

Nectar of Instruction
(NOI)

From
shraddha
to
prema

In Eleven Verses

Texts 1-3

shraddha

Texts 4-6

sadhu-saṅgaḥ

Text 7

bhajana-kriya
anartha-nivrittiḥ
nishTha
ruciḥ

Text 8

asaktiḥ

Texts 9-11

bhavaḥ
prema

Key themes in the Nectar of Instruction

Mind & Sense Control

Attitude

ISKCON' s Purpose

Guru and Disciple

Sadhu-sanga

Devotees (Kinds, Behavior & qualifications)

Bhakti (Stages & Development)

NOI
Text One

Maharaja Pariksit
on
Atonement

Analogies

Elephant & Bath

Thief & Police

Confessions

Real Atonement
Awakening
Dormant KC
(*Tapasya*)

Training according to
Regulative Principles
& Methodical Life

Application

**Traditional
Tapasya**

Celibacy

Austerity

Mind & Sense Control

Truthfulness

Cleanliness

Renunciation

Yoga-asanas

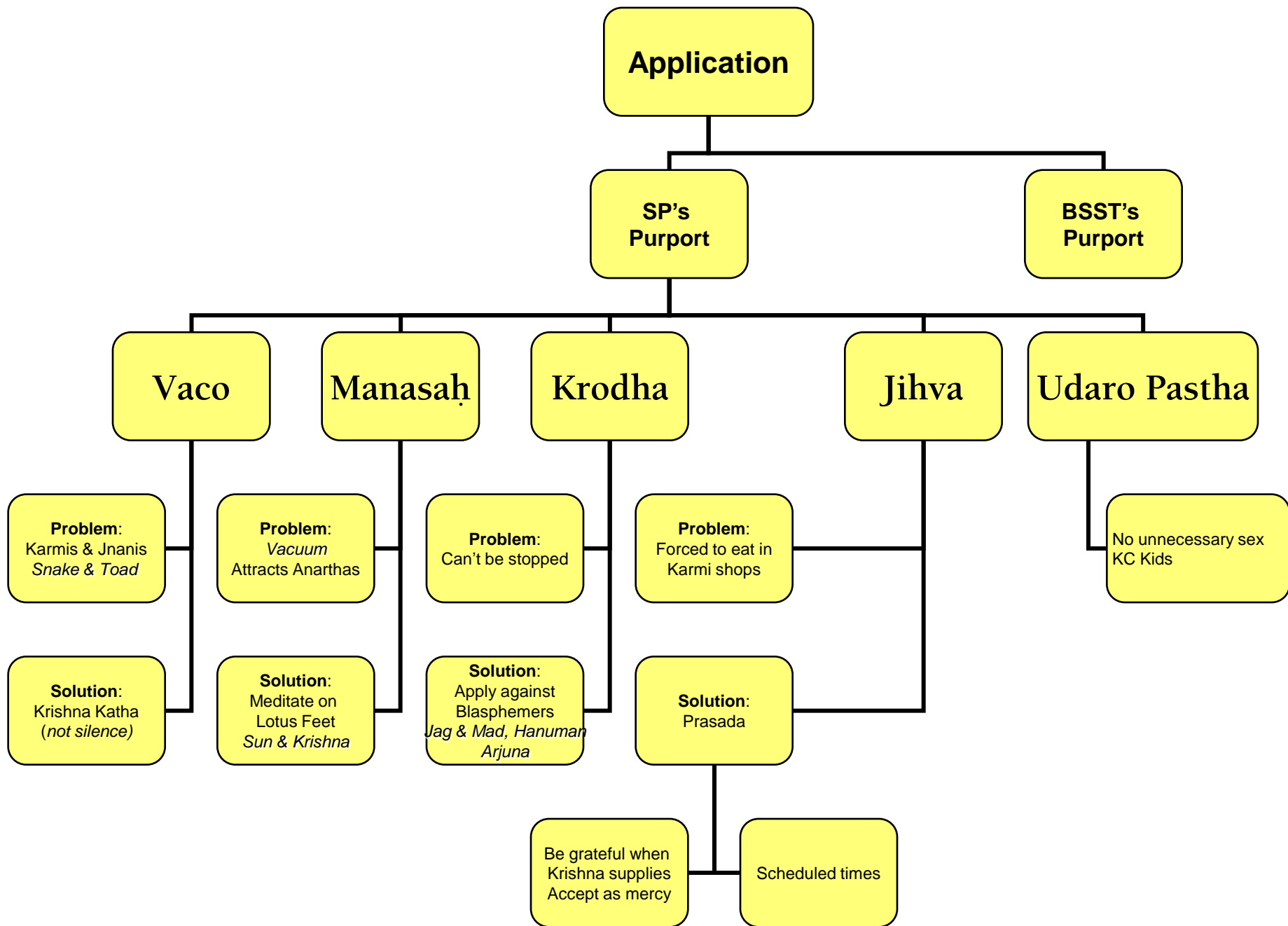
**Pancaratric Tapasya:
Rupa Goswami's Method**

Do

Practice Bhakti
Under Guru guidance
In Assoc. of Devs.

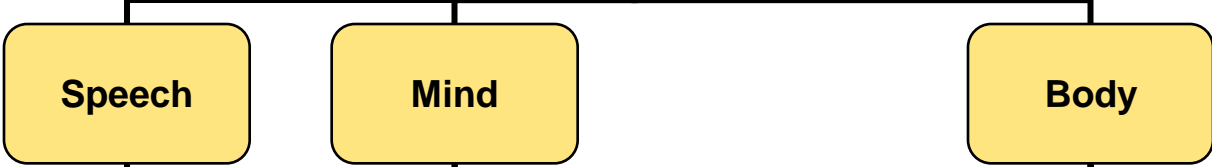
Don't

Four Regs.



BSST's Purport
Anuvritti Commentary

3 Kinds of Urges



Problem:
Prajalpa
Karmis, Jnanis &
Karma Kandis

Solution:
Hari Katha
SB 1.5.10-11

Avirodha-priti
Unrestricted
Attachment

Virodha-yukta-krodha
Anger due
to Frustration

Verses:
BVT – Prasad Prayers
CC Ant 6.227
CC Ant 6.236

Connected in straight line starting with tongue

Tongue

Belly

Genitals

Problem:
Stomach Disease

Solution:
Fasting for Ekadasi
& Festivals

Illegal:
5 types:
thinking, planning,
talking, doing &
Artificial means

Legal:
Marriage &
KC kids

6 Types of Demands

Tamo – Dead bodies

Rajo - Spicy

Sattva – Milk & Grains

Maha Tamo – Intoxicants

Prasad – Offering delicious food

Prasada (Mansion) – Visiting for food

Conclusion
The Theme of NOI

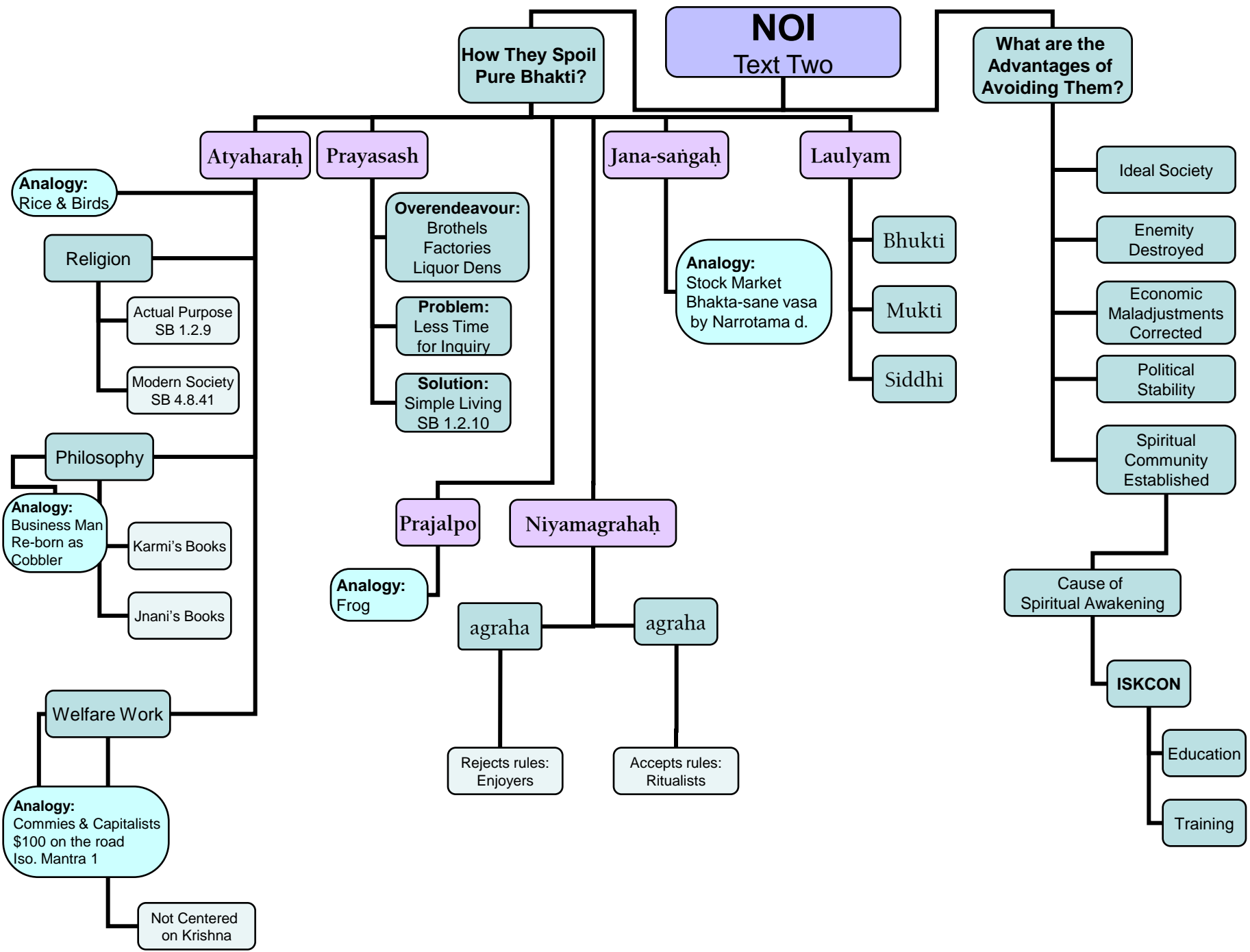
“You Can Serve Only One Master”

Senses

Go-dasa or Adanta-go:
Servant of
the senses

Krishna

Gosvami:
Controller of
The Senses
*(Qualified as a Spiritual
Master)*



NOI Text Two

How They Spoil Pure Bhakti?

What are the Advantages of Avoiding Them?

Atyaharah

Prayasash

Jana-sangah

Laulyam

Analogy:
Rice & Birds

Religion

Actual Purpose
SB 1.2.9

Modern Society
SB 4.8.41

Philosophy

Analogy:
Business Man
Re-born as
Cobbler

Karmi's Books

Jnani's Books

Welfare Work

Analogy:
Commies & Capitalists
\$100 on the road
Iso. Mantra 1

Not Centered
on Krishna

Overendeavour:
Brothels
Factories
Liquor Dens

Problem:
Less Time
for Inquiry

Solution:
Simple Living
SB 1.2.10

Prajalpo

Analogy:
Frog

Niyamagrahah

agraha

Rejects rules:
Enjoyers

agraha

Accepts rules:
Ritualists

Analogy:
Stock Market
Bhakta-sane vasa
by Narrotama d.

Bhukti

Mukti

Siddhi

Ideal Society

Enemity
Destroyed

Economic
Maladjustments
Corrected

Political
Stability

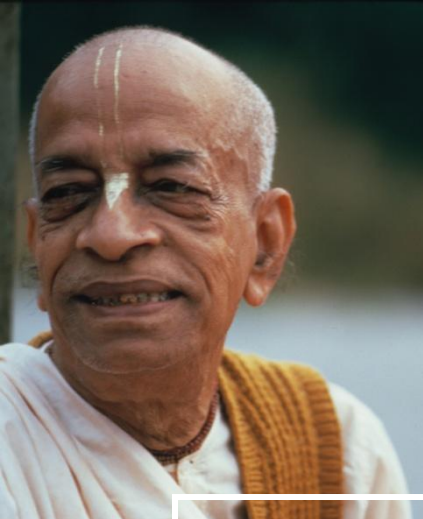
Spiritual
Community
Established

Cause of
Spiritual Awakening

ISKCON

Education

Training



NOI
Text Three

Attitude - utsahan nishchayat dhairyat
Behaviour - saṅga-tyagat
Character - tat-tat-karma
Direction - sato vritteḥ

Impetus
for
Bhakti

Favorable
Conditions

What is
NOT Bhakti?

What *IS* Bhakti?

How to Perform?

Why Perform?

Who can
Perform?

Where to
Perform?

Sentimental
Speculation

Imaginative
Ecstasy

BRS 1.1.11
anyabhilashita

Cultivation
NOT
Idle Meditation

Attachment to
Devotional
Activities

SB 7.5.23
shravanam
kirtanam

Under Guru
BG 4.34
MU 1.2.12
CC mad 19.151

PIGANUF

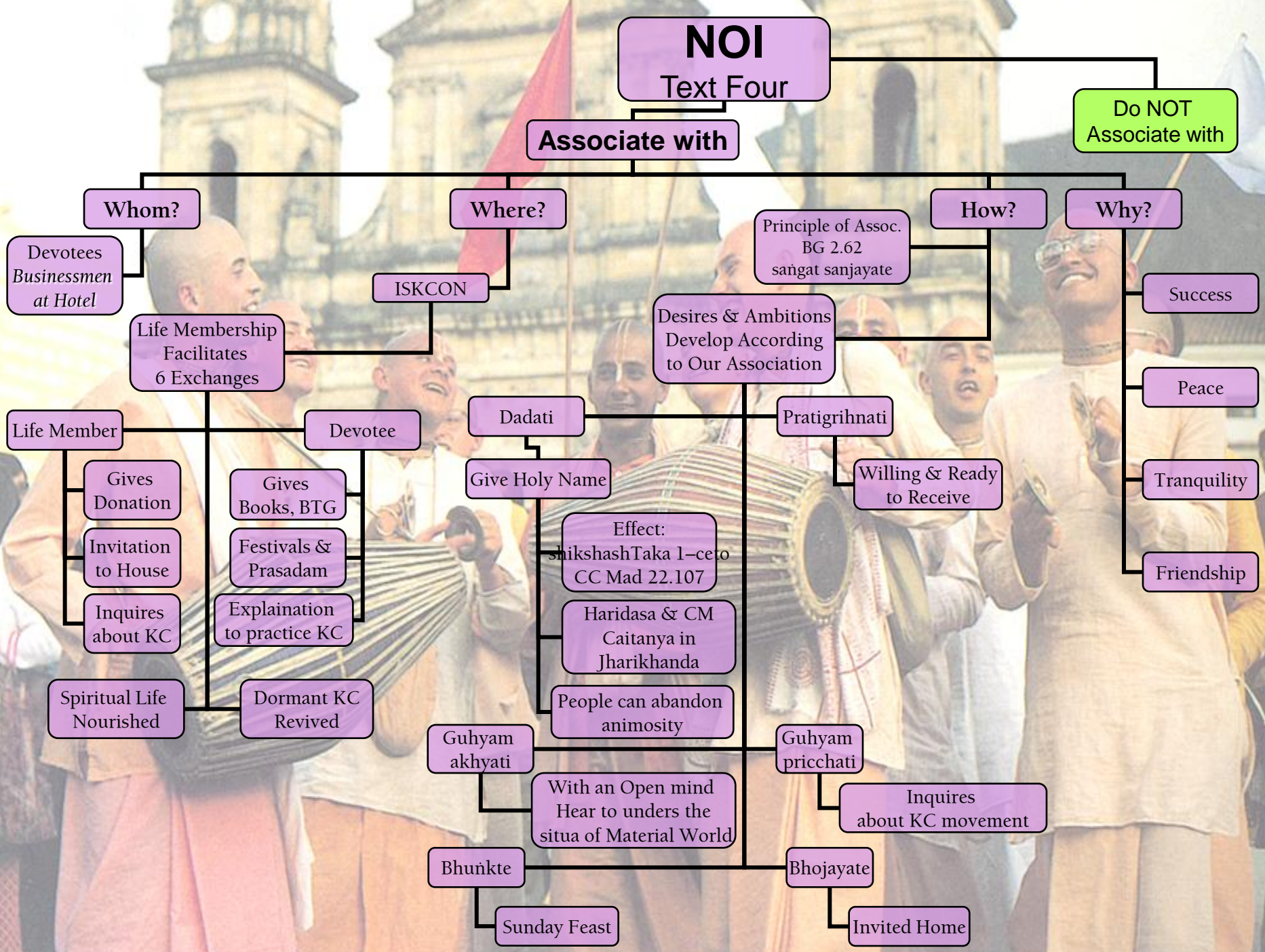
Rare

Blissful

Liberating

Any Sincere
Practitioner

ISKCON



NOI Text Four

Associate with

Do NOT Associate with

Whom?

Devotees
Businessmen at Hotel

Life Membership
Facilitates
6 Exchanges

Life Member

Devotee

Gives Donation

Invitation to House

Inquires about KC

Spiritual Life Nourished

Gives Books, BTG

Festivals & Prasadam

Explanation to practice KC

Dormant KC Revived

Where?

ISKCON

Dadati

Give Holy Name

Effect:
shikshashTaka 1-ceto
CC Mad 22.107

Haridasa & CM
Caitanya in
Jharikhanda

People can abandon animosity

Guhyam akhyati

With an Open mind
Hear to unders the situa of Material World

Bhunkte

Sunday Feast

How?

Principle of Assoc.
BG 2.62
sangat sanjayate

Desires & Ambitions
Develop According to Our Association

Pratigrihanti

Willing & Ready to Receive

Guhyam pricchati

Inquires about KC movement

Bhojayate

Invited Home

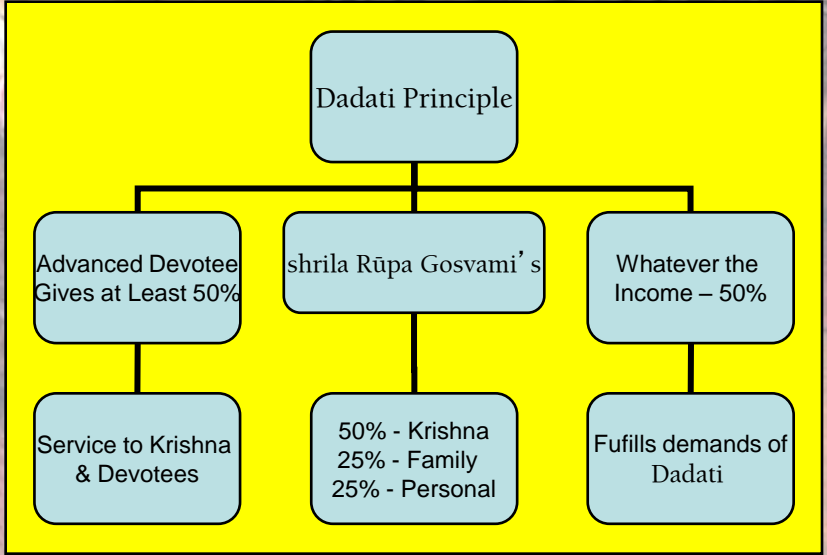
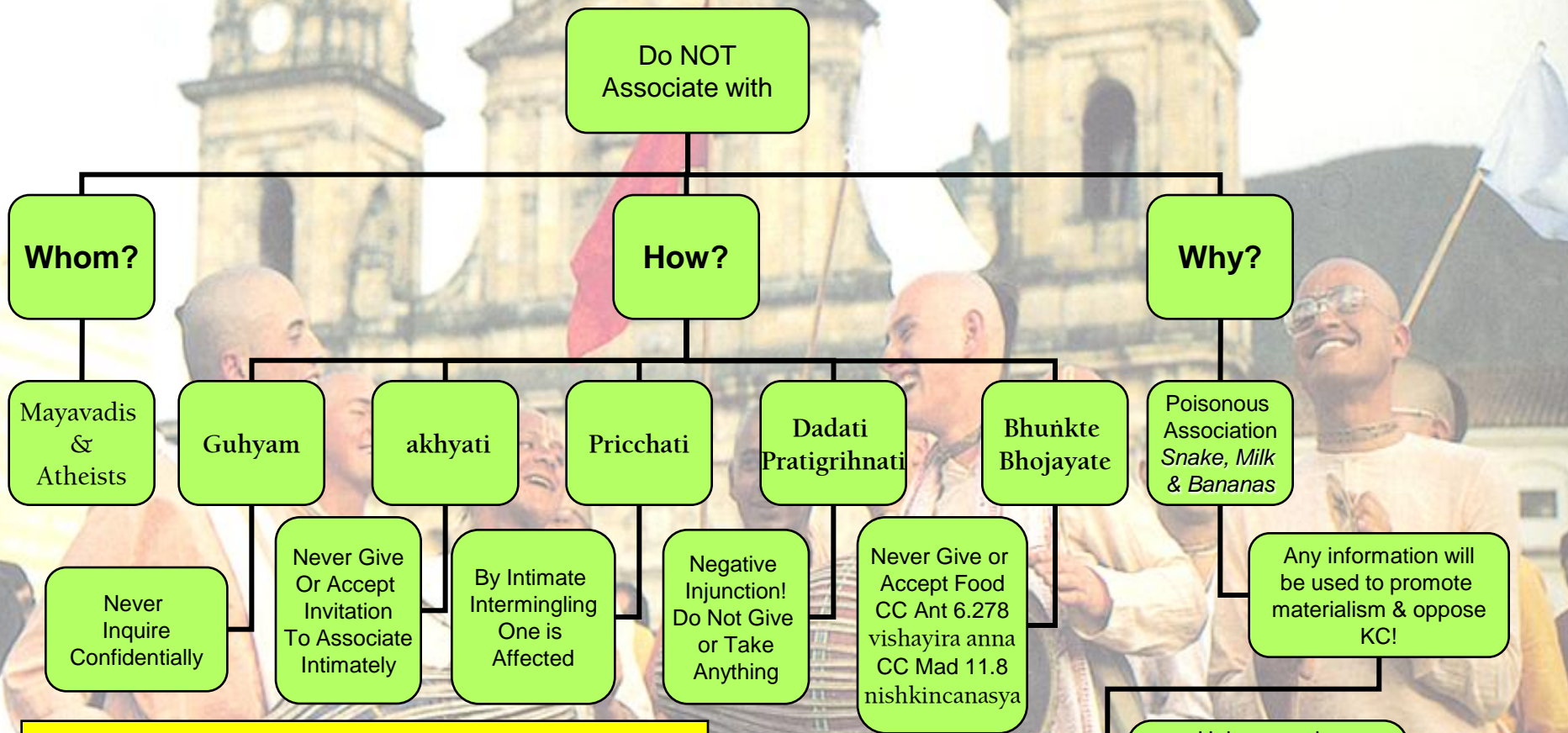
Why?

Success

Peace

Tranquility

Friendship



Unless one is very advanced he is unable to utilise everyone's contribution for furthering KC!

Principle:
We should not accept charity from Mayavadis & Atheists

NOI Text Five

KanishTha

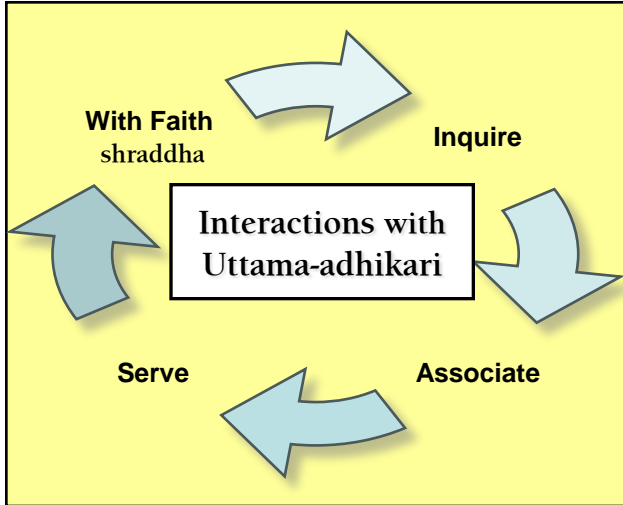
- Worships Only Deity
- Behaves Badly With Devotees
- Harinama Initiated Trying to Chant
- Pliable Faith Soft / Unsteady

Madhyama

- Prema Krishna is the Object of Love
- Kripa Merciful
- Fixed-up Surrendered to KC Process
- CC Ant. 4.192 diksha-kale bhakta
- Maitri Friends with Devotees
- Upekshah Avoids the Envious
- Inconclusive Knowledge of Sastra
- Undeterred Continues Process in Any Circumstance
- Faithful Firm in Chanting

Uttama

- Uncritical Even if a Pure Devotee Criticises
- Pure Free from Anarthas
- Without false ego or envy
- Out of great pain or regret
- Hate disease not diseased
- To protect newcomer's faith
- Self-Realised
- Seriously Engaged in Lord's Service
- Strict In Following Four Regs.
- Expounds Spreads KC
- Disinterested In Material Enjoyment
- Guru Best Guru
- Converts
- Offenseless
- BVT – Vaisnava Converts Many to Vaisnavism



Is outreach success sign of sp adv?

Yes, provided they
are the results of,
not substitutes for,
inner fulfillment

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Kanishta adhikari

- Maharaja Nimi said: Now please tell me in greater detail about the devotees of the Supreme Lord. What are the natural symptoms by which I can distinguish between the most advanced devotees, those on the middle level and those who are neophytes? What are the typical religious activities of a Vaishnava, and how does he speak? Specifically, please describe those symptoms and characteristics by which Vaishnavas become dear to the Supreme Personality of Godhead. (SB 11.2.44)

Kanishta adhikari

- Difference between `archana` and `bhajana`

By shrila Bhaktisiddhanta Sarasvati Thakura

Arcana refers to the platform of sadhana-bhakti, in which one serves the Lord to carry out the rules and regulations of the process.

One who has achieved the shelter of the Lord's holy name and is totally engaged in the attempt to serve the Lord should be considered to be on the platform of bhajana, even though his external activities may sometimes be less strict than those of the neophyte engaged in arcana.

This apparent lack of strictness, however, refers to laxity not in the basic principles of sane behavior and renunciation of sense gratification, but rather in the details of Vaishnava ceremonies.

A Kanishta adhikari may consider this lack of strictness to be a fault.

Kanishta adhikari

- Be conscious that God is everywhere, not only in the temple

shrila Madhvacarya comments that one in the lowest stage of devotional service faithfully worships the Deity in the temple but is not aware that the Supreme Personality of Godhead is actually all-pervading.

This same mentality can be seen in the Western countries, where people commit all types of sinful activities in their homes and in the street but then piously go to a church and pray to God for mercy.

Actually, God is in our home, God is in the street, God is in our office, God is in the forest, God is everywhere, and therefore God should be worshiped everywhere by the process of devotional service at His lotus feet.

Kanishta adhikari

- Kanishta devotee thinks high of himself

Being puffed up by his own ceremonial worship (atmano bhakti-darpataḥ), a kanishTha-adhikari cannot imagine that anyone is more pious or religious than he, and he is not even aware that other devotees are more advanced. Thus he cannot understand the madhyama or uttama standard of devotional service, and sometimes, because of his false pride, he :

- - criticizes the more advanced devotees of the Lord,
- - neglects them
- - simply has no understanding of their exalted position as preachers or completely self-realized souls.

Kanishta adhikari

- **Kanishta devotee is disturbed if a second-class devotee criticizes the nondevotees of the Lord**

In the name of compassion or kindness, a kanishTha-adhikari approves of the nondevotional activities of such materialistic men.

Because the kanishTha-adhikari is ignorant of the higher realms of devotional service and the unlimited transcendental bliss of Krishna consciousness, he sees devotional service merely as the religious aspect of life but thinks that life has many enjoyable and worthwhile nondevotional aspects.

Therefore he becomes angry when second-class devotees, who are experiencing that Krishna is everything, criticize the nondevotees.

Madhvacarya says that such a person, because of his rudimentary faith in Krishna, is considered a devotee, but he is bhaktadhama, a devotee on the lowest standard. If such materialistic devotees follow the rules and regulations of Deity worship, they will gradually be elevated to a higher standard and eventually become pure devotees of the Lord, unless they commit offenses against other devotees, in which case their advancement will be checked.

Kanishta adhikari

- Kanishtha devotee offends demigods
- A devotee of the Lord should not misinterpret Bhagavad-gita's injunctions against demigod worship as a license to offend the demigods, who are bona fide Vaishnavas.
- shrila Madhvacarya states, tad-bhaktanam upekshakah kuryur vishnav api dvesham. Those who neglect or show indifference to the devotees of the Lord are to be considered offenders at the lotus feet of Vishnu. Similarly, those who disrespect the demigods will become bereft of devotional service and be forced to rotate again and again within saṁsara, the cycle of birth and death.
- Pūjya devas tataḥ sada: the demigods are always to be offered respect, since they are devotees of the Supreme Personality of Godhead. If someone is envious of the demigods, he is to be considered envious of the Supreme Personality of Godhead. Similarly, one who offers sincere respect to the demigods is considered to be respecting the will of the Supreme Lord.
- A Vaishnava does not foolishly think that there are many gods. He knows that there is one Supreme Personality of Godhead. But as stated many times in shrimad-Bhagavatam, the Lord has a mission within this material world, which is to reform the conditioned living entities through the cruel laws of nature. In the Lord's mission within this world, the demigods are to be considered limbs of the Lord's body.

Examples of devotees who worshiped the demigods to get benedictions for serving Lord Krishna.

- The gopis worshiped the demigods to achieve Krishna, and

Radha worshiped the demigods to achieve Krishna. Demigods are not to be worshiped as gods.

Kanishtha adhikari

- According to shrila Jiva Gosvami, since a kanishTha-adhikari who cannot properly respect other devotees will certainly fail to offer respects to ordinary living entities who are not even devotees, a kanishTha-adhikari is useless for practical preaching work unless he comes to a higher platform of understanding.
- shrila Jiva Gosvami says, *iyam ca shraddha na shastrarthavadharana-jata*. Because the kanishTha-adhikari's faith is not actually based on the statements of Vedic literature, he cannot understand the exalted position of the Supreme Personality of Godhead within everyone's heart. Therefore he cannot actually manifest love of Godhead, nor can he understand the exalted position of the devotees of the Lord. Krishna is so glorious that Krishna's intimate associates must also be glorious. But this is unknown to a kanishTha-adhikari.
- Similarly, the essential qualification of a Vaishnava, which is to offer all respects to others (*amanina manadena kirtaniyah sada harih* [Cc. adi 17.31] is also conspicuous by its absence in a kanishTha-adhikari. If such a person, however, has faith in the Vedic literatures and tries to understand the statements of Bhagavad-gita and shrimad-Bhagavatam, he will gradually be elevated to the second-and first-class stages of devotional service.

Kanishta adhikari

- As one comes to the madhyama-adhikari platform, one is able to understand the expansions of the Supreme Lord, whereas the kanishTha-adhikari's entire knowledge of the Lord is limited to the Deity. Nonetheless, Krishna is so kind that to encourage even the lowest class of Vaishnavas He condenses all of His various forms into the Deity so that by worshiping the Deity the kanishTha-adhikari devotee is worshiping all the forms of the Lord. As the devotee makes advancement, he can understand these forms as they appear in their own way, both within this world and in the spiritual sky.
- The Deity is a particular incarnation of the Supreme Personality of Godhead. Lord Krishna can present Himself before the worshiper in five different manifestations, namely His original form as Krishna (para), His quadruple expansions (vyūha), His pastime incarnations (vaibhava), the Supersoul (antaryami) and the Deity (arca).
- Within the Deity form (arca) is the Supersoul, who in turn is included within the Lord's pastime forms (vaibhava). The Supreme Lord's vaibhava-prakasha is an emanation from the catur-vyūha. This quadruple expansion of the Lord is situated within the supreme truth, Vasudeva, who Himself is situated within the svayam-prakasha-tattva. This svayam-prakasha consists of expansions of the ultimate svayam-rūpa-tattva, the original form of Krishna within Goloka Vrindavana in the spiritual sky. This hierarchy of the expansions of the Supreme Lord in the spiritual world is realized even within the material world in terms of one's eagerness to render service to the Lord. A beginner in the lowest stage of devotional service should try to dedicate all his activities to the satisfaction of the Lord and cultivate the worship of Krishna in the temple.

Kanishtha adhikari

- Kanishtha devotee cannot appreciate the paraphernalia of the Lord
- shri Caitanya Mahaprabhu was very pleased with King Prataparudra when the King, upon receiving an outer cloth from the Lord, immediately installed it as a Deity and began to worship it as being as good as the Lord Himself. Lord shiva himself has stated, tasmad parataram devi tadiyanam samarcanam. Worship of the paraphernalia, entourage or devotees of the Lord is even better than worship of the Lord, because the Lord is more pleased by worship of His devotees and entourage than by worship of Himself personally.
- According to shrila Bhaktisiddhanta Sarasvati Thakura, the inability of the kanishtha-adhikari to appreciate the Lord's devotees, entourage and paraphernalia indicates that such a materialistic Vaishnava is still affected by the speculative understanding of the karma-vadis and Mayavadis, those who are dedicated to sense gratification and impersonal speculation about the Absolute. shrila Prabhupada often said that only the impersonalist desires to see Krishna alone; we desire to see Krishna with His cows, His friends, His parents, His gopis, His flute, jewelry, forest scenery and so on. Krishna is gorgeous in the setting of Vrindavana.
- One who is uninterested in the Lord's paraphernalia, entourage and devotees has a stunted conception of the Supreme Personality of Godhead. This must be due to contamination from the impersonal and sensuous understandings of life.
- shrila Bhaktisiddhanta Sarasvati Thakura states that after hundreds of lifetimes of faithfully worshiping the Deity of Lord Vasudeva with external paraphernalia, one realizes the true nature of His transcendental name and mantras, and the bondage of one's materialistic mentality slackens.

Madhyama adhikari

Every living entity within the material world is eternally a minute fragmental portion of the Supreme Personality of Godhead. *Mamaivamsho jiva-loke jiva-bhūtaḥ sanatanah* (Bg. 15.7).

But because of the influence of *maya* the puffed-up conditioned souls become inimical to the service of the Lord and the Lord's devotees, choose leaders among the materialistic sense gratifiers, and thus engage busily in a useless society of the cheaters and the cheated, a society of the blind leading the blind into a ditch.

Although the community of Vaishnavas is sincerely eager to serve the conditioned souls by bringing them back to their constitutional position, by *maya*'s influence the materialistic living entity becomes hardhearted and rejects the mercy of the Lord's devotees.

Madhyama adhikari

Madhyama adhikari should avoid atheists
to avoid getting polluted and
to save them from degrading further

According to shrila Bhaktisiddhanta Sarasvati Thakura, although a second-class devotee is eager to preach to the innocent conditioned souls, he SHOULD AVOID the atheistic class of men so that he will not become disturbed or polluted by their association.

shrila Vishvanatha Cakravarti Thakura has confirmed that a Vaishnava should be indifferent to those who are envious of the Supreme Lord.

It is practically seen that when such persons are informed of the glories of the Supreme Personality of Godhead, they attempt to ridicule the Supreme Lord, thus further deteriorating their polluted existence.

In this connection shrila Vishvanatha Cakravarti Thakura has quoted from the Tenth Canto of shrimad-Bhagavatam (10.20.36): “Sometimes in autumn the water falls down from the tops of the hills to supply clean water, and sometimes the water stops. Similarly, sometimes great saintly persons distribute clear knowledge, and sometimes they are silent.”

Madhyama adhikari

Don't imitate a pure devotee in exhibiting aversion toward demons

In this regard, shrila Jiva Gosvami has mentioned that although the first-class devotee of the Lord may at times exhibit apparent hatred toward the demons because of entering the mood of the Lord's pastimes, the intermediate devotees should avoid such feelings.

Madhyama adhikari

Keep distance from envious, but
meditate upon ways to save them

According to shrila Vishvanatha Cakravarti Thakura, if a Vaishnava preacher encounters one who is envious of him, the preacher should remain far away from such an envious person. But the Vaishnava preacher may meditate upon ways to save the envious class of men. Such meditation is called sad-acara, or saintly behavior.

shrila Jiva Gosvami has mentioned Prahlada Maharaja as an example of a saintly person. In shrimad-Bhagavatam (7.9.43) there is the following statement by Prahlada : naivodvije para duratyaya-vaitaranyas

Although a Vaishnava preacher constantly meditates on the welfare of all living entities, he will not associate with those who are unreceptive to the message of the Supreme Lord, Krishna. In this regard shrila Vishvanatha Cakravarti Thakura states that even Bharata Maharaja, Vyasadeva and shukadeva Gosvami do not exhibit their mercy indiscriminately.

Madhyama adhikari

Discrimination of a Madhyama adhikari is not lack of mercy

shrila Bhaktisiddhanta Sarasvati Thakura has given an elaborate explanation to prove that the discrimination employed by a madhyama-adhikari preacher does not at all show a lack of mercy.

He states that upeksha, or neglect, as mentioned in this verse, is the proper medicine for those who are inimical to the Supreme Lord and His devotees.

Indifference from the preacher checks feelings of hostility on both sides. Although there is a Vedic injunction that one should cut out the tongue of a person who offends the Supreme Lord and His devotees, in this age it is best simply to avoid potential offenders and thus prevent them from committing further sinful activities against the Vaishnavas.

Madhyama adhikari

Discrimination of a Madhyama adhikari is not lack of mercy

It is the duty of a Vaishnava preacher to point out the futility of any process besides surrendering to the Supreme Lord.

An envious person, however, will resent such strong preaching by a Vaishnava and disrespect him, considering the devotee to be unnecessarily criticizing others. Such a person, who cannot appreciate the mercy of Vaishnavas, should be neglected. Otherwise, according to shrila Bhaktisiddhanta Sarasvati Thakura, his cheating mentality will increase day by day.

Madhyama adhikari

Discrimination of a Madhyama adhikari is not lack of mercy

Those who are not attracted to the saṅkirtana movement of shri Caitanya Mahaprabhu and who disrespect the faithful servants of Lord Caitanya, considering their strong statements about the saṅkirtana movement to be obstacles to their own worship of the Lord, will never be able to fix their minds on Krishna, but will gradually fall down from the path of devotion by confusing the external activities of the material world with the actual worship of the Supreme Personality of Godhead, Krishna.

Madhyama adhikari

The Foolish concept of mercy and equal vision

shrila Bhaktisiddhanta Sarasvati Thakura has strongly rejected those foolish persons who, under a plea of mercy and equal vision, perceive that a faithless person is also a devotee of the Supreme Lord and who thus try to thrust the hari-nama, or holy name of God, upon such offensive people.

shrila Bhaktisiddhanta has stated, “When childish people think themselves maha-bhagavatas and act in defiance of the Vaishnava spiritual master, such behavior simply holds them back from receiving the mercy of the Vaishnava guru. Bewildered by false ego, these self-proclaimed devotees gradually become fit to be ignored by pure devotees on the intermediate platform and are cheated of the mercy that comes from the devotees’ satisfaction.

Madhyama adhikari

The Foolish concept of mercy and equal vision

Thus they become asadhu by constantly committing offenses against the devotees who preach the holy name of Krishna. Pure devotees, therefore, in all circumstances display indifference to those who falsely imagine themselves to be vishuddha-bhaktas, or pure devotees of the Lord. This indifference is an excellent manifestation of their mercy.”

In other words, those who criticize the Vaishnava preachers on the second-class platform for discriminating between those who are fit to receive the Lord's mercy and those who are simply envious are misunderstanding the mission of the Lord. (eg) Even such a great Vaishnava as shukadeva Gosvami, one of the twelve mahajanas in this universe, expressed his contempt for the evil Kamsa.

Madhyama adhikari

A discriminating Vaishnava is not an envious person

shrila Jiva Gosvami has pointed out that even though the maha-bhagavata devotee may act on the second-class platform for preaching, his rejection of the envious living entities does not obstruct his vision of the Lord as all-pervading.

Rather, when a first-class devotee or even a second-class devotee rejects the atheistic class of men, he is expressing the mission of the Supreme Personality of Godhead.

A first-class or second-class Vaishnava never actually becomes envious of another living entity, but out of intense love for the Supreme Lord he becomes angry when the Lord is offended. Also, understanding the Lord's mission, he discriminates according to the position of a particular living entity. To consider such a Vaishnava preacher an ordinary, envious person, or to consider him sectarian because of his proclamation of pure devotional service as the most exalted of all methods of spiritual advancement, reflects a materialistic vision called vaishnave jati-buddhiḥ or gurushu nara-matiḥ. Such an offense drags the offender down to a hellish condition of life by the laws of nature.

Madhyama adhikari

Uttama adhikari is prepared to offer respects even to a demon

On the other hand, if it is the Lord's desire, a pure devotee can offer his respects to all living beings. For example, shrila Jiva Gosvami mentions that Uddhava and other pure devotees of the Lord were always prepared to offer respectful obeisances even to such persons as Duryodhana.

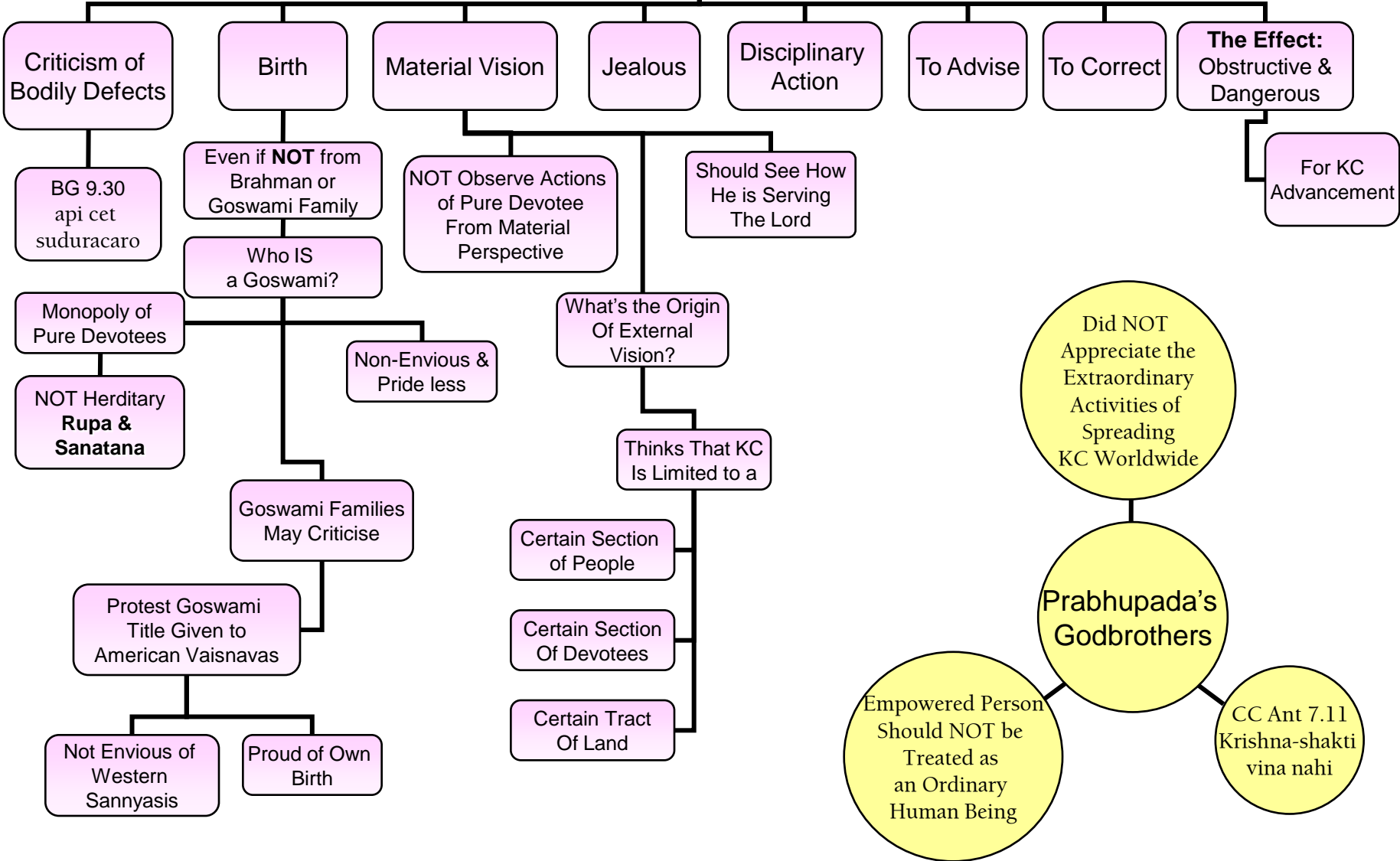
Madhyama-adhikaris, however, should not imitate such uttama-adhikari behavior.

In this connection, the distinction between madhyama-adhikari and uttama-adhikari is stated by shrila Vishvanatha Cakravarti Thakura as follows. A madhyama-adhikari cannot at any time perceive the presence of the Supreme Lord within all living beings, whereas an uttama-adhikari, however he acts on the second-class platform to carry out the Lord's mission, is aware that every living entity is ultimately a forgetful Krishna conscious living entity. Therefore, although a devotee may externally engage four different types of behavior, as mentioned in this verse—namely, worship of the Lord, friendship with the devotees, preaching to the innocent and rejection of the demons—he is not necessarily on the second-class platform, since an uttama-adhikari also may exhibit these symptoms to carry out the Lord's mission.

In this regard, shrila Bhaktisiddhanta Sarasvati Thakura mentions that it is the duty of the madhyama-adhikari to extend himself as the right hand of the uttama-adhikari, vowing to work for the benefit of others and offering to help in distributing love of Krishna.

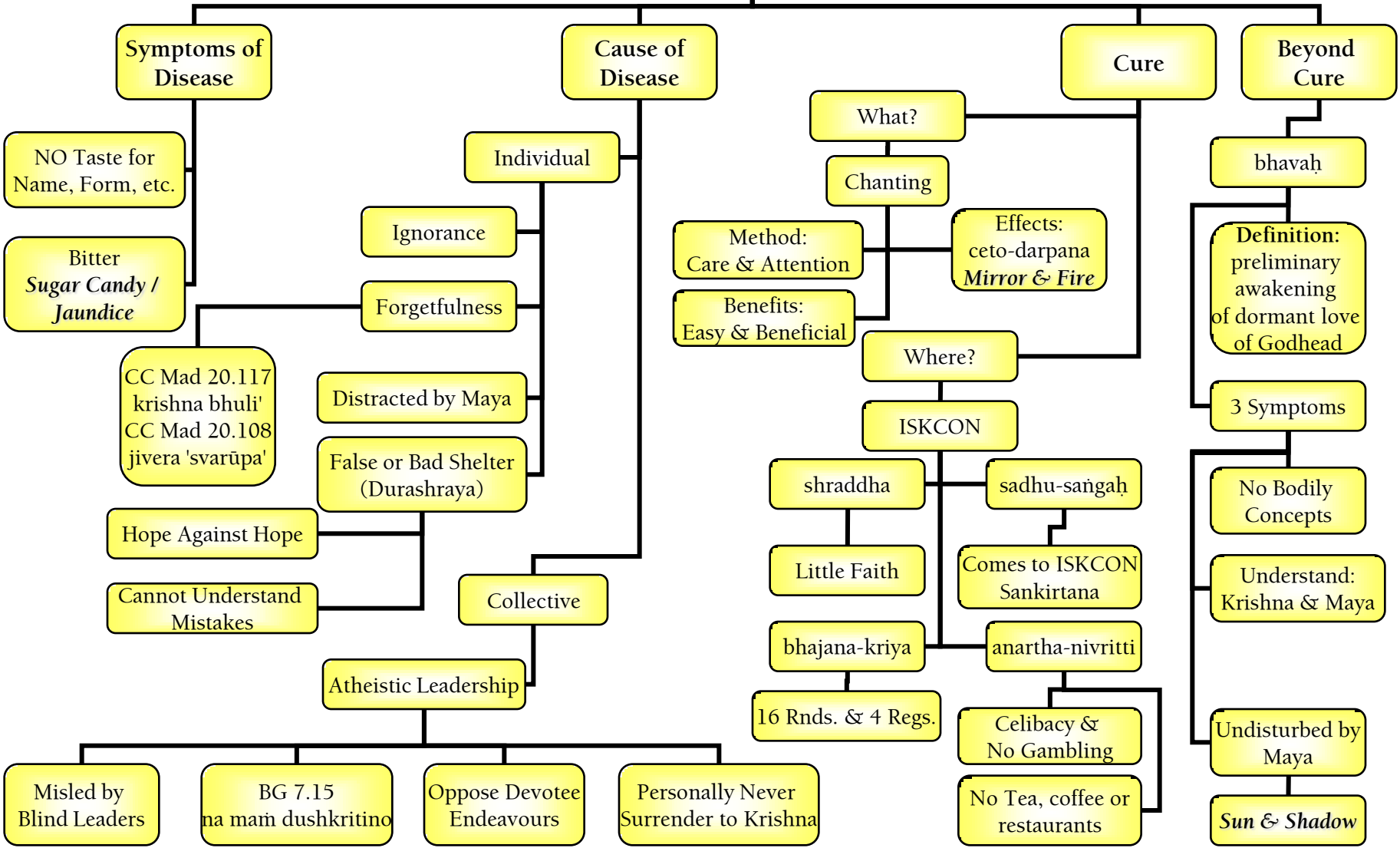
NOI
Text Six

Offences
Against A Pure Devotee

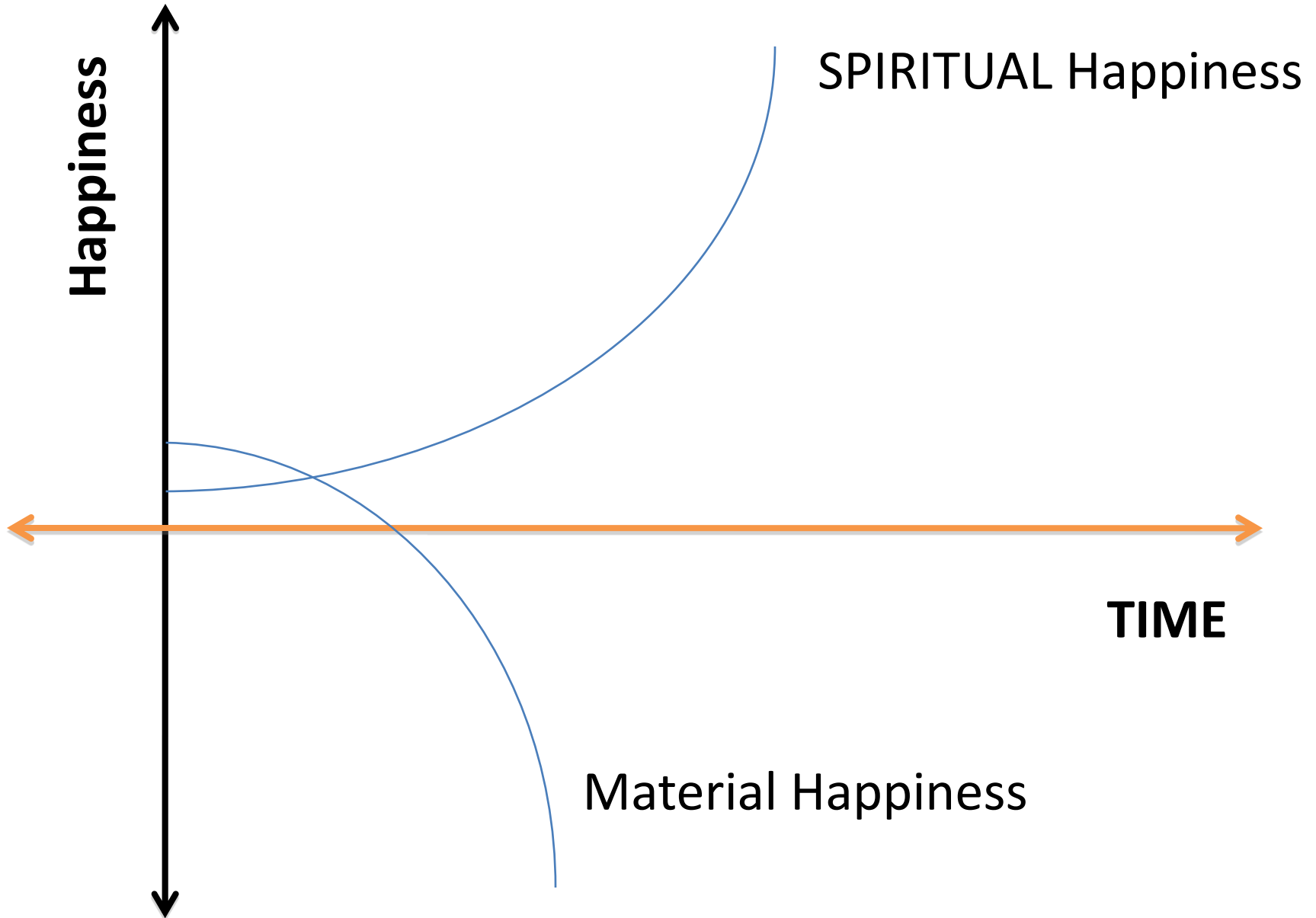


NOI
Text Seven

Principles of Chanting



HAPPINESS CURVES



SPIRITUAL HAPPINESS (18.37)



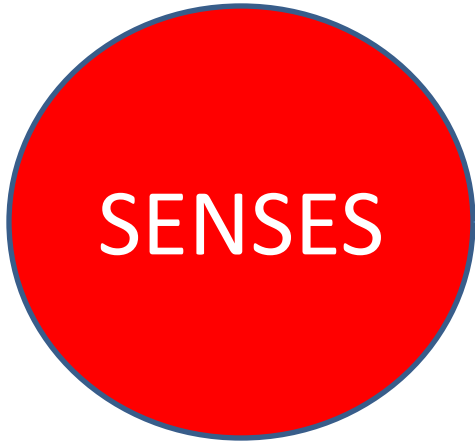
MATERIAL HAPPINESS (18.38)



P: Poison

N: Nectar

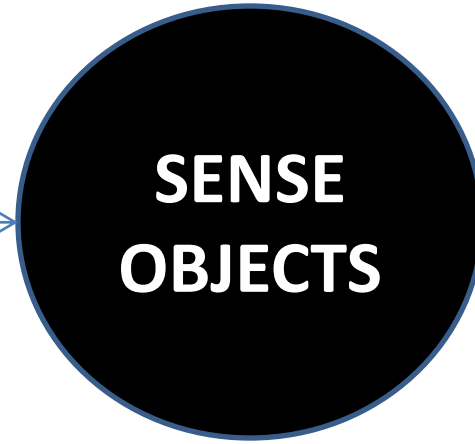
TEMPORARY



Desire to enjoy



TEMPORARY



BG 5.22

ETERNAL



Desire to Serve



ETERNAL



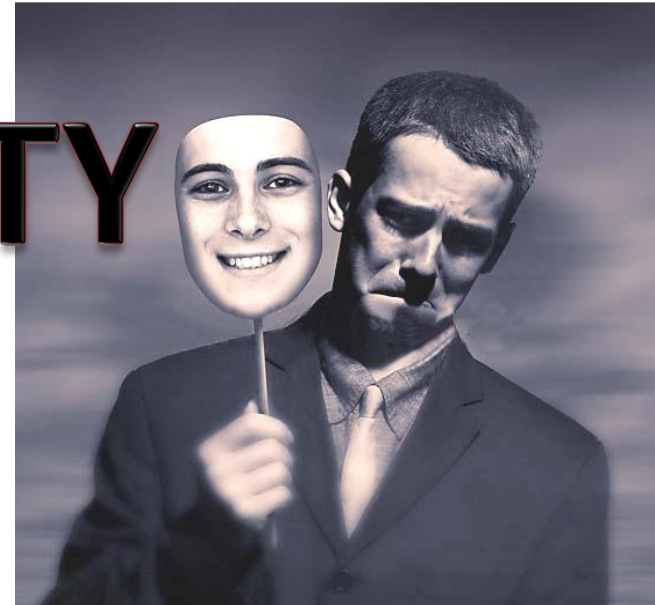
BG 6.28

LET's Make Our Intelligence FIT

F : FUTILITY

I : INSUBSTANTIALITY

T : TEMPORALITY



“DIVE” DEEP INTO KRISHNA CONSCIOUSNESS

D : Duration

I : Intensity

V : Variety

E : Extent

SING your way to happiness

S : Special

I : Increasing

N : Non-dependent

G : Generous

How to make I > M

C : Conviction - int

**C : Commitment -
heart**

How to make I > M

Mother – Intelligence

Child – Mind

Doctor - Guru

Medicine – Holy Name

NO1
Text Eight

Why to Train?

- Friend
- Impressions
- Dangerous
- Function at Death
 - Creates Next Body
 - ADVICE: Train Mind To Think of Krishna
- Think of Krishna NOT Birth

How to Train?

- Reside
 - In Vraja
 - Under Shelter of Advanced Devotees
 - Think of Krishna and Pastimes
- Process
 - Remembrance of Krishna and Eternal Associates
 - With Feeling
 - Under Direct Guidance of a Particular Associate of Krishna
 - Sadhana
spiritual practices executed while in stage of bondage
 - Sadhya
God realization
- How to Serve?
 - Different Stages of Remembrance*

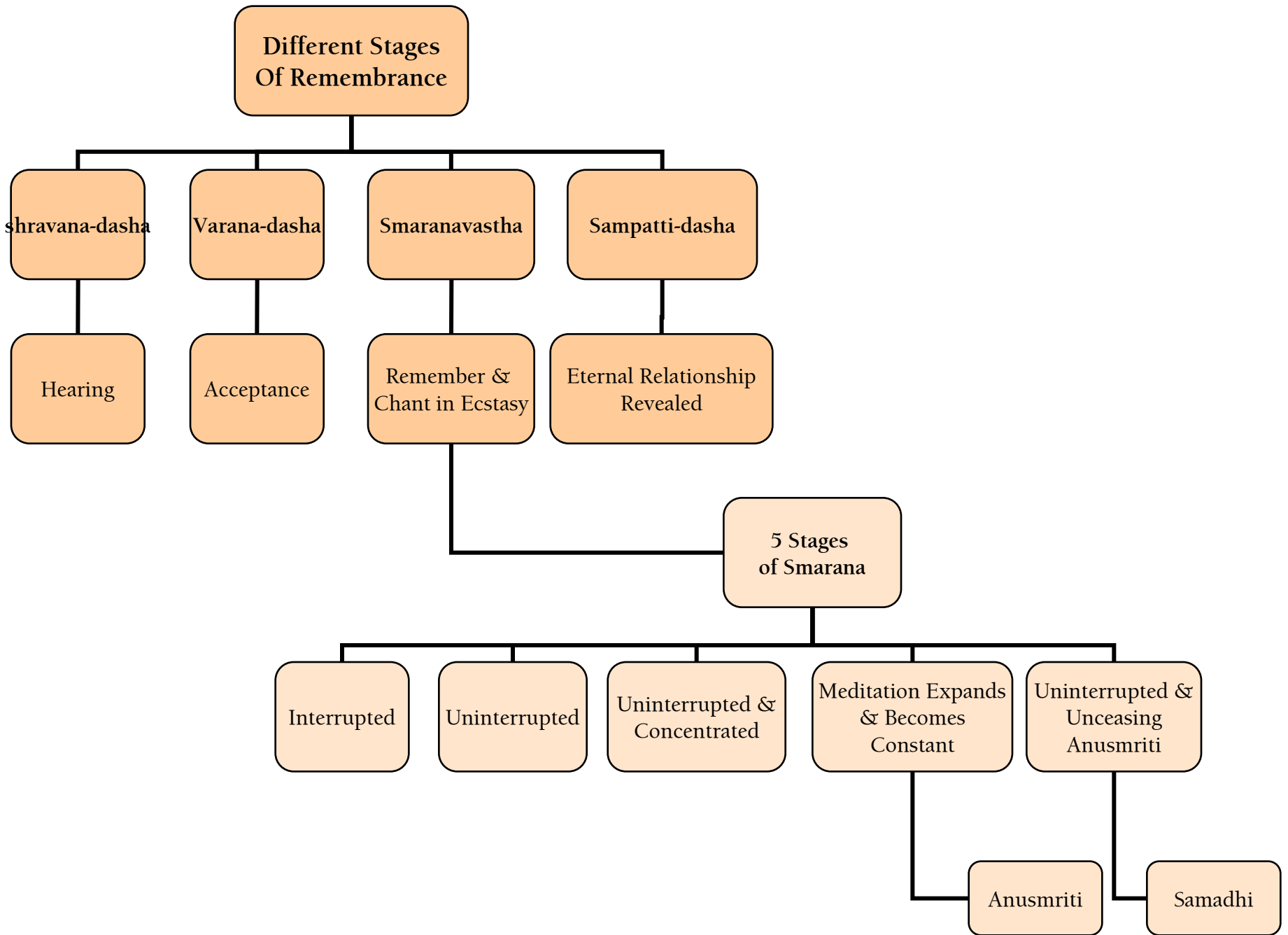
Look at the mind
before you look with the mind

M: Magnifies problems

I: Imagines pleasures

N: Neglects opportunities

D: Denies realities



NO1
Text Nine

Hierarchy of Holy Places

Vaikuntha

Mathura

Vrindavana

Govardhana Hill

Radha-kunda

Spiritual World;
Transcendental
Realm

¾ of
Total Creation

Superior to
Material World

Where
Krishna
Appeared

Located in
Material World

12 Forests
(dvadasha-vana)

Famous for
Krishna's
Pastimes

Krishna Lifted

Krishna
Tends Cows

Rendezvous
with
Shri Radha

At the Foot of
Govardhana Hill

Advanced Souls
Reside

Rediscovered
by
Lord Caitanya

Excavated by
Six Goswamis

Love of Krishna
Over-flows

Site of Many
Loving Pastimes

Most Dear to
Gaudiya
Vaisnavas

Not Other
Vaishnava
sampradayas

Or Those NOT
Engaged in
Devotional
Service

How spiritual dham manifests in the material world

**Universe like a
mainframe computer
with different levels of
access to different users
based on their adhikara**

How can we see the dhama?

Integrate

1. Scriptural description

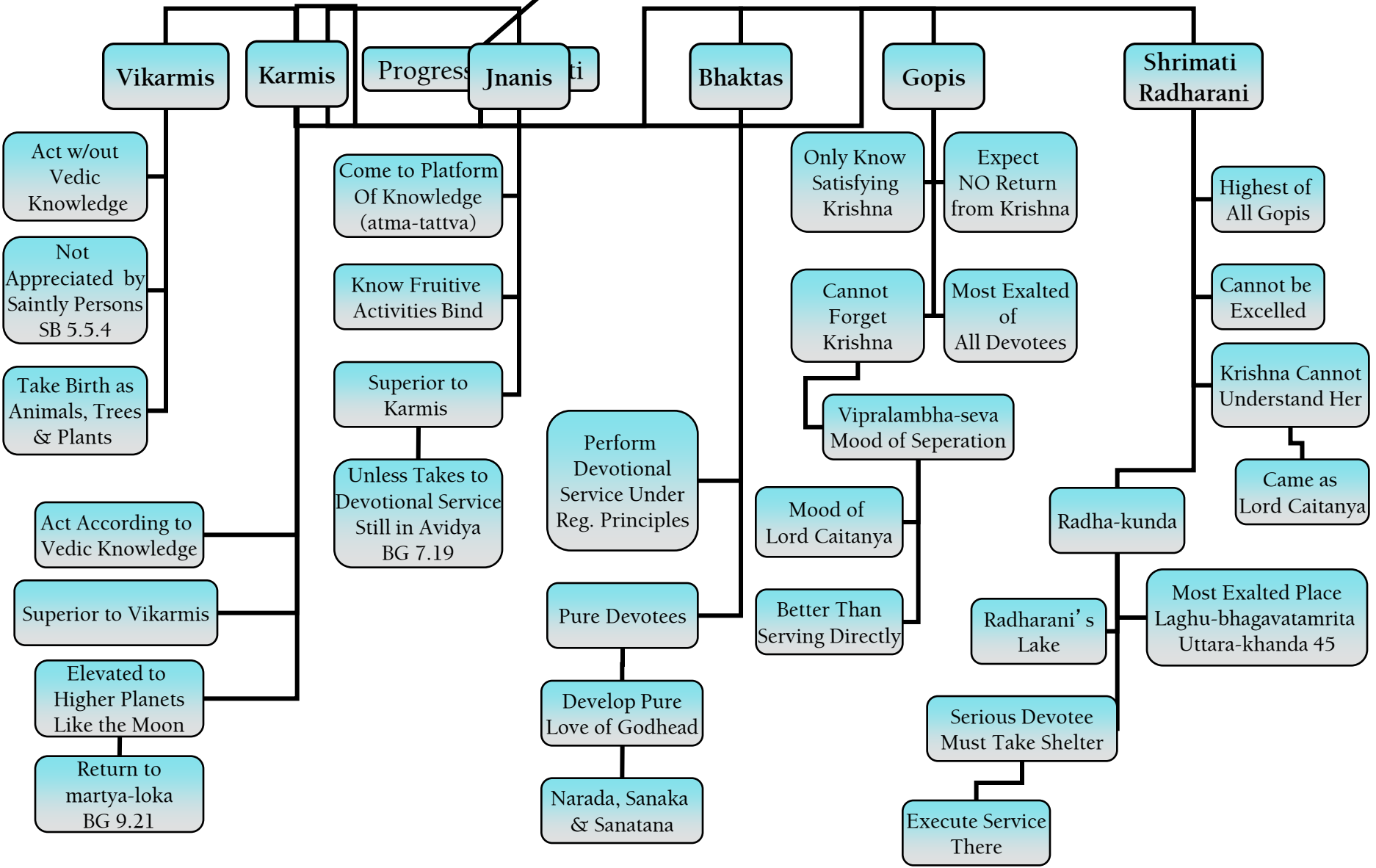
with

2. Sensory perception

and pray for

3. Spiritual revelation

NOI
Text Ten



Vikarmis

Karmis

Progress

Jnanis

Bhaktas

Gopis

Shrimati Radharani

Act w/out Vedic Knowledge

Not Appreciated by Saintly Persons SB 5.5.4

Take Birth as Animals, Trees & Plants

Act According to Vedic Knowledge

Superior to Vikarmis

Elevated to Higher Planets Like the Moon

Return to martya-loka BG 9.21

Come to Platform Of Knowledge (atma-tattva)

Know Fruitive Activities Bind

Superior to Karmis

Unless Takes to Devotional Service Still in Avidya BG 7.19

Perform Devotional Service Under Reg. Principles

Pure Devotees

Develop Pure Love of Godhead

Narada, Sanaka & Sanatana

Only Know Satisfying Krishna

Cannot Forget Krishna

Vipralambha-seva Mood of Seperation

Mood of Lord Caitanya

Better Than Serving Directly

Expect NO Return from Krishna

Most Exalted of All Devotees

Radha-kunda

Radharani's Lake

Serious Devotee Must Take Shelter

Execute Service There

Highest of All Gopis

Cannot be Excelled

Krishna Cannot Understand Her

Came as Lord Caitanya

Most Exalted Place Laghu-bhagavatamrita Uttara-khanda 45

NOI
Text Eleven

Serving Radha-kunda

