





This Book
is Dedicated to
His Divine Grace
Om Viñëupáda Çri Srimad
A. C. Bhaktivedánta Swamé Prabhupáda
Founder-ácärya of the
International Society for Kåñëa Consciousness
Whose Centennial Vyása-püjä
Will Be Celebrated
in 1996.



The Flow of Nectar has been compiled from morning lectures on the *Çrëmad-Bhägavatam* and *Çrë Caitanya-Caritamäta*, delivered by His Holiness Gour Govinda Swami. Quotes from the *Bhagavad-gëtä*, *Çrëmad-Bhägavatam* and *Çrë Caitanya-caritamäta* are copyright © of the Bhaktivedanta Book Trust.

Edited by Raghava Pandit Das

All Rights Reserved © Gopal Jiu Publications

No part of this book may be reproduced by any means without the written permission of the publishers.

First printing : 1994, Guru Gouräiga Press, Bhubaneswar, India --- 3,000 copies

E-book Edition : 2007.

Cover Page : Sri Gopal Jiu (see 'The Story Of Gopal-Jiu' in this book).

Persons interested in the subject matter of this book are invited to correspond with the publisher :

ISKCON Gopal Jiu Publications,
c/o Sri Krishna Balaram Mandir,
National Highway No.5, IRC Village,
Bhubaneswar, Orissa, India - 751015.

Email : katha@gopaljiu.org

Website : <http://www.gopaljiu.org>



All Glories to Çré Guru and Çré Gauräi ga

The Flow of Nectar

Amätera taraì giëé

Çré Çrimad
Gour Govinda Swamé
Mahäräja

*käñëera madhura väëé, amätera taraì giëé,
tära praveça nähi ye çravaëé
käëäkaòì-chidra sania, jänihä se çraväëä,
tära janma haila akaraëé*

(Caitanya-caritamäta.Madhya.2.31)

“Topics about Känëa are like a flow
of nectar. If such nectar does not enter
one’s ear, the ear is no better than the hole of a
damaged conchshell. Such an ear is created
for no purpose.”





Contents

Introduction

Chapter One - Creating a Revolution! (Morning lecture on *Çrīmad-Bhāgavatam* 9.9.29)

- The Highest Interest
- A Revolution is Required
- *Vaiñëava Kê*
- Complete Kãñëa Consciousness
- Yukta Vairägya
- Begging for Fame
- Wake Up *jīvas*!
- Your Well-wishing Friend
- The Effulgent Spiritual Sun
- Guru of All Varëas
- *Vaiñëava*—a Perfect Brähmaëa
- Imitation Brähmaëa
- Qualification and Activities

Chapter Two - Preaching, Life and Soul of the Vrajaväsëś (Morning lecture on *Çrīmad-Bhāgavatam* 9.9.31)

- Not Through Logic
- Chief Meaning
- “I Must Learn From You”
- A Black Cloud
- Rãmãnujãcãrya
- Succession of Bona Fide Gurus
- Haridãsa Ôhãkura
- The Solution to Life’s Problems

- Descendant of the Supreme Lord
- See the Soul and Super soul
- Peace and Bliss
- Women, Gold and Fame
- Life Comes From Life
- Kāñëa, the Object of Love

Chapter Three - The Flow of Nectar..... (Morning lecture on *Çrëmad-Bhägavatam* 9.9.43)

- Unalloyed Devotees of Kāñëa
- A Topmost Brähmaëa
- Reservoir of All Mellows
- Extraordinary Sweetness
- The Embodiment of Supreme Bliss
- "Rascal Brahmä!"
- Kāñëa Develops Greed
- Like a Flow of Nectar
- Success of Life
- Plow and Flute

Chapter Four - Jëve dayä näme ruci (Evening lecture on *Çrë Caitanya-caritamäta Ädi* 12.54-57)

- Love for Kāñëa
- "Your Heart is Vändävana"
- Perfect Eternal Loving Relationship
- Eternal Servant
- Selfless Love
- "Let Me Suffer in Hell"
- Kāñëa Bound Up
- Bhakta väi chä-kalpataru

Chapter Five - The Holy Name Fulfills All Desires... (Morning lecture on *Çrëmad-Bhägavatam* 9.14.43)

- Yaji a for Viñëu

- The Chief Result of Nāma
- “Let Us Go and Join!”
- Permanent Bank Balance
- Surrender to the Holy Name
- Nectarean Mellow
- “Whatever You Touch Will Become Gold”
- Special Characteristic
- Nāmācārya
- “Please Give Me Kāñēa-nāma”
- Dhruva Mahārāja
- Guru’s Test
- A Transcendental Gem
- Kāñēa’s Lotus Feet
- Nāsiàha Purāēa
- Wonderful Glory of Bhakti
- All Optimism

The Story of Gopāl Jēu

About the Author





Introduction

*jaya çrī-caitanyacandrera bhakta candra-gaëa
sabāra prema-jyotsnāya ujjala tri-bhuvana*

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine [the full light of love of Godhead] illuminates the entire universe."

"The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant too. In *Caitanya-caritamāta* Kāñëa is described to be like the sun. . . . Only the devotees of Lord Caitanya Mahāprabhu can dissipate the darkness of Kali-yuga the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Kāñëa consciousness movement may reflect the supreme sun [by the full light of love of Godhead] and thus dissipate the darkness of the world." (*Cc. Ādi*13.5 + purport)

His Divine Grace Çrī Çrīmad A. C. Bhaktivedanta Swami Çrīla Prabhupāda is most obviously one of the foremost amongst the moonlike devotees of the principal moon, Lord Caitanyacandra. By broadcasting the shining brightness of Kāñëa's effulgence, he dissipated the darkness prevailing in the polluted hearts of the victims of this degraded age. It is astonishing that in less than twelve years he spread Kāñëa consciousness throughout the world, and yet not so astonishing considering that even one drop of the ocean of love that his heart contained, was enough to inundate the whole universe with love of God.

In this book the author explains, that to take up the responsibility of saving the conditioned souls from their imprisonment in this material world and to reinstate them in their eternal loving relationship with the Lord, is certainly a function of the purest love for Kāñëa that the devotee possesses. Compassion for the suffering conditioned souls is the symptom of someone who has developed such love. Further it describes purity as the pre-requisite qualification for converting others to pure devotional service, or in other words, '*Purity is the Force,*' and that the means for attaining such purity is the chanting of the holy name without offense.

These days, when all of us are preparing our offerings for Çrīla Prabhupāda's centennial *vyāsa-pūjā*, it is important to analyze ourselves and become retrospective, to see how much we are able to distribute love of God, that is Kāñëa, to everyone by 1996, which would certainly be the most befitting offering at the lotus feet of such a dear most devotee of Çrī Caitanya Mahāprabhu—*a gaura-priya-jana*.

We hope that the reader will drink deep *'The Flow of Nectar,'* emanating from Kânëa's flute, brought to us through the bona fide succession of the moonlike devotees of Lord Caitanyacandra.

- The Publishers

Çré Çré Kânëa-Balaräma Mandir

Bhubaneçwar

Çré Kânëa Säradiya Räsayäträ

19 October 1994, 1st Day of Kartika





Creating a Revolution!

We should understand what is Çréla Prabhupāda's will and purpose. Prabhupāda has said, "There are no *brāhmaëas* in Kali-yuga *kalau çüdrā sambhaväu*, all are *çüdras*. So, I am creating *brāhmaëas*."

Then how will Prabhupāda be pleased unless we become *brāhmaëas*? His purpose is to create *brāhmaëas*. But who is a *brāhmaëa*?

The intelligent class of men, they are *brāhmaëas*. They are the head portion of the society. The society is like a body, but if there is no head then what is the use of the body? What is the value of that body if there is no head—no *brāhmaëas* to guide us? Those who are *buddhimāna*—the intelligent class of men, they are *brāhmaëas*. *Brahma jānātēti brāhmaëäu*—they know the *brahma vastu, paraà brahma*—the Supreme Brāhmaëa. Prabhupāda's purport (*Bhag. 9. 9. 29*), says: "Simply to be qualified is not enough; one must engage in a *brāhmaëa's* duties. The duty of a *brāhmaëa* is to know the *paraà brahma, Kāñëa (paraà brahma paraà dhāma pavitraà paramaà bhavān)*."

This is a *brāhmaëa*. He knows the *paraà brahma*—the Supreme Person, Kāñëa—very well and thus he engages in loving service and develops *prema-bhakti*. To engage in loving service is the *brāhmaëa's* duty. Çréla Prabhupada often quotes a verse from the *Bāhad-āraëyaka Upaniñad* (3.8.10): *yo vā etad akñāraà gārgy aviditvāsmāl lokāt praiti sa kāpaëäu*. 'He is a miserly man who does not solve the problems of life as a human and who thus quits this world like the cats and dogs, without understanding the science of self-realization.'

One who leaves this world without knowing the *acyuta vastu*—the infallible Lord—he is a *kāpaëa*. The opposite of a *brāhmaëa*, is a *kāpaëa*—a miser. Then there is he who does know the *acyuta vastu*—the infallible Lord. *yo vā etad akiāraà gārgy viditvāsmāl lokāt praiti sa brāhmaëau*. “He is a wise *brāhmaëa* who leaves this world knowing the solutions to life’s problems.” He knows the Lord and has realized Him. That is not just some mere theoretical understanding. He is a *brāhmaëa*. And what is the solution to life’s problems? That is to understand the Supreme Brahma, *paraà brahma*, Kāñëa. *Na te viduù svārtha-gatià hi viñëuà durāçayā ye bahirartha māninaù*.

The Highest Interest

Those who do not understand that the highest interest is to know the Supreme Person, Kāñëa or Viñëu, and to be engaged in His loving service, which is the duty of the *brāhmaëas*, they can never become *brāhmaëas* because they are *durāçayā*, they have other desires—*anyābhilāsa*. They desire material enjoyment and material liberation, and they are completely captured by these two witches, *bhukti* and *mukti*. Such persons do not know what is the real *dharma* or what is the goal of life. How can they solve life’s problems unless they become *brāhmaëas*? A *Brāhmaëa* who knows Kāñëa or Viñëu, he knows the solution to life’s problems, otherwise how will one ever know the solution?

*na te viduù svārtha-gatià hi viñëuà
durāçayā ye bahir-artha māninaù
andhā yathāndhair upanēyamānās
te ‘piça-tantryām uru-dāmni baddhau
(Bhag. 7.5.31)*

These are Prahlāda Mahārāja’s words. “Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or *guru* a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viñëu. As blind men guided by other blind men miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and therefore continue again and again in materialistic life, suffering the threefold miseries.”

Are such people *brāhmaëas* and can they solve life’s problems? They cannot do so. But those who know, *svārtha-gatià hi viñëuà*—that the highest interest is to be engaged in the loving service of Viñëu or Kāñëa, *paraà brahma*, they know *brahma vastu*, *brahma jānātēti brāhmaëau*, they can solve life’s problems. That person who engages in the loving service of *paraà brahma*, Kāñëa—he is actually a *brāhmaëa*, *prajī-āà kurvāta brāhmaëau*. Who cannot understand this? *durāçayā ye bahir-artha maninaù*. Most of the people do not want to understand this *siddhānta* or conclusion. Why? Because they are *durāçayā*, they have other *desires*—*anyābhilāsa*. They are caught up in the sharp

claws of the two witches *bhukti* and *mukti*, desire for material enjoyment and desire for material liberation. They cannot understand it, rather, they do not want to understand it. Their heart is filled with all these nasty things. Such persons are very much engrossed in material attachments and thus they are in the bodily concept of life. They have the impression of the body as the self and do not know about the soul.

So, the duty of a *brāhmaëa* is to know the *paraà brahma*, Kāñëa, and to engage in His loving service. But the people nowadays are all *çüdräs* and *kāpaëas*. They do not even try to understand this thing because they are in the bodily concept of life. They only know what is their duty. "Our duty is to make nice arrangements for eating, sleeping, defending and mating." They are trying to make all nice arrangements for themselves and for their family members, those who are related to them. They are *durāçayä*. They know that, this is our *svārtha*—our interest. So, they are engaged in the acquisition of material knowledge and education. Always thinking, how to collect more money, money, money, brighter than sunshine, sweeter than honey. If one is engaged in such activities of so-called *dharma*, which is not the activity of *Brāhmaëas*, then even the lowest interest of life will not be served. But for one who is engaged in the loving service of the *paraà brahma*, Viñëu or Kāñëa, the highest interest of life will be served. That means he will be able to understand *brahma*, *brahma jänätëti brāhmaëa*, he will be able to solve life's problems. Such persons know the real *dharma*, that is the *dharma* of the soul. This is the process given by Bhagavän, by which one can very easily understand one's *svarüpa*. What is one's *svarüpa*? *Jëvera svarüpa haya kãñëera nitya dāsa*. That is the *svarüpa* of the *jëva*. The *jëva* is an eternal servant of Kāñëa. Bhagavän Himself has set up the process and has given the instructions in the *çästras*, especially in the *Bhägavata Mahäpuräëa*—the *Çrémad-Bhägavatam*. If someone, even if he is a fool—a *müdhä*—follows these instructions under the guidance of a bona fide *guru*, he will very easily understand his *svarüpa*. So, that process which is given by Bhagavän for easily understanding one's *svarüpa*, that is called *Bhägavata-dharma*.

So-called Dharma

In this world's so-called society, what idea or impression do people have of *dharma*? People do not know what is real *dharma*. How then can they solve the problems of life? They are caught up by the two witches—*bhukti* and *mukti*. *Dharma artha käma*—that is the so-called *dharma* of economic development. Their only concern is how to earn more money, more money, more money and thereby they think they will solve life's problems. They are making so many material projects how to earn more money. To completely do away with poverty. "We will flood the whole country with honey."

These are all material projects for so-called economic development and *käma*, how to fulfill all material desires. They know only this *dharma*, which is called *bhoga-dharma*. These three are called *bhoga-dharma*—the *dharma* of enjoyment, and when they come up a little higher then they say, "O, we do not want this." Then they want to become detached from it and want *mukti*—liberation,

to become one with *brāhmaëa*. This is called *tyāga-dharmā*. Such people do not know what is real dharma—that is *Bhāgavata-dharma* and thus they are caught up in the very sharp claws of these two witches—*bhukti* and *mukti*. How can they understand the *brahma vastu*, and how will they be able to solve life's problems? A real *brāhmaëa* knows the *brahma vastu* and thus he knows how to solve the problems of life. If someone understands the *paraà brahma*, Kāñëa or Viñëu, all his problems will be solved.

Therefore the *vaiñëavas* or *bhāgavatas*—dear devotees of Kāñëa, Viñëu—preach this *Bhāgavata-dharma* which is introduced by Bhagavān Himself. Because Kāñëa is the only well-wisher, *suhādaà sarva-bhütānāà jñātvā mäà çāntim ācchati*. Kāñëa says, "One who knows Me to be the well-wishing friend of all living entities will get peace." Peacefulness is one of the symptoms of a *brāhmaëa çamaù*—peacefulness. But throughout the whole world you will see that almost all of human society knows only this *bhoga-dharma*. They do not know what is *Bhāgavata-dharma* and therefore Bhagavān has introduced it, and the devotees of Bhagavān follow it. They go out and preach to free the whole human society from the sharp claws of these two witches, the clutches of this *bhoga-dharma* and *tyāga-dharma*. They make the people understand what is the real dharma—that is *Bhāgavata-dharma*. Therefore they go out and preach *kāñëa-kathā*, *Bhāgavata-kathā* very bravely and boldly.

A Revolution is Required

Fearlessly go out and preach! Then there will be a real revolution. Because the whole world is filled with cheaters and cheated. That is the language of Çrëa Prabhupāda. If you really preach this science of Kāñëa consciousness—that is *Bhāgavata-dharma*—then these cheaters will be exposed. That will create a real revolution. *Tad-vāg-visargo janatāgha-viplavo*. This is in the preface of every volume of *Çrëmad-Bhāgavatam*. Çrëa Prabhupāda has quoted that verse,

*tad-vag-visargojanatāgha-viplavo
yasmin prati-çlokaṁ abaddhavyaty api
nāmāny anantasya yaço 'i kitāni yac
chāëvanti gāyanti gāëanti sādhaveau
(Bhāg. 1.5.11)*

"On the other hand, that literature which is full with descriptions of the transcendental glories of the name, fame, form and pastimes of the unlimited Supreme Lord is a transcendental creation meant to bring about a revolution in the impious life of a misdirected civilization. Such transcendental literatures, even though irregularly composed, are heard, sung and accepted by purified men who are thoroughly honest."

Let the cheaters be exposed. Create a revolution! Flood the whole world with this

transcendental literature—that is *Bhāgavata-kathā*, *kāñēa-kathā*. Go out and preach boldly, fearlessly! Our Guru Mahārāja has created a revolution, and a revolution is required, otherwise the cheaters will never be exposed. The whole world is full with such cheaters and cheated, completely ignorant of what is the real problem of life and the real solution to it. So *brāhmaēas* are required, those who understand the *brahma vastu*. That is not based on mere theoretical understanding but they actually realize it and thus they engage in the activities of a *brāhmaēa*. They go out and preach fearlessly. They are fearless preachers.

Ṣṛēla Prabhupāda, Bhaktisiddhānta Sarasvatē Gosvāmē Mahārāja and Ṣṛēla Bhaktivinod Ōhākura, they have all said '*pracāra*'—and thus our ISKCON society is a preaching mission. So, who does *pracāra*? Who preaches?

*prāēa āche taī ra, sehetu pracāra,
pratiñāçā hēna- 'kāñēagāthā' saba
(vaiñēava ke?18)*

'Who is a *vaiñēava*?' Prabhupāda says so often, "In Kali-yuga there are no *brāhmaēas*, *kalau çüdrā sambhavāu*." All are *çüdras*. The *brāhmaēas* are the head portion of the society, which is compared to a body, but without a head what is the value of the body? When you cut off the head it becomes a headless society and thus the society will fall into a deep dark ditch and suffer there. Someone who becomes a *vaiñēava*, he becomes a perfect *brāhmaēa*.

Vaiñēava Ke?

Then who is a real *vaiñēava*? *vaiñēava ke?*

*kanaka-kāminē, 'pratiñōhā-bāghinē,
chāōiyāche yāre, sei ta' vaiñēava
sei 'anāsakta' sei 'çuddha bhakta,'
saāsāra tathā pāya parābhava
(Vaiñēava Ke?11)*

This is *mahājana-vāēē*—what the *mahājanas* have said. He is an *uttama vaiñēava* who has given up *kanaka* and *kāminē*. He has no attachment for money or gold, no attachment for *kāminē*—women and no attachment for *pratiñōhā*—name, fame, prestige and adoration. He is a *vaiñēava*. That is Prabhupāda's purpose, "I am creating *brāhmaēas*." One who becomes a real *vaiñēava* he becomes a perfect *brāhmaēa*. So-called *brāhmaēas* belong to the *cyuta-gotra*, but a *vaiñēava* becomes *acyuta-gotra*. So that is Prabhupāda's purpose, try to understand it. Become a real *vaiñēava*, *kanaka-kāminē, 'pratiñōhā-bāghinē, chāōiyāche yāre, sei ta' vaiñēava*—give up the attachment to money or gold, the attachment to *kāminē*—women. Never run after name, fame,

adoration and prestige, which are compared to a tigress—*pratiñöhä-bäghiné*. If you run after that tigress she will devour you. So do not be devoured by such a tigress—*pratiñöhä-bäghiné*. A *vaiñëava* is a pure devotee; *sei ta' vaiñëava sei 'anäsakta' sei 'çuddha bhakta'*; he is a pure devotee. And Çrëla Prabhupäda stresses on it, “Be pure, be pure, be a pure devotee, pure devotee.” See in Prabhupada’s purports how he has said it thousands and thousands of times. He stresses on it. Such a *vaiñëava* is completely detached from *kanaka käminé, pratiñöhä-bäghiné*. He is a *çuddha bhakta* whose only attachment is the lotus feet of Kâñëa, he has no other attachment and he is a perfect *Brähmaëa*.

Complete Kâñëa Consciousness

Prabhupäda has created this International Society for Kâñëa Consciousness. He named it the ‘Society for Kâñëa Consciousness’, but many people raised objections, “Why are you saying ‘Kâñëa?’ If you say ‘Kâñëa’ then it becomes sectarian. Why don’t you make it God Consciousness?” Why did Prabhupäda not do it? Why did he stress, “No, it is Kâñëa consciousness.” Prabhupäda is a *vaiñëava*, a perfect *brähmaëa*, who knows the goal of life. The goal of life is Kâñëa, so achieve that goal and all your life’s problems will be solved. Develop pure, complete Kâñëa consciousness. He named it Kâñëa consciousness, not God consciousness or any other consciousness. It is Kâñëa consciousness, that is the goal of life. That is what Kâñëa says in *Bhagavad-gëtä* (6.30):

*yo mäà paçyati sarvatra
sarvaà ca mayé paçyati
tasyähaà na praëaçyämi
sa ca me na praëaçyati*

“For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me. He sees Me and I see him.”

To see Kâñëa everywhere and everything in Kâñëa, that is complete Kâñëa consciousness. Such a person is a worthy member of the International Society for Kâñëa Consciousness. How will you become a real worthy member otherwise, without knowing Kâñëa and developing complete Kâñëa consciousness? Understand the purpose of the Founder-äcärya of ISKCON. That is to develop complete, pure Kâñëa consciousness—to see Kâñëa everywhere and to see everything in Kâñëa. To see how Kâñëa is the only supreme proprietor, how everything belongs to Kâñëa and that Kâñëa is the only enjoyer. That is Kâñëa consciousness and only then will the highest interest of life be served, *na te viduù svärtha-gatià hi viñëuà*.

Completely detached from name, fame, prestige and adoration, gold and women, only attached to the lotus feet of Kâñëa. He is a *vaiñëava, çuddha bhakta*—pure devotee. *Saäsära tathä päya paräbhava*, the material world is defeated. He conquers *mäyä*,

*daivé hy eñā guéa-mayé
mama máyā duratyayā
mām eva ye prapadyante
māyām etāà taranti te
(Bg.7.14)*

“Completely surrender unto Me,” says Kāñēa, who is the master of *māyā*. Otherwise how can you defeat *māyā*? The *māyāçakté*, although external and inferior energy, is still very strong and unconquerable—nobody can conquer it. All are caught in the sharp claws of *māyā* like the sharp teeth of a crocodile. So how to overcome *māyā*? Unless you become a real *çuddha-bhakta* and develop pure devotion, completely detached from *kanaka, kāmīnē, pratiññihā* and completely attached to the lotus feet of Kāñēa, how can you conquer *māyā*? There is no hope at all.

Yukta Vairāgya

*yathā yogya bhoga, nāhi tathā roga
'anāsakta' sei, ki āra kahaba
'āsakti-rahita,' 'sambandha-sahita,'
viññaya samūha sakalī 'mādhava'
(Vaiññēava ke.12)*

That is *yukta vairāgya*,

*anāsaktasya viññayān athārham upayui jataù
nirbandhaù kñēa-sambandhe yuktaà vairāgyaà ucyate
(Bhakti-rasāmāta-sindhu 1.2.255)*

That is real *vairāgya* or renunciation—everything belongs to Kāñēa, nothing belongs to me or anyone else. *Yathā yogya*—utilize everything in the service of Kāñēa and for Kāñēa's enjoyment. Just accept whatever Kāñēa gives, whatever is required to keep this body fit for the service of Kāñēa. That means just the minimum should be accepted. Become detached and there will be no more diseased condition—*nāhi tathā roga*. Why are you caught up with disease *bābā*? Because we have not developed complete Kāñēa consciousness. We have not developed a real attachment towards the lotus feet of Kāñēa. Rather we have developed attachment to this material world and the objects of sense enjoyment. That is our diseased condition.

One who is completely Kāñēa conscious, however, is completely detached from material enjoyment. Rather, he is completely attached to the lotus feet of Kāñēa and accepts only whatever Kāñēa gives as mercy—that means he only takes *kñēa prasāda*. Then there will be no more disease,

nāhi tathā roga and *anāsakta*—he is completely detached from the material world and the objects of sense enjoyment. He is only attached to the lotus feet of Kāñēa. *Sambandha-sahita*—he is fixed in his relationship with Kāñēa. He is a real *vaiñēava*, *brāhmaēa* and knows that everything belongs to Kāñēa; *ēcāvāsyaṁ idaṁ sarvaṁ*. This *Īcōpaniṁād* mantra says that everything belongs to the Supreme Lord, *Īcā*. Nothing belongs to me, *āra bolite prabhu āra kichu nāhi*. Bhaktivinoda Ōhākura *mahājana* says, "O Lord, there is nothing I can say is mine." He is a *brāhmaēa*, *vaiñēava*. *Vīñaya samūha sakali 'mādhava'*—everything belongs to Mādhava. He is a *yukta vairāgē*, he has developed real *vairāgya*. He never rejects anything but accepts everything for the service of Kāñēa without becoming attached to it because he is only attached to the lotus feet of Kāñēa. He is completely, day and night, twenty-four hours, engaged in the service of Viñēu, Kāñēa.

Begging for Fame

He goes out and preaches. He does *kīrtana*; *Hare Kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare*—for the pleasure of Kāñēa.

Only for the pleasure of Guru and Gaurāi ga. He never does *kīrtana* for the pleasure of his own self. One who does so is only running after name, fame, prestige and adoration - *pratiññā-bāghēnē*, he is devoured by that tigress.

kīrtana yāhāra, 'pratiññā-sambhāra'
tāhāra sampatti kevala 'kaitava'
(Vaiñēava ke?13)

"Whatever opulence or assets he collects out of such *kīrtana*, that is all cheating—*kaitava*—nothing else.

However,
vrajavāsēgana, pracāraka-dhana,
pratiññā-bhiksuka tā 'rā nahe 'çaba'
(Vaiñēava ke?18)

Those who are *vrajavāsēs*—residents of Vrajabhūmi— their only object of love is Kāñēa. They have no other object and they are *vrajavāsēs*, they are *pracārakas*—preachers. Those whose only object of love is Kāñēa, they are not dead bodies. They have life. *Prāēa āche taīra sehetu pracāra*—he has life and so he goes out and preaches the science of Kāñēa consciousness. And what sort of life is that? Is that material life? What is the source of life? The source of life is Kāñēa, so that means a preacher, or devotee has got Kāñēa. He has accepted Kāñēa as the only object of love, he is a *vrajavāsē* — *resident* of Vrajabhūmi. The residents of Vrajabhūmi think Kāñēa is everything for them, the only object of their love. They are preachers. They never go out to preach for their own

name, fame, prestige and adoration — *pratiñña bhiksuka*— begging for fame. Those who do so have no life, they are dead bodies—*çaba*.

Wake up jēvas !

One who has real life, that means he has got Kāñēa who is the source of life, he is a *vrajavāsē*. He goes out and preaches the science of Kṛṣṇa consciousness because his heart bleeds seeing the suffering of the *jēvas* in this material world. He sees how they have been suffering here since time immemorial being devoid of Kāñēa consciousness, entrapped by ignorance—*vidya*. That ignorance is the cause of suffering, He knows it and so he thinks, "Let me go out and inculcate pure Kāñēa consciousness and give them life. Wake up! Wake up! *Jēv jāgo, jēv jāgo, gauracānda bole, kota nidrā jāo māyā-piçācāra kole*. 'He goes out and preaches fearlessly with a thunderous voice. 'Wake up! Wake up *jēvas* ! How long will you sleep in the lap of *māyā*, the witch—*kota nidrā jāo?*" His heart bleeds seeing the suffering of the *jēvas* being bereft of Kāñēa consciousness. He sees that they are completely engrossed in ignorance the source of all suffering. So he goes out and inculcates Kāñēa consciousness.

Mahāprabhu is Kāñēa Himself but He came as a devotee of Kāñēa—*bhakta bhava*—and therefore he says,

*jēv jāgo, jēv jāgo, gauracānda bole
kota nidra jāo māyā-piçācāra kole*

*bhājibo boliyā ese saṅsāra-bhitare
bhuliyā rohile tumi avidyāra bhare*

*tomāre bite āmi hoinu avatāra
āmi binā bandhu āra ke āche tomāra*

*enechī auñadhi māyā nāçibāro lagi'
hari-nāma mahā-mantra lao tumi māgi'*

*bhaktivinoda prabhu-caraēe pariyā
sei hari-nāma-mantra loilo māgiyā*

Mahājana vākya—the *mahājanas* say this and we quote *mahājanas; mahājana yena gataū sa panthāū*. What the *mahājanas* speak, that is the truth; '*mahājana*' *yei kahe, sei 'satya' māni* (*Cc. Madhya*. 25.56). Bhaktivinoda Ōhākura is a *mahājana*, after the six *gosvāmīs* he is known as the seventh *gosvāmī*. This song is composed by him, he is such a dear devotee of Gaurāī ga—*gaura-priya-jana*. He knows the Lord and he says; *jēv jāgo, jēv jāgo, gauracānda bole*. How long will you

sleep in the lap of *māyā*, the witch? Is it very nice like a soft bed of roses? You want to sleep in the lap of *māyā* but *āre bābā!* *Mahājanas* says, "It is not a bed of roses, it is a bed of thorns. Do not sleep in the lap of *māyā!* For how many lives do you want to sleep in the lap of *māyā?* Get up! Get up! *jīv jāgo!* *jēv jāgo!* Wake up!

Wake up! *Gauracānda bole!* What is your problem? How can you solve life's problems? Why have you come to this world? To sleep in the thorny lap of *māyā* thinking it to be a bed of roses? Thinking, "O, it is a very nice bed of roses." But the lap of *māyā* is very thorny. So thinking it to be a bed of roses you want to sleep there, but for *lākhs* and *lākhs* of lives you have already slept there.

Your Well-wishing Friend

Now who is your well-wishing friend? *Tomāre loite āmi hoinu avatāra, āmi binā bandhu āra ke āche tomāra.* "I descend here for you," Mahāprabhu says, "is there any well-wishing friend but Me?" Kāñēa says, *suhādaḥ sarva bhūtānāḥ.* "I am the only well-wishing friend of all living entities." That Kāñēa incarnated as Mahāprabhu, assuming the mood of a devotee—a *vaiñēava-ācārya, sādhu*. Kali-yuga *sādhu pāibā duskara jāniya, sādhu-guru rupe kāñēa asila nadēyā.* "In Kali-yuga it will be very difficult to find a *sādhu-guru*, so in Nadēyā, Kāñēa Himself took birth to show the dealings of a real *sādhu-guru*."

So, Mahāprabhu practically exhibited who is a *sādhu-guru*. His heart bleeds seeing the suffering of the *jēvas* that have been sleeping in the lap of the ugly witch *māyā*, since time immemorial. *Lākhs* and *lākhs* of lives. Mahāprabhu says, *bhājibo boliyā ese saḥsāra-bhitare.* "You have come here to do *Kāñēa-bhajana* but you have forgotten it being entrapped by *vidyā*—ignorance, that is *māyā*."

For you I incarnate. There is nobody who is your well-wishing friend but Me." *Enechi auñadhi māyā nācibāro lāgi' nāma mahā-mantra lao tumi māgi'.* "I have come here with the medicine that will annihilate and destroy *māyā* forever. You have been entrapped by *māyā* which is ignorance and the cause of your suffering but I have come with the medicine. That is *hari-nāma mahā-mantra*. This medicine that I have brought to kill the witch *māyā*. out from here *māyā!* If one is fortunate he meets such a *sādhu-guru* and gets the medicine. That is the unfailing medicine—*amogha auñadhi*. The so-called medicine that the doctor gives you may fail but this medicine will never fail. Mahāprabhu says, *hari-nāma mahā-mantra lao tumi māgi'.* "I have come with the medicine to annihilate *māyā* forever—that is *hari-nāma mahā-mantra; Hare Kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare /Hare Rāma Hare Rāma Rāma Rama Hare Hare*. Take it! Take it!"

The Effulgent Spiritual Sun

*kāñēa sūrya-sama; māyā haya andhakara
yāhāi Kāñēa tāhāi nāhi māyāra adhikāra*

(Cc.Madhya.22.31)

Kāñëa is like the effulgent spiritual sun—*cinmaya bhaskara*—and *māyā* is like darkness, ignorance. So, where there is Kāñëa, the effulgent light, there is no nescience or *māyā*. No darkness, that means Kāñëa is there. Mahāprabhu gives you Kāñëa in the form of the holy name. *Abhinnatvān nāma-nāminou*—there is no difference between the name of Kāñëa and Kāñëa Himself. So one who gives you Kāñëa is really *sādhu-guru*. He gives you Kāñëa and thereby you will be able to annihilate *māyā* forever and come out of her clutches, the deep dense darkness, and come to the light. *Kāñëa sūrya-sama* — Kāñëa is like the effulgent sun so where there is Kāñëa there is no nescience or *māyā*. Mahāprabhu says, "I have come with the medicine—*enechi auñadhi māyā nāçibāro lagi*. "

kali-kāle nāma-rūpa kāñëa-avatāra
nāma haite haya sarva-jagat-nistāra
(Cc Ādi 17.22)

In Kali-yuga the holy name is the incarnation of Kāñëa—that is the name incarnation. And Mahāprabhu who is Kāñëa Himself, has come down here with the medicine that is *hari-nāma*, Kāñëa. The pure name is non-different from Kāñëa, that does not mean *nāmaparādha* or *nāmabhasa*. Only the pure name is Kāñëa. So, Mahāprabhu gives Kāñëa and that will annihilate *māyā* forever. Get out from here *māyā! tamaso mā jyotir gamaya* —*don't* stay in the darkness, come out to the light! *Māyā* is ignorance *māyā andhakara*—Very dense darkness. So get out from this darkness and come out to the light, that is Kāñëa, that is the holy name. That is the effulgent light. That is what Mahāprabhu gives, *āmi binā bandhu āra ke āche tamāra*. "Is there any well-wishing friend but Me? I know your life's problem and therefore I have come here to solve all your problems and take you to the light. No more dense darkness, come out to the light, that is *harināma* which is non-different from Kāñëa."

This is the unfailing medicine, be free from suffering and develop Kāñëa consciousness. That is *sādhu-guru vaiñëava*. He comes out and preaches because he has life— *prāëa āche tã tra, sehetu pracāra*—that is Kāñëa who is the source of life. He is not *pratiññhā-bhiksuka*, a beggar of name, fame and adoration. One who runs after this he is *saba*—a dead body. He has no life, he is not a *vaiñëava*.

Guru of All Varëas

viñëurayaà yato hyāsīt tasmād-vaiñëava ucyate
sarveçāà caiva varëänāà vaiñëava ùi çreññhaù ucyate
(Padma Purāëa)

"One who is related to Viñëu through devotion is known as a *vaiñëava*. A genuine *vaiñëava* is

superior to all the *varēas* and is the best of all."

Because one is related to *paraṁ brahma*, Kāñēa or Viñēu, he is a *vaiñēava*. He has understood his eternal relationship with Viñēu, Kāñēa, and is firmly fixed in that relationship. He is a *vaiñēava* and the *guru* of all *varēas*: *brāhmaēa*, *knātriya*, *vaisya*, *çüdrā*. So, that is the question here: Who is a real *brāhmaēa*? *atha ya etad aksaram gargi viditvasmal lokat praiti, sa brahmanah*. He who knows the *akñāra vastu*—the infallible Lord Kāñēa, he is a *brāhmaēa*. He has developed complete Kāñēa consciousness and sees Kāñēa everywhere. He sees that everything is Kāñēa's and that Kāñēa is the sole proprietor and the sole enjoyer. So one who is fixed in his eternal loving relationship with Kāñēa, he is a *brāhmaēa*. *Manu Saḁhita* (2.168) says:

*yo 'nadhītya dvijō vedam anyatra kurute çramam
sa jēva na eva çudratvam āçu gacchati sāvayau*

"If someone after initiation, *upanāyana*—that means he gets his second birth and becomes *dvija*—does not stay in the *açrama* of the *guru* and does not engage himself in *vedādhyāna*—Vedic study under the expert guidance of that *guru*—he cannot become a *brāhmaēa*. Rather, he will become a *çüdra* and all the generations after him will also become *çüdras*." And *Svetāçvatara Upaniñad* (6.38) says:

*yasya deve parā bhaktir
yathā-deve tathā gurau
tasyaite kathitā hy arthau
prakāçante mahātmanau*

"One who has developed *parā bhakti*, supreme *bhakti* towards Bhagavān as well as towards Gurudeva, he will be able to understand the imports of all Vedas."

All Vedic knowledge will be revealed to him. He is a *brāhmaēa*. *Brahma jānātēti brāhmaēa*. He knows the *brahma vastu*.

Vaiñēava — a Perfect Brāhmaēa

One who has become a *vaiñēava*, he is a perfect *brāhmaēa*. And the symptoms of a *brāhmaēa* are described in the *Bhagavad-gētā* (18.42),

*çamo damas tapaù çaucaṁ
knāntir ājvam eva ca
ji ānaṁ vii ānam āstikyaṁ
brahma-karma svabhāva-jam*

"Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness— these are the natural qualities by which the *brāhmaëas* work."

Not only must a *brāhmaëa* be qualified, but he must also engage in actual brahminical activities. That means one must engage oneself in the loving service of Kāñëa and know one's relationship with Kāñëa. He is a *vaiñëava*—a perfect *brāhmaëa*. Prabhupāda's purport (*Bhag.*9.9.29) says, "Simply to be qualified is 'not enough; one must engage in a *brāhmaëa* 's duties. The duty of a *brāhmaëa* is to know the *paraà brahma*, Kāñëa." So if one has only acquired the qualifications but is not engaged in brahminical activities he is not a real *brāhmaëa*. This is a *brāhmaëa* 's duty and this is what we call a real *brāhmaëa*. As long as one has not developed complete Kāñëa consciousness and does not know the *brahma vastu, paraà brahma*, Kāñëa, he is not a real *brāhmaëa*.

*brahma-tattvaà na jänäti brahma-sütrena gärbitaù
tenaiva sa ca päpena viprau paçurudähätaù*

Atri Saàhitä (372) says: "In Kali-yuga only so-called *brāhmaëas*, caste *brāhmaëas* are there who have taken birth in a *brāhmaëa* family but who have not acquired brahminical qualities. They are not engaged in brahminical activities and they do not know the *brahma vastu, paraà brahma*, Kāñëa, but they are very proud of their brahminical thread."

They say, "I am a *brāhmaëa*, can't you see?" They are such proud fellows—*dambho darpo 'bhimänaç ca* (Bg.16.4)—and they are demons, not *Brāhmaëas*. *Tenaiva sa ca päpena*, thereby they commit sinful activities. Pride is one of the demoniac characteristics and they have become very proud because of wearing their brahminical thread. They do not know *brahma tattva* and by committing sinful activities they have become *paçus*—animals, not *brāhmaëas*. This is what the *Atri Saàhita* says.

Imitation Brāhmaëa

One who follows a real *Brāhmaëa-vaiñëava*, becomes a *brāhmaëa* himself. One should not imitate. By imitation you cannot become a *Brāhmaëa*. Become a follower of a perfect *brāhmaëa* then you will become a *brāhmaëa* yourself. *Manu Saàhitä* (2.157) says,

*yathä käñëhamayo hasté yathä carma-mayo mägaù yaç
ca vipro 'na dhäyänas trayaste näma vibhrati*

That means that a wooden elephant, a *carma-mayo mäga*—a deer made of deerskin—and a so-called *brāhmaëa*, who is not engaged in Vedic study under the guidance of a *guru*, are by name only. They are not a real elephant, a real deer or a real *brāhmaëa*. They are by name *only*—*näma mätra*. And Çrëa Prabhupāda hints at that thing here in his purport, ". . . a superficial *brāhmaëa* who

was called a *brāhmaëa* merely because he was born of a *brāhmaëa* family." if he has no brahminical qualifications and is not engaged in brahminical activities, he is not a real *brāhmaëa*. These are by name only; an elephant that looks like a real elephant but is made of wood and a *māga*—a deer that is made of deerskin only. Similarly a *brāhmaëa* born of a *brāhmaëa* family who is not engaged in Vedic study under the guidance of a *guru*, is a *brāhmaëa* by name only. Again *Manu Saàhitā* (4.190) says,

atapās-tvanadhéyānau pratigrah-rucir-dvijau
ambhasyaçma-plavenaiva saha tenaiva majjati

A *dvija*—twice born *brāhmaëa* who is not engaged in *tapasya*—austerity, *çamo damas tapau çaucaè*—he has no austerity and is not engaged in Vedic study, rather he is a very greedy fellow, having developed great greed how to get money, money, money—*pratigraha*, "Don't you know that I am a *brāhmaëa*? Feed me, feed me! Give me *bhojan* and *praëämi*, *dakñina*, otherwise your whole dynasty will go to hell!" Such persons are very much after *bhojan*, where very nice palatable dishes are available. "Is there any gentleman who will feed me, who will give me nice palatable dishes and nice *praëämi*, *dakñina*?" They are only running after that but they are not real *brāhmaëas*. If you donate something to such a *brāhmaëa*, what will happen to you? Both the person who donates and the *brāhmaëa* who accepts the donation will go to hell. *Tenaiva majjati*—if you make a vessel out of stone and ride on it thinking, "O I will cross over the ocean, riding on this vessel made out of stone," then what will happen? Both yourself and the vessel will drown. Similarly if you donate to or serve a so-called *brāhmaëa* who has no *tapasya* and no *veda dhyāna*—Vedic study, rather he is greedy how to get very palatable dishes and money—*dakñina*, then both that *brāhmaëa* and yourself will go to hell. Just as the rider who rides on a vessel made of stone drowns in the ocean with the vessel. This is what we should understand about who is a real *brāhmaëa*. Your birth—*jāti* or caste does not make you a *brāhmaëa*, rather, *guëa-karma-vibhāgaçau* —one who has acquired brahminical qualities and who is engaged in brahminical activities is a *Brāhmaëa*.

Qualification and Activities

Throughout the Vedas you will find so many famous renowned *brāhmaëas* of very low birth. Great *brahmaççis* but what is their birth?

māya-çai go māgayau kauçikau kuçät jambuko jambukät.
vālmiko valmekät. vyāsaü kaivartta-kanyäyäm.
çaçapāññihät gautama. vaçiiññihau urvaçyäm.
agastyau kalase jäta iti çrutatvät
(Vajra-süçikā Upaniñad)

For example *Āñyasāi ga* is born out of a deer—a *māgi*, he is such a famous *brāhmaëa*, *brāhmaëa*,

but he was not born as a *brāhmaëa*. By birth one does not become a *brāhmaëa*. Then Kauska Åsi, another great *brahmaç* but he was born out of *kuça* grass and Jambuka Åsi was born from *jambuka*—a jackal. And Valmiké Mahāç who wrote *Ramayana* was born from an anthill but he is a great *brāhmaëa*. Vyāsadeva, another famous *brāhmaëa* who wrote all the Vedic literatures for Kali-yuga what was his birth? *Kaivartta-kanyâyām*—he was born from the daughter of a fisherman, Satyavati-suta, but he is a great *brāhmaëa*. Then Gautama Åñé, a great *brāhmaëa* born from the back of a rabbit—*çaçapãñöhät*, and Vaçinõha another great *brāhmaëa* born from Urvaçé, a heavenly prostitute. He was a great *brāhmaëa* and Agasthya Muni who was born from a water pot—*kalasa*. So many instances you can find how by birth one does not become a *brāhmaëa* but rather by one's qualification and activities. So we should understand who is a real *brāhmaëa*. In the *Bhāgavatam* often this topic comes up of who is a real *brāhmaëa* and Çrëa Prabhupāda, the Founder-ācārya of ISKCON says, "I am making *brāhmaëas*."

We should understand who is a real *brāhmaëa*; he understands the *brahma vastu*, the Supreme Brāhmaëa, Kāñëa. We should develop complete and pure Kāñëa consciousness and day and night, twenty-four hours engage in brahminical activities, that is the loving service of Kāñëa. Then we will become a real worthy member of the Society for Kāñëa Consciousness. And that is the purpose of the Founder-ācārya of ISKCON. He says, "I am creating *brāhmaëas*," because in Kali-yuga there are no *brāhmaëas*—*kalau çudra sambhaväü*, all are *çüdras*. So he is picking up *mlecchas* and *yavanas* and makes them into *brāhmaëas*. All of us are *mlecchas*, *yavanas* and so he picked us up, so fortunate we are. He is such a great *brāhmaëa vaiñëava*, very merciful, and he has such a magnanimous heart. His purpose is that we become perfect *brāhmaëas*, acquire brahminical qualities and engage in brahminical activities. And if we inculcate Kāñëa consciousness unto everybody, then the whole human society will become happy, no more suffering will be there. So, go out and preach the science of Kāñëa consciousness, inculcate Kāñëa consciousness then the whole world will be happy. That is the heart of a real *vaiñëava, brāhmaëa*.





Preaching, Life and Soul of the Vrajaväsés

When the question of *pramäëa-tattva* comes up, we should know which evidence is the real and correct evidence and which evidence we should accept?

*çrëmad-bhägavataà pramäëam amalaà prema pumartha mahän
çri-caitanya mahäprabhor mätäm idaà taträdaräü na paraü*

Caitanya Mahäprabhu has said that the *Çrëmad-Bhägavatam* is the spotless proof—*pramäëam amalaà*. *Çrëmad-Bhägavatam* is the essence of all Vedic literature— *sarva-vedänta-särath hi çrëmad-bhägavatam icÿate* (Bhag.12.13.15). It is the essence of all Vedas and it is the last contribution of Çrëla Vyäsadeva.

After compiling all the Vedas, *Puräëas* and *Upaniñads*, he at last compiled the *Çrëmad-Bhägavatam* under the instruction of his revered spiritual master Närada Muni. Taking the essence of all Vedas, *Puräëas* and *Upaniñads*, he put everything in the *Çrëmad-Bhägavatam* and therefore it is the essence of all *veda-vedänta*. And Mahäprabhu gave his opinion that *Çrëmad-Bhägavatam* is the spotless proof. We accept it because *prema-bhakti-tattva* has been described in this *Çrëmad-Bhägavatam*.

Çrëla Bhaktisiddhanta Sarasvatë Gosvämë Prabhupäda has said, if all the different books of all the departments of knowledge from the library of the world will be destroyed, there will be no loss at all if only one *Çrëmad-Bhägavatam* is there. " *Çrëmad-Bhägavatam* is such a *Ç ästra*. The essence of all

Vedas and the spotless proof— *amala pramāēa. Tatrādarāu na paraūi* — if you quote *Bhāgavatam* then that is proof. We will not accept that proof which is not accepted by *Bhāgavatam*. The Eleventh Canto of *Çrīmad-Bhāgavatam* speaks about this *pramāēa-tattva*:

*çrutiṁ pratyakīam aitīhyam
anumānaṁ catuñāyam
pramāēēṁ anavasthānād
vikalpāt sa virajyate
(S.B.11.19.17)*

There are four types of *pramāēa-tattva*—evidence or proof; *çruti*, *pratyakīam*, *aitīhyam* and *anumānam*. *Çruti* means Vedic proof or in other words *çabda pramāēa*. And *pratyakīa* is evidence acquired through direct sense perception.

We have five knowledge-acquiring senses and whatever information we acquire through those senses comes under the category of *pratyakīa*. One may say, “Yes, I am the eyewitness. I have seen it with my eyes so I accept it as truth.” But what have you seen *bābā*? Have you seen it correctly? The conditioned soul has four defects: *bhrama*, *pramāda*, *vipralipsā*, *karaēāpāva* (*Cc Ādi* 7.107). The conditioned soul’s senses are defective. What you see is not perfect. This is not very difficult to understand.

Your eye is one of the best knowledge acquiring senses. If you say, “I have seen it with my own eyes.” Then what have you seen? Have you seen correctly? Your senses are defective so how can you see? Take the example of sitting in a fast moving train. If you look at the trees that are standing beside the rails then what do you see? You will see that the trees are running backwards very fast and you appear to be sitting tight as if you are not moving at all. Is it correct? So this *pratyakīa* is defective and if you put this forward as *pramāēa*—evidence, “Yes, I have seen,” it will not be accepted.

Not Through Logic

Then there is *anumāna pramāēa*. This is what the *māyāvādīs* speak about. We can find that in the *Caitanya-caritamāta*.

Caitanya Mahāprabhu is the Supreme Lord who comes here accepting the mood of a devotee. So, when He first arrived in Jagannatha Purī, He immediately rushed into the temple of Lord Jagannatha. When Lord Jagannatha showed Him His beautiful Syāmasundara form, Mahāprabhu being in the mood of Çrīmatī Rādhārāni (*rādhābhāva*), immediately thought, “O Lord of My heart,” and ran towards Jagannatha but fell unconscious halfway. Then the *brāhmaēas* and *paēōas* came thinking, “He is a madman.”

At the same time Sārvabhauma Bhattācārya had also gone to the temple of Jagannatha to have the *darçana* of the Lord. So, when he saw that the *paëòas* were going to beat Mahāprabhu he barred them and said, “No, don’t beat Him! Some effulgence is coming out from Him, He is a *mahā-bhāgavata*.” Then Sārvabhauma Bhattācārya took Mahāprabhu to his residence where this discussion took place with his brother-in-law Gopināthācārya. Gopināthācārya was a devotee whereas Sārvabhauma Bhattācārya was a follower of Çankarācārya, a *māyāvādi*. He was a very learned scholar, *bāhaspatī avatāra*—the incarnation of Bāhaspati. Such a scholar cannot be found even up till this day.

So this discussion took place with Gopināthācārya, who tried to convince Sārvabhauma Bhattācārya that Mahāprabhu is Bhagavān. He could not be convinced however. Then this *pramāëa tattva* came up. “What *pramāëa* or evidence do you accept? You are saying that He is Bhagavān with so much *çāstra pramāëa*—Vedic proof,” Sārvabhauma Bhattācārya said.

So much Vedic proof is there but the students of Sārvabhauma Bhattācārya who were present there objected saying, “No, we will only accept *anumāna pramāëa*.” They accept this *anumāna pramāëa* which is based on mental concoction and imagination. They have that logic. If from a distance you see a hill it looks as if it is covered with smoke, so the logic is; where there is smoke there is fire—this is *anumāna*. But from a distance it only looks as if it is covered with smoke while there is no fire really. If you go close to the hill you will find that there is no fire. So then how can this logic or evidence be correct?

Then Gopināthācārya said, *anumāna pramāëa nahe èçvara-tattva-ji āne*—“One cannot understand the Supreme Lord through logic.” Every individual has a different *anumāna*—logic, then how will you come to a point acceptable for all? One has to accept *çāstra pramāëa, mahājana pramāëa*—that what the *mahājanas, ācāryas* have said. A bona fide *ācārya* who comes in the bona-fide disciplic succession knows *veda tattva, çrutī*, and what he says is to be accepted. So that discussion was there. It is described in the *Caitanya-caritamāta*.

Chief Meaning

Then another type of evidence is *aitihya*—that means through historical references.

Many historians are there saying that they have done research work and concluding, “By research we have found out that the civilization of such and such place belongs to 500 BC.” And the people say that, because the historians have said this, we accept it as *pramāëa*—evidence. But then another set of historians will come and differ. They will say, “No, from the latest researches it came out that the civilization of this place is from 300 BC.” Who is correct?

Although *aitihya* is one of the evidences, still we cannot accept it. Thus *çruti pramäëa*—Vedic proof, is the chief evidence. If all these three—*pratyakñä*, *aitihya* and *anumāna* are cooperated with this *çruti pramäëa*, then we may put faith in it, otherwise we do not.

pramäëëñv anavasthänäd vikalpät sa virajyate (Bhäg. 11.19.17)

That is what the *Bhägavatam* says and Kaviraja Gosväme has said the same in the *Caitanya-caritāmāta*.

*pramäëera madhye çruti pramäëa-pradhäna
çruti ye mukhyärtha kahe, sei se pramäëa
jëvera asthi-viññiha dui-çai kha-gomaya
çruti-väkye sei dui mahä-pavitra haya
svataù-pramäëa veda satya yei kaya
'lakñäëä' karile svataù-pramäëya-häni haya
(Cc.Madhya.6.135-137)*

“Although there is other evidence, the evidence given in the Vedic version must be taken as for most. Vedic versions understood directly are first-class evidence. Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost.”

Out of four types of *pramäëa-tattva*, this *çruti pramäëa* is the best, still one danger is there. When you accept the Vedic proof there are two meanings: *mukhyärtha* and *gauëärtha*—the chief meaning and the secondary meaning. So for he who accepts the Vedic proof as chief, still this danger is there. The Vedas say that the stool of an animal and the bones of a dead animal are impure. But the same Vedas say that cow dung is pure although it is the stool of an animal, and conchshells are the bones of animals but are considered pure. We keep them in the temple and before *ärati* or any auspicious occasion we blow the conchshell. That is all-auspicious. Simply because Veda says it, no other proof is required. Although the stool of an animal is impure, still cow dung is pure.

Then what can the material scientists give that is of value? Take the cow dung and do research. Test it, examine it in your laboratory and what will you find *bäbä*? It is completely antiseptic. The Vedas have already said that, then why are you bothering your head? Accept Veda! Stool means all nasty things, then how does it become pure? The Vedas have said it and it is a fact.

This is the example that Çrëla Prabhupäda gave when he was talking with that professor

Kotovskiy in Moscow. We accept Veda and it is perfect. Why are you bothering your head? Just accept Veda, it is perfect. What the Vedas say is the spotless proof.

There is only one danger; *mukhyārtha* and *gauēārtha*, the chief meaning and the secondary meaning. If someone speaks about the secondary meaning then that is not accepted as evidence. Such evidence is disturbed.

"I Must Learn From You"

The *māyāvādīs* are very learned scholars, *paēōītas*, like Sārvabhauma Bhattācārya who was the incarnation of Bāhaspati—*bāhaspati avatāra*. Such a *paēōīta* is still not found. He had great pride being the professor of Veda and Vedānta. He was a *gāhastā* but he was teaching all the *sannyāsīs*.

So proud he was and when he saw Mahāprabhu he said, "O Ṣri Kāñēa Caitanya, You are a young *sannyāsē*. You have taken *sannyāsa* at the young age of twenty-four, but it is very difficult to keep up *sannyāsa* in Kali-yuga. A *sannyāsē's* duty is to hear Vedānta and meditate, but You are chanting Hare Kāñēa and dancing in the streets." So, out of pride he said, "You should hear Vedānta from me." He was such a proud fellow that he wanted to teach Him, from whom all *veda-vedānta* comes. All Vedas and Vedānta come from Kāñēa. Veda is the breathing of the Lord—*niūṣvāsitam etad*, and he is so proud that he wants to teach Mahāprabhu.

But Mahāprabhu, who is so humble, said, "Oh yes, you are the professor of Vedānta and I am an ignorant fool so I must learn from you." Then Sārvabhauma Bhattācārya spoke on Vedānta, explaining the *sūtras* but without giving the real commentary. He was only speaking the imaginative commentary given by Ṣai karācārya in the *Ṣārāraka-bhāñya*. This went on continuously for seven days in the premises of the Jagannāth Puri temple.

Mahāprabhu, like a very innocent student, was just sitting and hearing, without saying anything.

Then on the eighth day Sārvabhauma Bhattācārya asked, "O Ṣrē Kāñēa Caitanya, have You understood what I said? Why are You not asking any questions?"

A Black Cloud

Then Mahāprabhu opened His mouth, which He would not have done as long as He had not been asked. "I understand the *sūtra* very well," Mahāprabhu said. Because all *veda-vedānta* comes from Him, who is the Supreme Lord. "But your commentary is very difficult to understand."

'What?' said Sārvabhauma Bhattācārya, "One cannot understand the *sūtra*, therefore a commentary has been given. But You understand the *sūtra* very well without explanation?"

Mahāprabhu said, "Yes," because Sārvabhauma Bhattācārya was not giving the correct explanation,

*vyāsa-sūtrera artha- yaiche sūryera kiraēa
sva-kalpita bhāñya-meghe kare ācchādāna
(Cc.Madhya.6.138)*

"The *vyāsa-sūtra* written by Ṛṣi Vyāsadeva is as effulgent as the sun, but your commentary is like a black cloud that covers the sun."

The natural and correct commentary on the Vedānta is *Ṣrēmad-Bhāgavatam*, but those *māyāvādīs* never speak from it. They only speak from the *Ṣarērika-bhāñya*, the imaginative commentary given by Ṣaī karācārya. It is all described in *Ṣaitanya-caritāmāta* how Mahāprabhu explained it. The *māyāvādīs* speak from the Vedas, quote the *Upaniñads* and know *Ṣāstra* very well.

Sārvabhauma Bhattācārya quoted *Ṣāstra*, "How can you say He is Bhagavān? *Ṣāstra* says '*triyuga ta*'—the Supreme Lord comes in three *yugas*: *satya*, *treta* and *dvāpara*. He never comes in Kali-yuga. This is Kali-yuga then how can you say that He is Bhagavān?" He pointed out that thing. Then Gopināthācārya said, "You are such a great learned scholar and you do not know the real meaning of '*triyuga*?' *Triyuga* does not mean that Bhagavān does not come in Kali-yuga. In Kali-yuga the *yuga avatāra* comes."

So what does '*triyuga*' mean? Here is the question of *mukhyārtha* and *gauēārtha*. The secondary meaning is that the Supreme Lord comes in three *yugas* only and never in Kali-yuga. This is *gauēārtha* though, the *mukhyārtha*—that is the real *tattva*—is that the Supreme Lord does come in Kali-yuga not as *līlā avatāra* but as *yuga avatāra*. That is the *mukhyārtha* or chief meaning. Therefore, '*lakñāēa*' *karile svataūi-pramaēya-hāni haya* (*Cc.Madhya.6 .1 37*), if you do *lakñāēa nyāya*—you quote Veda but avoiding the *mukhyārtha* you take the *gauēārtha*, then the evidence is disturbed. And this is the example we give. Literally '*triyuga*' means the Supreme Lord never comes in Kali-yuga only in *satya*, *treta* and *dvāpara*, but this is *gauēārtha*.

So many examples are there where *māyāvādī paēōitas* create word jugglery and thereby confuse people. They pose themselves as great learned scholars but they never speak the *mukhyārtha* and thus they confuse the innocent people. Another example is that of '*Nārada*'. The chief meaning is 'the sort of Brahmā'—Devarṣi Nārada, a saintly person. But what do such word jugglers say? They say, '*na rada daṣya*—*nārada*,' '*rada*' means teeth and '*na*' means no—no teeth. One who has no teeth, he is Nārada. But is Nārada an old and toothless person?

Therefore, '*lakñāēa*' *karile svataūi-pramaēya-hāni haya*—if you create this word jugglery by quoting *Ṣruti-veda* *pramaēa*—evidence from Veda, which is the chief evidence, without explaining the chief meaning it will be disturbed and cannot be accepted as evidence.

Rāmānujācārya

Another example that the *ācārya*'s quote is from the life of Rāmānujācārya . During his boyhood days Rāmānujācārya was known as Lakīman. *Rāma-anuja* literally means the younger brother of Rama, that is Lakīman.

He was studying under Yādavācārya who was the next *ācārya* after Sankarācārya. So he was learning Veda.

One morning, while massaging oil on the body of Yādavācārya another disciple came and quoted this *mantra* from the *Chāndogya Upaniṣad*: *tasya yathā kapyāsaḥ puṣṭārekam evam akīṇē*. This is a part of that *mantra* and that disciple asked his *guru*, "Please explain to me this word *kapyāsa*. I cannot understand what is the real meaning." Then Yādavācārya said, "I will only say what the previous *ācārya*—Çaī karācārya has said. *Kapyāsa* is *kapiū āsa*—*kapiū* means monkey and *āsa* means buttock. *Kapyāsa* means the buttock of a monkey. So, if we take this explanation then the full meaning of that *mantra* will be that the two eyes of that *hiraēmaya puruṣa*—Viñēu, are as reddish as the buttock of a monkey."

Yādavācārya explained it in this way. When Rāmānujācārya heard it while massaging oil on the body of Yādavācārya, he felt a great shock in his heart, so much pain. 'What is this explanation?' he thought and started shedding tears.

Some warm teardrops fell on the body of Yādavācārya who then noticed that Lakīman—Rāmānujācārya—was crying and asked, 'Why are you crying?' Rāmānujācārya replied, "You explained *kapyāsa* to mean the buttock of a monkey but it is very offensive to say that the eyes of that *hiraēmaya puruṣa*—Viñēu, are as reddish as the buttock of a monkey and thus I felt so much pain in my heart and started crying." Then Yādavācārya got very angry "You stupid rascal. You are finding fault in the explanation of Çaī karācārya. Do you know better than him? All right you explain."

Then he explained it because he is a real *ācārya*. He is the younger brother of Rāma so he knows. Rāmānujācārya said, "What you are saying is not the real meaning—it is *gauēārtha* not *mukhyārtha*. In this way you disturb the evidence." Then he explained, "*Kam* means *jalam pibati iti kapiū*. He explained the word *kapiū* in this way; *kam* means water and *pibati* means one who takes water in the form of vapor, i.e. *sūrya*—the sun. So *kapiū* here means sun, not monkey." *Kapiū* has many meanings. We can find that in the *Amara-koṣa* dictionary One of the meanings is monkey and another is *sūrya*—sun. Then which is the correct meaning that is applicable for this *mantra*? Who can tell us? That is a bona fide *ācārya*. Those word jugglers—*māyāvādīs*, they can never tell us because they juggle.

So, 'kapiü' means *sūrya*—sun, one who takes away water in the form of vapor. Then 'āsadatu' means blossomed—the lotus that is blossomed by *sūrya*—that is 'kapyāsa' and not as reddish as the buttock of a monkey. So the real meaning of 'kapyāsa' in this *mantra* is that the two eyes of Lord Viñëu are as reddish as a lotus flower blossomed by *sūrya*—the sun.

If you create this word jugglery and only speak of *gauëärtha*—the secondary meaning, then that is not correct.

Succession of Bona Fide Gurus

Many examples are there of how so-called *paëòitas*, who do not come under a real bona fide *paramparä* create word jugglery. Therefore we have our *pramäëika paramparä*—the bona fide disciplic succession of Vedic *äcāryas*. They only speak of *mukhyärtha*—the chief meaning and we have to accept it. So although *veda pramäëa* is there still we should only speak of *mukhyärtha* and not *gauëärtha*.

And if we explain Veda we should know what is Veda, *vedeti dharmäà brahma vädinah*. A *brahma-vädinaü* is someone who is well versed in Vedic knowledge and who knows *brahma*. He has acquired perfect Vedic knowledge—*brahmänücur*. One of the meanings of *brahma* is Veda, we find this in *Çrëmad-Bhägavatam* (3.33.7), *kapila-devahüti saàväda*:

*aho bata çva-paco 'to garéyän
yaj-jihvägre vartate näma tubhyam
tepus tapas te juhuvuü sasnur äryä
brahmänücur näma gäëanti ye te*

"Oh, how glorious are those whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Äryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required."

That is *brahma-vädinaü*—he has acquired perfect Vedic knowledge—*brahmajänätëti Brähmaëa*. Veda is that *çästra* which speaks about the *nitya dharmä* and *paraà brahma tattva*.

Anädi-siddha-sarva-puruña-paramparäsu sarva laukikälaukika-jïäna-nidänatväd apräkäta-vacana-lakñaëo vedaü. This is the definition that Çrëla jëva Gosvämé has given in his *Tattva-sandarbha*. It means Veda comes from the cause of all *causes*—*sarva-käraëa-käraëam, sarvesvareçvara, sac-cid-änanda-vigrahaü bhagavän*.

īçvaraù paramaù kâñëaù
sac-cid-ânanda-vigrahaù
anâdir âdir govindaù
sarva-kâraëa-kâraëam
(*Brahma-Saàhitâ* 5.1)

Who is the cause of all causes? That is Kâñëa, *paraà brahma*, the Supreme *īçvara*. That Veda has come down since time immemorial through *paramparâ*—*bona fide* disciplic succession. *Jîva* Gosvâmë is the *bona fide âcârya* and he has given this definition.

In other words we may say that Veda comes from the breathing of Bhagavân and it comes down through disciplic succession. That means through those who are very dear to Bhagavân. Kâñëa gives this knowledge to His dear devotees—*vaiñëavas*, *mahâpuruñas*, *mahâjanas* and through them it descends here. It is *aprâkâta çabda*—transcendental sound vibration, not material. Veda means *çabda brahma* and it comes through *guru paramparâ*—the succession of *bona fide âcâryas*, *gurus*.

The student hears from *guru*, that is why another name for Veda is *çrutî*, because it is received through hearing. This *çabda brahma* descends when such a *bona fide âcârya* speaks. The Supreme Lord in the form of *çabda*—sound—descends and enters the heart through the ears. In this way Vedic knowledge is received. This is Veda and the meaning of *brahma-vâdinaù*—one who knows Veda.

We can find this topic of who is a real *brâhmaëa* being discussed many times in *Çrëmad-Bhâgavatam*. A real *brâhmaëa* is not someone born in the family of *brâhmaëas* who has not acquired brahminical qualifications or is not engaged in brahminical activities. Someone who has factually acquired brahminical qualities and is engaged in brahminical activities is a real *brâhmaëa*.

Bhaktivinoda Ôhâkura, in his *Jâiva-dharma* speaks of two types of *brâhmaëas*: *sva-siddhâ* and *jâti-siddhâ*. One is a natural *brâhmaëa* and the other is born in the family of *brâhmaëas*—*caste brâhmaëas*. Those who are natural *brâhmaëas* they are *vaiñëavas*.

The *Bâhad-Âraëyaka Upaniñad* (3.9.10) says: *tam eva dhëro vijî äya prajî äà kurvëta brâhmaëaù*, "A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a *brâhmaëa*." What is a *brâhmaëa*? A *brâhmaëa* is an intelligent person. Prabhupâda says, *brâhmaëas* are the intelligent class of men.

The social body has four divisions; the head portion, the arm portion, the belly portion and the leg portion. That means; *brâhmaëas*, *kñatriyas*, *vaiçyas* and *çûdras* and the *brâhmaëas* are the head portion—the intelligent class of men. If there is no head then what is the value of the body?

And *çâstra* says, *kalau çûdra sambhavâù*—in Kali-yuga all people are *çûdras*. That means there

are no *brāhmaëas* —no head. Prabhupāda says, "We are creating *brāhmaëas*. We are giving brahminical training." It is needed otherwise the society will never become perfect—without a head. Other *varëas*, especially the *kāatriyas*—the administrative class, rulers—should take instructions from the *brāhmaëas*—the intelligent class of men. They should rule under their guidance, otherwise they will make mistakes.

A real *brāhmaëa* is *buddhimāna*, *brahmajī'ā puruṇa*—he knows the *brāhma vastu*, Lord Viñeu and has realized the *bhagavat-svarūpa* and the *ātmā-svarūpa* and thus he is engaged in *prema-bhakti*. That means he is a *vaiñëava*. If someone becomes a *vaiñëava* he is a perfect *brāhmaëa*.

Haridāsa Öhäkura

In this respect we may quote the example of Advaitācārya who was offering oblations to his diseased father—*pitā-çrāddha*. It is the Vedic custom that one invites the *brāhmaëas* and feeds them. He invited Haridāsa Öhäkura and offered him the *çrāddha-pātra*. But Haridāsa, Öhäkura, who was born in a family of Mohamedans—*yāvanas*—not a *brāhmaëa* family, said, "No, don't give it to me. I am a *mleccha* born in a Mohamedan family. If you do it then you will be excommunicated from the society of *brāhmaëas*." Advaitācārya replied, "I am not afraid of that, fearlessly I shall do what *çāstra* says,"

tumi khāile haya kōi-brāhmaëa-bhojana
eta balli, çrāddha-pātra karailā bhojana
(Cc. Antya 3.222)

"Feeding you is equal to feeding ten million *brāhmaëas*," Advaitācārya said. "Therefore, accept this *çrāddha-pātra*." Thus Advaitācārya made him eat. The Vedic custom is to feed the *brāhmaëas* but if I only feed you I will get the result of feeding *crores* of *brāhmaëas*."

Haridāsa Öhäkura is a *vaiñëava*. So he is a perfect *Brāhmaëa*. Mahāprabhu made him *nāmācārya*, he knows *bhagavat-svarūpa* and *ātmā-svarūpa*. He is engaged in *prema-bhakti*, twenty-four hours a day chanting *hare kñëa hare kñëa kñëa kñëa hare hare hare rāma hare rāma rāma rāma hare hare*.

The Solution to Life's Problems

This is the purport to this verse from the *Bāhad Āraëyaka Upaniñad*: *tam eva dhēro vijī'āya prajī'āà kurveta brāhmaëaù*. And in the purport of *Bhagavad-gētā* (2.7), Çrëa Prabhupada quotes a verse from the same *Upaniñad*: *yo vā etad akñaraà gārgy aviditvāsmāl-lokāt praiti sa kāpaëah*. "He is a miserly man who does not solve the problems of life as a human and who thus quits the world like cats and dogs, without understanding the science of self-realization." He is a *kāpaëa*—the opposite

of a *brāhmaëa*. Then who is a *brāhmaëa*? *Yo va etad akñaraà gārgi viditvāsmāl-lokāt praiti sa brāhmaëau*, "He is a wise *brāhmaëa* who leaves this world knowing the solutions to life's problems." He knows the infallible Lord Viñëu. Without knowing Viñëu he is a *kāpaëa*. That means one who knows Viñëu can solve life's problems, otherwise, how can you do so? The goal of life is to know and understand Viñëu—to get Viñëu. The *çāstras* discuss this topic so many times. The *Manu Saàhitā*(2.168) says,

*yo 'nuditya dvijjo vedam anyātrā kurute çramāà
sa jëva n eva çudratvam āçu gacchati säëvayaiù*

"Someone who undergoes the *gāyatri-mantra dikñā*—the sacred thread ceremony—gets his second birth and becomes known as a *dvijja*. The duty of such a *brāhmaëa*, *dvijja* is to stay in the *guru's āçrama* and study Vedic knowledge. But after *upanāyana*—*mantra dikñā*—if he does not do so, and rather, leaves the *āçrama* of the *guru* to engage in material activities, he becomes a *çudra*. And the whole seminal line, the generations that come after him, will all become *çudras*."

So in Kali-yuga all are *çudras*, there are no *brāhmaëas* because after *upanāyana*—*mantra dikñā*—they do not engage in Vedic study but instead engage in all sorts of material activities.

Descendant of the Supreme Lord

Therefore Prabhupāda said, "We are creating *brāhmaëas*. We are giving training how to become a *brāhmaëa*, because that is the need of the society. The society cannot be perfect without a head." Such *brāhmaëas* are the intelligent class of men and they are the *gurus* of all the other *varëas*: *kñatriyas*, *vaiçyas* and *çudras*. *Çrëmad-Bhāgavatam*(4.21.12) mentions,

*sarvatrāsklialitādeçau
sapta-dvīpaika-daëòa-dhāk
anyatra brāhmaëa-kulā
danyatrācyuta-gotrataù*

"Pāthu Mahārāja was the ruler of the whole world, consisting of seven islands. He was a very strict ruler, inflicting discipline upon everyone except for the *brāhmaëas* and the *vaiñëavas*—*acyuta-gotrataù*."

The so-called *brāhmaëas* are called *cyuta-gotra* but when one becomes a *vaiñëava* he becomes *acyuta-gotra*. *Gotra* means hereditary root or family lineage and it is determined when the father is known. They are *āñëkulā datta*—their root comes from one of the *āñës* like Gautama, Kaçyapa, Bhāradvāja, Vaçinõha, Vaiçampāyan and so on. If you ask them what *gotra* they are from they will say, Kaçyapa *gotra*, Bhāradvāja *gotra* or Gautama *gotra*, but when one becomes a *vaiñëava* he

becomes *acyuta-gotra*—a descendant of the Supreme Personality of Godhead not *ānīkula*.

Therefore, *sarvatrāskhalitādeçau*—*Pāthu*'s ruling was not inflicted upon the *brāhmaëas* and *vaiñëavas* because they are the *gurus* of all other *varëas*. They are there to guide and instruct us. Under their guidance will the *kñātriya* kings rule. Then it will be perfect otherwise they will commit mistakes.

So, *brahma jänätëti brāhmaëau*—that is one who knows *brahma-tattva*. Then what is the meaning of *brahma*? *Brahma* is the *Bāhad-vastu*—very great and all pervading—*cid-ānanda vişeçaviiñëu*. One who knows the all-pervading Viñëu, who is *sac-cid-ānanda*, and realizes this *tattva*, he is a *brāhmaëa*. Without knowing the all-pervading Viñëu nobody can become a *brāhmaëa* or a *guru*. When he becomes a *vaiñëava* he is a perfect *brāhmaëa, paramārthika brāhmaëa*.

All these things are being discussed. A *brāhma-vādinau* is someone who is expert and well versed in Vedic knowledge and such a person should not be killed as mentioned in the text (*Bhag.9.9.31*), "You are well known and worshiped in learned circles. How dare you kill this *brāhmaëa*, who is a saintly, sinless person, well versed in Vedic knowledge? Killing him would be like destroying the embryo within the womb or killing a cow." This is such a sinful activity, very serious.

See the Soul and Supersoul

One who is a real *vaiñëava* he knows and sees the Supreme Lord, Viñëu. He sees *ātma*—the soul, and *Paramātmā*—the Supersoul. Only such a person is a real *brāhmaëa*, a perfect realized soul. He who is fixed in *brahman*—*brahma niññhä*—is a *Brāhmaëa*.

brahma-bhūtaḥ prasannātmā
na çocatī na kñāti
(*Bg.18.54*)

He is *brahma-bhūtaḥ prasannātmā*—he sees the Supreme Brāhmaëa, Lord Viñëu. He sees the soul and the Super soul everywhere and in everybody and thus he is always peaceful and blissful. He is perfectly connected with the *sac-cid-ānanda brahma*. *Na çocatī na kñāti*—he never laments for any material loss and never desires anything because he has obtained the complete whole—*purëa brahma*. He is always peaceful and blissful. Therefore the Vedas say: *ātma bahure drañtabhya çrotabhya mantrābhya nidirdhya siddhabhya*. If you want real and continuous peace and bliss without break—*niravachina*—then you have to see the soul, hear about the soul and meditate upon the soul. One who does so he is on the *brahma-bhūta* stage, he is peaceful and blissful continuously, without break. He never desires anything and never laments for any material loss.

So who can see the soul? What sort of vision is required? The soul is so minute, can anyone see

it? It can be realized though. As for example, fire is there in wood but outwardly you cannot see how it is there. If you take two pieces of wood and just rub them against each other then the fire will come out. Similarly, the soul is there,

*nityo nityānāḥ cetanaḥ cetanānāḥ
eko bahūnāḥ yo vidadhāti kāmān
(Kathā Upaniṣada 2.2.13)*

There is one supreme conscious being and many minute conscious beings, *nityo nityānam*—singular and plural The minute eternal is the *ātmā*—individual soul and the supreme eternal is the *sac-cid-ānanda māyā, brahma*.

Peace and Bliss

We should realize that only as long as the soul is there the material body is conscious and alive. As soon as the soul goes out from the body, it becomes a lump of dead matter. In this way we can understand how the soul is present. So, we should see the soul, hear about the soul and meditate upon the soul, then we will be on the *brahma-niṅthā* stage. *Brahma-bhūtaḥ prasannātmā*—feeling continuous peace and bliss, he is a *brāhmaëa*. He always sees the soul and the Supersoul, he never sees the outward body.

Bhaktivinoda Öhäkura, who is a *mahājana, ācārya* in our line, says that such a *brāhmaëa*, who becomes a *vaiñëava*, is a perfect *brāhmaëa*. He is very merciful to all living entities, *jëve dayā näme ruci—vaiñëava ācāra*. This is the characteristic and behaviour of a *vaiñëava*—he has developed taste for the holy name and showers mercy upon all living entities because he sees the soul. "That fragmental part and parcel of the Supersoul, Kāñëa, who is the object of my love. This *jëva* belongs to Kāñëa, the Lord of my heart, so how can I mercilessly be unkind to him?" That is *jëve dayā*, but unless one understands the Supersoul, Kāñëa or Viñëu, one cannot shower mercy upon all *jëvas*.

So, this is the perfect dealing of such a perfect *brāhmaëa, vaiñëava*. He is established in a perfect loving relationship with Lord Kāñëa and sees all the *jëvas* as part and parcel of Kāñëa, the object of his love. Only one who loves Kāñëa can love one and all.

Therefore those who are *brāhmaëas*, they have realized this and thus see the eternal loving relationship between Kāñëa and the *jëvas*. Therefore he deals with them like brothers, is merciful to them and makes friendship with his equals. He is very sympathetic to those ignorant fools who have been suffering here due to their ignorance. They have not developed Kāñëa consciousness and are thus ignorant of the science of the soul, the science of Kāñëa consciousness. He becomes very merciful and sympathetic towards them. He imparts *tattva-jñāna* and inculcates Kāñëa consciousness unto them.

These are the dealings of a *vaiñëava*. Then where is the question of jealousy and hatred in the community of *brähmaëas* and *vaiñëavas*? Otherwise such people are not *brähmaëas*. Real *brähmaëas* always think of the welfare of all the *jévas*, because their hearts bleed seeing the suffering condition of the *jévas*. They are real *vaiñëavas*.

Women, Gold and Fame

Then we are discussing who is a real *vaiñëava* and what the *mahájana*s have said—*mahájana-vākya*.

kanaka-kāminé, 'pratiññhä-bāghiné
chäöiyäche yäre, sei ta' vaiñëava
(vaiñëava ke?11)

"He is certainly a *vaiñëava* who has given up the greed for gold and money and who has no attachment to women. He never runs after name, fame, adoration and prestige which is compared to a *bāghiné*—a tigress. If you are caught by that tigress then she will devour you." This is what *mahájana* Çréla Bhaktisiddhanta Sarasvaté Öhäkura says, "Are you a *vaiñëava*?"

sei 'anäsakta' sei 'çuddha bhakta',
saäsära tathä päya paräbhava
(Vaiñëava Ke?11)

"He is a *çuddha bhakta*—pure devotee, completely detached from all material activities, women, gold and money, name, fame, prestige and adoration. He is only attached to the lotus feet of Kāñëa. He is a *vaiñëava*."

kértana yähära, 'pratiññhä-sambhära'
tähära sampatti kevala 'kaitava'
(Vaiñëava Ke?13)

"Those who engage in *kértana* only to get some *pratiññhä*—name, fame and adoration, "Yes, he is a great *vaiñëava*—*sädhu*! Such a great *kértanéya*!" Only to get so much adoration. They are great cheaters, only cheating—*kaitava*."

Life Comes From Life

Bhaktisiddhanta Sarasvaté Öhäkura says,

vrajaväségana, pracäraka-dhana,

*pratiñhā-bhiksuka ta 'rā nahe 'çaba'
prāëa äche ta'ra, sehetu pracāra,
pratiñhāçä hēna— 'kāñëagāthā' saba*

*çrēdayitadāsa, kīrtanate äça,
kara uccaiḥ svare 'harināma-rava'
kīrtana-prabhava, smaraëa svabhāve,
se kale bhajana-nirjana sambhava
(Vaiñëava Ke.18,19)*

Those who are *Vrajavāsīs*—residents of Vrajabhūmi— they have accepted Kāñëa as the only object of love. They are *pracāra*—preachers. They go out and preach because they see the soul and the Supersoul. They see how the *jīvas* are suffering only out of ignorance. They see the *jīvas* as part and parcel of Kāñëa, the object of their love. “Out of ignorance only they are suffering, so let us go out and preach the science of Kāñëa consciousness,” they think. “Inculcate Kāñëa consciousness then their suffering will be done away with forever. They will become happy, no more suffering.” So they go out and preach.

But, *pratiñhā-bhiksuka tā'rā nahe 'çaba'*—those who do not go out or who preach only to run after name, fame and adoration, they are *çaba*—dead bodies. They have no life. *Prāëa äche ta'ra, sehetu pracāra*—he who has life will go out and preach. And what is life? Çrēḍa Prabhupāda hints at that in the purport (Bhag.9.9.31), “The modern scientific theory that life is a combination of chemicals is nonsense; scientists cannot manufacture living beings, even like those born from eggs. The idea that scientists can develop a chemical situation resembling that of an egg and bring life from it is nonsensical.”

What is the source of life? Life comes from life, and life is Kāñëa—*çyāma mora prāëa dhana*, *çyāma* is my life and soul! He is a *Vrajavāsi*—resident of Vrajabhūmi. He has developed *kāñëa-prema* and has bound up Kāñëa in his heart. He has life. The *äcāryas* have said,

*çyāma mora prāëa dhana, çyāma mora äbharaëa
çyāma mora jēvanera jēvana
çyāma heno dhana päbo, hiyāra mājäre thabo
naile prāëe väi'chibanāga
(Padā'āvali)*

What is life? “Çyāma is my *prāëa dhana*—the most valuable asset of my life. Çyāma is *mora äbharaëa*—the only ornament for me. Çyāma is the life of my life. Such an invaluable asset is *çyāma* to me. I must get Him and put Him in the core of my heart, otherwise I cannot survive and I will have no life.”

Çyāma is the source of life. Life comes from life. So he who has life goes out and preaches the science of Kāñëa consciousness. His heart bleeds seeing the soul's suffering since time immemorial. *Pratīñüa-bhiksuka tä 'rä nahe çaba'*—he is not begging for name, fame, adoration and prestige. Those who do so, they have no life—lifeless—they are dead bodies. This is what Bhaktisiddhānta Sarasvaté Gosvāmé and Bhaktivinoda Öhākura have said about the qualification for preachers. The qualification is that you must get life, that is Kāñëa, çyāma, and then give life to everybody. Only he is a real preacher, otherwise who will preach?

Who understands it? But this is what our *ācāryas* have said, *jéve dayā nāma ruci*—he is merciful to all the *jévas*. These are the dealings of a *vaiñëava*. He shows mercy to one and all because he sees, this *jéva* belongs to Kāñëa, the Lord of my heart and object of my love. Therefore he goes out and preaches. This is a question of love. "They have become lifeless so let me inculcate life unto them—that is Kāñëa consciousness, the real life." They are *vrajavāsīs*—residents of Vrajabhūmi, and have accepted Kāñëa as the only object of love. They are firmly fixed in their eternal loving relationship with Kāñëa.

Kāñëa, the Object of Love

Kāñëa left Vrajabhūmi to go to Mathurā. So, Akrūra had come with his chariot, to take Kāñëa and Balarāma. The *vrajavāsīs* felt so much distress that some of them ran behind Kāñëa. Some cowherd boys and cowherd men also ran behind Kāñëa.

Then Ugraçena *patni-padma*, Padmāvaté, the wife of Ugraçena and mother of Kaàsa, thought, "Why are they running behind Kāñëa? They must want to get something from Him. They have brought up Kāñëa who is now twelve, thirteen years old and they have spent their money for Him. So now they see that Kāñëa is going to Mathurā without having repaid them, that is why they run behind Him. Still, Kāñëa had tended their cows and calves—*nanda-godhana-rākhawälä*—so He must have repaid something, but it is not completely repaid, something is lacking and they are running behind Kāñëa to get that."

This is *padmā-vicāra*—the materialistic consideration. But are the *Vrajavāsīs* running after Kāñëa for that purpose? No! Kāñëa is their life—*çyāma mora präëa dhana*, "Our life is getting out so how can we survive?" Kāñëa is the object of their love, therefore out of love they are running behind Him. Not to get some money or anything else. They are *vrajavāsīs*—residents of Vraja. They have developed pure love for Kāñëa and accepted Him as their life. Life comes from life. So they are preachers. They go out and preach, making all the suffering living entities happy by inculcating Kāñëa consciousness. Let the whole world turn into Vaikuntha, where there is no suffering! That is what Prabhupada wants, so go out and preach Kāñëa consciousness!





The Flow of Nectar

*namo brähmaëya-deväya
go brahmaëya-hitäya ca
jagad-dhitäya kãñëäya
govindäya namo nämäu*

I offer my respectful obeisances to the Supreme Absolute Truth, Kãñëa, who is the well-wisher of the cows and *brähmaëas* as well as the living entities in general. I offer my repeated obeisances to Govinda, who is the pleasure reservoir for all the senses.

A devotee of Kãñëa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kãñëa is and what He wants is a real *Brähmaëa*. *Brahma jänätëti brähmaëäu*. Kãñëa is the Parabrahman, and therefore all Kãñëa conscious persons, or devotees of Kãñëa, are exalted *brähmaëas*. Khatväi ga Mahäräja regarded the devotees of Kãñëa as the real *brähmaëas* and the real light for human society. One who desires to advance in Kãñëa consciousness and spiritual understanding must give utmost importance to brahminical culture and must understand Kãñëa (*kãñëäya govindäya*). Then his life will be successful." (*Bhäg.* 9.9.43 purport).

Again the question of who is a real *brähmaëa* comes up and why Khatväi ga Mahäräja favours the brahminical culture. The conclusion is drawn here. Çrëa Prabhupäda has said in his purport that all Kãñëa conscious persons or devotees of Kãñëa are really exalted *brähmaëas*. One who knows Kãñëa and what He wants is a real *brähmaëa*. *Brahma jänätëti brähmaëa*. Such complete Kãñëa conscious persons—*ekäntyeka bhaktas*—unalloyed devotees of Kãñëa, are real *brähmaëas*. One

who has developed complete Kāñëa consciousness, in other words a pure devotee of Kāñëa, is a real *brāhmaëa*. That is what is hinted at here. The conclusion is that this will be the success of life. Nobody can achieve the success of life otherwise. In many places in the *Çrëmad-Bhägavatam* this topic of *brāhmaëas* is discussed.

Mahäprabhu, who is Kāñëa Himself, completely defeated the philosophy of the so-called *brahmavädís*, *mäyävädís*. They were stressing, "*Brahmaë, Brahmaë, Brahmaë*. Understanding *Brahmaë* and becoming one with that *Brahmaë*." But Mahäprabhu completely defeated their philosophy,

veda-puräëe kahe brahma-nirüpaëa
sei brahma—bāhad-vastu, èçvara-lakñäëa
(CC:Madhya.6.139)

"All Vedic literature and other literature that strictly follows the Vedic principles ascertain that the Supreme Brahmaëa is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord."

Unalloyed Devotees of Kāñëa

So being a *brāhmaëa* and understanding Brahmaëa, really means to know the Supreme Lord, Kāñëa, and what He wants. Therefore the Founder-äcärya of ISKCON named this society, 'Society for Kāñëa Consciousness.' Those who join and serve this society, should develop complete Kāñëa consciousness. In other words, we should become unalloyed devotees of Kāñëa. Nobody can understand Kāñëa otherwise. It is not an easy thing to understand Kāñëa.

Have you seen how He is? Look at His deity form. He is a very crooked person—in three places bent. Not only in one or two places, but in three places crooked— *çyāmaà tribhai`ga-lalitaà*. He is in three places crooked but He looks so beautiful. How can one understand such a person, whose activities and dealings are all very crooked? Duplicity is Kāñëa's monopoly *bābä*! It is not the monopoly of the *jäva*. Only one who develops complete Kāñëa consciousness and becomes an unalloyed devotee of Kāñëa, can understand Him. Nobody can understand Kāñëa otherwise. Then such a person will become a perfect *brāhmaëa* and his life will become successful. In the *Bhakti-sandarbha* (117) by Çrëa Jëva Gosvämé, he has quoted the *Garuòa Puräëa*.

brāhmaëänäà sahasrebhyaù satrayäjé viñçyate
satrayäjé-sahasrebhyaù sarvavedänta-päragau
sarva-vedänta-vit-koöya viñëu-bhaktö viñçyate
vaiñëava näà sahasrebhyaù ekäntyeko viñçyate

"Out of many thousands of *Brāhmaëas*, one who performs sacrifice for Viñëu is best. Out of thousands of such *yajñika—brāhmaëas*, one who knows the meaning of Vedānta is best. Out of millions of those who know the meaning of Vedānta, a devotee of Viñëu is best. And out of thousands of Viñëu *bhaktas*, one who is an unalloyed devotee of Viñëu is the best."

A so-called *brāhmaëa* without *vaiñëavatä*— being a *vaiñëava* — is not a real *brāhmaëa*, as quoted in *Hari bhaktiviläsa*:

*ñäi-karma nipuëo vipro mantra-tantra-viçäradaü
avaiñëavo gurur na syäd vaiñëava üi çvapaco guruü*

"A *brāhmaëa* may be expert in *mantra*, ritual and the six kinds of brahminical activities — performing and teaching sacrifice, studying and teaching scriptures giving and receiving charity — but if he is not a *vaiñëava*, or expert in the science of Kāñëa consciousness, he cannot be a *guru*. On the other hand, a person, even if he is born in a family of untouchable outcastes, can become a *guru* if he is a *vaiñëava*."

Here the question of *guru-tattva* comes up. Unless a *brāhmaëa* becomes a *vaiñëava*, he cannot become a *guru*. He may be very qualified in performing the six kinds of brahminical activities, but if he has no devotion and does not know the Supreme Personality of Godhead, he cannot be a *guru—avaiñëavo gurur na syät*.

A Topmost Brāhmaëa

On the other hand we say, *vaiñëavaü çvapaco guruü*: one may be born in a family of dog-eaters, *cäëòalas*, if he has developed *viñëu-bhakti* or *kāñëa-bhakti* he becomes a *guru*. A so-called *brāhmaëa* who is not a *vaiñëava*—a devotee of Kāñëa—although born in a *brāhmaëa* family, is not a real *brāhmaëa*. He may know the six types of brahminical activities very *well—mantra tantra*; very expert in mantra and Vedic rituals, *adhyayana adhyäpanä*; he is very learned in the Vedas and he also teaches the Vedas to others, *yajana yäjana*; he knows how to worship the Supreme personality of Godhead and also teaches others how to worship. But if he has no devotion, he is a *vaiñëava*, he is not fit to be *guru*. "One who is My *bhakta*," Kāñëa says, "although born in a family of dog-eaters— *çvapaco*, he becomes *guru*. His life is successful because he knows Me."

Then again in the *Hari-bhakti-viläsa* (10.127), Sanätana Gosvämé has quoted,

*na me 'bhaktaç caturvedë mad-bhaktau çvapacaü priyaü
tasmai deyaà tato grähyaà sa ca püjyo yathä hy aham*

"A *brāhmaëa* may have studied the four Vedas— *Säma, Atharva, Ägand Yajur*—if he is not My

devotee, he is not dear to Me. On the other hand, a person born in a family of dog – eaters — *cānòalas*— but who is My devotee, is very dear to Me. If you are going to donate something, give it to My dear devotee. If My devotee offers you something, accept it as his *prasāda*, mercy. Such a dear devotee is as worshipable as I am," Kāñëa says.

An unalloyed devotee—*ekāntyeka bhakta*—the topmost *brāhmaëa*. That is Çrëla Prabhupāda's conclusion. Unless one becomes an unalloyed devotee of Kāñëa one's life will not be successful. ". . ., one must understand Kāñëa (*Kāñëäya govindäya*). Then his life will be successful" That is the supreme perfection of this rarely achieved human birth.

*labdhā sudurlabham idaà bahu sambhavānte
mānuñyamarthadam anityam apēha dhīrau
(Bhāg. 11.9.29)*

"After undergoing *lākhs* and *lākhs* of different species of life, one gets the rarely achieved human birth. The purpose of this rarely achieved birth is to understand the Supreme Personality of Godhead, Kāñëa, and develop the *parama-puruñārtha*—that is *kāñëa-prema-bhakti*. Without such *kāñëa-prema*, nobody can understand or approach Kāñëa, the supreme perfection of this rarely achieved human birth."

*Hari Hari! bifale janama goi äinu
Manuñya-janama päiyä, Rādha Kāñëa nä bhajiyä,
Jāñiyä çuniyä biña khäinu
(Prārthanä)*

Narottama dāsa Öhākura sings, "If upon getting this rarely achieved human birth, one does not engage in *radhā-Kāñëa bhajan*, he is knowingly drinking poison."

To understand Kāñëa is the supreme perfection of life, *brahma jānätëti brāhmaëau*. That is what Prabhupāda says, ". . . A devotee of Kāñëa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kāñëa is and what He wants is a real *brāhmaëa*."

Reservoir of All Mellows

So who is Kāñëa? He is Çyāmasundara-*çyāmaà tribhai ga-lalitaà*. He is in three places crooked—bent, but He is very beautiful. His beauty far excels that of *crores* of cupids, *kandarpa-kovī-kamanēya-viçeña-çobhaà*. He is so beautiful, He is *adbhuta ananta pürëa*, He is *sai gara-rasa-rāja madana-mohana*—He is the reservoir of all mellows and King of the conjugal rasa — *sai gara-rasa*.

adbhuta, ananta, pürëa mora madhurimä

tri-jagate ihāra keha nāhi pāya simā
(Cc. Ādi 4.138)

These are Kāñēa's own words. "My beauty is wonderful, unlimited, and completely full. Nobody in the three planetary systems knows it. Nobody can calculate it and nobody can reach its limit."

ei prema-dvāre nitya rādhikā ekali
āmāra mādhyamāta āsvāde sakali
(Cc. Ādi 4.139)

"Only Rādhārāēē knows it and only Rādhārāēē relishes that *mādhyamāta*—the *amāta*, sweetness emanating from My beauty."

Therefore Kāñēa is known as *'mādhuryaka nilaya kāñēa*—the reservoir of all sweetness.

apūrva mādhyamāta kāñēera, apūrva tāra bala
yāhāra çravaēē mana haya ūalamala
kāñēera mādhyamāta kāñēe upajaya lobha
samyak āsvādite nāre, mane rahe kīobha
(Cc. Ādi 4.157,158)

"Kāñēa's beauty contains such a wonderful sweetness, that is unprecedented And it's strength is also very wonderful. If you hear about Kāñēa's beauty from the lips of a dear devotee of Kāñēa, your mind will become restless. Its beauty is such that even Kāñēa, the possessor, develops greed to relish it."

Extraordinary Sweetness

Therefore Kāñēa appeared as Gaurāṅga. Kāñēa cannot relish His own beauty completely, so to fulfill His greed—*lobha*—He appeared as Gaura, assuming the sentiment and complexion of Rādhārāēē—*rādhā-bhāva-dyuti-suvalitā* (Cc. Ādi 1.5)—because nobody else but Rādhārāēē relishes such wonderful beauty completely.

This is the purport here. All males, females, moving and non-moving objects, everybody is attracted towards Kāñēa's beauty. So, he is known as *sāi gāra-rasa-rāja*, Syāmasundara, the King of conjugal mellows, Rādhā-ramana.

Kāñēa has four types of beauty that no other *vīñēu-tattva* possesses. Those are; *rūpa-mādhyamāta*, *veēu-mādhyamāta*, *rati-mādhyamāta* and *līlā-mādhyamāta*—the sweetness of His form, the sweetness of His flute, the sweetness of His loving dealings and the sweetness of His pastimes. It is

uncomparable—*anupama*—and you cannot find it in any other *viñëu-tattva*. It is only found in Kânëa, the source of all *viñëu-tattvas*—*avatāras*. This is all mentioned in the *Bhakti-rasāmāta-sindhu* by Rūpa Gosvāmé. Only in Govinda, Kânëa, are these extraordinary sweetnesses there. Kânëa is *purëabrahma rasasvarūpa, advaya jīāna tattva*. *Rasaraja* Çré Kânëa, the King of all mellows, is *asamardhva, para tattva vastu*—the Absolute Truth and *purëānanda rasa-svārūpa*—He is the reservoir of all mellows and complete in all mellows. Kânëa is completely full, there is no deficiency or incompleteness in Him. He is *asamardhva*, that means nobody is superior or equal to Him. That is Kânëa, and all Kânëa's *mādhuryas* are similarly *asamardhva*. That is Vrajendra-nandana Çré Kânëa— the son of Nanda Mahārāja. So, Kânëa's beauty is *asamardhva saundarya* and *anupama*—incomparable. Nobody's beauty is equal to or superior to it.

The Embodiment of Supreme Bliss

Kânëa is completely full—*purëa-brahma*, Çré Kânëa. This is very significant. If someone understands and attains that *purëa-brahma*, Kânëa, he will no longer feel any incompleteness and his life has become successful. But as long as one has not attained that *purëa-brahma*, Kânëa, he will feel incompleteness in his life. It is said that Kânëa is the complete full, *paramānanda svarūpa*—the embodiment of supreme bliss and *āptakāma, ātmārāma*—He is self-satisfied. There is no incompleteness in Him. Kânëa is the *paripurëa rasavigraha*—the completely full embodiment of all *rasa*. He is *brahma-gopala* and *ujjvala-nilamaëi*.

We will find, that in everybody there is some incompleteness. Only in Kânëa there is no incompleteness at all. So for one who understands Him and attains Him, there will also be no incompleteness. That is the supreme perfection of our human birth.

All *jēvas*, which are very tiny differentiated parts of Kânëa—*vibhinnāāça*, feel incompleteness and deficiency. Even the *çvāāças*—*viñëu-tattva* expansions of the Lord, have incompleteness. Then what to speak of the differentiated parts—the *jēvas*. No *avatāra* or *viñëu-tattva* is called *purëa-brahma*, only Kânëa. So Kânëa is *sarvāāçi-sarvāvatāre-sarva çaktimān*—He is the source of all *avatāras* and *viñëu-tattvas*, He is all-powerful. Whatever *mādhuryas*—sweetness of beauty—other *viñëu-tattvas* or *avatāras* have, that is only a particle of the beauty of *purëa-brahma*, Kânëa.

ete cāāça-kalāu puāsau
kânëas tu bhagavān svayam
 (*Bhag.*1.3.28)

They are all plenary portions or portions of the portions of Kânëa. Kânëa is *svayam Bhagavān*—the source of all *avatāras* and *āāças*. So Kânëa has *purëa mādhurya*—His beauty is completely full. That is so incomparable and excellent that even Kânëa Himself becomes enchanted by it, what to speak of others.

"Rascal Brahmä!"

Everybody within the three planetary systems feels incompleteness and it manifests itself through the five knowledge acquiring senses; the eyes, the tongue, the nose, the ears and the sense of touch. The objects for these senses are; *rūpa, rasa, gandha, çabda, sparça*. *Rūpa*—form, is the object of enjoyment for the eye; *rasa*—taste, for the tongue; *gandha*—smell, for the nose; *çabda*—sound, for the ear and *sparça*—touch, for the sense of touch, the skin. So this incompleteness is manifest through these *rūpa, rasa, gandha, çabda, sparça*.

And how will this need be completely satisfied— *paritāpti*? Only by getting Kāñëa. It is not possible otherwise. Our eyes want to see various forms that are more and more beautiful. The eye wants to see increasingly beautiful forms in this material world but still it is never satisfied. The eye feels deficiency and similarly the ear. The ear wants to hear sounds that are more and more sweet. But still it never feels satisfied. Also the tongue wants to taste more and more palatable dishes, still it finds no satisfaction.

But when the eye sees the all-beautiful form of Çyāmasundara, whose beauty excels that of *crores* of cupids, it wants to see such beauty without the blinking of the eyes. Then such a person chastises Lord Brahmä, 'That rascal Brahmä does not know how to create nicely.'

*atāpta haiyā kane vidhira nindana
avidagdha vidhi bhāla nā jane sājana*

*koi netra nāhi dila, sabe dila dui
tāhāte nimeñā, —kāñëa ki dekhiba mui'i
(Cc. Ādi 4.150,151)*

"He has not given me *crores* of eyes. He gave me two eyes only and then also eyelids, so my eyes blink. How then can I see the beauty of Kāñëa? My eyelids are blinking and creating obstruction in my vision and in relishing the beauty of Kāñëa."

Such feelings will come up. That is the beauty of that *pürëa-brahma*, Kāñëa. If someone is fortunate enough and sees the extraordinary beauty of Kāñëa, his life becomes successful. He will never aspire to see any beauty of this material world. Is there any beauty in this material world? Get out, ugly witch *māyā*! Why become attracted by *māyā's* beauty, is there any beauty in *māyā*? Why shall someone who sees the beauty of Çyāmasundara look at the ugly witch *māyā*?

Kāñëa Develops Greed

He is completely satisfied and not only that, he always wishes to see the newer and newer beauty of Kāñëa at every moment. It is said,

*kāñëa-madhuryera eka svābhāvika bala
kāñëa-ādi nara-nārē karaye cai cala*

*çravaëe, darçane ākarñaye sarva-mana
āpanā āsvādite kāñëa karena yatana
(Cc. Ādi 4.147,148)*

“The beauty of Kāñëa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kāñëa Himself. All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Kāñëa Himself makes efforts to taste that sweetness.”

Such sweetness is there—*kāñëera mādhyura avicintya bala*; such strength emanates from the sweetness of His beauty that it is inconceivable. It attracts men and women, all moving and non-moving objects in the three planetary systems. Even Kāñëa is attracted to it, then what to speak of others. Kāñëa develops greed to taste His own beauty. Not only that, *çravaëe, darçane ākarñaye sarva-mana*—when His *premi-bhaktas* speak about His beauty—do *kāñëa-kirtana*—Kāñëa becomes attracted to that spot. He runs there.

*nāhaà tiññhāmi vaikuëñhe
yoginām hādayeñu vā
tat tat tiññhāmi nārada
yatra gāyanti mad-bhaktāu
(Padma Purāëa)*

“I am not in Vaikuntha, nor in the heart of the meditational *yogē*. I am there where My *premi-bhaktas* speak about Me and do My *kirtana*. I am so attracted that I will run there.”

Thus such devotees, who have relished Kāñëa’s sweetness, chastise Lord Brahmā. So, having these eyes, if a human being cannot see the all-beautiful form of Çyāmasundara, then what is the value of his eyes? It is better to become blind like Bilvamāi gala Ōhākura. And if the ears do not hear the sweet singing of Kāñëa’s flute, then what is the value of such ears? Useless! Useless! Kāñëa’s voice and His singing are so sweet, but if you cannot hear it then what is the use of your ears? If someone hears Kāñëa’s sweet voice, his desire to hear ever sweeter sounds will be completely satisfied forever. He will never aspire to hear any other voice or see any other beautiful form of this material world. Only see the beautiful form of Çyāmasundara!

*vaàçç- gānāmāta-dhāma, lāvaëyāmāta-janma-sthāna,
ye nā dekhe se cāi da vadana*

*se nayane kibā kāja, paòuka tāra muèòe vāja,
se nayana rahe ki kāraëa
(CC.Madhya.2.29)*

“Of what use are eyes if one does not see the face of Kāñëa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?”

Look *at* the beautiful moonlike face of Kāñëa—*cāi da vadana*, the source of all beauty. If you cannot see that beautiful form of Syāmasundara, it is better that Lord Indra throws his thunderbolt on your head. What is the use of such eyes?

Like a Flow of Nectar

*kāñëera madhura väëë, amātera tarai giëë,
tāra praveça nāhi ye çravaëe
kääëakaòì-chidra sama, jāniha se çravaëa,
tāra janma haila akāraëe
(CC.Madhya.2.31)*

“Topics about Kāñëa are like waves of nectar. If such nectar does not enter one’s ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.”

Kāñëa’s flute singing is so sweet that it is like a flow of nectar—*amruterā tarai giëë*. The flow coming from a fountain of nectar. That is the sweet voice of Kāñëa. If someone cannot hear such a wonderful thing, then what is the use of such ears? They are like the holes of a damaged conchshell. It is all described in the *Caitanya-caritāmṛta*. If someone can hear that sweet voice then that will be the success of his life. Otherwise his life is useless. See the beautiful form of Çyāmasundara, then that will be the success of possessing these eyes. Your desire will be fulfilled forever.

These characteristics are present in Kāñëa only; *rūpa-mādhuni*, *veëu-mādhurë*, *prema-mādhurë* and *lälā-mādhurë*—the sweetness of His beautiful form, the sweetness of His flute singing, the sweetness of His conjugal affairs and the sweetness of His pastimes. They enchant everybody within the three planetary systems, including Kāñëa Himself. It is always fresh — newer and newer. It is never the same, but it changes at every moment and it never grows old, it is always fresh and new. That is the wonderful characteristic and one who tastes such nectar—*amāta*—emanating from these four types of sweetnesses, he develops greed how to taste such nectar more and more at every moment.

*kāñēera adharāmāta, kāñēa-guēa-carita,
sudhā-sāra-svāda-vinindana
tāra svāda ye nā jāne, janmiyā nā maila kene,
se rasanā bheka jīhvā sama*

(CC.Madhya.2.32)

“The nectar from the lips of Lord Kāñēa and His transcendental qualities and characteristics surpass the taste of the essence of all, nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

*māga-mada nīlotpala, milane ye parimala,
yei hare tāra garva-māna
hena kāñēa-aī ga-gandha, yāra nāhi se sambhandha,
sei nāsā bhastrāra samāna*

(CC.Madhya.2.33)

“One’s nostrils are no better than the bellows of a blacksmith if he has not smelled the fragrance of Kāñēa’s body, which is like the aroma of musk combined with that of the bluish lotus flower; Indeed, such combinations are actually defeated by the aroma of Kāñēa’s body.”

*kāñēa-kara-pada-tala, kovī-canōra-suçitala,
tāra sparça yena sparça-maēi
tāra sparça nāhi yāra, se yāuk chārakhāra,
sei vapu lauha-sama jāni*

(CC.Madhya.2.34)

“The palms of Kāñēa’s hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron.”

Success of Life

So, here we can see what is the success of life and what is the real perfection of one’s human birth. That is to understand Kāñēa and become His devotee. Therefore in the purport (*Bhag. 9. 9. 43*), Çrīla Prabhupāda says, “A devotee of Kāñēa is very much attached to brahminical culture. Indeed, an expert personality who knows who Kāñēa is and what He wants is a real *brāhmaēa*. . . One who desires to advance in Kāñēa consciousness and spiritual understanding must give the utmost importance to brahminical culture and must understand Kāñēa (*Kāñēāya govindāya*). Then his life will

be successful."

So one must not only understand Kāñëa, but also get Him. Get Him! Get Him! Taste the sweetness emanating from His beauty -*mādhuryāmāta*—and the *vañëgānāmāta*—His nectarean flute singing. Get Kāñëa and taste His *mādhuryas*, then your life will be successful. Otherwise your life is useless. This is complete Kāñëa consciousness,

*yo mää paçyati sarvatra
sarvaà ca mayi paçyati
tasyāhaà na praëaçyāmi
sa ca me na praëaçyati*

This is what Kāñëa says in the *Bhagavad-gētā*: "For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me. He sees Me and I see him."

This is a complete Kāñëa conscious person.

*bhakta ämä preme bāndhiyāche hādāya-bhitare
yāhāi netra paòe tāhāi dekhaye ämäre
(CC.Madhya .25 .1 27)*

"Such a *premi-bhakta*, who has developed pure *kāñëa-prema*, has bound Me up in his heart with the rope of love. Wherever he looks, he sees Me in My beautiful form of Çyāmasundara."

This is a perfect *brāhmaëa*, and that is what is hinted at here. A pure devotee of Kāñëa is a real *Brāhmaëa*.

"Such a *premi-bhakta* has bound Me up in his heart with the rope of love," Kāñëa says. "Wherever he looks, he only sees Me." This is a question of *kāñëa-prema*. It is all described in the *Caitanya-caritamāta* and this is the real brahminical culture. Develop pure *kāñëa-bhakti* and be a real *Brāhmaëa*. Then your life will be successful.

Plow and Flute

Devotee: We have been hearing the reason for the hue of Kāñëa's body, Rādhārāëë's body and Gaura's body. So, how do we understand the reason for Lord Balarāma's whitish hue?

Çrëla Gour Govinda Mahārāja: Balarāma is white and there is a reason for it. You see, Balarāma is Nityananda Prabhu, Nityananda. Rāma —*nitāi-pada-kamala, kooi-candra-suçētala*. His lotus feet are as cool as the cooling effect of *crores* of moons. So, what is the color of moonlight? That is white. So much mercy. Therefore Balarāma has a plow in his hand, and Kāñëa a flute. That is Kāñëa-

Balarāma—plow and flute. So first cultivation— *karmāēa*—is needed. Then all nasty weed like things will be rooted out. The field should be cultivated properly with the plow of Balarāma, then the field of the heart— *hādaya-kīetra*—becomes fertile and the seed of the devotional creeper— *bhakti-latā*—will be sown. That should not be a barren land. If you sow the seed in a barren land, the seed will never fructify. That is what Gopināthācārya said to Sārvabhauma Bhattācārya, ‘Why am I sowing seeds in a barren land? I am doing useless labor, because it will never fructify.’ So, after proper cultivation by Balarāma’s plow, when the land is fertile, the seed should be sown. Then when you develop *prema-bhakti* you will be attracted by Kāñēa’s flute. The flute means *ākarmāēa*—attraction. *karmāēa-ākarmāēa* —cultivation and enchantment. So, this is the Kāñēa-Balarāma Mandir.

Devotee: When we hear from a bona fide *guru*, is that the cultivation of land?

Çrēla Gour Govinda Mahārāja: Cultivating the land means following the rules and regulations— *vaidhi-bhakti*. The *guru* will give you some do’s and don’t do’s, follow the rules and regulations, chant sixteen rounds daily. Then after proper cultivation, the unwanted weed like things are rooted out— *anartha upaṣama*—and the field becomes fertile. Then the *guru* will sow the *bhakti-latā bija*. Under his guidance you will do *ṣravaēaā kirtanaā*—you will hear *kāñēa-kathā*, and then you will develop *rāgānugā-bhakti*. You will come to *rāga-mārga-bhakti* and develop *prema* under the guidance of that *guru*, then you will understand and see Kāñēa. You will get Kāñēa. You will become so enchanted by the sweet flute singing of Kāñēa, which attracts everybody. *Ākarmāēa* is the ultimate thing, but first *karmāēa*—cultivation. Therefore Balarāma and Kāñēa—Kāñēa-Balarāma Mandir.

Devotee: It is said that hearing about Kāñēa is as good as seeing Kāñēa.

Çrēla Gour Govinda Mahārāja: Yes, that verse is there in the *Çrīmad-Bhāgavatam* (3.9.11), *Çrutekñīta-pathaā*—the process of bona fide hearing. *Çruta-ekñīta*—if you hear then you will be able to see. *Premāijana cchurita-bhakti-vilocanena*—you will be endowed with that eye. By hearing *kāñēa-kathā* from the pure lips of such a *vaiñēava*, that *premāijana*—the ointment of love—will be smeared on the eyes. Then you can see. By hearing *kāñēa-kathā* regularly— *ṣāēvatām sva-kathāū kāñēaū*, the heart will be cleansed of all dirty things— *hādy antaū stho hy abhadraēi*.

Devotee: You have said that in Kali-yuga there is no such thing as *sādhana-siddhā*, only *kāpā-siddhā*. So we can understand that to some extent, but one may ask, “What is the purpose then of *sādhana*?”

Çrēla Gour Govinda Mahārāja: We have to do some *sādhana* because the *guru* has told us to do it. So we must obey, but we are not dependent on it. We are completely dependent on mercy. What *sadhana* can you do in Kali *yuga*? We have been doing *sādhana* for so many years and what

have we attained. So many nasty things are still there. But the *guru* has told us to do it so we are doing it.

Devotee: So, is there any benefit from chanting extra rounds on *Ekādaśis*?

Çréla Gour Govinda Mahārāja: Yes, if the *guru* tells you, you have to do it. Unless you execute and obey his order how can you get the *guru's* mercy? And that mercy is very powerful.

Devotee: It is the crying process in Kali-yuga. In our heart we have to cry for the mercy We have no qualifications.

Çréla Gour Govinda Mahārāja: What qualification do we have? We have nothing being so fallen, most degraded. No good qualities, only bad things, nonsense. Disqualification is our qualification. So what *sādhana* can we do? Although we are doing it because the *guru* has told, we are not dependent on it. We are only dependent on the mercy.





Jéve dayä näme ruci

Väsudeva Datta, one of the very dear associates of Mahäprabhu, was the brother of Mukunda Datta and he was also a singer. He had a very nice voice. When Mahäprabhu performed *sai kirtana*, Väsudeva Datta used to join Him. The *Gaura-gaëoddeça-dëpikä*, verse 140, describes that Väsudeva Datta was formerly Madhuvrata, a singer in Vändävana. In *vraja-lilä* he is a singer named Madhuvrata and in *gaura-lilä* he is Väsudeva Datta.

Once Mahäprabhu also said that Väsudeva Datta is Prahläda. Prahläda Mahäräja said to Lord Näsiahadeva that he did not want *muktä*—liberation. Näsiahadeva offered *muktä* to Prahläda Mahäräja but he said, “No, I cannot accept that. I see that there are innumerable *jévas* here in this material world, suffering since time immemorial. Unless all of them get liberation I will not accept it. Why shall I?” That means he wants to deliver all the *jévas* here that are suffering on this miserable platform, the material’ world. His heart bleeds, he is such a *vaiñëava*. Similarly, Väsudeva Datta is such a *vaiñëava*. He is like Haridäsa Öhäkura or even more exalted than him. Even more exalted than Prahläda and Haridäsa Öhäkura.

Christians say that Jesus Christ accepts all the sins of his followers but in *gaura-päriäada*—among the associates of Gauräi ga Mahäprabhu, you will find that Väsudeva Datta is much more exalted than that. We should understand it. Nobody can understand Väsudeva Datta. One may be a very

learned scholar—a *paññīna*, or he may even be a *brahma-ji'ānī*—a great philosopher or a great scientist but he cannot understand Vāsudeva Datta. *Kāpāmbudhir yaù para-duùkha-duùkhi*—that is a real *vaiññēava*, a great *vaiññēava*, *mahā-bhāgavata*, *premi-bhakta*. *Jēve dayā nāme ruci*—*vaiññēava ācāra*, this is the *vaiññēava ācāra*, the characteristic of a *vaiññēava*. *Jēve dayā nāme ruci*—mercy upon the *jēvas* and taste for the holy name. Such a nectarean mellow emanates from the holy name and someone who tastes it has developed *nāma ruci*.

*çyāma name ke madhu āche go
vadane charite nāhi pare
(Caëòidāsa, Padāvali)*

Rādhārānē says to one of Her girl companions "O *sakhī*, what sweet nectarean honey is there in the name of Çyāma? O My dear girl companion, My tongue does not want to leave it."

Can we taste that? Our tongues cannot taste it. *Hare kāñēa hare kāñēa kāñēa kāñēa hare hare hare rāma hare rāma rāma rāma hare hare*. Can you taste the honey while chanting *hare kāñēa*? Then how is it that you want to finish? *Ha..... Kāñ...Ha..... Kāñ..... Kāñ..... Kāñ..... Kāñ*(imitating incoherent chanting)—all right finished. How can you want to finish it? "I am tired, I have so many rounds. O, when shall I be finished?" *Ha..... Kāñ...Ha..... Kāñ..... Kāñ..... Kāñ*—finished, quit it and then think of *māyā* again. Engage in other activities that means *māyā's* activities. If we are spending our time in such a way, we can never taste the honey. Such sweet nectarean honey is there in the name of Çyāma, Kāñēa. So unless one tastes it how will he become a *vaiññēava*? *Jēve dayā nāme ruci*—*vaiññēava ācāra*. This is the *vaiññēava ācāra*—*a vaiññēava's* dealings or, characteristics. He has developed taste for the holy name, he tastes that sweet honey that emanates from chanting the holy name, and he kindly showers mercy upon all living entities.

Love for Kāñēa

This is not just theoretical — it is practical but how will it be? How can one develop mercy towards all living entities, even a tiny ant? How? This is not theoretical or by mere saying. The only relationship is with Kāñēa, so one must develop love for Kāñēa who is the only object of love.

*sarva-yoniñu kaunteya
mūrtayaù sambhavanti yāù
tāsāà brahmā mahad yonir
ahaà bja- pradaù pitā
(Bg.14.4)*

In the *Bhagavad-gītā* Kāñēa has already said that thing.

"What ever species of life—*jéva yoní*, (eighty four *lákhs* of species of life are there), of all those *jévas* I am the seed-giving father. All the *jévas* that you will find here in this cosmic manifestation have all emanated from Me."

ahaà sarvasya prabhavo
mattaù sarvaà pravartate
iti matvā bhajante mää
budhä bhäva-samanvitäù
(Bg.10.8)

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts."

Ahaà sarvasya prabhavo—can we understand this thing? That means not just a theoretical understanding. We may quote this verse but a mere theoretical understanding will not help us. See the relationship and realize it. It is a question of realization, a question of vision. See it! See how every living entity, every object and everything that you find here is related to Kãñëa.

yo mää paçyati sarvatra
sarvaà ca mayé paçyati
tasyähaà na praëaçyämi
sa ca me na praëaçyati
(Bg.6.30)

Kãñëa has said all these things in the *Bhagavad-gétä*, but can we understand it? Kãñëa says all these things theoretically, but Mahäprabhu came to teach this practically. *Yo mää paçyati sarvatra*—a very deep and confidential purport is there. This is a question of *prema*. "One who sees Me everywhere and sees everything in Me," Kãñëa says, "he has not lost sight of Me and I have not lost sight of Him." That means such a *premi-bhakta* sees Kãñëa everywhere, therefore; *dekho Kãñëa mäyã ei jagat*—see Kãñëa! The whole world is in Kãñëa, but do we have the vision to see it? *Yo mää paçyati sarvatra*—a deep philosophy and a deep purport is here. "One who sees Me everywhere..." One who sees Kãñëa everywhere and sees everything in Kãñëa, he is a *premi-bhakta*. He has developed love for Kãñëa.

"Your Heart is Våndävana"

bhakta ämä preme båndhiyäche hädaya-bhitare
yähäi netra paòe tähäi dekhaye ämäre

(CC.Madhya .25.1 27)

Caitanya-caritāmāta says this thing. One who has developed love for Kāñëa, he binds up Kāñëa with that rope of love. So bind up Kāñëa! Why are you trying to bind up *māyā*? Why don't you try to bind up Kāñëa? This material rope is not fit for binding Kāñëa, only the rope of love can bind Him. But this rope of love you do not have. That *premi-bhakta* who has developed pure love for Kāñëa, without a tinge of lust, he binds up Kāñëa. That is Kāñëa's statement. "He binds Me with the rope of love." And where does such a devotee bind Him up?

In his heart, *prema bāndhiyāche hādya-bhītare*—he binds up Kāñëa in his heart. Narottama dāsa Ōhākura says:

tomāra hādoya sadā govinda-viçrām
govinda kohena—mora vaiñëava paräë
(Prārthanä)

"O *vaiñëava* Ōhākura, Govinda is there in your heart and He finds it such a nice place. Govinda takes rest there, *tomāra hādoya sadā govinda-viçrām*."

He has developed *prema*—pure love for Kāñëa and the heart of such a *premi-bhakta* is Vāñdāvana—*hādya-vāñdāvana*. Kāñëa always stays in Vāñdāvana, He never leaves Vāñdāvana. And the heart of such a *premi-bhakta* is Vāñdāvana, because it is filled with pure love for Kāñëa. That is the place where Govinda always takes rest. "O *vaiñëava* Ōhākura, you are such a *premi-bhakta*." And it is reciprocal, Kāñëa, Govinda says, "*mora vaiñëava parān*—such a *vaiñëava, premi-bhakta*, is My life and soul. He has bound Me up in his heart with the rope of love."

Such a *vaiñëava* who has developed pure love, he sees Kāñëa. *Yāhāi netra paòe tāhāi dekhaye āmāre*—wher-ever he looks, he sees Kāñëa. He is always thinking, "O the all-beautiful Kāñëa is there." Prahlāda saw the beautiful Lord in a stone pillar, and Vāsudeva Datta is like that. He is Prahlāda, Mahāprabhu said. Such a *premi-bhakta*—he has *prema*.

Perfect Eternal Loving Relationship

In his *Ujjvala-nilamaëi*, Çrīla Rūpa Gosvāmi gives the definition of *prema*. *Yad bhāva bandhanaà yonabadaì prema nigadyate*. That means the *bhāva bandhan*, the relationship that is based on love. A perfect eternal loving relationship. So the *jīva* has a perfect eternal loving relationship with Kāñëa. That loving relationship is *bhāva bandhan*—the bondage of love and that is eternal and perfect. It is not a temporary relationship.

A material relationship is temporary—*anitya*. The relationships in this material world are bodily

relationships and are temporary. The body is material, so a relationship based on the body is also material. "My wife, my son, my daughter, my friends," we say. But a relationship which is perfect, eternal and based on love is called *prema*, that is love. And it cannot be destroyed— *avināci*. That which is eternal how can it be destroyed?

Our so-called love is destroyed because it is based on the body. It is a bodily relationship. The body is temporary, any moment it can be destroyed, so that relationship which is based on the body will also be destroyed. But the perfect eternal loving relationship that we have with Kāñëa can never be destroyed because it is eternal. *Sarvathā dhvamça rahitani satyopi dhvamça kâraëe*— although in some circumstances this relationship externally appears to be destroyed, really it cannot be destroyed. That is *prema*, such is the love. That is the perfect eternal loving relationship.

Eternal Servant

*jêvera 'svarüpa' haya —kâñëera 'nitya-däsa'
kâñëera 'tävasthâ-çakti', 'bhedâbheda-prakâça'
(CC.Madhya.20.108)*

"This is the *svarüpa* of the *jêva*, "Mahâprabhu says. "The real identity of the *jêva* is being the eternal servant of Kāñëa." In other words—the *jêva* is eternally a *bhakta*, a devotee. All the *jêvas* here in this material world, however, have forgotten this thing, being captured by *mâyä*.

They are conditioned souls, so they have developed bodily relationships. They are on the bodily platform of life. They have not developed complete Kāñëa consciousness or love for Kāñëa, so they cannot see Kāñëa everywhere. Unless they develop love for Kāñëa, how can they see Him? *Yo mäâ paçyati arvatra sarvaâ ca mayi paçyati* —that is what Kāñëa says. "For one who sees Me everywhere and who sees everything in Me, I have not lost sight of him and he has not lost sight of Me., He sees Me and I see Him." See Kāñëa! Why are you seeing *mâyä*?

*ye nä dekhe se cäi da vadana
se nayane kibä käja, paòuka tära muëòe väja,
se nayana rahe ki kâraëa
(CC.Madhya.2.29)*

'What is the value of these eyes if one cannot see the all-beautiful Çyâmasundara? What is the value of possessing such eyes? Let a thunderbolt fall on his head— crash!" If your eyes cannot see the beautiful lotus-like smiling face of Çyâmasundara, Kāñëa, then what is their value? What is the necessity of possessing such eyes? *Paòuka tära muëòe väja*—let a thunderbolt fall on his head—crash! Indradeva, please put a thunderbolt on his head? What is the necessity of such eyes?

This is a question of love.

One who has developed love for Kāñëa, he sees Kāñëa everywhere. He sees that everything and everybody is related to Kāñëa. When he sees the living entity he thinks, "O this *jéva* belongs to Kāñëa, who is the object of my love." Thus he develops love and mercy for that *jéva* — *Jéve-dayä*. How can one develop *jéve dayä* otherwise? That will only be theoretical. Saying this and at the same time killing the innocent animals, eating their flesh. To see how Kāñëa is there, that is *jéve dayä*. Such a *premi-bhakta* sees all living entities as Kāñëa's, the object of his love. This is a question of *prema* and thus he showers mercy on that *jéva*. *Jéve dayä näme ruci—vaiñëava äcära*; this is a *vaiñëava's* characteristic. He shows mercy to all the living entities, because he sees them in relationship with Kāñëa, and that is a loving relationship. He sees that *jéva* as Kāñëa's who is the object of his love.

Selfless Love

Also he has developed taste for chanting Hare Kāñëa because he relishes the mellow emanating from it. That mellow is as sweet as honey. *Çyäma näme kathu madhu äche go, vadane charite nähi pare*. "Kathu madhu—what sweetness is there? What sweet honey is there in the name of Çyäma? O My dear girl companion," Rādhäräëé says, "My tongue does not want to leave it."

How is it *Ha..Kāñ..Ha..Kāñ...*, yes finished, *calo*, some other thing now. No Çyäma, no Hare Kāñëa. Because we cannot taste the honey, rather, to us it tastes so bitter "O so many rounds, when will I be finished?" It tastes bitter, no sweetness. We cannot taste it.

Väsudeva Datta is such an exalted devotee. *Para-duùkha-duùkhi*—a *vaiñëava's* heart bleeds seeing the suffering of the *jévas* here. His heart bleeds because he sees they are Kāñëa's. He sees how they are suffering due to their ignorance in their conditional state. Therefore they are suffering and his heart bleeds seeing this thing. So, how will he accept liberation. He is not selfishly thinking, "I will be liberated and let them go to hell and suffer, what is that to me. Let me be delivered." He is not so selfish. This is a real *vaiñëava*. This is a *premi-bhakta*. One who has developed love for Kāñëa, is not selfish. His love is selfless and he sees Kāñëa, the object of his love. Väsudeva Datta was established in such an eternal loving relationship with Kāñëa.

If Mother Earth has gotten such an exalted *vaiñëava* on her lap like Väsudeva Datta, she will feel herself very, very glorified. "I have gotten such a *vaiñëava* on my lap." Väsudeva Datta is such a *vaiñëava*. We should glorify such a *vaiñëava*,

vaiëavera guëa gäna, korile jévera träëa
suniäche sädhu-guru mukhe

"I have heard from *sādhu-guru*, if someone glorifies such a *vaiñëava* then he himself becomes glorified. He will be delivered, definitely. If you are an eloquent speaker then speak and glorify such a *vaiñëava*. That will be the success of your eloquency, your tongue will achieve success. It will be the perfection of possessing a tongue if you glorify such a *vaiñëava—premi-bhakta*. If one is a writer then let him write the life story and pastimes of such a *vaiñëava*. Let him write and use his pen. Then he will achieve, the success of his writing ability."

This is the glory of such a *premi-bhakta*, he is greater than the greatest.

"Let Me Suffer in Hell"

Väsudeva Datta once said to Mahäprabhu,

*jëvera duikha dekhi' mora hädaya bidare
sarva-jëvera päpa prabhu deha' mora çire*
(CC.Madhya.15.162)

"O Mahäprabhu, my heart bleeds seeing the suffering of the *jëvas* here in this material world. You are Mahäprabhu and You are all-powerful, please deliver them all?" If You say, "No, they cannot be delivered. So many sinful reactions are there, how can they ever be delivered?" Then I say, "Please put all the sinful reactions of all the *jëvas* on my head." But can we say such a thing? We cannot say so.

*jëvera päpa lai'ä muëi karoì naraka bhoga
sakala jëvera, prabhu, ghucäha bhava-roga*
(CC.Madhya.15.163)

"Let me go to hell' and suffer there eternally, O Mahäprabhu. I have accepted all the sinful reactions of all the *jëvas* so what is my destination? I must go to hell and suffer there eternally, but I am prepared for it. Let me go to hell and suffer there eternally Mahäprabhu. Please give all their sinful reactions on my head—*sakala jëvera prabhu*—please deliver all the *jëvas*, O Mahäprabhu?"

His heart bleeds. Who can say like this? How can we conceive of it? He is such a *vaiñëava, premi-bhakta*, his heart bleeds seeing the suffering of the *jëvas*. Can any person conceive of such a thing? Not in the three planetary systems will you find such a person as Väsudeva Datta. When Mahäprabhu hears such a thing His heart also bleeds. Then Mahäprabhu said to Väsudeva Datta,

*"tomära vicitra nahe, tumi—sakiät prahläda
tomära upare käñëera sampürëa prasäda*
(CC.Madhya.15.165)

"It is not very wonderful or surprising on your part, O Vāsudeva Datta, because you are Prahlāda. Prahlāda has said this and you are saying the same, so it is not wonderful on your part to say like that also. Kāñēa is very much pleased with you, so you have received the full mercy of Kāñēa."

*kāñēa sei satya kare, yei māge bhātya
bhātya-vāi chā-pūrti vinu nāhi' anya kātya
(CC.Madhya.15.166)*

"Kāñēa is the *bhakta vāi chā-kalpataru*—what ever such a *premi-bhakta* says Kāñēa does because he is *prema-vasa*—subordinate to the love of His *bhakta*. 'Sadā muktopi baddho smi bhaktera sneha rajyubhi—although I am supremely free and independent, still I am bound up with the rope of love of My *bhakta*. I am subordinate to My devotee— I have no freedom,' Kāñēa says."

Kāñēa Bound Up

Kāñēa says this. And such a *premi-bhakta*, as for example Nanda Mahārāja says, "Kāñēa, bring My wooden sandals." And so baby Kāñēa, that small boy, goes there and puts the sandals on His head. He comes and carries out the order of His dear devotee. This is a *premi-bhakta*. Also Mother Yaçodā says, "Kāñēa, I will bind You. You are wicked, You have developed such wickedness Kāñēa. You were stealing butter from the houses of all the *gopis* and so now they are coming and complaining to me. Is there anything that You cannot get in my house? Why are You stealing there?"

Then Kāñēa says, "Mother, no, no, I did not steal. Why shall I steal? They are telling lies Mother."

"Why does Kāñēa steal? Is there any deficiency in my house?" Mother Yaçodā thinks. "All right I will milk the cow, get pure milk and then I myself shall prepare nice butter for Kāñēa."

So, Mother Yaçodā milks the cow and then puts the milk on the oven, but so much heat is there that it is going to overflow. At the same time Mother Yaçodā was churning butter. Then Kāñēa who was sleeping got up while Mother Yaçodā was still engaged in churning yogurt and butter. Kāñēa went there and said, "Mother, Mother, Mother! I am hungry, I am hungry, I am hungry!" Then Mother Yaçodā said, "Wait, wait, wait! You see, I have put that big pot of milk on the oven and now it is going to overflow." So, Mother Yaçodā rushed there to turn it down but then Kāñēa became angry. "O Mother did not allow Me to suck her breast." So, He got angry and immediately took a pot of yogurt and broke it on the floor. This is such a wonderful *līlā*.

Mother Yaçodä then said, "O Kånëa, You have become very wicked. I will bind You up."

So, what is this? Can anybody understand this? Such love is there, *vatsalya-rasa*—parental affection—and that is based on pure love. Yaçoda-mätä tries to bind up Kånëa. But how can anyone bind up Kånëa? Is it with an ordinary rope? No, you cannot bind Kånëa with an ordinary rope. It requires the rope of love. *çuddha bhäve brajeçvari koroye bandhan*—that is *çuddha bhäva*, the rope of pure loving affection. That Brajeçvari Yaçodä-mätä could bind up Kånëa, that is *bhakta-vaça*, *premä-bhäva*. Kånëa is completely submissive to such love, although He is supremely free That is *bhakta-vatsala Bhagavän* and the *prema*, the love of His dear devotee. When one develops such love, he has direct dealings 'with Kånëa. He eats with Kånëa, he plays with Kånëa, he sits with Kånëa and jokes with Kånëa, talks with Kånëa. Such a *premi-bhakta*, he even dances with Kånëa.

*kånëera näcäya premä, bhaktera näcäya
äpane näcaye,—tine näce eka-thäi'i
(Cc. Antya 18.18)*

"Ecstatic love of Kånëa makes Kånëa and His devotees dance, and it also dances personally. In this way, all three dance together in one place."

So three are dancing simultaneously—*prema*, the love embodiment dances, the devotee or *premi-bhakta* dances and Kånëa dances. Three dancers simultaneously—*tine näce eka-thäi'i*. That is *prema*, but unless one develops such *prema*, how can one see Kånëa everywhere? How can one see Kånëa and develop love for everybody, love for every living entity? Then where is the question of *jëve dayä?*

Bhakta väi chä-kalpataru

Mahäprabhu said, "Kånëa fulfills all the desires of such a *premi-bhakta*. So, when you develop such a desire Kånëa will fulfill it."

*asamartha nahe kånëa dhare sarva bala
tomäke vä kene bhuijäibe päpa-phala?
(CC.Madhya.15.168)*

"Kånëa is all-powerful, He can do and undo things. Nothing is impossible for Kånëa. The desire that you cherish, He will fulfill it. *Bhakta väi chä-kalpataru*—He is the desire fulfilling tree of His devotees. He fulfills all the desires of His dear devotees. Do you think Kånëa is incapable? Kånëa is never incapable of delivering all the *jëvas* here, when you develop such a desire. You are such a *premi-bhakta* so why would Kånëa not fulfill your desire? And why would He send you to hell to suffer there? He would never do so."

tumi yāi ra hita vāi chā', sei haila 'vaiñēava '
vaiñēavera pāpa kñēa dūra kare saba
(CC.Madhya.15.169)

"If you develop some goodwill towards a *jēva*, then that *jēva* will immediately become a *vaiñēava*. Just by showering some mercy on that *jēva*. And if one becomes a *vaiñēava* then all his sinful, *karmic* reactions will be destroyed. You are such a *vaiñēava*, dear devotee, *premi--bhakta*. You have cherished such a desire that, "Let all the *jēvas* of this world be delivered." And Kñēa is not incapable of doing this, He can do it, He is *bhakta vāi chā-kalpataru*—He is the desire fulfilling tree of the devotees. He fulfills all the desires of His dear devotee, *premi-bhakta*. He can do it. If a *vaiñēava* like you, O Vāsudeva Datta, cherishes such a desire and expresses goodwill to *the jēvas*, then all the *jēvas* will become *vaiñēavas* and all their sinful reactions are destroyed immediately. Kñēa destroys it."

That is what Mahāprabhu said. 'Then why shall you take their sinful reactions? Why shall you go to hell and suffer there? There is no need at all, such a thing is out of the question.'

Such is the desire of a *premi-bhakta*, and only by developing such a desire one becomes a *vaiñēava*. "O Vāsudeva Datta, you are such a *premi-bhakta* that by your will the whole world will be delivered. Do you think Kñēa has to exhaust Himself very much to deliver the whole world? No, it is a very easy task for Kñēa. Kñēa is so powerful that He can do and undo anything. What His dear devotee, *premi-bhakta* says, He immediately does it because He is subordinate to His devotee. "What My devotee says I will do. I have no independence," Kñēa says. Such is Vāsudeva Datta. So, we should develop pure love for Kñēa, run after Kñēa and catch Him. Catch Him! Mother Yaçodā was running to catch Kñēa, so run like her and catch Him!

This is the question of pure love. And Mahāprabhu gives that love through chanting the holy name. If our chanting is pure and offenseless then we will get love, but if we are committing so many offenses, then how can we develop love? You know what the offenses are then why are you committing offenses. When you know it and consciously commit offenses then who can forgive you? Don't consciously commit any offense and always chant. Put Kñēa in your mind. Bhaktivinoda Öhākura says, *abīçranta nāma laya*: "Chant the holy name without cessation!" No break should be there. Always chant and remember the holy name!

Gaura-bhakta-vānda ki jaya!





The Holy Name Fulfills All Desires

The Veda has four divisions. Those are; *Saàhitā*, *brāhmaëa*, *araëyaka* and *Upaniñad* or *vedānta*. Especially this *brāhmaëa* section, which is written in prose, mentions many different varieties of *yaji'as*. What *yaji'a* should be performed or which *mantra* should be recited. The *saàhitā* section is *çukta*—consisting of Vedic *mantras*. Then *āraëyaka* which is written by the *munis* and *ñis* in *āraëya*—the forest. It is actually part of the *brāhmaëa* portion. And the topmost portion of the Vedas are the *Upaniñads* or *vedānta*. The *brāhmaëa* portion is again divided in three parts; *karma-käëòà*, *jì'āna-käëòà* and *upāsana-käëòà*. The *karma-käëòà* section is all material. Çrëla Prabhupāda's purport (Bhug.9.14.43) says, ".....those who are very lusty for sense enjoyment perform *karma-käëòëya-yaji'as*. "In that section the worship for different demigods and which particular demigod will fulfill your desires is mentioned. But Narottama dāsa Öhākura— *vaiñëava-ācārya* says,

karma- käëòà, jì'āna- käëòà, kevala viñëera bhäëòà
amāta baliyā jebā khāya
nānā joni sadā phire, kadarya bhakñāëa kare
tāra janma adhaù-pāte jāya

(Prema Bhakti Candrika)

"These *karma-käëòà* and *ji'ána-käëòà* are simply pots of poison—*viçera bhäëòà*. Those who erroneously think them to be nectar—*amāta baliyā*—will have to undergo *lākhs* and *lākhs* of species of life. They will never get *mukti*—liberation or achieve the perfection of life. Rather, they will glide down and down."

This is what Çrīda Narottama Dāsa Ōhākura says. This *karma-käëòà* fulfils one's material desires and by following *ji'ána-käëòà*, which is *brahma-prati-pādaka*, you will get *sāyujya-mukti* and merge into Brāhmaëa. The *upāçana-käëòà*, however, describes *bhagavat-bhakti* and there the *bhagavat-bhakti* and *vibhuti*—the potencies and opulences of the Lord, are mentioned. So those who are *vaiñëavas*, *bhaktas*—they never follow this *karma-käëòà* or *ji'ána-käëòà*. They follow the *upāsana-käëòà* because they have no desire for material enjoyment or material liberation,

anyābhilāñitā-çunyaà
ji'ána-karmādy-anāvātam
ānukūlyena kāñëanu-
çilanam bhaktir uttamā
(Bhakti-rasāmāta-sindhu 1.1.11)

Those *çuddha bhaktas*—pure devotees, have no desires for material enjoyment or liberation. They always think that, "O Lord, life after life I want unalloyed devotion and render loving service at Your lotus feet, giving You all sorts of pleasure and enjoyment. I shall never ask for my own happiness or enjoyment." They are *niskāma bhaktas*—pure devotees, free from all desires so they never follow this *karma käëòà* or *ji'ána-käëòà*.

Yajī a for Viñëu

One of the names of Lord Viñëu is *yajī a vai viñëu*, so *yajī a karma* means activities performed only for the pleasure and satisfaction of Lord Viñëu. But if such *yajī a karma* is performed for the fulfillment of one's own lusty desire for material enjoyment, not for Lord Viñëu, then that comes under the category of *karma-käëòëya-yajī a*.

And we can see, that King Purürāva was such a materialistic person, very much interested in enjoying the senses, enjoying sex with Urvaçë, the heavenly prostitute. He decided to perform the *karma-käëòëya-yajī a*, not that type of *yajī a* meant for the satisfaction of Lord Viñëu. Especially in Kali-yuga however, only one *yajī a* is recommended. That is the *sai kērtana-yajī a*. "*Yajī aiù sai kērtana-prāyair yajanti hi sumedhasaiù*. Only those who are intelligent take to *sai kērtana-yajī a* to fulfill all their desires, material and spiritual. . ." (*Bhāg.*9.14.43 purport).

In his *Harināma-cintāmaēi*, Bhaktivinoda Öhākura has said,

*kāñēa-nāma-cintāmaēi, anādi cinmaya
yei kāñēa sei nāma, eka-tattva-haya*

The name of Kāñēa is *cintāmaēi*. It fulfills all the desires. Whatever desire one may have, the holy name will fulfill it. Those who are fruitive workers—*sakāma karmīs*, they have all sorts of material desires and the name will fulfill their desires.

The Chief Result of Nāma

Therefore, when we speak about the holy name, three categories are there; offensive chanting, *nāmabhāsa* and offenseless chanting. For those who are chanting with offenses, the name will fulfill their material desires— *dharma, artha, kāma*. So-called religiosity, economic development and fulfillment of one's material desires are all given by the offensive name. If one attains the *nāmābhāsa* stage he will get *mukti*. The name gives these four; *dharma, artha, kāma* and *mokṣa*, but it is not the chief result of *nāma*. It is *gauēa phala*, the secondary result. And it is *ānusaṅgika phala*, that means it is automatically achieved. As for example, you plant a mango tree, so your chief purpose is to get the mango. The secondary result though, is that, when the mango tree grows into a big tree and spreads its twigs and branches, it will give you cool shade and fuel as well. Your chief purpose is to get the ripe mango but the secondary purpose is automatically fulfilled. Similarly the name will give you *dharma, artha, kāma* and *mokṣa*, but that is not the chief result of *nāma*. The chief result of *nāma* is *kāñēa-prema*,

*mukhya-pathe jēva pāya, kāñēa-prema-dhana
niraparādha-nāma laile, pāya prema-dhana*

If your chanting is offenseless and pure, you will get *kāñēa-prema*, that is Kāñēa. Especially in Kali-yuga because the holy name is the incarnation of Kāñēa. There is no other incarnation.

*kali-kāle nāma-rūpe kāñēa-avatara
nāma haite haya sarva-jagat-nistāra*

There is no difference between the name of Kāñēa and Kāñēa Himself—*abhinnatvān nāma-nāminoū*. That means the pure name—*çuddha nāma*. If you chant the pure name you will get *kāñēa-prema*, and thereby get Kāñēa. That is the chief result. Automatically you will also get *dharma, artha, kāma* and *mokṣa*, but a pure devotee never wants it. He pushes it back and kicks it out. "Get out from here!"

Still those who have other desires have also come to this path of *bhajan*—chanting *Hare Kāñēa*

Hare Kāñēa Kāñēa Kāñēa Hare Hare/Hare Rāma Hare Rāma Rāma Rāma Hare Hare, and their desires are fulfilled. They are chanting the offensive name, so *kāñēa-nāma-cintāmaēi*—if one desires economic development, he will get money and wealth. If one desires sense enjoyment then the offensive name will also fulfill that desire. At the *nāmābhāsa* stage, the name will fulfill the desire of those who want liberation—*mukṭi-kāmēs*. But those who are *nīikāma*—without desire for *bhukti* or *mukṭi*, they only want unalloyed devotion.

*na dhanaà na janaà na sundarēà
kavitāà vā jagadēça kāmāye
mama janmani janmanāçvare
bhavatād bhaktir ahaituki tvayi
(Çikīāntaka 4)*

“O Almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.”

He only wants *çuddha bhakti*, *ananyā bhakti*—“unalloyed devotion at Your lotus feet, O Lord.” So, if one chants the pure name, then that desire is also fulfilled.

“Let Us Go and Join!”

Therefore in the purport (*Bhāg.* 9.14.43), Prabhupāda says, “.. . Only those who are very intelligent take to *saī kīrtana-yajī'a* to fulfill all their desires, material and spiritual.” But why shall we cherish material desires? Chant the pure name and get Kāñēa. Those who are wise should not cherish any material desires, only fools have material desires. So many desires do we have.

Get the statistics of how many people have come to get Kāñēa. Out of *crores* of people, one may be there who has come to this path of chanting Hare Kāñēa to get Kāñēa. Many have come to fulfill their unlimited material desires, and the holy name fulfills all such desires, both material and spiritual. “Yes, we can see so many big buildings are there, many vehicles—cars, going by airplane—flying, very nice *prasāda*, so much opulence. Let us go and join!”

We must admit that we have such desires. The hippies were rolling, mad and naked with big beards and long hair and with so many material desires. So Prabhupāda went there and chanted *Hare kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare/Hare Rāma Hare Rāma Rāma Rāma Hare Hare*. Kāñēa is all-attractive and when the *sādhu* chants the pure name that will also be all-attractive. The hippies who were rolling on the ground, intoxicated and mad, thought “Oh, so nice.” Then they came and flocked around Prabhupāda. So, Prabhupāda first chanted the pure name, *Hare Kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare /Hare Rāma Hare Rāma Rāma Rāma Hare Hare*, then that transcendental sound vibration touched their ears and they woke up. Then Prabhupāda said, “Chant! Chant!

Chant!" So they chanted, "*Ha-re Kāñëa.*" "Alright, somehow chant." Then Prabhupāda cooked food and offered it to Kāñëa, so that became *kāñëa-prasāda*—very tasty. "Alright, now taste it!" Prabhupāda said. "Oh, very nice taste." Previously the hippies were only tasting stool—nasty things like liquor and meat, but now they were tasting nice *kāñëa-prasāda*, and they became attracted. So, the conclusion is to somehow or other chant Hare Kāñëa, and if you are serious then definitely in this very life you will get Kāñëa.

Permanent Bank Balance

Even if you are not serious, still ultimately you will develop *kāñëa-bhakti* and get Kāñëa. If not in this life, maybe in the next life or in the life after that. In some future life it must come. And whatever you have achieved will never be exhausted. The result of your devotional service—*bhajan phala*—will always remain with you. Therefore Prabhupāda says it is our permanent and inexhaustible bank balance. Anything material will never come with us when we leave this body. We may have so much money, big bank balance and material wealth, but they will all remain here. Whatever spiritual attainment we have earned, however, will remain with us. Even if unknowingly we have earned it—*aji āta sukāti*.

As for example Nārada Muni. In his previous birth he was the son of a maidservant—*dāsī-putra*. He was a very tender aged and simple boy. He did not know what is *sādhu* or what is *bhajan*. So, during the four months of the raining season the *sādhus* who are doing *padayātrā*, generally do not travel but stay in one place observing *caturmāsya*, doing their *sādhana*, *bhajana*. Thus they wait until the raining season is over. So, Nārada Muni who was just a simple boy was sitting there and hearing the *sādhus* chanting, doing their *bhajan*. Also after the *sādhus* had taken *prasāda* he could take some of their remnants. In this way unknowingly he developed *bhakti - aji āta sukāti*. And if one develops *bhakti*, all his material attachments' will be finished. So, Nārada Muni had nothing, only his mother was there, when Kāñëa sent death in the form of a snake and so he also lost his mother. He became bereft of his mother, and now there was nobody for him. Thus he cried and cried and cried. But then he remembered what he had heard from the *sādhus*. They had been speaking about Kāñëa so he started chanting the name of Kāñëa. After some time Kāñëa gave him *darçana*, but all of a sudden disappeared again. Then again he cried, "O Kāñëa, where did You go?" Then a voice from the sky said, "Not in this life, but in the next life." So in his next life he became Nārada Muni, the son of Brahmā, such a great devotee. The result of his *bhakti* was so powerful that he attained such an elevated position. Even if it is unknowingly earned *aji āta sukāti*—it is so powerful. The holy name can give such a result.

Surrender to the Holy name

So, the chief result of *nāma* is *kāñëa-prema* by which we get Kāñëa. Although we have come to this path of chanting Hare Kāñëa with so many material desires, ultimately all our material desires will

be destroyed when the pure name arises. These material desires will automatically go and at that time we will cry for Kāñëa, "O Kāñëa, I don't want anything only You."

*ataeva nāma-matra vaiñëavera-dharma
name prasphuñita haya, rūpa guëa karma*

*kāñëera samagra-līlā, nāme vidya-māna
nāma sei parama-tattva, tomāra vidhāna*

Bhaktivinoda Öhäkura has said in his *Harināma cintāmaëi* that a pure *vaiñëava's* only *dharma* is to completely surrender unto the holy name. Especially in Kali-yuga when Kāñëa has incarnated in the form of His name.

*kali-kāle nāma-rūpe kāñëa-avatāra
nāma haite haya sarva-jagat-nistāra
(Cc. Ädi 17.22)*

There is no difference between the name of Kāñëa and Kāñëa Himself *abhinnatvān nāma-nāminou*. Therefore pure *vaiñëavas-sādhus* are completely dependent and surrendered unto the holy name. If one chants the pure name then immediately he will see the all beautiful form of Çyāmasundara. That beautiful form will manifest before him. *Çyāmaà tri-bhaiga-lalitaà*. That form is so beautiful and all attractive that if someone sees it he will never look at *māyā* again. Such an ugly witch she is. What beauty is there? Automatically such distaste will develop. Spit at it! *Nāme prasphuñit haya rūpa guëa karma*—all Kāñëa's form, qualities and transcendental *līlās* are there in the name. If you make further advancement you will see all Kāñëa's *līlās* because all *līlās* are there in the name. And the name is èon-different from Kāñëa, the Supreme Truth — *parama-tattva*. Seeing His beautiful form and all His transcendental *līlās* you will always be with Kāñëa in Vändāvana. Then why shall you look at *māyā*? As Yamunācārya has said, 'While relishing the all-beautiful form of Çyāmasundara which is always fresh and full of newer and newer mellows, when chanting the pure name, if by chance the thought of sexual enjoyment enters my mind, immediately I will curl my lips and spit at it—*mukha-vikāraù suñtu niñöhëvanaà ca*. "Even if unconsciously such thought enters the mind he spits at it, because there is no attraction at all. The only attraction is towards Kāñëa - — *mādhurya kanilaya Çyāmasundara*—the source of all beauty. That is the ultimate result of chanting the holy name.

Nectarean Mellow

A pure *vaiñëava* who is completely surrendered to the holy name is always with Kāñëa. He sees Kāñëa everywhere at every moment. *Yahai netra paòe tahaì dekhatyë ämāre*. Wherever he looks he sees the all-beautiful form of Kāñëa, Çyāmasundara and all the transcendental *līlās*. At every

moment he is tasting such nectarean mellows— *nāmāmāta*. He has no taste for material mellows or material beauty. If by chance unconsciously it enters into the mind, immediately he curls his lips and spits at it. This is the ultimate gain and we should understand it.

In other *yugas*, there is very difficult *sādhana*, but for Kali-yuga, there is a very easy *sādhana*, that is *nāma-sādhana*. All other *yajñas* are forbidden in kali-yuga, only the *nāma-yajñā* is there. *Yajñaiù saì kīrtana-prāyair yajanti hi sumedhasaù*. Those who are wise and intelligent — *sumedhasaù*— they take part in the *saì kīrtana-yajñā*. They may have many material desires, but if they have come to this path of chanting *Hare Kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare*, they are very intelligent persons.

*hari-nāma kāñēa-nāma baḍahi mādihura
yei jana bhaje kāñēa sevada cātura*

This *kāñēa-nāma* is so sweet, can't you relish it's sweetness? Relish it's sweetness! *Mādihura ei hari-nāma*— have you ever tasted such sweetness? Such sweetness is not available in *rasagulla* or *gulabjāmun* or sugar candy. You will never find such a sweetness there. It is sweet like nectar, *nāmāmāta*. If you have ever tasted it then why shall you still aspire for this material taste? Why become so mad after it like King Pururāva did? One who is intelligent he chants the sweet name of Lord Hari, Kāñēa and tastes the nectar. Why aspire for the nasty material taste, eating stool like a hog? Material sense enjoyment means eating stool, nothing else.

*akāmaù sarva-kāma vā
mokañā-kāma udāra-dhū
tēvreēa bhakti-yogena
yajeta puruñāḅ param
(Bhāg.2.3.10)*

Whatever desire you have, do *kāñēa-bhajan*. One may be *akāma*—without desires for material enjoyment or liberation. *Bhavatād bhaktir ahaituki tvayi*. The only desire is how to get Kāñēa and render loving service at His lotus feet, and how to give Him all sorts of enjoyment, asking nothing for one's self. That is a *niskāma bhakta*, pure *vaiñēava*, *sādhu* who is completely desireless. Or one may be *ṣarva-kāma*—many material desires; how to get more money and enjoy a very beautiful wife—*sundari kavita*. That is what King Pururāva was doing. He was always meditating on Urvaçi, but he was kicked. And you will also be kicked. Still he was meditating the whole night, so addicted. Still there is hope. What will happen to someone who has so many material desires, but who has somehow come to this path of chanting *Hare Kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare / Hare Rāma Hare Rāma Rama Rāma Hare Hare*? The name fulfills all desires, material and spiritual. Alright have a beautiful wife and enjoy sex, but what will happen? At last the wife will kick you.

The ass runs behind the she-ass for sex. But what does she do with her hind legs? Giving very nice kickings. So the ass still runs behind her until he gets a very heavy shock and realizes his foolishness. Kāñēa gave him this realization. Alright you have this desire to have sex with a very beautiful woman, so have it. Then when you get the kickings you will cry, “No more! No more! Enough!” Kāñēa will fulfill your desire in such a way that you will never ask for it a second time. Then you will pray, “O please Kāñēa, take it back!”

“Whatever You Touch Will Become Gold”

One story is there. There was a king who was known as Midas and he had many desires for material enjoyment. “If I can get so much gold, everything made of gold, then I will be very happy and enjoy.” So, he worshiped Çivaji. Lord Siva gives all this material enjoyment, but he himself does not accept it. He is always naked. Skull garlands and snakes are his ornaments. His whole body is smeared with ashes and he dances at the crematorium grounds. Thereby he teaches that we should not aspire for this material enjoyment. He has kicked everything. Still, the fools and demons worship Lord Çiva for material enjoyment and Çiva very easily grants it, because he is very easily satisfied—*āçutoña*. If you offer one *bel* leaf and utter *‘oà çivāya namaù*, ‘he will immediately grant your desire, “Alright, what do you want?” “O please Çivaji, I want a beautiful wife.” “Alright,” Çiva will say, “have it and enjoy.” Then you will be kicked.

So, King Midas was like that. He asked for gold and he got the benediction. Lord Çiva said, “Whatever you touch will become gold.” Then he became very happy and thought, “Whatever I shall touch will turn into gold, so if I touch my house, I will have a golden house.” He touched his house and the whole house turned into gold. Then he went to his garden and touched all the trees, which also turned into golden trees. So when he became hungry his wife came and brought nice rice, *dahi* and *sabji*. When he touched the food, however, it all turned into gold. Now try to eat! Then when his little daughter came and he touched her, she turned into a golden statue. Then he cried out, “O, I cannot eat or reciprocate with anyone. Please Çivaji, take it back, I don’t want it.” This is the consequence *bābā*. The same thing happened to King Pururāva. At last he came to his senses and condemned himself. This is our teaching here. *Akāmaù sarvakāmo va mokñā-kāma udāra-dhiù*. Whatever desire you may have, the desire for material enjoyment or liberation or no desires at all, only *bhavatād bhaktir*—to get the lotus feet of Kāñēa, if you are intelligent you will do *kāñēa--bhajan*.

*bhukti-mukti-siddhi-kāmi ‘subuddhi’ yadi haya
gādha-bhakti-yoge tabe kāñēera bhajana*

“A person who has *bhukti kāman*—desire for material enjoyment or desire for liberation, or a person who desires yoga-siddhi—attainment of mystic yogic perfection, if he is intelligent, he worships Me—does *kāñēa--bhajan*. ”

Special Characteristic

*anya-kāmē yadi kare kãñëera bhajana
nä mägiteha kãñëa täre dena sva-caraëa
(CC.Madhya.22.37)*

This is the special characteristic of *kãñëa-bhajan*. "Although one has many material desires, if he is intelligent and engages in *kãñëa-bhajan*, even if such a person does not desire Kãñëa's lotus feet, still, Kãñëa will give him shelter at His lotus feet."

*kãñëa kahe,—'ämä bhaje, mäge viñaya-sukha
amäta chäöi' viñä mäge,—ei baöa mürkha
(CC.Madhya.22.38)*

Kãñëa says, "This person is such a fool. Engaging in My *bhajan* and asking for material sense enjoyment. Such a *mürkha*."

*ämi—vijj'a, ei mürkhe 'viñaya' kana dība?
sva-caraëämäta diyä 'viñaya' bhuläiba
(CC.Madhya.22.39)*

"But I am not a fool, I am very wise, so why should I give him such *viñaya*—material enjoyment? I shall give him what he is not even asking for, that is My *caraëämäta*—the nectar, emanating from My lotus feet, and make him forget this material enjoyment."

This is what Kãñëa will ultimately give us. That is the special characteristic of *kãñëa-bhajan*.

*käma lägi' kãñëe bhaje, päya kãñëa-rase
käma chäöi' 'däsa' haite haya abhiläñe
(CC.Madhya.22.41)*

"When someone engages in Lord Kãñëa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kãñëa, he gives up his material desires and willingly offers himself as an eternal servant of Kãñëa."

He had material desires, so he came to the path of *bhajan*, but ultimately he will get the nectarean mellow emanating from the lotus feet of Kãñëa. Then all his material desires will be destroyed and he will beg Kãñëa, "O Kãñëa, please make me Your *däsa*—Your servant." The desire how to become *kãñëa-dasa* will then come up.

Nāmācārya

Haridāsa Ōhākura, a pure *devotee*—*nāmācārya*, was always chanting the pure name. He was day and night, twenty-four hours completely fixed and absorbed in chanting *Hare Kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare*, tasting the nectarean mellow emanating from the holy name. He had simply no other taste. He never ate or slept, because he was always tasting such nectar. Everyday, Caitanya Mahāprabhu used to send him Jagannātha *mahā-prasāda*, but he would only take one grain just to honor it. He had a spiritual body—*siddha deha*—not a material body.

He had no demands of eating, sleeping, defending or mating. For one who has achieved a *siddha deha*—spiritual body—there are no such demands. Only the material body demands these things.

One person named Rāmacandra Khān, who was envious of Haridāsa Ōhākura, thought, “Oh, he is a Mohammedan taking the name of a Hindu *devatā*. I shall spoil his *bhakti* and his *vaiñēava-dharma*.” So he asked a prostitute, “Please go to Haridāsa Ōhākura and spoil his *bhakti*. I will give you much money.” “Yes,” that prostitute said, “I can do it very easily.”

Thus she went to see Haridāsa Ōhākura, who was a young man at that time. The prostitute dressed herself in a nice sari with many nice ornaments, lipstick, snow powder scents and nupur—ankle bells, just to attract him by the tinkling sound—*ruējhuē, ruējhuē*. Then she payed obeisances to Tulasi-devi and Haridāsa Ōhākura, who was sitting and chanting. She said, “O *sādhu*, you are a *vaiñēava* and I have heard that a *vaiñēava* is *vāi chā--kalpataru*—he fulfills all the desires of everybody. So, I am a young maiden and I have this lusty desire, please fulfill it. Generally whatever one desires a *vaiñēava* fulfills it and you are such a great *vaiñēava*. I want to enjoy you.” Then Haridāsa Ōhākura said, “Yes, I will definitely fulfill your desire but first I have this one *vrata*—vow. I have a specific number of rounds to chant. When I have completed my number of rounds, I will definitely fulfill your desire. Please sit outside the cottage and wait.”

So, then the whole night Haridāsa Ōhākura was chanting *Hare Kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare*. That transcendental sound vibration touched the ears of the prostitute who was sitting outside the cottage. Then when the morning came, Haridāsa Ōhākura had still not finished his rounds, so he said, “I am sorry, I have not finished my rounds yet. Please come back tomorrow.” The prostitute went back and reported to Rāmacandra Khān:

“Today I have gone, but I failed to seduce Haridāsa Ōhākura. Tomorrow I will go again and try my best. Certainly by the third day I must capture him.” So, when she went the second day, Haridāsa Ōhākura said the same thing. ‘Please wait here. Yesterday I could not finish my rounds, but

today I will try my best to finish and then I will definitely fulfill your desire.' He sat down and the whole day he chanted *Hare Kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare / Hare Rāma Hare Rāma Rāma Rāma Hare Hare*. The prostitute was hearing the transcendental sound vibration and so gradually a change took place in her heart. Her material desires were now vanishing. Again the same thing happened and Haridāsa Ōhākura said, "I am sorry; also today I could not finish, so, please come back tomorrow.'

'Please Give Me Kāñēa-nāma'

Then on the third day the same thing happened, he could not finish his rounds. Then the prostitute admitted, "I am a prostitute sent by Rāmacandra Khān to spoil your *bhakti*—your *sādhana-bhajan*, but I failed. Because of your association, my heart is completely changed now, and I have no more material desires. I want to become *kāñēa-dāsa*. Please give me *kāñēa-nāma-dikñā*. I want to become your disciple.'

Now she begged for this thing. This is the result of the pure name. Continuously for three nights, she only heard the pure name being chanted by Haridāsa Ōhākura, and it completely changed her heart. All her material desires vanished. Now she wanted to become *kāñēa-dāsa*. *Kāma chāḍi' 'dāsa' haite haya abhilāñe*. She asked Haridāsa Ōhākura, "Please make me your disciple and give me *nāma-dikñā*." "In that way Haridāsa Ōhākura fulfilled her desire. That is *vaiñēava* — *vai chākalpataru*. The prostitute completely changed. Haridāsa Ōhākura said, "Whatever money you have earned with this prostitution, distribute everything to the last *pai*, among the *brāhmaēas* and *vaiñēavas*." She said, "Yes, so much money I got from selling my body. Such a nasty business I was doing." "Then come back to the cottage and stay here," Haridāsa Ōhākura said, "and do *tulāsī-pūja*." "So she did it and came back to the cottage. Then Haridāsa Ōhākura initiated her with *kāñēa-nāma*. "You stay here," he said.

He left the cottage and the prostitute stayed there. She shaved her head and became a *Vaiñēavé*, very devoted to her *guru*. She also chanted three *lākhs*(300 000) names, day and night, twenty-four hours and offered worship to Tulasi. She circumambulated Tulasi and chanted *Hare Kāñēa Hare Kāñēa Kāñēa Kāñēa Hare Hare / Hare Rāma Hare Rama Rāma Rāma Hare Hare*. Such a change took place. All material desires vanished and then she wanted to become *kāñēa-dāsa*. Then many men came to see her and paid obeisances. "Such a prostitute she was, but now she has become a great *Vaiñēavé*, sitting in her cottage chanting three *lākhs* of *nāma*." "That is the effect of the holy name.

*buddhimān-arthe—yadi 'vicāra-jī'a' haya
nija-kāma lāgiha tabe kāñēera bhajaya
bhakti vinu kona sādhana dite nāre phala
saba phala deya bhakti svatantra prabala*

(CC.Madhya.24. 91, 92)

“The meaning of *udāra-dhū* [in the *akāmaṁ sarva-kāmo vaverse*] is *buddhiman*—intelligent or considerate. Because of this, even for one’s own sense gratification one engages in the devotional service of Lord Kāñēa.

The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.”

If someone is intelligent, he must do *kāñēa-bhajan*. Kāñēa is the ultimate sanctioning authority so without His sanction nobody’s desire will be fulfilled.

*upadraññānumantā ca
bhartā bhoktā maheçvaraṁ
(Bg. 13.23)*

This is what Kāñēa says in the *Bhagavad-gītā*. “I am the ultimate sanctioning authority—*anumantā*, the maintainer and the enjoyer—*bhartā* and *bhoktā*. I am the Supreme Controller—*maheçvara*.”

Ultimately Kāñēa’s sanction is required. Without His sanction nobody’s desire will be fulfilled. It is said that unless Kāñēa sanctions, not even a blade of grass will shake. So if one is intelligent, to fulfill his material desires he must come to the path of *kāñēa-bhajan* and engage in Kāñēa’s service. Because only if Kāñēa sanctions will his desires be fulfilled.

Bhaktiṁ vinu kona sādhanā dīte nāre phala. *Bhakti* is so powerful. Any other *sādhanā* without *bhakti* will never give you such result.

*ajā-gala-stana-nyāya anyā sādhanā
ataeva han bhaje buddhimān jana
(CC.Madhya.24.93)*

“Except for *bhakti*, any other *sādhanā* like *karma--sādhanā*, *jīāna-sādhanā* or the mystic *yoga-sādhanā* are all fruitless. They are like nipples on the neck of a goat. It looks like the udder but if you milk it no milk will come out. They can never give us the same result. Therefore one who is *buddhimān*—intelligent, he does Hari *bhajan*.”

*hari-nāma kāñēa-nāma baòahi mādihura
yei jana kāñēa bhaje se baòā cātura*

“The name of Hari, Kāñëa is so sweet like nectar. One who is intelligent he does Hari *bhajan*. ”

So become intelligent and do Hari *bhajan*. Taste the sweetness which is sweeter than sugarcandy, *rasagulla* or *gulabjämun*. If you taste such sweetness you will never aspire to taste stool again. What sweetness is there?

*udära mahté yäi ra sarvottamä buddhi
näna käme bhaje, tabu päya bhakti-siddhi
(Cc . M.24. 196)*

“If one is most intelligent he will come to the *bhakti--patha*. Although he has many desires, ultimately he will attain perfection.”

*bhakti-prabhäva, sei käma chäöäi ä
kāñëa-pade bhakti karäya guëe akarniyä
(CC.Madhya.24.198)*

“That is the result of *bhakti*. It is so powerful that it will take away all your material desires—finished. Then you will develop love and attraction for the lotus feet of Kāñëa.”

One should have firm faith in it. “I am such a materialistic person, full of material desires. Still Kāñëa is the ultimate sanctioning authority so unless He sanctions, my desires will never be fulfilled. Therefore I have come, chanting the holy name of Kāñëa and offering worship to Kāñëa, praying to Kāñëa, “Please fulfill my desire, O Kāñëa.” Then Kāñëa will fulfill your desire in such a way that you will never ask for it a second time. You will condemn yourself thinking, “I am such a fool asking for this thing. “Just like this King Midas, who asked for gold.

Dhruva Mahäräja

In the *Hari-bhakti-sudhodaya* (7.28), we can find this statement by Dhruva Mahäräja:

*sthänäbhiläné tapasi sthito 'haè
tväm präptavän deva-munéndra-guhyam
kácaè vicinvann api divya-ratnaè
svämié kätärtho 'smi varam na yäce*

“O my Lord, because I was seeking an opulent material positions I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.”

Dhruva was a five year-old boy who was desirous of a high position—*sthānābhilāṇa*. He wanted to sit on the lap of his father Uttānapāda who was sitting on the throne. But he was forbidden by his stepmother Suruci.

Suruci said, "If you want to sit on your father's lap on the throne, in your next birth if Lord Nārāyaēa showers his mercy on you, you shall take birth from my womb. Otherwise it is not possible." Greatly insulted he cried and went back to his mother Suniti. Then Suniti said, "Mother Suruci has said one very good thing; Nārāyaēa's mercy is required because Lord Nārāyaēa is the ultimate sanctioning authority." Then Dhruva said, "I must go and get it from Him. Where is Nārāyaēa?" Suniti said, "O *bāba*, I have heard that great sages and *munis* go to the forest to get Nārāyaēa." "Then I must go to the forest," Dhruva said.

He was only a five year-old boy, but so strong and determined. That is why his name is Dhruva; '*dhruva*' means very determined. And such determination is required "in this very life I must get Kāñēa." Be determined like that! Why aspire for such nasty things? Aspire for Kāñēa. "In this very life I must get Kāñēa." As determined as Dhruva. "I must go to the forest to get Nārāyaēa." His mother said, "You are only a young boy, you cannot go." But he did not listen to anyone. "No, I must go to the forest and get Nārāyaēa." Crying and crying, 'Where is the lotus-eyed Lord Hari?' So determined he went out into the forest not even afraid of the ferocious animals like tigers and lions. Because he was always absorbed in thinking, "Where is the lotus-eyed Lord Hari?"

Guru's Test

Then Lord Hari, who is there in the heart understood that, "O, Dhruva is now crying for Me to have his desire fulfilled. But without a *guru* he cannot meet Me." So the arrangement was made and the *guru*, Nārada Muni, appeared before Dhruva. And as Kāñēa tests His devotee, similarly the *guru* will also test how determined you are to get Kāñēa or not. Nārada Muni said, "You are a boy and you should just play. A boy's nature is to play, you cannot do all this difficult *sādhana* and *tapasyā* and stay in the forest. You want to sit on the throne of your father, so come with me. This time there will be no objection and you shall sit on the throne." Then Dhruva said, "No, I don't want that. I want Nārāyaēa. Do you know how to get Nārāyaēa? Tell me, otherwise please get out from here." So determined he was. "What is this position of my father *bāba*? I want a position that my father, grandfather or even my great-grandfather has not gotten. I want a position superior than that."

Dhruva's father was Uttānapāda, Uttānapāda's father was Manu and Manu's father was Lord Brahmā. That means he wanted a position superior than that of Lord Brahmā. And that is also granted. A special planet was created called Dhruvaloka which is superior to Brahmāloka—the planet of Lord Brahmā. Then Nārada Muni saw that Dhruva was very determined and not persuaded by any material offer. He wanted Nārāyaēa. So Nārada Muni gave him the *mantra* to get Nārāyaēa and instructed him how to perform all these things.

A Transcendental Gem

Dhruva followed the instruction of his *guru* and practiced such severe *sādhana* that within six months he attained perfection. Lord Nārāyaēa appeared before him in his four-handed form and said, “I am very pleased with your *tapasyā*, please ask for a boon. I will give you whatever you want.” But when Dhruva saw the Lord, all his material desires had gone. Dhruva Mahārāja said, “I desired a high position so therefore I had undergone such severe types of austerity. But now I have gotten You, who are very difficult for the great demigods, *munis* and rishis to get. *Kācaà vicinvann api divya-ratnaà*; I was searching after a few pieces of glass but instead I got such an invaluable transcendental *gem—divya-ratnaà*. Now I am completely satisfied and I don’t want any boon from You.” No more material desires he had, because he got Kāñēa.

If the pure name will arise, automatically all material desires will vanish, Finished forever. Then you will relish the nectar emanating from the holy name— *nāmāmāta*. If you taste such nectar emanating from that name then why shall you still aspire for any material taste? Why shall there be any material desire? Automatically they will all vanish. Lord Nārāyaēa had already benedicted Dhruva to sit on the throne, that was his first desire and it was fulfilled. “Sit on the throne of your father and rule for thirty-six thousand years.” Then Dhruva thought to himself, “I am such a fool that I asked for all these things.” He condemned himself. Then a special planet was created called Dhruvaloka which is superior to his great-grandfather’s position. Thus that desire was also fulfilled. “Go there and you shall also take your mother with you. You shall stay there forever. Even during the annihilation that planet will not be destroyed. Brahmā’s planet is destroyed, so yours is superior. Sit there and engage in chanting My *bhajan*,” Lord Nārāyaēa said. That was granted and because his mother was his *patha-pradarçaka-guru—*who shows the way—she was also taken by Dhruva Mahārāja. Therefore it is said that a disciple can also deliver his *guru*. So, become such a disciple and deliver me.

Kāñēa’s Lotus Feet

So, by chanting the pure name you will get Kāñēa and taste such a nectar, that automatically all your material desires will vanish. There will be no more attraction.

satyaà diçaty arthitam arthito nāēāà
naivārthado yat punar arthitā yataù
svayaà vidhatte bhajatām anicchatām
icchāpidhānaà nija-pāda-pallavam
(*Bhāg.* 5.19.27)

“The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches

Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality of Godhead's special mercy."

Kāñëa fulfills all one's desires, because Kāñëa is the ultimate sanctioning authority. So for one who has come to this path of *kāñëa-bhajan*, all his desires are fulfilled. Kāñëa fulfills it in such a way, however, that such a person will never ask for it a second time. Kāñëa fulfilled Dhruva Mahārāja's desire, but rather Dhruva condemned himself, "I am such a fool to ask for such a thing. For thirty-six thousand years I have to sit on the throne now." This is the ultimate result of *kāñëa-bhajan*. He will fulfill your desires in such a way that you will condemn yourself. "I am such a fool, asking for all these nasty things." That will take place. Kāñëa will give you shelter at His lotus feet and the taste of the nectar emanating from His holy name. Then you will condemn yourself. "No more, no more. I am such a fool asking for such nasty things."

*kāñëa kahe, —'ämä bhaje, mäge viñaya-sukha
amäta chäòì' viñä mage, —ei baòä mürkha
(CC.Madhya.22.38)*

Kāñëa says, "He is doing My *bhajan* and asking for material enjoyment—*viñaya-sukha*. He is not asking for the nectar emanating from My lotus feet but for material enjoyment which is like poison—*viñä*. He is a great fool, such a *mürkha*."

*ämi-vijì'a, ei mürkha 'viñaya' kene diba?
sva-caraëämäta diyä 'viñaya' bhuläiba
(CC.Madhya.22.39)*

"But I am not a fool, I am wise. Why should I give him this *viñä*, the poison of material enjoyment?"

*käma lagi' kãñëe bhaje, päya kãñëa-rase
käma chaòì' 'däsa' haite haya abhiläñe
(CC.Madhya.22.41)*

"He has come to this path of *bhajan* with so many material desires but at last all such desire will be gone. Now he desires, "O Kāñëa, please make me your *däsa*. I don't want to be *däsa* of my senses." This is the result of *kāñëa-bhajan* that will automatically take place.

Another thing is there. Life is very short, death may come at any time. We have come to this path and thus we have earned something, not so much, still it is inexhaustible. In the language of our Guru Mahārāja Çrëa Prabhupäda, "This is your permanent bank balance."

*nehābhikrama-nāḥo 'sti
pratyavāyo na vidyate
sv-āpam apy asya dharmasya
trāyate mahato bhayāt
(Bg.2.40)*

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

If only you have done very little for Kāñēa—*su-āpam*, still it will deliver you from the greatest danger. If in this life death comes and you leave your body, whatever little you have earned will go with you. Anything material will never go with you, it must all remain here. Your bank balance, material assets, wealth and family members, all will remain here. But whatever you have earned from your *bhajan* that goes with you, it can never be exhausted. Even if it is unconsciously earned. We were giving the example of Nārada Muni. He unconsciously earned the result—*ajī'āta-sukāti*, but he became such a great devotee Nārada Muni, the son of Brahmā. Although it was not consciously earned. Similarly whatever one has earned, if he does not attain perfection in this life, it will remain with him. Ultimately he will develop pure *bhakti* and get Kāñēa. If one is very eager and serious, however and does *bhajan* with *niññhā*—steadiness, in this very life he will definitely get Kāñēa.

Nāsiàha Purāēa

The story is there in the *Nāsiàha Purāēa*. Prahlāda Mahārāja asked Lord Nāsiàhadeva, “How is it that I have developed such *bhakti* for You?” Lord Nāsiàhadeva replied, ‘Very long ago, in ancient days, you were the son of a very pure *veda-vit brāhmaēa*. His name was Vasuḥarmā and he was staying in the city of Avanti. The name of his wife was Suḥilā, and she was a very chaste and ideal wife. She was very devoted to her husband—*patī-vrata*. And she was following *sadācāra*—good behaviour. They were very famous throughout the three planetary systems and you were the youngest of the five sons, born from the womb of Suḥilā. The first four sons were *paēōitas*—very learned and pure *brāhmaēas*. They were very devoted to their father but you, the youngest one, were completely spoiled. You were addicted to a prostitute. Such a bad character did you have. You never obeyed your father. Your name was Vañudeva and you spent your days with a prostitute. Such a woman hunter you were, not following any regulative principles, only *asadācāra*—misbehaviour.

So, one night there was a quarrel between yourself and that prostitute. You were quarreling and quarreling the whole night. Because of that, both of you spent the whole night without food and no sleep. Only quarreling and quarreling. It is a strange coincidence, however, that this was the day of

Nāsiàha *cāturdaçé*. So, automatically you got the result of fasting on My day. That prostitute achieved the result of being elevated to the planets of the demigods and she became one of the *apsaras*, because she had the desire for material enjoyment. And there is such an abundance of enjoyment on the planets of the demigods. But after that she became a very dear devotee of Me. And you Prahlāda, because of your desire, especially *veçyā sai ga*—the association of a prostitute, were born in a demoniac family. You became the son of Hiraëyakaçipu but because you fasted on My appearance day, Nāsiàha *cāturdaçé*, you got that result—*vrata--phala*—and became My dear devotee. Therefore, those who observe this Nāsiàha *cāturdaçé-vrata* will get such result and develop *bhakti*. Lord Brahmā also observed this *vrata* and therefore he got the *çakti* to create. Çiva Maheçvara observed this *vrata* and as a result he got the *çakti* to annihilate. For those who observe this *vrata*, any desire they have will be fulfilled. This is why you have developed such devotion for Me. Unconsciously you fasted the whole night without sleep, and this is the result.”

Wonderful Glory of Bhakti

This *bhakti* is so powerful. If even you have unconsciously performed only a little service, still such result is there. Then what to speak of the result of those who are consciously doing it. We should understand what result they will get. This is the wonderful glory of *bhakti*. Somehow or other if you engage in it, you will get such result. We can understand this from the example of Prahlāda.

When we say *nitya-siddhā prahlāda*; “Prahāda is an eternal associate of the Lord,” then how is it that he was born as the son of that *brāhmaëa*, and was such a spoiled character? So addicted to that prostitute. The answer is that *nitya-siddhā* Prahāda is always there, but Vasudeva, the son of Vasuçarmā, entered into the body of Prahlāda Mahārāja.

Another example is there from the *Bhakti-sandarbha*. One kind of bird was there, called *vartapakñi*, that was being chased by a dog who wanted to catch the bird and eat it. So the dog was running and chasing the bird who could not fly away because one of his wings was broken. Out of fear of being caught and eaten by the dog, the bird unknowingly circumambulated a temple of Lord Viñëu—*Bhāgavata mandira*. At that time the dog caught the bird and the bird died. Because the bird had circumambulated the temple of the Lord, as a result, he went to Vaikuntha. Such was the result he got, although the bird did not know that this was a temple of the Lord. Because one of his wings was broken, all he could do was just run around that temple. Such is *bhakti*. Even if it is unconsciously performed, the result is there. That is what we can understand from the examples of Prahlāda Mahārāja and this *vartapakñi* bird. Therefore *bhakti-sādhanā* is the only *sādhanā* and a *bhakti-yogé* is the topmost *yogé*.

yogināà apí sarveñāà
mad -gatenāntar-ātmanā
çraddhävān bhajate yo mää

sa me yuktatamo matau
(Bg. 6.47)

“And of all *yogis*, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is most intimately united with Me in *yoga* and is the highest of all. That is My opinion.”

That is what Kāñëa says in the *Bhagavad-gîtä*. Out of so many *yogis* like *karma-yogis*, *jïäna-yogis* or *dhyäna-yogis* the *bhakti-yogis* is the topmost *yogis*.

All Optimism

Somehow or other we have come to this path, so we should be serious. Our Guru Mahäräja Çréla Prabhupäda says, “This is for serious students.” It is’ for those who are very serious like Dhruva Mahäräja. Dhruva was so serious and determined. “I must get Näräyaëa.” So be serious and determined like him, then in this very life we will get Kāñëa. But if there is no seriousness and determination, rather so many material desires, still whatever little we have earned is never lost. There is no despondency or pessimism on this path. This path of *bhakti* is all optimism. Never become disappointed. If it will not be achieved in this life, definitely in the next life or the life after that it must come to us. This path of *bhakti* is all gain, there is no loss. We may commit some *aparädha*, fall down or whatever, so in this very life our advancement is checked. But whatever we have earned is with us, it is never lost. In this life we may not get it but ultimately it must come. There is no loss, it is all gain. So there is no pessimism. This *bhakti* is so powerful, and this is the teaching.





The Story of GopālJēu

Some ninety kilometers north of Bhubaneswar, in the tranquil solitude of rural Orissa, amidst lotus-filled ponds and green paddy fields, lies the village of Gadäi-giri. The village was named after Gadädhara-giri, (Gadäi means Gadädhara), a devotee of Mahäprabhu who lived there three hundred years ago.

He had a son named Gopäl-giri, who was very much devoted to Gopäl. Gopal-giri used to worship a picture of Gopäl daily with flowers, incense, sandalwood paste and the singing of wonderful *bhajans*. He always desired to go to Vändävana and purchase a deity of Gopäl, but being always busy in the government's service, collecting taxes from the villagers, he simply found no time. The desire kept burning in his heart though.

One day Gopäl giri went to the tax office in Jagannätha Puré *dhäma* to deposit the monthly collection. He spent the night in the office, sleeping on the floor. The next day when he was about to return to his village, he was astonished. Something mysterious was stopping him from leaving. The next day the same thing happened, when suddenly he heard a voice that he had never heard before, calling his name. He opened the door and saw that a *bäbäji* from Vändävana had come to see him. Wondering why this *bäbäji* had come from such a long distance to see him, he requested the unexpected visitor to kindly explain.

The *bābājē* said, "You see, actually I had come from Vāndāvana carrying my Gopāl, to have the *darçana* of Lord Jagannāth, when soon I found out that Gopāl had brought me here for a different reason. The first night, when I laid down to take rest, Gopāl appeared in my dream telling me that, 'You should hand Me over to My pure devotee whose name is Gopāl-giri. He has been waiting for Me for many years now, and I will be very pleased to be worshiped by him. You can find him in the tax building. Then I woke up, 'What? How can I leave my most worshipable Gopāl, who is my heart and soul?' I remained calm that day, thinking that it was just the imagination of my wicked mind. Then the second night again Gopāl appeared in my dream. This time He was so angry with me for not having fulfilled His desire that He mercilessly beat me from leg to head."

The *bābājē* was severely injured and covered with terrible wounds. He continued, "Then Gopāl threatened me, 'I had told you to hand Me over to My dear devotee but you simply thought it was the speculation' of your mind. If you do not carry out My order by the third night, I will finish your life. Mind it, nobody will be there to help you. Now go! His name is Gopāl giri and by his soft touch the wounds on your body will be cured. No other medicine will be there."

Gopāl-giri was astonished to see that the Lord had merciful come all the way from Vāndāvana and how this *bābājē* had been severely injured by Gopāl for being reluctant to hand Him over. Then the *bābājē* told him, "Gopāl has told me that unless you touch my body nothing will be able to cure me. Please touch my body so that I may be relieved of my pain." Then Gopāl-giri touched the *bābājē* and all the wounds on his body disappeared. The *bābājē* thanked Gopāl-giri and then departed for his return to Vāndāvana leaving Gopāl Jēu behind. Then Gopāl-giri returned to Gadāi-giri carrying Gopāl Jēu with him. Upon arrival the deity was installed with *abhiseka*, different offerings and *kārtana*. From that day, Gopāl-giri spent his days offering worship and performing *kārtana*. One year after the installation of Gopāl Jēu, the villagers brought Rādhārāē from Vāndāvana, because in the *çāstras* it is recommended that not to worship Kāñēa alone.

When another *bābājē*, traveling from village to village, came to Gadāi-giri and had no place to take rest for the night, the villagers let him stay in the small temple of Gopāl Jēu. Being very attracted by the beauty of Gopāl, that *bābājē* thought, "Out of their faith in me, the villagers have given me this place for the night, but before the day comes, I shall take the deity away from here, while there is nobody here." Thinking this he took the deity of Gopāl in his *jhūla* (carry bag), and started walking, crossing over the paddy fields. After having crossed two acres, a black cobra attacked the *bābājē* and bit him so heavily that he died immediately.

That morning when the villagers came to offer *ārati* to Gopāl Jēu, they found no Gopāl there. Everyone was shocked saying, 'Where is our Gopāl?' The entire village started to look for Gopāl, but He could not be found.

Lastly some villagers, on their way to work in the paddy fields, saw someone lying on the

pathway. Immediately they ran there and saw that this person had died and it was the *bābājī* who had stayed in the village the previous night. His entire body was blue and poisonous saliva was coming out from his mouth continuously. These are the symptoms of a snake bite, so they concluded that the *bābājī* must have been attacked by a snake. The farmers informed the villagers that they had found the *bābājī* lying dead in the paddy fields. Immediately the villagers rushed to the spot and concluded that, "Our Gopāl has disappeared and this *bābājī* is lying here dead. There must be some connection." They lifted up the *jhūla* and found the deity of Gopāl there. So Gopāl had punished the *bābājī* with a poisonous snake bite, for taking Him away from His dear devotees in Gadāi-giri. This is how dear the village of Gadāi-giri is to Gopāl Jēu.

ISKCON Bhubaneswar is now constructing a temple for Gopāl Jēu to continue the worship, which never stopped since the deity came from Vāndāvana three hundred years ago, and to allow everyone to have the merciful *darçana* of the Lord.





About the Author

His Holiness Srila Gour Govinda Swami Mahārāja was born in a place called Jagannatha-pura, in the district of Cuttack, not far from Jagannatha Puri *dhāma*, in the year 1929, in a family of devotees. He grew up in a devotional atmosphere, in the village of Gadāi-giri, in Orissa. In his childhood days his father would often read to him from the Vedic literatures. They would all sing the *mahā-mantra* and the songs of Çrīa Narottama Dāsa Ōhākura. The Giri family is known as the most famous *kīrtana* performers in Orissa, dating from the time of Çyāmānanda Prabhu. Even up till this day it is recorded in the registers of the temple in Jagannatha Puri, where the King of Orissa three hundred years ago wrote that the *kīrtana* party of Gadāi-giri should come and perform *kīrtana* for Lord Jagannātha, whenever possible. In Orissa they are seen as *kīrtana gurus*.

Srila Gour Govinda Swami was never much interested in his High School studies. In fact he never looked at the books, but by Kāñēa's mercy he passed all his exams. He would rather go on *hari-nāma* from village to village with his uncles, and regularly they would hold *añña-prahāra kīrtana* (twenty-four hours chanting). By the age of eight, he had read the entire *Bhagavad-gētā*, *Çrīmad-Bhāgavatam* and *Çrī Caitanya-caritāmāta* and could explain their meanings as well. In this way he was brought up with the chanting of the *Hare Kāñēa mahā-mantra*, the study of the *vaiñēava* literatures

and Sanskrit, and the worship of the Supreme Lord, Gopāl Jēu (locally known as Gopāl Jēu), who in a wonderful way came to the village of Gadāi-giri from Vāndāvana *dhāma*, approximately three hundred years ago.

Up till the present day, the deity of Gopāl Jēu has been worshiped by the locals, and Srila Gour Govinda Swami has also been engaged in the worship of Gopāl Jēu since the age of six. He would always watch the *ārati* being performed and Gopal Jēu getting dressed, help sew garlands or do whatever little service he could do. He would never take any food that was not offered to Gopāl. Often at night, he would recite a poem version of the *Çrēmad-Bhāgavatam* in front of Gopāl Jēu. Many villagers would come and hear his recitation of the Oriya *Bhāgavatam*, *Rāmāyaēa* and *Mahābhārata*. In this way from his very young age, Gopāl always remained in his heart. As a matter of fact, even up till this day, he will not go anywhere without first having the *darçana* of Gopal Jēu.

After the death of his father, he became responsible for maintaining the family, and when he entered the *gāhastha-dharma*, on the request of his widowed mother, the burden increased, but his devotion for Gopāl never slackened. Always keeping Kāñēa in the center, he would daily speak to his family from the *Bhagavad-gētā* and early in the morning worship Tulāsi. Also during this time as a householder, when he adopted the profession of a school teacher, he would take every opportunity to speak to his students, about Kāñēa and the devotional principles.

Through out his whole life, he was in search of that person who could help him develop the understanding of the *mahā-mantra*, and when he left home at the age of forty-five, he traveled around India as a mendicant for one year, visiting many holy places along the river Ganges, looking for a bona fide *guru-sādhu*. He could not find anyone to inspire him, however, and disappointed he went to Vāndāvana thinking that in Kāñēa's dear abode, his desire would certainly be fulfilled. At the end of 1974, he entered Vāndāvana. Two weeks after arriving in Vāndāvana he saw a big signboard with the words "International Society for Kāñēa Consciousness, Founder Ācārya A. C. Bhaktivedanta Swami Çrēla Prabhupāda." He desired to meet Çrēla Prabhupāda.

Çrila Prabhupāda had just finished his lunch when Srila Gour Govinda Swami entered the room and paid his obeisances. Çrēla Prabhupāda then asked him, "Have you taken *sannyāsa*?" Mahārāja said, "No," and Çrēla Prabhupāda said, "Then I will give you *sannyāsa*." At that time Srila Gour Govinda Swami understood that Prabhupāda knew his heart and he surrendered to him.

In 1975, at the opening of ISKCON'S Kāñēa Balarāma Temple in Vāndāvana, Çrēla Prabhupāda accepted him as a disciple and awarded him the *sannyāsa* order. He was sent to preach in Orissa, and construct a temple on the newly donated property in Bhubaneswar. Çrēla Prabhupāda instructed Srila Gour Govinda Swami to install deities of Çrē Çrē Kāñēa-Balarāma, because the property very much resembled Rāman-reti, the place where ISKCON Vāndāvana is situated. Çrēla Prabhupāda visited Bhubaneswar in 1977, and personally laid the foundation stone on the appearance day of Çrē

Nityananda Prabhu, making it his last founded project. In 1991, after many years of struggling and hard work, the temple was inaugurated with an opening ceremony and the installation of Their Lordships Çré Çré Gaur-Nitái, Çré Çré Kåñëa-Balaräma and Çré Çré Çré Jagannätha Baladeva Subhadra. The Kåñëa-Balaräma Mandir, a grand traditional styled Vedic temple, now draws hundreds of thousands of visitors every year and a hundred thousand guests for Janmäñöamé, the day on which Kåñëa appeared.

At present Srila Gour Govinda Swami Mahäräja is one of ISKCON's Governing Body Commissioners for Orissa and an initiating spiritual master.

