

Śrīla Prabhupāda's Vāṇī

Translation from Bengali into German,
commentary and handwritten text by

Svāmī Sadānanda Dāsa

Prabhupāda's final instructions, given on the 23rd of December 1936,
nine days before his tirobhāva, on the 1st of January 1937 at 5:30 a.m.
when he entered Śrī Śrī Rādhā-Govinda's niśānta-līlā,
the pastimes ending the night.

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Śrīla Prabhupāda's¹⁾ vāṇī²⁾

1) Śrīla Bhakti-Siddhānta Sarasvatī Ṭhākura.

2) Voice, melody, words; also “sarasvatī”, power to express Bhagavān's wisdom.

“I have given many people udvega¹⁾, because I was obliged to express akaitava²⁾ satya-kathā³⁾.”

1) Literally: alarm, agitation; be frightened, take offence at something. Udvega = sañcāri-bhāva 9a, which also necessarily appears where the sañcāri-bhāva 9, i.e. trāsa, dismay, appears.

2) Akaitava: kaitavam is the conduct of a kitava, i.e. a dishonest person, a deceiver. Akaitavam is the opposite of kaitavam. In this context, the word akaitava is used as an adjective. In the Śrīmad Bhāgavatam I.1.2 it is said that the highest dharma is completely free from every form of kaitavam. In his commentary on this verse, Śrīdhara Svāmī explains that kaitavam consists in kapaṭam, i.e. deceiving conduct, and phala-abhisandhi, i.e. speculation or interest in the result of one's own dharma. Under kapaṭam, Śrīdhara Svāmī includes the striving for mokṣa, i.e. the liberation of the ātmā. In other words akaitavam means to be free from any selfish interest in the result of one's own actions whatsoever.

3) Satya = true; satyam is truth.

Kathā = statement, account, description of, etc. Akaitava satya-kathā thus means: a description of reality, which truly corresponds to reality as it factually is, without any selfish motive, including mokṣa.

“Many people have considered me their enemy, for the reason that I have told them to do Hari's bhajanam without any form of kapaṭam. I have given many people many forms of udvega, so that they become unmukha¹⁾ to Kṛṣṇa-sevā, without any form of kapaṭam, and abandon anyābhilāṣa²⁾ and kapaṭatā³⁾.”

1) Unmukha: facing, with one's face towards, is the opposite of parānmukha or bahirmukha, not facing, with one's face turned away, facing outwards.

2) Anyābhilāṣa: abhilāṣa = the desire for, to endeavour, to long for; anya = something else, the other thing etc. ...

The meaning is that someone who is unmukha to Kṛṣṇa-sevā cannot feel any anyābhilāṣa, i.e. through his Kṛṣṇa-sevā he does not aim at anything else than solely Kṛṣṇa's sevā.

3) Kapaṭatā = insincerity, hypocrisy.

“What I say today, perhaps you¹⁾ will be able to understand this one day in the future.”

1) Here Prabhupāda has those in mind who take offence when they are told to do Kṛṣṇa-sevā, abandoning all desire for anything else than Kṛṣṇa-sevā.

“With the greatest sacrifice and devotion all of you shall proclaim the kathā of Rūpa and Raghunātha everywhere. This is the highest aim we strive for: to be pollen at the lotuses¹⁾ of the lotus feet of those who are anuga-s²⁾ of Śrī Rūpa.”

1) Prabhupāda used to explain: “By the lotus feet of my master, I mean anyone who continually thinks of Kṛṣṇa, sings His name etc., for the sake of Kṛṣṇa’s sevā, without aparādha, i.e. without revolting against Kṛṣṇa’s statements regarding Himself.”

The image of the lotus is used in a double sense:

a) The feet of Bhagavān and His co-actors are called lotuses because of their beauty, coolness, tenderness, their enchanting fragrance etc. All these are qualities of the cit-lotuses of Vaikuṅṭha. Thus, in this image of the lotus, there is no comparison whatsoever with a mundane a-cit-lotus.

b) The coolness of such a cit-lotus soothes and mitigates the heat of pain in the separation from Kṛṣṇa, His sevā and the sevā of the pariṣat-s.

The image of the pollen is used because the pollen sticks closely to the flower.

2) Ga = someone who walks; anuga = someone who walks anu, i.e. in accordance with. Someone is called anuga when he walks, i.e. behaves, as he was taught. The correct behaviour of an anuga is called anugati. The abstract noun of anugati is ānugatyam. Anugati does not mean imitation, succession, emulation – by no means – or to tread in someone’s footsteps, i.e. to behave as the one who walked ahead, but to follow the idea of perfect sevā that the latter is expressing in his sevā, that is, to serve the one who walked ahead in subordination to serve in subordination the one who walked ahead, and through this sevā please Bhagavān.

“Together, You shall all remain in ānugatyam of the āśraya-vigraha¹⁾, with the only aim: tṛpti²⁾ of the aprākṛta³⁾ indriyam-s⁴⁾ of the One, Who solely is advaya-jñānam⁵⁾.”

1) Vigraha = form, figure, āśraya = seat, abode of prema, i.e. the subject, loving the viṣaya, the object of prema, in prema. The āśraya-vigraha, the person and figure of the loving subject corresponds to the viṣaya-vigraha, the person and figure of the beloved object.

In this context, āśraya-vigraha is Śrī Rādhā.

2) Tṛpti = contentment, satisfaction.

3) A-prākṛta = that which has not evolved from the three guṇa-s of prakṛti, i.e. that which consists of sat-cit-ānanda.

4) In this case, indriyam-s means the senses, including Bhagavān's antaḥkaraṇam.

5) Jñānam = cit, knowledge – not in the sense of (the result of) methods of learning, but knowledge (cit) itself.

A-dvaya = a, i.e. without, + dvaya, i.e. a second. “The one who solely is advaya-jñānam”, means Bhagavān Śrī Kṛṣṇa, who is the viśaya-vigraha, the only one whose sattā, i.e. being, is independent of any other being beyond Himself. Not only all the other forms of Bhagavān's being, like Kṛṣṇa's prakāśa-s, vilāsa-s, svāṁśa-s and āveśa-avatāra-s, but also the innumerable ātmā-s and naturally prakṛti with all her extensions, owe their sattā to the sattā of Kṛṣṇa, who alone is advaya. Sattā, i.e. being, existence [sat + tā = state of being].

In Bhā. X.14.18 Brahmā calls Kṛṣṇa “Brahma-advaya”, i.e. “The one without a second” – the one who is not dependent on any second one or any second thing beyond Himself – “Brahma” – i.e. endless-great-absolute.

“May you all, in some way, in this anitya¹⁾ saṁsāra²⁾, which in any case will only last for one or two days, do what is absolutely essential to sustain life solely for the sake of Hari's bhajanam.”

1) A-nitya = not eternal

2) Saṁsāra = the directly perceived mundane reality, to which the ātmā, through avidyā, i.e. ahaṁ-tā, = I-consciousness, and mamatā, = my- and mine-consciousness, considers himself bound, and for that reason, over and over again, receives new physical coverings, i.e. births. The meaning is: to maintain and continue the individual existence as a human being can only be truly meaningful when Hari's bhajanam is the only motive.

“Do not ever give up Hari-bhajanam – not in the event of hundreds of vipat-s¹⁾, hundreds of gañjanā-s²⁾ and hundreds of lañjanā-s³⁾.”

1) Vipat-s means accidents, obstacles, illnesses etc., everything that threatens to make Hari-bhajanam impossible.

2) Gañjanā = contempt.

3) Lañjanā = abuse.

“Do not become discouraged when you notice that the majority of people in the world are not prepared to listen to the kathā of akaitava Kṛṣṇa-sevā. Do not give up

your own bhajanam¹⁾, your own sarvasvam²⁾, the śravaṇam and kīrtanam of Kṛṣṇā-kathā.”

1) Bhajanam = individual method of sevā.

2) Sarvasvam = the be-all and end-all.

“Always do Hari-kīrtanam, knowing yourself to be lower than a blade of grass¹⁾, and enduring everything like a tree²⁾.”

1 & 2 cp. with verse 3 of the Śikṣāṣṭakam:

1) “Though being the greatest (regarding property, standing, respect in society, vidyā and bhakti), you shall consider yourself more wretched than a blade of grass.” [To fulfil its nature even a wretched blade of grass can let itself be used in the sevā for a cow, can contribute to the construction of a house, as a thatched roof; can directly or indirectly be anukūla, i.e favourable or contributing to Bhagavān’s sevā. But no one can be served through me, by no means, and I am not, in any way, anukūla to Bhagavān’s sevā.]

2) “In a twofold way one shall be like a tree, in terms of endurance: A tree does not complain when it is cut down; a tree does not beg for water even when it dries up; instead it gives others everything they ask for; it endures heat and rain, and protects others from it.

Although he is the greatest, a vaiṣṇava shall be without all abhimāna (pride, awareness that he is the greatest). He should pay respect to every jīva, because he knows the jīva to be Kṛṣṇa’s adhiṣṭhānam.” [Adhiṣṭhānam = the abode of the adhiṣṭhātā.]

“We cherish the great hope that we will be allowed to offer this deha, resembling a donkey, as āhūti¹⁾ in the yajña²⁾ of Śrī Kṛṣṇa Caitanya’s and His pariṣat-s’ saṅkīrtanam.”

1) Āhūti means the presentation of an offering as the Deity concerned is being invoked by mantra-s.

2) Yajña here refers to the yajña in which Agni, the deva of fire, is the medium, presenting the offering to the Deity.

The meaning is: to let one’s own body be burned up in the sacrificial fire of saṅkīrtanam.

“We¹⁾ do not desire any kind of karma-vīratvam²⁾ or dharma-vīratvam³⁾, but our svarūpam⁴⁾, our sarvasvam is: in birth after birth, to be a particle of dust on the lotus feet of Śrī Rūpa Prabhu.”

1) In refutation of any possible objection being put forward, Prabhupāda here

retorts: In other words, do you intend to become a vīra, i.e. a hero who devotes himself to the sacrificial fire of saṅkīrtana?

2) Vīratvam = heroic sacrifice. Karma-vīratvam is fulfilment of one's own karma to the last extreme.

3) Dharma-vīratvam is heroic fulfilment of one's own dharma, even by sacrificing one's own life.

4) Svarūpam = original, innermost nature of one's own person.

“You should keep the vow of preaching Bhakti-Vinoda's³⁾ mano'bhīṣṭham²⁾ with even greater enthusiasm, so that the currents of bhakti-vinoda (Bhakti Vinoda)¹⁾ will never be blocked.”

1) Bhakti-vinoda here means vinoda, i.e. joy of bhakti or the joy-giving bhakti. Prabhupāda probably also has Ṭhākura Bhakti-Vinoda, his father, in mind, who in the second half of the 19:th century proclaimed anew the nature of bhakti the way Śrī Kṛṣṇa-Caitanya taught it.

2) Mano'bhīṣṭham: That which someone considers to be the most important desire in his manaḥ or heart. (manaḥ + abhīṣṭha)

3) Here, Bhakti-Vinoda is the name of Śrīla Prabhupāda's father.

“There are many of you who are worthy and capable. We do not know any other desire – the only thing we say, over and over again, is (in saṅskṛtam): ‘Taking a blade of grass between my teeth, over and over again, I pray for this: from birth to birth, may I be a pollen at the lotus feet of Śrīmadrūpa’.

As long as we are in saṅsāra, there are many kinds of difficulties, but it is not our prayojanam¹⁾ to be diverted from our goal by these difficulties, and be overcome by them, nor it is our goal to make special efforts to remove these difficulties.”

1) Prayojanam = “that, for which one exerts oneself”; the goal.

There are three tattvam-s or principles:

a) The sambandha, the principle, through which samyak, in the right and proper way, (something) is badhyate, being kept together. The sambandha between Bhagavān and world, ātmā and world, Bhagavān and ātmā is Kṛṣṇa. Every form of sādhanam presupposes perfectly clear sambandha-jñānam.

b) The abhideyam, i.e. the method which leads to the goal.

c) The prayojanam, i.e. the pra = prakṛṣṭa, i.e. excellent, noble, yojanam, i.e. bringing together, which takes place when one has reached the goal.

In the case of bhakti-yoga bhakti is the abhideyam and prema the prayojanam.

“The following is absolutely indispensable: At this very moment, in the present circumstances, we have to make clear what it is we would like to achieve if all these difficulties were removed; in other words: what is the substance of our nitya-

jīvanam¹⁾?”

1) Nitya-jīvanam is the kind of jīvanam or manner of living that is nitya, i.e. eternal, and thus remains the same for every form of existence and for the ātmā, whether be it in an acit-covering or not.

“Above all, it is most essential that we reach a clear, twofold decision: What we are hankering for, and what we are not hankering for, of all the different kinds of things from which ākarṣaṇam¹⁾ and vikarṣaṇam²⁾ are emanating.”

1) ākarṣaṇam = attraction.

2) vikarṣaṇam = repulsion.

“To the extent that we withdraw even the slightest from the lotus feet of Kṛṣṇa, we will be attracted by the prevailing ākarṣaṇam and vikarṣaṇam. The kathā of the rasa of Kṛṣṇa-sevā will only be known to those who have completely overcome the ākarṣaṇam and vikarṣaṇam of this world and who are ākrṣṭa²⁾ to the aprākṛta nāma¹⁾.”

1) The nāma = that name of Bhagavān, which is completely identical with Bhagavān Himself.

2) ākrṣṭa = ā + krṣṭa, i.e. intensely, powerfully attracted.

“At first, Kṛṣṇa-kathā is startling and perplexing. Every human being is fighting, more or less, consciously or unconsciously, to eliminate everything – among the things that may approach us – that forms an obstacle²⁾ to anubhūti¹⁾ of our nitya-prayojanam.³⁾”

1) Anubhūti = true, living knowledge.

2) Bādhā = obstacle. The following is to be noted: Wherever Kṛṣṇa stands in the centre of one’s consciousness, everything, as it were, becomes Rādhā, i.e. the saṁvit- and hlādinī-śakti, whose highest fulfilment is in Rādhā, makes the world transparent. Whenever, instead of Kṛṣṇa, one’s own empirical ego stands in the centre, the whole world, including one’s own ego, becomes bādhā, i.e. obstacle.

3) The purport is: The real nature of the ātmā, corresponding to his cit-nature, is to know himself, in sevā, to be an infinitesimal (aṇu) spark of Bhagavān, belonging to Him. This awareness and this sevā are ānanda = joy. The ātmā who is turned away from God, and not interested in Bhagavān’s sevā, but in bhoga, i.e. experiencing the māyā-world, gets a mortal frame covering consisting of the guṇa-s of māyā, with which he identifies himself. Even then his striving for ānanda continues, but he looks for this ānanda where it can

never be found. Completely in vain, he endeavours to obtain happiness in the world through elimination of the difficulties standing in the way of his bhoga, and does not know that what he really strives for is the bliss of sevā. The ātmā, turned away from God, in spite of all his striving for safety of existence and happiness in this life, and undertaking immense efforts to overcome all difficulties, is actually striving for the ānanda of Bhagavān's sevā. However, the natural tendency of the ātmā towards Bhagavān's sevā will not begin to develop until the moment, when – through saṅga, i.e. deeply intimate association with bhakta-s – vāsanā-s for sevā have arisen. Then he will no longer strive for the elimination of the difficulties standing in the way of his bhoga, but only for the best possible elimination of the obstacles standing in the way of his sevā.

“Our one and only prayojanam consists in the fact that – after crossing the dvandvam¹⁾ – we will come to the realm of exactly this nitya-prayojanam.”

1) Dvandvam = pair of opposites, namely ākarṣaṇam and vikarṣaṇam.

“We neither have anurāga¹⁾ nor virāga²⁾ for anyone in this world.”

1) Anurāga = love, affection, sympathy.

2) Virāga = antipathy, absence of affection and sympathy.

“All things and all connections of this world are exclusively transitory. For everyone exists the unavoidable prayojanīyatā¹⁾ of this highest prayojanam²⁾.”

1) Prayojanīyatā = necessity.

2) Namely the goal, which consists in the realization of the sevā-connection to Bhagavān.

“May all of you attain the adhikāra¹⁾ to the sevā of the mūla²⁾-āśraya-vigraha, in that you all have this one and only motive³⁾ and all strive in the same direction!”

1) Adhikāra = inner capability and eligibility.

2) Mūla = ādi, i.e. root, basis, foundation. Rādhā is the mūla-āśraya-vigraha. Rukmiṇī, Lakṣmī, Sītā etc. are also āśraya-vigraha-s, but not mūlā, as they are Rādhā's vilāsa-s, aṁśa-s etc.

3) I.e. the attainment of this highest prayojanam.

“May the stream of thoughts of Śrī Rūpa's anuga-s powerfully flow into the world! Oh, may we never at any moment and under any circumstances show antipathy or lack of interest in the seven-tongued¹⁾ Śrī-Kṛṣṇa-saṁkīrtana-yajña.”

1) The proper offer has seven tongues of flame.

“When we will have one-pointed²⁾, ever increasing anurāga for this¹⁾, then the siddhi³⁾ of all artha-s⁴⁾ will be bestowed on us.”

1) For this yajña.

2) Ekānta, literally eka + anta, i.e. one + end, point, that in which something will find its exclusive, final completion.

3) Siddhi = attainment, fulfilment.

4) Artha = that, for which you strive; goal.

“In ekānta-ānugatyam of Śrī-Rūpa’s anuga-s, and with greatest enthusiasm and fearless voice, preach the kathā of Śrī-Rūpa-Raghunātha!”

শ্রীলি ঐতুপাদের বাণী

২৩.১২.১৯৩৬.

আমি বহু লোককে উদ্বেগ দিয়াছি,
অকৈতব সত্যকথা বলতে বাধ্য হইয়াছি
বলৈ। নিষ্কপটে হরি ভজন করতে
বলৈছি বলৈ অনেক লোক হয় ত'
আমাকে শত্রু মনে করেছেন।
অন্যাভিলাষ ও কষ্টতা ছেঁড়ে
নিষ্কপটে কৃষ্ণসেবায় উন্মুখ হইবার জন্যই
আমি অনেক লোককে নানা প্রকার উদ্বেগ
দিয়াছি। এ কথা তাঁরা কোনও না
কোনও দিন বুঝতে পারবেন।

সকলে রূপ-র বুনাতের কথা পরযোৎ-
সাহের সাহিত্র ঐচার করুন. শ্রীকৃষ্ণ-
গণের সাদম্মখলি হওয়াই আমাদের
চরম আকাঙ্ক্ষার বিষয়. আপনারা সকলে

একই উদ্দেশ্যে একতানে অবস্থিত হইবে
 যুল-খাত্তাবি-~~স্বাভা~~হের মেবাধিকার
 নাম কবলে । সেসতে স্বীকৃত্য-
 চিত্তাভ্যাত স্বাভিত ইউক । সম্বলিহ
 সৌক্য-সংকীৰ্তন-সম্বের প্রতি যেন
 কখনও খায়রা কোন স্ববস্থায় বিয়াগ
 স্বদর্শন না করি । তাতে একান্ত বন্ধমান
 স্বল্লাগ থাকলেই স্বকথার্থসিদ্ধি হইবে ।
 স্বাপনারা স্বীকৃত্য-সম্বের একান্ত স্বাভ্যগে
 স্বীকৃত্য-বন্ধনাথের কথা স্বরযোমাহে ও
 নিতীক কণ্ঠে স্বচার করুন ।

৪ নারায়ণ, গোবিন্দ ৪৫০

১৭ স্বীকৃত্য, বন্দ্য ৩৩৫৩

১ না স্বীকৃত্য, ৩৫৩৭, স্বীকৃত্য

16. Gansa 1343, Pothapatriota, misaita.