

Walking
Saint
with a
2007

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Many contributed to the printing of this publication.
We would especially like to thank Jagannātha dāsa (Fiji),
in memory of his good wife, Kṛṣṇa-līlā dāsī;
Nanda-nandana dāsa & Mādhavī dāsī;
Dr. Asha Lata Pandey & Dr. Ajoy Kumar Pandey;
Vinaya dāsa & Kamna dāsī;
Manohara dāsa & Mana-mohinī dāsī.
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Contributors

There were many contributors to the completion of *Walking with a Saint – Morning Walks and Conversations 2007* in the form of transcribers, translators, editors, designers, proofreaders, typists, and typesetters. Their names are listed here:

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Special thanks to īśa dāsa (of purebhakti.tv) and Madhuvrata dāsa for providing most of the sound-files. Thanks to the many devotees who participated in the walks and *darsanas*, and to those who helped with filling in names when we couldn't recognize voices.

Graphic and cover design by Anupama dāsa

Cover photo by Vāsanti dāsī

Other photos by Ānītā dāsī (p 73, 299), James Northey (p 1), Kṛṣṇamayī dāsī (p 103, 195), Sulatā dāsī (p 311), Vāsanti dāsī (p 7, 83, 111, 147, 317, 325), Vṛndāvana dāsa (p 19), Yajñeśa dāsa (p 253)

śrī śrī guru-gaurāṅgau jayataḥ

Walking with a Saint

Morning Walks and Conversations
with Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

2007



Vrindavan • New Delhi • San Francisco

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Walking with A Saint - Morning Walks and Conversations 2007

by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

First printing: January 2013 (3,000 copies)

Printed by: Samrat Offset Pvt. Ltd. (Okhla Industrial Estate, India)

ISBN 978-1-935428-61-9

Library of Congress Control Number 2012955947

British Library Cataloguing in Publication Data. A catalogue record for this book is available from the British Library

Cataloging in Publication Data--DK

Courtesy: D.K. Agencies (P) Ltd. <docinfo@dkagencies.com>

Bhaktivedānta Nārāyaṇa, 1921-

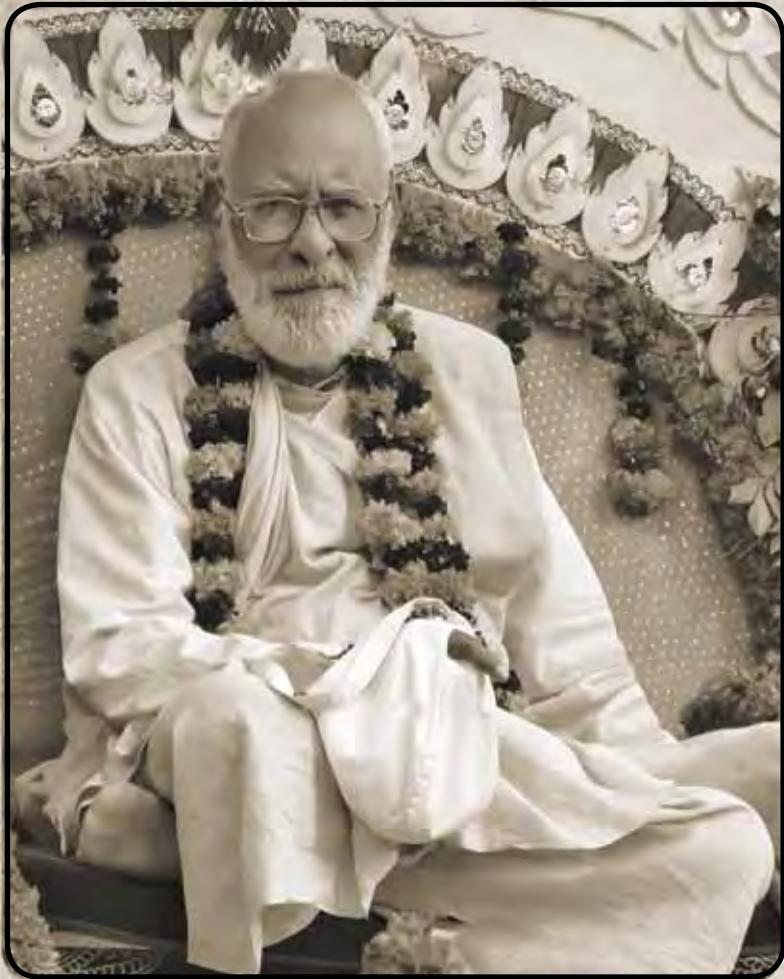
Walking with a saint : morning walks and conversations with Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, 2007.

p. cm.

Includes verses in Sanskrit (roman); with English translation.

ISBN 9781935428619

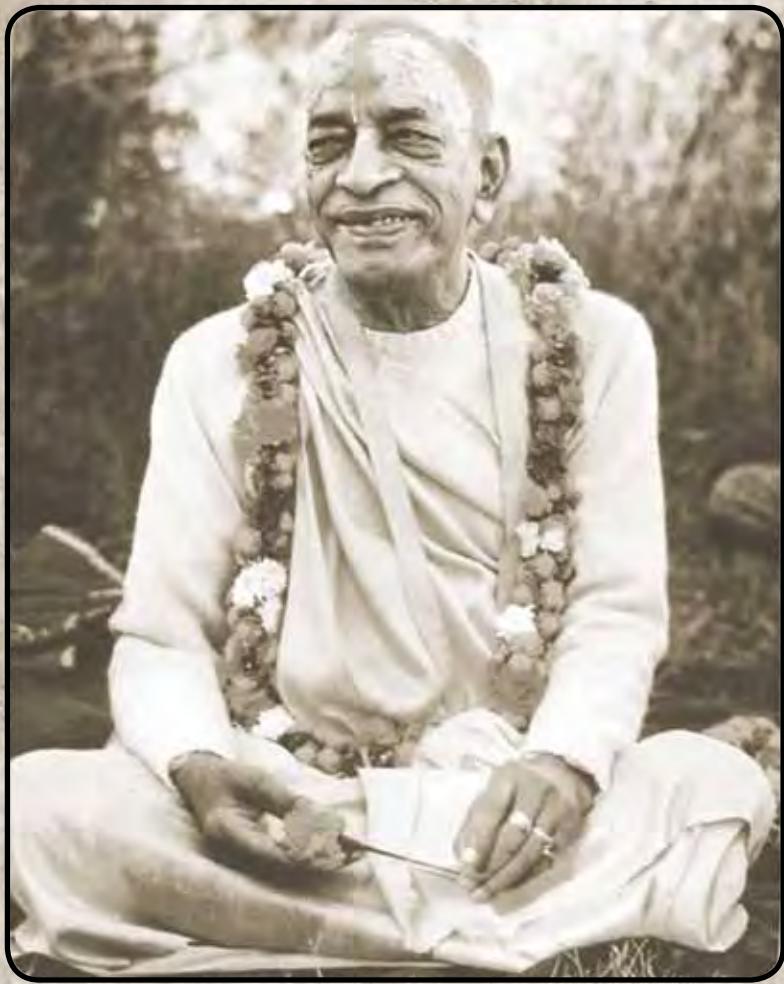
1. Vaishnavism. 2. Spiritual life--Hinduism. I. Title.



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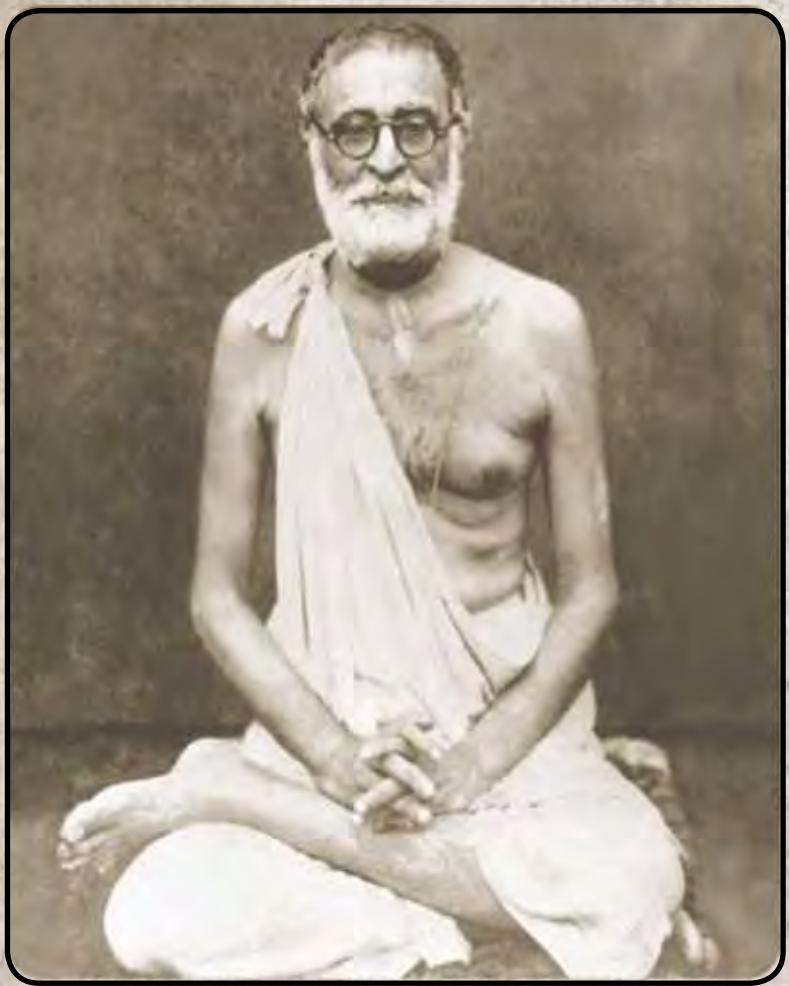
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❖ Table of Contents ❖

❖ Foreword.....	i
❖ Editors' Preface	ix
❖ Hilo, Hawaii.....	1
<i>January 1 - darśana</i>	3
❖ Kona, Hawaii	7
<i>January (undated) - morning walk excerpt</i>	9
<i>January 14 - darśana</i>	10
<i>January 19 - darśana</i>	14
❖ North Shore, Hawaii	19
<i>January 2 - śloka class (Śrīmad-Bhāgavatam 11.17.27)</i>	21
<i>January (undated) - śloka class (Manah-śiksā 3)</i>	22
<i>January (undated) - śloka class (Manah-śiksā 4)</i>	25
<i>January (undated) - śloka class (Manah-śiksā 5)</i>	28
<i>January (undated) - śloka class (Manah-śiksā 6)</i>	30
<i>January (undated) - śloka class (Manah-śiksā 7)</i>	31
<i>January (undated) - śloka class (Manah-śiksā 9)</i>	34
<i>January (undated) - śloka class (Manah-śiksā 11)</i>	36
<i>January (undated) - śloka class (Śrīmad-Bhāgavatam 7.5.30)</i>	37
<i>January (undated) - śloka class (Śrīmad-Bhāgavatam 7.5.31)</i>	39
<i>January (undated) - śloka class (Srimad-Bhāgavatam 7.5.32)</i>	41
<i>January (undated) - śloka class (Śrīmad-Bhāgavatam 7.6.1)</i>	44
<i>January (undated) - śloka class (Śrīmad-Bhāgavatam 7.6.4)</i>	49
<i>January 27 - darśana</i>	50
<i>January 28 - darśana</i>	53
<i>January 30 - darśana (Appearance day of Śrī Nityānanda Prabhu)</i> ..	57
<i>January 31 - morning darśana</i>	61
<i>January 31 - evening darśana</i>	62
<i>February 2 - śloka class (Caitanya-caritāmṛta, Madhya-līlā 20.117)</i> ..	64

❖ Navadvīpa, India	73
<i>March (undated) – darśana.....</i>	75
❖ Kuala Lumpur, Malaysia.....	83
<i>April 17 – darśana</i>	85
<i>April 19 – airport darśana.....</i>	92
❖ Los Angeles, California.....	103
<i>May 18 – airport darśana.....</i>	105
❖ Houston, Texas	111
<i>May 23 – darśana</i>	113
<i>May 23 – radio interview.....</i>	115
<i>June 3 – copyright darśana</i>	123
<i>June 5 – darśana</i>	125
<i>June 8 – airport darśana.....</i>	127
❖ San Francisco, California	147
<i>June 13 – darśana after the walk</i>	149
<i>June 14 – darśana after the walk</i>	152
<i>June 16 – morning walk.....</i>	155
<i>June 16 – darśana after the walk</i>	161
<i>June 17 – morning walk</i>	164
<i>June 17 – darśana after the walk.....</i>	171
<i>June 18 – morning walk</i>	174
❖ Badger, California.....	195
<i>June 20 – morning walk</i>	197
<i>June 21 – morning walk</i>	204
<i>June 22 – morning walk.....</i>	215
<i>June 23 – morning walk.....</i>	222
<i>June 24 – morning walk</i>	232
❖ Frielendorf, Germany	253
<i>July 9 – morning walk.....</i>	255
<i>July 10 – morning walk</i>	262

<i>July 11 – before the walk</i>	269
<i>July 11 – morning walk</i>	270
<i>July 11 – darśana after the walk</i>	276
<i>July 11 – 11am mass darśana</i>	278
<i>July 12 – morning walk</i>	281
<i>July 13 – morning walk</i>	285
● New Delhi, India	299
<i>September 30 – darśana</i>	301
● Jammu, India	311
<i>October 3 – radio interview</i>	313
● Vṛndāvana, India.....	317
<i>October 7 – Lithuanian darśana</i>	319
<i>October 29 – darśana</i>	319
● Govardhana, India	325
<i>November 18 – darśana</i>	327
<i>November 23 – darśana</i>	331
<i>November (undated) – morning walk</i>	332
● Bangalore, India	339
<i>December (undated) – darśana</i>	341
● Glossary	345

Foreword

Walking With a Saint 2007 is the third published volume in the series of conversations between Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja and his numerous disciples and followers. These conversations were recorded during his daily morning walks, which took place throughout the several years of his widespread world preaching tours, and some of the conversations in many of his *darśanas* are also included here. Śrīla Nārāyaṇa Gosvāmī Mahārāja is a globally acclaimed scholar and saint, and is also recognized as an eternal associate of the Supreme Absolute Truth Śrī Śrī Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu.

The respected reader is cordially invited to join him during these conversations, to truly benefit from the deep wisdom and compassion that emanate from the heart of this great living saint and that are articulated by his potent words.

Western readers may be familiar with Śrīla A. C. Bhaktivedānta Svāmī Mahārāja, who is renowned as Śrīla Prabhupāda and who is famous for having introduced and spread the glorious teachings of pure theistic thought in the Western world. In the same lineage and tradition, Śrīla Nārāyaṇa Gosvāmī Mahārāja has continued to promulgate this message of Kṛṣṇa Consciousness across the world. It is by the potency of such great stalwart God-realized personalities that divine knowledge is disseminated.

The ancient Vedic literatures have given humanity access and a glimpse of the divine world or supramundane plane since time immemorial. In essence, they emphasize the enormous importance of the association and guidance of saintly persons for the spiritual seeker's ultimate success, and in many instances establish the extreme rarity of such association.

The *Śrīmad-Bhāgavatam*, which is regarded as the crest jewel of timeless Vedic authority, illustrates this point (6.14.3–5): “O Lord, there are as many living beings in this material world as there are grains of sand. Only a few of these are human beings, among whom only a few direct their efforts in search of a higher goal. Of those who are endeavoring for a higher goal, only a few rare individuals seek liberation from this world, and out of thousands of such people, hardly one is actually able to achieve yogic perfection or liberation (*mukti*). Amongst millions of perfected yogīs and liberated souls,

it is difficult to find a single peaceful, great soul who is fully dedicated to the service of the Supreme Personality of Godhead, Śrī Kṛṣṇa.”

The great Vaiṣṇava saint Śrīla Bhaktivinoda Ṭhākura says of this verse, “Such pure devotees, who are free from all contaminations of the heart and mind, are very rare indeed. Even among millions of liberated souls, one can hardly find a single pure devotee of Kṛṣṇa. Therefore, no association in this world is more rare than the association of Kṛṣṇa’s devotees.” It is in the light of this appreciation that we ask our patient readers to take advantage of the pages of this third volume of *Walking with a Saint*.

Here in the foreword we include several quotes for your interest, which illuminate the profound nature of the association of such saints. In thinking about writing this foreword, which is one of the first things you, our respected readers, will see in this book, we considered you would be most inspired by personally hearing about the benefits of saintly association from saints of their own caliber.

The first glorification of such association is an excerpt from *Śrī Guru-bhakti* by Śrīla Saccidānanda Bhaktivinoda Ṭhākura (taken from *Rays of the Harmonist*, Memorial Edition Śrī Vyāsa-pūjā, No. 23, 2011): “The living entity who is blinded by the delusion of Śrī Kṛṣṇa’s potency of illusion and bound in the widespread network of material existence wanders here and there. Having been captivated by the hope for happiness, he searches for happiness in knowledge, intelligence, wealth, honor, etc., but by no means can he make himself happy. In this way, the living entity passes many lives.

“As a result of accruing great spiritual merit over many births, faith in *bhajana* is transmitted into the living entity’s heart. His only chance of attaining true happiness is in *bhajana*, devotion to Kṛṣṇa. Śrī Kṛṣṇa is the Supreme Personality of Godhead, and the living entities, called *jīvas*, are His eternal servants. Śraddhā is the very strong and determined faith that by performing *bhakti* to Śrī Kṛṣṇa, all sufferings are dispelled and one becomes situated in one’s constitutional position as a servant of Kṛṣṇa. With this faith, the *jīva* soon takes the shelter of the lotus feet of a bona fide *guru* and attains all types of perfection, solely by the virtue of śrī *guru*’s grace.

“The boundlessly merciful Vaiṣṇavas are the supreme friends of the fallen *jīvas* in this world. Knowing the *jīvas* to be averse to Kṛṣṇa, the Vaiṣṇavas instruct them on *bhakti-tattva*, the fundamental principles of pure devotion. When faith develops in this, the *jīva* takes shelter of the lotus feet of a Vaiṣṇava, who now instructs him on *bhajana*. Then, when the disciple exhibits suitable qualification,

having developed single-mindedness and expertise in *bhajana*, *śrī guru* bestows his mercy upon him by granting the power to behold the storehouse of transcendence, Śrī Kṛṣṇa. Such is the endless mercy of the Vaiṣṇava.”

The second excerpt is called *Śrī Gaura-kiśora – The Deity of Ideal Renunciation* (taken from *Rays of the Harmonist*, Memorial Edition Śrī Vyāsa-pūjā, No. 23, 2011). It was spoken by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, and compiled, translated (into Hindi) and edited by Śrīla Nārāyaṇa Gosvāmī Mahārāja. It glorifies the association of great saints in this way: “My *gurupādapadma* is not a teacher of any of the illusory subjects of this world, which are aimed only at enjoyment; at the same time, he alone is the indisputable genius in every subject in this world. However, because I am deprived and fallen, because of my own weaknesses, not all of my *gurupādapadma*’s teachings have entered my heart.”¹

He beautifully expresses the gratitude of a fortunate recipient of such spiritual shelter and association thus: “In order to speak all the teachings that, by my *gurupādapadma*’s mercy, have somehow entered through the pathways of my ears, may I possess millions upon millions of tongues, millions upon millions of heads, and millions upon millions of years to live. Then I will sing about the unparalleled compassion and benevolence of my *gurupādapadma* throughout the unlimited universes, with millions and millions of tongues and millions and millions of heads for millions and millions of years. Only then will I have truly performed *guru-pūjā*... On that day I will finally be liberated from singing about fleeting illusory matters. On that day I will be released from the captivity of all the mundane teachings of this world.”

¹ The nature of pure love of God is such that one who possesses it always feels himself bereft. Such transcendental humility was displayed by Śrī Caitanya Mahāprabhu when He exclaimed, “Na prema-gandho ‘sti darāpi me harau – I haven’t the slightest tinge of love of God” (*Caitanya-caritāmṛta*, *Madhya-lilā* 2.45). All of our *rūpānuga* ācāryas have expressed similar sentiments. For example, Śrīla Bhaktivedānta Svāmī Maharāja uttered these words: “Personally, I have no hope for any direct service for the coming crores of births of the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk.”

Out of compassion for the fallen souls, to encourage them on the gradually ascending path of *bhakti*, the ācārya (in this instance, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura) may sometimes use himself as an example of one who must yet labor for perfection when instructing those who actually do have a long way to go to reach such perfection. In this way he inspires hope in others and nurtures an affectionate relationship with them.

He continues, “How merciful was he that he used to say to me, ‘Your scholarship, your purity, and your aristocracy – give it all up and come to stay with me. You will not have to go anywhere else. Whatever you need – a cottage, a house, a mansion, a palace – whatever scholarship and prestige you need, or whatever degree of self control and renunciation you wish to attain, you will get it all by being here. Just come to me. Do not run here and there, impelled by desires like, ‘I must have a nice home, I must find a good means to achieve material success, and I must become vastly learned.’ Do not aspire to achieve what ordinary people value so much.’

“Compelled by compassion, my *gurupādapadma* has appeared in this world to bestow upon me, by the collyrium of knowledge, the divine realization that I am the servant of Nanda-nandana [Śrī Kṛṣṇa, the son of Nanda Mahārāja]. Due to my ignorance, I had come to believe that enjoying the objects of the senses was my duty and purpose in life. Thus I had completely lost sight of my real duty. But *śrī gurupādapadma* has appeared in this world to dispel the darkness of my ignorance.”

By his personal deep humility, Śrila Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura continues to instruct us on the glories of taking shelter in such saintly association. He says, “Śrī *gurupādapadma* removes the veil from my eyes and grants me true sight by divine knowledge. He pulls away the veil that covers my eyes, slightly parts my eyelids and instructs me, ‘Open your eyes and look.’ For so long I thought I could see with my eyes shut.

“So I am abandoning my pride and offering *namaskāra* [obeisance] to him. This indeed is the ingredient of my worship. The act of renouncing the arrogant conception that I am the seer and enjoyer is called *namaskāra*. When I was nurturing the misconception that I am the doer, *śrī gurupādapadma* opened my eyes and dismissed my notions of reality, which were improperly conceived. Driven by some other knowledge, I was following the blind. *Gurupādapadma* made me realize that I must not follow the blind, that I must follow he who is possessed of divine vision, and that to worship him was my duty.”

Last but not least is this third excerpt, which further helps us understand the mercy that awaits us in the association and shelter of great Vaiṣṇava saints. It was spoken by Śrila Prabhupāda Bhaktivedānta Svāmī Mahārāja in 1936, on the occasion of the appearance day of his *guru mahārāja*, Śrila Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda:

“While others were yet in the womb of historical oblivion, the sages of India had developed a different kind of civilization, which enabled them to know themselves. They had discovered that we are

not at all material entities, but that we are all spiritual, permanent, and indestructible servants of the Absolute. But because we have, against our better judgment, chosen to completely identify ourselves with this present material existence, our sufferings have multiplied according to the inexorable law of birth and death, with its consequent diseases and anxieties.

“These sufferings cannot be really mitigated by any provision of material happiness, because matter and spirit are completely different elements. It is as if you were to take an aquatic animal out of water and put it on the land, supplying all manner of happiness possible on land. The deadly sufferings of the animal are not capable of being relieved at all until it is taken out of its foreign environment. Spirit and matter are completely contradictory things. All of us are spiritual entities. We cannot have perfect happiness, which is our birthright, however much we may meddle with the affairs of mundane things. Perfect happiness can be ours only when we are restored to our natural state of spiritual existence. This is the distinctive message of our ancient Indian civilization, this is the message of the *Gitā*, this is the message of the Vedas and the *Purāṇas*, and this is the message of all the real *ācāryas*, including our present *ācāryadeva* in the line of Lord Caitanya.

“Gentlemen, although it is imperfectly that we have been enabled by his grace to understand the sublime messages of our *ācāryadeva*, *oṁ viṣṇupāda paramahāṁsa parivrājakācārya Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja*, we must admit that we have realized definitely that the divine message from his holy lips is the congenial thing for suffering humanity. All of us should hear him patiently. If we listen to the transcendental sound without unnecessary opposition, he will surely have mercy upon us. The *ācārya*’s message is to take us back to our original home, back to God. Let me repeat, therefore, that we should hear him patiently, follow him in the measure of our conviction, and bow down at his lotus feet for releasing us from our present causeless unwillingness for serving the Absolute and all souls.”

About This Book

Walking With A Saint 2007 gives all its readers the sublime association with a saint of the caliber of those glorified above. It was in 2008 that Śrīla Nārāyaṇa Gosvāmī Mahārāja first requested that his morning walks be published in yearly installments. Since

then, *Walking With A Saint* 2008 and then 2009 were manifest by his mercy.

As described above, it is the duty of *śrī guru* to open the eyes of his disciples, who had previously thought that they could see the world with their eyes shut. Similarly, Śrila Nārāyaṇa Gosvāmī Mahārāja corrected his disciples when they were astray in their concepts of life, their subsequent behavior, and their need for more precision in philosophical understanding and presentation. As the months rolled on with the first publication, *Walking With A Saint* 2008, and more and more walks and *darśanas* were being edited, several of the editors began to consider removing the names of Śrila Nārāyaṇa Gosvāmī Mahārāja's spiritual daughters and sons who were corrected or lovingly chastised by him, worried that those followers would be embarrassed by public exposure. The editors wanted to express their concerns to him personally, and one of their representatives had the good fortune to do that in Delhi, India, in March of 2010. Here is the transcription:

Śyāmarāṇī dāsī: Śrila Gurudeva, during some of your morning walks and *darśanas* you lovingly chastise disciples; and sometimes, out of your compassion, you tell about the faults of certain disciples and others to the devotees present with you. Some of the editors are thinking that these statements should not be in the book. They are concerned that on one hand we are supposed to quote our Gurudeva, and on the other hand we are not supposed to criticize others. If the readers see your chastisements or apparent criticisms in the book, they might feel comfortable to also criticize those same persons – or anyone else. How do we reconcile this?

Śrila Nārāyaṇa Gosvāmī Mahārāja: What I have told, I have told. There is no need for adjustment; nothing to ask about that. By this chastisement, he will correct himself. I gave him this good instruction for him as well as for others.

Śyāmarāṇī dāsī: So, should we write in our Foreword to the book that the self-realized *guru* has a right to chastise, but others do not?

Śrila Nārāyaṇa Gosvāmī Mahārāja: Yes.²

² Several statements by Śrila Nārāyaṇa Gosvāmī Mahārāja were included in the Foreword of *Walking With A Saint* 2008 regarding the danger of a conditioned soul chastising and criticizing others, and two such statements are included here:

Śyāmarāṇī dāsī: Suppose a disciple is doing something wrong and you instruct him or chastise him for his betterment, and after that he changes for the better. Then, although he has already changed, one or two years later people may read the *Morning Walk* book and think, “He is doing wrong,” or “He has done wrong.” Do we need to keep in the name of the devotee who is being corrected or chastised?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. I have chastised disciples for those disciples’ well-being; but others should not chastise or find fault. They have no power to do so.

Śyāmarāṇī dāsī: When you say ‘no power,’ do you mean that they have no power to change the person or make him Kṛṣṇa conscious, so they have no authority to criticize or chastise?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

The best thing about this book is that everyone who reads it feels like they are right there with the saint in the book, Śrīla Nārāyaṇa Gosvāmī Mahārāja, receiving his loving compassion on his walks and *darśanas*. We pray that our readers excuse any errors in our presentation.

Praying for the mercy of
Hari, Guru, and Vaiṣṇavas,

The Editorial Team,

Om Viṣṇupāda Śrī Śrīmad Bhaktivedānta
Nārāyaṇa Gosvāmī Maharaja’s tirobhāva-tithi,
6 January 2013

“To bring a person from the clutches of the Lord’s deluding material potency, māyā, is very, very hard. If lust or any other attachment is present in that person’s heart it will go away very soon if he is chanting, remembering, and listening to *hari-kathā*. Be very careful. Don’t criticize devotees – or non-devotees. First look at your own condition and try to purify yourself. Is there any lust in you? Is there any deceit in you? Be worried for that; don’t worry for others. *Guru* and Kṛṣṇa are responsible for others. You cannot do anything to help them, so you have no right to criticize” (Hilo, Hawaii: February 7, 2005).

“If we think of others’ bad qualities, we will have to absorb those qualities in ourselves” (India: September 4, 2005).

* Please note that, unless otherwise referenced, all the bracketed statements within the text, as well as all the footnotes, have been written by the editors and are based on the explanations of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.

❖ Editors' Preface ❖

Why We Edit The Way We Do

Whenever Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja would speak during morning walks or private *darśanas* like those presented in this series of books, he would shower us with wisdom and instructions. Tens of thousands of his disciples and followers were so fortunate as to receive this direct guidance. As we sat before him, listening to the tone of his voice, watching his facial expressions – his smiles, his frowns, the expressions of his eyes – and noting his gestures, it was easy, for the most part, to understand his words and grasp his intent. However, when those same words are transcribed onto paper, the meaning is sometimes lost.

It was a dilemma. He had instructed us to publish his classes in English. He had repeatedly told us that his teachings should be recorded, received, and understood. He asked, time and again, that books be made of his morning walks and *darśanas*. But English was not his mother language, and direct transcriptions of his words did not suitably represent him. Still, how could we edit? Editing the words of a pure Vaiṣṇava seemed like a transgression of proper etiquette.

We discussed our quandary with him, not once or twice, but many, many times. Śrīla Mahārāja was not only very much aware that his words had to be edited; it was his idea, and he gave various persons this responsibility. He clearly understood the importance of clear communication – the power of the written word in broadcasting the message of Śrī Caitanya Mahāprabhu. He repeatedly directed us to edit his words so as to clearly represent his meaning to Western readers.

Since 1997, when we first began the editing of Śrīla Mahārāja's classes, we asked him thousands of questions to clarify what he meant to say. This was done in person and by email, and he always kindly replied. We also asked thousands of questions to his personal servant, who, having heard Śrīla Mahārāja explain the same points many, many times in Hindi and Bengali, also kindly answered our questions, and continues to do so to the present day.

The following are examples of the type of editing we have done:

Sometimes we have had to substitute words or phrases. For example, Śrīla Mahārāja told us that when he could not think of the

English equivalent to a Hindi word, he may say “anything” or “thing.” For example, paraphrasing Śrīla Viśvanātha Cakravartī Ṭhākura, he once said, “If I’ve told, and you have understand anything rather thing, not proper thing, so it is my fault that I could not make you understand. So God and śuddha-bhaktas (pure devotees) should forgive me.” He was actually wanting to say, “If I’ve told something, and you have understood it in a different way, not in the proper way, then it is my fault that I could not make you understand. May God and the śuddha-bhaktas forgive me.”

Sometimes we have had to add the intended meaning. He once said that before Śrīla Bhaktivedānta Svāmī Prabhupāda came to America he had no personality. He actually meant that Śrīla Prabhupāda was not a well-known personality. When he said that the gopīs passed through the narrow galleries of Govardhana, he meant that they passed through the narrow alleyways. Yet another example is when he told us that when he had said, “The gopīs knew by Pūrnimā and Gargācārya that Kṛṣṇa is God, yet they never saw Him as a God,” his real meaning was, “The gopīs heard from Pūrnimā and Gargācārya that Kṛṣṇa is God, but they did not believe this. They personally never saw Him as God.” He told us, “‘knew’ means ‘heard from others.’ It was not their view.” He expected us to add the intended meaning to the transcript.

The following is an exact transcription of an original sound file of a conversation that took place in Australia. This was used in *Walking with a Saint 2009*. It is followed by the published version. This sound file was particularly hard to decipher, as sometimes more than one person was speaking at the same time.

Mahāprabhu dāsa: Some devotees are asking, “Should we forget the temple in Murwillumbah and build something at the Garden-ashram instead?”

Brajanāth dāsa: Mathurānātha prabhu, he has a big piece of land. You went by boat. Remember?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no. Murwillumbah is better. This place is not good.

Mahāprabhu dāsa: Okay.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Mathurānātha.

Mahāprabhu dāsa: Yes.

Brajanāth dāsa: For temple.

Mahāprabhu dāsa: For temple.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: River crossing, on the top of hill.

Śrīpāda Mādhava Mahārāja: The place is okay, but for...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No plane case [??] [This sentence was not clear]. No big hall can be done.

Mahāprabhu: Yes.

Śrīpāda Mādhava Mahārāja: Because in rainy season none can go...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And in Murwillumbah easily all can come.

Śrīpāda Mādhava Mahārāja: Yeah.

Brajanāth dāsa: For festivals.

Mahāprabhu dāsa: For festivals.

Śrīpāda Mādhava Mahārāja: Yeah.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: So better there.

Mahāprabhu dāsa: Okay.

Śrīpāda Mādhava Mahārāja: Suppose put a festival there and rains start. All will get stuck and not go.

Mahāprabhu dāsa: Yes.

Śrīpāda Mādhava Mahārāja: From the viewpoint of living it is ok, but for festival, Murwillumbah better.

The edited, printed version reads:

Mahāprabhu dāsa: Some devotees are asking if we should build something at the Garden-ashram instead of in Murwillumbah.

Brajanāth dāsa: Mathurānātha prabhu has a big piece of land that you went by boat to see.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no. Murwillumbah is

better. Mathurānātha's Garden-ashram is not a good location for a temple. Devotees have to cross a river and climb a hill. And they can't build a big hall there. Murwillumbah is easily accessible to all, so it is a better location.

Śrīpāda Mādhava Mahārāja: As a residence, the Garden-ashram is okay, but Murwillumbah is better for festivals. In the rainy season no one can access Garden-ashram.

These examples demonstrate some of the difficulties we have faced in editing Śrīla Mahārāja's speech. Such extensive editing as we did in the above conversation is not common; it is rare, but still, it is sometimes done. During the manifest presence of Śrīla Nārāyaṇa Gosvāmī Mahārāja, this editing was done under his order and direction. On many occasions he clearly let us know it pleased him that his words would be presented in this way. Now, we are still following the instructions he gave us, in the hope that again he will be pleased.

In this regard, we take shelter of the wisdom of the venerable Śrīla Bhakti Rakṣaka Śrīdhara Gosvāmī Mahārāja, in a *darśana* given in March, 1978. (Only the punctuation was edited by us.)

Śrīla Śrīdhara Mahārāja: Our *gurudeva*, he dictated in English some instructions once, but little faulty from the standpoint of correct English. Then our one professor Bhaal, disciple, he told that [it is the] dictionary [that] should be corrected. What Gurudeva says, it is alright.

Assembly: [Laughter] Jaya.

Śrīla Śrīdhara Mahārāja: Do you follow? "Grammar and dictionary should be corrected, but what *guru* says it is alright." Then another, little higher, position disciple, he told that that is the lowest class disciples' statement. The higher class disciple will see that what *guru* wants from him, what sort of service he wants; that correct English should go to establish his position to the public. So when it comes to the *śiṣya* (disciple), it will adjust.

Suppose your *gurudeva*, when you are going to take his photo, in ordinary dress he comes before the photo maker. But the *śiṣya* will, "No, no. You should stand in this posture; with this dress you must take the photo." Do you follow?

Assembly: Yes.

Tamāla-kṛṣṇa Mahārāja: Very clear, very clear.

Śrīla Śrīdhara Mahārāja: So, in language also, *gurudeva* gives the main point, but the language, if it is a little faulty, faulty to the public, the *śiṣya* will come: “No, this should be couched in good language.” That is not harmful. Do you follow?

Assembly: Yes.

Śrīla Śrīdhara Mahārāja: So, in Sanskrit, what your Guru Mahārāja has told, “*Namo sārasvatā*,” small these things, you say. I can't follow whether it is correct grammatically, but it will be your duty, according to my opinion, to couch it well with the language. And that will be the greatest service, service of higher quality. And to say that “Dictionary should be corrected and the grammer should be corrected, what my *guru* has said.” But practically, that will be *kaniṣtha-adhikārī* service; the lower *śiṣya*, the lower status service....To explain his prestige and position, you will dress him in good dress.

In addition, we may omit certain portions of the sound files for the following reasons:

- (1) A discussion is going on with Śrīla Mahārāja's devotees but with no audible participation on his part. He may have been nodding “yes” or shaking his head “no,” but because he was not speaking, we could not reference his words. Somebody might have asked a question and somebody else might have answered it, but if Śrīla Mahārāja did not give his audible input, we did not include those devotees' conversations.
- (2) If somebody asked Śrīla Mahārāja a question and somebody else rephrased that question to him, we may not include this rephrasing.
- (3) Sometimes, after Śrīla Mahārāja said something, someone else might repeat some part of that. Mostly, we did not include this repetition.
- (4) If somebody asked Śrīla Mahārāja a question and there was no audible answer, then we did not include that person's question.
- (5) When Śrīla Mahārāja engaged in friendly conversation with someone, everyone within hearing and seeing range could feel something of the transcendental love of God emanating from

his being. They were overwhelmed by his friendliness, care, concern, and compassion, and they received spiritual benefit from his mere presence. In spite of the obvious transcendental value of these *darśanas* to those present, if the conversations were not instructive philosophically or practically, we may omit them.

We readily admit our own imperfections in the matter of hearing and editing the transcendental words of our beloved Gurudeva, Śrīla Nārāyaṇa Gosvāmī Mahārāja. We pray to our respected readers to forgive any errors made in transcribing, editing, and in the overall presentation, and invite you to communicate your findings and corrections to us. We encourage you all to visit the magnificent archive of sound and video recordings of Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. (See www.purebhakti.tv for free downloading and online hearing, or www.purebhakti.com/gvp for submitting correction suggestions.)

Finally, we would be remiss if we did not take this opportunity to give our profound thanks to Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's servant, Śrīpāda Bhaktivedānta Mādhava Mahārāja, and Śrīla Mahārāja's secretary, Śrīpāda Brajanātha prabhu, for their graciousness in facilitating, since the beginning, all of our editorial questions.

Praying for the mercy of
Śrī Hari, Guru, and Vaiṣṇavas,

Śyāmarāṇī dāsī and the Editorial Team,

Om Viṣṇupāda Śrī Śrīmad Bhaktivedānta
Nārāyaṇa Gosvāmī Maharaja's tirobhāva-tithi,
6 January 2013



Hilo, Hawaii

• January 1, 2007 •

❖ January 1, 2007 ❖

Darśana

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I wish you all a happy New Year. The New Year we are now celebrating is in accordance with Western calculation. Most people celebrate it in relation to their physical body and mind, because those in the Western world are very concerned about their physical health and mental well-being – not more than that. Very few persons in the Western world know about the soul. They don't even know where they will go after death. They work at jobs, but they don't know of their goal after retirement, and they become crazy.

We have to celebrate the New Year in such a way that our devotion will increase day by day. We have to know that we are not this gross or subtle body; we are not our mind, ego, and intelligence. We are beyond all these things. We are spirit souls, part and parcel of the Supreme Lord. Let us leave whatever material consideration was with us last year, and start anew this year. Our devotion must increase.

The question may arise: "If my devotion must increase, how will I maintain my life?" For maintaining your life, you can continue what you are doing. Whether you want to or not, you must perform some *karma*.

Bhagavān Śrī Kṛṣṇa told Arjuna in the *Bhagavad-gītā* (3.5):

*na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt
kāryate hy avaśāḥ karma
sarvah prakṛti-jair guṇaiḥ*

[No one can remain inactive, not even for a moment. Everyone is impelled to act under the influence of such qualities as attachment and hate, which are born of one's nature.]

No one can remain alive without performing some activity. Whether you want to or not, you have to breathe. Whether you are breathing or holding your breath, this is also *karma*. If you are standing, sitting, walking, or talking, all these are in the category of *karma*. So, to maintain our lives, we are forced to engage in some *karma*.

But this will not give you eternal happiness, or peace and tranquillity of mind. For happiness, you must engage in some devotional

service, and to cultivate devotion successfully, you must first of all surrender at the lotus feet of a bona fide *guru*. In good association, under the guidance of *gurudeva*, you can progress in devotional life. If you do this, your New Year's celebration will be successful.

In this world there are eight million four-hundred thousand species of life, and among them four-hundred-thousand are human beings. Most of the human population does not know about God. They think they know God, but who God is, what are His qualities, and what is His form is not known to them at all. They only want to say "God." That is enough for them; they don't know more than that. In America, the government writes on its dollar bill "In God we trust," but they do not have any conception of God.

So, who is God? G is for generator, He who creates this world. O is for operator, He who nourishes and protects us. And D is for destroyer. He who is the owner, creator, and destroyer is Bhagavān, or God.

It is mentioned in the Vedic scripture [Śrīmad-Bhāgavatam 1.3.28], "Ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam – all the incarnations of Godhead are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself." Therefore we must serve Him, taking a vow from this very day, the New Year's Day. Whatever happened happened [Let bygones be bygones]. We have to forget all these material things and start anew our Kṛṣṇa consciousness, and then our celebration of New Year's Day will be successful.

nr̄-deham ādyam sulabham sudurlabham
plavam suklaṁ guru-karṇa-dhāram
mayānukūlena nabhasvateritam
pumān bhavābdhim na taret sa ātma-hā

Śrīmad-Bhāgavatam (11.20.17)

[The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat, having the spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul.*]

Nṛ-deha means ‘human body.’ We have received a human body, which is very rare to achieve, and now it is easy for us to do *bhajana*. However, we can see that other living entities do not create weapons of mass destruction and so many arrangements to maintain their lifestyle. If anything happens, they quarrel with each other with their claws and teeth, and at the next moment they forget their quarrelling. But we humans take revenge and become more ferocious than tigers, bears, lions, and other wild animals.

How can we become calm, quiet and peaceful with each other? It is possible only if we do *bhajana*. So, *nṛ-deham ādyam sulabham sudurlabham, plavam sukulpam guru-karṇa-dhāram*. This human body is like a boat going from one place to another, in one direction or another. A captain is needed for the boat. Who is that captain? The bona fide *guru*. Here in Hawaii we are situated by the Pacific Ocean, and we see every day there are some boats floating on it. These boats have sails, and when the sails catch the wind, the boats move very fast. In the same way, *sādhu-saṅga* (association with pure devotees of Kṛṣṇa) is the favorable wind, for by *sādhu-saṅga* we can advance very quickly in Kṛṣṇa consciousness. In this way our lives will be maintained very easily, and we can be calm and quiet and in harmony with each other. Thus, our celebration here will be successful.

Generally, people understand the meaning of happiness in terms of the body, mind, health, money, and good sons and daughters. They consider that if they have these things, they will be happy, but everyone becomes unhappy in spite of having them. For a long time, since the creation of this world, we have been coming and going, taking birth and dying, but still we are not happy.

We have forgotten Kṛṣṇa. We are part and parcel of Kṛṣṇa, and we have forgotten Him. That is why His illusory *māyā* threw us into this world and covered our constitutional form and qualities with two bodies – the physical body and the subtle body.

We are trying so hard, here and there, to be happy, but really everyone is full of grief. Only a truly qualified *guru* can teach us by what process Kṛṣṇa’s service can be achieved. Then, by practice and maturity of *bhakti-sādhana*, we will surely become happy.

My blessing is that I am praying to Kṛṣṇa that He will sprinkle His mercy upon you all, so that you will become truly joyful in every way – by body, mind, and soul.

Are there any questions?

Haladhara dāsa: What is the meaning of the name Rādhā, or Rādhārāṇī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Rādhā means ‘always serving Śrī Kṛṣṇa.’ Rādhā means ‘to please Kṛṣṇa.’ Also, She is pleased by Kṛṣṇa. Rādhā means ‘She runs towards Kṛṣṇa to serve Him.’ Rādhikā means ‘Kṛṣṇa searches for Her and pleases Her.’

Kṛṣṇa means ‘all-attractive, with innumerable good qualities.’ *Rūpa-mādhuri:* He is exquisitely beautiful. *Venu-mādhuri:* His flute playing is very, very sweet. *Guṇa-mādhuri:* He is full with particularly sweet qualities. *Lilā-mādhuri:* His pastimes are enchanting. By these qualities Kṛṣṇa attracts all beings in the world and delivers them. All living beings, namely birds, animals, and all other creatures, are attracted to Him, and therefore He is called Kṛṣṇa.

Kṛṣṇa is the ocean of *rasa*, or transcendental relationships, and Rādhā is the power of Kṛṣṇa and the embodiment of *mahābhāva* (the highest love for Him). By Her sweet service to Him, Rādhā attracts and controls Him. Although Rādhā and Kṛṣṇa are not two bodies, only one, it can also be said that Kṛṣṇa is the one Supreme Person and Rādhā is the *śakti*, or power, within Him. For *lilā-vilāsa*, or sweet pastimes, They have become two bodies, but They remain one soul.



Kona, Hawaii
✿ January 14, 19, 2007 ✿

❖ January (undated), 2007 ❖

Morning walk excerpt

Śrīpāda Padmanābha Mahārāja: Śrīla prabhu is saying that Satsvarūpa Mahārāja was very attached to the *vaidhī* mood. Śrīla Prabhupāda was trying to encourage him, “You should reciprocate with me from your heart.” Śrīla is asking, “How can we develop the mood of *mamatā* for our *gurudeva*, so that we have that heart reciprocation with him?”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What do you mean by *mamatā*?

Śrīla dāsa: Uh... *dāsyā-bhāva* (the mood of servitorship). Of course, it is more than just service. There is a mood of mine-ness (possessiveness): “Gurudeva is mine, and I belong to Gurudeva.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who has more sense of mine-ness for Kṛṣṇa – Nanda Bābā, Mother Yaśodā, the *sakhās*, or the *gopīs*?

Śrīla dāsa: The *gopīs*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Within all the *rasas* there is more *mamatā* in *mādhurya-rasa*, and within *mādhurya-rasa*, Rādhikā has more *mamatā* than the other *gopīs*. *Mamatā* means, “Whatever I have – my mind, body, soul, wealth, reputation, and everything else – I have given totally, solely, to Him. I have given Him my whole energy.” For whom you give more energy, *mamatā* will develop more to that person. If you give your entire energy, then *mamatā* will be complete:

*mānasa, deha, geha, jo kichu mora
arpilū tuwā pade, nanda-kiśora!*

Mānasa Deha Geha (Verse 1)

[Mind, body, family, and whatever else is mine, I have surrendered at Your lotus feet, O youthful Son of Nanda!]

*mārabi, rākhabi – jo icchā tohārā
nitya-dāsa prati tuwā adhikārā*

Mānasa Deha Geha (Verse 3)

[Slay me or protect me as You wish, for You have full ownership of Your eternal servitor.]

When this mood comes, it is understood that *mamatā* is present. The gradation of this mood corresponds to the gradation of *mamatā*.

You have some *mamatā* for me, but it is not full. You are not giving your entire *deha* (body), *geha* (family), and *mānasa* (mind) to me. If you will give yourself to me as they do [indicating the other devotees present], then you will have *mamatā*. When you have strong faith in me, thinking, “He can help me in Kṛṣṇa consciousness,” then it will come.

❖ January 14, 2007 ❖ *Darśana*

Kṛṣṇa-priyā dāsī (from Canada): Govinda has a question regarding your *hari-kathā* last night. He wants to know how to follow Śrīla Svāmī Prabhupāda’s mood. Would that be in *vaidhī-bhakti* or *rāgānuga-bhakti*?¹

Śrīla Nārāyaṇa Gosvāmī Mahārāja: One must follow *vaidhī-bhakti*. But if one practices *vaidhī-bhakti* in our line – reading Śrī Caitanya-caritāmṛta and Śrimad-Bhāgavatam and hearing classes on all the subjects there, one will automatically come to *rāgānuga*. If anyone practices *bhakti* as Śrīla Rūpa Gosvāmī explained it in *Bhakti-rasāmṛta-sindhu*, he will surely come to *rāgānuga*. All the principles explained by Śrīla Rupa Gosvāmī are connected to *rāgānuga*. One should begin from *vaidhī-bhakti*, and then he can easily develop *rāgānuga*.

Madana-mohinī dāsī: So, those who are just beginning to practice *bhakti* should not try to practice *rāgānuga*? It will come naturally?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Simply by hearing *hari-kathā*, they gradually begin *vaidhī-bhakti* and then in due course become qualified for *rāgānuga*.

¹ *Vaidhī-bhakti* is devotion prompted by the regulations of the scriptures. When *sādhana-bhakti* is not inspired by intense longing, but is instigated by the discipline of scriptures, it is called *vaidhī-bhakti*.

Rāgānuga-bhakti is *bhakti* that follows in the wake of Śrī Kṛṣṇa’s eternal associates in Vraja, whose hearts are permeated with *rāga*, which is an unquenchable loving thirst for Kṛṣṇa that gives rise to spontaneous and intense absorption.

Kṛṣṇa-priyā dāsī: Are any of us qualified for *rāgānuga-bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I think many will become qualified.

Do you want to go to Vaikuṇṭha to serve Lord Nārāyaṇa?

Devotee: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you want to go to Dvārakā to be a queen?

Devotee: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you want to go to Mathurā?

Devotee: No. I want to be a servant of Rādhā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is *rāgānuga* – the awakening of such greed. To those who come to me, I give a powerful injection that never goes in vain. This injection will gradually take them up to *rādhā-dāsyam* (personal service to Śrimatī Rādhikā).

But they must follow. It has been told in *Bhagavad-gītā*(4.34):

tad viddhi prāṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśināḥ

[Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.*]

Intellectually knowing the philosophy will not suffice. If one knows all the scriptures, like Śrimad-Bhāgavatam, the Purāṇas, the Vedas, *Bhakti-rasāmṛta-sindhu*, and *Ujjvala-nīlamaṇi*, but he cannot satisfy his *gurudeva*, his erudition has no value. On the other hand, even if one does not have much scriptural knowledge but he always satisfies his *gurudeva*, it is certain that he will become qualified.

vikṛiditam vraja-vadhūbhīr idam ca viṣṇoh
śraddhānvito ‘nuṣṭuyād atha varṇayed yah
bhaktim parām bhagavati pratilabhyā kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

Śrimad-Bhāgavatam (10.33.39)

[A grave person who faithfully and continuously hears the narrations of the transcendental pastimes that Bhagavān Śrī Kṛṣṇa performed with the young girls of Vraja, and then describes those pastimes accordingly, achieves supreme devotion for the lotus feet of Bhagavān. He very quickly attains freedom from the diseases of the heart, which are the transformations of lust.]

The word *anuśṛṇuyād* in this verse means that the disciple hears from *gurudeva*. Then, by serving and pleasing him, that disciple will become qualified to speak and preach. If a learned person is preaching but is not pleasing *gurudeva*, he is not qualified. His speaking will not produce any good result.

Jayaśrī dāsī (from New York): How do we continue to serve you when we leave here and go back to our normal lives?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can remember the *hari-kathā* you have been hearing this week. Try to understand it and incorporate it into your life. Always meditate on that *hari-kathā*, and execute the instructions I give while speaking.

Jayaśrī dāsī: To always think what you would want us to do?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śyāmarāṇī dāsī: Jayaśrī, my niece, has received *dikṣā* from you. And this is Sarah, my other niece. She is meeting you for the first time, and she has a question.

Sarah: How do I sever worldly ties and become free to come to the spiritual realm?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The holy name is even more powerful than the Supreme Lord Himself. If you chant the holy name, Kṛṣṇa will mercifully arrange everything for you. You will have the time to engage more fully in Kṛṣṇa consciousness. Please chant the very powerful holy name of Kṛṣṇa.

Śyāmarāṇī dāsī: Because she is so new, she still eats meat. Can you tell her something that would encourage her to give that up?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should know that within the word ‘meat’ there is ME-EAT, meaning ‘those whom I eat will eat me.’

Sarah: They will eat me?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Brajanāth dāsa: If you eat an animal in this life, that animal will eat you in the next life.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That may happen even in this life. The animals will surely take revenge. So don't take meat, wine, eggs, and fish; all these are forbidden. Be careful to avoid these, beginning from today.

Sumaṅgalā dāsī (from California): Śrīla Gurudeva, here is my Vyāsa-pūjā offering. I am giving it to you now, because on Vyāsa-pūjā day [4 days later] there will be so many people coming to you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can always come. All can come. I am the father of all of you. The father has affection for all his children, so don't be fearful.

Sumaṅgalā dāsī: I have a question. Are the scriptures of other religions also *śabda-pramāṇa* (transcendental evidence)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, but so-called followers do not actually understand or follow their scriptures. The Bible has told us, "God created man after His own image." 'After His own image' means that He has a very beautiful transcendental form. The so-called followers don't agree with this. They say, "Our God has no form."

This is true for Muslims also. It is not written anywhere in the Koran, the Muslim scripture, that, "Those who do not follow Mohammad are the enemy and you should kill them." Still, some Muslim leaders want the entire world to become Muslim and to chant "Allah, Huda" by force. In the Koran it has been written that Allah has a form, and according to that form He created man; but the so-called followers don't agree.

Sumaṅgalā dāsī: Are those Vedic scriptures that are within the three *guṇas*² also *śabda-pramāṇa*, or only the scriptures in *sattva-guṇa*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, they are *śabda-pramāṇa*. Especially, *Śrīmad-Bhāgavatam* is *amala pramāṇa*, the spotless evidence. If you follow *Śrīmad-Bhāgavatam*, you will see that all

² *Guṇa* – lit. a rope; binding force; three qualities of material nature which bind the living entity as ropes do, due to him accepting different mentalities and corresponding activities. These ropes are named *sattva* (goodness), *rajas* (passion), and *tamas* (darkness). All activities related to material nature are carried out by the agency of these three *guṇas*.

pramāṇas (Vedic evidences) are present there. The real meaning of *śabda-pramāṇa* is *Śrīmad-Bhāgavatam*.

Gītā dāsī: I need your help. I am too stressed with my *pūjārī sevā* (service to the temple deities) in Los Angeles. Can I train others and have them help me?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, they can help you. You can train those who are favorable to the training.

Sudevī dāsī (from Canada): I'm always so lusty and my brain is never working. I need a powerful injection. Do you still have affection for me even though I am acting so bad?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why do you say that?

Sudevī dāsī: I am so dry in my heart.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Try to make your heart *rasastha* (full of *rasa*), flavorful.

Sudevī dāsī: But how?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: As others have done, and as I have done. Always be happy, sinking in the ocean of Rādhā-Kṛṣṇa's love. Give your entire energy to that, and be happy. If you do not give your energy, your energy will automatically go to sense gratification, and then you cannot be happy.

Sudevī dāsī: But the pulling is so strong.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Be like us. Follow those devotees who are following me, and be happy. In this way, control your mind and heart.

❖ January 19, 2007 ❖ *Darśana*

Śyāmarāṇī dāsī: This is Glen. He is a famous art dealer. He has a big gallery in Maui. Śyāmā dāsī showed him your art and he became impressed. He wants to sell the original art and giclees (state-of-the-art canvas prints) for high prices, in order to bring the art into a new sphere of recognition in the West.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Glen] My blessings to you.

Śyāmarāṇī dāsī: Can you say something about the special value of your spiritual art that other art doesn't have?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If anyone sees pictures of Kṛṣṇa and Rādhikā and Their associates, that person will receive *sukṛti* (spiritual pious credits) and gradually become attracted to Kṛṣṇa consciousness. He will then attain the association of a real *sādhu*, a bona fide spiritual master. He will thus advance in spiritual life and become happy forever.

People everywhere are seeing these transcendental pictures and inquiring, "Who is He? Very beautiful!" In this way, just by seeing the pictures, they are reminded of Śrī Śrī Rādhā and Kṛṣṇa. A very powerful *sukṛti* will come to them, and their lives will become successful. Moreover, if devotees see these pictures, they will take Kṛṣṇa's image in their eyes and keep it in their hearts.

How did he receive your paintings?

Brajanāth dāsa: Your daughter Śyāmā dāsī met him and invited him here.

Śyāmarāṇī dāsī: By Kṛṣṇa's arrangement, he picked your Vyāsa-pūjā day to come and meet with us.

Glen: My friend Jacob (Ramesh dāsa) here ...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You know him?

Glen: We just met.

The number-one thing we might like to accomplish is to broaden the interest of the art by bringing in collectors from outside your devotees' circles. Their interest in the meaning of the paintings will develop after they develop interest in the beauty. I think it is a wonderful opportunity.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Good idea.

Śyāmarāṇī dāsī: He is impressed that the money we receive from the art will not go to anyone's personal interest, but to your beautiful charity projects.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śyāmarāṇī dāsī: This is my niece, Sarah. When she came to you during the Vyāsa-pūjā ceremony yesterday, you said she should take initiation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But she must first give up meat.

Śyāmarānī dāsī: I told her you would give her power to give this up. If she is willing and has faith in you, then you will give her strength.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Sarah: I am afraid. Do you think you can make me ready?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. But be strong and determined that, “I will not take these bogus things – cigarettes, meat, and all other abominable things.”

Viśvambhara dāsa: Jīva-pāvana prabhu is here, and we have a report to give you on international book distribution – your book distribution around the world. I have compiled a report that shows the book distribution for the past three years. Last year we distributed 50,000 books and this year over 150,000 books – over three times more than before. Also, in dollar amounts, we made under \$40,000 last year, and this year \$80,000.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: \$80,000.

Viśvambhara dāsa: Yes, in book sales. I will share this report with the book distributors around the world. The most widely distributed books are *Way of Love*, *Jaiva-dharma*, the *School of Vraja* CD book, and the songbook. Here is the list with more details of the numbers of each title sold. The list also shows the top distributors in the world. England is number one.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who sold the most?

Jīva-pāvana dāsa: You gave an example that they should work as a team – like a soccer team – one is the captain, one is the helper, and so on. So the devotees in England are very much working as a team.

The senior men are starting a temple in London. Āśrama Mahārāja has a small group of new *brahmacārīs*. He and the *brahmacārīs* collected £50,000 and paid their bills for the books they distributed. They want to buy a property.

The Gaṅgāmātās now have two houses – one for the *brahmacārīnīs* and one for guests. No one owes me money. They are paying for the books, and that money goes into the book fund.

So, I cannot say who is the number one, or main, distributor in the UK, because they work as a team.

Viśvambhara dāsa: The USA Festival team – a party consisting of myself, Rāma-kānta prabhu, Vṛndāvana prabhu, my sister Rādhā,

and Gauravāṇī are one of the most successful teams in America. Bhaktistore.com, which is an online distributor run by your Gurukula in Badger, is also distributing more books now.

My sister Rādhā also distributes books on the streets.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Wonderful. On the streets?

Viśvambhara dāsa: My father and Advaita prabhu distribute a lot of books in the Bay Area. There is also the Goloka distribution party, and Āśrama Mahārāja, Dāmodara Mahārāja, and Sajjana Mahārāja are the best *sannyāsī*-distributors.

Vṛndā-devī dāsī: Gurudeva is the best.

Jīva-pāvana dāsa: You are doing it. We are only the instruments.³

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are some books being distributed here at this festival?

Viśvambhara dāsa: At this festival in Hawaii, we sold over \$5,000 worth of books.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Here?

Viśvambhara dāsa: Yes. Over 2,000 books were distributed at this festival. Rāma-kānta prabhu and my sister Rādhā did everything.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, thank you.

Vṛndā-devī dāsī: Today is Madhukāra's birthday.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can each take a flower [for throwing petals upon the birthday devotee]. *Maṅgalam bhavatu, kalyāṇam bhavatu* – May your birthday be auspicious. May you be happy in this world and in the transcendental world, and may *vraja-bhakti* enter your heart.

ENDNOTES

¹ An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's lecture in Badger, California, June 2, 2002:

Syāmarāṇī dāsī: Śrīla Gurudeva, you said in class that Brahmadāsa thought he had stolen the cows, but actually it was Yogamāyā who had done it. We conditioned souls think, "I am doing something,"

³ See Endnote 1.

but our activities are actually done by *māyā* (Kṛṣṇa's deluding material potency). So, suppose I distribute a book and I think, "Oh, I've distributed a book." Who has really distributed the book?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Gurudeva has done it. How will you do it? You cannot do anything. You cannot even make one blade of dry grass. Guru gives energy to a disciple, but sometimes a disciple becomes bewildered and thinks, "I am the doer." This wrong thinking influences that disciple to fall down. All of you must be very careful.

Ramacandra dāsa: Guru gives opportunity and capacity.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He gives both. He gives both the meal and the power to digest it.



North Shore, Hawaii

January 27-31 - February 2, 2007

❖ January 2, 2007 ❖
Śloka Class
Śrīmad-Bhāgavatam 11.17.27

ācāryam mām vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-deva-mayo guruh

[One should understand fully well the *ācārya* to be as good as Myself. He is My very *svarūpa* (My expansion). At no time should one, out of envy, neglect or disrespect the *guru* as an ordinary mortal, nor should he be considered to have any faults, because *śrī guru* has the potency of all the demigods.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should remember this *śloka*.

Madhuvrata dāsa: One time in Birmingham, in 2004, you said that *guru* is more than *ācārya*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Madhuvrata dāsa: Can you explain this again?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In that connection the word *ācārya* refers to one who can give *upanayana* (the ceremony of receiving the *brāhmaṇa* thread). In India there are so many *brāhmaṇas* who are only *ācārya*.¹

They know the process of giving *upanayana*, but they are not *guru*. They do not practice *kṛṣṇa-bhajana*.

Guru is more than that, and if he personally gives *upanayana*, that is still better; he is *guru* and also *ācārya*. But one can be *ācārya* without being *guru*. *Guru* gives transcendental knowledge, whereas one who is *ācārya* without being *guru* only knows the process of ceremony.

Madhuvrata dāsa: In our line, though, the *ācārya* must also be *guru*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

¹ *Ācārya* is a homonym, which in this particular connection refers to a *brāhmaṇa* who can perform fire sacrifices and many varieties of ceremonies for giving *sāṃskāras* (impressions on the heart that come during Vedic ceremonies). *Ācārya* also means 'one who follows rules and teaches others how to follow.'

Śrīpāda Mādhava Mahārāja: Ācārya is included in *guru*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Sometimes *guru* requests the ācārya to give *upanayana*. Sometimes I do that as well. Sometimes I only give the *mantra*, and I tell Mādhava Mahārāja or others to give *upanayana*.

[To Acyutānanda dāsa] What is it that you are giving to me? Two chapters?² They have sent only two chapters?

Acyutānanda dāsa: Maybe more, I will see.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, take a look; and after taking rest I will work on them.

❖ January (undated), 2007 ❖

Śloka Class
Śrī Maṇah-śikṣā, Verse 3

yadiccher āvāsam vraja-bhuvi sa-rāgam prati-janur
yuva-dvandvam tac cet paricaritum ārād abhilaṣeh
svarūpam śrī-rūpam sa-gaṇam iha tasyāgrajam api
sphutam premṇā nityam smara nama tadā tvam śrīnu manah

[My dear mind, please hear me. If you are eager to gain residence in Vraja on the platform of *rāgātmikā-bhakti*, and if you desire to obtain the direct service of the eternally youthful Divine Couple, Śrī Rādhā-Kṛṣṇa, then birth after birth always distinctly remember and bow down with great love to Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, and his elder brother Śrī Sanātana Gosvāmī, and to all other associates of Śrī Caitanya Mahāprabhu, who are the recipients of His mercy.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning?

Madhuvrata dāsa: “O my dear mind, if you want to attain residence in Vrajabhūmi with *rāgātmikā-bhakti*, and if you want to worship the divine couple, then, my dear mind, always remember and give

² The two chapters are for his publication work.

obeisances to Svarūpa Dāmodara, Śrīla Rūpa Gosvāmī, his elder brother, Śrīla Sanātana Gosvāmī..."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Crying bitterly, you should call out to Svarūpa Dāmodara, Rūpa, and others. They will come and protect you. What will they protect you from?

Madhuvrata dāsa: Lust, anger...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why are we crying? We are praying, "I cannot remove my *kāma* (lust), *krodha* (anger), *lobha* (greed), *mada* (pride), *moha* (illusion), and *matsarya* (envy) by myself. So, please come and remove it." *Yadiccher āvāsam*. If you want to be in Vṛndāvana, and if you want to serve Rādhā and Kṛṣṇa on the path of *rāgānuga*, then you must cry in this way.

[To all the students present who recited and explained the *śloka*] Very good; one *śloka* per day. You are doing hard labor.

[To Vrndā-devī dāsī] And you are giving delicious food to all.

Brajanāth dāsa: She's also doing hard labor.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, I know.

Brajanāth dāsa: She wants to do more, but...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: She is silent, not saying anything, but doing hard labor.

Acyutānanda dāsa: Gurujī, there are so many *stavas* and *stutis* (hymns and prayers) and *aṣṭakams* (prayers consisting of eight verses) in our *paramparā*. Of these, which are the most powerful?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, there are so many to Rādhā, Kṛṣṇa, Mahāprabhu, Vrndā, Vṛndāvana...

Acyutānanda dāsa: But...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First to *guru*, then to Nityānanda Prabhu, then to the all-merciful Caitanya Mahāprabhu, then to Śrīmatī Rādhikā.

Śrīpāda Mādhava Mahārāja: Giri Govardhāna.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is later. After Rādhikā, then to Kṛṣṇa, then to Rādhā and Kṛṣṇa together, then to Girirājajī, then to Yamunā, Lalitā, and Viśākhā.

Acyutānanda dāsa: But...

Śrīla Nārāyaṇa Gosvāmī Mahārāja:

śrī-gaurāṅga-guṇānuvarṇana-vidhau śraddhā-samṛddhy-anvitau
pāpottāpa-nikṛntanau tanu-bhṛtāṁ govinda-gānāmrtaih
ānandāmbudhi-vardhanaika-niṣṭuṇau kaivalya-nistārakau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau

Sad-Gosvāmī-āṣṭakam (Verse 3)

[I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They can purify all conditioned souls from the reactions to their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss, and they are the saviors of the living entities from the devouring mouth of impersonal liberation.*]

And for Nityānanda Prabhu:

sarac-candra-bhrāntim sphurad-amala-kāntim gaja-gatim
hari-premonmattam dhṛta-parama-sattvam smita-mukham
sadāghūrṇan-netraim kara-kalita-vetram kali-bhidaiḥ
bhaje nityānandaṁ bhajana-taru-kandaṁ niravadhi

Nityānanda-āṣṭakam (Verse 1)

[I perpetually worship Śrī Nityānanda Prabhu, the root of the kṛṣṇa-bhakti tree, whose bright face mocks the full autumn moon, whose pure complexion glistens, whose gait is like that of an intoxicated elephant, who is always mad in kṛṣṇa-prema, who is the personification of pure spiritual energy, whose face wears a gentle smile, whose eyes are always rolling due to His absorption in kṛṣṇa-prema, whose lotus hand is beautified with a staff, and who, by the performance of nāma-saṅkīrtana, pierces the influence of Kali-yuga.]

For Rādhikā, Śrī Rādhā-kṛpā-kaṭākṣa, which begins with:

munīndra-vṛnda-vandite tri-loka-śoka-hārinī
prasanna-vaktra-paṇkaje nikuñja-bhū-vilāsini
vrajendra-bhānu-nandini vrajendra-sūnu-saṅgate
kadā kariṣyasiha mām kṛpā-kaṭākṣa-bhājanam?

[O Śrīmatī Rādhikā! Śukadeva, Nārada, Uddhava, and all the topmost *munis* are always offering prayers to Your lotus feet. Remembering You and praying for Your service miraculously removes all the miseries, sins, and offenses of the three spheres. Your joyful face blooms like a lotus and You delight in pastimes in the *kuñjas* of Vraja. You are the daughter of Vṛṣabhānu Mahārāja and the dearly beloved of Vrajendra-nandana, with whom You always perform *vilāsa*. When, oh when will You bestow upon me Your merciful sidelong glance?]

And for Kṛṣṇa, *Namāmi nanda-nandanam*. Especially, there are so many prayers for Rādhikā.

Acyutānanda dāsa: But if there is not so much time and I want to learn one...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can learn one at a time, and you will gradually remember them all.

❖ January (undated), 2007 ❖

Śloka Class Śrī Maṇah-śikṣā, Verse 4

Śrīla Nārāyaṇa Gosvāmī Mahārāja: From time to time, Kṛṣṇa comes to this world to establish ātmā-dharma, or prema-dharma. He comes when Brahmā and others pray to Him to take away the burden of the Earth.

It is said that this human life is very rare; therefore we must engage this life in śreya, activities which give the most auspiciousness. What is the śloka? [To Acyutānanda dāsa] Do you remember?

Acyutānanda dāsa: I think so.

*labdhvā su-durlabham idam bahu-sambhavānte
manuṣyam artha-dam anityam apīha dhīrah
tūrṇam yateta na pated anu-mṛtyu yāvan
nihsreyasaya viṣayah khalu sarvataḥ syāt*

Śrīmad-Bhāgavatam (11.9.29)

[This human birth is very rare, because it is only attained after many lifetimes. Although temporary, it can give the highest benefit [the service of Śrīmatī Rādhikā]. After all, sense gratification is available in all species [whereas spiritual perfection is possible only for human beings]. Therefore, an intelligent person should immediately, without wasting a single moment, begin to endeavor [with one-pointed dedication] to achieve the ultimate good fortune, before death comes.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You will have to very quickly learn all these *ślokas*, as well as one, two, three, or four *ślokas* from *Gauḍiya-kaṇṭhahāra*³.

Do you remember more verses of *Manah-śikṣā*?

Acyutānanda dāsa: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Which one?

Acyutānanda dāsa:

*asad-vārtā-veṣyā visṛjā mati-sarvasva-haraṇīḥ
kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaniḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvaṁ bhaja manah*

Manah-śikṣā (Verse 4)

³ *Gauḍiya-kaṇṭhahāra* (literally: “A Necklace for the Gaudiya Vaiṣṇavas”) is a compilation of verses, collected by Śrī Atīndriya dāsa Adhikāri, one of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s foremost disciples. In its foreword, written by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura himself, the book is compared to a necklace, holding eighteen gems of *tattva*, or conclusive truths, such as *guru-tattva* (truths regarding *śrī guru*), *jīva-tattva* (truths regarding the *jīva*, or living entity), *abhidēya-tattva* (truths regarding the process how to obtain the ultimate goal of life), and *prayojana-tattva* (truths regarding that ultimate goal). *Pramāṇa-tattva*, or truths regarding what is to be accepted as valid proof for all these truths, forms the pendant of the necklace, and the blessings of *śrī guru* are its central jewel.

[O my dear brother mind! Please abandon altogether the prostitute of contemptible mundane talk, which plunders the entire treasure of pure wisdom. You must unequivocally give up hearing all talk of impersonal liberation which, like a tigress, devours your very soul. Furthermore, please abandon even the attachment to Lakṣmīpati Śrī Nārāyaṇa, which leads to Vaikuṇṭha. Rather, you should live in Vraja and worship Śrī Śrī Rādhā-Kṛṣṇa, who bestow upon devotees the precious jewel of love for them.]

[Madhuvrata dāsa begins to recite the verse]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want to hear a flow.

Śrīpāda Mādhava Mahārāja: No break.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning?

Acyutānanda dāsa: Asad-vārtā-veśyā visṛjam. The first line is saying that...

Śrīpāda Mādhava Mahārāja: Not visṛjam; visṛja.

Acyutānanda dāsa: Visṛja, useless talk is...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is sad-vārtā?

Acyutānanda dāsa: Kṛṣṇa-kathā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is asad-vārtā?

Acyutānanda dāsa: Asad-vārtā is like... uh...

Śrīpāda Mādhava Mahārāja: Mundane talks.

Acyutānanda dāsa: Mundane talks.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Asad-vārtā refers to any kathā (narration) other than that which is related to Kṛṣṇa or His devotees. You can continue.

Acyutānanda dāsa: Mati-sarvasva-haraṇīḥ. Such kathā steals your intelligence.

Kathā mukti-vyāghryā na śṛṇu kila sarvātma-gilaniḥ means that aspiring for mukti (liberation) and engaging in talks involved with mukti eat up your soul like a tiger.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What?

Acyutānanda dāsa: Like a tiger. Mukti eats your soul.

Brajanāth dāsa: Tigress.

Acyutānanda dāsa: Tigress. It can...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It can eat and swallow you.

Acyutānanda dāsa: *Api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm.* You also have to give up any attachment for Lakṣmi-Nārāyaṇa, because such talk leads you to Vaikuṇṭha. And, *vraje rādhā-kṛṣṇau sva-rati-maṇi-dau.* O mind, please worship Rādhā-Kṛṣṇa, for They will give you that *rati* (spiritual attachment).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Can you give me the other pages [of Gurudeva's yet-unpublished Hindi manuscript] today?

Acyutānanda dāsa: Maybe in the afternoon.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Afternoon? You have not done any work on it.

❖ January (undated), 2007 ❖

Śloka Class

Śrī Maṇaḥ-śikṣā, Verse 5

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha
prakāmaṁ kāmādi-prakaṭa-paṭhapāti-vyatikaraiḥ
gale baddhvā hanye 'ham iti baka-bhid vartmapa-gaṇe
kuru tvam phut-kārān avati sa yathā tvam mana itaḥ

[Lust, anger, and so on are a band of dacoits who assail one suddenly on the open road of material life. They have bound my neck licentiously with the torturous, dreadful ropes of wicked deeds and are thus killing me. O mind, speaking in this way, you must grievously cry out to the powerful and merciful devotees who are the protectors of the path of devotion leading to Śrī Kṛṣṇa, the killer of Bakāsura. Hearing your piteous cry, they will surely protect you from such a condition.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [After hearing Madhuvrata dāsa speak the verse] Your utterance should be more clear; more fluent. What is the meaning?

Madhuvrata dāsa: “Lust, anger, greed, madness, envy, and illusion are like six dacoits who attack me on the open road of material life. They bind my neck with the tortuous ropes of wicked deeds and deviate me from the path of *bhakti*. O mind, cry out piteously to the Vaiṣṇavas. They can surely protect me from such a situation.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Tomorrow, try to chant the *śloka* more fluently. Very good.

Madhuvrata dāsa: This *śloka* is quite long, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But I am especially giving you this lesson, as it is essential for you to follow all of this in your life. Understand, and try to follow. There should be no *kāma*. What is the meaning of *kāma*?

Madhuvrata dāsa: Lust.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And anger. Can you control anger? You will have to control it. You can only have anger when someone criticizes your *gurudeva*, any pure Vaiṣṇava, Mahāprabhu, or Rādhā-Kṛṣṇa. Otherwise, if anyone is abusing or insulting you, then, oh, do not be angry.

Vṛndā-devī dāsī: Maṇimati dīdī is writing to me and asking which *maṇi*, or jewel, you want.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Because her name begins with ‘*maṇi*’ (meaning ‘jewel’), therefore she is asking this question. The real *maṇi* is *prema-bhakti*, but she is not able to give that. Anyone can give worldly jewels, but the only real jewel, or *maṇi*, is *rādhā-kṛṣṇa-prema*. Tell her, “Thank you.”

Brajanāth dāsa: Vṛndā is learning some *ślokas*.

Vṛndā-devī dāsī: Slowly.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can preach like Śyāmarāṇī, but you are so busy with your other services to me. You are helping soooo much.

❖ January (undated), 2007 ❖

Śloka Class

Śrī Maṇah-śikṣā, Verse 6

*are cetaḥ prodyat-kapata-kuṭināṭī-bhara-khara
kṣaran-mūtre snātvā dahasi katham ātmānam api mām
sadā tvam gāndharvā-giridhara-pada-prema-vilasat
sudhāmbhodhau snātvā svam api nitarāṁ mām ca sukhaya*

[O wicked mind, although you adopt the path of *sādhana*, you imagine yourself purified by bathing in the trickling urine of the great donkey of full-blown deceit and hypocrisy. By doing so, you are simultaneously burning yourself and scorching me, a tiny *jīva*. Stop this! Delight yourself and me by eternally bathing in the nectarean ocean of pure love for the lotus feet of Śrī Śrī Rādhā-Kṛṣṇa.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning?

Acyutānanda dāsa: “O mind, give up this donkey-urine, which is hypocrisy and deceit, and always bathe in the ocean of the nectar of Gāndharvikā-Giridhārī.”

Madhuvrata dāsa: “O mind, although you adopt the path of *sādhana*, you still imagine yourself purified by bathing in the trickling donkey-urine of *kuṭi-nāṭī*, or deceit.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning of “donkey’s urine-passing”?

Madhuvrata dāsa: This means ignorance.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning of *kuṭi-nāṭī*?

Madhuvrata dāsa: Duplicity.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Ku* means ‘bad.’ *Ku* refers to those who are not favorable to *bhakti*. Such persons’ association is considered as donkeys’ urine. “O mind, you are thinking, ‘By this urine, *kuṭi-nāṭī*, I am very, very happy.’ It is actually burning poison, so you must give it up.”

Then? Regarding Rādhā-Kṛṣṇa?

Madhuvrata dāsa: “O mind, please always bathe in the nectar ocean of love for Śrī Śrī Rādhā-Kṛṣṇa.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: “Thus you will be happy, and you will always make me happy.”

I am requesting you to remember this *śloka* so that you will follow all the teachings therein. Śrīla Raghunātha dāsa Gosvāmī’s instructions are very helpful for your *bhakti*.

Tomorrow we will discuss more *ślokas*. How many are there in *Manah-śikṣā*?

Śrīpāda Mādhava Mahārāja: Twelve.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In addition, I request that you study *Gaudīya-kaṇṭhahāra*.

❖ January (undated), 2007 ❖

Śloka Class

Śrī Manah-śikṣā, Verse 7

Vṛndā-devī dāsī: In memorizing the *Manah-śikṣā* *ślokas*, I try to learn the English first. I want to know more *ślokas*. I know *ślokas* from before I met you, like śṛṇvatāṁ sva-kathāḥ kṛṣṇah...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What you already know is sufficient – nothing more to learn. You are...

Vṛndā-devī dāsī: Too old.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They [the other ‘*śloka* students’ present] should learn.

Vṛndā-devī dāsī: But I still learn something.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is only necessary for you to learn the important *ślokas*, like ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam⁴.

Brajanāth dāsa: She knows *daśa-mūla*⁵.

⁴ See Endnote 1, at the end of this chapter.

⁵ See Endnote 2, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ete cāṁśa-kalāḥ puṁsaḥ...

Vṛṇdā-devī dāsī: Kṛṣṇas tu bhagavān svayam.⁶

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Labdhvā su-durlabham idam bahu-sambhavānte.⁷ You can learn ślokas like these.

Śrīpāda Mādhava Mahārāja: She knows daśa-mūla.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All of it?

[To the others present] What is the śloka for today?

Acyutānanda dāsa:

pratiṣṭhāśā dhṛṣṭā śvapaca-ramaṇī me hṛdi naṭet
kathāṁ sādhu-premā spṛśati śucir etan nanu manah
sadā tvarīṁ sevasva prabhu-dayita-sāmantam atulāṁ
yathā tāṁ niṣkāṣya tvaritam iha tāṁ veṣyati saḥ

Manah-śikṣā (Verse 7)

[O mind, how can pure divine love appear in my heart as long as the shameless dog-eating, outcaste woman of the desire for prestige is audaciously dancing there? Therefore always remember and serve the immeasurably powerful commanders of the army of Śrī Kṛṣṇa, the beloved devotees of the Lord. They will at once banish this outcaste woman and initiate the flow of immaculate *vraja-prema* in your heart.]

Madhuvrata dāsa: Gurudeva, it's stated in the purport that *pratiṣṭhā*, the desire for name and fame, is the root of all *anarthas* (thoughts and habits that are detrimental to *bhakti*). Can you please explain something about this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Even when other bad qualities disappear, *pratiṣṭhā* remains because it is very deep in the heart. It will leave completely only when one is liberated from this world and has reached the stage of *prema*. Otherwise, it lives in the heart and can awaken by one means or another.

Vṛṇdāvana dāsa: There is still something remaining as long as one has this body?

⁶ See Endnote 3, at the end of this chapter.

⁷ See Endnote 4, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, as long as one has a body, something remains. It may be sleeping, but it can awaken at any time.

Vṛndā-devī dāsī: Does *pratiṣṭhā* come when someone honors us, or is it always present?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Pratiṣṭhā* first came when the *jīva* became conditioned and began receiving material bodies, but it becomes gradually less, and less, and less as *bhakti* develops. It is due to *pratiṣṭhā* that anger arises. If there is no *pratiṣṭhā*, there will be no anger. Thus, *pratiṣṭhā* is the root of all evil.

Madhuvrata dāsa: Can it be used in Kṛṣṇa's service?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. How can it possibly be used in Kṛṣṇa's service?

Only someone like Śrīla Rūpa Gosvāmī can do so. He offered *pratiṣṭhā* (respects) to others, even to those who were far inferior to him. We have heard that Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura always addressed others, including his disciples, with the word 'āpni.'

Brajanātha dāsa: The respectful form of 'you.'

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He did this for all of his disciples, except for our *guru mahārāja* and one other *brahmacārī*.

Śrīpāda Mādhava Mahārāja: Paramānanda prabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He addressed them with the word 'tuhī' (the intimate form of 'you'), but not any others.

Brajanātha dāsa: Gurudeva, he used to offer others *pranāma* (obeisances).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Brajanātha dāsa: Other devotees therefore avoided doing *pranāma* in front of him [thinking that he would return the *pranāma* to them]. And he was the topmost *paramahaṁsa* (self-realized soul).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He was not only *paramahaṁsa*; he was the crown jewel of all *paramahaṁsas*.

Vṛndā-devī dāsī: So, *pratiṣṭhā* can be used by giving it to others, but never for oneself?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: As *bhakti* increases, the mood of humility gradually manifests. For example, the quality of *tṛṇād api sunīcena*, thinking oneself more humble than a blade of grass, is perfect only in Rādhā, not in anyone else. Śrīmatī Rādhikā prays, “*Na prema-gandho ’sti darāpi me harau* – I do not have a drop, or even a scent, of *prema*. If I really had any *prema*, why did I not die in separation from Kṛṣṇa? A fish will die in a moment without water, but still I am living. Oh, fie on Me! Fie on Me!”

❖ January (undated), 2007 ❖

Śloka Class Śrī Maṇah-śikṣā, Verse 9

*madīśā-nāthate vraja-vipina-candram vṛaja-vane-
śvarīm tām-nāthate tad-atula-sakhītve tu lalitām
viśākhām śikṣālī-vitarāṇa-gurutve priya-saro-
girīndrau tat-prekṣā-lalita-rati-datve smara manah*

[O mind, always remember Vṛndānanacandra Śrī Kṛṣṇa as the Lord of my Svāminī Śrī Rādhikā's life, Vṛndāvaneśvari Śrīmatī Rādhikā as my mistress, Śrī Lalitā as the peerless friend of my Svāminī, Śrī Viśākhā as the instructing spiritual master in the arrangements of service rendered unto the Divine Couple, and Śrī Rādhā-kuṇḍa and Girirāja-Govardhana as those who grant darśana of Śrī Rādhā-Kṛṣṇa and bestow ecstatic love for Their lotus feet.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is our relation with Kṛṣṇa? What has been told in this verse?

Madhuvrata dāsa: We are maidservants of Śrīmatī Rādhikā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We are maidservants of Śrīmatī Rādhikā. And what is our relation to Kṛṣṇa? He is near and dear to Rādhikā. We do not have a direct relation with Him. This is what Raghunātha dāsa Gosvāmī is telling us here. Rādhikā is our *nātha*, our Svāminī, or Mistress.

And Lalitā?

Acyutānanda dāsa: Lalitā is Her dearest friend.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And Viśākhā?

Acyutānanda dāsa: She is Her *śikṣā-guru*. She gives instruction like Her *guru*.

Śrīpāda Mādhava Mahārāja: Viśākhā is not Her *śikṣā-guru*. She is our *śikṣā-guru*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ours.

What *śikṣā* does she give? She instructs us how to serve Rādhikā in all ways, from the beginning of the day to the end. She teaches how to only and always engage in services to Śrimatī Rādhikā.

Madhuvrata dāsa: As Rāya Rāmānanda, she also gives *śikṣā* to Śrī Caitanya Mahāprabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What *śikṣā* is she giving?

Madhuvrata dāsa: It is in *Rāya Rāmānanda saṁvāda*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What *śikṣā* is Viśākhā giving to Kṛṣṇa in the form of Mahāprabhu?

Madhuvrata dāsa: She is teaching Him how to relish the moods of Rādhārāṇī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: She is teaching Him how to serve and please Rādhārāṇī.⁸ She is very dear to Rādhikā. She is together with Rādhikā practically twenty-four hours a day, whereas Kṛṣṇa is not. Sometimes Kṛṣṇa is performing pastimes with the cows and cowherd boys, and sometimes with His mother and father. He is sometimes separated from Rādhikā, but Viśākhā is always with Her. Viśākhā is with Rādhikā when She is sleeping, and when She is walking with Kṛṣṇa; so she knows.

She can also sing so well. She is a master of all arts.

Brajanātha dāsa: Tuṅgavidyā is also a good singer?

⁸ Śrīla Nārāyaṇa Gosvāmī Mahārāja usually gives the same answer as Madhuvrata dāsa. We do not venture to understand or explain his deep mood when he uttered this sentence. We can only say that Viśākhā-devī is born on the same day as Rādhikā and has the same qualities. As the daughter of Jatīlā's sister, she is also a relative of Rādhikā. She knows how to please and serve Rādhikā, and helps Kṛṣṇa to do so. Caitanya Mahāprabhu is Kṛṣṇa Himself. (Śrīpāda Mādhava Mahārāja)

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. She also knows about all kinds of medicines, and also the languages of all the animals and birds.

Brajanāth dāsa: And Citra knows how to paint?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

✿ January (undated), 2007 ✿
Śloka Class
Śrī Manah-śikṣā, Verse 11

[Acyutānanda dāsa and Madhuvrata dāsa recite and tell the meaning of the following verse:]

*samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor
vraje sākṣat-sevā-labhana-vidhaye tad-gaṇa-yujoḥ
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam
dhayan nityā govardhanam anudinam tvam bhaja manah*

[O my dear mind, in order to obtain the direct service of Śrī Śrī Rādhā-Giridhārī, who are always entranced by amorous desire, and the service of Their eternal associates in Vraja, you should drink the *pañcāmṛta* of service to Them in accordance with the method prescribed by Śrī Rūpa Gosvāmī. This *pañcāmṛta* is ambrosial nectar comprised of the following five ingredients: worship of Śrī Yugala (*arcana*), chanting the glories of Their transcendental names, forms, qualities, and pastimes (*saṅkirtana*), meditating upon Them (*dhyāna*), hearing the glories of Their names, forms, qualities, and pastimes (*śravaṇa*), and offering *pranāmas* unto Them. In addition you should worship Śrī Govardhana daily in accordance with the precepts of *bhakti*.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This verse is important. It describes *sādhana*, the *bhakti* process.

Acyutānanda dāsa: What topic will you speak on at the Hawaii festival?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have not decided yet. My decision will depend on the audience.

After this, you should learn the verses in *Gauḍīya-kaṇṭhahāra*⁹, subject by subject. Then, when I ask you to speak something, especially the teachings of Prahlāda Mahārāja, you will be able to quote such verses as *naiṣāṁ matis tāvad urukramāṅghriṁ*¹⁰.

When Prahlāda's father had first asked him, "What is the best thing you have learned in school?" Prahlāda replied with the verse beginning *tat sādhu manye 'sura-varya dehināṁ*¹¹. Then, when Hiranyakāśipu demanded of him, "Oh, your teacher has taught you this? He never told you this. Why are you speaking in this way?" Prahlāda then replied with this verse beginning *naiṣāṁ matis tāvad*. You will also be required to know what Prahlāda was teaching the boys. Then, when you speak on *prahlāda-caritra*, the life-history and character of Prahlāda Mahārāja, you will be able to quote these verses.

❖ January (undated), 2007 ❖

Śloka Class
Srīmad-Bhāgavatam 7.5.30
Teachings of Prahlāda Mahārāja

[The following few śloka classes are in relation to the teachings of Prahlāda Mahārāja.]

matir na kṛṣṇe parataḥ svato vā
 mitho 'bhipadyeta grha-vratānām
 adānta-gobhir viśatāṁ tamisram
 punaḥ punaś carvita-carvaṇānām

[Persons who are addicted to household life due to having uncontrolled senses, are entering into hellish life wherein they repeatedly chew that which has already been chewed. Their consciousness cannot turn towards the

⁹ See footnote on page xxx.

¹⁰ See Endnote 5, at the end of this chapter.

¹¹ See Endnote 6, at the end of this chapter.

service of Śrī Kṛṣṇa either by their own understanding, by the instructions of others or by the combination of both.]

Madhuvrata dāsa: *Matir na kṛṣṇa parataḥ svato vā...*

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Matir na kṛṣṇe.*

[Madhuvrata dāsa continues to utter the verse with Śrīla Nārāyaṇa Gosvāmī Mahārāja's assistance, and then Acyutānanda dāsa utters the verse with his assistance.]

Acyutānanda dāsa: Uh...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: O Father...

Acyutānanda dāsa: O Father, materialistic people are only chewing that which has been chewed.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning?

Acyutānanda dāsa: Um...I don't know.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What are they chewing?

Madhuvrata dāsa: The meaning is that one's father...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Fathers, forefathers, and others.

Madhuvrata dāsa: They've gone to college, earned money, gotten married, had children, gotten sick – and then their son does exactly the same.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are not happy, they become old, and then they leave their bodies without taking anything with them. All materialists are like this.

More?

Acyutānanda dāsa: Because they can't control their senses they enter the hellish material existence, and no other materialistic person can save them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who can help them?

Acyutānanda dāsa: *Guru; sad-guru* (a self-realized guru).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Sad-guru; Vaiṣṇava.*

You are chewing what your father, your grand-father and grandmother, their forefathers, and all other persons like them have

chewed. They marry, children come, and one by one they all become old. They are not happy, and one day they give up this body without being able to take with them anything they have been collecting. You are chewing the same thing they chewed.

They are foolish like dogs. If a dog finds a dry bone and begins chewing it, blood flows from his own teeth as he thinks, "This is very salty and very tasty." Many other dogs see him relishing the bone, ferociously attack him, and relentlessly bite him until he gives up the bone and with his tail between his legs runs to the side. From there, that dog now watches and sees how the next dog grabs the dry bone, begins to bite it, and is also immediately attacked by all the other dogs.

Everyone in this world is foolish like this,¹² and a *guru* who is also foolish cannot help others to become free. Prahlāda indicated to his demoniac father, Hiranyakasipu, "Gurus like Saṅda and Amarka are of the same category as you. How, then, can they help you?" Hiranyakasipu replied, "O foolish one, you are calling my *gurudeva* and me foolish?"

Prahlāda replied by telling his father the next verse.

❖ January (undated), 2007 ❖

Śloka Class

Śrīmad-Bhāgavatam 7.5.31

Teachings of Prahlāda Mahārāja

na te viduh svārtha-gatim hi viṣṇum
durāśayā ye bahir-artha-māninah
andhā yathāndhair upanīyamānās
te 'piśa-tantryām uru-dāmni baddhāḥ

¹² "We are like this. Our fathers and forefathers have tried to take the juice of material enjoyment from this world, tasting only dry bone. If you ask your grandfathers, who are eighty, ninety, or a hundred years old, if they are happy with their life's accomplishments, they will all say, 'No.' When you ask, 'Why not?' they will reply, 'I am now old. I can no longer enjoy the taste of wonderful food because I cannot digest anything I eat. I am going to die. I am not happy.' Ironically, their children consider, 'Doing what we have seen our fathers and grandfathers do, we will now be very happy'" (Śrīla Nārāyaṇa Gosvāmī Mahārāja. Lecture in Badger, California, on May 10, 1998).

[Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or *guru* a similar blind man attached to external sense objects, cannot understand that the goal of life is to give up this material life and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.*]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning?

Acyutānanda dāsa: Persons who want to enjoy this external material world, and take as a *guru* someone who also wants to enjoy this material world, cannot understand that the goal of their life is to engage in service to Śrī Viṣṇu. Just as someone blind follows another blind man, misses the path, and falls into a ditch, in the same way, someone who wants to enjoy this material world and accepts as *guru* someone who also does so, is tied by the ropes of this material existence.

Brajanāth dāsa: He falls into a blind ditch.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning of *uru-dāmni baddhāḥ*?

Acyutānanda dāsa: Very strong material ropes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is that?

Acyutānanda dāsa: Material existence.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: “I will be happy;” “I will collect money;” “I will go to the heavenly planets.” What are these convictions? They are the illusory *māyā*.

What is the meaning of *svārtha-gatim hi viṣṇum*?

Madhuvrata dāsa: They can never understand that the ultimate goal of life is to go back to Godhead, to Viṣṇu. In the same way that a blind person may follow another blind person, thus missing the correct path and falling into a ditch....

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning of ‘falling into a ditch’?

Madhuvrata dāsa: It refers to birth and death.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Miseries; the endless pain of birth and death. Very good.

Madhuvrata dāsa: Most people think they are having a very nice time in the cycle of birth and death.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They don't know what is *bhakti*, who is Viṣṇu, who is Kṛṣṇa, who is the Supreme God. They know that there is God, but they have no attachment for Kṛṣṇa and do nothing for Him.

❖ January (undated), 2007 ❖

Śloka Class

Śrīmad-Bhāgavatam 7.5.32, 7.6.1, 7.6.4, and 7.7.30–31

Teachings of Prahlāda Mahārāja

naiśāṁ matis tāvad urukramāṅghrim
 spṛśaty anarthāpagamo yad-arthaḥ
 mahīyasāṁ pāda-rajo-'bhiṣekam
 niṣkiñcanānāṁ na vṛṇīta yāvat
Śrīmad-Bhāgavatam (7.5.32)

[Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.*]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning of this *śloka*?

Acyutānanda dāsa: “When one smears his body with the foot-dust of the devotees of the Lord, who are free of material contamination and from attachment to material objects, only then can one come to the lotus feet of Lord Kṛṣṇa.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: After that:

kaumāra ācaret prajño
dharmān bhāgavatān iha
durlabham mānuṣam janma
tad apy adhruvam artha-dam

Śrīmad-Bhāgavatam (7.6.1)

[Prahlaḍa Mahārāja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life – in other words, from the tender age of childhood – to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.*]

tat-prayāso na kartavyo
yata āyur-vyayaḥ param
na tathā vindate kṣemam
mukunda-caraṇāmbujam

Śrīmad-Bhāgavatam (7.6.4)

[Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Kṛṣṇa consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.*]

And after that:

guru-śuśrūṣayā bhaktyā
sarva-labdhaṛpaṇena ca
saṅgena sādhu-bhaktānām
iśvarārādhanena ca

śraddhayā tat-kathāyām ca
kīrtanair guna-karmanām

*tat-pādāmburuha-dhyānāt
tal-liṅgekṣārhaṇādibhiḥ*

Śrīmad-Bhāgavatam (7.7.30–31)

[One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the *sāstra* and *guru*.*]

Brajanāth dāsa: Gurudeva, Vṛndā is also learning a *śloka*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What?

Vṛndā-devī dāsī: I'm learning a few, but then I forget a few words.

[She recites a verse with Gurudeva's assistance]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning?

Vṛndā-devī dāsī: “Our worshipful Lord, Śrī Kṛṣṇa, is the supreme object of worship. The Vrajavāsis, the *gopīs*, especially Śrīmatī Rādhārāṇī...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, better to say “Nanda-nandana,” “Yaśodā-nandana,” “Rādhā-kānta,” and “Vrajendra-nandana.” Ārādhyo bhagavān vrajeśa-tanayas. Our supreme worshipful object is the son of Nanda Mahārāja. *Nanda-tanu* (the son of Nanda Mahārāja) must be there in the explanation. If you only say “Kṛṣṇa,” it may refer to Vāsudeva Kṛṣṇa. It should be explained like this: “The son of Nanda Bābā and Yaśodā Maiyā, Vrajendra-nandana, is the supreme worshipable object.”

Vṛndā-devī dāsī: I am not finished learning it, so I cannot say.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then, after that?

Vṛndā-devī dāsī: Okay. The brides of Vraja, the *gopīs*, especially Śrīmatī Rādhārāṇī...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The second phrase is *tad-dhāma vṛndāvanam*.

Vṛṇdā-devī dāsī: As worshipful as Kṛṣṇa is, His dhāma, Vṛṇdāvana-dhāma, is also worshipful. Then, the brides of Vraja, the gopīs, and especially Śrīmatī Rādhārāṇī, express the highest love of Godhead, Kṛṣṇa. Then, śrīmad-bhāgavatam pramāṇam – the evidence is there in Śrīmad-Bhāgavatam. Then, after that... I haven't learned yet what comes next.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is Śrī Caitanya Mahāprabhu who is telling this verse. We should have respect and honor for His conclusion, not for the opinion of others.

[To Acyutānanda dāsa] I want all the manuscript pages of *Catuḥ-ślokī Bhāgavatam*. I will write the preface.

Acyutānanda dāsa: Okay.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Something is with me now. Keep what is with you for the time being, and later, when I need to work on more pages, I will ask you for that.

Acyutānanda dāsa: I gave you the corrections for *Ujjvala-nīlamanī* and *Gaura-gaṇoddeśa-dīpikā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will see them, and then I will write the preface for *Gaura-gaṇoddeśa-dīpikā* and *Catuḥ-ślokī Bhāgavatam*.

❖ January (undated), 2007 ❖

Śloka Class

Śrīmad-Bhāgavatam 7.6.1

Teachings of Prahlāda Mahārāja

kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabham mānuṣam janma
tad apy adhruvam arthatam

[Śrī Prahlāda said: One who is sufficiently intelligent should use the human form of body from the very beginning of life – in other words, from the tender age of childhood – to practice the activities of devotional service and giving up all other engagements. The human

body is most rarely achieved, and although temporary like other bodies, it is meaningful and beneficial because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give a person complete perfection.*]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Acyutānanda dāsa] Can you explain?

Acyutānanda dāsa: “Human life is very rare. One who is intelligent should perform devotional service to Lord Hari, because even a small amount of devotional service gives one a great amount of benefit.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And what about the next important verse? Can you explain the verse beginning *guru-śuśrūṣayā*¹³?

Acyutānanda dāsa: “One should approach the *guru*, worship him, offer all of one’s material possessions unto him, stay in his residence, in his association, and worship Lord Hari.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why from the age of five? Will we not do so in old age?

Acyutānanda dāsa: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why not?

Acyutānanda dāsa: Because... uh...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We will all die. It may be that some die in the womb of their mother, some will die after ten years, and

13

*guru-śuśrūṣayā bhaktyā sarva-labdhārpanena ca
sanjena sādhu-bhaktānām iśvarārādhanena ca
śraddhayā tat-kathāyāṁ ca kirtanair guna-karmanām
tat-pādāmburuha-dhyānāt tal-līṅgekṣārhaṇādibhiḥ
Śrīmad-Bhāgavatam (7.7.30–31)*

One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one’s possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord’s lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the *śāstra* and *guru*.*

some after twenty years. There is no certainty when death will come. So, it is better to begin devotional activities from one's young age.

Why should we not simply collect money to marry with a very beautiful lady, and have many sons and daughters of good character? Why not do all of this?

Acyutānanda dāsa: Because we have to leave all of these things when we die.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Should we not try to enjoy this world with our children, wives, and all other friends and relatives?

Acyutānanda dāsa: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why not?

Acyutānanda dāsa: Because it doesn't make a person happy.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They do not give happiness. Rather, they are like enemies. They take all of our attachment, which should have been given to Kṛṣṇa. In the form of father, mother, son, daughter, and especially wife or husband, they are like dacoits.

Prahlāda Mahārāja is saying that if your age duration is one hundred years, then fifty years goes in sleeping, twenty to twenty-five years for learning to be expert in making money, and from eighty to one hundred years old we are too old to do anything. Then, the remaining ten years goes to marrying, having daughters and sons, and supporting them. So, when will you do *bhajana*? It is better to perform *bhajana* from the beginning of your life.

How to begin? First accept a *guru* and render service to him with a sense of an intimate relationship (*viśrambheṇa*), and then perform all your activities only for the pleasure of Kṛṣṇa.

[Madhuvrata dāsa, Brajanātha dāsa, and Vṛndā-devī dāsī recite the verse.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, very good, very good! Vṛndā is better than Brajanātha. [To Vṛndā-devī dāsī] He made mistakes, but you made no mistakes.

[Vṛndā-devī then explains the verse.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. [Taking the part of a materialist and challenging Vṛndā-devī dāsī] We will practice *bhakti-yoga* in old age. We should enjoy the world. Why should we learn *bhakti* from the beginning? Why perform *bhakti* from childhood?

Vṛṇdā-devī dāsī: Because an old dog cannot learn new tricks.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good, thank you all.

You should remember the *śloka* of Vṛtāsura. Vṛtāsura was Citraketu Mahārāja in his previous birth. He was a big king with thousands upon thousands of wives but no children, no son, and he was worried for this. Aṅgirā Ṛṣi came and asked him, “Why are you so worried?” He replied, “I have no child. Please give me one child.” Aṅgirā Ṛṣi tried to make him understand that no one can be happy by having a child. One can be happy only by chanting and remembering and worshiping God. But Citraketu said, “Anyway, please give me a son. Can you give me one?” Aṅgira Ṛṣi said “Yes.” He gave the king some fruit and told him, “Give this to your queen.” A very beautiful son soon came, who was beautiful like the moon, and gradually that son became five years old.

Now the king was always with his queen and son. He was ignoring all the other thousands of queens, and they became worried. They thought, “He does not speak with us, he does not give us oil, cloth, or anything, and the reason is that son.” So, they poisoned that boy and he died. When the king and queen saw what happened, they wept and fainted. All were weeping, and those who gave poison were also weeping to make a show.

At that time, Aṅgirā Ṛṣi arrived with Nārada Ṛṣi and asked, “Why is everyone weeping?” Someone replied, “They are weeping for their son.”

So they told the king, “Oh, he is there; he is sleeping.”

The king replied, “No, he has gone.”

“Where has he gone? I see he is here lying down.”

“Oh, his soul is gone.”

“What harm is there if the soul is gone? Your son is there – he whom you used to call son. If there is no soul present now, then how is he your son? Have you seen the soul?”

“No.”

“Then why are you weeping?”

Aṅgirā Ṛṣi and Nārada Ṛṣi then gave the king a *mantra*, and by this he became free from all material attachments and obtained spiritual realizations.

In the king’s next life he committed an offense at the lotus feet of Śaṅkara (Lord Siva). Actually Śaṅkara was his friend and he was only joking – it was not actually an offence – but Pārvati-devī (the wife of Śaṅkara) could not realize this and thus cursed him to become a demon. He thus became a demon, but he also remained a

pure devotee. He prayed while on the battlefield with Indra, when Indra was going to kill him¹⁴:

aham hare tava pādaika-mūla
dāsānudāso bhavitāsmi bhūyah
manah smaretāsu-pater guṇāṁś te
grṇīta vāk karma karotu kāyah
Śrīmad-Bhāgavatam (6.11.24)

[O Lord, please bestow such mercy upon me, that in my next birth I may obtain the opportunity to exclusively serve the servants who have taken shelter of Your lotus feet. May my mind always remember Your all-auspicious qualities, my speech always chant the glories of these qualities, and my body always remain engaged in Your service.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should remember the four consecutive *ślokas*, beginning with this one.

Brajanāth dāsa: Gurudeva, Nārada made the son come back to life?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, but the son said, “I cannot come back to you, I am better where I am now. Who is my father? In a previous life, my father may have been my son.¹⁵ I don’t want to be here. Where I am now, I have chance to do *bhajana*.”

Madhuvrata dāsa: Was the son actually Aṅgirā Ṛṣi himself?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Because he had no son to give to the king, he came himself. He kept his body somewhere and his soul manufactured a body and became that son.¹⁶

Bas. [That’s all for today.]

¹⁴ See Endnote 7, at the end of this chapter.

¹⁵ “By the mystic power of Nārada Muni, the living entity reentered his dead body for a short time and spoke in reply to Nārada Muni’s request. He said: According to the results of my fruitive activities, I, the living being, transmigrate from one body to another, sometimes going to the species of the demigods, sometimes to the species of lower animals, sometimes among the vegetables, and sometimes to the human species. Therefore, in which birth were these my mother and father? No one is actually my mother and father. How can I accept these two people as my parents?”* (Śrīmad-Bhāgavatam 6.16.4).

¹⁶ Aṅgirā Ṛṣi is one of the seven Ṛṣis (great sages) and he has all mystic powers; thus he can do anything he desires, even keeping his body somewhere else and adopting the body of the son of Queen and King Citraketu. (Śrīpāda Mādhava Mahārāja)

❖ January (undated), 2007 ❖

Śloka Class

Śrīmad-Bhāgavatam 7.6.4 and 6.11.24

*tat-prayāso na kartavyo
 yata āyur-vyayaḥ param
 na tathā vindate kṣemam
 mukunda-caraṇāmbujam*

Śrīmad-Bhāgavatam (7.6.4)

[Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Kṛṣṇa consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic development.*]

*aham hare tava pādaika-mūla-
 dāśānudāśo bhavitāsmi bhūyaḥ
 manah smaretāsu-पater guṇāṁ te
 gṛṇīta vāk karma karotu kāyaḥ*

Śrīmad-Bhāgavatam (6.11.24)

[O Lord, please bestow such mercy upon me, that in my next birth I may obtain the opportunity to exclusively serve the servants who have taken shelter of Your lotus feet. May my mind always remember Your all-auspicious qualities, my speech always chant the glories of these qualities, and my body always remain engaged in Your service.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who is praying?

Acyutānanda dāsa: Vṛtrāsura.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who was Vṛtrāsura?

Acyutānanda dāsa: Vṛtrāsura was Citraketu Mahārāja in his previous life.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why did he become a demon?

Acyutānanda dāsa: I don't know.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I told this yesterday. It was due to the curse of Pārvatī. He was joking with his friend Śaṅkara, but Pārvatī took his words very seriously. She took his words as an offence to Śaṅkara.

[Madhuvrata dāsa recites and explains the two verses.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why should we not do anything to maintain ourselves, like making money and all related activities?

Madhuvrata dāsa: Because everything is coming from our previous activities.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Without wanting it, suffering comes; and if happiness is meant to be there, it will certainly also come. So we need not try to do anything for our happiness. Rather, we should engage only in *mukunda-caraṇāmbujam* (worship of Kṛṣṇa's lotus feet). Try to do *bhajana*.

What does Mukunda mean here?

Madhuvrata dāsa: One who gives liberation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. He gives liberation from all sufferings, and He also gives *prema*.

[To Brajanātha dāsa] Can you utter the *ślokas*?

Brajanātha dāsa: I have done only 50%.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What 50?

Vṛndā-devī dāsī: We learned the *ślokas* together, so he will speak.

Brajanātha dāsa: *Aham hare...*[some difficulty]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Vṛndā-devī dāsī] Help him.

There are three things: body, tongue, and mind. If whatever we do by body, think by mind, and tell by words is engaged in Kṛṣṇa consciousness, then everything will be okay.

❖ January 27, 2007 ❖ *Darśana*

Acyutānanda dāsa: I have a question. Śrī Caitanya Mahāprabhu says we should be humble:

*tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyah sadā hariḥ*

Śrī Śikṣāṣṭaka (Verse 3)

[Thinking oneself to be even lower and more worthless than insignificant grass that has been trampled beneath everyone's feet, being more tolerant than a tree, being prideless and offering respect to everyone according to their respective positions, one should continuously chant the holy name of Śrī Hari.]

How can we develop such qualities?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa has given independence to all *jīvas* – to some degree, not fully – and with that independence the *jīva* may or may not do what Kṛṣṇa wants him to do. If a man wants to serve Kṛṣṇa, he is required to strictly follow the instructions in this verse, thinking, “I should not be angry. I must follow *tṛṇād api sunīcena*. This will bring *bhakti*.” A person who wishes to advance in *bhakti* is never allowed to quarrel with anyone for his own gain.

Bharata and Śrī Rāmacandra quarrelled with each other, but for what reason? Bharata told Śrī Rāma, “I will not take the kingdom. You must take it.” Rāma replied, “No, you should take it.” They were quarrelling only for the purpose of giving, not for taking. On the other hand, Duryodhana and the Pāṇḍavas were fighting for taking.

“I must attain love for Rādhā and Kṛṣṇa. By following the principles of *tṛṇād api sunīcena* (thinking oneself more insignificant and lowly than the straw in the street, etc.), I can attain Their service.” When one develops this mood, he will strongly follow these principles.

Read and follow *Upadeśāṁṛta*. *Amṛta* means ‘nectar.’ Why are these instructions (*upadeśa*) called nectar? It is because following them gives *kṛṣṇa-bhakti* up to *rādhā-dāsyam* (personal service to Śrīmati Rādhikā). *Rādhā-dāsyam* is the aim and object of our life and *sādhana-bhajana*. If one truly desires this attainment, he will follow *Upadeśāṁṛta*. If we have everything in our life except *bhakti*, we really have nothing; whereas if we have only *bhakti*, our life is successful.

There are two additional principles to follow: strictly reject what is not favorable for *kṛṣṇa-bhakti* and strongly accept what is

favorable. By such practice, *anarthas* will gradually diminish and you will become a pure *bhakta*.

If a person is giving medical help to all *jīvas*, is this good or bad?

Acyutānanda dāsa: It is good.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Is it favorable for *bhakti*, or not?

Acyutānanda dāsa: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you give medicine to a thief or murderer, thus making him healthy, he will again murder others. And what will happen to you?

Śrīpāda Mādhava Mahārāja: Sin will come to me because I helped him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Gradually give up all other engagements and attachments, and become one-pointed to *kṛṣṇa-bhajana* and *rādhā-dāsyam*. Maintain this determination: “I will not give a particle of my energy to anything else.”

*api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīṁ
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manah
Manah-sikṣā (Verse 4)*

[Furthermore, O mind, please abandon even the attachment to Lakṣmīpati Śrī Nārāyaṇa, which leads to Vaikuṇṭha. Rather, live in Vraja and worship Śrī Śrī Rādhā-Kṛṣṇa, who bestow upon devotees the precious jewel of Their *rati* (spiritual attachment).]

Give up even the worship of Nārāyaṇa, Dvārakādīśa, and Mathureśa, and give up the desire for *vātsalya* (service in the mood of Kṛṣṇa’s parent) and *sakhya* (the service of a friend). Keep only the Divine Couple Śrī Śrī Rādhā-Kṛṣṇa in your heart, with a desire for direct service to Śrīmatī Rādhikā.

Vṛṇḍā-devī dāsī: Gurudeva, if someone is a doctor by profession and is helping others to do sinful activities – if that is his profession – then what can he do to be free from the sinful reaction?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That person needs to somehow maintain himself. But we are not doctors, engineers, or any other profession, so how do we maintain ourselves? If one is a doctor by skill yet totally engages in *bhajana*, his maintenance will be automatically taken care of.

Vṛndā-devī dāsī: If doctors give you their money, you will purify them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why should they not give their entire selves? Why give only money? One day they will have to give up that profession.

Money means energy.

Vṛndā-devī dāsī: So, if they give their money, will they get purified?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. If one has money, he should donate it for Kṛṣṇa's service.

Without my desiring money, so much money comes to me. I accept everyone's money without any change in my consciousness, and I engage their money in beautiful, favorable works for Kṛṣṇa. For example, I use it for *dhāma-sevā* and for creating places for *hari-kathā*. A person will then come and hear *hari-kathā* and perform *kīrtana*, and he will advance in *bhakti*.

❖ January 28, 2007 ❖ Darśana

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All scriptures state that *sādhu-saṅga* – only *sādhu-saṅga*, only *sādhu-saṅga* – will save us from the endless pain of birth and death, and give *kṛṣṇa-prema*. Without *sādhu-saṅga*, pure *nāma* will not come. By continual hearing, our heart will be cleared, and then pure *bhakti* will manifest in our hearts. Whether one is a doctor, engineer, advocate, the president or prime minister of a country, or anyone else – he will suffer. On the other hand, anyone who is somehow maintaining his life and at the same time chanting and remembering and weeping, that person will very soon realize *kṛṣṇa-prema*.

Navadvīpa *parikramā* is coming again. About 10,000 devotees will be gathered there, and *hari-kathā*, *kīrtana*, and dancing, will take place. Even if an ignorant person goes to Vṛndāvana-dhāma, Navadvīpa-dhāma, or Puri-dhāma – and especially to Vṛndāvana and Navadvīpa – the *dhāma*, being very powerful, will shower its profuse mercy upon him.

In our past births we committed many offenses, such as *nāma-aparādha*, *sevā-aparādha*, and *vaiṣṇava-aparādha*, and that is why we

don't experience *prema* while chanting. When we go to Navadvīpa-dhāma, chanting and weeping, "O Gaura, O Nityānanda Prabhu, O Dhāma Prabhu, I surrender to you. Please be merciful to me," the dhāma will shower its compassion. In fact, although they are the same *tattva* (truth), Navadvīpa-dhāma is even more merciful than Vṛndāvana-dhāma. Perhaps you have been there many times?

Govinda dāsī (of Hawaii): Yes, many years ago. I've been there several times, and I was there when Śrīla Prabhupāda was there. The last time I saw Prabhupāda in this world was in Māyāpura.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In a village of Bengal, there was a lady who was a very, very good devotee. She used to go to Navadvīpa-dhāma every year. Her husband and sons told her, "Each year you go to Navadvīpa-dhāma, so this year you need not go. Why are you going? One time is enough." She told her husband, "We take *prasādam*, food, every day. Why do we need to take it every day? One day will suffice." Saying this, she at once left for Navadvīpa.

If you cannot physically go to the dhāma, then be there by mind. If you are here, send your mind to Navadvīpa with us, and your mind will do *parikramā*.

Govinda dāsī: I have no use for this mind. It gives me trouble day and night, so please take it to Navadvīpa.

Vṛndā-devī dāsī: Will that give the same benefit?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not the same, but some benefit will be there.

Vṛndā-devī dāsī: Gurudeva, you have done this *parikramā* so many times.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have been doing *parikramā* since 1946. Once I was very sick and could not go; I only missed once.

Brajanāth dāsa: In total, you went fifty-nine times.

When the brahmācārīs would want to go back by bus, you would pick up your *daṇḍa* [and show it to them in a motion of chastisement].

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To a Bengali guest] What is your age now?

Hladinī-śakti dāsī: He had a stroke, so he has problems speaking. He is eighty-five. He is younger than you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To the guest] In this old age you must chant, “Hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma hare hare,” while eating, sleeping, going here and there, walking, or doing anything. You will certainly become happy, and you will be saved from birth and death. Only this holy name can save you.

Vṛndāvana dāsa: Gurudeva, when you did *parikramā* in the early years, did you go by foot, with tents, from one place to the next?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. Two or three times we went by foot in Vṛndāvana with Guru Mahārāja, and in Navadvīpa we went one time with tents to each island. We would live one day on one island – one day here, and one day there.

Once, in Campaka-haṭṭa, there was heavy rain; there was water everywhere. It was Ekādasi that day, and due to so much rain no one could even take Ekādasi *prasādam*. All were crying, “What to do?” I was seeing to their needs, and somehow we passed that night.

Vṛndā-devī dāsī: Did you give them bananas and coconuts?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We could not give them anything. They took *prasādam* on the following day.

Vṛndāvana dāsa: Should we do like that Gurudeva – with tents?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Now there are 10,000 people. How can we do that? In the early days, there were four or five-hundred of us. For 10,000 people, tents will not fit anywhere. And what would happen if rain comes? Some rain will surely come.

Sāvitri dāsī: Guru Mahārāja, the devotees of ISKCON Bombay are teaching a one-week course on how to preach to new people. The course is called “The Search For Happiness.” Rasānanda prabhu [now Śrīpāda Śrīdhara Mahārāja] was teaching this to us in Vṛndāvana, and I am studying it. I would like to follow the way in which they teach the course in ISKCON. It is a very simple way for people to connect and understand. I am studying and making outlines. I would like to maybe do this for our devotees.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, you can teach others also.

Sāvitri dāsī: I would like to do this while traveling in different parts of the world. After I finished law school, I was teaching labor-law to many students in the university, and I was also running businesses.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are very qualified. You should boldly preach everywhere.

Sāvitrī dāsī: Gurudeva, Muslim people are so difficult to convince. They don't change their minds.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Somehow we must continue. So many devotees are joining in China and Russia.

Hlādinī-śakti dāsī (of Hawaii): Buddhists will be conquered by love for Kṛṣṇa. They have no love in their hearts.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are against *bhakti* – more so than Māyāvādīs. They are simply absorbed in false logic, and therefore their numbers will increase as Kali-yuga advances.¹⁷ Śrī Caitanya Mahāprabhu came and spread Kṛṣṇa's name, so this *nāma-saṅkīrtana* will go everywhere.

Haladhara dāsa: Is the Kṛṣṇa who appears as Vāsudeva in Mathurā the same Kṛṣṇa who comes to Mathurā from Vṛndāvana and defeats Kaṁsa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The son of Devakī and Vasudeva killed Kaṁsa. By *tattva*, both are the same. By mood, Vrajendra-nandana Kṛṣṇa never comes to Mathurā.

Śrīpāda Mādhava Mahārāja: He never goes out of Vṛndāvana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Mathureśa Kṛṣṇa, the son of Devakī and Vasudeva, killed Kaṁsa. In fact, it was not He who killed Kaṁsa, but Viṣṇu within His body who did it. Killing demons is the duty of viṣṇu-tattva.

Śrīpāda Mādhava Mahārāja: It's stated in *Caitanya-caritāmṛta* (Ādi-līlā 4.13):

ataeva viṣṇu takhana kṛṣṇera śarire
viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre

[At that time, therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa, and Lord Kṛṣṇa kills the demons through Him.*]

Viṣṇu living within Kṛṣṇa destroyed the demons.

¹⁷ Whatever is not genuine will increase as Kali-yuga advances. Most Buddhists today follow Gautama Buddha, who is not the incarnation of Kṛṣṇa. They have no proper scriptural *siddhānta*, and therefore they depend on false logic. (Śrīpāda Mādhava Mahārāja)

Hlādinī-śakti dāsī: Does this include the demons He killed in Vṛṇḍāvana?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Haladara dāsa: I have one question. Kṛṣṇa says, “If you think of Me at the time of death, you will come to Me.” If one wants to be the maidservant of Śrī Rādhikā, is it best to think of Kṛṣṇa, Śrī Rādhikā, or the bona fide *guru*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The three are non-different. Without *guru*, you cannot do anything. Better to remember *guru*, through *guru*, Rādhā and Kṛṣṇa, and within remembrance of Rādhā and Kṛṣṇa, especially remember *rādhā-dāsyam*. Rādhe, Rādhe, Rādhe.

You should preach very boldly.

❖ January 30, 2007 ❖ Darśana *Appearance Day of Nityānanda Prabhu*

Śrīla Nārāyaṇa Gosvāmī Mahārāja: During the rainy season in India, on *guru-pūrṇimā* (*vyāsa-pūrṇimā*), devotees of all *sampradāyas* – Rāmānuja, Madhvācārya, Viṣṇusvāmī, Nimbāditya, and even Śaṅkarācārya – worship Śrīla Vyāsadeva.

In Śrī Caitanya Mahāprabhu's pastimes, as that day was approaching, Mahāprabhu asked Śrī Nityānanda Prabhu, “Where will we perform Vyāsa-pūjā?”

Śrīvāsa Paṇḍita boldly said, “I have all the paraphernalia for worship in my house, and I have the book that contains all procedures for the observance of Vyāsa-pūjā (*Vyāsa-pūjā Paddhati*). So, I request it be performed at my home.”

Mahāprabhu then declared, “Tomorrow will be Vyāsa-pūjā; everyone should come.” The next day all of Mahāprabhu's associates came. Everything was ready, but Mahāprabhu was purposely somewhat late in entering the area of the worship.

Śrīvāsa Paṇḍita told Śrī Nityānanda Prabhu, “Mahāprabhu is a little late, but we should begin. Please give the garland to Śrīla Vyāsadeva and let us begin Vyāsa-pūjā.” In an evasive way, Nityānanda Prabhu began to make the sounds “hmm, hmm,” and said, “I'm going to do it, I'm going to do it.”

When Mahāprabhu finally arrived, Śrīvāsa Ṭhākura complained to Him, saying, “Your Śrīpāda (Nityānanda Prabhu) is not performing Vyāsa-pūjā.”

Mahāprabhu then approached Nityānanda Prabhu and told Him, “O Nityānanda Prabhu, do it now.” Now seeing Mahāprabhu before Him, Nityānanda Prabhu took the garland and all the paraphernalia for worship, and offered them to Him – to show everyone that He is the supreme *guru*. Mahāprabhu is the *guru* of Vyāsa and all Vyāsas (all the Vyāsas that have appeared in the creation thus far). Thus, Nityānanda Prabhu declared that Mahāprabhu is Kṛṣṇa Himself.

While Śrī Nityānanda Prabhu was traveling with Lakṣmīpati throughout many of the pilgrimage places of India, after some time He came to Vṛndāvana. There, He was searching and calling out, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

Śrīpāda Mādhava Mahārāja: “Where is Kanhaiyā, where is Kanhaiyā?”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He was caressing the cows and cowherd boys. He would run here and there, weeping like a mad person and calling out, “Oh, where is My Kṛṣṇa? Where is Kṛṣṇa?” Those who heard and saw Him ran away, thinking, “Who is this person? He is totally mad.” Actually He was totally mad.

Then, one day an aerial voice called to Him, “Nityānanda Prabhu, Your brother is not here now. He is in Navadvīpa. He has taken birth there and is now in His youth.”

Nityānanda Prabhu at once left Vṛndāvana and went to the border of Navadvīpa-dhāma, near the Ganges, where He hid Himself in the house of Śrī Nandana Ācārya. He considered, “If Mahāprabhu – if Kṛṣṇa – is here, and He will search for Me, only then will I know that He is really Nanda-nandana Kṛṣṇa; otherwise not.”

At that time, Śrī Caitanya Mahāprabhu was at Śrīvāsa-aṅgana, and He told the devotees, “A very great Vaiṣṇava has come to Navadvīpa. Please go to Him and bring Him here.” Śrīvāsa Paṇḍita and the other devotees searched everywhere, but they could not find Him. Then Mahāprabhu said, “Oh, I am coming. Let us find Him.”

When Mahāprabhu and His associates arrived at the house of Nandana Ācārya and entered there, Nityānanda Prabhu and Mahāprabhu saw each other. This was their first meeting, and for some time they both simply stared at each other. They embraced, and both fainted. Mahāprabhu later told Śrīvāsa Paṇḍita to recite a verse, which he uttered:

barhāpiḍam naṭa-vara-vapuh karṇayoh karṇikāram
 bibhrad vāsaḥ kanaka-kapiśam vaijayantīm ca mālām
 randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndai
 vṛndāraṇyam sva-pada-ramaṇam prāviśad gīta-kīrtih
 Śrīmad-Bhāgavatam (10.21.5)

[Śyāmasundara is entering the forest of Vṛndāvana accompanied by His cowherd boyfriends. He wears a peacock feather in His turban, a yellow *karṇikāra* flower on His ears, a yellow-gold garment, and a victory garland strung with five kinds of fragrant forest flowers. Thus He displays His form as the greatest of dancers. The nectar of His lips flows through the holes of the flute [and thus the glorious vibrations of His flute-song echo throughout the forest groves]. Singing His glories, the cowherd boys follow from behind. In this way, Śrī Vṛndāvana-dhāma [which is more charming than Vaikuṇṭha], becomes delighted by the touch of His lotus feet.]

Both the Lords then returned to external consciousness and began to dance. Mahāprabhu told Nityānanda Prabhu, “Oh, please come with Me,” and brought Him to Śrīvāsa-aṅgana.

After that, Nityānanda Prabhu would sometimes reside at Śrīvāsa-aṅganā with Śrīvāsa Paṇḍita and his family. Sometimes He would be naked, at which time He would sit on the lap of Mālinī-devī, the wife of Śrīvāsa Paṇḍita, like a baby, and Mālinī-devī would give Him her breast-milk.

Once, Śrī Nityānanda Prabhu took off His *dhoti* and put it on His head (as a turban), and in this way He went to Śacīmātā’s house, calling, “Mother! Mother! I am very hungry!” Then, totally absorbed in the mood of Śrī Baladeva Prabhu, He searched for Kṛṣṇa, calling, “Where is Kanhaiyā?” Mahāprabhu then gave Nityānanda Prabhu His chaddar, personally wrapping it around Him, and Śacīmātā gave Him *prasādam*.

Mālinī-devī had a bowl...

Śrīpāda Mādhava Mahārāja: A silver bowl.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A silver bowl that was full of ghee and was meant for offering to the Deity. Once a big crow came and flew away with the bowl, and Mālinī-devī began to weep. Seeing

this, Nityānanda Prabhu called to the crow, “Come on, come on. Bring back that pot!” The crow at once came back with the bowl.

Śrī Nityānanda Prabhu was present when Śrī Caitanya Mahāprabhu took *sannyāsa*. After taking *sannyāsa*, Mahāprabhu wanted to go to Vṛndāvana, but Nityānanda Prabhu brought Him by a trick to Advaita-bhavana (the house of Śrī Advaita Ācārya) in Śāntipura. There, all the residents of Nadia, including Śacīmātā, came and met with Him.

Nityānanda Prabhu broke Mahāprabhu’s *daṇḍa* in Orissa, in a place that later became known as Daṇḍa-bhāṅgā-nadī.

He sometimes used to mock quarrel with Śrī Advaita Ācārya.

Nityānanda Prabhu kī jaya!

Śrīpāda Mādhava Mahārāja: Padmavātī-devī kī jaya! Hādāi Paṇḍita kī jaya! Viśvarūpa Prabhu kī jaya! Śacī Maiya kī jaya! Gaura-Nityānanda Prabhu kī jaya! Gaura Premānande! Hari hari bol!

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Thank you for coming to hear.

Brajanātha dāsa: Gurudeva, did Śrī Viśvarūpa enter into Nityānanda Prabhu when He left the world?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In *Gaura-gaṇoddeśa-dīpikā* it is written that when Viśvarūpa disappeared, His power manifested in Īśvara-purīpāda, and afterward, when Śrī Nityānanda Prabhu met with Mahāprabhu, Viśvarūpa manifested in Nityānanda Prabhu.

Vṛndā-devī dāsī: I was discussing with Ratikalā in Bali. You had given a couple of lectures on Nityānanda Prabhu there, and you were testing the devotees to see if they knew whether Nityānanda Prabhu can give *gopī-prema*. Ratikalā answered correctly.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: During the manifest pastimes of Mahāprabhu, Nityānanda Prabhu married the two sisters, Vasudhā and Jāhnavā, who were none other than Revatī and Vārunī, Śrī Baladeva Prabhu’s wives during the pastimes of Śrī Kṛṣṇa.

When Nityānanda Prabhu married, many people became confused and did not want to honor Him as before. But Mahāprabhu always respected Him, and told Him to preach in Bengal. In this regard Vṛndāvana dāsa Ṭhākura has said, “If anyone, after hearing the glories of Nityānanda Prabhu, criticizes Him, I will kick that person on his head.”

Advaita Ācārya had six sons. Three of his sons, Balarāma, Svarūpa, and Jagadīśa, used to respect Mahāprabhu and Advaita

Ācārya, but they were confused about Nityānanda Prabhu and did not honor Him. Advaita Ācārya therefore rejected these sons, and accepted only Acyutānanda as his son.

Gaura Premānande!

❖ January 31, 2007 ❖ Morning Darśana

Rādhā-kānta dāsa: Gurudeva, what would you say is the most important quality for being effective in preaching the message of Śrī Caitanya Mahāprabhu? Is it humility, compassion, knowledge, *bhakti*, realization?

Śrīla Nārāyaṇa Gosvāmī Mahārāja:

*bhārata-bhūmite haila manusya janma yāra
janma sārthaka kari' kara para-upakāra*

Caitanya-caritāmṛta (Adi-līlā 9.41)

[One who has taken his birth as a human being in the land of India (Bhārata-varṣa) should make his life successful and work for the benefit of all other people.*]

Preaching involves thinking, “All *jīvas* in this world have forgotten Kṛṣṇa.” Śrī Caitanya Mahāprabhu has said, and Śrī Kṛṣṇa has said in the *Bhagavad-gītā*, to first hear from *gurudeva*, and then, after hearing, perform *kīrtana*. *Kīrtana* means preaching, and in that there should be humility:

*trñād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kirtanīyah sadā hariḥ*
Śrī Śikṣāṣṭaka (Verse 3)

[Thinking oneself to be even lower and more worthless than insignificant grass that has been trampled beneath everyone’s feet, being more tolerant than a tree, being prideless and offering respect to everyone according to their respective positions, one should continuously chant the holy name of Śrī Hari.]

We should not think, “I have become *guru*.” Rather, “Following the order of our *gurudeva*, we are preaching.”

You must know the instructions given by your *gurudeva* – knowing all *tattvas* (established philosophical truths) such as *kṛṣṇa-tattva*, *jīva-tattva*, *māyā-tattva*, *rādhā-tattva*, and the path out of *māyā*. How can a person preach if he doesn’t know all *tattvas*? It is best to read the first and second sections of *Jaiva-dharma* for preaching, and the third section for following yourself; not for preaching.

◆ January 31, 2007 ◆ Evening Darśana

Brajanāth dāsa: The first question is about *brahma-vimohana-lilā*. When all the cowherd boys were in mystic slumber for one year [and Kṛṣṇa took their forms so that their mothers would not miss them and worry], in that year Kṛṣṇa [in the forms of those cowherd boys] married [was betrothed to] all the *gopīs*. After the cowherd boys came out from their mystic sleep, how did they understand that they had been married? That must have been a surprise for them. How do we reconcile that? Who explained to them that they were married?

Śrila Nārāyaṇa Gosvāmī Mahārāja: It is all due to Yogamāyā. All of Kṛṣṇa’s desires are fulfilled by Yogamāyā. The *gopīs* never thought, “Kṛṣṇa is my husband,” and the friends considered, “This lady is my wife.” Otherwise, how could there be *parakīya-bhāva* (the mood of a paramour)? Do you understand?

Brajanāth dāsa: In that year, when Kṛṣṇa expanded Himself as all the cowherd boys, Gargamuni said, “All the *gopas* should now marry with *gopīs*.” At that time the young *gopas* and *gopīs* were promised to each other for marriage in the future. All the *gopīs* thought, “I will marry this *gopa* in the future.” When the *gopas* came out from their sleep caused by Brahmā, did the *gopas* understand, or not understand, by Yogamāyā’s influence that they were going to marry this or that *gopī*?

Śrila Nārāyaṇa Gosvāmī Mahārāja: By the power of Yogamāyā they considered, “She is my wife.” Otherwise, there would be no *parakīya-bhāva*. [To Amara dāsa] Do you know the meaning of *parakīya*?

Amara dāsa: It’s when a married wife has love for another man.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All the *gopīs* are Kṛṣṇa's wives, in the sense that they are all His power as expansions of Rādhikā. In this way, by the influence of Yogamāyā, a special thing was manifest – *upapati-bhāva*, or paramour mood.

Amara dāsa: The *gopas* were not attracted to their wives.

Brajanāth dāsa: In the *gopīs* there are four divisions: *svapakṣa* (those in Rādhikā's party), *vipakṣa* (Rādhikā's rival party), *taṭasthā* (those who are neutral to Rādhikā's party and friendly with Her rival party), and *suhṛt* (those who are friendly to Rādhikā's party and neutral to Her rival party). Is this division there in the *sakhās* also?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Their divisions are *sakhā*, *priya-sakhā*, *priya-narma sakhā*, and *prāṇa-sakhā* [also known as *suhṛda-sakhā*.¹⁸] Their divisions are not like those of the *gopīs*. All are *svapakṣa* to Kṛṣṇa.

Brajanāth dāsa: Prabhu is saying that all the *gopas* are more attracted to Kṛṣṇa than to their wives.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It has been told that they used to worship their wives, because their wives fulfilled the desire of Kṛṣṇa. All would honor that person who loved Kṛṣṇa. Also, the mothers-in-law used to think, "My daughter-in-law serves Kṛṣṇa." At the same time, in order to increase the eagerness of Kṛṣṇa and the *gopīs*, they acted like they were creating opposition.

Amara dāsa: The *gopas* are more attracted to Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not like their wives. Their wives were more attracted, and they served Kṛṣṇa more.

Amara dāsa: But the *gopas* are not as attracted to their wives as they are attracted to Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, that is right.

Brajanāth dāsa: Prabhu is saying that the *gopas* may be *na-puṁśā* (impotent).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, never. Only Abhimanyu, by the power of Yogamāyā, is impotent. By birth he was not impotent, but after he was married to the shadow of Rādhikā, then he became so.

¹⁸ The *sakhās* are the male friends, companions, and attendants of Śrī Kṛṣṇa. See Endnote 8, at the end of this chapter, for a description of the different groups.

February 2, 2007

Śloka Class

Śrī Caitanya-Caritāmṛta, Madhya-līlā 20.117

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Madhuvrata dāsa] Do you remember something?

Madhuvrata dāsa: A śloka?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not a śloka (the Sanskrit word for a Sanskrit verse); a payara (Bengali verse).

Madhuvrata dāsa:

kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
Caitanya-caritāmṛta (Madhya-līlā 20.117)

[Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy māyā gives him all kinds of misery in his material existence.*]

“The conditioned soul, who is averse to Kṛṣṇa, has become enamored by material energy since time immemorial, and therefore māyā gives him unlimited suffering in the form of three-fold miseries.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How does māyā give suffering to the jīvas?

Madhuvrata dāsa: I don't know the śloka.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You will have to remember so many payaras.

kabhu svarge, kabhu martye, narake vā kabhu
kabhu deva, kabhu daitya, kabhu dāsa, prabhu

Prema-vivarta (6.6)

[Sometimes he goes to heaven. Then, he has to come down to Earth again, or maybe he has to go to hell. Sometimes he is born as a *deva* (demigod), sometimes as a demon, sometimes as the master, and at other times as the servant.*]

*āmi siddha kṛṣṇa dāsa, ei kathā bhule
māyāra naphara hañā cira-dina bule*

Prema-vivarta (6.4)

[The *jīva* soul, having forgotten his constitutional position as the eternal perfect and pure servant of Kṛṣṇa, remains *māyā*'s slave while going from one body to the next.*]

So many important truths are explained here. [To Vṛndā-devī dāsī] Do you remember something?

[Vṛndā-devī recites and explains the same verse.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And others?

Vṛndā-devī dāsī: I am trying to learn the next one, but I'll mix them up if I try to say more than one.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can tell Brajanātha prabhu to speak.

Vṛndā-devī dāsī: He knows the verses.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you know them?

Brajanātha dāsa: Kṛṣṇa bhuliye...*jīva*...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Brajanātha *buli* [meaning 'Brajanātha has forgotten'].

*tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa*

Caitanya-caritāmṛta (Madhya-līlā 22.25)

[In the Kṛṣṇa conscious state, the living entity engages in devotional service under the direction of the spiritual master. In this way he gets out of the clutches of *māyā* and takes shelter under the lotus feet of Lord Kṛṣṇa.*]

Without this, *māyā* will not leave us. We should remember this principle and try to be far away from *māyā*.

What is *māyā*?

Madhuvrata dāsa: What is *māyā*? It is the external energy of the Lord.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the word-meaning of *māyā*?

Madhuvrata dāsa: Māyā means ‘not this.’ Mā-yā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And what does that mean?

Madhuvrata dāsa: What appears to be real is actually illusory and temporary.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Mmm. [Pointing towards Vṛndāvana dāsa, who is standing close by] Who is he?

Madhuvrata dāsa: Vṛndāvana dāsa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whose building is this?

Madhuvrata dāsa: It belongs to Vṛndāvana dāsa, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who are you?

Madhuvrata dāsa: Madhuvrata dāsa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Madhuvrata?

Madhuvrata dāsa: I don’t know who I am, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whose coat is this?

Madhuvrata dāsa: It is your coat.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is all māyā – the illusory māyā.

Madhuvrata dāsa: ‘I’ and ‘mine.’

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Mā means ‘not’ and yā means ‘this.’ What is not, we think to be real. He thinks, “This is my wife.” This is māyā. He is the eternal servant of Kṛṣṇa.

Madhuvrata dāsa: I have no realization of this, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Hare Kṛṣṇa, Hare Kṛṣṇa. If you know everything about *bhakti-śāstras* but you are not realizing or following, then internally you are in māyā. Moreover, externally you will later on accept māyā. For example, Prema-prayojana knew so many things, so many things, but what became of him? What will happen if a person is not following and at the same time speaks *hari-kathā* to others? This is the influence of the illusory māyā. Then, where will you be as the hearer?

Thus, māyā is not so easy to give up. When we surrender completely to *guru* and Kṛṣṇa, then we can give her up. Those who have partly surrendered – who are surrendered by words but not

by activities, mind, and soul – are in *māyā*. Though we are giving a chance to all, those who follow will be saved and those who do not follow will remain in this world of birth and death. We followed our *gurudeva* with *śaraṇāgati* (the six limbs of surrender), and that is why we are saved.

Thank you.

[To Acyutānanda dāsa] Can you give me some work [regarding my Hindi manuscripts] today?

Acyutānanda dāsa: Yeah, maybe later.

Brajanātha dāsa: Your dictation from yesterday.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You have made this ready?

Acyutānanda dāsa: Not yet. I have yet to do it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All right, so do it. Have they sent something?¹⁹

Acyutānanda dāsa: I don't think so.

Vṛndāvana dāsa: Gurudeva, you said that if we are not surrendering our mind and soul to *guru*, then after some time we won't be able to maintain the facade of being a devotee?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, this is quite true. I can give guidance and tell them what to do, but they will have to follow. I cannot walk for them. They will have to walk. *Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*.

ENDNOTES

¹ *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛṇḍāvanam
ramyā kācid upāsanā vraja-vadhūvargeṇā yā kalpitā*

¹⁹ Śrīla Nārāyaṇa Gosvāmī Mahārāja mercifully engaged many devotees in his publication work, and then he would correct the texts they sent from India. Acyutānanda dāsa and his other assistants managed his inflow of work, keeping efficient communication with all the devotees involved, and printing hard copies of the manuscripts for him to correct. Acyutānanda dāsa would enter all his corrections into computer files and transcribe dictations. On occasion, when not much work arrived, he would spend some time reading *Śrimad-Bhāgavatam* or *Caitanya-caritāmṛta*. On the rare occasions when no work arrived, he would express his unhappiness by saying things like, "I have no desire to stay in this world if I cannot write."

*śrīmad-bhāgavatam pramāṇam amalam premā pumartho mahān
śrī-caitanya-mahāprabhor matam idam tatrādaro nah parah*

Vrajendra-nandana Śrī Kṛṣṇa is our exclusive object of worship and love. In the same way that He is worshipful, so is His transcendental abode, Śrī Vṛndāvana-dhāma. The mood in which the young brides of Vraja [the *gopīs*, headed by Śrimatī Rādhikā] worship Him is the highest and ultimate form of love of God. Śrīmad-Bhāgavatam alone is the immaculate scriptural evidence of this. *Kṛṣṇa-prema* is the supreme objective of life [beyond mundane religiosity, economic development, sense gratification and impersonal liberation]. This is the conception of Śrī Caitanya Mahāprabhu (*gaura-vāṇī*). We hold this conclusion (*siddhānta*) in supreme regard [and have no inclination or respect for any other conclusion or cheating opinions].

² *Daśa-mūla* – ‘ten roots’. In the Ayur-veda, the science of herbal medicine, there are ten roots which, when combined together, produce a tonic which sustains life and counteracts disease. Similarly, there are ten ontological principles. When these are properly understood and realized, they destroy the disease of material existence and give life to the soul. The first of these principles is known as *pramāṇa*, the evidence which establishes the existence of the fundamental truths. The other nine principles are known as *prameya*, the truths which are to be established.

³ *ete cāṁśa-kalāḥ pum̄saḥ kṛṣṇas tu bhagavān svayam*
Śrīmad-Bhāgavatam (1.3.28)

All *avatāras* (incarnations) such as Śrī Rāmacandra and Nṛsiṁhadeva are the plenary portions, or expansions of the plenary portions, of the Supreme Personality of Godhead. However, Śrī Kṛṣṇa is Svayam Bhagavān, the embodiment of six opulences and the original fountainhead of everything.

4

*labdhvā su-durlabham idam bahu-sambhavānte
 mānuṣyam artha-dam anityam apīha dhīraḥ
 tūrṇam yateta na pated anu-mṛtyu yāvan
 niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

Śrīmad-Bhāgavatam (11.9.29)

This human birth is very rare, because it is only attained after many lifetimes. Although temporary, it can give the highest benefit [the service of Śrīmatī Rādhikā]. After all, sense gratification is available in all species [whereas spiritual perfection is possible only for human beings]. Therefore, an intelligent person should immediately, without wasting a single moment, begin to endeavor [with one-pointed dedication] to achieve the ultimate good fortune, before death comes.

5

*naiṣāṁ matis tāvad urukramāṅghriṁ
 sprśaty anarthāpagamo yad-arthaḥ
 mahīyasāṁ pāda-rajo-’bhisekāṁ
 niṣkincanānāṁ na vṛṇīta yāvat*

Śrīmad-Bhāgavatam (7.5.32)

Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.*

6

*tat sādhu manye ’sura-varya dehināṁ
 sadā samudvigna-dhiyām asad-grahāt
 hitvātma-pātāṁ gṛham andha-kūpāṁ
 vanāṁ gato yad dharim āśrayeta*

Śrīmad-Bhāgavatam (7.5.5)

[Prahlāda Mahārāja replied to his father:] “O best of the asuras, King of the demons, any person who has accepted

the temporary body as real is certainly embarrassed by anxiety because of having fallen into the dark well of family life [or the bodily concept of life] where there is no water [*rasa*] but only suffering. One should give up this position and go to the forest to take shelter of Śrī Hari.”*

⁷ Excerpt from a class on *Śrīmad-Bhāgavatam* by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja in Mathurā, India, 1994:

Many of us think that Citraketu Mahārāja had committed some offence and that is why he became a demon. This is not so. Citraketu Mahārāja is a completely liberated soul and is the disciple of Saṅkarṣaṇa. He performed his pastime as Vṛttsura to teach the world. The story goes like this. Saṅkara (Lord Śiva) was his friend and godbrother. This liberated *mahā-puruṣa* once came to Kailāśa. At that time Saṅkarajī was speaking *hari-kathā*. The beautiful Pārvatī was sitting on his lap and Lord Śiva had his arm around her neck. He was wearing a *dor-kaupīn* of snakes. He also ornaments himself with snakes.

... Citraketu Mahārāja came, and seeing his friend Saṅkarajī like this, he laughed, “Why are you sitting with Pārvatī on your lap while speaking *hari-kathā*? Why are you doing this? Does anybody act like this? In front of this assembly of so many ṛṣis and *muni*s you are making your wife look like a sense enjoyer. This is not proper.” Saying this, Citraketu Mahārāja laughed.

Śaṅkarajī also smiled but Pārvatī was perturbed. Unable to tolerate Citraketu’s words she cursed him, “You should become a demon. Are you trying to be the *guru* of Lord Śiva? Brahmā and so many other demigods accept his authority and now you are giving him instructions? By this you are insulting him.”

Śaṅkarajī did not feel affronted, but Pārvatī took Citraketu Mahārāja’s words as an insult. As Citraketu Mahārāja was his friend, Śivajī understood why he had spoken in that way. To show that one should not insult a Vaiṣṇava, Pārvatī cursed her husband’s friend. Citraketu Mahārāja was highly qualified and powerful enough that he could have counteracted her curse, if he had wanted. But to keep the word of Lord Śiva’s dearmost beloved Pārvatī-devī, he accepted her curse without any complaint. Śaṅkarajī then said to her, “O Pārvatī, what have you done? You don’t know that *mahā-puruṣas* like Citraketu Mahārāja may stay in hell or in heaven, they may become a demigod or a demon, they may accept any kind of

form! For them it does not make any difference, because wherever they stay, they always perform *harināma-saṅkīrtana* and *bhakti* for the lotus feet of Śrī Hari. But by your giving this curse, now I can understand what your mentality is.”

⁸ The following is an excerpt from *Jaiva-dharma*, Chapter 29:

“There are four types of *sakhās* in Vraja: (1) *suhṛt*, (2) *sakhā*, (3) *priya-sakhā*, and (4) *priya-narma-sakhā*. The *suhṛt-sakhās* are somewhat older than Kṛṣṇa, and they have some *vātsalya-bhāva* (parental mood) mixed in their moods towards Him. They carry weapons, and always protect Kṛṣṇa from miscreants. They include Subhadra, Maṇḍalibhadra, Bhadravardhana, Gobhaṭa, Yakṣa, Indrabhaṭa, Bhadrāṅga, Vīrabhadra, Mahāguṇa, Vijaya and Balabhadra. Maṇḍalibhadra and Balabhadra are the most prominent among them.

“The *sakhās* are somewhat younger than Kṛṣṇa, and their mood of friendship is alloyed with a touch of *dāsyā-bhāva* (servitorship). They include Viśāla, Vṛśabha, Ojasvī, Devaprastha, Varūthapa, Maranda, Kusumāpīḍa, Maṇibaddha and Karandhama. Devaprastha is the best of these.

“The *priya-sakhās* are friends of the same age as Kṛṣṇa with unalloyed *sakhyā-bhāva* (mood of friendship). These include Śridāma, Sudāma, Dāma, Vasudāma, Kiñkiṇī, Stoka-Kṛṣṇa, Amṛsu, Bhadrasena, Vilāsi, Puṇḍarīka, Vitanīka and Kalaviṇīka.

“Kṛṣṇa’s *priya-narma-sakhās* are superior to the three other groups of *sakhās* – namely the *suhṛt-sakhās*, the *sakhās*, and the *priya-sakhās* – and they are expert at performing extremely confidential activities. They include Subala, Arjuna, Gandharva, Vasanta and Ujjvala, who always speaks joking words.”



Navadvīpa, India

March, 2007

❖ March (undated), 2007 ❖

Darśana

Śrīpāda Padmanābha Mahārāja: When Śrī Caitanya Mahāprabhu was dancing in Śrīvāsa-aṅgana and performing His other *navadvīpa-lilā*, He fulfilled His [Śrī Kṛṣṇa's] three desires: *śrī rādhāyāḥ praṇaya-mahimā kidr̄śo vānayaivā*¹. Is it that His going to Purī and Godāvarī was for teaching the *jīva* souls how to follow this path?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not like that. He was playing sweet pastimes in Navadvīpa, and He tasted all these moods [the fulfillment of His desires] in Purī, in the Gambhīrā, with Śrī Rāya Rāmānanda and Śrī Svarūpa Dāmodara. In Navadvīpa He enjoyed His *bālyā-lilā* (baby and early childhood pastimes) and then His *pauganḍā-lilā* (early youth pastimes) of teaching. Afterwards He went to Gayā, where He changed,² and later He went to Jagannātha Purī. He especially learned Rādhā's mood when He went to Godāvarī and accepted Rāya Rāmānanda, who is Viśākhā-sakhī, as His *sikṣā-guru*. After that He again went to Jagannātha Purī, and there He tasted these three moods. [This is described in *Śrī Caitanya-caritāmṛta*, Ādi-lilā 13.26-39.]

Śrīpāda Padmanābha Mahārāja: If I understood you correctly, it was by Śrī Caitanya Mahāprabhu's complete *lilā* in Navadvīpa, Purī, and Godāvarī that He became completely fulfilled.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But always remember that *navadvīpa-lilā* is *aṣṭa-kāliya-lilā*, which is not true for Purī or Godāvarī. *Navadvīpa-lilā* is prominent. In Godāvarī He manifested His form as *rasarāja-mahābhāva-svarūpa* and told the highest *kathā* to Rāya Rāmānanda; yet, Godāvarī is not Vṛndāvana.

Godāvarī is like Kurukṣetra, and Jagannātha Purī is like Dvārakā. Only the pastimes of Śrī Caitanya Mahāprabhu in Navadvīpa appear in the category of *aṣṭa-kāliya-lilā*. This is likened to Kṛṣṇa's *aṣṭa-kāliya-lilā*, in which there is no killing of demons, no *mathurā-lilā*, and no *dvārakā-lilā*; only His eternal *vṛndāvana-lilās* are present there.

Śrīpāda Mādhava Mahārāja: Gurudeva told in his class that in Kṛṣṇa's *aṣṭa-kāliya-lilā*, Mathurā or Dvārakā have no place. In the same way, in Śrī Caitanya Mahāprabhu's *aṣṭa-kāliya-lilā*, Puri and Godāvarī have no place.

¹ See Endnote 1, at the end of this chapter.

² See Endnote 2, at the end of this chapter.

Śrīpāda Padmanābha Mahārāja: Do you mean in *nitya-dhāma* (the spiritual world)?

Śrīpāda Mādhava Mahārāja: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In *Śrīman-Mahāprabhor aṣṭa-kālīya-līlā-smaraṇa-maṅgala-stotram* and *Śrī Kṛṣṇa-bhāvanāmṛta*, Śrīla Viśvanātha Cakravartī Ṭhākura has connected the sweet pastimes of Śrī Caitanya Mahāprabhu with Kṛṣṇa's *aṣṭa-kālīya-līlā*. First Mahāprabhu is meditated upon, and then Kṛṣṇa.³

Śrīpāda Āśrama Mahārāja: Śrīla Gurudeva, in Navadvīpa, Śrī Caitanya Mahāprabhu's mood is like that of Vṛṣabhānu-nandinī [Śrīmatī Rādhikā] enjoying *aṣṭa-kālīya-līlā* with Kṛṣṇa in Vṛndāvana?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śrīpāda Āśrama Mahārāja: So my question is this: Śrīmatī Rādhikā is tasting *mādanākhyā-mahābhāva* in Vṛndāvana, at Prema-sarovara, and Rādhā-kuṇḍa. So, is Mahāprabhu also tasting *mādanākhyā-mahābhāva* here in Navadvīpa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, but not externally. Inside.

Śrīpāda Āśrama Mahārāja: Is He tasting them in Śrīvāsa-aṅgana, or all the time?

Śrīpāda Mādhava Mahārāja: In Navadvīpa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The devotee in his *aṣṭa-kālīya-līlā* meditation will see Mahāprabhu always here in Navadvīpa-dhāma, in Māyāpura. Mahāprabhu never leaves Navadvīpa, just as Kṛṣṇa never leaves Vṛndāvana. *Vṛndāvanam parityajya padam ekam na gacchati*. Mahāprabhu never goes for a moment out of Navadvīpa.

Śrīpāda Āśrama Mahārāja: In which *līlā* is Mahāprabhu tasting *mādanākhyā-mahābhāva* in Navadvīpa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Mādanākhyā-mahābhāva* was in Mahāprabhu in Navadvīpa, but it was not manifested. It manifested in Jagannātha Purī, and especially in the Gambhīrā.

Śrīpāda Vaikhanas Mahārāja: In the Gambhīrā, Mahāprabhu tasted the mood of Viyoginī-Rādhikā. Does He experience *mādanākhyā-bhāva* there?

³ See Endnote 3, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, *mādanākhyā-mahābhāva* is there.

Śrīpāda Padmanābha Mahārāja: Mahāprabhu is the *vipralambha-svarūpa*, the embodiment of separation mood. But He manifested the extreme symptoms of separation mostly in Puri...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When Mahāprabhu returned to Navadvīpa from Gayā, He also manifested so many symptoms that were just like those of Vṛṣabhānu-nandinī Rādhikā.⁴

Thank you for your questions.

Brajanāth dāsa: One of the devotees is asking what is the qualification for meditating on the *aṣṭa-kālīya-līlā* of Śrī Caitanya Mahāprabhu?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Such qualification comes after *ruci*⁵, not before. It comes especially in *āsakti*⁶. Otherwise, if one tries to prematurely engage in such meditation, he will become lusty.

Brajanāth dāsa: But he is speaking about Mahāprabhu's *aṣṭa-kālīya-līlā*.

Śrīpāda Mādhava Mahārāja: In Śrīman Mahāprabhu's *aṣṭa-kālīya-līlā*, Mahāprabhu is remembering Rādhā-Kṛṣṇa's pastimes; that is the point.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Both are non-different.

Sītā dāsī (of England): You said that Vṛṣabhānu-nandinī Rādhikā in Vṛndāvana is Kṛṣṇa's full *hlādinī-śakti*, but when She goes to Uddhava-kyārī, She is in the mood of separation (*Viyoginī-Rādhā*). Uddhava-kyārī is in Vṛndāvana, though. So why is Rādhikā not full *hlādinī-śakti* there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Because She is displaying Her *viyoginī* (separation) mood there.⁷

⁴ See Endnote 4, at the end of this chapter.

⁵ *Ruci*, or taste, is the sixth stage in the development of the creeper of devotion, which develops after one has acquired steadiness in *bhajana*. At this stage, with the awakening of actual taste, one's attraction to spiritual matters, such as hearing, chanting and other devotional practices, exceeds one's attraction to any type of material activity.

⁶ *Āsakti* is deep attachment for the Lord and His eternal associates. *Āsakti* occurs when ones liking for *bhajana* leads to a direct attachment for the person who is the object of that *bhajana*. This is the seventh stage in the development of the creeper of devotion, and it is awakened upon the maturing of one's taste for *bhajana*.

⁷ See Endnote 5, at the end of this chapter.

The pastimes of Nandagaon are divided into two parts. Kṛṣṇa was living in Nanda-bhavana after He and His family left Gokula. There He would go cowherding, and the *gopīs*, who were experiencing separation from Him, would go from Jāvaṭa and meet Him at Uddhava-kyārī (a part of Nandagaon). At that time, all of Śrīmatī Rādhikā's moods as Vṛṣabhānu-nandinī would manifest. Uddhava-kyārī, where Viśākhā-kuṇḍa and *rāsa-līlā-sthalī* are situated, is one of the meeting places.

Later, when Kṛṣṇa left the *gopīs* and went to Mathurā, Uddhava-kyārī became a place of separation moods, and Rādhikā became Viyoginī-Rādhā there. In this way Uddhava-kyārī is a place of both meeting and separation; first meeting and then separation.

Śrīpāda Nemi Mahārāja: Is the worship of Gaura-Gadādhara for devotees at a particular stage, or only for particular devotees like Śrīla Bhaktivinoda Ṭhākura?

[Śrīla Nārāyaṇa Gosvāmī Mahārāja and Śrīpāda Mādhava Mahārāja discuss in Bengali and then Mādhava Mahārāja translates in English]

Śrīpāda Mādhava Mahārāja: Gurudeva says that Śrīla Bhaktivinoda Ṭhākura has written that there is no difference between Gaura-Gadādhara and Rādhā-Kṛṣṇa, just as there is no difference between Navadvīpa-dhāma and Vṛndāvana-dhāma. Śrīla Bhaktivinoda Ṭhākura has even told that through the *kṛṣṇa-mantra* one can serve Gaura-Gadādhara and through the *gaura-mantra* one can serve the Divine Couple.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Gaura-premānande.* Chant *mahā-mantra*.

[*Kīrtana*]

ENDNOTES

¹ “Desiring to understand the glory of Rādhārāṇī’s love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Sacī-devī, as the moon appeared from the ocean”* (*Śrī Caitanya-caritāmṛta*, Ādi-līlā 1.6).

² [Some atheistic Hindus told Chand Kazi:] “Nimāi Pañdita was previously a very good boy, but since He has returned from Gayā He conducts Himself differently. Now He loudly sings all kinds of songs, claps, and plays drums and hand cymbals, making a tumultuous sound that deafens our ears. We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up, and rolling on the ground. He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake. Now He has given up His own name Nimāi and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of non-believers. Now the lower classes are chanting the Hare Kṛṣṇa *mahā-mantra* again and again. For this sinful activity, the entire city of Navadvīpa will become deserted”* (*Śrī Caitanya-caritāmṛta*, *Ādi-lilā* 17.207–212).

³ “Śrī Gaurāṅga, the Moon over Navadvīpa, is manifest in His own abode during eight periods of each day and every day. His pastimes should be remembered by meditative devotees before they remember the pastimes of Śrī Kṛṣṇa, the Moon over Gokula. If someone lovingly reads or recites the Lord’s eternal daily pastimes as they are illuminated in the ten verses of this prayer, then the Lord is immensely pleased with that person, by His own merciful compassion. I thus meditate on the daily pastimes of Śrī Gauracandra” (*Śrīman-Mahāprabhor aṣṭa-kāliya-lilā-smaraṇa-maṅgala-stotram: Auspicious prayers for remembering the eight-fold daily pastimes of Śrī Caitanya Mahāprabhu*, Verse 10).

⁴ An excerpt from a morning walk in Alachua, Florida, May 3, 2008:

Raghunātha Bhaṭṭa dāsa: Śrīla Gurudeva, I have a question. Yesterday, Brajanāth prabhu mentioned in his speech that when Kṛṣṇa leaves Vraja and goes to Mathurā, He becomes Mathureśa Kṛṣṇa, and when He goes to Dvārakā He becomes Dvārakādhīśa Kṛṣṇa. So, when Śrīmān Mahāprabhu leaves Navadvīpa and goes to South India or other places, is it a similar situation for Him?

Śrīpāda Mādhava Mahārāja: He is asking if Mahāprabhu would become ‘Nilācala Mahāprabhu’ or ‘Gambhīrā Mahāprabhu.’

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. In the form of Śrī Caitanya Mahāprabhu, Kṛṣṇa took the beauty and intrinsic mood of Śrīmatī Rādhikā so that He would be able to taste the fulfillment of His three desires. That is why He became Śrī Śacīnandana Gaurahari. One may say that He is comparable to Dvārakādhīśa-Kṛṣṇa when He goes to Purī, but that is not the fact. Rather, Mahāprabhu was relishing Kṛṣṇa of Vṛndāvana.

Moreover, this question is not proper. There is something wrong in the question itself. Śrī Caitanya Mahāprabhu is Kṛṣṇa, but He is Kṛṣṇa who has taken the beauty of Śrīmatī Rādhikā and who is tasting the glory of Her love. We should therefore think about Mahāprabhu's moods in relation to Rādhikā. He cannot be addressed as 'Purī Mahāprabhu' or any similar name.

Śrīpāda Mādhava Mahārāja: He is understood according to Rādhikā's moods, not Kṛṣṇa's moods.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In the pastimes of Mahāprabhu, Kṛṣṇa is not Kṛṣṇa. He is totally absorbed in Śrīmatī Rādhikā, thinking, "I am Rādhikā." There is no need to think about Śrī Caitanya Mahāprabhu in relation to the moods of Kṛṣṇa.

Śrīmatī Rādhikā does not go out of Vṛndāvana for even one moment; and Kṛṣṇa, in His original, complete feature, also does not leave. Her original and complete feature, always residing in Vṛndāvana, is Viṣabhānu-nandinī Rādhā.

When Rādhikā is in Nandagaon and lamenting in separation from Kṛṣṇa when He (His manifestation) went to Dvārakā, She is Viyoginī-Rādhā. Therefore, when Mahāprabhu is in Jagannātha Purī (which represents Dvārakā), He is in the mood of Viyoginī-Rādhā. When Rādhikā meets Kṛṣṇa at Kurukṣetra She is Saṁyoginī-Rādhā, and when Mahāprabhu is on the bank of Godāvarī with Rāmānanda Rāya, He is in the mood of that Saṁyoginī-Rādhā. In Navadvīpa, which is hidden Vṛndāvana, Mahāprabhu is in the mood of Viṣabhānu-nandinī Rādhā.

Mahāprabhu actually never leaves Navadvīpa, which has been told in *śāstra* to be the same as Vṛndāvana. The twelve forests of Vṛndāvana are in Navadvīpa. Neither Jagannātha Purī nor Godāvarī have been told to be the same as Vṛndāvana.

Sugata dāsa: What is the internal reason that Śrī Caitanya Mahāprabhu did not stay long in Vṛndāvana?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When He was in Vṛndāvana, He would see Govardhana and Yamunā and other stimulus for His

thinking, “I am Kṛṣṇa,” and “I performed so many sweet pastimes here.” He did not want this mood to envelop Him. He did not want His mood as Mahāprabhu to disappear. He therefore quickly returned to Puri.

⁵ An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s lecture on March 25, 2001, in Navadvīpa, India:

“Śrīmatī Rādhikā is the highest shelter of *prema*, and She Herself has three aspects. One aspect is the root, and the other two are Her expansions. In Vṛndāvana, especially in Govardhana, Nandagaon, Varṣāṇā, Rādhā-kuṇḍa, Śyāma-kuṇḍa, and similar places, She is Vṛṣabhānu-nandinī. She is the root, and She includes Her expansions as well. She never leaves Vṛndāvana. In Nandagaon (Uddhava-kyārī) She is Viyoginī-Rādhā after Kṛṣṇa went to Mathurā. The astonishing madness of separation She experienced as Viyoginī-Rādhā is recorded in *Bhramara-gīta*.

“As Saṁyoginī-Rādhā, She spent three months in Kurukṣetra, where She met with Śrī Kṛṣṇa. Although this is the aspect of Rādhikā who meets with Kṛṣṇa at Kurukṣetra, Her desire cannot be fulfilled there; She wants to go back to Vṛndāvana. It is the same Kṛṣṇa there in Kurukṣetra, but in a different dress. There is no flute in His hand and no peacock feather crown; He is not Yaśodā-nandana, Nanda-nandana, Rādhā-kānta; He is not addressed by those names. The mood there is very different, because there are so many elephants, horses, and a huge army, and Vasudeva and Devakī and all their associates are present. There is no forest like Vṛndāvana there, no Yamunā, no peacocks, and no deer.

“Śrīmatī Rādhikā tells Śrī Kṛṣṇa, ‘My heart is not satisfied. There is not even one drop of the ocean of *rasa* of Vṛndāvana here in Kurukṣetra. I don’t want to be here.’

“Kṛṣṇa tells Her, ‘You should meditate, and You will realize that You are always with Me. If You meditate, My lotus feet will appear in Your heart.’

“She replies, ‘My heart and mind are the same, and my mind is Vṛndāvana. So You should come to Vṛndāvana.’ This is the meaning of Rathā-yātrā. The *ratha*-cart is the chariot of Rādhikā’s mind, the chariot of Rādhika’s desire, taking Śrī Kṛṣṇa back to Vṛndāvana, back to Vraja (represented by the Guṇḍicā temple). *Saṁyoginī* means that there is *samyoga*, a meeting between Rādhā and Kṛṣṇa, but Rādhikā wants to go back to Vṛndāvana. She wants to return

to the forest of Vetasī trees; that is, the forest of Kadamba trees, the forest which is fragrant with *beli*, *cāmeli*, and *juhī* flowers. She wants to take Kṛṣṇa there.

“So, first Rādhikā is Vṛṣabhānu-nandinī Rādhikā. Second She is Viyoginī-Rādhikā, who is always in a separation mood and absorbed in *citrajalpa*, *prajalpa*, *divyonmāda*, and other such *bhāvas* of separation. And in Kurukṣetra She is Samyoginī-Rādhā.

“Samyoginī-Rādhikā is meeting with Kṛṣṇa, but there is no happiness because all the sweet stimuli of Vṛndāvana are missing. Kurukṣetra is filled with many outside elements that are contrary to *vraja-prema*. Therefore, Rādhikā situates Kṛṣṇa on the chariot of Her mind and, along with all the other *gopīs*, brings Śrī Kṛṣṇa back to Vṛndāvana. This is the meaning of Ratha-yātrā, and these are the moods Mahāprabhu relished in Jagannātha Purī.”



Kuala Lumpur, Malaysia

April 17, 19, 2007

 **April 17, 2007** 
Darśana

Brajanāth dāsa: He took *harināma* initiation from an ISKCON *guru*, and he wants to take *dīkṣā* from you tomorrow.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is best that he first hears my classes and examines whether or not I am a qualified *guru*. If I am not qualified, he should reject me as *guru*; and if I am qualified, then he may take initiation.

This examination period is required because a devotee has to give his entire life to his *guru*. If the *guru* is not qualified and thus falls down, the disciple becomes hopeless. It is therefore a rule and regulation in our *guru-paramparā* to test the *guru* first. The *guru* should examine the disciple, and the disciple should also examine the *guru* in order to insure that he is accepting a *guru* who will never fall down.

Brajanāth dāsa: Māyāpura-candra prabhu is from Bali. He is your disciple. His wife does not accept his being a devotee, but his children do. He wants to receive *dīkṣā* and advance further in *bhakti*. What should he do?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He should take *dīkṣā*. He should not spoil his life for a worldly wife and others, because they cannot help him to attain the transcendental world. If his wife is not a devotee and she tries to give some obstruction or problem, then better he not stay with her. On the other hand, even if she does not accept what he is doing, but she does not create any problems for him, then he should take *dīkṣā* and live with her. He will try to change her, and if she comes to me, she may be changed.

Śyāmarāṇī dāsī: Cāru-mukhī is a very good preacher. These are her two friends, who want to take *harināma* from you tomorrow. Barbara is a *yoga* teacher from Switzerland. She is also a German translator. She hopes that when she understands the philosophy better, she can help to translate your books.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Barbara] It is important for you to know the meaning of *yoga*. One plus one becomes two. *Yoga* means ‘plus.’ One is our self, the soul, and the other is the Supreme Lord Kṛṣṇa. By the process of love and affection, both of them can meet. The *yoga* of this world is only for exercise of the body; it is

not for awakening the soul. It is best to learn how your soul will be happy, and how you can very quickly develop attachment to Kṛṣṇa in love and affection.

Barbara: That is why I am here.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Lata] Where are you from?

Lata: Malaysia.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Have you received initiation?

Lata: Not yet.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why are you late? Don't wait. Don't waste your time. One day you will have to become old and leave this body. What you are collecting cannot go with you to your next body – not even a farthing. Your relatives will weep, but they cannot go with you. Better that you realize yourself and Kṛṣṇa, and in that way be happy in this world.

Śyāmarāṇī dāsī: Vrajanātha prabhu wants to translate your books into Tagalog, the Filipino native language. He asks for your blessings to do that.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, he can try. I want all of my books to be translated into all languages of the world, and they should be distributed.

Bala dāsa: Yaśomatī-nandana prabhu from England is a good devotee. He is going out to the streets every day, preaching and distributing flyers for your program.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Mitravindā dāsī: I received *harināma* and *dikṣā* initiation from Śrīla Tamāla Kṛṣṇa Gosvāmī, but now he has passed away. We have learned from the scriptures that we should take shelter of a pure devotee. I want to take *sikṣā* from you. Should I give up my attachment to him?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Tamāl Kṛṣṇa Mahārāja was my friend. He used to honor me as his *sikṣā-guru*. He used to come and hear *hari-kathā* from me – *Brahma-saṁhitā*, *Vilāpa-kusumāñjali*, *Rāga-vartma-candrikā*, and other books. But many ISKCON leaders feared that if he would continue to come to me, then, “ISKCON will be ruined and all will go to Nārāyaṇa Mahārāja.” He was bound

by them not to come, but he was my friend. So you can come and I will help you as a *śikṣā-guru*. You can think of me as your *śikṣā-guru*.

Mitravindā dāsī: The scriptures say that there are qualifications to be a *dīkṣā-guru*. It seems that my *guru* is not of that standard.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They cannot give *bhakti* as I give. I can help you much more than any of the ISKCON leaders. That is why Tamāla Kṛṣṇa Mahārāja used to come to me and learn. You can also hear the *dīkṣā-mantras* from me. If you want to honor him as *dīkṣā-guru*, I have no objection. Treat him as your *dīkṣā-guru* and me as your *śikṣā-guru*. Sometimes *śikṣā-guru* is higher than *dīkṣā-guru*. So, don't have any doubts.

Brajanāth dāsa: So she is not committing any offense to him?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, he will be glad.

Mitravindā dāsī: This is my husband, Īśvara Purī prabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: From what country?

Brajanāth dāsa: From Philippines.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He has taken initiation from me?

Īśvara Purī dāsa: Not yet. Tomorrow. I took *harināma* and *dīkṣā* from Śrīla Tamāla Kṛṣṇa Mahārāja.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I must help you. You will be very happy by hearing the *dīkṣā-mantras* from me with a *śikṣā* relationship.

Brajanāth dāsa: They were both managing the ISKCON temple in Cebu for many years. This is where Tamopaha prabhu is from.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Next year I may come to the Philippines.

Vāsantī dāsī: Here is a picture from your new disciple from Bacolod, a small island in the Philippines. She is six years old and you gave her the name Ramā (referring to both Rādhārāṇī and Lakṣmī, the eternal consort of Mahā-Viṣṇu). She drew this picture of Kṛṣṇa and Balarāma for you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Give her my blessings.

Vāsantī dāsī: When we were at the airport parking lot in the Philippines, just before our flight from Manilla to Malaysia, we

facilitated your phone initiation for four of your new disciples. Here are the pictures of the four devotees who were initiated. They are very nice young men. We were running a little late, but when we arrived in the airport terminal after the initiation we found out that the plane was delayed by twenty minutes – so we didn't miss it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Referring to Śyāmarāṇī dāsī] Always late.

Vāsantī dāsī: We had a mobile phone to talk to you. [showing photos] These are the initiates from Manila.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By phone?

Vāsantī dāsī: Yes. This is a photo of them shaving their heads the night before.

This photo shows your phone initiation in Bacolod. This one shows your new devotees in Cebu. And this photo was taken in the ISKCON temple.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They allowed Śyāmarāṇī to speak?

Vāsantī dāsī: They allowed her to speak one night, and at the end of the evening they invited her for the following night. But later they spoke to their temple manager who had not been at the program. Then they said she couldn't come back to speak.

Sāvitrī dāsī: After Malaysia I will go to preach in Hong Kong, then to China, and then to the ladies' āśrama in Los Angeles. I would like to give some classes on how to preach to new people and on *Vedānta-sūtra*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Vedānta-sūtra?*

Sāvitrī dāsī: Yes, Rasānanda prabhu (now Śrīpāda Śrīdhara Mahārāja) was training us how to do this.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who wrote *Vedānta-sūtra*?

Sāvitrī dāsī: Vedavyāsa, an incarnation of Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why?

Sāvitrī dāsī: He collected the essence of the Vedas and divided them in four parts. He was not satisfied, though, so he put all the Vedas in a *sūtra* form so that everyone could memorize, and easily learn and understand, all the Vedas.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Wonderful. Do you remember any *sūtra* from *Vedānta-sūtra*?

Sāvitrī dāsī: *Athāto brahma jijñāsā.* [Meaning, “Now it is time to inquire about the Absolute Truth.”]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: More?

Sāvitrī dāsī: *Yasya atho...*

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Ānanda-mayo ‘bhyāsāt.* [Meaning “The Absolute is full with transcendental pleasure.”]

More? *Janmādy asya yataḥ.* [Meaning, “From Him everything emanates.”]

Sāvitrī dāsī: Yes. That is the second *sūtra*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. You should try. *Vedānta-sūtra* is very, very hard.

Brajanāth dāsa: She is a lawyer.

Sāvitrī dāsī: I want to be a lawyer of Lord Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Lalitā and Viśākhā are lawyers of Śrīmatī Rādhikā, and they are extremely competent. If you want to be like them, that is very good.

I asked Giri Mahārāja, “How can a person judge who is preaching well?” He could not reply, so I replied that it is any person – *sannyāsī*, *brahmacārī*, *brahmacāriṇī*, or householder – who inspires many people to be devotees, and inspires them to take *harināma* and *dikṣā*.

Also, those who are distributing books and preaching in such a way that others will be inspired of their own accord to donate to my big projects, like book publishing, our new temple in Navadvīpa, and preaching centers here and there. The preacher needs to inspire people in such a way that the people themselves come forward to donate.

If a preacher cannot inspire anyone else to take *harināma* and *dikṣā*, his preaching is not good. I want all of my disciples – whether they are *brahmacāris*, householders, ladies, or *sannyāsīs* – to very boldly preach everywhere what I have taught them.

Śyāmarāṇī can speak better than any ISKCON leader. She can defeat all their arguments and establish *bhakti*.

Śrīpāda Padmanābha Mahārāja: That is why after she spoke one night at the ISKCON temple in Cebu, they would not let her come back the following night.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They fear.

Suppose one takes *harināma* and *dikṣā* from a *guru* who later falls down. Or, even if that *guru* does not fall down, he cannot remove the doubts of his disciples and he has no realized experience of Kṛṣṇa. How can he give Kṛṣṇa from his heart into others' hearts?

If a man is nourishing a cow that after a while no longer gives milk, what should he do? He should get another cow. He should get a cow that has milk. In the same way, if a *guru* to whom we are attached cannot give transcendental knowledge or realization, cannot remove our doubts, and cannot give Kṛṣṇa from his heart to our hearts, how can he be a bona fide *guru*? If he is a Vaiṣṇava and you beg permission from him to go to a more qualified *guru*, he will allow you to do so. If he is not a true Vaiṣṇava, then he will not allow you. He will say, "Don't go. If you go, I will curse you." Some persons think, "My disciples are my property," but the bona fide *guru* does not think like this.

Śrīpāda Padmanābha Mahārāja: ISKCON's philosophy is now similar to the *ṛtvik* philosophy¹. They are saying, "We do not have the highest realization, but we are connecting you with Śrīla Bhaktivedānta Svāmī Mahārāja Prabhupāda. You will get all things from him."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If the *ṛtvik* system is bona fide, then why did Śrīla Bhaktivedānta Svāmī Mahārāja take initiation from his Gurudeva? And, why did his Gurudeva allow his many *sannyāsī* disciples to initiate? Why did Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura accept a *guru* who, being illiterate, could not even sign his name, and who was blind? Moreover, that blind personality rejected him two times, saying, "I don't know anything. You should go to another *guru*." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura replied, "If you do not initiate me, I will fast until death." At last Śrīla Gaura Kiśora dāsa Bābājī Mahārāja initiated Prabhupāda, who would later say with pride, "I am his only disciple."

Syāmarāṇī dāsī: Vrajanātha prabhu from Cebu is thinking of traveling to the other islands in the Philippines, like Manila and Bacolod, to preach. He has so much experience with *kīrtana* and book distribution. Perhaps he can help the younger devotees there. Do you like that idea?

¹ See Endnote 1, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, he should preach. He should read my books more than he is doing at present. He should preach on all topics according to what I have explained.

Īśvara Purī dāsa: Gurudeva, our indoctrination from ISKCON was that the disciple is the property of the *guru*. But you just mentioned that the disciple is not the *guru*'s property.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The disciple is not his property. The *guru* tries to make the disciple a very qualified *guru* like himself, so that very soon the disciple can attain *kṛṣṇa-prema* and serve Kṛṣṇa.

Brajanāth dāsa: You often say that everyone is the property of Kṛṣṇa, and *guru* brings one to Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. Not his property, but Kṛṣṇa's property – Kṛṣṇa's servant, or maidservant. The bona fide *guru* thinks, "I must help this person. He should become qualified and be engaged in Kṛṣṇa's direct service." Moreover, there is a service that is very mysterious, and that is *rādhā-dāsyam* (personal service to Śrimatī Rādhikā). To whom Kṛṣṇa is pleased, He will engage as a maidservant of Śrimatī Rādhikā.

Brajanāth dāsa: You have also said that *guru* becomes very happy when any of his disciples becomes more advanced by receiving guidance from others.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. He will not be envious.

Vāsantī dāsī: Gurudeva, does baby Kṛṣṇa wear a peacock feather? We see in pictures that He wears a peacock feather, but in *Veṇu-gīta* it is stated that once, when the peacocks were dancing for Kṛṣṇa, one of the peacocks offered Him his peacock feather and Kṛṣṇa placed it on His own head, and since then He began to wear it always.²

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He wears a peacock feather both when He is a baby and a youth. In Śrī Caitanya-caritāmṛta it has been clearly written that He is actually always in *kiṣora* age (a teenage youth of about 14 years old). From *kiṣora*, He expands to be a baby or any other age. In His original feature He never becomes older or younger than *kiṣora*.

² See Endnote 2, at the end of this chapter.

Barbara: In your books you write that we should not only read books, but realize them. What is the symptom of someone who has realized what is in the book?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: An example of a realized soul is Śrī Nārada Ṛṣi. He is easily able to say to a person, “May kṛṣṇa-prema come to you,” and kṛṣṇa-prema will immediately manifest in that person’s heart. That person will then dance, weep, and sing in spiritual ecstasy. A *kaniṣṭha-adhikārī* will take the aspiring devotee to a *madhyama* or *uttama-adhikārī guru*.

Brajanāth dāsa: Gaurarāja is on the phone.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [on the phone] Hare Kṛṣṇa. Oh, my heartly blessings to you, your wife, and your children. Perhaps you have forgotten me. I remember you whenever I see the very fine clothing of Thākurajī, but I see that you have forgotten me. Don’t forget me. Try to make some time to meet with me. After this tour I will come back to Malaysia, so you must surely meet with me.

Brajanāth dāsa: Padma’s mother is on the phone. She is in the hospital. She had a heart attack.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [on the phone] Hare Kṛṣṇa. My heartly blessings to you. Always remember Kṛṣṇa. Kṛṣṇa will help you, and you will be happy. Whatever suffering or happiness comes, always remember Kṛṣṇa.

Thank you all.

❖ April 19, 2007 ❖
Airport Darśana

Rāma-tulasī dāsa: Is Ekādaśi-devī Śrīmatī Rādhikā?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ekādaśi is not Rādhikā, but she may be considered a manifestation of Rādhikā. Kṛṣṇa has personally become Ekādaśi. Since Ekādaśi and Kṛṣṇa are the same, and Rādhā and Kṛṣṇa are the same, it can be said that Ekādaśi is a manifestation of Rādhikā.

Śrīmatī Rādhikā, who is the personification of *hlādinī-śakti* (Kṛṣṇa’s supreme pleasure potency), is more than Ekādaśi. In Goloka

Vṛndāvana there is no observance of Ekādaśī. Ekādaśī is only for those practicing *sādhana* (devotional practices) in this material world.³ There, in Goloka Vṛndāvana, Śrīmatī Rādhikā is the supreme power of Kṛṣṇa, so there are differences between Her and Ekādaśī.

Rāma-tulasī dāsa: There is a story that when Kṛṣṇa was sleeping in a cave, the Mura demon came to kill Him. At that time, a *śakti* (power) came out from Kṛṣṇa's body in the form of a *devī* (goddess) with many arms and killed that demon.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I think you are referring to Śrīmad-Bhāgavatam's narration of the demon Kālayavana. When Kālayavana was chasing Kṛṣṇa, Kṛṣṇa entered a cave where Mahārāja Mucukunda was sleeping.

Mucukunda had previously gone to heaven to fight against the demons on behalf of the demigods. After he had helped the demigods win the battle, their commander-in-chief, Kārtikeya, told him, "We want to give you a benediction, so please ask for one."

Mucukunda said, "I am very tired. I want to sleep, and I want the benediction that anyone who awakens me will at once be burned to ashes." He received that benediction by the blessing of Kārtikeya.

Kālayavana also had a benediction that he would not be killed by anyone in the Yadu dynasty, and Kṛṣṇa knew this fact. As He was being chased by Kālayavana, Kṛṣṇa saw Mucukunda sleeping in the cave, so He hid Himself there. Following Kṛṣṇa, Kālayavana entered the cave and, thinking Mucukunda to be Kṛṣṇa, said to him, "Now You are sleeping? Do not think I will let You go." He kicked Mucukunda, who awoke, looked towards him, and thus burned him to ashes. No *śakti* came out from Kṛṣṇa's body.

Rama-tulasi dāsa: There is a book about Ekādaśī that was written by Kṛṣṇa-Balarāma Svāmī. In that book there is a description of a manifestation of that *devī*. It states that when Kṛṣṇa woke up, He saw her with multiple hands.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That book is not authentic. Kṛṣṇa-Balarāma Svāmī does not follow his own *guru*, Śrīla Bhaktivedānta

³ One might argue that Nanda Mahārāja followed Ekādaśī, and he is a resident of Goloka Vṛndāvana. Actually, Nanda Mahārāja follows Ekādaśī only in *prakāṭa-Vṛndāvana*, Vṛndāvana as it is manifested in this world, which is *sādhana-bhūmī*, the world of devotional practice. And he did so only for the purpose of teaching others. (Śrīpāda Mādhava Mahārāja)

Svāmī Mahārāja. He thinks, “I was born as a *brāhmaṇa* and my *gurudeva* was not; so I am greater than him.” He came to me, but I refused to meet with him. I told him, “You don’t have any faith in your *gurudeva* or *guru-paramparā*. Śrīla Raghunātha dāsa Gosvāmī was not born in a *brāhmaṇa* family, but he is equal to Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, and Śrīla Gopala Bhaṭṭa Gosvāmī. Śrīla Narottama dāsa Ṭhākura was not a *brāhmaṇa* by birth, but he was more qualified than any *brāhmaṇa*.” Kṛṣṇa-Balarāma Svāmī’s thoughts are very bad. It is best not to read his book.

Śrīpāda Padmanābha Mahārāja: In that Ekadāsī book he collected many stories from different Purāṇas for each Ekadāsī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We also have a collection of such histories, but not in English. Ours is in Bengali, but we can translate it into English. That translation will be authoritative.

Śyāmarāṇī dāsī: Śrīla Gurudeva, this is your new daughter, Vrajarāṇī, and this is her seven-month-old baby, Bhīṣma. When Bhīṣma was 6 months old, he could not have a grain ceremony (*anna-prāśana*) with you because his mother was not in the same place as you. She wants to know if Bhīṣma can at least have part of that ceremony with your presence, wherein he indicates his future activities.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Bring him here.

[According to Vedic culture, it is customary to place in front of a six-month-old child both coins and books in order to get some indication of his future tendencies. On one side there are coins (indicating future wealth) and on the other side a scripture (indicating future devotional scholarship), and sometimes a weapon (indicating a future king or warrior). At this time the child also receives his first grains.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No knife?

[Bhīṣma chose the ring, at which moment Śrīla Nārāyaṇa Gosvāmī Mahārāja immediately tapped him on the head with the *Śiva-tattva* book (representing scripture).]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He will be a rich person.

Śyāmarāṇī dāsī: Śrīla Gurudeva, I have a question. Even though Bhīṣma will become rich, will he also become a good devotee?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Again tapping him on the head with the Śiva-tattva book] Oh, yes. That is why I tapped him.

[Śrīla Nārāyaṇa Gosvāmī Mahārāja was then handed some cake *prasādam*, and put a little piece into the baby's mouth to enact the baby's grain ceremony.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śyāmarāṇī dāsī] One thing: Regarding the information I told you in confidence about the pictures in order that you could paint them – you disclosed those ideas to others. That is not good. Those truths should not be disclosed.

Śyāmarāṇī dāsī: Yes, I made a big mistake. I will not do that anymore.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I think you record all my words; but these particular words should not be disclosed to others.

Śyāmarāṇī dāsī: I will be very careful from now on.

Gurudeva, this is the wife of your disciple Vijaya prabhu. For her entire life up to now, she has been worshiping Durgā-devī. Last night, we showed her your translation and commentary of *Brahma-saṁhitā*, which explains the relationship between Durgā and Rādhā and Kṛṣṇa. She read it. She wants to know how to cut her relationship with Durgā, so that she can worship Rādhā and Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should know who Durgā-devī is. Durgā-devī is a shadow of Śrīmatī Rādhikā. Rādhikā is likened to the soul, and Durgā-devī, Kālī, is likened to the body. If a reality is not present, there can be no shadow of that reality. Similarly, without Rādhikā, there would be no existence of Kālī.

In order to give mere worldly benedictions, Śrīmatī Rādhikā manifests as Durgā in this world. This world is a *durga*, which means ‘fort;’ it is a jail.⁴ As protector and destroyer of this world, Durgā-devī can give you wealth, reputation, and other worldly benefits, but she cannot give *kṛṣṇa-prema*, liberation, or anything spiritual. Only Rādhikā and Her direct manifestations, like Viśākhā and Lalitā, can do so.

Durgā-devī is not present in Goloka Vṛndāvana. She is only manifest in this world, whereas there is a manifestation of Śrīmatī Rādhikā named Yogamāyā, who is in the spiritual domain and is somewhat like Her. Whatever Durgā-devī gives you will be gone

⁴ See Endnote 3, at the end of this chapter.

after your death, so it is better for you to think of Rādhikā as the reality and Her shadow as Durgā. It will be better for you to take initiation, just as your husband has taken, and thus worship Śrī Śrī Rādhā-Kṛṣṇa. Then, Durgā will be very, very happy with you.

Śrīpāda Padmanābha Mahārāja: Sometimes disciples ask if they can still keep a deity of Durgā in their house.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They should be one-pointed. If they cannot give up having Durgā on their altars, they can offer Durgā the remnants of Śrī Śrī Rādhā-Kṛṣṇa's *caraṇāṁṛta* (remnant water from the bathing of the Deities). Otherwise, they will be cheated.

Kṛṣṇa-priyā dāsī: Śrīla Bhaktivinoda Ṭhākura says in *Jaiva-dharma* that we should only take *prasādam* that has been offered to Rādhā and Kṛṣṇa. He says that the foodstuffs offered to the demigods are not truly *prasādam*. What is the nature of the foodstuffs we get when we go to the temples of the demigods? What do we call that? Can we eat it?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We do not eat the remnants of Kāli, Durgā, Śaṅkara (Lord Siva), or their manifestations. If *bhoga* (unoffered foodstuffs) is first offered to Kṛṣṇa or Viṣṇu, and Their *prasādam* is then offered to the demigods, we can accept that. For example, in Bhuvaneśvara, the *bhoga* is first offered to Ananta Vāsudeva (a form of Kṛṣṇa), and His *prasādam* is offered to Bhuvaneśvara Liṅga-rāja (Lord Siva). We can accept that *prasādam*. We offer obeisances to Śaṅkara, and if a devotee gives the *prasādam* remnants of Kṛṣṇa to Śaṅkara, we will accept that; otherwise not.⁵ In any case, we will not accept ashes in imitation of Śaṅkara,⁶ or other customs accepted by his followers. If someone does not wear *tilaka* and *kaṇṭhi-mālā* (*tulasī* neck-beads), then the messengers of Yamarāja, the god of death, will consider, "This person is not a devotee of Kṛṣṇa." They will take that person to Yamarāja for punishment. So, try to wear *tilaka* and *kaṇṭhi-mālā*.

Rāma-tulasī dāsa: Regarding a devotee of Śrī Kṛṣṇa and a non-devotee, what happens to the soul after someone dies?

⁵ See Endnote 4, at the end of this chapter.

⁶ Śaṅkara smears his body with ashes in order to show the world the destination of bodies – at death their bodies are burned and turn to ashes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If one is not a proper devotee, then according to his activities he will have to go to heaven or hell. According to his *karma* he may take birth anywhere, as a dog, donkey, monkey, or any other species.

Rāma-tulasī dāsa: Does this take place immediately, as soon as the soul leaves the body? Or, does it take some time?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It depends on what the person has done.

Rāma-tulasī dāsa: My wife passed away on January 5th of this year. Where did she go?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: She was a devotee, and you and her children are devotees. She was always chanting the holy name, so she has taken birth in a rich devotee family. There she will easily obtain a *guru* again, and she will continue her *bhajana*.

Kṛṣṇa is more merciful than Nārāyaṇa, Viṣṇu, and other incarnations. There is no one more merciful than Kṛṣṇa. Even Lord Rāmacandra could not give as much honor to ladies as Kṛṣṇa did. Kṛṣṇa gave Himself to Śrīmatī Rādhikā and the *gopīs*.

Sixteen thousand princesses, the very beautiful daughters of kings, had been imprisoned in the jail of Narakāsura, and they always remembered Kṛṣṇa there. Kṛṣṇa came and killed Narakāsura, released the princesses, and then told them, “You can now go wherever you want – to your husbands, mothers, and fathers.” They replied, “We cannot go anywhere. We want to be the maid-servants of Rukmiṇī and Satyabhāmā in Your palace. We will sweep there, and perform all other menial services.” Kṛṣṇa said, “No. I will accept you as My queens, just as I have accepted Rukmiṇī and Satyabhāmā.” He married all of them and took them to Dvārakā, and there He gave each of them a palace.

[Śrīla Nārāyaṇa Gosvāmī Mahārāja was then called to go to his gate for boarding his plane.]

ENDNOTES

¹ A *ṛtvik* is a priest who performs a *yajña* (fire sacrifice) for the fulfillment of worldly desires (*karma-kanda*) on behalf of someone else.

After the departure of Śrīla Bhaktivedānta Svāmī Mahārāja, some of his followers have propounded the idea that anyone can still

become the direct, initiated disciple of Śrīla Bhaktivedānta Svāmī Mahārāja by taking initiation from any of his disciples, who solely act as a ‘ṛtvik’ intermediate. Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja strongly refuted this idea on many occasions. In a lecture spoken in Russia on July 19, 2001, Śrīla Mahārāja explained:

Those who think, “There is no need to accept a *guru* as a mediator because we can chant the holy name, we can read books, and we can do *arcana* and *sādhana* simply by the *ṛtvik* system,” are not within the *guru-paramparā*. They deceive others. They are actually cheaters; not *bhaktas*. Nowhere in the *śāstra* is it written that a *ṛtvik* can ever give *bhakti*. [There are nineteen places in Prabhupāda’s books where the word *ṛtvik* is used, and in all cases the word only refers to a priest officiating or performing a fire sacrifice. Even when the word used is *ṛtvik-ācārya*, it is still defined as a priest performing a fire sacrifice for a secular gain.] This can never be the case.

... These *ṛtviks* have no faith in Kṛṣṇa, no faith in *bhakti*, and no faith in scriptures like the Vedas, Upaniṣads, Śrīmad-Bhāgavatam, and Caitanya-caritāmṛta. They also have no faith in the *guru-paramparā*, and that is why they cannot give *bhakti*.

This word *ṛt* has come from the word *Rg-Veda*. Those who know all Vedas, including the *Rg*, *Sāma*, *Yajur*, and *Atharva Veda*, all the Upaniṣads, and all the Purāṇas, are actually *ṛtvik*. I think, however, that these modern *ṛtviks* don’t even know the ABC’s of the Vedas. They say that in this world there are no pure devotees, and therefore there are no pure devotees to initiate anyone. This idea is very, very wrong and it against the principles of *bhakti*. The *ṛtvik* proponents saw that the devotees in their society were quarreling amongst themselves, and that there was no *śuddha-bhakta* there. Then, mistaking that those who quarreled were in the *guru-paramparā*, the *ṛtviks* became opposed to the actual *guru-paramparā*.

Beware of this *ṛtvik* system. Without a self-realized *guru* you cannot achieve *bhakti* in thousands of births. This is an established truth. This is *siddhānta*. You should therefore accept a *sad-guru*, serve him, and try to follow his instructions. Then you can develop your Kṛṣṇa consciousness and all of your *anarthas* will disappear. Otherwise, it will never be possible for pure *bhakti* to come and touch your heart and senses.

... Real *r̥tviks* know all *śāstras*, and all of them have *gurus*. A *r̥tvik* cannot be a *r̥tvik* without accepting a real *guru*. All *r̥tviks*, like Vaśiṣṭha Ṛṣi, are very high-class devotees. Viśvāmitra, Gautama, and even Vyāsadeva are *r̥tviks*, but they have all accepted the *guru-paramparā*. They all believe that there are always self-realized *gurus* in the world. Nowadays, therefore, those who call themselves *r̥tviks* are all cheaters, and we should beware of them.

Later on that year, on December 12, 2001, Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja further discussed this in a lecture given in Germany:

Many say that Śrīla Bhaktivedānta Svāmī Mahārāja was a follower of the *r̥tvik* system, but this statement is quite false. Śrīla Bhaktivedānta Svāmī Mahārāja accepted the *guru-paramparā*, Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, and the goal of life as shown by Śrīla Rūpa Gosvāmī, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the *Gītā* and the *Bhāgavatam*. Since Śrīla Svāmī Mahārāja accepted these principles, how can anyone say he accepted the *r̥tvik* system? Nowhere in *Śrimad-Bhāgavatam*, *Gītā*, or any other scriptures is it stated that the *r̥tvik* system has anything to do with the *guru-paramparā* and *bhakti*. It has no connection with *bhakti* at all. The *r̥tvik* system is only employed for the performance of a fire sacrifice, for the fulfillment of worldly desires (*karma-kanda*). It is totally irrelevant to our *bhakti*, to *Śrimad-Bhāgavatam*, to the *Gītā*, and to our *guru-paramparā*. Śrīla Rūpa Gosvāmī never mentioned anything about the *r̥tvik* system in his *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlāmaṇi*, or in his other books. Śrīla Sanātana Gosvāmī has written so many books, but he has never discussed the *r̥tviks*.

² An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's *Bhakti-rasāyana*, Chapter Two:

Kṛṣṇa saw Girirāja Govardhana resplendent with creepers, blooming flowers, and ripe fruits. The breeze was blowing very gently, seemingly unable to carry the full weight of the flowers' fragrance. Seeing this natural splendor, the desire for enjoyment arose in Kṛṣṇa, and He played the flute very softly. Hearing this

deep vibration, the peacocks went mad, dancing in rhythm with their tail-feathers fully spread out. At that time, all of the animals, birds, and insects of Vṛndāvana congregated in the meadows of Govardhana to witness the performance.

One of the peacocks thought, “Kṛṣṇa is playing such a beautiful melody on His flute and dancing in such a way that we are feeling great happiness, but I have nothing to offer Him in return. I have no golden necklace around my neck, or any valuable ornaments.

“I am simply an animal, but the feathers of my tail are very valuable. There is nothing in this world which can compare to their beauty, and upon seeing them everyone becomes pleased. These seven-colored feathers are so attractive, so is there any reason I shouldn’t offer Him one feather?” He therefore left behind one of his feathers.

Seeing this, Kṛṣṇa thought, “That peacock is very loving; he has fully appreciated My flute-playing and has offered Me one of his valuable feathers. There is nothing artificial in this offering.”

Lifting up the feather and placing it on His head, Kṛṣṇa thought, “Just as the flute is dear to Me, this peacock feather has now become dear to Me. While walking, resting, dreaming, standing, or sitting, I will never abandon it. Wherever I may go in Vraja, I will never abandon the flute or this peacock feather.” This is the origin of the peacock feather becoming Kṛṣṇa’s most celebrated ornament.

³ “Durgā is the superintendent of police of this universe. *Durgā* [a Sanskrit word] means ‘fort.’ Gā means ‘going,’ and *dur* means ‘difficulty.’ So, that realm where you cannot go anywhere unless you accept so many difficulties – that is called *durgā*, or fort. This universe, this material world, is just like a *durgā*. You cannot escape. Conditioned souls cannot escape. It is very difficult. *Daivī hy eṣā guṇa-mayī mama māyā duratyayā** (Śrīla Bhaktivedānta Svāmī Mahārāja, *Bhagavad-gītā* 7.14, purport).

“There are rules and regulations in this world’s government, just as with an immigration department or security department. These rules are simply reflections of the original function of the supreme government. This world is just like a prison house. You cannot escape so easily.

“... The original superintendent is Durgā. Durgā is the protector of this *durgā*, from where you cannot escape. She is also a servant of

Kṛṣṇa. This Durgā is fear personified, but still she cannot disobey Kṛṣṇa's order”* (Śrīla Bhaktivedānta Svāmī Mahārāja, Lecture of October, 1974).

⁴ “Lord Viṣṇu should be offered everything, and His *prasāda* should be distributed to all the demigods. This practice is still followed in the temple of Jagannātha at Puri. There are many temples of demigods around the main temple of Jagannātha, and the *prasāda* which is offered first to Jagannātha is distributed to all the demigods. The deity of Bhagālin is worshiped with the *prasāda* of Viṣṇu, and also, in the famous Lord Śiva temple of Bhuvaneśvara, the *prasāda* of Lord Viṣṇu or Lord Jagannātha is offered to the deity of Lord Śiva”* (Śrīla Bhaktivedānta Svāmī Mahārāja. *Śrīmad-Bhāgavatam* 4.7.55, purport).



Los Angeles, California

May 18, 2007

 **May 18, 2007** 
Airport Darśana

Ānītā dāsī: Śrīla Gurudeva, today I'm going to visit my material family.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where?

Ānītā dāsī: In Denver. Can you help me realize that you are my father, and my mother, and my everything?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Go and meet with them, and again come to me.

Ānītā dāsī: I want to see you in Houston.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And then in Badger as well.

Ānītā dāsī: Śrīla Gurudeva, Śyāmarāṇī dīdī wanted me to ask you this: If we have Gaura-Nitāī Deities and we are performing *māngala-ārati*, is it okay to think of the Deity of Nityānanda as Anaṅga Mañjarī and Mahāprabhu as Rādhā and Kṛṣṇa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where there are Deities and you are doing Their *arcana*, you should think of Them as Gaura-Nityānanda. Because you are engaged in *arcana-mārga*, you should think first about whatever Deity is present.

Ānītā dāsī: But your *gurudeva's* *māngala-ārati* song is for Rādhā and Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Mahāprabhu can be with Rādhā-Kṛṣṇa, but Nityānanda Prabhu cannot.

Ānītā dāsī: So, it's okay to sing this *māngala-ārati* song as worship of Gaura-Nitāī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We should meditate upon what has been told in the *ārati-kīrtana*.

Ānītā dāsī: Are you saying that there should be a separate *ārati* song for Gaura-Nitāī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Separate.

Ānītā dāsī: If there are Rādhā-Kṛṣṇa Deities and Gaura-Nitāī Deities on the same altar, but somewhat separated, which *ārati* song would we sing in the morning?

Śrīpāda Mādhava Mahārāja: There should be one altar with a dividing structure of any material. First sing to Gaura-Nitāi (*Udilo aruṇa*) and then to Rādhā-Kṛṣṇa (*Maṅgala Śri Guru-Gaura*). If you only have time to sing one song, then you can sing *Maṅgala Śri Guru-Gaura* and meditate on Nityānanda Prabhu as *akhaṇḍa-guru-tattva* (the complete, undivided, original *guru*).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Kṛṣṇa-mayī dāsī, who is a teacher in a public school] You have trained your students very well.

Kṛṣṇa-mayī dāsī: You have trained them very well.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are small, small children, yet they know Kṛṣṇa.

Śrī Vṛndā dāsī: They have two good teachers; you and Kṛṣṇa-mayī.

Kṛṣṇa-mayī dāsī: They naturally love you so much, and they love to hear about Kṛṣṇa's pastimes. It is so beautiful.

Ānītā dāsī: I visited the school, Gurudeva. They know so many stories of Gopāla – more than I do.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are there any questions?

Mālinī dāsī: How can I stay one-pointed in *bhakti* when I am at school? What are the things I should do?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do some chanting and remembering, reading books, and studying. Become qualified to preach my mission.

Śrī Vṛndā dāsī: I have a question, Gurudeva. When you are giving class, as you sit on the *vyāsāsana* looking at all of us, sometimes you look stern and sometimes you are smiling. What are you doing with us through your eyes?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By my eyes I am giving you *kṛṣṇa-bhakti*. Guru does this in order to impregnate your heart with *bhakti*.

Śrī Vṛndā dāsī: Sometimes when you are looking at us, it's like, "Whoa!" Sometimes I don't know where to look. Should I keep looking at you even though [making a gasping sound as if overwhelmed]? Keep looking? Where else to look, right?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is why a living *dīkṣā-guru*, or *śikṣā-guru*, is needed. Without *guru*, one cannot advance. Some

gurus put their hand on the disciples' head and say, "May you go to Goloka Vṛndāvana." Nārada, for example, can do this. A *madhyama-adhikārī* cannot do this. He can inspire by his *hari-kathā*. Regarding a *kaniṣha-adhikārī*, he will take that devotee to a *sad-guru* (self-realized *guru*).

Ānitā dāsī: Śrīla Gurudeva, Mahāprabhu met with so many of His associates outside of Navadvīpa. In *nitya-lilā* He is always in Navadvīpa. How do we think that Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī, and other associates are with Mahāprabhu in *aprakaṭa-lilā* [in Navadvīpa in Goloka Vṛndāvana], if they were not living in Navadvīpa when He was here in *prakaṭa-lilā* (His manifest pastimes in this material world)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are certainly present there. You should see that although Śrī Rūpa-Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopala-bhaṭṭa, dāsa Raghunātha, and Svarūpa Dāmodara and Rāya Rāmānanda are not in Navadvīpa with Him outwardly [they were with Him in other places], they are with Him outwardly in *aprakaṭa* Goloka Śvetadvīpa (Navadvīpa in Goloka).

R̥ṣabhadeva dāsa: Śrīla Gurudeva, in Los Angeles, Prema-prayojana prabhu is preaching to the academic and *yoga* communities. Can householder devotees also go to hear from him?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It depends on them. He is writing, or perhaps any of his followers are writing, that he is the sole authority on *bhakti*. I never say that I am the authority, and Śrīla Bhaktivinoda Ṭhākura has not told this.

He is not the authority. Is it that he is the authority because he was a *sannyāsi* and now he is a householder? What can anybody learn from him if he has personally deviated? I want to correct him and take him back to *sannyāsa*. What I told in my class was only for him. Everything I told about Purūravā and the prostitute was only for him.

Śrī Vṛndā dāsī: I thought it was for me.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In *Śrīmad-Bhāgavatam*, Purūravā lamented, "Oh, this Urvaśī has cheated me. She has taken my *paramārtha* (transcendental) *kṛṣṇa-bhakti*. I should leave her." He thus gave her up, came to this world, and began to chant and remember Kṛṣṇa.

R̥ṣabhadēva dāsa: Is there benefit for beginners, like persons in the academic or *yoga* communities, to hear from him? He is also directing people to you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I call him only to attract him to come, and to give up that lady and come to me. I am giving him a chance.

Sāvitrī dāsī: Guru Mahārāja, yesterday an opportunity came for us to put articles about *bhakti-yoga* in one of the biggest magazines in L.A.; two *yoga* magazines and one big website where so many people can read these *bhakti-yoga* articles that contain your *hari-kathā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Śrī Vṛndā dāsī: Gurudeva, in the story of the king and Urvaśī, you say that Urvaśī cheated the king. Isn't it that he cheated himself by his own desire?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is why he was saying, "I lost my heart and gave it to Urvaśī. Her beauty and loving affairs attracted me, and in this way she cheated me. I have deviated from Kṛṣṇa." Then he left her.

So, by chance one may have given up *sannyāsa* and become entangled with a lady – or vice-versa any lady may be entangled with a male person – and then they realize, "What have I done!?" Repenting for this, they can again come to the proper path.

Śrī Vṛndā dāsī: Well, Gurudeva, you were a good surprise here in Los Angeles. I was accepting that, "Oh, Gurudeva is not coming to Los Angeles. I have to wait to go to see him in Badger." I wasn't even dreaming that you were going to come, but you're a dream come true! And I wasn't even dreaming!

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I thought that I must come to L.A., even for one or two days. So I changed my ticket.

Cāru-candrikā dāsī: Gurudeva, my name is Caru-candrikā. I am working hard with Govinda Mohinī to have an āśrama for the ladies here in L.A. In that way we can preach, and have a space for other ladies to come and be strong and preach your mission. So please bless us...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If any lady desires, she can stay there in the temple – we have some room with Śyāmalā.

Sāvitrī dāsī: Guru Mahārāja, they already have an āśrama, in Venice. They are running it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh. You are doing well? You are distributing books? How many of you are there?

Caru-candrikā dāsī: Two for now.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Two only? There should be more than three.



Houston, Texas
May 23 - June 3, 5, 8, 2007

 **May 23, 2007** 
Darśana

Devotee: Do you have any instructions for the devotees in Washington?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Preach my mission, engage in book distribution, inspire new devotees, and collect and inspire new people to become devotees. You can preach from *Jaiva-dharma* or any other book. Those who are qualified can preach in this way.

Brajanāth dāsa: [Reading an email] “We are vegetarian. Sometimes we are working and we have to eat in restaurants. Is it okay to take food from the restaurants that serve meat? Or, should we avoid this all together?”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To all the devotees present] What do you think?

Devotees: Avoid.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, avoid. Very good. If devotees go anywhere outside, they can bring something with them from home, as we do. We buy and cook.

Ramā dāsī: I heard from Vrajendra-nandana prabhu that Badger is going to be a big society under your guidance. If we want to focus our attention on Badger, then why should we make a school in Alachua?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you can prepare good teachers like Vrajendra-nandana and others – there are five teachers in Badger – you can make a good school in Alachua. Why not? Something is necessary.

Divya dāsī: My daughter Rasika wants to become a teacher. She is already in college. Perhaps she can be a teacher and start a school in Alachua. Do you think that this is a good idea?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, I thought that she would become a *brahmacārīṇī* and preach my mission.

Divya dāsī: I tell her to do that.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Please help her so that she can preach.

Divya dāsī: You can tell her. Tell her.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: My wish is that my girls become very expert in preaching, as at the time of Śrīla Bhaktivedānta Svāmī Mahārāja. At that time young ladies were preaching in so many places. One of them was Śyāmarāṇī, also Vṛndāvanavilāsinī, and so many others. I want all of my lady disciples to be like Śyāmarāṇī, preaching here and there. This is *bhakti*. Do as our entire *guru-paramparā* has done; then your life will be successful.

Śrī Caitanya Mahāprabhu has told us, “*Janma sārthaka kari’ kara para-upakāra* – One should make his own life successful, and work for the benefit of all other people.” At first you’ll need to know all *tattvas*: *viṣṇu-tattva*, *jīva-tattva*, *māyā-tattva*, and all others. Mahāprabhu has also said: “*Guru haya tāra sarva-deśa* – Be qualified to be like a *guru*, and preach everywhere, ‘*Hare krṣṇa hare krṣṇa krṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*.’” Don’t take eggs, fish, meat, or wine, and avoid gambling and smoking. Remember Kṛṣṇa and chant His name. Money can never save anyone. Rather, it gives trouble. So do something to easily maintain your life, and use the rest of the time to preach.

Kṛṣṇa-vallabhā dāsī: You are saying to become like *guru* before preaching. But we may not become like *guru* in this life, so then no preaching happens. How to reconcile this? Although we are not qualified, we want to inspire others to come to *bhakti*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want to make you all *guru*. Try to be *guru*. Not initiating, but preaching is also within *guru-tattva*. First, be of good character, very pure. With a strong character, you can teach and all can hear; otherwise not. “*Avaiṣṇava-mukhodgīrnāṁ pūtam hari-kathāmṛtam* – We should not hear *hari-kathā* from the mouths of those that are not pure Vaiṣṇavas, who are not under the guidance of *guru*, following and obeying him.”

Aniruddha dāsa: We do not have *maṅgala-ārati* in our Alachua *sāṅga*, so I go daily to the ISKCON temple for *maṅgala-ārati*. I understand from Prabhupāda’s books that *maṅgala-ārati* is very important. But I have heard from some of your preachers that doing *maṅgala-ārati* and worshiping Deities is for *kaniṣhas*. Is this true?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I attend. Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura attended and would personally ring the bell. Raghunātha dāsa Gosvāmī worshipped govardhanāśīlā. Those who say that *maṅgala-ārati* and Ṭhākuraji worship are only for *kaniṣṭha-adhikārīs* are themselves *kaniṣṭha-adhikārīs*.

Mukunḍa dāsa: We all perform *mangala-ārati* at our homes. What Aniruddha prabhu is trying to say is that we don't have a building yet, so we can't come together and perform *maṅgala-ārati* together. He wants that we have a place where we can all come together.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You must arrange a place. First you can rent a house, and then you can get a bigger center where Deities and all temple paraphernalia can be situated. There you can meet and perform *ārati* and all other functions.

Isa dāsa: It is okay to go to ISKCON until we get our own place?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If it is favorable. If it is not favorable, if those in the ISKCON temple criticize me or any pure Vaiṣṇava, then it is better not to go.

Kṛṣṇa-vallabhā dāsī: ISKCON is a large temple with a lot of devotees. Only a few people criticize.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When we will have our center, all should come there.

Gaṅgā-Nārāyaṇa dāsa: When we have *bhajanas* in our *sāṅga*, only a very small amount of time is spent chanting the *mahā-mantra*. Your devotees chant *mahā-mantra* only for a few minutes, at the end.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whenever we meet together, *hari-kathā* should be performed. You can chant *mahā-mantra* as much as you like in your house. You can personally chant and sing *mahā-mantra* anywhere. Regarding the *sāṅga* meetings, some *mahā-mantra* and *pañca-tattva-mantra* should be there at the beginning and at the end, as we do.

Īśa dāsa: Vṛndā dīdī says that when we have a center in Alachua, you will come every year.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First make it.

 **May 23, 2007** 
Radio Interview

Radio Host: Just to introduce myself, I am beginning a radio program here in Houston that is called "Yoga for Peace." What we do is

educate people on the vastness of *yoga* and the different paths that one can take in order to reach peace. In this way, people don't get too stuck in the *hatha* or *āsana* portion of *yoga*.¹ They will be able to understand that there are other avenues to expand and reach peace. This is what the program is about. We have interviewed *Svāmīs* and other great souls who have come to town, and we play these interviews on the radio so that people can learn.

I will start with an introduction and then I have a few questions I would like to ask.

There are several paths in *yoga*, and at some point I would like to discuss them all on "Yoga for Peace Radio." One of those paths is called *bhakti*, or the path of devotion. We are fortunate to have His Divine Grace Śrī Bhaktivedānta Nārāyaṇa Mahārāja here to help us better understand this yogic path of devotion. Mahārāja is a great Vaiṣṇava saint who has circled the globe twenty-five times with this simple message of love and devotion that has attracted the hearts and souls of millions. At the age of eighty-seven, he is the most revered and eldest of Vaiṣṇava teachers to visit the Western world. To date, he has written over fifty books, which have been translated into several languages by his followers. For over half a century, Śrīla Nārāyaṇa Mahārāja has demonstrated and exemplified the pure life of utter dedication and loving service. Namaste, Śrī Bhaktivedānta Nārāyaṇa Mahārāja.

To start, I would like to congratulate you on your title of "Cultural Ambassador of the City of Houston," as bestowed by our Mayor to you in the year 2004.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, thank you.

Radio Host: You're quite welcome. So, to begin, I have a few questions.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How did she know?

Viṣṇu dāsa: There was an article in the newspaper, and we sent some information.

Radio Host: And I read it on the internet.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They have also given me American citizenship.

¹ *Hatha-yoga*, or *āsana*, is the third portion of the process of *aṣṭāṅga-yoga*. It is the practice of adopting different bodily postures, in order to render the body supple so that a person may perform prolonged meditation.

Radio Host: Oh, wonderful! Then you're welcome to come here any time. The door is open.

Now, I have some basic questions for you. Why should people practice *yoga*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We see that everywhere in this world – especially in China, Taiwan, and Japan, as well as in other countries – people do physical exercises to keep their bodies strong and durable. It may be that for some time their bodies can remain like that. They may be strong, with no disease and with some longevity, but one day they must become old, and where will their *yoga* go at that time? They will no longer be able to do exercise. So, for the time being we can exercise to protect our body from disease and make it strong, but this is actually exercise, not *yoga*.

Nowadays, *yoga* is very famous everywhere. The word *yoga* has come from the Indian Sanskrit language, and it means ‘adding two things together.’ What two things? Most people don’t know, but we know, because we practice real *yoga*.

We are not this body. This body is only a bag of urine, blood, stool, and other nasty things, and one day you will have to give it up. But there is a soul in this body; soul means ‘you and me.’ And there is also a Supersoul, the Supreme Lord. We reside in the heart of the body along with the Supersoul. By the practice of *bhakti-yoga*, one will know, “I am spirit soul, part and parcel of the Supreme Lord.” Then, by love and affection, one joins together with Him. Do you understand?

Radio Host: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you want to build a wall, you lay brick after brick, and there must also be some cement. Similarly, if we want to have a connection with the Supreme Lord, there must be *prema*, pure love and affection. By love and affection we can be with Kṛṣṇa and serve Him. As a result of such service, this body, which is a bag of stool and urine, will be gone forever. We will thus realize our very beautiful soul, which is everlasting, with no birth, old age, and death. Then, with our spiritual body, we will serve the beautiful Supreme Lord. This is called *yoga*, and the effect of this *yoga* is that we will no longer have to come to this world to become old and die.

Radio Host: Very good. So the reason to practice *yoga*...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But one thing: For the time being, we should try to keep our body strong and well, and therefore we should also accept these *yoga* exercises. At the same time, the practice of *bhakti-yoga* is essential. *Bhakti-yoga* is real *yoga*.

Radio Host: In combination with the exercise?

Viṣṇu dāsa: *Hatha-yoga* is for maintaining the body, and *bhakti* is for the soul, for spiritual advancement.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Hatha-yoga* is only for the physical body; we are not our bodies.

Radio Host: That leads me to the next question, which you may have already answered in part. India has many *bhakti-yoga* practitioners. Do you think that *bhakti-yoga* is a practical path for the West?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not only for Western countries, but for the whole world. Wherever there are living souls, *bhakti-yoga* is practical.

I've traveled the world about twenty-four times. In each and every country I go, I preach *bhakti-yoga* and show people by my own example how to practice it. Thousands upon thousands of persons are accepting the teachings of *bhakti*, and they are now very happy – very happy.

Radio Host: So, it is universal.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Millions of devotees follow me and practice practical *bhakti-yoga*.

Radio Host: Can Christians follow the *bhakti* path and still practice their religion?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. Actually, Jesus Christ's teaching is very good, and it comes in the category of *bhakti-yoga*. But nowadays we see that Christians are not following those teachings. In the practice of *bhakti-yoga*, pure food is required. We should not take meat, eggs, and wine, and we should not engage in smoking. If we engage in these sinful activities while trying to practice *bhakti-yoga*, that will not be favorable; we will not be able to perform *bhakti-yoga*.

But they do not follow this. If they would avoid meat, eggs, smoking, and drinking wine – and at the same time think of the Supreme Lord, who has a transcendental form, who is very beautiful

and merciful, and who is seen by *bhakti-yoga* – then they can practice successfully.

M-E-A-T means ‘me eat.’ You will be eaten by those whom you are eating; so don’t eat meat. A child in the womb is called an egg. If you eat eggs, you are doing so against the will of the Supreme Lord. He has not created these beings to be eaten. For your eating He has created milk, sugar, ghee, so many fruits, vegetables, curd, and unlimited other edibles.

Radio Host: How do you feel about the poor treatment of cows in this country in order to extract their milk? Do you feel that such milk is still pure?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is a very wrong thing. It is cruelty. The Supreme Lord will surely punish such cruel persons. They will take birth as cows, and those cows will take birth as humans and do the same thing to them. All activities have a reaction – good or bad – so we should not do such things.

Radio Host: We should avoid the milk that is in the grocery stores? Is that what you are saying?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is like meat. We should not take it.

Radio Host: I very much agree. You have answered a lot of my questions.

Brajanāth dāsa: Gurudeva, there are also cows that are treated well and fed an organic diet.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is good. I have seen this in Holland, millions of cows, very big cows. We can take the milk of such cows.

Radio Host: Unless a person can go and see how the cows are treated in this country and many other places, it is difficult to know. Their saying it is organic does not mean that the cows are treated well. It just means they are fed different food.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We have many cows in our *āśrama* (monastery). We give proper care and food to them. First they give milk to their calves, and only then do we take their milk.

Radio Host: How can *bhakti-yoga* contribute to peace – personally and globally?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Bhakti-yoga* is the transcendental religion of all souls. It is natural for the soul to serve Kṛṣṇa. Kṛṣṇa is the Supreme Lord. God is love, and love is God. Kṛṣṇa is love personified. If anyone serves Him, that person becomes fully happy with pure love and affection. He is never unhappy, because in the transcendental world there are no diseases or old age, and no problem exists of any kind. There is only happiness, and more happiness; that person will be eternally happy.

Bhakti-yoga is very easy to follow. The devotee prays, “O God, You are extremely merciful. Please be merciful to me.” And he chants the Lord’s names.

The names of the Supreme Lord are very powerful. In a moment the Lord can create millions of universes, and again in a moment He can destroy them, and then re-create them. He is causelessly merciful. He has all good qualities. He has invested all His power, all His mercy, and all His qualities in His names, and that is why His names are so powerful. We chant and meditate upon His names: “*Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*.” Whatever language we speak, whether we live in Western or Eastern countries, we can very easily chant and offer respectful obeisances to Him. We can very easily become situated in *bhakti-yoga*, and thus become liberated from this world and be happy forever.

Radio Host: Can one chant Jesus’s name and have the same effect as chanting Kṛṣṇa’s name?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Jesus is not God, the Supreme Lord. He is the son of God. The Father has a form, because in the Bible, first chapter, it is written that God created man after His own image. If God has no image, how can He create the human form, or human image? God has form and so many qualities. All qualities reside in Him.

Brajanāth dāsa: Other names can also be meditated upon?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What names do Christians have for God?

Brajanāth dāsa: Jehovah, Yahweh.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The name Christ came when the young Jesus went to our sacred places in India. In Vṛndāvana, where we come from, he heard the name Kṛṣṇa, the Supreme Lord,

and saw His form. Then he went to South India, where the residents pronounce Kṛṣṇa as “Krushna.” From Krushna came Krista, and from Krista came Christ. Christ is the same as Kṛṣṇa, and therefore you can chant the name Christ, or Jehovah, or whatever name you wish.

Radio Host: Allah?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Allah refers to *brahma*. Allah means ‘there is nothing greater than that,’ and therefore He is Allah, or *brahma*; He is the greatest. But one thing: we say that God is Bhagavān (full with six opulences, namely wealth, fame, knowledge, strength, beauty, and renunciation). *Brahma* has no form or qualities. It is merely the effulgence of the nails of the Lord. As the sunrays and light have no form, so *brahma* and Allah are like the effulgence of Bhagavān. Bhagavān has form and all qualities, and He is very merciful. You can also chant Allah or Huda, but you will not gain much from that.

Radio Host: That is how peace can come globally – when everyone realizes that it is all the same?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By this we can always be peaceful; not quarreling and not slaughtering animals. Animals are also souls, just as we are. By this awareness we can be happy.

Radio Host: That sounds good to me.

Another question: Do you believe that the *bhakti* practice has contributed to your good health and longevity?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That may be. I am always happy, traveling the entire world, writing so many books, and preaching *bhakti-yoga* everywhere. I have no worldly desires; I have given them up forever. Actually, I have no home, but everywhere is my home. I have no wife, but I have millions of daughters and sons.

Radio Host: Yes, a very loving family.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I don’t discriminate between Hindu, Christian, and Buddhist. I know they are all souls within their bodies; sons and daughters of God.

Radio Host: One more question: How can one find his true teacher?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is very rare – very rare – to find such a teacher, or *guru*. There are some symptoms by which such

a *guru* is recognized. He should know all the Vedic literature. He should be so expert that he can remove the doubts of his disciples. He should have realization of God, so that he can give God from his heart to others' hearts. Next, he should be detached from worldly desires.

Such a *guru* is very rare. However, if you pray to God with a clean and simple heart, "O God, You are merciful. Please arrange that I can meet such a *guru*," He will somehow mercifully arrange that such a *guru* will come to your door and tell you everything for your spiritual success.

Radio Host: So, the key is to be pure of heart in one's desire. Very good. Well, I don't want to keep you very long. I've kept you a long time already. I just want to go ahead and ask if you have a final message to give to the listeners of the radio program.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If any person wants to be happy, he must follow *bhakti-yoga*. Without chanting the name of the Supreme Lord, one can never be happy; never, never. To chant the name properly one should give up eating meat and eggs, drinking wine, smoking, and other bad habits. He should not harm animals. He should not give any pain to animals, or to any living entities. Thus, he can become happy.

This is my final message. Also, I pray to the Lord that all should be happy. *Sarve sukhena bhavantu*. All should be without disease. I also pray that you will personally be happy in your life, and that you will realize God.

Radio Host: It seems you have taught your disciples very well, because they can fill in your sentences for you [meaning that they can provide English equivalents when Śrīla Mahārāja says words in his native tongue, Hindi, and appears not to know their English translation].

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are very expert. I am now eighty-seven years old. They have taken care of me in such a way that I can travel and write.

Radio Host: Are you going to continue to travel?

Śrīpāda Mādhava Mahārāja: Yes, of course.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If I am a citizen in India, and here also, I will have to come here.

Radio Host: It has been a wonderful, wonderful pleasure meeting you. Thank you so much. It has been a great honor to meet you. I really appreciate this time that you've given me. It's been wonderful, and I hope this message can get out to others. *Namaste.*

Brajanāth dāsa: Many *gurus* come to the Western countries and say, "I am God."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are totally foolish – idiot-number-one. If they are God, why do they die? Why do they become old? Why do they search after money? God can do anything by His wish. Can they? They are cheating themselves and others.

God is: G – Generator of the whole world. O – Operator, and D – Destroyer. That person is God. You are helpless. Those who say "I am God" cannot do anything to help themselves. They are bound to grow old and die. God has no disease, no old age, no death – nothing like that at all.

❀ June 3, 2007 ❀ *Copyright Darśana*

[Generally, all the *darśanas* of Śrīla Nārāyaṇa Gosvāmī Mahārāja are clearly questions and answers and teachings. Here in this "Copyright *darśana*," the teaching is more in the *darśana* as a whole than in the particular words of Śrīla Mahārāja. His desires for the protection of his copyrights is indicated here in this *darśana*, but his detailed instructions in the matter can be found in the endnotes.]

Viśvambhara dāsa: Śrīla Gurudeva, everybody is assigning to you any copyrights they may have.²

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Viśvambhara dāsa: We are recording this session, so that everyone in the world will see that you own your books.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. I will give my rights to the committee – Gaudiya Vedanta Publications (GVP).

Śrīpāda Mādhava Mahārāja: Can you show Gurudeva where to sign?

² See Endnotes 1 and 2, at the end of this chapter.

Viśvambhara dāsa: Okay.
Victira, you can come.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Vicitri also?

Viśvambhara dāsa: She is signing.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Tīrtha Mahārāja also? What is he doing?

Viśvambhara dāsa: He is helping with your translation of Śrīmad-Bhāgavatam, so he is assigning everything to you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Vṛṇdā also?

Viśvambhara dāsa: Yes. At first, there are only nine. Tīrtha Mahārāja, Śyāmarāṇī dīdī, Sānti dīdī, Prema-prayojana prabhu, Acyutānanda...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Acyutānanda also? Very wonderful America.

Viśvambhara dāsa: It is the Copyright Act of 1959. It is the same in India.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The writer of the book is the authority, and he has the copyright.

Brajanāth dāsa: Those who have helped sign over their rights to him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Thank you, Śyāmarāṇī. You are serving me in so many ways; so many ways.

Śyāmarāṇī dāsī: I haven't started serving you yet.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You don't need my signature?

Viśvambhara dāsa: Yes, we will witness your signing.

Yamunā-prasāda dāsa: The editors assist until there is a pre-press edition. Gurudeva approves it all, including the cover and pictures, and all that gets copyrighted.

Viśvambhara dāsa: GVP doesn't sign anything. Only the people who are creating any aspect of the book need to sign. That is copyrighted, and the final is published, reproduced, and distributed.

We will make copies of these papers and send them to the lawyers, and then we will give everyone a copy.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And Prema-prayojana.
Do Rādhā-kānta and Sundara-gopāla also need to sign?

Viśvambhara dāsa: Rādhā-kānta, no. Sundara-gopāla yes. Whoever works on assisting you with the books needs to sign.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Puṇḍarīka?

Viśvambhara dāsa: Puṇḍarīka, yes, and Hari-priya and Prema-vilāsa prabhu.

Brajanāth dāsa: For Hindi, too, Gurudeva. Oṁ Prakāśa prabhu too. Whoever has worked on your Hindi and English publications need to sign.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Indian and America law is the same?

Brajanāth dāsa: Yes, for international copyrights.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, my books are now international.

Viśvambhara dāsa: Universal, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You have all made them like that.

Viśvambhara dāsa: You have inspired us. You have given us intelligence, energy, and everything. Otherwise we are useless; nothing.

❖ June 5, 2007 ❖ Darśana

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Lokī, tomato, urad-dhal, and certain other foodstuffs are to be strictly given up during *puruṣottama-vrata*³. This system has been designed by scriptures. It is important to take up renunciation and stop the desire to enjoy. Sense gratification needs to be gradually given up.

At present, your tongue hankers for various tastes: “This is sweet, this is salty, this is beautiful,” etc. Actually, it is your mind wanting all this, not your *ātmā* (soul). Such hankering has no connection with your *ātmā*, and for this reason it is good that you are slowly, slowly, able to give up the desire for these things.

In ancient times, our kings gave up all sense gratification as soon as they reached fifty years of age. They gave up all family

³ See Endnote 3, at the end of this chapter.

life, and ate only tasteless fruits, roots, and leaves of the forest. Sometimes they would chew leaves, and sometimes they would eat dry chickpeas. In this way they would give up sense gratification and practice renunciation from material things to the point that later they would even give up these edibles and rely only on air. In fact, they would finally give up even air and thus attain Parabrahma, the Supreme Lord.

As long as you remain attached to material things, like “I would like to eat some *halvā* or *rabri*,” and you desire to enjoy material things, you will not be able to perform *śuddha-bhakti*, or pure devotion. This is why our scriptures tell us to give up all these things.

[To an Indian devotee, in Hindi] Are you following *puruṣottama-vrata*? No? Why not? Do you fear giving up tomatoes? You must definitely observe *puruṣottama-vrata*. Meat, fish, onions, and garlic should not be taken at all. If you eat these things, your consciousness degrades to the mode of ignorance. Stay away from all these things.

The Lord’s devotion is performed by chanting His holy name. It has been told in scriptures that if you are not chanting His names, you will be born as a donkey, pig, sheep, and chicken in your next lives; and nobody will be able to stop this on your behalf. You must chant *harināma*.

[To a Western devotee] You should chant *harināma – hare kṛṣṇa hare kṛṣṇa*. You will then be liberated from this miserable world and never come back. It is very easy. You can chant in the day-time, night-time, even while walking; and at the same time you should not take eggs, meat, wine, and all such abominable things.

[To an Indian devotee, in Hindi] Now I will go to do some writing (translation work). Be happy in *bhakti*. May the Supreme Lord’s blessings be upon you.

Ānītā dāsī: We are writing a report for a Houston newspaper and also for the *hari-kathā* newsletter. [regarding the Śrīmad-Bhāgavatam classes, given by Śrīla Nārāyaṇa Gosvāmī Mahārāja, in Houston. Following Vedic tradition, on the first day of Śrīla Mahārāja’s *hari-kathā*, there was a procession around the temple, wherein the leader of the procession carried Śrīmad-Bhāgavatam on his head and others, behind him, carried *kalaśas* (waterpots) on their heads.] We need to know the significance of the *kalaśas*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The *Bhāgavatam* is going in procession, and we are following. The *kalaśa* contains water, mango leaves, a *swastika*, and a coconut. These are all very auspicious

items, so we accept them for the auspiciousness of this occasion. Ladies wear beautiful garments and carry the *kalaśas* on their heads.

Śrīpāda Mādhava Mahārāja: The *kalaśa* is brought for any auspicious ritual ceremony, to bring auspiciousness.

Ārati dāsī: Then, after the ceremony, the water is sprinkled over everyone and the coconut is distributed to everyone as *prasādam*.

Śrīpāda Mādhava Mahārāja: Yes.

❖ June 8, 2007 ❖ Airport Darśana

Śyāmarāṇī dāsī: Gurudeva, when the devotees translated your *kathā* in Houston about the *rāsa* dance, they quoted you as saying that Kṛṣṇa showed that He was dancing with His own shadow – and that nobody cares about one's own shadow. So, Kṛṣṇa was dancing with the *gopīs*, but He was not attached to them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That was not the meaning. As an ordinary boy plays with his shadow without attachment, in the same way Kṛṣṇa was also playing with His shadow. The *gopīs* are like His shadow. The words 'Kṛṣṇa has no attachment' mean that He was not controlled by the *gopīs* lust; and the *gopīs* also had no lust.

Śyāmarāṇī dāsī: So when you say 'attachment,' you mean 'material lust'?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Devotee: Gurudeva, the *mañjarīs* are also present in the *rāsa-lilā*. Are they participating, or are they serving?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is not a subject matter to be discussed at present. Once you come to that stage after successfully performing *bhajana*, you will understand all this by yourself.

Devotee: Gurudeva, in Vraja, the Pāñdavas are still performing austerities to attain *vraja-bhakti*. Have they not attained this yet?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not so easy to attain *vraja-bhakti*. They will have to perform austerities for millions of years.

Devotee: Then how will I attain it?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There is a reason why you will be able to attain it. You are performing one-pointed devotion under the guidance of Vrajavāsis, and you have been serving Rādhā-Kṛṣṇa from the beginning. The Pāñḍavas initially served Dvārakādhiśa Kṛṣṇa. Therefore it is harder for them, and it is easier for you, to attain it. It is easy for those who have taken shelter of Caitanya Mahāprabhu.

Devotee: You mentioned that in *Bhāgavatam* Kṛṣṇa is called Keśava, meaning ‘He who combs Rādhārāṇī’s hair,’ and then you also gave another meaning. Is there any difference between the two meanings?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *ka* refers to Brahmā, *iśa* refers to Śaṅkara, and *va* refers to their worshipful Deity, Kṛṣṇa, or Keśava.

Devotee: So, are They different?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are the same person.

Devotee: What is the duty of the daughter to her father when her father is all alone? I am asking this because after marriage the daughter cannot do anything independently.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The daughter will do whatever is easily done. Daughters are dear to the father, and sons are dear to the mother. The daughter will have affection for the father and do whatever is appropriate. At the time of marriage, the father gives something to the groom so that the daughter is maintained. At all times, the son will do whatever he can do to maintain his parents.

Devotee: Is the daughter obligated to do something?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Only if the father becomes unable to do anything for himself, or is very poor,

Devotee: Sometimes there are no sons in the family.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In India, when the father gives his daughter in marriage, like a charity,⁴ he never accepts anything from the daughter even if he is helpless.

Śrīpāda Mādhava Mahārāja: He never even accepts water.

⁴ In the Vedic system this is called *kanyā-dāna*, or giving one’s daughter in charity, meaning that the father gives his daughter to a suitable young man for her care and protection.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Because he has already given his daughter away, he doesn't even drink water at the house of the son-in-law or at the house of the daughter's in-laws.

Devotee: Can he honor *prasadam* at his daughter's house?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In India [in traditional times], he would not do this.

Devotee: I am asking whether the father should follow the same customs here in the U.S.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Here in the U.S. it is not possible to follow the same customs, because this place is *bhoga-rājya*, the kingdom of sense enjoyment. It is like Svarga, the heavenly planets. Here it is not easy to do *sādhana*, as there are so many objects of sense gratification and twenty-four hour-a-day-desires – "I want a car," and so many things like that.

Devotee: And still there is no peace.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Everyone wants two of everything; two cars, and so on.

[To another devotee] You can sit on a chair.

[To another devotee] Don't cry. Why are you crying? You are building a *matha*, temple, here. I will come to your *matha*. I will also stay with you and speak *hari-kathā*.

Devotee: Gurudeva, please call us to come to Badger. Your programs in Badger are always so nice, but we haven't been able to go there.

Śrīpāda Mādhava Mahārāja: We do not need to call you. You can come.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Haven't the programs been good here? They are not good, and that is why you want to go there?

Devotee: No, the programs here have been very good. But no matter how much we take your *darśana*, it is still not enough.

Devotee: Mahārājāji, Akṣaya prabhu did a lot of service this time for your programs.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Didn't he go to his office for work?

Devotees: No Mahārājāji, he was always busy here, doing some service. He was always helping in the kitchen, and also bringing so

many things. In the evenings he cleaned everything and then went home. Sometimes it was midnight by the time he reached home.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Everyone did so much endeavor.

Rādhārāṇī dāsī: This morning, Premamayī dīdī called and also offered her *daṇḍavat pranāma* (prostrated obeisances).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: She will become a big doctor.

Rādhārāṇī dāsī: By your mercy.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When she did her exams, she got 99%.

Rādhārāṇī dāsī: She was quite sick at that time, but due to your mercy she got such a high grade.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śyāmarāṇī will be here for two to four days. Where will she stay?

Devotee: With Lakṣmī dīdī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śyāmarāṇī dāsī] You will speak *hari-kathā* to them.

Houston is like a mini-India. The area where I was staying with the devotees is just like a mini-India.

Bimalā dāsī: Gurudeva, two years ago, a big hurricane was supposed to pass through Houston. But it didn't come. In my mind I was always thinking that because of Gurudeva it didn't come.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It was due to Bhagavān.

Bimalā dāsī: No, it was by your mercy.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To a guest] Why aren't you taking *harināma*? What lacking is there in you? Are you eating meat and fish?

Guest: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You must give this up, otherwise those animals will eat you. *Māṁsa*, meat.⁵ At present you are happily eating meat. But when those animals eat you in the future, you will be in distress. So quickly, today, give up eating meat, fish, and so on. Don't gamble, and don't engage in any immoral or cheating activities.

Śrīpāda Mādhava Mahārāja: We need to go to the gate.

⁵ *Māṁsa* is the Hindi word for meat. See Endnote 4, at the end of this chapter.

ENDNOTES

¹ The following is a transcription of the copyright *darśana* in Navadvīpa, March 13, 2009. In your reading, it may sometimes seem that even though Śrīla Gurudeva has already answered a particular question, it is again asked in a couple of different ways. It may seem that Mañju dīdī, Śrīla Gurudeva's disciple-lawyer, didn't hear or understand Śrīla Gurudeva the first time, and that is why she asked the same or similar question again and again. After the *darśana* she explained the reason for this. It is that the series of questions were in deposition format, to see whether or not the answers would be consistent. She did this with a desire to make his statements more clear to us.

Prior to this meeting with Śrīla Gurudeva, Mañju dīdī met with Brajanāth prabhu for nearly two hours, discussing copyright, from the extremes of "all rights reserved" to "all in the public domain" to the various options in between (e.g., the various contracts offered by Creative Commons). Mañju dīdī and Brajanāth prabhu went over the questions so he could understand them before going into meet with Śrīla Gurudeva. These questions were printed out for Śrīla Gurudeva, Brajanāth, and Śripāda Mādhava Mahārāja to review during the *darśana*:

Mañju dāsī: Gurudeva, this will help me decide how strong a copyright protection to put on your books – whether we go one extreme or the other extreme, or somewhere in the middle.

Brajanāth dāsa: In copyrights, there are many [options]. You can say, "No one can do," or "Some can do," or...

[Śrīla Nārāyaṇa Gosvāmī Mahārāja reads Question 1a]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have no objection if anyone in the world produces my books, as is, with my name, with or without permission; it is ok. Anyone can do so. But, second [he read the second question – number 1b] not; someone else's name cannot be there.

Śripāda Mādhava Mahārāja: It must be your name, not another's name.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not others'.

[Śrīla Nārāyaṇa Gosvāmī Mahārāja reads Question 2]

Brajanāth dāsa: Suppose ISKCON BBT says, “We want to produce your books. We will print two million books for distribution.” And they earn some profit with that. Any objection?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should decide.

Brajanāth dāsa: I think no objection, because your books will go, your message will be known, and by that profit they will distribute more books.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They can do that.

Brajanāth dāsa: 3a – If your books are there, and someone wants to make changes and put your name on it...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No.

Mañju dāsī: Even if there is one [original book] available and it is good, proper, with your name on it, someone can’t... [**Śrīla Nārāyaṇa Gosvāmī Mahārāja** shook His head indicating no.] You don’t want that...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I don’t want any change. All books should be as I have written them.

Brajanāth dāsa: Unless you give permission for any change...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why will I give permission?

Brajanāth dāsa: Suppose they [those who made the original book] have made mistake...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then.

Śrīpāda Mādhava Mahārāja: That is another thing.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If there is any mistake, then they can make a correction; otherwise not.

[**Śrīla Nārāyaṇa Gosvāmī Mahārāja** reads Question 3b]

Brajanāth dāsa: Do you want us to take legal action if a book comes out in your name that contains *apasiddhānta* (wrong philosophy)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Mañju dāsī: You want us to take legal action?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Brajanāth dāsa: Anyone may say, “This is the book of my *guru mahārāja*,” but so many *apasiddhāntas* are there. We can try to reconcile by debate, but if needed, we may take legal actions.

Number 4 – Do you want all the rights of the books while you are manifest in this world? Or can the authors retain rights?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What does this mean?

Brajanāth dāsa: It means that if Prema-vilāsa prabhu has translated your lectures and has said, “I am the translator. I acknowledge that Gurudeva has the copyright, but I want to publish this when I want.” Any problem with that?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What do you think?

Brajanāth dāsa: I think there is no problem. If anyone wants to publish, it is no problem.

Śrīpāda Mādhava Mahārāja: As long as it is in Śrīla Gurudeva’s name.

Mañju dāsi: Can I ask a follow-up to number 4? Is it okay if an original contributor wants to control any changes, so that we would have to go to them and ask for permission; like to Prema-vilāsa?

Brajanāth dāsa: Or Navadvīpa prabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What?

Brajanāth dāsa: If Prema-vilāsa or Navadvīpa have made contributions to some title, like *Manah-sikṣā* or *Bhakti-rasāyana*, and we want to make some changes because some mistake is there...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can change.

Brajanāth dāsa: But if Navadvīpa prabhu says, “You need to ask permission...”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why will they say that?

Brajanāth dāsa: They have some right because they have done the translation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then what should we do?

Brajanāth dāsa: If we have good relations with them. Maybe Prema-vilāsa prabhu would say, “I like my style, and it is written well. If you want to change it, please consult with me.” It is proper etiquette.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: So, you can do that.

Mañju dāsī: That's okay? If they want us to ask them every time we want to reprint, that's okay?

Brajanāth dāsa: Officially they should give permission to reprint, because they have translated the book. I think they will have no objection for reprints. They may say in writing that, "In the future you have the right to print, as long as the original is kept." We should ask them.

Mañju dāsī: But do we have to go through the step of asking? Is that okay?

[Śrīla Nārāyaṇa Gosvāmī Mahārāja indicates by nodding that it would be okay.]

Brajanāth dāsa: Certainly.

Mañju dāsī: They could say no.

Brajanāth dāsa: We can ask them, and then they can say [write], "Any time in the future, you can reprint."

Mañju dāsī: I would like to try to get that [permission for any reprints, if an assignment of all rights to Śrīla Nārāyaṇa Gosvāmī Mahārāja cannot be obtained.⁶]

Śrīpāda Mādhava Mahārāja: It is better that they do it once. We don't know what will happen after Gurudeva departs. They may say, "We want royalty. We did this..."

Mañju dāsī: I will try [to get an assignment of all rights for all time], but if I don't get that, I want to know where to draw the line.

Brajanāth dāsa: Number 5 – In the future, are you willing for the original contributors to put conditions on how the books are published? Or, should the books be put in public domain? This means that suppose you say, "In the future, anyone can publish my books, no matter who it is. All my followers can print my books, or any third party can do so. I have no objection to this." Someone may say, "I have edited this book, or translated this book, and in the future, I want the right to approve..."

⁶ Since the time of this *darśana* (March 2009), most of the main contributors to the English publications signed assignments granting Śrīla Nārāyaṇa Gosvāmī Mahārāja their rights to the books. (Ānītā dāsī)

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not good.

Mañju dāsī: If it is in the public domain or if anyone can publish, it's not an issue.

But what if there are derivatives or changes made; should the original contributors be brought in and have rights? What if they don't like what the BTI or GVP are doing? Should they have rights?

Brajanāth dāsa: In the future, let's say we want to change something; the language has to be changed...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I think it is not proper. Why [should it be changed]? Then it will be changed, changed, changed, so much changed.

Brajanāth dāsa: Better they write new books.

Mañju dāsī: After you are not with us, should Tridaṇḍi Mahārāja, as an original translator, have a right to say what the changes are?

Brajanāth dāsa: Let's say he has translated *Bhagavad-gītā* in English, and we all approve [and say that] it is proper. You have approved. An editorial board has approved. In the future, if anyone wants to make changes in the book, should Tridaṇḍi Mahārāja have any authority to be consulted?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is good.

Brajanāth dāsa: Number 6a – Would you like your works to be carried forward as you do for the *ācāryas* and elaborated on, since their works are in the public domain with the one exception being Śrīla Bhaktivivedānta Svāmī Mahārāja? Like now, you are giving some extra commentaries on the commentaries of Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Sanātana Gosvāmīpāda, and Śrīla Śrīdhara Svāmī. Can any learned *ācārya* in the future use your books and write some commentary?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They can do so.

Brajanāth dāsa: Like you are using the edition of Bhakti Śrīrūpa Siddhāntī Mahārāja.

Number 6b – In essence, do you want your words to be put in the public domain? This means that anyone can publish your books.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Mañju dāsī: Anyone can publish your books, anyone can change your books, or do anything with your words, if we put them in the public domain. It is free for anyone to say, “I could change it.”

Brajanāth dāsa: She is telling that they can change your books, but we will not allow. We have to hold on to that. Anyone can publish if is unchanged.

[Śrīla Nārāyaṇa Gosvāmī Mahārāja nodded indicating agreement with Brajanāth dāsa.]

Brajanāth dāsa: Then, 6c – Would you like your words protected and controlled like the BBT? Many disciples want to publish the books of their *guru mahārāja* [Śrīla Bhaktivedānta Svāmī Mahārāja, Śrīla Prabhupāda], but BBT controls that. Would you like us to do that?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No.

Brajanāth dāsa: In the future, if there are mistakes in your books, do you want corrections to be made?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Brajanāth dāsa: What if the errors and corrections originated in the Hindi? Should they be transferred into the English? Your Hindi edition is original. In the future [it may be seen that] some slight mistakes may be there – grammar, a typo, or some misunderstanding. If we change it in Hindi, we should change it in English?

[Śrīla Nārāyaṇa Gosvāmī Mahārāja nodded indicating yes.]

Brajanāth dāsa: What if the errors are simply typographical or grammatical, and changing them would not change the meaning?

[Śrīla Nārāyaṇa Gosvāmī Mahārāja nodded indicating it was okay to fix them.]

Brajanāth dāsa or Mādhava Mahārāja: No difficulty with that.

Mañju dāsī: No problem.

Brajanāth dāsa: [Reading question 7b] In the future, do you want an editorial board to control corrections of your books? Like maybe you say Bhakti Trust, GVP, or Śrīpāda Tīrtha Mahārāja, or Śrīpāda Mādhava Mahārāja, or any Vaiṣṇava who has a deep understanding and who is qualified should be consulted if any corrections need to be made.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In Hindi, I think no need of corrections. It is all right.

Brajanāth dāsa: Or, what about in English or any other language?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In English you can see.

Brajanāth dāsa: Like Śrīpāda Tīrtha Mahārāja, Śrīpāda Mādhava Mahārāja, Śyāmarāṇī; or you can name any who are...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In English they can do.

Brajanāth dāsa: So an editorial board... Vaijayanti-mālā...

[Śrīla Nārāyaṇa Gosvāmī Mahārāja nodded indicating agreement.]

Brajanāth dāsa: [Reading question 7c] In the future do you want anyone to control translations of your books?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What does this mean?

Brajanāth dāsa: It means that if the books need to be translated into other languages, some legal entity should give permission for that, or not?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If anyone wants to translate into Russian language, he can translate.

Brajanāth dāsa: Suppose we say we have some Russian editorial board that is approved by you or by our devotees. Then we will recommend, "Please, if you do things proper, then you can use our logo," if we have any official logo that is well-known around the world. Other than that, who wants to translate and publish, we will have no objection.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can do what is good.

Brajanāth dāsa: For example, if a devotee wants to make a book and put their own name, we have no objection. If they puts your name, we may have some objection.

[Śrīla Nārāyaṇa Gosvāmī Mahārāja nodded indicating agreement with Brajanāth dāsa.]

Mañju dāsī: So we want to control the translations? Yes?

Brajanāth dāsa: Yes, correct?

[Śrīla Nārāyaṇa Gosvāmī Mahārāja nodded, indicating yes.]

Mañju dāsī: Do you have any suggestions as to how we can facilitate future pure Vaiṣṇavas in using your words and building on them and commenting on them? Any suggestions you might have will be helpful for us.

Brajanāth dāsa: If any Vaiṣṇava wants to publish *Bhagavad-gītā* and wants to insert your commentary, any objection?

Śrīpāda Mādhava Mahārāja: But Gurudeva's name must be there. It must say that it was taken from here.

Mañju dāsī: Gurudeva's name must be associated with the work. Is that acceptable Gurudeva?

[Śrīla Nārāyaṇa Gosvāmī Mahārāja nodded indicating agreement with Mañju.]

Brajanāth dāsa: Only acknowledgement is required. We will inform them, if we are around [still alive], to acknowledge that this is coming from you.

² Copyright *darśana* in Houston, May 29, 2009:

Mañju dāsī: What we are doing, and Ānitā is helping me, is making sure your wishes with respect to your books and copyrights are respected. We want to record a summary for our team.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I told everything to Brajanāth.

Mañju dāsī: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Brajanāth has not written what I told?

Mañju dāsī: He wrote, but Ānitā is going to summarize your words for our team, so our team can see. We have Kṛṣṇa-kāruṇya, Jaya-gopāla, Vaijayanti-mālā...

Ānitā dāsī: There are many international languages. They want to know how they should manage translations.

Mañju dāsī: So we will quickly summarize.

Brajanāth dāsa: There are two or three questions.

Mañju dāsī: Yes, Ānitā will ask them quickly, so we can get your confirmation.

Ānitā dāsī: So, you want GVP Inc. to manage English books; and Hindi if they are asked to help; yes?

[Śrīla Nārāyaṇa Gosvāmī Mahārāja nods]

Ānitā dāsī: Okay. And anyone can translate your books as long as they give you permission also – to print and publish and make changes to your books?

Brajanāth dāsa: Whoever wants to translate your books, they can do so. But rights should also be given to you, to publish the same book.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. You have not already written all I told?

Brajanāth dāsa: Yes, but they want to have a little recording, so that those who have any doubts can see.

Ānitā dāsī: For the future, if there is any question, everyone knows your desire.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will sign on the Will?

Brajanāth dāsa: No, this is for book publishing.

Mañju dāsī: This is for book publishing. I will draft a contract that you will sign. This will all be in the contract. This helps me to understand your wishes.

Ānitā dāsī: Okay, so for different language books you can publish, the translator can also publish, and GVP can publish; okay?

[Śrīla Mahārāja nods]

Ānitā dāsī: If there is a need to make changes, you said that there should be an editorial board, and the editorial board should consult the translators. If there is any dispute, they can consult *sādhu*, *guru*, *sāstra*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Ānitā dāsī: You said in Navadvīpa that you want people to [be allowed to] make commentaries for your books. So, it may be that somebody may make some incorrect or opposite (*apa*) *siddhānta*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, they cannot.

Ānitā dāsī: Okay.

Brajanāth dāsa: Suppose a devotee wants to write some of their own ideas; some may be good, some may be against siddhānta.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: An editorial board will judge after me. As long as I am here, I am doing [judging], but after that.

Mañju dāsī: The only thing we are worried about is that if some ācārya in the future comes and conditions souls do not recognize him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What?

Brajanāth dāsa: She is telling that in ISKCON they don't see that you are ācārya. They think your writing is not authentic – not everybody thinks like that, but some do. So it may happen in the future that someone is thinking, as Mañju dīdī is using this example, that even though...

Ānitā dāsī: If an ācārya comes in the future, but GVP, who are conditioned souls, do not see "this is the ācārya," and they stop...

Brajanāth dāsa: Sādhu, śāstra, and guru. That is the...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: ...most important.

Ānitā dāsī: OKay, but the editorial board should decide who makes commentaries?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, [they should decide] whether it is according to śāstras, guru, Vaiṣṇavas.

Mañju dāsī: So let's confirm, because it's a little different from what we thought yesterday. So if someone comes along – an ācārya – or let's say I come along and I want to write a commentary and I don't know what I am talking about. But someone else comes along, who is an ācārya and does know what he is talking about, and he writes something. We need to be able to have a mechanism to stop me, but not him.

Or we allow me to do it, them to do it, and others will write and say that I am stupid and I don't know what I am talking about, but that person does. It will be the community of senior Vaiṣṇavas that will correct things, but I won't be prevented from making incorrect statements and making my writing?

Brajanāth dāsa: Do you understand? Regarding *Bhagavad-gītā*, so many translations are there, but when you use *Bhagavad-gītā* you

will take Gita Press. You will take one particular *Bhagavad-gītā* for reference that is authentic. Or when you use any book, like *Bṛhadbhāgavatāmṛta*...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I take the authentic Bengali, by Siddhāntī Mahārāja or by others, not Gita Press.

Brajanāth dāsa: Okay. So, for any book there may be other translations, but you don't have so much value for them. It may happen in the future that regarding the books you have published, some may make commentaries on that. Some [commentaries] may be authentic, and some may not be so authentic.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What can you do?

Brajanāth dāsa: Nothing.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Nothing to do. We cut the arguments of Śaṅkarācārya; what can they do?

Ānītā dāsī: Vaiṣṇavas correct. If there is any bad commentary, the Vaiṣṇavas will correct.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And also what we tell, others can tell that it is not correct.

Mañju dāsī: It will be...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Nothing to do.

Brajanāth dāsa: Because there are so many different approaches.

Mañju dāsī: Yes, we would not necessarily know who was...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Regarding any disciple, he should not do it.

Mañju dāsī: Okay.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: For others, you cannot check...

Mañju dāsī: So...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By writing or telling that, "Your arguments are [proven] wrong by this argument."

Mañju dāsī: So, we'll let anyone make commentaries, but we'll also monitor the commentaries and have others write responses to those commentaries.

Brajanāth dāsa: Anything which is incorrect, not according to the Gauḍīya Vaiṣṇava pure *bhakti* line, the teachings of Rūpa Gosvāmī, we will give correction.

Mañju dāsī: Okay, we will correct. So, we'll allow and correct.

Brajanāth dāsa: An editorial board.

Ānitā dāsī: Anyone can publish a part of your book if they give you credit?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, yes.

Ānitā dāsī: Okay, and no changes also.

Brajanāth dāsa: And acknowledgement.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They give acknowledgement that “it is taken from there.”

Ānitā dāsī: And anyone can make an audio recording of part of your book, and also a drama play?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, yes.

Ānitā dāsī: Okay.

Brajanāth dāsa: But that should be favorable for *bhakti* and Gurudeva's reputation.

Śrīpāda Mādhava Mahārāja: Yes, yes.

Ānitā dāsī: According to your teachings.

US law allows copyright for seventy-five years after the life of the author. Do you want to make it less time? After seventy-five years anybody can make any changes; credit or no credit. Do you want to make it for less time?

Brajanāth dāsa: In America they have a law that anyone can file copyright for any publications. That copyright will expire after some time.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I am not copying copyright.

Brajanāth dāsa: No [I didn't mean that]. You say, “Whoever takes something from my books should give acknowledgement.” In America they have a seventy-five-year time limit. After that, a publication becomes public domain.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, no problem. We have nothing to do with this.

Mañju dāsī: Okay, do you want to make it less time, or seventy-five years?

Śrīpāda Mādhava Mahārāja: Full time.

³ An excerpt from the article *Śrī Puruṣottama Vrata* in *Śrī Jagannātha Purī*, published in *Rays of the Harmonist*, No.9 (Winter 2001), written by Mādhava-priya dāsa:

The last fifteen days of *śrī puruṣottama-vrata* (*vrata* means “vow”) were observed in *Śrī Puruṣottama-dhāma*, *Śrī Jagannātha Purī*. During these days, more than six hundred devotees assembled from different parts of India and all over the world, despite worldwide terrorism problems. They were blessed with the fortune to hear profuse *hari-kathā*, and to perform *parikramā* of *Śrī Jagannātha Purī* and neighboring areas under the guidance of *Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja*.

In his opening speech on the first day, *Śrīla Nārāyaṇa Gosvāmī Mahārāja* said, “This year we are very fortunate due to the observance of *puruṣottama-vrata* as part of Cāturmāsyā⁷. We have got the fortune to partake in the most auspicious activities, the nine limbs of *bhakti*, in this most rare human life, under the guidance of exalted Vaiṣṇavas in *Śrī Jagannātha Purī Dhāma*.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja then requested *Śrīpāda Bhaktivedānta Madhusūdana Mahārāja* [formerly Kṛṣṇa-kṛpa dāsā] to explain from the astrological point of view how *Puruṣottama* month appears after every two years and eight months. *Mahārāja* then explained that, according to *Surya Siddhānta*, one solar month is thirty days whereas one lunar month is twenty-nine and a half days. This means that in one month there is a difference of half a day between the lunar month and solar month, and in twelve months, the difference is six days. Also, according to the solar calendar, twelve solar months is equal to 360 days. However, the earth completes its rotation around the sun in 365 days and six hours; thus there are five extra days. $6 + 5 \text{ days} + 6 \text{ hours} = 11 \text{ days} + 6 \text{ hours extra in one solar year}$,

⁷ Cāturmāsyā is the yearly four month time period, during the rainy season (August to November), in which the practice of certain prescribed austerities are very potent for spiritual development.

22 days + 12 hours extra in two solar years, and thirty days extra in 2 years 8 months 16 days and 4 hours of the solar calendar. Thus there is an extra month, a gap between the calculation by lunar month and solar month. In order to bring both months into equilibrium, one month would have to be subtracted in every two years, eight months, sixteen days and four hours.

Śrīla Nārāyaṇa Gosvāmī Mahārāja explained that the name “Puruṣottama” does not refer to Mahā-Viṣṇu or Vaikuṇṭha-nātha Nārāyaṇa, or even to Kṛṣṇa of Dvārakā or Mathurā. Puruṣottama, the name of the presiding Deity of this month, refers to none other than Vrajendra-nandana Śyāmasundara Himself, the worshipable Deity of the Gauḍiyās; He is Golokapati Kṛṣṇa.

How did this extra month get the name Puruṣottama? Being belittled by twelve other months, the presiding Deity of this extra month approached Brahmājī, who took him to Vaikuṇṭha-nātha Nārāyaṇa. Hearing the plight of the extra month, Nārāyaṇa then took him to Golokapati Kṛṣṇa, who bestowed all His qualities upon the extra month and became its presiding Deity.

Śrīla Bhaktivinoda Ṭhākura has given a vivid description of this month in his article *The glories of Śrī Puruṣottama Month*, published in the previous issue of *Rays of the Harmonist* [No.8, Summer 2001].

The following is an excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s lecture in Jagannātha Purī, India, August 4, 2004:

Puruṣottama month comes in the leap year – every thirty-two months. Previously this month was known as *mala-māsa*. *Mala* means unclean, contaminated, and suitable for being rejected. This was considered the “rejectable” month, because *sāstra* says about it: “You should not perform any ritualistic activities, such as getting married or receiving the sacred thread according to the principles of *varṇāśrama-dharma*.” All of these materially auspicious activities are stopped during this month. No one is permitted to perform any of them, and so this month was known as *mala-māsa*, the contaminated month. The personification of this month approached Śrī Kṛṣṇa and said to Him, “Oh my Lord, all in this world despise and condemn me, because they cannot perform any auspicious fruitive activities in my presence. I take complete shelter of You and surrender to You. What should I do?”

Kṛṣṇa explains in the *Gītā*:

*sarva-dharmān parityajya
mām ekaṁ śaraṇām vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā ūcaḥ*

Bhagavad-gītā (18.66)

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

“Give up all types of material religiosity and surrender to Me unconditionally. I will take away all reactions to your sinful activities; do not fear.” Kṛṣṇa replied to Mala-māsa, “I will take away all your contamination, because you are surrendered unto Me. I myself will become the predominating Deity of this month. From now on the people will not call you Mala-māsa. Instead they will call you Puruṣottama-māsa. During this month they will observe *puruṣottama-vrata*, the very auspicious activities of devotional service, in Puruṣottama-kṣetra.”

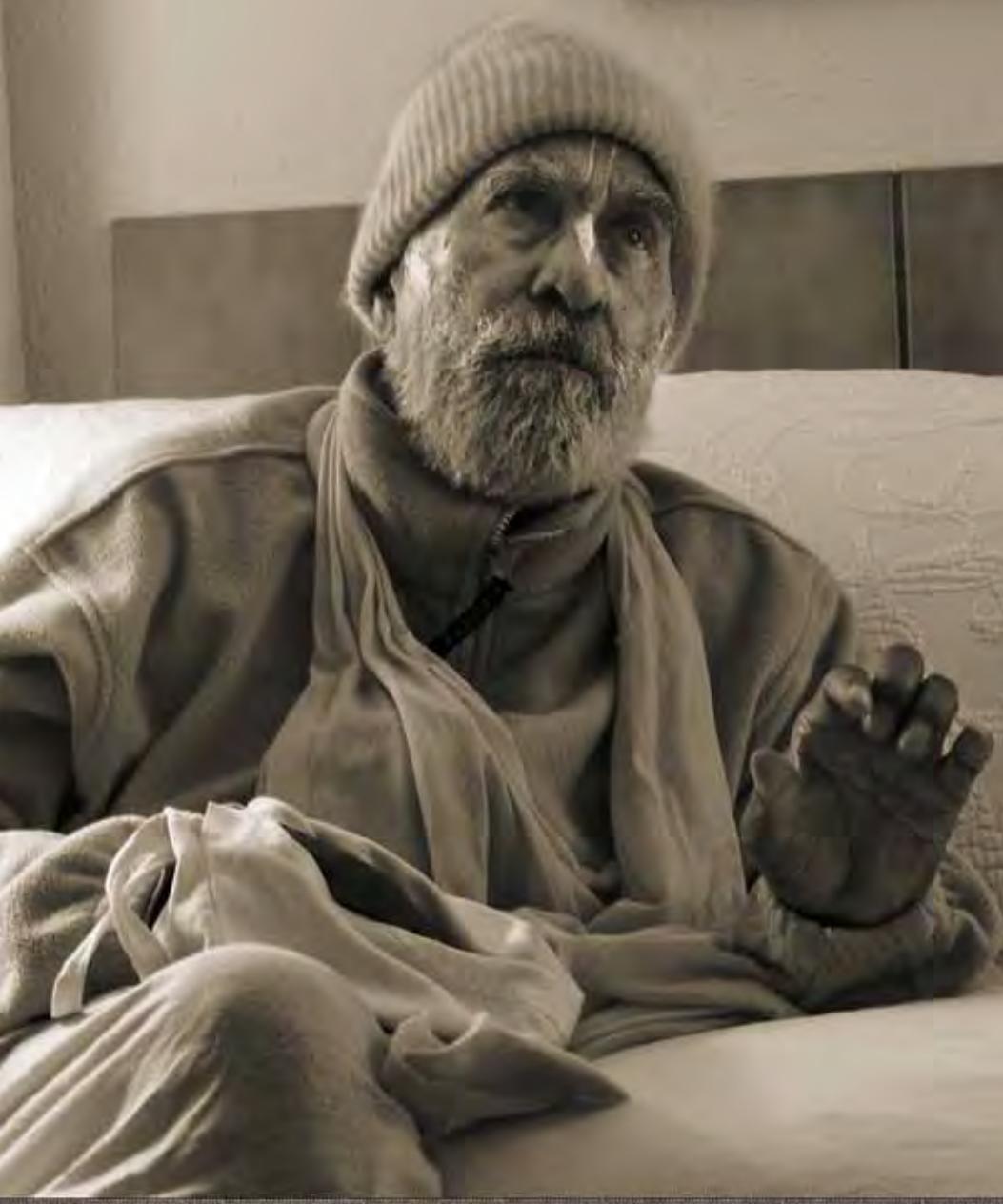
This month should be observed by following the rules and regulations one follows during Kārtika month. Śrīmatī Rādhikā is the predominating Deity in the month of Kārtika, and Kṛṣṇa is the predominating Deity of Puruṣottama-māsa.

One should not perform any material pious activities (*śubha-karma*) in this month. Instead of being derailed into material activities, one should become one-pointed and do one-pointed vows – for the happiness of Kṛṣṇa. Only perform service to Hari, Guru, and Vaiṣṇavas, chant *harināma*, and stay near Puruṣottama-deva. For those who observe this vow, it is certain that all their desires will be fulfilled. All so-called auspicious activities of this world, such as performing duties within *varṇāśrama-dharma* and getting married, will have no value if one does not perform *bhajana* and if Kṛṣṇa is not pleased. Therefore, all the devotees who have assembled here to observe *puruṣottama-vrata* in Puruṣottama-kṣetra, at the birthplace of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, are supremely fortunate.

⁴ “You should hear the meaning of meat. The spelling of ‘meat’ in English is M-E-A-T. M-E, me. E-A-T, eat. ‘Those who eat meat will be eaten by those whom they eat.’ If you are taking fish, meat, eggs, and cows, those animals will become human beings and you will

become she-goats, cows, eggs, and so on, and they will eat you. So, be careful” (Śrīla Nārāyaṇa Gosvāmī Mahārāja. Lecture in Rio de Janeiro, Brazil, December 14, 2000).

“Now this question may be raised why are so many cows being killed in the slaughterhouse. The answer is that those who are killing cows, according to the decision of *karma-kāṇḍa*, these killers of cows will in their next life be cows, and the cows who are killed will become men and kill the killers. The word flesh is called *māṁsa* which means the animal in future will kill me and eat. This is called *karma bandhanam*, bound up by the laws of *karma*. If you kill some living being, he will kill you in the next life. According to *Manu-saṁhitā*, the Vedic law-book, a murderer is hanged and thereby released from sinful activities, so that in the next life he may not be killed. Life-for-life sentence is given to end the result of sinful activities in this life instead of waiting for the next life. Unfortunately, people at the present moment do not know what is the next life, what is this life, what is *karma*, how one becomes entangled, and how one becomes free” (Śrīla Bhaktivedānta Svāmī Mahārāja. Letter to Alfred Ford, Los Angeles, July 16, 1974*).



San Francisco, California

June 13-18, 2007

 June 13, 2007 
Darśana
After the Walk

Śrīpāda Sajjana Mahārāja: One of my god-brothers has a sentimental relationship with another god-brother and has, up to now, accepted him as a *śikṣā-guru*. He is in saffron cloth. He is worried that he will have to give up being a *brahmacārī*, because his *śikṣā-guru* wants him to put on white cloth, get married, and engage in business. He is now attracted to your teachings and wants to do *bhajana*.

I heard that if the *guru* tells a disciple to get married, that disciple can reject his order. Is this true? Or, would the bona fide *guru* never give this instruction?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why is that *guru* saying this? If he were bona fide, he would not say this. He can be rejected.

Śrīpāda Sajjana Mahārāja: My god-brother is now rejecting his *śikṣā-guru*, and he is accepting you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A bona fide *guru* would not say, “Oh, you are a *brahmacārī*; you should get married.” Has Śrīla Bhaktivivedānta Svāmī Mahārāja said this? No. And I would also never say this.¹

The bona-fide *guru* laments for that former *brahmacārī*, thinking, “I warned him, but still he insisted on being married.” In our eyes, that *brahmacārī* has gone down. Do you understand? If a person is engaged in Kṛṣṇa’s service and hearing sweet pastimes of Kṛṣṇa, the life history of Prahlāda Mahārāja, the glories of Hanumān, the Pāṇḍavas, and Uddhava, and superior to them, the *gopīs* – he should be able to give up material life forever, as Śrīla Raghunātha dāsa Gosvāmī, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, and Śrīla Gopala Bhaṭṭa Gosvāmī have done. We follow them.

We inspire disciples to give up worldly life, but they do the opposite. They take *sannyāsa* and then again marry.

If you are actually preaching the mission of our *guru-paramparā*, you will not deviate. If you are chanting, but not preaching and not hearing *hari-kathā* from superiors, you will certainly become weak.

Śrīpāda Bhāgavata Mahārāja: In Badger, in 2004, you said that if someone is worshiping one hundred *śālagrāma-śilās* every day,

¹ See Endnote 1, at the end of this chapter.

but has no taste for hearing *hari-kathā*, he will fall down from his position in *bhakti*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, he will sell or distribute his *śālagrāmas*.

Śrīpāda Śrautī Mahārāja: You said that this is like cutting a tree in pieces and then giving water to the different parts. In that case there will be no benefit to the tree.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Nothing.

yathā taror mūla-niṣecanena
 tṛpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇām
 tathaiva sarvārhaṇam acyutejyā

Śrīmad-Bhāgavatam (4.31.14)

[As pouring water on the root of a tree energizes the trunk, branches, twigs, and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.*]

If you water the leaves and flowers of a tree, but not the root, the leaves and flowers must die. On the other hand, if you give water only to the root, all the leaves and flowers will automatically be watered.

If you give water to both the roots and flowers, the flowers will rot. If you give food to your mouth and also to your eyes, what will happen? It is better to put the food only in the mouth and not in any other part of the body.

Śrīpāda Bhāgavat Mahārāja: But Kṛṣṇa can eat with His eyes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This has been told for the *jīvas* of this world. It has been said in the Vedic scriptures that Acyuta (a name of Śrī Kṛṣṇa, meaning ‘infallible’) is the root of the entire world. If you simply please, worship, and serve Him, the entire world is benefited.

[Speaking with Kṛṣṇa-devī from Italy, who has just phoned] Hare Kṛṣṇa. Oh, my heartly blessings to you, and to your daughter and sons. I was just asking your husband about you. I think you are translating one of my books now? Very good. You should preach and translate books.

Your daughter is okay? What is she doing now?
Very good.

I want to come to Italy again, for another *hari-kathā* festival there on the lake. It is very beautiful there. I have just told your Prabhu (husband) to arrange this, and we may come there in the summer-time. When Prabhu returns, please discuss this with him and make a plan.

Giridhārī dāsa: In the stage of *aniṣṭhitā-bhakti* (unsteady *bhakti*, the stage of *bhakti* wherein the practitioner is still full of *anarthas* that act as obstacles to his advancement), is there some sequence of how the symptoms come and go, or can they come and go at any time?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There must be some sequence.

Giridhārī dāsa: They won't come, for example, two at a time?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They may all be present at the same time. But gradually one after another will be given up. The first symptom is *utsāha-mayī* (false confidence) and then *ghana-tarala* (sporadic endeavor). First he will learn something, and in learning something he will have taste and sometimes not. Then there is *vyūdha-vikalpā* (indecision), *visaya-saṅgarā* (struggle with the senses), *niyamāksamā* (inability to uphold vows), and *taraṅga-ranginī* (enjoying the facilities offered by *bhakti*). There is a sequence.

Śrīpāda Mādhava Mahārāja: Gurudeva, Śrautī Mahārāja remembers so much *hari-kathā*, but when you ask him to give class, he becomes shy.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Śrautī Mahārāja] You should preach boldly. When you give class, you can think that those in the audience are like dry straws, knowing nothing.

Śrīpāda Śrautī Mahārāja: What if they think the same thing about me while I am speaking?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You must think that way about them. Then you can speak; otherwise, you will be too shy.

I see that our preachers – like Vana Mahārāja, Nemi Mahārāja, and Tīrtha Mahārāja – go alone to a specific country, and so many devotees follow them and join their party as they travel in that country.

It will be good if you do that too. Don't be discouraged. You know so much *hari-kathā*. You must do this. Don't be weak.

Śrīpāda Śrautī Mahārāja: But these preachers are traveling all over the world.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can also do that. You can travel all over France; you can go to Nigeria and so many other places.

Śrīpāda Nemi Mahārāja: Śrautī Mahārāja thinks that you ordered him not to leave Toulouse.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I suggested that he preach there only because he knows French. The devotees there should be helped.

Brajanāth dāsa: If he stays there, he loses his inspiration.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In that case he need not remain there.

Vṛndā-devī dāsī: There are so many countries where people speak only French. He is our only French sannyāsī.

Śrīpāda Śrautī Mahārāja: Oh, yes.

Śrīpāda Sajjana Mahārāja: For example, the people speak French in Montreal, French Guyana, Trinidad, and Mauritius.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He can preach there.

 **June 14, 2007** 
Darśana
After the Walk

Śrīpāda Nemi Mahārāja: The first time you came to the Western countries, you said that while devotees chant *japa*, they can divide their meditation into four parts – one part for remembering Vraja Mandala *parikramā* (visiting the holy places in Vṛndāvana where Kṛṣṇa performed His transcendental pastimes)...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This instruction was for general persons. Those who have just begun chanting can remember Vraja-maṇḍala *parikramā*. They can perform *parikramā* of Govardhana and Vṛndāvana in their minds, and they can offer flowers to all the Deities there. Those who are more advanced will meditate on Kṛṣṇa's pastimes corresponding to His different names:

*tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoh krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi janānugāmī
kālam nayed akhilam ity upadeśa-sāram*

Upadeśāmrta (Verse 8)

[While living in Vraja as a follower of the eternal residents of Vraja, who possess inherent spontaneous love for Śrī Kṛṣṇa, one should utilize all his time by sequentially engaging the tongue and the mind in meticulous chanting and remembrance of Kṛṣṇa's names, form, qualities, and pastimes. This is the essence of all instruction.]

While chanting the name of Kṛṣṇa, Dāmodara, Govinda, or Gopinatha, such devotees remember the sweet pastimes of that name. When chanting the name of Govinda, what sweet pastimes should we remember? We should remember His *rāsa* dance with the *gopīs*. What is the meaning of Gopinātha? It means 'He whose masters are the *gopīs*.' The special feature in the *rāsa* dance is that Kṛṣṇa is controlled by the *gopīs* and is begging for their love. He tells them, "I cannot repay you." This is Gopinātha.

It is stated in *Śrīmad-Bhāgavatam* (10.32.22):

*na pāraye 'ham niravadya-saṁyujām
sva-sādhu-kṛtyam vibudhāyuṣāpi vah
yā mābhajan durjara-geha-śrīkhalāḥ
saṁvṛṣcyā tad vah pratiyātu sādhunā*

[My dear *gopīs*, our meeting is certainly free of all material contamination. I must admit that even with the lifetime of a demigod it would be impossible for Me to repay My debt to you because you have cut off the shackles of family life which are so difficult to break, just to search for Me. Consequently I am unable to repay you. Therefore, please be satisfied with your saintly activities in this regard.]

Śrī Kṛṣṇa as Madana-mohana is very beautiful. He is the son of Yaśodā and Nanda Bābā, and He is the Cupid of Cupids. One can remember Him weeping as Mother Yaśodā tries to bind Him. This is Madana-mohana.

Those who are more advanced can remember Śrī Kṛṣṇa's *aṣṭa-kāliya-lilā* (His pastimes throughout each twenty-four-hour period), and those who are still more elevated can remember something

more. There is no single instruction or meditation that applies to all. Devotees' remembrance is in accordance with their gradation and qualification in *bhakti*.

Sāvitrī dāsī: [Introducing a young man] Guru Mahārāja, this gentleman is from Belgium. I met him yesterday at the laundry shop and spoke to him. He is doing *yoga* and meditation, and he understood the philosophy as I shared it with him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To the young man] Can you meditate on my father?

Young man: I don't understand what you mean.

Śrīpāda Mādhava Mahārāja: Gurudeva is asking if you can meditate on his father.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you know him?

Young man: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then how can you meditate on the Supreme Lord? Have you seen Him?

Young man: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In this iron-age of Kali-yuga (the age of quarrel and hypocrisy), meditation begins by chanting the names of the Supreme Lord.² Śrī Kṛṣṇa will then give you a vision of Himself, and then you will be able to meditate on Him. In Kali-yuga there is no possibility of meditation in the early stages of spiritual development. Meditation begins at an advanced stage.

Do you know a blackish boy, playing on His flute with His cows and friends in Vṛndāvana?

Young man: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Sāvitrī dāsī] Please explain all these truths to him. Teach him how to meditate; how to chant and remember Kṛṣṇa.

Without chanting, you cannot be happy at any time in your life. Do you know who has created you? Who has given you intelligence?

Young man: Nature.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, not nature. Why has material nature not given the same intelligence to animals as it has

² See Endnote 2, at the end of this chapter.

given you? Intelligence comes from the Supreme Lord, who is very merciful. You should chant His name; then you can meditate, and gradually you will mature in your spiritual life.

Gaura premānande hari haribol.

❖ June 16, 2007 ❖ Morning Walk

Śrīpāda Tridaṇḍī Mahārāja: You've created a wonderful mood.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: My Guru Mahārāja and Śrīla Bhaktivivedānta Svāmī Mahārāja are telling me everything in my heart. What I speak is not mine. Like a parrot, I am only repeating what they have told me.

Devotee: You are a transparent via medium [meaning, 'They are working through you'].

Śrīpāda Tridaṇḍī Mahārāja: You are giving your heart to us.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are all preaching – Padmanābha Mahārāja, Nemi Mahārāja, Śrautī Mahārāja, Rādhā-kānta prabhu, Muni Mahārāja, Vaiṣṇava Mahārāja, and others. I am very happy that there are about thirty parties traveling around the world.

Brajanāth dāsa: Today, about twenty devotees from China will call you for initiation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good preaching there.

Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "I don't make disciples. I make *gurus*." Whomever he touched became *guru*.

*brahmāṇḍa tārīte śakti dhare jane jane
e veda purāṇe gūṇa gāya jebā śune*

Śrī Vaiṣṇava-vandanā (Verse 7)

What is the meaning?

Śrīpāda Mādhava Mahārāja: Pure Vaiṣṇavas are so powerful by the grace of their *gurudeva* that each of them can deliver an entire universe. They are glorified in the Vedas and Purāṇas.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Dāmodara Mahārāja is also preaching very well.

Mahāprabhu dāsa: He spoke very well in Australia.

Śrīpāda Dāmodara Mahārāja: The Mexican devotees are inviting you to come next year. They want to do Ratha-yātrā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will try. I want to go there, but now my age has control over my travels.

Śrīpāda Dāmodara Mahārāja: You have written in *Mādhurya-kadambinī* that Bhagavān has given his *kṛpā-sakti*, the power of His mercy, to the Vaiṣṇavas. I am very astonished to read this.

Śrīpāda Mādhava Mahārāja: *Guru-deva* is the embodiment of Bhagavān's *kṛpā-sakti*. When Bhagavān's mercy becomes condensed and takes a form, that form is *śrī guru*.

Devotee: May I have your blessings to come for Vraja-maṇḍala *parikramā*? I have never been there.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I am inviting all of you to come.

Brajanāth dāsa: He has a question regarding the difference between Purī and Navadvīpa. He says that some disciples of Gour Govinda Mahārāja assert that Purī is non-different from Vṛndāvana, and it is the highest of the Lord's pastime places.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Never, never. This is not told in any scripture.

Gokula dāsa: Guru Mahārāja (Śrīla Gour Govinda Mahārāja) never said this.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We should know the difference between Navadvīpa, Purī, and Godāvarī. Externally, there were generally not such discussions in *navadvīpa-līlā* as there were in Purī, where Mahāprabhu bitterly wept in separation from Kṛṣṇa. Moreover in Godāvarī, in Mahāprabhu's conversations with Rāya Rāmānanda, the philosophical discussions were the most elevated. Mahāprabhu and Rāya Rāmānanda discussed *gopī-bhāva*, *rasa-tattva*, *kṛṣṇa-tattva*, *rādhā-tattva*, and *prema-tattva*.

But it was in Navadvīpa that Kṛṣṇa took birth as Mahāprabhu, Śacīnandana Gaurahari. Kṛṣṇa's mother, father, and friends all took birth in Navadvīpa-maṇḍala, or nearby.

What did Mahāprabhu do there? He did as Kṛṣṇa did in Vṛndāvana. In Vṛndāvana, Kṛṣṇa performed His *aṣṭa-kāliya-līlā*, His pastimes performed during the eight divisions of each day. In

His *aṣṭa-kālīya-lilā* He does not go to Mathurā, nor does He perform His Dvārakā pastimes, nor does He even take birth.

During Kṛṣṇa's pre-dawn pastimes (*niśānta-lilā*), Lalitā and Viśākhā and other *gopīs* perform *kīrtana* while anticipating the awakening of Rādhikā and Kṛṣṇa. Śuka and sārī, male and female parrots, speak many sweet words to awaken Them. Rādhikā and Kṛṣṇa then awaken, They meet with the other *gopīs*, and soon after that They are obliged to separate.

A little later in the morning there are other pastimes, like the meeting between Śyāmalā and Śrīmatī Rādhikā. Śyāmalā wants to hear from Rādhikā's lotus mouth how She and Kṛṣṇa enjoyed Their previous night's pastimes.

At about 9:00am, Kṛṣṇa takes *prasādam* and goes cowherding. At midday He meets with the *gopīs* at Rādhā-kuṇḍa, and after that, the sweet pastimes of Kṛṣṇa at Sūrya-kuṇḍa take place.

Later, in the evening, when Kṛṣṇa returns to Vṛndāvana from cowherding, all of the *gopīs*, who had been anxiously waiting to see Him, exchange glances with Him. Kṛṣṇa then goes home to take *prasādam*, and after that He performs His midnight *lilā*. Where is Mathurā in this *aṣṭa-kālīya-lilā*? Where is Dvārakā? It is not present at all.

That same Kṛṣṇa, overwhelmed by the mood of Rādhikā, takes birth in Navadvīpa as Śacīnandana Gaurahari. There He plays with His friends, like Gadādhara Paṇḍita, Jagadānanda Paṇḍita, Murāri Gupta, Advaita Ācārya, and so many others, and such pastimes are His *aṣṭa-kālīya-lilā*.

There are no pastimes of Jagannātha Puri in Navadvīpa – which is non-different from Vṛndāvana – because Jagannātha, Baladeva and Subhadrā are only in Dvārakā. When Kṛṣṇa is with Subhadrā and Baladeva in Dvārakā, He is devoid of His flute and peacock feather. He forgets that "I am the son of Nanda Bābā and Yaśodā." Instead He thinks, "I am the son of Vasudeva and Devaki." That Kṛṣṇa cannot enter the eightfold daily pastimes of Vṛndāvana.

Also, although the conversation between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu (*Rāya-rāmānanda-saṁvāda*) that takes place in Godāvarī includes the highest of topics, and although Rasarāja-mahābhāva³ manifests there, still, that place is not equal to Vṛndāvana, or even Dvārakā.

³ See Endnote 3, at the end of this chapter.

Actually, Śrī Kṛṣṇa and Śrīmatī Rādhikā cannot take one step out of Vṛndāvana. That Rādhikā who never leaves Vṛndāvana is Vṛṣabhānu-nandinī Rādhikā, and that Kṛṣṇa is Yaśodā-nandana and Nanda-nandana. Since They are always in Vṛndāvana, who went to Dvārakā? It was Kṛṣṇa's expansion, Vāsudeva-kṛṣṇa who went. The Rādhikā who is in a separation mood in Nandagaon, weeping with the other gopīs for Kṛṣṇa who has gone to Mathurā and Dvārakā, is called Viyoginī Rādhikā. Viyoginī means that Rādhā and Kṛṣṇa are separated, whereas They are not separated in Vraja.

When Kṛṣṇa goes to Kurukṣetra, He meets with Rādhikā and the gopīs, at which time the gopīs want to bring Him back to Vraja. There, Rādhikā is called Saṁyoginī. Saṁyoginī refers to Their meeting for a moment, for only a few days, and They are not fully meeting. [When Mahāprabhu is singing to Lord Jagannātha at the Ratha-yātrā festival in Puri, He is in the mood of Rādhikā meeting Kṛṣṇa at Kurukṣetra.]

The *aṣṭa-kāliya-līlā* of Śrī Caitanya Mahāprabhu only takes place in Navadvīpa. Navadvīpa is Vṛndāvana, Jagannātha Puri is like Dvārakā, and Godāvarī is like Kurukṣetra.⁴

Devotee: Wasn't there *rāsa-līlā* in Śrīvāsa-aṅgana?

Brajanāth dāsa: There is *kirtana-rasa* in Śrīvāsa-aṅgana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It was not *rāsa* [with a long 'a,' which refers to Kṛṣṇa's dancing with the gopīs]. Kṛṣṇa performed the *rāsa* dance with the gopīs. Can Mahāprabhu perform such *rāsa* dance with His friends?

Śrīpāda Mādhava Mahārāja: He performs *saṅkirtana-rasa*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is *saṅkīrtana-rasa* [with a short 'a,' meaning 'mellows'], not *rāsa* [with a long 'a,' meaning 'Kṛṣṇa's dance with the gopīs'].

Śrīpāda Dāmodara Mahārāja: Śrīla Gurudeva, some people say that the *pūjāris* (priests) in Jagannātha Puri sometimes dress Lord Jagannātha like Śyāmasundara. They put a *pītāmbara* (yellow shawl) on Him and give Him a flute.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When has He taken His flute there?

Śrīpāda Mādhava Mahārāja: Sometimes they decorate Him like that.

⁴ See Endnote 4, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Sometimes indicates ‘momentary.’⁵

Giridhārī dāsa: Lord Jagannātha listens to Gīta-govinda by the poet Jayadeva Gosvāmī, and to the songs of the poet Caṇḍīdāsa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not to Caṇḍīdāsa; only to Gīta-govinda. This is because Jayadeva Gosvāmī lived for some time in Purī.

Gokula dāsa: But Gurudeva, when my Guru Mahārāja or any Vaiṣṇava goes to Jagannātha Purī, they always see Vṛndāvana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who?

Gokula dāsa: You.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Only Caitanya Mahāprabhu sees Vṛndāvana in Purī.

Gokula dāsa: Wasn’t Śrīla Gour Govinda Mahārāja always seeing Vṛndāvana there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When Mahāprabhu used to go to the shore of the ocean, to the garden of Lord Jagannātha, or to the temple of Toṭā-gopinātha, He used to see Govardhana and Yamunā. Can you truly see this? We cannot.

Brajanāth dāsa: Gokula is saying that his Guru Mahārāja, Śrīla Gour Govinda Mahārāja, used to see Vṛndāvana when he was in Jagannātha Purī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. You can also see Vṛndāvana in this forest-garden here in San Francisco. Yamunā is also here; you can see it – if you have got the eyes to do so.

It is stated in Śrīla Bhaktivinoda Ṭhākura’s *Kalyāṇa-kalpataru*, “*Yathāya vaiṣṇava-gaṇa, sei sthāna vṛndāvana* – Wherever there are devotees, that place is actually Vṛndāvana.” This is a special thing.

Gokula dāsa: Yes. Vaiṣṇavas say, “I am always seeing Vṛndāvana.” They are always in the mood of Vraja. So when some persons hear that, they conclude that Purī is Vṛndāvana.

⁵ Here it means that once a year, during Śrī Janmāṣṭami (Śrī Kṛṣṇa’s appearance day), the pūjāris dress Lord Jagannātha as Śrī Śyāmasundara. (Śripāda Mādhava Mahārāja)

Brajanāth dāsa: We also say something like this. When we are in Badger, New Vraja, we say, “This is like Vṛndāvana.”

Gokula dāsa: Oh, so those persons have misunderstood, and that is why they came to the conclusion that Purī is Vṛndāvana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If someone is seeing Vṛndāvana in Purī, and someone else is in Vṛndāvana, in Rādhā-kuṇḍa, are both places equal?

Gokula dāsa: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Has your Gurudeva said this?

Gokula dāsa: No. He said that it is like Vṛndāvana.

Śrīpāda Mādhava Mahārāja: When Mahāprabhu went to Jagannātha Purī and saw Lord Jagannātha, He saw only Jagannātha, and He saw Him as Vrajendra-nandana Śyāmasundara, not as Jagannātha. When He would sometimes see Lord Baladeva and Subhadrā as well, He would say, “Oh, why have I come to Kurukṣetra?” At that time He would greatly lament.

Śrīpāda Dāmodara Mahārāja: Why did Mahāprabhu travel from Purī to Vṛndāvana? If Jagannātha Purī and Vṛndāvana are the same, He could have stayed in Jagannātha Purī. But He went to Vṛndāvana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, why did He personally go from Purī to Vṛndāvana?

Brajanāth dāsa: Gurudeva, when we are on Navadvīpa *parikramā*, you say things like, “We are in Govardhana,” or, “Here is Rādhā-kuṇḍa.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Is Rādhā-kuṇḍa in Purī? Are the twelve forests of Vṛndāvana, and Nandagaon, in Purī? They are in Navadvīpa.

Giridhārī dāsa: *Bṛhad-bhāgavatāṁṛta* describes that *nitya* Jagannātha Purī is located below Vṛndāvana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. Oriyan devotees favor Purī, accepting it as Vṛndāvana. *Yathāya vaisṇava-gaṇa, sei stāna vṛndāvana.* It was in this way that Śrī Caitanya Mahāprabhu used to see the Deity Ṭoṭā-gopinātha and say, “Here is Gopinātha, so Caṭaka Parvata is Govardhana.”

Gokula dāsa: When we were with you in Purī in 2001, we were showing you a book of my *guru mahārāja*. We were trying to prove to you that he said that Purī is Vṛndāvana. But then, when you looked at the book you pointed out to us, “Look, he says that Purī is like Vṛndāvana.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: On the other hand, Navadvīpa is not like Vṛndāvana; it is Vṛndāvana. That is the difference.

Devotee: What does the Gambhīrā represent?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is like Nandagaon. After Kṛṣṇa’s departure to Mathurā, Śrīmatī Rādhikā wept and lamented in Nandagaon, in Uddhava-kyārī, “Oh, where? Where is Kṛṣṇa? Where is Kṛṣṇa?” Viśākhā-kuṇḍa is also there in Nandagaon, and Bhramara-gīta was spoken there. The topmost separation mood is experienced there.

Śrīpāda Mādhava Mahārāja: The Gambhīrā is not Nandagaon, but when Mahāprabhu was in the Gambhīrā, He was in the mood of Rādhikā in Nandagaon.

◆ June 16, 2007 ◆
*Darśana
After the Walk*

Hare Kṛṣṇa dāsa: Gurudeva, I’ve brought my father, Raṅga Purī. He’s from Bolivia.

Rohiṇī-nandana dāsa: Raṅga Purī is currently the Ambassador of Bolivia in Washington D.C.

Hare Kṛṣṇa dāsa: He has been working for a long time on a Spanish translation of *Ramāyāna*. He would like your blessings to publish it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is very good that he has completed it. I will be happy if you publish it. Which edition have you translated? Vālmīki’s version?

Raṅga Purī dāsa: We have translated Vālmīki Ramāyāna, but we are also including some insights from *Rāma-carita-mānasa*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you are doing a translation, then only one book should be translated. Don't mix two different books. Vālmīki's *Ramāyāna*, written in Sanskrit, is the authentic *Ramāyāna* [written millions of years ago]. Tulasi dāsa's *Rāma-caritamānasa* is in Hindi [written by him a few hundred years ago]. It was taken from Vālmīki's *Ramāyāna*, as well as from the versions and commentaries of others, and it is very easy to understand.

You are an Ambassador? Very good. That is a high post. I am not able to touch such a high post.

From whom have you taken initiation?

Rāṅga Purī dāsa: From Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Hare Kṛṣṇa dāsa: Śrīla Gurudeva, I want your blessings, because many devotees from Bolivia want to go to India for Kārtika.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They should come.

Hare Kṛṣṇa dāsa: But it is very expensive for them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Bolivia is not a poor country.

Hare Kṛṣṇa dāsa: It is very poor, and very corrupt. The people there earn \$60 for one month's work. I am coming for Kārtika. But I want to bring more people, so I want your blessings to go there to help them collect their fare.

Śrīpāda Nemi Mahārāja: Śrīla Gurudeva, two or three days ago you were speaking about our remembering of pastimes while doing *japa*. You said that general devotees can remember the pastime-places of our Vraja-maṇḍala *parikramā*. You said that those who are more advanced can remember the particular pastimes of Kṛṣṇa that are in accord with His particular names, those on the next level of advancement can remember *aṣṭa-kāliya-līlā*, and those who are still more advanced can meditate on something still higher.

How can devotees recognize their own qualification? How will they know what to remember? What are the indications?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There is a barometer:

*kṣāntir avyarthā-kālatvāṁ viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ*

*āsaktis tad-guṇākhyāne prītis tad-vasati-sthale
ity ādayo 'nubhāvāḥ syur jāta-bhāvāṅkure Jane*

Bhakti-rasāmṛta-sindhu (1.3.25–26)

[(1) *kṣāntih* – forgiveness, forbearance or tolerance, (2) *avyartha-kālatva* – not wasting time, (3) *viraktih* – detachment from worldly enjoyment, (4) *māna-śūnyatā* – absence of pride, (5) *āśā-bandha* – steadfast hope [that Kṛṣṇa will bestow His mercy], (6) *samutkaṇṭhā* – intense eagerness [to obtain one's goal], (7) *nāma-gāne sadā ruciḥ* – a taste for always chanting the holy names, (8) *tad-guṇākhyāne āsakti* – attachment to *hari-kathā*, (9) *tad-vasatisthale prītiḥ* – affection for the transcendental pastime places of the Lord. These nine ecstatic moods, or *anubhāvas*, develop within a person in whom the symptoms of *bhāva* have begun to sprout.]

When the seed of *bhāva-bhakti* (the initial stage of perfection in devotion) sprouts in one's heart, one will be able to meditate upon *aṣṭa-kāliya-lilā*; not before that. As long as devotees maintain any kind of worldly attachment or desire, and as long as they maintain the conception that they are this material body, they are not qualified to meditate upon *aṣṭa-kāliya-lilā*.

Thank you all.

Śrīpāda Nemi Mahārāja: I would like to speak with you for three or four minutes; sometime when it is convenient.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Alone?

Śrīpāda Nemi Mahārāja: With just a few devotees.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can come anytime.

Śrīpāda Nemi Mahārāja: Do you have some problem with your eye, Śrīla Gurudeva? I saw something in it yesterday, and now it is watery. Any difficulty?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have difficulty with my ears. I cannot hear ninety-five percent of what is being said. I think that God is very merciful. He has arranged for me not to hear anything unnecessary. I am happy about that. I am not unhappy.

Śrīpāda Nemi Mahārāja: We are not happy, though, because we cannot speak to you so easily.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When others talk among themselves in my presence, I am not hearing them. I am only chanting. When I travel by car, the devotees in the car are always talking; but I don't know what they are saying. I am simply chanting Hare Kṛṣṇa.

Tulasikā dāsī: Your Russian daughters, Lalitā-kiśorī, Annapūrṇā, and Devakī, are sending you their humble *daṇḍavat pranāmā* (prostrated obeisances) and asking for your blessings. Indulekhā is also asking for blessings to be strong. She is having some problems with her family.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Tell them that I am giving them my blessings.

❖ June 17, 2007 ❖ Morning Walk

Brajanāth dāsa: Gurudeva, do you remember Śrīla prabhu?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh!

Śrīla dāsa: I am trying to hide, actually.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is not fully obeying me. I told him that he is very qualified; he is a learned person. I thought that he would take *sannyāsa* and preach everywhere, at which time everyone would follow him. He also does not want to marry, so everything is favorable for him. I don't know what he is afraid of, or why he hesitates. There is some lack in him.

Śrīpāda Mādhava Mahārāja: He is the *vartma-pradarśaka guru*⁶ of Brajanāth prabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Of so many.

Śrīla dāsa: I want to make a confession. First of all, your laser-like instructions to me, your kind responses to my inquiries, your *hari-kathā*, and your association are the most valuable and precious moments of my life. I want to express that to you, and to thank you. I am feeling shame, embarrassment, and pain because of my inability to follow your instruction.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Try to obey Vaiṣṇavas. You cannot be happy doing what you think is best for you. It is best to follow what Vaiṣṇavas tell you regarding the aim and object of life,

⁶ The *vartma-pradarśaka guru* is the person who introduces one to Kṛṣṇa consciousness, or who introduces one to the pure devotee.

and to follow the behavior and philosophical conceptions of your Gurudeva. If you want to be a *gṛhastha*, you can marry. But if not, then preach very strongly, everywhere, as we are preaching,

Śrīpāda Dāmodara Mahārāja: He could give up his house.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. He can sell it and remit the money to the bank.

Brajanāth dāsa: But Gurudeva, he has collected so many things.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I know that. But what is the use?

Śrīla dāsa: They are a burden.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Preaching is part of the *bhakti-yoga* practice. He should preach, and donate his house to me.

Brajanāth dāsa: But he has only debts, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Did you come yesterday?

Śrīla dāsa: I come every day.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: On the first day as well?

Śrīpāda Śrautī Mahārāja: He sits in the last row.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Last row. He does not come in front of me because he knows I will tell him to leave his home and preach; so he fears.

Śrīmad-Bhāgavatam tells us that if one is hearing *hari-kathā* from a bona fide *guru* and Vaiṣṇava, all types of *tattva-jñāna* very soon manifest in his heart. He will realize all spiritual truths and at once become detached from worldly entanglement. If Śrīla is hearing continuously without experiencing the fruit of realization and detachment, then there is some defect in his hearing and associating. He will do well to consider, “I am wasting my life. If I don’t take advantage of the opportunity offered by this human life, I will again have to transmigrate throughout the cycle of endless material life and death.”

Śrīmad-Bhāgavatam (11.9.29) states:

labdhvā su-durlabham idam bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīrah
tūrṇam yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

[This human birth is very rare, because it is only attained after many lifetimes. Although temporary, it can give the highest benefit [the service of Śrīmatī Rādhikā]. After all, sense gratification is available in all species [whereas spiritual perfection is possible only for human beings]. Therefore, an intelligent person should immediately, without wasting a single moment, begin to endeavor [with one-pointed dedication] to achieve the ultimate good fortune, before death comes.]

[To Śrīla dāsa] You know this verse, perhaps?

Śrīla dāsa: I think of that verse every day, but I do not follow it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can pray to Kṛṣṇa that He may kindly give you the strength to follow.

Did you hear the class yesterday?

Devotee: Yes, Mahārāja. I was drowning in an ocean of nectar. Thank you very much.

Śrīpāda Mādhava Mahārāja: Yesterday in the class, Gurudeva was describing that Nārada came to Kaṁsa, advised him, and then went away singing, “Śrīmān Nārāyaṇa Nārāyaṇa, Nārāyaṇa.” Everyone in the class was so pleased to hear Gurudeva singing this *mantra*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When Nārada Ṛṣi goes to Vaikuṇṭha-loka, he sings, “Nārāyaṇa, Nārāyaṇa,” and when he goes to Goloka Vṛndāvana, he sings, “Rādhikā-Ramaṇa.” *Nārada muni bājaya vīṇā rādhikā-ramaṇa nāme*. Kṛṣṇa personally gave him his *vīṇā*⁷, and that *vīṇā* is *svara-brahma* (charged with transcendental sound). Do you know the meaning of *svara-brahma*?

Śrīpāda Mādhava Mahārāja: It has the same meaning as *śabda-brahma* (spiritual sound).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He received *svara-brahma* from the *gopīs*, and Śaṅkara (Lord Śiva) did as well. Innumerable tunes come from the *gopī*'s ankle bells, and later Śaṅkara learned those tunes from them.

Yesterday I explained about Viṣabhānu-nandinī Rādhā, Viyoginī Rādhā, and Saṁyoginī Rādhā.⁸ From where did I receive this knowledge? Is it documented anywhere? Is there any evidence of this reality?

⁷ A *vīṇā* is a large Indian string instrument, similar to the lute.

⁸ See Endnote 5, at the end of this chapter.

Śrīpāda Mādhava Mahārāja: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where?

Śrīpāda Mādhava Mahārāja: It is described in the *Sanat-kumāra-saṁhitā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīla Viśvanātha Cakravartī Ṭhākura has written about this in his commentary, wherein he quoted that *saṁhitā*. Whatever we tell must be authentic.

Śrīpāda Mādhava Mahārāja: Mahāprabhu told Sanātana Gosvāmī, “*Sarvatra pramāṇa dibe purāṇa-vacana* – Whatever we quote must be certified by scripture” (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 24.343).

Someone said that after killing Śaṅkhacūḍa, Kṛṣṇa gave the Syamantaka jewel to Baladeva, and Baladeva gave it directly to Rādhikā.

Śrīpāda Bhāgavata Mahārāja: He didn’t give it to Rādhikā. He gave it to Dhaniṣṭhā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He gave it to Dhaniṣṭhā, Dhaniṣṭhā gave it to Lalitā, and Lalitā gave it Rādhikā. Why?

Śrīpāda Bhāgavata Mahārāja: Balarāma cannot come before Rādhikā. He is the elder brother of Kṛṣṇa. He would never come before Her.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It would be *rasābhāsa* (an unpalatable mixing of *rasas*). In Indian Vedic culture, this would not happen, but nowadays Vedic culture is not followed. Where there is an influence of Western culture, Indian boys and girls sit together, and eat and joke together, whereas in Indian villages even today, Vedic culture is adhered to. A lady does not speak or come before her *vaśura*. Do you know the meaning of the word *vaśura*?

Śrīpāda Bhāgavata Mahārāja: Elder brother?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Vaśura*. *Sura* means *devatā* (demigod). The elder brother is regarded like a *devatā*. Do you know the meaning of *svaśura*? There is no word for it in English, but in general it means ‘father-in-law.’ The father-in-law is also considered like a demigod.

Śrīpāda Bhāgavata Mahārāja: She does not come before him either?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A woman will not come in front of her husband’s father.

Śrīpāda Mādhava Mahārāja: She wears a veil.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why?

Śrīpāda Bhāgavata Mahārāja: I know it is the etiquette, but I do not know the reason behind it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If the *śvaśura* or *vaśura* sees her, he may be attracted by her beauty and lust may come from that attraction.

All these traditions are very highly acclaimed in India. I have seen that a father never places his young son on his lap. The father's brother, uncle, and father do it, as he lives in a joint family. The father does not show so much affection externally, but he supports and nourishes his son.

Śrīpāda Dāmodara Mahārāja: Why is that? Why would he do that?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is the tradition in a big family. When a family is small, with only the father and mother and no other elders, the father may place his son on his lap. The danger is that if he outwardly shows affection and places his son on his lap, the son may become very naughty. He may not follow the orders of his father.

Any questions?

Śivānanda Sena dāsa: Śrīla Gurudeva, I give so much affection to my son. He's here.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In that case, because you are so attached, you will have to take birth as his son in your next life. You will become his son.

Śivānanda Sena dāsa: He is actually your son. I am only the caretaker. He knows this well.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Don't be attached to anyone, whether that person is your wife, your children, or anyone else. Do your duty, but with the understanding that your family members are all Kṛṣṇa's servants and maidservants.

Śrīpāda Mādhava Mahārāja: Jiva dāsa [now Viṣṇu Mahārāja] is asking whether or not Kṛṣṇa sits on His father Nanda Bābā's lap.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have not seen in Śrīmad-Bhāgavatam or any other scripture that Nanda Bābā places Kṛṣṇa on his lap. When Mother Yaśodā bound Him and the *yamala-arjuna*

trees fell down, and when Kṛṣṇa was bitterly weeping, only then did Nanda Bābā come and place Kṛṣṇa on his lap. In that special case he even carried Him on his shoulders.

Śrīpāda Mādhava Mahārāja: On another occasion you told us that fathers have great affection for their daughters, and mothers have great affection for their sons. But the instance of Lord Rāmacandra's father, Dāsaratha Mahārāja, was different. He had so much love for Rāma that he never wanted to be separated from Him. It is shown in the Ramāyāna that Kauśalya and Kaikeyī had deep affection for Lord Rāma, but Daśaratha Mahārāja had so much love for Him that he even gave up his life in separation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It may be that there are some special cases.

Do you know the meaning of *apadharma*?

Acyutānandana dāsa: It means 'exception.'

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In *bhakti* we should not have any worldly desire. Still, Draupadī called out, "O Kṛṣṇa, I have given myself to You. Everything is in Your hands." She closed her eyes, let her veil fall from her mouth, and cried out, "O Govinda *rakho sarana, ab to jivana hari* – I have given my whole life to You. You can save me or not save me, as You desire. I am no longer worried."

This is *anyābhilāṣitā*⁹. By nature one may have no personal desire or need. *Apadharma* (extraordinary circumstances, such as when one's life is in danger) is applied when a thief or a tiger comes. At that time what would you do?

Śrīpāda Mādhava Mahārāja: I will call out, "Alas, Bhagavān."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: "Save me!" This is not against *dharma*.

Śrīpāda Dāmodara Mahārāja: You are the *śikṣā-guru* of many disciples. Do you love them more than your own disciples? You do not take your own disciples onto your lap, but you do so for others.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In truth, I have so much affection for the disciples of my *śikṣā-guru*, *parama-pūjyapāda* Śrī Śrīmad Bhaktivedānta Svāmī Mahārāja, because he requested me to take care of them. The *śikṣā*-disciple and his *śikṣā-guru* have a special

⁹ See Endnote 6, at the end of this chapter.

relationship. They can open their hearts to each other, whereas a disciple cannot always openly reveal his heart to his *dikṣā-gurudeva*.

Śrīpāda Mādhava Mahārāja: But you have also said that you have such a deep relationship with your *gurudeva* that you open your heart and reveal everything.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Sometimes this is very hard; but you can reveal everything to your *śikṣā-guru*, because he is both your *guru* and your friend. Regarding your *dikṣā-gurudeva*, he is not like a friend; he is your controller.

Giridhārī dāsa: Śrīla Guru Mahārāja, when Parama-gurudeva first came to Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura, was Prabhupāda a *brahmacāri*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, at first. But by the time of their second meeting, one year later, Prabhupāda had taken *sannyāsa*.

Śrīpāda Sajjana Mahārāja: Devotees in different countries around the world want preaching centers. They can establish temples, but they need managers. They want *brahmacāris* and qualified devotees to come and help them preach and manage programs for you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If that is so, then our *sannyāsīs* should bring more and more *brahmacāris* by their preaching. Śrīla Bhaktivedānta Svāmī Mahārāja and his disciples used to create many *brahmacāris*.

Śrīpāda Bhāgavata Mahārāja: Śrīla prabhu can manage a center. He is qualified.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I cannot believe him.

Śrīpāda Sajjana Mahārāja: In Mauritius, a devotee is building a big temple with a nice Ṭhākurai, and he wants *brahmacāris* to be there. Also, in Durban and Johannesburg. In South America, São Paulo needs devotees, and so does Venezuela and Costa Rica.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By preaching, it may be that *brahmacāris* will come. The devotees in Houston are creating a very big center, and many *brahmacāris* and *sannyāsīs* will be there. All the Indians there are helping so much.

Rādhā-kānta dāsa: At the time of Śrīla A. C. Bhaktivedānta Svāmī Prabhupāda, everyone managed – *ghasthas*, new devotees, *brahmacāris*.

Anyone who was available somehow managed. There is no problem if the desire is there.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Even *gr̥hasthas* did so. We will have to follow this principle.

Śrīpāda Dāmodara Mahārāja: It's very hard to make *brahmacārīs*. Everybody wants to do business.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A *gr̥hastha* or a *vānaprastha* can manage very easily. Some *brahmacārīs* also manage. In India we see that our *brahmacārīs* are managing.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are you married now?

Rohini-nandana dāsa: Not yet.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What do you want? Like them, you can also come forward. Raghunātha dāsa Gosvāmī was married, and he left everything. I was also married, and I left everything. When Śrīla Bhaktivedānta Svāmī Mahārāja was married, his wife kicked him out, because he was doing nothing worthwhile from her point of view.

Ladies: [having waited for his return, are now singing] Happy Fathers' Day to you. Happy Fathers' Day to you. Happy Fathers' Day dear Gurudeva, Happy Fathers' Day to you.

❖ June 17, 2007 ❖ *Darśana After the Walk*

[During his Bhakti-yoga festival in San Francisco, Śrīla Nārāyaṇa Gosvāmī Mahārāja stayed at the Marriott Residence Inn, which is about a forty-five minute drive from the festival site at the Asian Cultural Center. Every morning he walked from 5:30 to 6:30 am., and upon his return, his lady disciples would be waiting for him. All the devotees would then enter his room and, before his taking breakfast, he would sit for about twenty minutes and grant them his *darśana*. As he was returning from his walk on June 17th, Fathers' Day, about fifteen of his daughters were waiting for him with flowers and gifts in honor of the special holiday.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Is today Father's Day for females only, or also for males?

Devotees: For males also.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then why are the males not giving me any gifts?

I have more affection for my daughters. None of the men told me it is Father's Day.

Śrīpāda Dāmodara Mahārāja: Śrīla Gurudeva, you said on the morning walk that even though the father has so much affection for his son, he may not show it directly. He may not take the son on his lap. We know you love your sons best; therefore you are not showing it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have more affection for my daughters.

My blessings to you all today is that pure *bhakti* will come in your hearts. The greed to serve in *rāgānuga-bhakti* will come. My blessings are that you will attain your highest goal.

What is your highest goal?

Caru-candrikā dāsī: *Mañjari-bhāva.*

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Rādhā-dāsyam*(personal service to Śrimatī Rādhikā).

In the West, after the sons' marriage, the fathers and sons separate from each other. The sons do no service at all for their fathers. But in India, even when their mothers and fathers are very old, the children serve. Nowadays, a 'wind' has come from the Western countries to India, and old persons are suffering. They are not allowed to live with their families. In villages, though, they are still taken care of by their children. I want you all to follow *varṇāśrama-dharma*, of which this is an example.

Gokula dāsa: If we are in family life, we should take care of our mother and father?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, and have good relations with your brothers. Lord Rāma wanted to give His kingdom to Bharata, and Bharata wanted to give the kingdom to Rāma. They were quarreling about this point. Nowadays, it is the opposite; we quarrel for our own ownership. We should be like Rāma and Bharata.

Śrī Caitanya Mahāprabhu told us to be like trees. A tree gives its leaves, fruits, branches, flowers, juice, fruits, shade, and wood to others. We should try to live not for ourselves, but for others.

Śrīla Bhaktivedānta Svāmī Mahārāja left everything in his old age and traveled the entire world to benefit others. I also only travel to help and bring the highest benefit to all, and to follow our *guru-paramparā*.

[Mahāprabhu dāsa from Australia tells Śrīla Mahārāja that his thirteen-year-old daughter, Tulasī dāsī, was there to see him.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: She came to hear *hari-kathā*?

Mahāprabhu dāsa: Yes. She took initiation from you a few years ago, and now she wants second initiation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Tulasī dāsī] How many rounds do you chant?

Tulasī dāsī: I am building up.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How many rounds are you chanting?

Tulasī dāsī: Two rounds.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good, but no *dīkṣā* now.

When you realize the glories of the holy name – that the holy name can save you from the pain of endless birth and death – then you will chant more. Money and worldly things cannot make you happy. These holy names will give you *kṛṣṇa-prema*, and you will be able to serve Rādhā and Kṛṣṇa forever. When you realize this, then you will chant more. Then, when I come to Australia, you can receive the *dīkṣā-mantras*.

[Later]

Syāmarāṇī dāsī: In this morning's *darśana* you said we should follow *varṇāśrama-dharma*. You said we should serve our mother and father and brothers.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not only on Father's Day, but every day.

Syāmarāṇī dāsī: What if we have a non-devotee mother, father, and brother?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Those who are *grastha* (householders) should do so, and those who are renounced, having given up the world, should serve their holy master.

Syāmarāṇī dāsī: A householder should serve even their non-devotee mother and father?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, they should serve their mother, father, and brothers – whether their parents are devotees or non-devotees – otherwise they will have to go to hell. Everyone who is not a pure devotee has debts to others in this world. When my father used to come to Mathurā, I would take his foot-dust on my head.

Śrīpāda Mādhava Mahārāja: His father was a devotee.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Even though I am a *sannyāsi* and he was a *ghastha*, I did so. He was my first *guru*. He taught me *Mahābhārata*, *Ramāyāna*, and other scriptures.

Śrīpāda Mādhava Mahārāja: Devotees serve their parents to inspire them to become devotees. The parents receive good impressions by remembering how their devotee children always give respect to them, and bring them *prasādam*, and the good news about what is best for their eternal welfare.

June 18, 2007 *Morning Walk*

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why are you smiling?

Śrīpāda Tridaṇḍī Mahārāja: Because it is so wonderful to be with you, Śrīla Gurudeva.

Śrīpāda Nemi Mahārāja: You are telling us all of the beautiful things that our Guru Mahārāja [Śrīla Bhaktivedānta Svāmī Mahārājā] wanted to tell us. We were like babies when he was physically present, so we could not fully understand him at that time.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are you understanding him now?

Śrīpāda Nemi Mahārāja: A little, something, and I think he is happy about that. He wanted to tell us then, but we wouldn't have been able to understand.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Was my explanation interesting?

Devotee: That is an understatement.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What did I clarify regarding Nanda Bābā and Kṛṣṇa? Did Nanda Bābā go back to Vṛndāvana

from Mathurā with, or without, Kṛṣṇa? You don't know? I explained it during my class.

Śrīpāda Nemi Mahārāja: There are two *prakoṣṭhas* (sections within the pastimes). In one *prakoṣṭha*, Nanda Bābā goes back to Vṛndāvana without Kṛṣṇa and Balarāma, with only Kṛṣṇa's golden ornaments and some clothes, crying and crying. In another *prakoṣṭha*, he is happy to go back there with Kṛṣṇa and Baladeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But this is hidden. This *siddhānta*, as explained by Śrīla Viśvanātha Cakravartī Ṭhākura, is very exalted.

Śrīpāda Mādhava Mahārāja: Does Baladeva Prabhu know, or not?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, He knows. In one *prakoṣṭha* both Kṛṣṇa and Baladeva go back to Vṛndāvana with Nanda Bābā.

Śrīpāda Nemi Mahārāja: When Baladeva came back from Dvārakā to Vṛndāvana, He was seeing only the *prakoṣṭha* in which the Vrajavāsīs were feeling separation from Kṛṣṇa. He didn't see the other *prakoṣṭha*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In Vraja, absorbed in thinking of Kṛṣṇa, He Himself became black like Kṛṣṇa. His Deity is black in Dauji and in Madhuvana, because He is always feeling the Vrajavāsīs' separation mood for Kṛṣṇa.

Śrīpāda Dāmodara Mahārāja: Śrīla Gurudeva, Baladeva's mood in *rāsa-lilā* is not completely *āśraya-jātīya-tattva* (the mood of Kṛṣṇa's servant), is it? He is *viṣṇu-tattva*, so He is *viṣaya*, the Supreme Lord and enjoyer.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There are two kinds of *rāsa*. During the Holi *rāsa*, Kṛṣṇa and Baladeva sang with many melodies of beautifully ascending (*āroha*) and descending (*avaroha*) notes, and all of the *gopīs* were present there. In fact, at the time of Holi all the *gopas* and *gopīs* were able to assemble together.

When Baladeva went to Rāma-ghāṭa from Dvārakā, He performed *rāsa* with His own *gopīs*.¹⁰

Śrīpāda Dāmodara Mahārāja: What is Baladeva's mood?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He performed *rāsa* to satisfy the *gopīs*, because they were greatly lamenting and suffering in

¹⁰ See Endnote 7, at the end of this chapter.

separation from Kṛṣṇa. Baladeva wanted to relieve their separation mood, and therefore He danced and sang with them. His dancing was not like the dancing of Kṛṣṇa with the *gopīs*, wherein Kṛṣṇa held hands with them and engaged in amorous sports.

Śrīpāda Dāmodara Mahārāja: But like Kṛṣṇa, Baladeva is also *viṣṇu-tattva*. What would be the fault in His dancing with the *gopīs* as Kṛṣṇa did?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Nṛsiṁhadeva is *viṣṇu-tattva*, but He cannot do as Kṛṣṇa did. Even Rāmacandra, who is superior to Lord Nṛsiṁhadeva, cannot perform such pastimes.

Śrīpāda Dāmodara Mahārāja: Only Kṛṣṇa can do *rāsa*.

Śrīpāda Padmanābha Mahārāja: When Baladeva danced with His own *gopīs* at Rāma-ghāṭa, were Kṛṣṇa's *gopīs* also present and watching?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Actually, the idea of Baladeva dancing with His own *gopīs* has been told for ignorant persons.

In Heaven, the damsel Urvaśī goes to so many men, and there is no fault either on her part or on the part of the men. There is no fault, because their heavenly bodies are not like ours.

If there is no fault in Heaven, then what to speak of the transcendental world, where Rādhā, the *gopīs*, and Baladeva Prabhu have fully transcendental bodies. There is no impurity or impropriety in the transcendental world. It has been told only for ignorant persons that Baladeva Prabhu was with His own *gopīs*. He was actually with Kṛṣṇa's *gopīs*, but there was no fault in this.

Śrīpāda Nemi Mahārāja: Who is giving this explanation, Śrīla Gurudeva? I could not find in the commentary of Śrīla Viśvanātha Cakravartī Ṭhākura that Baladeva is dancing with His *gopīs* as well as Śrī Kṛṣṇa's *gopīs*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Have you read it?

Śrīpāda Nemi Mahārāja: No, I have not read it. I was looking in *Sārārtha-darśinī* (Śrīla Viśvanātha Cakravartī Ṭhākura's commentary on *Śrimad-Bhāgavatam*, Tenth Canto), but I could not find it there.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I am explaining this to you from my vision, and from the *Śrimad-Bhāgavatam* commentary of Śrīla Viśvanātha Cakravartī Ṭhākura. Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura has also explained this [in his commentary on Śrī Caitanya-Bhāgavata].

Śrīpāda Dāmodara Mahārāja: So Baladeva Prabhu does not have *viṣaya-bhāva* (the mood of the supreme transcendental enjoyer)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, not at all.

Śrīpāda Dāmodara Mahārāja: Then how is He *viṣṇu-tattva*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Other than Kṛṣṇa, no one can perform *rāsa* (as Kṛṣṇa does); not Baladeva or anyone else. Baladeva danced with the *gopīs* in order to please and pacify them. There is no trace of indecorum in Baladeva Prabhu dancing with them. He did not touch the bodies of the *gopīs* as Kṛṣṇa did. Kṛṣṇa expanded into innumerable forms as He danced and sang with all the *gopīs*. He embraced them, whereas Baladeva had no intimate contact.

[To Indupati dāsa] Are you hearing *hari-kathā*?

Indupati dāsa: Śrīla Gurudeva, I am trying to hear, but my heart is like a stone. There is not much going in.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have come to melt all hearts.

[To another devotee] Do you remember what I, and others, have been speaking? Will you remember all these topics in the future?

Devotee: By your blessings, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are you understanding the topics we discussed?

Devotee: Something, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Something is better than nothing.

Śrīpāda Dāmodara Mahārāja: In the *Caitanya-caritāmṛta*, it is said that Rādhārāṇī is the storehouse of Kṛṣṇa's qualities.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is your question?

Śrīpāda Dāmodara Mahārāja: I do not understand this.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Rādhikā is *āśraya* (the complete reservoir of love for Kṛṣṇa), not *viṣaya* (Kṛṣṇa, the object of love). All qualities reside in that *āśraya*. Without Rādhikā, Kṛṣṇa is *nirviṣeṣa*, devoid of qualities; without Rādhikā, His qualities cannot manifest. With Rādhikā, Kṛṣṇa is *dhīra-lalita* (the transcendental hero, who is subjugated by His beloveds) and *nava-kiṣora-naṭavara* (the eternally youthful dancer), and He has all the other qualities of the transcendental reservoir of all pleasure. Without Her, He is *nirviṣeṣa-brahma*, zero.

Śrīpāda Mādhava Mahārāja: If Rādhikā is there, then Kṛṣṇa is a hero; otherwise He is zero.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Without Rādhikā, Kṛṣṇa's qualities do not manifest; that is why the statement is made that She is the reservoir of all His qualities. There can be no *rāsa* without Rādhikā. Kṛṣṇa performs *rāsa-līlā* for Her pleasure.

Śrīpāda Padmanābha Mahārāja: In yesterday's class we were explaining that when Kṛṣṇa entered Kāṁsa's arena, all the people saw Him differently. *Śrīmad-Bhāgavatam* states that some ignorant persons saw His *virāṭ*, or universal form.

Śrīpāda Mādhava Mahārāja: *Virāṭ aviduṣām*. [The meaning is that the ignorant persons (*aviduṣām*) present in Kāṁsa's arena saw Kṛṣṇa as *virāṭ*, meaning 'a very great personality.' Only in connection with '*virāṭ-rūpa*' does '*virāṭ*' refer to Kṛṣṇa's universal form.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In that connection, *virāṭ* does not refer to *viśva-rūpa*, or Kṛṣṇa's universal form. They saw Him as *virāṭ*.

Śrīpāda Dāmodara Mahārāja: What is the difference between *virāṭ* and *viśva-rūpa*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Virāṭ* means 'very great personality.' Those ignorant persons were not eligible to see *viśva-rūpa*. Even Arjuna saw the universal form only by the power and mercy of Kṛṣṇa. How, then, can ignorant persons see that form? That would be an absurd consideration. Somehow they thought, "Oh, *virāṭ*." They saw that Kṛṣṇa was a great personality.

Śrīpāda Mādhava Mahārāja: After Kṛṣṇa killed the elephant Kuvalayāpiḍa, everyone thought, "Oh, He is not ordinary." They thought Him to be a great person.

Śrīpāda Sajjana Mahārāja: Śrīla Gurudeva, on the *parikramā* path in Vṛndāvana, there is a *mandira* (temple) with a golden Baladeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When Baladeva was with Kṛṣṇa in Vraja, He was golden. However, when Kṛṣṇa was in Dvārakā and Baladeva was in Vraja, then He became black. 'Golden color' in this connection means 'like Baladeva's own color.' He was not black; He was fair complexioned.

Śrīpāda Nemi Mahārāja: That golden Daujī was Baladeva Himself in His own *svarūpa* (natural form)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śrīpāda Nemi Mahārāja: Śrīla Gurudeva, you are giving *tridaṇḍi-sannyāsa* [tri means ‘three’]. But our *daṇḍa* (staff, carried by *sannyāsīs*) contains four sticks, plus this small one.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There are four sticks, but still it is called *tridaṇḍa*; no harm. Within the three, four are present.

Śrīpāda Nemi Mahārāja: But we have five, because of the small stick that is tied at the top.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That small stick on the *daṇḍa* is the *jīva*. Nārāyaṇa is the entire *daṇḍa*, and the small stick is the *jīva*, who combines with the entire *daṇḍa* by service (performed by the three: body, mind, and words). Do you understand?

Śrīpāda Padmanābha Mahārāja: So the fourth *daṇḍa* is Nārāyaṇa?

Devotees: No. The whole *daṇḍa* is Nārāyaṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: One whole *daṇḍa* is called Nārāyaṇa. The *jīvas* are serving Nārāyaṇa there.¹¹

Although it is called ‘three (*tri-daṇḍa*)’, one more is there, and a similar example is in the word *Veda-trayī* (literally meaning ‘three Vedas’). *Veda-trayī* actually refers to all the four Vedas.

The Eleventh Canto of *Śrīmad-Bhāgavatam* describes how this creation was engineered, and there it explains that there are twenty-eight elements. What are these elements?

Śrīpāda Nemi Mahārāja: There are five gross elements, five subtle elements, five working senses, and five knowledge-acquiring senses.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is twenty. Then there are mind, intelligence, ego, *citta* (consciousness), *prakṛti* (nature), *puruṣa* (the Enjoyer, the Lord who glances over the material nature), *atma* (the living being), and *Paramātma* (the Supersoul). This makes twenty-eight.

Some persons say that there are twenty elements, some say there are sixteen, others say there are seven, and some say there are six. Arjuna asked Kṛṣṇa, “Why do different spiritual authorities seem to contradict each other?” Kṛṣṇa replied, “All that the ṛṣis (great sages) have said is true. When they say that there are six, all twenty-eight reside in these six, and when they say sixteen, twenty-eight are present in those sixteen.”

¹¹ See Endnote 8, at the end of this chapter.

If someone says, “Nārāyaṇa Mahārāja is coming to Badger,” does that mean that I am coming alone? No. You are all accompanying me. I cannot go alone.

Devotee: Śrīla Gurudeva, what type of classes will you give in Badger?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why have you kept your hair? If you shave today, then you can come to Badger.

Śrīpāda Mādhava Mahārāja: He is asking what you will speak about when you come to Badger?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will speak on whatever I think is best.

Śrīpāda Nemi Mahārāja: I am not going to worry about preaching to the scientists anymore.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, don’t be worried.

Śrīpāda Nemi Mahārāja: Whatever scientific knowledge I already have, I can use that in my general preaching.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, that is enough. If an appropriate occasion arises, you can speak about science and scientists – not like those preachers who are almost always speaking, “Scientists, scientists, scientists,” and neglect the topics we discuss in our classes. Others cannot speak on the topics we discuss, and even most of our Gauḍīya Maṭha devotees do not discuss them.

ENDNOTES

¹ ‘*Brahmacārī*, the Homonym – by Śyāmarāṇī dāsī, based on Śrīla Bhaktivedānta Svāmī Mahārāja’s books, conversations, and lectures:

“From the beginning of the International Society for Kṛṣṇa Consciousness in the West in the 1960s and 1970s, there was no real *brahmacārī āśrama* in the strict sense of the term. Śrīla Prabhupāda [Bhaktivedānta Svāmī Mahārāja] had to gradually bring a very fallen material society to the point where the people in general could follow *varṇāśrama-dharma*. He performed the miraculous feat of single-handedly introducing *varṇāśrama-dharma* in the West.

“He gave saffron cloth to a man or boy from that person’s very first day in the temple. He wanted to encourage and strengthen the

newcomers in Vedic living, and he wanted to give society at large some semblance of a practical conception of *varṇāśrama* (wherein young boys from all walks of life would live for some years in the *āśrama* of the *guru*, be trained in *brahmacārī* life, and then when they became of marriageable age, decide whether they would remain *brahmacārī* or become householders).

“Most of Śrīla Prabhupāda’s male and female followers had previously been living together outside of marriage, or had many lovers in immorality. He wanted to bring them to a civilized life of marriage, and to help them to become Kṛṣṇa conscious in their married *āśrama*, and therefore he introduced the system of initial *brahmacārī* training.

“The standard of the *brahmacārī* in ISKCON was different from the traditional Gauḍīya Maṭha standards, wherein one wears white cloth until one desires to become a committed or permanent resident of the *maṭha* (temple). Only after some years is he given saffron cloth, when the spiritual master sees that he understands the real meaning of *bhakti* and detachment from the world is manifesting in his heart. Receiving saffron cloth, he takes a vow never to marry, and to remain celibate.

“This is the standard of *brahmacārī* that Śrīla Nārāyaṇa Gosvāmī Mahārāja is referring to, and Śrīla Prabhupāda would also never approve of such a *brahmacārī* marrying.”

2

*prāyenañālpāyusah sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ*
Śrīmad-Bhāgavatam (1.1.10)

O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed.*

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇāḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgah param vrajet*

Śrīmad-Bhāgavatam (12.3.51)

My dear King, this age of Kali is a veritable ocean of faults. Still, it has one most exalted attribute: one who simply performs *kīrtana* of Śrī Kṛṣṇa's names, form, qualities, and pastimes, especially by chanting the Hare Kṛṣṇa *mahā-mantra*, can certainly become liberated from material bondage and receive entrance to the highest destination – the transcendental realm of Vraja.

*kṛte yad dhyāyato viṣṇum
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt*

Śrīmad-Bhāgavatam (12.3.52)

Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*.*

³ An excerpt from Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's lecture in Holland, June 29, 2002:

“After speaking in this way, Caitanya Mahāprabhu revealed Himself as Rasarāja Mahābhāva, and seeing this form, Rāya Rāmānanda fainted and began to roll on the earth. What was so special about this form? Rāmānanda Rāya had personally seen both Rādhikā and Kṛṣṇa in Kṛṣṇa's pastimes, (because he is Viśākhā Sakhī in those pastimes), but now, in this form, he saw that each and every limb of Rādhikā was covered by each limb of Kṛṣṇa, and the body of Kṛṣṇa was covered with the golden complexion of Śrīmatī Rādhikā. And still, even though He was covered by that golden complexion, some black luster from His body was showing through. Rāya Rāmānanda had never before seen this form. This means that Caitanya Mahāprabhu is Rādhikā covered by all the limbs of Kṛṣṇa, who is covered by the complexion of Rādhikā. Kṛṣṇa's beauty is *nilamaṇi-kānti*, which means it has the beauty and luster of a sapphire pearl. This beautiful luster was covered with a golden luster, and the combined beauty of the two is *rasarāja-mahābhāva*.

“Kṛṣṇa is Rasarāja and Rādhikā is Mahābhāva. Here, Rasarāja and Mahābhāva are combined, and Rāya Rāmānanda fainted when he saw that form.”

⁴ An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's book, *The Origin of Ratha-yātrā*:

"You should know that there are no Vṛndāvana forests in Jagannātha Purī. Therefore, Jagannātha Purī can never be equal to Navadvīpa. A very high class of separation is tasted by Mahāprabhu in the Gambhīrā, but at the same time Navadvīpa is Vṛndāvana and Purī is not. Purī is like Dvārakā. In Dvārakā, Kṛṣṇa laments for the gopīs. He cannot wear His peacock feather or carry His sweet vāṁśī, and He cannot declare, 'My father and mother are Nanda and Yaśodā. These are not My real queens. The gopīs are My most beloved.'

"Do you know the meaning of the word Navadvīpa? *Nava* refers to nitya-nava-navāyamāna, and it means always ever-fresh. *Nava* also means nine. Navadvīpa consists of nine islands, and they denote the nine processes of *bhakti*.

"The Vedas, Upaniṣads, and so many other Vaiṣṇava literatures have referred to this Navadvīpa in the following way:

śriyah kāntah kāntah parama-puruṣah kalpa-taravo
 drumā bhūmiś cintāmaṇi-gaṇa-mayi toyam amṛtam
 kathā gānām nātyam gamanam api vāṁśi priya-sakhī
 cid-ānandām jyotiḥ param api tad āsvādyam api ca
 sa yatra kṣirābdhiḥ sravati surabhībhyaś ca su-mahān
 nimeśārddhākhyo vā vrajati na hi yatrāpi samāyāḥ
 bhaje śvetadvīpam tam aham iha golokam iti yam
 vidantas te santah kṣiti-virala-cārāḥ katipaye
Brahma-saṁhitā (5.56)

I worship that supreme abode of Śvetadvīpa, where the beloved heroines are a host of transcendental goddesses of fortune, and the Supreme Personality Śrī Kṛṣṇa is the only lover; where all the trees are spiritual desire-trees, and the earth is made of transcendental wish-fulfilling cintāmaṇi jewels; where the water is nectar, natural speaking is a melodious song, and walking to and fro is an artful dance; where the flute is the dearest friend; where light is full of knowledge and bliss, and the supreme spiritual substance that comprises all things is relishable; where a vast transcendental ocean of milk is always flowing from millions upon millions of surabhī cows; and where time is not subject to passing away, even for half the blink of an eye, because it is not divided into past

and future, but remains in the undivided eternal present. That divine abode, which is practically unknown in this world, is known by the name of Goloka to only a few, rare sādhus.

“Śrīla Rūpa Gosvāmī has quoted this verse, and Śrīla Bhaktivinoda Ṭhākura has also quoted this, along with many such verses. Navadvīpa is Śvetadvīpa. In transcendental Goloka Vṛndāvana there are two parts: Vṛndāvana and Śvetadvīpa. Vṛndāvana and Navadvīpa are complementary. Without Navadvīpa, Vṛndāvana is incomplete, and without Vṛndāvana, Navadvīpa is incomplete. Together they are complete, just as when separation and meeting mix together, the resulting situation creates a sense of completeness. Where there is no separation mood, that *samyoγa* (meeting) is incomplete.

“The twelve *vanas* (forests) and *upavanas* (gardens, parks, and small forests) of Vṛndāvana are in Navadvīpa, within the nine islands: Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana, Bhadravana, Bhāṇḍiravana, Bilvavana, Mahāvana, Vṛndāvana, and Lauhavana. All of these forests, in some way, are in Navadvīpa.

“Don’t think that Jagannātha Purī is superior to Navadvīpa. Don’t think that Godāvarī, where Mahāprabhu revealed His *mahābhāva-rasāraja* mood, is superior to Navadvīpa. Navadvīpa is far superior to both these places. On one hand, Śrī Caitanya Mahāprabhu revealed His transcendental form of *rasarāja-mahābhāva* at Godāvarī, and that most high class of *hari-kathā*, *Rāya-rāmānanda-saṁvāda*, took place there. Also, Caitanya Mahāprabhu showed His extreme moods of separation in Gambhirā. He jumped in the ocean, and He relished Śrīmati Rādhikā’s moods of separation with Svarūpa Dāmodara and Rāya Rāmānanda there. These may be said, therefore, to be the deepest *hari-kathās*, but there are so many reasons why they are not.

“Jagannātha Purī is certainly a very elevated pastime place, especially regarding the *gambhirā-līlā* of Śrī Caitanya Mahāprabhu, but still it is like Dvārakā. There is no forest or sub-forest of Vṛndāvana there. Gokula, Bhāṇḍiravana, Nandagaon, and Varṣāṇā are present there. They are not present on Godāvarī-taṭa, neither are they in Kurukṣetra or Jagannātha Purī. Therefore, Navadvīpa must be superior to these places.

“Because so many places are there in Navadvīpa in a hidden way, Navadvīpa is known as *guptā* Vṛndāvana. One of the nine islands of Navadvīpa is Godrumadvīpa, which is described by Śrīla Bhaktivinoda

Thākura in his *Jaiva-dharma*. Godrumadvīpa is Nandagaon, near to Varṣāṇā. The birthplace of Caitanya Mahāprabhu in Māyāpura is Mathurā and Gokula combined. Caitanya Mahāprabhu is Kṛṣṇa, with the internal mood and complexion of Śrīmatī Rādhārāṇī. Kṛṣṇa took birth in Vṛndāvana; partly in Mathurā, but fully in Gokula, and both places are combined in Māyāpura Yogapīṭha.

"Then, crossing Gaṅgā to Koladvīpa, where our Devānanda Gaudīya Maṭha is situated, we find Girirāja-Govardhana. There, all the *kuṇjas* and caves where Kṛṣṇa played with the *sakhās* and *sakhīs* are situated. Nearby there is Rasaulī, or *rāsa-sthali*, where Candra-sarovara is located at the foot of Girirāja-Govardhana. Nearby is R̄tudvīpa, where Rādhā-kuṇḍa and Śyāma-kuṇḍa are situated, and that is Kokilavana. Our Devānanda Gaudīya Maṭha was constructed by our *gurudeva* on the West bank of the Gaṅgā, the bank where Yamunā flows. Māyāpura is on the East bank of Gaṅgā, and Lord Brahmā performed thousands and thousands of austerities on that Gaṅgā bank.

"In Navadvīpa there is Pañca-veṇī, the meeting place of the Gaṅgā, Yamunā, Sarasvatī, Godāvarī, Narmadā, Sindhu, and Mānasī-gaṅgā. Rādhā-kuṇḍa and Śyāma-kuṇḍa are there, and this is all very wonderful. In Māmagāchi (Modadrumadvīpa), Bahulāvana is present, and in the north of Māyāpura is Bhadravana. Jahnudvīpa is Bhāṇḍīavana, and Simantadvīpa is Mathurā. These truths have been explained by Śrila Bhaktivinoda Thākura in his *Śrī Navadvīpa-dhāma-māhātmya*. Vṛndāvana is in Navadvīpa, not in Jagannātha Purī or Godāvari.

"There is one very important point to note, and I am explaining it for those who are senior Vaiṣṇavas. They will be able to understand. Junior devotees should note it down, and they should also try to understand. Please consider these things very deeply. With regards to Navadvīpa being Vṛndāvana, there are two *aṣṭa-kāliya-līlās*. One is Śrī Caitanya Mahāprabhu's *aṣṭa-kāliya-līlā* and one is Rādhā and Kṛṣṇa's *aṣṭa-kāliya-līlā*. Mahāprabhu's *aṣṭa-kāliya-līlā* takes place in Navadvīpa, and it is that *aṣṭa-kāliya-līlā* upon which devotees meditate. They do not meditate on such *līlās* in Jagannātha Purī.

"In their *gaura-gāyatrī* mantra, the brāhmaṇas chant *viśvambharāya dhīmahi* and *gaurāya*. Why do they utter *gaurāya*? Who is Gaura? Gaura, or Gaurāṅga, is Kṛṣṇa, with the intrinsic mood and beauty or golden color of Rādhikā. He is actually Kṛṣṇa, but now He is fully absorbed in the mood of Rādhikā. He feels as though He has become Rādhikā, and there are three features of Rādhikā. One is Vṛṣabhānu-jā

or Vṛṣabhānu-nandinī Rādhikā, one is Viyoginī Rādhikā, and one is Saṁyoginī Rādhikā.

“Like Kṛṣṇa, Vṛṣabhānu-nandinī Rādhikā never goes out of Vṛndāvana. Kṛṣṇa and Rohiṇī-nandana Rāma are always in Vṛndāvana. If They are going towards Mathurā, They will turn back to Vṛndāvana at the borderline. Rohiṇī-nandana Rāma cannot go out of Vṛndāvana, because He always remains with Kṛṣṇa. Only Their manifestations, Vasudeva-nandana Kṛṣṇa and Vasudeva-nandana Baladeva, will go to Mathurā and Dvārakā. The pastimes of Kṛṣṇa in Mathurā and Dvārakā are transcendental and everlasting, as are the pastimes of Vrajendra-nandana Kṛṣṇa in Vṛndāvana. Vasudeva Kṛṣṇa plays eternally in Mathurā, and in Vṛndāvana, Vrajendra-nandana Kṛṣṇa is eternally playing.

“Rādhikā has three moods or three features. Kṛṣṇa will not change when He goes to Mathurā, but He will not use His flute and peacock-feather. He will change His father and mother, but not His form. Only His mood will be changed, and mood is the prominent factor of determination. If He takes His flute and peacock-feather, and He tells everyone, ‘I am the son of Nanda and Yaśodā,’ then He is Vrajendra-nandana Kṛṣṇa. On the other hand, if He has no peacock-feather and flute, and He tells everyone, ‘I am the son of Vasudeva and Devakī,’ then He is present by His *prakāśa* (manifestation). His manifestation is not fully He Himself, the Supreme.

“In the same way, Vṛṣabhānu-nandinī Rādhikā is always with Kṛṣṇa in Vṛndāvana. In Nandagaon, where Rādhikā felt so much separation and spoke *Bhramara-gīta*, She is Viyoginī Rādhikā. Actually, She is never in *viyoga*, in the sense that She is never separated from Kṛṣṇa.

“Śrīla Rūpa Gosvāmī has explained this truth in his *Lalitā-mādhava* and also in *Ujjvala-nīlamanī*. That is why Kavi Karṇapūra has not discussed the *līlā* of Mathurā and Dvārakā. He completes his Ānanda-vṛndāvana-campū just after *rāsa-līlā*. Our *ācāryas* cannot tolerate the idea that Rādhikā should be separated from Kṛṣṇa. In Her original and complete feature She is called Vṛṣabhānu-nandinī. She is eternally with Nanda-nandana Kṛṣṇa, and the Rādhikā who feels separation in Nandagaon is Her manifestation, Viyoginī Rādhikā. She is the same Rādhikā, but She is feeling *viyoga*, or separation. Then, in Kurukṣetra, She is Saṁyoginī Rādhikā. She goes there for a moment, for one or two days and, keeping Kṛṣṇa on the chariot of Her mind, She brings Him back to Vṛndāvana. *Saṁyoga* means ‘always meeting.’

"In the mantra 'gaurāya svāhā' or 'tan no gaurah̄ pracodayāt', the name Viśvambhara is uttered. Viśvambhara never lived in the cave (Gambhirā) in Jagannātha Purī, for He is Śacī-nandana Gaurahari in Navadvīpa. From there He gives so much knowledge, so much love and affection, and a very high-class *prema* to the *jīvas*. He even gave *prema* to Jagai and Mādhāi. Viśvambharāya dhīmahi. We meditate on Him in Navadvīpa.

"In Gambhirā, Mahāprabhu played a role of great opulence. At that time, in the night, only Rāya Rāmānanda and Svarūpa Dāmodara, Viśākhā and Lalitā, were able to witness His pastimes. Although Śrīla Rūpa Gosvāmī was always hearing and knowing all of Mahāprabhu's pastimes, even he could not go there to witness these. In Godāvarī, Mahāprabhu manifested His form as *rasarājā-mahābhāva*. This is opulence. At that time even Rāmānanda Rāya began to pray like Devakī or Arjuna, 'O, You are that same Supreme Personality of Godhead.' This is opulence.

"In Navadvīpa there is no opulence. In Navadvīpa, Śacīnandana played as Kṛṣṇa played with the girls in Vṛndāvana. While bathing in the Gaṅgā He would say to the little girls, 'Will you marry Me? I want to marry you; if you will not marry Me then you will not be happy. Give your offerings of sandeśa and bananas to Me.' This comes in the category of the *aṣṭa-kālīya-lilā* of Caitanya Mahāprabhu, and it is therefore far superior to any *lilā* in Jagannātha Purī. In Navadvīpa there is *svārasikī upāsanā*, meditational worship of the continual flow of unlimited *lilās* taking place throughout each twenty-four hour day; whereas in Puri there is *mantramayī upāsanā*, meditational worship of a specific *lilā*, as in this case Śrīmatī Rādhikā's separation feelings for Kṛṣṇa.

"In Navadvīpa Mahāprabhu performed His *mādhurya-lilā*, whereas in Jagannātha Purī all the *lilā* is full of *aiśvaryā*. In Navadvīpa anyone could quarrel with Śacīnandana, as school friends. Gadādhara Paṇḍita and Jagadānanda Paṇḍita always used to quarrel with Him like little children, and Śacī Mā also used to chastise her son. In Jagannātha Purī, however, even the King, although wanting to place his head at Mahāprabhu's lotus feet, was not allowed to come to Him. Rāya Rāmānanda and all others always prayed to Mahāprabhu. He was not considered their friend, but rather He was considered so much greater than them. In this way, the *lilā* in Navadvīpa is sweeter than the *lilā* of Jagannātha Purī, and there are so many deep truths hidden therein.

"If you take bath in Navadvīpa, at Jagannātha Ghāṭa, Bārakoṇa, you will come out at Keśi Ghāṭa, Vṛndāvana, where *rāsa-lilā* is

going on. However, if you take bath in the ocean at Jagannātha Purī at Svarga-dvāra, you will not come out in Vṛndāvana. Only if you are in the Gambhīrā can you know something of the glory of Vṛndāvana, and you will have a very thick greed to go there. Navadvīpa is therefore more glorious than Jagannātha Purī, and it is even more glorious than Godāvarī, where Mahāprabhu met with Śrī Rāya Rāmānanda.

“Although Caitanya Mahāprabhu engaged in so many pastimes in Navadvīpa, still He took *sannyāsa* – because of His compassion. He wanted to sprinkle His mercy. He did not only come to taste *rasa*. In Navadvīpa He was tasting and giving something, but in order to give more, He took the renounced life of a *sannyāsi*. He left Śaci Mā and Viṣṇupriyā, which was a very pathetic scene. Kṛṣṇa left the *gopīs* in Vṛndāvana, He came to Mathurā, and after that He came to Dvārakā. Mahāprabhu also left Viṣṇupriyā devī as Rāmacandra left His Sītā forever, and this was all very pathetic.

“After taking *sannyāsa*, Mahāprabhu went to Purī, after that He was admitted in the school of Rāya Rāmānanda and then Svarūpa Dāmodara, and then He preached His mission of *rāga-mārga*, *rāgānuga-bhakti*.”

Śrī Caitanya Mahāprabhu at Toṭā-gopinātha in Purī – The following is a discussion with Śrīla Nārāyaṇa Gosvāmī Mahārāja at the Toṭā Gopinātha Mandira in Jagannātha Purī, September, 1993:

“Whenever Mahāprabhu went to Jagannātha Mandira and saw Subhadrā and Baladeva, He did not experience very much pleasure. Rather, in front of Baladeva and His sister Subhadrā, He felt very shy and thought, ‘I have come to Kurukṣetra.’ He was in the mood of Śrīmatī Rādhikā at Kurukṣetra where, in great separation, She tried to bring Kṛṣṇa (Jagannātha) to Vṛndāvana. In the mood of Śrīmatī Rādhikā, Mahāprabhu did not like to see Kṛṣṇa at Kurukṣetra because all His associates, along with all His Queens of Dvārakā, were present, and there were so many horses and elephants. There was no chance for Rādhikā to be with Kṛṣṇa in private, and this is why Mahāprabhu always felt unbearable separation in Purī. His residence in Gambhīrā was therefore like Rādhikā being in Vṛndāvana and feeling separation for Kṛṣṇa in Dvārakā.

“The mood of separation was always present in Mahāprabhu in Purī. When Rādhikā went to Kurukṣetra, She could not take rest with Kṛṣṇa. Rather, She was given a separate accommodation in a

tent, and Kṛṣṇa lived with the Yādavas and His Queens. When He went to His own accommodation, She felt great separation.

"In Puri, Śrī Caitanya Mahāprabhu sometimes saw the sea as Yamunā and jumped in it, but there He wept still more because Kṛṣṇa would disappear. Sometimes He became like a tortoise, His limbs drawn into His body, and sometimes the joints of His arms and legs would become separated by eight inches and remained connected only by skin. At that time, He sometimes appeared like a ghost, and when the devotees saw Him in that condition, they would all become fearful and begin to weep for Him. All this was due to His separation from Kṛṣṇa. Therefore, to get some relief, He would come to take darśana of the Toṭā-gopinātha Deity.

"Seeing Gopinātha, He thought, 'Oh, I have come to Vrndāvana. My prāṇanātha, the Lord of my life, is here.' In this way His tears of separation would subside. On one side of Gopinātha we see Śrīmatī Rādhikā, on the other side Lalitā, and both are black like Kṛṣṇa. When Mahāprabhu used to see Gopinātha, being in the mood of Rādhikā, He (She) became one in mood with Kṛṣṇa and became black. Rādhā becomes black by seeing Her prāṇanātha and becoming absorbed in Him. She sometimes takes Kṛṣṇa's flute and plays it, and in this way also, She becomes black. In the mood of Śrīmatī Rādhikā, Kṛṣṇa becomes Mahāprabhu, and Lalitā becomes Śrī Svarūpa Dāmodara. This is the mood of Toṭā-gopinātha with Rādhikā and Lalitā. You can see that Gopinātha is sitting. Although you do not see any other *vigraha* sitting, He sits.

"Some say that when Śrīla Gadādhara Paṇḍita became old, he could no longer offer garlands to Gopinātha, and therefore Gopinātha sat down. But this is not actually the reason. When Caitanya Mahāprabhu disappeared at the age of forty-eight, Śrī Gadādhara Paṇḍita was only one year younger. He left this world a year after Mahāprabhu disappeared, and thus there was no chance for him to become old. The actual history is that when Mahāprabhu disappeared, following the order of Mahāprabhu, Śrī Gadādhara Paṇḍita did not leave the worship of Gopinātha. Always feeling separation, he quickly became lean and thin and could not even stand up to give Him a garland. Seeing Gadādhara Paṇḍita in such a state, Gopinātha sat down for him, and Gadādhara Paṇḍita continued to offer the garlands along with his tears.

"There was a *bhakta* of Śrī Caitanya Mahāprabhu named Māmu Ṭhākura who used to render various services to Him. Soon after Mahāprabhu disappeared, Śrīla Gadādhara Paṇḍita also

disappeared, and at that time his disciple Māmu Ṭhākura was appointed by the government of Purī to serve Gopinātha. He was old – about 84 years – and he could not properly offer garlands to Gopinātha. Some say that perhaps because Māmu Ṭhākura could not give garlands to Gopinātha in his old age, Gopinātha sat down for him. Actually, however, Gopinātha sat for Śrīmatī Rādhikā (Śrī Gadādhara Paṇḍita). It is a common thing for Śrīmatī Rādhikā that Kṛṣṇa stands up and sits down for Her.”

⁵ An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s lecture in Navadvīpa, India, March 25, 2001:

“Śrīmatī Rādhikā is the highest shelter of *prema*, but She Herself has three aspects. One aspect is the root, and the other two are Her expansions. In Vṛndāvana, especially in Govardhana, Nandagaon, Varsāṇā, Rādhā-kuṇḍa, Śyāma-kuṇḍa, and similar places, She is Vṛṣabhānu-nandinī. She is the root, and She includes Her expansions as well. She never leaves Vṛndāvana. In Nandagaon (Uddhava Kyārī) She is Viyoginī Rādhā after Kṛṣṇa went to Mathurā. The astonishing madness of separation She experienced as Viyoginī Rādhā is recorded in *Bhramara-gīta*.

“As Saṁyoginī Rādhā She spent three months in Kurukṣetra, where She met with Śrī Kṛṣṇa. Although this is the aspect of Rādhikā who meets with Kṛṣṇa at Kurukṣetra, Her desire cannot be fulfilled there; She wants to go back to Vṛndāvana. It is the same Kṛṣṇa there in Kuruksetra, but in a different dress. There no flute in His hand and no peacock feather crown. He is not Yaśodā-nandana, Nanda-nandana, Rādhā-kānta; He is not addressed by those names. The mood there is very different, because there are so many elephants, horses, and a huge army, and Vasudeva and Devakī and all their associates are present. There is no forest like Vṛndāvana there, no Yamunā, no peacocks and no deer.

“Śrīmatī Rādhikā tells Śrī Kṛṣṇa, ‘My heart is not satisfied. There is not even one drop of the ocean of *rasa* of Vṛndāvana here in Kurukṣetra. I don’t want to be here.’

“Kṛṣṇa told Her, ‘You should meditate, and You will realize that You are always with Me. If You will meditate, My lotus feet will appear in Your heart.’

“She replied, ‘My heart and mind are the same, and My mind is Vṛndāvana. So You should come to Vṛndāvana.’ This is the meaning of *Ratha-yātrā*. The *ratha* (cart) is the chariot of Rādhikā’s mind, the

chariot of Rādhikā’s desire, taking Lord Kṛṣṇa back to Vṛndāvana, back to Vraja (represented by the Guṇḍicā temple). Saṁyoginī means that there is *samyo*ga, a meeting between Rādhā and Kṛṣṇa, but Rādhikā wants to go back to Vṛndāvana. She wants to return to the forest of *vetasī* trees; that is, the forest of *kadamba* trees, the forest which is fragrant with *belī*, *cāmeli*, and *jūhī* flowers. She wants to take Kṛṣṇa there.

“Therefore, first Rādhikā is Vṛṣabhānu-nandinī Rādhikā. Second She is Viyoginī Rādhikā, who is always in a separation mood and absorbed in *citrajalpa*, *prajalpa*, *divyonmada*, and other such *bhāvas* of separation. And in Kurukṣetra She is Saṁyoginī Rādhikā. She is meeting with Kṛṣṇa, but there is no happiness because all the sweet stimuli of Vṛndāvana are missing. Kurukṣetra is filled with many outside elements that are contrary to *vraja-prema*. Therefore, Rādhikā situates Kṛṣṇa on the chariot of Her mind and, along with all the other *gopīs*, brings Śrī Kṛṣṇa back to Vṛndāvana. This is the meaning of *Ratha-yātrā*, and these are the moods Mahāprabhu relished in Jagannātha Puri.”

⁶ Śrila Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja is referring to the first word of the following verse by Śrila Rūpa Gosvāmī, describing pure *bhakti*:

anyābhilāśitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śilanam bhaktir uttamā
Bhakti-rasāmṛta-sindhu (1.1.11)

Uttama-bhakti is the cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa; in other words, the uninterrupted flow of service to Him, performed through all endeavors of the body, mind, and speech, and through the expression of various *bhāvas* (spiritual sentiments). It is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), *yoga*, or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Kṛṣṇa.

In his lecture on the nature of pure *bhakti*, spoken in Jagannātha Puri, October 9, 2001, Śrila Nārāyaṇa Gosvāmī Mahārāja elaborated on the meaning of *anyābhilāśitā* in the following way:

“Anyābhilāsītā-śūnyam. First of all, the general idea means there is no selfishness. The devotee does not serve Kṛṣṇa to get anything in return. He is not doing *anusilanam* (uninterrupted devotional service) for his own happiness or with any expectations. But here it is not stated *anyābhilāsa-śūnyam*, completely devoid of all other desires. The verse is saying *anyābhilāsītā-śūryam*. The suffix *sītā* indicates that one should be devoid of all desires except for the service of Kṛṣṇa in one’s *svabhāva*, one’s natural position. If one is sitting down chanting and everything is peaceful, then in his nature he has no desire other than to serve Kṛṣṇa. If a calamity or crisis or great danger will come, if someone comes to kill or beat that person, then at that time his regular nature, his *svabhāva*, becomes transformed, and at that time he may call out, ‘O Kṛṣṇa, save me.’ In this situation the devotee appears to be asking Kṛṣṇa for something for himself, but this mood is not in him. It is not in his *svabhāva* in ordinary circumstances. Therefore, by the word *anyābhilāsītā*, this suffix *sītā* has made a concession to include this devotee in the definition of *uttama-bhakti*.”

7 The following is an explanation given by Prema-prayojana dāsa on Śrī Baladeva Pūrṇimā, August 12, 2003, at Śrī Rūpa-Sanātana Gauḍīya Maṭha in Vṛndāvana. When Śrīla Nārāyaṇa Gosvāmī Mahārāja heard this explanation, he expressed his appreciation of how well the subtle *tattvas* (established philosophical truths) were so clearly explained. He said that he wanted this told everywhere, so that all the devotees could know these truths:

“So, why has Baladeva Prabhu performed this *rāsa-lilā*? Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained the identity of the *gopīs* with whom Baladeva Prabhu was dancing. This is a point of great controversy. I will try to explain the *vicāra*, the deliberations on the subject, one after another, and in the end present the *viśeṣa-vicāra*, the special conclusion, of Śrīla Nārāyaṇa Gosvāmī Mahārāja.

“Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentioned that at the time of *śaṅkhacūḍa-vadha* (the pastime of Kṛṣṇa killing the demon Śaṅkhacūḍa), *holi-lilā* was going on at Govardhana. During that pastime some *gopīs* were standing very far away and were looking at Baladeva Prabhu. Kṛṣṇa Himself glanced at Baladeva Prabhu to indicate to Him that those *gopīs* had some special attachment for Baladeva. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura commented

that Baladeva Prabhu performed *rāsa-lilā* with those *gopīs* who were looking at Him.

“Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has given another explanation. When Kṛṣṇa left Vṛndāvana for Mathurā, there were many *gopīs* in Vraja who were not old enough to meet with Kṛṣṇa in *rāsa-lilā*. Later, when Baladeva Prabhu returned to Vṛndāvana, He did *rāsa-lilā* with them, fulfilling their desire now that they were old enough to take part in such a *lilā*.

“These explanations have been given for *loka-saṅgraha*, for the general people who are in ignorance of *rasa-tattva*. They cannot understand what is *rāsa-lilā* and how Baladeva Prabhu can also perform *rāsa-lilā* with Kṛṣṇa’s *gopīs*.

“Why does Baladeva Prabhu perform *rāsa-lilā* with Kṛṣṇa’s *gopīs*? This is His service. Ordinarily in this world, when the *prākṛta-nāyaka* and *nāyikā* (the mundane hero and heroine) meet together, they do so for their own happiness and their own pleasure. But who is Baladeva Prabhu? He is Kṛṣṇa Himself. He is *abhinna-prakāśa*, non-different from Kṛṣṇa, but with *sevaka-abhimāna*, the identification that He is Kṛṣṇa’s servant. He is composed entirely of this *sevaka-abhimāna*, and therefore everything that He does is for the service of Kṛṣṇa. Thus, if Baladeva Prabhu has performed *rāsa-lilā* with Kṛṣṇa’s *gopīs*, the idea should never enter into the mind that Baladeva Prabhu has any *bhoga-vṛtti*, enjoying tendency. He has done this for the sake of Kṛṣṇa’s service, in order to pacify the *gopīs’* mood of separation for Kṛṣṇa.

“...When Baladeva saw that He was completely unable to appease the *gopīs’* sorrow, He Himself became overwhelmed in separation. He began to weep bitter tears and called out, ‘O Kṛṣṇa! O Kṛṣṇa! Why did You leave Vṛndāvana?’ Then, when Baladeva Prabhu was completely absorbed in separation from Kṛṣṇa, His complexion turned blackish. This is why here in Vraja-maṇḍala there are famous Deities of Baladeva Prabhu in Dauji, Mahāvana, and Madhuvana that are black: to remind us of this very pastime.

“Śrīla Jīva Gosvāmī had explained that Baladeva manifested millions of forms upon seeing the very high separation mood of the *gopīs*. In each form He took one *gopī* to a *kuñja*, and then He cried out for Kṛṣṇa, “O Kṛṣṇa, please come to Vṛndāvana.” Then, immediately, Kṛṣṇa manifested millions of forms, took the hand of each *gopī*, and entered each *kuñja*, where He fulfilled their hearts’ desires to serve Him. In this way Baladeva Prabhu draws Śrī Kṛṣṇa to Vṛndāvana, and He is therefore known as Saṅkarṣaṇa.”

⁸ An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s lecture in Hawaii, May 23, 2000:

“The *vaiṣṇava-sannyāsa daṇḍa* represents the control of three things: our body, our words, and our mind. In this *tridaṇḍa*, as Nārāyaṇa-svarūpa, there are actually four large sticks – the four together representing Nārāyaṇa – and one small stick on the top, which represents the *jīva*. We must give our heart, and our body, mind, and words, to Kṛṣṇa. By these three we serve Him.

“There is also another meaning: Kṛṣṇa, His power, Rādhikā, and service to Them. These are also three, and there is yet another set of three: *Bhakti* (devotion), *bhakta* (the devotee), and *Bhagavān* (the Lord).”



Badger, California
June 20-24, 2007

 **June 20, 2007** 
Morning Walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are there any questions?

Jñāna-śakti dāsa: I have a question about the husbands of the *gopīs* in Vraja. Are they somewhat in a mood of *aiśvarya* towards Kṛṣṇa (the consideration of Śrī Kṛṣṇa's opulence and majesty)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, not at all. They are always in a *mādhurya* mood (the consideration of Kṛṣṇa as one of the cowherd folk). There is an abundance of *aiśvarya* in Vṛndāvana, but it is always covered by *mādhurya*, or sweetness, that is, a sense of a sweet, human-like relationship with Kṛṣṇa.

Sometimes, when there is a need, on very rare occasions, opulence comes to serve Kṛṣṇa there. For example, Kṛṣṇa's lifting of Govardhana Hill was a pastime of great opulence and majesty, but all the *gopas* were thinking that they were helping Him to lift it. When Nanda Bābā and Yaśodā heard and saw Kṛṣṇa lifting Govardhana, they never considered that He was personally lifting it. Rather, they were of the conviction that "We have worshiped Nārāyaṇa, and by His mercy He is lifting this hill through Kṛṣṇa."

Śrīpāda Nemi Mahārāja: The *gopas*, the cowherd boys who Kṛṣṇa plays with in the fields, are they also married? Does Kṛṣṇa play with their wives? Or, is He playing with other *gopas'* wives?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is playing with His own wives.

Śrīpāda Mādhava Mahārāja: His own potencies.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is playing with His most beloved *gopīs*.

By the influence of Yogamāyā, the *gopīs* seem to have husbands. This was arranged by Yogamāyā so that the *gopīs* can enjoy *parakīya-bhāva* (the mood of a paramour) with Kṛṣṇa, as there is not as much *rasa*, or mellow taste, in *svakīya-bhāva* (the mood of Kṛṣṇa's wife, or queen).

Giridhārī dāsa (from Los Angeles): Life is short in Kali-yuga. At this time, the only strong quality remaining in this world is honesty. So, I think that *brahmācārī* life is the best life.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not honesty; only *kṛṣṇa-bhakti*.

Śrīpāda Mādhava Mahārāja: What he is trying to say is that he wants to take saffron cloth from you. He is asking that you give him *brahma-carya*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. I will be happy if you live in our temples, like Los Angeles, Houston, and San Francisco. Bring me some saffron cloth. I will make you a *brahma-cārī* at this festival, but then you must be very bold in your preaching.

[To all the devotees present] Does anyone else here desire to become a *brahma-cārī*? Does anyone else want saffron cloth? Do any of you, even if you are now a householder, want to enter the *sannyāsa āśrama*? I want to make many *brahma-cārīs* and *sannyāsīs*, and I want to make Los Angeles a strong preaching center.

[To Jayaṛṣi dāsa] You should be in charge of a preaching center. You are very qualified.

[To all the devotees present] Are there any other questions?

Baladeva dāsa: We understand from scripture that *śrī guru* is present everywhere. It is stated in *Śrīmad-Bhāgavatam* (1.2.2), *taṁ sarva-bhūta-hṛdayam munim ānato 'smi* [I offer my respectful obeisances unto that great sage Śukadeva Gosvāmī, who can enter the hearts of all].

So, what is the difference between my asking in an internal prayer to *gurudeva* to remove all obstacles to my *bhakti* – like lust, anger, greed illusion, madness, and bewilderment – and asking him directly, face to face, to remove them?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If the *guru* is on the level of Śrīla Śukadeva Gosvāmī, there is no need of asking face to face. *Guru* is a manifestation of Kṛṣṇa, and therefore he is powerful enough that his response will inspire your heart. If the *guru* is not of Śrīla Śukadeva Gosvāmī's caliber and is a *madhyama-adhikārī* (an intermediate devotee), then Kṛṣṇa will fulfill the disciple's desire on behalf of that *guru*.

Brajanāth dāsa: What if the disciple prays to the qualified *guru*, and he also wants to ask in person?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is also good, but if he is far away and cannot ask in person and he earnestly prays within his heart, the reply will come.

Rādhā-kānta dāsa: Śrīla Gurudeva, it is said that the *guru* gives the conception of *sambandha-jñāna* (one's eternal relationship with Kṛṣṇa) when he gives *dīkṣā-mantras* to the disciple. If the

guru is only on the *madhyama* (intermediate) platform and the understanding of his own and his disciple's *svarūpa*, or eternal form, is not complete, then what conception can he give?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First understand that at the time of *dikṣā*, all kinds of *anarthas* are eradicated and one's relationship with Kṛṣṇa is realized. Nowadays, *dikṣā* is not actual (*vidvad-rūḍhī*) *dikṣā*.¹ Rather, in the ordinary *dikṣā* of present days, *gurudeva* is giving only some qualification to the disciple to begin his *dikṣā* process. Later, when the disciple's relationship is realized, then his *dikṣā* is real, or actual.

Śrīpāda Mādhava Mahārāja: Rādhā-kānta prabhu's question is this: If a *madhyama-adhikārī* has no realization of his own relation with Kṛṣṇa, then how can he give this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He can give something, even though he does not have that realization. Then, in this life, or in future lives, the disciple will find a perfect *guru*; and by surrendering to that perfect *guru* he will be able to realize his relationship with Kṛṣṇa.

Rādhā-kānta dāsa: So ultimately we have to take *sikṣā* from an *uttama-bhāgavata* (topmost devotee)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot realize who is an *uttama Vaiṣṇava* in your present stage. When you become a *madhyama-uttama Vaiṣṇava* (the highest level of *madhyama*, just prior to the *uttama Vaiṣṇava* stage), then you will be able to realize.

Gokula dāsa (from Australia): Can't an *uttama-adhikārī*² make you realize?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, he can. He knows a disciple's level of qualification, and he gives his mercy accordingly. A father places weight upon his son's head according to his son's capacity; not more than that. *Guru* does this as well.

Padmanābha dāsa: How can one progress from *anuṣṭhānikī dikṣā* (official, ordinary *dikṣā*) to *vidvad-rūḍhī* (actual) *dikṣā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Listen to *hari-kathā* and perform *guru-sevā*. Both are essential:

¹ See Endnote 1, at the end of this chapter.

² *Uttama-adhikārī*, *uttama-vaiṣṇava*, and *uttama-bhāgavata* are different terms for the topmost devotee.

tad viddhi *praṇipātena*
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśināḥ

Bhagavad-gītā (4.34)

[Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.*]

You will have to serve *guru*, follow his orders, and hear his *hari-kathā*. The knowledge given by him will gradually manifest in your heart and you will become qualified for *vidvad-rūḍhī*.

Śrīpāda Nemi Mahārāja: Śrīla Gurudeva, in his letters, our *guru mahārāja* (Śrīla Bhaktivedānta Svāmī Mahārāja) did not usually say that he was giving *dikṣā*. He said that he was giving second initiation. What kind of *dikṣā* was he giving, or not giving?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Did he give the *guru-mantra* and all the other *mantras*?

Śrīpāda Nemi Mahārāja: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is *dikṣā*. He called it ‘second initiation’ as an English translation.³ *Harināma* is given first. If *dikṣā* and *harināma* are given at the same time, at the same ceremony, then *harināma* is given first and just after that *dikṣā* is given.

Śrīpāda Nemi Mahārāja: You were saying that nowadays one’s *dikṣā* is not *vidvad-rūḍhī*. It is merely giving some *adhikāra*, or qualification, for later advancement. Is the bona fide *guru* simply giving some *adhikāra*, or is he giving full *dikṣā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The *guru* gives an opportunity for the disciples to begin their *dikṣā* process. We see in *Jaiva-dharma* that when Vijaya Kumāra and Vrajanātha took *dikṣā*, they at once realized and saw Gauracandra (Śrī Caitanya Mahāprabhu), but nowadays the *dikṣā* initiations are not of that caliber.

Śrīpāda Sajjana Mahārāja: Is it that the *madhyama-guru* gives instructions, thereby giving their disciples *sukṛti* (spiritual merits), and then, when the disciple follows these instructions he will get the association of the topmost devotees?

³ See Endnote 2, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A disciple should always think, “My *gurudeva* is an *uttama-adhikārī* and an associate of Śrī Kṛṣṇa.”

Śrīpāda Mādhava Mahārāja: Otherwise he cannot advance.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He should think like that. In the *Bhagavad-gītā* there is a *śloka* which states that if anyone is worshiping the demigods, the fruit of that worship is given by Kṛṣṇa, because the demigods have no power to give that fruit. Suppose you worship grass or straw, thinking, “I am worshiping Kṛṣṇa.” That straw is not Kṛṣṇa, but if you consider, “Kṛṣṇa is here, I am worshiping Him,” He will know this and sprinkle His mercy upon you at once.

[To Śrīpāda Bhāgavat Mahārāja] You can take two or three *brahmacārīs* with you.

Śrīpāda Bhāgavat Mahārāja: We have already arranged for Madhukāra, Prāṇa-govinda, and Abhirāma to come with me.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good; and the others should remain in Los Angeles under the guidance of Avadhūta Mahārāja. I want Los Angeles to be the most prominent center in America.

Here in Badger, I want to give classes on the conversations between the Nava-yogendras (the nine highly elevated and renounced sons of King Rāshabha-deva) and Nimi Mahārāja. I want to speak about their nine answers to the king’s nine questions. All our speakers should know this subject matter and be ready to be called upon.

Nṛhari dāsa: Do you want only *sannyāsīs* and *brahmacārīs* in the preaching center in Los Angeles, or do you want *grhasthas*, house-holders, there as well?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Grhasthas* may also be there – those *grhasthas* who can give their whole time for *bhajana* and service. Generally *grhasthas* cannot give full-time service, and that is why I did not mention them before. It does not matter whether one is *grhastha* or in the renounced order – all the devotees will work together – but husband and wife should not live together in the *maṭha* (temple).

Gokula dāsa: Why are you saying that we should give prominence to preaching in Los Angeles?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is a prominent place. From the beginning, when I first went there, I told the devotees that Los Angeles is a big city with a large population. We can therefore

preach all over the world from there. There are many opportunities and resources to preach everywhere from there.

Hṛdaya-govinda dāsa: Śrīla Gurudeva, You have been instructing us for many years about book distribution and bringing devotees to you. I see that, especially in the Bay Area of San Francisco, so many people are hungry for your books.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I request you to stand up in class and speak about this. I will support you.

Hṛdaya-govinda dāsa: I have a question. When our Śrīla Prabhupāda was present, he said that if a disciple prays to him, that disciple will become empowered to distribute more books. How does this work?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He inspired them.

Devotees should distribute books, and they should also realize the nectar contained within the books. If they do not read the books, their book distribution will be only *karma* (fruitive action for personal gain).

Devotee: Do you give *harināma* and *dikṣā* at the same time?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If I think that one is qualified for both, then I do so. If one can chant more than sixteen rounds daily and has some knowledge and strong belief, then I give both at the same time.

Prāṇa-govinda dāsa (from Alachua): In the Śrīmad-Bhāgavatam, Sixth Canto, Chapter 1, Verse 1 [purport by Śrīla Bhaktivedānta Svāmī Mahārāja], it is said that at the end of one hundred years of Brahmā's life, all the residents of his planet will go back home, back to Godhead. *Praviśanti param padam*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, this is not at all true. He did not say this. They will enter the body of Kāraṇodakaśāyī Viṣṇu along with Brahmā.

Prāṇa-govinda dāsa: So what is *param padam*? Śrīla Bhaktivedānta Svāmī Mahārāja put a verse in the end of his purport, saying *praviśanti param padam*.⁴

Śrīla Nārāyaṇa Gosvāmī Mahārāja: With regard to those who are not liberated, how can they go to the spiritual world?⁵ Only if one is

⁴ See Endnote 3, at the end of this chapter.

⁵ See Endnote 4, at the end of this chapter.

liberated by completing his course of *bhakti* can he be admitted there. Regarding those who still have *anarthas* and are still committing sins, how can they go?

They will sleep within the divine body of Kāraṇodakaśāyī Viṣṇu, and at that time their physical bodies will no longer be with them. At the time of death their souls (covered by a type of subtle body), along with Brahmā, will enter into the body of Garbhodakaśāyī Viṣṇu, and Garbhodakaśāyī Viṣṇu will then merge into Kāraṇodakaśāyī Viṣṇu. They will all be there, and after creation they will all take birth again according to their previous *karmas*.

There is no *pralaya*, meaning devastation or annihilation, on Brahmaloka at the end of Brahmā's day. At that time the topmost heavenly planets remain, and all the other heavenly and lower planets are annihilated. At the time of *mahā-pralaya*, however, which is the end of Brahmā's life, all the planets below the Virajā River⁶ will be abolished.

Śrīpāda Mādhava Mahārāja: Will Brahmā be liberated at that time?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If Brahmā is qualified, he will be liberated – otherwise not.⁷ Regarding the other residents of his planet, they will also sleep within the transcendental body of Kāraṇodakaśāyī Viṣṇu.

Prāṇa-govinda dāsa: I heard from someone that our Śrīla Prabhupāda said on a morning walk that all *jīvas* first took birth in this material world as Brahmā. I never heard this from him personally.

Śrīpāda Bhāgavata Mahārāja: Śrīla Śrīdhara Mahārāja and Śrīla Bhaktivedānta Svāmī Mahārāja have both said that the first birth of the *jīva* in this world was as Brahmā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have not heard this in my entire life of eighty-seven years. I am very well acquainted with both Śrīla Bhaktivedānta Svāmī Mahārāja and Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja. I know that they did not say this.

Śrīpāda Niṣkiñcana Mahārāja (at that time Brājendra-nandana dāsa): Gurudeva, you once said in Costa Rica, in a conversation with Śrīpāda Paramadvaiti Mahārāja, that even if one is a *madhyama*

⁶ Virajā – literally, ‘free from the influence of rajo-guṇa, the material mode of passion.’ The Virajā, sometimes referred to as the River Virajā, is the boundary between the material and spiritual worlds.

⁷ See Endnote 5, at the end of this chapter.

devotee, if he has no connection with an *uttama* devotee he cannot deliver his disciple.

My question is that in order to give *dikṣā*, must a *madhyama-guru* have a connection with an *uttama* devotee who is present in this world. Is that a fact?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, this is quite wrong. He can give *dikṣā*. We should try to follow the direction of Śrī Caitanya-caritāmṛta and our Gosvāmīs.

[To Mahibhartā dāsa and the drama team] I want to see a drama about the life and character of Prahlāda Mahārāja, and in addition you can perform whatever other drama you like.

Tamāla Kṛṣṇa dāsa: Śrīla Gurudeva, when I see my son, how shall I behave with him?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can have affection for him and you can do your duty; there is no harm in that. But do not be attached to him. Simply do your duty.

❖ June 21, 2007 ❖ Morning Walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yesterday (evening) we explained two questions.

Śrīpāda Bhāgavata Mahārāja: Yes, the questions that were answered by Kavi and Havi.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What was the first question?

Śrīpāda Bhāgavata Mahārāja: The first question was, “What is the ultimate good, the ultimate benefit?”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrautī Mahārāja] Can you answer?

Śrīpāda Śrautī Mahārāja: “What is”... Mmm...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It takes you so much time to answer?

Śrīpāda Tridandī Mahārāja: “What is the process to achieve...?”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That was not the real question.

Śrīpāda Dāmodara Mahārāja: “What is the easiest way for someone to become free from the cycle of birth and death?”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The question was: “What is *bhāgavata-dharma*?”

By engaging in the process of *bhāgavata-dharma*, all problems will very easily disappear, the pain of endless births will cease, and *kṛṣṇa-prema* will manifest.

This was the question. What was the answer?

Śrīpāda Bhāgavata Mahārāja: One must associate with *sādhus*. By the association of a *sādhu* and the holy name...

Śrīpāda Mādhava Mahārāja:

*ye vai bhagavatā proktā
upāyā hy ātma-labdhaye
añjah puruṣām aviduṣāṁ
viddhi bhāgavatān hi tān*

Śrīmad-Bhāgavatam (11.2.34)

[Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is known as *bhāgavata-dharma*, or devotional service to the Supreme Personality of Godhead.*]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is the same teaching given by Kṛṣṇa Himself, regarding how He can be easily attained; how we can very easily attain His love and affection. By *śravaṇam* (hearing about Him), *kīrtanam* (chanting His names and glories), and *smaraṇam* (remembering Him), all the pain born from all problems will easily disappear.

After this, Kavi explained: You have forgotten Śrī Kṛṣṇa. So, first go to *guru*, accept him, and serve him. In this way you will be able to serve Kṛṣṇa.

*bhayam dvitīyābhiniveśataḥ syād
iśād apetasya viparyayo ‘smṛtiḥ
tan-māyayāto budha ābhajet tam
bhaktyaikayeśāṁ guru-devatātmā*

Śrīmad-Bhāgavatam (11.2.37)

[Fear arises when a living entity misidentifies himself with the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is affected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master whom he should accept as his worshipful deity and as his very life and soul.*]

Kavi also explained:

yān āsthāya naro rājan
na pramādyeta karhicit
dhāvan nimilya vā netre
na skhalen na pated iha

Śrīmad-Bhāgavatam (11.2.35)

[O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.*]

If one follows this path, even if he runs with his eyes closed, he will not fall down. What is the meaning of this verse?

Śrīpāda Bhāgavata Mahārāja: For those who are on this path, which has been given by Śrī Kṛṣṇa, practicing *śravaṇam*, *kīrtanam*, and *smaraṇam* under the guidance and shelter of *sad-guru* (a self-realized *guru*), it does not matter how difficult that path is. Still...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No.

Śrīpāda Sajjana Mahārāja: Śrīla Viśvanātha Cakravartī Ṭhākura comments that running with one's eyes closed means that even if someone is not conversant with all the *sāstras*, but he performs *nava-vidhā-bhakti*, the nine-fold processes of *bhakti*, he will be assured of success. Am I understanding this correctly?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. [To Śrīpāda Padmanābha Mahārāja] What is the meaning?

Śrīpāda Padmanābha Mahārāja: This path of *bhāgavata-dharma* is directly given by Śrī Kṛṣṇa. All the difficulties and pitfalls that are

in the paths of *karma-yoga*, *jñāna-yoga*, and *aṣṭāṅga-yoga*⁸ have no effect on the devotee, because *bhāgavata-dharma* is the nature of the soul. The soul's natural position is to serve Śrī Kṛṣṇa. Therefore, if the soul submits to the process of pure *bhakti*, he is protected. In fact, even if he is not perfect in following, he will still be supported.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Tridaṇḍī Mahārāja] Can you tell something more about this?

Śrīpāda Tridaṇḍī Mahārāja: You have to have courage and faith to keep on moving.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Dhīra-kṛṣṇa dāsa] Can you explain this?

Dhīra-kṛṣṇa dāsa: It has already been emphasized that we should serve *gurudeva* as our own *ātmā* (soul). In that type of...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot explain it. Better to listen to my explanation.

Speaking the words of Kavi, Śrīla Śukadeva Gosvāmī says that if one who is on this path closes his eyes and runs very quickly, he cannot fall down or be derailed. What is the meaning? *Vaidhī-bhakti* is a slow development. The devotee practicing *vaidhī-bhakti* carefully opens his eyes, but his progress is very slow.

On the other hand, those who follow *rāgānuga-bhakti* are ‘closing their eyes.’ This means that even though they may neglect some limbs of *bhakti*, like *dvārakā-dhyāna* (meditation on Kṛṣṇa’s pastimes in Dvārakā), or *arcana*, they are successful.

They always weep:

evam-vratāḥ sva-priya-nāma-kirtyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyah

Śrīmad-Bhāgavatam (11.2.40)

⁸ *Karma-yoga* is the path to God realization through dedication of the fruits of one's work to God.

Jñāna-yoga is the process of spiritual elevation based on philosophical introspection and cultivation of knowledge.

Aṣṭāṅga-yoga is the *yoga* system, consisting of eight parts: *yama* (control of the senses), *niyama* (control of the mind), *āsana* (bodily postures), *prāṇāyāma* (breath control), *pratyāhāra* (withdrawal of the mind from sensory perception), *dhāraṇā* (stabilizing the mind), *dhyāna* (meditation), and *samādhi* (deep and unbroken absorption on the Lord in the heart).

[In the heart of one who adopts such a transcendental vow, attachment for chanting the name of his most dear Lord arises and melts his heart. Now he rises above the condition of the general mass of people, and he is beyond caring for their opinions and views. In a natural way – not out of pretence – he acts as if mad. Sometimes he bursts out laughing and sometimes he sheds floods of tears. Sometimes, in a loud voice, he calls out to Bhagavān and sometimes, with a sweet voice, he sings Bhagavān's glories. At other times, when he perceives his beloved standing before his eyes, he even starts dancing in order to please Him.]

The devotional activities described in this verse are not about *vaidhī-bhakti*. The devotee described here is always weeping and laughing, devoid of any shame. This is the meaning.

When one follows *rāgānuga-bhakti*, there is no harm if he neglects the few limbs of *vaidhī-bhakti* which are not favorable for the cultivation of *rāgānuga*.⁹ By the process of *rāgānuga-bhakti* alone, even if he neglects other processes, he will attain all success. This is the hidden meaning of 'running with one's eyes closed.'

Śrīpāda Padmanābha Mahārāja: Can we say, then, that the entire first answer of Kavi refers to *rāgānuga-bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He begins his reply from *vaidhī-bhakti*, which includes the verse beginning *bhayam dvitīyābhiniveśataḥ*, and then he reaches *rāgānuga-bhakti*.

Vṛndāvana dāsa: In regard to what you were saying about the devotee on this path being able to reach perfection while running with his eyes closed, does this support the statement that *bhakti* is not dependent on anything? Is that the understanding?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I explained the meaning that in *vaidhī-bhakti* you follow certain rules and regulations, with very slow progress. You must go very carefully, with open eyes, respecting all and following all regulations of the *bhakti* line. Then, after a long time – or even after many births – *rāgānuga-bhakti* will manifest. 'Closing one's eyes and running very fast' refers to the true *rāgānuga sādhaka*'s neglect of some of the limbs of *bhakti*. There will be no chance of falling down for him; he will continue to perfection.¹⁰

⁹ See Endnote 6, at the end of this chapter.

¹⁰ In this morning walk, Śrīla Nārāyaṇa Gosvāmī Mahārāja is speaking about a truly advanced *rāgānugā sādhaka*. In Endnote 7 you will find excerpts from a lecture

Here, in this verse [Śrīmad-Bhāgavatam 11.2.40], there is no mention of the limbs of *bhakti*. Actually, the devotee described in this particular verse is a *mahā-mahā-bhāgavata* [playing the role of a *rāgānuga-bhakta*]. He is doing nothing here, nothing, except calling out, “Ha (alas) Kṛṣṇa! Ha Kṛṣṇa!” Sometimes laughing, sometimes weeping, seeing Kṛṣṇa in his heart, and sometimes becoming silent (*mauni*). He will not fall down, even if he neglects any limb of *bhakti*, and he will rapidly increase in his love.

Abhirāma dāsa: Śrīla Guru Mahārāja, is it favorable for *bhakti* to follow *kārtika-vrata*¹¹ in Badger?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Surely. You can follow it anywhere. And we must also follow *cāturmāsyā-vrata*¹²; not only in Badger, but everywhere in the world.

Padmanābha dāsa: Gurudeva, does ‘closing his eyes and running’ mean that the *sādhaka* is not following at least the basic principles of...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You have not understood, and therefore you cannot ask a proper question. Try to understand what I have just explained.

Padmanābha dāsa: I understood a little bit, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot understand. You will have to become like them (the *sannyāsīs* and *brahma-cārīs* present), being without wife and without possessions; always hearing and thinking about *bhakti* subjects, and serving them. Then you will be able to easily understand.

Indupati dāsa: We see many devotees who go to Vṛndāvana and absorb themselves in chanting. They ignore many limbs of *bhakti* and simply chant in Vṛndāvana, but after some time they leave the process entirely.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Such persons are not following *rāgānuga*. *Rāgānuga-bhakti* is very rare, very rare. Whether in

in which he warns his audience for imitation of this advanced stage, and giving up the regulative principles of *bhakti* in the name of following *rāgānuga-bhakti*.

¹¹ *Kārtika-vrata* is a one month vow (usually in October–November) to follow certain regulations, restrict the intake of certain foodstuffs, visit the pastimes places of Kṛṣṇa in Vṛndāvana, not criticizing others, etc.

¹² *Cāturmāsyā-vrata* is a four-month vow (usually from July–August till October–November) that also includes restricting the intake of certain foodstuffs.

Vṛndāvana or anywhere else, such ordinary devotees are prone to commit offenses.

What I explained is for *rāgānuga-bhaktas* like Raya Rāmānanda. He was taking care of young and very beautiful naked ladies without being at all affected. Can you do so?

Indupati dāsa: No, Śrīla Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: One who tries to do so without having Śrīla Rāya Rāmānanda's qualification, thus neglecting the regulative principles, is simply lusty. Only persons like Śrīla Svarūpa Dāmodara and Śrīla Rūpa Gosvāmī can do such things. They are qualified, and the attainment of their qualification is our life's aim and object.

Śrīpāda Padmanābha Mahārāja: Some devotees say, "Śrīla Gurudeva, Śrīla Nārāyaṇa Gosvāmī Mahārāja, is preaching *rāgānuga-bhakti*. We should therefore only hear *rasa-kathā*, and in that way we can enter into *rāgānuga-bhakti*."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What am I explaining here? *Rāgānuga-bhakti*? Or what?

Śrīpāda Padmanābha Mahārāja: You are explaining *vaidhī-bhakti* also.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I am discussing mostly *vaidhī-bhakti*. I am not discussing anything at all about *rāsa-līlā*. They are speaking falsely.

Śrīpāda Sajjana Mahārāja: It is sometimes said that this path of *bhakti* is like a sharp razor's edge. Is this only in relation to *nava-vidhā-bhakti*, the nine-fold process of *vaidhī-bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is this world that is like the sharp edge of a razor (*kṣurasya dhārā*), not *bhakti*. *Bhakti* is very soft. You do not understand? This world, which is made of ignorance, is *kṣurasya dhārā*; there are problems everywhere. Give up this ignorance and come to *bhakti*. This is the meaning of the verse you refer to.

What was the second question of Nimi Mahārāja to the nine sages?

Śrīpāda Nemi Mahārāja: "What are the qualities of the different grades of devotees who practice *bhāgavata-dharma*?" The grades of devotees are *uttama-bhagavata*, *madhyama*, and *kaniṣṭha*.

Śrīpāda Tridaṇḍī Mahārāja: "And what are their activities? How do they speak? What do they do?"

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is their behavior?

śrī-rājovāca
 atha bhāgavataṁ brūta
 yad-dharmaḥ yādṛśo nṛṇām
 yathācarati yad brūte
 yair liṅgair bhagavat-priyah
 Śrīmad-Bhāgavatam (11.2.44)

[Mahārāja Nimi said: Now please tell me in greater detail about the devotees of the Supreme Lord. What are the natural symptoms by which I can distinguish between the most advanced devotees, those on the middle level, and those who are neophytes? What are the typical religious activities of a Vaiṣṇava, and how does he speak? Specifically, please describe those symptoms and characteristics by which Vaiṣṇavas become dear to the Supreme Personality of Godhead.*]

What was Śrī Havi's first answer to this question?

Śrīpāda Bhāgavata Mahārāja: The first answer is about the *uttama-bhāgavata* (the most advanced, first-class devotee). “*Bhagavata bhavam atmana* – The *uttama-bhāgavata* sees his own mood of love for Śrī Kṛṣṇa in all living entities. He sees his own *bhāva* (mood of devotion) in all other persons.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is an example of how he thinks?

Śrīpāda Bhāgavata Mahārāja: He thinks, “Everyone is engaged in Śrī Kṛṣṇa’s service. Everyone has the mood, or *bhāva*, that I have.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the mood of Prahlāda Mahārāja?

Śrīpāda Bhāgavata Mahārāja: He sees Kṛṣṇa everywhere, in everyone, and in everything, and they are totally surrendered to Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He sees all living entities and every aspect of creation in Śrī Kṛṣṇa. This is an example of an *uttama-bhāgavata*.

And who is the *madhyama*?

Śrīpāda Tridaṇḍī Mahārāja: He distinguishes between...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Sajjana Mahārāja] You?

Śrīpāda Sajjana Mahārāja: A *madhyama-adhikārī* has four different relationships. He sees the Supreme Lord and worships Him in his heart. He sees the devotees and engages in the six exchanges of love with them. He preaches to the innocent and ignorant, but he avoids, or neglects, the envious.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are not explaining this clearly. Who will explain it?

Śrīpāda Nemi Mahārāja:

*īsvare tad-adhīneṣu
bāliṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yah karoti sa madhyamah*
Śrīmad-Bhāgavatam (11.2.46)

[A *madhyama-bhāgavata* is one who has love for Īśvara and His pure devotees, friendship towards His *bhaktas*, shows mercy towards those who are innocent [in regard to *bhakti*], and neglects those who are inimical to Īśvara or His *bhaktas*.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What do you mean by *maitrī*?

Śrīpāda Nemi Mahārāja: For the *madhyama-adhikārī* there are three different kinds of friendship with devotees. In his friendship with very advanced devotees, he offers everything – his heart and soul and all he possesses. He maintains friendship with devotees on the same level of *bhakti* as himself, and friendship with instruction for less-experienced devotees. These are the three different kinds of *maitrī*.

Śrīpāda Mādhava Mahārāja: And *prema*?

Śrīpāda Nemi Mahārāja: *Prema* is defined in this verse:

*anyābhilāṣitā-sūnyaiḥ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śilanāṁ bhaktir uttamā*
Bhakti-rasāmṛta-sindhu (1.1.11)

[*Uttama-bhakti* is the cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa; in other

words, the uninterrupted flow of service to Him, performed through all endeavors of the body, mind, and speech, and through the expression of various *bhāvas* (spiritual sentiments). It is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), *yoga*, or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Kṛṣṇa.]

This is *prema* towards Īśvara, the Supreme Lord.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And then?

Śrīpāda Nemi Mahārāja: *Bālišeṣu* means that the devotee preaches to those who are outside the devotee *saṅga*, and who do not yet understand devotional service. *Kaniṣṭha-adhikārīs* are also *bālišeṣu*, and they also need association.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What are the symptoms of a *kaniṣṭha-adhikārī*?

Śrīpāda Padmanābha Mahārāja:

arcāyāṁ eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

Śrīmad-Bhāgavatam (11.2.47)

[A person who endeavors whole heartedly in the ritualistic worship of the Deity form of Śrī Hari according to worldly faith yet does not worship the devotees of Śrī Hari whose bodies are also temples of Śrī Hari, nor offer respect to other living entities, is known as a materialistic, or *kaniṣṭha*, devotee.]

The *kaniṣṭha-adhikārī* has *śraddhā*, or faith, in worshiping the Deity form of the Lord. He may also have *śraddhā* in *guru* and may give him proper respect. But he does not know how to recognize devotees, nor does he know on what level different devotees are situated. He does not know how to deal with people in general, and he becomes easily influenced by them. His *śraddhā* is *komala* (very soft and pliable); it can be shaken at any time.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Okay.

Aniruddha dāsa: Can a *kaniṣṭha* Vaiṣṇava preach properly?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What will he preach? He barely knows anything about *siddhānta*. He should serve *madhyama-adhikārī* Vaiṣṇavas and regularly hear from them. Then he will be able to preach properly.

Devotee: Śrīla Gurudeva, didn't Śrīla Svāmī Mahārāja Prabhupāda use only *kaniṣṭhas* to spread Kṛṣṇa consciousness all over the world?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He used to tell them that preaching means distribution of books, reading, and associating with more elevated Vaiṣṇavas. How can a *kaniṣṭha* Vaiṣṇava preach properly if he only knows *arcana* and worship of his *gurudeva*? What can he preach if he doesn't factually understand the other limbs of *bhakti*, if he cannot differentiate between the *uttama*, *madhyama*, and *kaniṣṭha-adhikārī*, and if he does not properly understand *bhakti-siddhānta*?

Devotee: Even though we were *kaniṣṭha*, we always said we were *madhyama* because we preached.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is because Śrīla Bhaktivedānta Svāmī Mahārāja wanted to somehow engage all those who came to him. He wanted them to develop a taste for *bhakti*. He considered that by doing the services he gave them, they would advance in Kṛṣṇa consciousness. This was his motive.

[To Subala Sakhā dāsa] Have you taken many photos in Vṛndāvana?

Subala Sakhā dāsa: In Vṛndāvana? Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When will our *Vraja-maṇḍala Parikramā* (large size) book be published?

Subala Sakhā dāsa: It will come out soon. A devotee from Holland is working on the graphics and layout...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And what are you doing?

Subala Sakhā dāsa: I am selecting the photos, and then sending them to him so that he can work on them and put them...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I wanted this book to be published, but Niścintya could not do it and you could not do it.

Subala Sakhā dāsa: It will get done, Gurudeva. I give a hundred per cent guarantee that it will get done.

❖ June 22, 2007 ❖

Morning Walk

Śrīpāda Nemi Mahārāja: Śrīla Gurudeva, in San Francisco you said that we should follow *varṇāśrama-dharma*, the system of four castes and spiritual orders of life. To what extent, or in what sense, do you want us to follow it?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Follow it as your *gurudeva*, *parama-pūjyapāda* Śrīla Bhaktivedānta Svāmī Mahārāja, told you to follow.

If one is a *brahmacārī*, he follows the principles of *brahmacyāra*; if one is a *grhastha*, he is an exemplary *grhastha* like Śrīvāsa Pañḍita and other pure devotees. Those in the *vānaprastha-āśrama* follow the principles of *varṇāśrama* in their *āśrama*, and *sannyāsis* follow the principles of those in the renounced order. This is *varṇa* and *āśrama dharma*, the religious system of social, or occupational, and spiritual orders of life. You are not *paramahaṁsas* (self-realized souls), and that is why you have been told to follow. You must follow *varṇāśrama*.

Śrīpāda Nemi Mahārāja: *Varṇas* also? We should all work according to our propensity?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Varṇa* and *āśrama*; both. Because we follow *daiva-varṇāśrama* (division of society by qualification, not by birth, and executed for the pleasure of the Lord), everyone should accept that which is favorable for *bhakti*, not other things.

For example, we do not accept *smārta-kriyā*, activities performed according to *smārta* (regulative but not devotional) scriptures. The funeral ceremony for one's father and mother should not be performed according to *smārta* regulations. If there is a fire sacrifice or a marriage, it should be done solely according to Vaiṣṇava scriptures and regulations.

Śrīpāda Nemi Mahārāja: What is the ladies' position in *varṇāśrama-dharma*? You have always emphasized that ladies and gentlemen are equal in *bhakti*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Sītā devī, Arundhatī, Anasūyā, Gārgī, Maitrī, Draupadī, Kuntī, and other Vaiṣṇavīs have been given so much respect in our *śāstra* and Vedic culture – on the same level as ṛṣis and *maharṣis* (the best of the great sages and saints).

Śrīpāda Sajjana Mahārāja: Śrīla Prabhupāda has said that ladies are very good and men are very good, but together they are not very good.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If a man and woman are *gr̥hastha*, it is okay for them to associate with each other. If they are not *gr̥hastha*, their association will be the cause of their fall-down; this is *māyā*. Kāmadeva, Cupid, has defeated even Viśvāmitra, Brahmā, and Śaṅkara (Lord Śiva).¹³ The only personalities he could not defeat were Nara-nārāyaṇa Ṛṣi and Nārada.

Śrīpāda Nemi Mahārāja: In ISKCON there was a problem because, supposedly, according to the ISKCON members' understanding of *varṇāśrama-dharma*, ladies are less intelligent and in a lower position.¹⁴

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no. Never think like this.

Śrīpāda Mādhava Mahārāja: He is saying that in ISKCON they used to think like this, and they proclaimed that their conception was according to the principles of *varṇāśrama*.

Śrīpāda Nemi Mahārāja: That conception created a big problem.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, certainly. They don't give respect to ladies, but I give respect, and I want everyone to do so. We give respect according to an individual's qualification.

Mahāprabhu dāsa: Can ladies take management positions in this society?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, so much. In India, Indira Gandhi became the Prime Minister.

Mahāprabhu dāsa: So ladies do not just make babies?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They can make so many babies. Indira Gandhi had two very beautiful sons, and one of her sons became the Prime Minister. Her daughter-in-law, Sonya Gandhi, also has one son and one daughter, and her son may also become Prime Minister. In America, Clinton's wife may become the President.

¹³ Śrīla Nārāyaṇa Gosvāmī Mahārāja explained elsewhere that these great personalities were not actually defeated by Cupid; rather, they played that pastime in order to teach us conditioned souls how careful we must be in this regard.

¹⁴ See Endnote 8, at the end of this chapter.

Mahāprabhu dāsa: I am a family man, Śrīla Gurudeva. I have a family, and I see that the girls are always more intelligent than the boys.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, sometimes they are.

Aniruddha dāsa: While you were giving class yesterday, my god-brother Harer-nāmānanda prabhu (Spanish) prayed to Śrī Kṛṣṇa, "I want to have a close relationship with Śrīla Nārāyaṇa Gosvāmī Mahārāja." Then, when you were leaving the temple, you approached him and asked, "Who are you?"

He was amazed and startled, thinking, "How did he know?" He is taking that as a sign of the beginning of his establishing a closer relationship with you. He is a very serious disciple of Prabhupāda. He wants to have a closer relationship and serve you, but he wants to know how.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Harer-nāmānanda dāsa] Hear from me for four more days, and our relation will strengthen automatically.

Śrīpāda Mādhava Mahārāja: He wants to know how he can serve you more.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He can serve in any way he thinks best.

Śivānanda dāsa: One or two years ago, in Venice, I was on a morning walk with Śrīla Gurudeva, Brajanātha prabhu, and Śrīpāda Mādhava Mahārāja. I was a little bit upset with some of the activities of ISKCON, and I asked Śrīla Gurudeva, "Are these people offenders or *asuras* (demons)?" Śrīla Gurudeva said, "They are my children."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Sajjana Mahārāja] Can you explain the meaning of *māyā* as I described in my class yesterday? What is *māyā*?

Śrīpāda Sajjana Mahārāja: It is hard for me to speak without prior preparation.

Devotee: *Māyā* is the desire to be a second Kṛṣṇa, and that misunderstanding creates all the problems of this world.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should know that there are two kinds of *māyā*. Ultimately, *māyā* is *yogamāyā*, Śrī Kṛṣṇa's internal desire-potency, whose function is in Goloka Vṛndāvana and in Kṛṣṇa's *prakāra-līlā*, His pastimes as manifest in this material

world. *Yogamāyām upāśritah*. In His *rāsa-lilā* Kṛṣṇa employed His *yogamāyā*, His potency that makes the impossible possible, and that *yogamāyā* potency made all arrangements for Him and the *gopīs*. Without *yogamāyā*, *rāsa-lilā* would not have been able to take place.

There is no function of *yogamāyā* in this world. Here in this world, *māyā* refers only to worldly *māyā*, by which creation, sustenance, and destruction of the cosmos take place. This *māyā* is a shadow of the real *māyā*, or *yogamāyā*.

Māyā is also the thinking that, “I am this body, these relatives are mine, this wealth is mine, this land is mine, and all my possessions are mine.” We think, “Oh, wealth will save me; my relatives will help me.” This conception is *māyā*.

Māyā is able to defeat everyone in this world. In Kali-yuga, this present age of quarrel and hypocrisy, she especially attacks *sannyāsīs*; so be very careful.

Śrīpāda Nemi Mahārāja: How does *māyā* attack the *sannyāsīs*, Śrīla Gurudeva, and how can we be safe?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: She sees that the *sannyāsī* is the best person to be attacked.

Śrīpāda Nemi Mahārāja: So how can they be saved?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They can be saved only by surrender to Śrī Kṛṣṇa, Guru, and Vaiṣṇavas. If *sannyāsīs* think, “There is no one to control me,” they will surely land in the lap of *māyā*. Those *sannyāsīs* who always remember Kṛṣṇa, Guru, and Vaiṣṇavas will be protected.

Viśvambhara dāsa: Śrīla Gurudeva, for so long you have been asking me which devotees are the top book distributors. Now we have determined the top three book distributors by how many books they have distributed, but we are wondering if that is actually the best way to measure. Is there a way to measure by quality?

The only way to practically measure right now is through quantity. But there is some doubt in several devotees' minds in this regard; they have expressed some dissatisfaction with this method. So, we are wondering if there is another way to measure for next year.

Brajanāth dāsa: Some devotees are saying that ISKCON leaders used to encourage the number one, two, and three distributors, who, by so many tricks, ‘by hook or by crook’ distributed books and then left devotional service. Many of the topmost distributors left Kṛṣṇa consciousness and are now completely in *māyā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: So, be careful.

Still, we should give some reward to the best distributors.

Śrīpāda Mādhava Mahārāja: How can they judge who is the top?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By how many books they are distributing; only by this way.

Viśvambhara dāsa: Another question is this: We are inspired to give the top distributor a big recognition – a ticket to Kārtika – but some devotees think that that is too much.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They should decide. A committee will decide.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, yesterday you mentioned that the difference between your *brahmacārīs* and *sannyāsīs* and those of our Śrīla Prabhupāda is that you are training your *brahmacārīs* and *sannyāsīs* in such a way that they will not fall down in the future. You have trained all the *brahmacārīs* who have been with you for many years, telling them very strictly that they must never give up their *brahmacyā*, their saffron cloth.

One thing to note is that during the time of our Prabhupāda, he encouraged *brahmacyā*, but he did not enforce it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, he did not enforce *brahmacyā*, because it was the beginning of the Kṛṣṇa consciousness mission in the West.¹⁵

Śrīpāda Padmanābha Mahārāja: Yes. He did not enforce it. If they wanted to marry, there was no problem.

Śrīpāda Bhāgavata Mahārāja: In fact, in the beginning he personally arranged the marriages, because he saw that they were not capable of remaining *brahmacārīs*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He was very, very intelligent. Somehow he arrested them all. He trained them to make money also. In this way, even if they would give up life in the *māṭha* (temple), they would be able to easily maintain their lives.

Gokula dāsa (from Australia): Śrīla Gurudeva, I have a question. Since the beginning you have encouraged us to form a society in this *sāṅga*, and now the leaders are doing this. Yesterday there was a big meeting.

¹⁵ See Endnote 9, at the end of this chapter.

But some devotees have a doubt regarding the establishment of a society, and I also have a doubt. Those who assume management positions tend to be very strong, pushy, and forceful, especially in Western societies. How can we best avoid a body of controlling leaders? Many are asking this question.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We do not control here. I do not want to control anyone by force. I have love and affection for everyone, and I control everyone by that love and affection.

Śrīpāda Mādhava Mahārāja: Gokula is saying that if there are managers in the society, then by their natures they will want to control everyone.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no. Why would that happen? I always remind the leaders to think that they are servants of the *māṭha*. I make them *māṭha* commanders to serve all. I tell them not to think, “I am the controller; I am the head.” I tell them, “Don’t think, ‘I am the monarch.’” They should consult with all others before doing anything.

Gokula dāsa: I see that several institutions, like ISKCON and even Śrīla Gour Govinda Mahārāja’s institution in Bhubanesvara, are being managed with a mentality of control. Only one institution was not like that, and that was the Gauḍiya Vedanta Samiti lead by you and Śrīla Trivikrama Mahārāja and Śrīla Vāmana Mahārāja.

Brajanāth dāsa: Gurudeva, when we first came to Kārtika, we saw how everything was managed by you. We saw how there were no management meetings; nothing of the sort.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There was no meeting at all at that time, and still there is no meeting. Everything transpires as if automatically.

Brajanāth dāsa: On the contrary, we (Western devotees) have to sit down from time to time and have meetings. We have to say to everyone at the meeting, “You have this job and you have that job, and if you don’t do your job, then everything will fail.” But there are no meetings in your *sāṅga*. Everything happens automatically.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No meetings at all.

Devotee: Śrīla Gurudeva, when there are properties and money involved, there is always greed. How can we avoid that, and how can we avoid the way we suffered in ISKCON? When Śrīla Prabhupāda

was here, nothing like this happened; but after his departure so many leaders began fighting over properties and temples, and kicking out devotees. Ambition and greed tend to come to societies, desiring to destroy them. How can we avoid this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The members of the ‘controlling committee’ must be very selfless, surrendered to Guru, Vaiṣṇavas, and Kṛṣṇa, and also detached from worldly wealth and desires. I want to make members like this. Māyā may come, but we are trying by this method.

Purandara dāsa: In the absence of good association, leaders may adopt their old bad habits of trying to be controllers. How can that be avoided?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Some corruption dwelled in Satya-yuga, more so in Dvāpara, more in Tretā, and still more so in Kali-yuga.¹⁶ We are trying, but still it may come, and therefore it is essential that we are careful in that regard. We find that sometimes, if a father has two sons, the sons quarrel and one shoots the other instead of loving him. This is the world; this is why we should chant and remember Kṛṣṇa, and be surrendered to Kṛṣṇa and *guru*. This is why. Without this, any scheme will fail.

Gokula dāsa: It always seems that some persons are there to persecute others, and sometimes I’m thinking that this is Kṛṣṇa’s arrangement to teach us to be more tolerant.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, this is not Kṛṣṇa’s arrangement. He never likes things like this. He is very merciful and kind.

Śrīpāda Mādhava Mahārāja: This is the arrangement of Kali (the personification of this age of quarrel and hypocrisy).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Those who are selfish are simply cheaters.

[To Aniruddha dāsa] Don’t criticize ISKCON, as you have done. The ISKCON devotees are also my children. Don’t speak about them with such anger. Be calm and quiet, and perform *bhajana*. Don’t see anyone’s faults. See your own faults. Do you understand?

Aniruddha dāsa: But if we keep a humble attitude...

¹⁶ A *yuga* is one age within a cycle of four ages, which rotate like calendar months in the life of a universe. They are named Satya, Tretā, Dvāpara, and Kali. Each age has consecutively less good qualities, longevity, auspiciousness, etc.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Try to follow these principles of humility and respect for all. These are not my words. Rather, *śāstra* is telling this and Kṛṣṇa is telling this. Whoever criticizes others will see that he has absorbed all the bad qualities he is criticizing. He will see that those bad qualities have entered his own being.

❖ June 23, 2007 ❖ *Morning Walk*

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ask about what you want to hear.

Śrīpāda Dāmodara Mahārāja: Śrīla Gurudeva, in other Kali-yugas, when Śrī Caitanya Mahāprabhu does not come, do the *yuga-avatāras* (the incarnations for the various Kali-yugas) also come in a golden complexion? Who are they?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kalki comes, and if needed, other incarnations come.

Śrīpāda Dāmodara Mahārāja: But Kalki does not teach *nāma-saṅkīrtana*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Never. He only kills demons.

Śrīpāda Dāmodara Mahārāja: Who teaches the *yuga-dharma* (the religious practice prescribed for a particular age) in other Kali-yugas?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When Śrī Caitanya Mahāprabhu does not come, Viṣṇu teaches it.

Vṛṇḍāvana dāsa: Do those who are killed by Kalki get liberation?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Certainly. This is because Kalki is *viṣṇu-tattva* (a manifestation of Viṣṇu, or Kṛṣṇa Himself), not *śakti-āveśa* (a living entity empowered by the Lord for a specific mission).

Prāṇa-govinda dāsa: The demon Kālanemi was killed by Viṣṇu in his past life. Why did he have to come again, to be killed by Kṛṣṇa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa is independent. He may come in any form, and He can do as He likes. It has therefore been written, “One may be able to count the particles of sand in the universe, or the stars in the sky, but no one can count the transcendental qualities of Kṛṣṇa.”

[In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the Earth for the benefit of all living entities?*]

Lord Brahmā's prayer
in Śrīmad-Bhāgavatam 10.14.7

*jānanta eva jānantu
kim bahūktyā na me prabho
manaso vāpuṣo vāco
vaibhavaṁ tava go-caraḥ*
Śrīmad-Bhāgavatam (10.14.38)

[Lord Brahmā declared: "There are people who say, 'I know everything about Kṛṣṇa.' Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body, and words."*]

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, what part of the Eleventh Canto would you like to cover next in your classes here?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will briefly discuss the entire Eleventh Canto. I will especially discuss the instructions of Kṛṣṇa in *Uddhava-saṁvāda* (The conversion between Kṛṣṇa and Uddhava). But I will discuss only the most important parts, like the chapter describing the twenty-four *gurus*. Kṛṣṇa gave many instructions about *varṇa* and *āśrama dharma* for *grhasthas* and renunciants, and other elevated subjects as well.

Kamala-kānta dāsa (from Germany): When will your translations of the Tenth, Eleventh, and Twelfth Cantos of the Śrīmad-Bhāgavatam be completed?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It will take some time, but work is going on. First we will complete the Tenth Canto, and then gradually the others. Whatever Śrīla Bhaktivedānta Svāmī Mahārāja has left for me as his remnants, I must do that.

Śrīpāda Nemi Mahārāja: Will you give your own commentaries on those Cantos?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will give the commentary of Śrīla Viśvanātha Cakravartī Ṭhākura, but in some places I will add my mood.

Abhirāma dāsa: In your class last night, you said that in Kali-yuga we are not held responsible for the bad thoughts of the mind. Yet, in one of your purports on *Manah-śikṣā*, you explain that due to offenses committed by the mind it will take many lifetimes to attain perfection. How do we reconcile this? Are we responsible for offenses committed by the mind?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is he asking?

Śrīpāda Padmanābha Mahārāja: You said in your class that if someone in Kali-yuga is thinking of committing a sin, there is no reaction. Conversely, if one thinks of doing something good, one gets benefit from that thought. However, you state in the *Manah-śikṣā* that if one commits offenses in the mind, he cannot attain *kṛṣṇa-prema* for many lifetimes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Manah-śikṣā* has warned us to be careful. In all other Purāṇas it has been told that if you think bad thoughts, you will not be accountable for those thoughts, but this is referring to sinful thoughts, not to offensive thoughts. Regarding sins, if you think about hurting or killing someone, you will not have to suffer the fruit of having performed that activity.

If one commits offenses in the mind, he may manifest that action externally, and that is another reason that *śāstra* has warned against it. It is said that one should not imitate Śrī Kṛṣṇa's *rāsa-līlā*, not even by mind.

naitat samācarej jātu
manasāpi hy anīśvarah
vinaśyaty ācaran maudhyād
yathārudro 'bdhi-jam viśam
Śrīmad-Bhāgavatam (10.33.30)

[One should never imitate the behavior of great persons. If out of foolishness an ordinary person imitates such behavior (i.e. Kṛṣṇa's dancing with the *gopīs*), even mentally, he is doomed; just as one who imitates Rudra by swallowing an ocean of poison.]

Although mental sins do not affect us, we should not perform sins even in our mind. If we dwell on such acts, we may end up engaging in them externally.

Śrīpāda Bhāgavata Mahārāja: Are you saying, then, that we will not get a reaction for mental sin, but we will get some reaction for mental *aparādha*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. *Aparādha* is different; it is very dangerous.

Śrīpāda Padmanābha Mahārāja: One of the six types of offenses to a Vaiṣṇava is not being happy to see him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śrīpāda Padmanābha Mahārāja: That is an offense committed in the mind, and another offense is being angry upon seeing a Vaiṣṇava.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Devotee: Doubt is also a mental state.

Śrīpāda Mādhava Mahārāja: Doubt is also bad.

*ajñāś cāśraddadhānaś ca
saṁśayātmā vinaśyati
nāyaṁ loko ‘sti na paro
na sukham saṁśayātmānaḥ*

Bhagavad-gītā (4.40)

[But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next.*]

Aniruddha dāsa: Gurudeva, when the soul achieves the four perfections in the Vaikuṇṭha planets, namely *sālokya*, *sāmīpya*, *sārūpya*, and *sārṣṭi* (living on the same planet as the Lord, becoming His associate, having a similar form as His, and possessing similar opulences), is there a possibility of receiving a female form? Or, does one only receive a male form there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Padmanābha Mahārāja] What is the answer?

Śrīpāda Padmanābha Mahārāja: I can only guess, Śrīla Gurudeva, because I have never heard this answer. I would say that it is possible for them to get either a male or female form.

Śrīpāda Mādhava Mahārāja: It is not that it is possible. It is for sure.

Aniruddha dāsa: If that is the case, do the males and females in Vaikuṇṭha get married and reproduce? A devotee told me that there is transcendental family-life in Vaikuṇṭha.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: These are not good questions, and there is no need to think about this. We should discuss what is real, what we see in *śāstra*.

Śrīpāda Padmanābha Mahārāja: This is described in the Third Canto of *Śrimad-Bhāgavatam*, when Lord Brahmā has a vision of Vaikuṇṭha. It is described that the residents of Vaikuṇṭha, male and female, ride together on bejewelled airplanes. They sit side by side and are both very beautiful, but there is no mundane lust.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There is no marriage in Goloka Vṛndāvana; Kṛṣṇa and the *gopīs* are not married. There is no marriage even in Dvārakā-puri in Goloka. Everyone is eternal there, so when will they get married? If there is birth, then gradually there will be childhood and then youth, at which time marriage will take place. But there is no birth or death in Goloka.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, in *bhauma-līlā* (Kṛṣṇa's pastimes performed in this material world), the *sādhaka jīva* who reaches perfection has the opportunity to take birth from the womb of a *vraja-gopī*. You are saying that this is not the case in *nitya-dhāma* (Kṛṣṇa's pastimes performed in the spiritual world)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is correct. There is no birth or death there; the original age is teen-age.

Śrīpāda Padmanābha Mahārāja: Yesterday some of us were discussing *Bṛhad-bhāgavatāṁṛta*, and a question came up regarding whether or not there is evidence in *śāstra* that the *jīva* has fallen from Goloka or Vaikuṇṭha. One devotee said he had asked a scholar in ISKCON, Kuśakrata dāsa, who has now passed away and who has translated many of the Gosvāmī's books. Kuśakratha replied that there is evidence in *Bṛhad-bhāgavatāṁṛta*. He said that when Gopa Kumāra arrived in Goloka, Kṛṣṇa received him, saying, "O my friend, you were lost for so long. Where were you?" Kuśakratha cited this as the evidence that the *jīva* left Kṛṣṇa's *līlā* and is now returning.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no. The author of *Bṛhadbhāgavatāmṛta*, Śrīla Sanātana Gosvāmī, has personally written an explanation to that exchange between Kṛṣṇa and Gopa Kumāra. They should read Śrīla Sanātana Gosvāmī's explanation, not only his translation. *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and all other such scriptures are evidence of the fact that the *jīva* does not fall from Vaikuṇṭha or Goloka.¹⁷ Kṛṣṇa comes to this world from Goloka. His associates also come from Goloka or Vaikuṇṭha, and therefore, when they manifest in this world, their birth here is only a play. Any associate of the Lord may come from there and play in that way. It is they who have come from Vaikuṇṭha and again have 'gone back.' This does not apply to conditioned souls; it is only for liberated persons.

Śrīpāda Mādhava Mahārāja: Seeing Kṛṣṇa, Śrīmatī Rādhikā may say to Lalitā, "Who is this boy? I have never seen Him before."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This does not mean that Rādhikā never met Kṛṣṇa before, or that Kṛṣṇa was not previously present before Her.

Śrīpāda Bhāgavata Mahārāja: Śrīla Prabhupāda told his disciples not to try to learn Sanskrit, because if people get a little bit of knowledge in it, they will make mistakes. He said that translation of Sanskrit is not a matter only of intellectual knowledge, but a matter of revelation from the mind of the *sādhus*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: His instruction was for ignorant persons, especially for those in Western countries. They would have to do a lot to learn Sanskrit. In India, however, devotees learn Sanskrit from the beginning of their lives. Śrīla Viśvanātha Cakravartī Thākura was a scholar from birth, and he is *mahā-mahā-mahopadhyāya*, the topmost learned *ācārya*. For such devotees it is not bad to learn Sanskrit. They can do so.

Prāṇa-govinda dāsa: I was talking with Hṛdayānanda Mahārāja of the GBC a couple of weeks ago. I asked him why he stated that Tulasī-devī fell down from the spiritual world, since she is an expansion of *svarūpa-śakti*, which can never be under *māyā*. It would be considered Māyāvada philosophy to say that she fell.

¹⁷ For more information on this subject, one can download Śrīla Nārāyaṇa Gosvāmī Mahārāja's book, *Journey of the Soul*, from www.purebhakti.com.

Hṛdayānanda Mahārāja replied, “What are you talking about? Śrīla Prabhupāda said I can go outside and find references from different scriptures to use for my own writings. So I did.”

Then I asked him, “Is there any reference of Śrīla Prabhupāda or any other ācārya that will support what you just said?” He said, “I found it in *Brahma-vaiṣwarta Purāṇa*, and that is enough for me.” Then I replied, “Isn’t *māyā-śakti* a shadow potency of *svarūpa-śakti*?“ He replied, “I have never heard that word, *svarūpa-śakti*.” This is why he wrote in the GBC book about the *jīvas* falling from Vaikuṇṭha – based on that.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Never, never. The *jīvas* have never fallen from Goloka Vṛndāvana.

Prāṇa-govinda dāsa: But he said he translated that pastime from the original Sanskrit.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Never, never, never [meaning that the understanding was inaccurate].

Nṛhari dāsa: Gurudeva, to confirm what you were saying, it was for the purpose of pastimes that Jalandara and Tulasī came from the spiritual world?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. What is the harm in their coming here? They came here to play. After all, Jalandhara is a manifestation of Kṛṣṇa.

Jāhnavā-jīvana dāsa: Śrīla Gour Govinda Mahārāja said that when someone in Kali-yuga takes initiation, that person becomes situated in Satya-yuga (by consciousness).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What he has told is okay, but we will have to think further about this. Śrīla Bhaktivedānta Svāmī Mahārāja was a qualified *guru* who gave some persons *sannyāsa*. Later on those *sannyāsīs* married and left their devotional lives, discarding their *tulasi-mālā*, or neck-beads. In that case, how are those *sannyāsīs* situated in Satya-yuga?

Gokula dāsa: I think my Guru Mahārāja’s quote about Satya-yuga is originally from Śrīla Jīva Gosvāmī – that if we take *dīkṣā* in Mahāprabhu’s line, we are exempt from any reaction to our bad thoughts. We are effectively in Satya-yuga.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We can reconcile this. *Dīkṣā* is of two kinds: *vidvad-rūḍhī* (with realization) and *avidvad-rūḍhī*

(formality). If the *dikṣā* initiation is not *vidvad-rūḍhī*, it is not *dikṣā* in the true sense. Having received real *dikṣā*, the devotee realizes his relationship with Kṛṣṇa, at which time all of his offenses and *anarthas* disappear.

In Kali-yuga, such real *dikṣā* is very rare. We therefore see that even though one has participated in the official *dikṣā* ceremony and has received the *dikṣā mantras*, if he is not realized and all of his offenses have not gone, then his *dikṣā* is not true (*vidvad-rūḍhī*). Rather, such a person has merely entered the school of *dikṣā*, and he may still engage in nonsense activities or mentalities. However, those who have received *vidvad-rūḍhī dikṣā* will never fall, and nothing unfavorable to *bhakti* will even enter their minds. They quickly progress.

Gokula dāsa: Śrīpāda Dāmodara Mahārāja was giving class yesterday, about *caitanya-līlā*. He said that between *Caitanya-bhāgavata* and *Caitanya-caritāmṛta*, *Caitanya-caritāmṛta* is more sweet. *Caitanya-bhāgavata* contains more awe and reverence.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, you are telling the opposite of reality. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written, “Śrī Vṛndāvana dāsa Ṭhākura is Vyāsadeva. He has written Śrī Caitanya-bhāgavata, the sweet pastimes of Śrī Caitanya Mahāprabhu, and I am taking some remnant to write *Caitanya-caritāmṛta*.” *Caitanya-bhāgavata* does not include much philosophy (*siddhānta*). Relatively speaking, Śrīla Vṛndāvana dāsa Ṭhākura has not given importance to *siddhānta*, whereas Kṛṣṇadāsa Kavirāja Gosvāmī has emphasized it.

Gokula dāsa: So, in the Navadvīpa pastimes described in Śrī Caitanya-bhāgavata, there is more sweetness?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, because there is only *līlā*. As discussed in Śrī Caitanya-caritāmṛta, there is more *siddhānta* in Mahāprabhu’s Purī pastimes, and still more *siddhānta* in His pastimes on the bank of the Godāvarī.

Giridhārī dāsa: *Caitanya-bhāgavata* describes how Śrī Caitanya Mahāprabhu went to Gaya and offered *piṇḍa*¹⁸ for His father, and then came back to Navadvīpa. After that, in total, how many years did He perform *saṅkīrtana* in Navadvīpa before taking *sannyāsa*?

¹⁸ Śrāddha is a ceremony in honor of and for the benefit of deceased relatives, in which the forefathers are offered *piṇḍa*. Generally, *piṇḍa* is an offering of small balls of rice cooked in milk with black sesame, ghee, and honey. The offering is made to the deceased and his forefathers, in order for the deceased to attain a body suitable for enjoyment in Pitṛloka.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not written in *sāstra*, but you may know that He performed *navadvīpa-lilā* until the age of twenty-four. After His birth He could only perform His baby and childhood pastimes (*bālyā-lilā*), and then He performed His pre-youth (*pauganḍa-lilā*) pastimes. After that He went to Gayā, and when He returned, in the gap, before taking *sannyāsa*, He performed *sāṅkīrtana*.

Śrīpāda Mādhava Mahārāja: Śrīla Vṛndāvana dāsa Ṭhākura did not mention Mahāprabhu's exact age when performing these activities.

Giridhārī dāsa: Some people said that He performed *sāṅkīrtana* for eleven months, and others are saying it was for three years.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the use of thinking about this? Is there any use? Why are you bothering your mind with this?

Devotee: It is common practice that devotees take the ashes of other devotees' dead bodies to the Ganges or to Vṛndāvana. What is the connection between the soul and the ashes? What is the soul's benefit if the ashes of his rejected body are thrown into the Ganges? Will this do any good to the soul?

Śrīpāda Mādhava Mahārāja: He benefits. It is mentioned in *Śrimad-Bhāgavatam* that Indra thought, "Sagara Mahārāja is performing austerities for the purpose of taking my throne and heavenly kingdom, so I must destroy him." Indra thus stole his horse that was meant for offering at an *aśvamedha-yajña* (horse sacrifice¹⁹) and hid it in Kapila Muni's *āśrama*. The sons of Sagara Mahārāja searched everywhere for that horse and finally found it there. They accused Kapila Muni, and in return they were cursed by him to burn to ashes. Then, after thousands of years, their descendants sprinkled some water of the Ganges upon their ashes and they were liberated. Ganges is the foot-bathing water of Lord Vāmanadeva. One can get so much benefit from her touch, even after thousands of years.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Also, previously, the souls of the dead persons who are not liberated identified with their bodies. Therefore, even though their bodies become ashes when cremated, those persons are somehow connected with their bodies that are

¹⁹ *Aśvamedha-yajña* is a horse-sacrifice of antiquity in which vast wealth is spent. Formerly the *brāhmaṇas* were so highly qualified by purity and in the skill of chanting mantras that the life of the animal would be rejuvenated. By performing one hundred such sacrifices one could attain the post of Indra. This sacrifice is forbidden in the age of Kali as there are no qualified *brāhmaṇas* to perform it properly.

now in the form of ashes. This is another reason that there is so much benefit.

Śrīpāda Sādhu Mahārāja: In order to progress from *pravṛtti-mārga* (the path of materialism) to *nivṛtti-mārga* (the path of freedom from materialism), one should follow Vedic and Tantric rules and regulations. Can you please say something about *vaiṣṇava-tantra*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Vaiṣṇava-tantra* refers to scriptures like *Nārada-pañcarātra*, *Gautamīya-tantra*, and *Parāśara-tantra*. The sages Nārada, Gautama, Parāśara, etc. have written these scriptures, just as Śrīla Vyāsadeva wrote *Śrimad-Bhāgavatam*. These scriptures explain the regulations for devotional activities like taking *dikṣā* and performing *arcana* of the Deities. ‘Vedic’ refers to scriptures like the Upaniṣads, which gives training in good habits that free one from the materialistic way of life; and *tāntrika* especially refers to training in the rules and regulations of activities like *dikṣā* and *arcana*. Our Gosvāmīs have said to follow both.

Śrīpāda Sādhu Mahārāja: The *Rādhā-Kṛpā-Kaṭākṣa-Stava-Rāja* is from a *tantra*. These are prayers to Śrīmatī Rādhikā from Lord Śiva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I doubt that it was Śāṅkara who originally prayed this stotra (hymn, or prayer), which is coming from ancient times. I think that Nārada may have uttered it. [At other times Śrīla Mahārāja said that Śrīla Rūpa Gosvāmī is the author.]

Ariṣṭasana dāsa: What is the definition of *tantra*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Tantra* means *jñāna*, or knowledge. There are five kinds of knowledge, and that is called *pañcarātra*. *Rātra* also means ‘knowledge’ and *pañca* means ‘five.’²⁰ Nārada taught the five kinds of knowledge in his *Nārada-pañcarātra*.

Śrīpāda Padmanābha Mahārāja: The paths of *pravṛtti-mārga* and *nivṛtti-mārga* are both described in the Vedas. Some devotees are thinking, “I cannot come to *nivṛtti-mārga* unless I first follow *pravṛtti-mārga*. I must first try to satisfy my material desires.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Persons who think this way are foolish and ignorant. They have already tasted all of these things in their past hundreds of thousands of lives in different species; not only in this human species.

Śrīpāda Padmanābha Mahārāja: They have already tried to enjoy?

²⁰ See Endnote 10, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, so there is no need to pursue it relentlessly.

Śrīpāda Mādhava Mahārāja: Prabhupāda Sarasvati Thākura had so many disciples who took the renounced order from him. According to the Vedas, one should progress through the āśramas of *brahmacarya*, *grhaṣṭha*, *vānaprastha*, and *sannyāsa*. But Prabhupāda's disciples did not go through all those stages. They took *sannyāsa* from him when they were still in the *brahmacārī-āśrama*. Is this proper or not?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: One can take *sannyāsa* from the *brahmacārī-āśrama*. There is no need of first becoming a *grhaṣṭha* or a *vānaprastha*.

Śrīpāda Padmanābha Mahārāja: There is another question that comes in many devotees' minds. They think, "I am from a Western country, with so many bad *saṃskāras* (impressions on the heart) from my life prior to coming to Vaiṣṇava life. I must act according to those *saṃskāras*. I have so many material desires. Therefore, if I try to take *brahmacarya* or *sannyāsa* now, this will be artificial and I will fall down because I have not fulfilled my desires."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is also not a good idea to nurture.

Śrīpāda Mādhava Mahārāja: Jagāi and Mādhāi had so many bad impressions on their hearts. Do these devotees have more bad impressions than Jagāi and Mādhāi? If Jagāi and Mādhāi were able to benefit so much by their surrender and by Mahāprabhu's grace, why not the Westerners?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Miracles are performed by *sādhu-saṅga*. Those persons only want to enjoy. They do not know that we are eternal servants of Kṛṣṇa and that there is no happiness here in the material world. They are ignorant, and therefore their opinion has no value.

❖ June 24, 2007 ❖
Morning Walk

Balarāma dāsa: Can I ask you a question, Gurudeva? Tomorrow is *nirjala Ekādaśī* (to be observed by full fasting, even from water). If

there were any defects in our following Ekādaśis during the year, how can we properly observe this *nirjala* Ekādaśi?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We should try to follow all Ekādaśis. If there was a defect in your observance of any previous Ekādaśis, simply continue practicing. By chanting *nāma*, everything will be okay.

Balarāma dāsa: Should one clean one's teeth on *nirjala* Ekādaśi?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why not? Should you not take bath?

Balarāma dāsa: Bath is not drunk.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But somehow the water is entering your body.

Of course, you must bathe, but do not take *caraṇāṁṛta* on that day; simply offer *pranāma* to the *caraṇāṁṛta*.

Balarāma dāsa: What about *ācamana*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Just touch the water to your lips.

Vṛndāvana dāsa: When you do *ācamana*, the water is supposed to go to your heart. It says in the *Hari-bhakti-vilāsa* that the proper way to do *ācamana* is like this (demonstrates) – like a chicken.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have not seen this in any scripture.

Vṛndāvana dāsa: It also says that when you take *ācamana*, it has to come into the body and purify the heart.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can take *ācamana* in that way on other days, but not on Ekādaśi.

Śrīpāda Nemi Mahārāja: Actually, if we have somehow or other not observed other Ekādaśis, will observing *nirjala* Ekādaśi compensate?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have just answered this. You can compensate only by *harināma* – not by properly following *nirjala* Ekādaśi. You will have to follow every Ekādaśi. Only for Bhīma was a concession given, only for him.

Vṛndāvana dāsa: We always understood that if someone does not observe the other Ekādaśis throughout the year, if he very strictly follows Pāṇḍava *nirjala* Ekādaśi, then he won't get a bad reaction for not following all of the other Ekādaśis. Is this not true?

Śrīpāda Mādhava Mahārāja: It is not true at all.

Vṛndāvana dāsa: No, but we always thought this. Everyone thought this.

Nṛhari dāsa: It is also stated in Kṛṣṇa-Balarāma Svāmī's book – the book you told us not to read.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are all wrong. ISKCON [the disciples of Śrīla Bhaktivedānta Svāmī Mahārāja, but not Śrīla Bhaktivedānta Svāmī Mahārāja personally] has discovered this.

Vṛndāvana dāsa: They are doing this because of Bhīma.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are not Bhīma.

From ancient times up to the time of the six Gosvāmīs, like Śrī Rūpa and Śrī Sanātana Gosvāmī, devotees used to observe all Ekādaśis as *nirjala* Ekādaśī, without taking even water. Ambarīṣa Mahārāja observed each Ekādaśī for three days: on the first day he controlled his eating; on the second day he avoided eating and drinking (*nirjala*); and on the third day he ate only once.

Śrīpāda Mādhava Mahārāja: The Pāñḍavas used to regularly observe *nirjala* Ekādaśī, but Bhīma once told Kṛṣṇa, "It is not possible for me to do *nirjala* every time. Kṛṣṇa replied, "On other Ekādaśis you can take fruits and roots, but you must follow *nirjala* on this one day." Bhismā was thus permitted to observe *nirjala* on this day alone, but he had to observe all the other Ekādaśis. This day is therefore called Pāñḍava *nirjala* Ekādaśī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In India, every Ekādaśī is generally observed without food or water. Puṣyapāda Śrīla Bhaktivedānta Svāmī Mahārāja saw that the Western devotees were somewhat weak, so he introduced a concession for them. He said that they could take *aṇukalpa* (eating a little, just to maintain one's life) three times in the day. However, instead of following *aṇukalpa*, they took '*bṛhat-kalpa*', eating and drinking as much as they could take. Do you understand? This is not good.

Brajanāth dāsa: They say that if they do not eat sufficiently, they would not have any strength or power.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Bogus; that was the argument of Mohinī²¹.

²¹ Mohinī was the enchanting and alluring female creation of Brahmā who tested King Citrāṅga, a determined follower of Ekādaśī.

Devotee: Gurudeva, Śrīla Prabhupāda said that Kṛṣṇa will fulfill a devotee's desire for preaching only as much as that devotee desires. How can we increase our desire for preaching?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can do so by following our *paramparā*. Śrī Nārada, Śrīla Vyāsadeva, Śrīla Śukadeva Gosvāmī, the six Gosvāmīs, Śrī Caitanya Mahāprabhu, and all of Mahāprabhu's followers have personally performed *bhajana*:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa*

Śrī Caitanya-caritāmṛta (Madhya-līlā 7.128)

[Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrimad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land.*]

This means that you must first become qualified, and then you can teach and preach. If you are not personally following, and you are not realizing anything, then what can you preach?

By first knowing all *siddhānta*, all philosophical conclusions, your preaching will be successful. We should think, "Preaching is also a *bhajana*, so we must preach."

Preaching means to help others. In *Bhagavad-gītā*, Śrī Kṛṣṇa told Arjuna, "Do not explain these truths to those who are selfish, or to bad persons. Explain these truths only to those who have a little faith."²² In the *Bhāgavatam*, Kṛṣṇa told Uddhava [in *Uddhava-saṁvāda*], "What I am telling to you, do not tell it to those who do not have strong faith."²³ Śrīla Sanātana Gosvāmī has also written this in his *Bṛhad-Bhāgavatāmṛta*, and Śrīla Jīva Gosvāmī has written this in his *Ṣaṭ-sandarbha*: Those who have no *śraddhā*, or faith, should not read my book.

We can read and hear if we have faith. If we think that we will have enormous transcendental gain from such reading or hearing, this means we have *śraddhā*.

²² "This confidential knowledge may never be explained to those who are not austere, or devoted, or engaged in devotional service, nor to one who is envious of Me" (*Bhagavad-gītā* 18.67).

²³ "You should not share this instruction with anyone who is hypocritical, atheistic or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble" * (*Śrimad-Bhāgavatam* 11.29.30).

Prana-govinda dāsa: It is seen that Dhṛtarāṣṭra does not have very much śraddhā, but Sañjaya still tells him what is happening on the battlefield of Kurukṣetra.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrī Kṛṣṇa allowed that, and at last Vidura inspired Dhṛtarāṣṭra to go to the forest, giving up everything. Vidura took him to Haridvāra, where his body burned to ashes.

Sañjaya had told Dhṛtarāṣṭra that, through himself, Vyāsadeva allowed Dhṛtarāṣṭra to ‘see’ the events taking place on the battlefield. This is because Vyāsadeva considered, “Dhṛtarāṣṭra is a blind person. One day his eyes should open. He should see that all of his sons – whom he loved so much and had shown partiality in the tension between the Pāṇḍavas and Kauravas – have died.”

Śrīpāda Mādhava Mahārāja: Dhṛtarāṣṭra wanted to see the Mahābhārata battle, and therefore Vyāsadeva was going to give him the transcendental vision to see it. But then Dhṛtarāṣṭra said, “I will not be able to recognize anyone in the battle, because I have never seen them. It is better that Sañjaya be able to see what is happening, and he can then narrate everything to me.” And Vyāsadeva did just that.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: (To Yaśodānanda dāsa) It is for this that I am attracting you.

Yaśodānanda dāsa: I feel very attracted, Śrīla Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Somehow you are very lucky; your ‘everything’ is engaged in Kṛṣṇa’s service.

Madhuvrata dāsa: Śrīla Gurudeva, you mentioned to Giri Mahārāja on the morning walk that preachers have five symptoms.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I told him, “Why have you shaved your face? No other brahmācārī or sannyāsī has done this.” He said that he shaved for preaching. Then I said, “We have not shaven, but who is preaching more – you or us?” He admitted, “You and all other sannyāsīs are preaching more than I am.” Then I said, “If you shave in the future, I will reject you.”

Śrīpāda Mādhava Mahārāja: Then you told him some symptoms of a preacher. You said that the number of disciples will increase, and money will come [meaning ‘the results of people’s energy will be offered in Kṛṣṇa’s service’].

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If one is preaching, but those to whom he is preaching are not inspired to take shelter of *guru* and initiation, then his preaching is like zero.

Also, money will follow him. Vaiṣṇavas do not want money, but still it will come. The success of one's preaching depends on how much he inspires others to take *harināma* and thus make their lives successful. That person is doing a high class of preaching.

I asked him, "What have you done? Nothing."

I told him, "You preach, but no one is coming to take *harināma*, so what is your preaching? How much money have you given to me?"

He said, "Nothing."

"So why are you preaching, and why have you shaved?"

Śrīpāda Nemi Mahārāja: Some devotees think that there is no need for them to preach yet, because they are not yet advanced. They think, "First we will read and chant. Then, when we become advanced, then we will preach."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They should enjoy the world, and then return to the world. They should take birth after birth, and they should suffer the pain of life and death.

Śrīpāda Nemi Mahārāja: I see that you don't accept their idea.

Yaśodānanda dāsa: Śrīla Gurudeva, how can we help fulfill Śrīla Bhaktivinoda Ṭhākura's mission to make Kṛṣṇa consciousness the worldwide religion?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We are doing this. Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura did this, and after him, Śrīla Bhaktivedānta Svāmī Mahārāja preached everywhere. Then, whatever Śrīla Svāmī Mahārāja left for me as his remnants, I am taking and continuing his mission.

Devotee: Gurudeva, one of Śrīla Prabhupāda's disciples, Jayapatākā Svāmī, claims to have about 60,000 disciples. Do we consider this to be a symptom of successful preaching?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He himself does not chant, and he is not established in *bhakti*. What to speak of him? In India there is a person named Asaram Bapu, and he gives *dīkṣā* by phone to thousands of people at a time. He has more disciples than Jayapatākā Svāmī. Do you know Kṛpālū Mahārāja? He is now in jail. He has millions of disciples.

Aniruddha dāsa: Our Śrīla Prabhupāda wanted a planetarium to be constructed in Māyāpura, and now the GBC has pledged to construct it at the cost of about sixty million dollars. They are doing this mostly in order to gather all of the Prabhupāda disciples together, because they are seeing that many devotees are fleeing ISKCON and coming to you. Do you think we should support this project?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why are you thinking about them? What is the use? Don't think about them.

Aniruddha dāsa: But you said that successful preaching means 'followers and money.'

Śrīla Nārāyaṇa Gosvāmī Mahārāja: So follow me. Follow Śrīla Bhaktivivedānta Svāmī Mahārāja and Śrīla Rūpa Gosvāmī. Why follow them, and why always think about them? If you think about them, their bad qualities may come to you.

What is the teaching in the story we told about the female pigeon and male pigeon?

Devotee: The human form of life is our chance to take up Kṛṣṇa consciousness. It is not possible in any other form of life; only in the human form. So...for the short flickering time, so...I forgot.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want to hear the story of the he pigeon and she pigeon. I want Mahibharata prabhu to explain it. What is the teaching behind this story?

Mahibharata dāsa: The teaching behind this story is that one should not become attached to one's wife and family – and not to even take a wife and family. Simply follow śrī gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The male pigeon was very attached to his wife, and he considered that he could not survive without her. Children also came, and then he became still more attached. Death was waiting for him, but he could not see it.

What became of them? Due to their 'love' for each other, both were killed by the hunter. So, if you are attached to ladies, your *bhakti* will be spoiled. You will be worse than dead. Death is not bad. Worse than death, you will undergo spiritual death, meaning diversion from *bhakti*. Always think about this.

If you are telling this story and not realizing it, and instead marrying again and again and maintaining a sense of strong relations with children and wives, then your *bhakti* comes to nothing.

Devotee: (inaudible)

Śrīpāda Padmanābha Mahārāja: He is saying that although *sannyāsa*, or renunciation, is encouraged, in practical life we see that householders are more steady. They remain in household life and...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Your realization is zero. We follow the realization of high-class *bhaktas*. Because you are a conditioned soul, what you tell may be wrong.

Nirguna dāsa: Last night I read that the self-realized souls find it quite hilarious that the conditioned souls want to marry, because in actuality we are all female.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I also say this. They are not realizing that they are both female.

Śrīpāda Padmanābha Mahārāja: We see many cases of god-brothers, older devotees, who have been married once or twice, are now reaching the age of fifty or fifty-five. They say that they must again have a partner.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Be careful.

Śrīpāda Padmanābha Mahārāja: They say that they want to have a companion. They don't want to have the sex life or children, but they want a companion.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are speaking lies. They have so much lust and other contaminations. Why do they not want *guru* companions or high-class Vaiṣṇava companions?

Gokula dāsa: Gurudeva, I am dying.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why?

Gokula dāsa: It is natural that I am attached to my wife, because I am a conditioned soul. I cannot stop this.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You may remain with your wife, no harm. But don't be attached. Moreover, regarding those who are not married, they should be careful.

Gokula dāsa: But this attachment is natural because I am conditioned.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not natural. We have seen that Mahārāja Janaka, Śrīvāsa Paṇḍita, and others like them remain with their entire families, but they are not attached. They support

their families out of a sense of duty, and they don't consider, "We cannot survive without our wives."

Śrīpāda Padmanābha Mahārāja: Many of Śrīla Prabhupāda's disciples have been following you for some years, and they feel so much help and inspiration from your association. We want everyone to have a chance to hear what they are feeling, so we want to record them speaking about their spiritual life – how they have been helped by you in their relationship with our Śrīla Prabhupāda as well as with you. Is this good?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is good.

Dhīra-kṛṣṇa dāsa: Was there any formal *dīkṣā* initiation in Satya-yuga?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why not? Brahmā took initiation from Kṛṣṇa, and Nārada took initiation from Brahmā.

Dhīra-kṛṣṇa dāsa: That was *bhagavati-dīkṣā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Somehow they gave *dīkṣā*, as Vyāsadeva took *dīkṣā* from Nārada. First of all, you must know the meaning of *dīkṣā*.

Dhīra-kṛṣṇa dāsa: *Divyam jñānam yato dadyāt.*²⁴

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Does *dīkṣā* refer only to that mantra? What do you understand by the word *dīkṣā*?

Dhīra-kṛṣṇa dāsa: They will learn their relationship with Śrī Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Did they realize their relationship with Kṛṣṇa?

Dhīra-kṛṣṇa dāsa: Yes.

²⁴ This is the first line of the definition *śloka* of *dīkṣā*. This verse was quoted by Śrīla Sanātana Gosvāmī in *Hari-bhakti-vilāsa* (2.9), and later expanded upon by Śrīla Jīva Gosvāmī in *Bhakti-sandarbha* (283):

*divyam jñānam yato dadyāt
kuryāt pāpasya saṅkṣayam
tasmat dīkṣeti sā proktā
deśikais tattva-kovidaiḥ*

That spiritual undertaking which awakens *divya-jñāna* (transcendental knowledge) and destroys all sinful reactions at the root is called *dīkṣā* by authorities learned in the Absolute Truth.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is *dīkṣā*. If they don't realize their relationship via the *mantras*, they have not actually received *dīkṣā*. It is about *vidvad-rūḍhī* and *avidvad-rūḍhī*.²⁵ Do you understand?

Brajanāth dāsa: Yes. Real *dīkṣā* occurs when we have taken complete shelter of *sādhu-saṅga* and *sad-guru*, and when we receive nourishment from them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The devotee has realization; this is *dīkṣā*. *Dīkṣā* is not completed by only giving the *mantra*. Brahmā received *kāma-gāyatrī* initiation by hearing the sound of Śrī Kṛṣṇa's flute.

Vṛndāvana dāsa: Śrīla Gurudeva, does it mean, then, that unless we have realization of our *svarūpa*, our *siddha-deha*, we have not completed the *dīkṣā* process?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We should know all *tattvas*, established truths, and be situated in those *tattvas*. We should know our relationship with Kṛṣṇa and our duty towards Him; we should be established in that. This is real *dīkṣā*.

By *avidvad-rūḍhī dīkṣā* you are only entering in the course of *dīkṣā*. If a young boy is admitted in a school, he is a student, and a PhD is also a student, but there is so much difference between the two. Similarly, *avidvad-rūḍhī dīkṣā* is also *dīkṣā*, but it is the entrance, and the other is real *dīkṣā*.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, I have a question regarding *rāgānuga-bhakti*. Śrī Caitanya-caritāmṛta (*Ādi-lilā* 4.15) says *rāga-mārga bhakti loke karite pracāraṇa*, meaning that Śrī Caitanya Mahāprabhu came to preach *rāga-mārga bhakti*. You have also said many times that Mahāprabhu did not come to preach *vaidhī-bhakti*. *Vaidhī-bhakti* has already been preached by other ācāryas in other ages. Mahāprabhu has come to give *rāga-mārga bhakti*, and all of our ācāryas in the line of Śrīla Rūpa Gosvāmī are trying to give it.

When a *guru* is teaching *vaidhī-bhakti* to the beginner student, as Rūpa Gosvāmī taught it, is there a difference between that *vaidhī-bhakti* which that *rūpānuga-ācārya* is preaching and the *vaidhī-bhakti* which was previously followed and preached?

²⁵ See Endnote 1, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The *vaidhī-bhakti* preached by Rāmānujācārya, Nimbāditya, and Madhvācārya is different from the *vaidhī-bhakti* preached by Mahāprabhu and Śrīla Rūpa Gosvāmī. If one follows the principles of *vaidhī-bhakti* as taught by Śrī Caitanya Mahāprabhu, that devotee is in the beginning stage of *rāgānuga-bhakti*. If one hears from Śrī Caitanya-caritāmṛta – Sanātana-śikṣā, Rūpa-śikṣā, and Rāya Rāmānanda Saṁvāda – his *vaidhī-bhakti* will turn into *rāgānuga-bhakti*.

Śrīpāda Padmanābha Mahārāja: You have told us that actual *rāgānuga-sādhana-bhakti* can only be done in the stage of at least āsakti²⁶.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When you have a real desire for perfection – real, not artificial – then to follow *bhakti* means that āsakti has come.

Giridhari dāsa: Śrīla Gurudeva, is the *harināma-guru* considered to be the *mantra-guru*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is *guru*. Also, if that *guru* is qualified but he has passed away from this world and his disciple took only *harināma* from him, then the disciple will take *dikṣā* from a *guru* who is equal to that *harināma-guru*. The *dikṣā-guru* should be equal to the bona fide *harināma-guru*, and in the same line.

ENDNOTES

¹ An excerpt from Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's book *Pinnacle of Devotion*, from the section called "The Glories of Sādhu-saṅga":

"There are two kinds of disciples, and therefore there are two kinds of *dikṣā* initiation – *anuṣṭhānikī* and *vidvad-rūḍhī*. *Anuṣṭhānikī* refers to the external formality of a fire *yajña* (fire sacrifice) and the giving of *dikṣā* (*gāyatrī*) mantras. If one thinks, 'I have sacrificed so much, my head is shaven, and I have received my *mantras*; I am therefore initiated,' this is external. Of course, formal initiation is essential, but it is not complete without *vidvad-rūḍhī*.

²⁶ Āsakti is deep attachment for the Lord and His eternal associates. Āsakti occurs when ones liking for *bhajana* leads to a direct attachment for the person who is the object of that *bhajana*. This is the seventh stage in the development of the creeper of devotion, and it is awakened upon the maturing of one's taste for *bhajana*.

“*Vidvad-rūḍhī* refers to an internal initiation wherein the disciple completely gives his heart at his *guru*’s lotus feet, knowing that his *guru* will make him qualified to serve Śrī Śrī Rādhā and Kṛṣṇa. Gurudeva gives all kinds of *divya-jñāna*, transcendental knowledge, about *kṛṣṇa-tattva*, *guru-tattva*, *vaiṣṇava-tattva*, and *prema-tattva*.²

² “So, we are trying to follow Sanātana Gosvāmī by *dīkṣā-vidhānenā*, by initiating persons from anywhere. It does not matter what is a person’s background” (Śrīla Bhaktivedānta Svāmī Mahārāja. Lecture in Vṛndāvana, India, October 27, 1972).

“So, this morning we are having an initiation ceremony for some devotees. The initiation means beginning. The Sanskrit name is *dīkṣā*” (Śrīla Bhaktivedānta Svāmī Mahārāja. Initiation lecture in Hyderabad, India, August 22, 1976).

“After association, the next stage is regulated life for following the Kṛṣṇa consciousness movement. This is called initiation... This is called *dīkṣā*” (Śrīla Bhaktivedānta Svāmī Mahārāja. Initiation ceremony lecture in Montreal, Canada, July 29, 1968).

³ As Śrīla Nārāyaṇa Gosvāmī Mahārāja said that Brahmā and his associates attain the spiritual world only if they are perfect in Kṛṣṇa consciousness, Śrīla Bhaktivedānta Svāmī Mahārāja also wrote that in the reference referred to in the text:

Bhagavad-gītā 8.16

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again.*

Purport

(by Śrīla Bhaktivedānta Svāmī Mahārāja)

All kinds of *yogīs* – *karma*, *jñāna*, *haṭha*, etc. – eventually have to attain devotional perfection in *bhakti-yoga*, or Kṛṣṇa consciousness, before they can go to Kṛṣṇa’s transcendental abode and never return. Those who attain the highest material planets, the planets of the demigods, are again subjected to repeated birth and death. As persons on Earth are elevated to higher planets, people on higher planets such as Brahmaloka, Cāndraloka, and Indraloka fall down to

earth. The practice of sacrifice called *pañcāgni-vidyā*, recommended in the *Chāndogya Upaniṣad*, enables one to achieve Brahmaloka, but if on Brahmaloka one does not cultivate Kṛṣṇa consciousness, then he must return to Earth. Those who progress in Kṛṣṇa consciousness on the higher planets are gradually elevated to higher and higher planets and at the time of universal devastation are transferred to the eternal spiritual kingdom. Baladeva Vidyābhūṣana, in his commentary on *Bhagavad-gītā*, quotes this verse:

brahmaṇā saha te sarve
samprāpte pratisaṅcare
parasyānte kṛtātmānah
praviśanti param padam

When there is devastation of this material universe, Brahmā and his devotees who are constantly engaged in Kṛṣṇa consciousness are all transferred to the spiritual universe and to specific spiritual planets according to their desires.

4

Śrīmad-Bhāgavatam 3.32.12–15

When the interaction of the three modes of material nature begins, Brahmā, who is the creator of this cosmic manifestation and who is full of Vedic knowledge, and the great sages, who are the authors of the spiritual path and the *yoga* system, come back under the influence of the time factor. They are liberated by their non-fruitive activities and they attain the first incarnation of the *puruṣa* (Kāraṇodakaśāyī Viṣṇu), but at the time of creation they come back in exactly the same forms and positions as they had previously.*

Purport
(by Śrīla Bhaktivedānta Svāmī Mahārāja)

Sometimes Brahmā thinks that he is independent of the Supreme Lord, and the worshiper also thinks that Brahmā is independent. For this reason, after the destruction of this material world, when there is again creation by the interaction of the material modes of nature, Brahmā comes back. Although Brahmā reaches the Supreme Personality of Godhead as the first *puruṣa* incarnation, Mahā-Viṣṇu, who is full with transcendental qualities, he cannot stay in the spiritual world.

5 In the following excerpt, Śrīla Bhaktivedānta Svāmī Mahārāja again confirms Śrīla Nārāyaṇa Gosvāmī Mahārāja's statement that Brahmā and his associates go to the spiritual world only if they are perfect in Kṛṣṇa consciousness. We again and again see that it is supremely beneficial for us to understand the teachings of Śrīla Prabhupāda under the guidance of Śrīla Nārāyaṇa Gosvāmī Mahārāja:

Purport to Śrīmad-Bhāgavatam 6.1.1
(by Śrīla Bhaktivedānta Svāmī Mahārāja)

Bhakti-yoga itself is so powerful that even an impious man with no assets in *karma-yoga* or an illiterate with no assets in *jñāna-yoga* can undoubtedly be elevated to the spiritual world if he simply adheres to *bhakti-yoga*. Kṛṣṇa says in *Bhagavad-gītā* (8.7) that by the process of *bhakti-yoga* one undoubtedly goes back to Godhead, back home to the spiritual world. Yogis, however, instead of going directly to the spiritual world, sometimes want to see other planetary systems, and therefore they ascend to the planetary system where Lord Brahmā lives, as indicated here by the word *brāhmaṇa*. At the time of dissolution, Lord Brahmā, along with all the inhabitants of Brahmaloka, goes directly to the spiritual world. This is confirmed in the Vedas as follows:

*brahmaṇā saha te sarve
 samprāpte pratisaṅcare
 parasyānte kṛtātmānah
 praviśanti paraṁ padam*

Because of their exalted position, those who are on Brahmaloka at the time of dissolution go directly back home, back to Godhead, along with Lord Brahmā.

6 Excerpts from *The Hidden Path of Devotion*, Chapter 3:

Which limbs are practiced in *rāgānuga-bhakti*? Which are essential and which are disregarded? To answer this, Śrīla Viśvanātha Cakravartī Ṭhākura has described five categories of devotional practices for a person with genuine greed:

- (1) *Abhīṣṭa-bhāva-mayī*: absorption in one's *siddha-bhāva* – the mood of a *manjari*.
- (2) *Abhīṣṭa-bhāva-sambandhī*: those practices related to one's cherished mood. Such practices surely deliver the desired goal.

- (3) *Abhīṣṭa-bhāva-anukūla*: those practices which are favourable to one's cherished mood.
- (4) *Abhīṣṭa-bhāva-aviruddha*: those practices which are neutral, neither favorable nor opposed to one's desired mood.
- (5) *Abhīṣṭa-bhāva-viruddha*: those practices which are detrimental to the attainment of one's desired mood.

... First is *abhiṣṭa-bhāva-mayī*, and then *bhāva-sambandhī*. The practices of *bhāva-sambandhī* are superior to those of *nimitta-kāraṇa*, which are *bhāva-anukūla*. The *bhāva-sambandhī* practices are the *mūla-kāraṇa*, the main cause, in the development of *abhiṣṭa-bhāva-mayī*. *Ekādaśī*, *Janmāṣṭamī* etc. are secondary.

The injunction that *Ekādaśī* is secondary is for a person who gives stress to *Ekādaśī*, *Janmāṣṭamī*, and *Rāma-navamī*, but who is not hearing *harikathā*, chanting, and remembering Kṛṣṇa.

What is the harm in neglecting *Ekādaśī*? For one who has greed and is so engaged in *bhāva-mayī* or *bhāva-sambandhī* that he is unaware of his external surroundings, there is no harm. Vārṇśīdāsa Bābājī Mahārāja is an example of this. He was observing *Ekādaśī* for three or four days, on *Aṣṭamī* (the eighth lunar day) and *Navamī* (the ninth lunar day). Then, on *Ekādaśī*, the eleventh lunar day, he was completely unaware of the day due to being absorbed in internal consciousness. Similarly, Śrīla Raghunātha dāsa Gosvāmī would be internally absorbed in remembering his services in the pastimes of Rādhā and Kṛṣṇa for many days, and *Ekādaśī* would pass by at that time. Because these two *mahā-bhāgavatas* (topmost selfrealized devotees) were performing *rāgānuga-bhajana*, there was no harm in their missing *Ekādaśī*. However, if one misses *Ekādaśī* when one is externally conscious, this would be very harmful for his *bhakti*.

... First I explained *abhiṣṭa-bhāva-mayī*, which may be in a ripe or unripe stage. In the stage of *sādhana* it is the absorption in one's internal identity as a *gopī* while still having a material body, and in the *siddha* stage one actually becomes a *gopī*. In both cases, it is *abhiṣṭa-bhāva-mayī*. Next is *bhāva-sambandhī upādāna-kāraṇa*. These are activities that must be performed, like hearing and remembering. These practices must not be neglected for any reason. Regarding *nimitta-kāraṇa* practices, if we cannot follow them under certain circumstances, it is not harmful. Therefore, they are considered secondary.

Observing the vow of Kārtika may fall in the category of either *upādāna-kāraṇa* or *nimitta-kāraṇa*. When it is followed simply in

accordance with the rules of renunciation such as avoiding certain foods and activities, then it is in the category of *nimitta-kāraṇa*. When it is followed in accordance with the principles of hearing and chanting the names and glories of Śrīmatī Rādhikā and Śrī Kṛṣṇa, then it is in the category of *upādāna-kāraṇa* and is *bhāva-sambandhī*. If austerities are observed during the month of Kārtika, that is good, but *śravaṇam* and *kīrtanam* during Kārtika must not be neglected.

... Śrīla Nārāyaṇa Gosvāmī Mahārāja: Applying *gopī-candana-tilaka* and *nāma-mudrā* (stamping the names of Kṛṣṇa on one's body), which are *nimitta-kāraṇa*, are in the category of *bhāva-anukūla*, which is the third of the five limbs of *rāgānuga-bhakti*. First is *bhāva-mayī*, second is *bhāva-sambandhī*, and third is *bhāva-anukūla*. *Anukūla* means 'favorable.' Practices in the category of *bhāva-anukūla* begin with worship of Tulasī-devī by offering her obeisances, watering her, and doing *parikramā* (circumambulating her). These practices are favorable, and should therefore be performed. Other practices include the worship of cows, Dhātri (Myrobalan) trees, Aśvattha (Banyan) trees, and offering respect to *brāhmaṇas*.

Do you understand? These are among the sixty-four varieties of *bhakti* listed in *Bhakti-rasāmṛta-sindhu* and are somewhat favorable and beneficial. We follow the instructions of Śrīla Raghunātha dāsa Gosvāmī in his Śrī Manah-śikṣā: "Sujane bhūṣura-gaṇe – honoring even *brāhmaṇas* who are not single-pointed in worship of Kṛṣṇa, and who may be engaged in demigod worship." At the same time, if a *rāgānuga* Vaiṣṇava has no time for these practices there is no harm, because they are *nimitta-kāraṇa*. So, all of these are *bhāva-anukūla*; they are favorable. Do you understand?

Tamāla-kṛṣṇa Mahārāja: Favorable, but not essential.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, not essential.

Next is *bhāva-aviruddha* – not unfavorable and not favorable.

... Śrīla Viśvanātha Cakravartī Thākura has said that for the *rāgānuga-bhakta*, although *śravaṇam*, *kīrtanam*, and *smaraṇam* are superior, the management needed for arranging the *kīrtana* is not less important.

... **Tamāla-kṛṣṇa Mahārāja:** Does management come in the category of *bhāva-aviruddha*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: To understand, let us take this example. You are preaching, managing, and holding meetings; you

are going here and there in order to promote *nāma-saṅkīrtana*. There is no alternative – you must perform these duties. At the same time, it is essential to internally maintain a certain mood while engaging in these activities. When that mood is present, there is no harm in executing these activities, as they are favorable for *rāgānuga-bhakti*.

The fifth category for *rāgānuga-sādhakas* is *bhāva-viruddha*. The activities to be rejected are: *Ahangrahopāsanā* (considering oneself to be non-different from the object of worship); *karaṇyāsa* (assigning the syllables of the mantra to the fingers); *mudrās* (various procedures of intertwining the fingers during worship); and *dvārakā-* and *mahiṣī-dhyāna* (meditation on Kṛṣṇa's Dvārakā pastimes and worship of His queens). The previously mentioned practices, those in the category of *bhāva-aviruddha*, may be helpful, but these are directly harmful and should be rejected.

... One should respect all the limbs of *bhakti*, beginning with *śravaṇam* *kīrtanam* *viṣṇu-smaraṇam*, but among all the limbs, *smaraṇam*, meditation on Kṛṣṇa, is the goal. *Āsakti* (attachment) is of two kinds: *āsakti* for the limbs of *sādhana* (devotional practices leading to the goal), and *āsakti* for Kṛṣṇa and His associates. Both are good, but in later development, *āsakti* in *śravaṇam*, *kīrtanam*, and all such practices of *sādhana-bhakti* will transform into *āsakti* for remembering Kṛṣṇa and His associates. In this way, *āsakti* begins as *bhāva-anukūla* (activities that are favorable for *rāgānuga-bhakti*) and later on becomes *bhāva-mayī* (complete absorption in one's cherished mood).

⁷ Excerpts from Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja's lecture in Germany, July 8, 2007:

Nowadays, especially in European countries and in Russia, devotees think they are very 'rasika'. They want *rasa* (the taste of spiritual mellows). They want to go up to the top of the tree of *prema* at once. They only want *mādanākhyā-bhāva* (the highest ecstatic devotional love, situated only in Śrīmatī Rādhikā). They do not want to follow *vaidhī-bhakti*. They don't like *vaidhī-bhakti*.

This idea is very dangerous, so be very careful about this. Those who have these ideas are nonsense *sahajiyā-vaiṣṇavas*.

... When one has no *rāga* (attachment to Kṛṣṇa and absorption in His service), one may read from the scriptures that he should

engage in *bhakti* to Kṛṣṇa, and if he does not do this, he must go to hell. If one thus engages his mind in *bhakti* by this fear, his activity is called *vaidhī-bhakti*.

What is *rāga*? What is the meaning of *rāga*? *Rāga* refers to the love for Kṛṣṇa that is present in the residents of Goloka Vṛndāvana – in Subala and Śridāmā, in Nanda Bābā and Yaśodā-maiyā, and especially in Lalitā, Viśākhā, and Śrīmatī Rādhikā. *Rāga* means ‘spontaneous attachment to Śrī Kṛṣṇa.’ It is the love by which the Vrajavāsīs serve Kṛṣṇa and control Him. This is *rāga*, and the person who has this *rāga* is called *rāgātmikā*.

One may develop greed to follow these *rāgātmikā* associates of Śrī Kṛṣṇa by hearing Śrīmad-Bhāgavatam from a bona fide *guru* or Vaiṣṇava, and then desiring to serve Kṛṣṇa like Subala, Śridāmā, and Madhumaṅgala, or like Mother Yaśodā.

... We should know all these truths.

śāstroktayā prabalyayā tat-tan-maryādayānvitā
vaidhī bhaktir iyan kaiścin maryādā-mārga ucyate
Bhakti-rasāmṛta-sindhu (1.2.269)

[Devotional service governed by the rules and regulations of the scriptures is also called *maryāda-mārga*, or the reverential path of devotion, the path of serving the Lord in opulence, by different scholars (such as Vallabhācārya).]

Śrīla Vallabhācārya has explained about devotional etiquette and regulations (*maryāda*). Śrīmad-Bhāgavatam gives us this instruction: *śravaṇam* (hearing), *kirtanam* (chanting), *smaranam* (remembering), *pāda-sevanam* (serving the lotus feet), *arcanam* (worshiping), *vandanam* (praying), *dāsyam* (becoming a servant), *sakhyam* (becoming a friend), *ātma-nivedanam* (surrendering everything), constitute the nine limbs of *vaidhī-bhakti*.

There are also five limbs of *bhakti* that are most important: *sādhu-saṅga* (association with devotees), *bhāgavata-śravaṇa* (hearing Śrīmad-Bhāgavatam), *mathurā-vāsa* (living in Mathurā), *nāma-kīrtana* (chanting the holy name), and *śrī-mūrtira śraddhāya sevana* (worshiping the deity with faith and veneration).

If we follow these without offense, we will attain *prema-bhakti* (pure transcendental love of Śrī Kṛṣṇa) very soon.

... Simply telling others, “I have greed,” will not do. If one says, “I don’t want to do any *vaidhī-bhakti*. There is no need to follow *vaidhī-bhakti*,” this is against *śāstra*.

śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir utpātāyaiva kalpate

Bhakti-rasāmṛta-sindhu (1.2.101)

[Devotional service of the Lord that ignores the authorized Vedic literatures like the Upaniṣads, Purāṇas, Nāradapañcarātra, etc., is simply an unnecessary disturbance in society.]

Those who don't follow the rules and regulations of *bhakti* are completely independent and whimsical. They don't want to follow. They don't want to accept any inconveniences or suffering in the execution of *vaidhī-bhakti*. They want to jump at once to the top of the tree of *bhakti*. They want only *rādhā-dāsyam* and *mañjari-bhāva* (direct, personal service to Śrīmatī Rādhikā in the secluded grove).

Śrīla Rūpa Gosvāmī has stated (from the Śrutis and Smṛti sāstras) that there are sixty-four limbs of *bhakti*, and the first ten limbs are especially important. First comes *guru-padāśraya*. One must first accept *harināma* initiation, and then *dikṣā-mantra* initiation. One must learn how to do *bhakti*, and learn what is *bhakti*, what is not *bhakti*, what is *sakāma-bhakti* (the performance of *bhakti* for the purpose of satisfying material desires), *niṣkāma-bhakti* (the performance of *bhakti* without desires for material results), *nirguṇa-bhakti* (devotion that is unaffected by the qualities of material nature), *uttama-bhakti* (pure devotional service), *āropa-siddha-bhakti* (activities which are not pure *bhakti*, but are designated as *bhakti* due to their being offered to the Supreme Lord), *saṅga-siddha-bhakti* (endeavors that are associated with, or favorable to the development of *bhakti* but are not of themselves purely composed of *bhakti*), *svarūpa-siddha-bhakti* (endeavors that are purely constituted of devotional service).

Aspiring devotees should know all these truths; otherwise they will perform *bhakti* which is actually not *bhakti*. Those who don't want to follow these principles are stupid and nonsense. Śrīla Bhaktivivedānta Svāmī Mahārāja used these words; I am simply repeating his words. So be very careful.

... Always be careful in this regard. The people who deny the importance of observing the principles of *vaidhī-bhakti* do not want to follow, but you must first follow *vaidhī-bhakti*. If you read Śrī Caitanya-caritāmṛta under the guidance of a rasika Vaiṣṇava, your *vaidhī-bhakti* will automatically turn into *rā�ānuga-bhakti*. This is the process.

⁸ An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s lecture in Kijkduin, Holland, on July 12, 2005:

“Some people think that śūdras and women are very low. This is actually a wrong idea – a very wrong idea. You should know you are neither male nor female. The soul is transcendental, a servant of Lord Śrī Kṛṣṇa, but we have now accepted a female or male form. It is not that the intelligence is low in ladies and high in men.

“It is also not true that black people are necessarily śūdras. Who are śūdras? Those who eat cow-flesh and drink alcohol, and those who cheat others. Śūdras are those engaged in diplomacy, duplicity, hypocrisy, and envy – whether they are black or white. I will speak something more on this topic, with reference to Śrimad-Bhāgavatam.

“We are all spirit souls. The soul is not white or black. All souls are very beautiful. Regarding the transcendental form of the soul, there is no question of who is less intelligent or more intelligent. If ladies are so low-class and so low in intelligence, how could the gopis have defeated even Lord Śrī Kṛṣṇa? Why does our guru-paramparā, beginning from Brahmā and Nārada, worship the gopis? Why did Śrī Caitanya Mahāprabhu – Śrī Kṛṣṇa Himself – adopt Śrīmatī Rādhā’s mood? Śrīmatī Rādhikā always defeats Kṛṣṇa in beauty, in intelligence, and in all other ways. If ladies are less, why do we Gauḍīya Vaiṣṇavas want to be gopis? We want to serve Lord Kṛṣṇa and Śrīmatī Rādhikā in a female form, not a male form. So how is it possible that this female form is lower? Don’t think like this.

“Śrīla Vyāsadeva appeared in a family of śūdras, and Śrī Nārada Ṛṣi was also born in a śūdra-family. However, whoever calls them śūdras will go to hell. Śrīla Haridāsa Ṭhākura was born in a Muslim family. He appeared in a family in which cows were slaughtered and their flesh eaten, but he is not a Muslim.

“Rāmānanda Rāya said about himself, ‘I am śūdra.’ This is *trnād api sunīcena* – humility. Mahāprabhu said about Himself, ‘I am a Māyāvādī sannyāsi.’ Was He a Māyāvādī sannyāsi? Of course not. One may say that He Himself said so, but He said so only out of *trnād api sunīcena*.”

⁹ “For preaching we give young boys *sannyāsa*, but actually it is being experienced that they are not fit for *sannyāsa*. There is no harm, however, if one thinks that he is unfit for *sannyāsa*; if he is very much agitated sexually, he should go to the āśrama where sex is allowed, namely the *ghastha-āśrama*” (Śrīla Bhaktivedānta Svāmī Mahārāja. Purport to Śrimad-Bhāgavatam 8.2.30).

¹⁰ An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's lecture in Singapore, on February 13, 2001:

"There are five kinds of knowledge: *pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprākṛta*. The knowledge of everything we see and realize by our direct experience is called *pratyakṣa*; this is false knowledge.

"Next is *parokṣa*. We don't see Svarga, the heavenly planets, but we believe in them. We hear that if a man is a thief, a dacoit, a debauchee, and so on, he will have to go to hell. On the other hand, if he is pious, he will go to the heavenly planets and there he will be very happy. This knowledge is called *parokṣa*.

"Next is *aparokṣa*, as taught by Śaṅkarācārya. This is the knowledge of impersonal Brahman, the idea that God is impersonal and that we are all non-different from God in all respects.

"*Adhokṣaja* is the knowledge of Vaikuṇṭha, the awareness that there is a place beyond time, where there is only the eternal present. In Vaikuṇṭha there is no birth and death, no suffering and sorrows. In that abode there is so much opulence, and everyone there prays to Nārāyaṇa.

"There is something higher than this, however, the most superior truth, which is called *aprākṛta*. *Aprākṛta* is knowledge of that realm where *vraja-līlā* is performed. There, Kṛṣṇa is sometimes like a baby. There He is controlled by His father and mother, His beloved gopīs, and His friends. No one can ever imagine such very, very sweet pastimes. We must try to know this *aprākṛta*. This is the aim and object of our life – service to this Kṛṣṇa. This is *aprākṛta-jñāna*."



Frielendorf, Germany

July 9 - 13, 2007

July 9, 2007

Morning walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are there any questions?

Prakasātma dāsa: Yesterday you were talking about Śuka, the parrot of Śrīmatī Rādhārāṇī. When he was born as Śukadeva Gosvāmī from the womb of Śrīla Vyāsadeva's wife, he was already situated in Brahman realization. He didn't see the difference between male and female, or even between humans and trees. Then he heard Śrīmad-Bhāgavatam for the third time. Why is this?

Brajanāth dāsa: Śukadeva heard Śrīmad-Bhāgavatam for the first time from Śaṅkara (Lord Śiva).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no, no. Since Śukadeva is the parrot of Śrīmatī Rādhikā, he already knows everything – more so than Śaṅkara and others.

Brajanāth dāsa: Since that is the case, then when he was in the womb, why did he have only Brahman realization (realization of all-pervading spirit beyond matter)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A mother knows everything about her house and family. Still, when she hears from her son, "Oh, my maternal uncle's house is like this. He has good horses," she becomes happy. Similarly, Śukadeva Gosvāmī, who in Kṛṣṇa's pastimes is the parrot of Śrīmatī Rādhikā named Śuka, knows more than Śaṅkara. He went to Kailāsa only to relish the sweet pastimes again.

Brajanāth dāsa: But when he was in his mother's womb, before hearing Śrīmad-Bhāgavatam from Vyāsadeva, he only had *brahma-jñāna* (Brahman realization, or knowledge of the impersonal Absolute Truth).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no, no. Because he is a participant in Rādhā's pastimes, he knows everything and has full realization of Rādhā and Kṛṣṇa. Why would he taste only *brahma-jñāna*?

We can compare Śuka's pastimes with those of Sītā and Rāma, or Rādhikā and Kṛṣṇa. Sītā is the personification of Śrī Rāma's power, *hlādinī-śakti*, and thus non-different from Rāma. So, one might ask what was the necessity of her marrying Him? The answer is that she married Him in order to enact her beautiful human-like pastimes with Him.

Similarly, Śukadeva Gosvāmī was playing a role, for show. It was a show. He wanted to demonstrate to the world that Kṛṣṇa's sweet pastimes are so powerful and attractive that even a *brahma-jñānī* (one who is beyond material considerations and is situated in transcendence) is attracted by them:

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvantly ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

Śrīmad-Bhāgavatam (1.7.10)

[Those who are satisfied within and who are most fortunate can become attracted by the qualities of Śrī Bhagavān if they receive the causeless mercy of Śrī Bhagavān and His devotees. They can then become absorbed in relishing the sweetness of *bhakti-rasa* by engaging in causeless devotion (*ahaituki bhakti*) to Him.]

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, yesterday you were stressing the necessity of *vaidhī-bhakti*. You were saying that many persons are not following *vaidhī-bhakti*, yet they want to achieve *rāgānuga-bhakti*.

What about those persons who are chanting and following all the principles of *vaidhī-bhakti*, but always want to hear *rasa-kathā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: To have this greed is good; very, very good. It is an elevated aspiration:

kṛṣṇa-bhakti-rasa-bhāvitā matih
krīyatāṁ yadi kuto 'pi labhyate
tattra laulyam api mūlyam ekalaṁ
janma-koṭi-sukṛtair na labhyate

Śrī Caitanya-caritāmṛta (Madhya-līlā 8.70)

[If consciousness which is infused with the mood of the gopīs' love for Śrī Kṛṣṇa is available anywhere, then buy it at once, without delay. The only price to get it is *laulyam*, an intense longing to obtain *vraja-bhāva*. Without this divine greed, such love cannot be obtained even by performing pious activities (*karma-miśra-bhakti* or *vaidhī-bhakti*) for millions of births.]

I was saying yesterday that genuine greed is good; it is very exalted. But the consideration is whether transcendental greed

has really awakened. If one truly has that greed, he is at once qualified with the stage of *ruci* (true taste for chanting, hearing, and remembering). Real transcendental greed begins to manifest from the stage of *ruci*, not from the stage of *śraddhā* (initial faith). This is the qualification.

Let us suppose one does not possess this qualification, yet he is telling others, "I have so much greed for *rāgānuga-bhakti* and *rāgātmikā-bhakti*." Suppose that person is speaking only on this subject to his various audiences. Then, later we see that he is entangled with a lady and has left his devotional practices. In that instance, where is his *ruci*?

So, we should be careful. If we have actually attained such greed (*lauiyam*), we do not disclose this by announcing, "I have greed." We nourish this mood internally, while externally following *vaidhi-bhakti*. Internally, a person with real greed would be like Śrīla Raghunātha dāsa Gosvāmī.

Śrīpāda Padmanābha Mahārāja: Suppose a person admits, "I don't have greed. But I want greed, so I want to hear only *rasa-kathā*. This is the process for getting greed."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is essential that such a person also hears *Bhagavad-gītā*, *Uddhava-saṁvāda* (the conversation between Kṛṣṇa and Uddhava in the Eleventh Canto of *Śrimad-Bhāgavatam*), and similar subjects. By this, one will gain strength for *rāgānuga-bhakti*.

It has been written in *Caitanya-caritāmṛta* (Ādi-līlā 2.117):

siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa

[A sincere student should not neglect the discussions of philosophical conclusions (*siddhānta*), considering them controversial, for such discussions strengthen the mind. Thus, one's mind becomes attached to Śrī Kṛṣṇa.]

Are you happy with our classes?

Harer-nāmānanda dāsa: Yes, very happy. I want to learn more from you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are very fortunate. Thank you for your effort in organizing this good festival.

Harer-nāmānanda dāsa: It is happening by your mercy.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Rāghava Pandita, you should take more interest and come nearer to me.

Rāghava Paṇḍita dāsa: By your mercy. Absolutely.

Śrīpāda Mādhava Mahārāja: Śrīla Rūpa Gosvāmīpāda has explained the symptoms of greed [in *Bhakti-rasāmṛta-sindhu* 1.2.294]: “Kṛṣṇam smaran janam cāsyā presthām nija-samihitam – One remembers Kṛṣṇa, and especially His intimate associates.” The second symptom is: “Sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi – One follows those exalted devotees who live in Vraja.” And third is: “Śravanotkīrtanādīni vaidha-bhakty-uditāni tu yāmy aṅgāni ca tāny atra vijñeyāni manisibhiḥ – One maintains all the limbs of *vaidhī-bhakti*.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I discussed this yesterday, and Śrīla Bhaktivinoda Ṭhākura has given the same instruction in *Jaiva-dharma*.

Śrīpāda Mādhava Mahārāja: You said yesterday that Śrīla Viśvanātha Cakravartī Ṭhākura wrote about this in his *Rāga-vartma-candrikā*. There he says that a person established in *rāgānuga-bhakti* follows the principles of *vaidhī-bhakti*. If he neglects such principles, he simple creates disturbance (*utpātāyaiva kalpate*).

Dhīra-kṛṣṇa dāsa: The followers of the Rāmānuja *saṃpradāya*, or Śrī *saṃpradāya*, attain Vaikuṇṭha without *lobha-mayi-bhakti* (*bhakti* enriched with pure greed to attain the transcendental service of Śrī Śrī Rādhā Kṛṣṇa). They do this on the strength of *vaidhī-bhakti* alone.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. By following such principles they attain pure *aiśvarya-mayi-bhakti* (*bhakti* imbued with full sense of the Lords godly opulence – worship in awe and reverence). They can go to Vaikuṇṭha.

Dhīra-kṛṣṇa dāsa: Serving in *aiśvarya-mayi-bhakti*, that devotee can transcend the stage of *ruci* and come to *āsakti* (deep attachment), *bhāva* (the initial stage of perfection in devotion), and *prema* (the highest stage of love for Kṛṣṇa). Isn't this a fact?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, they can achieve *prema*; but that *prema* will be *aiśvarya-mayi-prema*.

Śrīpāda Mādhava Mahārāja: This means they do not go beyond Vaikuṇṭha.

Śrīpāda Padmanābha Mahārāja: Are they called *rāgātmikā-vaikuṇṭha-bhaktas*? Can we call them *rāgātmikā-bhaktas*?¹

¹ See Endnote 1, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who?

Śrīla Padmanābha Mahārāja: The Vaikuṇṭha associates of Lord Nārāyaṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. They are situated in *rāga*, although it may be that they possess only *sānta-rāga* (attachment in the mood of passive adoration) or *dāsy-a-rāga* (attachment in the mood of servitorship). Those who reside in the Vaikuṇṭha planets are situated in *dāsy-a-rasa*, and this is especially true in *rāma-lilā*.

Śrīpāda Padmanābha Mahārāja: So, regarding the *sādhaka* who wants to attain Vaikuṇṭha and is worshiping Lord Rāma or Lord Nārāyaṇa, can he be called a *rāgānuga-bhakta* (one who is devotedly following in the footsteps of *rāgātmikā* devotees of the Lord's spiritual abode)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If one serves Nārāyaṇa like Jaya and Vijaya, or like Nārada, Viśvaksena, Garuḍa, or Lakṣmī, he is known as a *rāgātmikā-bhakta* with *aiśvary-a-bhava*.

Dhīra-kṛṣṇa dāsa: We heard that the term *rāgātmikā* is used only in reference to the Vrajavāsīs..

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. Rather, the associates in Vraja are *rāgātmikā-bhaktas* to the extreme point. Hanumān has some *rāga*, as do the Pāñḍavas, but the *rāga* of all the devotees outside Vraja is *aiśvary-a-mayi*, full with a conception of the Lord's opulence.

Bhūdhara dāsa: Śrīla Gurudeva, you say that whatever little realization someone like us may have, we should never share it with anyone. You said that would be compared with camphor which evaporates when exposed to the air. I think you indicated that someone who expresses supposedly high realizations is actually aspiring for prestige and followers. Is that correct?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If one is actually experiencing spiritual realizations, his nature will be that he will hide it as a millionaire hides his wealth. Do you understand? A millionaire will consider, "Others should not know, otherwise they might somehow take it away." Similarly, a person with actual realization considers, "I should hide my realization, otherwise it will evaporate like camphor burning by an open doorway."

Is there a book table here at the festival?

Brajanāth dāsa: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where? At the main gate?

Brajanāth dāsa: They have a big book table outside the gate.

Devotee: I feel very grateful to your *sannyāsa* disciples. They are taking care of me like a little brother. I want to ask you, Śrīla Gurudeva, how can I serve you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By chanting, remembering, following the principles of your *gurudeva* and mine, and by following Śrīla Rūpa Gosvāmī. Also, you can distribute my books. You can serve me in this way.

Devotee: Thank you very much.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This instruction is for everyone.

Śrīpāda Dāmodara Mahārāja: Śrīla Gurudeva, Śrī Caitanya-caritāmṛta (Ādi-lilā 3.15) says, *vidhi-bhakte vṛaja-bhāva pāite nāhi śakti*². One cannot attain Kṛṣṇa by *vaidhī-bhakti*. So, we don't need to perform *vaidhī-bhakti*. We are doing *rāgānuga*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no. If you are correct, then why has Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī written about the sixty-four limbs of *bhakti*? He is following Śrīla Rūpa Gosvāmī.

Rāgānuga-bhakti is the best form of *bhakti* in this world, but it is followed and experienced inwardly. One who actually possesses greed does not disclose it.

Śrīpāda Śrīdhara Mahārāja:

*vidhi-mārga-rata-jane svādhinatā ratna-dāne
rāga-mārge karān praveśa
rāga-vaśavarti haiyā pārakīya bhāvāśraye
labhe jīva kṛṣṇa-premāveśa*

Kalyāṇa-kalpataru
by Śrīla Bhaktivinoda Ṭhākura

[To the person fixed in the regulative principles, the holy name gives the jewel of independence, placing him on the path of spontaneous devotion (*rāgānuga-bhakti*). That person, overcome by spontaneous attachment to the Lord, takes shelter of the *parakīya* mood and goes on to become absorbed in love for Śrī Kṛṣṇa.]

² “But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhūmi.”*

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The meaning of this *śloka* is that in Śrī Caitanya Mahāprabhu's *sampradāya* the practices of *vaidhī-bhakti* take one to *rāgānuga*.

Śrīpāda Dāmodara Mahārāja: Does that *vaidhī-bhakti* have a special name?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No.

It is not *rāgānuga* at first. It begins from *vaidhī-bhakti*. If one in the line of Śrīla Rūpa Gosvāmī follows *vaidhī-bhakti*, that *vaidhī-bhakti* is really the beginning of *rāgānuga*.

Will a *rāgānuga-bhakta* follow *Ekādaśī*, or not?

Devotees: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Is this *vaidhī-bhakti* or *rāgānuga-bhakti*?

Devotees: *Vaidhī*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Will that *rāgānuga-bhakta* celebrate *Janmāṣṭamī* (Śrī Kṛṣṇa's appearance day), or not? And what about *Nṛsiṁha-caturdaśī*? Is *Nṛsiṁha-caturdaśī* (the appearance day of Lord *Nṛsiṁhadeva*) *vaidhī-bhakti* or *rāgānuga-bhakti*?

Śrīpāda Mādhava Mahārāja: It is one hundred percent *vaidhī*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Still, everyone should observe these holy days, otherwise they will be corrupted.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Speaking to a *brahmacārī*] My *brahmacārī*, do you want to go down? [Meaning, do you want to leave your *brahmacārī-āśrama*?]

Devotee: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will slap you. *Sannyāsīs* should not fall down, and *brahmacārīs* should prepare to become *sannyāsīs* in the future. One who gives up either the *sannyāsa* or *brahmacārī* *āśrama* has no *bhakti*. Be careful. What you want depends on you. I cannot control you.

◆ July 10, 2007 ◆
Morning walk

Devotee: I am looking for a *guru*. What are the qualities of a good *guru* – a bona fide *guru*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He knows all *śāstra* – Vedas, Upaniṣads, and all other Vedic scriptures – and thus he can remove the devotees' doubts. He has realization of the Supreme Lord, and therefore he is able to transfer Kṛṣṇa from his own heart to the heart of his disciple. He is also quite detached from worldly things, but we cannot see this symptom.

We can understand if a person is able to remove all kinds of doubts by his responses to our inquiries. However, if one can remove doubts but does not personally follow the rules and regulations of *bhakti*, that person cannot be a bona fide *guru*.

Where is the reporter?

Brajanāth dāsa: I spoke with him last night. He will be here at 5:30. He said he will meet you this morning at 5:30 or 6:00 o'clock.

Gauracandra dāsa: Gurudeva, may I ask a question? Kṛṣṇa has created the material world so that He can enjoy pastimes of delivering the suffering fallen *jīvas*. He cannot enjoy this pastime in the spiritual world because in the spiritual world no one is suffering. Only in the material world does Kṛṣṇa have the opportunity to exhibit compassion.

I, a *jīva*, am suffering in this material world. Does this mean that Kṛṣṇa doesn't love me so much? Does it mean that He loves His pastimes of deliverance more than He actually loves me? Does He place the *jīvas* here to suffer just so that He can manifest His pastimes of compassion?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa can accomplish so many things by one activity. He has come from Goloka Vṛndāvana to relish the love and affection of the Vrajavāsīs, especially the *gopīs*, and more especially Rādhikā. Those who hear all of Kṛṣṇa's sweet pastimes with the Vrajavāsīs will be liberated and develop *kṛṣṇa-prema*.

Kṛṣṇa has also come to establish religious principles:

*yadā yadā hi dharmasya
glānir bhavati bhārata*

abhyutthānam adharmasya
 tadātmānam srjāmy aham
 paritrāṇāya sādhūnāṁ
 vināśāya ca duṣkṛtām
 dharma-samsthāpanārthāya
 sambhavāmi yuge yuge

Bhagavad-gītā (4.7–8)

[O descendant of Bharata, whenever there is a decline of religion and an increase in irreligion, at that time I manifest My eternally perfect form in this mundane world. To protect My unalloyed devotees, to annihilate the wicked, and to firmly establish religion, I appear in every age.]

Gauracandra dāsa: I am wondering how much Kṛṣṇa loves me, compared to how much He loves His pastimes. It seems that I have to suffer so that He can be compassionate.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot realize Kṛṣṇa's love at your present stage, but when you have attained the *bhakti* of Uddhava you will realize that He has so much love and affection for you. He is causelessly merciful. He comes here for so many reasons – about twelve reasons – as I explained yesterday. He comes here to help persons like you.

Do you still have the doubt? Has it not yet been removed?

Gauracandra dāsa: I know I'm stupid, Gurudeva. I've got so much to realize.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We cannot imagine Kṛṣṇa's love. It is beyond the limit of our mundane knowledge. He is *samadarśī*, which means that He is equal to all. He comes to this world, but He is not attached to it. One of His names is Ananta, which indicates that He is unlimited.

If you love Him, you will realize, "He loves me." If you do not love Him, you will think, "He is neglecting me." Kāma thought, "Kṛṣṇa is my enemy. He is coming to kill me." But Kṛṣṇa did not kill him. Rather, Kṛṣṇa liberated him from all worldly considerations, in order that he would no longer commit offences to devotees. Kṛṣṇa is very kind.

Devotee: I suppose this refers to the verse:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśah

Bhagavad-gītā (4.11)

[In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.*]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śacīnandana dāsa: Can I ask a question? A *bhakta* once came to Śrīla Gaura Kiśora dāsa Bābājī along with his new wife. Śrīla Gaura Kiśora dāsa Bābājī told him, “Every day you should do *pūjā* to your wife.”³ Is this appropriate for us? And if it is, then how should it be done?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [With affectionate and playful sarcasm, encouraging his students to avoid running after sense gratification in the form of enjoying the opposite sex] You can daily wash her feet, and then take her foot-bathing water on your head. You can pray like this, “Oh *devī*, be kind to me.” And if she beats you, you should say, “O *devī*, I am now satisfied.”

Madhusūdana dāsa: Gurudeva, there are two things necessary to advance in *bhakti*; *sādhana*, devotional practice, and *guru-kṛpā*, the mercy of *guru*. If I have these, do I require any separate effort to develop *rā�ānuga-bhakti*? Or, does it appear spontaneously?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When your *guru* manifests his mercy upon you, he will pray to Kṛṣṇa for you. Kṛṣṇa knows everything, so He will be very kind. His heart will melt, and He will have mercy upon you so that you will attain success.

Madhusūdana dāsa: I don’t have to make any special effort to develop *rāgānuga*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Both are needed; *sādhana* must be performed.

When Yaśodā was trying to bind Kṛṣṇa, she vowed, “I will bind Him, otherwise I will not eat anything. I will fast.” Perspiring, she thought, “What is this?! Why am I not binding Him?? O Nārāyaṇa, Nārāyaṇa! [not knowing that her son is the original Nārāyaṇa]

³ See Endnote 2, at the end of this chapter.

I must bind my son!” Seeing her great determination, Kṛṣṇa at once allowed Himself to be bound, merely by the rope that tied her hair.

sva-mātuḥ svinna-gātrāyā
visrasta-kabara-srajaḥ
dṛṣṭvā pariśramam kṛṣṇah
kṛpayāsīt sva-bandhane

Śrīmad-Bhāgavatam (10.9.18)

[Śrī Kṛṣṇa saw that His mother’s body had become drenched with perspiration. The garlands woven into her braid had fallen out, and she had become utterly exhausted. Seeing His mother’s fatigue, little Śrī Kṛṣṇa compassionately allowed Himself to be bound.]

Śrīpāda Nemi Mahārāja: [Affectionately referring to Śrīla Nārāyaṇa Gosvāmī Mahārāja] So we should just meditate, “Nārāyaṇa, Nārāyaṇa, Nārāyaṇa”?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Referring to the original Nārāyaṇa, Vrajendra-nandana Śrī Kṛṣṇa] Without Nārāyaṇa, our destination cannot be reached.

Śrīpāda Nemi Mahārāja: Śrīla Gurudeva, if we remember ślokas from Śrī Vilāpa-kusumāñjali while we chant harināma, is this like remembering Kṛṣṇa’s pastimes, or is it like remembering aṣṭa-kāliya-lilā?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can think as you like. Śrīla Raghunātha dāsa Gosvāmī has given aṣṭa-kāliya-lilā in Vilāpa-kusumāñjali, but in brief. It is all right to think in this way.

Ariṣṭāsana dāsa: Gurudeva, every day we chant in the song Śrī-guru-carāṇa-padma, “Janme janme prabhu sei – Śrī guru is my lord, birth after birth.” Is it that we are only starting to serve gurudeva in this life and that it will now go on forever, or have we already started in past lives?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Some have performed *bhakti* in previous lives, and some are newcomers. Regarding those who are now advanced, they have performed devotional activities in past lives. Regarding those who don’t know much about *bhakti* but are beginning to develop śraddhā by hearing from bona fide Vaiṣṇavas, they are new. It may also be true that some persons have accrued *sukṛti* (spiritual merits) in previous lives from having previously accepted a *guru* and are now joining again, but they may not be very

sincere, whereas a new devotee may advance more quickly if he is sincere.

Kamala-kānta dāsa: Śrīla Gurudeva, one of your preachers once said that *bhakti* cannot be checked by any material cause. What does it really mean?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What do you mean by ‘material cause’?

Kamala-kānta dāsa: Well, entanglement in the material world.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If someone is helping his *gurudeva* by giving a great deal of money, and if his *gurudeva* really spends this money on book publication, temples, and service to *guru* and all other Vaiṣṇavas, then, although that money is material and some sin may have been committed by the donor, it will help in that donor’s development of *bhakti*. Do you understand?

A flower and water are material, but when offered to Ṭhākurajī they become transcendental.

Prakāśātmā dāsa: Yesterday you were speaking in your class about Ananta Vāsudeva⁴. I am wondering, when the *mahā-puruṣa* (self-realized *ācārya*) leaves this world, is it usual that his mission goes into chaos?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not necessarily. If one is like Ananta Vāsudeva, for him there will be chaos. After our *gurudeva* departed from this world, even after over forty years, we have remained fixed in his devotion. On the other hand, anyone who is engaged in nonsense activities and offenses must suffer in chaos. By serving one’s *gurudeva* with *viśrambheṇa guru-sevā* (intimacy) one very quickly develops *kṛṣṇa-prema*, but if one commits offenses he goes to Rasātala (the lowest hellish planetary system).

There is a *śloka* in *śāstra* which states that if the root of the lotus is situated in the water, it blossoms under the sun. If there is no water, however, that same lotus will wilt and dry up.

Śrīpāda Mādhava Mahārāja:

*nārāyaṇo ‘pi vikṛtiṁ yāti guroḥ pracyutasya durbuddheḥ
kamalam jalād apetam̄ śoṣayati ravir na poṣayati*

Jaladākhyāna Saṁhitā

⁴ See Endnote 3, at the end of this chapter.

[When a lotus flower is situated in water, the rays of the sun cause it to blossom. The same sun, however, will wither a lotus which is not situated in water. In this example the disciple is compared to the lotus, *śrī guru* to water, and the Supreme Lord to the sun.]

Prakāśātmā dāsa: So we have to pray to the *guru* that he will always be...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Guru* is the root of *bhakti*. *Guru*, Vaiṣṇava, and *sādhu* are the roots. A *sādhu* is able to describe to us the glory of *gurudeva*, because he himself is *guru*.

Devotee: I have a question. We know that *śrī guru*'s position in *kṛṣṇa-līlā* is as a *mañjari*. What is his position in *caitanya-līlā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What do you mean by '*mañjari*'?

Devotee: I don't know.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It was for all of you that I spoke about *rāgānuga* and related topics in my class. Don't try to jump to the top. Begin from the bottom, not from *mañjari-bhāva*, otherwise you'll be...

Śrīpāda Mādhava Mahārāja: He is not asking what is *guru*'s *mañjari* form in Rādhā-Kṛṣṇa's pastimes...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What does he want to know?

Śrīpāda Mādhava Mahārāja: He wants to know what is the form of *guru* in Caitanya Mahāprabhu's pastimes?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is better that you desire to know how your *anarthas* will disappear, and how your *sambandha-jñāna* (relationship) with Kṛṣṇa will strengthen. Don't go beyond that. You are new, so where have you heard about *mañjari-bhāva*? Perhaps someone has told you that you are a *mañjari*? It is best not to think about this at your stage.

Śrīpāda Śuddhādvaitī Mahārāja: Śrīla Gurudeva, Śrīla Gourinda Mahārāja used to say that *śraddhā* (implicit faith that by performing *bhakti* all other subsidiary activities are automatically accomplished) and *sukṛti* (spiritual credits accrued by performance of *bhakti* in previous lives) are interrelated; they are linked. We hear that according to previous *sukṛti* we get *sādhu-saṅga*. Still, all of us

Westerners took birth in the families of cow-eaters. Is that why it is seen that the *śraddhā* of most Westerners remains *komala* (weak) for a very long time?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It may be; it may be.

Śrīpāda Śuddhādvaitī Mahārāja: We had accumulated *sukṛti*, but still we took birth in the families of *mlecchas*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śrīpāda Śuddhādvaitī Mahārāja: So, how much *sukṛti* was there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We think that Western persons live in *bhoga-bhūmi*.

Śrīpāda Mādhava Mahārāja: The place of enjoying material life.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not *sādhana-bhūmi* (the place of *sādhana-bhakti*). But now, by the grace of *mahā-puruṣas*, self-realized souls, they are coming in the devotional line.

Śrīpāda Śuddhādvaitī Mahārāja: But their *sukṛti* is meager?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It may be that their *sukṛti* is okay. Otherwise, how is it that they are now becoming advanced? Padmanābha Mahārāja and all others here were cow-eaters, but just see the transformation. See how they have become advanced.

Śrīpāda Nemi Mahārāja: His question is this: If we had the *sukṛti* to get the *saṅga* of a very beautiful *sādhu*, then why did we take birth in the family of cow-eaters? It seems strange that both would be there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But now you do not take cow-meat; do you?

One more point. Even if you would have eaten cow-meat throughout your life, but in the end of your life, by the mercy of Kṛṣṇa or *guru* and Vaiṣṇavas, you chant only a few holy names, all your sins would go away.

Have you read about the pastime of Ajāmila? He not only ate meat, but he engaged in numerous abominable sinful activities. Still, all his sins disappeared by chanting *nāmābhāṣa*, a semblance of the pure holy name of Lord Nārāyaṇa. So, there is nothing to fear or worry.

Śrīpāda Padmanābha Mahārāja: Can it also be possible that someone was a devotee in his previous life, but then committed some heavy

vaiṣṇava-aparādha and was cursed to take birth in some *bhoga-bhūmi* or in a family of cow-eaters? Is that also possible?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It may be; it may be. If one commits *guru-aparādha*, he must get some sinful result.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Jīva-pāvana dāsa] When will you take *sannyāsa*? Or, will you remain married throughout your life?

Jīva-pāvana dāsa: I am waiting for your order.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Your son is already a *sannyāsī*, but you are still now where you were before.

Jīva-pāvana dāsa: I have a three year plan, but you can make it three weeks if you like.

Devotee: I would like to ask about *vraja-prema*. What are the *rasas* included in *vraja-prema*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There are twelve *rasas* in Vraja, but the main ones are three: *sakhya* (friendship), *vātsalya* (parenthood), and *mādhurya* (amorous love). *Śānta* (passive adoration) is present there, but it is covered. It does not manifest.

❖ July 11, 2007 ❖ Before the walk

Śrīpāda Mādhava Mahārāja: You are initiated?

Devotee: Yes, I am initiated.

Śrīpāda Mādhava Mahārāja: Then why are you smoking?

Devotee: I am trying to give it up.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Give it up.

Devotee: I will do it.

[Then, performing a short marriage ceremony.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You must first promise that after your marriage ceremony you shall remain together for the rest of your lives; that you will not divorce each other.

[To the groom] Repeat after me. I promise that throughout my life...

Devotee: I promise that throughout my life...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will not divorce her.

Devotee: I will not divorce her; I promise.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You must respect each other. [To the groom] You should respect her.

❖ July 11, 2007 ❖ Morning Walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: On a few occasions Mother Yaśodā chastises Kṛṣṇa in this way: “You are a thief. You are a friend of the monkeys.” But the gopīs very often rebuke Him in stronger ways: “You have killed a lady (Pūtanā), and You have killed a cow (Ariṣṭasura). Don’t touch us. Go away at once. *Jahi, jahi – Go, go.*”

What kind of *bhakti* is this? Is it *bhakti* to rebuke and call Kṛṣṇa ‘cheater’ and ‘head of all liars’? How is it *bhakti*?

Śiśupāla also rebuked Kṛṣṇa, saying, “There is no certainty as to the identity of Your father and mother. You are a liar and a cheater.” Śiśupāla uttered words similar to that of the gopīs, but he received a different result. Kṛṣṇa cut off his head. Why was this?

Śrīpāda Padmanābha Mahārāja: The gopīs have unparalleled *prema* for Kṛṣṇa, and their whole intention is that Kṛṣṇa should be happy. They understand that Kṛṣṇa is very pleased by the loving mood coming from their hearts.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The gopīs consider that Kṛṣṇa will be happy by their abusing and insulting Him.

Can you explain?

Prema-prayojana dāsa: In his definition of *uttamā-bhakti* (the highest form of *bhakti*), Śrīla Rūpa Gosvāmīpāda uttered the words *ānukūlyena kṛṣṇānuśilanam*. The word *ānukūlyena* means ‘devoid of an antagonistic mood towards Kṛṣṇa.’ Śiśupāla was antagonistic towards Him, whereas the gopīs love Him. In fact, the gopīs become angry only because of their very intimate relationship with Him.

Kṛṣṇa personally confirmed this when He said, “When My beloveds rebuke Me, I experience such great pleasure that I forget all the glorification of the Vedas, as well as that of the *stutis* (hymns) of Brahmā and other demigods.”

Śrīpāda Mādhava Mahārāja: In the *Ādi Purāṇa*, Arjuna asked Kṛṣṇa, “O Kṛṣṇa, I have heard that You become so happy when the *vraja-gopīs* rebuke You in many ways. On the other hand, when Brahmā stole Your cows and then glorified You by ardent prayers, You hardly paid any attention to him. What is the cause of this?” Kṛṣṇa replied, “Arjuna, because you are My dear friend, I will now tell you something very confidential. In the hearts of the *gopīs* of Vraja resides a beautiful paramour mood. Thus, even their harsh words please Me immensely. Although great poets glorify Me with ornamental language, they cannot please Me; whereas the *gopīs* overwhelm Me with pleasure.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They both explained this very well. Kṛṣṇa is not very interested to hear His glories sung from the mouths of Brahmā, and He never looks towards him. For the *gopīs*, on the other hand, He holds His two ears like cups in order to hear their words.

Do you have any questions?

Śrīpāda Nemi Mahārāja: Your speaking is so inspired here; even more so than in Badger. It seems that you are speaking with more energy and enthusiasm. Is it because of the number of devotees here?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It seems that I am telling more? I spoke strongly about the true symptoms of *rāgānuga-bhakti* for those who have some misconception. It was for them that I spoke such words.

Transcendental greed is very sacred and exalted. It must therefore be kept concealed within the heart, as burning camphor is kept in a closed room so that its fragrance will not evaporate but instead become more and more condensed. If you have any realizations, it is best to conceal them. Do you understand the word *yara-mata*?

Devotee: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It applies to one who knows, “My mother goes to other men,” but he does not tell others.

Paramānanda dāsa: Śrīla Gurudeva, I heard that if we don’t share our realization, we will lose it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Some things are meant to be concealed in the heart and others are meant to be shared. Some subject matters may be told to worldly persons, whereas mysterious things are for telling only to elevated persons. It is not that one rule applies to all circumstances. It is not that one may tell everything everywhere.

All of you, be ready to speak in this evening's class about Bakāsura, Aghāsura, and *brahma-vimohana-lilā*.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, what you have just mentioned about the *gopīs'* mood toward Kṛṣṇa is very difficult to understand. On one hand the *gopīs* have so much love for Kṛṣṇa, and on the other side they become angry with Him and rebuke Him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It seems that they are angry, but actually they are not. They act in that way simply to please Kṛṣṇa. They do this so that others will think they are angry.

Śrīpāda Dāmodara Mahārāja: Gurudeva, Śrīla Trivikrama Mahārāja said that Kṛṣṇa never abuses the *gopīs*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, never. Kṛṣṇa considers that He cannot dare to abuse them, otherwise they will all leave His company at once.

Śrīpāda Śrautī Mahārāja: In a commentary you gave on *kāntā-prema* (the love of the *gopīs* for Kṛṣṇa) in *Rāya Rāmānanda Saṁvāda*, you said that due to the *gopīs'* surrender to Kṛṣṇa, they know that by insulting Him He will always remain with them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The one thing I neglected to say is that Kṛṣṇa is very surrendered to the *gopīs*.

Śrīpāda Śrautī Mahārāja: Is it because they surrendered that He also surrendered fully to them?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa has surrendered, but not fully. He can't.

Śrīpāda Āśrama Mahārāja: Suppose somebody is not realized, and yet he is speaking about high topics (regarding the amorous pastimes of Śrī Śrī Rādhā and Kṛṣṇa). In order to explain *bhāva* and *prema*, he is reading and speaking these pastimes to others. He is not going so deeply into the details, not making the pastimes look naked, but he is doing something near to that. Is this okay, or not okay?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: To whom is that person speaking? If it is to young ladies, then it is bogus. Men should not speak to ladies alone.

Śrīpāda Āśrama Mahārāja: What if it is spoken to a mixed audience?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If males are also there, and if one is glorifying Śrī Śrī Rādhā and Kṛṣṇa's pastimes in a covered way, that may be okay; there is no harm in that. A teacher may speak only with persons who have the qualifications to hear such topics.

Śrīpāda Āśrama Mahārāja: In certain circumstances there are some qualified hearers. In other words, sometimes our groups are mixed. What should a teacher do in such cases?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A teacher or *guru* must be careful not to speak to an unqualified audience; otherwise both the *guru* and hearer will go down.

naitat samācārej jātu manasāpi hy anīśvarah
vinaśyaty ācaran mauḍhyād yathā ‘rudro ‘bdhi-jam viṣam
Śrīmad-Bhāgavatam (10.33.30)

[One should never imitate the behavior of great persons. If out of foolishness an ordinary person imitates such behavior (i.e. Kṛṣṇa's dancing with the *gopīs*), even mentally, he is doomed; just as one who imitates Rudra by swallowing an ocean of poison.]

[To Śrīpāda Padmanābha Mahārāja] What is the meaning?

Śrīpāda Padmanābha Mahārāja: This is the verse told by Śrīla Śukadeva Gosvāmī to Mahārāja Parīkṣit at the end of his *rāsa-līlā* narration. He says there that no one should dare to imitate – even mentally, or even to imagine – that they can perform *rāsa-līlā* as Kṛṣṇa does. This is because they are not Īśvara, God, or god-like controllers like Lord Śiva. Lord Śiva can drink an entire ocean of poison and not become affected by it, but the ordinary conditioned soul will immediately die if he tries to imitate him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If one has some realization due to hearing from *gurudeva* with faith, he can tell something to those who are qualified to hear. Otherwise, he should not repeat anything.

Śrīpāda Āśrama Mahārāja: If someone was once a *sannyāsī*, but after he left *sannyāsa* he is still touching on high things, is that okay, or not okay?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We cannot put a lock on anyone's mouth.

It is written in Śrimad-Bhāgavatam:

vikṛīḍitāṁ vraja-vadhūbhīr idāṁ ca viṣṇoḥ
śraddhānvito ‘nuṣṭṇuyād atha varṇayed yaḥ
bhaktīm parāṁ bhagavati pratilabhyā kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

Śrimad-Bhāgavatam (10.33.39)

[A grave person who faithfully and continuously hears the narrations of the transcendental pastimes that Bhagavān Śrī Kṛṣṇa performed with the young girls of Vraja, and then describes those pastimes accordingly, achieves supreme devotion for the lotus feet of Bhagavān. He very quickly attains freedom from the diseases of the heart, which are the transformations of lust.]

If one hears with full faith from a realized person, and after that he describes those topics with faith, then, very soon, transcendental *kāma* (amorous love) for Kṛṣṇa will manifest in his heart. What kind of *kāma*? He will determine, “I must serve Kṛṣṇa as the *gopīs* (*mañjarīs*) serve.” This mood, called *kāmānuga-bhakti* (the *gopīs'* transcendental paramour love for Kṛṣṇa) will manifest in the heart. At that time, all worldly lust, the disease of the heart, will disappear forever. If one hears, or has heard, the topics of Kṛṣṇa’s pastimes with the *gopīs*, and if lust from one’s heart is thus gone, how is it possible for that person to marry again? Do you understand? If that person marries again, what does this mean?

Has Śaunaka Ṛṣi or any of the eighty-eight thousand ḥṛsis married again?

Śrīpāda Āśrama Mahārāja: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The fruit of such faithful hearing is *bhakti*. The measurement of one’s advancement in *bhakti* is the extent to which one is detached from wealth, reputation, wife, and all other varieties of sense gratification.

Śrīpāda Āśrama Mahārāja: Will the *śraddhā* (faith) mentioned in that verse be on the level of *niṣṭhā* (steadiness), or *ruci* (taste for devotion), or just *śraddhā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Full *śraddhā*.

Gokula-candra dāsa: If one considers that his worshipful Deity is Lord Rāma in Ayodhyā, then he might think that “Hare Rāma” means Sītā and Rāma. So how does it refer to...?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We should understand that the worshipful Deity of the Hare Kṛṣṇa mantra is one. In “Hare Kṛṣṇa” the name Kṛṣṇa is there, and Kṛṣṇa is non-different from His name. In that case, “Hare Rāma” cannot be Sītā and Rāma. A person must know who his worshipful Deity is. In this mantra, Rāma refers to Rādhā-ramaṇa, meaning Kṛṣṇa, the beloved of Rādhā, who enjoys pastimes with Her.

Gokula-candra dāsa: And how does the *mahā-mantra* refer to śrī guru?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can consider that *gurudeva* has given you the *mahā-mantra* – Rādhā and Kṛṣṇa. We are therefore always indebted to him. This indebtedness is not a worldly exchange; it is transcendental.

Ariṣṭāsana dāsa: Gurudeva, regarding that verse you just quoted: *Vikṛīḍitam vraja-vadhūbhīr idam ca viṣṇoh*. You said that we should hear and repeat. My question is, how can we repeat such a high subject?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not everyone is qualified to repeat these topics. When one’s hearing is complete, and by that perfect hearing one achieves all spiritual qualities and all negative qualities disappear from his heart, then he is qualified to speak.

Śrīpāda Padmanābha Mahārāja: I have a question in this regard. Suppose a devotee is hearing with strong faith, serving for some time, and repeating what he has heard. But then, possibly because he has committed some offense, he falls from his position. Is it possible that at one time he could have had this kind of śraddhā and then lost it?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, it may be. Until the stage of *bhāva-bhakti*⁵ a person may do something wrong. He may criticize *guru*, Vaiṣṇavas, or Kṛṣṇa, and then he may fall down.

⁵ The stage of *bhāva-bhakti* is the initial stage of perfection in devotion. It is compared to the first ray of the *prema-sun* appearing in the heart of the *bhakti-sādhaka* that marks the end of the stage of *sādhana*.

❖ July 11, 2007 ❖
Darśana
After the Walk

Vicitrī dāsī: Last night you spoke this śloka:

*nivṛtta-tarśair upagīyamānād
bhavauṣadhbāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt*
Śrīmad-Bhāgavatam (10.1.4)

[Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those who are no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?*]

You were saying that hearing *hari-kathā* from the lips of a pure Vaiṣṇava is the infallible medicine to remove our *anarthas* and give us *bhakti*. Then you told the story of Ananta Vāsudeva [a disciple of Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura]. You explained that he had been hearing *hari-kathā* from the lips of a pure Vaiṣṇava – he was following the formula – but that he fell down. So, what went wrong? Why didn't it work?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I explained that he began to criticize Śrīla Prabhupāda.

Śrīpāda Mādhava Mahārāja: His own *guru*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He claimed that Śrīla Prabhupāda does not understand *madhura-rasa* (Śrī Śrī Rādhā-Kṛṣṇa's amorous love). He left Śrīla Prabhupāda and went to a *sahajiyā bābājī*. He gave away Śrīla Prabhupāda's books to vendors [and disposed of them and destroyed them by various means]. It was because of this very great offense that a desire to marry came in his heart. He thus took poison and descended to Rasātala (one of the hells). So, you must all be careful.

Paramānanda dāsa: Śrīla Gurudeva, Mahārāja Parīkṣit said to the bull of religion, dharma, that the person who identifies the performer of a sinful act gets the same destination as the person who perpetrated the act.⁶ What does this mean?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It means that another person is not responsible for one's sufferings. Although it was Kali who beat the legs of the bull, the bull did not tell Mahārāja Parīkṣit, "Kali had done this to me." As an elevated devotee, he said, "I don't know who has done this to me. It has been caused by my previous *karma*. He who controls the entire world – who ordains creation, maintenance, and destruction – has done this."⁷

Paramānanda dāsa: Would the saintly King Parīkṣit feel some discomfort by punishing criminals? Is he unhappy to give this punishment?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kali-yuga (the age of quarrel and hypocrisy) is a very high-class *yuga* (age). In Kali-yuga, if any pious or spiritual activities are performed by the mind alone, the fruits of those activities will be enjoyed by the performer. On the other hand, if one performs some sin – not by body, but by mind – that mental act will not produce a sinful reaction. [In previous ages, one would have to taste the fruits of a sinful act simply by thinking about doing some sin.] In Kali-yuga you can receive all perfection by *harināma*, chanting, and even *nāma-ābhāsa* produces good results.

⁶ "The king said: O you who are in the form of a bull, you know the truth of religion. You are speaking according to the principle that the destination intended for the perpetrator of irreligious acts is also intended for one who identifies the perpetrator. You are no other than the personality of religion"*(Śrīmad-Bhāgavatam 1.17.22).

⁷ "O greatest among human beings, it is very difficult to ascertain the particular miscreant who has caused our sufferings, because we are bewildered by all the different opinions of theoretical philosophers. Some of the philosophers, who deny all sorts of duality, declare that one's own self is responsible for his personal happiness and distress. Others say that superhuman powers are responsible, while yet others say that activity is responsible, and the gross materialists maintain that nature is the ultimate cause. There are also some thinkers who believe that no one can ascertain the cause of distress by argumentation, nor know it by imagination, nor express it by words. O sage amongst kings, judge for yourself by thinking over all this with your own intelligence"*(Śrīmad-Bhāgavatam 1.17.18–20).

 July 11, 2007 
Darśana

[There were a few hundred devotees at this *darśana*. They lined up in front of Śrīla Mahārāja's *vyāsāsana* and, one after another, spoke a few words to him and perhaps asked a question. Here is an excerpt:]

Śrīpāda Nemi Mahārāja: Gurudeva, this is Indumatī from Lithuania. She is an artist and has spoken with Śyāmarāṇī dīdī. Śyāmarāṇī dīdī likes her.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Śrīpāda Nemi Mahārāja: [Translating] She wants to know if you have some particular project for her to work on. She is thinking of making a coloring book for children.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Indumatī dāsī] Good. You can be with Śyāmarāṇī, and your artwork will improve. She will help you, and then your pictures can come in our publications.

Śyāmarāṇī dāsī: After this festival we are going to other cities in Germany. In case you give any phone initiations where we will be, can you bless these beads? [Śrīla Mahārāja touches all the sets of beads in a bag.]

You said last night that watching a video of you is not as beneficial as seeing you in person. So, what is the actual benefit of seeing a video of you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, something will still come. By watching the video, one will get knowledge, and gradually that person's *śraddhā* (faith in *bhakti*) will increase.

Śacīnandana dāsa: Is it like a book, Gurudeva?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Like a book.

Śyāmarāṇī dāsī: She has a question, but her English is not very good.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can ask for her. Where is she from?

Śyāmarāṇī dāsī: She is from Brazil, but she is living with the Gaṅgāmātās in England. Most young girls want to get married. One side of her is like this, but another side of her wants to be a *brahmacāriṇī* and continue living with the Gaṅgāmātās. She wants to know what you want her to do.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you want to marry, don't suppress it; you can marry. But if in your heart you really want to be a *brahma-cāriṇī*, then do that – be like the Gaṅgā-mātās.

Śyāmarāṇī dāsī: What do you think she is qualified for?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It depends on her own will. It depends whether or not her will is *pakka* (first class). If not, she should marry, but it is better to be like the Gaṅgā-mātās. If she cannot do that, then she can marry.

Ānitā dāsī: Śrīla Gurudeva, my friend Kelly wants to give this [a gift] to you. She is here for two or three days.

Vāsantī dāsī: Gurudeva, you are so merciful to bring me on tour with you. This is the rest of the money for my ticket.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are always giving, always giving.

Gītā dāsī (from Amsterdam): Śrīla Gurudeva, before I took initiation I was able to chant with quantity and quality. But now I am having a problem with both quality and quantity. I am wondering if I had *sādhu-saṅga* in a previous life and that is why I was able to chant well in the beginning. What would be the reason I can't chant now? Have I committed an offense? If so, how can I find the personalities who I committed offenses towards, to apologize?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are lacking in pure *sādhu-saṅga*. If you were in *sādhu-saṅga*, especially like Śyāmarāṇī is in *sādhu-saṅga*, you would again be inspired. Become inspired, and then chant and remember.

Tāruṇī dāsī (from Stuttgart): I want to ask if it is better to start training for management, or is it better do more and more *bhakti*? Would it be better to go to the Gaṅgā-mātās, or to India?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What kind of management?

Tāruṇī dāsī: For seven months I would get trained in acquiring skills for organization and management.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If it is favorable for *bhakti*, you can do that.

Tāruṇī dāsī: Yes, but is it more important to first get absorbed in *bhakti-yoga*? I'm twenty-nine years old.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Bhakti* is required. Best to do what is most favorable for *bhakti*. If you are always chanting and remembering in *sādhu-saṅga*, that is good. Management alone will not do.

Tāruṇī dāsī: I know, but my dilemma is this: Should I get the training of Kṛṣṇa consciousness at the Gaṅgāmātās, or go to India, and after that get this material training? That's my dilemma.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The Gaṅgāmātās are trained. They can train you.

Tāruṇī dāsī: After that, should I go to the material world and learn management?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should train those who don't know anything about *bhakti*.

Tāruṇī dāsī: Ok, thank you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To another devotee] Remain in *sādhu-saṅga* and read about the character of Vaiṣṇavas like Prahlāda Mahārāja and Raghunātha dāsa Gosvāmī.

Sucitrā dāsī: Gurudeva, is it possible for me to stay in India?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you can manage with no money problem, then you can do so.

Sucitrā dāsī: Can I live by only distributing your books?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, yes. You can do that.

Devotee: I am here for the first time. If it is to your liking, I can help distribute your books and also translate them in the Finnish language.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, you can do that. Very good.

Devotee: I have Deities, but I always feel unqualified to worship Them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If Ṭhākurajī is with you, you must worship Them.

Anupamā dāsī: This is Hemāṅgī and her daughter Anurādhā. They do a lot of service in Munich. Hemāṅgī is sewing all of Ṭhākurajī's outfits.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good, very good.

Devotee: How can I serve you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can chant *harināma*, learn *siddhānta*, and develop in *bhakti*. You can distribute my books.

Devotee: Gurudeva, which article from the *Rays of the Harmonist* would you like to be translated first into Russian? There are so many. Which should we begin with?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whichever one you think is better to translate.

Devotee: Which *ācārya* should we start with?

Śrīpāda Mādhava Mahārāja: You can start with any article by Śrīla Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whatever you think is best. You can also translate Śrīla Bhaktivinoda Ṭhākura's articles.

Śrīpāda Mādhava Mahārāja: He is a disciple of Śrīla Bhakti Svarūpa Dāmodara Mahārāja.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, Śrīla Bhakti Svarūpa Dāmodara Mahārāja was my friend.

Do you have love for your family members?

Devotee: Yes, for some of them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, you should give that love to Kṛṣṇa. Whatever you have, give it to Kṛṣṇa.

﴿ July 12, 2007 ﴾ *Morning walk*

Devotee: Śrīla Gurudeva, I have been smoking marijuana.

Śrīpāda Padmanābha Mahārāja: He wants to ask for forgiveness.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Always remember that intoxicants cannot give you happiness. Death is coming very soon; you don't know exactly when it will come. If you neglect the rules and regulations, you will have to go to hell. You cannot imagine what hell is like.

Devotee: Attachment to this world is very bad for those who want to practice *sādhana-bhakti*. I am so attached to my family. What are the consequences?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Try to give your attachment to Kṛṣṇa, and in that way you will become happy forever. Other attachments will lead you to hell.

Śrīpāda Mādhava Mahārāja: His family members are also devotees.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is okay, but don't be attached. See only that they are children of Kṛṣṇa. You have been given the duty as a family member only to see that your family becomes devotees.

Vṛndāvana dāsa (from Denmark): Śrīla Gurudeva, the other day you asked me for my *pranāmī*. You explained that *pranāma* (offering of obeisances) does not mean only to offer folded palms and *sāṣṭāṅgadandavat* (bowing down on the ground), but to offer one's heart and soul to *gurudeva*. In that context, what exactly does *pranāmī* mean?

Brajanāth dāsa: The day before yesterday he gave you *pranāmī* (a donation) from someone else, and then you asked him, "Where is your *pranāmī*?"

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You have become a *vāntāśī*. Do you know the meaning of *vāntāśī*? It means that you have again eaten what you have already vomited. This is very bad. You left your wife and took saffron cloth (representing the life of *brahmacarya*), and then you rejected your saffron cloth and returned to her. Don't change like this.

Vṛndāvana dāsa: But you said to me...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I never told you to take saffron cloth, and never told you to give it up. Try to be strong.

Vṛndāvana dāsa: I had never asked your permission to renounce and take saffron. Therefore I did not feel blessed. So, without feeling blessed...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I do not want to hear any arguments. Be strong.

Vṛndāvana dāsa: By your mercy Gurudeva.

Paramānanda dāsa (from Ireland): Śrīla Gurudeva, when we are selling books, we sometimes meet people from the Muslim faith.

When we tell them that our *nāmācārya* Śrīla Haridāsa Ṭhākura was born in a Mohammedan family, they sometimes ask if in his childhood he ate meat.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He never took meat in his entire life – since birth.

Śrīpāda Mādhava Mahārāja: Although he was born in a Muslim family, his family members were like Hindus. He was brought up like a Hindu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He was an incarnation of the combination of Brahmā and Prahlāda. You should know that he would never take meat.

Paramānanda dāsa: And the Chand Kazi?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: At first he was eating meat. Then, by the association of Śrī Caitanya Mahāprabhu, he gave up all his sinful activities.

Śrīpāda Bhaktivedānta Vaiṣṇava Mahārāja: Is preaching everywhere in China in his *sannyāsa* dress?

Śrīpāda Mādhava Mahārāja: Not when he crosses the border.

Śrīpāda Padmanābha Mahārāja: It is not possible at that time.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Only at the border?

Śrīpāda Nemi Mahārāja: Not only at the border. The Buddhist religion is accepted by the government because it is China's official religion. But other religions are illegal; completely illegal.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But the government says that it is all right for an Indian to wear saffron cloth in China.

Śrīpāda Mādhava Mahārāja: The Svāmī Nārāyaṇa groups went there. The government allowed Indians to attend their function because it is their own religion, but Westerners were not allowed.

Śrīpāda Padmanābha Mahārāja: If they see Indians wearing this dress, they don't have any suspicions, but if they see Westerners wearing this dress, they become very suspicious. They watch, and expel them from the country.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Vaiṣṇava Mahārāja changes his cloth?

Śrīpāda Padmanābha Mahārāja: Yes, he must change his cloth when in public, but for preaching in a house he always wears his *sannyāsa* dress.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The devotees in China are preaching very well. Hundreds of devotees have been initiated there.

Devotee: In Hong Kong there is no problem to wear saffron cloth.

Śrīpāda Padmanābha Mahārāja: Previously, during the communist time in Russia, our *guru mahārāja*, Śrīla Bhaktivedānta Svāmī Prabhupāda, gave sanction for the devotees to wear ordinary clothing for preaching. He was very pleased by this.

Gurudeva, which chapters will you speak about tonight?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We will come to Kṛṣṇa's pastimes with Kāliya, and then with Ariṣṭāsura, and perhaps Pralambāsura.

Śrīpāda Padmanābha Mahārāja: Govardhana?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Govardhana.

Śrīpāda Padmanābha Mahārāja: Rasānanda prabhu [now Śrīpāda Śrīdhara Mahārāja] told me yesterday that he wants to try to speak about Govardhana. He has a very good *kathā* for Govardhana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All right. The pastimes of Govardhana include Kṛṣṇa's punishing the demigod Indra and holding up Govardhana on His finger.

I want to finish those subjects very quickly so that I can come to *Venu-gīta*, *Rāsa-līlā*, and then *Gopī-gīta*. I also want to speak something about *Bhramara-gīta*.

Yaśasvinī dāsī: If someone performs *nirjala*⁸ Ekādaśī but takes your personal *prasādam* remnants, does that break the Ekādaśī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Yaśasvinī dāsī: So which is better – to do *nirjala* and take Gurudeva's remnants, or do *nirjala* and not take it?

Śrīpāda Mādhava Mahārāja: You can keep Gurudeva's remnants for honoring on the day after *nirjala*. [In that way *nirjala* is protected and the devotee is also honoring Gurudeva's *prasādam*.]

⁸ *Nirjala*: *nir* means 'no,' and *jalā* means 'water;' to observe a full fast, even from water.

Devotee: I have committed some offenses.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Don't commit offenses. If you increase your chanting, offenses will disappear.

❖ July 13, 2007 ❖ Morning Walk

Malati dāsī (from France): Gurudeva, Tāruṇī is leaving this morning to go back to Canada.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Tāruṇī dāsī] Oh, my blessings are with you.

Paramānanda dāsa: Gurudeva, this is Dwayne and Ian from Northern Ireland. They came to see you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Have they heard our classes?

Paramānanda dāsa: Yes, they heard last night.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To the guests] Be happy by chanting and remembering the Lord.

There is no need to make worldly plans for the future. There is no need to think, "We don't know what will happen after Mahārāja leaves this world. We should make a separate arrangement for our future so that we can be peaceful."

Don't think like this. Think only about how to attain *kṛṣṇaprema*; how to attain *sajātya snigdha āśaya*, the association of pure devotees who are affectionate to you and who are oceans of the transcendental mood for which you aspire. Best to mold your life only around this, and thus make your life successful. Don't worry, thinking, "Oh, what will be our future after Mahārāja leaves this world? We should do something separate for our welfare." What you propose, God will dispose. So, no need to worry.

Śrīpāda Śuddhādvaitī Mahārāja: Śrīla Gurudeva, some devotees are asking that at the time of *dīkṣā* initiation you say that we should take Kṛṣṇa as our *priyatama*, our most beloved. But, since Śrīmatī Rādhikā is already Kṛṣṇa's beloved, how can we take Him as our beloved?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is the meaning of *gopī-jana-vallabha*: Kṛṣṇa is the beloved of all the *gopīs*. You can think of this in the way that Rūpa Mañjari or Rūpa Gosvāmī thinks. You can follow Rupa Gosvāmī in his *sādhaka* form, as well as in his form as the *gopī*, Rūpa Mañjari.

Gauracandra dāsa (from England): Gurudeva, if I chant my *japa* in front of the Deities in the temple, should I meditate more on Kṛṣṇa, or on Rādhārāṇī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Both. They are the Divine Couple.

Rāma dāsa (from Germany): Śrīla Gurudeva, I would like to show you a picture from my magazine. I made an announcement in it for your Bhakti-Yoga Festival.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: For this festival?

Rāma dāsa: Yes, it was for this festival, and it brought some people. I wrote an article, and in the article I made a small presentation about the meaning of *bhakti-yoga*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good, very good. How many people read the magazine?

Rāma dāsa: It has a print-run of 5,000. It comes out four times a year. It has more than 5,000 readers because two, or three, or four people are reading each copy.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. Śrīla Bhaktivinoda Ṭhākura, Śrī Gurupādapadma [Śrīla Bhakti Prajñana Keśava Gosvāmī Mahārāja], and Śrīla Sarasvati Ṭhākura also published magazines.

Rāma dāsa: I regularly do one article with some pictures and information about you. [Showing a photo in the magazine] I think this is a very nice picture of you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Śrīpāda Āśrama Mahārāja: Śrīla Gurudeva, regarding what you just said about not making future plans – plans for after you leave...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Make plans only for *sādhu-saṅga*. You can plan how to be successful by *sādhu-saṅga*, and how to attain *kṛṣṇa-prema*. Your whole attention must be on that. Don't think, "When Mahārāja is no longer in this world, what to do?"

I don't know what will happen. I don't know what will happen to the *saṅga*. So, from right now, I should try to create something separate in order that I can be very happy and peaceful." Don't think like that. Rather, place your whole attention on Kṛṣṇa consciousness. I was telling only this.

Śrīpāda Āśrama Mahārāja: I have a personal question in that regard. I am developing a project for Vaiṣṇava studies that is separate from the group in Birmingham, but I am also still working with the group. I am not thinking about the future in the way you just described, because my mind is not on possession of property. I actually don't care about that.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I think this project should be for everyone. Everyone with projects should think, "This is not my own property. Rather, it is a *bhakti* project."

Śrīpāda Āśrama Mahārāja: This is a *bhakti* project, but it is also specific.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And at the same time everyone should think, "This is my *matha*." You can consider your project in this way.

Brajanātha dāsa: Mahārāja desires to train devotees who want to become dedicated *brahmacāris* and *sannyāsīs*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In Mathurā, in Vṛndāvana, and everywhere else we are teaching everyone, "Oh, you stand up [and speak], and you stand up. We do this together, with hundreds and thousands of devotees. Why can't you do it this way?"

Śrīpāda Āśrama Mahārāja: I want to do it in a different way, but if you want me to do in this way, I will do it. I have no problem.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do what is favorable for you. I expressed my desires, but everyone is independent to do as they like. Even Kṛṣṇa cannot take away your independence.

Śrīpāda Āśrama Mahārāja: I will do as you desire; no problem.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This instruction is not only for you. It is for all. Our whole attention should be on how we can achieve *kṛṣṇa-prema*.

Śrīpāda Sādhu Mahārāja: Gurudeva, sometimes we preach to Christian people, after which they become attracted to Kṛṣṇa consciousness, come to your lotus feet, and take initiation. Still,

they sometimes think that Jesus, or Īśa, is God, and not the son of God. What would you recommend for the development of their Kṛṣṇa consciousness?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can tell them, “Kṛṣṇa and Christ are the same. We are pure Christians – more so than those who falsely proclaim themselves as Christians. We don’t eat cows, beef, or any other animal food. The Supreme Lord, Christ, has not created the animals for us to eat. We devotees follow all the principles of the Bible. You should also follow, and become pure.”

Śrīpāda Sādhu Mahārāja: They think that Jesus, Īśa, is the Supreme Lord. They think that he is *viśnu-tattva*. How shall we explain that he is the son of God?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Christ is Kṛṣṇa. Christ, Christos, Krusta, Kṛṣṇa.⁹

Śrīpāda Sādhu Mahārāja: So, Jesus is the son of Kṛṣṇa.

Brajanāth dāsa: Yes, Jesus is the son of Christ.

Śrīpāda Mādhava Mahārāja: Jesus never proclaimed, “I am God.”

Ananta-kṛṣṇa dāsa (from Lithuania): May I ask a question? I serve in the Russian Orthodox Church in Lithuania. I have a relationship with my priest, and I have a very good feeling when I serve him. May I serve him after taking initiation from you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If he is against God, Kṛṣṇa, then don’t serve there.

Ananta-kṛṣṇa dāsa: No, he is not against Kṛṣṇa. When I asked his permission to come here, he said, “Go. I bless you.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If he is favorable, you can do some service there.

[To Padmanābha Mahārāja] Do you remember the *śloka* beginning *duḥkheśv anudvigna-manāḥ*?

Śrīpāda Padmanābha Mahārāja:

*duḥkheśv anudvigna-manāḥ
sukheśu vigata-sprhaḥ
vīta-rāga-bhaya-krodhaḥ
sthita-dhīr munir ucyate*

Bhagavad-gītā (2.56)

⁹ See Endnote 4, at the end of this chapter.

[One who is not disturbed by the three types of miseries – given by one's own body or mind, given by others, and given by the demigods or nature – who remains free from hankering in the presence of plentiful opportunities for sensual happiness, and who is free from attachment, fear, and anger, is called a sage of steady mind.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning?

Śrīpāda Padmanābha Mahārāja: *Duḥkheṣu anudvigna-manāḥ* – In any situation, a devotee should not be affected by distress or suffering (*duḥkha*). *Sukheṣu vigata-sprhaḥ* – He should not desire happiness. He should not be attached to happy situations.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This refers to worldly happiness, not transcendental happiness.

Śrīpāda Padmanābha Mahārāja: Worldly happiness.

Vita-rāga-bhaya-krodhaḥ – The devotee is detached from everything in this world. *Bhaya* – He is free from all kinds of fear. You were just saying that we shouldn't worry about what will happen in the future. *Krodha* – He is free from anger, and frustration. *Sthitadhir munir ucyate* – Kṛṣṇa is describing the qualities and nature of someone who is perfectly situated in transcendental consciousness, or Kṛṣṇa consciousness.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Nemi Mahārāja] Please recite the verse beginning *tat te 'nukampam*.

Śrīpāda Nemi Mahārāja:

*tat te 'nukampāṁ su-samikṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hyd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

Śrīmad-Bhāgavatam (10.14.8)

[A person is entitled to the treasure of serving the lotus feet of Godhead, who redeems us of our worldly bondage, if he lives with his heart, speech and body submitted to Him and if, through his good vision, he truly sees the mercy of Godhead in the sufferings he brought about by his own deeds. There is no other way of being delivered from this world. Whatever Godhead does is for our good. We can be redeemed if we behold His mercy in every event and in every activity. But if we notice any defect in

His work, or realise any cruelty therein, it is sure to result in evilness and difficulty.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning?

Śrīpāda Nemi Mahārāja: If some suffering comes to a devotee, that devotee thinks it is a result of his previous activities; Kṛṣṇa is now giving a very, very little token punishment for those activities.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa gives us suffering so that we will become detached from this world. That is His mercy.

Śrīpāda Nemi Mahārāja: *Hṛd-vāg* – He offers obeisances with his heart, with his words, and with his body. *Jīveta yo mukti-pade sa dāya-bhāk* – For one who lives in this way, the lotus feet of Kṛṣṇa are his rightful inheritance. This cannot be taken away from him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If someone is abusing you, why should you not become angry?

Śrīpāda Nemi Mahārāja: I can think that this is the result of my previous *karma*. It is not that that person is doing something to me. Kṛṣṇa is doing something to me, and this person is simply the instrument or the carrier. I can't oppose what is happening. If I try to oppose it, it will come to me from somewhere else, or from some other person.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, always think like that.
If someone is tearing a piece of paper, should you become angry?

Śrīpāda Nemi Mahārāja: Tearing my paper? I don't understand.

Śrīpāda Sādhु Mahārāja: You are like the paper.

Śrīpāda Mādhava Mahārāja: If someone is tearing an insignificant piece of paper, will you be angry, or not?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Will you be angry?

Śrīpāda Nemi Mahārāja: There is no need to be angry.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The tearing of the paper is a useless thing. Similarly, we may see many things in this world which we may consider to be the cause of our anger, but they are all like dreams. After a dream is over, we say, "Oh, nothing happened." So, we need not be angry. By considering things in this way, we will be able to do *bhajana* successfully.

Śrīpāda Padmanābha Mahārāja: In Badger last year, you were speaking from the Eleventh Canto of Śrimad-Bhāgavatam. You were telling us about the Avantī brāhmaṇa. You explained how people used to come and urinate on his head, spit at him, and pass stool in his kamaṇḍalu (waterpot).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śrīpāda Padmanābha Mahārāja: The Avantī brāhmaṇa was not disturbed by this, because he understood, “These circumstances have come from my own previous activities, so I must tolerate them.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Try to follow this understanding, then you will be happy and able to do *bhajana* of Kṛṣṇa. Be *niṣkāma*, free from material desires. Desire only love and affection for Kṛṣṇa, nothing else; then you will not be disturbed. Don’t disturb anyone, and don’t be disturbed by anyone.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, regarding this same verse, *duḥkheṣv anudvigna-manāḥ, sukheṣu vigata-spr̥hāḥ*, when we discuss this topic, many devotees say it is easier for them to be surrendered when misery or suffering comes, but what about when happiness comes? They say that when happiness comes, they become too much attached to it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: After all, it is worldly happiness. There is no use of worldly happiness. Only *kṛṣṇa-bhakti* is of value. Our only happiness should be in the opportunity for *svajātīya snigdha-asaya sādhu-saṅga* (the association of those Vaiṣṇava sādhus who are situated in the goal we want to attain and who are affectionate to us).

Śrīpāda Āśrama Mahārāja: Śrīla Gurudeva, practically speaking, in my practical situation...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do whatever is favorable. Don’t waste time.

Sat-prema dāsa: Gurudeva, how is it that Śrīyā Śuka (Śrīmatī Rādhikā’s parrot) merged in Brahman (the impersonal light emanating from Śrī Kṛṣṇa’s divine form, or the impersonal conception of the Absolute Truth) after being with Rādhārāṇī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What?

Śrīpāda Padmanābha Mahārāja: He is saying that when Śrīla Śukadeva Gosvāmī was in the womb of his mother, he was in

Brahman realization, or impersonal realization. He is asking how it is possible that the parrot of Śrīmatī Rādhikā can be reduced to the stage of impersonal realization.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He did this to show that even a *brahmavādī*, a *brahma*-realized soul, can become a *bhakta*. He did this only as an outward show.

Paramānanda dāsa: Gurudeva, when the body of the conditioned soul is burnt to ashes (cremated) after death, how important is it that his ashes go into the Yamunā and Ganges Rivers, and what is the destination of that soul whose ashes get that opportunity?

Śrīpāda Padmanābha Mahārāja: Suppose a devotee is living in a foreign country and cannot bring the ashes to the Yamunā or Ganges. How important is it to do this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If one is unable to place those ashes in the Ganges, he will not do so; but if one has the opportunity to do so, it is very good. They will begin or develop in their spiritual path, they will engage in *sādhana-bhajana*, and then they will go to Vaikuṇṭha.

Devotee: In the Tenth Canto of Śrīmad-Bhāgavatam we see so many chapters describing the ecstatic pastimes of Kṛṣṇa. We see in the Ninth Canto that there is chapter after chapter of descriptions of dynasties and names of various kings. Should we see some differences, or no differences, between the different cantos? Should we see that all of Śrīmad-Bhāgavatam is transcendental? Should we consider all the parts of Bhāgavatam to be equally transcendental?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are not equal. Up until the Ninth Canto, the instructions regarding the various histories are given to inspire us for renunciation – detachment from worldly things. We learn detachment from the histories of Purūravā and Purañjana and other kings, and then we become qualified to read the Tenth Canto.

The material world's creation, maintenance, and destruction as described in the Second and Third Canto of Śrīmad-Bhāgavatam have been told only for this purpose – to inspire us for renunciation. Then, in the Eleventh Canto we learn from the many histories and instructions regarding the process to attain *kṛṣṇa-prema*. We are advised to follow all the instructions imparted therein.

Yogesh dāsa: This morning I was having a hard time waking up to come on your walk, but I suddenly remembered Śrīla Prabhupāda's words: "A moment's association with a pure devotee is worth so much." I wanted to understand this statement, so I ran here to find out the answer.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, you are fortunate.

Śrīpāda Śrautī Mahārāja: You will be going to his house in Mauritius, so he will have your association there.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is from Mauritius?

Śrīpāda Padmanābha Mahārāja: He is Yogesh prabhu, a disciple of our Śrīla Prabhupāda.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want to go to Mauritius. Can you help me?

Brajanāth dāsa: You requested the devotees in Mauritius to make a festival like this there.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want a festival like this. I also want to meet with the Prime Minister of Mauritius, to thank him that Indian culture is still being maintained in his country.

[To all the devotees] Also, remember this: I explained in my class about Saubhari Ṛṣi. He cursed Garuḍa, and what became of him?

Devotee: He fell down.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He deviated. He developed lust in his heart and then approached King Māndhātā to marry his daughters. We must be always alert regarding offences to Vaiṣṇavas.

ENDNOTES

¹ "The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called *rāgātmikā bhakti*. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called *rāgānuga bhakti*"* (Śrī Caitanya-caritāmṛta, Madhya-lilā 22.149).

"When one becomes attached to the Supreme Personality of Godhead according to one's natural inclination to love Him and is fully absorbed in thoughts of the Lord, that state is called

transcendental attachment, and devotional service according to that attachment is called *rāgātmikā*, or spontaneous devotional service”* (*Bhakti-rasāmṛta-sindhu* 1.2.272).

² An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s book, *Prabandhāvalī*, Chapter Five:

“Feeling that he had attained nothing by staying with Bābājī Mahārāja, a young man left him. Then, after about two weeks he returned to Bābājī Mahārāja with a beautiful young lady from a wealthy family, whom he had married. He offered *pranāma* to Bābājī Mahārāja and said, ‘Bābājī Mahārāja, I have entered the *samsāra*, the material world. Bhaktivinoda Thākura has written in his *Gītāvalī*: “*kṛṣṇera samsāra kara chāḍi*” *anācāra* – we should give up our offences and perform *bhajana* as family men.” Therefore I have collected a *kṛṣṇa-dāsī*. Please be merciful to her, and to me also, so we can engage in *bhajana* and have a successful material life as well.’

“Bābājī Mahārāja replied, ‘You have done well! I am so pleased! You have collected one *kṛṣṇa-dāsī*? Then you should do one thing: you should offer *pūjā* to this *kṛṣṇa-dāsī*. Every day you should cook an offering for her, and offer her *pranāma* and some flowers, saying, ‘You are a *kṛṣṇa-dāsī*, and very dear to Śrī Kṛṣṇa.’ But beware. Don’t try to enjoy her, otherwise everything will be destroyed for you and you will descend into hell!’

“Hearing this, the boy was astonished and was rendered speechless. Frightened, he called his “*kṛṣṇa-dāsī*” and quickly left.

“Was deceiving Bābājī Mahārāja an easy thing? It was not possible to deceive him.”

³ An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s evening class in Frielendorf, Germany, July 9, 2007:

“I will tell you a story about Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Gosvāmī Thākura. He had two disciples, named Ananta Vāsudeva and Sundarānanda, who were both very brilliant and had sharp memories. They both served him, and at that time they were controlled by his influence.

“After Śrīla Prabhupāda left this world, they became ‘guideless,’ and no one could control them. Ananta Vāsudeva became the President of the Gaudiya Maṭhas all over India and also took

sannyāsa. However, after some time he and Sundarānanda began to think, ‘Our *gurudeva*, Śrīla Prabhupāda, was not qualified to give *siddha-deha* (one’s perfect spiritual form) and *mañjari-bhāva*. He has not indicated that he will give that to us. It is better to have another *guru*, and retake *dikṣā* from him.’

“Criticizing Śrīla Prabhupāda in so many ways, they both went to a *bābājī* of Navadvīpa, took shelter of him, and received [so-called] *siddha-bhāva* from him. They threw the books of Śrīla Prabhupāda, such as *Śrīmad-Bhāgavatam* and *Śrī Caitanya-caritāmṛta*, in the Ganges River, and did other very nonsense things with those books. What became of them as a result of criticizing their *gurudeva* and disobeying him? Lust came in their hearts and they could not check it.

“Ananta Vāsudeva gave up his *sannyāsa-āśrama* and married a lady, and then he went to Vṛndāvana to engage in *bhajana*. He was hosted at the Rādhā-ramaṇa Gosvāmī temple, where the Rādhā-ramaṇa Gosvāmī eventually took all the property and gold that he had collected from his disciples. The Gosvāmī also took away all the books that he had printed and expelled him from his house.

“Ananta Vāsudeva eventually became so depressed that he took poison and died, and his disciples took him in the night and gave him [so-called] *samādhi*. And what became of Sundarānanda? At last he became totally mad, at which time he began smearing his own stool all over his body.

“We should be very careful about *guru-aparādha*.”

An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s book, *Prabandhāvalī*, Chapter Six:

“When Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda entered his unmanifest pastimes, the Gaudiya Maṭha became divided over who would be the next *ācārya*. Ananta Vāsudeva was nominated, but in time it was seen that he was not qualified. Many devotees asked my *guru mahārāja* what to do, and he told them that if a *guru* is fallen he should be given up, and a bona fide *guru* accepted instead. If a disciple does not realize that his *guru* is unqualified at the time of *dikṣā* but finds out later, he should reject that person and accept a real *guru*. If one’s *dikṣā-guru* is unable to give pure *bhakti*, then one should humbly ask his permission to take shelter of a qualified *śikṣā-guru*. However, if the disciple is refused permission, then he must conclude that this so-called *guru* is selfish and worldly-minded, and should therefore be rejected.”

An excerpt from an interview with Śrīla Nārāyaṇa Gosvāmī Mahārāja in Murwillumbah, Australia, January 15, 2000:

“Śrīla Nārāyaṇa Gosvāmī Mahārāja: After Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, there was a person named Ananta Vāsudeva. He was very qualified, but he became charmed by a lady devotee and left his *sannyāsa*. He married, after which many devotees became against him and said, “Now you should enter family life? This behavior is like that of a dog who eats something, vomits it, and again eats hiw own vomit.” At that time he was very powerful. He had money and so many disciples, and he began to torture his god-brothers, the disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who opposed him.

“Satyarūpa dāsī: What was the cause of the friction?

“Śrīla Nārāyaṇa Gosvāmī Mahārāja: It came about because he was attracted to his own lady-disciple and married her. His god-brothers told him that in *Śrīmad-Bhāgavatam* and other scriptures it is written that such behavior is not a good thing for Vaiṣṇavism. They said, “You should go with her, and you should vacate your position as *ācārya*.” Everyone turned against him. He was at that time very wealthy and had a great deal of power, but his god-brothers left him and established their own *māṭhas* (temples) here and there.

“So there are many sections, and everyone besides him is in the *paramparā*. All are like one. Sometimes they meet together and have discussions. They also meet here and there wherever there is an *utsava* (festival). Their preaching centers are in different places, but they are of the same opinion.

“Satyarūpa dāsī: Was the falling of Ananta Vāsudeva Kṛṣṇa’s arrangement so that the Gauḍīya Maṭha will grow more?

“Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, that is right. We can reconcile it in this way. Otherwise we could not have preached all over the world.”

⁴ An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s booklet, *The Way of Love*, which is based on his lecture, spoken at the famous Custard Factory in Birmingham, England, June 14, 2003 :

“Jesus also taught this philosophy. He went to India when he was about sixteen years old, and he visited many places of pilgrimage,

like Vṛndāvana, Ayodhyā, South India, and Jagannātha Purī. In Purī he saw the deities of Jagannātha, Baladeva, and Subhadrā, and he heard Lord Jagannātha (meaning “Lord of the Universe”) addressed as Kṛṣṇa. In this part of India, the name Kṛṣṇa is pronounced Kroosna. Because of different languages, Greek and Hebrew, this name became Kroosta, then Krista, and now it is pronounced Christ. Kṛṣṇa, Kroosna, Krista, and now Christ – they are the same.”



New Delhi, India

◆ September 30, 2007 ◆

❖ September 30, 2007 ❖

Darśana

[This art and publishing darśana took place at Śrī Rāmaṇa Vihārī Gauḍīya Māṭha in Janakpuri, New Delhi:]

Śyāmarāṇī dāsī: Some devotees say that when new people read the story of King Hariścandra in the booklet *Secrets of the Undiscovered Self*, they think that his *guru*, Viśvāmitra Muni, was cruel to him for taking away his kingdom, separating him from his queen, and temporarily killing his son.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have clarified this. By Viśvāmitra's grace, Hariścandra went to Vaikuṇṭha and Hariścandra's son became a great king; so how can Viśvāmitra be considered cruel? Out of pity he entered Hariścandra's dream, gave him *darśana*, and took away all his material possessions and conceptions.

Śyāmarāṇī dāsī: Mañjari is helping Rādhā-mohana prabhu and Īśvara Pūri prabhu with the drawings of the ācāryas for your *Bhagavat-arkamārīci-mālā*. Mādhava-priya prabhu said that you want drawings.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It's going to be published in Hindi.

Śyāmarāṇī dāsī: Yes.

We have no artistic or photographic references for Bhāgavata Ācārya and Prabhodānanda Sarasvatī Thākura. What should they look like?

Mañjari dāsī: What should they be doing in the picture?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Bhāgavata Ācārya should look about fifty years of age. I want to see the *praṇāma* mantra offered to him by Bhaktivinoda Thākura, and then I can see what he should be doing.

Śyāmarāṇī dāsī: We'll ask Mādhava-priyā prabhu to send you the manuscript.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If the book is here with Rāmacandra, I will see it here.

[Śrīla Nārāyaṇa Gosvāmī Mahārāja asks Rāmacandra prabhu if he has the original Bengali book that was used as the basis of his translation.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Prabhodānanda Sarasvatī Ṭhākura should look like a *tridaṇḍi-sannyāsī ācārya*. He is sitting and doing *bhajana* with *daṇḍa* and *japa* beads.

Śyāmarāṇī dāsī: Three years ago, we showed you photographs of the wall paintings (bas reliefs) in your Govardhana *māṭha*. Even though the photographs weren't good quality, you were satisfied enough to order us to make a large size book of all the art we [the art team] did for you, and to give one copy of that book to the President of India.

In order to carry out that order, we arranged for professional photographs to be taken of the bas reliefs, with dramatic lighting. And after that, Rādhā-mohana and Īśvara Purī prabhus did some photo editing. Now the photos are complete, and we want to show them to you for your approval.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are the artworks you have all done?

Śyāmarāṇī dāsī: Yes, only two bas reliefs are not finished; everything else is finished.

[Showing a photo] We all did this together. This scene takes place after Kṛṣṇa's water sports with Rādhikā and the gopīs in Rādhā-kuṇḍa. Rādhikā and the gopīs are now decorating Kṛṣṇa after bathing.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Okay. Okay. Very good.

Śyāmarāṇī dāsī: This is Pulastya Ṛṣi carrying Govardhana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why have you given him a stick?

Śyāmarāṇī dāsī: I don't know. We put the stick in the original sketch and showed that to you.

Rāmacandra dāsa: Someone told me he was flying. Was he walking, or flying, as he carried Govardhana?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He was walking. Better to take out the stick.

Śyāmarāṇī dāsī: Okay, we will take out the stick.

This is Dāna-nivartana-kuṇḍa, where the gopīs forcibly dressed Kṛṣṇa as a gopī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Oh, let me see it again. [Looking again] Madhumaṅgala should be somewhere in the picture.

Śyāmarāṇī dāsī: He is here. He is very upset because Kṛṣṇa was defeated by Śrīmatī Rādhikā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where?

Śyāmarāṇī dāsī: [Pointing at a part of the photo] Do you see these two boys? They are sitting and lamenting that Kṛṣṇa was made a laughing stock by Śrīmatī Rādhikā and the gopīs.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no. His śikhā should be tied to a tree. [The gopīs had grabbed him and tied his śikhā to a tree.]

Śyāmarāṇī dāsī: The bas relief is already on the wall, so how can we change it?

Śrīpāda Mādhava Mahārāja: No problem. You can change it on the computer.

Śyāmarāṇī dāsī: This is Sanātana Gosvāmī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why is Kṛṣṇa holding this lotus flower? Why is His hand like this? He should be like this. [Śrīla Mahārāja pointed with his own fingers, showing how Kṛṣṇa should be shown pointing.] He is pointing to the śilā and telling Sanātana Gosvāmī, “I am giving you this śilā. Please take it and circumambulate it.”

Śyāmarāṇī dāsī: This is Pulastya Ṛṣi cursing Govardhana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where is Govardhana?

Śyāmarāṇī dāsī: Here is his face, and here is his eye [to symbolically indicate that Govardhana is a person].

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It does not look like Govardhana. Only big, big trees are seen in your photo. It should look like a mountain, just as in the previous picture of Pulastya.

Pulastya had been carrying Govardhana on his fingers, and then put him down. Now he is saying, “O Govardhana, you will not come any further with me? Then I will curse you.”

If I cannot understand that this is Govardhana, who will understand? Don’t show eyes. Small plants should be there.

Śyāmarāṇī dāsī: This is nauka-vilāsa, the boat pastime.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

I want to see that nauka-vilāsa again. Śrīmatī Rādhikā...

Śyāmarāṇī dāsī: She is embracing Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But why is She looking very afraid?

Mañjarī dāsī: She is afraid of falling out of the boat. Her veil is flying.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It will do.

Śyāmarāṇī dāsī: Should we change it?

Śrīpāda Mādhava Mahārāja: Gurudeva is saying that it is okay.

Śyāmarāṇī dāsī: This is Kṛṣṇa surrendering to Rādhā after the pastime of Dāna-nivartana-kuṇḍa.¹ She is now blessing Him, saying, “Kalyāṇa bhavatu – May Your life be auspicious.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This animal should look more like a deer. It should be more golden, with spots.

Śyāmarāṇī dāsī: Okay, we'll change it.

Now, here are the photos of some Dasa Avatāra bas reliefs. This is Kūrma (Kṛṣṇa's tortoise incarnation).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Śyāmarāṇī dāsī: And this is Nṛsiṁhadeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, Nṛsiṁhadeva.

He looks like a person with a moustache, not like Nṛsiṁhadeva. Also, there is no need of a mukuta (helmet). A lion cannot wear a mukuta.

Śyāmarāṇī dāsī: Okay, we can change it on the computer, but we cannot change the wall painting.

Here is Matsya (Kṛṣṇa's fish incarnation).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Śyāmarāṇī dāsī: Here is Baladeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Showing how Baladeva Prabhu should look by puffing out his own chest, looking mighty and smiling proudly.] He should look more carefree.

Śyāmarāṇī dāsī: Okay, we will try to change it in the computer.

Here, the mañjarīs are dressing Rādhikā and Kṛṣṇa after *jala-keli-lilā* (water sports in Rādhā-kuṇḍa).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Okay.

¹ See Endnote 1, at the end of this chapter.

Śyāmarāṇī dāsī: This is Buddha.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Śyāmarāṇī dāsī: This is Hanumān blessing Govardhana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why is everything looking green? There should be more stone color, and peacocks should be here, dancing.

Śyāmarāṇī dāsī: We thought that although nowadays there are many stones, thousands or millions of years ago there were not so many stones. We thought there would be more grass and trees at that time.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. Stones were there, but not broken as they are nowadays. So, there must be more stone color. Some dancing peacocks and *nīla-gaya* (large blackish-blue animals that look half-deer – half-cow) and deer should be shown.

Śyāmarāṇī dāsī: This is Hanumān carrying Govardhana.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. Oh, let me see Hanumān again.

[After seeing the picture again] He would not have given up his club; [posing as Hanumān] with one hand he is holding up Govardhana, and with the other he is holding a club – like this.

Śyāmarāṇī dāsī: So, one hand should be down, holding a club?

Śrīpāda Mādhava Mahārāja: Or, one hand can be holding the club over his shoulder.

Śyāmarāṇī dāsī: Okay.

This is the Annakūṭa ceremony: Kṛṣṇa and Baladeva and the residents of Vraja worshiping Govardhana Hill.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is also okay.

Śyāmarāṇī dāsī: When you were previously looking at the bas relief on the wall, you said to make Baladeva whiter. So, Rādhā-mohana prabhu made Him more white in the computer.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Pointing to Kṛṣṇa's form on the top of Govardhana] He is Govardhana taking *prasādam*?

Śrīpāda Mādhava Mahārāja: Harideva.

Śyāmarāṇī dāsī: Yes. And, here is the other Kṛṣṇa, who is worshiping Himself in His feature as Harideva.

This is the pastime at Kusuma-sarovara. It is when Kṛṣṇa is sitting on the branch, but getting ready to jump off.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There should be more branches. From where will the flowers hang if there are not more branches? From the trunk? It should all look natural. Kṛṣṇa is hiding in a grove of a *kuñja*. He is not sitting out in the open. Kṛṣṇa's branch should be here, behind very green leaves and flowers. Kṛṣṇa should be sitting on a higher branch, not on that branch.

Śrīpāda Mādhava Mahārāja: And pushing down the other branch with His feet.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There needs to be some change.

Śyāmarāṇī dāsī: This one shows Kṛṣṇa jumping down and catching Rādhikā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. There should be more flowers.

Śyāmarāṇī dāsī: Okay; more branches and flowers.

This is Rādhikā leaving the *rāsa-lilā* in *vāsantī-rāsa* (the *rāsa*-dance that takes place in springtime). She is upset. Seeing that Rādhikā has left, Kṛṣṇa is also leaving. The other *gopīs* are surprised, thinking “Where did Kṛṣṇa go?”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why is Rādhikā so big?

Śyāmarāṇī dāsī: Because She is way in front.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: She should be practically the same size as the other *gopīs*. Her face is too long here. It should be more round.

Śyāmarāṇī dāsī: Okay, we will make it more round.

[Next the artists showed Śrīla Mahārāja the paintings of Kalki, Holi, and the *jala-keli-lilā* (water-sports), all of which he said were very good.]

Śyāmarāṇī dāsī: This is Kṛṣṇa lifting Govardhana. This *gopī* is saying, “Govardhana, if you fall down, I will curse you to become ashes.” Mother Yaśodā and Nanda Bābā are in anxiety for the well-being of their son. As Kṛṣṇa is holding up the mountain, He and Rādhikā are stealthily casting sidelong glances at each other.

In Kṛṣṇa's ecstasy, His cloth is falling from His shoulder, His flute is falling from His hand, and He is about to faint. You told us

that Madhumaṅgala is pinching Him and saying, “Your *pītāmbara* (yellow chaddar) and flute are falling. This is not the time for that.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Śyāmarāṇī dāsī: Here is Vāmanadeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is this in His hand?

Śyāmarāṇī dāsī: A conch shell.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A conch shell does not look like that. This looks like a fish.

Śyāmarāṇī dāsī: Okay, we will change it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I previously told you to collect all of your works, from the beginning.

Śyāmarāṇī dāsī: From my beginning with you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, from the beginning with Śrīla Bhaktivedānta Svāmī Mahārāja up until now, including all these bas reliefs. All these paintings should come in one book.

Śyāmarāṇī dāsī: Okay.

We have recently made a contract with the BBT. In a couple of days, the BBT trustee will be bringing me a CD of all the high-resolution scans of my BBT art – the work I did for our Prabhupāda.

After that, the devotees in your publishing groups will be able to use them. For example, here are two paintings that I did for the BBT, and now Rādhā-mohana and Īśvara Purī prabhus have used them for the covers of your books for mass distribution – *Nectar of Govindalilā* and *Going Beyond Vaikuṇṭha*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Okay. Very good.

Śyāmarāṇī dāsī: One other thing. Radha-mohana prabhu and Īśvara Purī prabhu are making a presentation of all the art, as a CD, so that devotees can show various slide shows when they are preaching to people.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Okay.

Śrīpāda Mādhava Mahārāja: Gurudeva used to do slide shows before [when he was traveling and preaching with his *guru maharaja*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja].

Śyāmarāṇī dāsī: Viśvambhara prabhu asked us to make a new cover for your English *Jaiva-dharma*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And for the Hindi edition?

Śyāmarāṇī dāsī: Hindi, too, if you like.

In this way, people in the street will like to purchase it. What would you like on the cover? Presently it is a black cover with a small picture of Śrīla Bhaktivinoda Ṭhākura. Would you like a bigger picture to make it more attractive?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That photo is very good.

Śyāmarāṇī dāsī: It is good, but very small.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can make it bigger.

Śyāmarāṇī dāsī: Śrīpāda Vaikhānasa Mahārāja told me that when he was going to print *Jaiva-dharma* in Bangalore, you told him to put Gaura-Nitāi on the cover.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I don't remember that. Why would I have said that? It is better that Śrīla Bhaktivinoda Ṭhākura is there, as it is his book. Why Gaura-Nityānanda?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Looking at the photo of himself on the cover of the art CD] Who is he? He has very long hands. What is he doing?

Śyāmarāṇī dāsī: You are giving instructions on how to finish the painting of *Prema-sampūṭa*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Make it beautiful. My photo cannot be like this. Is this my photo, or have you made it in the computor?

Śyāmarāṇī dāsī: It is your photo. [Possibly the camera lens had distorted the proportions.] We will change it to make it more natural.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, make it better.

Śyāmarāṇī dāsī: Also, regarding the Sevā-kuñja painting, you told me to fix Rādhikā's eye. At that time I also changed Her hair to make it more curly. This is how it is now. Which one do you like better?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This [with the curly hair] looks better.

Śyāmarāṇī dāsī: I have one more question.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Your questions will not stop.

ENDNOTES

¹ An excerpt from Śrī Vraja-maṇḍala Parikramā, Part 2:

“At the place called Dāna-ghāṭī, Śrī Kṛṣṇa and His gopā friends would become tax collectors and demand milk, yogurt, and butter from the gopīs. When the gopīs refused to give any tax, Kṛṣṇa would forcibly plunder and relish their milk products.

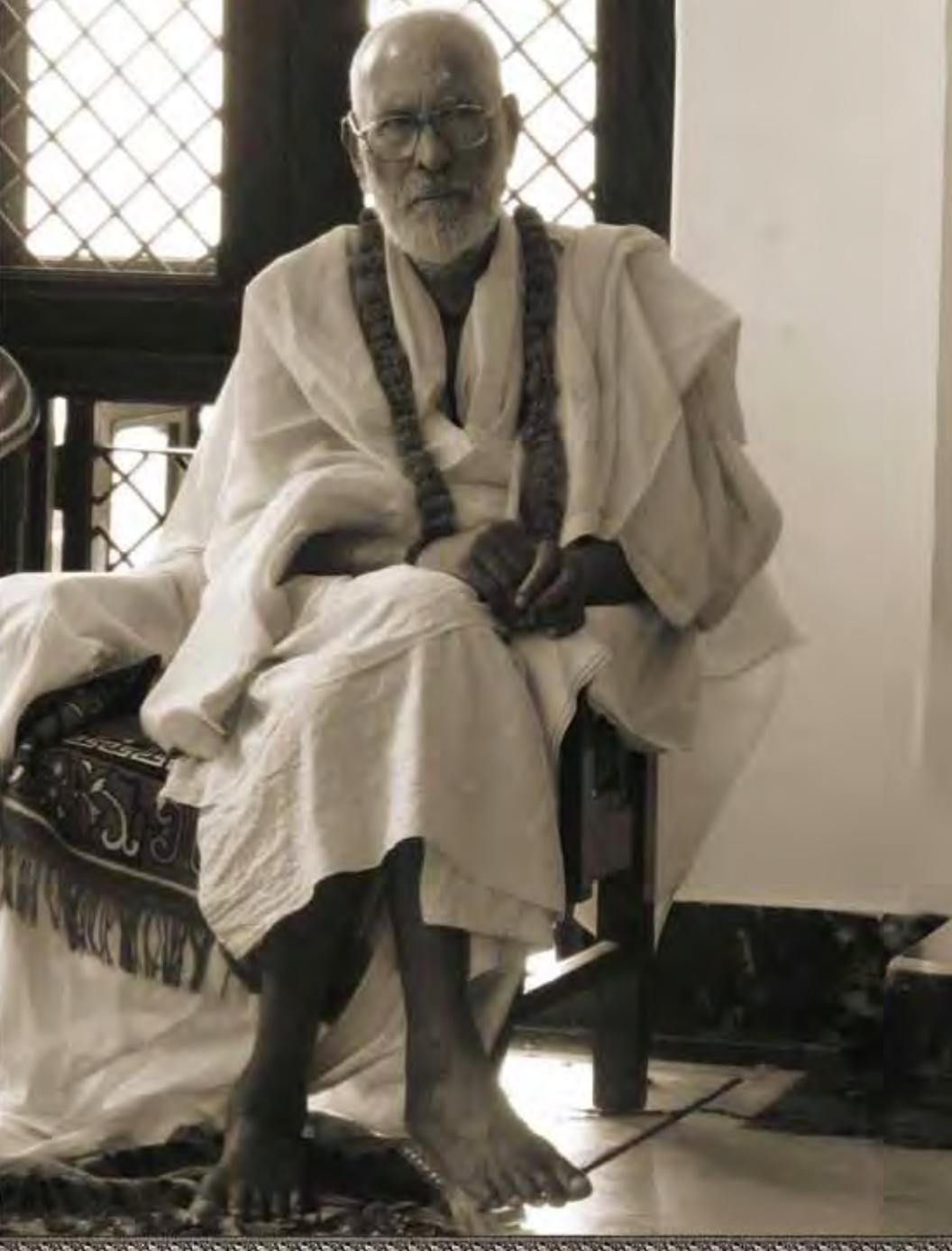
“The gopīs, being tired of these daily encounters, decided one day to retaliate strongly. They decided that on a chosen day they would all hide in the caves and dense kuñjas on the hill on both sides of the narrow pathway. A few gopīs would then cross Sāṅkari Khor carrying pots of milk, yogurt, and butter on their heads. The plan was that the moment Kṛṣṇa and His sakhās would stop them and try to plunder their load, the gopīs would call out to their friends hiding nearby, who would at once descend from their hideouts. Then, under the leadership of Lalitā, they would teach Kṛṣṇa and His sakhās a good lesson.

“And so it happened that the next day thousands and thousands of gopīs divided into groups and hid themselves in the dense kuñjas and large caves around Sāṅkari Khor. Then, as usual, a few gopīs placed pots of milk and yogurt on their heads and made their way towards Sāṅkari Khor. Kṛṣṇa, Madhumaṅgala, and the other sakhās obstructed their path and forcibly began to plunder their milk and yogurt. At once, these gopīs signalled the gopīs who were hiding, and a wonderful līlā took place. Five to ten gopīs forcefully caught hold of Kṛṣṇa. Another five to ten caught hold of Madhumaṅgala, and further groups captured Subala, Arjuna, Lavaṅga, and the other sakhās. They slapped their cheeks till they were swollen. They then tied their śikhās to the branches of the trees and asked them, ‘What pleasure is there in plundering our yogurt? Will you ever do it again?’ Madhumaṅgala folded his hands and prayed at the feet of Lalitā. ‘Please spare me. I was very hungry. I am a simple brāhmaṇa boy who fell under the influence of that fickle Kṛṣṇa. I shall never behave like this again.’ The gopīs thus taught the sakhās a lesson.

“Śrīmatī Rādhikā, Viśākhā, and some other gopīs had captured Kṛṣṇa. They slapped His cheeks a few times and then forcibly dressed Him like a woman with a blouse and lahaṅgā (skirt). They even put

sindūra (vermilion) in the parting of His hair, bangles on His arms, anklets on His feet, and so on. They covered half His face with a veil, placed a pot of yogurt on His head, and began to make fun of Him by demanding tax on the yogurt. From the top of the hill, Lalitā Sakhī aimed a stone at the pot of yogurt on Kṛṣṇa's head, breaking it and drenching His whole body. All the *sakhīs* began to laugh and clap, and Śyāma felt very ashamed. ‘Will You dare to demand tax on our yogurt ever again?’ they asked. ‘Hold your ears and vow, “From today, I will never try to tax the *gopīs*' yogurt.”’ They forced Kṛṣṇa to repeat this.

“Dāna Nivartana Kuṇḍa is the place where the *gopīs* reclaimed their *dāna* from Kṛṣṇa.”



Jammu, India
October 3, 2007

 **October 3, 2007** 
Radio interview
Hindi To English Translation

Announcer: Listeners, today we are introducing you to the world-renowned preacher of *kṛṣṇa-bhakti* and *kṛṣṇa-nāma*, Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. For the past sixty years, Śrīla Nārāyaṇa Mahārāja has been a leader of *kṛṣṇa-bhakti-yoga*. He has been serving humankind, teaching how to make human life happy and successful. He is touring the globe for the twenty-fifth time, and has recently arrived in Jammu. We are now meeting this divine personality, Śrīla Nārāyaṇa Mahārājajī.

Mahārājajī, we welcome you to our studio. For the past sixty years you have been preaching and propagating *kṛṣṇa-bhakti*, and on this subject you are the guide for millions of people. How are you feeling about this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have been preaching Vedic philosophy and culture for over sixty years in India, and also for the past fifteen years throughout many Western and Eastern countries around the world. Millions of people are accepting this and finding happiness and auspiciousness in their lives. Knowing this, I am also feeling very happy.

Announcer: What dharmic, or religious, message are you giving to the world?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Our message is that human birth is very rare. By His great mercy, the Supreme Lord has given us this human body. Only in this life can we know, by the help of *sādhus* and saints, that we are a minute part of that Supreme Lord. Due to our forgetfulness of Him, at this time and for millions of births, from the beginning of creation, we are roaming in the cycle of birth and death. We are looking for happiness and peace, but we are not able to attain happiness and peace due to distress of old age, death, and other types of misery that we find in this world.

It is only in this human birth that we can realize these things. We can know and understand that it is the Supreme Personality of Godhead who has created this universe and that we have a relationship with Him. With this relationship we should perform *bhajana* at His lotus feet, come out from this cycle of birth and death, enter His association, and attain His service.

Announcer: What is the effect of the Vedic philosophy-based *kṛṣṇa-bhakti* that you are preaching in different countries?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Due to the Vedic knowledge that I am preaching all over the world, millions of people all over the world have given up eating cow and other meat, eggs, garlic, and onion, and are taking up a righteous way of living. According to the Vedic rules, they are wearing neck beads, keeping *śikhā*, wearing sacred thread, and performing devotional service to the Lord. They are considering themselves very happy and fortunate, and they are saying that they are indebted to me life after life for saving them from the miseries of this world.

Announcer: What is your message for the people of Jammu and Kashmir?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: My special message for the people of Jammu and Kashmir is that there is only one God, or Supreme Being. Whether you call Him Allah, Khuda, Paramātmā, Bhagavān, or God, or any other name, He is the creator of this world. Because we have forgotten Him, we have fallen into this cycle of birth and death.

No one is Hindu, Muslim, Buddhist, or Christian from birth. Due to our lifestyle, the society and country in which we are born, and our learned characteristics, we classify ourselves as Hindu, Muslim, Buddhist, or Christian, and because of this, we are trying to gain each other's wealth and belongings. We are thinking that we are Hindu or Muslim. We are thinking, for example, that only by coming in the Muslim religion can one be benefited. With this idea we are even eager to kill other human beings.

My message is that by birth we are not Hindu, Muslim, or Christian. We are the children of the same God, who has given us birth so that we can worship Him according to our own way of devotion and attain His lotus feet. He will only be attained by love. That is why we should offer our love to our worshipful Deity, be compassionate to other living souls, avoid any fighting, and maintain peace. This is my message.

Announcer: What is the importance of Indian Vedic *dharma* in today's time?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Indian Vedic *dharma* is important at all times – those times that have passed and those times that are yet to come. Also at the present time, it is very important in

complying with this Vedic *dharma*. In the world today, rich countries like America have also become fed up with wealth. Wealth is not getting them any happiness or peace. The highest rates of suicides are in these countries. In Russia and China also, suicide rates are very high. No one is happy.

If people of these countries accept Vedic culture, as they are now taking up as a result of preaching, they can live a happy life. They will have loving relationships with each other and will not waste their valuable time in fighting.

There is a prominent *mantra* in our Vedic culture:

*iśāvāsyam idam sarvam
yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjithā
mā grdhaḥ kasya svid dhanam*

Śrī Īśopaniṣad (Verse 1)

[The Supreme Lord is the controller and proprietor of all that is, of every animate and inanimate entity throughout creation. One should accept for himself what the Lord has given him as his share, and never try to take another's portion.]

There is only one Supreme Godhead. He is present in all living entities and is also in all moving and non-moving entities. Surrender everything unto Him. Do not be greedy for anyone's wealth, belongings, land, or wife. This is the main reason for war and fighting. Our Gandhiji also understood this, and preached it everywhere.

Announcer: Mahārājaji thank you very much for coming to our studio.



Vṛndāvana, India

❖ October 7, 2007 ❖

 **October 7, 2007** 
Lithuanian Darśana

[Śrīpāda Sādhu Mahārāja introduces many devotees, one after another, and tells Śrīla Nārāyaṇa Gosvāmī Mahārāja about their various devotional qualities and contributions to his mission. Each devotee offers his or her obeisances:]

Śrīpāda Sādhu Mahārāja: Śrīla Gurudeva, here are the devotees from Lithuania.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: My blessings to you all. Chant and remember Kṛṣṇa; read and distribute my books.

Śrīpāda Sādhu Mahārāja: [Translating for a Lithuanian devotee] When did Kṛṣṇa first get His peacock feather?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not that Kṛṣṇa only wore the peacock from His childhood years. He has been wearing it since His birth, and He has been wearing it in Goloka Vṛndāvana eternally.

Śrīpāda Sādhu Mahārāja: He was born with a peacock feather?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He wore it even before His birth.

Śrīpāda Sādhu Mahārāja: Gurudeva, this is Lalitā-priyā, Ratikalā, and Jayanti. They are helping very much. They want to go to the Gaṅgāmātās and to Kārtika, and then perhaps organize a center next year.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: My blessings to you.

Devotee: What service can we do with the qualities we possess? What is the best thing we can do to make you happy?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Be with the Gaṅgāmātās. Do as they are doing. Preach and distribute books, and chant Hare Kṛṣṇa.

 **October 29, 2007** 
Darśana

Śrīpāda Bhāgavat Mahārāja: We want to take all headaches from you. We don't want you to have any headaches.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But I think that I have no headache. I am very happy to preach all over the world, and all sincere persons are coming by love and affection. I want that you will all continue in this way after me. Do everything like me, with love and affection – not by controlling.

Śrīpāda Bhāgavat Mahārāja: ‘After me’ will be after a long time.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very soon I will tell my preachers who are preaching in different areas that I will not go to those areas to initiate. They should give *harināma* and also *dīkṣā*, and thus continue the mission. After my departure, and also while I am still in this world, I will allow all to preach and make disciples in their areas.

But do not be like ISKCON leaders. They quarrel with Vaiṣṇavas and don’t honor them; especially they don’t honor senior Vaiṣṇavas. I want everyone to give respect to seniors, whether those seniors are *grhaḥastas* or *sannyāsīs*. I request the *sannyāsīs* not to think, “The *grhaḥastas* are controlling us. They should not come.”

Problems always come, and they will continue to come in the future. At the time of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda there were so many problems, and my *gurudeva* even had to go to jail. But pure Vaiṣṇavas always keep their feet on the head of problems, and I do that as well. Problems come, but I keep my feet on the head of problems.

In ISKCON, almost all *sannyāsīs* have gone down and left *sannyāsa*. Then, new ones are coming and making their pockets heavy as well. Still, to this day, I have no bank account nor do I keep even one paisa. Brajanātha and Rādhā-kānta and Yaśodānanda have accounts, but I do not. I have something in pocket, but not in my pocket. Everything is in the pockets of Mādhava Mahārāja and Brajanātha, and Brajanātha keeps all the accounts.

I have not done anything for myself; I have not kept even one *paisa* or shilling. Be selfless like me, following in the footsteps of what I have done for the mission – preaching, establishing preaching centers, and helping others.

I also want a ladies’ *āśrama* for ladies who are orphaned (who have left their home and family); either here in Gopīnātha Bhavan or outside. Also, I want a school in Vṛndāvana for the children of devotees.

[Later]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why are you worried?

Kiśorī-mohana dāsa: I am worried because two days ago, after the meeting, you said very clearly, "I will stop traveling. My disciples, the preachers, will be traveling everywhere, and they will be giving *harināma* and *dikṣā*." And then you said, "They will make their own disciples." My worry is that everything I have heard from you for the last eleven years about the qualities of *guru*, *guru-tattva*, who can give *dikṣā*, and what is the definition of *dikṣā* – it seems like it was all smashed to pieces at that moment.

I want to understand from you how someone can give *dikṣā* who does not have realization of his own relationship with Kṛṣṇa and who cannot see the *svarūpa* (form) of the soul. I don't understand.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should not be worried about that. [Indicating some Western *sannyāsīs* in the room] Those *sannyāsīs* who are preaching my mission everywhere are *madhyama-adhikārī*. I think they will not deviate; I have that faith. Only a few went, like Prema-prayojana, but I have no doubt about these *sannyāsīs*. The Indian *sannyāsīs*, like Vana Mahārāja, Tīrtha Mahārāja, and Mādhava Mahārāja, are qualified, and they are also *madhyama-adhikārī*.

For my *gurudeva*, I am giving initiation, *dikṣā*, and even *sannyāsa*. So, I want that, in my lifetime, those who are qualified should do the same. Thus our *paramparā* will continue. I would like that.

If they are *madhyama-adhikārī*, they can give initiation even if they have no realization. I have been giving initiation for the past forty years, since our *guru mahārāja* ordered me to do so. We should obey our holy master, our spiritual master. But I also want them to be qualified.

I have not told this for the *ghastha-bhaktas*. I have said this for these *sannyāsīs* – that after some time, in my lifetime, I am allowing them to initiate. After some time I will stop traveling, and if I have energy at that time I will write books as I am doing now. And at some time, if my health is okay, I may go one time to America, or one time somewhere in the East.

You should all preach my mission.

Brajanāth dāsa: Gurudeva, but you will also continue to accept disciples.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, one thing more. The *sannyāsīs* are going to all the places, but if any devotee wants that, "I will take *dikṣā* and *harināma* from Mahārāja...."

Śrīpāda Mādhava Mahārāja: From Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They will come to me, and I will initiate them.

Śrīpāda Mādhava Mahārāja: Direct or by phone; in some way he will give.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But those who are satisfied by them should take initiation from them.

Kiśorī-mohana dāsa: But how do we continue to preach *guru-tattva* – pure *guru-tattva*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They will preach as I preach *guru-tattva*.

Śrīpāda Mādhava Mahārāja: Gurudeva is saying, “If they want, they can take initiation from me.” Gurudeva is happy to give them initiation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. I will give. But if they are satisfied by the *sannyāsīs*, oh, no harm.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, Kiśorī-mohana’s concern is that our *siddhānta*, and what we have heard from you, is that the *bhakti-latā-bīja* (the seed of devotion) and one’s relationship with Kṛṣṇa can only come from a Vaiṣṇava who is on the high-level *uttama* stage. What will the disciple be receiving if he receives *dīkṣā* from a lower Vaiṣṇava – a *madhyama* or....?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By the order of Gurudeva, the disciple acts like a postman. The postman gives money, money orders, and everything else, but that money is not his. Similarly, that ‘money’ is Gurudeva’s, and thus he is distributing to all.

They can take what I am saying in this sense. They should not think, “I am *guru*.”

Śrīpāda Bhāgavat Mahārāja: Last year in Vāṁśī-vāṭa, you told me that only the *vraja-rasika-uttama-adhikārī* (the self realized *guru* who is an associate of Kṛṣṇa in Goloka Vṛndāvana) can give the *bhakti-latā-bīja*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is true. It is true.

Śrīpāda Bhāgavat Mahārāja: Then I asked you, “Can one who is coming up from *kaniṣṭha* to *madhyama* give that *bīja*?” You said, “No.” But are you saying now that if you give the order to that *madhyama*, then...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He should give initiation like a peon (postman).

Śrīpāda Bhāgavat Mahārāja: It will come by that order?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If he follows the order sincerely, then Kṛṣṇa realization may come.

Śrīpāda Padmanābha Mahārāja: Gurudeva, you are saying it is true – you just said it is true – that only the *uttama-mahā-bhāgavata* can give the *bija*. Is that true, or not true?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is true.

Śrīpāda Padmanābha Mahārāja: So the *madhyama* cannot give it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If the *madhyama* is sincere, he can inspire them for that. He will tell all these things to him, and inspire them for that *kṛṣṇa-sevā-vāsanā* to come. [*Kṛṣṇa-sevā-vāsanā* is the desire to serve Kṛṣṇa purely, the seed of which is the symptom of the *bhakti-latā-bīja*.]

Śrīpāda Padmanābha Mahārāja: But in some lifetime that disciple will have to receive initiation directly from the *uttama-bhakta*? Otherwise, it is not possible to actually receive it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Don't have any doubt or worry. They should follow what I'm telling them. They should not think, "I am *guru*."

[To Śyāmarāṇī dāsī] What do you want to tell?

Śyāmarāṇī dāsī: When we go to preach, we tell people, "Surrender to *śrī guru*." Suppose the disciple thinks, "Yes, my *guru*, Padmanābha Mahārāja, is *śrī guru*, that very *guru* who is talked about in *sāstra*."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When I am not alive, what will happen?

Śyāmarāṇī dāsī: Won't there be another one coming like you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If I leave this planet, what will happen? Will everyone stop giving and taking initiation? What will they do?

Śyāmarāṇī dāsī: I am just speaking by *siddhānta*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no. I want to ask you: When I leave this planet, what will they do? Will they initiate, or not?

Śyāmarāṇī dāsī: Whatever you desire, of course. But isn't there another *uttama-adhikārī* always present on the planet who one should search for?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I think that whether I will tell them to do so or not, they must initiate.

Śyāmarāṇī dāsī: "They will anyway," you are saying?

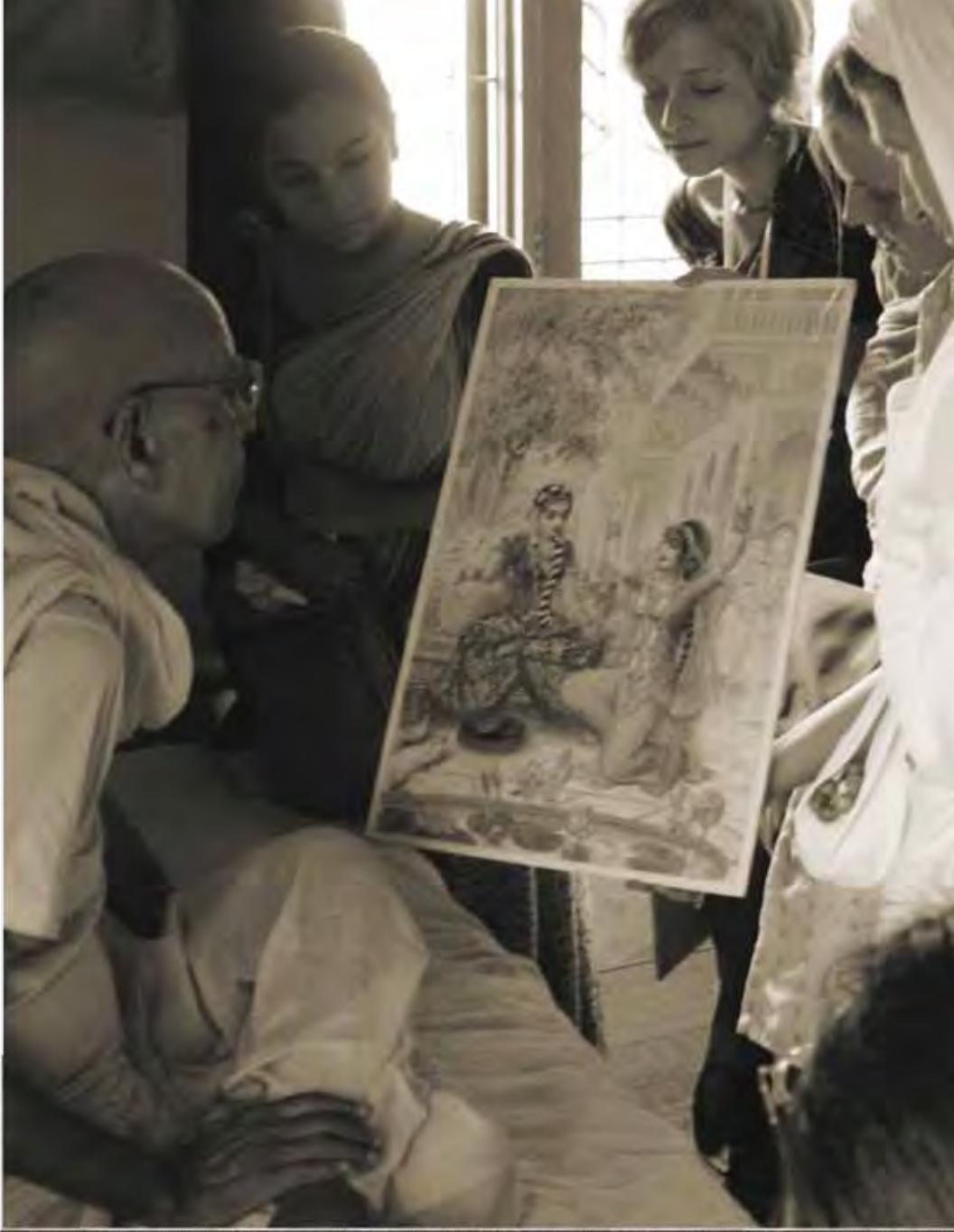
Śrīla Nārāyaṇa Gosvāmī Mahārāja: I know. So, why not beginning from my lifetime?

In his last days Śrīla Śrīdhara Mahārāja stopped giving initiation, and when anyone came to him he told them, "Go to Govinda Mahārāja." But during my lifetime, if someone really only wants to take initiation from me, I will initiate him.

Śyāmarāṇī dāsī: It was just a question about our preaching.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They may tell the candidates for initiation, "Your main *guru* is Mahārāja [Śrīla Nārāyaṇa Gosvāmī Mahārāja]." They may say this during my lifetime. They are free to initiate, or to send the candidates to me; no harm.

[Stretching out the word 'worried'] Don't be w o r r i e e e d.



Govardhana, India

November 18, 23, 2007

❖ November 18, 2007 ❖

Darśana

[During the Vraja-maṇḍala *parikramā* festival, Śrīla Nārāyaṇa Gosvāmī Mahārāja held regular informal group darśanas so he could meet with all the international pilgrims and answer their questions. The devotees of Russia, China, India, and Brazil were so great in number that separate meetings were held in the temple room for each of those nationalities on different days. The following is a transcription of the *darśana* arranged for the devotees from all the remaining nations.]

Lalita-kisorī dāsī: Can I come on your summer tour?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, as long as you don't go for the purpose of having a relationship with a boy. Don't go on the tour for the purpose of choosing a boyfriend; otherwise it is better not to go. Do you understand?

There is a very big disease here. So many naughty boys and girls are disobeying me, and I want to correct them. This is not the place for those who are looking for someone to marry or to enjoy sense gratification. They should go out of the temple and return to their countries. They can enjoy there.

So, you can come on my tour if you are strict and intend to make progress in your Kṛṣṇa consciousness.

Devotee: What is the qualification for meditating on Rādhā-Kṛṣṇa's daily pastimes?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Those who have totally removed their lust and all kinds of *anarthas* (thoughts and habits that are unfavorable for *bhakti*), whose hearts are now totally pure and who have become humble, they can do so:

ṭṛṇād api sunīcena
 taror api sahiṣṇunā
 amāninā mānadena
 kīrtanīyah sadā hariḥ

Śrī Śikṣāṣṭaka (Verse 3)

[Thinking oneself to be even lower and more worthless than insignificant grass that has been trampled beneath everyone's feet, being more tolerant than a tree, being prideless and offering respect to everyone according to

their respective positions, one should continuously chant the holy name of Śrī Hari.]

They are qualified to meditate on Śrī Śrī Rādhā-Kṛṣṇa's daily pastimes. So many devotees take the association of the *bābājīs* of Rādhā-kuṇḍa and in Vṛndāvana, and in this way they go to ruination. First try to remove all of your *anarthas*. Follow the system told by Śrīla Bhaktivinoda Ṭhākura in *Śrī Bhajana-rahasya*.

Sāvitrī dāsī: [Introducing a new devotee] She is from Turkey. She wants to get initiated. She is saying, "When I go back to Turkey, if I tell people that I visited the same places that Allah (God) visited, what will people think? They will think I am crazy."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can tell them all the things you have heard – that you went to the places of Allah. Please learn all the conclusive philosophical truths that I have been explaining, and then you can tell your people, "I am a soul and Śrī Kṛṣṇa is the Supersoul. That Supersoul was in India, in Vṛndāvana, and I have heard so many of His sweet pastimes. Always chant and remember, '*Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare.*'"

Mohinī dāsī: I have heard that you were previously doing *bhajana* here in Govardhana. Can you tell something about how you were living here, how much you were chanting, how you were alone, what you were eating, what you were doing, and when you were waking up?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I lived here before 1968 for two months. Daily, while weeping, alone, I would do *parikramā* and read *Śrimad-Bhāgavatam* and *Caitanya-caritāmṛta*.

Śrīpāda Mādhava Mahārāja: In other words, not for showing off to anyone else.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I was chanting more than sixty-four rounds a day.

Mohinī dāsī: What time would you wake up?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I would wake up at 3:00 am.

Mohinī dāsī: Then what? How would you begin your day?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First I would chant *harināma*, then I would chant my *āhnika* (*gāyatrī mantras*), then do *parikramā* while chanting – fourteen miles daily. When I returned I would

beg *mādhukarī* (very small amounts of *prasādam*) at the Vrajavāsīs' houses. After returning from there, I would read *Caitanya-caritāmṛta*, while weeping and experiencing so many transcendental moods. My sentiments cannot be told.

Bhadrā dāsī: Previously I've heard it said that when we are preparing an offering for Kṛṣṇa, we should never taste it. Nowadays I am hearing that it is okay to taste the offering before it is offered, as long as it is not tasted in an enjoying mood, but only for Kṛṣṇa's pleasure.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Suppose you are preparing something, and without tasting it yourself you give it to your Deity; and suppose it was like poison. Or, instead of using sugar, you used salt – how will it taste? A *rāgānuga-bhakta* who wants to give delicious foods to Kṛṣṇa may taste it first. Kṛṣṇa's cowherd friend Madhumaṅgala would taste a preparation first, and would think, "This is very sweet." Then he would give his remnants to Kṛṣṇa. Those who are qualified for this can do so.

Kṛṣṇacandra dāsa: When you were in the Philippines, you gave me one of your socks, and all the paraphernalia you used there is also still with us.

We are a third-world country and you came there only two times. What is the best attitude for us *brahmācārīs* to develop our love for our *gurudeva*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Read my books, and also *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*, and always engage your mind in Kṛṣṇa consciousness. Go on doing this, always thinking, "Gurudeva is with me in my heart."

Devotee: Who is the *guru* of Jesus?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Prema-prayojana dāsa] Who is the *guru* of Jesus?

Prema-prayojana dāsa: John the Baptist gave him initiation, which is called baptism in Christianity.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Jesus was a servant of God. He was an exalted Vaiṣṇava, but not an *uttama-vaiṣṇava* in the mood of Vraja.

Veṇu-gopāla dāsa: The other day you mentioned about the chastisement of Choṭa Haridāsa. You said that he committed a minor

offense but received a serious chastisement. I am wondering how it is possible to follow pure strictness in our own lives.

Śrīla Nārāyaṇa Gosvāmī Mahārāja:

yadi cāha praṇaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke yena mane

Prema-vivarta (Chapter 7)

[If you want to associate with Caitanya Mahāprabhu, you must always remember the incident of Choṭa Haridāsa and how he was rejected by the Lord.]

Whether you are a *brahmacārī* or a *sannyāsī*, if you are not following the order of Śrī Caitanya Mahāprabhu, you will be ruined. We see so many historical examples of this; so be careful.

Choṭa Haridāsa was not lusty. On the request of Mahāprabhu's associate, Śrī Bhagavān Ācārya, Chota Haridāsa went to the house of a very old lady named Mādhavī Māhitī to obtain some fine white rice for offering to the Deity. Mādhavī Māhitī was eighty-four years old, and she is considered to be one of the eternal associates of the Lord.

But there was also a young lady present in Mādhavī Māhitī devī's house. Śrī Caitanya Mahāprabhu knew this, and when He later heard about Choṭa Haridāsa's going there, He at once stopped Choṭa Haridāsa from coming to see Him. He was teaching us that if one is in the renounced order of life and he sees a young lady, his mind and body may become transformed with lusty feelings. Mahāprabhu wanted to teach us that those in the renounced order should follow the ideal etiquette and be careful about association with the opposite sex. We are obliged to always remember this.

Your mind is very weak. Don't listen to your mind. At any time it may cheat you. Māyā cheated Brahmā, Śaṅkara, Indra, and Nārada.¹ She is very powerful, and she can only be defeated by Kṛṣṇa. So, be careful if you want to attain love for Kṛṣṇa.

Devotee: Is it possible that there is a difference between the disciple's external relationship with his *gurudeva* and his internal relationship?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Externally you can consider, "Guru is my father, my mother, my brother, my guardian, my protector, and my well-wisher," so try to obey all of his instructions.

Internally, you can know that he is an associate of Śrī Kṛṣṇa:

¹ See Endnote 1, at the end of this chapter.

sākṣād dharitvena samasta-śāstraiḥ
 uktas tathā bhāvyata eva sadbhīḥ
 kintu prabhor yaḥ priya eva tasya
 vande guroḥ śrī-caraṇāravindam

Śrī Gurvaṣṭakam (Verse 7)

[All the scriptures proclaim śrī gurudeva is sākṣāt hari, the direct potency of Śrī Hari, and is thus considered by saintly authorities to be His non-different representative. Because śrī gurudeva is so dear to the Lord, being His confidential servitor (*acintya-bhedābheda-prakāśa-vigraha*, the inconceivable different and non-different worshipful manifestation of the Lord), I offer prayers unto his lotus feet.]

Know also that *gurudeva* is serving Kṛṣṇa (Kṛṣṇa Himself) and Kṛṣṇā (Śrīmatī Rādhikā), so he (*gurudeva*) must also have a teenage *gopī* form. You can think, “I want to be her maidservant.”

Devotee: Why is *sannyāsa* only given to men?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Women can take *sannyāsa*, no harm. If a woman is qualified, she can take *sannyāsa*. However, if any lusty person forcibly attacks her, how will she be able to protect herself? In a rare case, a lady can take *sannyāsa*, just as Śyāmarāṇī is a *sannyāsī* although not with *danda* (the *sannyāsa* staff) and all the other paraphernalia of a *sannyāsī*.

❖ November 23, 2007 ❖ *Darśana*

Śyāmarāṇī dāsī: I have a doubt. What is the purpose of the art book you want me to publish?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All will see what you have done under my guidance and what you did before.

I have seen one big photo book.

Brajanāth dāsa: *Kṛṣṇa Art Book*.

Śyāmarāṇī dāsī: *The Form of Beauty* by Sharma?

Do you want the pictures I did for Śrīla Prabhupāda in the same book?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, past and present.

Syāmarāṇī dāsī: What is the purpose of having the past ones?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They will know what a good painter you are.

Syāmarāṇī dāsī: To show I am a good painter doesn't inspire me to do it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then let it be.

Śrīpāda Mādhava Mahārāja: Gurudeva wants to show what a good painter you are.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you don't want to do it, then don't do it.

Syāmarāṇī dāsī: I want to do what you want.

Brajanāth dāsa: This is what Gurudeva wants.

❖ November (undated), 2007 ❖ Morning Walk

Śrīpāda Nemi Mahārāja: [Having heard from Śrīla Mahārāja that without Śrīmatī Rādhikā Kṛṣṇa would be zero, or *nirviśeṣa-brahma* (an impersonal God without qualities), and having determined from his understanding of *Jaiva-dharma* that even without Her, Kṛṣṇa is the Supreme Person with independent desire, Śrīpāda Nemi Mahārāja asks:] *Jaiva-dharma* states that Kṛṣṇa is not impersonal *brahma*. He is *puruṣa* (the Supreme Personality of Godhead); He has desire. You said we will have to reconcile. I would like to know how we reconcile these two.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have said that without Rādhikā, Kṛṣṇa is *nirviśeṣa-brahma*. What has been written in *Jaiva-dharma*?

Śrīpāda Nemi Mahārāja: It is stated there that He is not *nirviśeṣa-brahma*. Because He is *puruṣa*, He has His own desire.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Desire is also a power, and that desire-power is called *icchā-śakti*. Rādhika is present (as the personification of that *icchā-śakti*). Without Rādhika, there is no existence of Kṛṣṇa. He is *nirviśeṣa-brahma*.

Śrīpāda Mādhava Mahārāja: She is always present as Kṛṣṇa's *śakti*, His *icchā-śakti*. She is sometimes perceived externally, as *mūrtarūpa*, meaning in Her personal feature, and sometimes as *amūrtarūpa*, meaning internally, as a potency.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It seems that Kṛṣṇa is walking, but His 'walking-power' is Rādhikā.

Śrīpāda Mādhava Mahārāja: Kṛṣṇa's smiling, speaking, seeing, and everything else is a power. Without power, how can He do these things?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Rādhikā is Kṛṣṇa's *svarūpa-śakti*. Without Rādhikā's *śakti*, Kṛṣṇa has no existence.²

ENDNOTES

¹ Excerpts from *Journey of the Soul*, Part 1, Chapter 5:

"The verses of Śrī Caitanya-caritāmṛta, Śrimad-Bhāgavatam, and other Vedic scriptures are full of profound purports and require careful explanation. For example, it is sometimes thought that the great sage Nārada Muni, although a liberated soul, occasionally falls into *māyā*. In reality, his apparent fall-downs are his pastimes of role-playing, performed for the purpose of serving the Lord in His various incarnations. All of his pastimes are performed to please the Lord, and also to teach lessons to all of us."

"In the following pastime, Nārada Muni conquered Kāmadeva (Cupid) and then proudly thought, 'Oh, even my own *guru*, Śaṅkara (Lord Śiva), ran after *māyā*. When Kṛṣṇa assumed His female form as the goddess Mohinī-mūrti, Śiva became enraptured and ran after her, oblivious to her real identity.' Śrī Nārada Muni gloated, 'On the other hand, when Kāmadeva came to me, he could not attract me at all.'

"Nārada approached Lord Śiva and boasted, 'I have conquered Kāmadeva.' Lord Śiva laughed and said, 'Don't tell Lord Brahmā and Lord Nārāyaṇa.' Not listening, he then went to Lord Brahmā, bragging in the same way. Lord Brahmā thought, 'A thorn of false ego has entered him. It must be removed.' Brahmā replied, 'Very good, but don't tell Lord Nārāyaṇa.' Not listening, Nārada finally approached Lord Nārāyaṇa.

² See Endnote 2, at the end of this chapter.

“Listening to Nārada’s self-praise, Lord Nārāyaṇa considered, ‘False ego, like a disease, has now infected his heart. His disease is like piles, and he will not be cured without an operation. I must remove this condition; I must operate.’ Hiding His real feelings, He replied to Nārada, ‘You are My best devotee. I am very proud of you.’

“While Nārada was returning to this universe after his visit with the Lord, he saw a magnificent kingdom in which there lived a king and his beautiful daughter. Delighted, Śrī Nārada thought, ‘I have never before seen such stunning beauty!’ Approaching the king, he said, ‘I know astrology. I want to see the hand of your daughter so that I can tell you her future.’ He then read on the princess’s palm that the man she marries would possess all the qualities of greatness, in full. Wondering, ‘How can I marry this girl?’ he left and began to meditate on his worshipful Lord Nārāyaṇa.

“Nārāyaṇa at once appeared in his meditation and inquired, ‘What benediction do you wish?’ Nārada prayed, ‘Please help me. I want to marry the king’s daughter. Please give me a face as beautiful as Yours.’ Lord Nārāyaṇa replied, ‘All auspiciousness to you. All blessings unto you. I will do what is best for you.’

“Now, convinced and satisfied that Lord Nārāyaṇa had fulfilled his desire, Nārada returned to the king’s palace. It so happened that the king was then in the midst of performing his daughter’s *svayamvara*, the ceremony in which a princess chooses her husband. The king’s daughter was holding a garland, preparing to place it on the neck of the man who would most attract her, whom she would choose to marry.

“Nārada followed the princess as she perused the various contestants, showing his face in hope that she would offer him the garland. However, whenever he came into her view, she looked at him in disgust and walked on. Still, trying to attract her attention, he continued to pursue her.

“The associates of Lord Śiva were present on that occasion and, seeing Nārada’s repeated attempts, told him, ‘Oh, you are so beautiful!’ Nārada believed that he was being praised, but he was actually being ridiculed.

“In the meantime, Lord Nārāyaṇa arrived at the palace on His bird carrier, Garuḍa, and as soon as the princess saw Him, she adorned His neck with her garland. Then, without a moment’s delay, Lord Nārāyaṇa placed her on His lap and they quickly flew away on Garuḍa.

“Nārada deliberated, ‘What a wicked person! I have served Him selflessly throughout my life. Only one time did I request from

Him a favor – I wished to marry this girl and I asked Him for a countenance as attractive as His own. I will now see what type of face He has given me!' Then, looking in a mirror, he saw that he had the face of a baboon.

"Angry and upset, Nārada immediately flew to Vaikunṭha, where he saw that very princess on Lakṣmī-devī's seat. 'You have cheated me!' He rebuked, 'I curse You that You will weep just as I am weeping over this lady. Your wife will be taken away from You, and to retrieve her You will have to take the help of monkeys!'

"At the next moment Lord Nārāyaṇa removed the illusion created by His *yogamāyā* potency, and Nārada saw that the girl who had enchanted him was actually Lakṣmī-devī herself.

"'I performed this operation only to remove your false ego and pride,' Lord Nārāyaṇa explained kindly. Nārada at once fell to the Lord's lotus feet and apologized profusely.

"This transcendental pastime became the cause of Lord Śrī Rāmacandra's appearance. It manifested to teach conditioned souls what to do and what not to do. We should not think that Nārada was previously in Goloka Vṛndāvana or Vaikuṇṭha and was later covered by *māyā*. By the wish of Śrī Kṛṣṇa, devotees can do anything to fulfill His desires."

The following is an excerpt from *Journey of the Soul*, Part 3, Chapter 2:

These are examples. Brahmā became attracted with his daughter. Lord Śiva became attracted with the beauty of Mohinī-mūrti, even in the presence of his wife. So this sex life can be controlled only by becoming Kṛṣṇa conscious (Śrila Bhaktivedānta Svāmī Mahārāja. Room conversation in Bombay, January 7, 1977).

"The above passage may seem to imply that even Lord Brahmā and Lord Śiva, who are both pure devotees, can become bewildered by *māyā*. However, the pastimes of Brahmā and Śiva wherein they appear to be attracted by *māyā* are only meant to instruct conditioned souls.

"Brahmā and Śiva occupy the highest posts in the universe – as the creator and the destroyer respectively – and conditioned souls sometimes desire such high posts. In the following conversation, Śrila Prabhupāda cautions his audience about desiring any exalted position in this world, for all material situations are fraught with the

miseries offered by *māyā*. Śrīla Prabhupāda encourages his audience to desire only pure devotion to Lord Kṛṣṇa.”

Devotee: It says here that a pure devotee like Haridāsa Ṭhākura would not fall victim to Māyādevī’s temptations, but even Lord Brahmā, Lord Śiva, might fall victim. I always thought that they were pure devotees of the Lord.

Prabhupāda: No. They are pure devotees, but they are *guṇāvatāra* (presiding deities of the modes of nature). Just like Lord Brahmā is the supreme personality within this material universe. He’s the father of all living entities. So they are pure devotees. Of course, if we very scrutinizingly study, Haridāsa Ṭhākura is, in devotional service, in a greater position than Brahmā, although he is considered the incarnation of Brahmā – Brahmā Haridāsa.

So we should not be disturbed when we see Lord Brahmā and Lord Śiva are captivated in that way. We should take this instruction, that is, “Lord Brahmā or Lord Śiva become victim of *māyā* sometimes, what to speak of us? Therefore we shall be very, very careful. There is chance of fall-down even in the status of Brahmā and Śiva, what to speak of ordinary persons. Therefore we should be very strongly inclined to Kṛṣṇa consciousness like Haridāsa Ṭhākura. Then we shall be able very easily to overcome the allurement of *māyā*.” That is to be understood. Not that “Brahmā showed weakness. He is weak or he is less.” No. That is for our instruction (Śrīla Bhaktivedānta Svāmī Mahārāja. Lecture on *Bhagavad-gītā* 2.62–72, spoken in Los Angeles, California, December 16, 1968).

“These quotes show that Brahmā and Śiva, as pure devotees of Kṛṣṇa, assist the Lord in giving His instructions to the souls of this universe.”

“The sages like Marīci were not in the wrong in submitting their protests against the acts of their great father [Brahmā]. They knew very well that even though their father committed a mistake, there must have been some great purpose behind the show; otherwise such a great personality could not have committed such a mistake. It might be that Brahmā wanted to warn his subordinates

about human frailties in their dealings with women” (*Śrīmad-Bhāgavatam* 3.12.29).

“The illusory material energy is represented by Durgā-devī, who is the wife of Giriśa, or Lord Śiva. Durgā-devī could not captivate Lord Śiva’s mind, but now that Lord Śiva wanted to see Lord Viṣṇu’s feminine form, Lord Viṣṇu, by His mystic power, would assume a form that would captivate even Lord Śiva. Therefore Lord Viṣṇu was grave and at the same time was smiling” (*Śrīmad-Bhāgavatam* 8.12.14).

“The Supreme Personality of Godhead knew that because Lord Śiva is not an ordinary person, he cannot be bewildered even by the most beautiful woman. Cupid himself tried to invoke Lord Śiva’s lusty desires in the presence of Pārvatī, but Lord Śiva was never agitated. Rather, the blazing fire from Lord Śiva’s eyes turned Cupid to ashes. Therefore, Lord Viṣṇu had to think twice about what kind of beautiful form would bewilder even Lord Śiva” (*Śrīmad-Bhāgavatam* 8.12.15).

“Brahmā and Śiva are not ordinary souls and are not subjected to temptation. They remain free from the lure of *māyā*; rather they are under the influence of *yogamāyā* – so what to speak of the residents of the spiritual abodes of the Lord. In fact, Brahmā and Śiva worship the residents of the Lord’s abodes, especially the residents of Vṛndāvana.”

² An excerpt from *Jaiva-dharma*, Chapter 14:

Bābājī: Now see how the *śakti* of *para-tattva* (the Supreme Personality of Godhead) is never absent in Him. *Para-tattva* is always self-illuminated and self-manifesting. The Vedic mantras describe the three types of *śakti* of that self-manifested *tattva* as follows:

That Paramātmā is omniscient and the creator of the world. He is self-born (*ātmā-yoni*), the controller of *kāla* (time), the knower of all, the Īśvara of *pradhāna* (*māyā*), and the Īśvara of all *kṣetrajñas* (*jīvas*). He is full of all transcendental qualities and beyond all material qualities, yet He is their master. He binds the *jīvas* in *samsāra*, places them in their positions, and liberates them from it. (*Śvetāśvatara Upaniṣad* 6.16)

This mantra describes the three states of *parā-śakti*³. The word *pradhāna* denotes *māyā-śakti*; the word *kṣetrajña* denotes the *jīva-śakti*; and the *cit-śakti* has been alluded to by the word *kṣetrajña-pati*. The Māyāvādīs explain that *brahma* is the condition of *para-tattva* without *śakti* and that *Īśvara* is of this state with all *śakti*, but this doctrine is simply imaginary. In reality, Bhagavān always possesses all *śakti*. Śakti is present in all of His aspects. He is eternally situated in His *svarūpa*, and although He has all *śakti* in that *svarūpa*, He Himself remains the Supreme Person, full of His own independent will.

Vrajanātha: If He is fully associated with *śakti*, He only works with the assistance of *śakti*. Then where is His independent nature and desire?

Bābājī: Śakti-śaktimāt abhedah – according to this statement in Vedānta, *śakti* (potency) and the *śaktimān puruṣa* (the Supreme Person who possesses all *śakti*) are non-different. Work shows the influence of *śakti*; that is, all work is accomplished only by the means of *śakti*. However, the desire to do work is an indication of *śaktimān*. The mundane material world is the work of *māyā-śakti*, all the *jīvas* are the work of *jīva-śakti*, and the *cit-jagat* (spiritual world) is the work of *cit-śakti*. Bhagavān inspires the *cit-śakti*, *jīva-śakti*, and *māyā-śakti* to be engaged in their respective activities, but He Himself is still *nirvikāra* (unattached and unaffected).

Vrajanātha: How can He remain *nirvikāra* when He works according to His independent desire? Indeed, to be possessed of independent desire (*sva-icchāmaya*) means that He experiences *vikāra* (transformation).

Bābājī: *Nirvikāra* means to be free from any material transformations (*māyika-vikāra*). *Māyā* is the shadow of *svarūpa-śakti*. The work of *māyā* is reality, but it is not an eternal reality. Thus the defect of *māyā* is not present in the *para-tattva*. The *vikāra* that is present in Śrī Hari in the form of His desire and pastimes is nothing but the highest manifestation of *prema*. Such wonderful manifestations of transcendental variegatedness are present in *advaya-jñāna* Bhagavān. In spite of creating the material world by His desire through His *māyā-śakti*, this *cit* nature remains in eternal, unbroken existence. *Māyā* has no connection with the astonishing, variegated *līlā* of Bhagavān in the spiritual world.

³ *Parā-śakti* is the Lords' transcendental or superior potency which has three divisions: *cit*, *taṭasthā*, and *māyā*.



Bangalore, India
December, 2007

❖ December (undated), 2007 ❖

Darśana

Bakula dāsī: When I am chanting *harināma*, I fall asleep many times, quite regularly.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. You can sleep, and after sleeping you can again chant. It is essential for this body to take rest. Only when you become like Rūpa and Sanātana Gosvāmīs will you not become sleepy.

Umā-śaṅkara dāsa: Gurudeva, when we chant, why can we not always think of Rādhā and Kṛṣṇa? The mind flickers to so many things.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is because you have so many *anarthas* (unwanted mentalities and activities). When these *anarthas* disappear, you will become steady in devotional practices.

Umā-śaṅkara dāsa: How can we get rid of those *anarthas*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Always stay in the association of high-class Vaiṣṇavas, and serve them.

Umā-śaṅkara dāsa: But for *grhasthas*, will this association...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: As a *grhasta*, you can have more chances to serve them.

Umā-śaṅkara dāsa: Can you be more specific regarding how to serve in the *grhastha-āśrama*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should know what your *gurudeva* and Vaiṣṇavas really desire, and try to fulfill their desires.

Umā-śaṅkara dāsa: What do I have to do, Gurudeva?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should know what a true exalted devotee wants, and try to fulfill that. Do you know what I want?

Umā-śaṅkara dāsa: You want to preach the mission of Mahāprabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want you to know the desire of your *gurudeva*, and try to fulfill it – just as Śrīla Rūpa Gosvāmī knew what Śrī Caitanya Mahāprabhu wanted, and thus wrote so many books.

Umā-śaṅkara dāsa: What is your desire for me? How can I serve you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you associate with me, then you can know what I want.

Umā-śaṅkara dāsa: How should I associate with you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want that you give up all of your *anarthas* and become a pure devotee. I want you to be like Rūpa Gosvāmī, Jīva Gosvāmī, and Raghunātha dāsa Gosvāmī.

Umā-śaṅkara dāsa: That can happen only by your blessings.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: My blessings are always for everyone, everywhere. You will have to practice devotional activities.

Umā-śaṅkara dāsa: To practice and receive your blessings, you should again bless me.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you try, Kṛṣṇa will see this and think, “He is trying hard.” His mercy will then come to you:

*sva-mātuḥ svinna-gātrāyā
visrasta-kabara-srajah
dṛṣṭvā pariśramam kṛṣṇah
kṛpayāsīt sva-bandhane*

Śrīmad-Bhāgavatam (10.9.18)

[Śrī Kṛṣṇa saw that His mother’s body had become drenched with perspiration. The garlands woven into her braid had fallen out, and she had become utterly exhausted. Seeing His mother’s fatigue, little Śrī Kṛṣṇa compassionately allowed Himself to be bound.]

Mother Yaśodā determined, “I must bind Kṛṣṇa,” and she ‘practiced,’ or labored, to do this. Then, as soon as Kṛṣṇa saw her sweating and very restless to bind Him, He was at once bound by His own mercy.

When Nārāyaṇa saw Dhruva not eating or breathing, standing on one foot like a statue, He considered, “My devotee is performing such difficult austerities.” At that time He came within Dhruva’s vision.

Prahlāda’s father tried to kill him by various means, but Prahlāda did not pray to Kṛṣṇa to save him. Still, Kṛṣṇa, who always looks after His *bhaktas*, came at once and killed Prahlāda’s father.

Cāru-candrikā dāsī: Gurudeva...?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ladies should be like Draupadī, and more so, like the *gopīs*. The *gopīs* left their husbands, mothers, fathers, children, and everyone else. One-pointed, they went to Kṛṣṇa, and when they arrived at the place where He was calling them, He wanted to test them. He told them, “You should return to your homes – to your fathers and husbands.” They replied, “You are our father; You are our husband. How can we return when You have stolen our hearts? Without our hearts, how can we return? First return our hearts, and then we will go to our husbands.” Ladies should be like those *gopīs*.

Cāru-candrikā dāsī: You are always telling us not to criticize or hear criticism. If we are not sure if someone is criticizing, what should we do? Especially, what should we do if we think we are hearing criticism from a senior?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There are so many śāstras, like *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, where you can receive Kṛṣṇa’s instructions. Thus, when you hear anything, you can judge, “Is it right, or not?” If it is not possible to judge yourself, then go to your gurudeva and ask, “I do not understand. What should I do?”

Cāru-candrikā dāsī: Should we perhaps glorify those who are being criticized?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you are sincere, Kṛṣṇa will speak as a *sikṣā-guru* in your heart. He will inspire you with proper understanding. For those who are not so sincere, He will not do so.

Cāru-candrikā dāsī: I am not so sincere.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Try to become sincere.

[To Umā-śaṅkara dāsa] If you give your heart and senses to Kṛṣṇa, then gradually, at the time of meditating, Kṛṣṇa will come to you.

Śrīpāda Daṇḍī Mahārāja: Gurudeva, this is Śrīdhara.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are you a vegetarian?

Śrīdhara: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Be vegetarian. The word ‘meat’ means ‘me-eat,’ meaning that those whom you are eating will take revenge and eat you. Don’t eat these things. If you become vegetarian, Kṛṣṇa’s mercy will come to you.

Narahari dāsa: When we chant our *gāyatrī-mantra* in the evening, we are supposed to face North. When Thākurajī is in the room, should we face North or Thākurajī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Try to adjust. It is best to keep Thākura in such a position that you can worship facing East.

German Devotee: In the morning and mid-day.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If this is not possible, then still face the Deities.

Glossary

A

ācārya – preceptor, one who teaches by example. One who accepts the confidential meanings of the scriptures and engages others in proper behavior, personally following that behavior himself.

aiśvarya – opulence, splendor, majesty, or supremacy; in regard to *bhakti*, this refers to devotion to Śrī Kṛṣṇa in a mood of awe and reverence rather than sweetness (*mādhurya*), thus restricting the intimacy of exchange between Śrī Kṛṣṇa and His devotee.

anartha – *an-artha* means ‘non-value;’ unwanted desires, activities, or habits that impede one’s advancement in *bhakti*, or pure devotion for the Supreme Lord Śrī Kṛṣṇa.

aparādha – the word *rādha* means ‘to give pleasure’ and the word *apa* means ‘taking away.’ Thus the word *aparādha* signifies all activities that are displeasing to the Lord and His devotees, like offenses committed against the holy name, the Vaiṣṇavas, the *guru*, the scriptures, the holy places, the Deity, and so on.

ārati – the ceremony of offering articles to the Deity or *śrī guru*, such as incense, lamp, flowers, and a fan, accompanied by the chanting of devotional hymns and bell-ringing.

arcana – the worship of the Supreme Lord, or *arcā vigraha* (worshipful Deity), within a temple. When this worship is conducted internally, it is known as *mānasi pūjā*. It is one of the nine primary limbs of *bhakti* (*navadhā bhakti*); *arcā* means ‘worship of an actual form of Godhead, not worship of a symbol or idea.’

āśrama – (1) spiritual order; one of the four stages of life – student (*brahmacārī*), married (*grhastha*), retired (*vanaprastha*), or renounced (*sannyāsa*) – in which one carries out corresponding socio-religious duties in the system known as *varṇāśrama*; (2) a hermitage, usually in the association of others, which is established to facilitate spiritual practices.

aṣṭa-kāliya-lilā – the eternal pastimes which Śrī Kṛṣṇa performs with His associates in the eight periods of the day. *Sādhakas* (practitioners of devotional life) who are engaged in *smaraṇa*, or remembrance, meditate on these pastimes. The periods are as follows (times are approximate): (1) *niśānta-lilā*, pastimes at the end of night (3:36 am-6:00 am); (2) *prāta-lilā*, pastimes at

dawn (6:00 am-8:24 am); (3) *pūrvāhna-līlā*, morning pastimes (8:24 am-10:48 am); (4) *madhyāhna-līlā*, midday pastimes (10:48 am-3:36 pm); (5) *aparāhna-līlā*, afternoon pastimes (3:36 pm-6:00 pm); (6) *sāyāhna-līlā*, pastimes at dusk (6:00 pm-8:24 pm); (7) *pradoṣa-līlā*, evening pastimes (8:24 pm-10:48 pm); and (8) *nakta-līlā*, midnight pastimes (10:48 pm-3:36 am).

B

bābājī – a renounced person; a person who is absorbed in meditation, penance, and austerity.

bhajana – the performance of spiritual practices, especially the process of hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

bhakta – a devotee; one who performs *bhakti*, or devotional service.

bhakti – the primary meaning of the word *bhakti* is ‘rendering service.’ The performance of activities which are meant to satisfy or please the Supreme Lord, Śrī Kṛṣṇa, which are performed in a favorable spirit saturated with love, which are devoid of all desires other than the desire for His benefit and pleasure, and which are not covered by *karma* and *jñāna*.

bhakti-yoga – the path of spiritual realization through devotional service to Lord Kṛṣṇa.

bhāva – spiritual emotions or sentiments.

Brahmā – creator of the material universe and presiding deity over the quality of passion. Sometimes, when there is no suitable *jīva* available, Viṣṇu Himself takes the post of Brahmā; he is the *ādi-guru* of the Brahma-Mādhva *sampradāya*, and Śrī Kṛṣṇa’s direct son and *śiṣya* (disciple). Caturmukhī, our four-headed Brahmā, is known as Vairāja, sovereign of the universe. He has eight arms and eight eyes, and he serves as the universal creator and preacher of the Vedas.

brahmacārī – a celibate, unmarried student; the first *āśrama* or stage of life in the *varṇāśrama* system.

brāhmaṇa – the highest of the four *varṇas* (castes) in the Vedic social system called *varṇāśrama*; one who is a member of this *varṇa*, such as a priest or teacher of divine knowledge.

D

darśana – seeing, meeting, visiting or beholding, especially in regard to the Deity, a sacred place, or an exalted Vaiṣṇava.

dhāma – a holy place of pilgrimage; the abode of the Lord in which He appears and enacts His transcendental pastimes; the transcendental abode.

dharma – from the verbal root *dṝ*, to sustain. Literally, ‘that which sustains’; (1) the natural, characteristic function of a thing; that which cannot be separated from its nature; (2) religion in general; (3) the socio-religious duties prescribed in the scriptures for different classes of persons in the *varṇāśrama* system; (4) one’s fixed occupation in relation to Śrī Kṛṣṇa.

dīkṣā – initiation from a spiritual master; in the *Bhakti-sandarbha* (Anuccheda 283) Śrīla Jīva Gosvāmī has defined *dīkṣā* as follows: “Learned exponents of the Absolute Truth declare that the process by which the spiritual master imparts divine knowledge (*divya-jñāna*) to the disciple and eradicates all sins is known as *dīkṣā*.” He then explains *divya-jñāna* as “the transcendental knowledge of the Lord’s form and one’s specific relationship with the Lord contained within a *mantra*.” This means at the time of initiation, the *guru* gives the disciple a *mantra* which, in course of time, reveals the particular form of the Lord who is the object of one’s worship, and the disciple’s specific relationship with the Lord in *dāsyā*, *sakhya*, *vātsalya*, or *mādhurya*.

E

Ekādaśi – the eleventh day of the waxing or waning moon; the day on which devotees fast from grains and beans and certain other foodstuffs, and increase their remembrance of Śrī Kṛṣṇa and His associates.

G

Gambhirā – the room in which Śrī Caitanya Mahāprabhu stayed in Jagannātha Puri.

gopa – (1) a cowherd boy who serves Kṛṣṇa in a mood of intimate friendship; (2) an elderly associate of Nanda Mahārāja who serves Kṛṣṇa in a mood of paternal affection.

gopī – (1) one of the young cowherd maidens of Vraja, headed by Śrimatī Rādhikā, who serve Kṛṣṇa in a mood of amorous love; (2) an elderly associate of Mother Yaśodā, who serves Kṛṣṇa in a mood of parental affection.

grhastha – a householder; one who is in family life. It is the second *āśrama*, or stage of life, in the *varṇāśrama* system.

guru – a spiritual master.

H

hari-kathā – narrations of the holy name, form, qualities, and pastimes of Śrī Hari (Kṛṣṇa) and His associates.

harināma – the chanting of Śrī Kṛṣṇa’s holy names.

hlādinī, hlādinī-śakti – the potency relating to the bliss aspect of the Supreme Lord.

J

japa – loud chanting or soft utterance of the holy names of Kṛṣṇa to oneself; usually refers to the practice of chanting *harināma* on *tulasī* beads.

jīva – the eternal, individual living entity, who in the conditioned state of material existence assumes material bodies of the innumerable species of life.

K

Kali-yuga – the present age of quarrel and hypocrisy that began five thousand years ago. In *Kali-yuga* people attain perfection by chanting the holy names of the Lord.

kaniṣṭha, kaniṣṭha-adhikārī – a novice devotee, or neophyte practitioner of *bhakti*.

karma – (1) any activity performed in the course of material existence; (2) reward-seeking activities; pious activities leading to material gain in this world or in the heavenly planets after death; (3) fate; previous actions which lead to inevitable reactions.

Kārtika – name of the Vedic month that occurs around October–November of the solar calendar, in which the Dāmodara form of Śrī Kṛṣṇa is worshiped.

kīrtana – one of the nine most important limbs of *bhakti*, consisting of either: (1) congregational singing of Śrī Kṛṣṇa’s holy names, usually accompanied by music; (2) loud individual chanting of the holy name; or (3) oral descriptions of the glories of Śrī Kṛṣṇa’s names, forms, qualities, associates, and pastimes.

kṛṣṇa-prema – pure love for Śrī Kṛṣṇa; love for Śrī Kṛṣṇa that is extremely concentrated, that completely melts the heart, and that gives rise to a deep sense of *mamatā*, possessiveness, in relation to Śrī Kṛṣṇa.

kuñja – a secluded forest grove; a natural, shady retreat with a roof and walls formed by flowering trees, vines, creepers, and other climbing plants.

L

līlā – the divine and astonishing pastimes of the Lord and His eternal associates, which grant all auspiciousness for the *jīva*, which have no connection with this mundane world, and which lie beyond the grasp of the material senses and mind.

M

mādhurya – the mood of conjugal love; transcendental amorous love.

madhyama, madhyama-adhikārī – a practitioner of *bhakti* who has reached the intermediate stage of spiritual development.

mahā-mantra – the ‘great mantra,’ composed of the principal names of the Supreme Lord in their vocative forms: *Hare kṛṣṇa hare kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*.

mañgala-ārati – daily pre-dawn ceremony worshiping the Deity of the Lord; (for Gauḍiya Vaiṣṇavas) daily ceremony before the Deity of Śrī Rādhā-Kṛṣṇa, to wake up the Divine Couple before dawn.

mañjari – (1) a bud of a flower; (2) a maid servant of Śrimatī Rādhikā.

māyā, māyā-śakti – the illusion-generating potency that is responsible for the manifestation of the material world, time, and material activities.

Māyāvāda – the doctrine of illusion and impersonalism; a theory advocated by the impersonalist followers of Śaṅkarācārya, which holds that the Lord’s form, this material world, and the individual existence of the living entities are *māyā*, or false.

Māyāvādī – one who advocates the doctrine of impersonalism.

N

nāma – the holy name of Śrī Kṛṣṇa, which is chanted by *bhaktas* (devotees) as part of their devotional practice, or *sādhana-bhakti*.

P

paramparā – the system of transmission of divine knowledge from *guru* to disciple through an unbroken chain of pure spiritual masters.

parikramā – circumambulation.

pranāma – an obeisance; respectful obeisances.

prasādam – literally means ‘mercy;’ especially refers to the remnants of food offered to the Deity; may also refer to the remnants of other articles offered to the Deity, such as incense, flowers, garlands, and clothing.

prema – love for Śrī Kṛṣṇa, which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of possessiveness in relation to Him.

pūjā – offering of worship; worship of the Deity in the temple or of respected personalities such as one’s *guru*, by which different paraphernalia like incense, a lighted ghee-lamp, and flowers are offered.

R

rāga – (1) An intensified stage of *prema* in which an unquenchable loving thirst (*prema-mayī trṣṇā*) for the object of one’s affection (Śrī Kṛṣṇa) gives rise to spontaneous and intense absorption in one’s beloved, so much so that in the absence of the opportunity to please the beloved, one is on the verge of giving up his life; (2) When *pranaya* is experienced in the heart as immense pleasure. If by accepting some misery there is a chance to meet with Kṛṣṇa, then that misery becomes a source of great happiness. And, where happiness affords no opportunity to meet with Kṛṣṇa, that happiness becomes the source of great distress.

rāgānuga, *rāgānuga-bhakti* – *bhakti* that follows in the wake of Śrī Kṛṣṇa’s eternal associates in Vraja, whose hearts are permeated with *rāga*, which is an unquenchable loving thirst for Kṛṣṇa that gives rise to spontaneous and intense absorption.

rāgātmikā – one in whose heart there naturally and eternally exists a deep spontaneous desire to love and serve Śrī Kṛṣṇa. This specifically refers to the eternal residents of Vraja.

rasa – (1) the spiritual transformation of the heart which takes place when the perfectional state of love for Śrī Kṛṣṇa, known as *rati*, is converted into ‘liquid’ emotions by combining various types of transcendental ecstasies; (2) taste, flavor.

rāsa, *rāsa-lilā* – Śrī Kṛṣṇa’s dance-pastime with the *vraja-gopīs*, which is a pure exchange of spiritual love between Kṛṣṇa and the *gopīs*.

S

sādhaka – practitioner; one who follows a spiritual discipline to achieve the specific goal of *bhāva-bhakti*.

sādhana – the process of devotional service; the method one adopts in order to obtain one's specific goal (*sādhyā*).

sādhana-bhakti – the stage of devotional life in which a spiritual discipline is performed for the purpose of bringing about the manifestation of *bhāva*, or ecstatic pure love for Śrī Kṛṣṇa.

sādhu – a highly realized soul, who knows life's aim.

sādhu-saṅga – the association of advanced devotees.

sakhā – a male friend, companion, or attendant; a *gopā* (cowherd) friend.

sakhi – a female friend, companion, or attendant; a *gopī* friend.

sampradāya – a particular school of religious teaching; an established doctrine transmitted from one teacher to another; a line of disciplic succession.

saṅga – (1) association; (2) a community of devotees.

sannyāsa – the renounced order; the fourth *āśrama*, or stage of life, in the Vedic social system called *varṇāśrama-dharma*, which organizes society into four occupational divisions (*varṇas*) and four stages of life (*āśramas*); renounced ascetic life.

sannyāsī – a member of the renounced order.

śāstra – Vedic scripture.

sevā – service, reverence, devotion to.

siddhānta – conclusive truth; philosophical precept; authoritative principle of the scriptures (*śāstra*).

śikhā – a 5–6 cm diameter round tuft or lock of hair on the top of the head.

śikṣā – instructions received from a teacher; as one of the limbs of *bhakti*, this specifically refers to instructions received from a *guru* about *bhakti*.

śilā – a Deity of Śrī Bhagavān in the form of a stone. Gauḍiya Vaiṣṇavas worship two kinds of *śilās*: (1) *govardhana-śilās*, which are stones from Govardhana Hill that are as worshipable as Kṛṣṇa Himself; and (2) *śālagrāma-śilās*, or self-manifesting deities of Nārāyaṇa in the form of small, round black stones that are found in the Gandakī River in the Himalayas.

śloka – a Sanskrit verse.

sūtras – concise aphorisms which contain compressed knowledge for easy learning and remembrance.

svarūpa-śakti – the internal potency of Śrī Bhagavān, which is superior to His marginal and external potencies. The *svarūpa-śakti* has three divisions: (1) *sandhinī*, the potency which accommodates the spiritual existence of Kṛṣṇa and all of His associates; (2) *saṁvit*, the potency which bestows transcendental

knowledge of Him; and (3) *hlādinī*, the potency by which Kṛṣṇa enjoys transcendental bliss and bestows such bliss upon His devotees.

T

tattva – truth, reality, philosophical principle; the essence or substance of anything.

tilaka – clay markings worn on the forehead and other parts of the body by Vaiṣṇavas, signifying their devotion to Śrī Kṛṣṇa or Viṣṇu, and consecrating the body as the Lord's temple.

tulasī – the sacred plant whose leaves and blossoms are used by Vaiṣṇavas in the worship of Śrī Kṛṣṇa; the wood is also used for making chanting beads and neck beads; a partial expansion of Vṛndā-devī.

U

uttama, uttama-adhikārī – the topmost devotee, who is perfect in his or her devotion unto Śrī Kṛṣṇa.

V

vaidhī, vaidhī-bhakti – devotion prompted by the regulations of the scriptures. When *sādhana-bhakti* is not inspired by intense longing, but is instigated by the discipline of scriptures, it is called *vaidhī-bhakti*.

Vaiṣṇava – literally means one whose nature is ‘of Viṣṇu,’ in other words, one in whose heart and mind only Viṣṇu or Kṛṣṇa resides. Kṛṣṇa is the origin of all Viṣṇu forms. Any devotee who worships Lord Kṛṣṇa or one of His plenary manifestations (*viṣṇu-tattva*) can be called a Vaiṣṇava.

vānaprastha – the third *āśrama* or stage of life in the *varṇāśrama* system; retired life which entails freedom from family responsibilities and the acceptance of spiritual vows.

varṇāśrama – Vedic social system, which organizes society into four occupational divisions (*varṇas*) and four stages of life (*āśrama*).

viṣṇu-tattva – (1) primary expansions of the Supreme Lord Śrī Kṛṣṇa; “A direct incarnation of the Supreme Personality of Godhead is called *amṛta* or *svāmṛta*, whereas an incarnation from *amṛta* is called *kalā*. Among the *kalās* there are the *vibhinnāmṛta-jivas*, or living entities. These are counted among the *jīva-tattva*. Those

who come directly from Lord Viṣṇu are called *viṣṇu-tattva* and are sometimes designated as *Mahāpuruṣa** (*Śrīmad-Bhāgavatam* 5.15.6, purport by Śrīla Bhaktivedānta Svāmī Mahārāja);

“*Viṣṇu-tattva* is an unlimited expansion of different transcendental forms of the Personality of Godhead, and the supreme or original form of *viṣṇu-tattva* is Govinda, or Lord Kṛṣṇa, the supreme cause of all causes”* (*Śrīmad-Bhāgavatam* 2.1.19, purport by Śrīla Bhaktivedānta Svāmī Mahārāja);

(2) categorical knowledge of the unlimited expansions of Viṣṇu.
vyāsa-pūjā – the spiritual master is a representative of Śrīla Vyāsadeva. Therefore, according to the Vedic system, the disciples perform the ceremony called *vyāsa-pūjā* on the spiritual master’s birthday.

vyāsāsana – literally: ‘Vyāsa’s seat’ (*āsana* means ‘seat’); the seat on which Śrīla Vyāsadeva sits while preaching the glories of Śrī Śrī Rādhā-Kṛṣṇa. In general, a *vyāsāsana* is an honorable seat, offered to those who are considered to be pure representatives of Śrīla Vyāsadeva.

Y

yogamāyā – the internal, spiritual mystic potency of the Lord which engages in arranging and enhancing the Lord’s pastimes; the personification of that potency, namely Yogamāyā.

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