 'smi: indulgence in sex life without disobedience to the religious rules and regulations constitutes a religious principle. The gṛhastha is allowed to indulge in sex life during the period favorable for procreation and in accordance with the spiritual master's order. If the spiritual master's orders allow a gṛhastha to engage in sex life at a particular time, then the gṛhastha may do so; otherwise, if the spiritual master orders against it, the gṛhastha should abstain. The gṛhastha must obtain permission from the spiritual master to observe the ritualistic ceremony of garbhādhāna-saṅskāra. Then he may approach his wife to beget children, otherwise not. A brāhmaṇa generally remains a brahmacārī throughout his entire life, but although some brāhmaṇas become gṛhasthas and indulge in sex life, they do so under the complete control of the spiritual master. The kṣatriya is allowed to marry more than one wife, but this also must be in accordance with the instructions of the spiritual master. It is not that because one is a gṛhastha he may marry as many times as he likes and indulge in sex life as he likes. This is not spiritual life. In spiritual life, one must conduct one's whole life under the guidance of the guru. Only one who executes his spiritual life under the direction of the spiritual master can achieve the mercy of Kṛṣṇa. Yasya prasādād bhagavat-prasādah. If one desires to advance in spiritual life but he acts whimsically, not following the orders of the spiritual master, he has no shelter. Yasyāprasādān na gatiḥ kuto 'pi. Without the spiritual master's order, even the gṛhastha should not indulge in sex life. (SB 7.12.11)

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C. From Bhakti-loka

ঃ The urge of the genital is formidable for persons who are averse to the Lord. In the *Śrīmad-Bhāgavatam* (11.5.11) it is said:

loke vyavāyāmiṣa-madya-sevā nityā hi jantor na hi tatra codanā

"In this material world the conditioned soul is always inclined to sex, meat-eating, and intoxication. Therefore religious scriptures never actually encourage such activities."

The purport of this statement from the *Śrīmad-Bhāgavatam* is confidential. Those who possess a material body made of flesh and blood are always inclined to associate with women. To minimize this inclination, the marriage ceremony is recommended. Those who wish to get free from the codes of marriage are almost like animals. But those who have crossed beyond the rules of this natural inclination by the association of devotees and the strength of their service and have thus attained attraction for spiritual subject matters, for them associating with the opposite sex is very insignificant. Persons who are filled with attachment for material enjoyment can never tolerate the urge of the genital. Many of them engage in illicit activities.

IX. *The Conclusion*

When one is fully practiced in the methods of Kṛṣṇa conscious control, he can become qualified to be a bona fide spiritual master.

The conclusion is that one who can control these six items—speech, mind, anger, tongue, belly and genitals—is to be called a *svāmī* or *gosvāmī*. *Svāmī* means master, and *gosvāmī* means master of the go, or senses. When one accepts the renounced order of life, he automatically assumes the title of *svāmī*. This does not mean that he is the master of his family, community or society; he must be master of his senses. Unless one is master of his senses, he should not be called *gosvāmī*, but *go-dāsa*, servant of the senses. Following in the footsteps of the six *Gosvāmis* of Vṛndāvana, all *svāmīs* and *gosvāmīs* should fully engage in the transcendental loving service of the Lord. As opposed to this, the *go-dāsas* engage in the service of the senses or in the service of the material world. They have no other engagement. Prahlāda Mahārāja has further described the *go-dāsa* as *adānta-go*, which refers to one whose senses are not controlled. An *adānta-go* cannot become a servant of Kṛṣṇa. In *Śrīmad-Bhāgavatam* (7.5.30), Prahlāda Mahārāja has said:

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām
adānta-gobhir viśatān tamisram
punah punaś carvita-carvaṇānām*

"For those who have decided to continue their existence in this material world for the gratification of their senses, there is no chance of becoming Kṛṣṇa conscious, not by personal endeavor, by instruction from others or by joint conferences. They are dragged by the unbridled senses into the darkest region of ignorance, and thus they madly engage in what is called 'chewing the chewed.'"

A. One who wants to become Kṛṣṇa conscious must control his senses

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta grha-vratānām
adānta-gobhir viśatāṁ tamisram
punah punaś carvita-carvaṇānām*

Prahlāda Mahārāja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

B. These are the most fundamental instructions

ঃ Therefore they appear in the very first verse of *Upadeśāmṛta*

C. By controlling them one is qualified to make disciples