

Our *Prayojana* *Anartha-nivṛtti* or *artha-pravṛtti*?

All these days we have not spoken to everyone about *līlā*. The reason is that this is our greatly confidential asset, our only objective. You should not mistakenly consider *anartha-nivṛtti* as *prayojana*, for one thus surmising can never enter into *artha-pravṛtti*. Therefore I will begin speaking about *aṣṭa-kālīya-līlā*.

I know that even now you are not ready to hear it, yet we should know that such a transcendental ideal exists within the realm of *bhajana*. This is why *anartha-nivṛtti* is essential. After that comes *artha-pravṛtti*, namely, that in the supramundane realm there is service to the divine pastime-couple—without knowing this, all our efforts may end in voidism.

Let those who have chanted *harināma* for fifteen or twenty years hear such matters. Beginners need not hear these topics, for they would misunderstand. **These subjects are for *sevonmukha* listeners, not for all.** *Āpana bhajana-kathā na kahiba yathā tathā*: “I will not speak here and there, to anyone and everyone, about my *bhajana*.” Disregard of this instruction of our previous *ācāryas* will cause a permanent fall from realm of *bhajana*.

Do not think that *aṣṭa-kālīya-līlā smaraṇa* is the property of *prākṛta-sahajiyās*; it is actually our affair. It has to be retrieved from the hands of those cheaters. Our *guru-mahārāja* heard these things from Śrīla Bhaktivinoda Ṭhākura and in turn revealed to us various esoteric matters. We have heard the last instructions from our Śrī-Gurudeva: “Living in Rādhā-kuṇḍa would be pleasant if you could deliver it from the hands of eleven ungodly men.” Perhaps by now eleven has increased to one hundred and eight.

— Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s lecture at Rādhā-kuṇḍa in 1932.