

Walking
with a
Saint
2010

Our Websites

www.purebhakti.com

for news, updates, and free downloads of books,
lectures, and *bhajanas*

www.harikatha.com

to receive, by email, the lectures and videos of
Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
on his world tours

www.purebhakti.tv

to watch and hear, or to download, classes online

www.mygvp.com

The printing of *Walking with a Saint – Morning Walks and Conversations 2010* is financed by an endowment fund established by Candrapati-kṛṣṇa dāsa (France), Dinanātha dāsa (Germany), and Jagannātha dāsa (Fiji), in memory of his good wife, Kṛṣṇa-līlā dāsī.

Contributors:

Editing: Brajanātha dāsa, Balabhadra dāsa (England), Dāmodara dāsa (Toronto), Sudevi dāsī (Malaysia), Śyāmarāṇī dāsī • *Editorial consultation:* Śrīpāda Mādhava Mahārāja, Brajanātha dāsa, Balabhadra dāsa, Mañjarī dāsī (Vrndāvana), Vaijayantī-mālā dāsī • *Sound files:* Iśa dāsa (Purebhakti.tv) • *Sound file fidelity check:* Lolādevī dāsī • *Layout:* Jänakī dāsī • *Proofreading:* Jaya Govinda dāsa (from Finland), Kāntā dāsī, Sanātana dāsa, Sulatā dāsī • *Reader Input:* Ratikalā dāsī, Vasanti dāsī • *Transcriptions:* Devānanda dāsa, Keśava dāsa, Rādhikā dāsī (California), Vasanti dāsī, Viṣṇurāṭa dāsa • *Typed corrections:* Jayaśrī dāsī (Kentucky), Lalit-kiśorī dāsī, Mādhavī dāsī (Alachua) • *Cover and Layout Design:* Anupama dāsa (Mexico) • *Cover photo:* Dhruva dāsa • *Inside photos:* Anurādhā dāsī, Kṛṣṇamayī dāsī, Madhuvrata dāsa, Subala-sakhā dāsa, Tuṅgavidyā dāsī, Vasanti dāsī • *Verse reference check:* Kumudini dāsī • *Translation of the Hindi walks and darśanas:* Śrīpāda Dāmodara Mahārāja, Damayantī dāsī (Brisbane), Rāgalekhā dāsī, Karuṇā dāsī (Brisbane), Sundara-gopāla dāsa • *Production Co-ordination:* Vasanti dāsī • *Acknowledgements:* Alexander Muir, Ānitā dāsī, Gaura-priya dāsī (Los Angeles), Kiśorī-mohana dāsa, Mālinī dāsī (Canada/Los Angeles), Vijaya-kṛṣṇa dāsa (England)

śrī-śrī-guru-gaurāṅgau jayataḥ

Walking with a Saint *2010*

Morning Walks and Conversations with
Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja



© 2014 GAUDIYA VEDANTA PUBLICATIONS. SOME RIGHTS RESERVED.



EXCEPT WHERE OTHERWISE NOTED, ONLY THE TEXT (NOT THE DESIGN, PHOTOS, ART, ETC.) OF THIS BOOK IS LICENSED UNDER THE CREATIVE COMMONS ATTRIBUTION-NO DERIVATIVE WORKS 3.0 UNPORTED LICENSE.

To view a copy of this license, visit <http://creativecommons.org/licenses/by-nd/3.0/>
Permissions beyond the scope of this license may be available at
www.purebhakti.com/pluslicense or write to: gvp.contactus@gmail.com

Picture of Śrīla Bhaktivedānta Svāmī Mahārāja © Bhaktivedanta Book Trust International. Used with permission.

The photographers hold the copyright for their photos. The photos in this book can only be used with their permission.

Verse translations and quotes that are marked with an asterisk (*) are by Śrīla Bhaktivedānta Svāmī Mahārāja © Bhaktivedanta Book Trust International. All other verse translations and quotes are by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.

Walking with a Saint - Morning Walks and Conversations 2010

by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

First printing: December 2014 (2,000 copies)

Printed at Spectrum Printing Press Pvt. Ltd. (New Delhi, India)

ISBN 978-1-935428-99-2

Library of Congress Control Number 2014922036

Cataloging in Publication Data--DK

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

Bhaktivedānta Nārāyaṇa, 1921-2010, author.

Walking with a saint : morning walks and conversations with
Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, 2010.

pages cm

ISBN 9781935428992

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

DDC 294.5512 23



Srī Śrīmad
Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

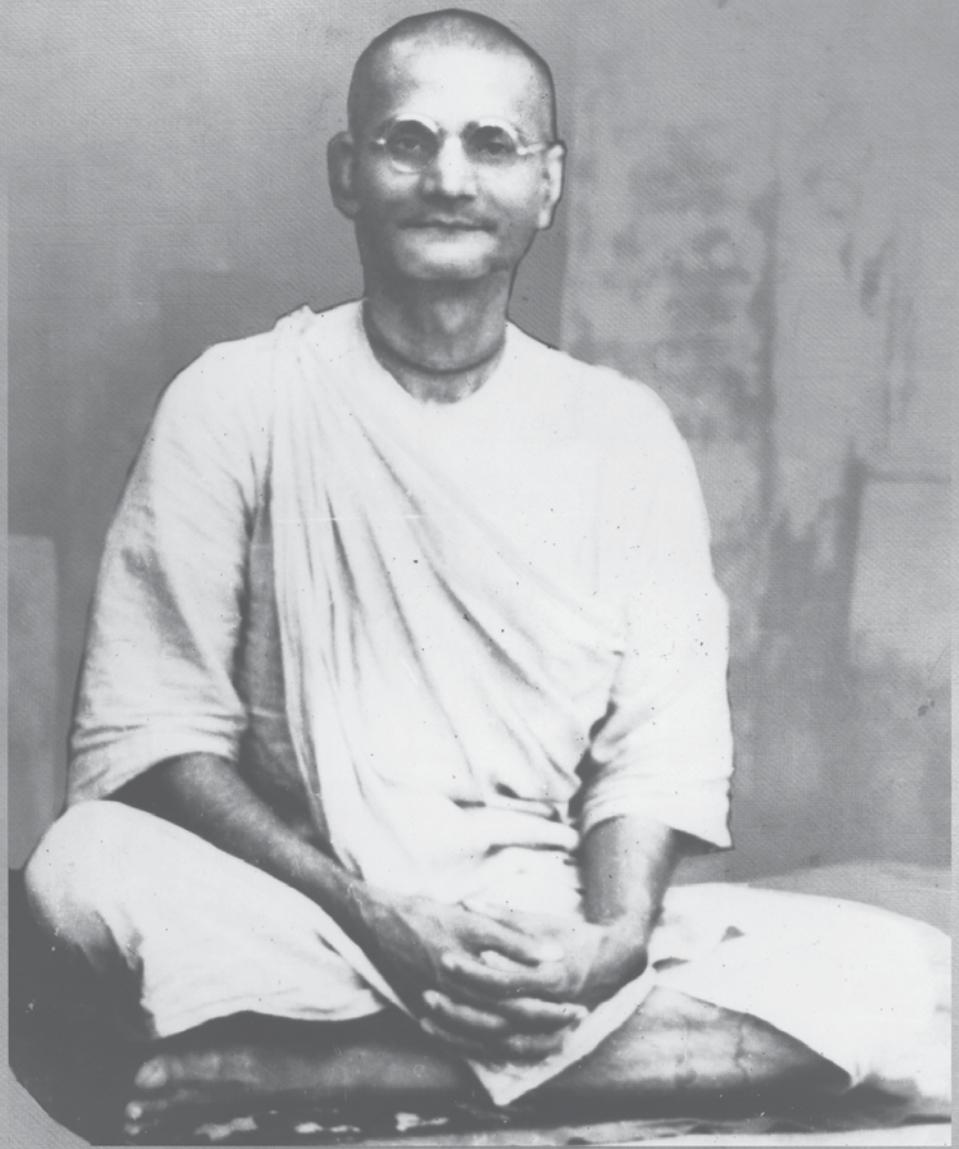


Śrī Śrīmad
Bhaktivedānta Vāmana Gosvāmī Mahārāja



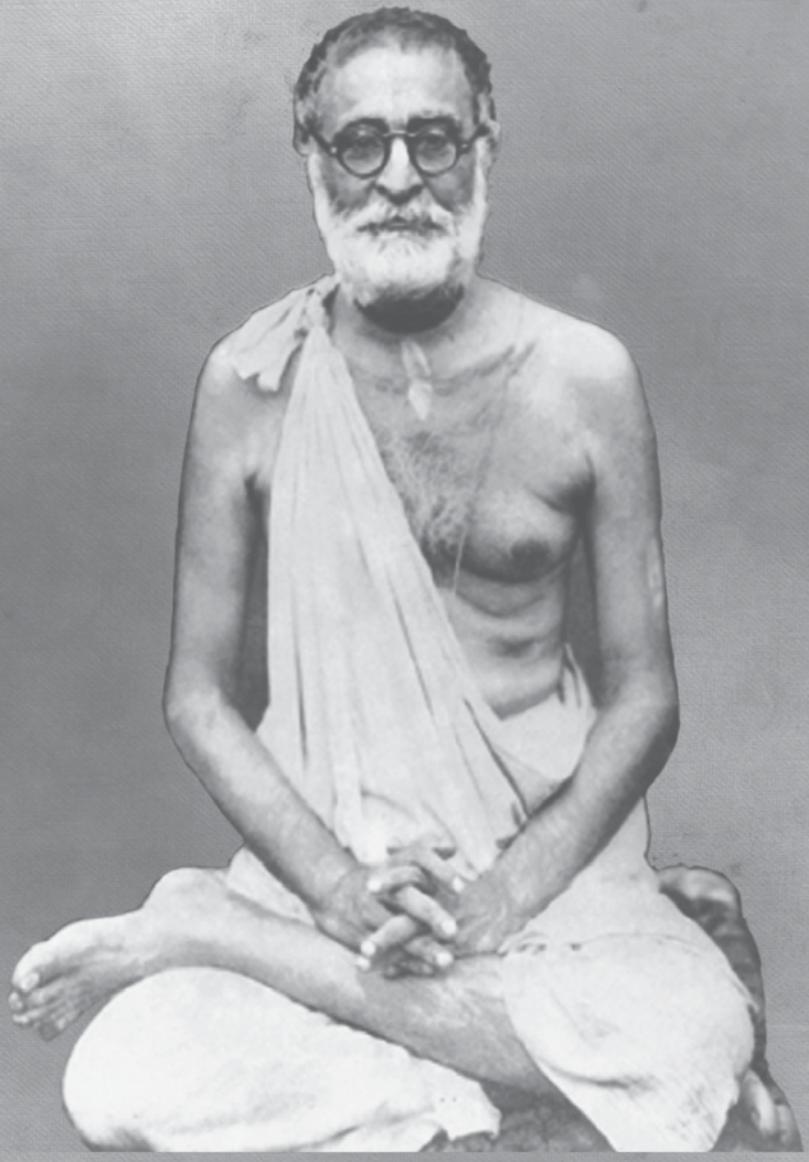
*Srī Śrīmad
Bhaktivedānta Svāmī Mahārāja*





*Śrī Śrīmad
Bhakti Prajñāna Keśava Gosvāmī Mahārāja*





Śrī Śrīmad
Bhaktisiddhānta Sarasvatī Prabhupāda

Table of Contents

Editor's Introductioni

Note to the Readerx

Pietermaritzburg, South Africa

January 5 – Morning Walk.....3
January 5 – Darśana After the Walk.....4
January 6 – Morning Walk.....6

Durban, South Africa

January 8 – Darśana After the Walk.....13
January 8 – Dharma Moments TV Interview.....16

Sao Paulo, Brazil

January 15 – Morning Walk.....23
January 15 – Morning Darśana with ISKCON Gurukula Alumni....24
January 15 – Pure Bhakti-Yoga Society Interview.....30
January 17 – Morning Walk.....33
*January 17 – Darśana After the Walk*35

Johannesburg, South Africa

January 29 – Darśana.....41

New Delhi, India

*March 6 – Darśana*49

Govardhana, India

*March 14 – Morning Walk*53
*March 16 – Morning Walk*56
*March 19 – Morning Walk*57
*March 20 – Morning Walk*60

Frankfurt, Germany

May 28 – Interview for a Magazine Article.....65

Orlando, Florida

<i>May 24 – Darśana</i>	71
<i>May 26 – Morning Walk</i>	76
<i>May 27 – Morning Walk</i>	77
<i>May 28 – Morning Walk</i>	79

Houston, Texas

<i>May 30 – Morning Walk</i>	85
<i>May 31 – Hindi Darśana</i>	86

Badger, California

<i>June 11 – Morning Walk</i>	95
<i>June 12 – Morning Walk</i>	102
<i>June 12 – Darśana After the Walk</i>	110
<i>June 12 – Darśana</i>	111
<i>June 13 – Morning Walk</i>	112
<i>June 14 – Morning Walk</i>	120

Ojai, California

<i>June 16 – Morning Walk</i>	147
<i>June 16 – Evening Darśana</i>	149
<i>June 18 – Darśana</i>	150
<i>June 19 – Darśana</i>	152
<i>June 20 – Darśana</i>	153
<i>June 23 – Darśana</i>	156

Marina di Massa, Italy

<i>July 2 – Morning Walk</i>	163
<i>July 3 – Morning Walk</i>	165
<i>July 4 – Morning Walk</i>	170
<i>July 5 – Darśana</i>	173
<i>July 6 – Morning Walk</i>	181
<i>July 6 – Darśana for the Dutch Saṅga</i>	187
<i>July 7 – Morning Walk</i>	191
<i>July 7 – Darśana After the Walk</i>	195
<i>July 8 – Morning Walk</i>	196
<i>July 9 – Morning Walk</i>	199

Massarosa, Italy

<i>July 15 – Darśana</i>	219
--------------------------------	-----

New Delhi, India

<i>August 1 – Darśana</i>	227
<i>August 2 – Darśana</i>	232
<i>August 3 – Darśana</i>	237

Ethnomir, Russia

<i>August 11 – Morning Darśana</i>	247
<i>August 11 – Afternoon Darśana</i>	248
<i>August 13 – Darśana</i>	252

Moscow, Russia

<i>August 14 – Last Airport Darśana, Domodedomo Airport</i>	263
---	-----

New Delhi, India

<i>August 31 – Morning Walk</i>	267
<i>August 31 – Evening Walk</i>	268

Mathurā, India

<i>September 5 – Darśana</i>	273
------------------------------------	-----

New Delhi, India

<i>September 16 – Copyright Darśana</i>	279
---	-----

Govardhana, India

<i>November 13 – Darśana</i>	285
<i>November 21 – Darśana</i>	286

Appendix 1

How to Read Śrīla Gurudeva’s books	289
---	-----

Appendix 2

Copyright Licence	293
--------------------------------	-----

Appendix 3

Śrīla Gurudeva’s Final Manifest Pastimes in this World	301
---	-----

Glossary	323
-----------------------	-----

Editor's Introduction

It is well known throughout the world that association with a saintly person has one profound effect: it changes the heart. The Vedic scriptures explain that this is due to the purity of the saint, which comes from his absorption in the Absolute Truth. An element of his saintly qualities enters our heart and we thus yearn for absorption like his.

The words of a saint are eternally beneficial for all. Even reading accounts of those fortunate to have walked and talked with him can stir our spirit and we, also, can feel ourselves to be with him. They are not just words on paper but the living presence of the saint's fathomless grace and wisdom.

Lord Kṛṣṇa's intimate associate, Śrīla Śukadeva Gosvāmī, spoke the essence of Vedic literature, *Śrīmad-Bhāgavatam*, over 5,000 years ago, just after Kṛṣṇa's departure from the world's vision. Yet his words are as vital today as they were then, for all realized souls as well as for we who are bereft of spiritual vision due to the dense darkness of this age of quarrel and hypocrisy.

The Lord's associate, Śrīla Rūpa Gosvāmī, revealed the most confidential of all Vedic wisdom 500 years ago, and still today he is nourishing the hearts of fortunate souls throughout the world.

In this book, *Walking with a Saint 2010*, you will have the rare fortune to meet, walk with, and hear directly from another of Kṛṣṇa's associates, that is, Śrīla Gurudeva Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, who has come in a disciplic succession of spiritual masters of the same calibre as him. Herein he gives his powerful words of spiritual guidance, which flow in a stream from the hearts of these enlightened beings and are always fresh and illuminating. Although he left the vision of this mortal world in December of 2010, his profound, purifying presence is perceived by fortunate souls who read, hear, and remember his words.

These transcriptions of Śrīla Gurudeva's morning walks and other conversations have no sound or video accompaniment.

Therefore they do not contain his laughter, his soft, sweet voice so full of tender compassion, and his intonations which reveal further meanings. One who reads sincerely, however, will experience the sweetness and depth of his nature and personal dealings.

In previous years, Śrīla Gurudeva would give elaborate replies to the questions he received during his walks and informal meetings. But you will notice that in this 2010 book, he generally gives short answers. This was one of the specialties of his final manifest pastimes with us mortal beings. He was entering more and more into deep, internal, transcendental states of consciousness, indicating that very soon his disappearance pastime would take place. His brief answers also indirectly indicated that in his books, lectures, and previous walks and informal conversations, he had already said and written everything he wanted to give the world. Now we are able to approach him through those doors, ever-increasingly.

Since he instructed his editors to publish all of his morning walks, we knew that we must publish these last walks as well. Besides the fact that these walks are especially historical (as they are his last), it is stated in *Śrī Caitanya-caritāmṛta* that even one eleventh part of a moment's association with such a self-realized saint is enough to change the direction of a living entity who comes in contact with him and award the complete perfection of life – pure, selfless love of God.

Who is the self-realized saint you will be walking with and hearing from in this book, and what are his qualities? What is it about such *gurus*, or spiritual masters, that enthuses the depths of the heart of the sincere spiritual seeker?

Some of the answers to these questions will come to you intuitively. Just by your reading this book, you will feel something supra-mundane. But also, we'd like to share with you some things about him that have been revealed in Vedic literature. With our naked eye we perceive the sun-globe to be some glaring substance, but when we see through authorized books of science, we can understand how much greater and more powerful it is than this Earth planet. Similarly, seeing through the eye of Vedic scripture gives clearer vision about the self-realized soul than does our naked eye.

Śrī Guru is an Empowered Manifestation of the Supreme Lord

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva [Kṛṣṇa].*

Śrīmad-Bhāgavatam (5.18.12)

The true *ācārya*, the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa's mercy. Indeed, he is personally embracing Kṛṣṇa.*

Śrī Caitanya-caritāmṛta (*Antya-līlā* 7.12),
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

So this Paramātmā [the Supersoul, the Lord in the hearts of all beings] is also an incarnation of God. And the same Paramātmā, when He comes before you, being very much merciful upon you, to teach you from outside, that is *guru*.*

Lecture by Śrīla Bhaktivedānta Svāmī Mahārāja,
October 1, 1972, in Los Angeles

An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master.*

Śrī Caitanya-caritāmṛta (*Madhya-līlā* 10.136),
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

By their actions the pure devotees of the Lord can render any place into a place of pilgrimage, and the holy places are worth the name only on their account. Such pure devotees are able to rectify the polluted atmosphere of any place.*

Śrīmad-Bhāgavatam (1.13.10),
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

Even a moments association with a pure devotee cannot be compared to being transferred to heavenly planets or even merging into the *brahma* effulgence in complete liberation. For living entities who are destined to give up the body and die, association with pure devotees is the highest benediction.*

Śrīmad-Bhāgavatam (4.30.34)

Śrī Guru, The Pure Devotee, is All-knowing

Kṛṣṇa and His representative are the same. Just like Kṛṣṇa can be present simultaneously in millions of places. Similarly, the spiritual master also can be present wherever the disciple wants. A spiritual master is the principle, not the body. Just like a television can be seen in thousands of places by the principle of relay monitoring.*

Śrīla Bhaktivedānta Svāmī Mahārāja's letter to Mālatī,
May 28, 1968

Bharadvaja: I understand, Śrīla Prabhupāda, that the pure devotee can be as pervasive as Supersoul? By the mercy of Supersoul, he can be present in many places at once?

Prabhupāda: Yes. By the grace of Kṛṣṇa, a devotee can become anything.

Duryodhana-guru: So in other words that means the pure devotees can be omniscient?

Prabhupāda: Everything. God is omniscient, so a pure devotee can become omniscient by the grace of God.*

Morning Walk with Śrīla Bhaktivedānta Svāmī Mahārāja,
June 8, 1976, in Los Angeles

This is called *tri-kala-jñā*: past, present and future. So Yamarāja or Lord Brahmā or great personalities, and even great sages, saintly persons, they know the three features of time.*

Lecture by Śrīla Bhaktivedānta Svāmī Mahārāja,
June 14, 1976, in Detroit

"My lord [Nārada Muni]! Everything that is mysterious is known to you because you worship the creator and destroyer of the material world and the maintainer of the spiritual world, the original Personality of Godhead, who is transcendental to the three modes of material nature." PURPORT: ... As such, the eightfold perfections of mystic power (*aṣṭa-siddhi*) constitute very little of his godly opulence.*

Śrīmad-Bhāgavatam (1.5.6),
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

Agādha-dhiṣṇam dvijam: the ācārya is a perfect brāhmaṇa and has unlimited intelligence in guiding the activities of his disciple.*

Śrīmad-Bhāgavatam (6.7.15),
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

The Vedic mantras say: *yasmin vijñāte sarvam evaṁ vijñātam bhavati.* When the devotee sees the Supreme Personality of Godhead by his meditation, or when he sees the Lord personally, face to face, he becomes aware of everything within this universe. Indeed, nothing is unknown to him. Everything within this material world is fully manifested to a devotee who has seen the Supreme Personality of Godhead.*

Śrīmad-Bhāgavatam (8.6.9),
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

All-cognizant – the 52nd quality of Kṛṣṇa and His pure devotees: "Any person who can understand the feelings of all persons and incidents in all places at all times is called all-cognizant."*

Nectar of Devotion (Chapter 22)

Although a devotee may apparently express himself to be ignorant, he is full of knowledge in every intricate matter.*

Śrīmad-Bhāgavatam 3.7.8,
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

On the contrary, I see so many who are covering what is there in their hearts. Such persons think, 'My *gurudeva* doesn't

know anything; he is foolish. I can cheat him.' They don't say this directly, but they think in this way. They think they can bluff a pure devotee, but a pure devotee cannot be bluffed. How can you bluff he who can control Kṛṣṇa? If one is really *guru*, he can never be cheated or bluffed. You should know the identity of *guru*.

Lecture by Śrīla Nārāyaṇa Gosvāmī Mahārāja,
January 24, 2001, in Murwillumbah

He Is Not an Ordinary Human Being, He Is Transcendental

Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.*

Śrī Caitanya-caritāmṛta (Antya-līlā 5.49–50)

The eternal form of the ācāryadeva [śrī *guru*] is composed of knowledge and bliss, and remains constitutionally unchangeable – just like a dramatic performer who appears to go through various transformations during his performance, but remains the same unaltered person.

Rays of The Harmonist #16, Kārtika 2006,
“Remembering Śrīla Prabhupāda”
by Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

The Lord comes to this material world through the agency of His internal potency, and similarly, when a devotee or associate of the Lord descends to this material world, he does so through the action of the spiritual energy.*

Śrīmad-Bhāgavatam (7.1.35),
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

As the contamination of the germs of a particular disease can influence a weaker person, similarly the influence of

material nature, or illusory energy, can act on the weaker, or conditioned soul but not on the liberated soul.*

Śrīmad-Bhāgavatam (3.25.18),
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

He Is Eternal

And thus the sun fails to rob the pure devotee of his duration of life, inasmuch as he is constantly busy in the devotional service of the Lord, purifying his existence. Death is a symptom of the material infection of the eternal living being; only due to material infection is the eternal living entity subjected to the law of birth, death, old age and disease.*

Śrīmad-Bhāgavatam (2.3.17),
purport by Śrīla Bhaktivedānta Svāmī Mahārāja

For example, Rāmānuja took initiation from a *guru* of low caste who was a disciple of Yāmunācārya, and later Rāmānuja wanted to take the renounced order from Yāmunācārya himself. When he reached Śrī Raṅgam, he saw that Yāmunācārya had just left this world, and his divine body was coming in procession for being given *samādhi*. He saw that three fingers of Yāmunācārya's hand were closed. He asked some other disciples of Yāmunācārya why this was so, but they could not answer. He then promised, "I will take *sannyāsa* here, from him. Just now I am taking *sannyāsa*." And at that moment one of his *gurudeva*'s fingers relaxed and opened. Then he promised, "I will write a commentary on Vedānta." The second finger became relaxed. Then he promised, "I will preach pure *bhakti* and I will write many *bhakti* books," and at once the third finger relaxed and opened. He thus accepted Yāmunācārya as his *sannyāsa-guru*, knowing, "My *gurudeva* did not die; he is eternal."

Discerning the True Sentiments of the Soul, Part 3,
"True Guru is Eternal"

By using the words 'birth' and 'death,' a kind of mournful mood, full of disbelief, grief, and lamentation arises in the

heart. But such moods do not arise when we use words like *avirbhāva* and *tirobhāva* (appearance and disappearance), or *prakaṭa* and *aprakaṭa* (manifest and unmanifest). Factually, for the Vaiṣṇava [pure devotee], pain is completely absent in his appearance and disappearance, unlike the experience of birth and death.

We understand this from a statement from *Śrī Caitanya-bhāgavata*, the scripture describing the pastimes of Śrī Caitanyadeva: Śrī Caitanya Mahāprabhu is still performing His pastimes to this day, but only a few, very fortunate souls can see them.

Rays of The Harmonist #25, Tirobhāva Edition 2011,
“Transcendental Vaiṣṇavas – Non-different in Body and Soul”
by Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja

Some Things about the Book

Śrīla Gurudeva's full honorific title is Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. For the respected readers' ease, whenever he is speaking in the text, he is called 'Śrīla Nārāyaṇa Gosvāmī Mahārāja.' When we, the editors, refer to him otherwise in the text, we use the title 'Śrīla Gurudeva.'

Following the tradition of our spiritual preceptors, we use standard diacritical markings to indicate the pronunciation of the Sanskrit words. Pronounce ā like a in *father*, ī like ea in *neat*, ū like oo in *root*, ṛ like ri in *rip*, ṡ and ṣ like ng in *hung*, ś and ṣ̄ like sh in *shy*, and c̄ like ch in *chap*.

The ancient Sanskrit and Bengali verses and terms quoted by Śrīla Gurudeva in the text are always accompanied by an English translation. You will be happy to know that whenever a Sanskrit word needs further explanation, you will find a glossary in the back.

On occasion, the editors have given further background information on the topics that are being discussed, or have described certain going-on's during the morning walk or *darśana* (for example, 'the devotees show Gurudeva a picture') by adding footnotes, endnotes, or bracketed statements within the text. Unless otherwise referenced,

these interventions were all written by the editors and are based on the explanations of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja.

You will also be happy to know that we added an appendix in the back of the book, which includes beautiful inspiration from Śrīla Gurudeva himself regarding how to read his books in such a way as to get the quickest and highest spiritual benefit.

Despite our best efforts, we may make some mistakes in presenting Śrīla Gurudeva's words. We invite you to assist in correcting any errors for the next print run. You can submit what you deem to be an error at www.purebhakti.com/gvp.

Your aspiring servants,
The Editors

Om Viṣṇupāda Śrī Śrīmad Bhaktivedānta
Nārāyaṇa Gosvāmī Mahārāja's disappearance day,
December 15, 2014

>Note to the Reader

Throughout the year 2010, Śrīla Gurudeva was gradually preparing his followers for the fact that soon he would be entering *nitya-līlā*. As the months progressed, he showed his disciples that he was less and less in external consciousness and more exclusively absorbed in transcendental *līlā*. As the words on paper don't always fully convey Śrīla Gurudeva's deep mood, we would like to encourage the reader to also listen to the sound files of the morning walks and *darśanas* that are presented here. To download these sound files, please go to www.purebhakti.tv and look for the dates mentioned in this book.



Pietermaritzburg, South Africa
January 5-6, 2010

January 5, 2010

Morning Walk

Śrīpāda Āśrama Mahārāja: This is Roy. He is a member of our *saṅga*. One thing, though. He has some attachment. He needs some help.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where are you from originally?

Brajanāth dāsa: He is from Central India. His forefathers are from India, but he is living in South Africa.

[To Roy] Do you speak Hindi?

Roy: Very little.

Śrīpāda Āśrama Mahārāja: He is doing lots of *sevā*, but he has some attachments – maybe meat.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you know the meaning of meat? Me-eat. Those who you have eaten are standing in a row to take revenge. They will kill you and eat you. “*Māṁ sa khādati* – Those who you are eating will eat you.” So, be fearful. Don’t take meat, eggs, or any other forbidden things. Otherwise, in a future life you will become a dog, cat, donkey, monkey, and so on; and people will kill and eat you. So, be careful. Only ignorant persons eat meat.

Acyuta dāsa: Śrīla Gurudeva, ever since we have been advertising your programs in South Africa, ISKCON has been organizing programs with *sannyāsīs* and senior musicians on the same days and in the same city as your programs. Under the circumstances, what should be our mood towards ISKCON?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Don’t bother about it. They should preach; no harm. And we will preach also. But they should not disturb our programs.

Śrīpāda Āśrama Mahārāja: What if we go to their programs and distribute invitations there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the necessity? There is none. Why disturb them? They will be disturbed.

Brajanāth dāsa: Gurudeva, they are saying, “Śrīla Nārāyaṇa Mahārāja is traveling everywhere, always coming near our temples

to do programs.” But actually, we see that wherever you are going, they purposely come nearby to do programs.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are all fearful. They are fearful that those who come to hear Nārāyaṇa Mahārāja will not return to them; rather those persons will become mine.

On one hand they came to me in Govardhana apologizing [for banning Śrīla Gurudeva from coming to ISKCON temples and for not allowing ISKCON devotees to hear from him], saying, “We want the same relationship as before.” I told them, “I am very happy to hear this.” They said that they [the GBC members] will decide what to do in Māyāpura at the time of the holy Gaura Pūrṇimā Festival.

Śrīpāda Mādhava Mahārāja: Gopāla-kṛṣṇa Mahārāja came, Badrī-Nārāyaṇa, Lokanātha Mahārāja, and others came, and they all asked for forgiveness from Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All the prominent GBC members came. The chairman also came. But on the other hand they are doing this here.

Acyuta dāsa: Gurudeva, this is Mukunda Prabhu. He is doing all the cooking for these two days.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Expert?

Acyuta dāsa: Yes, expert.

Mukunda dāsa: We thank you Gurudeva, for coming and giving us your *darśana*.

Śrīpāda Sajjana Mahārāja: All of his family members are your disciples.

January 5, 2010
Darśana
After the Walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Today and tomorrow, what subject shall we discuss in class? Where is Sajjana Mahārāja?

Acyuta dāsa: Gurudeva, you said on the morning walk that you will talk about the meaning of *bhakti* and how one can be happy only by doing *bhakti*. You said you will discuss why one should do *bhajana*.

And also, because there will be many new people, can you speak about who is Śrī Caitanya Mahāprabhu?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They don't know?

Acyuta dāsa: Many of them don't know. And you can discuss your relationship with Śrīla Bhaktivedānta Svāmī Mahārāja.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Is that okey?

Śyāmarāṇī dāsī: Yes. You often speak about your relationship with our Śrīla Prabhupāda, and also the importance of initiation from a bona fide *guru*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want to tell about my relationship with him, and also about the *śikṣā-guru* being not less than the *dīkṣā-guru*. In a letter, Śrīla Bhaktivedānta Svāmī Mahārāja accepted me as his [*śikṣā*] disciple.

So, I am not ISKCON, but rather the mother and father of ISKCON. It was from our *guru-paramparā*, from my *gurudeva*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, that Śrīla Bhaktivedānta Svāmī Mahārāja took *sannyāsa*. He took *harināma* and *dīkṣā* from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī. So he is in that line, and I am also in that line. But it is they [those who assert that Śrīla Gurudeva is not in the line of Śrīla Bhaktivedānta Svāmī Mahārāja] who are not in line.

And why, at the last moment before Śrīla Svāmī Mahārāja's departure from the vision of this world, did he tell me to give his *samādhi*? Why? His god-brother Bon Mahārāja was there in Vṛndāvana, and all his disciples, like Tamāla-kṛṣṇa and Bhavānanda, were there as well. But he didn't request any of them to do so. Why did he choose me? It is because I am his first and real disciple.

Śyāmarāṇī dāsī: And you are his real successor.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. They can fall down. I cannot fall down.

Śrīpāda Sajjana Mahārāja: Gurudeva, before Śrīla Svāmī Mahārāja Prabhupāda founded ISKCON, he co-founded Gauḍīya Vedānta

Samiti with your *guru mahārāja*. And you were both the secretary and vice-president of that Gaudiya Vedānta Samiti.

Acyuta dāsa: Śrīla Gurudeva, we have developed a relationship with the public and with members of Hindu temples. Also, ISKCON phoned me and told me that they want to have a good, cordial relationship with us.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We should do that, no harm. But why are they making propaganda against us? And why are they not having their programs on another day? This is a symptom that they do not want a relationship.

They can come to our programs and give classes, or we can go to their programs and give classes. Are they ready? You can ask them. That would be very good; they should come to our classes. But actually, they don't want a relationship.

January 6, 2010

Morning Walk

Acyuta dāsa: We informed everybody of your relationship with Svāmījī, A. C. Bhaktivedānta Śrīla Prabhupāda. And now everybody knows all the propaganda against you is false.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Distribute that book, *Letters from America*¹.

Acyuta dāsa: Yes. We will do that.

Śrīpāda Āśrama Mahārāja: Very, very nice program.

Śrīpāda Sajjana Mahārāja: The book sales were good. Many people took books.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How many?

Devotee: I'm not sure, Gurudeva. I haven't gotten the figures for yesterday's book sales.

¹ *Letters from America* is a collection of some of Śrīla Bhaktivedānta Svāmī Mahārāja's letters to Śrīla Nārāyaṇa Gosvāmī Mahārāja.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I think more than 600.

Śrīpāda Dāmodara Mahārāja: Oh, you mean people. More than 350 people.

Devotee: 500.

Devotee: I counted 480.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Tapana Miśra dāsa] You have brought your guitar? Will you sing today?

Tapana Miśra dāsa: I will try, Gurudeva.

Śrīpāda Sajjana Mahārāja: Ānanda-vardana Prabhu and his wife do professional singing together.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: So you will sing today?

Ānanda-vardana dāsa: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, yes. First you will sing, and then we will begin.

Śrīpāda Dāmodara Mahārāja: Gurudeva, this is Yasin. He likes you, but he is a little afraid to take initiation. He is not sure if he wants to take initiation, because ISKCON is putting some pressure on him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He can take.

Śrīpāda Āśrama Mahārāja: Gurudeva, this time 400-500 people. Next time you come, 1,000 people.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Next time?

Śrīpāda Āśrama Mahārāja: Yes, because this time is the first time. Then next time...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The hall is small.

Śrīpāda Āśrama Mahārāja: They will get a big, big hall.

Śrīpāda Sajjana Mahārāja: In Durban, 1,000 people.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The program was very good.

Śrīpāda Āśrama Mahārāja: Very, very good.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kiśorī-mohana and his *saṅkīrtana mandala* did so nicely.

Śrīpāda Āśrama Mahārāja: So, he should take *harināma*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why not? Śrīla Haridāsa Ṭhākura was Muslim, and so many from Iran and Turkey have taken initiation.

Śrīpāda Mādhava Mahārāja: He goes to ISKCON and has so many friends there, so he is thinking about whether or not he should take initiation from you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. Don't worry. You should take *harināma*.

Śrīpāda Dāmodara Mahārāja: Gurudeva, how did Rāmānujācārya see Kṛṣṇa? Did he see him as Nārāyaṇa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: His worshipful Deity is Viṣṇu, or Nārāyaṇa.²

Śrīpāda Dāmodara Mahārāja: And Madhvācārya?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He saw Kṛṣṇa as Bāla-gopāla, as Yaśodā-nandana.

Śrīpāda Dāmodara Mahārāja: As Svayam Bhagavān?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. That is why Mahāprabhu came in his *sampradāya*. He also saw Kṛṣṇa as *gopī-upāsanā* [He who is worshiped by the *gopīs* or He who worships the *gopīs*].

Kiśorī-mohana dāsa: I have a question. What is the duty of a disciple when someone spreads false information about his *guru*? What would you do, Gurudeva, if someone spreads false propaganda about your *gurudeva*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The disciple should defeat all of that person's arguments. If he cannot do that, he should cover his ears, come back home, and take a bath wearing all his clothes, because his clothes have now become contaminated.

Kiśorī-mohana dāsa: And if someone has made false allegations against your *gurudeva*, our *parama-gurudeva*, what would you do?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I would beat him, meaning that I would destroy all his arguments by śāstric evidence.

² His Deity is Viṭṭhalanātha, who is Nārāyaṇa.

Śrīpāda Āśrama Mahārāja: So Gurudeva, for the devotees in South Africa, in the future or even now, if someone makes some false allegations against you – should they very, very strongly, without regard for the public, make that person speechless by smashing all his arguments? Here in South Africa, the devotees are thinking that it is better to go softly because of their concern for public opinion.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If they are powerful enough, then they can do so, but if they are not as powerful as the offenders, they should leave immediately.



Durban, South Africa
January 8, 2010

January 8, 2010
© Darśana
After the Walk

[During the walk]

Śrīpāda Dāmodara Mahārāja: If you could stay here for more days, the preaching would be very big, but there is no time.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Five days program: three or four days in Pietermaritzburg and then two days here.

[After the walk]

Cāru-candrikā dāsī: Gurudeva, they gave us the hall for free last night, and they even did the decorations for free.

Vasanti dāsī: [showing *My Śikṣā-guru and Priya-bandhu, Their Lasting Relation*, and *Our Gurus, One in Siddhānta, One in Heart*] Gurudeva, we gave everybody these books for free last night.¹

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Free?

Vasanti dāsī: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Pointing to one of the three books] And this also?

Vasanti dāsī: Yes, everybody was grabbing them.

Brajanāth dāsa: Do we have more for tonight's program?

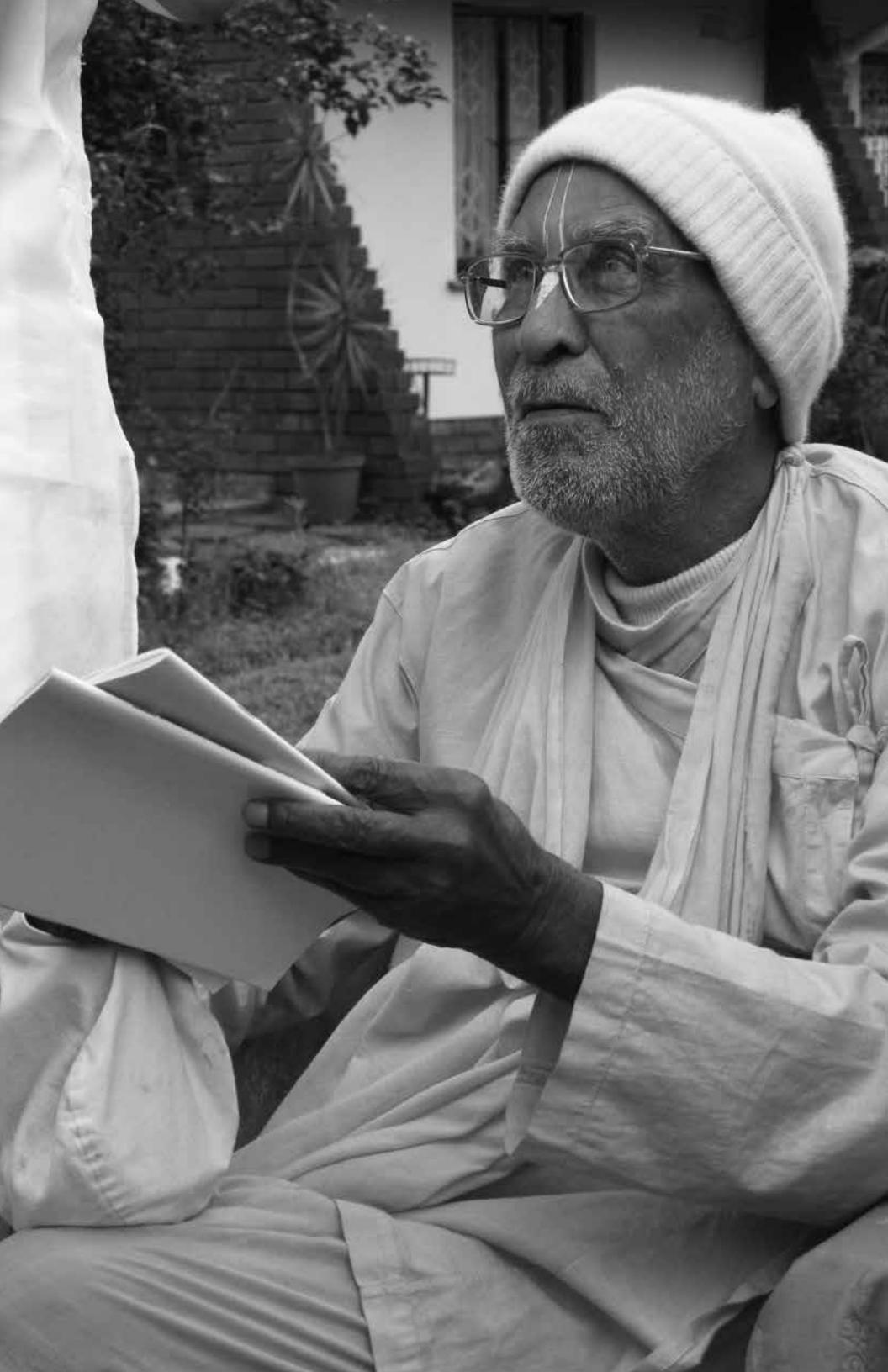
Kiśorī-mohana dāsa: Yes, 2,000 more of each are coming tonight.

Brajanāth dāsa: Sponsored?

Vasanti dāsī: Yes, sponsored [by Mahā-mantra dāsa and Anurādhā dāsī].

Kiśorī-mohana dāsa: The devotees at the book table said that everyone rushed to the table for these books especially.

¹ These three books describe the intimate relationship between Śrīla Gurudeva and Śrīla Bhaktivedānta Svāmī Mahārāja.



Cāru-candrikā dāsī: Many people are buying your books, in Pietermaritzburg and here as well. They are buying sets of books.

Vasanti dāsī: The book table is so crowded. So many are taking your books and posters.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [to Acyuta dāsa] What books you have, you should distribute.

Acyuta has a stock of books.

Vasanti dāsī: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot finish.

Vasanti dāsī: We're trying.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [to Śrīpāda Āśrama Mahārāja] Oh, you spoke very well last night. By hearing you speak on stage, he [Prince Mangosuthu Buthelezi, the Traditional Prime Minister of the Zulu Nation] could understand that we don't discriminate between black and white – no caste or creed.

Śrīpāda Āśrama Mahārāja: He was a very nice man, Śrīla Gurudeva. I spoke to him after the program.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Now you should prepare.

Śrīpāda Mādhava Mahārāja: He told the Prime Minister that it will be better if he would surrender to Gurudeva and do *bhajana*.

Śrīpāda Āśrama Mahārāja: I have his card, so I will speak to him again. He is a very nice man.

What is tonight's subject?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Tenth Canto: Kṛṣṇa's birth, *dāmodara-līlā*, then *brahma-vimohana-līlā*, and then at the end I will touch on the *vraja-gopīs* – *mādhurya samarpayet* [meaning "all should end sweetly"]. In total it is a five days program here. So many books will be distributed and so many will take initiation. If I knew this before, I may have come earlier.

January 8, 2010
Dharma Moments
TV Interview

Charles: What does it mean to be following in your *guru's* footsteps?

Śrīla Nārāyaṇa Gosvāmī Mahārājā: Before I came to serve the mission of my *gurudeva* full-time, I was a police-officer. I had the good fortune to meet the disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who preached the message of *sanātana-dharma* throughout India and the entire world. I met one of his main disciples, Śrī Narottamānanda Brahmacārī, where I was residing in Tiwaripur. Hearing his lecture, I became so attracted that I left my house, wife, and children, and moved into the temple. After this, I received so many teachings from my spiritual master.

Then I took initiation from him, and from him I could understand the *guru-paramparā* and the necessity of the disciplic succession. From him I heard that we are not this material body. Under the misconception that, “I am this body,” the souls of this world have completely forgotten their relationship with Kṛṣṇa. Because of this forgetfulness, they are constantly transmigrating throughout thousands of cycles of creation and dissolution, and they are not able to find any happiness. From this *guru-paramparā* and from hearing the teachings of my spiritual master, I understood that the goal of life is devotion to the Supreme Lord Kṛṣṇa and to go back to God, back to home.

This *guru-paramparā* began with the Supreme Lord Kṛṣṇa Himself. He instructed His teachings to the first created being, Brahmā. Brahmā instructed his disciple, Nārada, Nārada instructed his disciple, Vyāsa, and in this way the teachings came down to Śrī Caitanya Mahāprabhu, the Six Gosvāmīs, Śrīla Narottama dāsa Ṭhākura, Śrī Śrīnivāsa Ācārya, Śrī Śyāmānanda, Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, then to my *gurudeva*, and I am receiving these teachings from him. I am now traveling throughout large and small countries, and giving people the chance to hear this same message of *sanātana-dharma*.

What is *sanātana-dharma*? It is the teaching that the individual soul is eternal, the Supreme Lord is eternal, and our relationship

with the Supreme Lord is our eternal natural function (*dharma*). When the individual soul becomes situated in his *dharma*, he becomes happy.

Hearing these instructions, I left everything, moved into the *matha*, and gradually began engaging in giving this message to others. By following the programs in the *matha*, I could appreciate the great benefit I was receiving and knew that by instructing others there would be so much benefit for them. With this intention I am traveling the entire world, giving this message that I heard from my *gurudeva*.

Charles: Each country you go to has a different way of living, a different cultural heritage, and different problems. How do you think your message will be geared towards South Africans?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No matter which country I go to, I find that many people are wealthy, and they have big positions like chief ministers or advisors in the government. Despite having such good positions, however, they are desperately unhappy and many even commit suicide. Despite having vast wealth, large families, good positions in society, and great opulence, still they are not happy.

I tell people, "You cannot be happy by eating nicely and having nice clothing and possessions. Death comes to all, and with death comes so much suffering." When people hear this from me, they develop faith and give up all bad habits like drinking, smoking, meat-eating, and taking garlic and onions.

I instruct them to chant the name of Kṛṣṇa, which is Kṛṣṇa Himself. There is no difference between God and His names – Hare, Kṛṣṇa, and Rāma. His names are very powerful. In fact, Kṛṣṇa has invested all of His power, mercy, and qualities in these three names, or sixteen words [of the *mahā-mantra*]. Therefore, these names can do what Kṛṣṇa can do. They can give liberation and they can take us to Goloka Vṛndāvana. In Vṛndāvana, Kṛṣṇa will engage us in the service of Śrīmatī Rādhikā and Himself, and thus we will be happy forever.

Everyone who meets me and begins chanting the names of Kṛṣṇa says the same thing: "By chanting I am happier than ever before." We find this in all countries, including America, South America, Malaysia, Australia, Russia, and China. In fact, we find that

in Russia and China people are more receptive than in most other countries. So many people have come to me. I have made many of them full-time celibate monks, and now they are also traveling around the world and spreading this message.

Charles: In South Africa, we focus on the problems that we have – HIV/AIDS and crime being the topmost on our minds. What would be your message for South Africans in order that they may lead a happier life; so they can release themselves from thinking about these problems?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Devotees who are with me have given up all criminal activity, all bad habits, and all kinds of wicked acts – naturally and automatically. One who is engaged in *bhakti*, devotion to the Lord, has no time for any other activity, so they automatically give up bad habits. They are happy, and by their association and instructions they are making others happy.

Charles: What can we do to change the mindsets of those who are causing pain to others, so that they become people who bring happiness to others?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The problems of this world, such as crime, can only be stopped by preaching the glories of the Supreme Lord. We have to understand why people are performing such activities like beating others, killing others, and stealing others' money. They are doing this with one intention: to become happy. We tell them, "No one can be happy by material activities. The individual spirit souls will become happy only if they keep the Supreme Lord in the center of their lives and perform all of their endeavors to please Him."

We request everyone to advertise this in the newspapers, on television, from house-to-house, and from person-to-person. Everywhere we go we invite thousands of people to attend our programs. Those who come and hear are fortunate, and those who do not come are unfortunate. Even though we offer delicious food to the people who come, still most people are so unfortunate that they do not come. Five hundred to one thousand people come to hear us, but when a politician gives a speech, hundreds of thousands of people go to listen. For the politicians there is so much reporting,

loud speakers, and coverage in the press; that is the situation in the world today.

Charles: If there is one *mantra* and one verse from scripture that can actually be used to bring happiness to the world and change the mindset of the people, what would this *mantra* and verse be?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Hare krṣṇa hare krṣṇa krṣṇa krṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare.* This *mantra* is very influential; it will change everyone's mindset. You should chant *hare krṣṇa hare krṣṇa* for at least one day. First do this yourself, and then tell others to chant. Then, automatically, they will give up meat, eggs, wine, drinking, smoking, crime, and all other bad habits.

Charles: Is there one verse from *Bhagavad-gītā* that is sufficient to bring happiness to people?

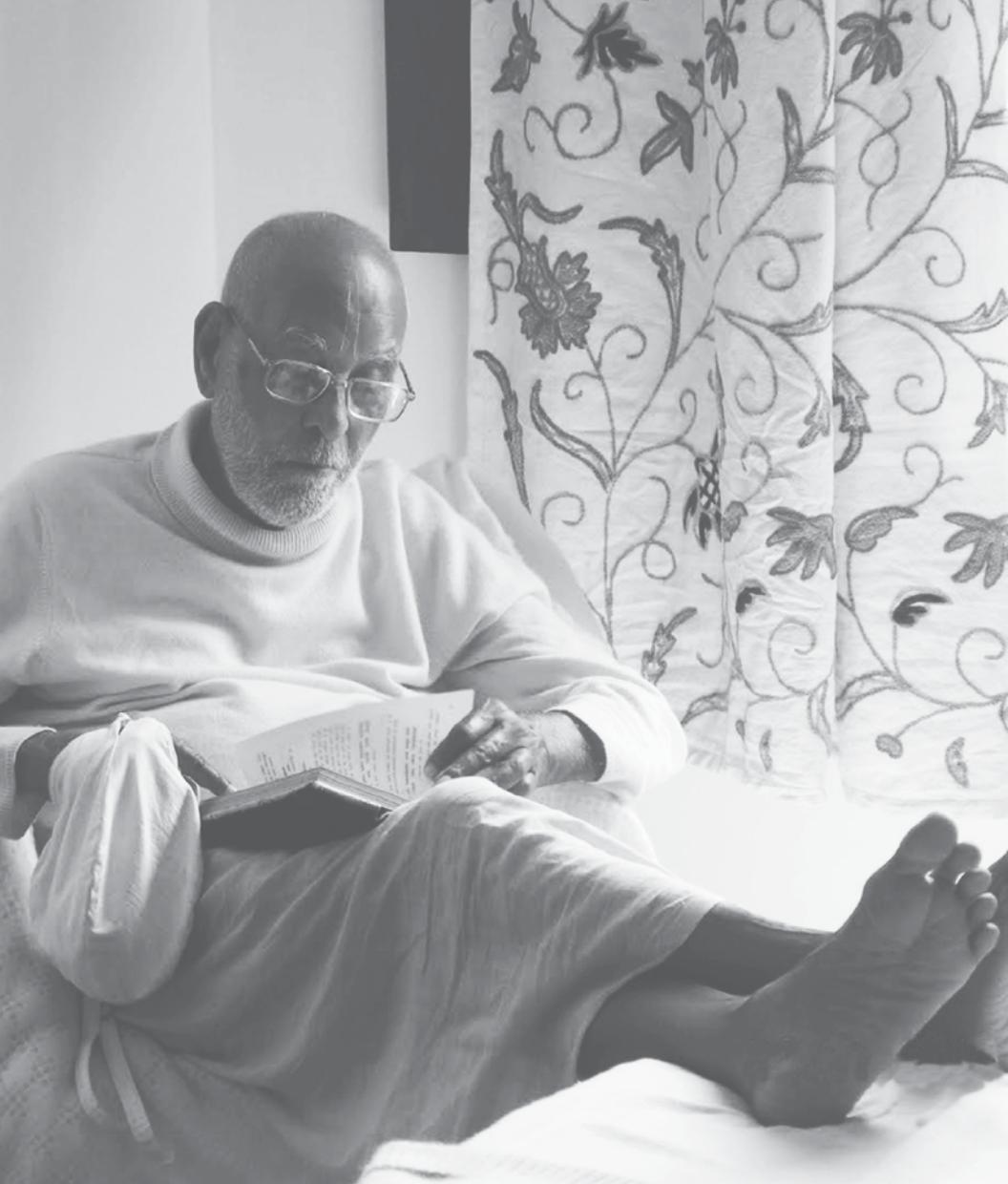
Śrīla Nārāyaṇa Gosvāmī Mahārāja:

*sarva-dharmān parityajya
mām ekaṁ śaraṇam vraja
aham tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā ūcāḥ*

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.*]

Kṛṣṇa says in the *Bhagavad-gītā*, “One should give up all impious – and even materially pious – activities. Giving up everything, one should be one-pointed in My service. Thus, I will deliver you from sinful activities and you will be happy forever.”



Sao Paulo, Brazil

January 15-17, 2010

[Śrīla Gurudeva arrived in São Paulo, Brazil, on January 10th, after a long absence since 2003. He held a one-week *hari-kathā/vyāsa-pūjā* festival at a very large resort-hotel called Del Verde, a ten minute drive from his accommodation at the home of Sundarānanda dāsa and Gītā dāsī. In the attendance were about 600 devotees, mostly from South America, and some had come from England, Russia, North America, and other countries.]

January 15, 2010

Morning Walk

Devotee: Gurudeva, I want to ask if it's okay to chant the *pañca-tattva mantra* [Śrī kṛṣṇa caitanya, prabhu nityānanda, śrī advaita, gadādhara, Śrīvāsādi gaura-bhakta-vrndā] on my *japa beads*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why? What is the need?

Devotee: Because if we chant to Pañca-tattva, there is no *aparādha*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can do this on another *mālā* [not *tulasī-mālā*]. The *mahā-mantra* is Rādhā-Kṛṣṇa. Pañca-tattva is Pañca-tattva. Nityānanda Prabhu is present in the *pañca-tattva mantra*, so how can both be together?¹

Brajanāth dāsa: Gurudeva, in ISKCON they are teaching that after finishing one *mālā*...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Have I told you to do this? Do not follow what I have not instructed you to do. In *kirtana* you can chant this.

Any further questions?

Priyanātha dāsa: Gurudeva, I want to give my life in your service, but sometimes I am scared to surrender my material life.

¹ The *tulasī-mālā*, or string of 108 beads, represents Śrī Śrī Rādhā-Kṛṣṇa and the principle *gopīs*. Nityānanda Prabhu is Baladeva Himself. As Baladeva Prabhu does not remain with Kṛṣṇa when Kṛṣṇa is together with Śrī Rādhā and the *gopīs*, so Nityānanda Prabhu's name, which is non-different from Nityānanda Prabhu Himself, is not chanted on the *tulasī* beads.



Śrīla Nārāyaṇa Gosvāmī Mahārāja: Chant more loudly, and try to be *śaraṇāgata* (surrendered). Try to hear *hari-kathā* from superior Vaiṣṇava *sannyāsīs* and *brahmacārīs*.

January 15, 2010
Morning Darśana
for ISKCON Gurukula Alumni

Brajanāth dāsa: These are *gurukulīs* from the ISKCON farm. They were told not to come to you. They have been coming to your programs, and they want to ask you some questions about initiation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [First addressing Prema-prayojana dāsa] O Prema-prayojana, how are you?

Prema-prayojana dāsa (formerly Aranya Mahārāja): I'm okay, Gurudeva. By your grace I could come here.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Has your wife divorced you?

Prema-prayojana dāsa: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want that she should divorce you or you should divorce her. I have not left my hope that you will again return back [to the *sannyāsa āśrama*].

Prema-prayojana dāsa: By your grace, at the last moment before the festival I got the ticket to come.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is okay, but I want divorce. Either you or she should divorce.

Prema-prayojana dāsa: But in many lectures you told everyone, "No divorce."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Last night after your class, I remarked something. Did you understand?

Prema-prayojana dāsa: Yes. *Āpane nā kaile dharma śikhāna nā yāya, ei ta' siddhānta gītā-bhāgavate gāya.* ["Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the *Gītā* and *Bhāgavatam*"]* (*Śrī Caitanya-caritāmṛta, Ādi-līlā* 3.21).]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Only you and a few others understood my words. Most of the audience could not understand. Don't lose your life. Be totally towards me. Why [you left *sannyāsa*], I don't know – being such a learned scholar, having everything, and still you fell in the dark well. We have given you a rope. Please hold onto it.²

Śrīpāda Mādhava Mahārāja: Now the *gurukulīs* can ask their questions.

² Vedic *śāstra* forbids a *sannyāsī* (one in the renounced order of life) to become a householder. Still, due to their respect for any devotee who was being chastised by Śrīla Gurudeva, the editors had reservations about publishing this section of the *darśana*. They expressed their concerns to Śrīla Gurudeva, who replied, "Why should you publish my words only when I give praise? My entire talk with Prema-prayojana must be given in print. I have chastised him. A *guru* has the power [authority] to chastise, and others will learn if it is given in print.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Have the ISKCON leaders told you that if you go to see Nārāyaṇa Mahārāja, then don't return to ISKCON?

Devotee: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are you attending my classes?

Devotee: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, you should attend. ISKCON cannot give you what we are giving.

Mādhavī dāsī (from Brazil, initiated by Śrīla Nārāyaṇa Gosvāmī Mahārāja and studying in the ISKCON Gurukula): Gurudeva, I have a question. We are supposed to always respect our parents in many ways. I would like to know what kind of attitude we should have if our parents are not favorable or even committing offenses to your lotus feet.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you know Prahlāda Mahārāja? He remained very tolerant even though his father tried to kill him. At least your father is not saying that he will kill you. It is better to wait and tolerate their behavior, but don't be derailed. Be very strong like Prahlāda Mahārāja – more so than Prahlāda. Of course you cannot be more tolerant than he was; yet, try.

What do the ISKCON *gurukulīs* want to say?

Kīrtanānanda dāsa: Śrīla Gurudeva, many of us boys and girls were born and raised on the ISKCON farm close to here. We went to *gurukula* there, and lived there during our childhood. Today the place is very disgraced, as so many devotees who have lived there for many years have no taste in *bhakti* and are so offensive towards you.

Within our hearts we like that place. Whenever we return there from another place, we feel as if we are going back home. Is there anything we can do to change the attitude of those devotees? Is it right to do anything to change them?

Prema-prayojana dāsa: To affect the community there?

Kīrtanānanda dāsa: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Three books have been published about my relationship with my *śikṣā-guru*, Śrīla A. C. Bhaktivedānta

Svāmī Mahārāja, as well as a book of his letters to me.³ You should try to read them.

Prema-prayojana dāsa: When those who are against Gurudeva read these books and understand his relationship with Śrīla Prabhupāda, they may change.

Śrīpāda Mādhava Mahārāja: Śrīla Bhaktivedānta Svāmī Mahārāja wrote the letters in his own handwriting, and in those letters he told about their relationship.⁴

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In truth, they do not have the respect for Śrīla Bhaktivedānta Svāmī Mahārāja that I have. They cannot properly glorify him as I do. They know practically nothing of his real glory. They cannot even explain – not even one of them – the definition of *bhakti*. Can you explain it? You have been there for so many years. I know you don't know it.

If you want money, then be in ISKCON. And if you want *bhakti*, then strictly come to me. I will give you *bhakti*.

There is one thing more I want to say. About a month and a half ago, a delegation of the ISKCON GBC members – Śrīpāda Gopālā-kṛṣṇa Mahārāja, Śrīpāda Lokanātha Mahārāja, Śrīman Bhadrī-Nārāyaṇa dāsa, Śrīman Rāvindra-svarūpa dāsa, and Śrīman Anuttama dāsa – came to me [in Govardhana] and said, “We have done so many wrong things. Please excuse us, please excuse us, please excuse us. We want to have the same relationship with you that we had before.”

I told them, “I am very happy to hear this. I want to go to your classes in your *mathas* (temples) and speak *hari-kathā*, and for you to come to my classes and *mathas*. We should be together in that way, as we were before.”

I said, “You know that your *gurudeva* took *sannyāsa* in Śrī Keśavajī Gauḍīya Maṭha. I was a witness to this. At the time of his *sannyāsa* ceremony, I taught him how to wear his *sannyāsa* cloth, I prepared his *danḍa*, and I assisted him in all other ways. I have had a relationship with him since 1946.”

³ These four books are *Their Lasting Relation*, *My Śikṣā-guru & Priya-bandhu*, *Our Gurus – One in Siddhānta*, *One at Heart*, and *Letters from America*.

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

You should know that almost ninety percent of the *sannyāsīs* of ISKCON have entered *grhastha* life, and many even went against ISKCON and took a lot of money. On the other hand, it is very rare for my *sannyāsīs* to fall down; only a few have fallen. He is practically the only one. [Pointing to Prema-prayojana dāsa] He is the black sheep of my *sannyāsīs*.

Śrīpāda Mādhava Mahārāja: But he [Prema-prayojana dāsa] is not against *bhakti*. He is not against devotees and devotion. He is in line [trying to follow the process of pure *bhakti*].

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I appreciate that although he has somewhat gone down, he is very strong in *siddhānta* and is always following me wherever I go. But in ISKCON, so many *sannyāsīs* gave up the path of *bhakti*. I hope he [Prema-prayojana dāsa] will soon come back [to *sannyāsa*].

Prema-prayojana dāsa: I am here.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Have you no shame? Are you not ashamed?

Brajanāth dāsa: More *gurukulīs* have arrived.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To the *gurukulīs*] You should deeply think about whether you want money or pure *bhakti*. If you want pure *bhakti*, then attend my classes at any cost.

Devotee: We are so young, and there are so many things in the world that pull us. *Māyā* is very strong. What is your advice for us to keep strong and develop in *bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If there is a strong rain-shower, you can be protected by a big umbrella. Do you understand? Similarly, if you take shelter of a pure Vaiṣṇava, you can very easily be protected from *māyā*.

Anything more?

Devotee: Gurudeva, what will happen if there is no association in the place where we live?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Without good association you will not attain pure *bhakti*. You can chant the holy name, but it is very difficult to chant properly without good association.

Devotee: What should we do if we are not in good association?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should all come under the umbrella of a powerful Vaiṣṇava at once.

You should know that all of my Western *sannyāsīs* and thousands of my *brahmacārīs* are from ISKCON, having lived there for twenty-five, twenty, ten, or five years. They became so much attracted by hearing my classes that they came to me and joined.

Thākura dāsa: Yesterday I had a dream, and you were in it. I was very scared in that dream, and I woke up with that feeling of fear in my heart. I want to ask if being scared is a normal thing. I was scared because all of my close, intimate friends, and the people who I really, really care about and who are important in my life, are in ISKCON. I am afraid that once I accept your lotus feet, I will be very much discriminated against by them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In your childhood and as you grew up, did you not have a deep connection with your father, mother, sister, and other relatives?

Thākura dāsa: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And now you have even more of a relation with the ISKCON leaders and other devotees. Do you understand?

Similarly, you can again give up your present relationships for relationships that are better for your *bhakti*. Everyone wants success in his or her life, and the most successful thing is pure *bhakti*. If you want *bhakti*, especially pure *bhakti*, then come to me.

Do you know the definition of *bhakti*? I know that you cannot explain it.

*anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā*

Bhakti-rasāmṛta-sindhu (1.1.11)

[The cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavours of the body, mind, and speech, and through the expression of various spiritual sentiments (*bhāvas*),

which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa, is called *uttama-bhakti*, pure devotional service.]

Can all of you bravely come to my evening class?

Devotees: Yes.

Brajanāth dāsa: They have all been coming every day.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Come to my class this evening, and there we will define pure *bhakti*. In pure *bhakti* there is no *anyābhilāṣa*, no desires other than the desire to please Kṛṣṇa.

[To Prema-prayojana dāsa] Please explain this verse in brief.

Prema-prayojana dāsa: Śrīla Gurudeva is saying that it is important to understand the definition of pure *bhakti*, *uttama-bhakti*. In brief, the meaning of the verse is this: Pure *bhakti* is the continuous, unbroken cultivation of all activities of the body, mind, words, and spiritual feelings that are meant exclusively for the benefit of Śrī Kṛṣṇa, which are completely free from all other desires, and which are not covered by *karma* (fruitive activities), *jñāna* (knowledge to get liberation), *yoga*, and other things.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Almost all the ISKCON leaders are *anyābhilāṣitā*, which means that they have desires other than the desire for *bhakti*. They want money – and also *bhakti*. They have *bhakti*, but it is ‘*adhamā-bhakti*’, meaning the lowest class of *bhakti*. I request you all: don’t lose your time. Try to achieve pure *bhakti*.

Thank you all. *Gaura-premānande!*

January 15, 2010
Interview
Pure Bhakti-Yoga Society

Yaśodānandana dāsa: Gurudeva, in our Bhakti Trust meeting you asked me, “Where is the Society?” We are working on getting the Society functioning, and we want to have an interview with you on

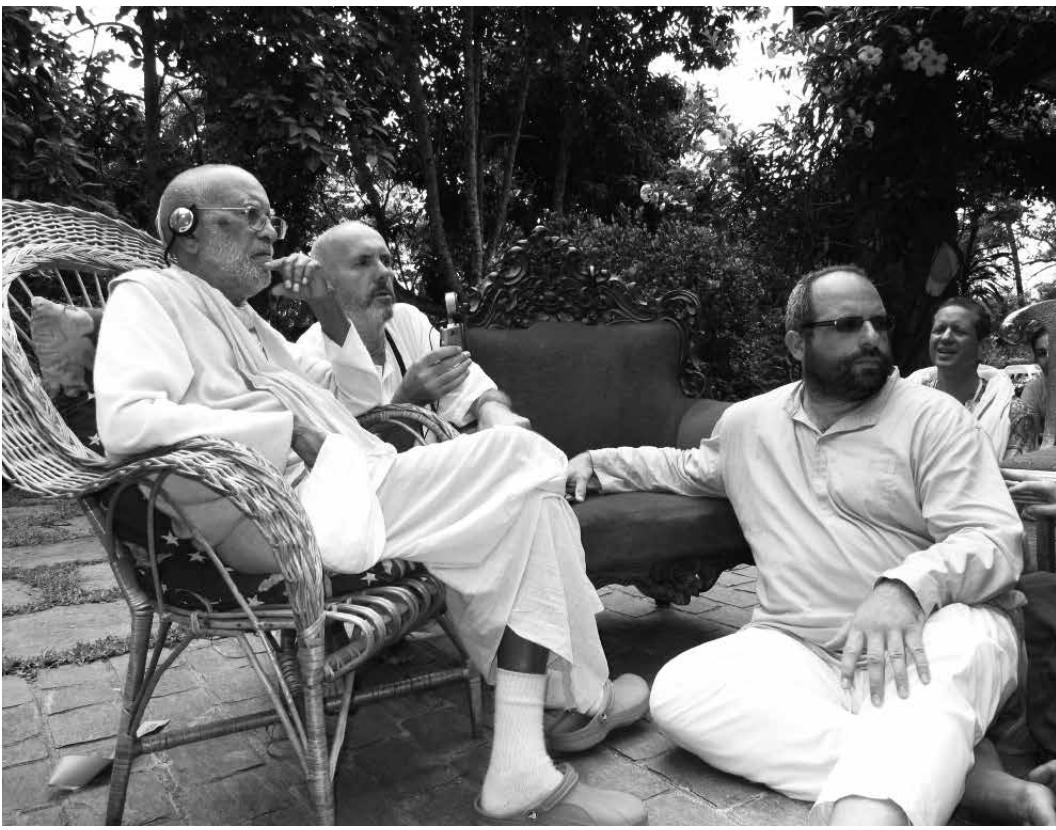
the front page of the Society's website. In that way people will be clear on what the Society is.

[Announcing to all present] I am asking Śrīla Gurudeva a few questions, in Brazil, on January 15th, about the International Pure Bhakti-Yoga Society that he has ordered us to create.

[To Śrīla Nārāyaṇa Gosvāmī Mahārāja] Gurudeva, do you want there to be a society, and if so, why?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I want everything that is going on now to be continued after me, such as my book distribution and my preaching by the *sannyāsīs* and all others. The preaching of our *sannyāsīs* is the main factor. They should sit in a meeting and decide who will go where. Otherwise, they will all end up in one place at the same time. Also, my Navadvīpa *parikramā* and Vrajamāṇḍala *parikramā* should go on as usual. For all these purposes there should be a society.

Yaśodānandana dāsa: You asked me to set up the Society. Why the Society, Gurudeva?



Śrīla Nārāyaṇa Gosvāmī Mahārāja: If there is no society, everyone will be separated. They will scatter here and there; there will be no control.

In the [Bhakti Trust] meetings, even though we are twelve members, all the *sannyāsīs* should attend. They are the main factor, and they should be given respect.

Yaśodānandana dāsa: What role do you envisage the Society having in the mission of Lord Caitanya?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We are preaching the life and philosophy of Śrī Caitanya Mahāprabhu everywhere. We are also publishing so many books.

Yaśodānandana dāsa: Gurudeva, after a lot of feedback, response, from devotees, and with your input, the name International Pure Bhakti-Yoga Society, to be known as Pure Bhakti Yoga Society for short, was decided upon. Can you please confirm that this is your desire?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. So like ISKCON, like BHAKTI [the Bhakti Trust International]. This should be preached everywhere. All should know that we are the Bhakti Trust.⁵

Yaśodānandana dāsa: You are happy with that name, Gurudeva?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, very happy. I think you are not happy with that name.

Yaśodānandana dāsa: I am happy, because it is the desire of the majority of devotees and yourself. I just wanted to confirm with you on video, because different devotees have different ideas. I am happy because you are happy.

How do you wish the devotees to serve the Society?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: As I am doing – preaching everywhere, publishing books, and distributing books. Like Śyāmarāṇī has devoted her life for me, preaching everywhere, editing my books.

Brajanāth dāsa: In Miami last year, you had very nice exchanges with Mahābuddhi Prabhu and Padmanābha Mahārāja. Mahābuddhi Prabhu asked you how your mission will go on in the future. At that

⁵ In both instances of referring to the Bhakti Trust, the editors have understood that Śrīla Gurudeva actually meant to say the International Pure Bhakti-Yoga Society.



time you replied that all preachers, especially *sannyāsīs*, should be ideal – *tṛṇād api sunīcena*, not having any interest for themselves – and then it will easily continue.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Giving each other honor.

Yaśodānandana dāsa: Thank you, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Thank you. Thanks to Anāṅga-mohinī for giving the inspiration to ask all the questions. If she will be present where the meetings take place, she should also be called to the meetings.

Yaśodānandana dāsa: Yes, good.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śyāmarāṇī is a preacher; she must be called too.

Yaśodānandana dāsa: Good. We need some strong women in the meetings.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: At least one.

Anāṅga-mohinī dāsī: How can ladies participate in the Society for you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They will call you, and you should sit in the meetings. If there is anything relevant to speak, you should speak, just as we call on Śyāmarāṇī to speak.

January 17, 2010

Morning Walk

Kṛpārāma dāsa: I have one question. In one limb of *śaraṇāgati* (surrender to Kṛṣṇa)⁶ we should think that Kṛṣṇa is always maintaining us, but when we think of Kṛṣṇa in Vṛndāvana, He is only thinking of how to meet with the *gopīs*. How can we reconcile this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa is everywhere. He will save those who are surrendered.

⁶ “There are six symptoms of *śaraṇāgati* (self-surrender). The first two are *ānukūlyasya-saṅkalpa* and *prātikālyasya-varjanam*:... [continued on next page]

Brajanāth dāsa: But which Kṛṣṇa? Vrajendra-nandana Kṛṣṇa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whoever is the devotee's worshipful Deity.

If one claims to be totally surrendered to Kṛṣṇa, but when any problem comes he takes shelter of others, it means he has not really taken shelter of Kṛṣṇa.

We are not really surrendered. It will take time to develop that kind of surrender. Draupadī was surrendered; she called and Kṛṣṇa came. Prahlāda Mahārāja was also surrendered.

Brajanāth dāsa: Gurudeva, you said that when we offer prayers, Kṛṣṇa will not hear us. Gurudeva will accept our prayers, and he will offer our prayers to Kṛṣṇa. Kṛṣṇa will hear him, because he is the Lord's surrendered soul. Similarly, we should think...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, that is correct. Śrīla Bhaktivinoda Ṭhākura has written:

*sad-aṅga śaraṇāgati hoibe jāhāra
tāhāra prārthanā śune śrī nanda-kumāra
Śrī Kṛṣṇa-Caitanya Prabhu Jīve Dayā Kori' (5)*

[Whoever embodies each of these six facets of śaraṇāgati has their prayers heard by the son of Nanda Mahārāja.]

[Referring to some people in the audience] Who are they?

[Continued from previous page] ...I will only do that which is favorable for unalloyed *bhakti*, and I will reject all that is unfavourable.' This is called *saṅkalpa* or *pratijñā*, a solemn vow. The third symptom is *rakṣiyatīti viśvāso*, faith in Bhagavān as one's protector: 'Bhagavān is my only protector. I can derive absolutely no benefit from *jñāna*, *yoga*, and other such practices.' This is an expression of trust (*viśvāsa*). The fourth symptom is *goptrtvē varāṇam*, deliberate acceptance of Bhagavān as one's maintainer: 'I cannot obtain anything, or even maintain myself, by my own endeavour. I will serve Bhagavān as far as I am able, and He will take care of me.' This is what is meant by dependence (*nirabharatā*). The fifth symptom is *ātma-nikṣepa*, absence of independent mood. 'Who am I? I am His. My duty is to fulfill His desire.' This is submission of the self (*ātma-nivedana*). The sixth symptom is *kārpanyē*, meekness: 'I am wretched, insignificant, and spiritually destitute.' This is what is meant by humility (*kārpanya* or *dainya*)" (*Hari-bhakti-vilāsa* 11.676).

Brajanāth dāsa: They are your sons and daughters.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: From where?

Brajanāth dāsa: From Brazil. His father passed away. When?

Devotee: In the beginning of December.

Brajanāth dāsa: One month ago their father passed away. They want your blessing that he will be okay.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: My blessings to him that he should be a *kṛṣṇa-bhakta*, wherever he may be.

[To Prema-Prayojana dāsa] What is your program after today?

Prema-prayojana dāsa: I was going to leave tomorrow, but I did not know that you will be staying a longer time. I will extend my ticket to stay here a longer time; maybe another three or four days.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There will be no classes. I will write.

January 17, 2010
Darśana
After the walk

Brajanāth dāsa: These devotees are from Bolivia and Venezuela. Yesterday Sagara Mahārāja asked if they can briefly have your *darśana*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where is he?

Brajanāth dāsa: He is sick.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How many devotees are here from Venezuela? [The devotees from Venezuela raise their hands.]

Śrīpāda Mādhava Mahārāja: And how many from Bolivia?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Bolivia, and also Peru? Not Argentina?

[To devotee] You brought such a small baby? How many days old?

Devotee: One month.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why did you bring such a young baby?

Śrīpāda Mādhava Mahārāja: For your *darśana*.

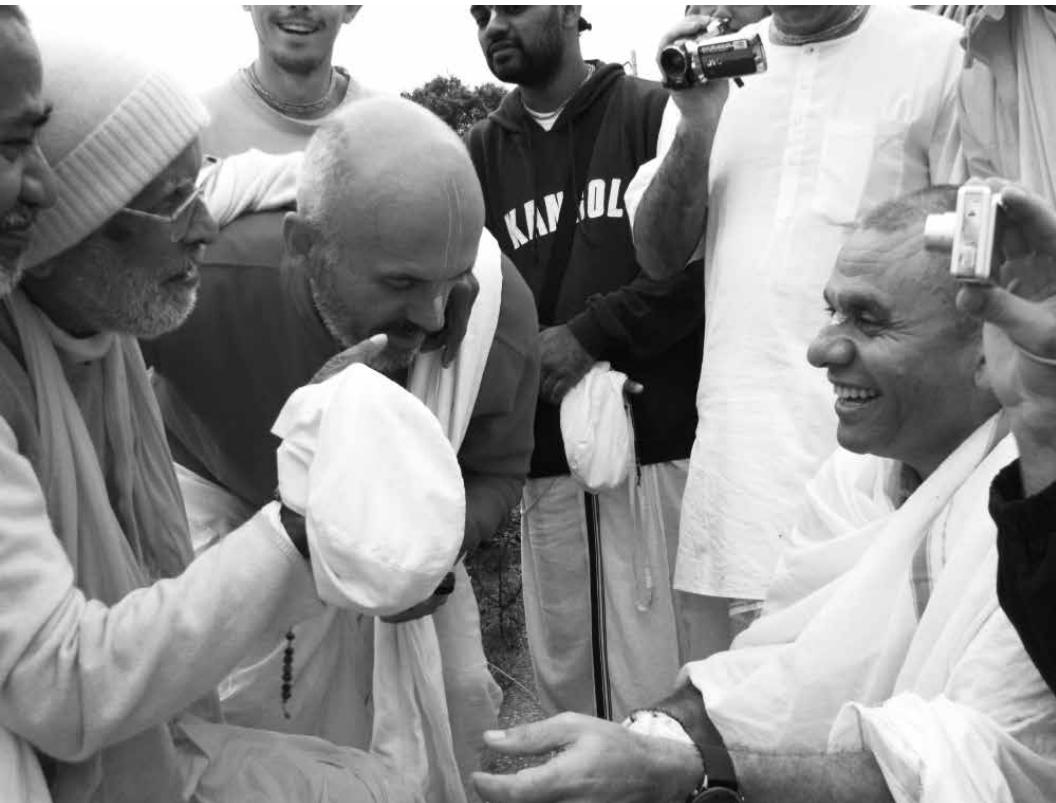
Śrīla Nārāyaṇa Gosvāmī Mahārāja: Son, or daughter?

Śrīpāda Mādhava Mahārāja: Daughter.

[Four of five people then ask Śrīla Gurudeva for birthday blessings.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Maṅgalaṁ bhavatu. Kalyanama bhavatu. Laukika* (in this world), *pāralaukika* (beyond this world), *pāramārthika* (for the highest goal of pure *bhakti*) *maṅgalaṁ bhavatu. Kṛṣṇa bhakter bhavatu. Sukhī bhavatu.* My blessings for auspiciousness in your life. May material and spiritual auspiciousness be yours. May you especially be blessed with the happiness of *kṛṣṇa-bhakti*.

Today our classes will be finished, and you will return to your homes. What we have given you, take that in your [heart's] pocket, and always remember that. Especially, you have heard the teachings



of Prahlāda Mahārāja, Ambarīṣa Mahārāja, and Bharata Mahārāja. Always remember these narrations of their life and character.

Don't be weak in any way. Always be strong. Kṛṣṇa will save you. Have faith in Kṛṣṇa that He must surely save you. And try to be surrendered.

Endnote

1 An excerpt from Śrīla Bhaktivedānta Svāmī Mahārāja's letter to Śrīla Gurudeva – Return address c/o Gopal Agarwal from Butler, Penn., Sept. 28, 1966 *:

I received your letter dated September 20, 1966, on time. Our relationship is certainly based on spontaneous love. That is why there is no chance of us forgetting one another. By the mercy of *guru* and Gaurāṅga, may everything be auspicious for you. This is my constant prayer. From the first time I saw you I have been your constant well-wisher. At his first sight of me, Śrīla Prabhupāda also saw me with such love. It was in my very first *darśana* of Śrīla Prabhupāda that I learned how to love. It is his boundless mercy that he has engaged an unworthy person like me in fulfilling some of his desires. It is his causeless mercy to engage me in preaching the message of Śrī Rūpa and Śrī Raghunātha.



Johannesburg, South Africa
January 29, 2010



January 29, 2010

ॐ *Darśana* ॐ

Śyāmarāṇī dāsī: We are working on the first of your morning walks books – *Walking With A Saint 2008*. On some of those walks you discuss the pastime of Brahmā stealing the calves and cowherd friends of Kṛṣṇa. We want to add an endnote from you, for further clarity of the topic.

Was it Yogamāyā or Mahāmāyā who created the set of cowherd boys stolen by Brahmā?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It was actually Yogamāyā, but she acted through the agency of her shadow, Mahāmāyā. It was the action of Yogamāyā, but through Mahāmāyā. Do you understand?¹

Śyāmarāṇī dāsī: Are you referring to the same Mahāmāyā who controls the material world?

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

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. She who was Yogamāyā with Yaśodā, and who came with Vasudeva Mahārāja to Mathurā, at once became Mahāmāyā for Kāṁsa.² They are the same *māyā*, but by action, or function, they are known as Yogamāyā or Mahāmāyā.

Brajanāth dāsa: Mādhava Mahārāja said that the *gopīs* worshiped Kātyāyanī, Mahāmāyā, and it was that same Mahāmāyā who bewildered Brahmā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: For the *gopīs*, that Māyā was Yogamāyā. Māyā is one, and by her function she is two. When she acts upon Kṛṣṇa and His associates, she is Yogamāyā. When she acts to bewilder the conditioned living entity, then she is Mahāmāyā.

Someone may say, “Nārāyaṇa Mahārāja is a most angry person.” Another person may say, “No, he is very loving.” The first person saw me chastising someone, and therefore his idea is that I am an angry person. The second person saw my very sweet behavior and thinks, “Oh, he loves everyone.”

Endnote

1 An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s morning walk conversation in Miami, Florida, on May 24, 2008:

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When Kṛṣṇa killed Aghāsura, Lord Brahmā saw Aghāsura’s soul enter into Kṛṣṇa’s lotus feet. He thought, “How wonderful this is! I want to see more sweet pastimes.” That is why he thought of stealing the calves and boys.

² “Vasudeva took Kṛṣṇa to Gokula and brought the girl Yogamāyā back from the bed of Yaśodā. As long as she was with Vasudeva, she remained as Yogamāyā; but when she arrived in the jail of Kāṁsa, and Kāṁsa lifted her up to kill her, then the activities of Mahāmāyā began, and Yogamāyā, in an invisible form, began her own activities. Exactly when she changed to her shadow form, no one knew. Seeing this, it must appear to most persons that they are one and the same potency, but they are not one. When she was placed in the jail and Kāṁsa grabbed her, she became eight-armed Durgā. He became astonished and frightened, and said, “Oh! You are directly my worshipable goddess!” But ultimately, when she left her form as Yogamāyā, and how she did this and that – it is all *durvitarkyā*, inconceivable” (*Going Beyond Vaikunṭha*, Chapter 8).

In the meantime, Kṛṣṇa had been thinking how to fulfill four wishes: (1) the desire of all of the teenage *gopīs*; (2) the desire of the cows and mothers; (3) the desire of Lord Brahmā; and (4) His own desire to taste the affection of these associates.

When Kṛṣṇa was contemplating in this way, Yogamāyā at once appeared to Him and said, "Prabhu, you are thinking about tasting these relationships, so I will arrange for this right away." This is why she caught hold of Brahmā and brought him under her influence. She made this thought arise in him: "I am Brahmā. I should steal away the cowherd boys and calves. Then I will see what He will do. Maybe He will come to me and ask where they are."

Brahmā saw all the cowherd boys sitting together, with Kṛṣṇa in the center, absorbed in laughing and joking and enjoying *prasādam*. By the influence of Yogamāyā, Brahmā thought, "This is the perfect time to steal the boys and calves." He created very green grass far away, and the calves became allured to go there and graze. At the same time Brahmā stole them and put them in a cave.

Kṛṣṇa told His friends, "Just wait here and take *prasādam* while I personally go to look for the calves." Then, as soon as Kṛṣṇa left the cowherd boys, Brahmā took them as well and put them in the cave, and then he returned to Brahma-loka.

Who were the calves and cowherd boys stolen by him? The real cowherd boys and calves are *nitya-parikaras* (eternal associates) of Kṛṣṇa. Lord Brahmā is not qualified to even touch the dust of their feet, what to speak of kidnap them.

Actually, there were three sets of boys. The first set was the original cowherd-boys and calves. Yogamāyā created the second set, which Lord Brahmā stole, and Kṛṣṇa personally expanded as the third set.

Brajanāth dāsa: Where did the first set stay when the illusory set was stolen?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa told Yogamāyā, "Please cover them in such a way that they will sit and take their meal, and the calves will graze as usual. No one, not even Baladeva Prabhu or any Vrajavāsī, should see them."

Yogamāyā thus covered the original cowherd-boy associates of Kṛṣṇa for one year. No Vrajavāsī could see them, and even Baladeva

could not see them. When Kṛṣṇa was with them, they had been eating yogurt and rice just as He was doing. Now that Kṛṣṇa had left just as they were about to put their next morsel of *prasādam* in their mouth, they began thinking, “We will not eat anything until our *sakhā*, Kṛṣṇa, returns to us. Being worried that we are not eating without Him, He will surely return very soon.” In this way, for one year Yogamāyā influenced their minds in thinking that Kṛṣṇa would return in the very next moment, and this year passed for them like a moment.

Śrīpāda Padmanābha Mahārāja: Was this something like the *rāsa-lilā* in relation to time? Kṛṣṇa’s *yogamāyā* potency expanded the *rāsa-lilā* to last for the duration of a night of Brahmā, but the *gopīs* experienced it to be less than a moment.

Brajanāth dāsa: When Lord Brahmā went to his own planet, his guards questioned him, “Who are you?”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Lord Brahmā said, “You are my guards. You do not recognize me?”

The guards replied, “You are not Brahmā. Our Prabhu [Brahmā] is on His throne and managing everything. He told us that if an imposter tries to come in, we should not allow him entrance.

Lord Brahmā wondered, “Why is this happening?” Then, in his trance of meditation he realized, “I have made a mistake.”

There is so much deep *siddhānta* in this pastime.

Śrīpāda Padmanābha Mahārāja: This brings a question. There is a similar occurrence in Rāma’s pastimes. The demon Rāvaṇa could not take the real Sītā-devī; he could only take an illusory Sītā. We were discussing this in Alachua the other day. It was the illusory Sītā who was taken by Rāvaṇa. The whole pastime of her residing in Rāvaṇa’s kingdom took place with this illusory Sītā. It was this Sītā who was in the *aśoka* garden, feeling great separation from Lord Rāma.

So the question is, how can an illusory Sītā feel such separation?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Because she was created by Yogamāyā, she had such power and mood. The illusory material *māyā*, Mahāmāyā, would not have been able to do something like this, but Yogamāyā can do so.

Brajanāth dāsa: And the real Sītā was protected by Agni all that time.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Later, when Lord Rāmacandra finally met the real Sītā, it seemed like only one second had passed.

[...] This is very mysterious. What can you pay me for this? Only *daṇḍavat pranāma*?



New Delhi, India
March 6, 2010

March 6, 2010

Darśana

Śyāmarāṇī dāsī: Śrīla Gurudeva, in relation to your Morning Walks books, we are almost finished with the first book [*Walking With A Saint 2008*]. Some of editors we are working with have brought up some concerns.

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?

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

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

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 right or power to do so.¹

1 Excerpts from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s previous lectures, explaining the effect of criticizing others:... [continued on next page]

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.

[Continued from previous page] ...“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).



Govardhana, India
March 14-20, 2010

March 14, 2010

Morning walk

Śrīpāda Nemi Mahārāja: In *Jaiva-dharma*, Śrīla Bhaktivinoda Ṭhākura says that Kṛṣṇa is Puruṣa (the Supreme Person). He has desires and Śrīmatī Rādhikā fulfills His desires.

[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-śaktimātā abhedāḥ* – 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:** All of this is simply the work of *śakti*. Apart from this, the spiritual world, the spiritual body, and the spiritual pastimes are also indications of *śakti* alone. Then what is the indication of *śaktimān* Kṛṣṇa?

Bābājī: This is a very difficult problem. Do you want to kill this old man with the sharp arrows of your arguments? My dear son, the answer is as simple as the question, but it is difficult to find a person who is qualified to understand it. Anyway, I shall explain it, so please try to understand.

I agree that Kṛṣṇa's name, form, qualities, and pastimes all indicate the function of *śakti*. However, freedom (*svatantratā*) and free will (*sva-icchāmayaṭā*) are not the work of *śakti*; they are both intrinsic activities of the Supreme Person, and Kṛṣṇa is that Supreme Person who has free will and is the abode of *śakti*. *Śakti* is the enjoyed and

Kṛṣṇa is the enjoyer; *śakti* is dependent but Kṛṣṇa is independent; *śakti* surrounds that independent Supreme Person on all sides, but He is always conscious of *śakti*. The independent *puruṣa* is the master of *śakti*, even though He is covered by *śakti*. Human beings can only realize that Supreme Person (*parama-puruṣa*) by taking shelter of that *śakti*. That is why the conditioned *jīva* cannot realize the identity of *śaktimān* independently from realizing the identity of *śakti*. However, when the *bhakta*s develop love for *śaktimān*, they are able to perceive Him, who is beyond *śakti*. *Bhakti* is a form of *śakti*, and that is why she has a female form. Being under the guidance of Kṛṣṇa's internal potency (*svarūpa-śakti*), she experiences the pastimes of the *puruṣa*. Those pastimes indicate that Kṛṣṇa is possessed of both free will and the intrinsic quality of being the predominating enjoyer.]

Jaiva-dharma, Chapter 14

Sometimes you say that without Śrīmatī Rādhikā, Kṛṣṇa is impersonal *brahma*. You said some time ago that we have to resolve this, but I do not know how to resolve this.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Rādhā is Kṛṣṇa's power. Without power, Kṛṣṇa is *nirviśeṣa-brahma* (the impersonal absolute); He cannot do anything. He is like zero.

Śrīpāda Mādhava Mahārāja: And when He is with Rādhikā, He becomes a hero.

Śrīpāda Nemi Mahārāja: He has His own desires?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It may be so, but without Śrīmatī Rādhikā, He cannot move here or there. He cannot do anything.

Śrīpāda Mādhava Mahārāja: Also, *icchā* (desire) is another kind of power. It is called *icchā-śakti* (the power by which all of Kṛṣṇa's desires are fulfilled). Rādhikā is the embodiment of all kinds of power.

Śuka and Sārī, the male and female parrots of Rādhā and Kṛṣṇa, are discussing this. Śuka says, "My Kṛṣṇa is *jagat-mohana* – He attracts the entire universe." Then Sārī says, "My Rādhikā is *jagat-mohana-mohinī*. She is so attractive that She attracts the mind of Kṛṣṇa, who attracts the mind of everyone in the universe."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrī Caitanya Mahāprabhu has supported this conclusion.

Śrīpāda Nemi Mahārāja: I think you are very pro-Rādhikā.

Śrīpāda Padmanābha Mahārāja: Regarding the same point that Nemi Mahārāja is asking about, you are saying that Kṛṣṇa cannot do anything without Śrīmatī Rādhikā. But *sakti* (the power) is dependent on *śaktimān* (the possessor of the power). Kṛṣṇa is *śaktimān* and Rādhikā is *sakti*. Just like the sun and the sunrays....

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can say whatever you are saying, but you should try to understand my view.

Śrīpāda Nemi Mahārāja: In the *Caitanya-caritāmṛta*, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī says there is a competition between Kṛṣṇa and the *gopīs*, and that nobody wins.¹

But you are saying that...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Without Rādhikā, what can Kṛṣṇa do?²

¹ “The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the *gopīs*. And the more the *gopīs* see Lord Kṛṣṇa’s beauty, the more their beauty increases. In this way a competition takes place between them in which no one acknowledges defeat”* (*Śrī Caitanya-caritāmṛta*, *Ādi-lilā* 4.192–193).

² An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s purport to *Gopī-gīta*, Verse Six:

“Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī thus describes the competition between Śrī Kṛṣṇa and the *gopīs*, which ended in a draw. Śrīla Kavirāja Gosvāmī ‘whistled’ and gave judgment that neither side had won. Actually, we Gauḍiya Vaiṣṇavas do not want this. We want the whistle to be blown to indicate Śrīmatī Rādhikā’s victory. Rādhikā will be so happy, and we will applaud and celebrate.

“This is the real mood of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī, and Śrīla Rūpa Gosvāmī. If Śrīmatī Lalitā-devī is the mediator in a game, she will blow the whistle to say it is a draw, that no one has been defeated. But Śrī Rūpa Mañjarī will whistle to announce that Śrīmatī Rādhikā has defeated Kṛṣṇa.

“It is Śrī Kṛṣṇa Himself who will experience the greatest pleasure when He is defeated, although His friends like Madhumaṅgala and others will not be pleased at all. Kundalatā-gopī will also be sorry that Kṛṣṇa has lost, and Dhaniṣṭhā-gopī may even faint. Kṛṣṇa’s defeat causes such friends great distress, and His victory fills them with joy.”

Śrīpāda Nemi Mahārāja: Nothing.

Śrīpāda Mādhava Mahārāja: Sometimes *sakti* (Krṣṇa's power, or potency) is *amūrtā-rūpa* and sometimes *mūrtā-rūpa* – sometimes within His body, and though it is non-different from Him, sometimes in a separate form.

Īśa dāsa: A devotee asked me how one can determine for sure whether one is experiencing Gurudeva giving instruction in his heart, or whether it is only the mind's speculation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Worldly things may come without *guru*, but *paramārtha* (spiritual) things come by the medium of *guru*.

March 16, 2010 Morning Walk

Śrīpāda Nemi Mahārāja: In our stage of perfection we have two *svarūpas* (spiritual forms): one in *kṛṣṇa-līlā* and one in *gaura-līlā*. The Gosvāmīs have given so much instruction how to develop our *svarūpa* in *rādhā-kṛṣṇa-līlā*, but we haven't heard so much about developing our *svarūpa* in *gaura-līlā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There were so many examples of this at the time of Mahāprabhu. For example, Rūpa Gosvāmī has shown that he is both Rūpa Gosvāmī and Rūpa Mañjarī. At the time of practicing *bhakti-yoga*, the devotee worships Mahāprabhu as Prabhu, or Lord, and considers himself as servant. Then, when the devotee matures in *bhakti*, both *svarūpas* manifest.

Śrīpāda Nemi Mahārāja: Automatically?

Śrīpāda Mādhava Mahārāja: Yes.

*sevā sādhaka-rūpeṇa siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā vraja-lokānusārataḥ*
Bhakti-rasāmṛta-sindhu (1.2.295)

[A *sādhaka* who has greed for *rāgānuga-bhakti* should serve Śrī Krṣṇa both in the *sādhaka-rūpa* and the *siddha-*

rūpa, in accordance with the *bhāva* of the Vrajavāsīs who possess the same mood for which he aspires.]

Acyutānanda dāsa (from Spain): When you are here with us, it is easy to do *bhajana*; we are so inspired by you. When you go to foreign countries, we somehow become weak and cannot do *bhajana* in the same way as when you are near us. In what way can we do the same *bhajana* as when you are here with us?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you think, “Mahārāja is here in my heart,” then everything will be solved.

Īśa dāsa: Śrīla Gurudeva, the first day that I met you, you asked me, “How do you know who is a pure devotee?” I said, “I don’t know.” You said, “Ask that person, ‘What is Kṛṣṇa doing now?’” Now my heart desires to hear your *kathā* regarding what is Kṛṣṇa doing now.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is morning *līlā*. He has returned from being with the *gopīs* and is engaged in His sweet morning pastimes.

Īśa dāsa: Your *kathā* like this, and your *Vilāpa-kusumāñjali* conversations, are the only satisfying thing for the soul.

March 19, 2010

Morning Walk

Īśa dāsa: Śrīla Gurudeva, your daughter Sudevī from Alachua said she was told that you said it is okay to read the books of Ananta dāsa Bābājī. I am asking, for her, if this is true.

Śrīpāda Mādhava Mahārāja: Gurudeva never told this to anyone.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have not told that.

Paramānanda dāsa (from Ireland): The *ahaṅkāra* (false ego) of the *baddha-jīva* (conditioned soul) is making the body dance according to the vibration of the *ahaṅkāra*. By *guru’s* mercy, is it possible to rise above this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you practice the principles of *bhakti*, the rest will be done by *gurudeva*. If you are not practicing, *gurudeva* will not give you the spiritual result. He can do so, but he will not.

Īśa dāsa: Śrīla Gurudeva, is it possible to make advancement by just doing service without doing *harināma japa*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. Nothing will be there.

Rohini-nandana dāsa: By a *sādhaka*'s chanting, he cannot achieve *prema-bhakti* in this body. The maximum he can achieve in this body is *bhāva-bhakti*. You told us that when he achieves *bhāva*, *vastu-siddhi* is still very far away.

When he leaves his body, he will gradually go to that planet where Śrīla Bhaktivinoda Ṭhākura is performing his *sādhana*, and later, in a future birth, where the Gosvāmīs are performing their *sādhana*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You will hear their *kathā*, and you will follow them. Then you will take birth at the time of Śrīla Viśvanātha Cakravartī Ṭhākura and others. Then, gradually, you will come to Mahāprabhu. When you attain *svarūpa-siddhi* (the stage of *bhāva* in its maturity), you will reach Mahāprabhu.³

Rohini-nandana dāsa: So my question is this: will we go there and see the same *svarūpa* of Śrīla Bhaktivinoda Ṭhākura that we are seeing now in his photographs? For example, he is a little heavyset and Śrīla Gaura-kisora dāsa Bābājī Mahārāja is hunched over. Every day we perform *āratī* to them, and it is the vision from their photos that comes in our heart.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Uni thākben*⁴. Himself. He will not have a proxy (a person empowered to stand in for another). He will personally be there, and he may have the same features.

³ After attaining *svarūpa-siddhi*, the devotee first takes birth in a place where where Śrī Caitanya Mahāprabhu is performing His *parkaṭa-lilā* (transcendental pastimes within the material world). Next, he or she will take birth in a place where Śrī Śrī Rādhā and Kṛṣṇa are performing Their *parkaṭa-lilā*.

⁴ *Uni thākben* is a Bengali phrase meaning “he will stay,” or “he will remain.” *Uni* means “him,” and *thākben* means “staying the same.”



Rohinī-nandana dāsa: Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja will be there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is what I am telling. He himself will be there.

Īśa dāsa: Gurudeva, you are the sum total of our *guru-paramparā* – Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Lokanātha Gosvāmī, etc. You are giving everything that they are giving us. So, why can't we take all of this from you? Why do we have to take so many births?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is necessary to take many births. When a devotee attains the stage of *svarūpa-siddhi*, there will be no more births after that.

Īśa dāsa: How high can we go by your association?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can progress to an advanced stage of *bhakti* by this association; by hearing daily. You will progressively graduate to higher stages by the association of Śrīla Bhaktivinoda Ṭhākura, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, and then Mahāprabhu.

Īśa dāsa: You can give us everything Śrīla Bhaktivinoda Ṭhākura can give us.

Brajanāth dāsa: Gurudeva, you were telling that if we are lucky in this life, and if we are performing *sādhana-bhajana*, we will take our next birth in the association of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura to receive more training, because we have not attained the level of *rati*, or *āsakti*. So they will help us further and further.

Īśa prabhu is saying that you can give us everything, and I am telling him that our container is not so good.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, you are not able to take what I am giving. Can you take it?

Īśa dāsa: Not yet, but I am begging, begging, begging for your mercy.

Śrīpāda Śrautī Mahārāja: Our container is full of holes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But you cannot take, meaning that at present you are not able to receive much. I give according to your stage. There are so many things I am telling that you cannot follow.

Rohinī-nandana dāsa: Yesterday, Brajanātha Prabhu was telling me that in Vṛndāvana ISKCON they are playing Śrīla Prabhupāda's lecture, with a microphone in front of his *mūrti*. Everyone sits and watches, as if his *mūrti* is speaking.

Is the *siddhānta* all right?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not all right.

Rohinī-nandana dāsa: But you have said he is eternally present.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is eternally present; that is true. But there is no need to do this. What is the necessity to put the microphone in front of his mouth? What is necessary is that we repeat his instructions to each other and to others.

Will he speak from the *mūrti* what is on his mind at the moment? Will he speak, or not? Why this imitation?

Young man: I came from Brazil to study *yoga*. By accident I came to this association. I found out that *bhakti-yoga* is the highest form of *yoga*, so I have come to learn from you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should follow me, otherwise you will not be able to understand. First take *harināma* initiation, and also hear *hari-kathā* and read my books.

March 20, 2010

Morning Walk

Acyutānanda dāsa (from Spain): Can you give us one instruction on how to stop being greedy with food.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By chanting the holy name. Don't give any time for the tongue to chatter-patter.

Śrīpāda Śrautī Mahārāja: One devotee from East Europe, a disciple of Śrīla Bhakti Ballabha Tīrtha Mahārāja, asked me through the internet how to develop firm attachment to Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By always chanting the holy name and having attachment for Vaiṣṇavas and *guru*.



Devotee: What should be our meditation while preaching and distributing books?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are doing good for others. Always be absorbed in that understanding, and in chanting.

Śrīpāda Dāmodara Mahārāja: Gurudeva, is there any relation between the form of *gurudeva* that we see in this world and his form in Mahāprabhu's *līlā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Here his form is vivid; his form is obvious. In *aprakāṭa-līlā*⁵ he will have any good form, as a very qualified, very beautiful, and attractive *gopī* lady.

Śrīpāda Dāmodara Mahārāja: What about in *mahāprabhu-līlā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Pointing to his chest] Like that.

Śrīpāda Mādhava Mahārāja: But young.

Brajanāth dāsa: Like Śrīla Rūpa Gosvāmī.

Śrīpāda Nemi Mahārāja: Śrī Caitanya Mahāprabhu is Kṛṣṇa with the mood of Rādhārāṇī – *śrī kṛṣṇa caitanya rādhā-kṛṣṇa nahe anya*. So, does this mean that Rādhārāṇī is fully present in Mahāprabhu?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, in Mahāprabhu.

Jayadeva dāsa (from Delhi): What are the symptoms of a fully surrendered soul?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He will always be happy. He knows that, “I am always with my Prabhu.” He has no fear at all.

Tamāla-kṛṣṇa dāsa: You have explained that as we progress in *bhakti*, in our next birth we may go to Śrīla Bhaktivinoda Ṭhākura, and then we may go to Śrīla Viśvanātha Cakravartī Ṭhākura, and then we may go to Śrīla Rūpa-Raghunātha Gosvāmī Prabhupāda and so on, for our training to increase. You have explained that the relationship between *guru* and disciple is eternal, but also that

⁵ *Aprakāṭa-līlā* – unmanifest pastimes; the word ‘unmanifest’ means that when a transcendental personality leaves this material world, he enters the pastimes of Śrīman Mahāprabhu and/or Śrī Śrī Rādhā-Kṛṣṇa in the eternal spiritual world, and these pastimes cannot be seen by material eyes.

guru-tattva is one. So, I have some doubt – that when our perfection comes, do we have an eternal relationship with you specifically? Will we always be under your guidance and association in *gaura-līlā* and *kṛṣṇa-līlā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Guru* is *akhanda-tattva* (an indivisible truth or principle). Nityānanda Prabhu and Baladeva Prabhu are *akhanda-guru-tattva* (the undivided principle of *guru*), so *guru* can be seen in them. Do you understand?

Tamāla-kṛṣṇa dāsa: But my question, my fear...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Guru* is *akhanda-tattva*, Nityānanda Prabhu is *akhanda-tattva*, Baladeva Prabhu is *akhanda-tattva*. So we can see our *gurudeva* as a manifestation of Kṛṣṇa, or Baladeva Prabhu, or *akhanda-guru-tattva*.

Tamāla-kṛṣṇa dāsa: But your personality is unique and wonderful. Will we always have the fortune of your personal connection?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should think like that.

Brajanāth dāsa: Our *gurus* tell us that there we will know everyone – who is Śrīla Rūpa Gosvāmī, who is our Guru Mahārāja, who is everyone.

Tamāla-kṛṣṇa dāsa: In one group?

Brajanāth dāsa: Yes, in one *yūtha* (group).

Acyutānanda dāsa: When chanting *harināma*, if any realization comes, how will we know if it is coming from *guru* and Kṛṣṇa, or if it is coming from our own speculation?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you are genuine and sincere, you will know; otherwise not. It depends on you – how sincere you are and how you have surrendered.

Mādhava dāsa: Gurudeva, how do we chant the holy names? Do we chant silently or loudly?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Both. You can chant without *mālā* also.



Frankfurt, Germany
March 28, 2010

March 28, 2010

Interview

for a Magazine Article

Rāma dāsa (editor and publisher of a German New Age Magazine):
What is the definition of 'pure *bhakti*'?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Bhakti* begins with *śraddhā*, and it develops to:

anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvrtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā
Bhakti-rasāmrta-sindhu (1.1.11)

[The cultivation of activities that are meant exclusively for the pleasure of Śrī Kṛṣṇa, or in other words the uninterrupted flow of service to Śrī Kṛṣṇa, performed through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments (*bhāvas*), which is not covered by *jñāna* (knowledge aimed at impersonal liberation) and *karma* (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Śrī Kṛṣṇa, is called *uttama-bhakti*, pure devotional service.]

Every endeavor, including all endeavors of the mind and above all, one's internal moods, should be done for the benefit of Kṛṣṇa. That is *bhakti*. Next, actions and moods for Kṛṣṇa are *bhakti* if they are devoid of all varieties of *anyābhilāṣitā*¹ (the natural tendency

¹ "It is especially noteworthy here to consider why it is that the term *anyābhilāṣitā-śūnyam* has been used rather than *anyābhilāṣa-śūnyam*. A very deep and confidential idea of Śrīla Rūpa Gosvāmīpāda has been concealed in this statement. Śrīla Rūpa Gosvāmī has used the term *anyābhilāṣita-śūnyam* after giving a great deal of consideration to this matter. The term *anyābhilāṣa* means a desire for other objects. To this word the Sanskrit suffix *in* has first been added. This suffix indicates the natural or acquired way of living or acting. When used in conjunction with the word *anyābhilāṣa*, it means the innate tendency to act under extraneous desires. ... [continued on next page]

towards material desires). A special circumstance is exemplified in the *bhakti* of Draupadī. When she was in danger, she remembered Kṛṣṇa and called out to Him [to protect her]. Her prayer was not in the category of *anyābhilāṣitā*.

Jñāna-karmādy-anāvṛtam. Without knowledge (*jñāna*) and action (*karma*), we cannot survive. However, that *jñāna* and *karma* should not be more prominent than one's *bhakti*, or in other words it should not cover one's *bhakti*. If knowledge and action are favorable for *bhakti*, they can be included in the category of *bhakti*, otherwise not.

Devotion that is imbued with these qualities, rises up to the mood of *bhāva*, and it then further develops to the moods of *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, and *mahābhāva*.² Even further, *bhakti* develops to the stages of *adhirūḍha* and *modana*, and still higher than *modana* is *madana*, Rādhikā's *mādanākhyā* mood.² Kṛṣṇa's own moods are experienced up to and including *mahābhāva*, but not *madana*, which is Rādhikā's alone.

Śrīpāda Mādhava Mahārāja: *Madana* is the monopoly of Rādhikā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Bhakti* reaches up to that stage.

*anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitah
sadā hrdaya-kandare sphuratu vah śacī-nandanaḥ*
Śrī Caitanya-caritāmṛta (Ādi-līlā 1.4)

[May Śrī Śacīnandana Gaurahari, resplendent with the radiance of molten gold, be forever manifest within the

[Continued from previous page] ...To this the suffix *ta* is added, which indicates the quality or state of being of anything. This means that in his natural condition a *sādhaka* should have no desires other than for *bhakti*. But if on the appearance of some unexpected calamity (in an unnatural condition) a *sādhaka* prays, 'O Bhagavān, I am Your devotee. Please protect me from this calamity,' then in spite of this desire, no damage is done to his *bhakti*. It is only due to some calamity that there is a reversal of his natural condition. Therefore he becomes compelled by circumstances to pray in an unnatural way. It should be understood that this desire is not his innate condition" (*Bhakti-rasāmṛta-sindhu-bindu*, Verse 1, *Śrī Bindu-vikāśinī-vṛtti*).

² See glossary for the definitions of these terms.

innermost core of your heart. He has descended in the age of Kali out of causeless mercy to bestow that which had not been revealed for millions of eons – *unnatojjvala-rasa*, the most elevated, brilliant devotional service in paramour love.]

Here, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī is praying to Mahāprabhu to become a maid servant of Śrīmatī Rādhikā...

Śrīpāda Mādhava Mahārāja: Śrīla Rūpa Gosvāmī is praying to Śrīman Mahāprabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: ...under the guidance of Rūpa Mañjarī. This is the goal. This is the essence of all the Vedic literature.³

Śrīpāda Mādhava Mahārāja: This is it for now. Śrīla Gurudeva's health is not so good.

Harernāmānanda dāsa: Okay, so we finish now. Okay. All right.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Thank you.

Rāma dāsa: Thank you.

³ An excerpt from *Vilāpa-kusumāñjali*, Verse 3, purport:

"In his *Śrī Caitanya-caritāmṛta*, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has employed a similar device by citing Śrīla Rūpa Gosvāmī's *anarpita-carīṁ cirāt* verse as the fourth verse of his own *maṅgalācaraṇam* (auspicious invocation). The opening three verses are his own composition, but the *anarpita-carīṁ cirāt* verse is from the *Vidagdha-mādhava* of Śrīla Rūpa Gosvāmī.

"Śrīla Kavirāja Gosvāmī saw that his *síkṣā-guru*, Rūpa Gosvāmī, had offered this prayer to his worshipful Deity Śrī Caitanya Mahāprabhu, as a blessing. This prayer begs Mahāprabhu's mercy for all *jīvas* in general, and particularly for those who have a special desire for the mercy of Lord Kṛṣṇa in His form as *rasarāja-mahābhāva svarūpa*, Śrī Caitanya Mahāprabhu Himself. Thinking that no one else can write like his *guru*, and feeling, "I cannot express an idea like this," Śrīla Kavirāja Gosvāmī has included Śrīla Rūpa Gosvāmī's verse 'as it is.' In this way he has accomplished two objectives: he has offered his *pranāma* to both Śrī Caitanya Mahāprabhu and Śrīla Rūpa Gosvāmī."



Orlando, Florida
May 24-28, 2010

May 24, 2010

Darśana

Rādhā-kānta dāsa: Gurudeva, what topic will you speak about when you come for the festival in Badger?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A very difficult topic. I want to deal with the subject of what Vyāsadeva saw in his trance regarding the Tenth Canto. I will speak about the sections that no one knows, but I will give the chance to others to speak about other subjects. Do you understand?

Rādhā-kānta dāsa: In *Gopāla-campū*, Śrīla Jīva Gosvāmī has written about how Nanda Mahārāja and Yaśodā-devī followed *dvādaśī-vrata* for one year in order to have a son, because they were not able to have a son. I was just wondering, Gurudeva, I know the meaning of *ekādaśī-vrata*, but what does *dvādaśī-vrata* mean?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There are some Ekādaśīs that are called Mahā-dvādaśī. [There are eight Mahā-dvādaśīs per year.] When Ekādaśī and Dvādaśī both fall on the same day, then the Ekādaśī vows are followed on the Dvādaśī day. That is what Mahārāja Ambarīṣa was doing.¹

Rādhā-kānta dāsa: Ah. And also Nanda Mahārāja?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Nanda Mahārāja also.

Brajanāth dāsa: Gurudeva, it is said that after Nanda and Yaśodā followed *dvādaśī-vrata* for one year, they got the benediction to have a son.

¹ If Daśamī (the tenth day of the moon) is completed before 3:30 am of the Ekādaśī day (the eleventh day of the moon), then we follow the Ekādaśī fast on the Ekādaśī day. If Daśamī overlaps Ekādaśī, that is, if it ends after 3:30am, then that Ekādaśī is not a pure Ekādaśī. In that circumstance, one follows the *ekādaśī-vrata* on the Dvādaśī day. If there is a doubt as to the timings, then one follows Ekādaśī on the Dvādaśī day.

Mahā-dvādaśī and Ekādaśī are both considered to be *mādhava-tithi* (the day of Mādhava, Śrī Kṛṣṇa). The Ekādaśī fasting must be broken (the taking of *pāraṇa*) in the second part of the *dvādaśī-tithi*. Lord Viṣṇu lives with Tulasi-devī on the Dvādaśī day, therefore we don't pick *tulasi* leaves on that day.

Rādhā-kānta dāsa: That's how they got Kṛṣṇa.

But Ambarīṣa Mahārāja was following Ekādaśī, and then Durvāsā Ṛṣi came to him on the next day, Dvādaśī. He was following regular Dvādaśī, not Mahā-dvādaśī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We should try to give more time to the activities and practices of Mahāprabhu.² That is called *bhāva-bhakti*, and after that comes *prema-bhakti*. He taught *sādhana-bhakti*, *bhāva-bhakti*, and *prema-bhakti*. What are Śrīla Rūpa Gosvāmī's activities in both *mahāprabhu-līlā* and *kṛṣṇa-līlā*, as Rūpa Gosvāmī and Rūpa Mañjarī? Rūpa Mañjarī could not give this idea to anyone, but Rūpa Gosvāmī did so.³

Raghunātha dāsa: Śrīla Gurudeva, you have said several times that while chanting *japa*, one has to meditate on Kṛṣṇa. Should we meditate also on *mahāprabhu-līlā*? Can we meditate on both *mahāprabhu-līlā* and *kṛṣṇa-līlā*? Or should we meditate only on *rādhā-kṛṣṇa-līlā* while chanting *japa*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is better to do what Caitanya Mahāprabhu ordered us to do. Mahāprabhu told us to chant "Hare Kṛṣṇa," so we do this. This practice is *sādhana-bhakti* – to achieve *bhāva-bhakti* and then *prema-bhakti*.

A man wants to be in a place where there is more *prema*, or pure love. Why then did Kṛṣṇa leave for Mathurā and then to Dvārakā? If He had come to Mathurā only to kill Kaṁsa and establish full peace and order there, then why could He not return? The love and affection of the *gopīs* for Kṛṣṇa is the highest in the world, so why did Kṛṣṇa not return there? And if He could not go to Vṛndāvana, why could He not at least bring the *gopīs* to be with Him in Mathurā?

² Rules and regulations (such as following Ekādaśī, and Mahā-dvādaśī) and renunciation are the doorway to *bhakti*, but they are not *bhakti* itself unless the emphasis is attention on the main purpose of the vow – to remember Kṛṣṇa and never forget Him.

³ As mentioned in the introduction, the words on paper don't always fully convey Śrīla Gurudeva's mood. If you would like to hear the sound files, please go to purebhakti.tv and look for the dates mentioned in the book.



Rādhā-kānta dāsa: It would have been *rasābhāsa*⁴.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will tell about this in Badger.

Rādhā-kānta dāsa: Very good. Is this what you have been writing about in your commentaries?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I am translating all of Śrīla Viśvanātha Cakravartī Ṭhākura's commentaries on the Tenth Canto. Very pathetic, very pathetic.⁵ I will speak in Hindi, and someone

⁴ “*Rasābhāsa* has been defined in *Bhakti-rasāmrta-sindhu* (4.9.1) as follows: *pūrvam evānuśiṣṭena, vikalā rasa-lakṣmaṇā, rasā eva rasābhāsā, rasajñair anukīrtitāḥ*. That which appears to be *rasa*, but in which there is a deficiency or impropriety in any of the elements that comprise it is called *rasābhāsa*, a semblance of *rasa*, by those learned in the science of *rasa*” (*Bhakti-rasāmrta-sindhu-bindu*, Verse 27, *Śrī Bindu-vikāśinī-vṛtti*).

⁵ Śrīla Gurudeva is particularly referring to the parts of the Tenth Canto in which the inhabitants of Vṛndāvana felt intense separation from Kṛṣṇa during the time of Kṛṣṇa's imminent departure from Vṛndāvana, during His leaving Vṛndāvana, and then during His residing in Mathurā and Dvārakā. These parts contain great pathos.

can translate my words. In that way I can more fully express all the ideas. There are some difficult Sanskrit words that are not in the English dictionary.

Rādhā-kānta dāsa: How can there be a translation if there is no English equivalent word?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The word 'love' is used to translate the various stages of love (*prema*), such as *sneha*, *māna*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, *modana*, and *madana*. The only English word for all these stages of *prema* is 'love,' but 'love' cannot explain all these stages. The Sanskrit language explains this well, even more so than when it is translated to Hindi.

[To Rādhā-kānta dāsa] While hearing and telling this, you will forget your father, mother, wife, and all other material relations. You will have to give up your wife. Can you?

Rādhā-kānta dāsa: Yes, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: For Kṛṣṇa, you will have to forget what is most beloved to you in this world.

What is your age?

Rādhā-kānta dāsa: Fifty-six.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot easily give up your wife. I left my home in a minute.

Rādhā-kānta dāsa: If I have proper engagement in *sevā*, and if I have *vaiṣṇava-saṅga* and your mercy, then no problem.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But that thing you will also forget.

Rādhā-kānta dāsa: Forget?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You will forget, and then you will be fully absorbed in Kṛṣṇa. This is *sādhana*.

Rādhā-kānta dāsa: I didn't understand.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot understand?

Śrīpāda Mādhava Mahārāja: He is asking which thing he must forget.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Your wife, your children, your business – everything material. Bharata Mahārāja was a king. He

had a big kingdom, a beautiful wife, sons, daughters – everything materially desirable. He left it all as one passes urine, but then he came in the trap of a deer.⁶

Brajanāth dāsa: In Vraja, do the *gopīs* speak Sanskrit or Vraja-bhāṣā?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They spoke the local language of that time, not in Sanskrit.

Brajanāth dāsa: Hmm. But all the prayers in *Śrīmad-Bhāgavatam*, like *Gopī-gīta* and so on, are spoken in Sanskrit.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is told like that.

Rādhā-kānta dāsa: In *nitya-līlā* do they speak in Sanskrit, or Vraja-bhāṣā, or...?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I cannot say, because I am not from there.

Rādhā-kānta dāsa: But you have a connection with that place. You once told me you have a trunk-line to there; an automatic connection.

Brajanāth dāsa: But all their songs are in Sanskrit, like *Gopī-gīta*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When we speak about the explanation of Śrīla Viśvanātha Cakaravati Ṭhākura, you will certainly cry.

Rādhā-kānta dāsa: Śrīla Gurudeva, when we read the works of Śrīla Raghunātha dāsa Gosvāmī, we hear him address Rādhārāṇī as his Svāminī. How do the other *kiñkarīs* (Rādhārāṇī's maidservants) speak to Her? What do they call her?

Śrīla Nārāyaṇa Mahārāja: Don't imitate Raghunātha dāsa Gosvāmī. You are not like him. You should follow and practice according to your capacity.

[To Brajanāth dāsa] If you can call Dāmodara Mahārāja to Badger, I will explain the topic in Hindi and he can say that in English. But he is very far away.

⁶ The life history of Bharata Mahārāja is described in the fifth canto of *Śrīmad-Bhāgavatam*. After renouncing his family and entire kingdom, Bharata Mahārāja went to live alone a remote forest, where he worshiped the Supreme Lord. In the last part of his life, however, he became attached to an infant deer. At the time of his death, he did not remember the Supreme Lord and His associates; he was absorbed in thinking of the deer. As a result he took birth as a deer in his next life.

Brajanāth dāsa: China is not so far.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not far?

Brajanāth dāsa: No, China is nearby California.

Rādhā-kānta dāsa: Twelve hours.

Brajanāth dāsa: Well, it is comparatively nearby.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: From the Western side?

Brajanāth dāsa: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Tell him to come.

May 26, 2010 Morning Walk

Mahābuddhi: How do we attract the mercy of *śrī guru* and the Vaiṣṇavas?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By following them – their words, their examples, the manner in which they chant the name – in all respects. In this way, mercy will come personally.

Brajanāth dāsa: The disciples of Śrīla Bhaktivedānta Svāmī Prabhupāda – Bhagavān Prabhu and Brahma-tīrtha Prabhu – send their respectful obeisances to you. You met them two years ago. They are trying very hard to make a good dialogue between you and the ISKCON leaders. They are remembering you and trying very hard to improve the relationship between you and ISKCON.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They [ISKCON leaders] will not agree.

Brajanāth dāsa: They are saying that Rādhānātha Svāmī is also trying very hard to make a good relationship between you and ISKCON, as you desire. He is very upset about the paper that they wrote. He and the others are still trying, and Bhagavān is hopeful; these devotees are all hopeful.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They should be.

May 27, 2010
Morning Walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Āśrama Mahārāja] Is everything going okay in the Birmingham Temple?

Śrīpāda Āśrama Mahārāja: Very good. Śrīpāda Vana Mahārāja is now there. The *pūjā* (worship of the Deities) is very, very good.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How many *brahmacārīs* are there?

Śrīpāda Āśrama Mahārāja: Now it is a *brahmacāriṇī āśrama*.

If the *brahmacārīs* are not helping, what can I do? They are not coming to stay. I am doing the full *pūjā* myself. *Brahmacārīs* come and go, come and go. I think this is not only my situation. This is the situation all over the world.

Gurudeva, unless you give an order to *brahmacārīs* to come and stay, it is not possible.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whom can I tell?

Śrīpāda Āśrama Mahārāja: They have some independent will. They want to collect for themselves and travel. This is the thing. They don't want to stay in any *mathā*.

Brajanāth dāsa: They want to go to India.

Śrīpāda Āśrama Mahārāja: Also.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How many devotees were in last night's program?

Śrīpāda Āśrama Mahārāja: About two hundred fifty.

Mahābuddhi dāsa: And it was only a one-day program.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But the hall was full.

Brajanāth dāsa: Gurudeva, one *sannyāsī* – Padmanābha Mahārāja – from Śrīla Bhakti Pramoda Purī Gosvāmī's *mathā* was also there.

Mahābuddhi dāsa: He asked me to tell you that he was very thankful that you allowed him to be there and speak something to the audience.

[After some minutes]

Śrīpāda Āśrama Mahārāja: Gurudeva, because I had some special program with a western audience in New York – new people – I shaved before Gaura Pūrṇimā.⁷ In the future should I not do this, or is it all right?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are thinking that they will respect you if you are fully shaved. That idea is against the principle of *bhakti*.

Brajanāth dāsa: They will respect you for what you say, not...

Śrīpāda Āśrama Mahārāja: So, Gurudeva is saying I should not do this?

Brajanāth dāsa: It depends on you.

Śrīpāda Āśrama Mahārāja: It depends on Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should not do like this. You should follow us, especially since you are a *sannyāsī*.

Brajanāth dāsa: One time in Malaysia, a *sannyāsī* who had just shaved came to Gurudeva. Gurudeva said, "Why have you shaved?" He replied that it is better for book distribution. Gurudeva became very angry and said, "Are you a *sannyāsī* or not? Are you following or not?"

Devotee: But Gurudeva, in America, if a person has a beard, everyone thinks he is Bin Laden [the terrorist].

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We should follow our own principles.⁸

Śrīpāda Āśrama Mahārāja: Sometimes on Pūrṇimā we are doing so much *sevā* in the *maṭha*, especially *pujārī sevā*, that practically

⁷ In the Gauḍīya Vaiṣṇava tradition there is a scriptural injunction for male devotees, especially for *brahmacārīs* and *sannyāsīs*, to shave their head and face only once a month, on Pūrṇimā (the full-moon day).

⁸ "Actually, in our cult we don't shave daily. *Brahmacārīs* and *sannyāsīs* should only shave one time in a month, as we have seen Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī and his followers do, and as we have also heard about Caitanya Mahāprabhu and His followers doing" (Letter by Śrīla Nārāyaṇa Gosvāmī Mahārāja. July 11, 1993).

speaking we have no time to shave. Should we then wait till the following Pūrṇimā to shave?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not more *sevā* than me. You are just making an excuse.

Mahābuddhi dāsa: Gurudeva, how can we best serve you as *grhasthas* (householders)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: As Brajanāth. Being *grhastha*, he and Vṛndā are serving day and night. Sweeping, cleaning, going forward [as our ‘advance party’] to establish our programs – Vṛndā is doing everything.

Mahābuddhi dāsa: What’s the next level down? [meaning “This is such a high standard. Is there any lower standard that we can practically aspire for?”]

Ramesh dāsa: Gurudeva, will you please give your blessings to all our devotees in the Costa Rica *mathā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Ramesh dāsa: There are new people coming – young people – every day.

May 28, 2010 Morning Walk

Devotee: We all have a tendency within us to control – all the time. Small or big, we all have that tendency. How do we overcome this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ants are very small, elephants big, mountains bigger. According to one’s *karma*, one receives his body. Do you understand?

Devotee: So how do we overcome this tendency?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By chanting *harināma* and by serving *gurudeva* with intimate affection (*viśrambhena*).

Mukunda dāsa: Śrīla Gurudeva, some years ago a devotee with whom I preached in Africa committed a crime for which he had to

stay in prison for more than twenty years. Every day he chanted his *harināma*, but he did not chant his *āhnikā* (*dīkṣā-mantras*). Can he start chanting them again? He wants to.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He can. He can.

Śrīpāda Āśrama Mahārāja: When you go to Houston, can you speak with him by telephone or Skype?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If this is better for him.

Mahābuddhi dāsa: Gurudeva, it is not sure whether you will be returning to us here in Orlando, so can you give us some instructions regarding how we can serve you here?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They already have so much for that. My books are with them, and also my instructions.

Brajanāth dāsa: *Sannyāsīs* will come, *Uma Dīdī* will come – all will come to help you.

Śrīpāda Āśrama Mahārāja: I can also come, Gurudeva.

[After some minutes]

Śrīpāda Āśrama Mahārāja: Sadāśiva's abode is in Vaikuṇṭha, and Śambhu resides in Kailāśa. Are their abodes distinctly different? And if so, where are they in relation to each other?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kailāśa-pati (Śambhu, or Śiva) is a manifestation of Vaikuṇṭha-pati Sadāśiva.⁹ They are not the same.

Brajanāth dāsa: Kailāśa is not in Vaikuṇṭha?

Śrīpāda Āśrama Mahārāja: Those who worship Śambhu and go to Kailāśa – do they stay there eternally?

⁹ “According to the principle of philosophical truth (*tattva*), Lord Śiva is a partial manifestation of Śrī Kṛṣṇa’s plenary expansion, Sadāśiva. When Kṛṣṇa desires to create, He expands Himself as Mahā-Saṅkarṣaṇa, and possessing this creative desire, Saṅkarṣaṇa expands as Mahā-Viṣṇu (also known as Kāraṇodakaśayī Viṣṇu, or Sadāśiva). Mahā-Viṣṇu then desires to create, and His desire takes the form of a light that emanates from between his eyebrows. The semblance or dim twilight reflection of that light is called Śambhu-liṅga (Śiva)” (*Śiva-tattva*, Chapter 3).

The respected reader is invited to read Śrīla Nārāyaṇa Gosvāmī Mahārāja’s *Śiva-tattva* for more information on this subject.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have not seen this discussed in any scripture.

Śrīpāda Āśrama Mahārāja: I am asking because many Hindu people worship him.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not so many. Very few persons worship Śambhu.¹⁰

Devotee: The consort of Śambhu in Kailāśa is Pārvatī. Is this eternal?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śrīpāda Āśrama Mahārāja: Sadāśiva and Lakṣmī are also eternal?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Devotee: Is a pure devotee in *sakhya-rasa* completely happy with that? Does he think he is experiencing the highest happiness even though he is not in *mādhurya-rasa*? He doesn't feel like he is missing the happiness of *mādhurya-rasa*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is okay, correct.

¹⁰ Śrīla Gurudeva is saying that very few people worship Śambhu with the aim of attaining his association in Kailāśa. Most people worship him for material benefits.



Houston, Texas
May 30, 31, 2010

May 30, 2010

Morning Walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Any question?

Abhirāma dāsa: Gurudeva, in the second verse of *Manah-sikṣā*, in the line beginning *śacī-sūnum nandiśvara-pati-sutatve*, do we meditate on Śacīnandana Gaurahari as Nīlācala Mahāprabhu, or in His *navadvīpa-līlā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In Navadvīpa.

Brajanāth dāsa: This is explained in Gurudeva's purport of that verse.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Navadvīpa-līlā* is the highest. It is said to be Vṛndāvana, and Nīlācala is said to be Dvārakā.

Taruṇa-kṛṣṇa dāsa: Mahārāja, in the beginning of the Seventh Canto *Śrimad-Bhāgavatam*, Yudhiṣṭhīra Mahārāja was asking Nārada Muni, "How can it be said that the Lord is equal to all? He favors the devotees and is opposed to the demons." This is reconciled very nicely in Śrīla Viśvanātha Cakravartī Ṭhākura's commentary.

Now, in relation to only devotees, Kṛṣṇa says in *Bhagavad-gītā*, "*Ye yathā mam prapadyante tāṁs tathaiva bhajāmy aham* – As they surrender to me, I reward them accordingly." How is this a symptom of being equal to all?

Brajanāth dāsa: How do we reconcile these two ideas?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There is nothing to reconcile. The sun will shine on those who come to an open place. How can those in a dark room see the sun? Do you understand? Kṛṣṇa is naturally *sama-darśī* (equal to all), just as the sun is *sama-darśī*. In this way we can reconcile. Do you understand, or not?

Taruṇa-kṛṣṇa dāsa: For devotees who are doing *sādhana* and *bhajana*, Kṛṣṇa reciprocates accordingly, and these devotees do *sādhana* according to their qualifications. Who gives the qualification that determines which devotee gets more reciprocation than another?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa arranges this. The *jīva*'s capacity to understand and realize is independent. Different,

different *jīvas* – different, different qualities. Actually, Kṛṣṇa has made this arrangement; the *jīvas* are dependent on Kṛṣṇa.

You are not understanding? [To Brajanātha dāsa] Tell them.

Brajanātha dāsa: According to his qualification, every living entity has that much interest to develop *bhakti*. But this qualification is dependent upon Kṛṣṇa. Kṛṣṇa has arranged that we have a particular qualification according to how we use or misuse our independence, and as we develop our qualification we'll increase our capacity.

That capacity depends on our stage of *bhakti* – *śraddhā, niṣṭhā, rati*, etc. – but it is Kṛṣṇa who has given every individual living entity the capacity to develop his full potency (*uttama-bhakti*). This is His arrangement. It is not our arrangement.

[After the walk]

Vrajendra-nandana dāsa: Gurudeva, the other day we were reading a little bit in *Jaiva-dharma* about *śānta-rasa* [the stage of devotion in which the devotee is free from all material desires, and attached only to Kṛṣṇa, the Absolute Truth, but does not engage in service to Him]. The question came up – why is *śānta-rasa* included in the category of *bhakti*, since those in *śānta-rasa* have no inclination to serve Kṛṣṇa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What to speak of *dāsyā* (servitorship), even *śānta* is a *rasa*.

Śrīpāda Mādhava Mahārāja: He's asking why it is considered *rasa*. There is no *sevā* at all in *śānta-rasa*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Still, how can it not be? The devotee in *śānta-rasa* has some *mamatā* (a sense of possessiveness, or 'mine-ness') for Kṛṣṇa. That is why it has been taken as a *rasa*.

May 31, 2010
Hindi Darśana

Viṣṇu dāsa: [Translating his conversation] I asked Gurudeva: You said that if one chants the holy name, it has an effect even without

understanding the meaning. So, if one chants the *gāyatrī mantras* without understanding the meaning, will that also have an effect?

Gurudeva replied that one should understand the meaning of the *gāyatrī mantras* from the spiritual master; that is, he must understand the five limbs that are associated with the *mantras*. Only then will it have the full effect.¹

Then I asked: "If the person who gives the *gāyatrī mantras* has not realized those *mantras*, will that have any effect?" Gurudeva said, "No, the *mantras* have effect only if you receive them from someone who has realized them."

[Hindi conversation]

Viṣṇu dāsa: [Translating] He asked Gurudeva if we can do *bhajana* with *mañjarī-bhāva*.

Gurudeva replied: "First, *anarthas* must go away, then you can think in that way. Don't try to artificially jump that high. Don't just hear from here and there and then try to do it."

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If there are *anarthas*, there can be no *mañjarī-bhava*.²

Do you have *anarthas*?

Devotee: A lot of *anarthas*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I think that ninety-nine-percent of you have *anarthas*. Why would *mañjarī-bhāva* come to you?

[Hindi conversation]

Viṣṇu dāsa: [Translating] He asked Gurudeva: "Mahāprabhu said that one can get liberated by the chanting of the holy name. What is the importance of accepting a *guru* if one can just chant the holy name?"

Gurudeva replied: "Where is it told that He said you should not accept a *guru*? In *Śrī Caitanya-caritāmṛta*, from beginning to end, the importance of the spiritual master has been glorified."

[Hindi conversation]

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

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

Viṣṇu dāsa: [Translating] He asked: “What is the process for attaining *uttama-bhakti*?”

Gurudeva replied: “That is what I’m telling all the time. That is what is given in *Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, and in the teachings of Rūpa Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura. All our ācāryas have explained in detail about *uttama-bhakti*, but we have to start from step one – *kaniṣṭha-bhakti*. Then slowly, by the blessings of *gurudeva*, we rise above and go higher – first *sādhana-bhakti*, then *bhāva-bhakti*, and then *prema-bhakti*. *Uttama-bhakti* is nothing but *prema-bhakti*.”

[Hindi conversation]

Viṣṇu dāsa: [Translating] He asked: “What is the difference between *guru* and Kṛṣṇa?”

Gurudeva replied: “*Guru* and Kṛṣṇa are the same – have you understood? No, you haven’t understood clearly. In *Gurvāṣṭakam* it is stated:

*sākṣād-dharitvena samasta-śāstrair
uktas thatā bhāvyata eva sadbhīḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*
Gurvāṣṭakam (7)

[Scriptures unanimously proclaim *śrī guru* to be *sākṣāt-hari*, directly Śrī Hari. This is a fact jointly corroborated by all saintly persons. Yet at the same time, *śrī guru* is very dear to Bhagavān. I adore the lotus feet of that *śrī gurudeva* (who is inconceivably one with and different from Bhagavān).]

‘*Priya*’ means that he is a servant. Even though he is a non-different manifestation of Kṛṣṇa, he is *āśraya-bhagavān* (the servitor Godhead) and Kṛṣṇa is *viṣaya-bhagavān* (the master, or served, Godhead). *Guru* is the servant of Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Guru* is Kṛṣṇa, but *dāsy* (servant). *Guru* is *āśraya-bhagavān* and Kṛṣṇa is *viṣaya-bhagavān*.

Abhirāma dāsa: Regarding the *sneha* (transcendental affection) Śrīla Gurudeva was discussing in the lecture – is it possible to have any glimpse of that before *anarthas* are gone?

Brajanāth dāsa: Gurudeva said *ruci* (taste), not *sneha*. *Sneha* comes after *bhāva*.

Gurudeva, Abhirāma Prabhu is asking: We have so many *anarthas*. Can we have some *ruci* before our *anarthas* are gone?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. Then, when *bhāva* will come, the eradication of *anarthas* will be almost complete; and when *prema* will come, *anarthas* will totally go.³

[Hindi conversation]

Viṣṇu dāsa: [Translating] The question was: “What is *bhāva*?”

Gurudeva replied: “Right now, you cannot understand what *bhāva* is. When we are in the beginning stages of *bhakti*, at the *kaniṣṭha* level, we cannot comprehend these things. Even though gurudeva may explain the meaning, you will not be able to do so. You will conceive of it based on your level of understanding. Slowly and gradually, this understanding will develop as you do more *bhajana*.

Endnotes

1 An excerpt from *Bhajana-rahasya*, Chapter 1, Text 33, *Bhajana-rahasya-vṛtti*:

While chanting the holy name, the *sādhaka* should remember Rādhā-Kṛṣṇa’s pastimes of meeting (*milana*) and separation (*vipralambha*). When he chants his *mantras*, he should practice in the following five ways: (1) The *sādhaka* should know the meaning of the *mantra*, and remember the predominating Deity of the *mantra* (the *mantra-devatā*) and his own specific relationship with that Deity. (2) *Nyāsa* – “The Deity of the *mantra* is my protector” – this conviction is called *nyāsa*. It is true that success can be attained

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

by uttering the *mantra* one time only; nonetheless, the *mantra* is uttered 10 or 108 times for the pleasure of the *mantra-devatā*. This is also called *nyāsa*. (3) *Prapatti* – “I take shelter of the lotus feet of the *mantra-devatā*” – this is called *prapatti*. (4) *Śaraṇāgati* – “I am a *jīva* who is suffering extremely, and therefore I surrender to the Deity [in six ways]” – this resolve is *śaraṇāgati*. (5) *Ātma-nivedana* – “Whatever I have belongs to Him; it is not mine. I am not mine either; I am His for Him to enjoy.” This is *ātma-nivedana*. If one follows the process comprised of these five limbs, he will quickly attain perfection in chanting his *mantras*.

2 An excerpt from *Bhakti-rasāmṛta-sindhu-bindhu*, Verse 3, *Śrī Bindu-vikāśinī-vṛtti*:

Anarthas are of four kinds: (1) *svarūpa-bhrama* (illusion about spiritual identity), (2) *asat-tṛṣṇā* (thirst for that which is unreal; that is, material enjoyment), (3) *aparādha* (offenses), and (4) *hṛdaya-daurbalya* (weakness of heart).

Svarūpa-bhrama is of four kinds: (1) *sva-tattva-* or *jīva-svarūpa-bhrama* (illusion about one's spiritual identity), (2) *para-tattva-bhrama* (illusion about the spiritual identity of the supreme absolute truth), (3) *sādhya-sādhana-tattva-bhrama* (illusion about *sādhana-bhakti*, the means of spiritual perfection, and *sādhya*, the object to be obtained by such *sādhana*, or in other words *prema-bhakti*), and (4) *māyā-tattva-bhrama* (illusion about the Lord's external energy, *māyā*).

Asat-tṛṣṇā is of four types: (1) varieties of desires for material enjoyment in this world, (2) desires for enjoyment in the higher planetary systems of Svargaloka, (3) desires for the attainment of the eight mystic *siddhis*, and (4) the desire for *mukti*, impersonal liberation.

Aparādha is of four kinds: (1) offenses towards Śrī Kṛṣṇa, (2) offenses towards *kṛṣṇa-nāma*, (3) offenses towards *kṛṣṇa-svarūpa* (the deity form of the Lord), and (4) offenses towards the *jīvas* (living entities who are infinitesimal particles of spirit belonging to the Lord).

Hṛdaya-daurbalya is of four kinds: (1) *tuccha-āsakti* (attachment for useless things), (2) *kūṭī-nāṭī* (deceitful behavior). The word

kūṭī-nāṭī may be broken down into the constituent parts *kū*, bad or evil, and *na* or *nāṭī*, that which is forbidden. In that case it would mean doing wicked deeds or doing that which is forbidden), (3) *mātsarya* (envy), and (4) *sva-pratiṣṭhā-lālasā* (desire for one's own fame and prestige).

3 An excerpt from *Mādhurya-kādambinī*, Chapter 3:

Four types of *anarthas* have been mentioned, namely, those arising from previous sinful activity, from previous pious activity, from *nāma-aparādha*, and from cultivation of *bhakti*. They have five grades of *anartha-nivrtti* (nullification): (1) limited to one *anartha* (*eka-deśa-vartini*), (2) affecting many *anarthas* (*bahu-deśa-vartini*), (3) almost complete (*prāyikī*), (4) complete (*pūrṇa*), and (5) absolute (*ātyantikī*). Thus immediately after starting performance of devotional activities (*bhajana-kriyā*), there is nullification, but it is limited, according to the famous logic: The town burned, the cloth is torn. In other words, when we hear that a town burned, we can imagine that some of it must still be existing, or if a cloth is torn, the pieces are still existing. By continued practice, with the appearance of *niṣṭhā*, the eradication is pervasive (affecting many *anarthas*). With the appearance of *rati*, or *bhāva*, the eradication is almost complete. With the appearance of *prema*, the eradication is complete. With the attainment of the Lord's association, the eradication is absolute, with no possibility of their reappearance.



Badger, California
June 11-14, 2010

[Śrīla Gurudeva arrived in the beautiful, mountainous town of Badger in the Sequoia Mountains around noon on June 10th. A few hundred devotees were there in New Vraja to receive him, and by the weekend, over seven hundred devotees and guests were present.]

June 11, 2010 Morning Walk

Brajanāth dāsa: Prabhu is asking about what you explained in Hawaii some years ago, that *sambhoga* (the pastimes of Kṛṣṇa and His associates in meeting) is higher than *vipralambha* (the pastimes in the mood of separation).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have also sometimes told that *vipralambha* dances on the head of *samhhoga*. But, do any of you want the separation of Rādhā and Kṛṣṇa?

Devotees: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do any of you want this?

Devotees: No, never.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: So, which is greater?

Devotees: *Sambhoga*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yet, Kṛṣṇa wants everyone in the world to know that Rādhikā's love for Him is superior to anyone else's love – not only in meeting, but also in separation.

Śrīpāda Bhāgavata Mahārāja (from Canada): Śrīla Gurudeva, now, because you have written the book *Journey of the Soul*, some persons are saying that the *jīvas* have not fallen from Goloka Vṛṇḍāvana, but that they are in Goloka sleeping, and their dream is the dream of this world.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are the ones who are seeing a dream.

Śrīpāda Bhāgavata Mahārāja: They are trying to change their philosophy now.

Śrīpāda Dāmodara Mahārāja: Why does the *jīva* forget his previous life? I never got a good answer about this.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Lokavat tu līlā kaivalyam.*¹ Kṛṣṇa has made the world like this. If we do not forget everything after taking our next birth, we would not be able to survive. We would die. We cannot imagine how much suffering one experiences at the time of death.

Śrīpāda Viṣṇu Mahārāja: *Rāgānuga-bhakti* is very high; it is rare that a person can follow it. And in *vaidhī-bhakti* there are so many rules and regulations and *mantras* for *arcana* (worship). So, what are we doing here? *Vaidhī-bhakti*, or *rāgānuga-bhakti*, or something else?² *Vaidhī-bhakti* leads to Vaikuṇṭha. We are hearing *hari-kathā* from you and the Vaiṣṇavas – not about Vaikuṇṭha – but still I don't think we are following *rāgānuga*.

Brajanāth dāsa: He is saying that *rāgānuga-bhakti* is very rare and difficult to attain. *Vaidhī-bhakti* is also very difficult, because there are so many rules, regulations, *mantras*...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. *Vaidhī-bhakti* is easy. Anyone can perform *vaidhī-bhakti* – anyone.

Śrīpāda Bhāgavata Mahārāja: What are your followers practicing? Are we practicing *vaidhī* or *rāgānuga*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are doing *vaidhī-bhakti* and aiming for *rāgānuga-bhakti*. Some, those who are qualified, are practicing *rāgānuga*, and some propose to be qualified but are not.

Brajanāth dāsa: Sajjana Mahārāja is preaching everywhere – in South America, North America, Middle America...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Dāmodara Mahārāja is not doing less.

¹ This is a quote from *Vedānta-sūtra* (2.1.33), meaning “this is how the pastimes of Kṛṣṇa are taking place.”

² See endnote 1, at the end of this chapter.



Śrīpāda Sajjana Mahārāja: Gurudeva, some devotees say that they are following *rāgānuga-bhakti*, so there is no need for them to perform the activities of *vaidhī-bhakti* – no need for *maṅgala-āratī* or any other regulations.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do they think they are also higher than Kṛṣṇa?

Nityānanda dāsa (from Los Angeles): I have read, that part of our *siddhānta* is that there must be at least one devotee in the world who is performing worship of Śrīmatī Rādhikā on the level of *bhāva* – otherwise the world would be destroyed. I read this in an article by Śrīla Vāmana Gosvāmī Mahārāja.³ I don't understand why the world will be destroyed if there is no such devotee in the world.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is correct, but such devotees are rare.

Śrīpāda Mādhava Mahārāja: He can't understand why the world will be destroyed.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is the rule and regulation of Kṛṣṇa; no one can change it.

Prāṇa-govinda dāsa (from England): When the *jīva* first falls into the material world, does he always take a human form first, or might he take any other form?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He may take any form among any of the 8,400,000 species of life.

Abhirāma dāsa: Śrīla Gurudeva, when you will perform *prāṇa-pratiṣṭhā* (installation of the Deities) in Houston, will the temple be the same as your temples in Vṛndāvana?

³ “Performing *bhajana* with the inclination to serve Śrīmatī Rādhikā is the best type of *bhajana*. It cannot be said that no one is qualified to perform this kind of *bhajana*. In this world there is always a *rūpānuga* Vaiṣṇava who is capable of doing such *bhajana*. Past, present, and future, there will always be someone with this qualification. To say otherwise is incorrect because the world would face destruction if it lacked the presence of such a qualified person” (“Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, Remembering the transcendental nature of Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja,” *Rays of The Harmonist*, No. 15, Kartika, 2005).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have told them to make their temple like our temple in Govardhana.

Abhirāma dāsa: Will the speciality of the Govardhana temple – which is Girirāja Govardhana Himself – be the same in Houston? Will you bring the same Girirāja Govardhana to Houston? Will both places be non-different?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will see.

Śyāmasundara dāsa: Śrīla Gurudeva, I also have a question about *prāṇa-pratiṣṭhā*. On page 422 of the biography of your *gurudeva*, that is, our *parama-gurudeva*, you quote Parama-gurudeva saying that if the *vigraha* (Deity) is not installed by a *mahā-puruṣa*, a fully self-realized soul, then Thākurajī (the Lord in His Deity form) is not present – only a statue is present there. But some persons are saying that if we simply have some faith that Kṛṣṇa is there, then He is there. How do we reconcile that?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is right. The Deity should be established by a *mahā-puruṣa*. It is not that anyone can do this. “*Kṛṣṇa se tomāra...*” Kṛṣṇa, Govinda, is resting in the heart of the *mahā-bhāgavatas*, or *mahā-puruṣas*.

Śrīpāda Āśrama Mahārāja: If a *mahā-puruṣa* (topmost transcendentalist) doesn't establish Thākurajī, then is Thākurajī not there?

Brajanāth dāsa: Gurudeva, Mahārāja is asking that if any general devotee – not a *mahā-puruṣa* – performs the *prāṇa-pratiṣṭhā* ceremony, then is Thākurajī not there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not there.⁴

Śrīpāda Āśrama Mahārāja: If people who are worshiping the Deities commit *vaiṣṇava-aparādha*, offenses to any pure devotee, is it possible that Thākurajī may leave, or is He always there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In that case, there is no use of their Thākurajī worship. If one is committing such *aparādha*, no fruit will come from such worship and that person will go to hell.

Are there any more questions?

⁴ See endnote 2, at the end of this chapter.



Śrīpāda Āśrama Mahārāja: Sometimes devotees worship their Deities for a long time, and their Thākurajīs are not installed by a *mahā-puruṣa*. Yet, sometimes Gurudeva has said to continue worshiping Them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.⁵

Brajanāth dāsa: Jñāna-śakti Prabhu is from Canada. He is the father of Kṛṣṇa-prema.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [to Kṛṣṇa-prema dāsa] He is your father? Very good.

[To Jñāna-śakti dāsa] You are happy that he is in the *maṭha*?

Jñāna-śakti dāsa: Very happy.

Devotee: Gurudeva, if the *jīva*'s constitutional position is that he is an eternal servant of Kṛṣṇa, then why do some *jīvas* go to Vaikunṭha to serve Nārāyaṇa there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, Nārāyaṇa is Kṛṣṇa. All the manifestations of Kṛṣṇa are Kṛṣṇa, in *tattva* (by philosophical truth).

Vṛndāvana dāsa (from Hawaii): If a *madhyama-adhikārī* performs *prāṇa-pratiṣṭhā*, is there no result?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, there is some result.⁶

Devotee: What is the method for a *sādhaka* to perform *viśrambheṇa guru-sevā* (intimate loving service to *gurudeva*) from far away?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: One simply needs to have the ambition to do that *sevā*, and then one can serve him by his money, his energy, and by doing the needful in any circumstance.

Brajanāth dāsa: One time you told us that if a person has to go far away for his job, he is always remembering his family. He saves money for them, sends them that money, calls them, and writes

⁵ By such worship a person's life will become regulated.

⁶ This is Vedic culture. He is under the guidance of the *uttama-adhikārī*. He is remembering his *gurudeva*, thinking, "You are doing this, and we are helping." Some result will be there. Everything depends on the degree of surrender of that *madhyama-adhikārī* to his *gurudeva*.

them letters; he is always serving them. Similarly, this can be done with *gurudeva*.

Paṅkaja dāsa: This is Danny. He is coming from Indiana. He wants to take *harināma* tomorrow.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, if he wants to take, he can take.

Rādhā-kānta dāsa: In *Bhakti-rasāmṛta-sindhu*, there is this verse:

krṣṇam smaran janam cāsy
preṣṭham nija-samīhitam
tat tat kathā rataś cāsau
kuryād vāsaṁ vraje sadā

Bhakti-rasāmṛta-sindhu (1.2.294)

[The devotee should constantly remember Śrī Kṛṣṇa along with the dear most associates of Śrī Kṛṣṇa whom he chooses to follow. While permanently living in Vraja, he should become attached to always hearing about them. (If one is unable to live in Vraja by body, then one should live in Vraja by mind.)]

Preṣṭham nija samīhitam. What is that process of choosing a very near and dear associate? Is it manifested through our *sādhana*, or do we choose him by hearing?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīla Rūpa Gosvāmī has written:

tan-nāma-rūpa-caritādi-sukīrtanānu-
smṛtyoḥ krameṇa rasanā-manasi niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī
kālam nayed akhilam ity upadeśa-sāram

Upadeśāmṛta (8)

[While living in Vraja as a follower of those who are attached to Śrī Kṛṣṇa, one should utilize all his time by gradually transferring the absorption of his tongue and mind from matters other than Kṛṣṇa to the chanting and remembering of narrations of Śrī Kṛṣṇa's name, form, qualities, and pastimes. This is the essence of all instructions.]

This verse tells the process. The devotee will be in Vṛndāvana, the place of Kṛṣṇa's pastimes. *Tan nāma* – He will always chant the holy names. And *smaraṇa* – he will remember the pastimes connected with these particular names, such as Dāmodara, Rāsa-bihārī, and Rādhā-kānta. Under the guidance of a *rāgānuga-bhakta* he will remember these important names – names that are connected with Rādhā.

This is the process. If one cannot physically reside in Vṛndāvana, then he should think, "I am in Vṛndāvana."

Rādhā-kānta dāsa: Are we personally choosing, or is it something that manifests in the heart?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It will come by hearing. We should try to hear more and pray more, and then it will come.

Rādhā-kānta dāsa: The second part of the verse says that one should always hear and chant about those dear associates. But in preaching, so many subjects need to be told, like Prahlāda *caritra* and Dhruva *caritra* (the life and character of Prahlāda Mahārāja and Dhruva Mahārāja).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are not engaged in preaching all the time – only from time to time. In the end, everything external will go away and you will become internally absorbed. *Kṛṣṇam smaran janam cāsyā preṣṭham nija*. You will follow the dear associate for whom you have greed in *rāgānuga-bhakti*. In this regard, you will remember Rūpa Gosvāmī and Rūpa Mañjarī: Rūpa Gosvāmī as an associate of Śrī Caitanya Mahāprabhu [his *sādhaka-svarūpa*], and his *siddha-svarūpa* in Vraja as Rūpa Mañjarī.

Who has brought that chair?

Brajanāth dāsa: Śivānanda.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śivānanda Sena dāsa] Oh, you. That is why I sat on it.

Devotee: I would like to ask you a question. I now live in Oregon and work as a mechanic. I would like your permission to change my occupation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.



Devotee: My friend has many cows that she offered to me. I would like to start a dairy. I would like to ask your blessings.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can do that.

June 12, 2010 Morning Walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is the last.

Śrīpāda Dāmodara Mahārāja: Last what?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The last of my speaking in a general class. I will speak in Rome, Italy, but not in public.

Śrīpāda Dāmodara Mahārāja: Gurudeva, how did Nanda Bābā feel when Kṛṣṇa and Balarāma told him that the people in Mathurā are saying They are the sons of Vasudeva and Devakī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: On one side he was very happy to be returning to Vṛndāvana with Kṛṣṇa and Baladeva. On

the other side, alone, without Kṛṣṇa and Balarāma, he was weeping in separation and saying to himself, "I have come to Mathurā only to receive ornaments? I have left Kṛṣṇa there?"⁷

Śrīpāda Dāmodara Mahārāja: Mother Yaśodā and all the other motherly *gopīs* were angry [when Nanda returned to Vṛndāvana without Kṛṣṇa and Balarāma]. They told Nanda Bābā, "You sold Kṛṣṇa for ornaments and clothes!"

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śrīpāda Dāmodara Mahārāja: Kṛṣṇa and Balarāma also returned from the chariot of Akrūra.⁸

Brajanāth dāsa: Gurudeva, what will you speak about tonight, Dāmodara Mahārāja wants to hear that now.

Śrīpāda Dāmodara Mahārāja: Will you also speak about why Kṛṣṇa did not return to Vṛndāvana from Mathurā?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is already there; what is the need to return? Mathureśa Kṛṣṇa lives in Mathurā, but Kṛṣṇa is always in Vṛndāvana.

Śrīpāda Dāmodara Mahārāja: In class, will you tell the *kathā* about Prema-sarovara?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have told all of that. I will see what to tell.

Today is Govardhana Annakūṭa. You will have to speak about Govardhana.

Śrīpāda Bhāgavata Mahārāja: This is Mohammed from Morocco. He stays in your Los Angeles temple.

Mohammed: Do we have to be born in a Vaiṣṇava family in order to become a bona fide *guru*?

⁷ See endnote 3, at the end of this chapter, for an expanded explanation.

⁸ Kṛṣṇa and Balarāma never leave Vṛndāvana. When They left on the chariot of Akrūra to go to Mathurā, They actually only went as far as Akrūra Ghāṭa, which marks the borderline between Mathurā and Vṛndāvana. There, Nanda-nandana Śrī Kṛṣṇa and Rohinī-nandana Śrī Rāma jumped off the chariot and remained in Vṛndāvana in their *aprakaṭa* forms, whereas it were Devakī-nandana or Vasudava-nandana Śrī Kṛṣṇa and Śrī Balarāma who continued on to Mathurā with Akrurā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. Anyone who is hearing *hari-kathā* from preachers and who has developed *śraddhā* (strong faith) can become qualified; even wretched persons can become qualified. *Bhakti* will take them upon the head of those born in aristocratic Vaiṣṇava families [meaning that regardless of their birth status, all pure devotees are the best among all Vaiṣṇavas].

Mohammed: Even someone like me, who was born in a Muslim family?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No harm; you can also become qualified to be *guru*. Do you have *śraddhā*?

Mohammed: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then you are qualified.

Śrīpāda Bhāgavata Mahārāja:

*śat-karma-nipuno vipro
mantra-tantra-viśāradah
avaiṣṇavo gurur na syād
vaiṣṇavaḥ śva-paco guruḥ*

Padma Purāṇa

[A scholarly *brāhmaṇa*, expert in all subjects of Vedic knowledge, is unfit to become a spiritual master without being a Vaiṣṇava, or expert in the science of Kṛṣṇa consciousness. But a person born in a family of a lower caste can become a spiritual master if he is a Vaiṣṇava, or Kṛṣṇa conscious.*]

Śrīpāda Viṣṇu Mahārāja: Gurudeva, what is the difference between *prakaṭa* (manifested) Vraja and *aprakaṭa* (unmanifested) Vraja?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: One is up and one is down. In other words, there is no difference. What is going on there is also going on here.

We cannot see *aprakaṭa-līlā* (Śrī Kṛṣṇa's pastimes in Goloka Vṛndāvana), whereas *prakāṭa-līlā* (Śrī Kṛṣṇa's pastimes as they are manifest here in this world) can be seen by all those who are present at the time of Kṛṣṇa's appearance here.

Śrīpāda Viṣṇu Mahārāja: When Kṛṣṇa goes back with Nanda Bābā in another *prakoṣṭha* (another section of Kṛṣṇa's pastimes), is this

also happening in *prakaṭa* Vraja, or is this happening in *aprakaṭa* Vraja and the other [wherein Kṛṣṇa and Balarāma didn't return with Nanda Bābā] in *prakaṭa* Vraja?

Śrīla Nārāyaṇa Mahārāja: This is in *prakaṭa* Vraja.

Śrīpāda Mādhava Mahārāja: He is asking that when Nanda Bābā became very happy by returning with Kṛṣṇa and Baladeva, did they all go to *aprakaṭa* Vraja or *prakaṭa* Vraja?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Prakaṭa* Vraja.⁹

Śrīpāda Mādhava Mahārāja: In each of the innumerable universes there is *prakaṭa* Vraja. Kṛṣṇa's pastimes are going on everywhere at different times. For example, at the same time that Nanda Mahārāja left for Mathurā in this universe, in another universe he returned with Kṛṣṇa and Balarāma.¹⁰

Abhirāma dāsa: Śrīla Gurudeva, is Śrīla Viśvanātha Cakravartī Ṭhākura a manifestation of Śrīla Rūpa Gosvāmī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

If Śrīla Visvanath Cakravartī Ṭhākura had not written an explanation to *Śrīmad-Bhāgavatam*, *Bhāgavatam* would have remained only in the heart of Vyāsa. No one would be able to understand it.

Puṣpadanta dāsa: Gurudeva, this is my god-brother. He is a disciple of Śrīla Prabhupāda from Eugene. I told him about you and gave him your books, so he came here. He is an old book distributor. His name is Padmanābha Prabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Padmanābha dāsa] Very good. You should associate with them.

Padmanābha dāsa: Puṣpadanta Prabhu is saving my life.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you have any questions?

Dhruva dāsa: You have such a big and wonderful family now. You are telling us that this is the last time you are coming to America; so what do we do?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should weep.

⁹ See endnote 3, at the end of this chapter.

¹⁰ See endnote 4, at the end of this chapter.

[To all the devotees present] You have all come to liberate me from this world. That is why I am telling *hari-kathā*. You are all like my father and mother.

Devotee: Does *uttama-bhakti* come from *vaidhī-bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All conditioned souls begin from *vaidhī-bhakti* and go up to there, except those who are eternal associates of Kṛṣṇa.

Madhuvrata dāsa: Why is the *prakoṣṭha* (compartment of Kṛṣṇa's pastimes) of separation emphasized in *Bhāgavatam*, and not the *prakoṣṭha* of meeting?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Viraha* (the mood of separation) is superior for us conditioned souls.

Vijaya-kṛṣṇa dāsa (from England): With what mood should we chant *kīrtana*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The mood that, "I am a very high class of singer" should not come at any time.

*keno vā āchaye prāṇa ki sukha pāiyā
narottama dāsa keno na gelo mariyā*
Prārthanā, Ākṣepa (Song 42, Verse 5)

[For what happiness does this life continue? Why doesn't Narottama dāsa simply die?]

Don't look here and there to see whether or not all are appreciating you. This is very bad. Cultivate the same mood as the writer.¹¹

Śrīpāda Bhāgavata Mahārāja (from Canada): A disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has told that Svāmī Haridāsa, who discovered Baṅkī-bihārī, is the same Haridāsa in *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter 8, who Kṛṣṇadāsa Kavirāja says encouraged him to write this *Caitanya-caritāmṛta*. Is this true?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, definitely not. This is not said anywhere in scripture. Moreover, Kṛṣṇadāsa Kavirāja

¹¹ For example, in the case where the *kīrtana* is the one mentioned above, the writer would be Śrīla Narottama dāsa Ṭhākura.

Gosvāmī has said, "I have taken permission from the entire society of Vrajavāsī Gaudīya Vaiṣṇavas."

Brajanāth dāsa: But was there any Haridāsa at the time of Mahāprabhu who discovered Baṅkī-bihārī?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, he was from the Nimbārka *sampradāya*. He was not participating in the pastimes of Śrī Caitanya Mahāprabhu.

Śrīpāda Sajjana Mahārāja: Would a *madhyama-adhikārī* remain in a spiritual institution that has resolutions against pure devotees and bans them from their society?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There was an imitation Rūpa Gosvāmī named Rūpa Kavirāja. He banned others indiscriminately, and he was expelled from our *sampradāya* by Śrīmatī Hemalatā Ṭhākurāṇī. Have you heard this story about the *atibādī* Kavirāja?¹²

Vidura dāsa: Did Mahāprabhu come earlier in Kali-yuga because Advaita Ācārya petitioned him to come?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He would have come in the end of Kali. There was no certainty exactly when He would have come. By the prayer of Śrī Advaita Ācārya He came earlier.

Jñāna-śakti dāsa: I am trying to understand the difference between Paurṇamāsī-devī and Vṛndā-devī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Vṛndā-devī is the head of *vraja-līlā*'s *śringāra-rasa* (amorous pastimes), and Yogamāyā is everywhere for all *rasas*.

Jñāna-śakti dāsa: Paurṇamāsī serves outside of Vṛndāvana as well?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Gestures to Śrīpāda Mādhava Mahārāja to reply]

Śrīpāda Mādhava Mahārāja: Paurṇamāsī is only in Vṛndāvana, but she is in charge of all *rasas* there. Yogamāyā is serving everywhere

¹² *Atibādī* refers to one who acts beyond his *adhikāra*. In other words, by definition and qualification, a *madhyama-adhikārī* will never stay in unfavorable association. Śrīla Gurudeva is saying that those who cannot distinguish between non-devotees and devotees are never *madhyama*.

in the pastimes of Kṛṣṇa and His manifestations that take place in both the spiritual and material creations.

Nimāī-caitanya dāsa: Śrīla Gurudeva, can you clarify the difference in the behavior and activity of *gopīs* like Lalitā and Viśākhā, and *gopīs* like Rūpa Mañjari and Rati Mañjari?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Different, different.

Brajanāth dāsa: Prabhu wants to know what the difference is.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What can I tell to you? You are not qualified. If I will tell you, you will not understand.

Mohammed: Why are ladies not allowed to come on the morning walk?

Brajanāth dāsa: There is some etiquette. Vaiṣṇava *sannyāsīs*...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why are you not able to have a child from your womb?

[To Śrīpāda Bhāgavata Mahārāja] At the time of Prabhupāda, did ladies used to go with him on his morning walks?

Śrīpāda Bhāgavata Mahārāja (from USA): Not often. Once in a while, but not always.

Brajanāth dāsa: Sometimes ladies also come with Gurudeva, but not always. Everyone mixing so easily is not favorable for *bhakti*. In class all can sit, with ladies on one side, gents on the other.

Śrīpāda Mādhava Mahārāja: There is some etiquette.

Padmanābha dāsa: Śrīla Gurudeva, on *saṅkīrtana*, sometimes it is easier to distribute the small books rather than the large books. It is sometimes much easier to give out more books by using the small ones. Would you be happier if we distribute the small books so that the quantity is greater?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The other books I have written should also be distributed, like *Bhagavad-gītā*. Although big, they should be distributed. Otherwise, only small books will go and the bigger books will remain; that is wrong. Try to distribute more big books.

Śrīpāda Padmanābha Mahārāja: In the time of our Guru Mahārāja, Śrīla Bhaktivedānta Svāmī Mahārāja, he also had small books and large books, but all were being distributed. In the beginning the devotees were not so expert to understand how to distribute larger books. It was easier to distribute smaller books. Then they discovered a method, and millions and millions of very large books were distributed to the public.

Mādhava dāsa (From Washington, D. C.): You have created a very wonderful spiritual organization. How do you want it to be run? As a centralized unit, or a de-centralized unit?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: After me all will try, but what will be the situation, no one can say. Even with Kṛṣṇa Himself – everything was destroyed after He left; Dvārakā sank in the ocean. Similarly, no one ever thought that Rāmacandra would go with all His associates, the Ayodyā-purīvāśis, to His transcendental abode in the spiritual world, and that new living entities would appear to inhabit Ayodhyā-purī in this world.

Devotee: Gurudeva, I don't want you to go.

Jayanta dāsa: It says in *sāstra* that if there is fighting in the family, then Lakṣmī-devī goes away. How can we in our *saṅga* avoid fighting and havoc? How can we instead all work together in harmony to please you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Padmanābha Mahārāja] What is the answer?

Śrīpāda Padmanābha Mahārāja: It is the nature of *kaniṣṭhas* (neophyte devotees) to quarrel and not offer respect to each other. Śrīla Gurudeva has warned us, "Don't criticize each other, don't commit offenses to each other, and even in your laughing and joking with each other, be careful because you may commit offenses unknowingly." Śrīla Gurudeva has given the directions, and it is up to us to follow. We have to mature. We have to advance and to understand that we are here to take his mercy and his *hari-kathā* to purify ourselves and to advance in *bhakti*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where there is quarreling, Lakṣmī-devī will leave, thinking, “I should not live here with all this quarreling.” Why should she remain there?

Puṣpadanta dāsa: Gurudeva, you are the perfect example. When your *gurudeva*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, left this world, Śrīla Vāmana Mahārāja, Śrīla Trivikrama Mahārāja, and you worked together, and you were very successful.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When Śrīla Trivikrama Mahārāja resigned from his secretary post, at that time everyone elected me and I became secretary. *Pūjyapāda* Trivikrama Mahārāja and *pūjyapāda* Vāmana Mahārāja were superior to me, yet they would consult with me on what to do, and then they would act. So, Lakṣmī was there.

But after they left this world only I was here, and there was so much quarreling. *Danḍa* – do you know the meaning of *danḍa*?¹³

June 12, 2010
Darśana
After the walk

Vicitrī dāsī: Śrīla Sanātana Gosvāmīpāda has described that when Kṛṣṇa goes to Mathurā to kill Kaṁsa, He stays for some time, and then He comes back after a short time and makes the Vrajavāsīs forget He had gone. Then He leaves again, and this goes on again and again. He comes and goes, comes and goes, many, many times.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is right.

Vicitrī dāsī: So beautiful, but no one else is telling this.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Śrīmad-Bhāgavatam* has told only that He left. But *Bṛhad-bhāgavatāmrta* has told all these details in brief.¹⁴

Vicitrī dāsī: You didn't mention that last night.

¹³ *Danḍa* here refers to destruction.

¹⁴ See endnote 5, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whatever *Bṛhad-bhāgavatāmrta* has told, top to bottom, is all correct.

Bimalā dāsī: Śrīla Gurudeva, what does it mean to 'serve' *harināma* and *mahā-prasādam*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They are the same thing.

Hear Kṛṣṇa's *prakaṭa-līlā*, His pastimes as manifest in this world, and remember those pastimes while you chant *harināma*. By that, Kṛṣṇa will give you a chance to serve Him. He will manifest in His youthful form and engage you in His service.

June 12, 2010
Darśana

[On the evening of June 11th, on the way to class, Śrīla Gurudeva passes by the book table and stops to talk to Rādhā dāsī and Gopīka dāsī, who are responsible for the table.]

Rādhā dāsī: There were more books at this festival than in previous years.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They should all be distributed.

[Then, on the second evening, June 12th, at the beginning of his class, after requesting Rādhā dāsī to give a presentation about the books:]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Book distribution is one of the chief supporting factors of preaching. In a couple of days *paramapūjyapāda* Śrīla Bhaktivedānta Svāmī Mahārāja preached all over the world by the medium of books, and I desire my books be distributed just as his were. I have written not less than one hundred books. So many books are being translated into different languages, and I want all these books to go from door to door.

There is a small book stall here, and I request that in a day or two not a single book remains there. All the books should be taken and distributed everywhere. There are calendars, and also the posters of Śyāmarāṇī Dīdī, and so many other things to collect.

June 13, 2010
Morning Walk

Śrīpāda Mādhava Mahārāja: Vijaya-kṛṣṇa Prabhu is asking what you meant by your statements in last night's class regarding *rāsa-kīrtana* (singing of Rādhā-Kṛṣṇa's intimate amorous pastimes) and *rāsa-kathā* (discussion of Rādhā-Kṛṣṇa's intimate amorous pastimes). He wants to know if it was his *kīrtana* you were warning us about.¹⁵

Śrīpāda Mādhava Mahārāja: [To Vijaya-kṛṣṇa dāsa] Not your *kīrtana*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Vijaya-kṛṣṇa dāsa] You don't have enough intelligence to catch the meaning of my words?

Vijaya-kṛṣṇa dāsa: I understood what you said, but many people are asking me, "Is Gurudeva talking about your *kīrtana*?" I told them, "No, I don't think so, I hope not."

Devotee: Gurudeva, did you say last night not to associate with that person who is doing *rāsa-kīrtana*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot understand a simple thing?

Śrīpāda Mādhava Mahārāja: Yes, that's what Gurudeva means.

¹⁵ An excerpt from the previous night's class:

"*Rāsa-kīrtana* is going on, and ladies are somewhat more interested in that. I have seen that *rāsa-kathā* [spoken by unqualified speakers to unqualified audiences] is very dangerous. Only a person like Śrīla Rūpa Gosvāmī is qualified do this. I want that *rāsa-kathā* and *rāsa-kīrtana* should be stopped. I have seen all this at Rādhā-kuṇḍa. My age is 91; I have seen so much.

"Be careful. That *hari-kathā* – *rāsa-kathā* – and *rāsa-kīrtana* should be stopped. Otherwise you will be *sahajiyā* and of nowhere [meaning that you will lose your *bhakti* and become degraded]. I request that the *hari-kathā* speaker should also be careful; I am telling this for his good.

"You should all be careful. You should not hear that *rāsa-kathā* or that *rāsa-kīrtana*, otherwise you will be like a *sahajiyā* and of loose character. This is my request to all.

"Do *kīrtana*. [Śrīla Gurudeva instructs that *kīrtana* be started, and as it is starting...] We have seen some letters demonstrating how persons of loose character are always roaming on the back of ladies."



Śrīpāda Sajjana Mahārāja: In your *Vraja-maṇḍala Parikramā* book you say that Govardhana is a manifestation of Rādhārāṇī's heart, but from yesterday's class we understood that Govardhana is a *priya-narma-sakhā* (Kṛṣṇa's intimate cowherd friend). How can we reconcile this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is written there is okay; you will have to somehow reconcile.¹⁶

If a man is alone with his wife, after some time they will have a son. In other words, they will not feel shy to conceive a son when they are alone. Similarly, if all the most confidential pastimes of Kṛṣṇa take place in Govardhana, and Govardhana is thus seeing these pastimes, it means that he is the most intimate servant.¹⁷ Do you understand?

Tri-lokanātha dāsa: Śrīla Gurudeva, some devotees are desirous to understand more of Śrī Caitanya Mahāprabhu's pastimes before He took *sannyāsa*. But I'm concerned. I would like to understand the difference between worship of Gaura-Gadādhara and straying into *gaurāṅga-nāgarī*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What is the meaning of *gaurāṅga-nāgarī*? It is the idea that "Mahāprabhu is Kṛṣṇa Himself. Since Kṛṣṇa has engaged in *rāsa* dance, Mahāprabhu should also, and we will dance with Him as the *gopīs* performed such pastimes with Kṛṣṇa. Mahāprabhu is Kṛṣṇa, and I am His most beloved." This is *gaura-nāgarī*. To worship Gadādhara with Gaura is not *gaura-nāgarī*.

¹⁶ See endnote 6, at the end of this chapter.

¹⁷ "Why is Govardhana in the form of stone? Being stunned is one of the symptoms of *aṣṭa-sāttvika bhāva*, the eight-fold ecstatic symptoms of love. Girirāja Govardhana is so stunned in seeing these beautiful pastimes, which he himself has facilitated by becoming the caves and *kuñjas*, that he is now like stone. In this way he can witness the pastimes of Rādhā and Kṛṣṇa, and at the same time Rādhikā and Kṛṣṇa don't feel encumbered or embarrassed by anyone else seeing them. After all, he appears only as stone. In this way, Girirāja Govardhana can be worshiped in more and more intimate ways, for more and more advancement in Kṛṣṇa Consciousness" (Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. Lecture on May 7, 2001, in Badger, California).

Śrīpāda Mādhava Mahārāja: *Gaura-nāgarī* is not authentic; it is *apasiddhānta* (philosophically incorrect conclusion).

Vijaya-kṛṣṇa dāsa: If *gaurāṅga-nāgarī* is *apasampradāya* (outside any of the four authorized systems of Vaiṣṇava philosophy), why does Narahari Sarakāra write in this way?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If in any books we find something, which seems not to be exactly in accord with the understanding of our Gosvāmī's line, and also something that is exactly in accordance with it, we should only follow what is good.¹⁸

Brajanāth dāsa: Vijaya-kṛṣṇa Prabhu is telling that Narahari Sarakāra has written some *padāvalī*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We don't give his books much importance regarding *siddhānta*.

Śrīpāda Avadhūta Mahārāja: Gurudeva, I found a book about *gaura-nāgarī*, quoting Narahari Sarakāra. It was done by Śrīla Prabhupāda's disciple who had converted to that. It is very shameful.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Let them be. They cannot do anything.

Śrīpāda Avadhūta Mahārāja: Is this also why it is so important not to put the peacock feather on Mahāprabhu?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should not do so. And you should not read those books.

Tri-lokanātha dāsa: Gurudeva, I understand also that Śrī Locana dāsa Ṭhākura's book *Caitanya-maṅgala* describes in very gorgeous fashion Caitanya Mahāprabhu's *līlā* before taking *sannyāsa* – His pastimes in married life and so on. Is this bona fide? Is this okay to read?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We can take his book like bona fide...¹⁹

Śrīpāda Mādhava Mahārāja: But not completely. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said not to read it.

¹⁸ See endnote 7, at the end of this chapter.

¹⁹ See endnote 8, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrī Vṛndāvana dāsa Thākura's *Śrī Caitanya-bhāgavata* was at first named *Śrī Caitanya-maṅgala*. Then, when Locana dāsa Thākura later wrote another book named *Śrī Caitanya-maṅgala*, the Vaisnavas requested Vṛndāvana dāsa Thākura to change the name of his book, which he then retitled as *Śrī Caitanya-bhāgavata*.

Jñāna-śakti dāsa: Śrīla Gurudeva, is it okay to put *tulasi* leaves on Mahāprabhu's lotus feet?

Śrīpāda Mādhava Mahārāja: Yes, yes, sure – to Mahāprabhu, Nityānanda Prabhu, and whoever is *viṣṇu-tattva*.

Śrīpāda Dāmodara Mahārāja: This is Jim. He's been chanting for two or three years.

Jim (later to be initiated as Jagannātha dāsa): My wife once met Gurudeva on an airplane, and this is what brings me here. Gurudeva, what is the best advice for *grhasthas*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They will take *harināma* and *dīkṣā*, chant the holy name, read the books – *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*, and other books. What more? You can serve according to your abilities.

You are doing okay.

Dhruva dāsa: Śrīla Gurudeva, in a morning walk in New Zealand, you were telling that the *svarūpa* (intrinsic form and nature) of the *jīva* is due to one's *sādhana*. At the time of performing *sādhana*, the meditation determines the *svarūpa*. But we also hear that the potential is already present in seed form.

Śrīpāda Mādhava Mahārāja: Whatever *svarūpa* is in the seed-form, that *svarūpa* will manifest.

Dhruva dāsa: Like a mango seed becomes a mango tree. But Gurudeva also said that according to the meditation...

Śrīpāda Mādhava Mahārāja: Meditation comes at an advanced stage. Whatever *svarūpa* is in a latent position, that meditation will come.²⁰

²⁰ For further reading on this subject, you may read Ācārya Kesarī, *Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja – His Life and Teachings*, Part Four, *Śrī Gurudeva on the svarūpa of the jīva*.

Brajanāth dāsa: Before that advanced stage comes, any ‘meditation’ will be imaginary.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Solved.

Śrīpāda Āśrama Mahārāja: The other day we were discussing about Deity worship regarding the installation of the Deity, or *prāṇa-pratiṣṭhā*. Suppose a *mahā-bhāgavata* does the *prāṇa-pratiṣṭhā* – for instance he installs Śrī Śrī Rādhā-Govinda. Then, for another Deity, general devotees do *harināma* before the Deity and maybe also some *prāṇa-pratiṣṭhā* ceremony.

Kṛṣṇa is there in that Deity of the general devotees and also in the Deity of the *mahā-bhāgavata*, but what is the speciality of that *prāṇa-pratiṣṭhā* of that *mahā-bhāgavata*, who has his worshipful Lord, or Deity, in his heart? General devotees cannot bring the Lord out from their heart. So what is the difference in the *mūrti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In the form of a Deity, Kṛṣṇa told Sanātana Gosvāmī, “You are not giving Me even salt?” Sanātana Gosvāmī then asked the Deity, “From where will I get salt?”

Śrīpāda Mādhava Mahārāja: “Today you are asking for salt, tomorrow it will be sugar.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The Deity replied, “Oh, but what if I will arrange this Myself?” Sanātana Gosvāmī said, “Oh, You can do that. You are the Supreme Lord.” Thus, Kṛṣṇa made the arrangement.²¹

The Thākura (Deity) of an *uttama-adhikārī*, or even a *madhyama-adhikārī*, has a speciality. He can speak or do anything in order to reciprocate with His devotee. For a *kaniṣṭha-adhikārī*, He will not do so.

Even if an *uttama-adhikārī* worships grass, thinking it to be Kṛṣṇa, this is so much better than the *kaniṣṭha adhikārī*'s worship of the Deity in His original form. For that devotee, Kṛṣṇa acts even through grass.

Śrīpāda Āśrama Mahārāja: Is this because an *uttama-adhikārī* has the mood of *sarva-bhūteṣu yaḥ paśyed*?

²¹ See endnote 9, at the end of this chapter.

*sarva-bhūteṣu yah paśyed
 bhagavad-bhāvam ātmanah
 bhūtāni bhagavaty ātmany-
 eṣa bhāgavatottamah*

Śrīmad-Bhāgavatam (11.2.45)

[One who sees his own mood of attraction for Śrī Kṛṣṇa-candra, the Soul of all souls, in all *jīvas*, and who also sees all living entities residing within the shelter of Śrī Kṛṣṇa, is an *uttama-bhāgavata*.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is certainly true for an *uttama-adhikārī*. If the devotee is really *madhyama-madhyama* (an intermediate-intermediate devotee) or *madhyama-uttama* (the highest of the intermediate devotees), who is just about to become an *uttama* devotee, then his Deity installation (*vigraha prāṇa-pratiṣṭhā*) is also accepted as bona fide. He has something – a special attachment towards Kṛṣṇa.

Śrīpāda Āśrama Mahārāja: Kṛṣṇa is everywhere. So, if a general devotee is doing *prāṇa-pratiṣṭhā*, the installation ceremony...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We are *madhyama-adhikārīs*. I am *madhyama-adhikārī*...

Devotees: No, no, no.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: ...but still, I perform this ceremony around the world.

Tri-lokanātha dāsa: You are *uttama-uttama* (the topmost of the topmost devotees), Śrīla Gurudeva.

Śrīpāda Padmanābha Mahārāja: I have a further question about this point. Ordinary devotees may be making an altar and worshiping a picture of Kṛṣṇa. They may be offering their *bhoga* just as our Śrīla Bhaktivedānta Svāmī Mahārāja taught at the very start of his mission in America, by saying the *prāṇāma mantras* such as the one beginning *namah oṁ viṣṇu-pādāya*. So, a question may be there: are they actually getting reciprocation from Kṛṣṇa? Is Kṛṣṇa reciprocating? Is He accepting their *bhoga*? Is He accepting their worship?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A *kaniṣṭha-adhikārī* should think, “My Ṭhākura (Deity) is taking what I give Him.” Whether or not Ṭhākuraṁ is actually accepting his offering, the *kaniṣṭha* should think that He is.

Śrīpāda Mādhava Mahārāja: If a devotee is simple-hearted, then Kṛṣṇa must take his offering. *Bhāva-grāhī-janārdana*. This means the Lord accepts service when there is devotional emotion. If he is not simple-hearted, then Kṛṣṇa does not accept that offering.²²

Śrīpāda Niṣkiñcana Mahārāja: Gurudeva, one of the *pujārīs* wants to know if it is okay to put peacock feathers on the dress of Śrīmatī Rādhikā.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No; this is *apasiddhānta* (a statement against conclusive philosophical truth). Peacock feathers are only for Kṛṣṇa.

Śrīpāda Dāmodara Mahārāja: I read *Vaiṣṇava-vijaya*, and there it says that Rāvaṇa would meet with Buddha. Is that Viṣṇu Buddha, or...?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There are sixteen *buddhas*. *Māyāvāda* has been present in this world since Satya-yuga. Śāṅkarācārya, who is said to be a *māyāvādī*, appeared so much later on. Rāvaṇa was a Buddhist.

Śrīpāda Dāmodara Mahārāja: Viṣṇu Buddha has his own planet?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Kikatesu bhaviṣyati*. Kikata refers to the province of Gayā (Bihār). Viṣṇu Buddha appeared in Gayā.

Śrīpāda Dāmodara Mahārāja: Viṣṇu Buddha has his own planet?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It may be.

Śrīpāda Dāmodara Mahārāja: His devotees are in *sānta-rasa*? This book, *Vaiṣṇava-vijaya*, is very strong – very nice, wonderful.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Why did Śyāmarāṇī show so much appreciation for the lady who sang that song last night [George Harrison's *My Sweet Lord*]?

²² See endnote 10, at the end of this chapter.

Devotee: For preaching.

Śrīpāda Mādhava Mahārāja: *Loka-saṅgraha* (to bring ordinary persons to Kṛṣṇa consciousness).

Puṣpadanta dāsa: To encourage.

[Devotees discussing among themselves how Śrīpāda Bhāgavata Mahārāja's sister sang the song *My Sweet Lord* very nicely.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ask good questions.

Devotee: In Navadvīpa-dhama, Govardhana is in Koladvīpa. Rādhā-kuṇḍa and Śyāma-kuṇḍa are in Rāṭuvīpa. What is the speciality of them being in different places? In Vṛndāvana, they are very near each other.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It has been written by Śrīla Bhaktivinoda Ṭhākura that this is the wish of Kṛṣṇa. In Navadvīpa there is some difference. The pastime places are somewhat here and there [not in the same order as they are seen in Vṛndāvana]. But why? By the wish of Gauracandra.

Vidura dāsa: When we meditate on Mahāprabhu, do we only think of Him before He was a *sannyāsi*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In boyhood, when He was in Navadvīpa. This is better.

Devotee: It says that Mādhavendra Purī is the first sprout of *mādhurya-rasa* in the line of Madhvācārya. Did he get this sprout from his *guru*? Or from Kṛṣṇa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A seed came into his heart. Especially it is told that he is personally the first sprout.

Padmanābha Mahārāja will answer further.

Śrīpāda Padmanābha Mahārāja: My understanding is that it is by the will of Śrī Caitanya Mahāprabhu. In the same way, Cāṇḍīdāsa and Vidyāpati came before the time of Mahāprabhu, by His will, so that He would have the opportunity to hear their expressions of separation.

Śrīpāda Dāmodara Mahārāja: In *gaurāṅga-līlā*, do the devotees remember Rādhā-Kṛṣṇa or Mahāprabhu?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Rādhā-Kṛṣṇa. Mahāprabhu did not think of Himself as God, Kṛṣṇa. Only a few knew.

Śrīpāda Mādhava Mahārāja: Once, when Mahāprabhu was in Navadvīpa, He went with Jagadānanda Paṇḍita to the bank of the Ganges, and there He caught a parrot and told it to chant, “Kṛṣṇa, Kṛṣṇa.” But instead it was chanting, “Gaura Gaura.” When Mahāprabhu said, “Don’t chant, ‘Gaura Gaura,’ ” it replied, “I am living in this place, so I prefer to chant ‘Gaura, Gaura.’ ” Jagadānanda Paṇḍita wrote this in his *Prema-vivarta*.

Devotee: Gurudeva, if we want to ask you good questions, we must read all of your books. I am reading your books every day. Now I am reading *Journey of the Soul*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Good.

Devotee: I will penetrate your mind with good questions, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Without reading, no good question can come.

June 14, 2010 Morning Walk

Śrīpāda Āśrama Mahārāja: In *Bhagavad-gītā* (9.30), Kṛṣṇa says:

*api cet su-durācāro
bhajate mām ananya-bhāk
sādhu eva sa mantavyah
samyag vyavasito hi saḥ*

[Even if a man of abominable character engages in *ananya-bhajana*, exclusive devotion to Me, he is still to be considered a *sādhu*, because his intelligence is firmly fixed in *bhakti* to Me.]

If we see that a devotee has a fall-down, we cannot say what is in his heart or whether the fall-down was accidental or pre-meditated. But if *guru* gives an order to that devotee for rectification and the



devotee repeatedly fails to follow the order, can we still apply *api cet su-durācāro, sādhur eva sa mantavyaḥ* to that devotee?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, he is not in that category of *sādhu*.

Brajanāth dāsa: This is Amogha-līlā Prabhu, a disciple of Śrīla Bhaktivedānta Svāmī Mahārāja. He knows Hindi and Sanskrit.

Amogha-līlā dāsa: I want to start a *gurukula*. My idea is that this school will attract people from other faiths as well as Gauḍīya Vaiṣṇavas. I want to make it an interfaith *gurukula* in which the students from other religions are invited to come and attend. They would study their scriptures and do their own religious worship in their place. Is this a good idea?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Good.

Sthāyī-bhāva dāsa: Śrīla Gurudeva, this is my nephew Rohan. His sister is your disciple Nandini.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What would he like?

Sthāyī-bhāva dāsa: He wants your blessings.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Maṅgalam bhavatu*²³.

Cirañjīva dāsa: Gurudeva, what is the proper mood for hearing *hari-kathā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Śraddhā*, or firm faith. If you have *śraddhā*, you will be able to properly hear, and you will receive the association of qualified speakers from whom to hear.

Śrīpāda Āśrama Mahārāja: If a devotee has some fall-down and his *guru* is giving him some instructions for rectification, but the devotee is not following those instructions, and yet he is continuing to give *hari-kathā*, is that *hari-kathā* effective for the listener?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The result of such *hari-kathā* will be zero, and also problems will come.

Śrīpāda Āśrama Mahārāja: But one may consider that so much information is being given in that *hari-kathā*. Is it a fact that for one who hears that *hari-kathā*, an unfavorable effect will come in the heart?

²³ This is a blessing, meaning, “May your life be auspicious”.



Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Abhimāna* (false ego, a bodily concept of life) will be transferred to the listener.

Jñāna-śakti dāsa: Śrīla Gurudeva, I have a question about the origin of *Daśa-mūla*²⁴. We understand that the Vaiṣṇavas depicted in *Jaiva-dharma* are factual, not fictional, because Śrīla Bhaktivinoda Ṭhākura wrote *Jaiva-dharma* from his *samādhi* trance. My question is that did *Daśa-mūla* originate with Raghunātha dāsa Bābājī [the *guru* who is speaking *Daśa-mūla* in *Jaiva-dharma*], or with Śrīla Bhaktivinoda Ṭhākura?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīla Bhaktivinoda Ṭhākura wrote down what he realized in his heart.

Devotee: When we see the world and we live around the negativity of the world, how do we not get desensitized by the evil and the mistakes of us human beings on this planet?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: For a qualified person, nothing in this world is negative and no one is an enemy. Someone will see that something is very good, and others may see the same thing in other ways. One's vision depends on his qualification in *bhakti*.

Śrīpāda Sajjana Mahārāja: Śrīla Śrīdhara Mahārāja says that the environment is always favorable.

Haridāsa dāsa (from Canada): We are always asking you questions, Śrīla Gurudeva. Do you have any questions for me about our school [in Navadvīpa]?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no questions. Those who have the qualification (*adhikāra*) for participating in the school will do so – not all. Those who have the inclination for that will do so.

Devotee: Śrīla Gurudeva, it's my birthday today.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Placing flowers on the devotee's head] *Maṅgalam bhavatū* (may your life be auspicious), *kalyānam bhavatū* (may your well-being be established), *kṛṣṇa-bhakti bhavatū* – may *kṛṣṇa-bhakti* come in your heart.

[To Nanda-gopāla dāsa] Where are your horses?

²⁴ The ten esoteric essential truths, which eloquently contain the entirety of Vedic knowledge.

Nanda-gopāla dāsa: In Fresno.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who is there looking after them?

Nanda-gopāla dāsa: A lady there is looking after them.

Haladhara dāsa (from Alachua): Jaya Śrīla Gurudeva.

When Uddhava was sent by Kṛṣṇa to Vṛndāvana, he found the residents of Vṛndāvana in dire separation from Kṛṣṇa. Was Kṛṣṇa also simultaneously meeting with the *gopīs* and Nanda Mahārāja and Mother Yaśodā in pastimes that Uddhava was not aware of?

Śrīpāda Mādhava Mahārāja: He is saying that Kṛṣṇa's pastimes were going on in so many universes where Kṛṣṇa was meeting with the Vrajavāsīs. He is asking whether or not Uddhava knew this fact.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If we know, how will Uddhava not know?

Haladhara dāsa: Would Uddhava not be covered by Yogamāyā?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Uddhava knows that Kṛṣṇa is the Supreme Lord. He is an *aiśvaryabhadra*, not a *mādhuryabhadra*, so he knows.

Kiśorī-mohana dāsa: Gurudeva, in the *abhidheya-tattva* chapter of *Jaiva-dharma*, Raghunātha dāsa Bābājī explains that after receiving *dīkṣā* from *śrī guru*, the disciple should inquire about *śuddha-bhakti* (pure devotional service) and *arcana* (Deity worship). My question is that why has *arcana* been mentioned separately from *śuddha-bhakti*, as if given separate significance?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Padmanābha Mahārāja] You should answer.

Śrīpāda Padmanābha Mahārāja: *Śuddha-bhakti* has nine limbs: *śravaṇam*, *kīrtanam*, *viṣṇu-smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, and *ātma-nivedanam*.²⁵ In the practice

²⁵ "Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu [*śravaṇam* and *kīrtanam*], remembering them [*viṣṇu-smaraṇam*], serving the lotus feet of the Lord [*pāda-sevanam*], offering the Lord respectful worship with sixteen types of paraphernalia [*arcanam*], offering prayers to the Lord [*vandanam*], becoming...

of *bhakti*, all the nine limbs, including *arcana*, are practiced. These limbs may also be practiced in *bhakti* which is not pure, but here it refers to entering the path of *śuddha-bhakti, uttama-bhakti*.

In the performance of those nine limbs, the process of *arcana* is there. Not only that, but in the five most important of the sixty-four limbs of *bhakti*, the *arcana* process is there – worshiping the form of the Lord. So *arcana* is there as one of the five most powerful processes of *bhakti-yoga*.

Kiśorī-mohana dāsa: But why is it mentioned separately?

Śrīpāda Mādhava Mahārāja: *Arcana* is emphasized for beginners, in order for them to know some discipline; it requires a regulated life. You have to wake up before *maṅgala-āratī*, take your bath, and do your *āhnika* (utterance of the *gāyatrī mantras*). You cannot think, “Oh, *maṅgala-āratī* is going on, but I will keep sleeping.”

When we joined the *matha*, *arcana* was the first thing Gurudeva taught us, and then cooking and all other Vaiṣṇava services. First we have to do *arcana*, which includes performing all our prescribed devotional activities at the proper time.

Kiśorī-mohana dāsa: Thank you.

Devotee (from Mumbai): Gurudeva, in the third canto of *Śrīmad-Bhāgavatam*, Lord Kapila is explaining about the *catur-vyūha* (quadruple) expansions of Śrī Kṛṣṇa, namely Aniruddha, Pradyumna, Saṅkarṣaṇa, and Vāsudeva. In the purports, Śrīla Bhaktivedānta Svāmī Prabhupāda explains that Aniruddha is in charge of the mind, Pradyumna of the intelligence, and Saṅkarṣaṇa of the false ego [and Vāsudeva of consciousness]. He wrote that if one worships Aniruddha one’s mind is purified, by worshiping Pradyumna one’s intelligence is purified, by worshiping Saṅkarṣaṇa one’s false ego is purified, [and by worshiping Vāsudeva one’s consciousness becomes purified], and thus one can become Kṛṣṇa conscious.

...His servant [*dāsyam*], considering the Lord one’s best friend [*sakhyam*], and surrendering everything unto Him (in other words, serving Him with the body, mind and words) [*ātma-nivedanam*] – these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge”* (*Śrīmad-Bhāgavatam* 7.5.23–24).

So my question is, how does one worship Aniruddha, Pradyumna, Saṅkarṣaṇa, and Vāsudeva? Is this worship required for us?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Some worship is needed for that quality of *bhakta*; and for those who are more qualified, there is no need.

Śrīpāda Āśrama Mahārāja: Is this because all incarnations are included within Kṛṣṇa, who is Svayam Bhagavān?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Where are you from?

Devotee: I come from Mumbai and I am living in Florida.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whose disciple are you?

Devotee: I am a disciple of Śrīpāda Bhakti Svarūpa Dāmodara Gosvāmī Mahārāja.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, good.

Devotee: Śrīla Gurudeva, if you are the successor of Śrīla A. C. Bhaktivedānta Svāmī Prabhupāda, why did you write your own version of *Bhagavad-gītā*?

Brajanāth dāsa: It is not his own version. It is the commentary of another *ācārya*. Different *ācāryas* have commented on *Bhagavad-gītā*. One *ācārya* is Śrīla Viśvanātha Cakravartī Ṭhākura, and another is Śrīla Baladeva Vidyābhūṣaṇa.

Śrīpāda Mādhava Mahārāja: Śrīla Bhaktivedānta Svāmī Mahārāja translated the commentary of Śrīla Baladeva Vidyābhūṣaṇa Prabhu, and Śrīla Gurudeva translated the commentary of Śrīla Viśvanātha Cakravartī Ṭhākura, who is the *guru* of Śrīla Baladeva Vidyābhūṣaṇa Prabhu.

Devotee: So we should read both?

Śrīpāda Mādhava Mahārāja and others: Yes.

Vṛndāvana dāsa: What is the importance of *brāhmaṇa-dīkṣā*²⁶?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Without *dīkṣā*, one will not achieve *divya-jñāna* (transcendental knowledge). He will not be

26 *Brāhmaṇa-dīkṣā* – second initiation; initiation into the regulations of Deity worship and certain other devotional principles.

able to properly understand *kṛṣṇa-tattva* (the established truths about Śrī Kṛṣṇa's identity as the Supreme Being), *jīva-tattva* (the established truths regarding the unlimited living entities), *māyā-tattva* (the established truths regarding Kṛṣṇa's deluding material potency), *prema-tattva* (the truths regarding pure love of God), or *rādhā-tattva* (the truths regarding Śrī Kṛṣṇa's supreme potency and dearmost beloved), and his *anarthas* will not go away. So, this *brāhmaṇa-dīkṣā* is essential.

Devotee: Is this transcendental knowledge revealed in the heart, or is it actually heard from the spiritual master?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It will come from *guru*.

Devotee: When we sing *samsāra-dāvānala-līdha-loka* in the morning, whom do we meditate upon? The *dīkṣā-guru* (initiating *guru*), the *śikṣā-guru* (instructing *guru*), or the *sannyāsa-guru* (the *guru* who initiates the disciple into the renounced order of life)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You meditate on the *guru* who is most prominent for you. *Dīkṣā-guru* should be meditated upon, but if *śikṣā-guru* is more qualified, then he should also be meditated upon.

Śrīpāda Padmanābha Mahārāja: When Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja was asked the same question, he explained that if the disciple's *dīkṣā-* and *śikṣā-gurus* are both elevated souls, he will consider the *guru* from whom he perceives he has received the most spiritual benefit to be his most prominent *guru*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Okay.

Tribhāṅga dāsa: Gurudeva, how can I know what is best for my *bhakti* without having to consult you at every step?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should have full faith in *gurudeva*. If one has no faith, he will not realize anything, and if one has full faith in *gurudeva*, everything will be revealed.

Śrīpāda Mādhava Mahārāja: Gurudeva, two years ago you said that loyalty is the key to success. If one is loyal to the words and instructions of Gurudeva, then he will automatically know how to proceed.

Brajanāth dāsa: Also, Śrīla Gurudeva said that if the disciple has any question and he meditates on Gurudeva, then Gurudeva will manifest the answer if that disciple is sincere.

Endnotes

1 Śrī Caitanya-caritāmṛta, Madhya-līlā 22.109 defines vaidhī-bhakti as follows:

“Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called *vaidhī-bhakti*.”*

Śrī Caitanya-caritāmṛta, Madhya-līlā 22.149–153 defines rāgānuga-bhakti as follows:

“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*. When one becomes attached to the Supreme Personality of Godhead, his natural inclination to love is fully absorbed in thoughts of the Lord. That is called transcendental attachment, and devotional service according to that attachment is called *rāgātmikā*, or spontaneous devotional service. Thus, devotional service which consists of *rāga* [deep attachment] is called *rāgātmikā*, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate. If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of *śāstra*. That is the way of spontaneous love.”*

2 Thākura Jī is always present everywhere, even without installation, because Kṛṣṇa is present in each and every atom. But Gurudeva is saying here that only the *mahā-bhāgavata* devotee can

invite that Ṭhākurajī – Rādhā-vallabha, Rādhā-Govinda, etc. – from his heart into the *mūrti* form. Others, those who are not *mahā-bhāgavatas*, cannot do so because they have not yet conquered that Ṭhākurajī within their heart. Of course, each and every person is only allowed to interact with the Supreme Lord according to his level of advancement, but if the Deities are properly installed by the *mahā-bhāgavata* Vaiṣṇava, Their *darśana* is spiritually very potent.

An excerpt from *Jaiya-dharma*, Chapter 11:

The Deity form is always *cinmaya* (spiritual and conscious) for those who are on the highest platform of eligibility. Those on the intermediate level see the Deity as endowed with perception and awareness (*manomaya*). This means that the intermediate devotee has faith that the Deity is conscious of his thoughts and prayers, and accepts his mood of worship. However, the intermediate devotee, unlike the advanced devotee, does not directly perceive the Deity as the spiritual all-conscious form of Bhagavān. Those on the lowest level initially see the Deity as material (*jaḍamaya*), but in time, the Deity reveals His pure spiritual form to the intelligence purified by spiritual love. Consequently, the Deity form of Bhagavān is suitable to be worshiped and served by all classes of devotees. It is unnecessary to worship an imaginary form, but it is highly beneficial to worship Bhagavān's eternal Deity form.

An excerpt from *Jaiya-dharma*, Chapter 11:

The irrevocable conclusion is that *sat-saṅga* is the root of all spiritual advancement. When one associates with *bhaktas* of Bhagavān who are fully situated in divine consciousness, one awakens transcendental affection toward Bhagavān. The more this transcendental affection increases, the more the material idea of the Deity vanishes and through great good fortune this divine consciousness gradually unfolds.

3 An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's evening class in Badger, California, on 12 June, 2010:

As Kṛṣṇa and Balarāma sat on the lap of Nanda Bābā, Kṛṣṇa said, "Father, Vasudeva and Devakī are saying to Me, 'You are our son. You

are our son.' And all the Mathurāvāsīs are saying likewise. I wanted to come to you earlier, but all the residents of Mathurā obstructed Me from coming to meet you."

Balarāma said, "Listen, Father, those parents who give up their baby cannot be called real parents. Rather, those persons who look after the child, like the eyelids protect the eyes, are the real parents. One who merely gives birth is not the real parent, but one who protects and nourishes like a parent is the real parent. You are certainly My real father, and Yaśodā is My real mother."

In the course of the conversation, Nanda Bābā said, "What do You want? What is Your decision?"

"You were saying that I should stay here in Mathurā alone, without Kṛṣṇa, but that is completely impossible," Balarāma replied. "Even if Lord Brahmā, the creator of the universe, comes to Me thousands of times with the instruction, 'Be without Kṛṣṇa. Be without Kṛṣṇa,' I cannot be without Him."

"And there is another problem," said Nanda Bābā. "Vasudeva and Devakī were tortured by King Kāṁsa for so many years."

Nanda Bābā never thought of Kṛṣṇa as the son of Vasudeva and Devakī. He was thinking, "No one will ever criticize me for taking my own son away from here. However, if I take Balarāma as well, I will be considered very selfish for taking Vasudeva and Devakī's son. I will be considered very unfair."

The essence of this pastime is very difficult to understand, and most confidential. Externally, *Śrīmad-Bhāgavatam* describes that after hearing the arguments of Kṛṣṇa and Balarāma, Nanda Bābā was pacified by Them. They gave him many of Their golden ornaments, and Nanda Bābā, with tears of affection in his eyes, returned to Vṛndāvana.

But how could this have possibly happened? Did Nanda Bābā sell Kṛṣṇa and Balarāma? Did he travel all the way from Vraja to Mathurā to collect wealth? This is quite impossible, because *prema*, pure devotion, never takes – it always gives. Therefore, the hidden meaning of the *Śrīmad-Bhāgavatam* statements, as revealed to us in the commentary of Śrīla Viśvanātha Cakravartī Ṭhākura, should also be understood.

Kṛṣṇa had promised at the time of going with Akrūra from Vṛndāvana to Mathurā that He would definitely return. Śrī Kṛṣṇa

is *satya-saṅkalpa*; He always speaks the truth. However, we cannot see any direct evidence in *Śrīmad-Bhāgavatam* that Kṛṣṇa did indeed return to Vṛndāvana. We hear that Balarāma returned for two months, but we don't hear that Śrī Kṛṣṇa ever returned.

Śrīmad-Bhāgavatam describes that many years later, at the time of the solar eclipse, Kṛṣṇa went to Kurukṣetra with His 16,108 queens, and He met the Vrajavāsīs there. The *Bhāgavatam* describes only that Śrī Kṛṣṇa went back to Vṛndāvana by being carried in the minds of the *vraja-gopīs*, but not that He Himself directly returned. So, was Kṛṣṇa's promise broken?

There is a *Padma Purāṇa* reference, which we accept as true, which states that after Kṛṣṇa killed Dantavakra, when there were no more enemies of Kṛṣṇa left on the Earth planet, Kṛṣṇa took all the Vrajavāsīs back to Goloka Vṛndāvana, but that He simultaneously stayed on Earth in His form as Dvārakādīśa-Kṛṣṇa, the Lord of Dvārakā. But this *Padma Purāṇa* reference does not prove Kṛṣṇa's words true – that He honored His promise – because it does not say that He personally returned to Vraja. Therefore the question remains: was Kṛṣṇa's promise broken?

How are we to reconcile this? Kṛṣṇa is the Supreme Lord. Everything is possible for Him. He performs all His pastimes under the direct shelter of His *yogamāyā* potency, His transcendental spiritual deluding potency. So how should we understand this pastime?

What the *Bhāgavatam* describes must be true – that Kṛṣṇa and Balarāma came at night to meet Nanda Bābā, who after conversations with Them took the golden ornaments They had offered him, and weeping and weeping returned alone to Vraja, leaving Kṛṣṇa and Balarāma in Mathurā.

But Kṛṣṇa and Balarāma each manifested two forms, and thus there were two *prakoṣṭhas*, or chambers, of Their pastimes. Like two different rooms in a house, there were two different sections of Their pastimes. In another *prakoṣṭha*, another section or manifestation of Their pastimes, They accompanied Nanda Bābā back to Vṛndāvana on the bullock cart, in great ecstasy.

Two manifestations were in play at that time; that is how we understand this pastime. Both these pastimes happened simultaneously. In this way, Śrīla Viśvanātha Cakravartī Thākura has reconciled the apparent inconsistency.

In truth, Kṛṣṇa cannot give up Vṛndāvana for even a moment, as it is said in *śāstra*: *vṛndāvanam parityajya padam ekaṁ na gacchati*. He never takes one step out of Vṛndāvana; He is always there. This being so, who went to Mathurā and Dvārakā? In one *prakoṣṭha* – as Vasudeva-nandana – Kṛṣṇa went there. Vrajendra-nandana Śrī Kṛṣṇa did not go.

Here is another very important point which supports Śrīla Viśvanātha Cakravartī Ṭhākura's explanations: When Kṛṣṇa instructed Uddhava to go to Vṛndāvana to console Nanda Bābā, Mother Yaśodā, and the *gopīs*, Uddhava asked Kṛṣṇa, "How can I live without You? I cannot live without You." Kṛṣṇa replied, "I am partly here in Mathurā, but I am always fully in Vṛndāvana."

When Uddhava entered Vṛndāvana, he saw some bulls fighting over some cows, and he saw that the *gopīs* had burnt *ghee* lamps emanating a very beautiful fragrance. He saw Kṛṣṇa herding the cows, and he saw that the cows' hooves had kicked up the Vṛndāvana dust that now covered his golden chariot. It was as if Kṛṣṇa was fully there in Vṛndāvana.

Thus, in one pastime manifestation, Nanda Bābā, weeping, returned to Vraja alone, and in another, overjoyed, he returned to Vraja with Kṛṣṇa and Balarāma. In this way Śrīla Viśvanātha Cakravartī Ṭhākura has reconciled the apparent contradictions and revealed the hidden pastimes.

4 An excerpt from a lecture by Śrīla Bhaktivedānta Svāmī Mahārāja on January 1, 1967 *:

As the planets – sun planet, moon planet, and other planets – are moving in their orbits, similarly, *kṛṣṇa-līlā* has got an orbit, and the *līlā* is going on... Exactly after certain millions of years, Kṛṣṇa's *līlā* will be seen in this planet... There are innumerable universes, and it is moving from this, that, this, that...

Kṛṣṇa is born at the prison house of Kamṣa... Vasudeva, father, and Devakī, mother. Immediately, as soon as the child is born, in the next universe, there is birth. So same very thing.

Just like now it is quarter-to-eight according to sun calculation. Immediately, you'll find some other place quarter-to-eight. Immediately you'll find quarter-to-eight in other place. Immediately...

So quarter-to-eight you cannot change. Quarter-to-eight will exist within this movement of the sun planet or earthly planet. Anywhere... Somewhere it must be there quarter-to-eight. At any time. Even at 12 o'clock at night you inquire, "What is quarter-to-eight of the sun planet?" you'll have. Is it not a fact? This is called *nitya-līlā*. How nicely Caitanya Mahāprabhu has described it.

So *kṛṣṇa-līlā* is always going on like that. Kṛṣṇa's birth, Janmāṣṭamī... We observe Janmāṣṭamī. But that Janmāṣṭamī is going on every moment. Janmāṣṭamī is going on.

5 Excerpt of a *darśana* with Śrīla Nārāyaṇa Gosvāmī Mahārāja in Mathurā, on June 25, 1992:

Śyāmarāṇī dāsī: Sanātana Gosvāmī's *Bṛhad-bhāgavatāmrtaṁ* states that when Kṛṣṇa went from Vṛndāvana to Mathurā and was there for a short time, He returned to Vraja and had more pastimes with the people there. And then He went back to Mathurā again – and after that He again returned to Vraja and again performed the Kāliya pastime. And then again, and then again, He went back and forth. I don't understand. This is a new concept for me.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Those explanations and stories are of Goloka, not of here. Try to understand. In Goloka, all these *līlās* come in repetition, but everyone thinks that they are happening for the first time. In this world the exciting freshness of relationships dwindles by repeated exchanges. But, there, in the pastimes of Kṛṣṇa, everything becomes newer and newer. Even when the pastimes come in repetition, everyone sees them as quite new.

The Vrajavāsīs see that Kṛṣṇa is going from Vṛndāvana to Mathurā for the first time, and the Mathurāvāsīs see that He is coming for the first time. *Nitya nava navāyamāna* (eternally ever-fresh and new). Everyone in the spiritual world considers that this is the first time the pastime is going on.

Śyāmarāṇī dāsī: Is the pastime different each time, or is it the same?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whether it is different, or not different, still, they are seeing it as though it is happening for

the first time. If they were to think that it is coming and going so many times, they would then judge whether or not it is the same or there are some differences. But, if all are seeing that, “This is a new one,” never having taken place before, then there is no question of whether it is the same or different.

Śyāmarāṇī dāsī: I thought that all the pastimes are eternal. Now it seems like they are happening again and again. I thought each pastime didn’t have any beginning or end.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, no beginning and no end.

Śyāmarāṇī dāsī: If there is no beginning and no end, then where is the question of repetition?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There is no repetition – it is all brand new. This is the effect of Yogamāyā. She is so clever, so intelligent, so powerful, and so sweet, that she covers the intelligence of even Kṛṣṇa and Rādhikā. She makes Them taste all Their pastimes as newer and newer.

Śrīmatī Rādhikā has seen Kṛṣṇa so many times. In fact, on the previous night She spent the entire night with Him. But then, when She returned to Her room in the morning and Yaśodā called Her [to come to Yaśodā’s home to cook Kṛṣṇa’s breakfast], She was thinking that this would be Her first day of going to Yaśodā Bhavan (Yaśodā’s home). She considered that She had heard the name of Kṛṣṇa but had never seen Him.

Kṛṣṇa considers that He had heard the name of Rādhikā, and the fact that that She was so sweet, beautiful, and generous. He was thus eager to see Her. Rādhikā is also always eager to see Him, and when She sees Him, She becomes like a deer with unclosing eyelids. Rādhikā and Kṛṣṇa have no time to see whether or not anyone is watching Them look at each other. Śrīmatī Rādhikā is simply tasting – drinking and drinking, and continuing to drink.

Śyāmarāṇī dāsī: If the pastime of Kāliya is eternal, where is the question of repetition?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There is no repetition.

Śyāmarāṇī dāsī: But it says in *Śrī Brhad-bhāgavatāmrta* that it has happened again and again.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is said in this way only for *sādhaka jīvas*. We are *sādhakas*, and actually we are not even *sādhakas*. What are we?

Śyāmarāṇī dāsī: Trying to be *sādhakas*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When you attain the stage of taste in *bhajana*, this question won't arise. You will see the pastimes as quite new; quite new. Even if something is not new, all things of Kṛṣṇa will seem quite new, and you will always want to see it. All questions will be forgotten.

Have you understood my answer? Everything there is so beautiful, and quite new. The idea that these pastimes have come again – no eternal associate of the Lord ever thinks in this way. Even though Rādhikā has seen Kṛṣṇa – tasting pastimes with Him the entire previous night, still, [the next time She sees Him] She says, "I have not seen Him before. Who is He?"

This is so beautiful.

Śyāmarāṇī dāsī: Also in *Bṛhad-bhāgavatāmrta*, Gopa Kumāra was addressed as a newcomer and it seemed like he entered...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All others consider that he is a newcomer, but Kṛṣṇa treats him as one of His old companions.

6 An excerpt of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī's lecture on Aug 14, 2001, in Mathurā, India:

All of Vraja is a manifestation of Balarāma. Balarāma has also manifested as Giri Govardhana, but there are many subtle intricacies here. According to *rasa-tattva*, Govardhana is a manifestation of Śrīmatī Rādhikā, but in general everything comes from Balarāma.

An excerpt of Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī's lecture on May 7, 2001, in Badger, California:

In addition, we understand that Girirāja Govardhana is the fractional manifestation of the heart of Śrīmatī Rādhikā.²⁷ In all

²⁷ Śrīmatī Rādhikā is the personification of Śrī Kṛṣṇa's *svarūpa-śakti*, meaning His complete intrinsic potency. *Svarūpa-śakti* has three functions: *saṁvit*, *sandhinī*, and *hlādinī*. Rādhikā is the... [continued on the next page]

existence, the Supreme Absolute Truth is Rādhā-Kṛṣṇa. Rādhikā is the complete *svarūpa-Śakti*, the complete facilitator of Kṛṣṇa's pleasure. She expands in order to give Kṛṣṇa pleasure in different ways. She expands as Yogamāyā, as Mother Yaśodā, as the *gopīs*, as the queens, as the Lakṣmīs, and in so many other ways. In Her beautiful *mādhurya* love, She even expands as the *dhāma* and Baladeva, and as Giri Govardhana.²⁸ Ultimately, therefore, even greater than Hari-dāsa-varya, Govardhana is a *sakhī*. Only the *sakhīs*, the *gopīs*, can witness the most confidential pastimes of Rādhā and Kṛṣṇa in the *kuñjas* and caves. Even the most intimate *sakhās*, like Subala and Arjuna, cannot witness these pastimes.

7 Narahari Sarakāra is understood to be Madhumatī-gopī, one of the *sakhīs* in *kṛṣṇa-līlā*. Śrīla Bhaktivinoda Ṭhākura states in *Jaiva-dharma* that most of Mahāprabhu's associates have what is called *svarūpa-vyūha*, which means they have two spiritual bodies simultaneously – one in Kṛṣṇa's pastimes (or in any other *līlā*, like that of Lord Rāmacandra) and another one in Mahāprabhu's pastimes.

Narahari Sarakāra is absorbed simultaneously in both *līlās*. He is so caught up in his own *bhāva* in *kṛṣṇa-līlā* that he is seeing and describing Mahāprabhu as Kṛṣṇa from his own perspective as a *sakhī*. In his writings he is not intending to teach *siddhānta*. He is simply internally absorbed, relishing his own intrinsic *bhāva*

[Continued from the previous page] ...Deity of *hlādinī-Śakti*; Kṛṣṇa of saṁvit-Śakti; and Balarāma of sandhinī-Śakti. The sandhinī-Śakti manifests the *dhāma*. It can be said that Baladeva Prabhu manifests the *dhāma* because He is the presiding Deity of sandhinī-Śakti, and Girirāja Govardhana is part of the *dhāma*. At the same time, it can be said that Girirāja is the fractional manifestation of Rādhārāṇī because it is from Her heart that the three aforementioned Śaktis manifest.

²⁸ The previous footnote also explains this point. In addition, regarding Baladeva Prabhu, He serves Kṛṣṇa in all the *rasas*, but when He wants to serve in *mādhurya-rasa* and engage in the service of the divine couple Śrī Śrī Rādhā-Kṛṣṇa, He cannot do so in His form as Baladeva. For this service He manifests as Śrīmatī Rādhikā's *sakhī* and younger sister, Anaṅga Mañjarī. Anaṅga Mañjarī, being a *gopī*, is a manifestation of Śrīmatī Rādhikā.

in *krṣṇa-līlā*. He has no connection with this theory of *gaurāṅga-nāgarī*, which is not bona fide.

Since Mahāprabhu is not different from Kṛṣṇa, there is no fault on the part of Narahari Sarakāra. Nevertheless, devotees acquainted with both *rasa* and *tattva* do not relish reading the parts of his literatures that do not take both into consideration.
—Śrīmatī Gaura-priya dāsī

In this regard, Śrīla Gurudeva said that we require the association of experienced *sādhus* to clear any doubts. Our *ācāryas* have recommended certain scriptures and prayers that are favorable for those in the line of Śrīla Rūpa Gosvāmī, to assist them in attaining their goal. Gaudīya Vaiṣṇavas follow *āmnāyah-prāha*, those transcendental literatures that are approved by our *bhāgavata-paramparā*. —Ed

8 Locana dāsa Ṭhākura was a disciple of Narahari Sarakāra Ṭhākura. In his book *Caitanya-maṅgala*, he, also, describes the *līlā* of Mahāprabhu from his own internal perspective, making no distinctions regarding *rasa* and *tattva*.

In Mathurā, in the early 1990's, when a publication of Śrī Locana dāsa Ṭhākura's book had just been printed, Śrīla Gurudeva explained that Locana dāsa Ṭhākura is a *nitya-siddha*, an eternal associate, of Śrī Caitanya Mahāprabhu. He explained that this book is written in a general way, and that the *līlās* are not presented in the context of *rasa*. From the point of view of *tattva*, since Mahāprabhu is Kṛṣṇa, there is also no fault on the part of Locana dāsa Ṭhākura. Still, in his book the *rasas* are indistinctly mixed. Knowledgeable devotees do not relish reading literatures that do not make those distinctions.

Śrīla Gurudeva was also asked about *Garga Saṁhitā*'s descriptions of Śrīmatī Rādhikā cursing Vṛndā-devī and Śrīdhāmā to come to the material world, this being different from the *śastra* accepted by Gaudīya Vaiṣṇavas. How are we to view all this?

He replied that there are different kinds of scriptures and they are written for different kinds of people, who have different levels of consciousness and thereby different *adhikāra* (degrees of qualification). Everybody's necessity is considered in the Vedas, so there are scriptures written in the different modes of nature. Some

scriptures are for those in *sattva-guṇa*, some for those in *raja-guṇa*, and some for those in *tama-guṇa*, and in some there are mixtures of the three. But the *Śrīmad-Bhāgavatam* is *amala*, transcendently pure. The way to reconcile all of these scriptures is to compare them to the *Bhāgavatam* and follow the version presented there.

—Śrīmatī Gaura-priya dāsī

“One should not criticize other *śāstras*. They are created by Vyāsadeva for persons of different *adhikāra*” (Śrīla Nārāyaṇa Gosvāmī Mahārāja, Morning class in Govardhana on October 30, 2009).

9 An excerpt from *Vraja-mandala Parikramā, Part 2, Chapter 19:*

Sometimes in the morning, Śrī Sanātana Gosvāmī walked the sixteen miles from Vṛndāvana to Govardhana to perform the fourteen-mile long *parikramā* of Govardhana. From there, he would walk another sixteen miles to Mathurā to collect alms (*mādhukarī*) and then again walk back to his *bhajana-kuṭī* in Vṛndāvana. One day, he came to the house of a Caube *brāhmaṇa* in Mathurā for alms. What did he see there? In the house of the Caube, two beautiful boys were playing the game *gullī-danḍā*. Madana, the restless, fidgety boy with a dark-bluish complexion defeated the son of the Caube. Madana climbed upon the shoulders of the defeated boy and enjoyed a ‘horse ride’. But when the Caube’s son defeated Madana the second time they played, and it was his turn to enjoy a ride on Madana’s shoulders, Madana ran into the temple room. Seeing this, the son of the Caube angrily abused and pursued Him. He wanted to enter the temple, but the priest scolded him and chased him away. Pointing his forefinger at Madana, who had turned into the Deity, the son of the Caube said, “You just wait, I will see You tomorrow!”

This scene amazed Śrī Sanātana Gosvāmī. The next day, he arrived a little earlier, at breakfast time, desiring to again have *darśana*. Although she had not yet taken bath, the Caubāīn was making *khichrī* for both boys, who were sitting waiting for their breakfast. Maiyā was brushing her teeth with one end of a stick and was stirring the *khichrī* with the other end. When she had finished cooking, she served the boys the hot *khichrī* in bowls, cooling it down by blowing on it with her mouth. The boys were relishing this *khichrī* with great love.

Sanātana Gosvāmī could not tolerate her improper conduct. “Maiyā, it is not proper to cook *khichrī* without taking bath, to stir it with the stick you use to brush your teeth, and then to serve this contaminated breakfast to the boys.”

The Caubāin realized her mistake, and replied, “Bābā, from tomorrow, I will be clean when I cook and serve the boys their breakfast.”

Śrī Sanātana Gosvāmī wanted to see some more pastimes of the Deity of Śrī Madana-Mohana, so on the third day he went there again. Breakfast was delayed that day because Maiyā was taking bath. She then had to clean the pots. The hungry boys were demanding breakfast. Maiyā pacified them, and after completing her morning chores, she started cooking *khichrī*. The two boys were pulling on her cloth and insisting on eating at once. Sanātana Gosvāmī was unable to tolerate this. He approached her and said, “Maiyā, there is no need for you to be clean by bathing and so forth. If this Madana is pleased with your unclean and impure breakfast, then you should do as such. I have committed an offense at your feet. From tomorrow, you should do whatever you think is proper to satisfy them.”

Just as Sanātana Gosvāmī was about to leave, the boy Madana came out of the temple room and said, “Bābā, I will come with you.”

But Śrī Sanātana Gosvāmī replied, “I am a completely renounced person. I have neither a place to live, nor any arrangement to cook palatable food. If even Yaśodā-maiyā could not completely satisfy You, how can I take care of You?” The child Madana nonetheless insisted on coming with him. Sanātana Gosvāmī said, “If You really want to come, then You will have to follow me on foot. I cannot carry You on my shoulders.”

The boy said, “I will walk behind you, but don’t turn around along the way to look at Me. You can look at Me only at your *bhajana-kuṭī*.”

When Sanātana Gosvāmī had reached his *bhajana-kuṭī*, he turned around and saw the boy Madana smile and change into His Deity form. Sanātana Gosvāmī constructed an altar by putting a board on top of a few stones and seated Him there. Every day, he would cook some balls of dough without salt on live coals, and

offer them to the Deity. One day, as Sanātana Gosvāmī was making his offering, Madana-Mohanaji asked him for some salt. Sanātana Gosvāmī would happily have given salt if only he had some, but there was no salt in the hut. Madana-Mohanaji told him, “I am not able to swallow this dry dough-ball.” Upon hearing this, Sanātana Gosvāmī began to repent.

At that time, Kṛṣṇadāsa Kapūra, a rich merchant from the Multāna province, happened to be travelling along the Yamunā carrying valuable articles for trade in large boats. As the boats approached Sanātana Gosvāmī’s *bhajana-kuṭī*, they got stuck in the sand. Despite several efforts, the boats could not be released from the sand. The merchant came ashore and saw the extremely beautiful Deity of Śrī Madana-Mohana in front of the hut. Sitting down on the invitation of Sanātana Gosvāmī, the merchant began to weep and lament to him about his situation. In his mind, he firmly vowed, “As soon as my boats are freed from the sand, I will construct a beautiful temple for Śrī Madana-Mohana with the profits I make from this journey. I will also make proper arrangements for His service and offerings.” The moment he resolved this, his boats were dislodged and started drifting again. He made an enormous profit from his trade and, on the inspiration of Śrī Sanātana Gosvāmī, constructed a huge temple for Śrī Madana-Mohana. However, Śrī Sanātana Gosvāmī entrusted all the arrangements of service, worship, offering, and so forth to the priests and again began performing *mādhukarī* in Vraja. In this way, he maintained his life by living under a different tree every night and performing rigid *sādhana-bhajana*.

10 An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja’s lecture in December 1999, in Germany:

I heard a question regarding a person who is not initiated, or a person who has only received first initiation (*harināma*). The question was asked, “Has such a person the right to make offerings to Kṛṣṇa? What should he do?”

Suppose a person is not initiated at all, but he has faith and honor for Kṛṣṇa and he knows that Kṛṣṇa is the Supreme Personality of Godhead. Or, he believes in Nṛsiṁhadeva or Rāma or any *viṣṇu-*

tattva as the Supreme Personality of Godhead. He wants to serve, he is engaged in some *pūjā* (worship of the Deity), and he has learned something from his family – his father, mother, or anyone else.

He can offer preparations to Kṛṣṇa. We have heard from *śāstra*:

*nānopacāra-krta-pūjanam ārta-bandhoḥ
premnaiva bhakta-hṛdayaṁ sukha-vidrutan syāt
yāvat kṣud asti jathare jarathā pipasā
tāvat suchāya bhavato nanu bhakṣya-peye*

Padyāvalī (13),
quoted in *Caitanya-caritāmṛta* (*Madhya-līlā* 8.69)

[As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.*]

If you are fully initiated but you do not have love and affection for Kṛṣṇa, then even if you offer something by *mantra* and sixteen kinds of paraphernalia, Kṛṣṇa will not accept your offering. On the other hand, if you have *prema*, Kṛṣṇa will have so much hunger for taking whatever you offer. Kṛṣṇa thinks, “When My devotee offers anything to Me, I will take it. I will accept it, because he has *prema*.” If that pure devotee is bringing something to Kṛṣṇa and he has not yet offered it, Kṛṣṇa will run after him to take it.

Even if one has not received second initiation, if he offers anything with *bhakti*, Kṛṣṇa is bound to accept his offering. It may be that one has devotional impressions from past births, and in this birth he has surrendered to a *sad-guru*. The above mentioned verse is for him only. It is not meant for *kaniṣṭha-adhikārīs*, those who are without such past impressions and who are just beginning to receive impressions in this birth by somehow associating with devotees. If one has some transcendental *śraddhā*, he can make an offering. The *kaniṣṭha-adhikārī* Vaiṣṇava does not have very much faith. He is not of that high caliber.

Śrīla Bhaktivedānta Svāmī Mahārāja introduced something for his new disciples. Even if they had not received second initiation, he told them, “You can offer *bhoga* to Kṛṣṇa by the *mantras*: *namo*

mahā-vadānyāya kṛṣṇa-prema-pradāya te, kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ and namo brahmaṇya-devāya..."

A question may arise here: did Śrīla Svāmī Mahārāja take initiation from his *gurudeva* or not? Did he know all the rules and regulations for offering *bhoga*? Did he give those *mantras* [which are not for offering *bhoga*, but rather for offering obeisances] out of his ignorance, or did he purposely and knowingly give them? What is the reality?

The reality is that Śrīla Svāmī Mahārāja considered, "Somehow I should gradually introduce all the rules and regulations. For these neophytes, the only rule and regulation is that they should not take meat, eggs, and alcohol. They should not smoke or engage in other abominable activities. They should think that they are devotees." For that purpose your Prabhupāda gave initiation into the Hare Kṛṣṇa *mantra*, and he told his young disciples, "Now you are devotees. You can now offer *bhoga* by this *mantra*: *Namo brahmaṇya devāya...*"

This is not an offering *mantra*. He knew this, but he purposely did not give the offering *mantra* because at that time his disciples were not qualified to receive it. Proper following was very difficult for them. Now, however, so much water has passed under the bridge. Now they are very qualified, even more so than Indians. They can do it now. Now they should make offerings according to the proper procedures, and your Prabhupāda has therefore sent me. He told me, "Go and introduce all these principles."

Don't discover new things. Follow what is written in the authorized *śāstras*. Śrīla Svāmī Mahārāja somehow engaged them. It was very, very difficult for him, as it would have been for any pure *guru* at that time, to introduce the actual strict procedures. *Yena tena prakāreṇa*. He introduced them to the line of *bhakti* and engaged them.²⁹

²⁹ In his lecture of December 20, 1966, Śrīla Prabhupāda explained, "Rūpa Gosvāmī, one of the big *ācāryas*, says, '*Yena tena prakāreṇa manah kṛṣṇe niveśayet* – The first business is that somehow or other people should be Kṛṣṇa conscious.' So as far as rules and regulations are concerned... *Yena tena prakāreṇa manah kṛṣṇe niveśayet, sarve vidhi-niṣedhā syur etayor eva kinkarāḥ.*' [Meaning, "If one takes to that line of activities, Kṛṣṇa consciousness, then all regulations will follow as a servant follows a master. If the master starts, the servant follows. Similarly, the rules and regulations will follow automatically."]

Now the time has come for us to reform and progress. At the time of offering your preparations, you should utter the correct mantras: *idam naivedyam sa tulasi paniya jalam, klim gauraya svahā*, and so on.

At first you should remember your *gurudeva* and think, “Krṣṇa may reject my offering, but He cannot reject my *gurudeva's* offering.” You should offer the *bhoga* to *gurudeva*, not for his eating it, but for his offering it to Rādhā-Kṛṣṇa and Mahāprabhu. Then you should call the Deity. Still now, in Purī, at the Rādhā-kānta Maṭha, the *vigraha* of Śrī Gopāla Guru is presented the *bhoga*, and after that, thinking that Gopāla Guru is making the offering, the *bhoga* is offered to Thākura Jī. Try to follow all these principles.

Those who have not received second initiation, therefore, should take initiation. Otherwise, if the *guru* thinks they should wait for some time [and thus they don't have the Sanskrit *mantras*], they can offer in this way: “Prabhu, I don't know anything. Gurudeva, please offer this.” And he can do it. Kṛṣṇa is *bhava grāhī janārdana*. He accepts an offering according to the level of devotional qualification of the devotee making the offering. Such a devotee can offer according to his ability.



Ojai, California
June 16-23, 2010

June 16, 2010

Morning Walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Any question?

Vrajeśa dāsa: I have one. You are our spiritual master forever. When we come back in future lives, how do we find you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Until you are liberated you will somehow attain the association of *akhaṇḍa-guru-tattva* (the undivided principle of *guru*) [in other words, any bona fide manifestation of Nityānanda/Baladeva Prabhu; any bona fide representative of Kṛṣṇa].

Śrīpāda Mādhava Mahārāja: This question came to Gurudeva so many times. Last time in India, Gurudeva said that the bona fide *guru* comes in this world again and again in different forms as different manifestations of *akhaṇḍa-guru-tattva*. But Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura said that, “If there is one of my disciples present in the world, I will personally come back for him.”

Gurudeva said, “How to reconcile this? Kṛṣṇa’s pastimes are going on in so many universes, and after that Mahāprabhu’s pastimes are also going on. Mahāprabhu came with so many associates, and after that He sends His representatives from time to time – like Viśvanātha Cakravartī Ṭhākura and Bhaktivinoda Ṭhākura – and in this way He sends our *guru-paramparā*. You will get the association of that bona fide *guru* who appears on the same planet where you have taken birth.

Rādhā-kānta dāsa: Will it be that same particular *guru*, or another?

Śrīpāda Mādhava Mahārāja: It may be another, and it maybe the same. If you have a strong desire for the same *guru* then you can get the same *guru*. You may not recognize him, but he will recognize you. Mahāprabhu will arrange that the disciple will take birth, and His manifestation, the bona fide *guru*, will appear on the same planet.

Nṛhari dāsa: So if you have a *śikṣā-* or *dikṣā-guru*, and you are very attached to him, do you get that *guru*?

Śrīpāda Mādhava Mahārāja: If *guru* is a liberated soul, a bona fide *guru*, you can get that same *guru*.

Vṛndāvana dāsa: Some question comes up. We were talking in Badger about *prāṇa-pratiṣṭhā* (installation of the Deities). When Kṛṣṇa manifests in a Deity form, are there different degrees that the Lord will manifest in that form? Or, if He is there, is He there fully?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, there is so much difference. If one is not qualified and he has done *pratiṣṭhā*, the effect of worshiping may be of lesser degrees. An *uttama-adhikārī* or *madhyama-adhikārī* will give more fruit. An *uttama-adhikārī* like Śrīla Sanātana Gosvāmī used to talk with his Ṭhākurajī [Madana-mohana]. The Deity of Madana-mohana asked him, “Oh can you not give me salt?” Ṭhākurajī will not ask us about our worship.

Rādhā-kānta dāsa: What is more important – the qualification of the worshiper or of the person who performs the *prāṇa-pratiṣṭhā*?

[Śrīpāda Mādhava Mahārāja relates to Śrīla Gurudeva in Bengali the history of the young *brāhmaṇa* who enthused the Deity of Sākṣī Gopāla to talk and walk.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It depends on one's faith. We are not like that. We think, “Oh, will He speak, or not?” But those with full faith are confident that Ṭhākurajī can and will speak.¹

Rādhā-kānta dāsa: If someone who is a *kaniṣṭha* or *madhyama* performs the *prāṇa-pratiṣṭhā* ceremony, but then an *uttama* is worshiping that Deity...

Śrīpāda Mādhava Mahārāja: For the *uttama-adhikārī* there is no need for *prāṇa-pratiṣṭhā* at all.

Vṛndāvana dāsa: Gurudeva said on a morning walk that the *uttama-adhikārī* realizes Kṛṣṇa even in the grass.

Nṛhari dāsa: And our Prabhupāda explains that Prahlāda Mahārāja saw Nṛsmīhadeva in the pillar.

Rādhā-kānta dāsa: In our house, Ratikalā and I have no *vigraha-mūrti*. We only have a picture *vigraha*. You also worshiped these pictures.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, yes.

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



[After the walk]

Bhāvatarinī dāsī: Should we aspire to go to the ultimate attainment, *mañjari-bhava*, in this lifetime, or should we think, "Oh, I am going through the different stages of meeting Bhaktisiddhānta Sarasvatī Thākura in our next life, and then Bhaktivinoda Thākura in our life after that, and then Viśvanātha Cakravartī Thākura, and so on?"

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That I cannot say. It is a very high question. If after many millions of lifetimes you can have *mañjari-bhava*, this is a very short time.

June 16, 2010 Evening Darśana

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Before death, we should try to chant the holy name, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rama hare rama rama rama hare hare*. By His mercy, Kṛṣṇa has invested all His power and all His qualities in these names. So, if you will chant *harināma*, you will be happy. If you are not chanting, you will come back again and again in your next lives as a hog, pig, dog, or cat, and when you will again receive this human birth is not certain.

So, you must try to chant *harināma*, giving up eggs, wine, meat, drugs, smoking, and all other degrading things. This human form has been created only for engaging in *bhajana*; otherwise you will have to bear very difficult times.

Sāvitri dāsī: In Badger you were talking about how Nanda Bābā and Yaśodā-maiyā felt separation from Kṛṣṇa in *prakaṭa-līlā* (Kṛṣṇa's pastimes that are manifest in this material world). In the spiritual world, is there not always happiness? Is there separation there?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If there is no separation mood there, from where will it come in this world? Everything that is here is also in that world.

Sāvitri dāsī: Thank you for your nice *hari-kathā* in Badger.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Thank you for being there.

Rādhikā dāsī [the grand-daughter of Śrīla Gurudeva's hostess, Kṛṣṇa-bhāminī dāsī]: Why are we given independence?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Because we are soul. Kṛṣṇa has no ban on the freedom of *jīvas*. The natures of souls are such.

Brajanāth dāsa: If there is no independence, then we are inert. *Jaiva-dharma* describes that independence is like a jewel.

Kṛṣṇa-bhāminī dāsī: It is out of love. Without independence, there is no love. If somebody says, "You must," then there is no choice. We always have choice.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You wanted to enjoy this world; so you came here. If from the marginal point you had looked towards Goloka Vṛndāvana, you would have been liberated.² This is the *līlā* of Kṛṣṇa. One of His *līlās* should be like this [giving this choice to the *jīvas*, the souls manifest by His marginal potency].

June 18, 2010
Darśana

Brajanāth dāsa: Rādhikā learned one *śloka* (Sanskrit verse).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What *śloka*?

Bhāvatāriṇī dāsī and Rādhikā dāsī:

*yasyāṁ vai śrūyamāṇā�ाम्
krṣṇe parama-puruṣe
bhaktir utpadyate pūṁsaḥ
śoka-moha-bhayāpahā*
Śrīmad-Bhāgavatam (1.7.7)

[Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness.*]

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

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Louder.

[Bhāvatāriṇī dāsī and Rādhikā dāsī chant the verse louder, accompanied by Śrīla Gurudeva]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Bhāvatāriṇī dāsī and Rādhikā dāsī] What is the best *śloka* in *Śrīmad-Bhāgavatam*?

Bhāvatāriṇī dāsī: I don't know.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot say?

Rādhikā dāsī: Ārādhyo bhagavān vrajeśa-tanayas tad dhāma vṛndāvanam?

Brajanāth dāsa: That is not *Śrīmad-Bhāgavatam*.

Acyutānanda dāsa:

*jayati jana-nivāso devakī-janma-vādo
 yadu-vara-pariṣat svair dorbhir asyann adharmam
 sthira-cara-vṛjina-ghnah su-smita-śrī-mukhena
 vraja-pura-vanitānāṁ vardhayān kāma-devam*
Śrīmad-Bhāgavatam (10.90.48)

[All glories to Śrī Kṛṣṇa who is known as *jana-nivāsaḥ*, He who lives in the hearts of all living entities [especially in the heart of Śrīmatī Rādhikā and the heart of His pure devotees], or He who is their ultimate resort. He is famous as Devakī-nandana and Yaśodā-nandana, the son of Devakī and Yaśodā [it is only a *vāda*, theory, that He has taken birth from the womb of Devakī]. He is served by the exalted Yadus, who are His associates. With His mighty arms, the Pāṇḍavas, He kills the demons and thus destroys irreligion. By His effulgent, blissful smiling face He dispels the sufferings of all living entities, both moving and inert, and increases the *kāma* (*prema*) of the *gopīs* of Vṛndāvana, as well as the queens of Mathurā and Dvārakā. May He be all-victorious.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Repeating the verse along with Śrīpāda Mādhava Mahārāja] The entire *Śrīmad-Bhāgavatam* comes in this *śloka*.

Everyone has to go; no one has come permanently. We want that suffering should not come to us at the time of death. It may or may not come, according to our *karma*.

Is there any question?

Rādhikā dāsī: Śrīla Gurudeva, one question. In Badger you were speaking about Kṛṣṇa's *viraha* (separation) pastimes, when He went to Mathurā. Why didn't all the Vrajavāsīs – if they were feeling so much separation – why didn't they go to Mathurā and take Him back to Vṛndāvana by force?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Joking] That was their fault. They should have gone and forcibly brought Kṛṣṇa back.

Māyeśvara dāsa: Gurudeva, I have a question. In spiritual life, when we first come in contact with devotees, there is great enthusiasm and faith built. But because of rough dealings, sometimes from 'senior devotees' our faith gets crushed and we lose it. We have the desire to regain faith. How can we regain faith?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you are strong – if you have actually come for *bhajana* – this problem will not come. It comes when you are weak.

You will have to be strong. If you have really come for *bhajana*, why would you face so many problems?

Māyeśvara dāsa: Sometimes people who...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Don't look in the direction of problems. Go on with your *bhakti*. It is your fault that you are seeing obstacles. Don't see obstacles. No trouble was ever able to come to me – never in my entire life.

June 19, 2010
Darśana

Brajanāth dāsa: This guest is following many different masters, and one is Paramahāmsa Yogānanda from India.



Śrīla Nārāyaṇa Gosvāmī Mahārāja: We are Vaiṣṇavas. We worship the Supreme Lord Kṛṣṇa. *Śrīmad-Bhāgavatam* is our authoritative book. We practice *bhakti*. We have regard for all, Yogānanda and others, but we don't follow them.

June 20, 2010

Darśana

Mahā-lakṣmī dāsī: This is Bodhi. We have known him for five years. He has been coming to your temple for five years. When he thought he had missed the initiation a few days ago, he stayed up and chanted the entire night. He was praying to Kṛṣṇa, "Somehow let me get initiated."

Bodhi: For one year I have been chanting to you, Gurudeva – "Gurudeva, Gurudeva" – for one year. I will chant *hare kṛṣṇa* after initiation.

Brajanāth dāsa: Do you know him, also?

Devotee: Yes. He comes to the Rose Temple [in Los Angeles] a lot. He is a good devotee.

[Brajanāth dāsa asks Bodhi about the regulative principles. Bodhi says he eats fish and eggs sometimes. Brajanāth tells Śrīla Gurudeva.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Can you give up eating those things?

Bodhi: Oh yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: At once, without delay.

Bodhi: Yes. Sure, I can do that. You just tell me what to do.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You must give these up first, and then take *harināma*.

Bodhi: [showing his artwork] I am a painter, and this is my first devotional painting of Kṛṣṇa and Rādhā. It's modern. Here is Kṛṣṇa

in blue and Rādhā in red, and They are dancing in divine love. It is in the Rose Temple. It's a bit different.

Brajanāth dāsa: He is a famous artist. Many important people and celebrities purchase his art.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Is he *grhastha* or *brahmacārī*?

Brajanāth dāsa: Twenty-four years *brahmacārī*.

Bodhi: I am fifty-four now.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you want initiation, you will have to promise to give up eggs, fish, and all other prohibited foodstuffs.

Bodhi: All right. I will.

Brajanāth dāsa: Can you promise that?

Bodhi: I promise that.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: After that, your beard.

Bodhi: I knew you were going to say that. If you want me to, I will cut it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: At least for initiation you will have to do it. Repeat after me: *hare krṣṇa hare krṣṇa krṣṇa krṣṇa hare hare*.

Bodhi: [with help] *Hare krṣṇa hare krṣṇa krṣṇa krṣṇa hare hare*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Hare rāma hare rāma rāma rāma hare hare*.

Bodhi: [with help] *Hare rāma hare rāma rāma rāma hare hare*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Hare krṣṇa hare krṣṇa krṣṇa krṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*.

Bodhi: [with help] *Hare krṣṇa hare krṣṇa krṣṇa krṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*. I will have to write it down.

Brajanāth dāsa: We have written it down for you.

Bodhi: Ah, thank you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Now read it and say the *mantra*.



[Bodhi recites the *mantra* while reading.]

All: Haribol!!

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Now understand. Kṛṣṇa is the Supreme Personality of Godhead. He is very powerful. He has all qualities. For all conditioned souls, He has invested all His power, all His mercy, and all His qualities in His sixteen names: *Hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*.

These names can fulfill any of your desires, and in the end they will liberate you from this world and take you to Goloka Vṛndāvana. At that time your body will be changed.

This holy name is the *mahā-mantra*, the topmost *mantra*. You can chant it in the daytime, night-time, morning, evening, while walking, and while driving in a car, and you can chant with or without *mālā* (the string of *japa* beads).

Bodhi: [Showing Śrīla Gurudeva his beads] I wear *mālā* every day.

Śrīpāda Mādhava Mahārāja: This is not *tulasī*. We will give you new beads.

Bodhi: All right.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In this *mantra*, *hare* is the power of Kṛṣṇa. She is a very beautiful personality. By Her beauty, She can take the heart of Kṛṣṇa and control Him. *Hare rāma*. *Hare* is Rādhā, the power of Kṛṣṇa. And *rāma* is Rādhā-ramaṇa Rāma (He who enjoys loving pastimes with Śrī Rādhā); not anyone else, only Kṛṣṇa. So, the whole *mantra* is Rādhā and Kṛṣṇa – Kṛṣṇa and His power.

[While personally demonstrating how to chant on the *japa* beads, and how to advance each of the counter beads until four sets of sixteen – or sixty-four rounds – have been chanted.] First begin from sixteen, then gradually increase to eighteen, twenty, and more.

[Handing Bodhi his new beads] Thank you.

[To a little girl named Rūpa-kisorī] Will you chant? Oh, chant this *mantra*: *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*. [Seeing that the girl is asleep and does not answer] If she does not speak, I will not give her *harināma*.

Rūpa-kisori's mother: [to her daughter] Will you speak the *hare kṛṣṇa* mantra? You speak it at home. Will you say it in front of Śrīla Gurudeva? I'll say it with you. Ready?

[Then, seeing Śrīla Gurudeva trying to hand the little girl her new beads] Come get your beads from Śrīla Gurudeva. Stand up. Right hand.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Rūpa-kisori] Both hands.

[To Bodhi] Your name is Balarāma dāsa.

Bodhi: Thank you. I love you.

Śrīpāda Mādhava Mahārāja: Where do you live?

Bodhi: I live in LA, where I paint. This is my first devotional painting to Rādhā and Kṛṣṇa. They are dancing in ecstasy.

June 23, 2010
Darśana

Vijaya-kṛṣṇa dāsa: How can we know when we have made *gurudeva* happy?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You will be happy by doing so. If *gurudeva* is happy by your activities, then you will be happy by pleasing him.

Śrīpāda Bhāgavata Mahārāja (from Canada): *Yasmin tuṣṭe jagat tuṣṭam*. When Kṛṣṇa is satisfied, the whole world is satisfied. *Guru* is like Kṛṣṇa; so when *guru* is satisfied, we will also be satisfied.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ask Prema-prayojana whether he is happy or not. Ask him.

Vijaya-kṛṣṇa dāsa: [to Prema-prayojana dāsa] Are you happy?

Prema-prayojana dāsa: Well, I'm not drowning in an endless ocean of *ānanda* (bliss).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is very qualified and very expert, but kidnapped. I am not happy.

Any more questions?



Devotee: If parents or one parent does harm to their children, should the children honor their parents – or make a court case against their parents?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Be like Prahlāda Mahārāja. The father and mother have supported and nourished the child since childhood. Even if they have done something wrong, give up any malice in your heart.

Endnotes

1 An excerpt from Śrī Caitanya-caritāmṛta, Madhya-līlā 5, Summary, by Śrīla Bhaktivedānta Svāmī Mahārāja:

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fifth Chapter in his *Amṛta-pravāha-bhāṣya*. Once there were two *brāhmaṇas*, one elderly and the other young, who were inhabitants of a place known as Vidyānagara. After touring many places of pilgrimage, the two *brāhmaṇas* finally reached Vṛndāvana.

The elderly *brāhmaṇa* was very satisfied with the service of the young *brāhmaṇa*, and he wanted to offer him his youngest daughter in marriage. The young *brāhmaṇa* received the promise of his elder before the Gopāla Deity of Vṛndāvana; thus the Gopāla Deity acted as a witness. When the two *brāhmaṇas* returned to Vidyānagara, the younger *brāhmaṇa* raised the question of this marriage, but the elderly *brāhmaṇa*, due to obligations to his friends and wife, answered that he could not remember his promise. Because of this, the younger *brāhmaṇa* returned to Vṛndāvana and narrated the whole story to Gopālajī. Thus Gopālajī, being obliged by the young man's devotional service, accompanied him to southern India. Gopālajī followed the younger *brāhmaṇa*, who could hear the tinkling sound of Gopālajī's ankle bells. When all the respectable gentlemen of Vidyānagara were assembled, Gopālajī testified to the promise of the elderly *brāhmaṇa*. Thus the marriage was performed. Later, the king of that country constructed a fine temple for Gopāla.

2 An excerpt from *Jaiva-dharma*, Chapter 15:

Vrajanātha: What is the *taṭasthā-svabhāva* (marginal nature)?

Bābājī: It is the nature that enables one to be situated between both worlds, and to see both sides. *Taṭasthā-svabhāva* is the eligibility to come under the control of either of the *śaktis*. Sometimes the shore is submerged in the river because of erosion, and then again it becomes one with the land because the river changes its course. In the same way, if the *jīva* looks in the direction of Kṛṣṇa – that is, towards the spiritual world – he is influenced by Kṛṣṇa *śakti*. He then enters the spiritual world and serves Bhagavān in his pure, conscious, spiritual form.

However, if he looks towards *māyā*, he becomes opposed to Kṛṣṇa and is incarcerated by *māyā*. This dual-faceted nature is called the *taṭasthā-svabhāva* (marginal nature).

An excerpt from a morning walk conversation with Śrīla Nārāyaṇa Gosvāmī Mahārāja on June 14, 2008, in Badger, California:

Candraśekhara dāsa: In regards to those *jīvas* who look towards Kṛṣṇa and the spiritual world from the *taṭasthā-śakti*, from where does their eligibility come to make such a choice? One's choices in his present life are generally made according to his *sukṛtis* (past and present spiritual pious activities) and *saṁskāras* (impressions on the heart, coming from past pious or impious acts, or from reformatory procedures).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: At that time [when the *jīvas* make the choice from the *taṭasthā* region] there are neither *sukṛtis* nor *saṁskāras*.

Candraśekhara dāsa: Nothing at all?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Nothing, nothing.

Śrīpāda Mādhava Mahārāja: This question was asked before, and Śrīla Gurudeva replied that the very act of their looking toward the Vaikunṭha planets was their *sādhana* (spiritual practices), *sukṛti*, and *saṁskāra*.



Candraśekhara dāsa: How can the *jīva* look toward Kṛṣṇa or be attracted to Kṛṣṇa without *sukṛti* and *saṁskāra*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, this is chance. [There is a chance that he may do so.]

Śrīpāda Mādhava Mahārāja: Gurudeva replied before that there was no other *sukṛti* or *saṁskāra* required. Those *jīvas* used their independence properly, and that is sufficient.

Śrīpāda Viṣṇu Mahārāja: Gurudeva, how is chance possible, since everything is the desire of Kṛṣṇa?

Śrīpāda Sajjana Mahārāja: Kṛṣṇa desires this pastime with the *jīvas*, to rectify them and to bring them back to Him?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should read thoroughly Śrīla Bhaktivinoda Ṭhākura's *Jāiva-dharma* and try to follow its teachings. At this stage you cannot reconcile all these things. Do *bhajana*, and when you become advanced in *bhakti*, at that time all doubts and questions will be solved automatically. Try to increase your *bhajana*.

An excerpt from a morning walk conversation with Śrīla Nārāyaṇa Gosvāmī Mahārāja on June 18, 2006, in Badger, California:

Raghunātha Bhatta dāsa: Can the *taṭasthā-jīvas* go to Goloka from the *taṭasthā* region or only to Vaikunṭha?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They will move according to what they have inside as their transcendental form. Not all can go to Goloka Vṛndāvana. Some may go to Vaikunṭha, some may go to Dvārakā, some to Rāmacandra, and some to Vṛndāvana.

Devotee: Somebody said those *jīvas* have to come here first to get *sādhu-saṅga*, in order to go to Goloka. Is this correct? Is my understanding correct?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Anyone who has as his *sthāyibhāva* (permanent transcendental emotion or relationship) a relation with Kṛṣṇa in Vraja, in Mathurā, in Dvārakā, in Ayodhyā, in Vaikunṭha or anywhere in the spiritual world, and they look

towards the spiritual world from the *tatasthā* region, they do not have to come to this world in order to perfect their *bhajana*. Only if Kṛṣṇa desires that they come with Him and His pastimes to this world do they come; otherwise not.



Marina di Massa, Italy
July 2-9, 2010

July 2, 2010

Morning Walk

[The festival was held in the west-coast town of Marina di Massa, Italy, between the Marble Mountains and the Mediterranean Sea. Over twenty-five countries – from every continent but Antarctica – were represented, including Russia, Poland, Brazil, Argentina, Costa Rica, Australia, New Zealand, Jamaica, Canada, Iran, Mexico, and South and West Africa.]

Devotee: Guru is one. He is everywhere, omniscient, and omnipresent.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If they are in the line of Nityānanda Prabhu, then they have those qualities. Different *gurus* are in different categories; it is not that all *gurus* are equally qualified, even if they perform the actions of *guru* or play the role of *guru*. Those who are not qualified should not play that role. *Bona fide gurus* are those who are strictly following Nityānanda Prabhu, who is *akhaṇḍa-guru-tattva* (the complete, undivided principle of *guru*).

Śrīpāda Āśrama Mahārāja: Śrīla Narottama dāsa Ṭhākura has prayed, “*Cakṣu-dāna dilā jei, janme janme prabhu sei* – You are my master birth after birth.” Guru is one. Guru is coming birth after birth. In what stage does the devotee have to be, in order to have that particular manifestation of *guru-tattva* come back to him for a relationship birth after birth?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There is no certainty that it will be the same *guru*. But Nityānanda Prabhu is *akhaṇḍa-guru-tattva*, so a bona fide *guru*, one who is in His line, will come.

Rāmanātha dāsa: I read in an article in *The Harmonist* that a pure *rasika* devotee doesn't worship Nityānanda Prabhu as *akhaṇḍa-guru-tattva*, but rather he worships Rādhārāṇī as *akhaṇḍa-guru-tattva*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, no, no, no. This is not right.

Śrīpāda Mādhava Mahārāja: Do you have that *Harmonist* with you?

Rāmanātha dāsa: No, but I think it is an article written by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Śrīpāda Āśrama Mahārāja: I think the point of the article is that one cannot achieve the mercy of Rādhā-Kṛṣṇa without the mercy of Nityānanda Prabhu. One has to go through Nityānanda Prabhu.

Although Nityānanda, as Balarāma, is not present in a pastime where there is Rādhā and Kṛṣṇa, still, without His mercy one cannot attain Their mercy?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, you should know that just as Śrī Caitanya Mahāprabhu is Kṛṣṇa, in the same way Nityānanda Prabhu is Baladeva. Baladeva can appear in all forms, and thus He can serve in all *rasas*. He manifests as Anaṅga Mañjarī, and thus we can worship Nityānanda Prabhu in the form of Anaṅga Mañjarī. Do you understand or not?

Śrīpāda Sādhū Mahārāja (from Lithuania): Many devotees worship the Deities of Śrī Gaura-Nityānanda Prabhu. Is it possible to achieve the same result in worshiping Nityānanda Prabhu as Anaṅga Mañjarī and Śrī Caitanya Mahāprabhu as Rādhā-Kṛṣṇa, as is achieved when worshiping Deities of Śrī Śrī Rādhā-Vinodabihari?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is okay. The devotees can think, “I am worshiping Nityānanda, but in His form as Anaṅga Mañjarī.”¹

Balarāma dāsa: At what stage does our *siddha-svarūpa* (internally contemplated spiritual form) manifest?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: At the time of *bhāva*.

Kanhaiyā-lāla dāsa: Śrīla Gurudeva, it is very easy for devotees to commit *aparādha* (offenses) if they are not very advanced – and then advancement is not possible. What is the best way to stay free from *aparādha*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Each person must be alert not to commit *aparādha*. If someone thinks, “I must do that,” then what can I do? It depends on that person. He should always be alert.

Dāū-dayāla dāsa [at that time Giri Mahārāja]: Yesterday, Āśrama Mahārāja explained this verse in his class:

¹ Śrīla Gurudeva’s replies to this question may vary according to the level of his audience’s advancement in *bhakti*. In other words, according to the level of the worshiper.

*nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
svalpam apy asya dharmasya
trāyate mahato bhayāt*

Bhagavad-gītā (2.40)

[In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.*]

What kind of fear does this refer to?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa has told about *bhakti* in the *madhyama* (intermediate) stage.² [The mature *madhyama-adhikārī*, who is at least on the level of *madhyama-madhyama*, is free from committing offenses.] If one is not doing anything wrong – not committing any *aparādha* – then he will gradually develop in his *bhakti*. But:

*yadi vaiṣṇava-aparādha uṭhe hāti mātā
upāḍe vā chinde, tāra Śukhi' yāya pātā*
Śrī Caitanya-caritāmṛta (Madhya-līlā 19.156)

[If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.*]³

So, we should be alert in this regard.

July 3, 2010 Morning Walk

Śrīpāda Āśrama Mahārāja: The *jīvas* are going left, going right – this is free will. At this point, is there any knowledge to go left or right, or any knowledge of what will happen when they go left or right? Or, is

² See endnote 1, at the end of this chapter.

³ See endnote 2, at the end of this chapter.

their free will only to go left or right? Free will is left or right, but when they are making that free choice, do they know, “If I go left, I am going towards material energy, and if I go right I am going towards Vaikunṭha?” Or, is their free will only thinking, “I go left, I go right” without knowing what will happen to them at the place where they will end up?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The *jīva* always has freedom.

Śrīpāda Āśrama Mahārāja: Always freedom.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He must go up or down. The marginal point is even subtler than the edge of a blade of a sword. Whether balanced or not balanced, if a mustard seed is dropped on that blade’s edge, it will go to one side or the other.⁴

Śrīpāda Mādhava Mahārāja: He is asking if the *jīva* has knowledge of the consequence of his choice.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He does not have that knowledge.

Śrīpāda Āśrama Mahārāja: Okay. We understood it in this way, but some people were saying, “No, no. The *jīvas* have some knowledge.”

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He has free will, but he does not know where to go in order to be happy or not happy.

⁴ “Consider this analogy: If tiny, round mustard seeds are dropped upon the sharp edge of the blade of a sword, some seeds will fall to one side and some will fall to the other. Like those mustard seeds that fall to one side or the other, from the *tatāsthā-śakti* region the *jīvas* are either elevated to the spiritual world or degraded to this material world. After emanating from the glance of Kāraṇodakṣayī Viṣṇu, if they look towards Goloka Vṛndāvana, Yogamāyā at once helps them to go there. On the other hand, those who look towards the material world are attracted by Mahāmāyā, whereupon Mahāmāyā drags them to this inert netherworld. Kṛṣṇa is not at fault for this; it is the *jīvās*’ free will to look here or there.

“Of course, no analogy can give a perfect understanding of spiritual truth, but there are some similarities to help us understand. The sharp edge of the knife represents the *tatāsthā* region and the mustard seeds represent the innumerable *jīvas*. Like the edge of the sword, the *tatāsthā* region is not a place of rest. The *jīva* cannot stay there; he has to quickly decide his destination. What is not similar in this analogy is that, unlike the *jīvas*, the mustard seeds are not conscious and therefore they have no ability to choose” (*Journey of the Soul*, Part 1, Chapter 4).

Śrīpāda Āśrama Mahārāja: Next question: The *jīva* always has free will. Suppose there are conditioned souls, devotees, who may have developed upto *niṣṭhā*, some going to the *madhyama* level, but they are still conditioned. Is their free will the same as that of somebody who is just on the street, who is a complete non-devotee?

Some say that when one is very conditioned, his free will is only to surrender to Kṛṣṇa or not to surrender; that he is completely bound. The modes of nature are covering his body, mind, and intelligence. His free will is very, very small. But as one raises his consciousness, is the free will increasing? Is his independence and ability to use his free will becoming greater? This is my question.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The *jīva* is free, but without the help of *dīkṣā-guru* or *śikṣā-guru*, he does not have the knowledge to choose properly what to do. And that knowledge will come according to one's capacity. Some *jīvas* may be mountains, some may be in rivers, some may be trees, and so on. Śrīla Bhaktivinoda Ṭhākura has explained this in *Jaiva-dharma*, but especially in *Śrī Caitanya-śikṣāmrta*. There, in *Śrī Caitanya-śikṣāmrta*, he has given a marvellous explanation. If you want to know more, you can read that book.

Śrīpāda Āśrama Mahārāja: How is free will manifest in a mountain? Where is the mountain's ability to manifest its free will?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He will remain in a mountain body for millions of years. Mountains also grow. In India, Mount Everest is gradually growing taller.

Mountains have no freedom at all. There are so many categories, or levels, of consciousness, namely those whose consciousness is completely covered (*ācchādita-cetana*), those whose consciousness is shrunken or contracted (*saṅkucita-cetana*), those whose consciousness is budding slightly (*mukulita-cetana*), those with developed consciousness (*vikasita-cetana*), and those with fully developed consciousness (*pūrṇa-vikasita-cetana*).⁵

Śrīpāda Dāmodara Mahārāja: *Sahajiyā bābājīs* like the ones at Rādhā-kuṇḍa say that, "The *brahma-gāyatrī* [the first of the *gāyatrī*

⁵ See endnote 3, at the end of this chapter.

mantras] is one of the duties of those in *varṇāśrama*⁶, so why do the members of the Gauḍīya Maṭha chant *brahma-gāyatrī*?"

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, this is right. All these things were re-established by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.⁷ He said that we cannot imitate the true *bābājīs* [the Six Gosvāmīs and those like them]. We cannot pretend that we are already on their level. He said that true *bābājīs* are in the stage of *paramahaṁsa*, and we are within *varṇāśrama-dharma*. We follow the *bhakti* process from the beginning stages, whereas the Rādhā-kuṇḍa *sahajiyā bābājīs* simply try to jump to the top without any ladder.

Śrīpāda Dāmodara Mahārāja: Śrīla Gaura Kisora dāsa Bābājī Mahārāja did not give Prabhupāda *brahma-gāyatrī*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, it was present from the beginning.

Śrīpāda Mādhava Mahārāja: Yes. It is there in the Purāṇas; even in Satya-yuga.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīla Gaura Kisora dāsa Bābājī was *brahmacārī* for many years. He then went to Jagannātha dāsa Bābājī Mahārāja, and then he returned to Navadvīpa.⁸

⁶ *Varṇa* means "social order" and *āśrama* means "a place of *āśraya* (spiritual shelter)," so *varṇāśrama* is a shelter for mankind ensuring both material and spiritual advancement. It is the Vedic system for the organization of civilized society, which divides society into the four *varṇas*, or orders, of (1) *brahmaṇa* – the intellectual class (priests and teachers); (2) *kṣatriya* – the administrator class (politicians and warriors); (3) *vaiśya* – the merchant class (businessmen and agriculturalists); and (4) *śūdra* – the working class (artisans and laborers); and into the four *āśramas*, or stages of life, of (1) *brahmācārya* – celibate student life; (2) *grhastha* – household life; (3) *vānaprastha* – retired from household life; (4) and *sannyāsa* – renounced life. Each *varṇa* and each *āśrama* has its own *dharma*, or principles of religious conduct, meant to regulate the conditioned souls and give them a platform to progress in *bhakti*.

⁷ Please see the books *Discerning the True Sentiments of the Soul* and *Prabandha Pañcakam – Five Essential Essays* for further information on this topic.

⁸ This is one of the many examples referred to in the Editors' Introduction, page ii: "In previous years, Śrīla Gurudeva would give elaborate replies to the questions he received during his walks and informal meetings. But you will notice that in this 2010 book, he generally gives short answers. This was

Śrīpāda Śuddhādvaitī Mahārāja: Isn't it that all those types of *jīva-tattva* questions are asked from the point of view of a *jīva* who has not fully accepted that Kṛṣṇa can do anything He wants, and that we are fully for His pleasure, to offer Him whatever He wants?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is correct.

Śrīpāda Nemi Mahārāja: How can it be said that when the *jīva* chooses to look towards *māyā* he is called *kṛṣṇa-bahirmukha* (averse to Kṛṣṇa), since he has no knowledge about which direction he is going?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Better to give up the topic of *jīva-tattva* for now. Whatever Śrīla Bhaktivinoda Ṭhākura has told, keep his words as your outline and examples for understanding, and only follow that.⁹

Śrīpāda Dāmodara Mahārāja: The *bābājīs* are saying, "We are Jāhnava vāṁśa (dynasty)." "We are Nityānanda vāṁśa." From which vāṁśa are the Gaudīya Vaiṣṇavas?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We are also in the Nityānanda vāṁśa.

Śrīpāda Dāmodara Mahārāja: But didn't Ṭhākura Bhaktivinoda take *dīkṣā* in Jāhnava Ṭhākurāṇī vāṁśa?

Śrīpāda Mādhava Mahārāja: Not vāṁśa; line [the disciplic line of Jāhnava Ṭhākurāṇī].

one of the specialties of his final manifest pastimes with us mortal beings. He was entering more and more into deep, internal, transcendental states of consciousness, indicating that very soon his disappearance pastime would take place. His brief answers also indirectly indicated that in his books, lectures, and previous walks and informal conversations, he had already said and written everything he wanted to give the world. Now we are able to approach him through those doors, ever-increasingly."

In these months, Śrīla Gurudeva was gradually preparing his followers for the fact that soon he would be entering *nitya-līlā*. As the months progressed, he showed his disciples that he was less and less in external consciousness and more exclusively absorbed in transcendental *līlā*. Thus it sometimes seems that he does not answer the question posed, but he is always in full knowledge and knows what the devotee needs to hear.

⁹ See endnote 4, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda did not accept that Śrīla Bhaktivinoda Ṭhākura accepted *dikṣā* in her line.

Śrīpāda Śuddhādvaitī Mahārāja: Vipina-bihārī Gosvāmī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: For a transcendental person, an ordinary family *guru* cannot be accepted as *guru*. Śrīla Bhaktivinoda Ṭhākura has cheated the worldly audience, for he accepted his *dikṣā-guru*, Vipina-bihārī Prabhu, only as a formality, not for transcendental attainment.¹⁰

Kamala-kānta dāsa: Gurudeva, I heard that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is an incarnation of Jīva Gosvāmī. I heard this from Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja on a tape-recording.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is right.

Śrīpāda Śuddhādvaitī Mahārāja: I have a question regarding the *jīva* who is going from *taṭasthā* to Vaikuṇṭha. Does he have to do any particular *sādhana* to be admitted?

Śrīpāda Mādhava Mahārāja: His looking towards Vaikuṇṭha alone is his *sādhana*.

Śrīpāda Śuddhādvaitī Mahārāja: Can he go even to Kṛṣṇaloka, to Goloka?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: To go to Goloka is not easy. Most go up to Nārāyaṇa-loka (Vaikuṇṭha). Śrī Caitanya Mahāprabhu came and disclosed all these truths about Goloka Vṛndāvana [through His followers]. Before that, no one knew them.

July 4, 2010
Morning Walk

Śrīpāda Nemi Mahārāja: Kṛṣṇa comes to this world, then Lord Caitanya, and then the *ācāryas*. So, each time Lord Caitanya comes, do the same *ācāryas* come after Him, and in the same sequence? And do they perform the same pastimes each time they come?

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

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Where is this written?

Śrīpāda Nemi Mahārāja: I am asking you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not written in *śāstra* whether or not the same *ācāryas* will come each time. *Śāstra* discusses the incarnations, but the *ācāryas* are not incarnations, so I cannot tell. I have not seen this written anywhere. Whether Rāmānuja will come at the same time, or at another time, or whether there will be no Rāmānuja, or no Madhvācārya, I cannot say what will be.

Śrīpāda Nemi Mahārāja: And what about you, Gurudeva?

Śrīpāda Mādhava Mahārāja: His question is this: after Mahāprabhu came, others came in His line, like Śrīla Narottama dāsa Ṭhākura, Śrīla Viśvanātha Cakravartī Ṭhākura, Śrīla Bhaktivinoda Ṭhakura...

Śrīpāda Nemi Mahārāja: My Guru Mahārāja [Śrīla Bhaktivedānta Svāmī Mahārāja], and then you, Gurudeva...

Śrīpāda Mādhava Mahārāja: Will the sequence be like this, or will there be some change? This is his main question.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is not written anywhere. I have not read about this in Śrīla Viśvanātha Cakravartī Ṭhakura's own books or in his explanations of others' books, or anywhere else.

Brajanāth dāsa: But Nṛsiṁhadeva will come.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: These kinds of questions are not relevant.

Śrīpāda Sādhu Mahārāja: Gurudeva, in *Jaiva-dharma*, Bhaktivinoda Ṭhakura sometimes mentions the names of Mahāprabhu's associates who were not necessarily present with Mahāprabhu when He came. So, are they from different *kalpas*, or...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is also not written anywhere; we cannot say.

Kiṣori-mohana dāsa: I've heard from many speakers that when the *jivātmā* (individual spirit soul) goes to *brahma-sāyujya*¹¹, he can come back to this material world of birth and death, whereas if that

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

soul goes to *īśvara-sāyujya*¹², he is annihilated. But I have also heard from *Bhagavad-gītā* that the soul can never be destroyed. So, I am confused on this point.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In a special case, one who goes to *brahma-sāyujya* may come back to this world, as we see with Gopa-Kumāra. He went there, but he did not merge into the Lord's body or effulgence. Rather, He left there at once. For others, though, it is as you are telling.

Who has come from *īśvara-sāyujya*? Can you say?

Kiśori-mohana dāsa: Is *īśvara-sāyujya* real, or only imagination?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not imagination.

Śrīpāda Mādhava Mahārāja: *Īśvara-sāyujya* is more dangerous than *brahma-sāyujya*.

Baladeva dāsa: What's the meaning of *kāma-gāyatrī*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This cannot be told in public. You can come to me alone, after taking bath. I will explain it to you then.

Devotee: Gurudeva, in *Jaiva-dharma*, the *guru* of Premadāsa Mahāśaya Bābājī [Pradyumna Brahmacārī] served Nr̄siṁhadeva. Why did he serve Nr̄siṁhadeva and not Rādhā-Kṛṣṇa?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But his aim was Rādhā-Kṛṣṇa.

Śrīpāda Mādhava Mahārāja: His aim was Rādhā-Kṛṣṇa, but he lived in Devapallī, the place of Nr̄siṁhadeva. We have to give honor.

For example, we do *bhajana* of Rādhā-Kṛṣṇa. We also observe the holy days of Rāma-navamī *vrata* and Nr̄siṁha Caturdaśī, but our aim is Rādhā-Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīdhara Svāmī's worshipful Deity was Nr̄siṁhadeva, but his ultimate goal was *rādhā-kṛṣṇa-prema*, as evidenced by his commentary on *Śrīmad-Bhāgavatam*.

So many persons chant *japa* of Nr̄siṁhadeva [*Nṛsiṁha-kavaca* or any other special *nṛsmha-mantra*], but only for *vighna-vināśa* (to remove obstacles or give special protection in case of emergency).

¹² See endnote 6, at the end of this chapter.



Do you understand? It is only for *vighna-vinasa*.¹³ But our ultimate goal is Mahāprabhu's line – *rādhā-kṛṣṇa-prema*.

Devotee: Is it bona fide if someone in our *sāṅga* has a *śiva-liṅga* inside the temple room next to the Deities?

Śrīpāda Āśrama Mahārāja: And they worship him as Gopīśvara Mahādeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. The *liṅga* may be kept anywhere separate – not in the same temple, unlike Girirāja Govardhana, who can be kept everywhere.

July 5, 2010
© Darśana ©

Brajanāth dāsa: Rāmanātha Prabhu is asking a practical question. In England there are some *brahmacārīs* who will be going to India at the time of Kārtika. They want to distribute books. They are

¹³ See endnote 7, at the end of this chapter.

asking if they can use the center in Glastonbury, which is available for them to stay, and distribute books from there.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Rāmanātha dāsa] If you like, and if it is of benefit, you can do so.

Rāmanātha dāsa: Thank you, Gurudeva. We want to serve you in this regard.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are serving me so much.

Brajanāth dāsa: He is the best book distributor, after Rādhā and Gopīka.

Śrīpāda Dāmodara Mahārāja: In *Śrī Kṛṣṇa-saṁhitā*, Bhaktivinoda Ṭhākura explains that the conception of hellish planets is imaginary, not real. Can you discuss that?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Whatever Śrīla Bhaktivinoda Ṭhākura has told is true. There is nothing to change.

Śrīpāda Dāmodara Mahārāja: So, there are no hellish planets? But Śukadeva Gosvāmī says there are hellish planets.

Śrīpāda Mādhava Mahārāja: Who translated that book? In the *Śrīmad-Bhāgavatam* there is a completely clear description of those planets. I think this book was wrongly translated. It is not possible that Śrīla Bhaktivinoda Ṭhākura would say anything opposed to the conclusions of *Śrīmad-Bhāgavatam*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This was Śrīla Bhaktivinoda Ṭhākura's first book. Here, he wanted to defeat the arguments of the Brahmo Samaj, whose members try to establish that the caste *brāhmaṇas* are the highest and best persons in society. Whatever he wrote there was meant to defeat their arguments.¹⁴

Brajanāth dāsa: Rabindranath Tagore?

¹⁴ It was the Brahmo Samaj and similar groups' distorted, westernized version of Hinduism regarding descriptions of hell and other topics that Śrīla Bhaktivinoda Ṭhākura established as imaginary, not the version of *Śrīmad-Bhāgavatam*. He asserted in his books like *Śrī Kṛṣṇa-saṁhitā* (especially Chapter 2, Verse 25 and Chapter 10, Verse 3) and *Notes on the Bhāgavata* that the version of the *Śrīmad-Bhāgavatam* is supreme truth. See endnote 8 for an excerpt of the latter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: His father.

Śrīpāda Mādhava Mahārāja: Devendranath Tagore.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Brahmo Samaj.¹⁵

Harernāmānanda dāsa: It is like when Śrīla Bhaktivedānta Svāmī Mahārāja used to say that we have come from Goloka Vṛndāvana – as a tactic?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He has never told this. They say he told this, but he would never say this. There is no *māyā* in Goloka, so what would be the need to come here? If *māyā* were to exist in Vaikunṭha, then what would be the difference between Goloka Vṛndāvana and here?

Śrīpāda Mādhava Mahārāja: And there would be no need to do *bhajana*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There would be no difference. Śrīla Bhaktivedānta Svāmī Mahārāja would not say anything wrong.

Śrīpāda Āśrama Mahārāja: I am asking for a confirmation from yesterday. You said that we should not have a deity of Lord Śiva in the temple. What if it is a *śiva-liṅga* that is being worshiped as Gopīśvara Mahādeva?

Śrīpāda Śrautī Mahārāja: What about the *mūrti* of Gopīśvara Mahādeva [in the form of a *gopī*] at Śrī Rūpa-Sanātana Gaudīya Maṭha?

Śrīpāda Mādhava Mahārāja: In our Rūpa-Sanātana Maṭha he is not in the form of *śiva-liṅga* [as in other Lord Śiva temples, such as in Mathurā or the various *dhāmas*, where Gopīśvara is present and worshiped in the form of *śiva-liṅga*]. There is no harm in having a picture or *mūrti* of Gopīśvara in Kṛṣṇa's temple, but not for official, formal worship.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Gopīśvara Mahādeva is established only in Vṛndāvana.

Śrīpāda Mādhava Mahārāja: His question is: if a *śiva-liṅga* is kept in a temple and worshiped as Gopīśvara Mahādeva...

¹⁵ See endnote 9, at the end of this chapter.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Both cannot be kept in one temple. Śiva worship should be kept outside of the temple. Even in Vṛndāvana, he is not present in any Viṣṇu temple. Śaṅkara, Gopīśvara Mahādeva, is the gatekeeper of the *dhāma*.

Śrīpāda Mādhava Mahārāja: In Mathurā there are separate temples of *śiva-liṅgas* of Bhūteśvara Mahādeva, Gokarneśvara Mahādeva, Raṅgeśvara Mahādeva, and Pippaleśvara Mahādeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Without his mercy, no one can enter Vṛndāvana.

Śrīpāda Mādhava Mahārāja: In Vṛndāvana there are temples of Gopīśvara Mahādeva, in Kāmyavana there is Kāmeśvara Mahādeva, and in Govardhana there is Cakaleśvara Mahādeva. In Navadvīpa-dhāma he is also there, and in Purī-dhāma there is Lokanātha Mahādeva.

Devotee: Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has said in *Caitanya-caritāmṛta* that when Mahāprabhu was present in this world, all the *jīvas* were liberated.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Those whom Śrī Caitanya Mahāprabhu saw, and whom His devotees saw – only they were liberated. The words ‘whole world’ does not include those places where Caitanya Mahāprabhu and His associates have not gone. But now, Śrīla Bhaktivedānta Svāmī Mahārāja has come and I have come. By our contact, so many will be liberated.

Śrīpāda Sajjana Mahārāja: Jesus said, “I am not a fisherman; I am a fisher of men.” We are being caught in your net, and you are giving us your net in the form of your books, to go [cast out] and catch others.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All questions have been solved.

Acyutānanda dāsa: How can we become free from the desire for honor?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You cannot say that all have such desire. There are many liberated persons in this world. Without the presence of liberated persons, the world cannot exist. But, you can ask about yourself.

There may be so much desire, but gradually, by chanting, by reading my books, and by association with exalted devotees, you can get rid of all these nonsense conceptions.

Śrīpāda Mādhava Mahārāja: Śrīla Raghunātha dāsa Gosvāmī has written the same thing:

*pratiṣṭhāśā dhṛṣṭā śvapaca-ramaṇī me hr̄di natet
katham sādhu-premā spr̄śati śucir etan nanu manah
sadā tvarṇ sevasva prabhu-dayita-sāmantam atulam
yathā tāṁ niṣkāśya tvaritam iha tāṁ veśayati saḥ*

Manah-śikṣā (7)

[(Why is it that deceit still lingers in the heart despite one's having given up all material sense enjoyment? This verse has been composed in order to answer this question.) 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.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīla Raghunātha dāsa Gosvāmī has not told this for himself. He has told it for others' benefit.

Śrīpāda Śrautī Mahārāja: Is *jīvātmā* (the spirit soul) active, or not active, in the conditioned state?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The *jīva* cannot be silent. He must be doing something, whether he is in Goloka Vṛndāvana or here. Moreover, Kṛṣṇa does not interfere with the *jīva*'s freedom, either here or there. So the *jīva* always has freedom.

Śrīpāda Śrautī Mahārāja: But is he always active?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are we not doing something? Is this person not doing something?

Śrīpāda Śrautī Mahārāja: I'm talking about the soul. The senses are the apparent self. The senses are active, but what about the soul in the back stage? Is the *ātmā* sometimes sleeping?

Śrīpāda Mādhava Mahārāja: Gurudeva said "always active." In *Vedānta-sūtra* there is a commentary by Śrī Baladeva Vidyābhūṣaṇa: *deha bala kovat*, meaning "the soul is always active." If you read that commentary, you can understand what Gurudeva is saying.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We are all doing something. Some are doing nonsense. Some are doing good. Some better, some still better than that, and some are in Goloka Vṛndāvana.

Bhagavān Kṛṣṇa states that the fruits of whatever actions the *jīvas* perform do not go to Him. This is because Kṛṣṇa has no sense of possessiveness in relation to their actions, whereas they have that sense. The *jīvas* are *yantra-ārūḍhāni*, mounted upon machines [these bodies], and the fruits of their actions are awarded to them by Kṛṣṇa. The *jīva* can do anything he likes, but he will have to personally suffer or enjoy the karmic reactions of his activities.

īśvaraḥ sarva-bhūtānām
hṛd-deṣe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

Bhagavad-gītā (18.61)

[O Arjuna, the indwelling Supersoul is situated in the heart of all living beings. By His illusory potency, He is causing them to wander in the cycle of birth and death, as if they are mounted on a machine.]

Kanhaiyā-lāla dāsa: In *Bhagavad-gītā*, the description is that a *yogī* sees that all the senses are working, and everything is going on. But he, the soul, is different from that; he is not doing anything.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Those who are liberated will see that all are in Goloka Vṛndāvana, doing something. They will not see that anyone in this world is not serving Kṛṣṇa somehow or other. Śukadeva Gosvāmī never sees that anyone is not serving. Nārada Ṛṣi is the *guru* of the demon Karīsa, and also of the

Vrajavāsīs. He is happy with them all; he sees that all of them are serving in some way.

How are you? Okay?

Devotee: Yes, by your mercy only.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How are you?

Devotee: It is so good to see you, Śrīla Gurudeva. You always save me.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How are you?

Bhūdhara dāsa: I am a very fallen person, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I don't think so.

Bhūdhara dāsa: I am, but I want to explain.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I was only asking you why you first took saffron cloth and then gave it up.

Bhūdhara dāsa: I had very good intentions, but I think I was confused at the time. My life was changing a lot at the time, and I was quite confused. I had good intentions, but I cannot be a hypocrite. So, I want you to please be merciful to me. I am a very fallen person.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I know that some circumstances have come and that is why you adopted this; otherwise, you have left all these things. But I want that despite any circumstance, none of my disciples will give up their saffron cloth.

Bhūdhara dāsa: I gave a bad example, Gurudeva. It wasn't my intention. I am actually every day full of bad feelings about myself for that. I can't live with it. So I need your forgiveness and your mercy. I don't know what to do.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Be like that.

Śrīpāda Sajjana Mahārāja: Keśava Prabhu and Rādhā dāsī have a big *āśrama*, called Shaken Ashram, in Glastonbury. They are very surrendered to Gurudeva. They have morning and evening classes in their *āśrama*, and they have established a new center in Argentina. I visited there.

Rādhā dāsī: We have opened a center in Argentina.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: How can you open a center?

Keśava dāsa: It is already opened, Gurujī.

Śrīpāda Sajjana Mahārāja: By Gurudeva's mercy they are following...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Your preaching is not preaching. You should give up all these things, like other *grhasthas* (household couples). *Grhasthas* do not keep such long, long hair.

Śrīpāda Mādhava Mahārāja: Gurudeva is asking why you keep such long hair like your wife, like a lady?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should cut it.

Śrīpāda Sajjana Mahārāja: Their programs are very nice. They are preaching and making many new devotees.

Rādhā dāsī: These devotees are from Glastonbury. They want to take initiation.

Śrīpāda Mādhava Mahārāja: Okay, 9 A.M. tomorrow morning.

Keśava dāsa: And we are asking Gurudeva to speak *harināma* into our baby Tulasī's ear.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: She is too small, and she is also sleeping.

Rādhā dāsī (from San Fransisco): Gurudeva, we have a report. A Badger report and an Italy report – for the festivals. So, in Italy, over eight hundred books were distributed, three hundred posters, and over two hundred fifty calendars. Everything is gone from the book table, and eight thousand Euros were collected.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And Badger?

Gopīka dāsī: Badger was over eight thousand books.

Rādhā dāsī: Eight thousand books; it never happened before.

Gopīka dāsī: And over \$28,000 collected.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That was in Badger. And here?

Rādhā dāsī: Eight hundred books.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Even though in Italy the devotees spoke so many different languages, and there were books in all those languages [distributed on other tables by other devotees], still, whatever you brought has been distributed.

Thank you, and your company.

Rādhā dāsī: Thank you, Gurudeva. You did everything. We cannot do anything. You did everything by your mercy.

Gopīka dāsī: Can I sing a song for you?

Brajanāth dāsa: She wants to sing for you tonight before your class.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, she can do that.

July 6, 2010
Morning Walk

Harernāmānanda dāsa: Śrīla Gurudeva, sometimes devotees wonder what is the meaning and significance of wearing Vaiṣṇava dress, because it is a five-hundred-year-old tradition.



Śrīla Nārāyaṇa Gosvāmī Mahārāja: If a person wearing red (saffron) cloth commits any sin, he will easily be caught. It is for this reason that our *ācāryas* have given red cloth. Many kinds of persons can dress in white, but if one engages in nonsense while wearing this red cloth, at once he will be caught.

*Geru raṅga*¹⁶ (saffron color) contains something mysterious. It gives something to the body that makes the wearer better able to resist *kāma* (lust); that is why it has been given. But nowadays *geru* is not real *geru*; we use artificial color.

Harernāmānanda dāsa: Some devotees think that it is not necessary to wear *kurtā*, *dhotī*, or *sārī*. They say that it is acceptable to walk around in ordinary non-devotee clothing.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No. They are wrong. All of our *ācāryas* were very, very careful. Rāmānuja, Madhva, and Viṣṇusvāmī have all taken *daṇḍa* and this cloth. They discovered that this *geru raṅga* helps in so many ways.

Śrīpāda Mādhava Mahārāja: Some think that for *grhastha* Vaiṣṇavas, with wife and children, there is no need for *dhotī*, *kurtā*, and *sārī*, and that they can wear things like half-pants [shorts].

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Illegal.

Harernāmānanda dāsa: Śrīla Bhaktivedānta Svāmī Mahārāja used to say that when we are wearing devotee clothes, everyone can see that we are for spiritual life, just like a policeman is known by his uniform. Everyone knows what his business is.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This evening we will speak about Kṛṣṇa's killing of Dhenukāsura, Kṛṣṇa's destroying Indra's pride, Kṛṣṇa's chastisement of Kāliya, and perhaps Kṛṣṇa's meeting the Yajña-patnīs. [To a *sannyāsī*] You, especially, can prepare to speak about Dhenukāsura.

Śrīpāda Āśrama Mahārāja: Śrīla Gurudeva, it is stated [in *Padma Purāṇa*], *saṃpradāya-vihīnā ye mantrās te nispalā matāḥ*. ["A *mantra* received from an unauthentic source will not give any fruit."] The *mantra* is meant for one to achieve the goal of *bhāva*,

¹⁶ *Geru* is a special stone, which when mixed with soil produces the saffron color in cloth.

and ultimately *prema*. If a *kaniṣṭha-adhikārī* gives this *mantra* to a disciple, is there any effect?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A *kaniṣṭha-adhikārī* should not do so. He should take that person to a high-class Vaiṣṇava to be initiated.

Śrīpāda Āśrama Mahārāja: So, in a case where a *kaniṣṭha-adhikārī* gives the *mantra* to a disciple, is there no effect?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If he does this, what is there to say? Many *kaniṣṭhas* are doing this.

Śrīpāda Āśrama Mahārāja: Somebody may say that because in some societies there are no high-class Vaiṣṇavas, there is a need for *kaniṣṭhas* to give initiation.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In fact, even those who haven't reached the level of *kaniṣṭha-adhikārī* – those with no *adhikāra* at all – are giving 'initiation.'

Śrīpāda Śuddhādvaitī Mahārāja: So, the fruit is not *bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Millions of persons are doing this. Those with nothing, not even the qualification of *kaniṣṭha*, are doing this, and nothing can be done about it.

Śrīpāda Śuddhādvaitī Mahārāja: But will the fruit of this initiation be *bhakti*, or *sukṛti* only? The disciples will not get *bhakti* – is this correct?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The result will be nothing.

Śrīpāda Śrīdhara Mahārāja: Śrīla Madhvācārya has not written any commentary to *Brahma-vimohana-līlā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Brahmā was Śrī Madhvācārya's *guru*, so Madhvācārya considered, "My *gurudeva* can have no fault." It is for this reason that he has not written a commentary to this pastime.

Śrīpāda Śrīdhara Mahārāja: Lord Brahmā is our *guru* also, so how are we to understand this 'fault' of his?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Mahāprabhu was very liberal. He did not see this from only one angle.

Śrīpāda Mādhava Mahārāja: It was through Brahmā that Kṛṣṇa performed so many pastimes. Kṛṣṇa was able to fulfil the *vrajagopīs'* desires, the mothers' desires, and the cows' desires.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: So many of Kṛṣṇa's pastimes manifested from this one incident, so why should Śrīla Śrīdhara Svāmī refrain from commenting on it? Why should Śrīla Sanātana Gosvāmī or Śrīla Jīva Gosvāmī leave this out?

Śrīpāda Mādhava Mahārāja: Or Śrī Viśvanātha Cakravartī Ṭhākura.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They did not avoid writing commentaries on this pastime.

Śrīpāda Śrīdhara Mahārāja: Brahmājī is our *ādi-guru* (first, original *guru*). He is a great Vaiṣṇava. Being a great Vaiṣṇava, why could he not see the original cowherd boys and calves?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He was influenced by some *māyā*. He was born from a lotus flower, so some defect must be there. That was the defect.¹⁷ The influence of Kṛṣṇa's *māyā* was so much greater than the power of Brahmā.

Baladeva thought, "Why are all these things going on?" He told Kṛṣṇa, "O Prabhu, without Your mercy, no one can understand Your pastimes. Even I cannot understand; what to speak of Brahmā and others?

Śrīpāda Nemi Mahārāja: Are the *gopīs* with whom Kṛṣṇa dances married to the same cowherd boys with whom He plays in the daytime?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Brajanāth dāsa] What did he say?

Brajanāth dāsa: At the time of *Brahma-vimohana-līlā*, all the *gopīs* married the *gopas*. Then, after the *līlā* was over, did they remain married to those *gopas*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. They married only one time, not two. After that one time, they simply thought, "This is my husband."

¹⁷ See endnote 10, at the end of this chapter.

Śrīpāda Śuddhādvaitī Mahārāja: Gurudeva, in the *Upadeśāmrta* of Śrīla A. C. Bhaktivedānta Svāmī Mahārāja, at the end of Purport Five, he says not to take a *guru* if he is not *uttama-adhikārī*. He also says, “Don’t become *guru* if you are not *uttama-adhikārī*.” Then he says that both the *kaniṣṭha-adhikārī* and *madhyama-adhikārī* may also take disciples, but that such disciples cannot make much progress due to insufficient guidance. The question is this: Below which level would you say that one should not venture to take disciples?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not written anywhere. But I think that, at the least, one requires the qualification of a *madhyama-madhyama* devotee in order to give initiation.

Śrīpāda Śuddhādvaitī Mahārāja: Does his giving of the *dīkṣā-mantra* have the power to give *divya-jñāna* (transcendental knowledge)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not as powerful as if Nārada would give it. If Nārada gives initiation, at once, in a second, *divya-jñāna* will manifest. But we are not like him.

Śrīpāda Nemi Mahārāja: What are the symptoms of a *madhyama-madhyama-adhikārī*, Śrīla Gurudeva?

Śrīpāda Mādhava Mahārāja: He is asking: what is the qualification of a *madhyama-madhyama*? Is it *ruci*, or *āsakti*, or *niṣṭhā*, or what?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [He must have come] up to *āsakti*. And, if *bhāva* comes...

Śrīpāda Śuddhādvaitī Mahārāja: The definition of *divya-jñāna* is that the *guru* is putting the form of Bhagavān in the heart by the *mantra*, like a seed. From that seed manifests *bhagavatā sambandha viseṣa jñānam ca* (*Bhakti-sandarbhā, Anuccheda 283*), meaning specific realized knowledge of one’s relationship with Bhagavān. At which level can *guru* know this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If I know, and you know, why will that *madhyama-madhyama* not know?¹⁸ However, realization

¹⁸ Here, Śrīla Gurudeva is pretending to be like us, saying that he and we and the *madhyama-madhyama guru* may have varying degrees of theoretical knowledge of one’s particular relationship with Kṛṣṇa.

of that knowledge will come at *bhāva*. Without *bhāva*, or *rati*, realization will not come; but even at that level the realization will be as though ‘covered with glass.’

Śrīpāda Āśrama Mahārāja: So, does ‘up to āsakti’ mean *ruci*? Is *ruci* not *madhyama-madhyama*? ‘Up to āsakti’ begins from where?¹⁹

Śrīpāda Śuddhādvaitī Mahārāja: *Ruci.*

Śrīpāda Āśrama Mahārāja: [To Śrīpāda Śuddhādvaitī Mahārāja] He didn’t say *ruci* with his mouth. You said *ruci*.

Śrīpāda Śuddhādvaitī Mahārāja: [To Śrīpāda Āśrama Mahārāja] But it is understood in all *śāstra*.

Brajanāth dāsa: Gurudeva said, “Āsakti.”

Śrīpāda Śrīdhara Mahārāja: If we look closely, we see that so many *gurus* take disciples although those *gurus’ anarthas* have not gone. They have not passed *anartha-nṛvrtti*, yet they are taking disciples. How can they do this?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Nowadays there is no consideration of qualification at all – nothing. All are allowed to give, especially unqualified persons.

Śrīpāda Āśrama Mahārāja: Śrīla Gurudeva, you said, “up to āsakti.” Do you mean *niṣṭhā-ruci madhyama-madhyama*, or only *ruci-āsakti madhyama-madhyama*?²⁰

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Ki sab?* [Bengali phrase, meaning, “What is it that you continue to ask again and again?”]

Śrīpāda Āśrama Mahārāja: If one is not *madhyama-madhyama* and he gives *dikṣā*, what reaction will he receive?

¹⁹ “Śrīla Viśvanātha Cakravartī Thākura writes in his *Śrīmad-Bhāgavatam* commentary that a *madhyama-adhikārī* cannot have real *prema*. But by thinking of how the *gopīs* loved Kṛṣṇa, he may receive a shadow of their *prema*. Thus he achieves the level of āsakti, attachment for Kṛṣṇa” (*Pinnacle of Devotion*, from the chapter ‘The Role of Śikṣā-guru’).

²⁰ When Śrīla Gurudeva said ‘up to āsakti,’ he meant that the *guru* must have already reached up to the stage of āsakti. He must already be on the stage of āsakti.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Good result (*gati*); there is no harm in this. Kṛṣṇa will do what is needful.

Śrīpāda Āśrama Mahārāja: No, I am not referring to the *madhyama-madhyama*. I am asking about one who is less than that.

Brajanāth dāsa: What is the result of an unqualified *guru* giving *dīkṣā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He should be qualified.

Śrīpāda Āśrama Mahārāja: But what if he is unqualified? Then?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What will be the result? You know.

Śrīpāda Śuddhādvaitī Mahārāja: So *madhyama-madhyama* begins at *ruci*; yes?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you know the meaning of *māna* (honor) and *sammāna* (honor, or respect)? The desire for these things will grow. That unqualified person will thus think, "I am the only *guru*," and then he will fall down.

July 6, 2010
~~~~~  
*Morning Darśana* ~~~  
~~~~~  
For the Dutch Saṅga

Dīnanātha dāsa: How to be a good father and good husband?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By chanting, but with *bhāva* (transcendental moods in devotion to Kṛṣṇa), one will be a good father, sister, and everything else.

Madana-mohana dāsa (the young son of Dhaniṣṭhā dāsī): When will we see you again?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: When Kṛṣṇa will want, He will send me.

Vinītā dāsī: Is it true that *gurudeva* can come in our dreams?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.



Dhaniṣṭhā dāsī: How can we help those who do not believe in God to believe in God?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: By giving them association and *hari-kathā*, and to tell them that without chanting the holy name of God, life is in vain. Kṛṣṇa is very powerful. He has invested all His qualities and power and mercy in His name, so His name can do anything that He can do. Tell them in this way, and bring them.

Madana-mohinī dāsī: Now we are initiated and Gurudeva has given us a spiritual name. Will we have the same spiritual name in our next life?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The body will change and the name will change. A new body will come and you will be known by that name. This body does not go with you to the next life.

Devotee: At the moment when we could decide to come to this material world or the spiritual world, did we have free will? If yes, did we know that we would find suffering in this world?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No.

Devotee: So we don't have free will, because...

Brajanāth dāsa: We do, but it is limited. Like a small baby. Babies have free will, but they don't know if putting their hand in the fire will bring happiness or not.

Rāghava Paṇḍita dāsa: Śrīla Gurudeva, by your blessings we would like to do more service for you and engage your sons and daughters in translating your books into the Dutch language. So, we are asking your blessings that we can all work together as a very nice team, to please you and to give you nice *sevā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, yes. You can do this, and others can help.

Rāghava Paṇḍita dāsa: Yes, we should all work nicely together for your pleasure.

Brajanāth dāsa: Who is on the team?

Rāghava Paṇḍita dāsa: We will make a team. I'm on it.

Rādhā-ramaṇa dāsa: There are many individuals on the team and they are not working together.

Indulekhā dāsī: Can we have friendship and good association with ISKCON devotees who make no offenses to you? Can we improve our relationship with them as a family? In Amsterdam, my husband Madhukara and I want to do that.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, yes.

Rādhā-ramaṇa dāsa: In Holland, we are always changing temples and houses. Is it wise to make a preaching center together?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Those who are favorable can be in your group, and together you can do preaching and everything else.

Rādhā-ramaṇa dāsa: Can we work together to have one good center?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. All should be in their groups, but Janmāṣṭamī, Rāma-navamī, Ekādaśī and other holidays should be followed in one group.

Rāghava Paṇḍita dāsa: If we make one big strong center, will you come?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not this time. When I come [to Europe] another time, I will try to come here.

[Satyavatī dāsī, Indulekhā dāsī's young daughter, gives Śrīla Gurudeva her drawing.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Indulekhā dāsī] Your daughter?

Indulekhā dāsī: Yes.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Looking first at the drawing and then to Satyavatī dāsī] Very good. Excellent.

Śāśikalā dāsī: Will we have the same *gurudeva* life after life?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Bhānumatī dāsī: Gurudeva, I would like my family, friends, work friends, and more people to come. I need help to invite more people to come to our *sāṅga* in Holland. Can you please give blessings to let them come, to let us be the tool to let them come to you?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Śrīla Gurudeva nods in the affirmative.]

July 7, 2010 Morning Walk

Brajanāth dāsa: Prabhu is asking: how can I know that my relationship with my *gurudeva* is growing?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have told this so many times. [To Śrīpāda Padmanābha Mahārāja] Tell him.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva was recently asked a similar question in Los Angeles, California. His answer was, "You will be happy. If you are developing your relationship properly, you will be happy."

Devotee: I received *dikṣā-mantra* from you a year ago. What is my service?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can serve according to your skill and qualification, by preaching, distributing my books, reading my books – all these things.

Kamala-kānta dāsa (from Germany): Śrīla Gurudeva, is there some special significance in Romahaṣṭa Sūta's being killed with a blade of grass?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Kuśa* grass is very sharp, like a knife, and it was readily available there.

Śrīpāda Mādhava Mahārāja: Baladeva Prabhu took the blade of *kuśa* and simply touched Romaharṣṭa Sūta with the tip of its blade. In this way, Romahaṣṭa was actually killed by Baladeva Prabhu's desire.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Kuśa* is *pavitra* (pure; very auspicious). It was for all these reasons that Baladeva Prabhu killed him with the blade of *kuśa* grass.

Prakāśātmā dāsa: Why is *parāṇa*²¹ so important? Why is it so important to break the fast within such a little time-span, which is sometimes only ten or fifteen minutes? Moreover, how were people able to do this before the days of watches?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, yes. If they don't know, there is nothing they can do. But if they know, they must do it within the proper time.²²

Prakāśātmā dāsa: Why is it so important?

Śrīpāda Mādhava Mahārāja: If you don't follow, you lose the fruit of Ekādaśī. This is mentioned in *Hari-bhakti-vilāsa* and other scriptures. Ekādaśī is tomorrow here, and today in America.

Śrīpāda Sajjana Mahārāja: One day in Navadvīpa, we had a time period of eight minutes in which to take *parāṇa*. I had a watch, and I saw that the Bengalis were breaking their fast at exactly the right time without watches.

Śrīpāda Āśrama Mahārāja: I have a question on *guru-tattva*. Yesterday you explained that if a *kaniṣṭha-adhikārī* gives *dikṣā*, the result is zero. But it has been said that you previously mentioned that if the *kaniṣṭha-adhikārī* who is giving *dikṣā* is himself taking *sikṣā* from a higher devotee, this system might be okay.

My question is this: What is the need for a *kaniṣṭha-adhikārī* to give *dikṣā* if he can directly send that person to the higher devotee, and he himself just helps with instruction?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The *kaniṣṭha-adhikārī* should not give *dikṣā*. He should take the candidates to the *uttama-adhikārī*.

Śrīpāda Āśrama Mahārāja: Somebody said that you mentioned once before that this system may be okay. I just wanted it confirmed.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: But it is better to take them to the *uttama-adhikārī*.

²¹ *Parāṇa* is the breaking of the Ekādaśī fast at a specific time on the Dvādaśī day.

²² All responsibility was with the spiritual leaders, who would inform their followers when to perform *parāṇa*. The usual starting time is just after sunrise. If any special information was required, there would be a system for informing the people in general.

Śrīpāda Śuddhādvaitī Mahārāja: What if there is no *mahā-bhāgavata* available in our *saṅga*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Madhyama*.²³

Śrīpāda Āśrama Mahārāja: *Madhyama; madhyama-madhyama*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Madhyama* is available everywhere.

Śrīpāda Śuddhādvaitī Mahārāja: Everywhere?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Śrīpāda Śuddhādvaitī Mahārāja] You yourself can give *dīkṣā*.

Śrīpāda Śuddhādvaitī Mahārāja: Why are you cheating me now?²⁴

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Nemi Mahārāja, and you [to Śrīpāda Padmanābha Mahārāja], and all. One day you will have to give *dīkṣā* – today or tomorrow.

Sannyāsīs: Next life.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Better to start now.

Śrīpāda Śuddhādvaitī Mahārāja: Double cheating now.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They can all do it.

Balabhadra dāsa: Gurudeva, how can I keep your presence with me, in my heart, at every moment?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, Nemi Mahārāja, please answer.

Śrīpāda Nemi Mahārāja: First of all, we should follow Śrīla Gurudeva's instructions. We should serve his mission and understand *sāksād*

²³ See endnote 11, at the end of this chapter.

²⁴ When asked by the editors of this book to explain what he meant, Śrīpāda Śuddhādvaitī Mahārāja replied: "I felt not qualified as a *madhyama*, so when Śrīla Gurudeva told me straight to my face that I could give *dīkṣā*, I thought he was cheating in the sense of testing me, to see if I had *guru-abhimāna*, the false pride that I am *guru*. Śrīla Gour Govinda Mahārāja taught that *śrī guru* has two things: *kṛpa* (mercy) and *vañcanā* (cheating). And when Śrīla Gurudeva said I would have to give initiation sooner or later, I felt not qualified and that he was cheating me, and expressed that feeling."

dharitvena samasta śāstrair. Gurudeva is like Kṛṣṇa; he is within the heart. So, we can constantly cultivate the sense that he is always with us, and we are associating with him within our heart and serving him within the heart.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are you satisfied?

Balabhadra dāsa: Yes. Thank you.

Śrīpāda Śuddhādvaitī Mahārāja: Someone asked this question: The cows have *vātsalya-prema* for Kṛṣṇa. Are they higher than the *sakhās*, who have *sakhya-prema*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If those cows are *vātsalya*, then it may be. But first they should be *vātsalya*. They are unable to express themselves by words. They can simply think, “I want Kṛṣṇa to be my son. Then I will give Him my milk.”

Are there any more questions?

Devotee: Gurudeva, since *mādhurya-prema* is higher than *sakhya-prema*, how is it possible for somebody in *sakhya-prema* to be completely happy?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: None of you have any mood at all. When *bhāva-bhakti* comes, you will be able to see who you are and what is your eternal relationship with Kṛṣṇa. but that realization is compared to seeing something that is covered by glass. When you attain *prema*, you will be able to see everything clearly.

Śrīpāda Mādhava Mahārāja: Will the devotee be happy by his own mood even though he knows that *vātsalya-rasa* and *mādhurya-rasa* are higher than *sakhya-rasa*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He will realize his happiness when he reaches the stage of *bhāva*.

Śrīpāda Mādhava Mahārāja: Yes. But at that time will they think those in *mādhurya-rasa* are higher, or will they be happy by their own *rasa*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First let *bhāva* come, then talk.



July 7, 2010
Darśana
After the walk

Śyāmarāṇī dāsī: Śrīla Gurudeva, this is Dīna-dayāla Prabhu. He was initiated by you thirteen years ago, and just now came back. He is like Ananta Prabhu for communication, and he is like Dilip, who was helping the members of your society to communicate with each other.

So now he has agreed to help us form a new communication *sevā* team to help the devotees to become leaders in communication, to train others so that everyone will feel encouraged to work together in harmony without conflicts, and to bring each other up to our highest potential of service to you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [To Dīna-dayāla dāsa] Oh, you can do it.v

Śyāmarānī dāsī: We want to send a letter about this new *sevā* team to the *saṅga*. We are wondering if you can say a few words encouraging...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can say.

Śyāmarānī dāsī: Okay. You have already said so many things.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have told everything in my classes. So, he should do it.

Dīna-dayāla dāsa: Śrīla Gurudeva, thank you so much for your mercy, and I hope I can serve you as you desire.

July 8, 2010 *Morning Walk*

Manohara dāsa (from Austria): I was teaching Transcendental Meditation enthusiastically for thirty years. I want to teach Kṛṣṇa consciousness in the same enthusiastic way, but I feel I am a great rascal. The more I know about Kṛṣṇa consciousness, the more I know how far away from dignity I am. I feel I am lacking in love, and without love, without *bhāva* (transcendental affection), this theoretical knowledge, whatever I study, is not making me successful. What can I do – what do you want me to do – so that I can succeed and make my life successful?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you know what *bhakti* is?

Manohara dāsa: I think I don't know.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then how can you know *bhāva* and other things?

First you should read my books, like *Bhagavad-gītā* and *Jaiva-dharma*. Know something, and then teach. Otherwise, you will not be able to preach properly and you will not be able to progress in your own *bhakti*.

Manohara dāsa: I have studied *Jaiva-dharma* and other books, but I have no love in me.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not only studying. Some remembrance of verses is needed for preaching. These *sannyāsīs* are ready to preach, and they are preaching. Be ready like them, and then preach.

Prakāśātmā dāsa: Gurudeva, if a devotee reads *Śārīraka-bhāṣya* in order to defeat Śaṅkarācārya's *māyāvāda* philosophy, is there a chance that he can lose his *bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Have you read *Govinda-bhāṣya* [the commentary on *Vedānta-sūtra*, written by Gauḍīya Vedāntācārya Śrīla Baladeva Vidyābhūṣaṇa Prabhu]?

Prakāśātmā dāsa: Yes.

Śrīla Gurudeva: First read *Govinda-bhāṣya* and then Śaṅkarācārya; otherwise the effect will be opposite.

Śrīpāda Mādhava Mahārāja:

*jīvera nistāra lāgi' sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa*
Śrī Caitanya-caritāmṛta (Madhya-līlā 6.169)

[Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śaṅkarācārya, everything is spoiled.*]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First read *Govinda-bhāṣya* and then study *Śārīraka-bhāṣya* – only for preaching, not for yourself.

Rāmanātha dāsa: Is Gadādhara Paṇḍita fully Vṛṣabhānu-nandinī Rādhikā, and what is the teaching for the aspiring *bhakta* in this relationship?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is Śrīmatī Rādhikā. He was watching the mood of Kṛṣṇa to see, "How is He playing My role?"

Brajanāth dāsa: You always say that he was in *dāsyā-bhāva*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Śrīpāda Mādhava Mahārāja: What Śrīman Mahāprabhu wanted, he followed completely.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Bhakta-svarūpa dāsa: I heard once that Śrīla Gour Govinda Mahārāja explained that the *madhyama-adhikārī* who is the real preacher is *madhyama* coming from *uttama*, not *kaniṣṭha*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is right.

Bhakta-svarūpa dāsa: So, is the *madhyama* who is giving *dīkṣā* coming only from the *uttama* stage, or from the *kaniṣṭha* stage?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Do you have any doubt in him?

Bhakta-svarūpa dāsa: No, no. I am giving his statement as an introduction to my own question about *dīkṣā*.

Brajanāth dāsa: His question is: Who can give *dīkṣā* – a *madhyama* who is progressing from the *kaniṣṭha* stage, or a *madhyama* who is actually *uttama*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Both.

If you are not reading any books, how can you ask a question?

Bhakta-svarūpa dāsa: I am reading, Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You have no time to read.

Manohara dāsa: Not knowing oneself, not knowing one's soul, is it that one has no basis for real devotion? Is this kind of relationship with Kṛṣṇa not very superficial and lacking?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What you preach, you must know; otherwise you will define *bhakti* and other subjects in a wrong way.

What is *śraddhā*?

Manohara dāsa: Faith.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Padmanābha Mahārāja will tell.

Śrīpāda Padmanābha Mahārāja: The definition of *śraddhā* is given in *Śrī Caitanya-caritāmṛta* (*Madhya-līlā* 22.62):

‘śraddhā’-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

Viśvāsa means “firm belief.” Sudṛḍha niścaya kṛṣṇa-bhakti kaile means “completely convinced that if I perform *bhakti* to Kṛṣṇa, then

all of my other duties, everything, will be accomplished by that." *Sarva-karma kṛta haya* – if someone has śraddhā, he will have firm faith in *bhakti* to Kṛṣṇa, and he will be convinced that his whole life is meant for that. That is śraddhā.

Manohara dāsa: So, even not knowing myself, if I have śraddhā, it will be a good start?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This applies to anything, including worldly matters. If you have no śraddhā, then you cannot progress in anything. First know all these subjects and then preach.

Manohara dāsa: I feel like I have very little faith, but I also feel like I should do some preaching. Although I feel weak to preach, I feel I have been given so much. I see so many people suffering, and I want to bring them to Gurudeva.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First know what I am telling, and then preach. Read, learn something, and then preach.

July 9, 2010 Morning Walk

Manohara dāsa (from Austria): The priests want to find inner peace, but knowing all the bad things which are going on in the Church, they are shocked and have totally lost their belief in the Church. But they still believe in the truth. They want to find the truth again. So, what can they do? I told them that you can tell them.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Jesus Christ went to India at a young age, and there [in Vṛndāvana especially] he heard about Kṛṣṇa. He saw that in the temples everywhere, the people were worshiping Kṛṣṇa and Rādhā. Then he went to Jagannātha Purī, where he heard that everyone was remembering that Deity [Kṛṣṇa] as Krooshna; it was simply a difference of pronunciation. [Gradually, because of different languages, Greek and Hebrew, this name became Kroosta, then Krista, and finally Christ.]²⁵

²⁵ Because the sound file was somewhat unclear, we added a bit to Gurudeva's reply from his book, *The Way of Love*.

When Jesus returned to his own land, he pronounced the name Christ, and he became known as the son of Christ – not Christ, but the son of Christ. Thus, there is no difference between a Christ-bhakta [or son] and a *kṛṣṇa-bhakta*.

We are refined Christians, because we follow God's instructions totally. It is not written anywhere in the Christian scriptures that God has no form. God created man after His own image. If the Supreme Lord has no form, then how can He create men and women after His image? The Bible tells this, and we follow this understanding.

The Bible says, "Thou shall not kill." We don't eat eggs, fish, or meat, we don't drink wine or any alcohol, and we don't smoke or take intoxicants. On the other hand, so-called Christians kill even small calves. Take the Pope, for example. I once went to Vatican City, where I became very happy to see hundreds of newly born calves. I asked some of the residents if they worshiped those calves, and they replied, "No." They said instead that every day one calf is slaughtered for the Pope.

I told everyone with me at that time to leave that place, because it is not a good place. And I also left that place.

Śrīla Bhaktivedānta Svāmī Mahārāja also used to say, "We are refined Christians."

Prakāśātmā dāsa: What do you think of those fallen priests, who have been in so many scandals involving sexual child abuse? What is their position?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Once, in the history of Christianity, there were some wrong policies. At that time, Martin Luther King came and refined [removed the pollution from] those policies. But now Christianity is again....

Śrīpāda Mādhava Mahārāja: Polluted; contaminated.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are also a priest. You should revolt.

Brajanāth dāsa: Protest.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you cannot, then at least you yourself can do everything in a pure way.

Manohara dāsa: In the Catholic Church, can they also chant the Hare Kṛṣṇa *mantra*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. Will they allow you to do that?

Manohara dāsa: Not in the official church. But we can do it privately.

Prakāśātmā dāsa: Or we can do it in the church when nobody is there.

Śrīpāda Tridaṇḍī Mahārāja: Gurudeva, Śrī Caitanya Mahāprabhu explained *parakīya-bhāva*. But Śukadeva Gosvāmī and Jayadeva Gosvāmī explained this before Him. So, what is the speciality of Mahāprabhu's explanation?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīman Mahāprabhu told Rūpa Gosvāmī, "I am telling you in brief. You should elaborate on My words, and write books to clarify this." Rūpa Gosvāmī has done this.

Śrīpāda Mādhava Mahārāja: Neither Śukadeva Gosvāmī nor Jayadeva Gosvāmī nor Vidyāpati gave the process to achieve that *parakīya-bhāva*. Rūpa Gosvāmī explained it by the mercy of Śrīman Mahāprabhu, and he taught how to achieve it.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Jīva Gosvāmī learned from Rūpa Gosvāmī and others that *parakīya-bhāva* had been revealed before Caitanya Mahāprabhu. But it was by the teachings of Rūpa Gosvāmī that Caitanya Mahāprabhu elaborated on its understanding and gave the process for its attainment.

What was he [Manohara dāsa] doing before coming to me?

Brajanātha dāsa: Do you remember Maharṣi Mahesh Yogi? Transcendental Meditation? They have courses and teachers everywhere in the world.

For how many years did you teach Transcendental Meditation?

Manohara dāsa: For thirty years.

I am so thankful now that I can add *bhakti* to *yoga*, and I can let go of *yoga* without *bhakti*. I am very grateful for this, Gurudeva.

Prakāśātmā dāsa: In this verse, *vāsudeve bhagavati, bhakti yogah prayojitaḥ* – it states that first *bhakti* comes, and then *jñāna* (knowledge) and *vairāgya* (renunciation).

vāsudeve bhagavati
bhakti-yogah prayojitaḥ
janayaty āśu vairāgyam
jñānaṁ ca yad ahaitukam
Śrīmad-Bhāgavatam (1.2.7)

[By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.*]

If one has no *vairāgya*, does that mean there is no *bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Without *bhakti*, *vairāgya* is not complete.

Devotee: What type of *bhakti* must be there – *bhāva-bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Vairāgya* begins when the aspiring devotee believes that we are minute, infinitesimal, that Kṛṣṇa is the doer, and that He is causing us to do. This faith will come. That devotee can give up many things at the time of *śraddhā* (faith). Then, more is given up in the stage of *niṣṭhā*. After that, more so in the stage of *ruci*. Then, when *āsakti* comes, it may be that – just as Śrīla Bhaktivinoda Thākura was living with his whole family at first, but at the end he left them all – one will be able to renounce all attachments.

Devotee: Does everyone have to give up his family at one point?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If you want to be *pūrṇā*, fully pure, you will have to do it. Pure devotees have nothing to do with anything beyond what Kṛṣṇa wants of them. Whatever they do is simply to please Kṛṣṇa. Without this motive, you cannot be fully renounced. Ultimately, the best thing is to follow the *gopīs* and be *rāgānuga*. *Rāgānuga* will manifest *vairāgya*, giving up everything for Kṛṣṇa.

Endnotes

1 Definition of *madhyama-adhikārī*: an excerpt from *Śrī Caitanya-caritāmṛta, Madhya-līlā 16.71-72*, purport by Śrīla Bhaktivedānta Svāmī Mahārāja*:

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called *madhyama-bhāgavata*, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee... An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaiṣṇavas, and Kṛṣṇa Himself.

An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's lecture on July 30, 2000, in Moscow, Russia:

Madhyama-adhikārīs are of three categories: *madhyama-kaniṣṭha*, *madhyama-madhyama*, and *madhyama-uttama*. The *madhyama-kaniṣṭha* cannot act as *guru*. The *madhyama-madhyama* and *madhyama-uttama* can, however, because they are in the line of their *guru*, always chanting and remembering the pastimes of Kṛṣṇa, chanting Hare Kṛṣṇa with *rasa* and taste, and their *anarthas* have practically disappeared. There remains only a very little scent of *anarthas*, and there is no offense at all – no *vaiṣṇava-aparādha*, *nāma-aparādha*, *sevā-aparādha*, or *dhāma-aparādha*.

2 An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's lecture on November 20, 2001, in Varṣāṇā, India:

I have read in *Bhagavad-gītā* (2.40), “Endeavours on the path of *bhakti-yoga* are neither fruitless nor subject to loss. Even a little progress frees one from great fear in the form of this material world.” This verse is true for one who is not committing *vaiṣṇava-aparādha*

(offenses to Vaiṣṇavas), *śāstra-aparādha* (offenses to bona fide scripture), or *tadiya-vastu-aparādha* (offense to that which belongs or is related to Kṛṣṇa, such as *tulasī*, Yamunā, or the *dhāma*).

3 An excerpt from *Jaiva-dharma*, Chapter 16:

Bābājī: *Jīva* is the instrumental cause, and when he performs *karma*, Iśvara (the Supreme Lord) acts as the efficient cause and arranges for the fruits of the *karma* that the *jīva* is eligible to enjoy. Iśvara also arranges for the future *karma* for which the *jīva* has become eligible. In short, Iśvara awards fruits, while the *jīva* enjoys them.

Vrajanātha: How many types of *baddha-jīvas* (conditioned souls) are there?

Bābājī: There are five kinds, namely those whose consciousness is completely covered (*ācchādita-cetana*), those whose consciousness is shrunken or contracted (*saṅkucita-cetana*), those whose consciousness is budding slightly (*mukulita-cetana*), those with developed consciousness (*vikasita-cetana*), and those with fully developed consciousness (*pūrṇa-vikasita-cetana*).

Vrajanātha: Which *jīvas* have completely covered consciousness?

Bābājī: These are *jīvas* with the bodies of trees, creepers, grass, stone, and so on, who have forgotten service to Kṛṣṇa, and are so engrossed in the material qualities of *māyā* that they have no trace of their sentient nature. There is only a slight indication of their sentience through the six transformations. This is the lowest stage of the *jīva*'s fall, and this fact is corroborated by the epic stories of Ahalyā, Yamalārjuna, and Sapta-tāla. One reaches this stage only because of some grave offense, and one can only be delivered from it by Kṛṣṇa's mercy.

Vrajanātha: Which *jīvas* have contracted consciousness?

Bābājī: Beasts, birds, snakes, fish, aquatics, mosquitoes, and various similar creatures have shrunken or contracted consciousness. The consciousness of these *jīvas* is apparent to some degree, unlike that of *jīvas* in the previous group, whose consciousness is completely covered.

For example, these *jīvas* perform activities such as eating, sleeping, free movement, and quarrelling with others for things that they consider their property. They also show fear, and they become angry when they see injustice. However, they have no knowledge of the spiritual world. Even monkeys have some scientific understanding in their mischievous minds, for they have some idea of what will or will not happen in the future, and they also have the quality of being grateful. Some animals have good knowledge about various objects, too, but despite all these attributes, they do not have a propensity for inquiring about Bhagavān, so their consciousness is contracted...

Vrajanātha: Which *jīvas* have slightly budding consciousness (*mukulita-cetana*)?

Bābājī: Conditioned *jīvas* with human bodies fall into three categories: those with slightly budding consciousness (*mukulita-cetana*), those with developed consciousness (*vikasita-cetana*), and those with fully developed consciousness (*pūrṇa-vikasita-cetana*). Generally, the human race can be divided into five groups: (1) immoral atheists, (2) moral atheists, (3) moral theists, who have both morals and faith in Īśvara, (4) those who are engaged in *sādhana-bhakti*, and (5) those who are engaged in *bhāva-bhakti*.

Those who are knowingly or unknowingly atheists are either immoral or moral atheists. When a moral person develops a little faith in Īśvara, he is called a moral theist. Those who develop interest in *sādhana-bhakti* according to the tenets of *śāstra* are called *sādhana-bhaktas*, and those who have developed some unalloyed love for Īśvara are called *bhāva-bhaktas*. Both immoral and moral atheists have slightly budding consciousness, moral theists and *sādhana-bhaktas* have developed consciousness, and the *bhāva-bhaktas* have fully developed consciousness.

4 An excerpt from *Jaiva-dharma*, Chapter 15:

Vrajanātha: You said earlier that the *cit* world is eternal, and so are the *jīvas*. If this is true, how can an eternal entity possibly be created, manifested or produced? If it is created at some point of

time, it must have been non-existent before that, so how can we accept that it is eternal?

Bābājī: The time and space that you experience in this material world are completely different from time and space in the spiritual world. Material time is divided into three aspects: past, present, and future. However, in the spiritual world there is only one undivided, eternally present time. Every event of the spiritual world is eternally present.

Whatever we say or describe in the material world is under the jurisdiction of material time and space, so when we say – “The *jīvas* were created,” “The spiritual world was manifested,” or “There is no influence of *māyā* in creating the form of the *jīvas*,” – material time is bound to influence our language and our statements. This is inevitable in our conditioned state, so we cannot remove the influence of material time from our descriptions of the atomic *jīva* and spiritual objects. The conception of past, present, and future always enters them in some way or another. Still, those who can discriminate properly can understand the application of the eternal present when they comprehend the purport of the descriptions of the spiritual world. Bābā, be very careful in this matter. Give up the inevitable baseness, or the aspect of the description that is fit to be rejected, and have spiritual realization.

All Vaiṣṇavas say that the *jīva* is an eternal servant of Kṛṣṇa, that his eternal nature is to serve Kṛṣṇa, and that he is now bound by *māyā*, because he has forgotten that eternal nature. However, everyone knows that the *jīva* is an eternal entity, of which there are two types: *nitya-mukta* and *nitya-baddha*. The subject has been explained in this way only because the conditioned human intellect being controlled by *pramāda* (inattentiveness) is unable to comprehend a subject matter. Realized *sādhakas*, though, experience transcendental truth through their *cit-samādhi*. Our words always have some material limitation, so whatever we say will have some *māyika* defects. My dear son, you should always endeavor to realize the pure truth. Logic and argument cannot help at all in this regard, so it is futile to use them to try to understand inconceivable subject matters.

I know that you will not be able to understand these subjects in a moment, but as you cultivate these transcendental moods within your heart, you will realize *cinmaya-bhāva* more and more. In other words, all the transcendental moods will manifest themselves in the core of your purified heart. Your body is material, and all the activities of your body are also material, but the essence of your being is not material; you are an atomic conscious entity. The more you know yourself, the more you will be able to realize how your *svarūpa* is a *tattva* superior to the world of *māyā*. Even if I tell you, you will not realize it; you will not attain it simply by hearing. Cultivate the practice of chanting *hari-nāma* as much as possible. As you go on chanting *hari-nāma*, these transcendental *bhāvas* will begin to manifest in your heart automatically, and to the degree that they do so, you will be able to realize the transcendental world. Mind and speech both have their origin in matter, and they cannot touch the transcendental truth, even with the greatest endeavor.

The Vedas say in *Taittirīya Upaniṣad* (2.9): “*Yato vāco nivartante aprāpya manasā saha* – The speech and the mind return from *brahma*, being unable to attain Him.” I advise you not to inquire about this matter from anyone, but to realize it yourself. I have just given you an indication (*abhāsa*).

5 Adapted from Ācārya Kesari, Śrī Śrimad Bhakti Prajñāna Keśava Gosvāmī Mahārāja – His Life and Teachings, Part Four, Pāñcarātrika-paramparā and bhāgavata-paramparā:

If the *dīkṣā-guru* is less qualified than the disciple, then accepting *dīkṣā mantras* from him is like a camouflage, or cheating for the worldly audience. The current of *bhakti* remains alive by *śikṣā* (teaching) of the transcendental message by realized souls. When the sincere disciple understands that his *dīkṣā-guru* is not so qualified, he accepts *śikṣā* from a highly qualified Vaiṣṇava. This is called *śikṣā-paramparā*, or *bhāgavata-paramparā*. The *bhāgavata-paramparā* (which includes the *dīkṣā-paramparā* when the *dīkṣā-guru* is also a highly qualified Vaiṣṇava) is the authorized way to transmit and receive transcendental knowledge.

Those who believed that the *dīkṣā-guru paramparā* is the only authorized system were cheated by this behavior of Śrīla Bhaktivinoda Thākura. The Thākura's real purpose was to teach sincere souls by his own example of accepting *śikṣā-paramparā*. He accepted Śrīla Jagannātha dāsa Bābājī Mahārāja as his *śikṣā-guru*, and thus received all transcendental knowledge and *bhajana* from him.

An excerpt from *Śrī Guru and His Grace, Chapter 10*, by Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Mahārāja:

The highest truth of Kṛṣṇa consciousness comes down through the channel of *śikṣā-gurus*, instructing spiritual masters. Those who have the standard of realization in the proper line have been accepted in the list of our disciplic succession. It is not a *dīkṣā-guru-paramparā*, a succession of formal initiating *gurus*.

Dīkṣā, or initiation, is more or less a formal thing; the substantial thing is *śikṣā*, or spiritual instruction. And if our *śikṣā*-and *dīkṣā-gurus*, or instructing and initiating spiritual masters, are congruent, then we are most fortunate. There are different gradations of spiritual masters. In the scriptures, the symptoms of the *guru* and the symptoms of the disciple have been described; the *guru* must be qualified in so many ways, and the disciple must also be qualified. Then when they come in connection, the desired result will be produced.

6 Excerpts on *brahma-sāyujya* and *iśvara-sāyujya*:

(1) An excerpt from a lecture by Śrīla Nārāyaṇa Gosvāmī Mahārāja on December 12, 2006, in Vṛndāvana, India:

A lower class Vaiṣṇava may want four of the five kinds of *mukti*: *sāmīpya*, *sālokya*, *sārūpya*, and *sārṣṭi*, but he will never desire *sāyujya* under any condition. Why not? In *sāyujya-mukti* a man becomes like a zero, like a stone, like dry wood. That person has no identity – no sense of 'I am'. Our *guru-mahārāja*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, explained to us that although it is advertised as blissful, *sāyujya-mukti* is not blissful at all. It is like being stool; there is no difference at all between *sāyujya-mukti*

and stool. *Sāyujya* is opposed to *bhakti*, and therefore even the lowest class of devotee doesn't desire it.

(2) An excerpt from *Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 6.269, purport by Śrīla Bhaktivedānta Svāmī Mahārāja*:

*brahme, eśvare sāyujya dui ta' prakāra
brahma-sāyujya haite eśvara-sāyujya dhikkāra*

Sārvabhauma Bhaṭṭācārya continued, “There are two kinds of *sāyujya-mukti*: merging into the Brahman effulgence (*brahma-sāyujya*) and merging into the personal body of the Lord (*iśvara sāyujya*). Merging into the Lord's body is even more abominable than merging into His effulgence.”

The followers of the Pātañjalī *yoga* system actually want to merge into the body of the Supreme Personality of Godhead. This indicates that they do not want to engage in His service despite their knowledge of Him, and thus their position is even more abominable than that of those who want to merge into the Lord's effulgence. These *yogīs* meditate on the four-handed Viṣṇu form of the Lord in order to merge into His body. [...] The followers of the Pātañjalī system therefore accept the eternity of the Supreme Personality of Godhead, yet, according to them, [...] they believe that in the perfectional stage, the conception of *puruṣa* is vanquished. According to their description, *citi-śaktir iti*, they believe that when one becomes perfect, he cannot remain a person. This *yoga* system is therefore abominable because its final conception is impersonal.

(3) An excerpt from *Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 8.257, purport by Śrīla Bhaktivedānta Svāmī Mahārāja*:

“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”

PURPORT: Those who desire liberation by merging into the existence of God do not desire sense gratification within the

material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are non-moving. The liberated soul who merges into the existence of the Lord is no better than the trees. Trees also stand in the Lord's existence because material energy and the Lord's energy are the same. Similarly, the *brahma* effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the *brahma* effulgence or in the material energy because in either there is no spiritual activity. [...] The last destination of the Buddhist philosophers is to become just like a stone, which is immovable and has neither material nor spiritual activity.

(4) An excerpt from *The Science of Self-Realization*, Chapter 8, by Śrīla Bhaktivedānta Svāmī Mahārāja*:

The impersonalists and voidists may preach dry philosophical treatises on *aham brahmāsmi* ("I am spirit") but ultimately who will be attracted? What is the difference between someone who thinks, "I am a stone," and someone who thinks, "I am void?" Why should we become stone, wood or void?

(5) An excerpt from *Śrī Śrī Prapanna Jīvanāmr̥tam*, Chapter 9, by Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja*:

When My dedicated pure devotee never accepts any of the four kinds of positive liberation (*sālokya*, etc.), even if they avail themselves to him by dint of his service unto Me, then why will he ever wish for materialistic enjoyment and ultimate emancipation in *brahma* (*sāyujya-mukti*), which are very swiftly vanquished by the march of time? By *sāyujya-mukti*, the soul's eternal status falls into the jaws of death. Thus, sense enjoyment and monistic liberation hold no permanence.

(6) An excerpt from *Sermons of the Guardian of Devotion*, Volume 1, Chapter 9, by Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja:

If the *māyāvādī* can make you enter into the cell of *sāyujya-mukti*, the liberation of merging with the Absolute, you are finished. There is no calculable time when you will be able to emerge from it. But if you are [absorbed] in materialism, *viṣaya*, the recruiters may



come to you. You may get the chance of meeting a preacher in this material world. But in *sāyujya-mukti* you are nowhere. It is very difficult and rare to awaken you from the deepest possible sleep. So that is more dangerous, as half-truth is more dangerous than falsehood.

(7) An excerpt from *Jaiva-dharma*, Chapter 17:

Jīvas who attempt to merge into the impersonal effulgence during their period of *sādhana* attain *sāyujya-mukti* when they are liberated. They merge into His effulgence, and are thus completely destroyed in the form of *brahma-sāyujya*.

(8) An excerpt from *Trnād Api Sunīcena*, Introduction, by Śrīla Gour Govinda Svāmī:

Mahāprabhu has said that the *māyāvādīs* are the greatest offenders at the lotus feet of Kṛṣṇa – *māyāvādī kṛṣṇa aparādhī* – because the *māyāvādī sannyāsīs* are thinking themselves as the Lord, one with the Lord. [...] The ultimate destination of such *māyāvādī sannyāsīs* is that of *sthāvara*, they get the bodies of trees and mountains. Such a destination.

(9) An excerpt from *Heart and Halo*, Chapter 6, by Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja:

So, “ignorance is bliss.” If there is no consciousness, there is no question of pain. It is like the existence of a stone. The extreme liberationists reach such a stage as that of a fossil or a stone. They want peace, so they are given a stone-like state of peace.

(10) An excerpt from *Jaiva-dharma*, Chapter 18:

How is it possible to experience *prīti* in impersonal liberation? Who is the personality who is supposed to experience such bliss? If I lose my identity, who will exist to experience *brahma*? The very concept of the bliss of *brahma* is meaningless because whether there is pleasure in *brahma* or not, the theory of impersonal liberation does not admit that anyone actually exists in the liberated state to enjoy such pleasure.

7 Some of Śrīla Gurudeva's disciples chanted the following *mantra* when he was performing his final manifest pastimes:

*oṁ ugram vīram mahā-viṣṇum
jvalantam sarvato mukham
nr̥siṁham bhiṣaṇam bhadram
mr̥tyur mr̥tyum namāmy aham*

May my head be protected by the moon-colored one, who is the greatest among all beings. My obeisances unto the ferocious and powerful, the great Viṣṇu, the fiery one, whose faces are on all sides, the fearful one, Nr̥siṁha, who causes the death of even death personified (or, who can overcome death).

8 An excerpt from Śrīla Bhaktivinoda Ṭhākura's *Notes on the Bhāgavata*:

In the common-place books of the Hindu religion [...] we have descriptions of a local heaven and a local hell; the Heaven as beautiful as anything on earth and the Hell a ghastly as any picture of evil. Besides this Heaven we have many more places where good souls are sent up in the way of promotion! There are eighty-four divisions of the Hell itself, some more dreadful than the one Milton has described in his *Paradise Lost*. These are certainly poetical and were originally created by the rulers of the country in order to check the evil deeds of ignorant people, who are not able to understand the conclusions of philosophy. Indeed, in some of the chapters we meet with descriptions of these hells and heavens as well as accounts of curious tales, but we have been warned somewhere in the book not to accept them as real facts, but rather as inventions to overawe the wicked and to improve the simple and the ignorant.

The religion of the *Bhāgavata* is free from such poetry. The *Bhāgavata* certainly tells us of a state of reward and punishment in the future according to deeds [performed] in our present situation. All poetic inventions, besides this spiritual fact, have been described as statements borrowed from other works in the way of preservation of old traditions in the book which superseded them and put an end to the necessity of their storage.

9 An excerpt from *Back to Godhead Magazine #28-01, 1994 – Rational Mythology**:

The idea of religious imagery as a symbol for the unthinkable Absolute sometimes turns out useful in the modern age. Vivekananda was born in Calcutta in 1863 as Narendranath Datta, and he grew up during the high noon of British dominance in India. During this period, European rationalism, based on the famous French Enlightenment, made a strong impact on India. Reformers like Rammohan Roy and Devendranath Tagore founded the Brahmo Samaj in an effort to revise Hinduism and make it compatible with modern Western thinking. This effort required the solving of two problems: (1) the problem of religious plurality, and (2) the problem of the clash between modern science and old religious beliefs.

The old philosophy of pure monism, or advaita, was well suited to solve these problems. First of all, if religious imagery has only a symbolic meaning that refers to something inconceivable, then many different systems of symbols should work equally well. In this way, all major religious systems can be reconciled. This was Vivekananda's idea, and he greatly stressed the equality of all religions. Likewise, if religious imagery is simply symbolic, then there is no question of a conflict between religion and science. A religious story that seems to conflict with established scientific facts can simply be interpreted as a symbolic clue pointing to the One beyond the grasp of the finite scientific mind. Vivekananda also mentioned that the stark simplicity of the impersonal *brahma* fits with the simplicity sought by physicists in their hoped-for Grand Unified Theory of nature.

¹⁰ It is not that Śrīla Gurudeva is actually criticizing Brahmājī here. He is absorbed in remembering the words of the *gopīs* as they conversed with Kṛṣṇa at Kurukṣetra after a long period of separation. Kṛṣṇa had told them that He is God, and in their mood of considering Him only as their most beloved, they told Him the following:

"The *gopīs* said, 'Brahmā was born from the lotus-navel of Padmanābha Viṣṇu, so he is like that lotus flower. His intelligence is quite dull, because he has come from the stem of an inert lotus. How can demigods like Brahmā know anything? They can pray to

You and believe that You are the Supreme Lord. They can believe that You can create this entire universe in a second and then destroy it. They can glorify You like this, but we have known You from the beginning of Your birth, and we know You at this very moment. These demigods and *yogīs* may pray to You for salvation, or they can pray to You that Your lotus feet may appear in their hearts. They should do so, because they are as foolish as anything. We are not like them, for we are very clever and intelligent' " (*The Origin of Ratha-yātrā*, Chapter 6).

11 An excerpt from *Pinnacle of Devotion*, from the chapter “The Role of the Śikṣā-guru”:

Bilvamaṅgala Ṭhākura pays obeisances to Cintāmani, who had inspired him to take shelter of Śrī Kṛṣṇa. What type of *guru* was she? A *vartma-pradarśaka-guru*, one who says, “Come with me to a realized Vaiṣṇava.” The *vartma-pradarśaka-guru* shows the path. He may be *kaniṣṭha*, that is alright; but the initiating *guru* should not be less than a *madhyama-adhikārī*.

What are the symptoms of a *madhyama-adhikārī*? You need to know these symptoms before accepting a *dīkṣā-* or *śikṣā-guru*. If you do not see these symptoms, then do not accept a person as *guru*. Otherwise, there will be so many difficulties in your devotional life. If that *guru* falls down, your life will be ruined and you will cry bitterly.

The first symptom of the bona fide *guru* is this:

*tasmād guruṁ prapadyeta
jijñasuh śreya uttamam
śābde pare ca niṣṇātarām
brahmaṇy upaśamāśrayam*
Śrīmad-Bhāgavatam (11.3.21)

[Any person who is seriously desirous of achieving real happiness must seek out a bona fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities, who have taken

complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona fide spiritual masters.*]

Though all symptoms should be there in full, two are prominent. The first symptom is *śābde pare ca niṣṇātāṁ brahmaṇy* – the *guru* has complete knowledge of the scriptures. The second symptom is *upaśamāśrayam* – he is detached from material desires. He is always so happy serving Śrī Kṛṣṇa. If he is unhappy and feels that his life has so many problems, then he is not qualified to be *guru*. Haridāsa Ṭhākura was beaten in twenty-two marketplaces, almost to the point of death, but he did not consider this a problem. He kept chanting *hare kṛṣṇa, hare kṛṣṇa*. Prahlāda Mahārāja was tortured by his father [Hiranyakaśipu], yet he never felt he had a problem. Rather, he stood on the head of all problems.

A *guru* who chants and performs the nine processes of *bhakti*, and who has taken *dīkṣā*, but who laments that he has so many problems – that his wife has cheated him, his children are not with him, he cannot manage or make money, or that he has no computer or no sufficient material facility – should be rejected at once.

The third symptom of *guru* is that he is realized in *kṛṣṇa-bhakti*. Without having this realization, because he still has material desires, he is bound to fall. Besides these three symptoms, a *madhyama-adhikārī* will have four additional qualities. The *uttama-adhikārī* is of course superior and offers a superior result in *bhakti*, but such a *guru* is rare in this world. In the absence of such an *uttama-guru*, the *madhyama-adhikārī* can be accepted as a *śikṣā-* or *dīkṣā-guru*.

But one should see whether or not he has the following four qualities:

(1) *prema* – He has love and affection for Kṛṣṇa.²⁶

(2) *maitrī* – He shows friendship towards and offers service to the Vaiṣṇavas. He has three kinds of relations with three kinds of Vaiṣṇavas: he honors and obeys with a mood of friendship one

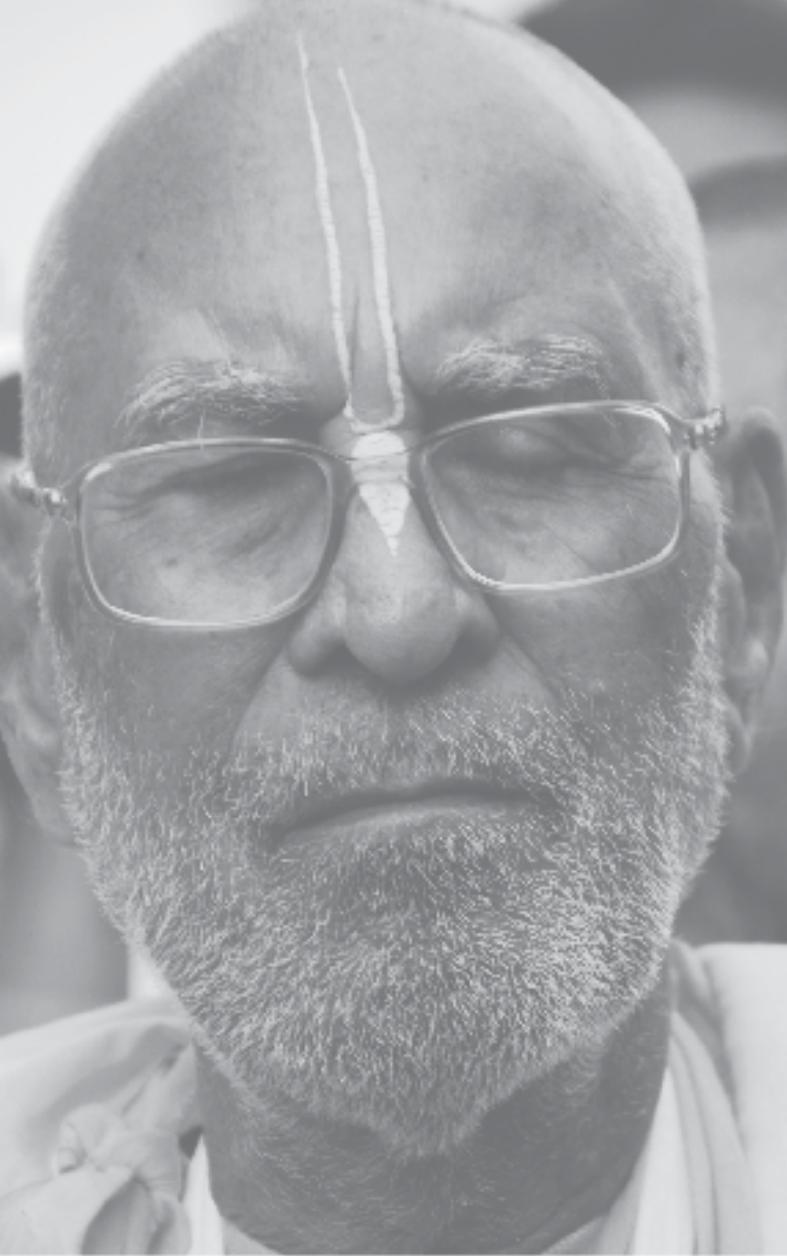
²⁶ Śrīla Viśvanātha Cakravartī Ṭhākura writes in his *Śrīmad-Bhāgavatam* commentary that a *madhyama-adhikārī* cannot have real *prema*. But by thinking of how the *gopīs* loved Kṛṣṇa, he may receive a shadow of their *prema*. Thus he achieves the level of *āsakti*, attachment for Kṛṣṇa.

who is more advanced than himself in *bhakti*. He relates to equals as friends, and he is also friendly to those whose *bhakti* is less developed. So he has *maitrī* (friendship) with honor for superiors, *maitrī* with *mitra* (friends on an equal level), and *maitrī* with *kṛpā* (compassion) for subordinates.

(3) *kṛpā* – He shows mercy to those persons who honor and have faith in Vaiṣṇavas. Such a person's faith may even be worldly – in other words, they may have some material sentiments in relation to the *guru* and the Deity. It may be that they have more affection for the Deities than for the devotees, and therefore they may not like to meet with devotees and hear their *hari-kathā*. Such persons may understand that they should obey the scriptures, but they cannot act in the four ways that a *madhyama-adhikārī* can act. Such persons may be ignorant, but they want to learn how to advance in devotional service.

(4) *upekṣā* – He neglects offenders, persons who are against the Vaiṣṇavas or who do not honor them. He is aware that relating or associating with such persons destroys all traces of *bhakti*.

We have thus discussed the three main qualities, as well as four additional ones, which are found in a *madhyama-adhikārī* who is qualified to be *guru*.



Massarosa, Italy
July 15, 2010

July 15, 2010

॥ Darśana ॥

[The beginning portion of the soundfile was not clearly audible, and therefore we have substituted it (indented and in square brackets) with the same information given by Śrīla Gurudeva in his autobiography, called *Impressions of Bhakti*.]

Newspaper reporter: How did you come to this line of thought?

Śrīla Nārāyaṇa Gosvāmī Mahārāja:

[About three years after I began my employment at the police station, the chief superintendent was visited by a party of about ten devotees from Śrī Gauḍīya Vedānta Samiti in Navadvīpa. Among them were *prapūjyā-caraṇa* Śrī Śrīmad Narottamānanda Brahmacārījī, Śrī Śrīmad Bhakti-kuśala Nṛsiṁha Mahārāja, and Śrī Rādhānātha dāsa [who later became *pūjyāpāda* Bhaktivedānta Trivikrama Mahārāja].

The speaker, *pūjyāpāda* Narottamānanda Brahmacārījī, narrated the life history and glorified the character of Śrī Prahlāda Mahārāja in the superintendent's house for seven days. Although at that time I did not know Bengali very well, I would sit through the lectures, and in reciprocation with my faith *pūjyāpāda* Śrī Narottamānanda Brahmacārījī became very affectionate towards me. After each lecture he would leave aside all food and drink to sit with me and speak *hari-kathā* in English throughout the night.]

I did not know Bengali and the speaker, Narottamānanda dāsa Brahmacārī, did not know Hindi.

Śrīpāda Mādhava Mahārāja: Gurudeva's mother tongue was Hindi and the speaker's mother tongue was Bengali, so they spoke in English.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: After listening to his *hari-kathā* for those seven days and receiving his affection, I felt detachment from this world. I bought *japa* beads and a bead-bag from the market and began to chant one *lākha* [64 rounds] of the Hare Kṛṣṇa *mahā-mantra* every day.

Śrīpāda Mādhava Mahārāja: This was during his job as a police officer.

Śrīla Nārāyaṇa Gosvāmī Mahārāja:

[I wanted to leave my government position and go with the devotee party, but I could not get permission because of the chief superintendent's and everyone else's affection for me. They would not let me go.

The superintendent asked me, "Why do you want to go? You will soon be promoted." I immediately thought of an excuse to leave, and replied, "This is true, but I want to start my own business, so there will be no loss in my going."

When I also told him that in the future I want to do *kṛṣṇa-bhajana*, he asked, "Do your parents agree to this?" I replied, with the understanding that Guruji and the Vaiṣṇavas were my actual parents, "Yes, they do." I then resigned and left that place, but I did not go home. I went directly from there to Śrī Dhāma Navadvīpa to meet my *gurujī*.]

I did not enter my house. I left it altogether, taking with me only one pair of shoes and one *lotā*, and I left for Navadvīpa-dhāma by train. I did not write to any of the *māṭha* devotees how or when I would be coming. Still, my *gurujī* sent a *brahmacārī* to the railway station, at midnight, and he called out, "Tewārījī, Tewārījī."

Śrīpāda Mādhava Mahārāja: Gurudeva's surname was Tewārī.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I approached that *brahmacārī* and said, "I am that Tewārījī." I asked him, "How did our *gurujī* know to send you to get me?"

Śrīpāda Mādhava Mahārāja: It was the middle of a dark night. The *brahmacārī*, Sajjana-sevaka Brahmacārī, had come with a kerosene lamp, because at that time there was no electricity in Navadvīpa or in the Navadvīpa railway station.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Then, on the following Gaura Pūrnimā [in 1947], I received initiation.

Newspaper reporter: In India there are many spiritual traditions. In short, which one does Śrī Caitanya Mahāprabhu belong to? If we

listen to the many teachers in India, we see that each one has his own truth. From an outsider's point of view, how can you say that yours is the highest truth?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If someone's thoughts are in accordance with *Śrīmad-Bhāgavatam*, if he is chanting the holy names of Kṛṣṇa – Hare Kṛṣṇa – and if he follows the ideas of Śrī Caitanya Mahāprabhu, by these considerations you can know that he is on the correct path. Otherwise, there are so many groups whose members say, "We are right," but they are not right. I have decided the matter in this way.

Newspaper reporter: According to some principles, all groups are nevertheless bringing something good to the world. Instead of fighting each other, isn't it better to find common points of view?

Śrīpāda Mādhava Mahārāja: Not fighting. Gurudeva has just explained how we can judge which spiritual organization is better. It is the organization that is supported by *Śrīmad-Bhāgavatam*, the spotless evidence, the spotless Purāṇa.

Newspaper Reporter: Our newspaper is talking to the common people. Many of them don't know about *Śrīmad-Bhāgavatam*.

Śrīpāda Mādhava Mahārāja: Vyāsadeva wrote so many Purāṇas (ancient literatures) – eighteen Upa Purāṇas and eighteen Saha Purāṇas. He wrote 1008 Upaniṣads, and also *Mahābhārata*. He had first written all the Vedas and then divided them into four parts. After that, he composed a condensed form of the Vedas in *Vedānta-sūtra*. Still, even after doing all this, Vyāsadeva was not happy.

When Vyāsadeva's *guru* Nārada Muni saw this, Nārada explained to him that his unhappiness was due to having not written about Kṛṣṇa being the Supreme Person and about how Kṛṣṇa is controlled by the love of His devotees. He was not satisfied because he had not written about Kṛṣṇa being tied to the grinding mortar, about Kṛṣṇa being controlled by the love of the *gopīs*, about Kṛṣṇa telling those *gopīs* that He can never repay them, and about all of the other pastimes of Kṛṣṇa and His devotees.

Nārada instructed Vyāsa to enter into a trance of *bhakti* so that he could see and write about all these things. Vyāsadeva then

meditated, entered a trance of devotion, saw everything of Kṛṣṇa's *līlās*, and wrote the *Śrīmad-Bhāgavatam*. Therein he describes the *Bhāgavatam* as the spotless Purāṇa. This *Śrīmad-Bhāgavatam* is the cream of the Vedas. Whoever follows *Śrīmad-Bhāgavatam* will be happy, and any organization that follows this *Śrīmad-Bhāgavatam* properly is a proper organization.

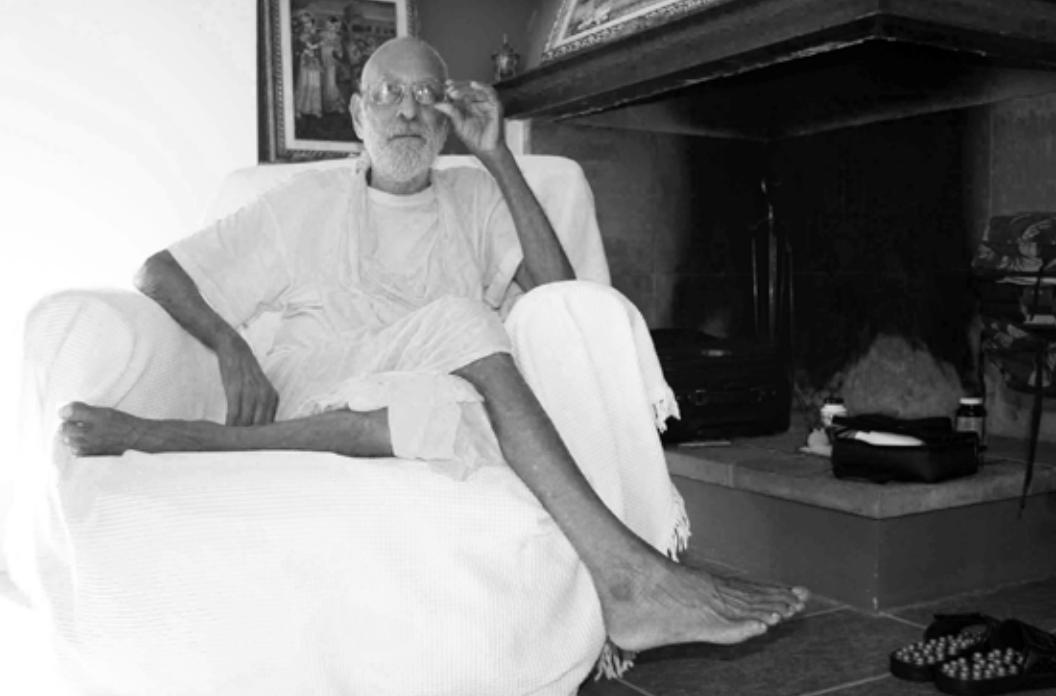
Newspaper reporter: Can you tell about the first time you met Śrīla Bhaktivedānta Svāmī Prabhupāda, and what he did around the world?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I met him in 1946, when ISKCON hadn't yet taken birth. I served him then, and I have been serving since that time, also. He used to write to me from New York, Los Angeles, England, and from wherever he would travel. He often sent me letters, and I sent him *karatālas*, *mṛdaṅgas*, many Deities, many of his books, and also Mathurā *perā*, a sweet that he liked so much.

Then, just before he left the vision of this world, he called me from Mathurā. He wept, full with transcendental sentiments, keeping my hands in his hands, and said to me, "Very soon I am going from this world. I want you to perform my *samādhi*¹ rites by your own hands."

So many of his god-brothers were present, but he told me to do it. He also told me, "I have said some wrong things. I said to my disciples that the Gauḍīya Maṭha devotees are sitting and taking *prasādam*, and doing nothing else. I said this only to encourage my disciples. I have brought them, but they are like monkeys. Due to their lack of eligibility I could not train them fully. Please care for them, and continue their training."

¹ "Samādhi is a Sanskrit word consisting of the two syllables, *sama-dhi*. *Sama* means 'the same' and *dhi* means 'intelligence.' When the pure devotee takes *samādhi*, it means that upon departing from this world he enters the same level, position, and spiritual mood as the personal associates of his worshipful Deity. He is serving in that realm according to his own *svarūpa* (constitutional form), with equal qualities, intelligence, and beauty as those associates. Śrīla Bhaktivedānta Svāmī Mahārāja's worshipful Deity is Śrīmatī Rādhikā, and he serves Her under the guidance of Her personal associates, the *mañjariśas*" (*Gaura-vāṇī Pracāriṇī*, Chapter 9).



After his divine departure, my relationship with ISKCON was very good for some years. Tamāla-krṣṇa Mahārāja, Keśava Bhārati, Girirāja Mahārāja, and others used to come to hear from me. But, after some years, the GBC held a meeting wherein they concluded, "If we don't restrict Mahārāja from coming to our temples, then all of our disciples will go to him. Better to stop him right now."

After that meeting, at which time they stopped their connection with me, I told them, "Very good. Now I will 'jump,' traveling throughout the world." This is my thirty-third world tour. I am preaching everywhere. The ISKCON leaders tried to check me, but they could not do it.

Kṛṣṇa-devī dāsī: Gurudeva, this is Praśānta Prabhu. He is a painter. Śyāmarāṇī Dīdī is asking him to create the cover for your Hindi translation of Tenth Canto of *Śrimad-Bhāgavatam*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Good. You are Italian?

Kṛṣṇa-devī dāsī: Yes, he is. Śyāmarāṇī Dīdī is asking him to paint the pastime of Vasudeva entering the room where Yaśodā had just given birth to two children, Yogamāyā and Kṛṣṇa. Vasudeva is taking Yogamāyā and putting Kṛṣṇa in the bed. Praśānta doesn't know this pastime.

Śrīpāda Mādhava Mahārāja: Vasudeva didn't know there were two children lying next to Mother Yaśodā. He didn't see Kṛṣṇa there. He saw only Yogamāyā. Because he was covered by Kṛṣṇa's *yogamāyā* potency, he could not understand. This cannot be shown in the painting.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [Giving birthday blessings] May you be happy here and in the transcendental world, and may *kṛṣṇa-bhakti* enter your heart.

[To the reporter] Are you happy?

Newspaper reporter: Happy. Thank you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: After Bhagavān dāsa left and became a *grhastha*, were you initiated by anyone?

Newspaper reporter: No.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: After a *guru* has fallen, the disciple should accept a bona fide *guru* at once, otherwise his endeavors in *bhakti* will come to nothing. Better to take initiation again.

Śrīpāda Mādhava Mahārāja: Sooner than later.

Newspaper reporter: Thank you.



New Delhi, India
August 1-3, 2010

August 1, 2010

Darśana

Devotee: Today is my mother's birthday, and it is also the third birthday of my Deities.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Have you brought flowers?

[While throwing flower petals upon the head of the mother] *Marigalam bhavatū. Kalyānam bhavatū.* May all auspiciousness come to you. May *kṛṣṇa-bhakti* enter into your heart and grow day by day.

Devotee 1: Although we have come to you for *kṛṣṇa-kathā* and *kṛṣṇa-prema*, we see that by listening about these from you, we are more enthusiastic towards you than to Kṛṣṇa. What is the reason?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ask these people who are here, and who have not gone to *kīrtana*. Why are you asking me? Ask them why are they here, and why they have not gone to *kīrtana*?

Devotee 1 [to the audience]: Mahārāja-jī is asking why you are all still here and why you have not gone to the *kīrtana*. Please tell.

Devotee 2: For *guru-prema*.

Devotee 1: Originally you had come for *kṛṣṇa-kathā* and *kṛṣṇa-prema*, so why are you still remaining here?

Devotee 3: *Śrī guru-caraṇa-padma kevala bhakati-sadma.* The lotus feet of the spiritual master are the abode of pure devotional service.

Devotee 1: Only you can clarify this Mahārāja-jī.

Śrīpāda Mādhava Mahārāja: These devotees are saying *śrī guru-caraṇa-padma kevala bhakati-sadma*. They are saying, "Gurujī will tell us *kṛṣṇa-kathā* and also give us *kṛṣṇa-prema*. That is why we should remain with Gurudeva."

Devotee 1: But I think that *guru-kathā* is more attractive than *kṛṣṇa-kathā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: All right then, so be it. Gurudeva will take your attraction and place it at the lotus feet of Śrī Kṛṣṇa.

Without *guru-bhakti* and without performing *viśrambheṇa-sevā*, service with deep love and affection at the lotus feet of *guru*, one cannot progress in *bhakti*. Why? *Guru* gives *bhakti* for the lotus feet of Śrī Kṛṣṇa, and that is why you first offer obeisances to him and serve him, and then Kṛṣṇa. Otherwise, *bhakti* will not increase.

Śrīpāda Mādhava Mahārāja: This is said in the scriptures:

*prathaman tu gurum pūjyāṁ
tataś caiva mamārcanam
kurvan siddhim avāpnoti
hy anyathā niṣphalam bhavet*

Hari-bhakti-vilāsa (4.344)

[Śrī Kṛṣṇa says, “One must always worship one’s *guru* first, and only then worship Me. If one follows this process properly, one will naturally attain all perfection. But if one neglects this process everything will be fruitless.”]

Once, a devotee came to do *bhajana* of Bhagavān. Bhagavān said, “Oh child, first you should worship your *gurudeva*. Serve him, and then, taking his permission, you can worship and serve Me. If you go through this process, you will receive *bhakti*; otherwise everything will go to waste.” This has been told in the *śāstras*.

Devotee: Mahārāja-jī, you have told the process and given reference from *śāstra*, but nobody knows these things, and still they are attracted to *gurudeva*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is because they are seeing *guru* in front of them physically. They are not able to see Bhagavān in front of them. So how can they serve Bhagavān? That is why one should do *guru-sevā*, according to one’s capacity and ability. Different processes or services have been stated for women and men, but the aim is to develop *bhakti* (devotion) at the lotus feet of Śrī Kṛṣṇa.

The backbone of *bhakti* is *guru-niṣṭhā*. That is why in the scriptures it is written, *śrī guru-caranya-padma, kevala – kevala* (meaning “only”) – *bhakati-sadma*. Only those who have *guru-bhakti*, devotion to the lotus feet of *guru*, are able to attain perfection in *bhakti*.

Do you have any other questions?

Devotee: How can I increase my taste in *harināma*. Mahārāja-jī, I have been chanting *harināma* for so many years now, but still I am not able to develop taste.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This happens due to some lacking in *guru-sevā* and lacking in listening to *hari-kathā* from *guru*'s lotus lips.

Devotee: How can we rectify this problem?

Śrīpāda Mādhava Mahārāja: This can be solved only by doing *harināma* continuously.

Devotee: If we are not getting a taste in *harināma*, can it mean that there is some problem in our *guru*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: If *guru* is a true, bona fide *guru*, then there is no question of a problem in him. On the other hand, if while at the time of accepting a *guru* one accepts any ordinary person, he cannot get *bhakti*.

Why have you come to me? There must be some taste present.

Devotee: Mahārāja-jī, what is *guru-sevā*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are asking me what is *guru-sevā*? You are doing service to your son. What is this? Tell me.

Devotee: This is love for the son.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Mothers love their sons. They show affection for them, feed them, give them something to drink, and so on. In this way, according to your capacity, you should perform service to *śrī guru*.

Devotee: What is the purpose, or goal, of life?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The goal of life is *kṛṣṇa-bhakti*. Without *kṛṣṇa-bhakti* nobody can be happy in this world. That is why *bhakti* is the aim and object of life. *Guru* gives this to you, and that is why he is worshipful.

Devotee: If a person wants to perform *bhakti*, but his family members are not allowing him to do so, what should he do?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Family members who don't want to perform *bhakti* may give obstacles to the family members



who want to do it. What can you do about it? Will you kill them, or what will you do? If they don't perform *bhakti*, leave them alone, or leave them. Don't force them.

Devotee: How can we control our mind while performing *harināma*? My mind is going here and there.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We should first try to understand what is *harināma*. When Nāma-Bhagavān sees that a devotee is performing *harināma* with honor, then automatically everything will be controlled. *Nāma* will personally control your mind. The Lord and His name are non-different. Whatever Kṛṣṇa can do, His name can also do. In fact, the name of Kṛṣṇa can do more than Kṛṣṇa Himself.

Devotee: Gurudeva, you have told us that *guru-sevā* performed by women is different from *guru-sevā* performed by men. Can you please explain what the differences are?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A boy can massage the feet of a *guru* while he is sleeping, and he can also perform other personal services. For females this is not allowed. There are also many other things that are easily possible for males but difficult for females. But there is no difference in *śraddhā*, or faith. The amount of faith in males towards *guru* is the same as in females. A father especially loves his daughters more than his sons.

Śrīpāda Mādhava Mahārāja: [Jokingly] We can see that Daśaratha Mahārāja gave his daughter in donation to his friend, and he kept Śrī Rāmacandra to himself. This means that he loved his son more than his daughter. This is different from what you said. And Janaka Mahārāja married off his daughter to Rāmacandra.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They loved their daughters. That is why they married them to their husbands.

Now, all of you go to *kīrtana*.

August 2, 2010

ॐ Darśana ॐ

Rohinī-nandana dāsa: Mahārāja-jī, is *guru-bhakti* and *kṛṣṇa-bhakti* the same, or different?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is the same. *Hari* means “He who steals the heart.” A person who sees Him even one time crosses over the cycle of birth and death.

Devotee: How can *śraddhā* (faith) and *prema* towards *gurujī* be increased?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You have faith and love towards your wife. What is your duty to her? You give her everything you have, and she gives her heart to you.

Devotee: What type of disciple will please you the most?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Bilvamangala Thākura was attracted to a prostitute named Cintāmaṇi. In a hidden way, in the middle of the night, gradually emptying his treasury, he would bring so many nice things to her. She was a devotee, so she told him, “You have given me everything and have not kept anything for yourself. Can’t you do the same for Kṛṣṇa?” In this way, she changed his heart.

Prostitutes generally want wealth. As long as you give them wealth everything is okay, whereas after your money is finished they will kick you out of their house. This is not *prema*, but lust for money.

Only the *gopīs* have *prema*. [They have no lust for their own enjoyment.]

Rohinī-nandana dāsa: In the stage of *sādhana* (spiritual practice) and in the stage of *siddha* (spiritual perfection), will our relation with *gurudeva* be eternal? How can we see *gurudeva* in *siddha-sarīra* [his form in Goloka Vṛndāvana as an associate of Śrī Śrī Rādhā-Kṛṣṇa]?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We need to awaken our *nitya-prema* [our intrinsic love for Śrī Śrī Rādhā-Kṛṣṇa].

Śrīpāda Mādhava Mahārāja:

*nitya-siddha kṛṣṇa-prema sādhya kabhu naya
śravaṇādi śuddha-citte karaye udaya*

Śrī Caitanya-caritāmṛta (Madhya-līlā 22.107)

[*Kṛṣṇa-prema* is an eternally established reality. It is not brought about by *sādhana*; rather it automatically manifests itself in the heart purified by the performance of the various limbs of *bhakti* such as *śravaṇa*, *kīrtana*, and so on.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: This *prema* manifests through *sādhana* [meaning, as stated in the above verse, the *sādhana* of *śravaṇa*, *kīrtana*, and so on]. It does not come from outside.

Śrīpāda Mādhava Mahārāja: He is asking, “Now, even though we are only in the stage of trying to follow *sādhana-bhakti*, we are seeing you. So, how can we see you in your *siddha* form?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Everything is within the heart. It simply needs to manifest. First comes *sādhana*, then *bhāva*, and in the end *śuddha-prema*, pure *prema*, manifests. What are the symptoms of *bhāva*? [Indicating to Śrīpāda Mādhava Mahārāja to speak.]

Śrīpāda Mādhava Mahārāja:

*śuddha-sattva-višeṣātmā
prema-suryāṁśu-sāmyabhāk
rucibhiś citta-māsrṇya-
kṛd āsau bhāva ucyate*

Bhakti-rasāmṛta-sindhu (1.3.1)

[*Bhāva-bhakti* is a special manifestation of *śuddha-sattva*. In other words, the constitutional characteristic of *bhāva-bhakti* is that it is a phenomenon entirely constituted of *śuddha-sattva*. It is like a ray of the sun of *prema* and it softens the heart by various tastes.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No, not this verse.

Śrīpāda Mādhava Mahārāja: What do you want me to quote – about *bhāva*, or about *sādhana*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Attaining the stage of *bhāva*. What is happening in *bhāva*? It is in the heart in a dormant position. When a person performs *sādhana*, the *prema* in his heart becomes manifest, and the initial stage of that *prema* is called *bhāva*.

Śrīpāda Mādhava Mahārāja: This is the process of *sādhana*:

*kṛti-sādhyā bhavet sādhya-bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya prākātyam hr̄di sādhyatā*

Bhakti-rasāmṛta-sindhu (1.2.2)

[When transcendental devotional service by which love for Kṛṣṇa is attained is executed by the senses, it is called *sādhana-bhakti*, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.*]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrīla Rūpa Gosvāmī has explained all the stages; no one can comprehend the greatness of his explanations.

Rohinī-nandana dāsa: Is the *guru's sādhana-svarūpa* and *nitya-svarūpa* eternal?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It depends on the *guru's* level of *bhakti*. If he is at the stage of purely meditating on Kṛṣṇa together with His Vraja associates towards whom he has greed to follow, then yes. On the other hand, if he is not at this stage, he is not really *guru*.

Sañjaya dāsa: Suppose a disciple has taken initiation but is not interested in practising or endeavoring for *bhakti*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Not all *sādhakas* are on the same level. Those who are very new may not have taste in chanting *harināma*. They simply keep and serve the Ṭhākurajī of Rādhā and Kṛṣṇa at home. They are called *kaniṣṭha*, beginners. They don't understand philosophical truths. Later, when such knowledge manifests, they will become qualified to enter the stage of *madhyama*, to become an intermediate devotee, and when they progress further, they will advance to *uttama*, the topmost stage of devotion.

Sañjaya dāsa: Does *guruji* love all his disciples equally?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The rays of the sun are *sama-darśi*; they offer themselves equally to all, in the sense that they are the same everywhere. But, if you close the windows of your house, those rays cannot enter. The Supreme Lord is unlimitedly more equally disposed to everyone than even the rays of the sun. Yet, He seems to give up that equal vision and take the side of the devotees.

He has nothing to take from anyone or give to anyone. As much as one performs His *bhajana*, the closer one gets to Him. If one does not perform *bhajana*, He will be far away.

Śrīpāda Mādhava Mahārāja: His question is whether *gurudeva* is *sama-darśi*, not the Supreme Lord.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He is equal to all, but to those who completely surrender and serve him day and night, how can he see and treat them the same as others? One who performs *bhajana*, devotional service to Kṛṣṇa, in that way – how can Kṛṣṇa be equal to him?

Kṛṣṇa broke His promise for Bhīṣma. During the battle at Kurukṣetra, He promised that He would not lift a weapon. At the same time, Bhīṣma took a vow: “If I cannot make Kṛṣṇa lift a weapon, then I cannot be called the son of Śāntanu!” Bhīṣma is a *jñānī-bhakta* (the pure devotee who is aware that Kṛṣṇa is the Supreme Personality of Godhead and full of all opulence).

If we consider all these things while performing *bhakti*, we can understand the nature of Kṛṣṇa’s reciprocation with His devotees in accordance with their love for Him.

*śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyam
 yasmin pāramahāṁsyam ekam amalaṁ jñānam param gīyate
 tatra jñāna-virāga-bhakti-sahitaṁ naiskarmyam āviskṛtaṁ
 tac chṛṇvan su-paṭhan vicāraṇa-paro bhaktiā vimucyen narah*
*Śrīmad-Bhāgavatam (12.13.18)*¹

¹ “Śrīmad-Bhāgavatam is also full of such narrations about the relationship between the Supreme Lord and His devotees; therefore the Śrīmad-Bhāgavatam is very dear to the devotees, as stated in the Bhāgavatam itself. Śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyam. In this narration there is nothing

[*Śrīmad-Bhāgavatam* is the spotless Purāṇa. It is most dear to the Vaiṣṇavas because it describes the pure and supreme knowledge of the *paramahaṁsa*s. This *Bhāgavatam* reveals the means for becoming free from all material work, together with the processes of transcendental knowledge, renunciation, and devotion. Anyone who seriously tries to understand *Śrīmad-Bhāgavatam*, who properly hears and chants it with devotion, becomes completely liberated.*]

In order to properly practice *bhakti*, it is essential to deliberate on the proper *tattva siddhānta*.

*dharmaḥ projhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyāṁ vāstavam atra vastu śivadarṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair iśvarah
sadyo hrdaye avarudhyate 'tra kṛtibhiḥ śūsrūṣubhis tat-kṣanāt*
Śrīmad-Bhāgavatam (1.1.2)

[Completely rejecting all religious activities that are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.*]

Devotee: Can *kṛṣṇa-bhakti* come into my heart only from the heart of a pure devotee?

about material activities, economic development, sense gratification or liberation. *Śrīmad-Bhāgavatam* is the only narration in which the transcendental nature of the Supreme Lord and His devotees is fully described. Thus the realised souls in Kṛṣṇa consciousness take continual pleasure in hearing such transcendental literatures, just as a young boy and girl take pleasure in association”* (*Bhagavad-gītā* 10.9, purport by Śrīla Bhaktivedānta Svāmī Mahārāja).



Śrīla Nārāyaṇa Gosvāmī Mahārāja: This is the only way.

Devotee: Does *guru-bhakti* come by itself, or by the mercy of *guru*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Those who have *guru-bhakti* can give it. If one does not have *guru-bhakti*, what does he know about *bhakti*? He doesn't know anything. If he knows *kṛṣṇa-tattva* and has love for *guru*, he can then give *bhakti* to others.

May you all attain *kṛṣṇa-bhakti*.

August 3, 2010
Darśana

Sañjaya dāsa: We received a letter saying that *prema* is non-different from the Lord Himself, that it is independent, and that it is transcendental and fulfills all desires.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Ordinary worldly love is sometimes breaking and sometimes forming. Today that material love

exists, and tomorrow it will not. It is very rare that love towards family and wife will last until the time of death; it is very rare to see that type of love nowadays. But spiritual love is permanent, independent, and can bestow mercy by its own desire. Transcendental love, *prema*, is like this.

Kṛṣṇa is the independent Supreme Lord, and His *prema* is also like that. It is for this reason that *bhakti* is known as ‘supremely independent.’ Pure *bhaktas* keep the Supreme Lord under their control, and are thus in a position to help the *jīvas* meet Him and serve Him in His abode.

Sañjaya dāsa: Yesterday I asked about how the *jīva* is the ‘*rahasya*’ of the Supreme Lord. It is stated in *Śrīmad-Bhāgavatam* (2.9.31):

*jñānam parama-guhyam me
yad vijñāna-samanvitam
sa-rahasyam tad-aṅgarām ca
grhāṇa gaditam mayā*

[Knowledge of Me is non-dual, absolute, and highly confidential. Although non-dual, it has four eternal divisions: *jñāna* (knowledge of My own *svarūpa* or form), *vijñāna* (realization of Me), *rahasya* (*prema-bhakti* unto Me), and *tad-aṅga-pradhāna* (*sādhana-bhakti*, the means to attain Me). The *jīva* cannot understand this with his limited intelligence. He can only realise it by My mercy. *Jñāna* is My *svarūpa* and *vijñāna* is one’s relationship with Me through *bhakti*. The *jīva* is My *rahasya* and the *pradhāna* is My *jñāna-aṅga* (all that is accessory to My *svarūpa*). The eternal non-duality and the eternal confidential difference between these four principles is due to My inconceivable internal potency (*acintya-śakti*).]

It is said in the translation that the *jīva* is the *rahasya* of Bhagavān. How is *jīva* a *rahasya*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Śrī Kṛṣṇa is telling Brahmā, “*Jīva* is My *rahasya*.” The *jīva* is *caitanya* (living force). *Jñāna*, real knowledge, is knowledge related to *bhakti*. *Vijñāna* (realized knowledge) is actual realization of *bhakti*. And the *jīva* is Śrī Kṛṣṇa’s

rahasya. In this connection with this verse, *rahasya* means that even though the *jīva* is *vibhinnāṁśa*, Kṛṣṇa's infinitesimal, separated part and parcel, he is eligible to have that unlimited transcendental love (*prema*). *Prema* is *rahasya* (extremely mysterious and confidential), and therefore the *jīva* is also *rahasya*.

Devotee: You have said that transcendental *prema* is independent. If it can manifest by the association of devotees, then how can it be independent? Wouldn't its independence be diminished in that case?

Śrīpāda Mādhava Mahārāja: He is asking: it is said in Vedic scripture that *prema* is independent, and at the same time it is said that it is devotees who are giving *bhakti* and *prema*. For example, Śrīla Rūpa Gosvāmī has given *prema* to some and Mahāprabhu has given *prema* to some. So how can *prema* be independent? It has become dependent on the devotees and Mahāprabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Who has given *prema*?

Śrīpāda Mādhava Mahārāja: Mahāprabhu. *Emana kṛpālu nāhi śuni tribhuvane, kṛṣṇa-premā haya yānra dūra daraśane.*²

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, devotees give *bhakti* to others. Because they have *bhakti*, they can give it to others. *Bhakti* is independent. This means that it is not dependent on *jñāna* (mental speculation) or any other process. *Bhakti* goes beyond our intelligence. Only Rādhājī knows its limit; not even Kṛṣṇa knows this.

Kṛṣṇa is the most beautiful, but He is enamored by the beauty of Rādhājī. Kṛṣṇa gives happiness to everyone, but upon seeing Rādhājī, His eyes become full of pleasure. Kṛṣṇa has all qualities, but seeing Rādhājī, all His desires are fulfilled. At the same time, Kṛṣṇa says, "There is something inside Me that I Myself cannot understand. Seeing Me, Rādhājī becomes completely maddened. What is that?"

To realize this, Kṛṣṇa came in the form of Caitanya Mahāprabhu, and sitting in Gambhirā tasted what He desired to taste.

² "There is no one as merciful as Śrī Caitanya Mahāprabhu within all three worlds. Simply by seeing Him from a distance, one is overwhelmed with love of Godhead" * (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 16.121).

Devotee: What is greater: *vapu-sevā* (personal service to the form of *śrī guru*) or *vāṇī-sevā* (service to his instructions)?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Both are equal.

Devotee: We are attracted towards *vapu-sevā*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Vāṇī* means following his instructions and *vapu* means serving his body. Both are the same. Sometimes a person can be cheated in *vapu-sevā*, but he cannot be cheated in *vāṇī-sevā*. If one follows *śrī guru*'s instructions, he will be benefitted and get auspiciousness. Engaging in *vapu-sevā*, some foolish persons don't do *vāṇī-sevā* (service to *guru*'s instructions). It will take such persons lifetimes to attain perfection. Therefore we also need to do *vāṇī-sevā*.

Devotee: What are the different ways of doing *bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Are you studying something, or just asking out of curiosity?

Devotee: I am studying.



Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have been speaking about these topics for so many years, and I am tired. You can ask any of my disciples about this.

Sañjaya dāsa: Mahārāja-jī, in the discussion between Śrī Caitanya Mahāprabhu and Rāya Rāmānanda, it is said, “*Nā so ramaṇa, nā hāma ramaṇī...*”³

In what stage of *prema* is this experienced – *sneha*, *māna*, *praṇaya*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In the final, ultimate stage.

Śrīpāda Mādhava Mahārāja: This stage is called *prema-vilāsa-vivarta*.⁴

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In the *prema* between the two – lover and beloved – neither one of Them can understand which of the two They are. *Prema* becomes prominent, and *prema* is speaking.

Śrī Rādhā is telling Kṛṣṇa, “We did not send any messengers. We met on our own, at which time love and affection automatically came.” She continues, “Now, in separation from You I am feeling so much distress. So why is there separation between Us?” This is the highest stage of *prema*.

Devotee: How can a *jīva* understand if he is qualified to perform *rāgānuga-bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He will understand at the time he becomes qualified. As much as he reaches any stage, he will understand his qualification for it. He cannot understand beyond his level.

Devotee: So how can he understand whether he is qualified to perform *rāgānuga-bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First become qualified.

³ Lamenting in separation, Śrīmatī Rādhikā says, “Alas, before We ever met, We first experienced an initial attachment to each other instigated by an exchange of glances. In just a blink of the eyelid, without a moment’s delay, an emotion named *rāga* (driving attachment) immediately arose between Us. This compelling love grew day by day, and in no time at all – in just a few days – it developed so much that there was no limit to it. That attachment flowed without stop and continued to increase” (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 8.193).

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

Devotee: What is that qualification?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There are various qualifications. There is qualification for *kaniṣṭha*, qualification for *madhyama*, and qualification for *uttama*. Become qualified first, and then ask.

Devotee: When a devotee goes out to preach, how should his behavior be?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very pure. There should be no dark spot. It doesn't matter whether he is *gṛhastha* (a householder) or in the renounced order. If a *gṛhastha* is with only one wife and is not attracted or involved with other ladies, then he is also considered to be a *brahma-cārī*.

No more questions.

Endnote

1 An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's commentary on Śrī Rāya Rāmānanda Saṁvāda, verses 8.190–192:

Prema-vilāsa is of two types. One is meeting (*sambhoga*) and the other is separation (*vipralambha*). Without separation, there is no joy or sustenance in meeting. In the stage of *adhirūḍha-mahābhāva*, this condition of bewilderment, or illusion (*vivarta*), causes feelings of separation even within meeting. Meeting for the duration of a day of Brahmā seems to last only for a moment. Even though Śrī Kṛṣṇa is happy, one iota of difficulty for Him still causes great unhappiness for the devotee. Although the devotee is beyond illusion, when he is in separation from Kṛṣṇa, he automatically forgets everything and considers even a moment to be like millions upon millions of years.

The words *prema-vilāsa* mean ‘the loving, playful pastimes that are generated from *prema*,’ and *vivarta* means “mistaking one thing for something else.” It also means “opposite, bewildered, and completely ripened.” During *prema-vilāsa-vivarta* there is cause for some pastimes to flow in a seemingly contradictory manner. This stage is most astonishing and is the ultimate expression of loving exchanges. Thus we find the statement, “The waves of the

great ocean of Śrī Rādhā's compelling love now completely cover Śrī Kṛṣṇa with their waters, because She actually identifies as Him. Thus She defeats all other goddesses, including Pārvatī, who being non-different from Lord Śiva is his wife; Lakṣmī, who because of intimate friendship with Śrī Nārāyaṇa reclines on His chest; Satyabhāmā, who because of her great good fortune is like a lotus flower that attracts the bumble-bee of Śrī Kṛṣṇa's mind; and also Candrāvalī, who because of her sweetness is the life and soul of Madhureśa (the Lord of all sweetness)" (*Ujjvala-nīlamanī* 14.178).

Prema-vilāsa means "loving pastimes," and *vivarta* indicates *prema-vaicitya*, which is the topmost level of *prema*. In this stage of the performance of loving exchanges, the knowledge of the difference between the lover and his beloved is annihilated. Everything else apart from the joy of meeting, including their own existence, is forgotten.

Their hearts and minds melt to such a degree that both loves become one, and their loves do not recognize any difference between each other. In this profusion of *prema*, absorption in oneness reaches its highest stage. The knowledge 'I am the heroine (beloved) and you are the hero (lover)' becomes covered due to a delusion that arises in the course of amorous exchanges. In this stage, sometimes Śrī Rādhā mistakenly considers Herself to be the hero (*ramaṇa*), and Śrī Kṛṣṇa thinks Himself to be the heroine (*ramaṇī*). This is *viparīta-bhāva*, in which roles are reversed.

When Madhumaṅgala says, "O Rādhā, Madhusūdana has gone away," Śrī Rādhā begins to lament in separation from Kṛṣṇa, even though Kṛṣṇa is right next to Her. This is *prema-vilāsa-vivarta*.



Ethnomir, Russia
August 11-13, 2010

August 11, 2010

Morning Darśana

Yamunā dāsī: The devotees in the Nanning temple want to have Deities. Is it okay for them to have Deities?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It's okay.

Yamunā dāsī: Gurudeva, we are inviting you to come to China next year.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I will come.

Yamunā dāsī: Mukharā Dīdī is printing 10,000 copies of each of these books – *The Way of Love and Happiness in a Fool's Paradise*. The Nanning group is making a website. Mukharā will bring people to meet you in Kārtika.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good.

Vasanti dāsī: Gurudeva, your painting of *Veṇū-gīta* was used by the Kṛpālu group.

Brajanāth dāsa: Kṛpālu used one of your paintings in his newspaper ad [a large advertisement for their program in California]. We have told them that they are not allowed to use these paintings without the proper copyright permission.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You told them?

Śyāmarāṇī dāsī: They will send us \$500 as a penalty, which we will give you in Kārtika. They are now asking whether they can use your different paintings if they pay each time. On one hand you have said that his philosophy is poison, but on the other hand, will people get *sukṛti* if they see the picture?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No.

Śrīpāda Mādhava Mahārāja: Milk nourishes the body, but if a snake touches it, it won't be nourishing.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: They have no *sampradāya*. They are out of any *sampradāya*. *Sampradāya-vihīnā ye mantrās te*

*viphala matāh.*¹ He took Śrīla Rūpa Gosvāmī's sacred conceptions, but he does not follow him.

Śrīpāda Sādhu Mahārāja: These are your two disciples, Madhurikā and Viśākhā. A few months ago they started a new temple in Siberia for preaching, distributing books, meeting people, and organizing programs – like the Gaṅgāmātās. They are asking for your blessings.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Very good. My blessings to you. You should go on preaching.

[To Kamala dāsī of the Gaṅgāmātās] Do you know the Russian language?

Kamala dāsī: Maybe we can come and help. We are thinking to go to other countries to do *harināma* with the devotees and to inspire devotees to do book distribution.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, you can go.

August 11, 2010 Afternoon Darśana

Śrīpāda Nemi Mahārāja: A visitor is here, Śrīla Gurudeva. He is a completely new person.

Guest: Who am I?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You are part and parcel of the Supreme Lord Kṛṣṇa. Your place is not here in the material world. You came here by mistake. By your good fortune you now have *sādhu-saṅga*, and therefore you will gradually realize your real identity. After many years you will have *bhakti*, and by the process of *bhakti* you will go to Goloka Vṛndāvana (the spiritual world).

Guest: Whose mistake was it?

Śrīpāda Nemi Mahārāja: His mistake?

¹ “If one does not follow the four recognized disciplic successions, his *mantra* or initiation is useless” (*Padma Purāṇa*).

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes. You have committed so many mistakes that now you are thinking, "This world is real. I am this body, and everything I am seeing is true." You will realize that you are not this body, and that this world is not true. 'Not true' means "not permanent, not eternal."

Devotee: Thank you for coming to Russia.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Thank you for coming to this festival.

Devotee: Can we hope that you will come again?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Oh, don't expect this. It may be that I will come, but it is a ninety-five percent chance that I won't. It is very difficult for me to travel in my advanced age. This Russian program was set up long before, and therefore I came.

Devotee: Gurudeva, in *Bhajana-rahasya* Śrīla Bhaktivinoda Ṭhākura describes a method for chanting the holy names. Is this the only way, or are there other ways?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: There is only one way. By that method we can practice *bhakti-yoga*.

Śyāmarāṇī has a question?

Śyāmarāṇī dāsī: Yes, Gurudeva, I do. I was just now giving class, and one of the devotees quoted you as saying that Gaura-Nitāī Deities can be worshiped in the mood of Rādhā and Kṛṣṇa, because Mahāprabhu is Rādhā and Kṛṣṇa combined.

Śrīpāda Mādhava Mahārāja: Gurudeva never told this.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is true that He [Śrīman Mahāprabhu] is Rādhā and Kṛṣṇa combined. He taught this by His own life's example. But, it is only after worshiping Him for some time as Gaura that His worship will turn into Kṛṣṇa worship.

First serve in *dāsyā-bhāva* [perform worship in the mood of an obedient servant] to Śrī Caitanya Mahāprabhu. Then, after some time, when that worship will be completed, it will be transferred into *kṛṣṇa-bhakti*.

Śyāmarāṇī dāsī: So, when the devotees are offering *bhoga* (food-stuffs) to the Gaura-Nitāī Deities, they should not utter *śrīm klīṁ rādhā-kṛṣṇābhyaṁ svāhā?* How will they offer their *bhoga*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Idaṁ naivedyaṁ klīṁ gaurāya svāhā.*² Mahāprabhu is Kṛṣṇa, so we utter the word *klīṁ* as His seed *mantra* [*ka* stands for ‘Kṛṣṇa,’ *la* stands for ‘Rādhā,’ and *īṁ* stands for ‘the living entity in Their service’]. But Nityānanda Prabhu is not Kṛṣṇa, so for Him we utter *om nityānandāya svāhā*.³

Your whole body is made of questions.

Śyāmarāṇī dāsī: Fortunately your whole body is made of answers, so I am lucky.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, one question: After the Ratha-yātrā festival, when Mahāprabhu was speaking with Satyarāja Khān and others, they were asking Him what they should do as their devotional service. He told them to chant *harināma* and serve Vaiṣṇavas. They asked the question, “Who is a Vaiṣṇava?” in three consecutive years, and Mahāprabhu answered in three consecutive years. In the first year He answered that a Vaiṣṇava is one who chants the name of Kṛṣṇa even once.

Some devotees are asking about this. In the fifth verse of *Upadeśāmrta* it is stated, “*Kṛṣṇeti yasya giri tam manasādriyeta* – One should mentally honor any devotee who chants the holy name of Lord Kṛṣṇa.” Who is this person? Does this refer to someone who has taken *dīkṣā* and is chanting regularly, or to just anyone?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Dīkṣā* should be real *dīkṣā*, not ordinary *dīkṣā*. Now we have been admitted in the ‘*dīkṣā* class,’ but the process of *dīkṣā* may take much time. For one who has actually received *dīkṣā*, *divya-jñāna* (realized transcendental knowledge of Kṛṣṇa and one’s eternal relationship with Him) comes at once. “Who is Kṛṣṇa? Who am I?” These questions are solved, and all kinds of *anarthas* are gone. This is *dīkṣā*. As far as you are concerned, you are now admitted in the class of *dīkṣā*, and it may take time to complete the *dīkṣā* process.

² “O Gaura, I offer myself to You. Please accept these foodstuffs.”

³ *Klīṁ* is the seed *mantra* for Svayam Bhagavān Śrī Kṛṣṇa in Vṛndāvana, and *om* is the seed *mantra* for all His manifestations.

Śrīpāda Padmanābha Mahārāja: Mahāprabhu was telling them, "You should serve Vaiṣṇavas." A Vaiṣṇava is someone who has chanted *kṛṣṇa-nāma* once. What kind of chanting is this person performing?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: In three years He described *kaniṣṭha* (the third-class devotee), *madhyama* (the intermediate, or second-class devotee), and *uttama* (the topmost, or first-class devotee). He gave answers in three consecutive years, and therefore we should consider that He was describing the *kaniṣṭha-adhikārī* in the first year, the *madhyama-adhikārī* in the second year, and then the *uttama-adhikārī* in the third.

Each class of devotee has been further divided into so many sub-divisions, and especially into three. For example, regarding *kaniṣṭha*, there is *kaniṣṭha-kaniṣṭha* (beginning beginner), *kaniṣṭha-madhyama* (intermediate beginner), *kaniṣṭha-uttama* (advanced beginner). This principle of beginner, intermediate, and advanced applies for the *madhyama* and *uttama* as well.

Śukadeva Gosvāmī is an *uttama-adhikārī*, but Nārada Ṛṣi is *uttama-uttama-adhikārī*.⁴ Nārada is the *guru* of all *saṃpradāyas*. Although he has told various things about his gradual spiritual development in Kṛṣṇa consciousness in Satya-yuga, Dvāpara-yuga, and Kali-yuga, he was actually never a conditioned soul. He showed these activities externally, but in reality he is eternally perfect.

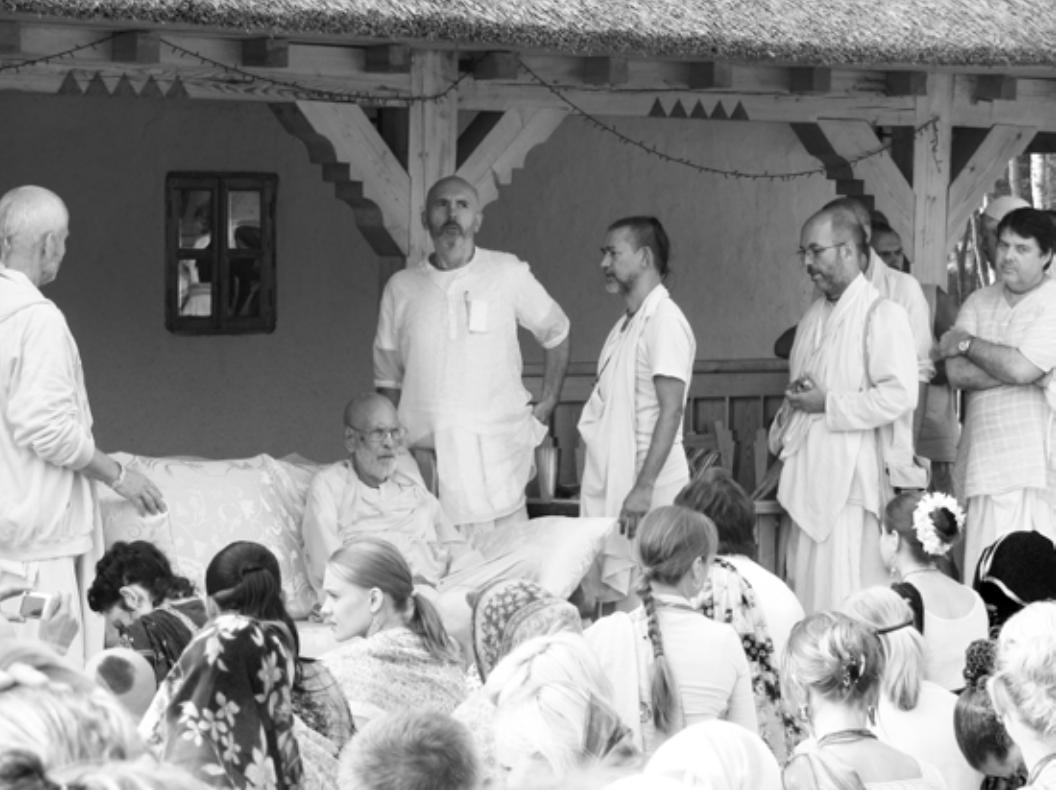
Although Bharata Mahārāja had come to the stage of *bhāva-bhakti*, he lost three births due to his attachment to a baby deer. Bharata Mahārāja began from *uttama-kaniṣṭha*,⁵ and in his next life, as a deer, he was more advanced. And what happened in his third birth? In his third birth, as Jaḍa Bharata, he completed his *bhajana*.

Sitā Thākurāṇī dāsī: Gurudeva, I have so many faults. How can I do any service?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Don't worry; these faults will gradually go away.

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

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



August 13, 2010 ॐ *Darśana* ॐ

Śrīpāda Sādhu Mahārāja: These are friends of Līlāvatī. This is Līlāvatī and all her friends from Moscow.

And this is Rahim.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Rahim.

Śrīpāda Sādhu Mahārāja: He is the managing director of the first festival site where we wanted to go, but we had to move to another place.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: These persons...

Śrīpāda Sādhu Mahārāja: They are new – very new.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: From where?

Śrīpāda Sādhu Mahārāja: From Moscow City.

This is Sulatā Didi, your daughter. Sulatā Didi is preaching through astrology.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Astrology?

Śrīpāda Sādhu Mahārāja: Through astrology, she brings people to you. For this festival, she brought fifteen people. Fifteen people became devotees through astrology. First astrology, then *bhakti-yoga*.

So she is asking for your blessings for successful preaching. And also at the end of her life, to take her to Rādhā and Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: My blessings are with you.

Śrīpāda Sādhu Mahārāja: [Translating] Rahim begs for forgiveness, because the festival in the first place failed. We had to shift to another...

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He has fixed that.

Śrīpāda Sādhu Mahārāja: Yes. Now everything will be fine. But this time we had problems because of fires around Moscow. So many fires, so that's why...⁶

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Is the fire extinguished now?

Śrīpāda Sādhu Mahārāja: The fire is extinguished. You came. No more smoke. Nothing.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Nothing?

Śrīpāda Sādhu Mahārāja: [Translating] Rahim wants to make a new festival for you. But you will be in India from now on, so...

This is Hemadri and his wife Indurānī. And this is the daughter of Indurānī Dīdī, Dāmodarī, and Hemādri Prabhu's son, Keśava. So this is the family. They did so much labor for the festival to happen. So much endeavor.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: For the festival he has made good arrangements. No complaints from anyone...

Śrīpāda Sādhu Mahārāja: Some difficulties...⁷

Śrīla Nārāyaṇa Gosvāmī Mahārāja: The cooking is good.

Śrīpāda Sādhu Mahārāja: They have made so much endeavor, so much. In the beginning there were some problems, but then things

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

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

got better. We changed to a different venue, and now everything is okay. It became smooth.

Śrīla Gurudeva, Rahim wants to take *harināma* from you. He was associated with ISKCON and has been a vegetarian for twenty years – so no problem.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Will he come tomorrow?

Śrīpāda Sādhu Mahārāja: Today. Tomorrow you are traveling. Tomorrow you are flying. You go to the airport.

[Translating] This new person, Dimitri, is asking how to be happy in this world.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First we should know, “Who am I?” We are not this body, but we are thinking, “I am this body and whatever is related to the body is mine.” You are able to remain in this body for at most one hundred years, and after that, your body will be changed. But your soul will always be the same; it is eternal.

Kṛṣṇa is the Supreme Lord. He is very powerful, He can do anything He likes, and He is the abode of all good qualities. He is so merciful that, for our benefit, He has manifested Himself as His names: *hare kṛṣṇa, hare kṛṣṇa*. Whatever Kṛṣṇa can personally do, His names can do the same. He is so merciful that He has invested all His power, all His mercy, and all His qualities in His names. This mercy and association will be there for anyone who chants His names.

Any questions?

Śrīpāda Sādhu Mahārāja: [Translating] Līlāvatī dāsī says that she is chanting *gāyatrī-mantra*. She is asking: when will she be able to see her *gurudeva*? When will *gurudeva* reveal himself in the process of her chanting *gāyatrī-mantra*, and especially *guru-mantra*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First comes *sādhana-bhakti* – actual *sādhana-bhakti* – and then *bhāva-bhakti*. When you come to the position of *bhāva-bhakti*, then you can realize your eternal position, your *jīva-svarūpa* (the form of your own soul).

Śrīpāda Mādhava Mahārāja: And also *gurudeva's* form.

Līlāvatī dāsī: Bless me for that, Gurudeva, so that soon it will be possible.



Śrīla Nārāyaṇa Gosvāmī Mahārāja: Practice *bhakti-yoga*. Practice *anyābhilāṣitā sūnyam* (freedom from all desires other than the desire to please Kṛṣṇa). In this way, life after life, you can gradually come to *bhāva-bhakti*. There are still some *anarthas* in that stage, but they are few.⁸ Upon the manifestation of *prema*, you can fully realize your form and the form of your *gurudeva*.

Līlāvatī dāsī: Bless me, Gurudeva, please. You said life after life. Gurudeva, in this life it is not possible?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Many, many lives.

Līlāvatī dāsī: No, Gurudeva! I don't want to wait many, many lives.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Thousands of lives is very short.

Līlāvatī dāsī: No! No! I take shelter of you.

Śrīpāda Sādhu Mahārāja: [Translating] This new person has had your *darśana* today, and he is asking for blessings for himself and his family for auspiciousness and good fortune.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, it will come. Try to come into the *bhakti* process, and then you will be happy. When the time comes, you will realize, "I am not a person from this material world. I am an insignificant part of the Supreme Lord." When you realize this, even for a moment, you will try to leave this world. At that time you will think, "I don't want to be in this world. I want to go to transcendental Goloka Vṛndāvana – very soon, very soon."

Anything else?

Śrīpāda Sādhu Mahārāja: [Translating] Last question, Śrīla Gurudeva. This devotee is asking how to be a devotee if one is in a female body.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should see that although now you are in a female body, transcendently you are a soul, part and parcel of Kṛṣṇa. When you go to Goloka Vṛndāvana, you will forget all these things. This body is not reality.

Śrīpāda Sādhu Mahārāja: [Translating] She is thinking that she should meditate more on Kṛṣṇa than on Rādhā. She thinks that

⁸ See endnote 5, at the end of this chapter.

although we are supposed to meditate more on Rādhā, because she is in a female body she should meditate more on Kṛṣṇa.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No difficulty. Always think, “I am in very beautiful Vṛndāvana. The Yamunā River is flowing with very good water. On both sides of the Yamunā there are many varieties of flowers.” There, Rādhā and Kṛṣṇa are sitting on a golden throne, Rādhikā is placing betel-nut into Kṛṣṇa’s mouth, Kṛṣṇa is smiling, and you, in your transcendental form, are serving Them both. In this way, by continually performing *sādhana*, your life will be successful.

There is no harm in being a lady. Ladies are like *gopīs*. The soul is part and parcel of Kṛṣṇa. *Bhakti* does not depend on whether you are a lady or male, or anything else. I have told you the process to realize this.

Śrīpāda Sādhu Mahārāja: Śrīla Gurudeva *kī jaya!*

Endnotes

1 An excerpt from *Bhakti-rasāmṛta-sindhu-bindu*, Verse 3, Śrī Bindu-vikāśinī-vṛtti:

Siddha-mahāpuruṣas, those who pursue the path of *bhakti*, are of three types: (1) *bhagavat-pārṣada-deha-prāpta* (those who have obtained perfected spiritual bodies as eternal associates of the Lord), (2) *nirdhūta-kaṣāya* (those who have thrown off all material impurities), and (3) *mūrcchita-kaṣāya* (those in whom a trace of material contamination still lies dormant).

(1) *Bhagavat-pārṣada-deha-prāpta*: After giving up the gross material body, those who have perfected themselves through the practice of *bhakti* obtain *sac-cid-ānanda* spiritual forms, which are just suitable for the service of the Lord as associates (*pārṣadas*). Such persons are the best of all *uttama-bhāgavatas*.

(2) *Nirdhūta-kaṣāya*: Those who, although still residing within the gross material body made of five elements, have no trace of material desire (*vāsanā*) nor any material impressions (*saṁskāras*) within their hearts are called *nirdhūta-kaṣāya* (those who have

thrown off all material impurities). They belong to the intermediate class of *uttama-bhāgavatas*.

(3) *Mūrcchita-kaṣāya*: Those *siddha-mahāpuruṣas* pursuing the path of *bhakti*, in whose hearts there remains a trace of desire (*vāsanā*) and impressions (*saṁskāras*) based on the material mode of goodness are known as *mūrcchita-kaṣāya*. Due to influence of their *bhakti-yoga*, these desires and impressions remain in a dormant or unconscious state. As soon as there is a favorable opportunity, their worshipful object, Śrī Bhagavān, somehow causes their desire to be consumed and attracts them to His lotus feet. Such elevated souls belong to the preliminary stage (*kaniṣṭha*) of *uttama-bhāgavatas*.

Devarṣi Nārada is an example of the topmost *uttama-bhāgavata*. Śukadeva Gosvāmī belongs to the intermediate stage of *uttama-bhāgavatas* (*nirdhūta-kaṣāya*). Śrī Nārada in his previous birth as the son of a maidservant is an example of the preliminary stage of *uttama-bhāgavatas* (*mūrcchita-kaṣāya*). The association and mercy of these three kinds of *mahā-bhāgavatas* is the cause of the production of *śraddhā*. By discussing the gradations of the *bhakti* of different categories of devotees, one can automatically understand the gradations of the effect of their association.

2 Excerpts on the stages of *madhyama-adhikārī* and *uttama-adhikārī*:

(1) An excerpt from *The Essence of All Advice*, Chapter 11:
 One cannot easily know the difference between *kaniṣṭha*, *madhyama*, and *uttama*, and also *uttama-kaniṣṭha*, *uttama-madhyama*, and *uttama-uttama*. And in these three, *uttama kaniṣṭha*, *uttama-madhyama*, and *uttama-uttama*, there are hundreds of thousands of gradations.

(2) An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's lecture on July 30, 2000, in Moscow, Russia:

What then is the remedy for us? Who will help us? Only the *madhyama-adhikārī*. Śrī gurudeva should actually be acting in the stage of *madhyama-adhikārī*. "Prema-maitrī krpopekṣā yaḥ karoti sa

madhyamah" [*Śrīmad-Bhāgavatam* 11.2.46]. *Madhyama-adhikārīs* are of three categories: *madhyama-kaniṣṭha*, *madhyama-madhyama*, and *madhyama-uttama*. The *madhyama-kaniṣṭha* cannot act as *guru*. The *madhyama-madhyama* and *madhyama-uttama* can, however, because they are in the line of their *guru*, always chanting and remembering the pastimes of Kṛṣṇa, chanting Hare Kṛṣṇa with *rasa* and taste, and their *anarthas* have practically disappeared.

(3) An excerpt from Śrīla Nārāyaṇa Gosvāmī Mahārāja's lecture on May 20, 2004, in Badger, California:

What and who is *uttama-uttama*, *uttama-madhyama*, and *uttama-kaniṣṭha*? You should understand the meaning of *mahat* ("great" or "gigantic").

(4) An excerpt from *Bhagavad-gītā* (8.6), *Sārārtha-varṣinī Prakāśikā-vṛtti*:

Although Bharata Mahārāja was a *bhakta* of high calibre and was situated on the platform of *bhāva*, he was reborn as a young deer by the will of the Lord to set an example for humanity.

3 Moscow was overwhelmed with an unusual and abnormal heat wave. Numerous bush and forest fires had broken out all around Moscow, causing poisonous smoggy air, casualties, and deaths, and the airport was closed for the two days prior to Śrīla Gurudeva's planned arrival. Russian government officials issued an edict: "state of emergency due to fires." Everything happened so suddenly that several devotees and guests immediately left and returned to their cities.

Some of the festival leaders contacted Śrīla Gurudeva's secretary, Brajanāth dāsa, to let Śrīla Gurudeva know about the dangers, and Brajanāth dāsa informed them of Śrīla Gurudeva's reply: "Please do not be worried. I am coming." The several hundred devotees, who arrived a few days before the festival was scheduled to begin, were brought to ecstatic tears to learn that it would actually take place.

However, due to the bushfires, the police would not allow the devotees to hold the festival in the place where they had spent many thousands of dollars renovating for several weeks. Therefore, the

organizers arranged for the devotees and guests to sleep in forests and hotels, while they themselves would be looking for a new place. Finally, at the last minute, a connection was made by the grace of Guru and Gaurāṅga, and the whole festival along with several hundred devotees relocated with all the festival paraphernalia.

Then, on August 8th, which was one day later than planned because of Krṣṇa's desire to still further increase the love-filled anxiety and anticipation of the devotees, Śrīla Gurudeva's plane landed at the airport.

4 As the first site was shut down by the police, the new site, beautifully located in the forest at an ethnic retreat center, was brilliantly organized within two days by the harmonious effort of all the organizers and other devotees.

The new site had very simple facilities and no kitchen, so the innovative devotees set up a kitchen within hours and arranged accommodation for over seven hundred devotees in rooms, tents, teepees, and pavilions.

5 An excerpt from *Mādhurya-kādambinī*, Shower 3*:

Now we shall talk further on the *anarthas* (unwanted desires) that crop up in the execution of devotional service. Unwanted desires tend to smother the natural growth of the creeper of *bhakti*. At first glance, unwanted desires look like offshoots from the *bhakti-latā* (the creeper of devotion), but in reality they are mundane desires for position, adoration, and opulence, which color and taint the practitioner's consciousness. Thriving in this way, these *anarthas* arrest the growth of the creeper of devotional service.

The four *anarthas* mentioned in the beginning of this chapter can be mitigated in the five following ways: (i) *eka-deśa-varttī* (partially), (ii) *bahu-deśa-varttī* (substantially), (iii) *prāyikī* (almost completely), (iv) *pūrṇā* (completely), and (v) *ātyantikī* (absolutely thoroughly).

The many *anarthas* stemming from *aparādhas* (offenses) are partially destroyed in the final stages of *bhajana-kriyā* (rendering devotional service under the guidance of a spiritual master). This is

known as *eka-deśa-varttī*. When *bhajana-kriyā* gains maturity it turns to *niṣṭhā*, or steadiness, in devotional activities. In this stage of development the mitigation of *anarthas* is substantial (*bahu-deśa-varttī*). Thereafter, on the platform of *rati* (attraction) the unwanted desires in the heart are almost completely absolved (*prāyikī*). With the first awakening of *prema*, or divine love, these *anarthas* are completely removed (*pūrṇā*). Finally, the *anarthas* are totally uprooted (*ātyantikī*) when the devotee receives the mercy and shelter of the Lord's lotus feet and is directly engaged in His personal service.



Moscow, Russia
August 14, 2010



August 14, 2010
Last Airport Darśana
Domodedomo Airport

[After introducing many the Russian devotees to Śrīla Gurudeva and glorifying their services to him, Śrīpāda Sādhu Mahārāja translated the devotees' questions and then introduced more:]

Snigdha dāsī: I want to give my life to you, but I don't know how.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can do so by reading my books, distributing them, and thinking, "I am in Vṛndāvana."

Śrīpāda Sādhu Mahārāja: Gurudeva, the organizers of the festival, Hemādri Prabhu and Indurāṇī Dīdī, are asking for you to please give some final words to the Russian devotees before you leave, telling them how to achieve *śuddha-bhakti*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have told everything in my classes. There is nothing more to tell. Now, remember what I told.

Śrīpāda Sādhu Mahārāja: [Translating] Abhirāma Prabhu is saying that Śrīla Gurudeva gives everything, but sometimes there is no qualification on our part to receive what he is giving. How do we become qualified?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: He should thoroughly read my books and distribute my books. And he will think, "I am in Vṛndāvana."

Śrīpāda Sādhu Mahārāja: This is Sajjana Prabhu. He has helped so much in organizing the festival and supporting Moscow's preaching center. He goes to the market every day and sells things, and in this way he is able to support your preaching center.

This is Rādhā-ramaṇa; He lives in the Moscow preaching center and is doing so much *sevā*. Śrīnidhi Prabhu also helps so much. This is Jāhnava dāsī from St. Petersburg. She also wants to serve you.

This is Kṛṣṇā dāsī from Moscow. She wants to write a book about the life and teachings of Rāya Rāmānanda, including his discussion with Caitanya Mahāprabhu. It would be based on your book *Rāya Rāmānanda Saṁvāda*.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: She can do that.

Śrīpāda Sādhu Mahārāja: [Translating] Annapūrṇā dāsī is saying that she has so much impersonalism in her heart; she cannot imagine Rādhā and Kṛṣṇa. How can she do that?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Read my books thoroughly and, while reading, think that the very person who has written the book is instructing you.

Śrīpāda Sādhu Mahārāja: [Translating] Jāhnavā dāsī has three years to finish her studies, but she wants to come to India for half a year. So, shall she finish her studies, or go to India for half a year?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: First finish your studies.

Śrīpāda Sādhu Mahārāja: [Translating] This is Vraja-mohana Brahmacārī from Ukraine, on the left. He is asking how to serve you.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have told everything.

[Devotees sing *govinda-dāmodara-mādhaveti...*]



New Delhi, India
August 31, 2010

August 31, 2010

Morning Walk

Rohini-nandana dāsa: Śrī Kṛṣṇa Janmāṣṭamī is a very nice festival. It has been said that we will be giving up eating and drinking, and will fast till midnight. Why do we have to fast till midnight?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Bhagavān, the Supreme Lord, will be offered some *bhoga*. His *prasādam* is such a thing that even if it has fallen from a dog's mouth, or it has come from a far distant place, or it is stale or melted, or in whatever state it is given, one should honor it at once. This is the rule.

*śuṣkarāṁ paryuṣitaṁ vāpi
 nītaṁ vā dūra-deśataḥ
 prāpti-mātreṇa bhoktavyam
 nātra kāla-vicāraṇā*

Śrī Caitanya-caritāmṛta (Madhya-līlā 6.225)

[One should eat the *mahā-prasādam* of the Lord immediately upon receiving it, even though it is dried up, stale, or brought from a distant country. One should consider neither time nor place.*]

There are other rules, such as listening to *hari-kathā* and taking the Lord's *mahā-prasādam* remnants water. There is fasting for the appearance of *śaktimān-tattva* (Śrī Kṛṣṇa and His *āvataras*). There is no fasting for *śakti-tattva* (Rādhārāṇī).

In the life of Vaiṣṇavas there are two principles: (1) *akhila-bhoga-tyāga*, renouncing all types of enjoyment for the pleasure of Śrī Kṛṣṇa, and (2) *akhila-ceṣṭā-parāyaṇa*, undertaking all endeavors for the pleasure of Kṛṣṇa. Both of these will melt Kṛṣṇa's heart.

Pure Vaiṣṇavas have made some very strict rules for our auspiciousness. We follow these rules and perform *harināma*. This fasting is a very small thing. Most people don't follow any fasting on Śrī Kṛṣṇa Janmāṣṭamī. Those who fast on this day benefit so much more than those who do not.

Devotee: Kṛṣṇa performs many types of pastimes, such as lifting Girirāja Govardhana and killing demons, and people like these

types of pastimes. But they are not so attracted towards butter stealing and cow-herding pastimes. How can we explain to them the sweetness of these pastimes?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa's childhood pastimes are especially attractive to the children, and others will be attracted to other pastimes. Thus, there is sequence in the appreciation of the pastimes. Everyone will not have taste for all the pastimes. Śukadeva Gosvāmī was blissful in describing all the pastimes. We also feel bliss in all the pastimes. Yet, Kṛṣṇa's topmost *līlā* is *rāsa-līlā*; there is nothing greater than that. And, to nourish this *rāsa-līlā* there is *Venū-gīta*, *Gopī-gīta*, *Bhramara-gīta*, and *Yugala-gīta*, which are like the limbs of *rāsa-līlā*.

Devotee: Gurudeva, when we offer *daṇḍavat-praṇāma* to senior Vaiṣṇavas, should we do this in front of the Vaiṣṇava, or from a far distance?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should offer *praṇāma* in front of the senior Vaiṣṇavas. *Kaniṣṭha* devotees will first offer *praṇāma*, and then the *madhyama* devotees will offer *praṇāma*. *Madhyama* devotees will offer *praṇāma* to each other at the same time.

Devotee: Is feeding cows part of devotional service?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It is not against *bhakti*, but it is not a limb of *bhakti*. Kṛṣṇa has also served cows. There is a system called *pañca-grāsa*, wherein *prasādam* is divided into five parts before eating. One part for animals, one for cows, one for beggars, etc. Previously there were many rules and regulations for society [householders].

August 31, 2010 Evening Walk

Śrīla Nārāyaṇa Gosvāmī Mahārāja: A person once approached Śrīla Gaura Kiśora dāsa Bābājī Mahārāja-jī and said, "Oh Mahārāja-jī please be merciful to me. Without your mercy I cannot live." Śrīla

Gaura Kiśora dāsa Bābājī replied, “Wear *dor* and *kaupīna*.¹” That person never asked for mercy again. Similarly, if I give you blessings to come with me and fully engage in *bhakti*, will your wife be happy?

People do not want what is good for them. If that devotee had taken *dor-kaupīna*, he would have really become like Gaura Kiśora dāsa Bābājī Mahārāja. We want to blow air from our mouths as we laugh, and at the same time have the mouth full of air. Only one sword can fit in a sheath – not two. Either there is devotion to the Supreme Lord or desire for sense gratification; they cannot co-exist.

Those who are renounced from birth like Śrīla Śukadeva Gosvāmī are in a different category than ordinary people. Some persons who live in the *matha* contemplate that while others stay at home, working hard to enjoy some comfort, they themselves are enjoying more happiness in the *matha*. There is so much delicious *prasādam* in the *matha*, and one easily gets nice clothes – just by doing *harināma* – *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare / hare rāma hare rāma rāma rāma hare hare*. This may be so, but *bhakti* will not come by this mentality.

Devotee: She is scared to take *dikṣā*, thinking that she may not be able to maintain her vows.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Be scared all your life, and never cross the river.

Actually, there is no need to be afraid of taking *dikṣā*. *Dīkṣā* means *divya-jñāna*, transcendental knowledge.

Śrīpāda Mādhava Mahārāja: Her situation at home is not fully favorable for *bhakti*. She may need to cook eggs at home.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes, this is a problem. See if your situation can be made favorable; otherwise, practice by mind.

Rohinī-nandana dāsa: If one does not have natural detachment, but wants to do *bhakti*, how can this happen?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Renunciation does not ‘come.’ Rather, it is natural (*svābhāvika*). *Vairāgya* actually means “special *rāga*,” or “freedom from envy and other faults.” When the stage of

¹ *Dor* and *kaupīna* are two cloths that signify one’s renunciation from material sense gratification.

anurāga (spontaneous attachment to Kṛṣṇa) manifests, that is the stage of *vairāgya*.

Rohinī-nandana dāsa: Is *vairāgya* essential for engaging in *bhakti*?

Śrīla Nārāyaṇa Gosvāmī Mahārāja: *Bhakti* is not different from *vairāgya*. Where there is *bhakti*, *vairāgya* is automatically manifest as well. Without *bhakti*, true *vairāgya* cannot exist. *Rāga*, or attachment, is one, meaning that it can only go to one place. If our attachment is towards Kṛṣṇa, *vairāgya* automatically appears. If our attachment is not towards Kṛṣṇa, then we are automatically attached to material things.

Devotee: Mahārāja-jī, by reading your books and by listening to you speak, we realise some astonishing things. Scriptures say that one can know spiritual topics only if Kṛṣṇa allows them to be known. You must be Kṛṣṇa, then, as only Kṛṣṇa Himself can allow others to know Him.

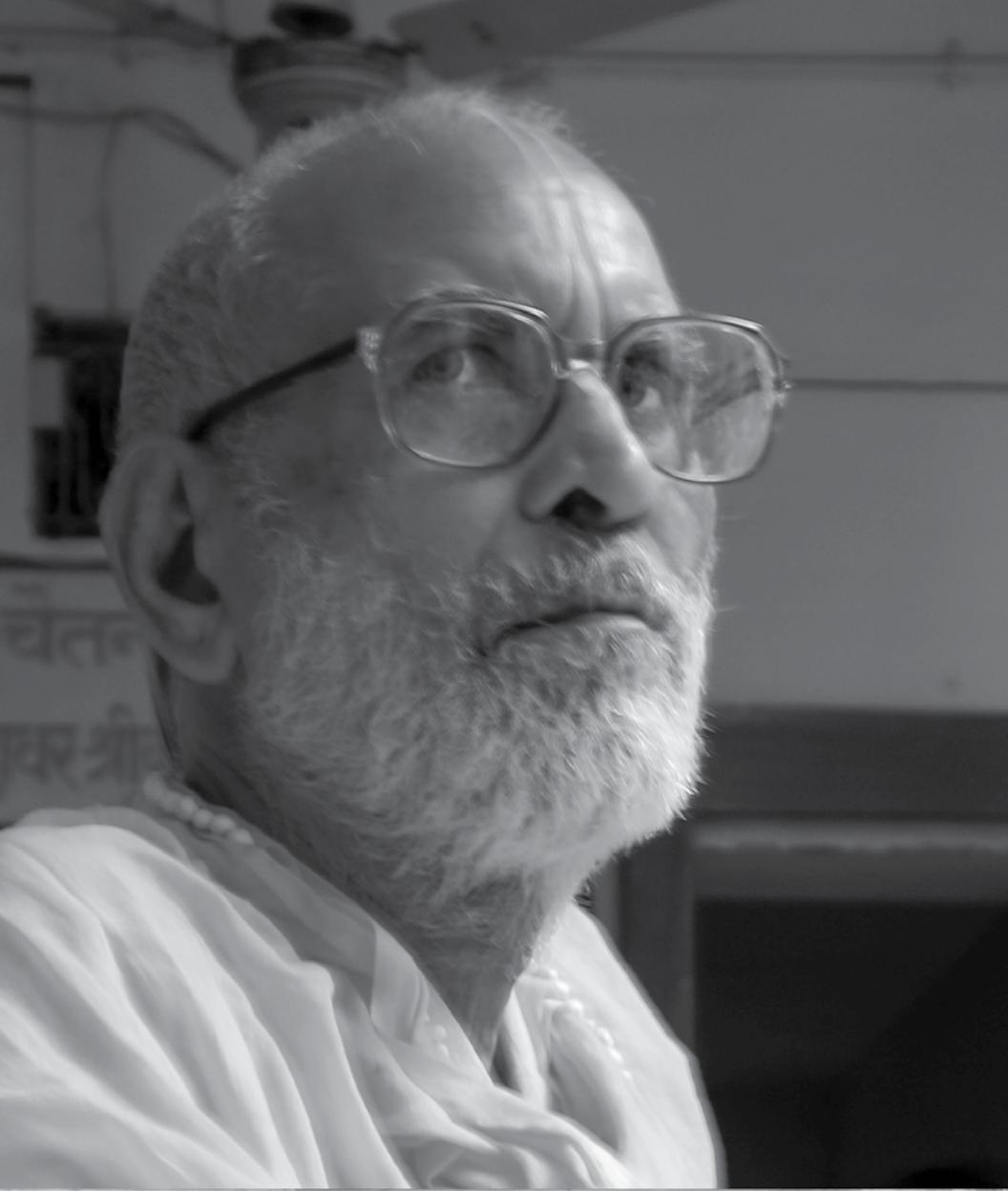
Śrīpāda Mādhava Mahārāja: *Gurudeva* is *āśraya-kṛṣṇa* (the abode of love for Kṛṣṇa), not *viṣaya-kṛṣṇa* (the object of the love of His devotees).²

2

*sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhīḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

Gurvāṣṭakam (7)

Scriptures unanimously proclaim *śrī guru* to be *sākṣat-hari*, directly Śrī Hari. This is a fact jointly corroborated by all saintly persons. Yet at the same time, *śrī guru* is very dear to Bhagavān. I adore the lotus feet of that *śrī gurudeva* [who is inconceivably one with and different from Bhagavān].



Mathurā, India

September 5, 2010

September 5, 2010

ॐ Darśana ॐ

[This is one of Śrīla Gurudeva's last *darśanas*, spoken on the roof of Śrī Keśavajī Gauḍīya Maṭha in Mathurā. It was given just before he left for New Delhi, for Rādhāśṭamī, and before he entered his pastime of illness there.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Kṛṣṇa gave a seat to Akrūra and said, "There is no one else who can help me apart from you. Please help me!"

Akrūra asked, "What can I do for you?"

Kṛṣṇa caught his hand and said, "Somehow, by any means – by trick, by strength, by spending whatever time it takes to convince Them – bring Kṛṣṇa and Balarāma to the wrestling arena that I have built near Raṅgeśvara Mahādeva. There will be demonstrations of wrestling ability by many strong heroes, and there will be other events as well. So go to Vraja, and somehow bring Them here to Mathurā."

Akrūra thought, "Even though he is very cruel, today he is speaking very sweetly. Anyway, whatever happens, at least I will get the *darśana* of Kṛṣṇa and Balarāma. How fortunate is this Earth planet, because in Vṛndāvana, the Supreme Lord Śrī Kṛṣṇa runs barefoot behind the cows. Kṛṣṇa doesn't understand that he has grabbed a poisonous snake, and has wrapped it around his neck like a garland. He doesn't know when that snake will bite him."

Thinking like this, Akrūra went to Vraja, where Nanda Bābā welcomed him with great respect. That night, He took Kṛṣṇa and Balarāma to a secluded spot and told Them, "Listen to me, Kṛṣṇa. Nanda and Yaśodā are not Your real parents. Your birth parents are Devakī and Vasudeva. The night You were born, Vasudeva took You across the Yamunā and exchanged You for the daughter of Yaśodā; so You are actually the son of Devakī. Kṛṣṇa has chained Your parents by hands and feet in his prison house, where they are suffering greatly. Sometimes he kicks them with his feet and shouts, 'Where is your son?! Tell me now!' They cannot tolerate their great suffering, and certainly they will die.

“Do whatever You desire. Do You want Your parents to die? Is that what You want? And even if You don’t think they are Your parents, at least they are Your devotees. It is Your duty to save them.”

Balarāma told Kṛṣṇa, “I know that Nanda and Yaśodā are Our mother and father. Although Rohinī gave birth to Me, it is Nanda and Yaśodā who maintained Me and protected Me, just as eyelids protect the pupils of the eyes. Let us go to Mathurā as the well-wishers of Vasudeva and Devakī. We will finish Karīsa, and tomorrow or the day after we will return.”

The words of Bhagavān are the Absolute Truth; they can never be false. Whatever Lord Rāma or Lord Kṛṣṇa speak, They will do. So Kṛṣṇa went to Mathurā, where He killed Kamṣa and the demonic wrestlers, Cāṇūra and Mūṣṭika, and where He established Ugrasena as the King. He was engaged in this way for two days and nights.

Meanwhile, surrounded by their bullock carts on the bank of the Yamuna, Nanda Maharaja and the cowherd men and boys were anxiously awaiting the return of Kṛṣṇa and Balarāma. They were constantly thinking in great anxiety, “When will They come? Why have They not come? Kamṣa has been killed and Ugrasena has been made King, but still They have not returned.”

It has been written in the Purāṇas, *vṛndāvanam parityajya padam ekaṁ na gacchati*. Kṛṣṇa says that He never takes one foot out of Vraja. So He should have stayed in Vraja. How could it be possible for Him to leave Vraja and go to Mathurā? Why did He go?

Here is a point worth considering: A person never leaves that place which is most dear to Him. After finishing his work elsewhere, he would immediately return to that place. Vraja is most dear to Kṛṣṇa, and among the Vrajavāsīs, the *sakhās* are most dear to Him. Even more dear than the *sakhās* are Nanda and Yaśodā, and even more dear than them are the *gopīs*, of whom Candrāvalī and Rādhikā are the most dear. And, between Candrāvalī and Rādhikā, Rādhikā’s devotion is top-most. There is no one more dear to Kṛṣṇa than Her.

Śrīmatī Rādhikā also never leaves Vraja. So who went to Kurukṣetra to meet with Śrī Kṛṣṇa there? That was *saṁyoginī* Rādhā. She stayed there for two days and then returned to Vraja. And who cried in separation from Kṛṣṇa in Uddhava-kyārī, on the outskirts of Nandagaon? That was *viyoginī* Rādhā.

The question comes: When Kṛṣṇa Himself promised the Vrajavāśīs, “I will return the day after tomorrow,” did He lie? His words can never be false. What happened then? If He did not return after many, many years, how, then, can His words be true?

Having realized the internal meaning behind the statement in Śrīmad-Bhāgavatam,¹ Śrī Viśvanātha Cakravartī Ṭhākura wrote in his *Bhāgavatam* commentary, “Brother, I am not satisfied by this statement. He must have returned to Vraja.” Śrīla Cakravartī Ṭhākura wrote that if Kṛṣṇa could expand Himself into millions of forms to dance with the *gopīs* in the *rāsa-līlā*, why could He not perform a similar pastime here? He declared that Kṛṣṇa and Balarāma both manifested a second form of Themselves. As one pair, the two brothers remained with Vasudeva Mahārāja in Mathurā, and as another pair, They were seen with Nanda Mahārāja, laughing and dancing as They returned with him to Vraja.

When Kṛṣṇa sent Uddhava to Nandagrāma in Vraja with His message of consolation, Uddhava thought, “I don’t know anyone except Kṛṣṇa. He is everything to me. How can I live without Him for so many days? That is impossible for me.”

Kṛṣṇa assured him, “When you go there, to Vraja, you will see that we are all there – Myself, the *gopīs*, and all My friends. Every day the *gopīs* light ghee lamps, and while churning yoghurt, they chant My names, ‘Govinda, Dāmodara, Mādhava.’” [Śrīla Gurudeva lead the devotees present in singing this *bhajana*.] There are many songs like this.

When Uddhava arrived in Vraja, he thought, “Where is Kṛṣṇa? I left Him in Mathurā, but I see Him here with all His *sakhās*. How is this possible? Just now all the cowherd boys are returning with Kṛṣṇa from cow grazing.”

Then, after some time, everything became covered [and Uddhava saw Vraja in separation from Kṛṣṇa].

Kṛṣṇa showed Uddhava that He came to Vraja, stayed in Vraja, and has always been in Vraja. How is this possible? In one *prakoṣṭha* (section) the Vrajavāśīs are meeting with Kṛṣṇa, and

¹ The Śrīmad-Bhāgavatam states that Kṛṣṇa and Balarāma stayed in Mathurā, after giving Their clothes ornaments as presents to Nanda Bābā, who returned to Vraja alone.

in another *prakoṣṭha* they are experiencing separation from Him.
Both pastimes are occurring simultaneously.

Are you understanding something?

[By this *kathā*, Śrīla Gurudeva is indicating to the devotees in Mathurā and around the entire world that, “In one form I am separating myself from you, but in other form we will always be together.”]



New Delhi, India
September 16, 2010

September 16, 2010

Copyright Darśana

[On March 13 and May 29, 2009, some of the *sevakas* of GVP (Gaudiya Vedanta Publications Inc., Śrīla Gurudeva's official publication house) had two long *darśanas* with Śrīla Gurudeva about the copyrights to his English books. Based on these conversations, the GVP *sevakas* drafted a license, defining the various terms and conditions that need to be fulfilled by GVP in order to be given the responsibility of publishing and managing Śrīla Gurudeva's English books. In this *darśana* of September 16, 2010, that license was presented to Śrīla Gurudeva for his approval and signature. During the conversation, Ānitā dāsī confirms with Śrīla Gurudeva his previous statements by paraphrasing points from the license. Brajanāth dāsa often repeats and/or explains Ānitā's words to Śrīla Gurudeva. For the convenience of the reader, we have added the images of the signed license as Appendix 2 to this book.]

Ānitā dāsī: Do you remember we asked you many questions?

Brajanāth dāsa: Mañju Dīdī [Śrīla Gurudeva's disciple who is an attorney, expert in intellectual property] asked you many questions about this. Then we discussed it with many devotees and they all want to approve this – that anyone can print your books as long as they are not changed.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Without corrections.

Ānitā dāsī [presenting the license, Śrīla Gurudeva's previous directives]: Without change; and as long as they give you credit as the author, and credit to Śrīla Bhaktivinoda Ṭhākura and any other author.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I once heard it said that no one can print my books without authority given by me. I first heard like this. Is that what you have written [in the document to be signed by me?]

Brajanāth dāsa: No; you did not like that. We wrote that anyone who prints your books should not change anything and should give

credit to you. If they don't give credit to you, we can make any legal suit if we want.

You said that your books are for everyone. There is no ban. Anyone can print or distribute your books. You mentioned that your *guru mahārāja* did not want any ban. It should be for everyone.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: “Only my disciples can print my books, and no one else will be allowed.” No, I don't want that. Anyone can do so, but without corrections.

Brajanāth dāsa: Yes, without changing anything.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: It will be good if my books go everywhere.

Brajanāth dāsa: If any publishing house in China wants to publish your books, and they don't change anything and they give credit to you, it will be good for all. They may even give some royalty, right?

Ānitā dāsī [presenting license]: Anyone can print without making changes. Then the books can go very far.

Brajanāth dāsa: They can go very far, very fast, and very wide. We want that.

Ānitā dāsī [presenting license]: If they make any change, then we can stop them.

[To Rāmacandra dāsa] Some of his old, old books were published under the name Gaudiya Vedanta Samiti. But in the future, for reprinting, we [the GVP] will change that to “Gaudiya Vedanta Publications,” because they are Gurudeva's books.

[To Śrīla Gurudeva] This document also says that anyone can translate [from the English or Hindi into the world's various languages], but they must give credit to you.

[Rāmacandra dāsa translating Ānitā dāsī's words into Hindi]

Brajanāth dāsa: And it must be authentic; not changing anything.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: [They should be] like my books.

Ānitā dāsī [presenting license]: And they must give you the right to print the book, and also GVP the right, including the right to make

any adjustments if needed. In the future, if we [the GVP] reprint, and any correction is necessary, we should ask you. If you are not present, then an editorial committee can answer.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: Yes.

Ānitā dāsī [presenting license]: Also, after consulting the [directing] editor or translator who has worked on the book, if there is any confusion, we can then consult *guru*, *sādhu*, and *sāstra*.

[Rāmacandra dāsa translating Ānitā's words into Hindi]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: That is correct. [Regarding the Hindi books] One can only make ordinary grammatical corrections. Corrections regarding *siddhānta* must be checked by the [Hindi] editorial board – Mādhava-priya and Amala-kṛṣṇa. There are two or three people there, or you can ask me.¹

Ānitā dāsī [presenting license]: You approve the corrections first. GVP agrees that they will always keep Your books available.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I have told this to Mādhava-priya [regarding the Hindi publications].

Rāmacandra dāsa [speaking in Hindi]: You are speaking about the Hindi books. The GVP [Gaudiya Vedanta Publications] that she is referring to is the one for English books.

Ānitā dāsī: This is registered in America, and it is a license only for the English books.

Rāmacandra dāsa [speaking in Hindi]: She is specifically referring to English books. In India we have registered an organization called GVP that prints your books in Hindi.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: What did you do?

Rāmacandara dāsa [speaking in Hindi]: For your Hindi books, we have registered GVP in India.

¹ In the two 2009 copyright *darśanas*, Śrīla Gurudeva discussed the English editorial committee. Although this 2010 *darśana* is about his English books, here he is changing the subject and pointing to his Hindi books. By this he is letting the devotees know that he wants the same consideration in the publication and printing of his Hindi books as with the English.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: And for English books?

Rāmacandra dāsa [speaking in Hindi]: Ānitā is doing that. The name remains the same [GVP]. This has been registered in India, and that has been registered in America.

Ānitā dāsī [presenting license]: If GVP does not fulfill these agreements, then they have six months to correct themselves, and if they don't, they can lose their license. They cannot print the books anymore.

Rāmacandra dāsa: What is their agreement?

Ānitā dāsī [presenting license]: GVP Inc. must keep the books in print. GVP Inc. must make the books available for anybody to reprint as long as there are no changes and they give credit. GVP Inc. allows anyone to make translations as long as the translation is accurate and they give credit. GVP Inc. gets a license back [from the translator]. GVP Inc. also manages if there is a need for corrections in future editions. [Ānitā is referring to the license that makes GVP Inc. responsible for managing the English publications. GVP Inc. is responsible for carrying out Śrīla Gurudeva's various instructions, which became the provisions of this license. The full license had been included in this book as Appendix 2.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You can consult him [pointing to Brajanāth dāsa] and her [pointing to Sāvitrī Dīdī, who was filming this *darśana* and who is also a lawyer].

Brajanāth dāsa: We have been preparing this document with Mañju Dīdī and Ānitā Dīdī for many months. Now we are ready for you to sign it.

Rāmacandra dāsa: By signing, Gurudeva is authorizing GVP to print under these conditions. If they don't follow their agreement, they lose their license. Then he has right to take back the power – not automatically.

Ānitā dāsī [presenting license]: If Gurudeva and his heirs are unhappy, they will give written notice, and then GVP has six months to correct itself.

[Śrīla Gurudeva signs his name to the first page, and initials BVN on the rest of the pages. Umā Dīdī and Rāmacandra dāsa sign as witness, and Ānitā dāsī signs as GVP representative.]



Govardhana, India

November 13-21, 2010

[From the beginning of 2010, Śrīla Gurudeva exhibited a series of sickness pastimes, while gradually becoming more and more absorbed in his internal *bhajana*. Wherever he traveled, there was a unique sense of gravity and apprehension that had not been there in previous years. It seemed like he was giving hints, one after another, that his manifest pastimes were soon coming to an end.

At end of August, 2010, after returning to India from Russia, Śrīla Gurudeva started going deeper and deeper into his *bhajana*, and thus, more serious symptoms of so-called illness manifested externally. On the request of his doctors and *sevakas*, Śrīla Gurudeva remained at Śrī Ramaṇa Bihārī Gauḍīya Maṭha in New Delhi, undergoing treatment there. During this time he hardly gave *darśana*, and on the rare occasions that he did, the conversations were short.

After celebrating Śrī Kṛṣṇa Janmāṣṭamī in New Delhi, Śrīla Gurudeva went to Mathurā and Govardhana. However, due to a lack of adequate medical facilities there, he had to return to New Delhi within less than two weeks.

As Śrīla Gurudeva's ill health increased, devotees from around the world started arriving at the New Delhi *maṭha*, hoping to catch a glimpse of their beloved Gurudeva. His *darśana* had now become very rare. When the month of Kārtika arrived, Śrīla Gurudeva requested most of the devotees to go to Vṛndāvana for *parikramā*, while he himself remained in New Delhi. Yet, upon his repeated request, Śrīla Gurudeva was brought to Govardhana two weeks later. The following two *darśanas* were recorded during his stay there:]

November 13, 2010

Darśana

Śrīla Nārāyaṇa Gosvāmī Mahārāja: You should continue to print my books with the same enthusiasm with which they are being printed now. After I leave, also, you should continue to print those editions that are finished [out of stock] in the same manner.

Śrīpāda Mādhava Mahārāja [In response to the words "After I leave"]: You mustn't speak like this. Don't speak like this. You have

to live for a long time yet – many more years. There is so much work pending, so you mustn't speak like this. If you speak like this, will everyone's mind not become disturbed? You mustn't speak like this.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: No... [long pause]. The continuous progression of [the printing of] our books should not break... [long pause]. I have said... [long pause] already said, that it should fully continue.

November 21, 2010

Darśana

[After not coming out of his room the entire Kārtika month, Śrīla Gurudeva came onto the balcony of his *bhajana-kuṭīra* on the last day of Vraja-maṇḍala *parikramā* and spoke the following few words to the thousands of longing devotees.]

Śrīla Nārāyaṇa Gosvāmī Mahārāja: I called you all from so many countries to join our Vraja-maṇḍala *parikramā*. Eighteen buses.

Devotees: Nineteen buses.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: We took nineteen buses and twenty-five cars, and performed *parikramā* of the whole Vraja-maṇḍala. I request you all to come again next year. And if possible, you can come to Navadvīpa-dhāma *parikramā*. This year we did well. All preparations were done by Premānanda...

Brajanāth dāsa: And Pradyumna Prabhu.

Śrīla Nārāyaṇa Gosvāmī Mahārāja: ...and there were no complaints from anyone. Lodging was good. My request is that you should come again, for Navadvīpa *parikramā*.

[At the end of Kārtika, Śrīla Gurudeva was still experiencing symptoms of bad health. His servants desired to take him to a warmer climate, and thus they brought him to Jagannātha Purī. It seemed like Śrīla Gurudeva was doing well there, but then suddenly,



at 3:00 in the morning on December 29, 2010, Śrīla Gurudeva, by his own sweet desire, entered Śrī Śrī Rādhā-Ramaṇa-Bihārījī's night pastimes in the Lord's own eternal abode, thus submerging all those who had taken shelter at his lotus feet in an ocean of intense separation from him. His lotus-like body was taken to Navadvīpa-dhāma and put into samādhi there.

Although nothing can pacify the heart from the separation felt in the absences of our beloved Śrīla Gurudeva, devotees find some solace in taking refuge of his books and instructions, where he is eternally present, with the hope that one day they will be reunited with that beautiful and unparralled personality from the spiritual world.

A more detailed description of Śrīla Gurudeva's final manifest pastimes in this world has been added to this book in Appendix 3.]



Appendix 1

How to Read Śrīla Gurudeva's Books

[The following are two excerpts from the lectures of Śrīla Gurudeva, Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja:]

Treating the Books as Our Śikṣā-Gurus

Lecture on June 4, 1998
(Los Angeles, California)

If my heart has accepted Śrī Rūpa Gosvāmī as my *śikṣā-guru* and I am accepting all his teachings, no one can challenge this. My heart accepts this. If I am accepting as my *śikṣā-guru* Śrīla Bhaktivedānta Svāmī Mahārāja, there are none to challenge. This is the relation between one's heart and Gurudeva.

We should treat all the books of the Gosvāmīs as our *śikṣā-gurus*. We should offer *pranāma* to the books and then read them. If we do this, we will realize that all *siddhānta* is coming automatically in our heart. This is the process of reading – not reading, but serving – the books.

Never try to 'eat' *prasādam*. Once someone asked me, "Will you eat anything?" I replied, "I have never eaten anything in my entire life." He then asked, "So, how are you alive?" I said, "I have served *prasādam*." Try to be like this. Don't 'chant' Hare Kṛṣṇa; try to serve Hare Kṛṣṇa. Don't 'eat' *mahā-prasādam*. Always try to serve.

When you are reading these books, don't 'read.' Serve. Offer *pranāma*, place the book on your forehead and heart, and pray, "O Prabhu, you are personally Kṛṣṇadāsa Kavirāja Gosvāmī. Please be merciful to me." This is the process of reading.

When you are reading the dialogue between Śrī Caitanya Mahāprabhu and Rāya Rāmānanda on the bank of the Godāvarī, you can think, "I am on the bank of Godāvarī. Rāya Rāmānanda and Mahāprabhu are sitting here. I am also peacefully sitting with them,

and hearing all their topics. O Mahāprabhu, O Rāya Rāmānanda Prabhu, please be merciful to me. Please sprinkle your mercy upon me so that I can understand this high-class *siddhānta*.” Without praying in this way, you will have doubts and you will not be able to realize anything.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī never met personally with Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī, or Śrīla Raghunātha Bhaṭṭa Gosvāmī. He only met with Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī. How then can he write in *Caitanya-caritāmṛta* that they are all his *śikṣā-gurus*? The answer is that everything Śrīla Raghunātha dāsa Gosvāmī had in his heart was from Śrīla Rūpa Gosvāmī, and then he explained his heart’s realizations to Kṛṣṇadāsa Kavirāja Gosvāmī. Kṛṣṇadāsa Kavirāja received *rasa-tattva* from Raghunātha dāsa Gosvāmī and all *siddhānta* from Śrīla Jīva Gosvāmī.

From where did that *siddhānta* come? Śrīla Gopāla Bhaṭṭa Gosvāmī collected appropriate *siddhānta* from all the scriptures, such as Veda, Upaniṣads, and Vedānta. From that he made some notes, but the information was not organized. Śrīla Jīva Gosvāmī put that information in order, and thus everything is coming from them.

Śrīla Sanātana Gosvāmī wrote many books, one of which is *Śrī Brhad-bhāgavatāmṛta*. Śrīla Raghunātha dāsa Gosvāmī took the essence of all the topics therein and gave it to Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

They realized all the knowledge they received, not like us who think, “Kṛṣṇa is my *śikṣā-guru*, and Rūpa Gosvāmī is *śikṣā-guru*, but I am not taking any essence from them and I don’t follow them.” To follow a *guru* actually, by heart, is the acceptance of *śikṣā-guru*. That is why Kṛṣṇadāsa Kavirāja Gosvāmī was able to write [in *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 1.36–37]:

*śrī-rūpa, sanātana, bhaṭṭa-raghunātha
śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha*

[My instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, and Śrīla Raghunātha dāsa Gosvāmī.*]

*ei chaya guru—śikṣā-guru ye āmāra
tān'-sabāra pāda-padme koṭi namaskāra*

[These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.*]

Depending on Books

Lecture on June 16, 2003

(Birmingham, U. K.)

Nowadays I see that devotees have so many problems, and because of these problems, they cannot chant regularly. Sometimes they are restless and upset, and thus they give up worshiping Thākurjī (the Deity), chanting, remembering, and reading books. I have come to remind you to not be like that; do not be weak. Your suffering will increase by whatever you are doing to decrease it. So, don't be upset; rather try to chant more and read more.

When reading the books of Śrīla Bhaktivedānta Svāmī Mahārāja, you should think, "He is instructing me." If you are reading a book of Śrīla Rūpa Gosvāmī, think that Śrīla Rūpa Gosvāmī is speaking to you. And if you are reading *Śrīmad-Bhāgavatam*, think that Śrīla Śukadeva Gosvāmī and Śrīla Vyāsadeva are speaking to you. And always pray to Lord Kṛṣṇa and Śrī Gurudeva to sprinkle their mercy upon you.

Appendix 2

Copyright License

This License Agreement (the "Agreement") is made between the following Parties:

Swami Bhakti Bedant Narayan (also known as Śrī Śrīmad Bhaktivedānta Nārāyaṇa Mahārāja and Sri Srimad Bhaktivedanta Narayana Maharaja), born on 16 February 1921 in India, and a citizen of the United States of America with passport number 420737787 (referred to herein as "Gurudeva")

&

Gaudiya Vedanta Publications, Inc. (referred to herein as "GVP, Inc."), a California corporation, having an office and place of business at 1450 Amador St., San Pablo, CA 94806.

Gurudeva grants to GVP, Inc. an exclusive, fully paid-up, license to reproduce, publish, distribute, create derivative works from (including modifications, adaptations, derivations, and/or translations of the Works into any language or medium, including digital and electronic), publicly perform, publicly display, or otherwise disseminate or dispose of the following Works that have been:

- (a) authored/translated by Gurudeva;
- (b) attributed to Gurudeva;
- (c) published under the name and/or logo of Gaudiya Vedanta Publications (GVP); and/or
- (d) published under the name and/or logo of Śrī Gaudiya Vedanta Samiti

(which publications are referred to herein as the "Works"):

Publications in English

A Vine of Intense Longings – Utkalikā-vallari

Ācārya Kesari Śrī Śrīmad Bhakti Prajñāna Kēśava Gosvāmī – His Life and Teachings

Arcana-dipikā

Beyond Liberation

Beyond Liberation CD booklet

Beyond Nirvana

Bhakti-rasāyana

Bhakti-tattva-viveka

Dāmodara-līlā-mādhuri

Das Avatar Coloring Book

Essence of Bhagavad-gītā

Five Essential Essays

R.V.N.

Page 1

CAT

Gaudiya Vaisnavism versus Sahajiyāism
Going Beyond Vaikunṭha
Gopi-gita
Guru-Devatātmā
Happiness in a Fool's Paradise
Jaiva-Dharma
Jaiva-dharma – Part One
Letters from America
My Śikṣa-guru & Priya-bandhu
Navadvipa Dhama Mahamiya
Our Gurus: One in Siddhānta, One in Heart
Pinnacle of Devotion
Prabandhāvalī
Raga-vartmacandrikā
Ramanda Raya Samvad
Rays of Hope
School of Vraja CD/ book
Secrets of the Undiscovered Self
Secret Truths of the Bhāgavatam
Shower of Love
Śiva-tattva
Śri Bhajana-rahasya
Śri Bhakti-rasāmṛta-sindhu-bindu
Śri Brahma-samhitā
Śri Braja Maṇḍala Parikramā
Śri Camatkāra-candrikā – A Moonbeam of Complete Astonishment
Śri Damodarastakam
Śri Gaudiya Gitī-guccha
Śri Gita-govinda
Śri Hari-Nāma Mahā-Mantra
Śrimad Bhagavad-gītā
Śri Manaḥ-śikṣā
Śri Navadvipa-dhāma and the Prominent Holy Places of the Gauḍīya Vaiṣṇavas in Śri Gauḍa-maṇḍala
Śri Prema Samputa – The Treasure Chest of Pure Transcendental Love
Śri Sankalpa-kalapdrumah

B. V. N.

Page 2

C AK

Śrī Śikṣāṣṭaka
Śrī Upadeśāmṛta
Śrī Vraja-maṇḍala Parikrama
The Butter Thief
The Distinctive Contribution of Śrīla Rupa Gosvāmī¹
The Essence of All Advice
The Essence of Bhagavad-Gītā
The Eternal Function of the Soul
The Fearless Prince
Their Lasting Relation
The Journey of the Soul
The Nectar of Govinda-līlā
The Origin of Ratha-yātrā
The True Conception of Śrī Guru-tattva
The Way of Love
To Be Controlled by Love
Venu-Gītā
Rays of the Harmonist (periodical)

RIGHTS: Gurudeva grants such rights, and the right to sublicense, for the full copyright term (including any and all renewals and extensions), all worldwide copyright(s) as well as renewals and extensions of the copyright(s) that may be secured under the laws of the United States of America or any other countries, which may now or later be in effect) to the Works, to the extent such rights exist and are owned by Gurudeva. This exclusive license will be honored by Gurudeva's heirs, legal representatives, successors, and assigns.

CONDITIONS: This exclusive license is made subject to the following terms and conditions:

- (1) GVP, Inc. shall publish the Works at its own risk and expense, and make them available, at least in an electronic form (e.g., on-line or accessible via the internet or worldwide web system).
- (2) GVP, Inc. shall assume any and all responsibility with respect to any liability arising from the publication or dissemination of the Works by GVP, Inc. under the GVP, Inc. ISBN's (those numbers starting with "978-1-935428").
- (3) GVP, Inc. shall indemnify and hold Gurudeva harmless against any liability, damage, or expense arising from the publication or dissemination of the Works by GVP, Inc. under the GVP, Inc. ISBN's (those numbers starting with "978-1-935428").
- (4) Any liabilities which occur as a result of specific actions taken by GVP, Inc. at the specific

B.V.M.

Page 3

CFT

- direction and instruction of Gurudeva shall not be subject to this indemnification by GVP, Inc.
- (5) Gurudeva shall assume any and all responsibility with respect to any liability arising from the publication or dissemination of the Works (or any other publications) that do not include a GVP, Inc. ISBN (those numbers starting with "978-1-935428") and that are published and disseminated by his direction, instruction, and funds.
- (6) Gurudeva shall indemnify and hold GVP, Inc. harmless against any liability, damage, or expense arising from the publication or dissemination of the Works (or any other publications) that do not include a GVP, Inc. ISBN (those numbers starting with "978-1-935428") and that are published and disseminated by his direction, instruction, and funds.
- (7) The indemnifications provided herein shall remain in full force and effect, notwithstanding any expiration or termination of this Agreement or any applicable copyrights.
- (8) GVP, Inc., at its expense, shall be responsible for obtaining permission, where necessary, for photographs, illustrations, quotations or other copyrighted material obtained for incorporation in the Works.
- (9) GVP, Inc. shall allow ANYONE to republish and distribute all or portion(s) of the text of the Works (but not the overall design, artwork, or photographs of the Works), as long as such text is not copyrighted by a third party, in any format, including digital and electronic (including, but not limited to Commentaries, Audio presentations) as long as the text is used unchanged and contextually fidelic to the original meaning. Credit must be given to Gurudeva as the source of the Works licensed under this instrument.
- (10) GVP, Inc. shall allow ANYONE to use all or portion(s) of the text of the Works in Dramatizations as long as the dramatization is a faithful and accurate rendition of the text and remains contextually fidelic to the original meaning. Credit must be given to Gurudeva as the source of the Works licensed under this instrument.
- (11) GVP, Inc. shall grant a sublicense for translations of the Works to ANYONE. Such translations shall be a faithful and accurate rendition into the desired idiomatic language, with only such modifications, including slight verbal changes, from the original text as may be necessary to achieve a competent and idiomatic translation that remains contextually fidelic to the original meaning. Such translations shall not materially change the meaning or otherwise materially alter the text. GVP Inc. shall require such translators to:
- i. Give credit to Gurudeva as the author of the source material;

*✓
B-V.N.*

Page 4

CAT

- ii. Grant a non-exclusive, non-revocable, fully paid-up license to Gurudeva giving him all rights including reproduction, modification, sublicensing, digital, and electronic rights. This requirement is fulfilled in light of two stipulations: (1) If there are any proposed changes to the translated work, reasonable effort must be made to contact the original translator(s) for input on changes; and (2) in the event of a dispute, sri guru, sadhu, and shastra must be consulted. Final approval of the changes will be made by Gurudeva (or an appointed and empowered Editorial Board).
 - iii. Allow ANYONE to use all or portion(s) of the text of the translations, in any format, including digital and electronic (including, but not limited to Commentaries, Audio presentations) as long as the text is used unchanged and remains contextually fidelic to the original meaning.
 - iv. Deliver, no later than 2 months after publication, 2 paper copies (printed and bound final version) of each of the Works as well as the final publishing-resolution PDF or other electronic files as well as the Source Files for the Works, which shall include electronic modifiable files in layout format, further including the fonts and the high resolution images that are used for printing. This may include, but is not limited to, for example, electronic files in Indesign, Quark, or Pagemaker.
 - v. Avoid distorting, mutilating, modifying or taking other derogatory action in relation to the Works which would be prejudicial to Gurudeva's honor or reputation.
- (12) Additions, deletions, abridgments, or other alterations in the text, may not be made except with prior approval from Gurudeva (or an appointed and empowered Editorial Board) and must be submitted in sufficient time prior to publication or dissemination to obtain such approval.
- (13) For additions, deletions, abridgments, or other alterations in the text, GVP, Inc. will make reasonable efforts to obtain input from one or more of the primary contributors to the original Work. In the event of a dispute, sri guru, sadhu, and shastra must be consulted. Final approval of the changes will be made by Gurudeva (or an appointed and empowered Editorial Board).
- (14) GVP, Inc. shall deliver, no later than 2 months after publication, two paper copies of each Work to Gurudeva or his designate.
- (15) GVP, Inc. shall make all efforts to obtain and maintain at least one paper copy (printed and bound final version) of each of the Works as well as the final publishing-resolution

- PDF or other electronic files and the Source Files for the Works, which shall include electronic modifiable files in layout format, further including the fonts and the high resolution images that are used for printing. This may include, but is not limited to, for example, electronic files in Indesign, Quark, or Pagemaker. If such versions are unavailable, GVP, Inc. shall make all efforts to obtain and maintain any electronic version, such as a WORD version of the publication or a low resolution PDF.
- (16) GVP, Inc., shall not distort, mutilate, modify or take other derogatory action in relation to the Works which would be prejudicial to Gurudeva's honor or reputation.
- (17) GVP, Inc., shall be a nonprofit organization or comply with charitable principles.

CONSIDERATION: The receipt and sufficiency of good and valuable consideration is hereby acknowledged.

CAPACITY: Both Parties attest to their legal capacity to enter into this Agreement, and Licensor has received, if necessary, any and all approvals and authorizations from any third parties, including legal counsel, successors in interest, etc., to enter into this Agreement. This Agreement is made and entered into voluntarily, and the Parties are free from any duress or influence, and fully understand the terms, conditions, and provisions of this Agreement, and believe its terms to be fair, just, and reasonable.

RELATIONSHIP OF PARTIES: Gurudeva or any legal entity associated therewith and GVP, Inc. are not, and shall not be considered to be partners or agents of each other. GVP, Inc. shall have no power or authority to bind or obligate Gurudeva or any legal entity associated therewith except as otherwise set forth in this Agreement.

SEVERABILITY: If any of the provisions (or a part of a provision) contained in this Agreement shall be invalid, illegal, or unenforceable in any respect for any reason, the validity, legality, and enforceability of the remaining provisions or the remaining parts of a provision of this license shall not be in any way impaired.

ENTIRE AGREEMENT: This Agreement constitutes the entire agreement and understanding of the parties with respect to its subject matter and supersedes and extinguishes any previous agreement, understanding, undertaking, representation, warranty and arrangement between the parties relating to the subject matter of this Agreement.

TERM: The term of this Agreement shall commence as of the Effective Date and shall continue so long as the copyright of at least one WORK listed herein remains in force in at least one country unless this Agreement is sooner terminated in accordance with the following.

TERMINATION: Upon failure by GVP, Inc. to comply with one or more of the provisions listed herein, and upon notification by Gurudeva or his designate, GVP, Inc. shall have 6 months to cure the breach from the date of such notification. If such a breach is not fully cured to the satisfaction of Gurudeva within the 6 month time period, this Agreement will terminate automatically.

ARBITRATION: All disputes arising in connection with this Agreement between the Parties shall, at the

B.V.N.

Page 6

CX

option of either Party, be finally settled by binding arbitration. The arbitration shall be held in California, United States of America, and conducted in accordance with the rules and procedures of the American Arbitration Association.

ATTORNEYS' FEES: In the event either Party should commence any action or proceeding against the other to enforce any of the terms of this Agreement, by reason of a breach or default hereunder, the Party prevailing in any such action or other proceeding shall be paid all reasonable attorneys' fees and costs by the other Party.

REMEDIES: In the event of any breach or default under any of the terms of this Agreement by one of the Parties, the other Party shall have, in addition to a claim for damages for that breach or default, and in addition to any right or remedy available at law, in equity or as otherwise provided in this Agreement, the right to specific performance of this Agreement.

SUCCESSORS AND ASSIGNS: The provisions of this Agreement shall bind and inure to the benefit of the Parties and their heirs, legal representatives, successors, and assigns, except GVP, Inc. shall not have the right to assign this Agreement or any of its rights or benefits hereunder.

NOTICES: All notices and other communications required or permitted by this Agreement shall be in writing and delivered in any manner. All such notices or other communications shall be deemed delivered immediately if delivered in person, or fifteen (15) business days after deposit by mail, return receipt requested, and five (5) business days after delivery to the carrier if sent by overnight delivery service.

JURISDICTION: Any dispute with this Agreement shall be within the confines of applicable law of the United States of America within the jurisdiction of the state of California or other venue as selected by Gurudeva.

Licensor Signature: Swami B.V.Narayana

Name: Swami Bhakti Bedant Narayan (also known as Śrī Śrīmad Bhaktivedānta Nārāyana Mahārāja)

Address: 1450 Amador St., San Pablo, CA 94806, United States of America

Date: 16/9/10

on Behalf of GVP, Inc. (Licensee) C. Ann Jr

Signature of Officer: C. Ann Jr

Legal Name: Caroline Ann Thawry

(also known as Anita dasi)

Address: 1852 Crestridge dr. Littleton CO 80121

Date: September 16, 2010

Witness Signature (Legal Name): Raj Kanta Jukka

Legal Name: (Raj Kanta Jukka)

(also known as Ramchandra Das)

Address: 224, Kailash Hills, New Delhi

Date: 16/9/2010

Witness Signature (Legal Name): Tripti De

Legal Name: Tripti De

(also known as UmaDevi)

Address: Shri Keshaliji Gondiya Math, Mathura.

Date: 16.9.10

Appendix 3

Śrīla Gurudeva's Final Manifest Pastimes in this World

[The following are excerpts from the article called, "Om Viṣṇupāda Aṣtottara-śata Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja Entered Śrī Śrī Rādhā-Ramāṇa-Bihāriji's Naiśa-līlā (Night Pastimes)," published in *Rays of The Harmonist* #24, Kārtika 2011:]

Enacting the pastime of illness

In accordance with the unfolding of a divine plan, Śrīla Gurudeva enacted his human-like pastime of illness from the beginning of 2010. In a prelude to the more serious illness that would occur later in the year, on two occasions at the time of Śrī Navadvīpadhāma *parikramā*, Śrīla Gurudeva did not come to preside over the evening assembly. Great disappointment filled the hearts of the attending devotees, who yearned to hear transcendental *kathā* from his lotus mouth.

Even though he was noticeably weak during his American and European tour, after he had returned to India and celebrated Guru-pūrṇimā, Śrīla Gurudeva still planned to fly to Dubai and Russia to participate in *hari-kathā* festivals there. Some devotees expressed concern about this. He had just returned from a world tour and had had little time to rest. Further, he had just given *darśana* to thousands of devotees at three Guru-pūrṇimā festivals in India. For these reasons, the devotees felt he should not travel again so soon. But Śrīla Gurudeva could not be dissuaded from going and remained fixed in his determination to fulfil his promise to the devotees in Russia, who for years had been eagerly yearning for his *darśana*, being unable to come to India due to their financial constraints. Upon his return to India, however, after the successful completion of those festivals, he went directly from the airport to the hospital.

Janmāṣṭamī – His Last Lecture in Delhi

On the request of his doctors, Śrīla Gurudeva stayed in Delhi to regain his health. Therefore, for the first time in fifty-six years, he was not in Mathurā or Vṛndāvana for the celebrations of Jhulana-yātrā; his annual three-day conference honoring Śrīla Rūpa Gosvāmī on his disappearance day; Śrī Baladeva Pūrṇimā; Śrī Kṛṣṇa Janmāṣṭamī; and Śrī Nandotsava. Words cannot describe how he lamented not being able to be there.

Arrival in Mathurā and Govardhana

Śrīla Gurudeva completed his medical treatment just after Śrī Nandotsava and immediately travelled to Mathurā. After staying there for two days, he proceeded to Govardhana.

A devotee in Mathurā told Śrīla Gurudeva that in his absence, the Janmāṣṭamī festival seemed devoid of life. He requested Śrīla Gurudeva to be present in Mathurā every Janmāṣṭamī, just like he used to be. At this, Śrīla Gurudeva became very grave. “A new era is about to begin,” he responded. “Everything will be different from now on.” With these words, Śrīla Gurudeva fell silent.

Further Manifestations of Illness

After a short stay in Govardhana, Śrīla Gurudeva again exhibited manifestations of sickness. He expressed a deep desire to stay in Vraja and to be able to celebrate Śrī Rādhāṣṭamī in Mathurā, but because Govardhana lacks adequate medical facilities, he had to return to Delhi.

As Gurudeva enacted his pastime of illness again and again, the heartbreak his disciples and followers experienced can only be known to them. Everyone simply desired Śrīla Gurudeva’s speedy recovery, by one means or another. Śrīla Gurudeva was scheduled to fly to Malaysia on 19 September, but on the advice of his doctors, his journey was cancelled. His servants hastily consulted prominent doctors from India and abroad and began to arrange the best possible treatment in Delhi.

Manifesting Transcendental Symptoms

During this period of ill health, Śrīla Gurudeva remained absorbed in deep transcendental moods. Sometimes he would

utter indistinct words, and other times he would chant his *āhnikas* or *stava-stutis* (devotional prayers) for hours on end. Only upon his servants' repeated efforts to offer him food or medicine would he slowly return to external consciousness, sometimes fully and sometimes only partially. Thus Śrīla Gurudeva would constantly remain in an internal state (*antara-daśā*).

Within Śrīla Gurudeva's *bhajana-kutīra*, his servants would from time to time sing his favorite *kīrtanas*, and sometimes they would read to him from scripture.

One day Śrīla Gurudeva said, "I have collected all the spices, but cannot find the *ubar*." He uttered this over and over. Each time, his servants asked him what this spice was, but Śrīla Gurudeva simply softly uttered the same word again and again. No one present had ever heard of this transcendental spice.

The Arrival of Devotees for Śrī Vraja-maṇḍala Parikramā

Many devotees from India and abroad began to arrive for the eighty-four *krosa* Vraja-maṇḍala *parikramā*, which is performed during the month of Kārtika. But first, each and every devotee anxiously went to Śrī Ramaṇa-Bihārī Gaudīya Maṭha to receive Śrīla Gurudeva's *darśana*, and only then did they proceed to Śrī Vṛndāvana-dhāma.

Śrīla Gurudeva's Instruction to Join Śrī Vraja-maṇḍala Parikramā

The devotees were worried about Śrīla Gurudeva's health and some wanted to remain in Delhi to be near him. However, once Kārtika started, he did not always encourage this. On many mornings and evenings, he would come to the screen door of his *bhajana-kutīra*, either to sit for a few minutes or to stop briefly as he walked, aided by his attendants. If he saw devotees waiting for his *darśana* in the courtyard, often he would ask them why they were there, and he would instruct them to go to Vṛndāvana to participate in Vraja-maṇḍala *parikramā*. "Your life will become successful by visiting these pastime places," he would say. "I am only unable to attend *parikramā* because of my ill health, but I order all of you to go and participate. Gradually, I am improving and will try to join the *parikramā* as soon as possible."

Expressing the Desire to Reside in Govardhana during Kārtika

One day, in the middle of Kārtika, Śrīla Gurudeva told his servants that he now desired to go to Govardhana. Upon hearing his request, they immediately made all arrangements to take him there. On the morning of his departure, the crowd of devotees in the Delhi temple was so huge that it took half an hour for Śrīla Gurudeva to travel in his wheelchair from the elevator exit to the ambulance, a distance of about forty meters. Śrīla Gurudeva held his palm upright, showering blessings upon all. Dr. Ravindra Prakash of Delhi accompanied him on his journey to Govardhana.

Residing at Govardhana in Kārtika

A thousand devotees gathered for Śrīla Gurudeva's *darśana* upon his arrival at Śrī Giridhārī Gauḍīya Maṭha. During the remainder of his stay in Govardhana, his health fluctuated from day to day and he remained in internal consciousness (*antara-daśā*) most of the time.

Manifesting Transcendental Emotions

From time to time, Śrīla Gurudeva would manifest some of the symptoms of ecstasy mentioned by Śrīla Rūpa Gosvāmī in *Bhakti-rasāmrta-sindhu*. Sometimes incessant tears would flow from his eyes, sometimes froth would issue from his lotus mouth, and sometimes he would hiccup continually for hours on end. Occasionally, as if in forgetfulness, he would ask, "Where am I?" or "Is it day or night?" and sometimes he did not recall the names of even his closest servants. Yet at other times, he would exhibit his razor-sharp acuity and catch a servant's faulty pronunciation of devotees' names, correcting him by properly pronouncing them himself.

Sometimes, upon seeing the service attitude of the devotees attending him, he would express his appreciation of them, and at other times, he would correct them and tell them how to perform their service. Sometimes he would awaken from sleep and ask, "The *parikramā* has gone to Nandagāon today?" or, "It is Ekādaśī today?" This always astonished those serving him, as they had not given him any information as to what day it was, yet Śrīla Gurudeva had accurate knowledge of what was happening.

Although it was of utmost importance to those attending Śrīla Gurudeva to see to his dietary needs according to the doctor's instructions, still, he would sometimes inquire, "Will you not give me anything to eat today?" Needless to say, it was with great pleasure that they would immediately offer something to him.

Arranging for Darśana of Śrīla Gurudeva

A particular predicament arose during Śrīla Gurudeva's stay at Govardhana: How could *darśana* be arranged for all the devotees who had come for *parikramā* from India and abroad? It was not possible to allow everyone inside Śrīla Gurudeva's *bhajana-kutīra*, but the devotees were disconsolate that they could not take his *darśana*. Initially, a system was put in place of allowing devotees to cue up for *darśana* through the side-window. But this did not prove to be successful; the line did not flow smoothly and more often, did not even move at all.

Everyone was bewildered as to how to deal with the situation, until finally, someone made a wonderful suggestion: "Why not put a large LCD screen in the temple room? That way, all the devotees can easily take Śrīla Gurudeva's *darśana* at the same time." This proposal was happily welcomed by all, and an LCD screen was quickly arranged. Now the devotees in the temple could have *darśana* of Śrīla Gurudeva in his *bhajana-kutīra*. A small television screen was also placed in his *bhajana-kutīra* so he could also see them.

When Śrīla Gurudeva was not able to see the *sannyāsīs* on his screen (because they were on stage, out of camera range), he would inquire, "Where are the *sannyāsīs*? I cannot see them." The *sannyāsīs* happily honored his request and assembled before the camera. Seeing all the devotees taking his *darśana* from the temple room, Śrīla Gurudeva would raise his hand to bless them. Sometimes, when he was absorbed internally, even though his mere presence or glance gave all blessings, his servants would try to draw him into external consciousness to interact with the devotees. These *darśanas* filled the devotees with great bliss and they would loudly chant, "Jaya Śrīla Gurudeva!" or "Gurudeva, tumhārī jaya jaya ho!" Sometimes they would sing "Govinda Dāmodara Mādhaveti," while at other times, the Hare Kṛṣṇa *mahā-mantra* to the 'Australian

tune'. Singing and chanting in this way, the devotees would often become overwhelmed and begin to weep. For the duration of Śrīla Gurudeva's *darśana*, no one would move from their places but would simply stare at the screen with unblinking eyes, oblivious to all else.

The Predicament of Śrīla Gurudeva's Servants

Although Śrīla Gurudeva's *darśana* on the LCD screen was well appreciated, how could it compare with directly seeing him, even if only for a moment? Gradually, devotees began to press for this. "Please make some arrangements for direct *darśana* of Śrīla Gurudeva," they requested. "Taking his *darśana* on the screen does not compare with this." His personal servants endeavored to accommodate the devotees as far as they could, but they were in a painful quandary. How could they possibly ensure Śrīla Gurudeva's personal needs and also satisfy everyone?

They next tried to implement a system of allowing devotees to silently have *darśana* from the window while Śrīla Gurudeva was sleeping, but once he unexpectedly woke up and instructed his attendants to close the curtains fully, without so much as a little opening in them. "I do not want anyone to be upset by seeing me in this condition," he told them. The attendants had no choice but to comply with Śrīla Gurudeva's request, and so had to perform their duties in a dimly lit room throughout the day.

The Intense Desire of the Devotees for Direct Darśana

Seeing Śrīla Gurudeva's deep internal absorption, his attendants carefully served him in that state, but on occasion, out of concern for his health, they would gently awaken him to external consciousness and attempt to bring him out of the room, saying, "O Śrīla Gurudeva, the doctors suggest that you come out of the room for at least a few minutes and that you sit in the fresh air and meet with the devotees."

Words cannot describe the condition of the devotees or the enthusiasm and joy that filled their hearts when they saw Śrīla Gurudeva come to the open door in his wheelchair, or even sometimes walk there, his hands on the shoulders of devotees on

either side of him. On these occasions, he would give his *darśana* for a few minutes. From windows, from the roof, from the garden, from the balcony, even hanging from pillars or however they could, the devotees would position themselves so as to receive *darśana* of Śrīla Gurudeva, as if wanting to record these moments in their hearts forever. Some devotees offered *āratī* to Śrīla Gurudeva with ghee lamps, while others were content to perform *āratī* with their eyes. Wherever Śrīla Gurudeva turned to look, the devotees standing in that direction would consider themselves most blessed. He gave *darśana* like this for two or three days, after which he again entered full internal consciousness.

The Vraja-maṇḍala Parikramā Performed by Śrīla Gurudeva

At this time, Śrīla Gurudeva performed an amazing *līlā* for about three days. He was constantly immersed in some type of deep ecstatic emotion. However, one day, he repeatedly urged his personal servants, “Take me to Vṛndāvana. I want to perform Vraja-maṇḍala *parikramā*.” The *sevakas* tried to pacify him by informing him that all the devotees were now at Govardhana, having arrived there from Vṛndāvana, and he was in fact with the *parikramā* party. Still he continued to insist that they must take him to Vṛndāvana. They concluded that for him to insist upon this, he must have a confidential reason, so they told him, “Yes, Gurudeva, we will arrange for you to go to Vṛndāvana.” Upon hearing this, he became satisfied and rested for some time.

Sometime in the evening he would say, “Oh, today the *parikramā* will go to Śrī Rādhā-Dāmodara Mandira, Sevā-kuñja, Śrī Rādhā-Śyāmsundara Mandira, and other nearby places. I cannot go to them all, but I will certainly go to Sevā-kuñja and Śrī Rādhā-Dāmodara.” Or, “Today the *parikramā* is going to Māna-sarovara.” It was as if he were directly in Vṛndāvana, performing Vraja-maṇḍala *parikramā*.

Upon rising the next morning, Śrīla Gurudeva exclaimed, “Oh, this Painthāgaon is so beautiful! Śrī Rādhājī’s special glories (*vaiśiṣṭya*) were established here.” It seemed that in his deep ecstatic state, in just one day he had completed the twelve-day *parikramā* that is performed from Vṛndāvana, and had now reached Govardhana.

Śrīla Gurudeva then began to say “I must visit Dāna Ghāṭī, the festival at the bank of Surabhi-kuṇḍa, Rādhā-kuṇḍa, Śyāma-kuṇḍa, and the other pastime places.” Some time later he said, “Today the *parikramā* is going to Nandagāon and Varsānā. We will also go to Ṭer Kadamba, Uddhava-kyārī and Ūñcāgaon.” In this way, also within a day, he completed the eighteen-day *parikramā* that is normally performed from Govardhana.

Every year, immediately after *parikramā*, Śrīla Gurudeva would hold programs in Delhi and go to the dentist. Having thus completed Vraja-maṇḍala *parikramā*, the next morning he said to one of his servants, “Inform my dentist in Delhi that we are coming there, and request him to be ready because in the evening we have the celebration at Śrī Ramaṇa-Bihārī Gaudīya Maṭha. It is essential that we reach the *maṭha* in time.” Wanting to support Śrīla Gurudeva’s inner mood, although not knowing the reality of that mood, the servant replied, “Yes, I will contact him.”

Later as the servant assisted him in brushing his teeth, Śrīla Gurudeva asked him for the dental floss and when he could not find it, Śrīla Gurudeva concluded, “It must have been packed with everything else in the car going to Delhi. If you find it easily, bring it; otherwise just leave it and in Delhi we will see what to do.”

Thus Śrīla Gurudeva revealed his personal Vraja-maṇḍala *parikramā-līlā*, leaving his servants astonished and grateful to have had a glimpse of his internal moods.

The Arrival of Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja’s Auspicious Disappearance Day

Some years before, Śrīla Gurudeva had stated, “Following in the footsteps of my senior Godbrother *prapūjya-carāṇa* Śrīmad Bhaktivedānta Vāmana Mahārāja, I want to take shelter of the same *tithi* (exact day) to leave this world.” These words caused much apprehension in the hearts of all, and as the disappearance day of Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja approached, the devotees began to be increasingly anxious that his words might come to pass. In a most earnest attempt to prevent this, almost all the devotees who had come to Śrī Vraja-maṇḍala *parikramā*

and also devotees all over the world began to pray intensely to Śrī Girirāja Govardhana, who fulfils all desires. Many stayed awake the whole night performing *harināma-saṅkīrtana*, some sang *stava-stuti*, while some performed *abhiṣekha* of Girirāja, and others circumambulated Girirāja. To the devotees' great relief, though, in the morning it was reported that Śrīla Gurudeva had slept peacefully that night.

Gurudeva's Words of Benediction at the End of Kārtika

While in Govardhana, Śrīla Gurudeva's health very slowly improved, much to the joy of the devotees. On the full-moon day at the end of Kārtika, he came out of his *bhajana-kutīra* in a wheel-chair and spoke to all the devotees assembled there: "Just as you have come to participate in this year's Vraja-mandala *parikramā*, you should all come every year. Within a few months, Śrī Navadvīpa-dhāma *parikramā* will also take place, and all of you must also participate in that *parikramā*. I will meet all of you there." These encouraging words caused the devotees to resoundingly chant "*Jaya Gurudeva, Jaya Gurudeva!*" their throats choked with happiness.

Return to Delhi after Kārtika

After Kārtika, Śrīla Gurudeva remained in Govardhana for a few days. Then on the suggestion of Dr. Ray from the Philippines and Dr. Ravindra Prakash from Delhi, Śrīla Gurudeva was again taken to Śrī Ramaṇa-Bihārī Gaudīya Maṭha in Delhi. As before, there was a flux of devotees and doctors moving in and out of the temple. One day, Śrīla Gurudeva addressed the local doctor and the doctors who had come from abroad, "You are all endeavoring so hard for me," he said. "For this I am giving you my heartfelt gratitude." When they heard this, they replied, "Guruji, it is our supreme fortune that you have appointed us in your service."

"Do Not Take Me Anywhere Except the Dhāma"

On the advice of Dr. Ray, Śrīla Gurudeva's personal servants approached him with a request that he travel to Italy for further treatment. They informed him that all arrangements had already been made. In response, Śrīla Gurudeva said, "I have no desire for

this, but you can think about it.” Soon after, though, he said in a very grave tone, “Do not take me anywhere except the *dhāma*. I do not want to go abroad. I want to leave my body in the *dhāma*. Take me back to Govardhana.”

“But it is so cold in Govardhana,” they told him.

“Then take me to Navadvīpa,” he replied.

“But it is cold there, too,” they said.

“Then take me to Jagannātha Purī,” he said. “Śrīla Bhakti Pramoda Purī Mahārāja also performed his disappearance pastime in Jagannātha Purī-dhāma, and later his servants brought him to Śrī Dhāma Māyāpura. Take me to Jagannātha Purī, also, and if I leave my body there, then take me to Govardhana or Navadvīpa, wherever possible.”

When some servants tried once again to convince Śrīla Gurudeva to go to Italy, he again gravely responded, “It is better that we do not discuss anything more about this. Arrange for me to go to Jagannātha Purī. I am not ready to hear anything else. I am in the advanced stage of my life now and want to depend totally on Bhagavān.” Accordingly, his attendants dropped the idea of going abroad and, following his instructions, began making arrangements to go to Śrī Jagannātha Purī.

It was exactly four days after this conversation that they started for Śrī Jagannātha Purī. The servants encountered two obstacles: first, no plane tickets were available right away; and second, tickets were only available on a date that was not auspicious. The day after giving his order to go to Purī, Śrīla Gurudeva asked, “What is happening about our going to Purī?”

His servants answered, “We have not been able to obtain tickets for tomorrow, and the day after is *navamī*, so we will go on *daśamī*.”

Śrīla Gurudeva replied, “Let us go the day after tomorrow.”

“But we have never travelled on *navamī* before,” they responded, “because it is inauspicious to do so.”

Śrīla Gurudeva said, “We have never travelled on *navamī* before. Let us travel this time and see what happens.”

We could not help but wonder what mysterious plan was hidden in his decision. The trip was arranged on *navamī*, according to Śrīla Gurudeva’s desire.

Absorbed in the Moods of Mahāprabhu while Residing in the Abode of Separation (Śrī Jagannātha Puri-dhāma)

On the November 30, Śrīla Gurudeva arrived at Jayaśrī-Dāmodara Gaudiya Maṭha, which is located at Cakra-tīrtha in Śrī Jagannātha Puri-dhāma. He was greeted by the devotees there who welcomed him with much affection and proper ceremony. As before, his attendants continued serving him around the clock. From time to time, they would chant *kīrtana* or read from śāstra to him in his *bhajana-kutīra*. Whenever Śrīla Gurudeva saw any of them sitting idle, he would say, “Do not be idle. Speak *hari-kathā* to the other devotees. Speaking *hari-kathā* is a limb of *bhakti*!”

One day, while looking across the wide beach toward the ocean, Śrīla Gurudeva said softly, “Previously, whenever I would come to Śrī Jagannātha Puri-dhāma, I would meditate on Śrīman Mahāprabhu’s bathing in the ocean along with His associates. I would also meditate on the words of Śrīman Mahāprabhu at the time of Śrīla Haridāsa Ṭhākura’s disappearance from this world, after He had bathed him in the ocean. Śrīman Mahāprabhu said that now this ocean is a *mahā-tīrtha* (supreme holy place) because it has become the *caraṇāmṛta* (foot-bathing water) of Śrīla Haridāsa Ṭhākura. So, I would bathe in the ocean nearly every day. Now, also, I want to take bath with this ocean water. Can you bring some water from the ocean for me to bathe?” From that day onward, Śrīla Gurudeva was bathed every day with water carried from the ocean.

Each morning and evening, he would walk in the corridor of the temple guest house, assisted by his servants who supported him on either side, and he would sit on his balcony to have *darśana* of that most holy of oceans. Simultaneously, he would give *darśana* to the devotees standing on the ground below. One day, as Śrīla Gurudeva gazed at the ocean, he said, “This place is the very spot to which Śrī Caitanya Mahāprabhu floated when He was immersed in *mahābhāva* and His body assumed a form like that of a turtle.” Most of the time, however, Śrīla Gurudeva sat quietly. His deep absorption was most apparent.

Another time, when he was looking at the ocean, he asked his servant if he could count the ocean waves. “No,” the servant answered,

“the ocean waves are unending.” “My heart is like that,” Śrīla Gurudeva told him. “It is flowing with uncountable waves of moods for the service of Śrīman Mahāprabhu and Śrī Śrī Rādhā-Kṛṣṇa, and also with waves of affection for my disciples and followers.”

One thing was especially noticeable in Śrī Jagannātha Puri-dhāma. If someone offered obeisances to Śrīla Gurudeva, even from as far away as the shore of the ocean, Śrīla Gurudeva would invariably raise his hand to bless them. Furthermore, until the conclusion of his manifest pastimes, he would fold his hands and offer respects to any kind of *prasāda* that was brought to him. Only then would he honor it. At times, Śrīla Gurudeva was so deeply immersed in internal consciousness that his servants had to endeavor for 30 to 45 minutes to get him to accept just one spoonful of food. This occurrence had repeated itself in Delhi, Govardhana, and then also, Śrī Jagannātha Puri.

Attaining a Complexion Similar to Śrī Gaurahari’s

As soon as Śrīla Gurudeva arrived in Śrī Jagannātha Puri, he manifested some noticeable transformations. One was that the radiance emanating from his body increased constantly and his complexion became more golden. This caused us to consider that perhaps because he was in deep meditation on his most worshipful Śrī Gaurahari and Śrīmatī Rādhārāṇī, he was attaining Their bodily complexion.

In this way, the days passed.

On the morning of December 27, Śrīla Gurudeva went on to his balcony as usual, and the devotees who had gathered on the beach below performed *guru-pūjā* for the first time. His personal attendants wanted him to return to his room, but Śrīla Gurudeva waited until the *āraṭī* was finished. He was then wheeled to the landing above the lobby. All the devotees rushed to the lobby to see him there. Again, his servant requested him to return to his room, but Śrīla Gurudeva insisted on remaining where he was. He looked intently at each and every devotee and raised his hand, blessing them all.

The next day, 28 December, he remained in his room and did not give *darsana*.

The Closing of His Pastimes (Antardhāna-līlā)

On the morning of 29 December, 2010, Śrīla Gurudeva woke up very early, at about 2.00 a.m. His servant asked him, “Śrīla Gurudeva, will you drink some water?” “Yes,” he replied, and the servant helped him to sit up. Śrīla Gurudeva said that first he wanted to use the washroom, so the devotees assisted him and then helped him back to sit on his bed. Śrīla Gurudeva began to drink the glucose water while the servant held the glass, but straight away he said, “I am not able to sit.”

The servant quickly helped Śrīla Gurudeva lay down. Śrīla Gurudeva then asked him to help him turn over, and as the servant did so, Śrīla Gurudeva took a deep breath and his face seemed to change somewhat. Upon noticing fluctuations in Śrīla Gurudeva’s pulse and oxygen intake on the monitor, the servant immediately called for Śrīpad Mādhava Mahārāja and Brajanātha Prabhu, and within two to three minutes, other servants were also summoned.

Yet despite this alarm, Śrīla Gurudeva seemed very peaceful and as he gazed upon all present, it did not seem at all that he was about to conclude his manifest pastimes.

But then the monitor indicated a drop in pulse and oxygen level and the devotees began to loudly chant *harināma*. Śrīla Gurudeva’s tongue quivered as he chanted *harināma* along with the devotees. A few minutes later, just a minute before his departure, he closed his eyes, and gradually his tongue also became still. According to the clock on the wall, it was three in the morning. All present were stunned and in a state of shock.

Devotees Gather in Śrīla Gurudeva’s Room

Gradually all the *sannyāsīs*, *brahmacārīs*, and other devotees who were staying in the *mathā* and outside guest houses gathered in Śrīla Gurudeva’s room, and upon seeing him, all began to lament. As per Gauḍīya Vaiṣṇava tradition, Śrīla Gurudeva was bathed with fresh water, anointed with *tilaka* on the twelve parts of his body, and dressed in new cloth. He was then seated in *padmāsana*, or the lotus position. His body was soft and looked so natural it seemed as

if he would open his eyes at any moment. Gradually, the winter sun rose and he began to glow golden in its rays.

The devotees began singing one *kirtana* after another: *Śrī Gurvaṣṭakam*, *Śrī Guru-paramparā*, *Je ānilo prema-dhana*, and *Śrīla Gurudeva's favorite bhajanas*, like *Śrī Rūpa Mañjarī Pada*, *Dekhite Dekhite*, *Cintāmaṇi-maya*, *Rādhā-kuṇḍa-taṭa*, *Śrī Nandanāṣṭakam*, *Śrī Rādhā-kṛpa-kaṭākṣa Stavarāja*, *Śrī Dāmodarāṣṭakam*, the *mahā-mantra* in the Australian tune that he was so fond of, and many other *kirtanas*.

As news of *Śrīla Gurudeva's* departure from this world spread, devotees from all over *Śrī Jagannātha Purī*, especially the *Gauḍīya maṭhas*, began to arrive to take his *darśana* for the last time. Devotees tearfully offered *āratī* to *Śrīla Gurudeva* as they sang *Śrī Guru-caraṇa-padma*.

Within a few moments, news of *Śrīla Gurudeva's* entering *nitya-līlā* spread throughout the entire planet, anguishing thousands of devotees and plunging them into the heartbreak of separation.

Divine Departure on the Appearance Day of Om Viṣṇupāda Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja

The day *Śrīla Gurudeva* departed from this world was the appearance day of his senior godbrother, *nitya-līlā praviṣṭa om viṣṇupāda Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja*. The devotees in *Jaya-śrī Dāmodara Gauḍīya Maṭha* had made elaborate preparations for the auspicious celebration and had invited all *Sārasvata Gauḍīya Maṭha* *Vaiṣṇavas* for *hari-guru-kathā*, *kirtana*, and the honoring of *Śrī Jagannātha mahā-prasāda*. But such a grand celebration did not take place that day.

The fact that *Śrīla Gurudeva* departed on the very day of his senior godbrother's auspicious appearance indicates that even though he was not informed of when it would be, he was quietly waiting for this day, just as *Bhīṣma Pitāmahā* waited for the sun to move into the northern hemisphere (*uttarāyana*) to depart.

By this we can understand something of the intimate relationship of those three pillars of the *Gauḍīya Vedānta Samiti*, the three foremost disciples of *Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja*:

Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja, Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja, and Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja manifested his pastime of disappearance on the exact date (*tithi*) that Śrīla Bhaktivedānta Trivikrama Gosvāmī Mahārāja departed from this world, and Śrīla Gurudeva manifested his disappearance on the exact date that marked the appearance day of Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja.

Concluding His Pastimes in the Abode of Separation (Śrī Vipralambha-kṣetra)

Śrī Caitanya Mahāprabhu spent His last eighteen years in Śrī Jagannātha Purī in the association of Śrī Rāya Rāmānanda and Śrī Svarūpa Dāmodara, remaining absorbed in relishing the emotions of Śrīmatī Rādhikā's *vipralambha* (mood of separation). Śrī Rāya Rāmānanda and Śrī Svarūpa Dāmodara would chant specific poetry from Śrī Caṇḍīdāsa, Śrī Vidyāpati, and other Vaiṣṇava poets in accordance with Śrīman Mahāprabhu's moods in order to nourish His emotions. Thus absorbed in relishing the moods of *vipralambha*, Śrīman Mahāprabhu brought His pastimes to an end by entering into Toṭā Gopinātha. Absorbed in relishing similar moods of separation, Śrīla Gurudeva also concluded his pastimes in this same abode of *vipralambha*, Śrī Jagannātha Purī, at the very spot, Cakra-tīrtha, where Lord Śrī Jagannātha made His appearance.

Because Śrīla Gurudeva manifested his disappearance pastime at Cakra-tīrtha, this *tīrtha* has now become *mahā-tīrtha*, or great holy place, especially for Śrīla Gurudeva's followers. For Śrīla Gurudeva, the *mahā-bhāgavata rasika-jana*, the name *cakra* (wheel or disc) served as a constant *uddīpana* (stimuli) for *cakravartī-līlā*, that is, *rāsa-līlā*. Thus absorbed at the time of the *rāsa-līlā* pastimes, Śrīla Gurudeva entered that very pastime.

Entering Naiśa-līlā (the Night Pastimes)

Our supremely worshipful Śrīla Gurudeva entered the eternal pastimes (*nitya-līlā*) of Śrī Rādhā-Ramāṇa-Bihārījī at three o'clock in the morning, Śrī Govinda-līlāmrta, by Śrīla Kṛṣṇa dāsa Kavirāja Gosvāmī, and Śrī Kṛṣṇa-bhāvanāmrta, by Śrīla Viśvanātha Cakravartī

Thākura, describe Śrī Śrī Rādhā-Kṛṣṇa's *aṣṭa-kāliya-līlā*, or pastimes within the eight divisions of the day. The *yāma*, or part of the day, from 10:48 p.m. to 3:36 a.m., lasting for four hours and forty-eight minutes, is known as *naiśa-līlā* (night pastimes). Therefore, three o'clock in the morning falls within Śrī Śrī Rādhā-Kṛṣṇa's *naiśa-līlā*. This segment is the longest and most confidential of the intimate *nikuñja* pastimes. A summary of *naiśa-līlā* is as follows:

At night, when all of Śrī Kṛṣṇa's family members are resting, He secretly leaves His palace in Śrī Nandagāma and goes to the forest of Vṛndāvana, which at that time is infused by a gentle breeze carrying the sweet fragrance of forest flowers. Humming bees, intoxicated by this aroma, lose their way and fly hither and thither. Swans and herons, pierced by Cupid's arrows, wander the lakes, and birds fly in all four directions, blissfully chirping, "Jaya jaya!" At this opportune time, Śrī Kīrtidā's darling daughter, Śrīmatī Rādhājī, also comes secretly from her in-laws' place in Yāvaṭa to meet Her beloved at Their pre-appointed meeting place.

In Śrī Rādhā and Śrī Kṛṣṇa's sweet meeting, They perform *rāsa-līlā-vihāra* and other pastimes, such as wandering throughout the forest and beholding the astonishing scenery. They also describe each other's beauty, qualities, and sweetness; decorate each other with forest flowers; dance, sing, and play musical instruments; enjoy water-pastimes; drink intoxicating beverages; and perform many other such *līlās*.

Upon witnessing these pastimes, which bewilder the entire universe, the wives of the demigods, the heavenly damsels, the wives of the Gandharvas, and others are totally enchanted. They also sing praises of the divine couple, chanting, "Jaya jaya!" as they shower flowers from the sky and play the *dundubhi* drum and other musical instruments.

Tired from the joyful play of *rāsa-līlā*, Śrī Kṛṣṇa and the *gopīs* take rest. The *mañjarīs* bring varieties of fruits and drinks for them. The *sakhīs* then perform the *līlā* of drinking intoxicating beverages and engage in even more confidential pastimes to enhance Śrī Kṛṣṇa's bliss. After this they assist Śrī Śrī Rādhā-Kṛṣṇa's water pastimes in the Yamunā. The *mañjarīs* bring the Divine Couple to the shore and decorate Them. Then, the Divine Couple rest in a forest bower.

At that time, some very intimate *prāṇa-sakhīs* take Rādhā's and Kṛṣṇa's feet, which are supremely charming and more delicate than fresh lotus petals, in their laps, and massage them in a mood of deep affection, while some other *mañjarīs* fan Them. Others bring *tāmbūla*, a folded betel leaf filled with delicious, aromatic ingredients. Relaxed by these services of the maidservants, Śrī Śrī Rādhā-Kṛṣṇa become free from Their fatigue and sleep peacefully. Not even Śrīmatī Rādhājī's *priya-narma-sakhīs* have entrance into these intimate services.

While Śrī Śrī Rādhā-Ramaṇa-Bihārījī rest peacefully, their dear *mañjarīs* offer Them many items of worship, such as *pādya* – tears of love bathing Their lotus feet; incense – their fragrant breath; lamps – their effulgent moon-like nails; flowers – their love-laden, intimate glances, full of *mamatā* (love imbued with the mood that 'you are mine'); and *āratī* – their life-airs saturated with intense *prema* that has reached the stage of *mahābhāva*; all mixed with the camphor of their smiles.

Summoned by the indication of his *guru-rūpa-sakhī* (his *gurudeva* in *sakhī* form), Śrīla Gurudeva presented himself in the service of Śrī Śrī Rādhā-Ramaṇa-Bihārījī at that auspicious moment. Under the guidance of Śrī Vinoda Mañjarī (Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī Mahārāja), Śrī Nayanamaṇi Mañjarī (Śrī Śrīmad Bhaktisiddhānta Sarasvatī Thākura Prabhupāda), and Śrī Rūpa and Śrī Rati Mañjarīs, and in subordination to Śrī Lalitā-devī, our Śrīla Gurudeva, in his eternal *mañjarī* form as Śrī Ramaṇa Mañjarī, has entered the *naiśa-līlā* of Śrī Śrī Rādhā-Ramaṇa-Bihārījī and is situated there, absorbed in serving Them in deep ecstasy throughout the eight *yāmas* of the day.

Śrīla Gurudeva came to this planet on the order of Śrīman Mahāprabhu and Śrīmatī Rādhikā to give us *vraja-bhakti* as taught by Śrīman Mahāprabhu, and to provide us the qualification necessary to enter these pastimes. He never wanted to give anything less than this. He was really *bhuridā*, the greatest donor, and *mahā-mahā-vadānyāya*, greatly magnanimous to the superlative degree. We are therefore boundlessly fortunate to have come to his lotus feet.

The Journey from Śrī Purī-dhāma to Śrī Navadvīpa-dhāma

To attain the eternal association of his most worshipful *gurupāda-padma* and that of his two senior godbrothers, Śrīla Gurudeva, seated in a lotus position (*padmāsana*) in a car adorned with flowers, thus commenced his journey from Śrī Jagannātha Purī to Śrī Navadvīpa. The decorated car left at eight in the morning on the auspicious *kṛṣṇa-nava-mī* and was followed by six other vehicles full of devotees.

First, Śrīla Gurudeva went to Śrīla Haridāsa Ṭhākura at his *śamādhi* in Svargadvāra and took his *darśana*. A devotee brought water from the ocean where Śrīman Mahāprabhu had bathed Śrīla Haridāsa Ṭhākura's transcendental body at the time of his disappearance from this world, and this water was sprinkled on Śrīla Gurudeva's transcendental body. From there, he performed *parikramā* in the car around the periphery of Cātaka-parvata, Śrī Ṭoṭā Gopinātha, Yameśvara Ṭoṭā, Śrī Siddha-bakula, and Śrī Gambhīra. After performing *parikramā* of Śrī Jagannātha-vallabha gardens, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda's birthplace, the car finally came to the Simhadvāra (lion gate) of Śrī Jagannātha's Temple, where devotees had gathered, having collected Śrī Jagannātha-deva's *prasādī-mālā*, sandalwood paste, cloth, *mahā-prasāda*, and other such items to offer to Śrīla Gurudeva. Śrīman Mahāprabhu had offered the same items to Śrīla Haridāsa Ṭhākura at the time of his *śamādhi*. In this way, after bidding farewell to Śrīman Mahāprabhu and His associates in Śrī Jagannātha Purī, Śrīla Gurudeva commenced his journey to Śrī Navadvīpa-dhāma.

As the car drove through Bhubaneśvara, Jajapura, and other places, many of Śrīla Gurudeva's disciples and followers came to receive his *darśana*, and with intense emotion tearfully offered their *puṣpāñjali* at his lotus feet. On reaching Baleśvara, some devotees offered Śrī Kṣīracorā Gopinātha's *prasādī* garland and *khīra* to Śrīla Gurudeva. This journey from Śrī Jagannātha Purī to Śrī Navadvīpa-dhāma took fourteen hours.

The car carrying Śrīla Gurudeva's transcendental form arrived at Śrī Śrī Keśavajī Gaudīya Maṭha in Śrī Navadvīpa-dhāma at around 10:30 in the evening. As it neared the *maṭha* gate, the devotees who

had gathered there, numbering more than a thousand, surrounded the car, sobbing bitterly and chanting “*Jaya Śrīla Gurudeva!*” There are no words to describe their pain of separation from him. Śrīla Gurudeva was brought into the temple room and seated on the *vyāsāsana* in a lotus pose. The devotees performed his *āratī*, singing *Śrī guru-carana-padma*.

Devotees in India and Also Overseas Journey to Śrī Navadvīpa

Śrīla Gurudeva’s speciality was the pure transcendental affection he showered upon all. Such affection, which has no comparison in this world, was a tangible experience of a truly spiritual, selfless loving relationship. Therefore, when devotees within and outside India heard of his entering *nitya-līlā*, their hearts and minds raced to him. Everyone that could possibly do so immediately stopped what they were doing and hastily made arrangements to go to Śrī Navadvīpa to receive his final *darśana*. Some devotees arrived before Śrīla Gurudeva, and many others arrived throughout the night.

For the duration of the night on the auspicious *kṛṣṇa-navamī*, Śrīla Gurudeva’s transcendental body was placed on the dais in the temple room. As devotees arrived, having travelled by air, train, car, or however possible, they were immediately able to have his *darśana*. One by one, without restriction, they prostrated themselves at Śrīla Gurudeva’s lotus feet, offering their heartfelt *srāddha-puṣpāñjali*. Many sat in the temple room throughout the whole night for this last *darśana*, singing *kīrtanas* and *bhajanas* pertaining to moods of separation.

Nagara-saṅkīrtana

The next day, 30 December, at 8 o’clock in the morning, Śrīla Gurudeva was placed in a sitting position on a palanquin decorated with flowers. Accompanied by thousands of devotees singing *saṅkīrtana*, he proceeded to the nearby Śrī Devānanda Gaudīya Maṭha. An unprecedented scene took place as the inhabitants of Śrī Navadvīpa who resided on the path of the procession came out of their homes to offer him *prāṇāma*, even from a distance. Some offered *āratī* and some cried out, “*Jaya Śrīla Gurudeva! Jaya Śrīla Gurudeva!*”

In Śrī Devānanda Gauḍīya Maṭha, Śrīla Gurudeva took *darśana* of his most worshipful *gurupāda-padma*, Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja, and his senior Godbrother Śrīla Bhaktivedānta Vāmana Gosvāmī Mahārāja, as well as *jagad-guru* Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura, Śrī Caitanya Mahāprabhu, Śrī Śrī Rādhā-Vinoda-Bihārī, and Śrī Lakṣmī-Varāhadeva. In this way, he announced that now he had come to join them in Śrī Navadvīpa-dhāma.

Śrīla Gurudeva's Godbrothers and the devotees of Śrī Devānanda Gauḍīya Maṭha then offered *āratī* to Śrīla Gurudeva. Tears filled the eyes of nearly all at the sight of Śrīla Gurudeva coming before his own *gurudeva*. After taking *darśana* of his *gurupāda-padma* and offering him *praṇāma*, Śrīla Gurudeva proceeded to the steps of Pañca-venī, also known as Manipurī-ghaṭa, to have *darśana* and offer his *praṇāmas* to beautiful Gaṅgājī, just as he used to do during his manifest presence at the time of Śrī Navadvīpa-dhāma *parikramā*. The *saṅkīrtana* party accompanying Śrīla Gurudeva was so large that all who saw it thought they were witnessing the performance of his Śrī Navadvīpa-dhāma *parikramā*.

Samādhi

Śrīla Gurudeva returned to Śrī Śrī Keśavajī Gauḍīya Maṭha at around 11 a.m. and the devotees reverentially performed *abhiṣekha* of his transcendental form with *pañcāmrta*, Gaṅgā water, rose water, *aguru*, fragrant oils, and other substances. *Tilaka* was meticulously applied in twelve places on his resplendent limbs, and he was dressed in a new cloth. The *samādhi-mantra* was then written on his chest with sandalwood paste.

At that time, devotees arriving from various places had the good fortune to make arrangements for his large *bhoga* offering as well as a beautiful *āratī* to him and other ceremonies.

Śrīla Gurudeva entered *samādhi* in Koladvīpa next to his *bhajana-kutīra* at Śrī Śrī Keśavajī Gauḍīya Maṭha. The followers and disciples of Śrīla Gurudeva who had arrived from India and abroad, as well as the *sannyāsīs*, *brahmacārīs*, and residents of Śrī Dhāma Navadvīpa, Śrī Māyāpura, and Godruma, were witness to all the ceremonies pertaining to *samādhi*. These were performed in

accordance with Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī's descriptions of how Śrīman Mahāprabhu placed Śrīla Haridāsa Ṭhākura in *samādhi*. Śrīla Gurudeva was placed in *samādhi* adorned with Lord Jagannātha's *prasādī* cloth, *mahā-prasāda*, *dātuna* (twig used as a toothbrush), garland and sandalwood paste. The devotees also offered him *prasāda* from Śrī Kṣīracorā Gopinātha, along with *prasādī* cloth and other items from Śrī Govindadevajī in Jaipura.

With heartfelt faith, devotees who had arrived from all corners of India and abroad observed and directly participated in the *samādhi* ceremony. From the area surrounding the *samādhi* site, from balconies, from rooftops, and from all directions, they offered a shower of flower petals. Overwhelmed in the mood of deep separation, they sang *Je ānilo prema-dhana* and other such *kīrtanas*. Gradually, as the thousands of devotees present looked on, the *samādhi* was filled and covered with the dust of that most sacred holy place (*dhāma-raja*), and Vṛnda-devī (Tulasi) was placed on top.

In a tender expression of their love for Śrīla Gurudeva, the devotees covered the small *samādhi* mound with flowers, and offered ghee and oil lamps and an abundance of fragrant incense. They sang *kīrtana* and circumambulated Śrīla Gurudeva, they read the account in *Śrī Caitanya-caritāmṛta* of the departure of *nāmācārya* Śrīla Haridāsa Ṭhākura, and they sat close to the *samādhi*, either in silence or softly chanting, as memories of Śrīla Gurudeva flooded their minds.

After the ceremony, the devotees respectfully honored Śrīla Gurudeva's *mahā-prasādam*. The next day, a temporary structure was erected on the site to serve as a temple. Currently, all *bhoga* offerings, āratī, *pūjā-arcana*, etc., are daily being performed to Śrīla Gurudeva in his temporary *samādhi* in a regulated manner.

In this way, Śrīla Gurudeva completed his last journey, beginning from Govardhana in Śrī Vraja-maṇḍala to Purī-dhāma in Śrī Kṣetra-maṇḍala, finally arriving at Śrī Navadvīpa in Śrī Gauḍa-maṇḍala. Śrīla Gurudeva, the present-day Vaiṣṇava-sārvabhauma, the topmost Vaiṣṇava, of Śrī Vraja-maṇḍala, Śrī Kṣetra-maṇḍala, and Śrī Gauḍa-maṇḍala, accepted *samādhi* for time eternal in Śrī Navadvīpa-dhāma, which is non-different from Vraja. His *samādhi*

and *bhajana-kutīra* at Śrī Śrī Keśavajī Gauḍīya Matha are located at the *rāsa-sthalī* that is situated at the boundary of Śrī Kuliyā Hill, which is non-different than Śrī Girirāja Govardhana.

The Meaning of Samādhi

Many years ago, Śrīla Gurudeva himself explained the meaning of *samādhi* as follows: *sama* means “equal” and *dhi* means “intelligence.” When a pure devotee departs from this world, attaining a *svarūpa* like that of the associates of Śrī Śrī Rādhā-Kṛṣṇa, he attains intelligence, beauty, qualities, and so forth like theirs. The worshipful deity of our *paramparā* is Śrīmatī Rādhārāṇī. When our *ācāryas* enter *samādhi*, they attain *sama-dhi*, meaning their intelligence becomes similar in mood to that of Śrī Rūpa Mañjari and Śrīmatī Rādhārāṇī’s other intimate associates, under whose guidance they perform direct service to the Divine Couple.

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.

adhirūḍha-mahābhāva – the highest state of *mahābhāva*, found only in the *gopīs* of Vraja. The mood in which all the *anubhāvas* (actions which reveal spiritual emotions) that are manifested in resolute *mahābhāva* attain special characteristics that are even more astonishing than those *anubhāvas* in their normal forms. There are two types of *adhirūḍha-bhāva*: (1) *modana* and (2) *mādana*.

(1) The *adhirūḍha* in which all the *sāttvika-bhāvas* of the *nāyaka* (hero) and *nāyikā* (heroine) are aroused to a much greater extent than in a brightly burning (*uddīpta*) condition is called *modana*. *Modana* does not occur anywhere other than in Śrī Rādhā's group. In some special conditions of separation *modana* becomes *mohana*, and as an effect of this helpless condition of separation, all the *sāttvika-bhāvas* manifest in the blazing (*sūddīpta*) condition.

(2) When *mahābhāva* increases even further, it attains an extremely advanced condition. The paramount emotion in which it becomes jubilant due to the simultaneous manifestation of all types of transcendental emotions is called *mādana*. This *mādana-bhāva* is eternally and splendidly manifest only in Śrī Rādhā, and occurs only at the time of meeting. It is also referred to as *mādanākhyā-mahābhāva*.

aīśvarya – 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.

anartha-nṛvrtti – freedom from sinful activities; the elimination or clearing of all unwanted desires from the heart. This is the fourth stage in the development of the creeper of devotion, which occurs by the influence of *sādhu-saṅga* (association of pure devotees) and *bhajana-kriyā* (execution of the limbs of *bhakti*).

anurāga – an intensified stage of *prema* as defined in *Śrī Ujjvala-nīlāmaṇi* (14.146): “Although one regularly meets with and is well-acquainted with the beloved, the ever-fresh sentiment of intense attachment causes the beloved to be newly experienced at every moment, as if one has never before had any experience of such a person.”

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.

āratī – 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.

āsakti – deep attachment for the Lord and His associates. It occurs when one’s liking for *bhajana* leads to a direct attachment for the person who is the object of *bhajana*. It 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*.

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.

B

bhāgavata-paramparā – the succession of bona fide *gurus* rooted in receiving and following transcendental instructions from their predecessors.

bhajana – performance of spiritual practices, especially the process of hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

bhajana-kuṭīra – a place where a devotee performs his *bhajana*.
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* (fruitive activity) and *jñāna* (speculative knowledge).

bhakti-yoga – the path of spiritual realization through devotional service to Lord Kṛṣṇa.

bhāva – spiritual emotions or sentiments.

bhāva-bhakti – the initial stage of perfection in devotion. A stage of *bhakti* in which *śuddha-sattva*, the essence of the Lord’s internal potency consisting of spiritual knowledge and bliss, is transmitted into the heart of the practicing devotee from the heart of the Lord’s eternal associates.

It is like a ray of the sun of *prema* (pure love of God) and it softens the heart by various tastes. It is the first sprout of *prema*, and is also known as *rati*. In *bhāva-bhakti*, a soul can somewhat realize love for Kṛṣṇa as well as the way in which he can serve Him. After some time, divine absorption and love for Him manifests, and thus the soul attains the final stage called *prema*.

bhoga – unoffered foodstuffs.

brahma – the impersonal, all-pervading feature of the Lord, which is devoid of attributes and qualities.

Brahmā – creator of the material universe and presiding deity over the quality of passion. Sometimes when there is no suitable *jīva* (living entity) 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 *śisya* (disciple).

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.

C

caritra – the activities or character of someone. In Vedic literature, the word is often used in relation to godly or saintly personali-

ties (for example *rāma-caritra* or *prahlāda-caritra*), in which case it refers to the teachings that can be learned from that personality's activities and character.

D

danda – a stick carried by *sannyāsīs*, renunciates in the fourth stage of life according to the Vedic social system.

dandavat pranāma – prostrated obeisances; literally, falling like a *danda* (stick) to offer *pranāma* (obeisances).

darśana – seeing, meeting, visiting or beholding, especially in regard to the Deity, a sacred place, or an exalted Vaiṣṇava.

dāsyā, dāsyā-rasa – the mood of being a servant.

dikṣā – initiation from a spiritual master; in the *Bhakti-sandarbha* (Anuccheda 283) Śrīla Jīva Gosvāmī has defined *dikṣā* 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 *dikṣā*.” 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*.

dikṣā-guru – initiating spiritual master; one who gives a *mantra* in accordance with the regulations of *śāstra* (scripture) to a qualified candidate for the purpose of worshiping the Lord and realizing Him through that *mantra* is known as a *dikṣā-guru* or *mantra-guru*.

dhotī – a single, long piece of cloth, usually made of cotton, traditionally worn by Indian men to cover the lower half of the body.

Dvādaśī – the twelfth day of the waxing or waning moon. When *Ekādaśī*, the eleventh day of the waxing or waning moon, begins on one solar day (sunrise to sunrise) and finishes on the next solar day, that is after sunrise on the next day, then this

Ekādaśī is called *viddha-ekādaśī*. In that case the *ekādaśī-vrata* (fasting from grains and beans, and making special efforts to increase the remembrance of Śrī Kṛṣṇa and His associates) is followed on Dvādaśī instead of Ekādaśī. This is called Mahā-dvādaśī, and the *vrata* (vow) is called *dvādaśī-vrata*.

E

Ekādaśī – 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

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 Śrīmatī 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.

gurukula – the school of the spiritual master; a school of Vedic learning.

gurukulī – a student in the *gurukula*.

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.

I

ISKCON – International Society for Kṛṣṇa Consciousness. ISKCON was founded in 1966 in New York by Śrīla Bhaktivedānta Svāmī Mahārāja for the purpose of spreading worldwide the practice of *bhakti-yoga* (or devotion to the Divine Couple Śrī Śrī Rādhā and Kṛṣṇa) according to the precepts of Gaudīya Vaiṣṇavism, as

taught by Śrī Kṛṣṇa Himself five hundred years ago when He appeared in this world in His form of Śrī Caitanya Mahāprabhu.

Since the departure of Śrīla Bhaktivedānta Svāmī Mahārāja from this mortal world in 1979, the management of ISKCON has been overseen by a Governing Body Commission (GBC), which had been formed earlier by Śrīla Bhaktivedānta Svāmī Mahārāja in 1970 to encourage the ISKCON members and to assist in the insurance that spiritual regulative principles were practiced within the ISKCON temples.

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, jīvātmā – the eternal, individual living entity, who in the conditioned state of material existence assumes material bodies of the innumerable species of life.

jñāna – (1) knowledge in general; (2) knowledge which leads to impersonal liberation; (3) transcendental knowledge of one's relationship with Śrī Kṛṣṇa.

K

kalpa – one day in the life of Lord Brahmā; it is equivalent to one thousand *divya-yugas*. Each *divya-yuga* is one cycle of the Satya, Dvāpara, Tretā, and Kali-yugas, altogether 4,320,000,000 years; also see *yuga*.

kaniṣṭha, kaniṣṭha-adhikārī – a novice devotee, or neophyte practitioner of *bhakti*.

karatālas – small brass hand cymbals used in the performance of devotional songs.

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.

kathā – (also referred to as *hari-kathā* or *kṛṣṇa-kathā*) narrations of the holy name, form, qualities, and pastimes of Śrī Hari, or Śrī Kṛṣṇa.

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.

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* (living entity), which have no connection with this mundane world, and which lie beyond the grasp of the material senses and mind.

M

madana – the most exalted love for Kṛṣṇa, which is only experienced by Śrīmatī Rādhikā. Also see *adhirūḍha-mahābhāva*.

mādhurya, mādhurya-rasa – 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-bhāgavata – the topmost devotee, who has attained perfection in his devotion unto Śrī Kṛṣṇa; *uttama-bhāgavata*.

mahābhāva – “the highest stage of *prema*, divine, transcendental love. It follows the stages of *sneha*, *māna*, *praṇaya*, *rāga*, and *anurāga*, and manifests when *anurāga* reaches a special state of intensity.

“When *anurāga* reaches its highest limit and becomes perceivable in the body, it is called *bhāva*. When the bodily symptoms are not very distinct, however, the emotional state is still called *anurāga*, not *bhāva*. When *bhāva* ecstasy is intensified, it is called *mahābhāva*. The symptoms of *mahābhāva* are visible only in the bodies of eternal associates like the *gopīs** (Śrī Caitanya-caritāmṛta, Madhya-līlā 6.13, purport by Śrīla Bhaktivedānta Svāmī Mahārāja).

mahāmāyā – *māyā* is of two kinds: *yogamāyā* and *mahāmāyā*. *Mahāmāyā* is a shadow expansion of *yogamāyā*. *Yogamāyā* manages the spiritual worlds, causing its residents to consider

themselves in various human-like relationships with Lord Kṛṣṇa; whereas *mahāmāyā* manages the material world and bewilders the conditioned souls.

māla – (1) a strand of wooden beads, usually made of the *tulasī* plant, that is used like a rosary by Vaiṣṇavas for counting their chanting of *harināma*; (2) a necklace of small wooden beads, known as *kaṇṭhi-mālā*, worn on the neck by Vaiṣṇavas to indicate their devotion to Śrī Kṛṣṇa and acceptance of *dikṣā*.

māna – that stage of *prema* in which *sneha* (deep affection) reaches exultation, thus causing one to experience the sweetness of the beloved in ever-new varieties; when the heroine (*nāyikā*) assumes an outward demeanor of pique which turns into transcendental sulkiness and indignation arising out of jealous love. This sentiment prevents the lover and beloved from meeting freely, although they are together and are attracted to each other. *Māna* gives rise to transient emotions like anger, despondency, doubt, restlessness, pride, and jealousy.

“When the devotee’s self-conception of being extremely dear to the Lord causes *pranaya* to assume a crooked appearance, and thus attain a surprising and unusual state, it is known as *māna*. When *māna* is present, even Śrī Bhagavān Himself becomes fearful out of love, due to the *pranaya-kopa* of His beloved.”

“The term *pranaya-kopa* means ‘anger out of affection.’ When Kṛṣṇa’s beloved exhibits *māna*, He is compelled to appease her, just to savor her loving sentiment of anger aroused by their lovers’ quarrel. The words *priyatva-atiśaya-abhimāna* literally mean ‘the egoism of being very dear to Kṛṣṇa.’ Such a feeling causes the heroine to think, ‘My love for Him is so great that it has no limit. He is under the control of my *prema*’ [...] Although the lover and beloved are present together, although they are deeply attached to one another, and although their inner longing is to embrace, to behold each other, and to exchange affectionate words, the sentiment that prevents them from doing so is known as *māna*” (*Śrī Śikṣāṣṭaka*, Verse Seven, *Śrī Sanmodana-bhāṣya* by Śrīla Bhaktivinoda Ṭhākura).

maṅgala-ārati – daily pre-dawn ceremony worshiping the Deity of the Lord; (for Gauḍīya 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 maidservant of Śrīmatī Rādhikā.

matha – a monastery; a temple of the Lord with an attached āśrama for *brahma-cārīs* and *sannyāsīs*.

māyā – 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.

modana – see *adhirūḍha-mahābhāva*.

mṛdaṅga – a double-headed clay drum which is used in the performance of devotional songs (*kīrtana*).

mūrti – a form of the Lord, usually referring to the Deity form.

N

niṣṭhā – firm faith; steadiness in one's devotional practices. It is the fifth stage in the development of the creeper of devotion.

nitya-līlā – eternal pastimes of Śrī Kṛṣṇa in Goloka Vṛndāvana; also see *līlā*.

P

parama-gurudeva – grand-spiritual master; the *guru* of one's *guru*.

paramparā – the system of transmission of divine knowledge from *guru* to disciple through an unbroken chain of pure spiritual masters.

parikramā – circumambulation.

praṇāma – an obeisance; respectful obeisances.

praṇaya – “When *prema* is imbued with an exceptional feeling of intimacy known as *viśrambha*, it is called *praṇaya*. When *praṇaya* is present, there is a complete absence of awe and reverence towards the beloved even in the midst of a circumstance that would normally evoke such feelings [...] *Viśrambha*

is defined as the feeling of being identical with the beloved. Such a feeling causes one to consider one's mind, life, intelligence, body, and possessions to be one with the mind, life, intelligence, body, and possessions of the beloved. The feeling of oneness being referred to means that out of great love one feels equally at ease with the beloved as one does with oneself, and this feeling is mutually experienced" (*Śrī Śikṣāṣṭaka*, Verse Seven, *Śrī Sanmodana-bhāṣya* by Śrīla Bhaktivinoda Ṭhākura).

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.

pūjārī – the priest who offers *pūjā* to, or worships, the Deity form of the Lord.

R

rāga – (1) An intensified stage of *prema* in which an unquenchable loving thirst (*prema-mayī tṛṣṇā*) 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 *prāṇaya* 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-lilā – Śrī Kṛṣṇa’s dance-pastime with the *vraja-gopīs*, which is a pure exchange of spiritual love between Kṛṣṇa and the *gopīs*.

rati – (1) attachment, fondness for; (2) a stage in the development of *bhakti* which is synonymous with *bhāva*.

ruci – taste; this is the sixth stage in the development of the creeper of devotion. 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.

rūpānuga – “Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhikā and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as *rūpānuga* devotees”* (*Śrī Caitanya-caritāmṛta, Madhya-līlā* 8.246, purport by Śrīla Bhaktivedānta Svāmī Mahārāja).

“We Gaudīya Vaiṣṇavas are known as *rūpānuga*. *Rūpānuga* means the followers of Rūpa Gosvāmī. Why should we become followers of Śrīla Rūpa Gosvāmī? ‘Śrī-caitanya-mano-*bhīṣṭam sthāpitam yena bhūtale* – He wanted to establish the mission of Śrī Caitanya Mahāprabhu”** (Śrīla Bhaktivedānta Svāmī Mahārāja. Lecture on *Śrīmad-Bhāgavatam* 5.5.2, Hyderabad, April 13, 1975).

“*Rūpānuga-bhaktas* are only those who follow the same manner and mood in which Śrī Rūpa Mañjarī serves Rādhā and Kṛṣṇa. Although Śrī Rūpa Mañjarī serves both Rādhā and Kṛṣṇa, she is more inclined towards Śrīmatī Rādhikā – happy in the happiness of Śrīmatī Rādhikā and suffering like Her when She suffers. Internally, in their constitutional forms, the *rūpānuga-bhaktas* serve in the same mood as Śrī Rūpa Mañjarī, and externally they practice the same devotional activities as Rūpa Gosvāmī” (*Gaura-vāṇī Pracāriṇe*, Chapter 7).

S

sad-guru – a bona fide spiritual master; spiritual preceptor who follows *sat* (the pure path of the *sādhus* as described within scripture and as delivered through *paramparā*).

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*).

sādhu – a highly realized soul, who knows life's aim.

sādhu-saṅga – the association of advanced devotees.

sahajiyā – the word *sahaja* comes from *saha-ja*, that is, that which arises along with the *ātmā*. For the pure *ātmā*, transcendental service to Kṛṣṇa is *sahaja*, or natural, because it is intrinsic to the *jīvātmā*'s constitution.

The word *sahajiyā* is used for a specific group of people, the *prākṛta-sahajiyās*, who understand the transcendental pastimes (*aprākṛta-līlā*) of the transcendental Supreme Lord to be *prākṛta*, or mundane, like the affairs of ordinary men and women, and who think that the *aprākṛta-tattva* (transcendental truth) is attained by material practices. They consider the stages of advanced devotion to be easily and cheaply achieved, and thus sometimes imitate the external symptoms of spiritual ecstasy associated with those stages.

sakhā – a male friend, companion, or attendant; a *gopa* (cowherd) friend.

sakhī – a female friend, companion, or attendant; a *gopī* friend.

sakhyā, sakhyā-rasa – the mood of friendship.

śakti – (1) power; potency; energy; (2) the Lord's potencies, which are innumerable. They are generally grouped into three categories: *antaraṅga-śakti*, the internal potency; *taṭasthā-śakti*, the marginal potency; and *bahiraṅgā-śakti*, the external potency; (3) the wife of Lord Śiva, also known as Durgā, who presides over the material energy.

samādhi – (1) concentration of the mind; meditation or deep trance, either on Paramātmā or upon Kṛṣṇa's pastimes; (2) *Sama* means “the same” and *dhi* means “intelligence.” When the pure devotee takes *samādhi*, it means that upon departing

from this world he enters the same level, position, and spiritual mood as the personal associates of his worshipful Deity. He is serving in that realm according to his own constitutional form (*svarūpa*), with equal qualities, intelligence, and beauty as those associates.

śampradāya – a particular school of religious teaching; an established doctrine transmitted from one teacher to another; a line of disciplic succession.

sanātana-dharma – man's eternal constitutional position; the eternal religion concerning the science of the soul.

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.

śānta, śānta-rasa – the mood of tranquility and neutral admiration.

śāstra – Vedic scripture.

sevā – service, reverence, devotion to.

siddhānta – conclusive truth; philosophical precept; authoritative principle of the scriptures (*śāstra*).

śiksā – instructions received from a teacher; with reference to *bhakti*, this specifically refers to instructions received from a *guru* about *bhakti*.

śikṣā-guru – the person from whom one receives instructions on how to progress on the path of *bhajana* is known as *śikṣā-guru*, or the instructing spiritual master.

sneha – that stage in which *prema*, attaining a state of excellence, intensifies one's perception of the object of love and melts the heart. When *sneha* is enkindled in the heart, there is no quenching of the ever-new thirst for seeing the beloved.

“Only that *prema* which melts the heart to an abundant extent is called *sneha*. Due to the appearance of *sneha*, even slight contact with the beloved gives rise to a great profusion of tears. One never feels satiated in beholding the beloved; and although Śrī Kṛṣṇa is supremely competent, the devotee becomes apprehensive that some harm may come to Him” (*Śrī Śikṣāṣṭaka*, Verse Seven, *Śrī Sanmodana-bhāṣya* by Śrīla Bhaktivinoda Ṭhākura).

śraddhā – initial faith; faith in the statements of *guru*, *sādhu*, and scriptures. Śraddhā is awakened when one has accumulated devotional pious activities over many births, or by the association and mercy of a transcendental person who has dedicated his life to the service of Lord Kṛṣṇa. It is the first stage in the development of the creeper of devotion.

sukṛti – piety, virtue; pious activity. *Sukṛti* is of two types: eternal (*nitya*) and temporary (*naimittika*). The *sukṛti* by which one obtains the association of elevated devotees (*sādhu-saṅga*) and pure love of God (*bhakti*) is *nitya-sukṛti*. It is eternal because it produces an eternal fruit. The association of elevated devotees and contact with acts of devotion are *nitya-sukṛti* as long as they are performed accidentally or without pure faith (śraddhā). When, after many lifetimes, this type of *sukṛti* acquires strength, then faith (śraddhā) develops toward *sādhu-saṅga* and one-pointed devotion to God (*ananya-bhakti*).

The *sukṛti* by which one obtains material enjoyment and impersonal liberation is *naimittika-sukṛti*. It is temporary because it produces temporary results. *Karma*, *yoga*, and *jñāna* are all *naimittika-sukṛti*. *Naimittika-sukṛti* does not have the power to awaken faith in transcendental objects, such as the Lord's holy name, *mahā-prasādam*, *bhakti*, and the Vaiṣṇavas.

svarūpa – constitutional nature; the eternal constitutional nature and identity of the self.

T

taṭasthā, taṭasthā-śakti – literally: the *taṭa* (marginally) *stha* (situated) *śakti* (energy); the marginal energy of the Supreme Lord Śrī Kṛṣṇa in which the *jīvas* are situated. Although the *jīvas* are part and parcel of the internal energy (*cit-śakti*) of the Lord, they are subject to be overcome by the Lord's external energy, *māyā*, and be covered over. Thus they are known as *taṭasthā*, or marginal.

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.

uttama-bhakti – pure devotional service.

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.

vātsalya, vātsalya-rasa – the mood of parental love and affection.

vigraha – a form of the Lord, usually referring to the Deity form.

viṣṇu-tattva – (1) primary expansions of the Supreme Lord Śrī Kṛṣṇa; “A direct incarnation of the Supreme Personality of Godhead is called *amīśa* or *svāmīśa*, whereas an incarnation from *amīśa* is called *kalā*. Among the *kalās* there are the *vibhinnāmīśa-jīvas*, 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.

vrata – a vow undertaken for self-purification and spiritual benefit.
vyāsa-pūjā – the spiritual master is a representative of Śrīla Vyāsadeva.

Y

yoga – spiritual discipline to link one with the Supreme; to stabilize the mind so that it is not disturbed by sense objects.

yogamāyā – the internal, spiritual potency of the Lord which engages in arranging and enhancing the Lord's pastimes; the personification of that potency, namely Yogamāyā.

yuga – one of the four ages are described in the Vedas: Kṛta or Satya-yuga, Tretā-yuga, Dvāpara-yuga, and Kali-yuga. These four *yugas* rotate, like calendar months. The duration of each *yuga* is different – they are said to be respectively 1,728,000; 1,296,000; 864,000; and 432,000 years. The descending number represents a corresponding physical and moral deterioration of mankind in each age. The four *yugas* together comprise an aggregate of 4,320,000 years and constitute a *mahā-yuga*, or great *yuga*.

ENGLISH TITLES PUBLISHED BY
ŚRĪ ŚRĪMAD BHAKTIVEDĀNTA NĀRĀYANA GOSVĀMĪ MAHĀRĀJA

Arcana-dīpikā	Letters From America
Beyond Nirvāṇa	Maharṣi Durvāsā and
Bhagavad-gītā	Śrī Durvāsā-āśrama
Bhajana-rahasya	Manah-śikṣa
Bhakti-rasāmṛta-sindu-bindu	My Śiksā-guru and Priya-bandhu
Bhakti-rasāyana	Navadvīpa-dhāma Māhātmya
Bhakti-tattva-viveka	Navadvīpa-dhāma Parikramā
Brahma-saṁhitā	Nectar of Govinda-līlā
Bṛhad-bhāgavatāmṛta (Vol. 2.1)	Origin of Ratha-yātrā
Butter Thief	Our Eternal Nature
Caitanya Mahāprabhu – The Original	Our Gurus: One in Siddhanta,
Form of Godhead	One at Heart
Camatkāra-candrikā – A Moonbeam of	Pinnacle of Devotion
Complete Astonishment	Prabandhāvalī
Controlled by Love	Prema-sampuṭa
Dāmodara-līlā-mādhurī	Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā
Dāmodarāṣṭakam	Rāga-vartma-candrikā
Discerning the True Sentiments	Rāya Rāmānanda Saṁvāda
of the Soul	Saṅkalpa-kalpadrumaḥ
Distinctive Contribution of	Secrets of the Undiscovered Self
Śrī Rūpa Gosvāmī	Secret Truths of the Bhāgavatam
Essence of All Advice	Shower of Love
Essence of Bhagavad-gītā	Śiksāṣṭaka
Eternal Function of the Soul	Śiva-tattva
Fearless Prince	Ślokāmṛtam
Five Essential Essays	Ślokāmṛtam-bindu
Gauḍiya Gītī-Guccha	Soul of Book Distribution
Gauḍiya Vaiṣṇavism versus	Śrī Śrīmad Bhakti Prajñāna Keśava
Sahajiyāism	Gosvāmī – His Life and Teachings
Gaura-vāṇī Pracāriṇe	Their Lasting Relation
Gift of Śrī Caitanya Mahāprabhu	To Be Controlled by Love
Gīta-govinda	True Conception of Guru-tattva
Going Beyond Vaikuṇṭha	Ujjvala-nīlamanī-kiraṇa
Gopī-gīta	Upadeśāmṛta
Guru-devatātmā	Utkalikā-vallarī
Happiness in a Fool's Paradise	Vaiṣṇava-siddhānta-mālā
Harināma Mahā-mantra	Venu-gīta
Harmony	Śrī Vraja-manḍala Parikramā
Hidden Path of Devotion	Walking with a Saint (2007, 2008, 2009)
Impressions of Bhakti	Way of Love
Jaiva-dharma	
Journey of the Soul	Rays of the Harmonist (periodical)

WORLDWIDE CENTRES & CONTACTS

WORLD WIDE

www.purebhakti.com/contact-us/centers-mainmenu-60.html

INDIA

Mathura: *Shri Keshavaji Gaudiya Math* – Jawahar Hata, U.P. 281001 (Opp. Dist. Hospital), Email: mathuramath@gmail.com • **New Delhi:** *Shri Raman-vihari Gaudiya Math* – Block B-3, Janakpuri, New Delhi 110058 (Near musical fountain park), Tel: 9810192540; *Karol Bagh Centre:* Rohini-nandana dasa, 9A/39 Channa Market, WEA, Karol Bagh, Tel: 9810398406, 9810636370, Email: purebhakti.kb@gmail.com • **Vrindavan:** *Shri Rupa-Sanatana Gaudiya Math* – Dan Gali, U.P. Tel: 09760952435; *Gopinath Bhavan* – Parikrama Marga (next to Imli-tala), Seva Kunja, Vrindavan 281121, U.P., Email: vasantidas@gmail.com • **Puri:** *Jay Shri Damodar Gaudiya Math – Sea Palace*, Chakratirtha Road. Tel: 06752-223375 • **Bangalore:** *Shri Madan Mohan Gaudiya Math* – 245/1 29th Cross, Kaggadasa pura Balaji layout, Bangalore-93, Tel: 089044277754, Email: bvvaikhana@gmail.com; *Shri Ranganath Gaudiya Math* – Hesaraghatta, Bangalore, Tel: 09379447895, 07829378386 • **Faridabad:** *Shri Radha Madhav Gaudiya Math* – 293, Sector-14, Haryana, Tel: 09911283869 • **Navadvipa:** *Shri Shri Keshavaji Gaudiya Math* – Kolerdanga Lane, Nadiya, Bengal, Tel: 09153125442

AUSTRALIA

Garden Ashram – Akhileshvari dasi, Tel: 612 66795916, Email: akhileshvari.dasi@gmail.com • *Shri Gaura Narayan Gaudiya Math* – Brisbane, Queensland, Tel: +61 403 993 746, Email: bhaktibrisbane2010@gmail.com

CHINA / HONG KONG

15A, Hillview Court, 30 Hillwood Road, Tsim Sha Tsui, Kowloon, Tel: +85223774603

UNITED KINGDOM & IRELAND

Birmingham: *Shri Gour Govinda Gaudiya Math* – 9 Clarence Road, Handsworth, Birmingham, B21 0ED, UK, Tel: (44) 121551-7729, Email: bvashram108@gmail.com • **London:** *Shri Gangamata Gaudiya Math* – 631 Forest Road, E17 4NE London, Tel: 02080578406, Email: gangamatas@hotmail.com • **Galway:** *Family Centre* – Tel: 353 85-1548200, Email: jagannathchild@gmail.com

USA

Gaudiya Vedanta Publications Offices – Tel: (800) 681-3040 ext. 108, Email: orders@bhaktiprojects.org • **Houston:** *Shri Govindaji Gaudiya Math* – Tel: (1) 281-650-8689. Email: info@sggm.org, Website: www.sggm.org; *Preaching Center* – Tel: (1) 713-984 8334, Email: byshouston@gmail.com