*Harinäma-sankértana*: the Most Precious Gift of Our Gauòéya-Sampradäya

*Lecture given on the occasion of Çréla Bhaktisiddhänta Sarasvaté Öhäkura’s disappearance day, October 2001, at Kåñëa-BalaRäma temple, Våndävana.*

[*Śrīmad Bhāgavatam*](http://vedabase.net/sb/en)10.29.10-11:

[*duḥsaha*](http://vedabase.net/d/duhsaha)*-*[*preṣṭha*](http://vedabase.net/p/prestha)*-*[*viraha*](http://vedabase.net/v/viraha)*-*

[*tīvra*](http://vedabase.net/t/tivra)*-*[*tāpa*](http://vedabase.net/t/tapa)*-dhutāśubhāḥ*

[*dhyāna*](http://vedabase.net/d/dhyana)*-prāptācyutāśleṣa-*

[*nirvṛtyā*](http://vedabase.net/n/nirvrtya)[*kṣīṇa*](http://vedabase.net/k/ksina)*-*[*mańgalāḥ*](http://vedabase.net/m/mangalah)

[*tam*](http://vedabase.net/t/tam)[*eva*](http://vedabase.net/e/eva)[*paramātmānaḿ*](http://vedabase.net/p/paramatmanam)

[*jāra*](http://vedabase.net/j/jara)*-buddhyāpi* [*sańgatāḥ*](http://vedabase.net/s/sangatah)

*jahur* [*guṇa*](http://vedabase.net/g/guna)*-*[*mayaḿ*](http://vedabase.net/m/mayam)[*dehaḿ*](http://vedabase.net/d/deham)

[*sadyaḥ*](http://vedabase.net/s/sadyah)[*prakṣīṇa*](http://vedabase.net/p/praksina)*-*[*bandhanāḥ*](http://vedabase.net/b/bandhanah)

TRANSLATION

For those *gopīs* who could not go to see [Kåñëa](http://vedabase.net/k/krsna), intolerable separation from their beloved caused an intense agony that burned away all impious [*karma*](http://vedabase.net/k/karma). By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord [Kåñëa](http://vedabase.net/k/krsna) is the Supreme Soul, these girls simply thought of Him as their [male](http://vedabase.net/m/male) lover and associated with Him in that intimate mood. Thus their *karmic* bondage was nullified and they abandoned their gross material bodies.

PURPORT

[Śrīla](http://vedabase.net/s/srila) Viśvanātha [Cakravartī](http://vedabase.net/c/cakravarti) comments upon this verse as follows: “Here [Śukadeva](http://vedabase.net/s/sukadeva) Gosvāmī speaks in a peculiar way: he presents the intimate object the *gopīs* attained as if it were an external idea, thus keeping its true nature secret from outsiders, while at the same time he reveals to the confidential devotees well versed in the scientific conclusions of devotional service the internal meaning that is his real purport. Thus to outsiders [Śukadeva](http://vedabase.net/s/sukadeva) says that [Kåñëa](http://vedabase.net/k/krsna) gave the *gopīs* liberation, but to the confidential hearers [Śukadeva](http://vedabase.net/s/sukadeva) reveals that when the *gopīs* experienced separation from their beloved there arose in them both immeasurable unhappiness and immeasurable happiness, and that they gradually achieved their desired goal.

COMMENT

The verse can be understood as follows: Because of their intolerable separation from their beloved, the *gopīs* felt terrible agony, by which they caused all inauspicious things to tremble. In other words, when people in general hear of the *gopīs’* extreme agony in separation from their beloved, they abandon thousands of inauspicious things – things even as fearsome as the subterranean fires of millions of universes or the powerful poison swallowed by Lord [Śiva](http://vedabase.net/s/siva). More specifically, those who hear of the *gopīs’* love in separation give up their terrible false ego and, thinking themselves defeated, are shaken.

When the *gopīs* meditated on Lord [Acyuta](http://vedabase.net/a/acyuta), He became manifest and personally came to them, and they experienced great joy by embracing His body, which was full of transcendental love for them. The *gopīs* also experienced great joy by exhibiting personal characteristics and a sense of identification appropriate to such love. That joy made all their good fortune, both material and spiritual, seem paltry by comparison.

The implication is that when other persons see how happy the *gopīs* became upon embracing [Kåñëa](http://vedabase.net/k/krsna) when He manifested Himself directly before them, these other persons feel that thousands of so-called auspicious objects are insignificant by comparison, including all the sense gratificatory pleasures found in millions of universes and even the supersensory pleasure of spiritual bliss *(*[*brahmānanda*](http://vedabase.net/b/brahmananda)*)*. Thus hearing of the *gopīs’* distress and the joy that arose out of, respectively, their separation from the Supreme Lord and their union with Him, anyone can get rid of all the reactions of his past activities, both sinful and pious. Vaiñëavas certainly do not think that sinful and pious reactions can be destroyed only by being lived out, since, after all, neither separation from the Supreme Lord nor direct association with Him are in the category of [*karma*](http://vedabase.net/k/karma). This kind of elimination of *karmic* reactions occurs in the stage of [*bhajana*](http://vedabase.net/b/bhajana), for those who have come to the level of [*anartha*](http://vedabase.net/a/anartha)*-*[*nivåtti*](http://vedabase.net/n/nivrtti).

So, the *gopīs* thought of [Kåñëa](http://vedabase.net/k/krsna) – the [*paramātmā*](http://vedabase.net/p/paramatma), the supreme worthy object of all love – as their paramour. Even though such a concept is ordinarily contemptible, the *gopīs* realized [Kåñëa](http://vedabase.net/k/krsna) in an even fuller sense than did [Rukminī](http://vedabase.net/r/rukmini) and His other queens, who thought of Him most respectfully as their husband. That thinking of the Lord as one’s paramour is superior to thinking of Him as one’s husband is proved by the fact that unbridled pure love is superior to domesticated love. This idea is borne out by [Śrī](http://vedabase.net/s/sri) [Uddhava](http://vedabase.net/u/uddhava): [*yā*](http://vedabase.net/y/ya)[*dustyajaḿ*](http://vedabase.net/d/dustyajam)[*sva*](http://vedabase.net/s/sva)*-*[*janam*](http://vedabase.net/j/janam)[*ārya*](http://vedabase.net/a/arya)*-*[*pathaḿ*](http://vedabase.net/p/patham)[*ca*](http://vedabase.net/c/ca)[*hitvā*](http://vedabase.net/h/hitva). ‘These ladies of [Vraja](http://vedabase.net/v/vraja) abandoned their families and their advanced religious principles, even though to do so is very difficult.’ (*SB* [10.47.61](http://vedabase.net/sb/10/47/61/en))

In His pastimes on earth, [Kåñëa](http://vedabase.net/k/krsna) often turns the most lowly things into the most elevated. As [Bhīsma](http://vedabase.net/b/bhisma) stated, [Kåñëa](http://vedabase.net/k/krsna)’s pastime of acting as [Arjuna](http://vedabase.net/a/arjuna)‘s chariot driver was even more elevated than the pastimes in which He acted as a mighty King of kings –[*vijaya*](http://vedabase.net/v/vijaya)*-*[*ratha*](http://vedabase.net/r/ratha)*-*[*kutumba*](http://vedabase.net/k/kutumba)[*ātta*](http://vedabase.net/a/atta)*-*[*totre*](http://vedabase.net/t/totre)*/* [*dhṛta*](http://vedabase.net/d/dhrta)*-*[*haya*](http://vedabase.net/h/haya)*-*[*raśmini*](http://vedabase.net/r/rasmini) *tac-chriyeskṣanīye*: ‘I concentrate upon the chariot driver of [Arjuna](http://vedabase.net/a/arjuna), who stood with a whip in His right hand and a bridle rope in His left, and who was very careful to protect [Arjuna](http://vedabase.net/a/arjuna)‘s chariot by all means.’ (*SB* [1.9.39](http://vedabase.net/sb/1/9/39/en)) Similarly, in the Lord’s appearance as [Kåñëa](http://vedabase.net/k/krsna) we see that the normally inferior conjugal [*rāsa*](http://vedabase.net/r/rasa)becomes better than the normally superior mood of [*śānta*](http://vedabase.net/s/santa)*-*[*rasa*](http://vedabase.net/r/rasa), as also the attitude of loving a paramour becomes superior to the loving exchange between legitimate spouses, and lowly [*guñjā*](http://vedabase.net/g/gunja) necklaces, red oxide paste, and peacock feathers become better than the most excellent jewelled ornaments.

But, it may be objected, it is not fitting for the Supreme Lord to sport with women whose bodies have already been enjoyed by other men. This objection is replied to by the words beginning *jahuh*. The word [*deham*](http://vedabase.net/d/deham) is used here in the singular form to indicate unity of category, even though the *gopīs* are many. Some authorities say that by the power of [*yogamāyā*](http://vedabase.net/y/yogamaya)these *gopīs’* bodies disappeared in a way no one noticed, but other authorities say that the “body” referred to in this context is the inferior body, composed of the modes of material nature. Thus, by the prominence of the adjective [*guna*](http://vedabase.net/g/guna)*-*[*mayam*](http://vedabase.net/m/mayam), it is understood that before the *gopīs* heard the sound of [Kåñëa](http://vedabase.net/k/krsna)’s flute their bodies had been twofold, material and spiritual, and upon hearing the flute they gave up the material bodies, which their husbands had enjoyed.

We may analyze this as follows: When devotees begin prosecuting devotional service in accordance with the instructions of a bona fide spiritual master, they engage their ears and other senses in pure devotion by hearing of the Lord, chanting His glories, remembering Him, offering obeisances to Him, giving Him personal attendance, and so forth. Thus the devotees make the Lord’s transcendental qualities the objects of their senses, as stated by the Lord Himself: *nirguṇomad-*[*apāśrayaḥ*](http://vedabase.net/a/apasrayah).(*SB* [11.25.26](http://vedabase.net/sb/11/25/26/en)) In this way the devotees’ bodies transcend the material modes. Yet sometimes the devotees may take as their sense objects mundane sounds and so on, and that is material. Thus a devotee’s body can have two aspects, transcendental and material.

According to one’s level of devotional service, to that degree the transcendental aspects of one’s body become prominent and the material aspects diminish. This transformation is described in the following verse from the [*Bhāgavatam*](http://vedabase.net/b/bhagavatam) ([11.2.42](http://vedabase.net/sb/11/2/42/en)):

[*bhaktiḥ*](http://vedabase.net/b/bhaktih) *pareśānubhavo viraktir*

[*anyatra*](http://vedabase.net/a/anyatra) *caiṣa trika* [*eka*](http://vedabase.net/e/eka)*-*[*kālaḥ*](http://vedabase.net/k/kalah)

[*prapadyamānasya*](http://vedabase.net/p/prapadyamanasya) *yathāśnataḥ syus*

[*tuṣṭiḥ*](http://vedabase.net/t/tustih)[*puṣṭiḥ*](http://vedabase.net/p/pustih) *kṣud-apāyo ‘*[*nu*](http://vedabase.net/n/nu)*-*[*ghāsam*](http://vedabase.net/g/ghasam)

“Devotion, direct experience of the Supreme Lord, and detachment from other things — these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.” When one achieves totally pure love of God, the material portions of the body disappear and the body becomes completely spiritual. Nonetheless, so as not to disturb the false opinions of atheists and so as to protect the confidentiality of devotional service, the Supreme Lord usually has His illusory energy exhibit the demise of the gross body. An example of this is the disappearance of the Yādavas during the [*mauṣala*](http://vedabase.net/m/mausala)*-*[*līlā*](http://vedabase.net/l/lila).

Sometimes, however, to proclaim the excellence of [*bhakti*](http://vedabase.net/b/bhakti)*-*[*yoga*](http://vedabase.net/y/yoga), [Kåñëa](http://vedabase.net/k/krsna) will allow a devotee to go back to Godhead in his selfsame body, as in the case of [Dhruva](http://vedabase.net/d/dhruva) [Mahārāja](http://vedabase.net/m/maharaja). We can cite evidence for this point from the Twenty-fifth Chapter of the Eleventh Canto, Text 32:

*yeneme* [*nirjitāḥ*](http://vedabase.net/n/nirjitah)[*saumya*](http://vedabase.net/s/saumya)

[*guṇā*](http://vedabase.net/g/guna)[*jīvena*](http://vedabase.net/j/jivena)[*citta*](http://vedabase.net/c/citta)*-*[*jāḥ*](http://vedabase.net/j/jah)

[*bhakti*](http://vedabase.net/b/bhakti)*-*[*yogena*](http://vedabase.net/y/yogena) *man-niṣṭho*

*mad-*[*bhāvāya*](http://vedabase.net/b/bhavaya)[*prapadyate*](http://vedabase.net/p/prapadyate)

“A living entity who conquers the modes of material nature, which are manifested from the mind, can dedicate himself to Me [[Kåñëa](http://vedabase.net/k/krsna)] by the process of devotional service and thus attain pure love for Me.” Here the Lord states that the defeat and destruction of that which is composed of the modes of material nature can be brought about only by the process of devotional service.

Therefore, what we should understand from the present verse of the [*Bhāgavatam*](http://vedabase.net/b/bhagavatam) is that the *gopīs* who could not go to see [Kåñëa](http://vedabase.net/k/krsna) had their inauspicious, material bodies removed or burned up, while their auspicious, spiritual bodies, far from being destroyed, simply grew more prominent because of the ecstasy the *gopīs* felt by embracing [Kåñëa](http://vedabase.net/k/krsna) in meditation. Thus their bondage was completely destroyed: by the help of [*yogamāyā*](http://vedabase.net/y/yogamaya) they got free from ignorance and also from the prohibitions of their husbands and other relatives.

We should not make the mistake of explaining this falling away of the *gopīs’* bodies as being a result of their dying. As the Lord Himself states (*SB* [10.47.37](http://vedabase.net/sb/10/47/37/en)):

[*yā*](http://vedabase.net/y/ya)[*mayā*](http://vedabase.net/m/maya)[*krīḍatā*](http://vedabase.net/k/kridata)[*rātryāḿ*](http://vedabase.net/r/ratryam)

[*vane*](http://vedabase.net/v/vane) *‘smin* [*vraja*](http://vedabase.net/v/vraja)[*āsthitāḥ*](http://vedabase.net/a/asthitah)

[*alabdha*](http://vedabase.net/a/alabdha)*-*[*rāsāḥ*](http://vedabase.net/r/rasah) *kalyāṇyo*

*māpur mad-*[*vīrya*](http://vedabase.net/v/virya)*-*[*cintayā*](http://vedabase.net/c/cintaya)

“Some of those all-auspicious *gopīs* could not directly join Me in enjoying the [*rāsa*](http://vedabase.net/r/rasa)dance on that night in this [Våndävana](http://vedabase.net/v/vrndavana) forest, yet still they achieved My association by remembering My transcendental pastimes.”

By using the word [*kalyānyaḥ*](http://vedabase.net/k/kalyanyah)in this verse, the Lord implies, “Even though these *gopīs* wanted to give up their bodies because of their husbands’ prohibitions and the torment of separation from Me, for them to die at the very beginning of the most auspicious festival of the [*rāsa*](http://vedabase.net/r/rasa)dance would have been displeasing to Me and thus inauspicious. So they did not die.”

More evidence that the *gopīs* who were prevented from going to see [Kåñëa](http://vedabase.net/k/krsna) did not physically die is provided by a statement of [Śrī](http://vedabase.net/s/sri) [Śukadeva](http://vedabase.net/s/sukadeva)‘s later in this *Canto* ([10.47.38](http://vedabase.net/sb/10/47/38/en)): [*tā*](http://vedabase.net/t/ta) *ūcur* [*uddhavaḿ*](http://vedabase.net/u/uddhavam) *prītās* [*tat*](http://vedabase.net/t/tat)*-sandeśāgata-*[*smṛtīḥ*](http://vedabase.net/s/smrtih). “Then they [the *gopīs*] replied to [Uddhava](http://vedabase.net/u/uddhava), feeling satisfied because His message had reminded them of [Kåñëa](http://vedabase.net/k/krsna).” Here we understand that the *gopīs* speaking to [Uddhava](http://vedabase.net/u/uddhava) were the ones who had not had the chance to participate directly in the [*rāsa*](http://vedabase.net/r/rasa) dance because of being held captive in their homes. Thus, the conclusion is that they gave up their material bodies without dying. Parched by the intense heat of separation, their material bodies gave up their materiality and became purely spiritual, just like the bodies of such great devotees as [Dhruva](http://vedabase.net/d/dhruva) [Mahārāja](http://vedabase.net/m/maharaja). This is the meaning of the *gopīs* giving up their bodies.

The following analogy illustrates the statuses of the various *gopīs*: By observing seven or eight ripe mangoes on a tree, we can ascertain that all the fruits on the tree are ripe. Then we can pick them all and bring them home, where in due course the sun’s rays and other agents will make them fine-looking, fragrant, and delicious – fit to be offered to the king for his enjoyment. When the time comes for the king to take his meal, a discriminating servant can choose those fruits ready to offer him. From the appearance of the fruits, the servant can tell which are still raw in the middle even though ripe on the outside, and thus not yet fit for the king. By the application of a special heating process, these remaining fruits will become ripe in two or three days, and then they too will be ready to offer to the king.

Similarly, among the [*muni*](http://vedabase.net/m/muni)*-*[*cārī*](http://vedabase.net/c/cari) *gopīs* who took birth in [Gokula](http://vedabase.net/g/gokula), those who completely gave up the materiality of their bodies and very early in life achieved purely spiritual bodies were able to remain untouched by any other man. Thus Yoga Maya allowed them to join the [*nitya*](http://vedabase.net/n/nitya)*-*[*siddha*](http://vedabase.net/s/siddha)and other advanced *gopīs* when they went to meet [Kåñëa](http://vedabase.net/k/krsna). Other [*muni*](http://vedabase.net/m/muni)*-*[*cārī*](http://vedabase.net/c/cari) *gopīs* still retained some connection with the external material body, but even they, after being parched by the heat of separation from [Śrī](http://vedabase.net/s/sri) Kåñëa, gave up the materiality of their bodies and assumed perfectly transcendental bodies, purified of all taint of contact with other men. On the night of the [*rāsa*](http://vedabase.net/r/rasa)dance, Yoga Maya sent some of these *gopīs* out behind those who had already gone out; others, who Yoga Maya saw still had a slight amount of contamination, she kept back to further purify with the heat of separation, and then she sent them out on some other night.

After enjoying the pleasures of the [*rāsa*](http://vedabase.net/r/rasa)dance and other pastimes with [Kåñëa](http://vedabase.net/k/krsna), the [*muni*](http://vedabase.net/m/muni)*-*[*cārī*](http://vedabase.net/c/cari) *gopīs* who had participated went back to their homes when the night was over, as did the [*nitya*](http://vedabase.net/n/nitya)*-*[*siddha*](http://vedabase.net/s/siddha) and other advanced *gopīs*. But now Yoga Maya protected these [*muni*](http://vedabase.net/m/muni)*-*[*cārī*](http://vedabase.net/c/cari) *gopīs* from the material association of their husbands; in other words, these *gopīs* were devoid of any selfish attachment for husband, children, and so on. Since these *gopīs* were thoroughly immersed in the great ocean of love for [Kåñëa](http://vedabase.net/k/krsna), their breasts dried up so that they could not feed their infants, and to their family members they appeared as if haunted by ghosts. In conclusion, it is not unseemly that the *gopīs* who were previously in material association joined in the [*rāsa*](http://vedabase.net/r/rasa)dance. Some authorities, however, maintain that the *gopīs* who were kept back in their houses did not have children. According to them, whenever such words as [*apatya*](http://vedabase.net/a/apatya) (“children”) are used in verses yet to come, these words refer to the children of co-wives, to adopted children or to nephews and nieces.

So, I am going to present various topics of discussion, which may seem relatively erratic due to my lack of preparedness. The subject matter is largely comprised of Bhaktisiddhänta’s own words, which I feel are appropriate for this time. But first I would like to just mention a few things. Pürëacandra Prabhu described how Bhaktisiddhänta Sarasvaté is Nayana Mani Maïjaré in his *Kåñëa-lélä-svarüpa*. Of course, many times different classes of Vaiñëavas want to deprecate the transcendental position of Çréla Bhaktisiddhänta Sarasvaté Öhäkura, criticising him in various ways. This is mainly due to the fact that Bhaktisiddhänta would many times press on some pressure points in his preaching. There is a type of treatment called acupressure. Sometimes if you press on a point that needs the most attention, it is that very point which hurts the most, doesn’t it? So sometimes he would press on points that would hurt excruciatingly, and of course, in the immaturity of the development of the Kåñëa consciousness of certain individuals, they would take this pain as a sign of malice. They did not understand that any good was to be gotten from the association of such a straightforward and honest *sadhu*, or preacher of the principles of Rüpa and Raghunätha.

Bhaktisiddhänta is also known as *rüpanuga-apasiddhanta-dharani*, isn’t he? He could not tolerate any *apasiddhanta* or any conclusions that would go against the conclusions of Rüpa Gosvämé. Rüpa Gosvämé, you must be knowing, is the *gaura-lélä-avatara* of Çrémati Rüpa Maïjaré. The *maïjarés* are the most intimate maidservants, or devotees, of Çrémati Rädhärani, and thus it may also be said that they are the most intimate devotees of Çyämasundara, Kåñëa. Çyämasundara shows unfathomable mercy and special attention to the devotees who are 100 percent surrendered to the services of Çrémati Rädhärani. You may remember an incident at Rädhä-kuëòa when Bhaktisiddhänta Sarasvaté and his disciples were visiting. He was also preaching there – he held some classes. I will read an exerpt from one of those classes later on. During that period of time, his disciples and he he were walking along the Rädhä-kuëòa *parikRäma-märga* and saw the Mahäraja of Bharatpura and his nanny doing *dandavat-parikRäma* of Rädhä-kuëòa. So, one of Bhaktisiddhänta Prabhupäda’s disciples told him, “Oh, just see! They must be having great devotion for Rädhärani.” Bhaktisiddhänta Sarasvaté, as Pürëacandra said, would sometimes surprise his disciples. So, he explained to his disciples that actually, they did not have so much devotion to Çrémati Rädhärani. He said that there was a difference between their approach to Rädhä and Kåñëa and our approach to Rädhä and Kåñëa. They worshiped Rädhärani because She happened to be the favorite girlfriend of Kåñëa. So therefore, recognizing that fact, they had to offer a little regard to Rädhärani. But their focus was on their aspirations to serve the lotus feet of Kåñëa. But as far as we are concerned (I am paraphrasing a little bit because I cannot remember the quote exactly), we will only have anything to do with that rascal Kåñëa (he did not say “rascal,” but I am saying “rascal”) – we will only have anything to do with that blackish boy, Kåñëa, because He happens to be the plaything in the hands of Çrémati Rädhärani. He said something like that. It so happens the He is the necklace around Rädhäranis’ neck. So it is only because we have everything to do with Rädhärani – inadvertently, you can say, subsequently, or happenstantially – that we have anything at all to do with that blackish debauchee Çyämasundara. He expressed that it is our supreme abundant duty, you can say, transcendental duty, not a duty as per the principles of *vaidhi*. But it is not that the *räga-bhaktas* are not dutiful. They are supremely dutiful. And the *maïjarés*, out of all the *räga-bhaktas*, the *Maïjaré*-maidservants of Çrémati Rädhärani and particularly and especially the *Maïjaré-*maidservants of Çrémati Lalita Devé, who has two principle maidservants. Rüpa Maïjaré is her *mukhya*-maidservant, and Ananga Maïjaré is her *upa-maïjaré*. So these two *maïjaré*-maidservants, to become the *däsé-däsé-anudäsé* of these in the matter of intimacy in the loving service of Çré Çré Rädhä and Kåñëa is the highest essence of all dutifulness of the *jéva*. Although we will also read some things that will show Bhaktisiddhänta Sarasvaté’s disposition toward the other devotees in other *rasas* he never disparaged, at the same time we have to recognize his own internal disposition, which very often comes out in his preaching to the extent that no one can go away not understanding that Bhaktisiddhänta Sarasvaté Öhäkur is one of the greatest, most intimate maidservants of Çrémati Rädhärani. No one can go away with that understanding. But because some Vaiñëavas felt the pain of Bhaktisiddhänta’s pressing on certain needed pressure points in the matter of the goings-on in the *Gauòéya-sampradäya*, they have the tendency to find fault with various aspects of Bhaktisiddhänta’s life and his way of presenting Kåñëa consciousness. One of the things they claim, especially in certain *babaji* successions, is the all-importance of *siddha-pranali-dékñä* as the only process by which one can enter into the realm of Vraja and attain the services at the lotus feet of Rädhä and Kåñëa, without which one can have no access. Therefore, they consider that some apparent branches of the *Gauòéya-sampradäya* are useless, as they are not connected with the “powerhouse.”

We have a couple of answers to this question. First of all, in the matter of the cultivation of *räga-bhakti*, it is preached; it is not mumbled privately to oneself in seclusion. The principles of *sambhanda*, *abhideya*, and *prayojana* must certainly be preached, because without preaching, without making it known, how will anyone understand that it is there to be had, at the feet of the *äcäryas* in our *sampradäya*? It is not that Bhaktisiddhänta Sarasvaté Öhäkur did not preach that topic of the *räga-bhajana* and all these things. Certainly, he did. But it should be seen that for the most part, he presented Kåñëa consciousness in a subversive way, in a way so as to undermine the materiality of the contaminated consciousness of persons of lesser eligibility who are actually incapable of appreciating and doing justice to the topics of the higher esoteric *léläs* of the Lord. We should understand that when the *nitya-parikara* of Rädhä and Kåñëa appear in this world, they do so by appearing in a disguised form. This is Mani Maïjaré’s disguise to appear within this world as an ordinary human being. She has appeared in her form, in her *äcärya-svarüpa* as Bhaktisiddhänta Sarasvaté Öhäkur. Those who have a little insight regarding these things, when they hear the *kathäs* coming from the *guru-mukha-padma* of Bhaktisiddhänta Sarasvaté Öhäkur, they link that *kathä*. They see as if it was Mani Maïjaré’s intention to speak these words for the benefit of the fallen, conditioned souls as an agent of Çrémati Rädhärani, who appeared in this world as Lord Gaurasundara to bless the fallen conditioned souls with the never-before attainable loving services at the lotus feet of Çré Radhika. Bhaktisiddhänta Sarasvaté Öhäkur generally revealed to the world his *siksa* relationship, or *bhägavata* relationship, with Rüpa Gosvämé. This is to offer a sense of importance, to emphasize the importance of adhering to the *bhägavata-dharma*. Because the followers of many *sampradäyas*, or *apa-sampradäyas*, as it were, claim *siddha-pranali* and all these things, but they resort to various activities, such as debauchery and intoxication of various sorts. So Bhaktisiddhänta’s main purpose in prominently preaching the importance of the dissemination of *bhägavata-kathä* was to teach the importance of adhering to the principles of *bhägavata-dharma*. What is the use of your so-called *siddha-pranali* if you do not adhere to the principles of *bhägavata-dharma* as present by the topmost father of devotional service, Çréla Rüpa Gosvämé? Without being *Rüpanuga*-Vaiñëava, really no one in the present day can claim to be a perfect Gauòéya Vaiñëava without following the principles of Rüpa and Raghunätha.

So Bhaktisiddhänta Sarasvaté Prabhupäda did not at the time reveal his *dékñä-pranali*, but rather gave stress to the importance, just as our Çréla Prabhupäda has mentioned, that there are two *märgas*, the *päïcarätrika-märga* and the *bhägavata-märga*. In the *bhägavata-märga* there are various rules, or *vidhis*, in the matter of cultivation. And in the *päïcarätrika-märga* there are also *vidhis*. But if we are to chose between one and the other, if we are forced to chose between the *vidhis* in the *päïcarätrika-märga* and the *vidhis* in the *bhägavata-märga*, we should relinquish the *päïcarätrika-vidhis*. We should never relinquish the *bhägavata-vidhis*. We should always remember that Mahäraja Parékñit was not the *dékñä* discipleof Çukadeva Gosvämé. And Çukadeva Gosvämé was not the *dékñä-guru* of Mahäraja Parékñit. But, in spite of that, it is mentioned by our *Gauòéya-äcäryas* that Mahäraja Parékñit is the example of one who attained the highest perfection by hearing. And Çukadeva Gosvämé attained the highest perfection by chanting. It is mentioned like that, although we understand that Çukadeva Gosvämé is also the manifestation of Rädhärani’s pet parrot. But there was another Çukadeva amalgamated, another personality. In other words, just like in *gaura-lélä*, sometimes it is seen that in one *svarüpa*, many different persons may be amalgamated, meaning that they are all residing – the various *tattvas*, the various personalities who are manifestations of various *çaktis* of Kåñëa, all reside within one *svarüpa*. We see that Drona and Dhara merged in the Nanda-Yaçodä *svaRüpa* to have experience of the *bhävas* of Nanda and Yaçodä. So similarly, in a history that we are not going to get into, that there was an impersonal personality Çukadeva even though Rädhärani’s parrot was never impersonal. So it was an impersonalist – an impersonal person who was a *brahmavadi*, who was merged in that *svarüpa* – who attained perfection. So we can see as simultaneous *sadhana-siddha* and *nitya-siddha*.

Anyhow, the function of *bhägavata-dharma* is of paramount importance. Therefore Bhaktisiddhänta Sarasvaté Öhäkur practically exclusively propagated *bhägavata-dharma*.And as you see on even our altar here, because his principle was followed by our Çréla Prabhupäda, the *guru-parampara* set up here is not our *dékñä-parampara* but our *bhägavata-parampara*. Even in the matter of worshiping the Deity – the installation of our Kåñëa-BalaRäma and Rädhä-Çyäma and Gaura-Nitäi – Prabhupäda said that the real installation was *hari-kértana, harinäma-sankértana*. That is the real process by which They were installed. And in truth, it is the real process by which They are worshipped, the real process by which the Lord of all sacrifices, who has appeared as Çré Caitanya Mahäprabhu, is worshipped in this age of Kali. What is that process? *Näma-sankértana*. *Hari-näma-sankértana* – not any *näma*, but *hari-näma-sankértana*. *Hare-Kåñëa-näma-sankértana* especially.

*kåñëa-varnam tviskåñëam*

*sangopangastra-parsadam*

*yajñaih sankértana-prayair*

*yajanti hi su-medhasah*

(*SB* 11.5.32)

Those who have good brain substance will understand that it is by this *sankértana-yajña* that the Lord of sacrifices – the *yajña-purusa*, the enjoyer, the *bhokta*, *bhoktaram yajña tapasam*, the *sankértana-yajña*, the enjoyer of the *kali-yuga-dharma*, *näma-sankértana* – that He is satisfied by this performance of *hari-näma-sankértana*. So therefore in our line we give deference to the *bhägavata-system*, of which this *harinäma-sankértana* is a part. At the same time, however, we should not be in the illusion, as some people are, that our *dékñä-sampradäya* is in any way discrepant or faulty. We do have our *dékñä-sampradäya*; we do have our *siddha-pranali*. And that *dékñä-sampradäya* is coming from Nityananda, Jähnavä-Nitäi, down through Bércandra Prabhu, to Nimai Cand Gosvämé, to Gaurakiçora däsa Babaji Mahäraja, to Bhaktisiddhänta Sarasvaté. We should note that sometimes just to simplify the explanation, and also it has its validity. But it is mentioned because Bhaktisiddhänta Sarasvaté Öhäkur, Bimala Prasäd, was the son of Bhaktivinoda Öhäkur; therefore, there would be some impropriety in the son taking the *dékñä* from the father. But actually, there is no real impropriety, because Narada took *dékñä* from Brahma. And there are many, many other examples of fathers giving the *dékñä-mantras* to their sons. When we say *dékñä*, it means *mantra-dékñä*. When we say *dékñä-pranali, dékñä-parampara*, or *dékñä-sampradäya* . . . without receiving *mantra* through a bona-fide *sampradäya*, the chanting of the *mantra* will bear no fruit. *Nisphala* – no fruit. Do you think this ISKCON movement is just making a show-bottle *dékñä* program to dupe the followers into thinking that they are getting something real so as to solidify their faith until they find out that it is not real from the *babajis*? Then everyone becomes disturbed in their faith by hearing from certain *babajis*. A few of them are there at Rädhä-kuëòa. They say that Bhaktisiddhänta’s *sampradäya*,or the *sarasvata* line, is invalid because they have no *dékñä-sampradäya.* If you look at the pictures on the altar, you will see that okay, legitimately speaking, we can say that we have taken our *dékñä-mantra* – and *dékñä-mantra* means *gayatri-mantra,* so we have received our *gayatri-mantra* from Çréla Prabhupäda. Prabhupäda received his *gayatri-mantram* from Bhaktisiddhänta Sarasvaté Öhäkur. Bhaktisiddhänta Sarasvaté Öhäkur received his *. . .* Of course, there are some foolish people who enviously say that he also did not do even that, but we don’t care about how they write their “history” books, because our authorities were there to see, and we accept them. No need to listen to everyone. Our authority, Bhaktisiddhänta Sarasvaté Öhäkur, and our Çréla Prabhupäda, state that on a particular day at Surabhi-kunja at Bhaktivinoda Öhäkur’s place, Gaurakiçora däsa Babaji Mahäraja came the very same day that he in jest threw dust in Bhaktisiddhänta Sarasvaté Öhäkur’s face, telling him, “For you, this is my *dékñä*.” You may not know, but Nitäi däsa Babaji Mahäraja was present at that time and reported the incident to many of the Rädhä-kuëòa *babas*. They are all of this opinion, but it is just like if the king sends his three servants out to report to him what is a train and one sees the light coming down the track and then he runs back to the king. But he was not around long enough to see that later on, the train pulled into the station and then he could have gotten a clear idea of what was going on. So similarly, Nitäi däsa Babaji Mahäraja saw this one incident and concluded that Bhaktisiddhänta Sarasvaté Öhäkur`s claim to take *dékñä* from Gaurakiçora däsa Babaji Mahäraja was bogus because throwing dust in the face is not a bona fide process of giving *dékñä*. *Dékñä* means transmission of transcendental knowledge in codified form via the *kama-gayatri* and *kama-bija* particularly – the mantra which, when purely disseminated, enlivens the aspirant with *prema-bhakti-çakti*. When it is received from a powerful spiritual master, a *mahä-bhägavata*, the reception of that mantra is *dékñä*.

So it is quite a fact that we are having bona fide *dékñä* to the extent that we are receptive; our *dékñä* is not farcical. And to the extent that we are empowered, to that extent we can say that we have the *adhikara* to give the bona fide *dékñä*, as the *mantras* are coming in an unbroken chain of disciplic succession from Lord Nityananda.

It is not only that Bhaktivinoda Öhäkur just wanted to rectify an overstress on *jati-sampradäya* going on at that time. *Jati-sampradäya* means seminal *sampradäya*. There is the father who is born in the line of Nityananda, Nityananda-*vaàça*, that these people who have taken birth from he who has taken birth from he who has taken birth . . . this family line is called *parivara*. But we do not recognize that, although it may also be valid to the extent of the power of the *mantra* and the purity of the individuals coming in that line. The dissemination of *mantram* is not dependant on material time, place, or circumstance. Whether someone is a father or a son, that is immaterial. Whether he is father or son or not, the dissemination of *mantram* is what matters – just like Nityananda disseminated the *mantra* to his son, Bércandra. It is not that just because someone is the son of a Vaiñëava he cannot receive *mantram* from his father. The effort to reverse the overstress on family lines, the establishment of *sampradäya* as per seminal *parivara*, that was an external thing. The internal thing is the power, the *çakti*, the *bhakti-çakti,* coming in the form of the *sabda-brahman*, which is disseminated via *mantra-dékñä*.

But we should also note that it was not so much that reason why Bhaktisiddhänta was instructed to go to Gaurakiçora däsa Babaji Mahäraja. Rather, there is another reason that in certain respects may be considered more important, which we will not discuss at this point. I hope that no one is angry at me for this. But Bhaktisiddhänta Sarasvaté Öhäkur one time . . . Bhaktivinoda Öhäkur’s *dékñä-guru*, Vipina Bihäré Gosvämé, came to Bhaktivinoda’s house and placed his feet, as the *guru* might do, on the head of Bhaktivinoda Öhäkur.

Bhaktisiddhänta Sarasvaté, then still known as Bimala Prasäd, did not take that lightly. He, objected, “You do not know who this person is! He is not an ordinary person of this world but a *nitya-parikara* of Rädhä and Kåñëa. He is not a *sadhaka* who requires your blessings.” He also noted that Vipina Bihäré Gosvämé had said that because we are *brahmanas* and Raghunätha däsa Gosvämé is of the *kayasta*-class, he would have to take blessings from us. That did not go over very well with Bhaktisiddhänta Sarasvaté; he did not appreciate it. Rather, he saw it as a discrepancy in devotional attitude, that there was some caste consciousness manifesting in the words of Bhaktivinoda Öhäkur’s *guru*. He would be *param-guru* if he were to take the *dékñä* from Bhaktivinoda Öhäkur.

Bhaktivinoda Öhäkur understood Bimala Prasäd’s lack of faith in Vipina Bihäré Gosvämé. So he directed him to go to the feet of Gaurakiçora däsa Babaji Mahäraja, because Gaurakiçora däsa Babaji Mahäraja . . . you will find that it is a very useful point as far as the cultivation of the *bhajana*, disseminated by Bhaktivinoda Öhäkur. Bhaktivinoda Öhäkur, you can read in *Navadvipa-bhäva-taranga* and also in his *Gita-mala*, is Kamala Maïjaré, the eternal maidservant of her Supreme Goddess, Çrémati Ananga Manajari. And it is Ananga Maïjaré who introduces her, Kamala Maïjaré, Bhaktivinoda Öhäkur, to Rüpa Maïjaré, Rüpa Gosvämé.

Kamala Maïjaré has two *sampradäyas*,as do we. We have our *dékñä-sampradäya*, and we also have our *bhägavata-siksa-sampradäya.* Kamala Maïjaré, Bhaktivinoda Öhäkur, also has his *dékñä-sampradäya*, coming from Nityananda through Rämacandra Gosvämé and down through Vipina Bihäré Gosvämé. And he also has his *bhägavata-sampradäya*, coming through Jagannatha däsa Babaji Mahäraja, who was also his *vesa-*guru. In his writings you can see that he gives expression to this relationship in the culture of the *mädhurya-bhajana* – to the relationship he has with both Ananga Maïjaré and Rüpa Maïjaré. And as previously mentioned, Ananga Maïjaré is the *upa-maïjaré* of Lalita Devé and Rüpa Gosvämé is the *mukhya-maïjaré* of Lalita Devé. Both of them are serving the lotus feet of Çrémati Lalita Devé, who is the principle *sakhi* of Rädhä. Just as he shows in his teachings about the cultivation of this *mädhurya-bhäva*, which he propagates in his writings, similarly, it is quite appropriate for the *mädhurya-bhaktas*, coming in the *sarasvata*-line in any of its branches (ISKCON being one of them) that Gaurakiçora däsa Babaji Mahäraja’s *dékñä*-line is, like Bhaktivinoda Öhäkur’s, coming from Nityananda, Jähnavä-Nitäi. Jähnavä is Ananga Maïjaré. So similarly, Gaurakiçora däsa Bababji Mahäraja’s *dékñä-pranali* is coming from Jähnavä-Nitäi, not via the Rämacandra-*dhara* or the flow coming from Rämacandra but via the flow coming from Bércandra Gosvämé. And similarly, we have our *bhägavata-sampradäya*, coming from Rüpa Gosvämé.

There are inter-supportive features of our *sampradäya’s* legacy. So we should also appreciate – just as the *dékñä-guru* and the *siksa-guru* are equal manifestations of the mercy of Kåñëa, as instructed by Kåñëadäsa Kaviraja Gosvämé in *Caitanya-Caritamrta* – the beauty and power of our *dékñä*-relationship with Lord Nityananda and Jähnavä Devé. Those *mantram* that we are receiving through our *dékñä-pranali*, namely the *gopala-mantra* and the *kama-gayatri-mantra*, are, as mentioned by Dhyänacandra Gosvämé in his *Gaura-govinda-arcana-smaran-padati*, actually *räga-mayi-mantras*. They have the power to transport our consciousness to the realm of Vraja, to the feet of Vrajendra-nandana Kåñëa, Çyämasundara, and to the *nitya-sevas* of the *nitya-léläs*, the *asta-kaliya-léläs* of Çré Çré Rädhä and Kåñëa.

Viçvanätha Cakravärté Öhäkur realized this by the mercy of Çrémati Rädhärani, who appeared to him in a dream and explained that the *kama-gayatri-mantra* was a *mantra* for worshiping Her. This is the *mantra* for worshiping Rädhä. But it is a *mantra* for worshiping Rädhä in Her relationship with Her Kåñëa. So we receive the *kama-gayatri-mantra* in our disciplic line, from Çrémati Jähnavä Devé, who is none other than Ananga Maïjaré, the topmost maidservant of Çrémati Rädhärani. She is the younger sister of Rädhärani and the topmost among all the *maïjarés*, including Rüpa Maïjaré (Raghunätha däsa Gosvämé), Mani Maïjaré, and Guna Maïjaré. All these *maïjarés*, along with Ananga Maïjaré, serve in the *nikunja-sevas* of Rädhä and Kåñëa. Ananga Maïjaré is the *mädhurya-svarüpa* of *adi-guru* Çré Baladeva. So these are the *mantram* we receive, especially the *kama-gayatri-mantra* and *gopala-mantra*, and also the *gaura-gayatri-mantra* – Jähnavä Devé introduced these.

The *gaura-mantra* also includes the *bija-mantra* “*klim*.” This *mantra* is described by Dhyanacandra Gosvämé as being capable of fulfilling all desires. All the desires that one may have in the heart may be easily fulfilled by chanting of this *gaura-mantra*. So if one desires to eternally serve in the land of Vraja the lotus feet of Çré Çré Rädhä and Kåñëa, that desire can be easily fulfilled by the chanting of the *gaura-mantra* and also by the Hare Kåñëa *mantra* – Hare Kåñëa, Hare Kåñëa, Kåñëa Kåñëa, Hare Hare, Hare Räma, Hare Räma, Räma Räma, Hare Hare – which bestows the attainment of the Vraja*-léläs*. You cannot attain the Vraja-*lélä* without having a Vraja-*svarüpa*. By this *näma-sankértana* one can easily cross beyond all the difficulties of material entanglement and attain the realization of the eternal intrinsic *svarüpa* in the land of Vraja. It is not such a difficult thing; we only have to cry out for the mercy of Guru and Gauranga.

Nayana-Mani Maïjaré, just as Bhaktivinoda Öhäkur as Kamala Maïjaré, her Supreme Goddess is Ananga-Maïjaré. So similarly, Nayana-Mani Maïjaré’s Supreme Goddess is also Ananga Maïjaré. One time, in Calcutta, at the Bhaga-bazaar Math, Bhaktisiddhänta Sarasvaté Öhäkur was speaking to a group of scholars from the Calcutta university and began by explaining to them that our line of disciplic succession is very, very sublime. Our line is coming from Radhika to Lalita Devé. He was explaining this to some scholars. Our line is coming from Çrémati Radhika to Lalita Devé to Ananga Maïjaré. And as soon as he said “Ananga Maïjaré,” incessant tears poured from his eyes and he became completely choked up, incapable of speaking; he just couldn’t control it. He said only, “Our line is very exalted” – like that. Then he just folded his hands and said, “Please excuse me” and got up, went to his room, locked the door, and did not come out for three days. He didn’t eat, sleep, or anything. So Çrémati Ananga Maïjaré is also the life and soul of Çréla Bhaktisiddhänta Sarasvaté Öhäkur. By her grace, he gained the feet of Çrémati Rüpa Maïjaré.

So we should never underestimate this. We are graced by the power of our *dékñä-pranali* and also our *bhägavata-sampradäya*. Both have their power. Both are equal manifestations of the mercy of Lord Caitanya and Lord Nityananda. We should never deprecate or disparage or in any way slight the power of our *dékñä-sampradäya* and the *dékñä-mantram* that we have received through that *dékñä-sampradäya*. *Dékñä-sampradäya* means that *sampradäya* through which the *mantram* have been passed from the mouth of the *guru* to the ears of the disciple, and successive disciples. This is called *dékñä-sampradäya*. And *siksa-sampradäya*, *bhägavata-sampradäya,* is the *sampradäya* through which the *bhägavata-siddhanta* has been preserved and disseminated intact. So in this way, we should understand.

Nayana-Mani Maïjaré, she is a beautiful *kisori-gopé* – twelve years, three months, and fifteen days old. That is her eternal age. She has a bodily lustre and is pinkish in color. Çréla Prabhupäda also said that his bodily color, in his spiritual *svarüpa*, is *gaura-rata* – golden with a reddish hue, with reddish highlights. So bodily color, Perhaps this is why Bhaktisiddhänta turned *vivarna*, whitish and then reddish-pinkish, because it was coming out, shining through.

Nayana-Mani Maïjaré’s nature, like Ananga Maïjaré’s and all the *maïjarés’* in her line, is *vama-madhyam*. *Vama* means “contrary” and *madhya* means “intermediately so.” *Prakara* means “harshly so” and *mrti* means “very softly so.” Rädhärani is *vama-madhya*; She has the capacity to be a little harsh when She needs to be. And She can also be soft. That is the beauty of the *madhya-position*. Kamala Maïjaré – Bhaktivinoda Öhäkur in his *Maïjaré-svarüpa* – and Bhaktisiddhänta Sarasvaté Öhäkur are also *vama-madhyam*, and by their grace, I hope that I may also become *vama-madhyam* so that I can sometimes be a little harsh when necessary!

And Nayana-Mani Maïjaré’s *seva* –we should know something about what *seva* she does, and by extension, Kamala Maïjaré, Bhaktivinoda Öhäkur’s *seva* as Kamala Maïjaré, his *antara-*vraja-*svarüpa* – is *karpura-seva*. She makes camphor for the pleasure of Rädhä and Kåñëa.

And Bhaktisiddhänta Sarasvaté Öhäkur in his *vraja-mädhurya-svarüpa* as Nayana-Mani Maïjaré – what does he, or she, do? *Alakatak-seva*, painting the soles of the feet of Çrémati Rädhärani with lacquer. Every maidservant of Çrémati Rädhärani can do so many varieties of *sevas*,but that is her main *seva*, which she desires most. And her *kuïja* is *meghambuja-kuïja*. Her *nivasa*, her place of residence, is Yavat and alternatively Varsana when Rädhärani goes there. One time, Bhaktisiddhänta was with a group of his disciples visiting Varsana and explained to them, “This is my eternal home, Varsana.”

So in this way we can understand a little something about the power of our *sampradäya*. I would like to read something to you, just to balance the scales a little bit, a quote from Bhaktisiddhänta Sarasvaté Öhäkur. You can find this in Mahänidhi Swami’s *Gayatri-Mahima-madhuri-*book, which is a nice book with a lot of good things in it. The first section of Chapter 4, about the *guru-gayatri*, describes how the *sadhaka* may see his *guru* in various ways. We have heard aboutBhaktisiddhänta, so I think it is essential that on this day we should also hear something from him, which can help us appreciate his feelings and moods.

“Çré Guru is the daughter of Våñabhänu.” Who is the daughter of Våñabhänu? Çrémati Radhika, in the *mädhurya-rasa*. This is very interesting, so perk up a little bit – you hear? “There are different ways in which different persons whose faculty of spiritual consciousness has been aroused judge about their own requirements.” I have read this before. I read it one time before on Çréla Prabhupäda’s appearance day just so that it may be seen in relationship to our Çréla Prabhupäda. But now we can also see it simultaneously in relationship to our Çréla Prabhupäda and to our Bhaktisiddhänta Sarasvaté Öhäkur Çréla Prabhupäda. You have a right to judge about your own requirements – this should be noted. “Every enlightened person is privileged to have a sight of Çré Guru in accordance with his or her particular mode of judgment” – about one’s own requirements. “Çré Guru is that real entity who thus reveals himself to the view of the enlightened soul in a variety of ways. Realized by the method of *vatsalya-rasa*, Çré Guru reveals himself as Nanda-Yaçodä. In *sakhya-rasa*, Çré Guru is Çrédhama, Subala, etc. In *dasya-rasa*, the lotus feet of Çré Guru” – now get this, what he is saying – “the lotus feet of Çré Guru act as Citrak and Patrak. So the lotus feet of Çré Guru is acting as Rädhä, is acting as Lalita, is acting as Rüpa, is acting as Ananga-Maïjaré, etc.”

According to the individual’s disposition, natural spiritual predilection, the lotus feet will respond reciprocally. *Ye yathä mäà prapadyante täàs tathaiva bhajämy aham* (*BG* 4.11) And also, because Çré Guru is the representative of Kåñëa, the original *guru*, and Kåñëa is *bhäva-grähé-janärdana*, He reveals Himself in accordance with the desired *bhäva* of any individual soul. The considerations of all these *asrayas,* or shelters, meaning of the *viñaya*, Kåñëa, arises in the heart while progressing in the service of Çré Guru. So we should check to see whether or not we are progressing. In other words, our service to Çré Guru should and really ultimately must be progressive. If we are not progressing in the service of Çré Guru, then we may not see or place any importance on these topics of discussion. But if we are in fact sincerely progressing in the service of our *guru*, then we must come to grips with the necessity of recognizing his *antara-svarüpa* in the cultivation with our eternal relationship with Kåñëa. Otherwise we are cheating ourselves and also cheating our *guru*. But especially, we are cheating ourselves. Or you can say that we are cheated by the illusory energy of the Lord. They arise – the consideration of all these various *asrayas*, as Radhika, as Nanda-Yaçodä, as Çrédhama, Subala, as Citrakand Patrak – spontaneously in the consciousness of fortunate souls upon the appearance of the disposition for spiritual service of the Divinity. We have no other function – the *jéva* has no other function – than the service of Çré Guru.

So that is quite an important point of discussion because sometimes we see that those who are better known as *gopé-bhävakas* tend to try to cram the *mädhurya-rasa* down everybody’s throat without having any consideration for the fact that different devotees may be having different spiritual dispositions. That was one of the main faults that Prabhupäda saw in the *gopé-bhäva* club. In one conversation, he was saying: “What is wrong with Nanda-Yaçodä? What is wrong with Subala? Why only *gopés*?” – as if this is the only that our *sampradäya* is offering. But it should be noted that this is the highest thing that our *sampradäya* is offering! It is not that we slight, as if we are boycotting the highest esteemed *svarüpa* of our *sampradäya*. But rather, sometimes it is shown, just to help the devotees appreciate that they can get the highest thing at the feet of our *guru-parampara*. If it is not shown, there may be some discrepancy on our part in the matter of followers losing faith and going hither and thither to fulfil their spiritual aspirations in various ways. So, when we hear these things, we should hear them as if they are special messages. To hear them as if the *äcärya* is presenting them is also good. But you can also hear them as if they are special messages, coming from the disguised form of Çrémati Mani Maïjaré, who wants to enlighten us about our progress, to the perfection of our Kåñëa consciousness.

Sometimes we hear that Bhaktisiddhänta lectured at Rädhä-kuëòa on *Çré Isopanisad*. He lectured on *Çré Isopanisad*,and all the *babajis*, they became a little nonplussed, so to speak. They thought, “Here is a great, highly elevated *mahä-bhägavata rasika*-*vaiñëava*-*äcärya* in the *Gauòéya-sampradäya*. We should be able to get some nectar from this man.” But instead, just to a kind of put them in the place, which was Bhaktisiddhänta’s style, he lectured on *Çré Isopanisad*.

But there is something more, which is revealed in an exerpt from a lecture Bhaktisiddhänta delivered at Rädhä-kuëòa during his Vraja-*mandala-parikramä* in 1932. It was printed in the *Gauòéya* in 1934. Bhaktisiddhänta Sarasvaté said, “All these days, we have not spoken about *lélä*.” This will help clarify. It is very important to understand what Bhaktisiddhänta Sarasvaté wanted to express to us. Here, he was speaking about *Isopanisad* – on and on, ad infinitum – *sambandha-tattva-jïäna* and all these things, so as to smash all the discrepant behaviors of various people who claimed to be *rasika*-vaiñëavas, etc. But now he was going to enter into something that we should all note: “Why all these days I have not spoken about *lélä*? Why? Because because this is ourmost confidential asset. This is our only *sadhya*. But one should not make the mistake of thinking that *anartha-nivåtti* is the *prayojana*.”

*Anartha-nivåtti*, in other words, is not the goal – that is what he is saying. *Anartha-nivåtti* is an indirect means to the goal, in itself not the means to the goal. “One, thinking like this, will *never* enter into *artha-pravåtti*. For this reason, I will begin speaking about *asta-kaliya-lélä*.” So please do not think that he never spoke about this. He spent so much time, until all those, who perhaps lacked the sincerity, drifted away. Then, he began speaking: “One, thinking like this, that *anartha-nivåtti* is our only business, that our only goal of life is to become free of our *anarthas* – one who makes that as the goal of his life, he will never enter into *artha-pavrtti*. For this reason, I will begin speaking about *asta-kaliya-lélä*. I know that you are not ready to hear it.” Listen to him! “Still, I will begin to speak about *asta-kaliya-lélä*, even though you are not ready to hear it. We should know such a transcendental idea exists within the realm of devotion. This is why *anartha-nivåtti* is essential. After the realm of *anartha-nivåtti* is *artha-pravåtti*, pure conjugal service to Rädhä and Kåñëa. This is transcendental reality. If we do not know of this transcendental realm, then all of our efforts may end in *nirviçeña-* *väda*. You know what is *Nirviçeña-bad*? Impersonalism. If we do not know of this realm, if we do not know of the *asta-kaliya-léläs* of Rädhä and Kåñëa, if we do not know of the pure conjugal service to Rädhä and Kåñëa, if we do not know this transcendental reality, then all of our efforts may end in *nirviçeña-* *väda*. Do not let your days pass in trying for *anartha-nivåtti*. *Do not*, do not let your days pass in trying for *anartha-nivåtti*. *Artha- pravåtti* is also necessary. *Anartha-nivåtti* is necessary until *artha-pravåtti* has . . .” – not perfected, but what is the word he uses? – “. . . until *artha-pravåtti* has *started*.” Not until it is finished! *Anartha- nivåtti* is necessary until *artha-pravåtti* has *started*. When *artha-pravåtti* is present, then *anartha-nivåtti* becomes unimportant. *Artha-pravåtti* becomes prominent.

So this goes along with the previous discussion that we had concerning the importance and the necessity, the gradual distinction, in the gradual evolvement in our *bhajana* to simultaneously not slacken our *anartha-nivåtti*. But it becomes less important as the *artha-pravåtti* becomes more important, more prominent. In other words, the indirect program of *anartha-nivåtti* as per hearing of the pastimes of Kåñëa killing the demons, etc., becomes less prominent as we make advancement to the perfectional stage of *ruci*, *äçakti*, *bhäva*, and then the *niñöhä*, starting with *niñöhita-bhajana*. Then the direct process of hearing about Kåñëa’s *nitya-léläs* becomes more and more prominent.

Those who have chanted *harinäma* for fifteen or twenty years should know such things. The beginners need not hear these topics; they may misunderstand. But those who have been chanting for fifteen or twenty years, they must hear, they must know. These topics are for certain audiences, not for all. Also, it is said, *Apana bhajana kathä na kahibe jata tata*. One should not reveal one’s *bhajana* here and there, to anyone and everyone. If we disregard this instruction of our previous *äcäryas*, there may be a permanent fall from the realm of devotion. By removing the clothes of the *gopés*, Kåñëa obtained happiness. This is Kåñëa’s sense gratification. We cannot ask, “Why is He a sense enjoyer?” Let us see Kåñëa display the behavior of controlling His senses. Kåñëa will not become a slave to our desires. Kåñëa, by His own will, can show us sense restraint, and did so in His form as Gaurasundara. He showed the highest degree of renunciation when He accepted the renounced order of *sannyasa*. He would not let women come even within fifteen feet to offer obeisances. In His previous form, He was dancing in *rasa* etc., but as Gaurasundara, as Mahäprabhu, He demonstrated to the world, “You think I am a debauchee, but see! Can you do this?” By that example, He is informing us that no one, except Kåñëa, has the right to remove the clothes of the *gopés*. Our duty is to cultivate devotional service. Do not think that *asta-kaliya-lélä-smarana* is the property of the *sahajiyas*. Actually, it is our affair. It has to be retrieved from the hands of the *sahajias*. Our Çré Guru *pada padma* heard these things from Çréla Bhaktivinoda Öhäkur. That is why he used to tell us various confidential things. We have heard the last instruction from our Gurudeva, Çréla Gaurakiçora däsa Babaji Mahäraja. He said, “Living in Rädhä-kuëòa would be pleasant if you [Bhaktisiddhänta] can deliver it from the hands of eleven immoral men.” That is what Gaurakiçora däsa Babaji said. And Bhaktisiddhänta Sarasvaté Öhäkur continued. Now, perhaps 11 has increased to 108. And our humble selves may add that now 108 has perhaps increased to 1008.

So anyway, I am just going to read the first two paragraphs or so of Bhaktisiddhänta’s own speech on his own *Vyäsa-püjä* day, because it is extremely beautiful and very powerful. Then I want to read a few paragraphs from an essay from Bhaktisiddhänta Sarasvaté Öhäkur with the title “What is Gauòéya Math doing?” I hope we have time.

This is Bhaktisiddhänta speaking at his *Vyäsa-püjä*: “We have taken upon ourselves the responsibility of welcoming this grave charge. Everyone in the audience has accepted an ordinary seat. I alone have been provided with a lofty sitting place. Everyone is being told in effect, “Have a look at a big animal from the zoo gardens. What arrogance! So foolish! So wicked! Have you ever seen such a big brute? Garlands of flowers have been put around his neck. What laudations, what bombastic long-drawn and hyperbolic adjectives! And how complacently, too, he is listening to the praise of his own achievements. How intently and with his own ears he evidently feels delighted in mind. Is he not acting in plain violation of the teachings of Mahäprabhu? Can such a big brute, so selfish and insolent, ever be reclaimed from such brutishness?

“I happen to be one of the greatest of fools. No one offers me good advice, on account of my arrogance. In as much as nobody condescends to instruct me, I place my case before Mahäprabhu Himself. The thought occurred to me that I would turn over the charge of myself to Him and see what He would advise me to do in the matter of accepting *guru-puja* or *Vyäsa-püjä*. Then Çré Caitanya Deva said to me, ‘Whosesoever you meet, instruct him regarding Kåñëa. By My command, be *guru*. Deliver this land. In this, you will not be obstructed by the current of the world. You will have My company again at this place.’

“In these verses is to be found the proper explanation of the apparent inconsistency noticed above. He who is only teaching is humility greater even than a blade of grass said, ‘By My command, be *guru*. Save this land. Deliver the people from their foolishness. Now whomsoever would happen to hear these words, would naturally protest with folded palms joined, “But I am really a great sinner. How can I be *guru*? You are Godhead Himself, the teacher of the world. Only You can be *guru*.” ’ To which Mahäprabhu replies, ‘In this, you will not be obstructed by the current of the world. You will have My company again at this place.’ Therefore, in this case, in telling others about Kåñëa, there is no risk of forgetting Him.”

So anyway, that is what I am going to read from that one, because there are only a few minutes left. But you can understand the drift? He who has the right to be *guru* is he who is 100 percent surrendered. And there is one other thing: who has right to be *guru* should also be taken into consideration here. These are Bhaktisiddhänta Sarasvaté Öhäkur’s instructions regarding the matter of *näma-*initiation: “Only the *mahä-bhägavata*, Çré Gurudeva, is able to give the name of Çré Kåñëa which is non-different from Kåñëa.

*näma cintämaëiù kåñëaç*

 *caitanya-rasa-vigrahaù*

*pürëaù çuddho nitya-mukto*

 *’bhinnatvän näma-näminoù*

*Padma Purana* (or *CC Madhya-lélä* 17.133)

“Çré Kåñëa’s name is directly Çré Kåñëa. It is a spiritual transcendental object full of liquid mellowness. The Divine Name arises or manifests itself upon the tongue of someone who is favorable towards devotional service.

“One might ask at this point, ‘How favorable is “favorable”? How favorable does favorable have to be before favorable is considered favorable enough?’ The glorification, *kértana*, fraught with spiritual offences to the divine name, done by those who are inclined toward enjoyment (*bhukti*) or renunciation (*mukti*) is not the pure divine name. The pure divine name, *çuddha-näma*, in the stage of offences to the divine name, *näma-aparädhä*, is not the same. The m*ahä-bhägavata*, who is free from spiritual offences to the divine name and who takes shelter in the glorifications of the pure name, is alone fit to bestow the name of Çré Kåñëa.

“Of course, that could be explained a bit. There are three classes of *mahä-bhägavatas*, and not all of them are at the stage of *sadhya*, the outcome of the devotional practices. One class has two feet in the spiritual world, extending his hand to the material world. He is a *nitya-siddha-avatar* coming from the spiritual world to pull people up to that position. That is the highest order of m*ahä-bhägavata*.

“The second order is one who has one foot in the spiritual world and one foot in the material world. That means that he has attained perfection; it means *svarüpa-siddhi*. He has realized his *sthayi-bhäva*. He is a *bhävuka*, or a *premi-bhakta*.

“And then the third type of m*ahä-bhägavata*, he can be called as the devotee who has attained the stage of *açakti*, or *ruci*. He has the pure name, because *çuddha-näma* comes at the stage of *ruci*. But he still may have some residues of attachment to the mode of goodness, as was the case of Narada in his previous life as the son of a maidservant. He is the example given in the *Sandharbas* as such a m*ahä-bhägavata*.

“In *Kali-yuga*, there is no other dharma except uttering the name of Kåñëa. Taking the name in whatever place, whether eating or sleeping, irrespective of time, place, or person, all is fulfilled. Whomsoever thou meet, instruct him about Kåñëa. By my command, be *guru* and save this land. There is no other dharma of the *jévas* except *kértana*, singing the names of God. To the extent that one disbelieves in *bhakti* . . .” – so mind you; there are degrees of faith and disbelief – “. . . to the extent that one disbelieves in *bhakti* as denoted by *kértana* of the holy name,” – in other words, those who think that all wants cannot be fulfilled by doing *harinäma-sankértana* – “to that extent such people are *nastik* or atheistic. The degree of help one gives to the propagation of *bhakti* as denoted by *kértana* of the holy name is the sole measurement, the sole measure of one’s belief in God. On the other hand, a man is a *nastik*,or disbeliever, to the extent that he obstructs *kértana*. As the name has to be taken at every moment, while eating or sleeping, as *bhakti* denoted by *kértana* of the holy name is the only dharma of the *jéva*, as there is no other dharma except this, where is the time for getting rid of flood or famine, or founding hospitals? Those who, claiming to be positivists” – materialistic positivists, with a positive outlook on the material world – “are forgetful of the greatest of all facts that is death. Those who, being fallen – the blind man led by the blind under the spell of enchantress – loiter about like travelers without an objective. It is such people that have time for work other than *hari-kértana*, singing the names of Kåñëa. All other efforts are the cause of *samsara*,” – bondage to this cycle of repeated birth and death – “the road leading not to the east but in the opposite direction. All-time *hari-kértana* is turning away from any other direction to face the east, or journey homeward.

The Gauòéya Math” – or we can replace “Gauòéya Math” with “ISKCON” so we can see that it also applies to us – “is the missionary of this all-time *kértana*. The Gauòéya Math begs every one of us to offer his all to Kåñëa. The *dhum-dham*, or pomp and display, of the nice temples of the Gauòéya Math” – or ISKCON – “is for the sole purpose of making all efforts of the world *kåñëa-para*, having Kåñëa as their goal. The offering to Kåñëa comes first, and after the offering has been made, *bhakti* begins. The *Gauòéya Math* says, “Make the offering to Kåñëa first, and after that has been done, profess to be a *bhakta*, a devotee.” The Gauòéya Math says, “Do not imitate the *kértana-kari*” – one who does *kértana*. “*Dhang*, burlesque” (where a lady gradually takes off one garment after another to entice the minds of lusty types of men of this world) – “is the other name of *anukarana*,imitating the activities of the *kértana-kari* without following the principles of the *kértana-kari*. By arraying oneself in the trappings of *dhang* or *shang*” – like a harlequin or court jester – “people can be deceived. In other words, by putting on the trapping, by show-bottle devotion, people can be deceived, but no good is done either to oneself or to others. It is those who follow the *kértana-kari* that are really their own benefactors, properly alive to self-interest and also benefactors of others, mindful of others’ interests. They are not blinded by considerations of undue personal advantage, nor do they cheat others. They are, therefore, truly disinterested. It is by *kértana* alone that the claims of self-interest, interest in others, and disinterestedness are simultaneously satisfied.”

So we will stop there. It that understood? By *kértana* alone, one can claim to be interested in his own welfare, interested in the welfare of others, and truly disinterested in the trappings or, you can say, the facilities, of this material cosmic manifestation which are meant for Kåñëa’s pleasure. Hare Kåñëa.