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Text 3

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

There are six principles favorable to the execution of pure devotional service: (1) being enthusiastic, (2) endeavoring with confidence, (3) being patient, (4) acting according to regulative principles [such as śravaṇam kīrtanam viṣṇoḥ smaraṇam [SB 7.5.23]—hearing, chanting and remembering Kṛṣṇa], (5) abandoning the association of nondevotees, and (6) following in the footsteps of the previous ācāryas. These six principles undoubtedly assure the complete success of pure devotional service.

I. *Utsāha*

A. The Necessity of Enthusiasm

This is called *utsāhān*, enthusiasm. Our whole Kṛṣṇa consciousness movement is depending on this enthusiasm. Just like I went to your country. At the age of seventy years, nobody goes away from home. But there was enthusiasm, "Yes, I must go." And because I went, there is something. You have got the information. Similarly, enthusiasm is the basic principle, *ādau*. (Lect. NOD New Vṛndavana 72)

In the path of Kṛṣṇa consciousness the first principle is enthusiasm. If you lack enthusiasm then other things will not happen. And you can keep enthusiastic if you follow the rules and regulations and chant the Hare Kṛṣṇa mantra regularly. Otherwise that enthusiasm also will dry up. So six things are required for advancing Kṛṣṇa consciousness. The first thing is enthusiasm. *Utsāhān dhairyāt*. And patience. And *niścayād*, with conviction, firm conviction. *Utsāhān dhairyāt niścayād tat-tat-karma-pravartanāt*. Following the rules and regulations, chalked out plans. And *sato vṛtteḥ*, dealing very straightforwardly. No diplomacy, no politics, no duplicity. That will not help. *Sato vṛtteḥ*. *Vṛtteḥ*, his profession should be very straightforward. No underhand dealings. *Sato vṛtteḥ* and *sādhū-saṅga*, and in the association of devotees. Six things. Enthusiasm, patience, firm conviction, following the rules and regulations, dealing straightforwardly, no duplicity, and in association of devotees. If you can keep these six principles always in mind then your progress in Kṛṣṇa consciousness is sure. (Lect. Nrsingha prayers Los Angeles 70)

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1. Devotional service requires activity. It is not imaginative ecstasy of sentimental speculation

Devotional service is not a matter of sentimental speculation or imaginative ecstasy. Its substance is practical activity. (NOI 3)

- a. The definition of devotional service

Śrīla Rūpa Gosvāmī, in his *Bhakti-rasāmṛta-sindhu* (1.1.11), has defined devotional service as follows:

*anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā
[Cc. Madhya 19.167]*

"*Uttamā bhakti*, or unalloyed devotion unto the Supreme Personality of Godhead, Śrī Kṛṣṇa, involves the rendering of devotional service in a way that is favorable to the Lord. This devotional service should be free from any extraneous motive and devoid of fruitive karma, impersonal *jñāna* and all other selfish desires." (NOI 3)

- (1) An example

"Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued. Sometimes, when there is no alternative, a pure devotee, being fully dependent on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret." (SB 8.3.20-1 purp.)

- b. Bhakti requires cultivation; cultivation implies activity

Bhakti is a sort of cultivation. As soon as we say "cultivation," we must refer to activity. Cultivation of spirituality does not mean sitting down idly for meditation, as some pseudo-yogīs teach. Such idle meditation may be good for those who have no information of devotional service, and for this reason it is sometimes recommended as a way to check distracting materialistic activities. Meditation means stopping all nonsensical activities, at least for the time being. Devotional service, however, not only puts an end to all nonsensical mundane activities, but also engages one in meaningful devotional activities.

2. These activities are śravaṇam kīrtanam...

Śrī Prahlāda Mahārāja recommends:

*śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanaṁ vandanaṁ dāsyam
sakhyam ātma-nivedanam*

The nine processes of devotional service are as follows:

1. hearing the name and glories of the Supreme Personality of Godhead
2. chanting His glories
3. remembering the Lord
4. serving the Lord's feet
5. worshiping the Deity
6. offering obeisances unto the Lord
7. acting as the Lord's servant
8. making friends with the Lord
9. surrendering oneself fully to the Lord

- a. *Śravaṇam* necessitates hearing from a bona fide spiritual master

Śravaṇam, or hearing, is the first step in acquiring transcendental knowledge. One should not give aural reception to unauthorized persons, but should approach the proper person, as recommended in *Bhagavad-gītā* (4.34):

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

It is further recommended in the *Muṇḍaka Upaniṣad*, *tad-vijñānārtham sa gurum evābhigacchet*: [MU 1.2.12] "To understand that transcendental science, one must approach a bona fide spiritual master." Thus this method of submissively receiving transcendental confidential knowledge is not merely based on mental speculation. In this regard, Śrī Caitanya Mahāprabhu told Rūpa Gosvāmī:

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bija*

"In the course of traversing the universal creation of Brahmā, some fortunate soul may receive the seed of bhakti-latā, the creeper of devotional service. This is all by the grace of guru and Kṛṣṇa." [Cc. Madhya 19.151] The material world is a place of confinement

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for the living entities who are by nature *ānandamaya*, pleasure-seeking. They actually want to be free from the confinement of this world of conditional happiness, but not knowing the process of liberation, they are bound to transmigrate from one species of life to another and from one planet to another. In this way the living entities are wandering throughout the material universe. When by good fortune one comes in contact with a pure devotee and hears from him patiently, one begins to follow the path of devotional service. Such an opportunity is offered to a person who is sincere. The International Society for Krishna Consciousness is giving such a chance to humanity at large. If by fortune one takes advantage of this opportunity to engage in devotional service, the path of liberation immediately opens. (NOI 3)

3. Enthusiasm is necessary in activity, material or spiritual, for there to be success.

One should accept this opportunity to return home, back to Godhead, very enthusiastically. Without enthusiasm, one cannot be successful. Even in the material world one has to be very enthusiastic in his particular field of activity in order to become successful. A student, businessman, artist or anyone else who wants success in his line must be enthusiastic. Similarly, one has to be very enthusiastic in devotional service.

4. Activity for whom? For Kṛṣṇa

Enthusiasm means action, but action for whom? The answer is that one should always act for Kṛṣṇa—*kṛṣṇānāṁ kṛtāṁ bhakti-rasāmṛta-sindhu*.

- a. This is not limiting, Kṛṣṇa is all-pervasive

In all phases of life one has to perform devotional activities under the direction of the spiritual master in order to attain perfection in bhakti-yoga. It is not that one has to confine or narrow one's activities. Kṛṣṇa is all-pervading. Therefore nothing is independent of Kṛṣṇa, as Kṛṣṇa Himself states in *Bhagavad-gītā* (9.4):

*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā-
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

5. All things need to be spiritualized; this is done under the instruction of the bonafide spiritual master.

Under the direction of the bona fide spiritual master, one has to make everything favorable for Kṛṣṇa's service. For example, at present we are using a dictaphone. The materialist who invented this machine intended it for businessmen or writers of mundane subject matters. He certainly never thought of using the dictaphone in God's service, but we are using this dictaphone to write Kṛṣṇa conscious literature. Of course, the manufacture of the dictaphone is wholly within the energy of Kṛṣṇa. All the parts of the instrument, including the electronic functions, are made from different combinations and interactions of the five basic types of material energy—namely, *bhūmi, jala, agni, vāyu* and *ākāśa*. The inventor used his brain to make this complicated machine, and his brain, as well as the ingredients, were supplied by Kṛṣṇa. According to the statement of Kṛṣṇa, *mat-sthāni sarva-bhūtāni*: [Bg. 9.4] "Everything is depending on My energy." Thus the devotee can understand that since nothing is independent of Kṛṣṇa's energy, everything should be dovetailed in His service.

6. *Utsāha* is endeavor executed with intelligence

Endeavor executed with intelligence in Kṛṣṇa consciousness is called *utsāha*, or enthusiasm. The devotees find the correct means by which everything can be utilized in the service of the Lord (*nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*). The execution of devotional service is not a matter of idle meditation but practical action in the foreground of spiritual life. (NOI 3)

- B. Without *utsāha* one becomes negligent in worship

Without *utsāha*, one becomes negligent in his worship. Negligence is born out of inactivity, apathy, or indifference. Laziness and inertia are called inactivity. When *utsāha* is generated, laziness and inertia cannot remain. The absence of desire to work is inertia. This inertia is opposite to the nature of spirit. If one allows this inertia to remain in his body or heart, then how can he perform devotional service? The state of apathy develops from carelessness. One should practice devotional service without deviation. This is instructed in the Bhagavad-gītā (6.23) in the following words:

*taṁ vidyād duḥkha-samyoga-
vियogaṁ yoga-samjñitam
sa niścayena yuktavyo
yogo 'nirviṇṇa-cetasā*

"This indeed is actual freedom from all miseries arising from material contact. One should engage oneself in the practice of yoga with determination and faith and not be deviated from the path." (Bhaktyāloka 7)

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1. Negligence

ॐ Negligence is born out of inactivity, apathy, or indifference... When *utsāha* is generated, laziness and inertia cannot remain. (Bhaktiyāloka 7)

ॐ Webster's: the failure to exercise a reasonable degree of care

2. Inactivity

ॐ Laziness and inertia are called inactivity. (Bhaktiyāloka 7)

3. Inertia

ॐ The absence of desire to work is inertia. This inertia is opposite to the nature of spirit. If one allows this inertia to remain in his body or heart, then how can he perform devotional service? (Bhaktiyāloka 7)

ॐ Webster's: the property of matter by which it retains its state of rest or its velocity along a straight line so long as it is not acted upon by an external force.

4. Apathy

ॐ Webster's: absence or suppression of passion, emotion, or excitement.

C. Indifference should be for material activities

In his commentary on this verse, Śrīla Baladeva Vidyābhūṣaṇa Mahāśaya has said: *ātmanya योग्यतवा-माननां निर्वेदा तद राहितेना चेतसा* "one becomes indifferent to whatever work he feels unqualified for." Devotional service should be performed in this mentality. Regarding bhakti-yoga, it is said in the Śrīmad-Bhāgavatam (11.20.7-8):

*nirviṇṇānām jñāna-yogo
nyāsinām iha karmasu
teṣv anirviṇṇa-cittānām
karma-yogas tu kāmīnām*

*yadṛcchayā mat-kathādau
jāta-śraddhas tu yaḥ pumān
na nirviṇṇo nāti-sakto
bhakti-yogo 'sya siddhi-daḥ*

"Among these three paths, *jñāna-yoga*, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill,

should seek perfection through the path of karma-yoga. If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me."

The purport is this: For those who have attained indifference for material activities but have not yet realized spiritual activities, what can remain in their hearts besides indifference? For them the undifferentiated brahma-jñāna is the topmost achievement. For those who have not attained indifference for material activities due to lack of spiritual realization, there is no way to cleanse the heart other than karma-yoga. Those who have realized spiritual activities and understood that material activities are insignificant attain indifference for all material activities. They accept some material activities as a support for their spiritual awakening, but they have no attachment for such activities. In proportion to the degree that they discuss spiritual topics in devotion, freedom from material association is awakened as an extraneous fruit. The symptoms of a devotee are given in Śrīmad-Bhāgavatam (11.20.27-8) as follows:

*jāta-śraddho mat-kathāsu
nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakān kāmān
parityāge 'py anīśvaraḥ*

*tato bhajeta mām prītaḥ
śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān
duḥkhodarkāmś ca garhayan*

"Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities." (Bhakti-yāloka 7)

D. Indifference and bhakti

Karma arises from lust, jñāna arises from indifference, and bhakti arises from faith in the Supreme Lord. The person who has attained faith is naturally disgusted with material activities. He accepts without attachment only those activities that are favorable for increasing his faith in the Lord. Without the material body one cannot cultivate devotional service. So there is no benefit if one renounces the activities that are needed to maintain the physical body, thinking them to be the source of misery and lust. The fruits of those activities, which are the source of misery for others, are therefore enjoyed by the devotees,

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who condemn them as insignificant. They worship Kṛṣṇa with devotion and firm faith while enjoying the fruits of their work as they fulfill the necessities of life. Those who enjoy the results of material activities with ardent affection are called attached. Those who neglect the results of karma, but accept only what is favorable to devotional service are called unattached. Although they are unattached to material activity, they work enthusiastically in devotional life. (Bhaktyāloka 7)

E. How to cultivate enthusiasm

The process of advancement for the practitioner of devotional service is stated in the Śrīmad-Bhāgavatam (11.20.29-30, 35) as follows:

*proktena bhakti-yogena
bhajato māsaḥ muneh
kāma hṛdayyā naśyanti
sarve mayi hṛdi sthite*

*bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi
mayi dṛṣṭe 'khilātmani*

*nairapekṣyam param prāhur
niḥśreyasam analpakam
tasmān nirāśiṣo bhaktir
nirapekṣasya me bhavet*

"When an intelligent person engages constantly in worshiping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed. The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead. It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal rewards can achieve loving devotional service unto Me."

The purport is this: It is useless trying independently to destroy ignorance and lust in the heart. But ignorance, lust, fruitive activities, all doubts, and material bondage are destroyed by the mercy of the Lord in the course of cultivating devotional service. The endeavor of karmis and jñānīs does not yield such results. Therefore when one becomes neutral by giving up other desires and hopes, he attains pure devotional service to Kṛṣṇa. (Bhaktyāloka 7)

F. Enthusiasm and faith

We should not lose enthusiasm because we have no strength to destroy the reactions of karma. In the very beginning of devotional service the *sādhaka* must have faith with full enthusiasm. One pure Vaiṣṇava *ācārya* has written that the process of *bhajana-kriya*, devotional practice, is of two types-*niṣṭhitā*, fixed, and *aniṣṭhitā*, flickering. With faith, one should learn devotional service under the merciful direction of a sadhu; and when he attains the stage of firm faith, he engages in *niṣṭhitā*, fixed, devotional service. Until he attains this fixed devotional service, his service remains flickering. In this stage of devotional service there are six symptoms: *utsāha-mayī*, false confidence; *ghana-taralā*, sporadic endeavor; *vyūḍha-vikalpā*, indecision; *viṣaya-saṅgarā*, struggle with the senses; *niyamākṣamā*, inability to uphold vows; and *taraṅga-rangiṇī*, enjoying the facilities offered by bhakti. (Bhaktiyāloka 7)

“The word *śraddhā* is certainly faith, but enthusiasm is the life of *śraddhā*. Faith without enthusiasm is meaningless. Many people think they have faith in God, but because they have no enthusiasm, their faith has no meaning. Therefore, due to lack of *sādhusaṅga*, they do not perform devotional service.” (Bhaktiyāloka 7)

*ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ*

*athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ*

In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness. (Bhaktirasāmṛta-sindhu)

1. Unsteady bhajana-kriya
 - a. Utsāhamayi *false confidence*

A brāhmaṇa child, having just begun study of the scriptures, thinks he has immediately become a learned scholar worthy of everyone's praise. Similarly, a person just

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beginning devotional service may develop the audacity to think that he has mastered everything. He is called *utsāha mayi*, or filled (puffed-up) with enthusiasm. (Madhurya kadambini)

b. Ghana-taralā *sporadic endeavor*

The same child sometimes becomes diligently engaged in his studies and yet, at other times, because of inability to understand the scriptures and lack of real taste, becomes negligent. In the same way, a new devotee will sometimes practice the different activities of devotional service and sometimes neglect them. Being sometimes assiduous and at other times negligent, his endeavor is called *ghana-tarala* (condensed-dilute, thick-thin). (Madhurya kadambini)

c. Vyūḍha vikalpā *indecision*

(The devotee with this anartha thinks in the following manner): “Shall I just spend my life happily in family life, making my wife and children Krishna conscious and worshipping the Lord? Or should I give them all up and go to Vrindavana and perfect myself by engaging full time in hearing and chanting with no distractions? Shall I wait until the last stage, after enjoying all sorts of pleasures, when I have finally understood that the whole material world is simply a forest fire of affliction? Or should I renounce right now? Consider these verses:

“Association with woman is the way to death, like a blind well covered by grass.” (SB. 3.31.40)

“Those attachments that are very difficult to give up, beautiful wife, obedient sons, devoted friends, and vast empire, everything the heart desires, Maharaja Bharata them up even in his youth just as stool due to his attraction for the Lord.” (SB. 5.14.43)

“Should I thus give up unreliable family life while still young? On the other hand, it is not proper to renounce immediately. Shouldn't I wait until the death of my old parents before renouncing? Alas! My parents are old and my wife is with a mere infant in her arms and other young children. Without me they will have no protection and will suffer unbearably. How will they live without me? Moreover, the scripture says:

“If one gives up family life in an unsurfeited state, he will think of family life even after renouncing. If such a fool should die in that condition, he will go the darkest region of hell.” (SB. 11.17.58)

“By such statements, the Lord depreciates such renunciation. Therefore, for the time being, I will just work to keep my body alive. Later, after satisfying all my desires, I will enter Vrindavana and engage in worship of the Lord twenty-four hours a day. After all, the scriptures point out:

“*Jñāna* and *vairagya* are not generally beneficial for practicing devotional service.”
(SB. 11.20.31)

“According to this text, renunciation is a fault for the culture of *bhakti*. If it arises from *bhakti* itself, however, that renunciation is not a fault but an effect (*anubhava*) of *bhakti* and subordinate to it. Of course, then there is the famous logic:

“In whatever ashram the *sannyasi* stayed, they always gave him more than enough to eat.”

“In the life of renunciation there is no worry for maintenance, so maybe I should renounce. But on the other hand:

“My dear Lord Krishna, until people become Your devotee, their material attachments remain thieves, their homes prisons, and their affectionate feeling for their family foot shackles.” (SB. 10.14.36)

“Household life is a prison only for those who are attached, for a devotee, there is no harm in household life. Thus shall I remain at home and engage in chanting or rather in hearing, or shall I engage in service? Rather, as Ambarisha Maharaja remained in household life and performed all the *angas* of *bhakti*, I shall do likewise.”

In this way, the mind spends time vacillating between household life and renunciation. When one imagines in this way all types of options, it is called *vyudha vikalpa*, or extensive speculation. (*Madhurya kadambini*)

d. *Viṣaya saṅgarā struggle with the senses*

“One whose heart is absorbed in materialism is far from obtaining devotion to Vishnu. Can a man by going east obtain something which is in the west?”

Understanding that material enjoyment is forcibly carrying him away and impairing his steadiness in serving Krishna, the devotee resolves to renounce his addictions and take shelter of the Holy Name. But many times, his attempts at renunciation often end in enjoying what he is trying to renounce. Such a person is exemplified in the Bhagavatam:

“Knowing that sense gratification leads to misery, though he tries to give up his material desires, still he is unable. (SB. 11.20.27-28)

This on-going battle with his previously acquired desires for sense pleasure, in which he sometimes meets with victory and sometimes with defeat is called *vishaya sangara* or struggle with sense pleasure. (*Madhurya kadambini*)

Nectar of Instruction (*Upadeśāmṛta*) Verse 3

e. Niyamākṣamā inability to uphold vows

Then the devotee will resolve, “From today I will chant such and such number of rounds of japa and will pay so many obeisances. I will also perform services for the devotees. I will not talk on any subject except the Lord and I will give up all association with people who talk on material matters. Though he makes such resolutions every day, he is not always able to execute them. This is called *niyamakshama* or inability to follow rules. *Vishaya sangara* is the inability to give up material enjoyment, whereas, *niyamakshama* is the inability to improve his devotional service. (Madhurya kadambini)

f. Taraṅga rangiṇī enjoying the facilities offered by bhakti

Finally, it is well-known that the very nature of bhakti is to be attractive, so all types of people become attracted to the devotee, the abode of bhakti. And, as the old adage goes, By the attraction of the populace one becomes wealthy. Bhakti produces much opportunity for material gain, worship and position (*labha, puja, pratishtha*). These are weeds around the creeper of bhakti. Performing activities, or seeking one's pleasure (*ranga*) amidst these weed-like facilities, which are but small waves (*taranga*) in the ocean of *bhakti*, is called *taranga. rangini*, delighting in material facilities. (Madhurya kadambini)

G. Inattentive chanting

In *Śrī Hari-bhakti-vilāsa* carelessness is counted among the offenses against the holy name. In that scripture the word *pramāda* is described as inattentiveness. *Śrī Hari-nāma-cintāmaṇi* has further divided this inattentiveness in three ways. Apathy, inactivity, and distraction are the three types of inattentiveness. Until one gets free from these three types of inattentiveness, one cannot perform devotional service at all. Even if one gives up all other *nāmāparādhas*, if he is still inattentive, he can never have attraction for the holy names. If one has enthusiasm in the beginning of devotional service, and that enthusiasm does not become cold, then one will never become apathetic, lazy, or distracted in chanting the holy names. Therefore enthusiasm is the only support for all types of devotional service. By enthusiastically performing devotional service one can give up *aniṣṭhitā* service in a very short time and thus attain *niṣṭhā*. Therefore Śrīla Rūpa Gosvāmī has said:

*ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nārtha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ*

By the awakening of faith, one becomes eligible for devotional service. When this eligibility is attained, one achieves the association of devotees. By the association of devotees, one is engaged in the execution of devotional service. In the beginning there is no *niṣṭhā*, or firm faith, in that service because various types of *anarthas* keep crushing the

heart. All *anarthas* are vanquished, however, by performing devotional service with enthusiasm. The more *anarthas* are vanquished, the more *niṣṭhā* is awakened.

H. Other points regarding enthusiasm

1. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said one should work in such a way that Kṛṣṇa sees him, not that he tries to see Kṛṣṇa
2. Enthusiasm is a quality of the mode of goodness which is a stepping stone to the spiritual platform

*mukta-saṅgo 'nahaṁ-vādī
dhr̥ty-utsāha-samanvitaḥ
siddhy-asiddhyor nirvikāraḥ
kartā sāttvika ucyate*

One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

A person in Kṛṣṇa consciousness is always transcendental to the material modes of nature. He has no expectations for the result of the work entrusted to him, because he is above false ego and pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. He does not care for success or failure; he is equal in both distress and happiness. Such a worker is situated in the mode of goodness. (Bg. 18.26)

3. One should be properly situated in his engagement in order to maintain enthusiasm

*tato gajendrasya mano-balaujasām
kālena dīrghena mahān abhūd vyayaḥ
vikṛṣyamāṇasya jale 'vasīdato
viparyayo 'bhūt sakalaṁ jalaukasah*

Thereafter, because of being pulled into the water and fighting for many long years, the elephant became diminished in his mental, physical and sensual strength. The crocodile, on the contrary, being an animal of the water, increased in enthusiasm, physical strength and sensual power.

In the fighting between the elephant and the crocodile, the difference was that although the elephant was extremely powerful, he was in a foreign place, in the water. During one thousand years of fighting, he could not get any food, and under the circumstances his bodily strength diminished, and because his bodily strength diminished,

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his mind also became weak and his senses less powerful. The crocodile, however, being an animal of the water, had no difficulties. He was getting food and was therefore getting mental strength and sensual encouragement. Thus while the elephant became reduced in strength, the crocodile became more and more powerful. Now, from this we may take the lesson that in our fight with *māyā* we should not be in a position in which our strength, enthusiasm and senses will be unable to fight vigorously. Our Kṛṣṇa consciousness movement has actually declared war against the illusory energy, in which all the living entities are rotting in a false understanding of civilization. The soldiers in this Kṛṣṇa consciousness movement must always possess physical strength, enthusiasm and sensual power. To keep themselves fit, they must therefore place themselves in a normal condition of life. What constitutes a normal condition will not be the same for everyone, and therefore there are divisions of *varṇāśrama*—*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. Especially in this age, Kali-yuga, it is advised that no one take *sannyāsa*. (SB 8.2.30)

4. One should not lose his enthusiasm if he falls down accidentally

*yadi kuryāt pramādena
yogī karma vigarhitam
yogenaiva dahed aṁho
nānyat tatra kadācana*

If, because of momentary inattention, a yogi accidentally commits an abominable activity, then by the very practice of *yoga* he should burn to ashes the sinful reaction, without at any time employing any other procedure.

The word *yogena* here indicates *jñānena yogena* and *bhaktyā yogena*, since these two transcendental systems have the power to burn sinful reactions to ashes. It should be clearly understood that the word *aṁhas*, or “sin,” here refers to an accidental falldown against one’s desire. Premeditated exploitation of the mercy of the Lord can never be excused.

Significantly, the Lord forbids any extraneous purificatory rites, since the transcendental *yoga* systems are themselves the most purifying processes, especially *bhakti-yoga*. If one gives up one’s regular prescribed duties to perform a special ritual or penance, trying to purify a sinful reaction, then one will be guilty of the additional fault of giving up one’s prescribed duties. One should pick oneself up from an accidental falldown and go on vigorously with one’s prescribed duties in life without being unnecessarily discouraged. One should certainly lament and feel ashamed, or there will be no purification. However, if one becomes overly depressed at an accidental falldown one will not have the enthusiasm to go on to perfection. Lord Kṛṣṇa also states in the *Bhagavad-gītā* (9.30),

*apī cet su-durācāro
bhajate mām ananya-bhāk*

*sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ*

“Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.” The most important point is that one should be properly engaged in the devotional service of the Lord, for then the Lord will excuse and purify an accidental falldown. One should, however, be most cautious to avoid such an unhappy event. (SB 11.20.2)

5. Enthusiasm is a quality of the soul (it must be active)

First, while one should not be enthusiastic to attain material achievements, one should be very enthusiastic to attain the perfectional stage of devotional service. This enthusiasm is called *utsāha*. A living entity cannot stop acting. So when he is forbidden to become enthusiastic about material achievements, he should at once be encouraged to be enthusiastic about spiritual achievements. Enthusiasm is a symptom of the living entity; it cannot be stopped. It is just like a powerful engine: if you utilize it properly, it will give immense production. Therefore enthusiasm should be purified. Instead of employing enthusiasm for attaining material goals, one should be enthusiastic about achieving the perfectional stage of devotional service. Indeed, enthusing His devotees in devotional service is the purpose for which Kṛṣṇa descends to this material world. (*Nārada Bhakti Sutra* 5)

6. Kṛṣṇa protects His devotees so be enthusiastic and happy

*nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
sv-āpam apy asya dharmasya
trāyate mahato bhayāt*

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear. (Bg. 2.40)

*ananyāś cintayanto mām
ye janāḥ paryuṇāsate
teṣāṃ nityābhīyuktānām
yoga-kṣemaṃ vahāmy aham*

But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have. (Bg. 9.22)

*kṣīpraṃ bhavati dharmātmā
śāśvac-chāntiṃ nigacchati*

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*kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati*

He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes. (Bg. 9.31)

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear. (Bg. 18.66)

*tyaktvā sva-dharmaṁ caraṇāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ*

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything. (SB 1.5.17)

7. One who has got life preaches

That is first qualification, enthusiastic. Dullness will not help you. You must be very enthusiastic. My Guru Mahārāja used to say, *prāṇa ache yara sei hetu pracāra*. A preacher can, a person can become a preacher if he has got life. A dead man cannot become a preacher. So you must be very enthusiastic that “I shall preach the glories of the Lord to my best capacity.” It is not that one has to become very learned scholar to become a preacher. Simply it requires enthusiasm, “My Lord is so great, so kind, so beautiful, so wonderful. So I must speak something about my Lord.” This is the qualification, enthusiasm. You may not know Kṛṣṇa very perfectly. It is not possible to know Kṛṣṇa very perfectly. Kṛṣṇa is unlimited. We cannot know Kṛṣṇa cent percent. That is not possible. But Kṛṣṇa reveals as far as possible you can understand. So if we are sincere servant of Kṛṣṇa, *utsāhān*, and if we serve patiently, then Kṛṣṇa reveals. (Lecture, *Nectar of Devotion*, Vṛndāvan, 10/20/72)

I. Śrīla Prabhupāda's example

Mr. Ruben: He seemed to know that he would have temples filled with devotees. He would look out and say, "I am not a poor man, I am rich. There are temples and books, they are existing, they are there, but the time is separating us from them." He always mentioned

"we" and spoke about the one who sent him, his spiritual master. He didn't know people at that time, but he said, "I am never alone". He always looked like a lonely man to me. That's what made me think of him like a holy man, Elijah, who always went out alone. I don't believe he had any followers. (SP Lilamrta, Vol 2, Ch. 4)

II. *Niścaya*

Similarly, in devotional service surrender means that one has to become confident. The devotee thinks, *avaśya rakṣibe kṛṣṇa*: "Kṛṣṇa will surely protect me and give me help for the successful execution of devotional service." This is called confidence. (NOI 3)

Utsāhān dhairyāt. By patience. Not that "I am working so hard for Kṛṣṇa, but I'm not getting any impetus." No. Don't be impatient. Kṛṣṇa will give you a chance. He's always giving chances, twenty-four hours a day, imperceptibly. But we cannot appreciate it very much. Kṛṣṇa sees. As far as we are able, according to our strength, He gives responsibility. Rest assured, when we have taken full shelter of the lotus feet of Kṛṣṇa, without any reservation, Kṛṣṇa will be pleased; maybe it will take some time. This is called *niścayād*, certainty, assurance. *Utsāhān dhairyāt niścayād tat-tat-karma-pravartanāt*. You have to execute the routine prescribed duties. (Lect. NOD New Vṛndavana 72)

Therefore those who are saintly simply depend on Kṛṣṇa. Why? If Kṛṣṇa is supplying to the elephant down to the ant, why not to me? I am engaged in His service. Is He so ungrateful? If you render some service somewhere, you are given some wages. So if you are engaged in Kṛṣṇa's service do you think you will starve? Why? You cannot starve. He is the well-wisher of all living entities. Why not for you? This confidence must be there. If He is the well-wisher of everyone and I am engaged in His service, is He not my well-wisher? So we should simply depend on Kṛṣṇa. We should simply exert all our energies for the service of Kṛṣṇa, then everything will be all right. This is called surrender, this is called confidence. Kṛṣṇa will supply everything. Let me engage in His service. Well-wisher. "Attain peace from the pangs of material miseries." And those who are not confident that Kṛṣṇa will protect them, suffer pangs of anxiety: "Oh, how will I eat? Where shall I live? What can I do? How shall I protect myself?"

Therefore the other day I cited the verse from Yāmunācārya. *Bhavantam evaṁ ciram nirantaram praśāntam niḥśeṣa gato rathan(?)*... Just like a child in the lap of his mother is confident that "My comfort, my food, my dress, everything is there. My mother is there." So natural. Not only human beings, even cats and dogs feel this confidence. They know that "My protection is there," confident. But as soon as one grows, goes away from the mother, from the father, so-called independence Actually we are dependent on Kṛṣṇa. He is the supplier. He is giving us food, everything. So we must have confidence. (Lect. BG 5.26-29 New York 66)

Nectar of Instruction (*Upadeśāmṛta*) Verse 3

A. Faith

In his *Upadeśāmṛta*, Śrīla Rūpa Gosvāmī has instructed the practitioners of devotional service to be confident. Until this confidence is achieved, one will remain doubtful. Doubtful persons never have auspiciousness. How then will they have faith in unalloyed devotional service when they are doubtful at heart? It is said in *Bhagavad-gītā* (4.40):

*ajñāś cāśraddadhānaś ca
saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro
na sukhaṁ saṁśayātmanaḥ*

"But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next."

One who has faith is certainly without doubts, because the word faith means firm conviction. As long as doubts are there, firm conviction cannot remain in the heart. (Bhaktyāloka 8)

*aśraddadhānāḥ puruṣā
dharmasyāsya parantaṭṭa
aprāpya māṁ nivartante
mṛtyu-saṁsāra-vartmani*

Those who are not faithful in this devotional service cannot attain Me, O conqueror of enemies. Therefore they return to the path of birth and death in this material world. (Bg 9.3)

B. General Instructions

1. One must have complete confidence that he will achieve his desired goal

Similarly, in devotional service surrender means that one has to become confident. (NOI 3)

2. Kṛṣṇa protects His devotees

The devotee thinks, *avaśya rakṣibe kṛṣṇa*: "Kṛṣṇa will surely protect me and give me help for the successful execution of devotional service." This is called confidence. (NOI 3)

*kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati*

O son of Kuntī, declare it boldly that My devotee never perishes. (Bg. 9.31)

So *utsāhād dhairyān niścayāt*. The first principle is one must be very enthusiastic. He must believe that Kṛṣṇa has said that, *na me bhaktaḥ praṇaśyati*, “My devotee will never be vanquished.” So “Let me become Kṛṣṇa’s devotee sincerely. I must become Kṛṣṇa’s devotee sincerely.” This is called enthusiasm. Then *dhairyāt*. “I have become Kṛṣṇa’s devotee, but still I’m not feeling happy. How is that?” So therefore you have to become patient. The enthusiasm must be there, you must be patient also. And *niścayāt*. *Niścayāt* means you must be confident. “Oh, Kṛṣṇa has said that His devotee will never be vanquished, so surely I shall not be vanquished, even though I don’t feel now. Let me do my duty.” *Utsāhād dhairyān niścayāt tat-tat-karma-pravartanāt*. But you have to do your duties as they are prescribed. *Sato vṛtteḥ*. You should not... There should be no duplicity. *Sato vṛtteḥ* means plain dealing, straight dealing. *Sato vṛtteḥ*, and *sādhu-saṅge*, and in the company of devotees. So one must be enthusiastic, one must be patient, one must be confident, one must execute the duties, one must associate with devotees, and one must be very honest in dealing. Six things. If these six things are there, sure success. (Lecture on *Bhagavad-gītā* 2.13-17 11/29/68 Los Angeles)

3. Even if one forsakes his material duties for spiritual gain, there is no loss

*nehābhikrama-nāśo ’sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt*

In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.

Devotional service is so pure and perfect that once having begun, one is forcibly dragged to ultimate success. Sometimes a person will give up his ordinary material engagements and out of sentiment take shelter of the lotus feet of the Supreme Lord and thus begin the preliminary execution of devotional service. Even if such an immature devotee falls down, there is no loss on his part. On the other hand, what is the gain of one who executes the prescribed duties according to his varṇa and āśrama but does not take to devotional service? Although a fallen devotee may take his next birth in a low family, his devotional service will nonetheless resume from where it left off. Devotional service is ahaituky apratihātā; it is not the effect of any mundane cause, nor can it be terminated by any mundane cause or permanently curtailed by any material interruption. Therefore a devotee should be confident about his engagement and should not be very interested in the activities of the karmīs, jñānīs and yogīs.

Nectar of Instruction (*Upadeśāmṛta*) Verse 3

4. One develops all the good qualities of the demigods

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
manorathenāsati dhāvato bahiḥ*

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man? (SB 5.18.12)

5. Inheriting the kingdom of god

*tat te 'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vaṇṇabhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim. (SB 10.14.8)

6. The example of the sparrow

As for determination, one should follow the example of the sparrow who lost her eggs in the waves of the ocean. A sparrow laid her eggs on the shore of the ocean, but the big ocean carried away the eggs on its waves. The sparrow became very upset and asked the ocean to return her eggs. The ocean did not even consider her appeal. So the sparrow decided to dry up the ocean. She began to pick out the water in her small beak, and everyone laughed at her for her impossible determination. The news of her activity spread, and at last Garuḍa, the gigantic bird carrier of Lord Viṣṇu, heard it. He became compassionate toward his small sister bird, and so he came to see the sparrow. Garuḍa was very pleased by the determination of the small sparrow, and he promised to help. Thus Garuḍa at once asked the ocean to return her eggs lest he himself take up the work of the sparrow. The ocean was frightened at this, and returned the eggs. Thus the sparrow became happy by the grace of Garuḍa. (Bg. 6.24)

7. Determination is a quality of the mood of goodness, which is a stepping stone to the spiritual platform

*mukta-saṅgo 'naḥam-vādī
dhr̥ty-utsāha-samanvitaḥ
siddhy-asiddhyor nirvikāraḥ
kartā sāttvika ucyate*

One who performs his duty without association with the modes of material nature, without false ego, with great determination and enthusiasm, and without wavering in success or failure is said to be a worker in the mode of goodness.

A person in Kṛṣṇa consciousness is always transcendental to the material modes of nature. He has no expectations for the result of the work entrusted to him, because he is above false ego and pride. Still, he is always enthusiastic till the completion of such work. He does not worry about the distress undertaken; he is always enthusiastic. He does not care for success or failure; he is equal in both distress and happiness. Such a worker is situated in the mode of goodness.

*rāgī karma-phala-ṭreṭsur
lubdho hiṁsātmako 'śuciḥ
harṣa-śokānvitaḥ kartā
rājasaḥ ṭarikīrtitaḥ*

The worker who is attached to work and the fruits of work, desiring to enjoy those fruits, and who is greedy, always envious, impure, and moved by joy and sorrow, is said to be in the mode of passion.

A person is too much attached to a certain kind of work or to the result because he has too much attachment for materialism or hearth and home, wife and children. Such a person has no desire for higher elevation in life. He is simply concerned with making this world as materially comfortable as possible. He is generally very greedy, and he thinks that anything attained by him is permanent and never to be lost. Such a person is envious of others and prepared to do anything wrong for sense gratification. Therefore such a person is unclean, and he does not care whether his earning is pure or impure. He is very happy if his work is successful and very much distressed when his work is not successful. Such is the worker in the mode of passion.

*ayuktaḥ ṭrākṛtaḥ stabdhaḥ
śaṭho naiṣkṛtiko 'lasaḥ
viśādī dirgha-sūtrī ca
kartā tāmasa ucyate*

Audio

Nectar of Instruction (*Upadeśāmṛta*) Verse 3

The worker who is always engaged in work against the injunctions of the scripture, who is materialistic, obstinate, cheating and expert in insulting others, and who is lazy, always morose and procrastinating is said to be a worker in the mode of ignorance.

In the scriptural injunctions we find what sort of work should be performed and what sort of work should not be performed. Those who do not care for those injunctions engage in work not to be done, and such persons are generally materialistic. They work according to the modes of nature, not according to the injunctions of the scripture. Such workers are not very gentle, and generally they are always cunning and expert in insulting others. They are very lazy; even though they have some duty, they do not do it properly, and they put it aside to be done later on. Therefore they appear to be morose. They procrastinate; anything which can be done in an hour they drag on for years. Such workers are situated in the mode of ignorance.

*dhṛtyā yayā dhārayate
manah-*prāṇendriya-kriyāḥ*
yogenāvyabhicāriṇyā
dhṛtiḥ sā pārtha sāttvikī*

O son of Pṛthā, that determination which is unbreakable, which is sustained with steadfastness by yoga practice, and which thus controls the activities of the mind, life and senses is determination in the mode of goodness.

Yoga is a means to understand the Supreme Soul. One who is steadily fixed in the Supreme Soul with determination, concentrating one's mind, life and sensory activities on the Supreme, engages in Kṛṣṇa consciousness. That sort of determination is in the mode of goodness. The word *avyabhicāriṇyā* is very significant, for it indicates that persons who are engaged in Kṛṣṇa consciousness are never deviated by any other activity. [As-They-Surrender-Unto-Me]

*yayā tu dharma-kāmārthān
dhṛtyā dhārayate 'rjuna
prasaṅgena phalākāṅkṣī
dhṛtiḥ sā pārtha rājasī*

But that determination by which one holds fast to fruitive results in religion, economic development and sense gratification is of the nature of passion, O Arjuna.

Any person who is always desirous of fruitive results in religious or economic activities, whose only desire is sense gratification, and whose mind, life and senses are thus engaged is in the mode of passion.

*yayā svapnaṁ bhayaṁ śokaṁ
viśādaṁ madam eva ca
na vimuñcati durmedhā
dhṛtiḥ sā pārtha tāmasī*

And that determination which cannot go beyond dreaming, fearfulness, lamentation, moroseness and illusion—such unintelligent determination, O son of Pṛthā, is in the mode of darkness.

It should not be concluded that a person in the mode of goodness does not dream. Here "dream" means too much sleep. Dreaming is always present; either in the mode of goodness, passion or ignorance, dreaming is a natural occurrence. But those who cannot avoid oversleeping, who cannot avoid the pride of enjoying material objects, who are always dreaming of lording it over the material world, and whose life, mind and senses are thus engaged, are considered to have determination in the mode of ignorance. (Bg. 18.26-28, 33-35)

8. Celibacy makes ones determination strong

The yogī must also be "completely free from sex life." If one indulges in sex, he cannot concentrate; therefore brahmacarya, complete celibacy, is recommended to make the mind steady. By practicing celibacy, one cultivates determination. One modern example of such determination is that of Mahatma Gandhi, who was determined to resist the powerful British empire by means of nonviolence. At this time, India was dependent on the British, and the people had no weapons. The Britishers, being more powerful, easily cut down whatever violent revolutions the people attempted. Therefore Gandhi resorted to nonviolence, noncooperation. "I shall not fight with the Britishers," he declared, "and even if they react with violence, I shall remain nonviolent. In this way the world will sympathize with us." Such a policy required a great amount of determination, and Gandhi's determination was very strong because he was a brahmacārī. Although he had children and a wife, he renounced sex at the age of thirty-six. It was this sexual renunciation that enabled him to be so determined that he was able to lead his country and drive the British from India.

Thus, refraining from sex enables one to be very determined and powerful. It is not necessary to do anything else. This is a secret people are not aware of. If you want to do something with determination, you have to refrain from sex. Regardless of the process—be it haṭha-yoga, bhakti-yoga, jñāna-yoga, or whatever—sex indulgence is not allowed. Sex is allowed only for householders who want to beget good children and raise them in Kṛṣṇa consciousness. Sex is not meant for sense enjoyment, although enjoyment is there by nature. Unless there is some enjoyment, why should one assume the responsibility of begetting children? That is the secret of nature's gift, but we should not take advantage of it. These are the secrets of life. By taking advantage and indulging in sex life, we are simply

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wasting our time. If one tells you that you can indulge in sex as much as you like and at the same time become a yogī, he is cheating you. If some so-called guru tells you to give him money in exchange for some mantra and that you can go on and engage in all kinds of nonsense, he is just cheating you. Because we want something sublime and yet want it cheaply, we put ourselves in a position to be cheated. This means that we actually want to be cheated. If we want something valuable, we must pay for it. We cannot expect to walk into a jewelry store and demand the most valuable jewel for a mere ten cents. No, we must pay a great deal. Similarly, if we want perfection in yoga, we have to pay by abstaining from sex. Perfection in yoga is not something childish, and Bhagavad-gītā instructs us that if we try to make yoga into something childish, we will be cheated. There are many cheaters awaiting us, waiting to take our money, giving us nothing, and then leaving. But according to Śrī Kṛṣṇa's authoritative statement in Bhagavad-gītā, one must be "completely free from sex life." Being free from sex, one should "meditate upon Me within the heart and make Me the ultimate goal of life." This is real meditation. (PoP 4: Moderation in Yoga)

9. One should reject disappointment

The next item favorable for devotional service is *niścaya*, confidence. When one becomes disappointed in his service to the Supreme Lord, that disappointment must be rejected and replaced with confidence in attaining the ultimate goal, love of Godhead. (*Nārada Bhakti Sutra* 5)

10. Determined Intelligence

*vyavasāyātmikā buddhir
ekeha kuru-nandana
bahu-śākhā hy anantāś ca
buddhayo 'vyavasāyinām*

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched. (Bg. 2.41)

*bhogaiśvarya-prasaktānām
tayāpahṛta-cetasām
vyavasāyātmikā buddhiḥ
samādhau na vidhīyate*

In the minds of those who are too attached to sense enjoyment and material opulence, and who are bewildered by such things, the resolute determination for devotional service to the Supreme Lord does not take place. (Bg. 2.44)

C. Three Truths & Ten Principle Subjects

Śrī Caitanya Mahāprabhu has ordered all Vaiṣṇavas to first understand three truths- *sambandha*, *abhidheya*, and *prayojana*. There are ten principle subjects in these three truths. (Bhaktiāloka 8)

veda-śāstra kahe——‘*sambandha*’ ‘*abhidheya*’ ‘*prayojana*’
‘*kṛṣṇa*’——*prāpya sambandha*, ‘*bhakti*’——*prāptyera sādhana*

“The Vedic literatures give information about the living entity’s eternal relationship with Kṛṣṇa, which is called sambandha. The living entity’s understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana. (Madhya 20.124)

1. Vedic Literatures are the only authority

The first is that Vedic literatures are the only authority. In order to ascertain the truth, one must accept authority. There are nine realities, which can only be known through the Vedic authority. Different scriptures have defined different authorities. Some say *pratyakṣa*, or direct understanding, some say *anumāna*, or hypothetical understanding, and some say *upamāna*, or analogies, are authorities. And others include other subjects as authorities. All other authorities, however, are considered auxiliary authorities by the Vaiṣṇava literatures propounded by Śrīman Mahāprabhu. Therefore the self-perfect authority received through the discipic succession is the only principle authority to be accepted. (Bhaktiāloka 8)

veda-śāstra kahe——‘*sambandha*’ ‘*abhidheya*’ ‘*prayojana*’
‘*kṛṣṇa*’——*prāpya sambandha*, ‘*bhakti*’——*prāptyera sādhana*

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- a. There are two natures, material and spiritual, which are conceivable and inconceivable, respectively. The inconceivable, spiritual natures can only be understood by the Vedic authority.

All the natures that exist in this world are divided into two categories-some are inconceivable and some are conceivable. The material natures are conceivable because they automatically awaken in the course of thinking. Spiritual nature is inconceivable because it is not perceivable by people's poor fund of knowledge. Inconceivable natures cannot be known without self-realization. Therefore there is no entrance into inconceivable subjects

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for authorities like *pratyakṣa*, which are included in the category of argument. That is why Śrī *Bhakti-rasāmṛta-sindhu* (as quoted from the *Mahābhārata*, *Udyoga-parva*) says:

*acintyāḥ khalu ye bhāvā
na tāms tarkeṇa yojayet
prakṛtibhyaḥ param yac ca
tad acintyasya lakṣaṇam*

"Anything transcendental to material nature is inconceivable and thus cannot be grasped through mundane arguments. Therefore one should not try to understand transcendental subjects in this way."

There is no entrance for *pratyakṣa* and *anumāna* in that state. In order to know the inconceivable nature, self-realization is the only means. Self-realization is almost impossible for ordinary people. (*Bhaktiyāloka* 8)

b. But mercy is needed

Seeing people's terrible madness, the most merciful Supreme Lord manifested the Vedic literatures. In the *Caitanya-caritāmṛta* (*Madhya* 20.122, 124, 125) Śrī *Caitanya Mahāprabhu* has said:

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa
veda-sāstra kahe-'sambandha', 'abhidheya', 'prayojana',
'kṛṣṇa'-prāpya sambandha, 'bhakti'-prāptyera sādhana
abhidheya-nāma 'bhakti', 'prema'-prayojana
puruṣārtha-siromaṇi prema mahā-dhana*

"The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas. The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana. Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord." (*Bhaktiyāloka* 8)

c. The Vedic literatures alone are not enough. The knowledge must be received through the *guru-paramparā*.

To know the inconceivable nature, the Vedic authority alone should be accepted. There is one other consideration in this regard. The Vedic knowledge received through the *guru-*

paramparā is called *āmnāya*. There are so many subjects in the Vedas, and there are various instructions for different qualifications. Among all qualifications, the qualification for devotional life is the topmost. By the strength of their devotional service, the previous *mahājanas* have awakened to self-realization and thereby separately written instructions regarding the qualifications for devotional service as mentioned in the Vedas. Therefore the Vedic statements ascertained by the previous *mahājanas* as relating to the qualifications for devotion are all called *āmnāya*, and it is necessary to learn them. It is impossible to enter into the inconceivable nature without receiving the full mercy of the spiritual master. The instruction of Śrī Caitanya Mahāprabhu in this regard is given in Caitanya-caritāmṛta (Madhya 20.127-136):

*ihāte dṛṣṭānta—yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre*

“The following example may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

*'tumi kene duḥkhī, tomāra āche piṭṭ-dhana
tomāre nā kahila, anyatra chādila jīvana”*

“The astrologer asked, ‘Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere?’

*sarvajñera vākye kare dhanera uddeśe
aiche veda-purāṇa jīve 'kṛṣṇa' upadeśe*

“Just as the words of the astrologer Sarvajña gave news of the poor man’s treasure, Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

*sarvajñera vākye mūla-dhana anubandha
sarva-śāstre upadeśe, 'śrī-kṛṣṇa'—sambandha*

“By the words of the astrologer, the poor man’s connection with the treasure was established. Similarly, Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

*'bāpera dhana āche'—jñāne dhana nāhi pāya
tabe sarvajña kahe tāre prāptira upāya*

“Although being assured of his father’s treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

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*‘ei sthāne āche dhana’——yadi dakṣiṇe khudibe
‘bhīmarula-barulī’ uṭhibe, dhana nā pāibe*

“The astrologer said, ‘The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.’

*‘paścime’ khudibe, tāhā ‘yakṣa’ eka haya
se vighna karibe,——dhane hāta nā paḍaya*

“ ‘If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.’

*‘uttare’ khudile āche kṛṣṇa ‘ajagare’
dhana nāhi pābe, khudite gilibe sabāre*

“ ‘If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.’

*pūrva-dike tāte māṭī alpa khudite
dhanera jhāri paḍibeka tomāra hātete*

“ ‘However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.’

*aiche śāstra kahe,——karma, jñāna, yoga tyaji’
‘bhaktye’ kṛṣṇa vaśa haya, bhaktye tānre bhaji*

“Revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied. (Bhaktyāloka 8)

- d. The following nine truths can only be understood in disciplic succession

When a person who desires spiritual perfection hears the conclusions regarding the soul from the spiritual master, then his heart becomes pure and he proceeds towards the lotus feet of Kṛṣṇa. *Āmnāya* is the only authority regarding the goal of life. One should consider the other nine realities through this authority, and this understanding manifests in the pure heart on the strength of *āmnāya*. This is called self-realization, and this is the basis of life's goal. (Bhaktyāloka 8)

2. Supreme Brahman, Śrī Hari, is the only worshipable Lord

Regarding the first reality, the *āmnāya* says the Supreme Brahman, Śrī Hari, is the only worshipable Lord. His impersonal conception is called Brahman, which is nothing but His bodily effulgence. That Supreme Lord Hari in one of His expansions becomes the Supersoul or controller who creates, maintains, and destroys the universes. Lord Hari is none other than Kṛṣṇa, the Supersoul is none other than Viṣṇu, and His bodily effulgence is none other than Brahman. By discussing the truth about the omnipotent Lord Hari, all one's doubts regarding the Supreme Lord are cleared. Until these doubts are cleared, one cultivates knowledge by discussing impersonal Brahman as opposite to material knowledge. Again, in order to understand the Supersoul, the expansion of the Lord, *aṣṭāṅga-yoga* is conceived. Only when one is freed from all doubts does he attain unflinching devotion to Kṛṣṇa. (Bhaktyāloka 8)

Regarding the second basic truth, Caitanya Mahāprabhu has said in Caitanya-caritāmṛta (Madhya 20.152, 155, 157):

*kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana*

*svayaṁ bhagavān kṛṣṇa, 'govinda' para nāma
sarvaiśvarya-pūrṇa yānra goloka—nitya-dhāma*

*jñāna, yoga, bhakti,—tina sādhanera vaśe
brahma, ātmā, bhagavān—trividha prakāśe*

"O Sanātana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vṛndāvana as the son of Nanda Mahārāja. The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana. There are three kinds of spiritual processes for understanding the Absolute Truth—the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramātmā or Bhagavān." (Bhaktyāloka 8)

3. Lord Hari is full of inconceivable potencies

According to the knowledge of *āmnāya*, the second reality is considered as follows: The Supreme Lord Hari is naturally full of inconceivable potencies. Through one of His potencies He is manifested as indistinct Brahman. This is His impersonal potency. Again, through His unlimited potencies, including Brahman and Paramātmā, He manifests His supremacy as the Supreme Personality of Godhead. Although the impersonal and personal potencies are contained in Him, still, the personal potencies are predominant. As stated in the Śvetāśvatara Upaniṣad:

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*parāsyā śaktir vividhaiva śrūyate
svābhāvīkī jñāna-bala-kriyā ca*

"The Supreme Lord has multipotencies, which act so perfectly that all consciousness, strength and activity are being directed solely by His will."

The spiritual potencies known as sandhinī, samvit, and hlādinī—the Lord's potencies of eternal existence, cognizance, and bliss—are known by the pure devotees. (Bhaktyāloka 8)

Regarding Kṛṣṇa's energies, Śrī Caitanya Mahāprabhu has stated in the Caitanya-caritāmṛta (Madhya 20.111):

*kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti*

"Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency, and the illusory potency." (Bhaktyāloka 8)

4. Kṛṣṇa is full of spiritual *rasas*

About the third reality, the *āmnāya* says that the Supreme Lord Śrī Kṛṣṇa is full of spiritual *rasas*, or mellows. By the power of that *rasa*, both the spiritual and material worlds become maddened. That is the constitution of Lord Kṛṣṇa. Therefore Lord Kṛṣṇa has said: "I am the source of Brahman." Due to the power of that supreme *rasa*, there are unlimited varieties in both the spiritual and material worlds. The *rasa* in the spiritual world is pure; the *rasa* of this material world is His shadow. Again, by the Lord's inconceivable potency the unlimited *rasas* of the spiritual world have been manifested in the Vṛndāvana pastimes of this world. The pure spirit soul is eligible for spiritual *rasa*. To attain that supreme *rasa* is the living entity's dharma, or duty. A living entity attains that on the strength of his devotional service. Attaining the Supreme Brahman is devoid of *rasa*, or dry. That is never to be strived for. There is no manifestation of *rasa* in the realization of Paramātmā. Only devotional service to Kṛṣṇa is full of *rasa*. (Bhaktyāloka 8)

Kṛṣṇa is full of *rasa*. As explained by Śrī Caitanya Mahāprabhu in Caitanya-caritāmṛta (Madhya 20.153):

*sarva-ādi, sarva-amśī, kiśora-śekhara
cid-ānanda-deha, sarvāśraya, sarveśvara*

"Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone." (Bhaktyāloka 8)

5. Living entities are minute particles of the spiritual sun, Kṛṣṇa, and they are innumerable.

While considering the fourth reality, the *āmnāya* says that the living entities are minute particles of the spiritual sun, Kṛṣṇa, and they are innumerable. As the spiritual world is manifested by Kṛṣṇa's cit, or spiritual, potency and as the material world is manifested by the inferior illusory energy, similarly the living entities are manifested by a portion of the spiritual energy. Kṛṣṇa's spiritual form has all qualities in full, and those qualities are naturally present in the living entities in minute quantity. The independent nature of Kṛṣṇa is found insignificantly in the living entities. For this reason the living entities claim to be independent. As a result, all living entities have developed different propensities. By one propensity the living entity searches for his own happiness, and by another propensity he searches for Kṛṣṇa's happiness. Thus living entities are divided into two groups—those searching for their own happiness and those searching for Kṛṣṇa's happiness. Those who search for Kṛṣṇa's happiness are called *nitya-mukta*, and those who search for their own happiness are called *nitya-baddha*. In this regard, all inconceivable natures are under the subordination of spiritual time. The time factor of the spiritual nature is a state of eternal present. But in the inferior illusory energy there are three states of existence—past, present, and future. So whatever considerations arise in this regard, if related with the spiritual time factor, then no doubts will remain; but if seen otherwise, then doubts will remain. Why did a pure spirit soul search for his own happiness? If one puts forward such a question, then doubts arising from the material time factor will manifest. If one can give up such doubts then he can perform devotional service, otherwise there will only be a series of arguments. If arguments are related to the inconceivable nature, then *anarthas* arise. (Bhaktyāloka 8)

The instruction of Śrī Caitanya Mahāprabhu regarding the constitutional position of the living entity is given in Caitanya-caritāmṛta (Madhya 20.108-109):

*jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'*

*sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya*

"It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy." (Bhaktyāloka 8)

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6. Living entities who are searching for their own happiness accept Māyā, who is situated nearby, and thus enjoy their own happiness and distress under the grip of material time.

The teachings of *āmnāya* regarding the fifth reality is this: The living entities who are searching for their own happiness accept Māyā, who is situated nearby, and thus enjoy happiness and distress under the grip of material time. Karma is nothing but a blind wheel created by Māyā. Those who have not contacted Māyā have no connection with karma. The living entities who are searching for their own pleasure receive from the wheel of Māyā gross and subtle bodies as a means to enjoy. This blind wheel is found in unlimited forms, but just as it was easy for a living entity to enter, it will be easy to leave at the time of liberation.

The living entities who are under the blind wheel of Māyā are called *nitya-baddha*. In this regard, the word *nitya* is applied in regard to material time. When by the touch of spiritual substance the spiritual time factor is awakened, then their conditioned nature is seen as temporary. By the mercy of *sadhus*, *mahājanas*, and Kṛṣṇa, and by the strength of many lifetimes of pious activities in devotional service, the conditioned soul achieves auspiciousness. As stated in *Caitanya-caritāmṛta* (Madhya 22.45) and the *Śrīmad-Bhāgavatam* (10.51.53):

*kona bhāgye kāro saṁsāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya*

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareśe tvayi jāyate matiḥ*

"By good fortune one becomes eligible to cross the ocean of nescience, and when one's term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one's attraction to Kṛṣṇa is awakened. O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the topmost devotees and the Lord of the universe."

By the association of *sadhus*, material distress is vanquished; by the mercy of Kṛṣṇa, one attains firm faith. Then by the strength of his devotional service and Kṛṣṇa's mercy, a living entity cuts the bondage of Māyā and attains Kṛṣṇa's service. By the mercy of Kṛṣṇa, the *baddha-mukta-jīvas* (those who achieve freedom from bondage) easily attain *sālokya*, the

abode of Kṛṣṇa, with those who have ever entered into Māyā because of searching for Kṛṣṇa's happiness. (Bhaktyāloka 8)

Regarding conditioned living entities, Śrī Caitanya Mahāprabhu gives the following description in Caitanya-caritāmṛta (Madhya 22.10, 20.117):

*sei vibhinnāmśa jīva—dui ta' prakāra
eka—'nitya-mukta', eka—'nitya-saṁsāra'*

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha*

"The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned. Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence."

Concerning the liberated living entities, the Lord says in the Caitanya-caritāmṛta (Madhya 22.11):

*'nitya-mukta'—nitya kṛṣṇa-carāṇe unmukha
'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha*

"Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa." (Bhaktyāloka 8)

7. Lord Kṛṣṇa and all other things are connected by a relationship of *acintya bhedābheda*.

The conclusion of *āmnāya* regarding the sixth reality is this: Lord Kṛṣṇa and all other things are connected by a relationship of *acintya bhedābheda*, inconceivably simultaneously one and different. That is why the Vedas have many statements supporting oneness and many supporting difference. In the conclusions of those ignorant of the truth, only a portion of the Vedas are accepted. In the conclusions of the knowers of the truth, the purport of all the Vedas is accepted. Those who have a thirst for worshiping the Lord learn from the teachings of *āmnāya* that Lord Kṛṣṇa is all-pervading and one without a second. Śrī Kṛṣṇa is the Absolute Truth. That Absolute Truth possesses all energies. Although the living entities and the material world are manifested by His energies, still He remains without a second. The ingredients are constitutionally nondifferent from Kṛṣṇa; but in the material creation, everything other than Kṛṣṇa is a transformation of His energy and therefore eternally separate from Him. This eternal oneness and difference is naturally

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inconceivable because it is beyond the range of the living entity's material intelligence. When the living entity's spiritual intelligence is awakened, pure knowledge of the inconceivable oneness and difference is aroused. Keeping firm faith in the statements of *āmnāya*, by the mercy of Kṛṣṇa the devotees can clearly see the truth of the inconceivable oneness and difference. If we use material consideration to understand this, it becomes theoretical. When one achieves knowledge of these seven realities through self-realization by the strength of *āmnāya*, then it may be said that one has *sambandha-jñāna*, knowledge of one's relationship with the Lord. (Bhaktyāloka 8)

Regarding simultaneous oneness and difference, the Caitanya-caritāmṛta (Madhya 20.108) says:

kṛṣṇera 'tatasthā-śakti' 'bhedābheda-prakāśa'

"The living entity is the marginal energy of Kṛṣṇa and a manifestation simultaneously one and different from the Lord." (Bhaktyāloka 8)

8. Those persons who want the greatest benefit, in the form of achieving devotion to Kṛṣṇa, should all ask these questions [*ke āmi...*] to their spiritual master. By hearing the proper answers to these questions from the mouth of one's guru, all ones' doubts will be cleared and firm faith will awaken.

In reply to Śrīla Sanātana Gosvāmī's questions, Śrī Caitanya Mahāprabhu has elaborately spoken on the science of one's relationship with the Lord. As given in Caitanya-caritāmṛta (Madhya 20.102):

*'ke āmi', 'kene āmāya jāre tāpa-traya'
ihā nāhi jāni—'kemanē hita haya'*

"Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"

Those persons who want the greatest benefit, in the form of achieving devotion to Kṛṣṇa, should all ask these questions to their spiritual master. By hearing the proper answers to these questions from the mouth of one's guru, all one's doubts will be cleared and firm faith will awaken. Do not give up deliberation as useless. As stated in Caitanya-caritāmṛta (Ādi 2.117):

*siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

"A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa." (Bhaktyāloka 8)

9. Abhidheya, sādhana bhakti

a. Abhideya

When the living entities' relationship with the Lord is revived by the association of āmnāya, then abhidheya is understood. Devotional service to Śrī Kṛṣṇa is that abhidheya. The purport is that whatever the scriptures specify as one's prime duty is called abhidheya. In this regard Śrī Caitanya Mahāprabhu says in the Caitanya-caritāmṛta (Madhya 22.17-18):

*kṛṣṇa-bhakti haya abhidheya-pradhāna
bhakti-mukha-nirikṣaka karma-yoga-jñāna*

*ei saba sādhanera ati tuccha bala
kṛṣṇa-bhakti vinā tāhā dite nāre phala*

"Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul-karma, jñāna, yoga and bhakti-but all are dependent on bhakti. Without devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results." (Bhaktyāloka 8)

b. sādhana bhakti

When a conditioned living entity engages his mind at the lotus feet of Kṛṣṇa with his mind, body, and words, that is called bhakti. The differences in bhakti from karma and jñāna are very subtle. Many times the limbs of bhakti and karma appear similar. When those limbs are connected with separate desires, they turn into limbs of karma. When those limbs are connected with dry thoughts of Brahman, they turn into limbs of jñāna. In some limbs there is neither karma or jñāna involved. The fruits of karma that lead one to the service of Kṛṣṇa alone are called limbs of bhakti. The fruits of karma that lead one to his own enjoyment are called karma. The karma that leads one to merge with the Lord is called impersonal jñāna. Therefore Śrīla Rūpa Gosvāmī has given the symptoms of bhakti in the Bhakti-rasāmṛta-sindhu (1.1.9) as follows:

*anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā*

Nectar of Instruction (*Upadeśāmṛta*) Verse 3

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires."

To perform the limbs of devotional service according to the dictation of *vidhi*, or prescribed rules, is called *vaidhi-sādhana-bhakti*. The service performed out of spontaneous attachment to Kṛṣṇa is called *rāga-bhakti*. The devotion of the Vrajavāsīs is called *rāgātmikā*, and imitation of their devotional service is called *rāgānugā-bhakti*. *Vaidhi-bhakti* starts from *śraddhā* and proceeds up to *rati*, when it becomes one with *rāgānugā-bhakti*. *Rāgānugā-bhakti* is always forceful. This is the ninth principle. (Bhaktyāloka 8)

10. Prema

According to the statements of āmnāya, the tenth principle is that prema is the prayojana, or supreme goal. The stages from *sādhana-bhakti* up to the attainment of prema are described in the Caitanya-caritāmṛta (Madhya 23.9-13) by Śrī Caitanya Mahāprabhu as follows:

*kona bhāgye kona jīvera 'śraddhā' yadi haya
tabe sei jīva 'sādhu-saṅga' ye karaya*

*sādhu-saṅga haite haya 'śravaṇa-kīrtana'
sādhana-bhaktye haya 'sarvānārtha-nivartana'*

*anārtha-nivṛtti haile bhaktye 'niṣṭhā' haya
niṣṭhā haite śravaṇādye 'ruci' upajaya*

*ruci haite bhaktye haya 'āsakti' pracura
āsakti haite citte janme kṛṣṇe prīty-aṅkura*

*sei 'bhāva' gāḍha haile dhare 'prema'-nāma
sei premā 'prayojana' sarvānanda-dhāma*

If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees. When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing. When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens. After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart. When that ecstatic emotional stage

intensifies, it is called love of Godhead. Such love is life's ultimate goal and the reservoir of all pleasure. (Bhaktyāloka 8)

D. Śrīla Prabhupāda's example

Mr. Ruben: He seemed to know that he would have temples filled with devotees. He would look out and say, "I am not a poor man, I am rich. There are temples and books, they are existing, they are there, but the time is separating us from them." He always mentioned "we" and spoke about the one who sent him, his spiritual master. He didn't know people at that time, but he said, "I am never alone". He always looked like a lonely man to me. That's what made me think of him like a holy man, Elijah, who always went out alone. I don't believe he had any followers. (SP Lilamrta, Vol 2, Ch. 4)