



OCEAN OF NECTAR ISSUE 271

EMAGAZINE FOR EVERY EKADASI (UTPANNA EKADASI)

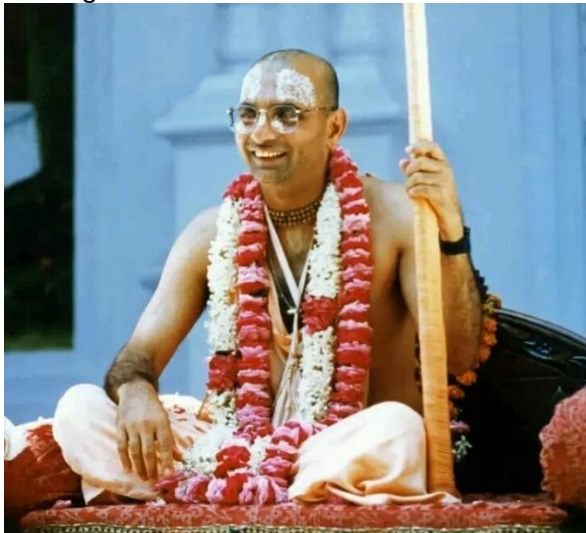
[15 NOVEMBER 2025]

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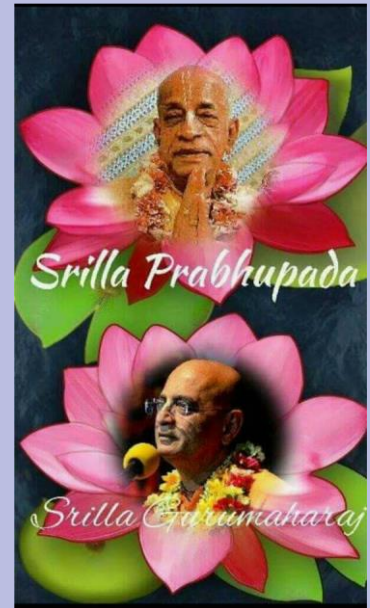
EMAGAZINE FOR EVERY EKADASI (UTPANNA EKADASI)

1. MY SANYAS ASHRAM STARTED IN A QUITE A SIMPLE BUT COLOURFUL WAY

Snana yatra bears a very important significance in my life because on this day, Srila Prabhupada gave me sanyas in Vrindavan in 1977. During the Gaurapurnima Srila Prabhupada gave me first and second initiation and on the snana yatra day in 1977 Srila Prabhupada gave me sanyas. 1977 to 2007 is thirty years so it is going to be my 30th year of sanyas. After Srila Prabhupada gave me sanyas not only did the devotees treat me differently, Srila Prabhupada also treated me in a somewhat different way. He used to call me Maharaja. Whenever he used to call me Maharaja it sounded so funny as if Srila Prabhupada was joking with me and sometimes, he would literally call me in a joking way and to others he would also address me as our Bhakti Charu Swami or our Bhakti Charu Maharaja. My service was still the same, I was with Srila Prabhupada all the time taking care of all his needs, giving him medicine, cooking for him. Whenever he needed something, I was always waiting to cater to those needs.



One day I was sitting with Srila Prabhupada and I asked him, "Srila Prabhupada, why we do not follow the four stages of sanyas as it has been prescribed in the scriptures?" Those four stages are Kutichak, Vahudak, Paribrajakacharya, and the Paramhansa. Kutichak is when one takes sanyas but stays close to his house and his family members bring him Prasad and his other necessities. He then moves on to Vahudak where he does not depend on his family members to provide, he just begs and takes care of his needs. He then begins to travel especially to the places of pilgrimage, the Paribrajakacharya stage. Finally, when he attains his spiritual perfection and becomes situated on the transcendental platform of suddhasattva the he is in the Paramhansa stage. So, I just asked why we do not follow that standard. Prabhupada said that, that kind of sanyas is for attaining



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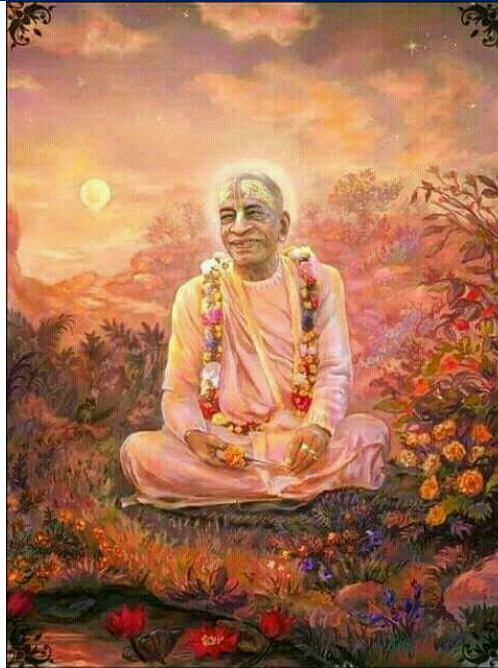
liberation. But our objective is not to attain liberation. Our objective is to develop our devotion to Krishna and propagate Krishna Consciousness and spread the Krishna Consciousness movement therefore we are not so concerned about these four different stages. Our business is to spread Krishna Consciousness and that is why our sanyas is known as tridanda sanyas. The three dandas or sticks signify that the body, mind and words have been solely dedicated in spreading Krishna Consciousness and serving his mission.

It became very clear to me what my sanyas meant. Prabhupada also pointed out that he gave me sanyas with an objective that I commit myself completely, offer my body, my mind and my words in spreading and preaching Krishna Consciousness. In that way I felt very fortunate that I could ask Srila Prabhupada directly and get instructions so clearly from him. My sanyas ashram started in a quite a simple but colourful way because I was a very new devotee, just a few months in the movement and everywhere it became kind of a topic of discussion that how Prabhupada gave me sanyas. I started to receive letters from devotees, those who were close to me and knew me, how they were delighted to hear that Prabhupada gave me sanyas. They were all very excited and thrilled that Srila Prabhupada just picked me up and allowed me to serve him in such an intimate way which was the most important service at that time. Devotees were dying what to speak of serving Srila Prabhupada directly, they were dying to have even a few minutes of Srila Prabhupada's association, just to be around Srila Prabhupada for a few minutes. Devotees came from all over the world to Vrindavan at that time and not many of them could get access to Srila Prabhupada's room. Tamal Krishna Maharaja was very particular about who could come to Srila Prabhupada's room. Different devotees used to have their turn to sing the Hare Krishna Maha Mantra in Prabhupada's room. This is how the devotees used to get a chance to be in Prabhupada's room but hardly anyone got to speak to Srila Prabhupada what to speak of getting personal instructions in this way.

There were so many personal instructions that I received from Srila Prabhupada for which I feel very fortunate. One day, it was Bombay, Srila Prabhupada started to speak, he said, "People think that Krishna's pastimes with the Gopis were immoral." The moralists especially do not even want to delve in Krishna's Vrindavan pastimes thinking that those pastimes are immoral. Prabhupada explained if Krishna's pastimes with the Gopis are immoral then why should Sukadeva Goswami who was a bramachari and did not have anything to do with his family even right after his birth he walked away from his family, his father and mother, considering that that would become sort of an entanglement for him. Why Sukadeva Goswami so elaborately spoke about Krishna's pastimes with the Gopis of Vrindavan. The Prabhupada started to explain that Krishna's dealings with the Gopis are not immoral but imitation of Krishna's dealings with the Gopis is immoral. He then explained that these pastimes of Krishna in Vrindavan is the highest spiritual activities. When we see the reflection in the material nature, the highest appears to be the lowest. That is why when somebody, some mortal living entity tries to have relationship with some unmarried girl or somebody else's wife, yes, that is immoral. The consideration of morality or immorality does not at all arise in Krishna's case because whatever Krishna does is absolutely moral because He is the Supreme Personality of Godhead, the Supreme Proprietor. When a proprietor enjoys the things that He possesses that cannot be immoral. When somebody who does not own something, he tries to enjoy that is immoral and sinful and that is stealing. To try to enjoy somebody else's property is immoral but when somebody enjoys his own property then there is no question of immorality. Since Krishna is the Supreme Proprietor, He is the Supreme Enjoyer and everyone else is an object of His enjoyment. Now it is up to Krishna how and when He wants to enjoy. Then Prabhupada explained that in the spiritual sky there is no sex desire. He explained that to even enter the spiritual sky one must become free from sex desire. Unless and until one has conquered sex desire, he cannot enter the spiritual sky. Even the Brahma jnanis to merge into impersonal Brahmajyoti must conquer sex desire so what to speak of the topmost region of the spiritual sky? How can there be any sex life and sex desire? There is no tinge of sex desire in Krishna's dealings with the Gopis, it is completely pure. Then Prabhupada explained that the consideration of sex life is there when it is between two material bodies but in the spiritual sky, they do not have material bodies, their dealings are spiritual. The interaction between the spirit souls is the interaction between the Lord and His devotees in the pure spiritual existence so that is what we must understand. These activities between Krishna and the Gopis are so pure that by just hearing those activities from a proper source one becomes free from sex desire. These are the most wonderful and most powerful means to become free from sex

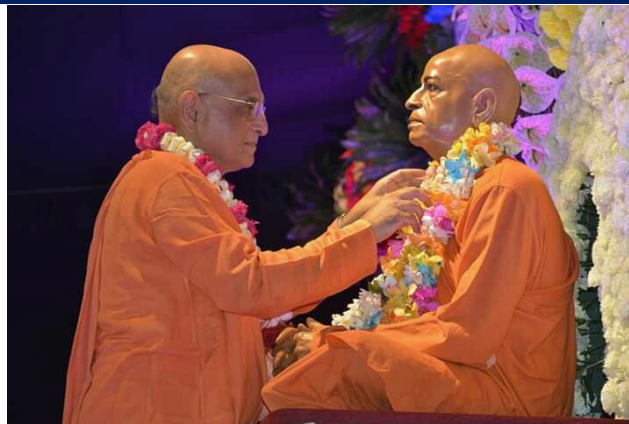
desire. In this way Srila Prabhupada just explained how pure Krishna's relationship with the Gopis are and I could also understand the need to hear these things from a bona fide pure devotee of the Supreme Personality of Godhead otherwise who can explain what to speak of explain even understand these secrets

2. SRILA PRABHUPADA APPRECIATION



In this way Srila Prabhupada just explained how pure Krishna's relationship with the Gopis are and I could also understand the need to hear these things from a bona fide pure devotee of the Supreme Personality of Godhead otherwise who can explain what to speak of explain even understand these secrets.

3. GURU MAHARAJA'S INSTRUCTIONS



The interaction between the spirit souls is the interaction between the Lord and His devotees in the pure spiritual existence so that is what we have to understand. These activities between Krishna and the Gopis are so pure that by just hearing those activities from a proper source one becomes free from sex desire.

(The content of this E-magazine was based on a lecture given by His Holiness Bhakti Charu Swami on 19 April 2007)

(Compilation & editing by Hemavati Radhika dasi)