



तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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TEST OF INITIATION

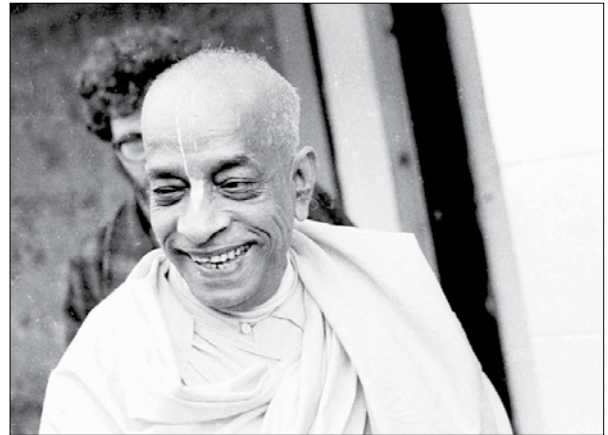
His Divine Grace A. C.

Bhaktivedanta Swami Prabhupada

To actually be engaged in service, to be officially initiated and having taken up the service of the Lord, is the stage called *bhajana-kriyā*. And *bhajana-kriyā* results in *anartha-nivṛtti*. At *anartha-nivṛtti* stage, all *anarthas*, all rascal habits — illicit sex, intoxication, meat-eating, and gambling — will be no more.

That is the test whether you are actually initiated. If you do not detest all these nonsense habits then you must know that you are not making any progress. Because *anartha-nivṛtti* is the result of *bhajana-kriyā*. *Anartha-nivṛtīḥ syāt* — if you are actually making advancement in *bhajana-kriyā* then these attachments will be finished. *Param dṛṣṭvā nivartate* [Bg. 9.59]. But it is not by force. By appreciating the better condition of life, one rejects all this nonsense. That is advancement. Then *niṣṭhā*, firm faith, develops. Then comes *ruci*, taste. You cannot do without it. Just like the drunkard, he cannot remain without drinking. Similarly, a devotee is also a drunkard. He cannot remain without Krishna consciousness. That is called *ruci*, taste. *Tato ruciḥ tathāsaktiḥ*. Then comes attachment to Krishna. That is required. ❀

— From a lecture on *Śrīmad Bhāgavatam* 3.25.15 in Bombay, 15 November 1974.



His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

THE GREAT STUMBLING BLOCK *Sri Srimad Gour Govinda Swami Maharaja*

Guru and Gauranga never teach crookedness. Mahaprabhu teaches *saralāṭā ei vaiṣṇavatā* — “Simplicity is *vaiṣṇavism*.” With this mood, develop simplicity in your heart and you will be able to serve guru and Gauranga. If you have developed some crookedness, *kāpaṭya*, in your heart, you cannot serve guru and Gauranga. Bhaktisiddhanta Sarasvati Ṭhakur has said, “We are followers of guru and Gauranga. Gauranga Mahaprabhu has ordered — *āmara ājñāya guru hañā tāra’ ei deśa*. Whoever you meet, you speak what Krishna has said. Do not manufacture or concoct anything. Simply say what Krishna has said. Just repeat it as it is. So I order you

to become guru, *āmara ājñāya guru hañā tāra' ei deśa*, and you deliver the whole world.” So this order has come to my *guru-pāda*.

The order has come to my guru and my guru delivered the same order to me. Therefore I am doing the work of guru. We should not cultivate any duplicity in it. We should follow this order with great simplicity. We should not learn this duplicity at all, because guru and Gauranga do not teach duplicity. They teach us only simplicity. To carry out the order of guru and Gauranga we can kick out anything. Day and night, twenty-four hours, we should be engaged in the loving service of guru and Gauranga, cultivating simplicity in our heart. We should not cultivate any sort of duplicity. A crooked person may pretend that he is the number one servant of guru and Gauranga, but guru and Gauranga know the heart of such a person.

One who is really sleeping can easily be awakened. But one who is pretending to asleep cannot be awakened. If he is really sleeping he can be awakened by sound vibration —“Hey, you get up!” But you cannot wake up one who is pretending to be asleep, because he is a crooked person, a pretender.

If it is required to go to hell by following and executing guru and Gauranga's order *as it is*, we are prepared to go to hell, but we will not practice any sort of duplicity. Even if a crooked person goes to *brahmaloka*, to the planet where Brahma stays, he cannot be delivered. He will fall down from that position very soon. By cultivating simplicity, if by chance someone goes to hell, guru and Gauranga will go to hell to deliver him, because he is a simple-hearted person.

It is said, *sādhu-guru-mahājana patita-pāvana, kapaṭi-pāvana nāi*, guru and Gauranga are deliverers of the *patitas*, the most degraded. But they are not the deliverers of the crooked. Those persons who are crooked by nature are speculators. They speculate on various matters and they never follow instructions as they are. They add their own deliberation and twist things. They never accept the essence.

They carry a big burden, like an ass, a beast of burden. They accept the unwanted things and not the essence. Such duplicitous, crooked persons, cannot accept the essence, the *sāra*. Such persons accept *asat*, the temporary, as *sat*, eternal. They cannot understand what is good and what is bad because they are speculators. They never follow the instructions of *sādhu-guru-mahājana* in a simple way. They make

that which is very simple into something very difficult. They adopt a zigzag way and avoid the simple way, because they are not simple-hearted. They are crooked by nature. So they cannot get perfection. This crookedness is a great hindrance and stumbling block on the path of perfection. ❀

— From a lecture in Bhubaneswar, 27 November 1991.

PREMI-BHAKTAS OF THE LORD *Srila Bhaktivinode Thakura*

When *sādhana-bhakti* matures or when a little *bhāva* awakens by the association of devotees, it should be understood that the jurisdiction of *vaidhi-bhakti* has been crossed. The symptoms of the nine processes of devotional service are found equally in both *sādhana-bhakti* and *bhāva-bhakti*, but in *bhāva-bhakti* they are deeper. In *bhāva-bhakti*, the internal mood of a servant, friend, or surrendered soul becomes more prominent. In *sādhana-bhakti*, gross bodily activities are more prominent, but in *bhāva-bhakti* the activities of the spiritually reflected subtle body, being very close to the subtle existence of the soul, are more prominent than gross bodily activities. In this situation, one's bodily requirements diminish and one's desire and endeavor to attain *prayojana* become very strong. At that time one develops from among the limbs of *sādhana-bhakti* a special taste for chanting the holy names.

When *bhāva* matures, *prema-bhakti* awakens. Persons who have attained the stage of *prema-bhakti* achieve all desirable things. Their pure powerful existence weakens their gross and spiritually reflected, subtle, existences. There is no superior state in life than this.

Many apparent contradictions may be found in the characteristics of persons in *prema-bhakti*. Their characteristics, however, are actually most pure and independent. Regulations or reason cannot control them. They are not under the control of any scriptural or sectarian injunctions. Their activities emanate from compassion, and their knowledge is naturally pure. They are beyond the dualities of piety and impiety, religion and irreligion. They always remain situated in the self, and they always see *vaikuṇṭha*, even though they may reside in a material body.

They do not receive much respect among the general mass of people, because those with weak faith or insufficient qualification are unable to understand their spiritual advancement and thus are seen to criticize them.



Sri Chaitanya Mahāprabhu's prema-nāma saṅkīrtana

The *premi-bhaktas* perfectly understand the purport of the scriptures, and according to the situation they may sometimes act contrary to specific scriptural injunctions. Seeing this, ass-like people may call them misbehaved. Sectarian people who see that they are not decorated with the signs of a sect conclude that they are irreligious. Logicians who see their loving dealings may consider those dealings unreasonable. Dry renunciates who see their physical and family endeavors may mistakenly consider them as attached to their house or body. Persons attached to material enjoyment who see their detachment from work may suspect that they are inefficient. *jñānīs* who see their indifference towards impersonalism may consider them unreasonable. Materialists may consider them mad. But actually they are fully independent and spiritually situated. For all such people, the *premi-bhaktas* are aimless and incomprehensible.

Although the exalted *premi-bhaktas'* devotional service sometimes resembles fruitive activities, it is never actually tinged with karma, because whatever activities they perform are only meant for their liberation from

fruitive activities, not entanglement. Although their devotional service sometimes resembles speculative knowledge, it is never actually tinged with *jñāna*, because their pure knowledge is not polluted with the dirt of impersonalism or voidism. Although knowledge and renunciation is their wealth, they do not consider these to be a part of their devotional service, because it has been concluded that *bhakti* is different from knowledge and renunciation.

The swanlike *premi-bhaktas* are worshipable examples for all devotees, even though they act like a farmer amongst farmers, a businessman amongst businessmen, a servant amongst servants, a general amongst soldiers, a husband with his wife, a parent with his child, a wife with her husband, a child with its parents, a brother with his brothers, a chastiser with the criminals, a king with his subjects, a subject with his king, a thoughtful person amongst the learned, a doctor with his patient, or a patient with his doctor.

By the mercy of the pure devotees, we constantly desire, with undeviating attention, the shelter of the lotus feet of the divine couple, who is their only wealth.

O *premi-bhakta mahājanas!* Please shower the rain of your mercy in the form of your association, and moisten our hard heart, which is attached to argument and crushed by material enjoyment. Let the wonderful transcendental truth of the divine couple, who are the Absolute Truth without a second, be reflected in our purified and melted hearts. ❀

— Concluding words of Śrī Kṛṣṇa-Saṁhitā. Translated by Bhumipati Das. Edited by Sri Pundarik Vidyanidhi Das. Vrajara Press. 1998. Vrindavan.

THE GLORIES OF THAKUR HARIDAS By an unknown Vaishnava

*jaya jaya prabhu mora ṭhākura haridāsa
ye karilā hari-nāmera mahimā prakāśa*

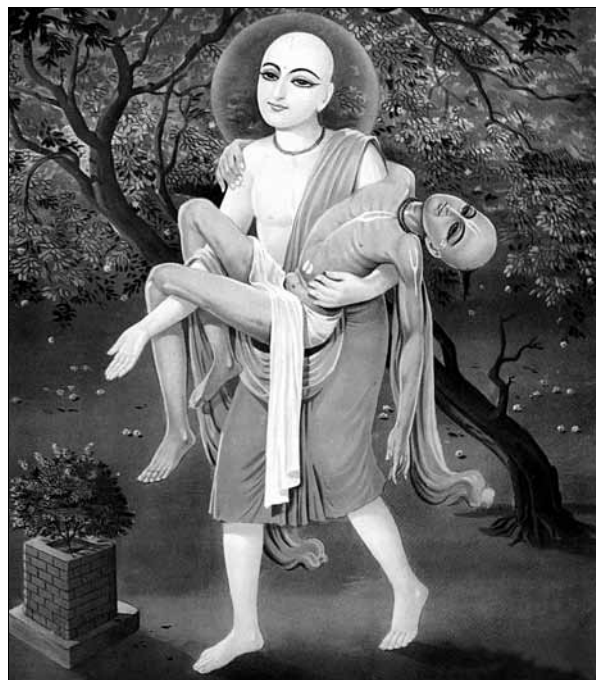
All glories, all glories to my master Thakur Haridas, who broadcast the glories of the holy name everywhere.

*gaura-bhakta gaṇa madhya sarva agragaṇya
yānra guṇa gāiyā kānde āpane caitanya*

Among all the devotees of Gaura, Haridas is the best. Singing the glories of Haridas' character, Chaitanya Mahaprabhu himself cried.

*advaita ācārya prabhura priya prema-sīmā
teṅho se jānena haridāsera mahimā*

Advaita Acharya Prabhu is the last limit of love for Mahaprabhu. He could grasp the depth of the glories of Haridas Thakur.



Mahaprabhu carries the body of Haridas Thakur

*nityānanda-cānda yānre prāṇa hena jāne
caraṇa paraśe mahī deha dhanya māne*

Even Lord Nityananda considers him to be his life. By the touch of the lotus feet of Thakur Haridas, the earth considers herself to be fortunate.

*hare kṛṣṇa hare rāma ke śunābe āra
haridāsa cheḍe gela prāṇa vāncā bhāra*

From whom shall we hear the Hare Krishna *mahā-mantra*? Since Haridas has left us, life has become a great burden.

*haridāsa āchila pṛthivīra 'śiromaṇi'
teṅho vinā ratna-śūnya haila medinī*

Haridas was the crest-jewel of this world; without him, this world is now bereft of a valuable gem.

*'jaya haridāsa' bali' kara hari-dhvani
eta bali' mahāprabhu nācaye āpani*

Sri Chaitanya Mahaprabhu therefore told everyone, "Say 'All glories to Haridas Thakur!' and chant the holy name of Hari." Saying this, he personally began to dance.

*sabe gāya,— jaya jaya jaya haridāsa
nāmera mahimā yeṅho karilā prakāśa*

Everyone began to chant, "All glories to Haridas Thakur, who revealed the importance of chanting the holy name of the Lord!" ❀

— Translated from Dina Narottam Das (chota)'s Śrī Manohara Bhajana Dīpikā. Published by Sri Sudhasindhu Das. Govardhan. Gaurabda 519. Bengali. pp. 785-786.

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