

## Nectar of Instruction Texts 7-8: Absorption in Krishna

| Stages of anartha-nivritti | limited               | pervasive | Almost complete | complete               | absolute    |
|----------------------------|-----------------------|-----------|-----------------|------------------------|-------------|
| <i>Sraddha</i>             |                       |           |                 |                        |             |
| <i>Sadhu-sanga</i>         |                       |           |                 |                        |             |
| <i>Bhajana-kriya</i>       | Aparadha, from bhakti |           | past sins       |                        |             |
| <i>Anartha nivritti</i>    |                       |           |                 |                        |             |
| <i>Nistha</i>              |                       | aparadha  |                 | Past sins, from bhakti |             |
| <i>Ruci</i>                |                       |           |                 |                        | From bhakti |
| <i>Asakti</i>              |                       |           |                 |                        | Past sins   |
| <i>Bhava or rati</i>       |                       |           | aparadha        |                        |             |
| <i>prema</i>               |                       |           |                 | aparadha               |             |
| <i>Krsna's association</i> |                       |           |                 |                        | aparadha    |

|                         | activity  | symptoms   | Types?   |
|-------------------------|---|--|--|
| <i>Sraddha</i>          | Believes Krsna is God and that spiritual perfection is attainable           |  |  |
| <i>Sadhu-sanga</i>      | Spends time with devotees assisting them with bhakti                        | May sometimes experience shadow or reflective ecstasy                        |  |
| <i>Bhajana-kriya</i>    | Regularly does the nine processes under a guru's guidance; takes initiation | Relief from all distress<br>Engaged in real welfare work for the whole world | Steady and unsteady  |
| <i>Anartha nivritti</i> | Gives up sinful life and works at removing offenses and sinful tendencies   | Doesn't eat meat, have illicit sex, gamble, or take intoxication.            | Getting free from anarthas of past sins, past piety, offenses, and weeds that grow with bhakti |
| <i>Nistha</i>           | Uses his body, mind, and words in Krsna's service constantly                | Sinful tendencies and anarthas almost gone                                   | Steadiness in bhakti and steadiness in the qualities of bhakti                                 |
| <i>Ruci</i>             | Never feels fatigue while doing bhakti                                      | Happiness deriding liberation<br>Difficult attainment/rarity                 | Depending on excellent of  |

|                      |                                     |  |  |
|----------------------|-------------------------------------|--|--|
|                      |                                     |  | elements or not depending                          |
| <i>Asakti</i>        | Is automatically drawn toward Krsna |  |  |
| <i>Bhava or rati</i> | Beginning to awaken rasa            | <ul style="list-style-type: none"> <li>• Reserved and perseverant.</li> <li>• Detached from all material attraction.</li> <li>• does not long for any material respect</li> <li>• certain that Krishna will bestow His mercy</li> <li>• eager to serve the Lord attached to the chanting of the holy names</li> <li>• Eager to describe the transcendental qualities of the Lord.</li> <li>• pleased to live in a place where the Lord's pastimes are performed</li> </ul> | In awe and reverence or with a feeling of equality |
| <i>prema</i>         | Serves the Lord in his eternal rasa | All senses enlivened in love for Krishna<br>Incalculable bliss<br>Attracts Krishna   |  |

### From Sraddha to Prema Summary of Madhurya Kadambani

| Stages of spiritual advancement    | Description – these stages may reflect years or lifetimes of developing spiritual consciousness  | Consciousness   |                   | Progress of Anartha Nivritti –<br>For anarthas from |                    |                                   |
|------------------------------------|--|-----------------|-------------------|---|--------------------|-----------------------------------|
|                                    |  | Serving Oneself | Serving Krishna   | Past activities-good/bad                            | Offenses           | Wealth, worship, etc. from bhakti |
| sraddha-faith                      | Firm trust in scriptures dealing with devotional service. Desire to enthusiastically follow spiritual practices. Beginning of all auspiciousness and relief of material distress.  | absolute        | particle or spark | -----   | -----              | -----                             |
| sadhu-sanga-devotional association | Inquires about proper conduct and practices from guru. Develops relations with devotees and takes association from advanced devotees.  | absolute        | trace             | -----   | -----              | -----                             |
| bhajana-kriya devotional activity  | Unsteadily engaged in spiritual practices. Accepts initiation from a bona-fide spiritual master. Progresses through false confidence, sporadic endeavor, indecision, struggle with | full            | partial           | almost complete                                     | partially complete | partially complete                |

|                                     |  |             |             |          |                 |          |
|-------------------------------------|--|-------------|-------------|----------|-----------------|----------|
|                                     | the senses, inability to uphold vows, and enjoying the facilities of bhakti.   |             |             |          |                 |          |
| <b>anartha-nivritti</b><br>clearing | The process of clearing the anarthas, unwanted qualities within the heart, such as lust, anger, greed, pride, etc., is present throughout all of the stages of spiritual advancement, mainly between the stages of bhajana-kriya and nistha, and is achieved primarily through the hearing and chanting of the Lord's name in the association of other devotees. Anarthas have 4 sources: from past sins, from past pious activities, from offenses, and from bhakti, such as enjoying wealth or worship. This process relieves the devotee of the 5 forms of ignorance, or material distresses, from which tendencies arise towards sinful or pious activities resulting in fortune or misfortune. These are ignorance or illusion, false ego, attachment, hatred, and fear of death. |             |             |          |                 |          |
| <b>nistha-steadiness</b>            | Steadily engaged in devotional activities. Characterized by absence of 5 items: lethargy or excessive sleep, distraction, indifference, bad habits, and taste for material enjoyment. Though still present, modes of passion and ignorance are ineffectual. Intensity and ease for hearing, chanting, and other services.  | almost full | pervasive   | complete | pervasive       | complete |
| <b>ruci-taste</b>                   | Steady practice becomes propelled by its own energy. Taste for devotional activities vastly greater than attraction for anything else. 2 types: depending on quality of favorable elements and environment; and experiencing great pleasure from any practice of hearing and chanting.   | pervasive   | almost full | -----    | -----           | absolute |
| <b>asakti-attachment</b>            | Focus and main subject of spiritual practices is simply Krishna, rather than the devotional activities themselves. Mind automatically withdraws from material topics and spontaneously absorbs itself in the Lord without effort. Lord seems almost visible, or very close.  | partial     | full        | absolute | -----           | -----    |
| <b>rati or bhava-emotion</b>        | Mature attachment and emotion for the Lord. One is entering into pure goodness. Intense hankering to associate with Krishna. Uproots all ignorance. Begin experiencing eternal relationship with the Lord. Rarely achieved and derides concept of liberation.  | shadow      | complete    | -----    | almost complete | -----    |
| <b>prema-love</b>                   | Pure love for the Lord. All emotions are bound to His name, form, qualities, and pastimes. As like a magnet, Krishna is attracted to the devotee and reveals His form, fragrance, voice, touch, and taste, thus overwhelming the senses of the devotee. Devotee takes no heed of any obstacles to devotional life. Loses all sense of self. Spends life experiencing presence and separation of the Lord.  | absent      | absolute    | -----    | complete        | -----    |

1. Offend devotee
2. Think demigods are equal to Visnu
3. Disobey guru
4. Disrespect sastra
5. Think chanting's glories are imaginary
6. Have a mundane interpretation of chanting
7. Commit sins on the strength of chanting
8. Think chanting's an auspicious ritual
9. Instructing faithless
10. Lack of faith and maintaining attachments
11. Inattention—Bhaktivinoda says one cannot make progress in the others until he deals with this one; Visvanatha says that these are symptoms of the others.
  - Sleepiness
  - Distraction
  - Lack of understanding importance

Bhagavad-gita, chapter 12:

Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me. Thus you will live in Me always, without a doubt.

My dear Arjuna, O winner of wealth, if you cannot fix your mind upon Me without deviation, then follow the regulative principles of bhakti-yoga. In this way develop a desire to attain Me.

If you cannot practice the regulations of bhakti-yoga, then just try to work for Me, because by working for Me you will come to the perfect stage.

If, however, you are unable to work in this consciousness of Me, then try to act giving up all results of your work and try to be self-situated.

If you cannot take to this practice, (refers to the practice of bhakti) then engage yourself in the cultivation of knowledge. Better than knowledge, however, is meditation, and better than meditation is renunciation of the fruits of action, for by such renunciation one can attain peace of mind.

Gita 12.8-12