

Nectar of Instruction (*Upadeśāmṛta*) Verse 11

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Text 11

*kṛṣṇasyoccaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā
kuṇḍam cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabham kiṁ punar bhakti-bhājām
tat premedam sakṛd api saraḥ snātur āviṣkaroti*

Of the many objects of favored delight and of all the lovable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine kuṇḍa is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused.

I. The glories of Rādhā-kuṇḍa

Why is Rādhā-kuṇḍa so exalted? The lake is so exalted because it belongs to Śrīmatī Rādhārāṇī, who is the most beloved object of Śrī Kṛṣṇa. Among all the gopīs, She is the most beloved. Similarly, Her lake, Śrī Rādhā-kuṇḍa, is also described by great sages as the lake that is as dear to Kṛṣṇa as Rādhā Herself. Indeed, Kṛṣṇa's love for Rādhā-kuṇḍa and Śrīmatī Rādhārāṇī is the same in all respects. Rādhā-kuṇḍa is very rarely attained, even by great personalities fully engaged in devotional service, not to speak of ordinary devotees who are only engaged in the practice of *vaidhī bhakti*.

It is stated that a devotee will at once develop pure love of Kṛṣṇa in the wake of the gopīs if he once takes a bath in Rādhā-kuṇḍa. Śrīla Rūpa Gosvāmī recommends that even if one cannot live permanently on the banks of Rādhā-kuṇḍa, he should at least take a bath in the lake as many times as possible. This is a most important item in the execution of devotional service. Śrīla Bhaktivinoda Ṭhākura writes in this connection that Śrī Rādhā-kuṇḍa is the most select place for those interested in advancing their devotional service in the wake of the lady friends (*sakhīs*) and confidential serving maids (*mañjarīs*) of Śrīmatī Rādhārāṇī. Living entities who are eager to return home to the transcendental kingdom of God, Goloka Vṛndāvana, by means of attaining their spiritual bodies (*siddha-deha*) should live at Rādhā-kuṇḍa, take shelter of the confidential serving maids of Śrī Rādhā and under their direction engage constantly in Her service. This is the most exalted method for those engaged in devotional service under the protection of Śrī Caitanya Mahāprabhu. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes that even great sages and great devotees like Nārada and Sanaka do not get an opportunity to come to Rādhā-kuṇḍa to take their baths. What, then, to speak of ordinary devotees? If, by great fortune, one gets an opportunity to come to Rādhā-kuṇḍa and bathe even once, he can develop his transcendental love for Kṛṣṇa, exactly as the gopīs did. It is also recommended that one should live on the banks of Rādhā-kuṇḍa and should be absorbed in the loving service of the Lord. One should bathe there regularly and give up all material conceptions, taking

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shelter of Śrī Rādhā and Her assistant gopīs. If one is thus constantly engaged during his lifetime, after giving up the body he will return back to Godhead to serve Śrī Rādhā in the same way as he contemplated during his life on the banks of Rādhā-kuṇḍa. The conclusion is that to live on the banks of the Rādhā-kuṇḍa and to bathe there daily constitute the highest perfection of devotional service. It is a difficult position to attain, even for great sages and devotees like Nārada. Thus there is no limit to the glory of Śrī Rādhā-kuṇḍa. By serving Rādhā-kuṇḍa, one can get an opportunity to become an assistant of Śrīmatī Rādhārāṇī under the eternal guidance of the gopīs.

II. *Some notes on sahaiyās*

A. *Apa-sampradāya*

In the *paramparā* system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaiṣṇava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the *śāstras*, and therefore they are considered to be *apa-sampradāya*, which means “outside of the *sampradāya*.” Some of these groups are known as *āula*, *bāula*, *kartābhajā*, *neḍā*, *daraveśa*, *sāṇi sahaiyā*, *sakhībhekī*, *smārta*, *jata-gosāṇi*, *ativādī*, *cūḍādhārī* and *gaurāṅga-nāgarī*. In order to follow strictly the disciplic succession of Lord Caitanya Mahāprabhu, one should not associate with these *apasampradāya* communities. (Ādi 7.48)

B. Take things cheaply

Taking advantage of these verses, there are some *sahaiyās* who, taking everything very cheaply, consider themselves elevated Vaiṣṇavas but do not care even to touch the *Vedānta-sūtra* or Vedānta philosophy. A real Vaiṣṇava should, however, study Vedānta philosophy, but if after studying Vedānta one does not adopt the chanting of the holy name of the Lord, he is no better than a Māyāvādī. Therefore, one should not be a Māyāvādī, yet one should not be unaware of the subject matter of Vedānta philosophy. Indeed, Caitanya Mahāprabhu exhibited His knowledge of Vedānta in His discourses with Prakāśānanda Sarasvatī. Thus it is to be understood that a Vaiṣṇava should be completely conversant with Vedānta philosophy, yet he should not think that studying Vedānta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names. If by studying Vedānta one becomes an impersonalist, he has not been able to understand Vedānta. This is confirmed in the *Bhagavad-gītā* (15.15). *Vedānta* means “the end of knowledge.” The ultimate end of knowledge is knowledge of Kṛṣṇa, who is identical with His holy name. Cheap Vaiṣṇavas (*sahaiyās*) do not care to study the Vedānta philosophy as commented upon by the four *ācāryas*. In the Gauḍīya-sampradāya there is a Vedānta commentary called the *Govinda-bhāṣya*, but the *sahaiyās* consider such commentaries to be

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untouchable philosophical speculation, and they consider the *ācāryas* to be mixed devotees. Thus they clear their way to hell. (Ādi 7.72)

Sometimes the behavior of Kṛṣṇa's sons appears similar to the behavior of His personal servants. For example, the sons used to offer their obeisances, they were silent, submissive and gentle, and they were always ready to carry out Kṛṣṇa's orders, even at the risk of life. When present before Kṛṣṇa, they bowed down on the ground. They were very silent and steady, and they used to restrain coughing and laughing before the Lord. Also, they never discussed Kṛṣṇa's pastimes in conjugal love. In other words, devotees who are engaged in reverential devotional service should not discuss the conjugal love affairs of Kṛṣṇa. No one should claim his eternal relationship with Kṛṣṇa unless he is liberated. In the conditioned state of life, the devotees have to execute the prescribed duties as recommended in the codes of devotional service. When one is mature in devotional service and is a realized soul, he can know his own eternal relationship with Kṛṣṇa. One should not artificially try to establish some relationship. In the premature stage it is sometimes found that a lusty, conditioned person will artificially try to establish some relationship with Kṛṣṇa in conjugal love. The result of this is that one becomes *prākṛta-sahajiyā*, or one who takes everything very cheaply. Although such persons may be very anxious to establish a relationship with Kṛṣṇa in conjugal love, their conditioned life in the material world is still most abominable. A person who has actually established his relationship with Kṛṣṇa can no longer act on the material plane, and his personal character cannot be criticized. (NOD 40)

So we have to go through the Gosvāmīs and the *paramparā* system. Then we can understand. *Rūpa-raghunātha pade, haibe ākuti, kabe hāma bujhabo, śrī yugala-pīriti*. Generally some professional men, they chant *Rādhā-kṛṣṇa-praṇaya-vikṛtir*. That is not the way. You cannot understand the loving affairs of Rādhā and Kṛṣṇa without understanding the path given by the Gosvāmīs. If you surpass in this way, avoid the way of approaching Rādhā-Kṛṣṇa by reading *Bhakti-rasāmṛta-sindhu*, *The Nectar of Devotion*, the *Teachings of Lord Caitanya*—all of a sudden if you become an upstart to understand Rādhā-Kṛṣṇa love—then you'll misunderstand. That is the way. And people, they try to understand Rādhā-Kṛṣṇa love affairs, jumping all of a sudden. This is not the way. One should be very much eager to understand. *Rādhā-kṛṣṇa-praṇaya-vikṛtir āhlādini śaktir asmād ekātmānāv api deha-bhedaṁ gatau tau, śrī caitanya-prakaṣam adhunā tad-dvayaṁ caikyam āptaṁ rādhā-kṛṣṇa-bhāva-dyuti*. There is a... This is the verse by Jīva Gosvāmī that “Rādhā-Kṛṣṇa is one. Rādhārāṇī is the pleasure potency of Kṛṣṇa.” *Parasya śaktir vividhaiva śrūyate sva-bhāviki jñāna-bala-kriyā ca*. Kṛṣṇa is the Supreme Being. When He wants to enjoy pleasure, no material things can supply that. That is not possible. He expands His own energy, and by His own energy He gets the pleasure. So Rādhārāṇī is not ordinary, as the *sahajiyās*, those who take Rādhā-Kṛṣṇa love affair very easily... No. Then you'll misunderstand. *Rādhā-kṛṣṇa-praṇaya-vikṛtir āhlādini śaktiḥ*. It is the expansion of pleasure potency of Kṛṣṇa. (Śrīmad-Bhāgavatam 7.9.28, Māyāpur, March 6, 1976)

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The Gosvāmīs, they also, when they were in Vṛndāvana, they never said that “I have seen Kṛṣṇa.” Although they were the most perfect, they never said that “I have seen Kṛṣṇa.” Their prayers were like this: *he rādhe! vraja-devike! he nanda-suno! kutaḥ. He rādhe, Rādhārāṇī, he rādhe! vraja-devike! ca. Rādhārāṇī does not remain alone. He (She) remains always with His (Her) friends, vraja-devī, Lalitā or Viśākha and other damsels of Vṛndāvana. So the Gosvāmīs are praying, in their mature stage, when they were living at Vṛndāvana, they were praying in this way, he rādhe! vraja-devike! ca lalite! he nanda- suno! kutaḥ: “Where, Rādhārāṇī, where You are? Where are Your associates? Where You are, Nanda-suno, the son of Nanda Mahārāja, Kṛṣṇa? Where you are, all?” They were searching after. They never said, “I have seen Kṛṣṇa dancing with the gopīs. Last night I saw.” (laughter) This is *sahajiyā*. This is not mature devotee. This is called... They are called *sahajiyā*. They take everything very cheap—Kṛṣṇa very cheap, Rādhārāṇī very cheap—as if they can see every night. No. The Gosvāmīs do not teach us like that. They’re searching after. *He rādhe! vraja-devike! ca lalite! he nanda-suno! kutaḥ, śrī-govardhana-pādapa-tale kālindī-vanye kutaḥ: “Are you there under the Govardhana Hill or on the banks of the Yamunā?” Kālindī-vanye kutaḥ. Ghoṣantāv iti sarvato vraja-pure khedair mahā-vihvalau. Their business was crying like this, “Where You are? Where You are, Rādhārāṇī? Where you are, Lalitā, Viśākha, the associates of Rādhārāṇī? Where You are, Kṛṣṇa? Are You near Govardhana Hill or on the bank of the Yamunā?” Ghoṣantāv iti sarvato vraja-pure. So throughout the whole tract of Vṛndāvana they were crying and searching after Them, khedair mahā-vihvalau, as if madman. Khedair mahā-vihvalau. Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. (Rādhāṣṭamī, London, September 18, 1969)**

Rāmeśvara: If a man can have an affair with many different women, he’s considered fortunate. It is his success.

Puṣṭa Kṛṣṇa: He’s on the front page of all the magazines.

Hari-śauri: “Bachelor daddy.”

Prabhupāda: Therefore they want to become *gopīs*. That is the tendency, *sahajiyā*.

Puṣṭa Kṛṣṇa: Like transcendental hippie-life.

Prabhupāda: (laughs) Yes.

Puṣṭa Kṛṣṇa: No responsibility.

Prabhupāda: Other relationship of Kṛṣṇa rejected, take, jump over the *gopīs*’ relationship. This is the meaning. (break) ...this line? Is it not? So as many lines, that means so many years. (Morning Walk, June 9, 1976, Los Angeles)

Prabhupāda: Because he is a rascal. He has to become a sane man, then he will see. It requires *tapasya*. It is not so easy. That is called *sahajiyā*. Why you want such exalted things so easily? Kṛṣṇa and Kṛṣṇa’s words, they are the same. *Vāco vācaḥ.(?)* The same thing. Why you are chanting Hare Kṛṣṇa? If Kṛṣṇa’s name and Kṛṣṇa is not the same, then what is the use of wasting time? Hm? What is that? *Abhinnatvān nāma-nāminoḥ.* (Evening Darśana, July 8, 1976, Washington, D.C.)

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Please accept my blessings. I am in due receipt of your letter dated November 23, 1972, and I have noted the contents carefully. Regarding your four questions, I am replying them one by one. But these things should not be asked until you have first of all asked them to the GBC men. Whatever they say you should accept, but if they cannot satisfy you, then you may ask. But I have answered these questions many times, why you are not learning these things? (1) So far your question about the Gopis, in the beginning there is no such question. In the beginning we have to follow the principles of devotional service rigidly, like chanting 16 rounds, regularly following the instructions of the Spiritual Master, which includes study, temple worship, sankirtana, like that. And the more one become perfect at following these principles, the more his relationship with Krishna becomes manifest. Following in the footsteps of Gopis comes in the perfectional stage. First you come to the perfectional stage, then you talk of Gopis. Going to girls and making them pregnant, then talking of Gopis, that is going on, that is nonsense. Without coming to the perfectional stage, if anyone tries to understand the Gopis he becomes a *sahajiyā*. Gopis are not ordinary women, they are all expansions of Krishna's pleasure potency. So when we understand Krishna, then we shall understand Gopis. We can simply follow foot prints of Gopi how they loved Krsna. (Letter to: Visvambhara, 14 December, 1972)

Going out in the car for his morning walk Prabhupāda gave further warnings to Tamal Krishna and Rāmeśvara Mahārājas on the dangers of the *sahajiyā* tendency spreading in ISKCON. Tamal Krishna is returning to New York a little early because he is concerned that it might be spreading there also. Pradyumna prabhu's ongoing investigation has discovered that the *gopī-bhāva* group have been transmitting their ideas to other temple communities by some sort of unofficial newsletter.

Tamal Krishna told Prabhupāda that one of the symptoms he has noticed about these people is that they don't go out on *saṅkīrtana*.

As soon as he said that Śrīla Prabhupāda cut in. "Then everything will be finished. Preaching will be finished. In this *sahajiyā* party, then preaching will be finished." Declaring the *siddha-praṇālī* process as nonsense, Prabhupāda told us where the whole thing was coming from. "They have learned it from these *Rādhā-kuṇḍa bābājīs*."

"From *Rādhā-kuṇḍa bābājīs*?" Tamal Krishna asked.

"*Bābājīs*, yes," Prabhupāda reasserted. "After all, they're fool, rascals, so whatever they say..."

Rāmeśvara said he felt that the danger lay in their use of Prabhupāda's own books for authority. But Prabhupāda told him it was all right that they are taking some authority, the problem is that they are not taking all the instructions in his books. "That I've already explained. Why these rascals do not take the lessons of Caitanya Mahāprabhu that we are

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all rascals, fools? No. That they will not take. They'll take the Rādhārāṇī's bhāva. What Caitanya Mahāprabhu is teaching by His practical life, that we have to take."

Rāmeśvara repeated one of the statements from their newsletter. "Regarding service in a reverential mood; so they have found some quote, that reverential devotional service is an impediment toward developing pure love."

Tamal Krishna added another. "They quote that regulative principles are a hindrance on the path. There's a statement somewhere in one of your books that when one attains the highest platform..."

"Then where is that highest platform?" Prabhupāda interrupted.

"One must go through stages," Rāmeśvara said. "You gave the example of trying to get an M.A. degree."

"Yes," Prabhupāda agreed. "One has to come to that highest stage. It is not forbidden. That may be ideal, but not for the neophytes. One who does not know ABCD, what he will know about M.A. degrees? That they do not know. They think that they have already passed M.A. degree. That is their fault."

Tamal Krishna Mahārāja brought up another item from the newsletter. "There's another statement, I saw them, where it says, it's a quote, that you can treat Kṛṣṇa as your lover and Kṛṣṇa will reciprocate."

"And they underlined the two words 'you can' treat Kṛṣṇa as your lover," I added. "In this way they're taking your quotes out of context."

"This is one of the main ideas in their philosophy, that the living entity can desire to have any relationship he wants with Kṛṣṇa," Rāmeśvara said.

"That's all right," Prabhupāda told us, "he can desire. I already explained: first deserve, then desire. You are rascal, how you can desire? You have no qualification, you desire to be High Court judge. What is this nonsense?"

Rāmeśvara was keen to get Śrīla Prabhupāda's response to every possible argument. "But then they have an answer."

Prabhupāda obliged him. "What is that answer?"

"Let me just try it anyway, to keep my mind thinking..."

"How you can try it?" Prabhupāda challenged. "First of all, be qualified, a big lawyer, then you become High Court judge. Where is that qualification? You are after illicit sex and biḍi, and you want to be associated with the gopīs."

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"They say that 'In ISKCON, we do not...'"

"Let them say all nonsense," Prabhupāda replied. "They are disqualified. Sahajiyā bābājīs, that's all."

Tamal Krishna put their number at about fifty, just in Los Angeles alone, split fairly evenly between the women's group and the men's.

Speaking from my own experience with Sulocana and from other information heard over the last few days, I told Prabhupāda they weren't content to keep it to themselves. "The thing is that they're going around and they're soliciting for people to come and join their group, and then immediately they come, they take them into all the details of the gopīs with Kṛṣṇa."

"Then let them... Unless they follow the regulative principles, there is no place for that in the temple. Let them go out," Prabhupāda said.

When Rāmeśvara said he thought they were following the principles, Tamal Krishna Mahārāja presented evidence to the contrary. He said the leader of the women's group was known to have had an abortion, even after she became a devotee.

This news stretched even Prabhupāda's credulity. "That is their fault. They want to utilize the love affairs of Kṛṣṇa and gopīs for their debauchery. That is a support for their debauchery. That is sahaiyā."

"That's the meaning of sahaiyā. So that's on their minds," Tamal Krishna said.

"Yes," Prabhupāda said. "We are restricting, 'No illicit sex.' They will put that 'Here is illicit sex between the gopīs and Kṛṣṇa.'"

Prabhupāda knows full well how the cheating propensity acts within the realm of devotional service. He confirmed it would act as a justification for breaking the regulative principles. When I postulated that their mentality was one of impatience, not wanting to go through the gradual process of sādhana-bhakti but rather immediately jumping to the highest perfection, Prabhupāda agreed. "That is the danger. But if they at once go to rāsa-līlā, because they are not trained up neither they are liberated, they'll think this rāsa-līlā is just like our young boys, young girls mix together, have sex like that. So it is supported our... 'Why should we restrict to no illicit sex, no this, no rules and regulations? We shall do all nonsense.' That's all. And become a gopī. It is very good to aspire to become High Court judge, but how you can become High Court judge without qualification? That they are not thinking. They have no qualification, they have illicit sex, pregnant, going to abortion and they're High Court judge."

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What he had to say next was really telling. He saw serious consequences for the progress of the movement unless it was stopped. "Anyway, if we give indulgence to these people, then this preaching work will be hampered."

Tamal Krishna Mahārāja gave his firm assurance. "No, we're not going to do that."

"Or they should be separated," Prabhupāda continued. "Otherwise, it will be bad example, and all restrictions will be broken."

"If they don't change their mentality," Tamal nodded in agreement, "then they should live separately, do their own society."

"And they'll do that," Prabhupāda affirmed.

After saying that the sahaiyā tendency is a very easy thing to take up, he again cautioned us. The good of the Movement was more important than any individual or group of individuals. "Anyway, keep your Movement very pure. You don't mind if somebody goes away. Don't mind. But we must keep our principles pure."

Tamal Krishna recalled that Prabhupāda had once said that in the battle sometimes some men may be lost. Prabhupāda told him, "Yes, that is natural."

After a few minutes Rāmeśvara raised another criticism they have of our Society. "Śrīla Prabhupāda, some devotees, sometimes they feel that in ISKCON we're talking so much about the business of how to spread Kṛṣṇa consciousness but we're not talking enough about Kṛṣṇa's pastimes, kṛṣṇa-kathā, they say. So that's another reason why they want to read all these pastimes."

"Then let them read," Prabhupāda said. "But why they're making pregnant and abortion? What kind of kṛṣṇa-kathā? The kṛṣṇa-kathā test is as soon as he'll get the taste, he'll lose this taste. What is this nonsense?"

"Won't it purify them? That's what they say, 'It will purify me.'"

"What you are purified?" Prabhupāda asked skeptically. "You have become, what is called, putrified, not purified. You can read; be purified. You can read. But where is your purification?"

Again he spoke from his own experience. Theirs is not a new criticism. He already had experience of this kind of mentality. "The books are there for reading. By reading, you become purified. In 1935, our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, he went to Rādhā-kuṇḍa for Kārtika-vrata. So at that time he was reading Upaniṣads. So first of all, these bābājīs they were coming. Bhaktisiddhānta Sarasvatī had come at Rādhā-kuṇḍa. He's

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giving some class. So they used to come. But as soon as they saw that he was reading Upaniṣads, they stopped coming. They saw: 'They are jñānīs, they are not bhaktas.'

"What did they want to hear?" Tamal Krishna asked. "Daśama-skandha?"

"Like that. So Prabhupāda condemned them that 'They are not living in Rādhā-kuṇḁa. They're living in Nara-kuṇḁa [hell].' I heard it, 'They're living in Nara-kuṇḁa.'"

"So our men who go to Rādhā-kuṇḁa and live there..." Tamal ventured.

"Yes," Prabhupāda said.

What he saw in 1935 he experienced again in the 1960s, when as a resident of Vṛndāvana's Rādhā-Dāmodara temple he made plans to go abroad to fulfill his spiritual master's order. As we traveled back to the temple in the car he repeated what he said two days ago. "Before coming to the USA, many sahajiyās they requested me, 'Sir, why you are going? You are in Vṛndāvana, continue your bhajana. What is the use of preaching?' They advised me like that."

"They don't believe in Lord Caitanya, these sahajiyās in Vṛndāvana?" Rāmeśvara asked.

"Mostly," Prabhupāda said, agreeing. "They have no knowledge. Material. Prākṛta-sahajiyā. Their real name is prākṛta. Their thoughts are on this material platform. Just as they are preferring this conjugal love because here the sex is prominent. They are thinking that is the highest stage. What is the lowest stage here, they're taking that as the highest stage. Of course, in the spiritual world there is such thing, but as Kṛṣṇa has many other līlās, why they are not attracted to other līlās?"

"They don't want to be limited," Rāmeśvara said. "They think that Kṛṣṇa is the kṛṣṇas tu bhagavān svayam. So why..."

"That is good. That is always true, but Kṛṣṇa says, manu-yāṇām sahasreṣu kaścīd yatati siddhaye/ yatatām api siddhānām kaścīn mām vetti tattvataḥ. How you have understood Kṛṣṇa? Kṛṣṇa says, 'Out of many millions of people, one becomes siddha, and out of many millions of siddhas, hardly one can understand Me.' So how you have understood Kṛṣṇa so easily, within two years? What you have understood Kṛṣṇa, that is materially understood. You do not know what is Kṛṣṇa. That is prākṛta-sahajiyā. 'Oh, we have understood. Kṛṣṇa was a playboy, dancing with His girls. Bas, we have understood.'"

Rāmeśvara continued to paraphrase their arguments. "If I follow the regulative principles and go on hearing about rāsa-līlā, then I'll be purified."

Prabhupāda gave the counterpoints. "You say that; in the śāstra does not say. ,āstra says that after you have studied all the nine cantos of Bhāgavatam then enter into the tenth.

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Sahajiyā means they take very easily. 'Everything is all right. Now I am perfect.' Kṛṣṇa says, 'To understand Me, it will take millions of years.' And they understand Kṛṣṇa immediately. That is called *prākṛta-sahajiyā*."

"Kṛṣṇa's incarnation is to attract the living entities to Kṛṣṇa. So let me read about *rāsa-līlā*, because I'm feeling some attraction," Rāmeśvara said.

"Then why not Kurukṣetra *līlā*?" Prabhupāda said. "Kṛṣṇa's *līlā* is the same, absolute. You are attracted to *rāsa-līlā* means you have got sex desire. That's all. And actually, what you said, that one girl?"

"He said one girl, she killed her baby," Rāmeśvara answered.

"This is their business. This *rāsa-līlā* is for the person who is completely purified. When one is impure, he should not think of. That is stated in the *Bhāgavatam*."

"In this they have misunderstood your Kṛṣṇa book," Rāmeśvara told him.

"They must have misunderstood," Prabhupāda said. "They are all rascals."

Prabhupāda told his GBCs that they must try to rectify the situation and save the devotees involved. "Otherwise, they are finished." (TD 2-5: Los Angeles)

C. Don't follow the Vaiṣṇava rules and regulations

The *prākṛta-sahajiyās* who chant *nitāi-gaura rādhe śyāma* have very little knowledge of the *Bhāgavata* conclusion, and they hardly follow the Vaiṣṇava rules and regulations, and yet because they chant *bhaja nitāi-gaura*, their chanting immediately invokes tears and other signs of ecstasy. Although they do not know the principles of Vaiṣṇava philosophy and are not very advanced in education, by these symptoms they attract many men to become their followers. Their ecstatic tears will of course help them in the long run, for as soon as they come in contact with a pure devotee their lives will become successful. Even in the beginning, however, because they are chanting the holy names of *nitāi-gaura*, their swift advancement on the path of love of Godhead is very prominently visible. (Ādi 8.22)

Regarding your question about why we dress the Deities in very opulent fashion and not as simple cowherds boy and girl, this is an intelligent question and the answer is that according to the regulative principles we cannot worship Radha-Krishna now. Radha-Krishna worship is meant for persons who have already developed spontaneous love of God. In the training period we are only worshipping Laksmi-Narayana. We worship Radha-Krishna because Laksmi-Narayana is there also, but actually we do not worship Radha-Krishna with our present Deity ceremonies; we are worshipping Laksmi-Narayana. Narayana is there when Krishna is there, but actually we do not worship Radha-Krishna in Their Original Form. This is why we should worship Radha-Krishna in Their Laksmi-

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Narayana feature with all respect and reverence. If we deviate from this standard then we shall be *prakṛta sahaḥjiya*, or a person who takes things very cheap. We worship Laksmi-Narayana, and because Radha-Krishna includes Laksmi-Narayana, there is no necessity of installing a Laksmi-Narayana Deity. It is just like a king who is engaged in administering justice. Actually that business belongs to the justice department. But what is that justice department? It is all part of the king's energy, and the king also has the power to execute this function. (Letter to: Madhusudana, 24 January, 1969)

Please accept my blessings. I am in due receipt of your letter dated November 23, 1972, and I have noted the contents carefully. Regarding your four questions, I am replying them one by one. But these things should not be asked until you have first of all asked them to the GBC men. Whatever they say you should accept, but if they cannot satisfy you, then you may ask. But I have answered these questions many times, why you are not learning these things? (1) So far your question about the Gopis, in the beginning there is no such question. In the beginning we have to follow the principles of devotional service rigidly, like chanting 16 rounds, regularly following the instructions of the Spiritual Master, which includes study, temple worship, sankirtana, like that. And the more one becomes perfect at following these principles, the more his relationship with Krishna becomes manifest. Following in the footsteps of Gopis comes in the perfectional stage. First you come to the perfectional stage, then you talk of Gopis. Going to girls and making them pregnant, then talking of Gopis, that is going on, that is nonsense. Without coming to the perfectional stage, if anyone tries to understand the Gopis he becomes a *sahaḥjiya*. Gopis are not ordinary women, they are all expansions of Krishna's pleasure potency. So when we understand Krishna, then we shall understand Gopis. We can simply follow footprints of Gopi how they loved Kṛṣṇa. (Letter to: Visvambhara, 14 December, 1972)

Our students who are making this political program must be fixed in one point that human society unless divided into the four classes and divisions is animal society. Among the animals there is no intelligence for self realization or how to make life successful. In human life intelligence is better than animals therefore they should know what is the aim of life and to educate human society there is the whole Vedic literature, of which the Bhagavad gita is the quintessence. The Supreme Personality of Godhead orders that there must be four divisions in human society, a 1st, 2nd, 3rd, 4th and 5th class, like that, and the 1st must be ideal. If the whole society is full of rogues, thieves, drunkards, cheaters and demons, where is there question of decent government. There must be division so the lower class men may aspire to be second class men. So far we are concerned we are trying to train first class men. How much great responsibility we have to follow regulative principles, chant the beads, live with personal character etc. Regulative principles means to especially execute devotional service in terms of the revealed scriptures under the direction of the spiritual master. By fulfilling the regulative principles you come to the platform of spontaneous love for Kṛṣṇa. Spontaneous love for Kṛṣṇa is there already but is covered by the influence of Maya. The regulative principles are a device how to overcome the influence of maya and come to the platform of spontaneous love of Kṛṣṇa. If we want to exist as first class men in

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society all our students must be induced to following the regulative principles. One shouldn't think artificially he has come to the spontaneous platform. That is *sahajiyāism*. (Letter to: Rupanuga, 28 April, 1974)

My dear Nitai das,

Please accept my blessings. I have received information that some of our devotees are mixing with the babajis in Vrindaban. This has produced so many problems amongst our men and women who visit Vrindaban. Here in Los Angeles, we have found that there is a group of about 40 devotees who privately meet to discuss the intimate pastimes artificially thinking that they can enter into the understanding of the gopis prematurely. This will create havoc in our society, and the result will be that if this is allowed to go on, our preaching work will be greatly hampered. This premature desire to understand the lila of Krishna is due to mundane sex-life desire as we have seen amongst many of the babajis and sahajiyas in Vrindaban. Our Jagannatha das came back from Vrindaban asking me that he had heard some babaji speaking about siddha-deha and he also was listening to these babajis. So I want this immediately stopped. If it continues, this mixing with the babajis, then it will mean spoiling. In many cases, these babajis keep 2 or 3 women. Asatsanga tyagi. Their association is to be avoided and prohibited amongst all of our devotees who visit Vrindaban. (Letter to: Nitai, 7 June, 1976)

D. Don't accept *śāstric* conclusions

The *sahajiyās* level three accusations against Śrīla Jīva Gosvāmī. This is certainly not congenial for the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Śrī Rūpa and Sanātana to argue with them about the revealed scriptures. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jīva Gosvāmī for a similar certificate of defeat, but Jīva Gosvāmī did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the *sahajiyā* class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one's own honor is insulted but not when Lord Viṣṇu or the *ācāryas* are blasphemed. In such cases one should not be humble and meek but must act. One should follow the example given by Śrī Caitanya Mahāprabhu. Lord Caitanya says in His *Śikṣāṣṭaka* (3). (Ādi 10.8)

This proves that bona fide devotional service is based on the conclusions of the Vedic literature. It is not based on the type of sentiment exhibited by the *prākṛta-sahajiyās*. The *prākṛta-sahajiyās* do not consult the Vedic literature, and they are debauchees, woman-hunters and smokers of *gañjā*. Sometimes they give a theatrical performance and cry for the

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Lord with tears in their eyes. Of course, all scriptural conclusions are washed off by these tears. The *prākṛta-sahajiyās* do not realize that they are violating the orders of Śrī Caitanya Mahāprabhu, who specifically said that to understand Vṛndāvana and the pastimes of Vṛndāvana one must have sufficient knowledge of the *śāstras* (Vedic scriptures). As stated in *Śrīmad-Bhāgavatam* (1.2.12), *bhaktiyā śruta-grhītayā*. This means that devotional service is acquired from Vedic knowledge. *Tac chraddadhānāḥ munayaḥ*. Devotees who are actually serious attain *bhakti*, scientific devotional service, by hearing Vedic scriptures (*bhaktiyā śruta-grhītayā*). It is not that one should create something out of sentimentality, become a *sahajiyā* and advocate such concocted devotional service. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura considered such *sahajiyās* to be more favorable than the impersonalists, who are hopelessly atheistic. The impersonalists have no idea of the Supreme Personality of Godhead. The position of the *sahajiyās* is far better than that of the Māyāvādī *sannyāsīs*. Although the *sahajiyās* do not think much of Vedic knowledge, they nonetheless have accepted Lord Kṛṣṇa as the Supreme Lord. Unfortunately, they mislead others from authentic devotional service. (Madhya 1.34)

E. Pervert teachings

*kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyera raṅga
sei se bujhite pāre, caitanyera kṛpā yāñre,
haya tāñra dāsānudāsa-saṅga*

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.

An ordinary person cannot understand the transcendental ecstasies in the mode of Śrīmatī Rādhārāṇī. Unfit persons who utilize them are perverted into the *sahajiyā*, *bāula* and other *sampradāyas*. Thus the teachings are perverted. Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Śrī Caitanya Mahāprabhu and His pure devotees. One must be fit to understand the purport of Śrī Caitanya Mahāprabhu's activities. (Madhya 2.83)

F. Imitating advanced devotees

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has condemned this process for neophytes. He has even stated in a song, *pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava*: "Sitting in a solitary place intending to chant the Hare Kṛṣṇa *mahā-mantra* is considered a cheating process." This practice is not possible for neophytes at all. The neophyte devotee must act and work very

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laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* as Śrī Caitanya Mahāprabhu Himself did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He nonetheless traveled all over India continuously for six years and then retired at Jagannātha Purī to teach us a lesson. Even at Jagannātha Purī the Lord chanted the Hare Kṛṣṇa *mahā-mantra* in great meetings at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Ṭhākura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the approval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridāsa Ṭhākura, his enemies (*kāma, krodha, lobha, moha, mada* and *mātsarya*) will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa *mahā-mantra*, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa *mantra* in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the *sahajiyās* in Vṛndāvana. (Madhya 11.176)

Prabhupāda: That is devotional side. Kṛṣṇa anxiety itself is the first-class devotional service. If one becomes anxious like that, then he is perfect. *Janma-koṭi-sukṛtair na labhyate*. After many, many millions of life of pious activities one can get such anxiety. This is not so easy, to become anxious for Kṛṣṇa. You don't think it is like ordinary activity (anxiety?). *Koṭi-sukṛtaiḥ*. If one becomes full of anxiety for Kṛṣṇa, that is the highest stage of perfection.

Devotee (1): So the anxiety that I am always falling down...

Prabhupāda: Eh?

Devotee (1): We are in the neophyte stage, and we're often falling down.

Prabhupāda: You don't imitate. You follow the rules and regulations. Don't try artificially to be anxious. When you are purified, then you'll get that anxiety, not artificially. Then you are *sahajiyā*.

Devotee (1): I don't mean to hanker for the anxiety, but to...

Prabhupāda: No, anxiety, that is.... That will come, the perfectional stage. Don't try to be perfect artificially. Perfect stage, we have to follow strictly the regulative principle, the injunction of the spiritual master, *śāstra*. Then you come to that stage. Don't artificially imitate.

Devotee (1): What if one keeps falling down from following the regulative principles?

Prabhupāda: He's falling down? If he's falling down from regulative principles, that means he's falling down to the material world. Falling down means falling down.

Devotee (2): (break) ...from the regulative principles and feels anxiety, then that anxiety is material anxiety.

Prabhupāda: Yes.

Devotee (2): It's not spiritual.

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Puṣṭa Kṛṣṇa: So anxiety for one's self is *māyā*?

Prabhupāda: Hm?

Puṣṭa Kṛṣṇa: Anxiety for one's self is *māyā*?

Prabhupāda: That is material.

Puṣṭa Kṛṣṇa: And anxiety for Kṛṣṇa?

Prabhupāda: That is spiritual. (break) ...Gosvāmī's *śloka*. *Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ krīyatām yadi kuto 'pi labhyate*: "The anxiety for Kṛṣṇa, if it can be purchased, immediately purchase it." Rūpa Gosvāmī said. *Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ krīyatām*: "Just purchase Kṛṣṇa anxiety if it is available somewhere." So the next question will be that "What is the price?" *Tatra laulyam api mūlyam ekalam*: "That anxiety can be purchased by anxiety." "So I'll do it." No. *Janma-koṭi-sukṛtair na labhyate*: "That anxiety is not available even by millions of births' pious activities." So this anxiety is not so easy.

Devotee (1): So if we're performing the Deity worship and we get in anxiety, how to make it nice...

Prabhupāda: Yes, that is Kṛṣṇa anxiety. That is Kṛṣṇa anxiety. If you become anxious how to worship Deity, how to dress Kṛṣṇa nicely, how to do, if you remain, that will develop your anxiety for Kṛṣṇa. Therefore Deity worship essential. Exactly in time to get up, to offer *maṅgala-ārati*, to dress, this anxiety is the beginning of Kṛṣṇa anxiety. Then, when you become perfect, you'll always be anxious for Kṛṣṇa. And that is perfectional stage. Therefore, by the injunction of the *śāstra*, regulative, it is a way of creating that anxiety. So we must follow. Then we'll come to the real anxiety.

Guru-kṛpā: Not artificially.

Devotee (1): So therefore it is good that we have so much Deity worship to do that we're very, very busy and we do not have any time?

Prabhupāda: Eh?

Devotee (1): We practically do not have enough time, but that is very good?

Prabhupāda: Enough time?

Devotee (1): To worship the Deity. We have so much to do.

Prabhupāda: So what enough time you want? To go to the cinema? (laughter) Then? Your time has to be occupied by Kṛṣṇa anxiety. That's all. And as soon as you go to other anxiety, then it is *māyā*.

Guru-kṛpā: If we have four hours to dress the Deity, we can use the whole four hours. But sometimes we only have an hour and a half, so we have to rush. So that is anxiety.

Prabhupāda: No, that anxiety does not mean this laziness, that "I am anxiety for four hours. Deity cannot be opened now. I am in anxiety." That is negligence. That is negligence. That is not anxiety.

Devotee (2): When we are distributing books, Śrīla Prabhupāda, and we are not doing so good and we are in anxiety, that is also spiritual?

Prabhupāda: That is.... For selling books anxiety is Kṛṣṇa anxiety. If you become very anxious how to sell more books, that is Kṛṣṇa anxiety. That is not trade anxiety; that is Kṛṣṇa anxiety.

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Guru-kṛpā: So some people say that “When I go on *saṅkīrtana* to sell books I become in too much anxiety if I’m not doing well, so I’d rather not do it.”

Prabhupāda: No, that is Kṛṣṇa anxiety. He does not know. Let him know that that is Kṛṣṇa anxiety. Yaśodā, mother Yaśodā, became mother of Kṛṣṇa so that she would always remain in anxiety for Kṛṣṇa, whether Kṛṣṇa is safe. That is mother’s anxiety. Therefore she became mother. How to become in Kṛṣṇa anxiety? This philosophy nobody knows. Everyone takes Kṛṣṇa as the father. Father means I’m anxiety-less: “Father, you supply my wants.” And to become father of Kṛṣṇa means to purchase anxiety for Kṛṣṇa. This philosophy they do not know.

Devotee (2): They say, that man the other night, he said...

Prabhupāda: To accept Kṛṣṇa as father means “My father is there. I have no anxiety.” And if you accept Kṛṣṇa as your son, then you are full of Kṛṣṇa anxiety. This is the philosophy. And these Māyāvādīs, they cannot understand. They think that Kṛṣṇa is born of this father and mother, how He is God? But they do not know the philosophy.

Puṣṭa Kṛṣṇa: They talk of *sānti*.

Prabhupāda: Mother Yaśodā is always anxious. “Kṛṣṇa is crawling. Whether He is falling down in some water or some monkey has come, hurting Him, or...?” Always. Or “He is touching some fire.” Always anxiety. And besides that, the demons are coming. So this is perfection. Always remain in anxiety for Kṛṣṇa.

Guru-kṛpā: (break) They just think, *na śocati na kāṅkṣati*.

Prabhupāda: Māyāvādī rascal, Caitanya Mahāprabhu has condemned them, *māyāvādī-bhāṣya śunīle haya sarva-nāśa*. If you hear Māyāvādī association, then your *bhakti* life is finished. Don’t touch them. (break) Still, they are little more than the *karmīs*. (break) ...this place they are dragged through this, what is called? Short grass? Through this.

Devotee (1): That is anxiety, Śrīla Prabhupāda. That is anxiety, when one goes to Yamarāja and has to face.

Prabhupāda: That is the result of material anxiety. (break) To become anxiety-less, no more anxiety. That is nonsense.

Guru-kṛpā: They say, “Kṛṣṇa says, *na śocati na kāṅkṣati*.”

Prabhupāda: Eh?

Guru-kṛpā: *Na śocati na kāṅkṣati*.

Prabhupāda: That is material, *śocati, kāṅkṣati*. But in spiritual world the same *śocati, kāṅkṣati*, is there, but for Kṛṣṇa. First of all you have to negate the material *śocati, kāṅkṣati*. Then spiritual, *mad-bhaktim labhate parām*. Beginning is *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati, samaḥ sarveṣu bhūteṣu*. Then spiritual anxiety begins. When this is neutralized, then actual life begins. That is *bhakti*. Otherwise what is the mean...? *Mad-bhaktim*. In *bhakti* there is anxiety. That is spiritual anxiety.

Puṣṭa Kṛṣṇa: Otherwise, what is the meaning of *bhakti*? It comes after.

Prabhupāda: Zero, they are *śūnyavādī*, zero, and *nirviśeṣavādī*. The same thing. But we are not *śūnyavādī*. Whole is not zero. The anxiety.... You cannot become anxiety-less. That is artificial. If you artificially become anxiety-less, then artificially you can remain anxiety-less

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for some time. Again you fall down. *Āruhya kṛcchreṇa param padam tataḥ patanty adhaḥ*. Falls down. But the anxiety should be purified. That is wanted. Not anxiety-less. You are living being. You cannot be anxiety.... That means you are dead. A living being has no anxiety—that means he is dead. That is not the ideal. The anxiety should be purified from material contamination, and it should be only for Kṛṣṇa. Then it is perfect. Here the anxiety with some designation, “I am the father of this family,” this is my anxiety, how to maintain them. “I am the leader of this nation.” That is my anxiety. So all these anxieties are material, *upādhi*. I am neither father nor leader. I am servant of Kṛṣṇa. I have created artificial anxieties. So therefore I have to become free from this artificial anxiety. And *nitya-kṛṣṇa-dāsa*. And when he is pure servant of Kṛṣṇa, he’s always anxious how to serve Kṛṣṇa. This is the.... The anxiety is there, and now it is purified. *Sarvoṣādhi-vinirmuktaṁ tat-paratvena nirmalam*, completely fresh. And then with that senses, *hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktiḥ*. This is *bhakti*. *Mad-bhaktim labhate*. (Morning Walk, April 26, 1976, Melbourne)

There are many *sahajiyas* who imitate Rupa Goswami not to go out of Vrndavana, but Caitanya Mahaprabhu remained always outside Vrndavana for preaching purposes, although He is the master of Vrndavana personally. I have no objection to your coming to Vrndavana, but as you have accepted the sannyasa order, it is more important to preach about Vrndavana rather than to come to Vrndavana. I am getting older and older and it is getting difficult for me, therefore I am requesting all my younger disciples to preach all over the world. Otherwise, you are always welcome in Vrndavana. I have no objection. (Letter to: Gurudasa, 18 November, 1976)

G. Not interested in all transcendental literatures

In Vrndāvana there are *prākṛta-sahajiyās* who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, “What business do we have reading or hearing transcendental literatures? They are meant for neophytes.” They pose themselves to be too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this *sahajiyā* philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī’s opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Ṭhākura, distributing literature is like playing on a great *mṛdaṅga*. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible

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and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a *rūpānuga* devotee. (Madhya 19.132)

H. Only interested in hearing *rasa kathā*

Devotees of Kṛṣṇa are always eager to hear about the transcendental activities of the Lord. His activities of fighting, kidnapping and running away from the battlefield are all transcendental, being on the absolute platform, and devotees take a transcendental interest in hearing of them. The pure devotee does not make the distinction that some activities of the Lord should be heard and others avoided. There is, however, a class of so-called devotees known as *prākṛta-sahajiyās* who are very much interested in hearing about Kṛṣṇa's *rāsa-līlā* with the *gopīs* but not about His fighting with His enemies. They do not know that His bellicose activities and His friendly activities with the *gopīs* are equally transcendental, being on the absolute platform. All the transcendental pastimes of Kṛṣṇa described in *Śrīmad-Bhāgavatam* are relished by pure devotees through submissive aural reception. They do not reject even a drop. (KB 52)

Prabhupāda: So all these heroes are mentioned not only in this verse, in several other verses also. So people may ask that “By mentioning these great fighter, what spiritual progress we make? Because we are meant for chanting Hare Kṛṣṇa *mahā-mantra*, so by chanting the names of these great fighters, what do we gain?” The question may be raised there. But the thing is that *nirbandhaḥ kṛṣṇa-sambandhe*, whenever there is connection with Kṛṣṇa, that also becomes Kṛṣṇa. This is a subtle form of philosophical understanding. *Nirbandhaḥ kṛṣṇa-sambandhe*. If there is relationship with Kṛṣṇa... Therefore the *sahajiyās*, they do not read *Bhagavad-gītā*. They say, “We have nothing to do with *Bhagavad-gītā*.” They jump over to the *Śrīmad-Bhāgavatam*, Tenth Canto, Kṛṣṇa's *rāsa-līlā*, as if Kṛṣṇa is connected with *rāsa-līlā* and not with this *līlā*. They make distinction. Kṛṣṇa's this fighting *līlā*, pastimes, and the *rāsa-līlā* pastime, they are all the same because Kṛṣṇa is the center. Kṛṣṇa being center, whatever in connection with Kṛṣṇa is there, that becomes also Kṛṣṇa. This is the idea. (Bhagavad-gītā 1.4, London, July 10, 1973)

So this battlefield, because Kṛṣṇa wanted to kill them, and the result was—you will find in the *Bhagavad-gītā*, they all attained *svarūpa*. Anyone who was killed, who died in the Battlefield of Kurukṣetra, in the presence of Kṛṣṇa, they all attained their original, constitutional position, spiritual form. They all went back to home, back to Godhead, everyone. Therefore Kṛṣṇa is Absolute. Either His killing or His protecting, it is all the same. You don't think that Kṛṣṇa is killing. No. If anyone is killed by Kṛṣṇa, he immediately gets liberation: the liberation for which great great saintly persons, sages, they undergo severe austerities for life after life, simply by being killed, he gets that. So by becoming Kṛṣṇa's enemy, one gets this benefit. Just think over if you become Kṛṣṇa's friend, what is the benefit. That is Kṛṣṇa consciousness. The *Māyāvādīs* they are after liberation. So this liberation is granted even to the enemies of Kṛṣṇa. They are also enemies. The *Māyāvādīs*, they are also enemies. *Kṛṣṇe aparādhī*. They are offender to Kṛṣṇa because they do not

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accept the form of Kṛṣṇa. Therefore they are offender. So everything studied in relationship with Kṛṣṇa, that is perfect knowledge, and that is described in the *Bhagavad-gītā*. So it is not that like *sahajiyās* that we are interested in Kṛṣṇa's *rāsa* dance, not with this fighting in the Battlefields of Kurukṣetra. This is *sahajiyā-bhāva*. This is not wanted. Thank you very much. Hare Kṛṣṇa. (end) (Bhagavad-gītā 1.4, London, July 10, 1973)

This *Śrīmad-Bhāgavatam* is another *purāna*, history. We have already explained. So sometimes a class of devotees known as *sahajiyā*, they say that "What we have got to do with the narration of Kurukṣetra battle?" They immediately jump to the *kṛṣṇa-līlā*, directly with the *gopīs*. And Kṛṣṇa's activities in other field, they think it is useless. But that is not the fact. Anywhere Kṛṣṇa is acting, that is transcendental—the Battlefield of Kurukṣetra, historical references, description, so superficially it appears that what a devotee has got to do with this battlefield? But battlefield or no battlefield, wherever there is Kṛṣṇa, that is transcendental. This has to be understood. Otherwise, Śukadeva Gosvāmī, why he should indulge in describing how Uttarā's pregnancy was saved by Kṛṣṇa, how the *brahmāstra* was thrown by Aśvatthāmā? So Śukadeva Gosvāmī is liberated person. Why he should indulge in these material things? No. Those who are advanced, they know that Kṛṣṇa's dancing with the *gopīs*, that *līlā* and Kṛṣṇa's playing as the leader of the battlefield of Kurukṣetra is the same. It is all transcendental. One should not make any distinction between the two. *Samsthām ca pāṇḍu-putrāṇām vaksye kṛṣṇa-kathodayam. Pāṇḍu-putrāṇām, the pāṇḍu-putras, or the Pāṇḍavas, son of Pāṇḍu, they're all devotees. Even their political affairs, because there is connection with Kṛṣṇa, it is kṛṣṇa-kathā. Those who are with poor fund of knowledge (break) (Śrīmad-Bhāgavatam 1.7.12, Vṛndāvana, September 11, 1976)*

Therefore those who are *sahajiyās*, they simply go to the pastimes of Lord Kṛṣṇa with the *gopīs*. Other things, "Oh, no, no. That is not Kṛṣṇa's pastimes. That is not Kṛṣṇa's pastimes." That is, they differentiate the absolute activities of the Absolute. That is called *sahajiyā*. The *sahajiyās* will never read *Bhagavad-gītā*, will never read. (sarcastic:) Because they have been elevated to the mellows of conjugal love. Therefore they have no interest in *Bhagavad-gītā*. They say... Or when you discuss *Śrīmad-Bhāgavatam* on the philosophical point, *janmādy asya*, they also do not attend. If you discuss on the philosophy of *Upaniṣad* and Vedānta, they'll not attend. I have seen it. In Rādhā-kuṇḍa, sometime in 1934, my Guru Mahārāja was living, and he was discussing *Upaniṣad*. He was discussing *Upaniṣad* regularly. And the *bābājīs*... There are many *bābājīs* in Rādhā-kuṇḍa. First of all, they came, that "Bhaktisiddhānta Sarasvatī Ṭhākura has come, such a learned scholar and the establisher of Gauḍīya Maṭha." So out of curiosity they came. And when they saw that he was discussing *Upaniṣad*, gradually they stopped coming. So my Guru Mahārāja recommended that "These people are not living in Rādhā-kuṇḍa. They are living in Nāraka-kuṇḍa." I have heard it personally. (Śrīmad-Bhāgavatam 6.3.20-23, Gorakhpur, February 14, 1971)

Prabhupāda had just sat down in the middle room for breakfast when Pradyumna came in, obviously quite disturbed. Prabhupāda allowed him to come up to his small table, already

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set out with his silver ṭhālī of cut fruits, puffed rice and fried cashews. Pradyumna began to complain about the study group Rādhāballabha mentioned yesterday. He told Prabhupāda one devotee was reported to have said that the *Gītā* was too bodily conscious and "external" and that he became inspired only by reading about Kṛṣṇa's confidential, internal dealings, especially those of the gopīs in the *Śrī Caitanya-caritāmṛta*.

Śrīla Prabhupāda was so disturbed by this news that the piece of fruit he held in his hand never made it into his mouth. Abandoning breakfast, he went back into his darśana room and called for all GBC men and sannyāsīs, as well as for several members of the study group. He demanded to know who was involved. Hṛdayānanda Mahārāja told him that the head of the men's group was Purañjana dāsa, the manager of the Spanish BBT operations. He was immediately sent for, as was Sulocana dāsa, a brahmacārī I had gotten to know in Māyāpur during the festival.

As we awaited their arrival Hṛdayānanda Mahārāja tried to assure Śrīla Prabhupāda about Purañjana. He said he was actually a sincere and level-headed person and he didn't think he had sahaiyā tendencies; he thought he was simply misled.

I told Śrīla Prabhupāda that Sulocana had approached me yesterday in an excited and conspirational mood to tell me about the surreptitious meetings. He was quoting parts of *Śrī Caitanya-caritāmṛta* without, it seemed to me, understanding them, and had many misinterpretations of the text. He had cited some verses which he interpreted to say that in each relationship with the Lord there is something lacking which is found only in the next rasa. He indicated that they actually considered paternal affection inferior to the *gopī-bhāva* platform because Lord Caitanya said that there is no higher way to serve Kṛṣṇa than in the mood of the *gopīs*. They were therefore concentrating on the *gopīs'* lives very closely, for they exhibited the highest and most pleasing way to satisfy Śrī Kṛṣṇa.

As I related the incident Śrīla Prabhupāda's anger flared. "Just see." he declared disgustedly, "Mother Yaśodā is less than the gopīs! This is their thinking. And they want siddha-deha!" Prabhupāda was furious that such things could develop within ISKCON.

By this time the men were in his room and for almost three quarters of an hour he strongly rebuked the group, angrily refuting its reasoning. He compared their exclusive focus on the gopīs to "jumping like monkeys."

Purañjana said their intention was to simply scrutinize the activities of the gopīs and develop the same aspirations because this was recommended by Lord Caitanya.

Prabhupāda got even angrier. He was in no mood for being mollified. "You want to scrutinizingly study Caitanya Mahāprabhu's instructions, but why just the parts about the gopīs? Why don't you scrutinizingly study where Caitanya Mahāprabhu says guru more mūrkhā dekhi' karila śāsana, that His guru found Him to be a fool and told Him he was not

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fit for anything but chanting Hare Kṛṣṇa? Why don't you scrutinize that part? First become a fool like Caitanya Mahāprabhu before jumping over like monkey!"

Purañjana tried to reassure him that they were not attempting to imitate the *gopīs'* love of Kṛṣṇa; they were simply studying the descriptions so that they could develop such desires.

Prabhupāda flushed, his top lip quivering. "First deserve, then desire! There is no question of desire unless one is actually liberated. Until that point you simply do whatever service you are given. So long as there is any pinch of material desire there is no question of desiring on the spiritual platform!"

He said the intimate *gopī-līlās* were discussed by Lord Caitanya only among His three most confidential associates—Svarūpa Dāmodara, Rāmānanda Rāya, and Śikhi Māhiti. Siddha-deha is for liberated souls—no one else.

Sulocana said that they had thought it was all right because it was in Prabhupāda's books, and they were only reading his books. Prabhupāda told them that just because a drug store has every type of drug it does not mean that one can get them without prescription. The doctor prescribes according to the disease. He said that from the beginning stages of devotional service up to the highest rasas, everything is there in his books, but they are not all to be immediately studied.

He ordered them not to hold any more meetings and to disband the "club." He directly linked this *sahajiyā* tendency to devotees meeting with the *bābājīs* in Vṛndāvana, and he strongly criticized Jagannātha dāsa (although he is not one of the study group) for even leaving his ears unblocked while the man spoke to him about so-called *siddha-deha*.

After sending them out duly chastened, Prabhupāda explained to us that this *sahajiyā* philosophy means the preaching will be finished. "So try to save them," he advised the GBC men. "In Vṛndāvana many *sahajiyās* would ask, 'Oh Svāmīji, why are you bothering to preach? Why not just be content to stay in Vṛndāvana and do your bhajana?'"

... In the late evening, Prabhupāda relaxed on his bed in the semi-darkness with me standing by his side massaging his legs. Prabhupāda's mind turned to the morning's confrontation with the *gopī-bhāva* study group. He talked a little of the perversions of the bogus *bābājīs* in Vṛndāvana who in the name of *siddha-deha*, dress up as the *gopīs* and Kṛṣṇa in order to enjoy illicit sex life. He chuckled and asked, "So? They are wearing *sārīs*?" He was asking about our men. Although he said it in a light manner, it made me realize just how dangerous this attitude is if left unchecked. (TD 2-5: Los Angeles)

Going out in the car for his morning walk Prabhupāda gave further warnings to Tamal Krishna and Rāmeśvara Mahārājas on the dangers of the *sahajiyā* tendency spreading in ISKCON. Tamal Krishna is returning to New York a little early because he is concerned

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that it might be spreading there also. Pradyumna prabhu's ongoing investigation has discovered that the gopī-bhāva group have been transmitting their ideas to other temple communities by some sort of unofficial newsletter.

Tamal Krishna told Prabhupāda that one of the symptoms he has noticed about these people is that they don't go out on saṅkīrtana.

As soon as he said that Śrīla Prabhupāda cut in. "Then everything will be finished. Preaching will be finished. In this saḥajiyā party, then preaching will be finished." Declaring the siddha-praṇālī process as nonsense, Prabhupāda told us where the whole thing was coming from. "They have learned it from these Rādhā-kuṇḍa bābājīs."

"From Rādhā-kuṇḍa bābājīs?" Tamal Krishna asked.

"Bābājīs, yes," Prabhupāda reasserted. "After all, they're fool, rascals, so whatever they say..."

Rāmeśvara said he felt that the danger lay in their use of Prabhupāda's own books for authority. But Prabhupāda told him it was all right that they are taking some authority, the problem is that they are not taking all the instructions in his books. "That I've already explained. Why these rascals do not take the lessons of Caitanya Mahāprabhu that we are all rascals, fools? No. That they will not take. They'll take the Rādhārāṇī's bhāva. What Caitanya Mahāprabhu is teaching by His practical life, that we have to take."

Rāmeśvara repeated one of the statements from their newsletter. "Regarding service in a reverential mood; so they have found some quote, that reverential devotional service is an impediment toward developing pure love."

Tamal Krishna added another. "They quote that regulative principles are a hindrance on the path. There's a statement somewhere in one of your books that when one attains the highest platform..."

"Then where is that highest platform?" Prabhupāda interrupted.

"One must go through stages," Rāmeśvara said. "You gave the example of trying to get an M.A. degree."

"Yes," Prabhupāda agreed. "One has to come to that highest stage. It is not forbidden. That may be ideal, but not for the neophytes. One who does not know ABCD, what he will know about M.A. degrees? That they do not know. They think that they have already passed M.A. degree. That is their fault."

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Tamal Krishna Mahārāja brought up another item from the newsletter. "There's another statement, I saw them, where it says, it's a quote, that you can treat Kṛṣṇa as your lover and Kṛṣṇa will reciprocate."

"And they underlined the two words 'you can' treat Kṛṣṇa as your lover," I added. "In this way they're taking your quotes out of context."

"This is one of the main ideas in their philosophy, that the living entity can desire to have any relationship he wants with Kṛṣṇa," Rāmeśvara said.

"That's all right," Prabhupāda told us, "he can desire. I already explained: first deserve, then desire. You are rascal, how you can desire? You have no qualification, you desire to be High Court judge. What is this nonsense?"

Rāmeśvara was keen to get Śrīla Prabhupāda's response to every possible argument. "But then they have an answer."

Prabhupāda obliged him. "What is that answer?"

"Let me just try it anyway, to keep my mind thinking..."

"How you can try it?" Prabhupāda challenged. "First of all, be qualified, a big lawyer, then you become High Court judge. Where is that qualification? You are after illicit sex and biḍi, and you want to be associated with the gopīs."

"They say that 'In ISKCON, we do not...'"

"Let them say all nonsense," Prabhupāda replied. "They are disqualified. Sahajiyā bābājīs, that's all."

Tamal Krishna put their number at about fifty, just in Los Angeles alone, split fairly evenly between the women's group and the men's.

Speaking from my own experience with Sulocana and from other information heard over the last few days, I told Prabhupāda they weren't content to keep it to themselves. "The thing is that they're going around and they're soliciting for people to come and join their group, and then immediately they come, they take them into all the details of the gopīs with Kṛṣṇa."

"Then let them... Unless they follow the regulative principles, there is no place for that in the temple. Let them go out," Prabhupāda said.

When Rāmeśvara said he thought they were following the principles, Tamal Krishna Mahārāja presented evidence to the contrary. He said the leader of the women's group was known to have had an abortion, even after she became a devotee.

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This news stretched even Prabhupāda's credulity. "That is their fault. They want to utilize the love affairs of Kṛṣṇa and gopīs for their debauchery. That is a support for their debauchery. That is sahaiyā."

"That's the meaning of sahaiyā. So that's on their minds," Tamal Krishna said.

"Yes," Prabhupāda said. "We are restricting, 'No illicit sex.' They will put that 'Here is illicit sex between the gopīs and Kṛṣṇa.'"

Prabhupāda knows full well how the cheating propensity acts within the realm of devotional service. He confirmed it would act as a justification for breaking the regulative principles. When I postulated that their mentality was one of impatience, not wanting to go through the gradual process of sādhana-bhakti but rather immediately jumping to the highest perfection, Prabhupāda agreed. "That is the danger. But if they at once go to rāsa-līlā, because they are not trained up neither they are liberated, they'll think this rāsa-līlā is just like our young boys, young girls mix together, have sex like that. So it is supported our... 'Why should we restrict to no illicit sex, no this, no rules and regulations? We shall do all nonsense.' That's all. And become a gopī. It is very good to aspire to become High Court judge, but how you can become High Court judge without qualification? That they are not thinking. They have no qualification, they have illicit sex, pregnant, going to abortion and they're High Court judge."

What he had to say next was really telling. He saw serious consequences for the progress of the movement unless it was stopped. "Anyway, if we give indulgence to these people, then this preaching work will be hampered."

Tamal Krishna Mahārāja gave his firm assurance. "No, we're not going to do that."

"Or they should be separated," Prabhupāda continued. "Otherwise, it will be bad example, and all restrictions will be broken."

"If they don't change their mentality," Tamal nodded in agreement, "then they should live separately, do their own society."

"And they'll do that," Prabhupāda affirmed.

After saying that the sahaiyā tendency is a very easy thing to take up, he again cautioned us. The good of the Movement was more important than any individual or group of individuals. "Anyway, keep your Movement very pure. You don't mind if somebody goes away. Don't mind. But we must keep our principles pure."

Tamal Krishna recalled that Prabhupāda had once said that in the battle sometimes some men may be lost. Prabhupāda told him, "Yes, that is natural."

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After a few minutes Rāmeśvara raised another criticism they have of our Society. "Śrīla Prabhupāda, some devotees, sometimes they feel that in ISKCON we're talking so much about the business of how to spread Kṛṣṇa consciousness but we're not talking enough about Kṛṣṇa's pastimes, kṛṣṇa-kathā, they say. So that's another reason why they want to read all these pastimes."

"Then let them read," Prabhupāda said. "But why they're making pregnant and abortion? What kind of kṛṣṇa-kathā? The kṛṣṇa-kathā test is as soon as he'll get the taste, he'll lose this taste. What is this nonsense?"

"Won't it purify them? That's what they say, 'It will purify me.'"

"What you are purified?" Prabhupāda asked skeptically. "You have become, what is called, putrified, not purified. You can read; be purified. You can read. But where is your purification?"

Again he spoke from his own experience. Theirs is not a new criticism. He already had experience of this kind of mentality. "The books are there for reading. By reading, you become purified. In 1935, our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, he went to Rādhā-kuṇḍa for Kārtika-vrata. So at that time he was reading Upaniṣads. So first of all, these bābājīs they were coming. Bhaktisiddhānta Sarasvatī had come at Rādhā-kuṇḍa. He's giving some class. So they used to come. But as soon as they saw that he was reading Upaniṣads, they stopped coming. They saw: 'They are jñānīs, they are not bhaktas.'"

"What did they want to hear?" Tamal Krishna asked. "Daśama-skandha?"

"Like that. So Prabhupāda condemned them that 'They are not living in Rādhā-kuṇḍa. They're living in Nara-kuṇḍa [hell].' I heard it, 'They're living in Nara-kuṇḍa.'"

"So our men who go to Rādhā-kuṇḍa and live there..." Tamal ventured.

"Yes," Prabhupāda said.

What he saw in 1935 he experienced again in the 1960s, when as a resident of Vṛndāvana's Rādhā-Dāmodara temple he made plans to go abroad to fulfill his spiritual master's order. As we traveled back to the temple in the car he repeated what he said two days ago. "Before coming to the USA, many sahajiyās they requested me, 'Sir, why you are going? You are in Vṛndāvana, continue your bhajana. What is the use of preaching?' They advised me like that."

"They don't believe in Lord Caitanya, these sahajiyās in Vṛndāvana?" Rāmeśvara asked.

"Mostly," Prabhupāda said, agreeing. "They have no knowledge. Material. Prākṛta-sahajiyā. Their real name is prākṛta. Their thoughts are on this material platform. Just as

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they are preferring this conjugal love because here the sex is prominent. They are thinking that is the highest stage. What is the lowest stage here, they're taking that as the highest stage. Of course, in the spiritual world there is such thing, but as Kṛṣṇa has many other līlās, why they are not attracted to other līlās?"

"They don't want to be limited," Rāmeśvara said. "They think that Kṛṣṇa is the kṛṣṇas tu bhagavān svayam. So why..."

"That is good. That is always true, but Kṛṣṇa says, manu-yāṇām sahasreṣu kaścid yatati siddhaye/ yatatām api siddhānām kaścin mām vetti tattvataḥ. How you have understood Kṛṣṇa? Kṛṣṇa says, 'Out of many millions of people, one becomes siddha, and out of many millions of siddhas, hardly one can understand Me.' So how you have understood Kṛṣṇa so easily, within two years? What you have understood Kṛṣṇa, that is materially understood. You do not know what is Kṛṣṇa. That is prākṛta-sahajiyā. 'Oh, we have understood. Kṛṣṇa was a playboy, dancing with His girls. Bas, we have understood.'"

Rāmeśvara continued to paraphrase their arguments. "If I follow the regulative principles and go on hearing about rāsa-līlā, then I'll be purified."

Prabhupāda gave the counterpoints. "You say that; in the śāstra does not say. ,āstra says that after you have studied all the nine cantos of Bhāgavatam then enter into the tenth. Sahajiyā means they take very easily. 'Everything is all right. Now I am perfect.' Kṛṣṇa says, 'To understand Me, it will take millions of years.' And they understand Kṛṣṇa immediately. That is called prākṛta-sahajiyā."

"Kṛṣṇa's incarnation is to attract the living entities to Kṛṣṇa. So let me read about rāsa-līlā, because I'm feeling some attraction," Rāmeśvara said.

"Then why not Kurukṣetra līlā?" Prabhupāda said. "Kṛṣṇa's līlā is the same, absolute. You are attracted to rāsa-līlā means you have got sex desire. That's all. And actually, what you said, that one girl?"

"He said one girl, she killed her baby," Rāmeśvara answered.

"This is their business. This rāsa-līlā is for the person who is completely purified. When one is impure, he should not think of. That is stated in the Bhāgavatam."

"In this they have misunderstood your Kṛṣṇa book," Rāmeśvara told him.

"They must have misunderstood," Prabhupāda said. "They are all rascals."

Prabhupāda told his GBCs that they must try to rectify the situation and save the devotees involved. "Otherwise, they are finished." (TD 2-5: Los Angeles)

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I. Cheaters

“One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him.” A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple’s inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called *viṣayīs* (*karmīs*), which indicates that they are very fond of sense gratification. Such *viṣayīs* sometimes approach a famous *guru* and ask to become a disciple just as a matter of fashion. Sometimes *viṣayīs* pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such *viṣayī* disciples, he may fall down. One who accepts a *viṣayī* disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous *viṣayī*. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a *smārta-guru*. There are many caste *gosvāmīs* who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called *bāulas* or *prākṛta-sahajiyās*. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life. (Madhya 24.330)

Prabhupāda: Oh, yes. Certainly. Devotee means *sa guṇān samatīyaitān brahma-bhūyāya kalpate*. He is above these material laws. That is devotee. *Brahma-bhūyāya kalpate*. He is in the Brahman stage. That is devotee. If you take.... That means *sahajiyā*. “Because I have got a *tilaka* and *mālā*, I have become devotee.” This kind of cheating will not do. (Morning Walk, March 25, 1976, Delhi)

J. Materialistic

So our worship is very simple. *Tam ahaṁ bhajāmi*. We worship that Govinda, *ādi-puruṣam*. *Govindam ādi-puruṣam tam ahaṁ bhajāmi*. We don’t worship ordinary so-called rascals. We

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worship Govinda. How Govinda is? The Govinda's description is *Brahma-saṁhitā*. That Govinda, *ānanda-cinmaya-rasa-pratibhāvitābhiḥ*: "He is always in the spiritual world, which is *ānanda-cinmaya-rasa*." Not this kind of *ānanda*—*cinmayānanda*, spiritual bliss. Spiritual bliss means it is continually going on; still, nobody is fed up. Here you can accept any *ānanda* in this material world, so many things. It cannot go on very long time. Suppose if I give you *rasagullā*, one *rasagullā*, you can take: "Oh, very nice." Another, "Very nice." Another, "Nice." Then next four or five, "No, I do not want." Finished. Similarly, any *ānanda* you can take. Sex life. It cannot be continued. Finished. So try to understand what is *cinmayānanda*. *Ānanda-cinmaya-rasa-pratibhā...* It, they'll never ends. It goes, *nava-nava-yauvana*, one after another, new, new, new, new. Just try to understand what is spiritual bliss. You do not... The *sahajiyās*, they accept this material bliss as spiritual bliss. That is called *sahajiyā*. Don't be *sahajiyās*. Try to understand according to *śāstra*. (Bhagavad-gītā 1.24-25, London, July 20, 1973)

Prabhupāda: Yes, *bhaktiḥ pareśānubhavo viraktir anyatra syāt*. This is *vairāgya*. So unless he has attained this stage, *virakti*, then where is *bhakti*? *Bhakti* is so powerful that it brings automatically *vairāgya*. But if there is no *vairāgya*, where is *bhakti*? Understand it now? Yes. It does not depend that you have to practice *vairāgya* separately. But if you are actually *bhakta*, then *vairāgya* is there. If there is no *vairāgya*, there is no *bhakti*. It is *sahajiyā-bhāva*.

Guest: In other words, *vairāgya* is a by-product of *bhakti*.

Prabhupāda: Yes. That is stated,

*kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskaraḥ*

Vairāgya is to be practiced, but *bhakti* is so strong, *kecit kevalayā bhaktyā*, simply by *bhakti*, *vāsudeva-parāyaṇa*. *Vairāgya* immediately comes. *Aghaṁ dhunvanti kārtsnyena nīhāram iva bhāskaraḥ*. If actually one is pure *bhakta*, then everything material finished. That is real *bhakta*. Now I have got some *bhakti* and some material desire also. That is not *bhakti*. That is *markaṭa-vairāgya*. That does not mean that I shall stop *bhakti*. No, you take *bhakti* to the principle, to the regulative principle, then automatically *vairāgya* will come. The *vairāgya* is not coming, that means you have not been a pure *bhakta*. That is adulteration. *Anyābhilāṣitā-sūnyam*. That is *bhakti*. And because there is not *anyābhilāṣitā-sūnyam*, it is adulterated. (Room Conversation, August 16, 1976, Bombay)

K. Don't preach

(in car)

Rāmeśvara: The religions' editor for one very big newspaper is coming, and he has asked if it is possible he can interview you for his newspaper.

Prabhupāda: Hm? Yes.

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Rāmeśvara: So that's all right. He's coming at ten o'clock and then I'll show him around, so maybe by ten-thirty.

Tamāla Kṛṣṇa: Before the massage.

Prabhupāda: Yes. That's right time.

Tamāla Kṛṣṇa: ...widespread, Śrīla Prabhupāda, very widespread. Now I'm afraid about it being in New York, because one of the leaders has been.... I just found out that he's one of the leaders. He's been in New York for about three weeks on his way to London, and he's a *pūj...*, he has his own Deities which he has on the altar, which means he's talking to our *pūjārīs*. I am, I have to get back there as soon as possible to see. They have like a newsletter they send out all over the world.

Rāmeśvara: They mail it out?

Tamāla Kṛṣṇa: Yes, well it's a bunch of notes they mail out on a regular basis. It's really poisonous. Pradyumna has been investigating. He got a bunch of their notes photocopied. The one thing I've noticed about the people that are involved with this, two features I particularly have noticed. One of them is that they don't go out on *saṅkīrtana*. Everyone I've seen...

Prabhupāda: Then everything will be finished. Preaching will be finished. In this *sahajiyā* party, then preaching will be finished. *Siddha-praṇālī*.

Tamāla Kṛṣṇa: What does that mean, Śrīla Prabhupāda, *siddha-praṇālī*?

Prabhupāda: *Siddha-praṇālī* is nonsense. They have manufactured a *siddha-praṇālī*.

Rāmeśvara: (break) ...the initiation that you are given your *siddhas*, your eternal position.

Tamāla Kṛṣṇa: There are some very strange notes. You should see those notes.

Rāmeśvara: Yes, I've read them all already.

Tamāla Kṛṣṇa: You did?

Prabhupāda: They have learned it from these Rādhā-kuṇḍa *bābājīs*.

Tamāla Kṛṣṇa: From Rādhā-kuṇḍa *bābājīs*?

Prabhupāda: *Bābājīs*, yes. After all, they're fool, rascals, so whatever they say.

Rāmeśvara: The dangerous thing is that they are using your book for authority.

Prabhupāda: That's all right. Authority, where? What is that? That I've already explained. Why these rascals do not take the lessons of Caitanya Mahāprabhu that we are all rascals, fools? No. That they will not take. They'll take the Rādhārāṇī's *bhāva*. What Caitanya Mahāprabhu is teaching by His practical life, that we have to take.

Rāmeśvara: There is one statement, Śrīla Prabhupāda, regarding devotional service in a reverential mood. So they have found some quote, they are quoting, that this reverential devotional service is an impediment towards developing pure love.

Tamāla Kṛṣṇa: Another place they quote that regulative principles are a hindrance on the path. Because there's a statement that I think Yāmunācārya says.

Prabhupāda: Huh?

Tamāla Kṛṣṇa: There's a statement somewhere in one of your books that when one attains the highest platform...

Prabhupāda: Then where is that highest platform?

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Tamāla Kṛṣṇa: Yes, there's no question of it.

Rāmeśvara: One must go through stages.

Prabhupāda: Yes.

Rāmeśvara: You gave the example of trying to get an M.A. degree.

Prabhupāda: Yes. One has to come to that highest stage. It is not forbidden. That may be ideal, but not for the neophytes. You must.... One who does not know ABCD, what he will know about M.A. degrees? That they do not know. They think that they have already passed M.A. degree. That is their fault.

Tamāla Kṛṣṇa: There's another statement, I saw them, where it says, it's a quote, that you can treat Kṛṣṇa as your lover and Kṛṣṇa will reciprocate.

Hari-śauri: And they underlined the two words "you can" treat Kṛṣṇa as your lover. In this way they're taking your quotes out of context.

Rāmeśvara: This is one of their main, the main ideas in their philosophy is that the living entity can desire to have any relationship he wants with Kṛṣṇa.

Prabhupāda: That's all right, he can desire. I already explained: first deserve, then desire.

Tamāla Kṛṣṇa and Rāmeśvara: Deserve then desire, oh.

Prabhupāda: You are rascal, how you can desire? You have no qualification, you desire to high court judge. What is this nonsense?

Rāmeśvara: But then they have an answer.

Prabhupāda: What is that answer?

Rāmeśvara: That "Let me just try it anyway, to keep my mind thinking..."

Prabhupāda: How you can try it? First of all, be qualified, a big lawyer. Then you become high court judge. Where is that qualification? You are after illicit sex and *biḍi* and you want to be associated with the *gopīs*.

Rāmeśvara: They say that "In ISKCON, we do not..."

Prabhupāda: Let them say all nonsense. They are disqualified. *Sahajiyā bābājīs*, that's all.

Tamāla Kṛṣṇa: There's about forty of them in this temple. Fifty. There's fifty of them in this temple, Prabhupāda.

Rāmeśvara: Oh, really?

Tamāla Kṛṣṇa: Oh, yes.

Hari-śauri: A women's group and a men's group.

Tamāla Kṛṣṇa: There's a women's group with about twenty-five or thirty.

Hari-śauri: The thing is that they're going around and they're soliciting for people to come and join their group, and then immediately they come, they immediately take them into all the details of the *gopīs* with Kṛṣṇa.

Prabhupāda: Then let them.... Unless they follow the regulative principles, there is no place for that in the temple. Let them go out.

Rāmeśvara: They are following.

Tamāla Kṛṣṇa: Yes.

Prabhupāda: That is their fault. They want to utilize the love affairs of Kṛṣṇa and *gopīs* for their debauchery. That is a support for their debauchery. That is *sahajiyā*.

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Tamāla Kṛṣṇa: That's the meaning of *sahajiyā*.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: So that's on their minds.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: They're frustrated.

Prabhupāda: We are restricting, "No illicit sex." They will put that "Here is illicit sex between the *gopīs* and Kṛṣṇa."

Tamāla Kṛṣṇa: So we can also do it.

Prabhupāda: Yes. That is their...

Tamāla Kṛṣṇa: Breaking the principles.

Prabhupāda: Yes.

Hari-śauri: Because *sādhana-bhakti* is a gradual process, they immediately want the highest perfection quickly.

Prabhupāda: That is the danger. But if they at once go to *rāsa-līlā*, because they are not trained up neither they are liberated, they'll think this *rāsa-līlā* is just like our young boys, young girls mix together, have sex like that. So it is supported our.... "Why should we restrict to no illicit sex, no this, no rules and regulations? We shall do all nonsense." That's all. And become a *gopī*. It is very good to aspire to become high court judge, but how you can become high court judge without qualification? That they are not thinking. They have no qualification, they have illicit sex, pregnant, going to abortion, and they're high court judge.

Rāmeśvara: They say Ajāmila had no qualification and he just chanted.

Prabhupāda: Ajāmila had no qualification. Therefore they should have no qualification.

Rāmeśvara: They say...

Prabhupāda: They say. Now you accept them as authority, "They say." What is they? What they are?

Rāmeśvara: Ajāmila's qualification was he thought of Kṛṣṇa at the time of death.

Prabhupāda: Yes. But you cannot think.

Rāmeśvara: They want to think of the *gopīs* at the time of death.

Tamāla Kṛṣṇa: Then practice.

Prabhupāda: What they will think of at the death, why you are conjecturing now? Their habits are rascal, they're making pregnant, illicit sex, what they will think? Anyway, if we give indulgence to these people, then this preaching work will be hampered.

Tamāla Kṛṣṇa: No, we're not going to do that.

Prabhupāda: Or they should be separated. Otherwise, it will be bad example, and all restrictions will be broken.

Tamāla Kṛṣṇa: If they don't change their mentality, then they should live separately, do their own society.

Prabhupāda: And they'll do that. (*jaṇa*) That *sahajiyā* tendency is very easy to take up.

Hari-śauri: It seems like it's an inherent thing in...

Prabhupāda: Thinking of Rādhā-Kṛṣṇa *līlā*, that is in liberated stage, not in the conditioned stage.

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Tamāla Kṛṣṇa: I could never understand, Śrīla Prabhupāda, why, I was always wondering why in all of your books you're always blasting so much time on the *sahajiyās*, and I was not.... Now I see why, because the tendency is so easy. I could never, I'd always think, "Why is Prabhupāda saying so much? Because they're only in India."

Rāmeśvara: He's thinking that this is a small group.

Tamāla Kṛṣṇa: Yes, in India, but now I see it's an easy mentality for anyone's mind that can be adopted. That's why Prabhupāda was stressing.

Rāmeśvara: And as our movement gets more and more members, there will be more and more people who will be exhibiting this *sahajiyā* tendency.

Tamāla Kṛṣṇa: That's why it's in every book Prabhupāda speaks about it without fail.

Prabhupāda: Anyway, keep your movement very pure. You don't mind if somebody goes away. Don't mind. But we must keep our principles pure.

Tamāla Kṛṣṇa: I always remember that you said that in the battle sometimes some men may be lost.

Prabhupāda: Yes, that is natural.

Tamāla Kṛṣṇa: Natural. Of course we don't want to lose men, but it's natural.

Rāmeśvara: Śrīla Prabhupāda, when the devotee is in the original relationship with Kṛṣṇa, his *siddha-deha*, why is it that he sometimes changes his original *rasa* with Kṛṣṇa?

Prabhupāda: Hm?

Rāmeśvara: Each one of us has an original relationship with Kṛṣṇa, some as plant, some as tree, some as cow, some as cowherd boy. So if that is re-established, why should the devotee desire to change it?

Prabhupāda: Well, that is spiritual kingdom. You can change if you like.

Tamāla Kṛṣṇa: It is not static, Prabhupāda once explained. Love is not static.

Prabhupāda: Generally, it is not changed. Just like mother Yaśodā, she's mother all the time, eternally.

Tamāla Kṛṣṇa: The question came in Bombay two or three years ago. Prabhupāda said that it is not static. You can have (inaudible).

Hari-śauri: I always understood before that the *rasa* was fixed, but that within that *rasa* one may take different..., one may take a different line.

Prabhupāda: That will be revealed when you are liberated. Why you are bothering now?

Rāmeśvara: That's the point.

Prabhupāda: A patient is thinking, "How shall I dance when I become healthy?" First of all, rascal, become healthy, then talk of all this. The rascals are thinking like that. You are patient; first of all cure your disease, material disease. Then talk of all this. Utopian. "When I will get rich, how I shall treat.... I shall.... Then my wife is disobedient and I shall kick her like this," (laughter) and as soon as he kicked on the earthen pots, all broken. Then he, "Oh, then my.... All prospects have gone." You know this story?

Tamāla Kṛṣṇa: What was in the pot?

Prabhupāda: That.... A potter, potter boy, he had got some earthen pots selling. So he was dreaming, that "By selling this earthen pot, I'll make so much profit. Then I shall purchase

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another batch, I shall make profit. In this way, I shall be millionaire. Then I shall marry, and my wife must be very obedient. Otherwise I shall kick.” So in this way, he kicked over the pots and (laughs) all of them broken.

Rāmeśvara: And in the end, nothing.

Prabhupāda: That’s all.

Devotee: So by his dreaming he, he...

Prabhupāda: Yes, first of all be rich man, then do all things, how you shall kick your wife.

This is going on. Caitanya Mahāprabhu said that “My Guru Mahārāja found Me rascal number one; therefore he ordered, ‘You cannot study *Vedānta*. You chant Hare Kṛṣṇa.’”

They will not read this portion. That Caitanya Mahāprabhu, He posed Himself as a rascal.

Tamāla Kṛṣṇa: But they prefer to read about all the ecstatic symptoms on Caitanya Mahāprabhu’s body

Prabhupāda: That’s all right. That.... Be, first of all bona fide. That is good ambition. But how this good ambition can fulfill when you are a potter, poor man? Actually be rich, and then kick your wife. And without being rich, if you think all this nonsense, you’re spoiling time. (*japa*)

Rāmeśvara: Śrīla Prabhupāda, some devotees, sometimes they feel that in ISKCON we’re talking so much about the business of how to spread Kṛṣṇa consciousness, but we’re not talking enough about Kṛṣṇa’s pastimes, *kṛṣṇa-kathā*, they say. So that’s another reason why they want to read all these pastimes.

Prabhupāda: Then let them read. What kind of *kṛṣṇa-kathā*? The *kṛṣṇa-kathā* test is as soon as he’ll get the taste, he’ll lose this taste. That is the.... What is this nonsense?

Rāmeśvara: Won’t it purify them? That’s what they say, “It will purify me.”

Prabhupāda: What you are purified? You have become a, what is called, putrefied, not purified.

Devotees: *Jaya*, Prabhupāda.

Rāmeśvara: You can become purified, and sometimes you can increase your...

Prabhupāda: No, no. You can read. Be purified. You can read. But where is your purification?

Tamāla Kṛṣṇa: Putrefaction.

Prabhupāda: The books are there for reading. By reading, you become purified. (break) In 1935, our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, he went to Rādhā-kuṇḍa for *kārttika-vrata*. So at that time he was reading *Upaniṣads*. So first of all, these *bābājīs* they were coming. Bhaktisiddhānta Sarasvatī had come at Rādhā-kuṇḍa. He’s giving some class. So they used to come. But as soon as they saw that he was reading *Upaniṣads*, they stopped coming. They saw: “They are *jñānīs*, they are not *bhaktas*.”

Tamāla Kṛṣṇa: What did they want to hear? *Daśama-skandha*?

Prabhupāda: Like that. So Prabhupāda condemned them that “They are not living in Rādhā-kuṇḍa. They’re living in Naraka-kuṇḍa.” I heard it, “They’re living in Naraka-kuṇḍa.”

Tamāla Kṛṣṇa: So our men who go to Rādhā-kuṇḍa and live there...

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Prabhupāda: Yes.

Hari-śauri: They're risking living in Naraka-kuṇḍa.

Tamāla Kṛṣṇa: I remember one boy was living there for about three months, and you got very angry and told him that there were already enough monkeys in Rādhā-kuṇḍa. Do not try to jump over like a monkey.

Prabhupāda: ...to the USA, many *sahajiyās*, they requested me, "Sir, why you are going? You are in Vṛndāvana. Continue your *bhajana*. What is the use of preaching?"

Rāmeśvara: What is the use of preaching?

Prabhupāda: Preaching. They advised me like that.

Rāmeśvara: They don't believe in Lord Caitanya, these *sahajiyās* in Vṛndāvana?

Prabhupāda: Mostly. They have no knowledge. Material. *Prākṛta-sahajiyā*. Their real name is *prākṛta*. Their thoughts are on this material platform. Just as they are preferring this conjugal love because here the sex is prominent. They are thinking that is the highest stage. What is the lowest stage here, they're taking that as the highest stage. In the... Of course, in the spiritual world there is such thing, but as Kṛṣṇa has many other *līlās*, why they are not attracted to other *līlās*?

Rāmeśvara: They don't want to be limited. They think that Kṛṣṇa is the *kṛṣṇas tu bhagavān svayam*. So why...

Prabhupāda: That is good. That is always true, but Kṛṣṇa says,

*manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānām
kaścin mām vetti tattvataḥ*

How you have understood Kṛṣṇa? Kṛṣṇa says, "Out of many millions of people, one becomes *siddha*, and out of many millions of *siddhas*, hardly one can understand Me." So how you have understood Kṛṣṇa so easily, within two years? What you have understood Kṛṣṇa, that is materially understood. You do not know what is Kṛṣṇa. That is *prākṛta-sahajiyā*. "Oh, we have understood. Kṛṣṇa was a playboy, dancing with His girls. *Bas*, we have understood. Now we shall..."

Rāmeśvara: "If I follow the regulative principles and go on hearing about *rāsa-līlā*, then I'll be purified."

Prabhupāda: You say that. In the *śāstra* does not say. *Śāstra* says that after you have studied all the nine cantos of *Bhāgavatam*, then enter into the tenth. *Sahajiyā* means they take very easily. "I am.... Everything is all right. Now I am perfect." That is *sahajiyā*. Kṛṣṇa says, "To understand Me, it will take millions of years." And they understand Kṛṣṇa immediately. That is their.... That is called *prākṛta-sahajiyā*.

Rāmeśvara: Kṛṣṇa's incarnation is to attract the living entities to Kṛṣṇa. So let me read about *rāsa-līlā*, because I'm feeling some attraction.

Prabhupāda: Then why not *Kurukṣetra-līlā*? What...? *Kurukṣetra-līlā*... Kṛṣṇa's *līlā* is the same, absolute. You are attracted to *rāsa-līlā* means you have got sex desire. That's all.

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Rāmeśvara: I may still have sex desire, but this will purify me.

Prabhupāda: No, no, no. This will purify. You are not purified.

Tamāla Kṛṣṇa: Putrefied.

Prabhupāda: That is.... The, this *rāsa-līlā* is for the person who is completely purified.

What...? When one is impure, he should not think of. That is stated in the *Bhāgavatam*.

Rāmeśvara: In this they have misunderstood your *Kṛṣṇa* book.

Prabhupāda: They must have misunderstood. They are all rascals.

Tamāla Kṛṣṇa: They have not even read carefully the First Canto *Bhāgavatam* and Second.

Prabhupāda says in Second Canto, “Look at the lotus feet of the Lord.”

Hari-śauri: I was thinking yesterday that must be one of the problems, that these people have not read your earlier books, the earlier cantos of the *Bhāgavatam*. Because it says, you express quite clearly to avoid the...

Tamāla Kṛṣṇa: We were lucky because when we joined all that we had were your *Bhāgavatams* from India, those original *Bhāgavatams*.

Prabhupāda: (break) ...otherwise...

Tamāla Kṛṣṇa: Otherwise, what shall we do?

Prabhupāda: Otherwise, they are finished.

Rāmeśvara: We should try to save them.

Tamāla Kṛṣṇa: Yes, there are so many devotees involved, over a hundred.

Rāmeśvara: I can't understand who they are.

Tamāla Kṛṣṇa: Fifty of them in Los Angeles.

Rāmeśvara: Do you know? Who knows the names?

Tamāla Kṛṣṇa: Pradyumna. Pradyumna is carrying out a single-handed investigation.

Pradyumna has become an investigator. He goes around everywhere (laughs) investigating the *sahajiyās*. I hope he doesn't become won over.

Prabhupāda: He was.

Tamāla Kṛṣṇa: Yes, I know, that's why he's doing it. He was once like that.

Prabhupāda: He was *smārta*.

Rāmeśvara: *Paṇḍita*, you used to call him *paṇḍita*.

Tamāla Kṛṣṇa: Sometimes Prabhupāda would tell him he was a *smārta*.

Rāmeśvara: He's always carrying an armful of books.

Prabhupāda: *Smārta* is also counted amongst the *sahajiyās*.

Tamāla Kṛṣṇa: He was really.... That's another problem, Prabhupāda. All of these boys that take part in this Sanskrit-Bengali translation department, they all become like this, because they read these other books. As soon as they learn Bengali and Sanskrit, they start reading so many books.

Prabhupāda: *Āula bāula, karttābhajā, neḍā, daraveśa, sāṇi sahajiyā, sakhibhekī, smārta, jāta-gosāṇi*. They are all counted in one group.

Tamāla Kṛṣṇa: One thing I've noticed, Śrīla Prabhupāda, and I see it as a direct link, that most of these people who get involved like this, they're not engaged in active preaching

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work, and because of it, their mind has time to create these fantasies and get attracted. Someone who's engaged in forcefully preaching...

Rāmeśvara: He has to be more practical.

Tamāla Kṛṣṇa: Yes. Practical and purified by the activity. Have you noticed that? That these people who are engaged, they're all in the Press, or all day writing, or something like this.

Rāmeśvara: Sometimes sitting and painting.

Tamāla Kṛṣṇa: Sitting and painting. The boy who's going out every day, trying to think of how to get the books out, he won't be... (conversation in background) You have come to the hellish planets, Śrīla Prabhupāda, to deliver us. That's all there is. It's amazing enough you have made such a gigantic movement, but the fact that you have made it with such *mlecchas* as us is what is most astounding. It's like building a skyscraper with swabs and straw. Building a big skyscraper with straw and mud.

Rāmeśvara: In the Fifth Canto, you've quoted from Bhaktivinoda Ṭhākura that the most sacred place in the whole universe is Śrī Māyāpura-dhāma.

Prabhupāda: Yes.

Rāmeśvara: In all the universe.

Tamāla Kṛṣṇa: In each universe there is a Vṛndāvana and a Māyāpura. That means in each universe there's a planet earth like this planet?

Prabhupāda: Yes. There are so many planets. Each universe full of planets. *Koṭiṣu vasudhādi-vibhūti-bhinnam*. There are millions of universes, and in each universe there are millions of planets. *Koṭiṣu vasudhādi-vibhūti-bhinnam*. (end) (Morning Walk, June 7, 1976, Los Angeles)

My dear Nitai das,

Please accept my blessings. I have received information that some of our devotees are mixing with the babajis in Vrindaban. This has produced so many problems amongst our men and women who visit Vrindaban. Here in Los Angeles, we have found that there is a group of about 40 devotees who privately meet to discuss the intimate pastimes artificially thinking that they can enter into the understanding of the gopis prematurely. This will create havoc in our society, and the result will be that if this is allowed to go on, our preaching work will be greatly hampered. This premature desire to understand the lila of Krishna is due to mundane sex-life desire as we have seen amongst many of the babajis and sahajiyas in Vrindaban. Our Jagannatha das came back from Vrindaban asking me that he had heard some babaji speaking about siddha-deha and he also was listening to these babajis. So I want this immediately stopped. If it continues, this mixing with the babajis, then it will mean spoiling. In many cases, these babajis keep 2 or 3 women. Asatsanga tyagi. Their association is to be avoided and prohibited amongst all of our devotees who visit Vrindaban. (Letter to: Nitai, 7 June, 1976)

Prabhupāda had just sat down in the middle room for breakfast when Pradyumna came in, obviously quite disturbed. Prabhupāda allowed him to come up to his small table, already

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set out with his silver *ṭhālī* of cut fruits, puffed rice and fried cashews. Pradyumna began to complain about the study group Rādhāballabha mentioned yesterday. He told Prabhupāda one devotee was reported to have said that the *Gītā* was too bodily conscious and "external" and that he became inspired only by reading about Kṛṣṇa's confidential, internal dealings, especially those of the *gopīs* in the *Śrī Caitanya-caritāmṛta*.

Śrīla Prabhupāda was so disturbed by this news that the piece of fruit he held in his hand never made it into his mouth. Abandoning breakfast, he went back into his *darśana* room and called for all GBC men and *sannyāsīs*, as well as for several members of the study group. He demanded to know who was involved. Hṛdayānanda Mahārāja told him that the head of the men's group was Purañjana dāsa, the manager of the Spanish BBT operations. He was immediately sent for, as was Sulocana dāsa, a *brahmacārī* I had gotten to know in Māyāpur during the festival.

As we awaited their arrival Hṛdayānanda Mahārāja tried to assure Śrīla Prabhupāda about Purañjana. He said he was actually a sincere and level-headed person and he didn't think he had *sahajiyā* tendencies; he thought he was simply misled.

I told Śrīla Prabhupāda that Sulocana had approached me yesterday in an excited and conspirational mood to tell me about the surreptitious meetings. He was quoting parts of *Śrī Caitanya-caritāmṛta* without, it seemed to me, understanding them, and had many misinterpretations of the text. He had cited some verses which he interpreted to say that in each relationship with the Lord there is something lacking which is found only in the next *rasa*. He indicated that they actually considered paternal affection inferior to the *gopī-bhāva* platform because Lord Caitanya said that there is no higher way to serve Kṛṣṇa than in the mood of the *gopīs*. They were therefore concentrating on the *gopīs'* lives very closely, for they exhibited the highest and most pleasing way to satisfy Śrī Kṛṣṇa.

As I related the incident Śrīla Prabhupāda's anger flared. "Just see." he declared disgustedly, "Mother Yaśodā is less than the *gopīs*! This is their thinking. And they want *siddha-deha*!" Prabhupāda was furious that such things could develop within ISKCON.

By this time the men were in his room and for almost three quarters of an hour he strongly rebuked the group, angrily refuting its reasoning. He compared their exclusive focus on the *gopīs* to "jumping like monkeys."

Purañjana said their intention was to simply scrutinize the activities of the *gopīs* and develop the same aspirations because this was recommended by Lord Caitanya.

Prabhupāda got even angrier. He was in no mood for being mollified. "You want to scrutinizingly study Caitanya Mahāprabhu's instructions, but why just the parts about the *gopīs*? Why don't you scrutinizingly study where Caitanya Mahāprabhu says guru more *mūrkha dekhi' karila śāsana*, that His guru found Him to be a fool and told Him he was not

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fit for anything but chanting Hare Kṛṣṇa? Why don't you scrutinize that part? First become a fool like Caitanya Mahāprabhu before jumping over like monkey!"

Purañjana tried to reassure him that they were not attempting to imitate the *gopīs'* love of Kṛṣṇa; they were simply studying the descriptions so that they could develop such desires.

Prabhupāda flushed, his top lip quivering. "First deserve, then desire! There is no question of desire unless one is actually liberated. Until that point you simply do whatever service you are given. So long as there is any pinch of material desire there is no question of desiring on the spiritual platform!"

He said the intimate *gopī-līlās* were discussed by Lord Caitanya only among His three most confidential associates—Svarūpa Dāmodara, Rāmānanda Rāya, and Śikhi Māhiti. Siddha-deha is for liberated souls—no one else.

Sulocana said that they had thought it was all right because it was in Prabhupāda's books, and they were only reading his books. Prabhupāda told them that just because a drug store has every type of drug it does not mean that one can get them without prescription. The doctor prescribes according to the disease. He said that from the beginning stages of devotional service up to the highest rasas, everything is there in his books, but they are not all to be immediately studied.

He ordered them not to hold any more meetings and to disband the "club." He directly linked this *sahajiyā* tendency to devotees meeting with the *bābājīs* in Vṛndāvana, and he strongly criticized Jagannātha dāsa (although he is not one of the study group) for even leaving his ears unblocked while the man spoke to him about so-called *siddha-deha*.

After sending them out duly chastened, Prabhupāda explained to us that this *sahajiyā* philosophy means the preaching will be finished. "So try to save them," he advised the GBC men. "In Vṛndāvana many *sahajiyās* would ask, 'Oh Svāmīji, why are you bothering to preach? Why not just be content to stay in Vṛndāvana and do your bhajana?'"

... In the late evening, Prabhupāda relaxed on his bed in the semi-darkness with me standing by his side massaging his legs. Prabhupāda's mind turned to the morning's confrontation with the *gopī-bhāva* study group. He talked a little of the perversions of the bogus *bābājīs* in Vṛndāvana who in the name of *siddha-deha*, dress up as the *gopīs* and Kṛṣṇa in order to enjoy illicit sex life. He chuckled and asked, "So? They are wearing *sārīs*?" He was asking about our men. Although he said it in a light manner, it made me realize just how dangerous this attitude is if left unchecked. (TD 2-5: Los Angeles)

Going out in the car for his morning walk Prabhupāda gave further warnings to Tamal Krishna and Rāmeśvara Mahārājas on the dangers of the *sahajiyā* tendency spreading in ISKCON. Tamal Krishna is returning to New York a little early because he is concerned

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that it might be spreading there also. Pradyumna prabhu's ongoing investigation has discovered that the gopī-bhāva group have been transmitting their ideas to other temple communities by some sort of unofficial newsletter.

Tamal Krishna told Prabhupāda that one of the symptoms he has noticed about these people is that they don't go out on saṅkīrtana.

As soon as he said that Śrīla Prabhupāda cut in. "Then everything will be finished. Preaching will be finished. In this saḥajiyā party, then preaching will be finished." Declaring the siddha-praṇālī process as nonsense, Prabhupāda told us where the whole thing was coming from. "They have learned it from these Rādhā-kuṇḍa bābājīs."

"From Rādhā-kuṇḍa bābājīs?" Tamal Krishna asked.

"Bābājīs, yes," Prabhupāda reasserted. "After all, they're fool, rascals, so whatever they say..."

Rāmeśvara said he felt that the danger lay in their use of Prabhupāda's own books for authority. But Prabhupāda told him it was all right that they are taking some authority, the problem is that they are not taking all the instructions in his books. "That I've already explained. Why these rascals do not take the lessons of Caitanya Mahāprabhu that we are all rascals, fools? No. That they will not take. They'll take the Rādhārāṇī's bhāva. What Caitanya Mahāprabhu is teaching by His practical life, that we have to take."

Rāmeśvara repeated one of the statements from their newsletter. "Regarding service in a reverential mood; so they have found some quote, that reverential devotional service is an impediment toward developing pure love."

Tamal Krishna added another. "They quote that regulative principles are a hindrance on the path. There's a statement somewhere in one of your books that when one attains the highest platform..."

"Then where is that highest platform?" Prabhupāda interrupted.

"One must go through stages," Rāmeśvara said. "You gave the example of trying to get an M.A. degree."

"Yes," Prabhupāda agreed. "One has to come to that highest stage. It is not forbidden. That may be ideal, but not for the neophytes. One who does not know ABCD, what he will know about M.A. degrees? That they do not know. They think that they have already passed M.A. degree. That is their fault."

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Tamal Krishna Mahārāja brought up another item from the newsletter. "There's another statement, I saw them, where it says, it's a quote, that you can treat Kṛṣṇa as your lover and Kṛṣṇa will reciprocate."

"And they underlined the two words 'you can' treat Kṛṣṇa as your lover," I added. "In this way they're taking your quotes out of context."

"This is one of the main ideas in their philosophy, that the living entity can desire to have any relationship he wants with Kṛṣṇa," Rāmeśvara said.

"That's all right," Prabhupāda told us, "he can desire. I already explained: first deserve, then desire. You are rascal, how you can desire? You have no qualification, you desire to be High Court judge. What is this nonsense?"

Rāmeśvara was keen to get Śrīla Prabhupāda's response to every possible argument. "But then they have an answer."

Prabhupāda obliged him. "What is that answer?"

"Let me just try it anyway, to keep my mind thinking..."

"How you can try it?" Prabhupāda challenged. "First of all, be qualified, a big lawyer, then you become High Court judge. Where is that qualification? You are after illicit sex and biḍi, and you want to be associated with the gopīs."

"They say that 'In ISKCON, we do not...'"

"Let them say all nonsense," Prabhupāda replied. "They are disqualified. Sahajiyā bābājīs, that's all."

Tamal Krishna put their number at about fifty, just in Los Angeles alone, split fairly evenly between the women's group and the men's.

Speaking from my own experience with Sulocana and from other information heard over the last few days, I told Prabhupāda they weren't content to keep it to themselves. "The thing is that they're going around and they're soliciting for people to come and join their group, and then immediately they come, they take them into all the details of the gopīs with Kṛṣṇa."

"Then let them... Unless they follow the regulative principles, there is no place for that in the temple. Let them go out," Prabhupāda said.

When Rāmeśvara said he thought they were following the principles, Tamal Krishna Mahārāja presented evidence to the contrary. He said the leader of the women's group was known to have had an abortion, even after she became a devotee.

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This news stretched even Prabhupāda's credulity. "That is their fault. They want to utilize the love affairs of Kṛṣṇa and gopīs for their debauchery. That is a support for their debauchery. That is sahaiyā."

"That's the meaning of sahaiyā. So that's on their minds," Tamal Krishna said.

"Yes," Prabhupāda said. "We are restricting, 'No illicit sex.' They will put that 'Here is illicit sex between the gopīs and Kṛṣṇa.'"

Prabhupāda knows full well how the cheating propensity acts within the realm of devotional service. He confirmed it would act as a justification for breaking the regulative principles. When I postulated that their mentality was one of impatience, not wanting to go through the gradual process of sādhana-bhakti but rather immediately jumping to the highest perfection, Prabhupāda agreed. "That is the danger. But if they at once go to rāsa-līlā, because they are not trained up neither they are liberated, they'll think this rāsa-līlā is just like our young boys, young girls mix together, have sex like that. So it is supported our... 'Why should we restrict to no illicit sex, no this, no rules and regulations? We shall do all nonsense.' That's all. And become a gopī. It is very good to aspire to become High Court judge, but how you can become High Court judge without qualification? That they are not thinking. They have no qualification, they have illicit sex, pregnant, going to abortion and they're High Court judge."

What he had to say next was really telling. He saw serious consequences for the progress of the movement unless it was stopped. "Anyway, if we give indulgence to these people, then this preaching work will be hampered."

Tamal Krishna Mahārāja gave his firm assurance. "No, we're not going to do that."

"Or they should be separated," Prabhupāda continued. "Otherwise, it will be bad example, and all restrictions will be broken."

"If they don't change their mentality," Tamal nodded in agreement, "then they should live separately, do their own society."

"And they'll do that," Prabhupāda affirmed.

After saying that the sahaiyā tendency is a very easy thing to take up, he again cautioned us. The good of the Movement was more important than any individual or group of individuals. "Anyway, keep your Movement very pure. You don't mind if somebody goes away. Don't mind. But we must keep our principles pure."

Tamal Krishna recalled that Prabhupāda had once said that in the battle sometimes some men may be lost. Prabhupāda told him, "Yes, that is natural."

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After a few minutes Rāmeśvara raised another criticism they have of our Society. "Śrīla Prabhupāda, some devotees, sometimes they feel that in ISKCON we're talking so much about the business of how to spread Kṛṣṇa consciousness but we're not talking enough about Kṛṣṇa's pastimes, kṛṣṇa-kathā, they say. So that's another reason why they want to read all these pastimes."

"Then let them read," Prabhupāda said. "But why they're making pregnant and abortion? What kind of kṛṣṇa-kathā? The kṛṣṇa-kathā test is as soon as he'll get the taste, he'll lose this taste. What is this nonsense?"

"Won't it purify them? That's what they say, 'It will purify me.'"

"What you are purified?" Prabhupāda asked skeptically. "You have become, what is called, putrified, not purified. You can read; be purified. You can read. But where is your purification?"

Again he spoke from his own experience. Theirs is not a new criticism. He already had experience of this kind of mentality. "The books are there for reading. By reading, you become purified. In 1935, our Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, he went to Rādhā-kuṇḍa for Kārtika-vrata. So at that time he was reading Upaniṣads. So first of all, these bābājīs they were coming. Bhaktisiddhānta Sarasvatī had come at Rādhā-kuṇḍa. He's giving some class. So they used to come. But as soon as they saw that he was reading Upaniṣads, they stopped coming. They saw: 'They are jñānīs, they are not bhaktas.'"

"What did they want to hear?" Tamal Krishna asked. "Daśama-skandha?"

"Like that. So Prabhupāda condemned them that 'They are not living in Rādhā-kuṇḍa. They're living in Nara-kuṇḍa [hell].' I heard it, 'They're living in Nara-kuṇḍa.'"

"So our men who go to Rādhā-kuṇḍa and live there..." Tamal ventured.

"Yes," Prabhupāda said.

What he saw in 1935 he experienced again in the 1960s, when as a resident of Vṛndāvana's Rādhā-Dāmodara temple he made plans to go abroad to fulfill his spiritual master's order. As we traveled back to the temple in the car he repeated what he said two days ago. "Before coming to the USA, many sahaiyās they requested me, 'Sir, why you are going? You are in Vṛndāvana, continue your bhajana. What is the use of preaching?' They advised me like that."

"They don't believe in Lord Caitanya, these sahaiyās in Vṛndāvana?" Rāmeśvara asked.

"Mostly," Prabhupāda said, agreeing. "They have no knowledge. Material. Prākṛta-sahaiyā. Their real name is prākṛta. Their thoughts are on this material platform. Just as

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they are preferring this conjugal love because here the sex is prominent. They are thinking that is the highest stage. What is the lowest stage here, they're taking that as the highest stage. Of course, in the spiritual world there is such thing, but as Kṛṣṇa has many other līlās, why they are not attracted to other līlās?"

"They don't want to be limited," Rāmeśvara said. "They think that Kṛṣṇa is the kṛṣṇas tu bhagavān svayam. So why..."

"That is good. That is always true, but Kṛṣṇa says, manu-yāṇām sahasreṣu kaścid yatati siddhaye/ yatatām api siddhānām kaścin mām vetti tattvataḥ. How you have understood Kṛṣṇa? Kṛṣṇa says, 'Out of many millions of people, one becomes siddha, and out of many millions of siddhas, hardly one can understand Me.' So how you have understood Kṛṣṇa so easily, within two years? What you have understood Kṛṣṇa, that is materially understood. You do not know what is Kṛṣṇa. That is prākṛta-sahajiyā. 'Oh, we have understood. Kṛṣṇa was a playboy, dancing with His girls. Bas, we have understood.'"

Rāmeśvara continued to paraphrase their arguments. "If I follow the regulative principles and go on hearing about rāsa-līlā, then I'll be purified."

Prabhupāda gave the counterpoints. "You say that; in the śāstra does not say. śāstra says that after you have studied all the nine cantos of Bhāgavatam then enter into the tenth. Sahajiyā means they take very easily. 'Everything is all right. Now I am perfect.' Kṛṣṇa says, 'To understand Me, it will take millions of years.' And they understand Kṛṣṇa immediately. That is called prākṛta-sahajiyā."

"Kṛṣṇa's incarnation is to attract the living entities to Kṛṣṇa. So let me read about rāsa-līlā, because I'm feeling some attraction," Rāmeśvara said.

"Then why not Kurukṣetra līlā?" Prabhupāda said. "Kṛṣṇa's līlā is the same, absolute. You are attracted to rāsa-līlā means you have got sex desire. That's all. And actually, what you said, that one girl?"

"He said one girl, she killed her baby," Rāmeśvara answered.

"This is their business. This rāsa-līlā is for the person who is completely purified. When one is impure, he should not think of. That is stated in the Bhāgavatam."

"In this they have misunderstood your Kṛṣṇa book," Rāmeśvara told him.

"They must have misunderstood," Prabhupāda said. "They are all rascals."

Prabhupāda told his GBCs that they must try to rectify the situation and save the devotees involved. "Otherwise, they are finished." (TD 2-5: Los Angeles)

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While replying to his mail during his noon massage Prabhupāda also dictated a letter to Nitāi dāsa in Vṛndāvana. The more he hears about the sahajiyā group, the less he likes it and the more concerned he becomes. He has traced the roots of it back to Vṛndāvana, is actively stopping it before it develops into something more serious. "I have received information that some of our devotees are mixing with the babajis in Vrindaban. This has produced so many problems amongst our men and women who visit Vrindaban. Here in Los Angeles, we have found that there is a group of about 40 devotees who privately meet to discuss the intimate pastimes artificially thinking that they can enter into the understanding of the gopis prematurely. This will create havoc in our society, and the result will be that if this is allowed to go on, our preaching work will be greatly hampered. This premature desire to understand the lila of Krishna is due to mundane sex-life desire as we have seen amongst many of the babajis and sahajiyas in Vrindaban. Our Jagganath das came back from Vrindaban asking me that he had heard some babaji speaking about siddha-deha and he also was listening to these babajis. So I want this immediately stopped. If it continues, this mixing with the babajis, then it will mean spoiling. In many cases, these babajis keep 2 or 3 women. Asatsanga tyagi. Their association is to be avoided and prohibited amongst all of our devotees who visit Vrindaban." (TD 2-5: Los Angeles)

As part of his investigation, Pradyumna has obtained a letter authored by the women who was prominent in the gopī-bhāva group. She wrote it to a friend, and began by describing the activities of the group. She said that she was hoping to start "a movement within the Movement" and how she was "experiencing the ecstasy of Rādhā for Kṛṣṇa." After these extraordinary statements, in the next paragraph she asks her friend, "Did you hear about my relationship with..." and names a man who she is not married to. It is another strong indicator of the danger to our Movement if this mentality is spread. As Prabhupāda said, if it catches on, all the preaching will be stopped. (TD 2-5: Los Angeles)

L. Interested in *siddha-praṇālī*

Devotee (1): Śrīla Prabhupāda, when one returns to his *svarūpa*, his natural form, how does...

Prabhupāda: First of all, *anartha-nivṛtti*. You are accustomed to so many bad habits. First of all try to rectify it, then talk of *svarūpa*. Where is your *svarūpa*? Simply wasting time. A man is diseased, he's thinking, "When I shall be cured I shall eat, go to this hotel, I shall eat like this." First of all cure, then talk of eating this and that. *Svarūpa*, when you are cured, that is *svarūpa*. So long you are not cured, what is the use of talking *svarūpa*? First business is cure yourself. *Anartha-nivṛtti*, that is *anartha-nivṛtti*. Then *svarūpa* will come. That is the *bābājīs*. In Vṛndāvana, you have seen? *Siddha-praṇālī*.

Pradyumna: Ah, *siddha-praṇālī*, *siddha-deha*?

Prabhupāda: They are smoking and having illicit sex with one dozen women—*svarūpa*. Rascal. This is called *sahajiyā*, a rascal. Condemned. Where is your *svarūpa*? Don't talk unnecessarily. First of all come to *svarūpa*, then talk of *svarūpa*.

Devotee: So our motivation should be to get free from birth, disease, old age and death.

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Prabhupāda: That is already explained. But you must be determined how to execute devotional service. Without determined devotional service, how we can attain that position? So what is the use of talking utopian? First business is *anartha-nivṛttiḥ syāt*. *Ādau śraddhā tathaḥ sādhu-saṅgo 'tha bhajana-kriyā tato anartha-nivṛttiḥ syāt*. You adopt this means that you have got full faith that “Kṛṣṇa consciousness will save me.” Then you live with devotees who are similarly determined. Then you execute devotional service. Then *anartha-nivṛttiḥ syāt*, you'll be free from all these.... These are the stages. There is.... Up to *anartha-nivṛtti*, you have to struggle very hard with determination, and then automatically everything will come. *Tato niṣṭhā tato rucis tataḥ, athāsaktis tato bhāvaḥ*. So before *svarūpa, anartha-nivṛtti*, don't expect all these. Read.

Pradyumna:

*śanaiḥ śanair uparamed
buddhyā dhṛti-gṛhītayā
ātma-saṁsthāṁ manaḥ kṛtvā
na kiñcid aṅgī cintayet*

Prabhupāda: This is practice.

Pradyumna: “Gradually, step by step, with full conviction, one should become situated in trance by means of intelligence, and thus the mind should be fixed on the self alone and should think of nothing else.” Purport: “By proper conviction and intelligence one should gradually cease sense activities. This is called *pratyāhāra*. The mind, being controlled by conviction, meditation, and cessation of the senses, should be situated in trance, or *samādhi*. At that time there is no longer any danger of becoming engaged in the material conception of life. In other words, although one is involved with matter, as long as the material body exists, one should not think about sense gratification. One should think of no pleasure aside from the pleasure of the Supreme Self. This state is easily attained by directly practicing Kṛṣṇa consciousness.”

Kulādri: Śrīla Prabhupāda, before you said the patient has no intelligence.

Prabhupāda: Therefore he requires spiritual master's guidance. Because he is rascal. What is the use of accepting a spiritual master? If you want to be cured independently, what is the use of calling a physician, consulting a physician? You do it yourself. (pause) Whether our cows are left now? We don't find cows.

Kulādri: They are at Govindajī temple. They are at the, where we will build Govindajī, at the main farm, Bahulavana, for Rādhā-Vṛndāvanacandra, and some at Vṛndāvana. In Vṛndāvana they are kept free to roam around, but at our farm in Bahulavana they have to be in pastures.

Prabhupāda: Last time I saw some cows here.

Kulādri: Yes, this pasture.

Prabhupāda: Still there?

Kulādri: No.

Nectar of Instruction (*Upadeśāmṛta*) Verse 11

Devotee (4): This pasture is through now, is it not? For a while. This pasture is through for a while, it must grow back. They are on another pasture.

Kulādrī: Today we had three calves born, all female heifers.

Prabhupāda: Yes, go on.

Devotee (4): The difficulty is that we cannot understand, we cannot feel what pleases Kṛṣṇa now, yet we can feel what pleases us, and that is the difficulty?

Prabhupāda: You have no feeling, that everyone knows. Therefore you have to carry out the order of spiritual master, that's all.

Devotee (1) : If we try to please Kṛṣṇa with all of our service and activities, that automatically brings pleasure to the self?

Prabhupāda: You cannot please Kṛṣṇa directly. You please your spiritual master, Kṛṣṇa will be pleased. If you want to please directly Kṛṣṇa, that is not possible. That is concoction. You cannot please. *Yasya prasādād bhagavat-prasādaḥ*. You have to please your spiritual master, then Kṛṣṇa will be pleased. Don't jump. *Guru-mukha-padma-vākya, cittete koriyā aikya*. What is that song you daily sing? What is that?

Pradyumna: By the words of the spiritual master our mind becomes conclusive from...

Prabhupāda: *Āra nā koriha mane āśā*. Don't concoct. Don't you sing daily? *Āra nā koriha mane āśā*. Don't manufacture ideas. That is dangerous. Caitanya Mahāprabhu teaches by His example. *Guru more mūrkhā dekhi' karilā śāsana*. Caitanya Mahāprabhu said to Prakāśānanda Sarasvatī that "My spiritual master saw Me fool number one, so he has chastised Me, that 'Don't try to read Vedānta; chant Hare Kṛṣṇa.' So I'm doing."

(motorcycle in background) Just hear. He has come to this turn. This sound is purposefully created? (motorbike going back and forth through much of the tape)

Kulādrī: Yes, Śrīla Prabhupāda.

Prabhupāda: Just to show that he has a motorcycle? Or what is purpose?

Kulādrī: They have given us trouble sometimes.

Prabhupāda: Demons.

Kulādrī: When your palace is on the other side, they won't disturb. And we will have walls.

Prabhupāda: No, they don't like us.

Kulādrī: They are doing better than before, but still they are somewhat envious.

Prabhupāda: Everywhere this world is like that. Even the father will give trouble, Prahāda Mahārāja, what to speak of others. Demon father is giving trouble to a Vaiṣṇava son. And not grown-up son, five years old, innocent, but he's giving trouble.

Devotee (3): When we had sickness the state police became very interested in us, and today a state policeman stopped me and asked if you were here. So he seems to be paying special attention that you are here now. He's very interested.

Prabhupāda: However demon may be, they can appreciate that these are ideal characters.

Devotee (4): All these state police, they purchase *Bhagavad-gītā*.

Prabhupāda: Huh?

Devotee (4): All these state police, they purchased *Bhagavad-gītā*. (sound of motorcycle comes very close, idles) (end) (Garden Conversation, June 23, 1976, New Vrindaban)

Nectar of Instruction (*Upadeśāmṛta*) Verse 11

Jagannātha dāsa, the BBT Sanskrit editor has just returned from Vṛndāvana. This afternoon he reported to Śrīla Prabhupāda. Just a week ago Prabhupāda received news that Jagannātha and Nitāi dāsa were no longer working on his books. Jagannātha informed Prabhupāda Nitāi is now the head *pūjārī* in Vṛndāvana.

Jagannātha had a question to ask. He wanted to know whether *siddha-praṇālī* was bona fide. (Although this is a very elevated form of spiritual practice, there is a concocted initiation rite going on under the same name being given by bogus *sādhus* and *bābājīs* in the Vṛndāvana area. In it a person is told what his name and original spiritual form is in Goloka Vṛndāvana. The initiate then practices being a *gopī*, a peacock, etc., while still remaining habituated to material impulses. Thus the ritual is a mockery of the authentic process or worse.)

Prabhupāda's anger flared up at the very mention of it. He demanded to know why Jagannātha and Nitāi had been associating with the "nonsense *bābājīs* who proclaim such things." "Their *siddha-deha*," he said, "is smoking beedis and keeping three or four women. And our men are becoming polluted by such things. This is very dangerous."

Jagannātha appeared shaken by Śrīla Prabhupāda's very strong response and he agreed not to associate with such persons again. (TD 2-5: Los Angeles)

M. Lust

Harikeśa: Then you agree with me?

Jñānagamya: Yes, you are right, but you do not understand where that lust is coming from. That lust is perverted from Kṛṣṇa.

Prabhupāda: Obstinate. It is perverted reflection of love. Actually, it is... They say it is love. The *sahajiyās* in Vṛndāvana, they have got connection with woman. If you criticize them, say "Why you are connected with illicit sex?" "What is the wrong there? It is love." They say it is love.

Ātreya Ṛṣi: What is their definition of love?

Prabhupāda: Rascals, they are all... These *sahajiyās*, you'll find most of them illiterate. Not a single of them is even literate, they are so low class. Most of them they come to Vṛndāvana... Why Vṛndāvana? There are many other places. Their aim is woman and money. Just like these swamis and yogis, they come.

Ātreya Ṛṣi: To the West.

Prabhupāda: Simply the ultimate goal is women and money. You may become whatever you may become. You become a yogi, you become a *bābājī*, you become a swami, but the ultimate goal is a woman and money. That's all. I'm feeling nice here. There is open air and grass. (Morning Walk, August 12, 1976, Tehran)

Prabhupāda: Those who are after Hindi read. These professional *Bhāgavata* reader, what do they know about *Bhāgavata*? *Rāsa-līlā*, that's all. Kṛṣṇa is kissing Rādhārāṇī. *Bas*. That's all.

Nectar of Instruction (*Uṇadeśāmrta*) Verse 11

And people take it that it is a sex literature. Vivekananda has said. This rascal Vivekananda has said that Vaiṣṇava religion is sexism, because they see *sahajiyās* in Vṛndāvana and Navadvīpa. The whole thing was spoiled.

Tamāla Kṛṣṇa: So now they are finished. They actually never even began. The whole thing was a fake.

Prabhupāda: Whole Vṛndāvana is compact of *sahajiyās*. They'll... Our temple is there now. Here, this certification may be printed in a block letter, and you can, kept in our entrance of Vṛndāvana temple. People will read it. Is it not good? (Room Conversation, April 2, 1977, Bombay)

My dear Nitai das,

Please accept my blessings. I have received information that some of our devotees are mixing with the babajis in Vrindaban. This has produced so many problems amongst our men and women who visit Vrindaban. Here in Los Angeles, we have found that there is a group of about 40 devotees who privately meet to discuss the intimate pastimes artificially thinking that they can enter into the understanding of the gopis prematurely. This will create havoc in our society, and the result will be that if this is allowed to go on, our preaching work will be greatly hampered. This premature desire to understand the lila of Krishna is due to mundane sex-life desire as we have seen amongst many of the babajis and sahajiyas in Vrindaban. Our Jagannatha das came back from Vrindaban asking me that he had heard some babaji speaking about siddha-deha and he also was listening to these babajis. So I want this immediately stopped. If it continues, this mixing with the babajis, then it will mean spoiling. In many cases, these babajis keep 2 or 3 women. Asatsanga tyagi. Their association is to be avoided and prohibited amongst all of our devotees who visit Vrindaban. (Letter to: Nitai, 7 June, 1976)

N. More dangerous

Satsvarūpa: There was another letter that Yogānanda, an accomplice of his, wrote to another person in California saying that he should also come to Vṛndāvana. Nitai had found all this new secrets.

Prabhupāda: That will happen. *Sahajiyā*.

Hari-śauri: Posing himself as a big, learned man.

Prabhupāda: My Guru Mahārāja used to say, “When our men will be *sahajiyā*, he will be more dangerous.”

Satsvarūpa: Our own men.

Prabhupāda: Bhaktisiddhānta Sarasvatī Ṭhākura, he said that “When our men will be *sahajiyā*, oh, they’ll be more dangerous.” So our men are becoming, some of them, *sahajiyās*. This very word he said, that “When our men will be *sahajiyās* he’ll be more dangerous.”

Hari-śauri: Without any proper realization, on the basis of being able to read Sanskrit, they delve into all kinds of books, and then they pick fault—“Oh, this rule is not being followed. This is wrong. This is wrong.”

Nectar of Instruction (*Upadeśāmṛta*) Verse 11

Satsvarūpa: “We don’t chant sixty-four rounds, so that is very bad. We’ll never make any progress.”

Prabhupāda: *Sahajiyā*.

Hari-śauri: No faith in the spiritual master. (Room Conversation, January 24, 1977, Bhubaneswar)

Prabhupāda: These *sahajiyās* will come out of so many devotees. What can be done? From my Guru Mahārāja’s disciples, so many *sahajiyās* came. These are called *sahajiyās*. Very easily they capture thing. So my Guru Mahārāja used to say, “When my disciples will be *sahajiyā*, it will be more dangerous.” He used to say like that. Take things very easily. You know that Puruṣottama, supposed to be my Godbrother?

Ṛthu-putra: No.

Prabhupāda: You don’t know?

Ṛthu-putra: In Māyāpura?

Prabhupāda: In Vṛndāvana.

Ṛthu-putra: In Vṛndāvana. Ah, yes. Puruṣottama, yes.

Prabhupāda: He has poisoned this Nitāi.

Ṛthu-putra: Oh. Is it because we have the desire to come in contact with such persons that we contact them, like Nitāi contacting that Puruṣottama?

Prabhupāda: You may not desire, but if you are not strong, you’ll be misled by these rascals. But if we follow this instruction, Narottama dāsa Ṭhākura, *āra nā koriho mane āsā*, oh, then you become strong. Then you remain strong. Our *bhakti* line is *anyābhilāṣitā-śūnyam*. We should be completely zero of our material desires. *Anyābhilāṣitā-śūnyam*. *Śūnyam* means zero. So our classes are not held here? (Room Conversation, January 28, 1977, Bhubaneshwar)

O. Better than Māyāvādīs

Prabhupāda: Yes. So go on with fighting. We are not the Vṛndāvana *bābājīs*: “No, we are so perfect we do not go out of Vṛndāvana, and chant... Chant or not chant, we have got three dozen widows.” This is going on. *Sahajiyā*. Still they are better because they have accepted Kṛṣṇa as the Supreme Lord, than these demons. Our Guru Mahārāja said that although we condemn these *sahajiyās*, but they are better than the Māyāvādīs because they accept Kṛṣṇa as Supreme Lord. Their character is not good. But still, because they accept Kṛṣṇa as the Supreme Lord somehow or other, they are better than these Māyāvādīs.

Bhāgavata: *Sahajiyā*.

Prabhupāda: *Sahajiyā* means they have taken everything very easy. That’s all. (Room Conversation, February 3, 1977, Bhubaneshwar)

P. Only worshipping Laksmi-Narayana

Regarding your question about why we dress the Deities in very opulent fashion and not as simple cowherds boy and girl, this is an intelligent question and the answer is that according to the regulative principles we cannot worship Radha-Krishna now. Radha-

Nectar of Instruction (*Upadeśāmṛta*) Verse 11

Krishna worship is meant for persons who have already developed spontaneous love of God. In the training period we are only worshipping Laksmi-Narayana. We worship Radha-Krishna because Laksmi-Narayana is there also, but actually we do not worship Radha-Krishna with our present Deity ceremonies; we are worshipping Laksmi-Narayana. Narayana is there when Krishna is there, but actually we do not worship Radha-Krishna in Their Original Form. This is why we should worship Radha-Krishna in Their Laksmi-Narayana feature with all respect and reverence. If we deviate from this standard then we shall be *prakṛta sahaḥjiya*, or a person who takes things very cheap. We worship Laksmi-Narayana, and because Radha-Krishna includes Laksmi-Narayana, there is no necessity of installing a Laksmi-Narayana Deity. It is just like a king who is engaged in administering justice. Actually that business belongs to the justice department. But what is that justice department? It is all part of the king's energy, and the king also has the power to execute this function. (Letter to: Madhusudana, 24 January, 1969)

Q. Artificially show symptoms of an advanced devotee

So the above verse means that as soon as one will chant the name of Lord Caitanya he will feel a transcendental ecstasy. All of us should wait for this stage of life. The transcendental ecstatic symptoms certainly become manifested in a devotee's body, but they should not be exhibited amongst common men. When Lord Caitanya met Ramananda Roy, both of them felt this ecstasy by embracing one another. But as soon as Lord Caitanya saw that Ramananda Roy was in the company of some outsider brahmanas, He checked Himself. This is already described in our *Teachings of Lord Caitanya*.

The transcendental symptoms of ecstasy certainly are auspicious, but they are not for advertising to others. One should not advertise directly or indirectly that one is feeling like this. They should be checked. Otherwise one will gradually become *sahaḥjiya* or one who takes spiritual advancement as something materially manifest. Actual spiritual advancement means detachment for everything material. So our activities are nothing material. Detachment from material activities, means attachment for spiritual activities, devotional service. After all, our energy has to be utilized, so when it is materially detached it means with greater enthusiasm our spiritual activities increase. (Letter to: Makhanlal, 3 June, 1970)