

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

Table of Contents

Text One	3
I. Atonement	3
A. Ineffective atonement	3
B. Effective atonement	4
II. The three urges according to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura	5
A. The urge to speak	5
B. The urges of the mind	5
C. The urges of the body	5
III. Vāco vegam	6
A. Definition	7
B. The Māyāvādī's attempts to control it	8
C. The devotees attempts to control it	8
D. From Bhaktyāloka	8
IV. Mano-vegam	8
A. General Information on the mind	9
B. How to control it	11
C. What doesn't work	13
D. From Bhaktyāloka	13
V. Krodha-vegam	13
A. Where it comes from	14
B. How to control it	14
C. From Bhaktyāloka (dhairya)	14
VI. Jihvā-vegam	16
A. Definition	17
B. How to control it	17
C. From Bhaktyāloka 9	19
VII. Udara-vegam	19
A. Definition	19
B. How to control it	20

C.	From Bhaktyāloka 9.....	20
VIII.	Upastha-vegam.....	20
A.	Definition.....	22
B.	How to control it.....	22
C.	From Bhaktyāloka.....	23
IX.	The Conclusion.....	23
A.	One who wants to become Kṛṣṇa conscious must control his senses.....	24
B.	These are the most fundamental instructions.....	24
C.	By controlling them one is qualified to make disciples.....	24

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

Text One

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

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-śrutābhyām yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham*

*kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye 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 Parikṣit Mahārāja, the most intelligent king of his time. Śukadeva Gosvāmī, equally intelligent, as befitting the spiritual master of Mahārāja Parikṣit, 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-āsanās*. 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.

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

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 Çrëla Bhaktisiddhānta Sarasvatī Ōhākura*

In his Anuvṛtti explanation of *Upadeśāmṛta*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura 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. *Vāco 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 praṅṅṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā
na yatra haṁsā nīramanty 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-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'nkitāni yat
śṛṅvanti gāyanti gṛṅṅanti sādavaḥ*

"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

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

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 Māyāvādī 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-padam harer yaśo
jagat-pavitram pragṛṇīta karhicit
tad vāyasam tīrtham uśanti mānasā
na yatra hamsā 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-ślokaṁ abaddhavaty api
nāmāny anantasya yaśo 'ñkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaveḥ*

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 Bhaktyāloka

ॐ Amongst these instructions, the instruction to tolerate the urge to speak mentioned in the first verse-*vāco vegaṁ*-is only a conditional urge. By giving up *prajalpa*, the urge to speak is permanently regulated. (Bhaktyāloka 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. (Bhaktyāloka 9)

IV. *Mano-vegā*

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
yāhāṅ kṛṣṇa, tāhāṅ 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-*

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

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-māyām
hṛdayam nirabhidya
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
indriyebhyaḥ param manaḥ
manasas tu parā buddhir
yo buddheḥ paratas tu saḥ*

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
asyādhiṣṭhānam 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
ātmany evātmanā tuṣṭaḥ
sthita-prajñas tadocyate*

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 ātmano bandhur
ātmaiva ripur ātmanaḥ*

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 jitaḥ
anātmanas tu śatrutve
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)

*jitātmanaḥ prasāntasya
paramātmā samāhitaḥ*

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

*śītoṣṇa-sukha-duḥkheṣu
tathā mānāpamānayoḥ*

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—sūrya-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)

*samaṁ paśyan hi sarvatra
samavasthitam īśvaram
na hinasty ātmanātmānaṁ
tato yāti parāṁ 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 'yaṁ yogas tvayā proktaḥ
sāmyena madhusūdana
etasyāhaṁ na paśyāmi
cañcalatvāt sthitiṁ 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.

*cañcalaṁ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham
tasyāhaṁ 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
asamśayaṁ mahā-bāho
mano durnigrahaṁ calam
abhyāsenā tu kaunteya
vairāgyeṇa 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.

*asamṛyātātmanā yogo
duṣprāpa iti me matiḥ
vaśyātmanā tu yatatā
śakyo 'vāptum upāyataḥ*

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

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

ॐ The yogic process of negating thoughts

ॐ Try not thinking of a white elephant

D. From Bhaktyāloka

ॐ 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, ṛṣis have propounded *aṣṭāṅga-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 *aṣṭāṅga-yoga* there is no alternative to regulate the mind. But Patañjali Muni has accepted that just as *aṣṭāṅga-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. (Bhaktyāloka 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 Śikṣāṣṭaka

Lord Caitanya wrote, *tr̥ṇād 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.

...*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. Where it comes from

Dhāyato viṣayan pūṁsaḥ... Therefore Śrīla Bhaktisiddhānta Sarasvatī 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 *tr̥ṇād api sunīcena taror api sahiṣṇunā*.
- c. Hanuman's setting fire to Lanka

C. From Bhaktyāloka (dhairya)

- 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 Śrīmad-Bhāgavatam (11.23.33-35, 37, 40) that he was able to quickly control anger.

*taṁ vai pravayasam bhikṣum
avadhūtam asaj-janāḥ
dṛṣṭvā paryabhavan bhādra*

Nectar of Instruction (Upadeśāmṛta) Verse 1

bahvībhiḥ paribhūtibhiḥ

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

*kecit tri-veṇuṃ jagṛhur
eke pātraṃ kamaṇḍalum
pīṭhaṃ caike 'kṣa-sūtraṃ ca
kanthāṃ cīrāṇi kecana
pradāya ca punas tāni
darśitāny ādadur muneḥ*

Some of these persons would take away his sannyaṣī 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.

*annaṃ ca bhaikṣya-sampannaṃ
bhujānasya sarit-taṭe
mūtrayanti ca pāpiṣṭhāḥ
ṣṭhīvanty 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 dharmadhvajaḥ śaṭhaḥ
kṣīṇa-vitta imāṃ vṛttim
agrahīt sva-janojjhitaḥ*

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.”

*evaṃ sa bhautikaṃ duḥkhaṃ
daivikaṃ daihikaṃ ca yat
bhoktavyam ātmano diṣṭam
prāptam prāptam 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.

*etāṃ sa āsthāya parātma-niṣṭhāṃ
adhyāsitāṃ pūrvatamair maharṣibhiḥ
ahaṃ tariṣyāmi duranta-pāraṃ*

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 viśaya-sāgare
tā'ra madhye jihvā ati, lobhamāyā sudurmati,
tā'ke jetā kaṭhina saṁsāre
kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya,
sva-prasāda-anna dila bhāi
sei annāṁṛta khāo, rādhā-kṛṣṇa-guṇa gāo,
preme ḍāka 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

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

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*, *haritakī*, 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

ॐ As for the urges of the tongue, we all experience that the tongue wants to eat palatable dishes. (NOI 1)

ॐ In this regard, the urge of the tongue is the desire to taste foodstuffs. (Bhakti-yāloka 1)

B. How to control it

1. Eat Kṛṣṇa *prasāda*

*śarīra avidyā jāla, jaḍendriya tāhe kāla,
jīve phele viśaya-sāgare
tā'ra madhye jihvā ati, lobhamāyā sudurmati,
tā'ke jetā kathina samsāre*

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

*sei annāṃṛta 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-sīlasya
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. *Bhuñjate te tv aghaṃ 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

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

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-vegāṃ*

... 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 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.

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 *mita-bhuk*, 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.

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

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
grhe strī chāḍiyā bhāi āsiyācha vana
yadi cāha praṇaya 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 sarvaṁ gr̥hasthasya
samāmnātaṁ yater api
guru-vṛttir vikalpena
gr̥hasthasyartu-gāmiṇaḥ*

All the rules and regulations apply equally to the householder and the sannyāsī, the member of the renounced order of life. The gr̥hastha, 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 gr̥hastha, a householder, is permitted to indulge in sex at any time. This is a wrong conception of gr̥hastha life. In spiritual life, whether one is a gr̥hastha, 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 gr̥hasthas. Gr̥hasthas 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 gr̥hastha may accept sex life. This is confirmed in Bhagavad-gītā (7.11). Dharmāvīruddho bhūteṣu kāmo 'smi: indulgence in sex life without disobedience to the religious rules and regulations constitutes a religious principle. The gr̥hastha 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 gr̥hastha to engage in sex life at a particular time, then the gr̥hastha may do so; otherwise, if the spiritual master orders against it, the gr̥hastha should abstain. The gr̥hastha must obtain permission from the spiritual master to observe the ritualistic ceremony of garbhādhāna-saṁskāra. 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 gr̥hasthas 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 gr̥hastha 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 prasādā bhagavat-prasādaḥ. 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 gr̥hastha should not indulge in sex life. (SB 7.12.11)

Nectar of Instruction (*Upadeśāmṛta*) Verse 1

C. From Bhaktyāloka

ॐ 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 Gosvāmīs 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 grha-vratānām
adānta-gobhir viśatām tamisraṁ
punaḥ 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 viśatām tamisram
punaḥ 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

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

C. By controlling them one is qualified to make disciples