

Nectar of Instruction

Summaries and organization

Ourselves and Our Life

Text 1

Sense and mind control

Not artificial atonement

Knowledge

Positive engagement for all senses

Speak → Krsna

Mind → Krsna

Anger → demons

Genitals → children

Tongue and belly → prasadam

Texts 2 and 3

Hinders and helps

Hinders:

Too much: money, knowledge, rules, achievements

Wrong kind: thing, talking, friends

Solve with: simple living, being under the shelter of the internal energy, and living in devotee society

Helps:

Enthusiastic, confident patience

Principles with devotees as devotees have done

Practical action “endeavor executed with intelligence in Krsna consciousness”

Nine processes (pp. 28-29)

Using everything in Krsna’s service

Senses and mind in Lord’s service we use

Hindrances avoid while good help we do choose

Devotees and Society

Text 4

Loving exchange

Prasadam, gifts, confidences

Needed in mundane relationships also

Basis for ISKCON

Avoid exchanges with non-devotees

Text 5

How to Determine with whom to have the exchanges

- Types of devotees—kanista, madhyama, uttama
- Degree of faith: neophyte—starting, trying; middle—faith; highest—defined (p.48 and 57-8)
- Qualifications for initiation
 - Willingness to do austerity
 - Following guru's instructions
 - Not a show
 - Inquisitive

Basis for all advancement—chanting Hare Krsna (p.53 bottom-p55 top)

Text 6

How *Not* to Determine who is a devotee

By advancement, but not by body

Defects, low birth, if high birth must be qualified

Offense against Vaisnavas

(P63) “As soon as anyone becomes envious, he falls from the platform of paramahamsa.”

p. 65—for whom is quote written?

Loving exchange with the Vaisnavas are six

Know Vaisnavas three and how with them we mix

Based on their faith but not their bodies' hues

Absorption in Krsna

Text 7

Sweet sugar will cure

Day and night (misguided society and leaders)

Offense—clearing—pure

Ten offenses and positive alternatives (not in text; suggestions from devotees)

Offend devotee—beg forgiveness

Think demigods are equal to Visnu—be enlightened by devotee

Disobey guru—beg forgiveness

Disrespect sastra—praise the same scriptures and understand the real meaning from a devotee

Think chanting's glories are imaginary—hear the real glories

Have a mundane interpretation of chanting—here the real meaning

Commit sins on the strength of chanting—avoid sins and sincerely repent

Think chanting's an auspicious ritual—keep chanting

Instructing faithless—ask for forgiveness of the faithless' offenses and practice discrimination

Lack of faith and maintaining attachments—associate with devotees who are more advanced and who will honestly help to cut those attachments

From sraddha to nistha (from Madhurya Kadamini)

- Sraddha—in scriptures and the activities of bhakti; gained from others' preaching and from Supersoul
- Sadhu sanga—inquiring from guru
- Bhajana kriya—unsteady: false confidence, sporadic endeavor, indecision, struggle with senses, inability to keep vows, and enjoying the facilities of bhakti
- Anartha-nivrti—(stages on pp. 27-29) Anarthas come from: past sins, past piety (desire for liberation), offenses, bhakti (prestige). Types of offenses: seva offenses (all destroyed by name except committing sins on the strength of chanting). Anarthas cause: sleep, distraction, bad habits, material taste, disinterest in material topics (p.34), ignorance, false ego, attachment, hatred, and fear of death (p.13)
- Nistha—in bhakti and in quality of bhakti; steadiness in body, mind, and words; determination becomes easy

Text 8

Think of Krsna all the time

(at this point there's a "break" to an explanation of the higher stages of bhakti)

asakti—going to Krsna

bhava or rati—beginning of one of the five rasas, in either awe or equality

What we think of at death determines our next body

Control tongue and residence

Reference to "levels" of Gita chapter 12 (pure love, sadhana bhakti, working for Krsna)

Attaining one of the five rasas

Name may seem bitter but taste is so sweet

Chant and remember the whole day complete

Better and Best

Text 9

Best places

Vaikuntha → Mathura → Vrindavana → Govardhana → Radha Kunda

What does it mean that it's best to live at Radha Kunda?

Explanation of Lord Caitanya versus other sampradayas

Text 10

Best people

(vikarmis) → karmis → jnanis → bhaktas → prema bhaktas → gopis → Radharani

Serve Radha and her kunda

Serve Radha Kunda throughout one's life

Text 11

Radha and her kunda

Why so difficult to attain?

Requirements, suggestions, and benediction

Of all the worlds Radha's Kunda is most blessed

Karmis to bhaktas her prema is best

Serve her and her kunda, Lord Krsna you'll meet

Overview in metered rhyme

Senses and mind in Lord's service we use

Hindrance avoid while good help we do choose

Loving exchange with the Vaisnavas are six

Know Vaisnavas three and how with them we mix

Based on their faith but not their bodies' hues.

Name may seem bitter but taste is so sweet

Chant and remember the whole day complete

Of all the worlds Radha's Kunda is most blessed

Karmis to bhaktas her prema is best

Serve her and her kunda, Lord Krsna you'll meet

1 & 2: *niyāma* (“don’ts)

3 & 4: *yāma* (“dos”) of *sādhū-saṅga* & *bhajana kriyā*.

5 & 6: very specifically focused on how to practice *sādhū-saṅga* as an essential focus of *bhajan*.

7: introduces *kṛṣṇa-nāma-rūpa-guṇa-līlā*, which is the main *bhajan* done in association of *sādhū*s. It explains the process of *anartha-nivṛtti* which results from such *kīrtan*. (The jaundice is cured). This text also refers to the *ruci* which is inherent in *kīrtan* but only gradually dawns as *anartha-nivṛtti* proceeds.

8: *niṣṭhā* and beyond (utilize 24 hours a day in *kīrtan*), and 8 introduces the concept of *rāgātmikā* and the idea of *rāgānugā*.

What happens here is that Śrī Rūpa says, “If you do this you will essentially be living in the spiritual world.” So from text 9 the topic moves to the spiritual world. “I will essentially be living in Vṛndavana. Where should I live?”

It’s more than an evaluation of better and best; it’s relevant to the practice of *rāgānugā*, because it’s a question of where one will find *rāgātmikā*. In different locations are different *rāgātmikās* with their different flavors of *prema*.

9 says, *Vaikuṇṭha* < *Mathurā* (Krishna was born there) < *Vṛndāvana* (Kṛṣṇa has some *rāsa-līlā* there) < *Govardhana* (raised by Krishna and site of frequent intimate pastimes) < *Rādhā-Kuṇḍa*

In *Vaikuṇṭha* there aren’t any *rāgātmikās*, in *Mathurā* there are some. In *Vṛndāvana* there are many, in *Govardhana* they are more confidential, in *Rādhā-kunḍa* they are the most intimate.

10 clarifies that this gradation of places is based on the gradation of personalities who occupy those places. *karmī* < *jñānī* < *mukti* < *bhakta* < *prema-bhakta* < *gopī* < *Rādhā*.

This verse comes back from *rāgātmikā* to describing *rāgānugā-sādhana*. So we have still not crossed beyond *sādhana* by verse 10. It explains to follow the residents of *Rādhā-kunḍa* as one’s *rāgātmikās*, and do the *rāgānugā-sādhana* with transcendental affection to the love of *Rādhā-Kṛṣṇa*, throughout the 8 phases of the day. That is the highest good fortune.

11 concludes, recaps and blesses that if the reader will bathe in *Rādhā Kuṇḍa*, he or she will become blessed with *prema*.