

## Initiation Lecture By His Holiness Bhakti Caru Swami, ISKCON Wiesbaden 22 July 2011.



**Pictures kindly provided by Their Graces Madhavi and Hayagriva Prabhus**

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Transcription by Ramananda Raya Dasa The Following Initiation Lecture Was Given By His Holiness Bhakti Caru Swami In Hari Nama Desh, Wiesbaden, Germany, on Friday 22 July 2011.

Did everyone get a copy of Brahma-Samhita ?

We generally start an auspicious ceremony with chanting Brahma Samhita. This Brahma Samhita is a description by Lord Brahma of the spiritual sky. Actually it is nice that text 25, 26, 27 and 28 are there. This Brahma Samhita is from the fifth chapter of Brahma Samhita. Chaitanya Mahaprabhu retrieved the Brahma Samhita during the South Indian tour. He handcopied Brahma Samhita and carried it with Him. That shows how important Brahma Samhita is. The first verse of the fifth chapter of Brahma Samhita is : "Ishvara Parama Krishna Sad Cit Ananda Vighraha Anadir Adir Govindah Sarva Karana Karanam". So then, I will just go through the next four verses, 25,26,27 and 28.

It is describing that the Lord instructed Lord Brahma from within, asking him to perform austerity, tapah. And he said that by performing austerities he will achieve perfection, you will your achieve perfection. And then the Lord gave Him the gayatri-mantra and meditating on gayatri, the spiritual world was revealed in Brahma's heart. And how did Brahma see the spiritual sky? That has been described from text 29 onwards. So we will chant the verses from text 29 onwards. Did everybody get a copy?

Devotees chant Brahma Samhita together.

Sri Sri Brahma Samhita Ki Jaya !

Srila Prabhupada Ki Jaya!

Namo Om Vishnu Padaya Krishna Presthaya Bhutale  
Srimate Bhaktivedanta Swami Iti Namine  
Namas Te Sarasvate Deve Gaura Vani Pracarine  
Nirvisesha Sunyavadi Pascatya Desha Tarine  
Sri Krishna Chaitanya Prabhu Nityananda  
Sri Advaita Gadadhara Gaura Bhakta Vrinda  
Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare  
Kadacit Kalindi-tata-vipina-sangitaka-ravo  
Mudabhiri-nari-vadana-kamalasvada-madhupaha  
Rama-shambhu-brahmamara-pati-ganesharcita-pado

Jagannathah Svami Nayana-patha-gami Bhavatu Me  
Jagannathah Svami Nayana-patha-gami Bhavatu Me  
Sri Sri Jagannatha, Baladeva, Subhadra Maharani Ki Jaya!  
Jaya Sri Sri Guru Parampara Ki Jaya !  
Jaya Sri Sri Sat Gosvami Ki Jaya !  
Gaura Premanandi !  
Hari Hari Haribol!  
Hare Krishna

So, today we are going to hold an initiation ceremony. So, initiation ceremony indicates or literally means the beginning of one's spiritual life. The beginning of spiritual life actually involves getting the mantra. Mantras were normally kept as a secret. They are very powerful and therefore are not kept in common custody. At the time of initiation, the guru used to give the mantra to the qualified candidate, accepting him as a disciple. But now Chaitanya Mahaprabhu made not only the mantra but the maha-mantra public. He made the maha-mantra available to anyone and everyone. What to speak of receiving the mantra at the time of initiation, now in Iskcon to qualify for receiving initiation one has to chant the mantra sixteen rounds. That is because Sri Chaitanya Mahaprabhu made the Maha-mantra available to anyone and everyone.

So, we can see that one does not need initiation to get the mantra now. Then the question is what is the need for initiation? Actually it has been mentioned in Chaitanya Charitamrita, that this Hare Krishna mantra does not depend on the formality or vidhi, the regulation of receiving mantra or purascarya, the process of purification. Rather by chanting the mantra one becomes purified. So much so that even a chandala, the lowest of mankind can become purified and delivered from material bondage. So, that is the power of the Hare Krishna mantra.

Then why there is the conformality, in one hand it says that the Hare Krishna maha-mantra does not depend on diksha and purascarya, initiation and the process of purification. So yes, one aspect of diksha is receiving mantra but there is an other aspect of diksha, that is surrender.

Chaitanya Charitamrita is describing that :

Diksha Kale Sisya Kale Aatma Samarpan  
Sei Kale Krishna Tare Kare Atma Syam

At the time of initiation the disciple surrenders himself unto the spiritual master.

Surrender, surrendering of the soul, surrender of himself. At that time Krishna accepts him. So although for the sake of mantra there is no need of initiation, But initiation is necessary to formally surrender. Through initiation one surrenders to the representative of Krishna and the spiritual master. And at that time Krishna accepts him.

So, here we have two candidates: Bhakta Feder and Bhaktin Natasha. Are you ready to surrender? Yes. What percentage ? He took it from you (Mother Dina Sarana)... Only nine ? Neunzig (ninety) Guru Maharaja : besser ist neunundneunzig (ninety nine). Actually what he meant is not nine but ninety nine. The besser ist neunundneunzig. Mother Dina Sarana sets the right example : one hundred percent.

Once again, what percentage ? One hundred percent. Guru Maharaja : it will be difficult but set the goal (laughter). Set the goal, one hundred percent because that is the goal.

Remember at the time of death it has to be one hundred percent. At the time of death. Because death can come at any moment. Can you say for how many years you are going to last, you are going to live ? Death may come at any time. When death comes, what will you do ? Feder ? Chanting Hare Krishna. That means you have to remember Krishna. Guru Maharaja : Or will you think of Natasha or Damodara (his son)? Yes, that is the goal of life.

At the time of death, no more attachment. All material attachments are left behind. And when we are alive we have to practise that.

Another question here comes to my mind. You want to take initiation from me, but how often we will meet? I think I came to Germany after four years? The Prabhupada installation was? Five years, okey, yes, five years. So, if I come after five years, what will you do for those five years? The question naturally arises, then Maharaja, why are you giving initiation?

Well, although I try to discourage devotees who are not in close contact with me, to take initiation from me, but like in your case you are just insisting that you want to take initiation from me. So, I had to agree.

I agreed with one confidence. That Iskcon is there to take care of you. And I am giving you initiation on behalf of Iskcon, on behalf of Prabhupada. When you came to Iskcon, you came to Srila Prabhupada. What attracted you to Iskcon? Question (for their translator): what attracted them to Iskcon ? ... Yes, but how they get to know about that? ... Those devotees, what did they give you? Did they give you Prabhupada's books? Actually what attracted you to spiritual life is Srila Prabhupada. The devotees you met, they are Prabhupada's devotees, Iskcon devotees means Prabhupada's devotees. The books that you read are Prabhupada's books. You are being sheltered by Prabhupada's arrangement, in the form of Iskcon.

So, the point is, initially you came to Krishna Consciousness being attracted by Srila Prabhupada and his arrangement. And I came in the scene much later. And then you decided to accept me as your Guru. Then what is my duty as your Guru? To connect you to Srila Prabhupada.

The point is: "Always try to remember that Srila Prabhupada is your main spiritual shelter. And Guru's business is meant to be your transparent via-medium. And generally the Guru acts as a transparent via-medium between the disciple and Krishna. But here I am acting as a transparent via-medium between you all and Srila Prabhupada. And you stay fixed up in Iskcon. Because, you see, you will hardly have my association. What is going to happen to your spiritual life, if you are simply depending upon me? But if you are properly situated in Iskcon, then your spiritual life will be safe. Is it clear ? Do you want to make spiritual advancement? Then become nicely situated within Iskcon.

And I am simply a representative of Iskcon. As a spiritual master my role is to represent Iskcon. Today I am giving initiation because Iskcon has approved me, because Iskcon has authorized me. Tomorrow if Iskcon says: "you stop giving initiation", then I have to stop giving initiation. That clearly indicates I am not giving initiation on my own capacity. I am giving initiation on the authority of Iskcon. This is the point about surrender. Surrender to Iskcon. Because Iskcon is Prabhupada's divine arrangement to spread Krishna Consciousness all over the world for ten thousand years to come. That arrangement is Prabhupada's arrangement, Chaitanya Mahaprabhus arrangement. Become a very, very dedicated part of this wonderful arrangement by Srila Prabhupada. And your commitment to Srila Prabhupada will be shown by how sincerely you are practising the process. What is the process? The process is to chant at least sixteen rounds every day. So, you are ready to take the vow? You are ready to chant sixteen rounds every day? Throughout your life and no deviation, and no blooming, no leaving the movement? And also follow the four regulative principles. Become very, very fixed up on these two things. Follow the four regulative principles very strictly. Chant sixteen rounds minimum. And read Prabhupada's books every day. Why is reading Srila Prabhupada's books so important? When you read Prabhupada's books, Prabhupada is guiding you. And Prabhupada's vani is manifest in his books. Did you ever try this? You have any difficulty, you are in a difficult situation and you just opened Prabhupada's books to direct you as if Prabhupada is directing you. giving you

the answer. Prabhupada is still here in the form of his vani. Prabhupada's vani is manifest in the form of his books

Okey, you will chant sixteen rounds of the maha-mantra every day ? What is the Hare Krishna mantra? The Hare Krishna mantra is Krishna Himself. What is the manifestation of the Deity from? The manifestation of the Deity is from the earth. (Madhavi, take care of them) Right? So, manifestation of Krishna in the form of earth. You know about the five elements ? What are the five elements? Five elements are water, fire, earth, air, ether. Now, Krishna manifest Himself also in ether. What is that ether manifestation of of Krishna ? From ether comes what? From ether comes sound. So through ether Krishna manifested in the form of Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare. So this Hare Krishna mantra is Krishna Himself. But there are offenses to the maha-mantra. There are ten offenses. And if those offenses are there, then Krishna does not manifest. You know about the ten offenses ?

Feder, what is the first offense ? Feder... (to translator) You don't have to repeat, you can simply say : Yes, that's right.

What is the second offense, Natasha ?

What is the third offense, Feder ? Third offense ? ... No, third offense is to disobey the instructions of the spiritual master.

Fourth offense? Natasha? ... He just mentioned it. He got the fourth offense mixed up with the third. Okey? okey... (laughter)

Okey, Feder, fifth offense ? You are feeling nervous? Okey, let's see what according to your calculation

Fifth offense. What is the fifth offense ?

Okey, close.

Sixth offense, Natasha? Okey, memorise them properly, yes?

Seventh offense, Feder?

Seventh offense is to commit sinful activities on the strength of the chanting. So, now he remembers?

Eight offense, Natasha? Karma kanda... (Guru Maharaja Laughs) Okey.

Ninth offense, Feder? You just said it. "To instruct the glories of the Holy Name to a faithless person. And tenth offense, Natasha?

To maintain material attachments.

And it is also an offense to chant inattentively.

Okey, memorize these ten offenses very nicely. I should have told you this yesterday.

Because it is important to protect yourself from committing these offenses against the Holy Name.

Okey, now you can sit here and do the acaman and somebody, some initiated devotees can put on their beads... Ramananda, you can put it on. Or, let Namamrita put it on Feder...

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna. So, now we will do acaman. Achaman means cleansing the vocal channel.

So, you have achaman cups. So, you take water in your hand and wash it, both hands.

First right hand, take, okey... Then you take some water on your palm and drink it from the base of your palm, saying Om Sri Keshavaya Namah. Okey, wash your hand. Then take

water again and drink it by saying , then say Om Sri Narayana Namah. Then take it again and drink it again and say Om Sri Narayana Namah. Then wash your hands and say after me:

Om apavitra pavitra va sarvah vastan  
yasmared pundarikaksam apandarah suchih  
Sri Vishnu Sri Vishnu Sri Vishnu

This mantra means : whether one is impure or pure, in whatever condition one may be in, when one remembers the lotus eyed Supreme Personality of Krishna. So, you understood what is the best way to get purified ? Feder ? But what did the mantra say ? The mantra said that whether one is pure or impure, externally or internally, if he remembers Krishna, one becomes purified. Right? Therefore always remember Krishna.

So, now you can come, both of you. So, Feder, what are the four regulative principles ? .. So, you take a vow to follow the four regulative principles? Yes? Okey. And how many rounds will you chant a day ? Minimum sixteen rounds. Okey, and also I will request you to take a vow to never, ever leave Iskcon which is the shelter of Srila Prabhupada.

On behalf of Srila Prabhupada I give you your spiritual name, Parama Karuna Dasa, which means the servant of the All Merciful Supreme Personality Of Godhead, Krishna. And how many rounds of the Hare Krishna Mantra you will chant.

Natasha, what are the four regulative principles ? And you take a vow to follow these four regulative principles? And how many rounds of this Hare Krishna mantra you will chant? So, your name on behalf of Srila Prabhupada I am giving as Nama Chintamani dasi, which means the Holy Name Which is the Fulfiller of all desires. Hare Krishna. Now you offer obeisances to Srila Prabhupada, the Deities and the devotees. Offer obeisances to Mother Dina Santara as the GBC of this zone.

Dina Santara Mataji starts singing kirtan.

Those who want to offer, we can have some grains. Put some ghee in it and mix it.

When you are offering, don't touch your offering...

So, everyone is ready to make their offering? Repeat after me, and when I say at the end of the mantra swaha, three times, you offer the grains. The understanding is that this fire is Krishna's tongue and through this Krishna is going to accept your offering.

Om Ajnana-timirandhasya Jnananjana-salakaya  
Caksur Unmilitam Yena Tasmai Sri-gurave Namah  
Sri Chaitanya Mano Bhistam Stapitham Yena Bhutale  
Svayam Rupa Kada Mahyam Dadati Sva Padantikam  
Vande Ham Sri Guru Sri Yuta Pada Kamalam Sri Gurun Vaishnavams Ca  
Sri Rupam Sagrajatam Saha Gana Raghunatan Vitams Ca  
Sri Radha Krishna Padan Saha Gana Lalita Sri Vishakanvitams Ca  
Svaha, svaha, svaha  
Vanacha Kalapas Tarubhyas Ca Kripa Sindhubya Eva Ca  
Patitanam Pavanebhyo Vaishnavebhyo Namoh Namah  
Svaha, Svaha, svaha  
Namoh Om Vishnu Padaya Krishna Presthaya Bhutale  
Srimate Bhaktivedanta Swami Iti Namine  
Svaha, svaha, svaha  
Namaste Sarasvati Deve Gaura Vani Pracharine  
Nirvishesha Sunyavadi Paschactya Desha Tarine  
Svaha, svaha, svaha  
Namoh om vishnu-padaya Krishna-presthaya bhutale srimate bhaktisiddhanta-sarasvatiti  
namine  
Svaha, svaha, svaha

Sri-varsabhanavi-devi-dayitaya krpabdhaye  
Krsna-sambandha-vijnana-dayine prabhava namah  
Namaste gaura-vani sri-murtaye dina-tarine. Rupanuga-viruddha'pasiddhanta-dhvanta-  
harine.  
Madhuryojjvala-premadhya-sri-rupanuga-bhaktida-  
Sri-gaura-karuna-sakti-vigrahaya namo'stu te  
Svaha, svaha, svaha  
Namō Gaura-kishoraya Sakshad vairagya-murtaye  
vipralambha-rasambhodhe padambujaya te namah  
Svaha, svaha, svaha  
Namō Bhaktivinodaya Saccidananda Namine  
Gaura Shakti Svarupaya Rupanuga Varaya Te.  
Svaha, svaha, svaha  
Gauravir Bhava Bhumestam Nirdestha Sachana Priya  
Vaishnava Sarvabhauma Sri Jagannathaya Te Namah  
Svaha, svaha, svaha  
Vanča Kalapah Tarubhyas Ca Kripa Sindhubya Eva Ca  
Patitanam Pavanebhyo Vaishnavebhyo Namō Namah  
Svaha, svaha, svaha  
Panchatattvam Krishnam Bhakta Rupa Svarupakam  
Bhaktavataram Bhaktakyam Namami Bhakta Shaktikam  
Svaha, svaha, svaha  
Namō Mahah Vadanyaya Krishna Prema Pradayate  
Krishnaya Krishna Chaitanya Gaura Tuishe Namah  
Svaha, svaha, svaha  
He Krishna Karuna Sindhu Dina Bandhu Jagat Pate  
Gopesha Gopika Kantha Radhakanta Namastu Te  
Svaha, svaha, svaha  
Jayatam Suratau Pangor Mama manda-mater Gatih  
Mat-sarvasva-padambhojau Radha-madana-mohanau  
Svaha, svaha, svaha  
Divyad-vandaranya-kalpa-drumdhau Srimad-ratnagara-simhasana-sthau  
Srēmad-radha-Srila-Govinda-devau Prenohalibhiu Sevyamanau Smarami  
Svaha, svaha, svaha  
Sriman Rasarasambhir Vamsivasa Tatat Sritah  
Karshan venur Svanair Gopir Gopinatha Sriyeh Stu Nah  
Svaha, svaha, svaha  
Tapta Kanchana Gaurangi Radhe Vrindavaneshvari  
Vrishabanu Sute Devi Prana Mami Hari Priye  
Svaha, svaha, svaha  
Sri Krishna Chaitanya Prabhu Nityananda Sri Advaita  
Gadadhara Srivasadi Gaura Bhakta Vrinda  
Svaha, svaha, svaha  
Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare  
Svaha, svaha, svaha  
Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare  
Svaha, svaha, svaha  
Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Svaha, svaha, svaha

After you say the mantra, you place the banana in the fire. All this while, when you were offering the grains, you were offering what you have. Now when offering the banana, you will offering yourself to Krishna. Ready for that, ready to offer your self in the fire ?

Namo Brahmanya Devaya

Go Brahmana Hitaya Ca

Jagad Hitaya Krishnaya

Govindaya Namoh Namah

Kirtan : Devotees walk around the fire chant kirtan.

End of the ceremony.