Walking with a Saint

2009

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śrī śrī guru-gaurāṅgau jayataḥ

Walking with a Saint

Morning Walks and Conversations with Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

2009

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by Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja

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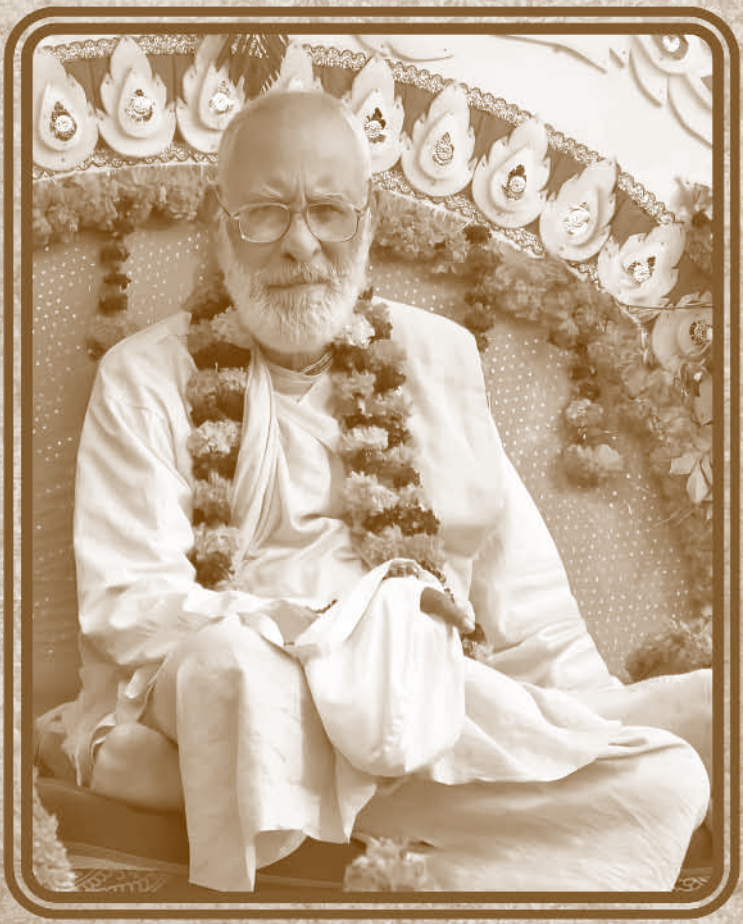

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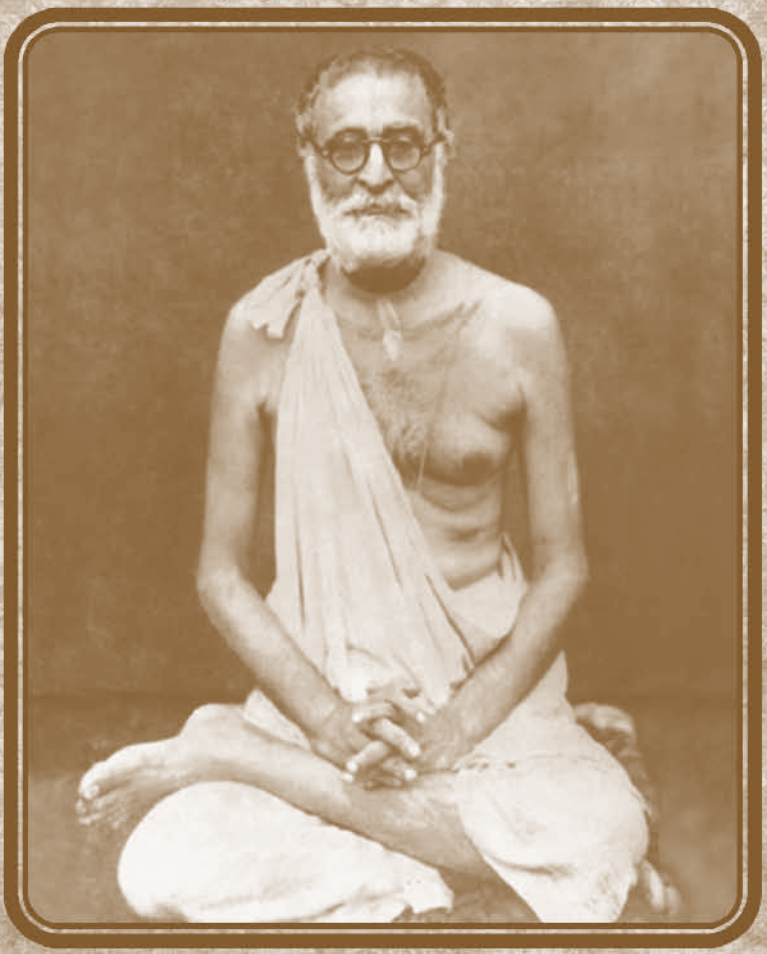

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Foreword

The great saint with whom you now have the fortune to walk, the personification of Lord Śrī Kṛṣṇa's divine mercy, is renowned throughout the world as Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. His followers honor him with the shorter title of Śrīla Gurudeva, the honorific appellation given to all saintly, self-realized spiritual masters.

The meaning of 'Śrīla Gurudeva' is very significant. The Sanskrit word *Śrīla* means 'one who brings us Śrī, the embodiment of the Lord's personal opulences;' *gu* means 'darkness;' *ru* means 'light;' and *deva* means 'godlike.' Śrīla Gurudeva is he who takes us from a world that is a dungeon of darkness and ignorance, and carries us to a world of effulgent transcendental knowledge and spiritual opulence. Since Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja accomplishes this beautifully, we will hereafter refer to this supremely exalted saint as Śrīla Gurudeva.

The following true story from the ancient Vedic literatures was told by Śrīla Gurudeva in Badger, California, on May 19, 2004, during one of his world preaching tours. He narrated this history in order to emphasize the value of associating with saintly persons:

> Once, the sages Viśvāmitra and Vasiṣṭha were quarrelling. Viśvāmitra told Vasiṣṭha, "You should address me as *brahmarṣi*, because I have become an exalted, realized *brāhmaṇa*." Vasiṣṭha said, "I will address you as *rājarṣi*, a saintly warrior, because you have come from a royal family." He refused to praise Viśvāmitra as a *brahmarṣi*, because he considered that Viśvāmitra would become proud, which would not be beneficial for him.
>
> Viśvāmitra then boasted that his performance of austerities was a great thing – greater than any other achievement. Vasiṣṭha disagreed. He insisted that *sādhu-saṅga*, the association of saintly devotees of the Lord, was the greatest achievement.
>
> They both approached Ananta Śeṣa, the serpent incarnation of the Lord on whose innumerable hoods millions of universes rest, and presented their case to him. Viśvāmitra asked him, "Please, you decide if it is Vasiṣṭha, or I, who is telling the truth. Am I greater than Vasiṣṭha or is Vasiṣṭha greater than me?"

Lord Ananta replied, "This topic is very deep and grave, but at present I am carrying the burden of all the universes upon my hoods. O Viśvāmitra, I am extremely tired. I want to rest one of my hoods. Please arrange that when I remove my hood, the universe will not even slightly move or fall from its position, and then I will answer you." Viśvāmitra responded, "Oh, that is a very insignificant task." To this end Viśvāmitra offered Lord Ananta the fruit of the entirety of his performances of *yoga* and austerities, but still he could not carry the burden of Ananta for even a moment. When Ananta began to remove his hood, there were severe earthquakes, hurricanes, and other natural disasters.

Ananta then turned to Vasiṣṭha and asked, "Can you take my burden?" Vasiṣṭha replied, "I am offering you the result of only half a moment of my association with saintly persons. If I have ever had any elevated Vaiṣṇava association, may the universe remain calm."

Again Ananta went to remove his hood from beneath the universe, this time successfully. The universe remained calmly in its place, hovering in space without moving. Ananta said, "Viśvāmitra, by this I have given my answer, which is for you to ascertain. Vasiṣṭha offered me the result of taking *sādhu-saṅga* for a mere half a moment, and that in itself fully freed me of the burden. You were unable to arrange that for me."

So, taking *sādhu-saṅga* for even a fraction of a second can change your entire life and make you happy forever. *Sādhu-saṅga* is also called *mahat-saṅga*. *Mahat* means 'great,' so *mahat-saṅga* means 'association with great saints.' *Mahat-saṅga* gives the highest of all kinds of benedictions, including material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. In fact, *sādhu-saṅga* dances on the head of all these achievements.

In the same discourse, Śrīla Gurudeva shared with his audience another history, as follows:

There was once a murderer named Vālmīki, who hunted and killed many *brāhmaṇas*, *ṛṣis,* and *mahārṣis* (elevated saints). By Vālmīki's good fortune, one day he met Śrī Nārada Ṛṣi, who was a transcendental touchstone. In other words, simply by Nārada's touch, that murderer became a realized sage like Nārada himself.

Nārada Ṛṣi had told him, "Chant the holy names of God: Rāma, Rāma, Rāma," but because of his sinful life he could not do so. Nārada then asked him, "Can you chant: *marā*, *marā*, *marā*?" *Marā* means 'death.' Vālmīki replied, "Oh, yes," and he began, "*Marā*, *marā*, *marāma*, *rāma*, *rāma*…" The word *marā* gradually turned into the word 'Rāma,' indicating Śrī Kṛṣṇa's incarnation, Lord Rāma.

Vālmīki did not need to study in *gurukula* to attain the fortune of becoming an empowered devotee of Lord Rāma; nothing was required for him. By Śrī Nārada's association, he unknowingly began chanting the name of Rāma, and later he knowingly chanted "Rāma, Rāma, Rāma" and became self-realized.

If Nārada approaches a murderer and tells him, "May you immediately have realization of Śrī Rāma and His abode and pastimes," that very thing transpires. If the great saint Śrīla Rūpa Gosvāmī comes and blesses a person by placing his hand on his head, that person also becomes self-realized. When the Lord's associate, Śrī Svarūpa Dāmodara, placed his hands on the head of Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha dāsa Gosvāmī became like Śrī Svarūpa Dāmodara. The glory of that self-realized Śrī Gurudeva is unlimited. We cannot glorify him adequately.

A few days later, on May 22, Śrīla Gurudeva told his listeners:

It is to be understood that those who have attended the *hari-kathā* discourses of a great saintly person have already achieved the results of taking bath in the Ganges and at all the world's holy places. They have performed all kinds of austerities and given all varieties of pious donations. In fact, the fruits of all these pious acts can never be compared with a particle of saintly association. *Mahat-saṅgama-māhātmyam evaitat paramādbhutam* (*Bṛhad-bhāgavatāmṛta* 2.7.14). This means that the glory of *mahat-saṅga*, the association of great saints, is supremely astounding. The effects of *mahat-saṅga* are beyond logic – logic cannot reach it – as there is nothing that cannot be accomplished by it. We cannot imagine the results of even one moment with such a saint.

In the Third Canto of *Śrīmad-Bhāgavatam*, Devahūti states that if someone unknowingly engages in an activity or exchange with a self-realized soul, takes *prasādam* with him, or

> talks with him – even about worldly things – what will happen? That person's life will change imperceptibly; what to speak of one who performs these activities knowingly. The glory of this opportunity cannot be expressed.
>
> There is a river here in Badger. If you have any doubts about this, then go to that river and throw all your doubts in there forever.

In Australia, on February 1, 2000, Śrīla Gurudeva spoke the following to his eager audience:

> Your coming here will not go in vain; it will never go in vain. There is no harm if you are overwhelmed by lust, if you have many worldly desires, or if you are besieged by impurities – as long as you have strong belief in the association of pure devotees. *Sādhu-saṅga sādhu-saṅga sarva sastre kaya*, *lava mātra sādhu saṅga sarva siddhi haya*. *Sarva siddhi* means 'all perfection.' If you want the opulence of this world, you can have it. If you want to attain the heavenly planets, you can have that. If you want Vaikuṇṭha, or if you want love and affection for Rāmacandra like that of Hanumān, very good; you can have that. If you want to be like the prominent queens of Dvārakā like Satyabhāmā and others, you can have that very quickly. Moreover, if you want to be a Vrajavāsī, if you want the Vrajavāsīs' love and affection for Kṛṣṇa, then Kṛṣṇa will say to Śrīmatī Rādhikā, "O, please let them have that love right away." If Śrīmatī Rādhikā desires anything, Her desire is quickly fulfilled.

We would now like to share with you some excerpts from the foreword of the *Morning Walks* book that was published last year by Śrīla Gurudeva's mercy – *Walking With A Saint 2008*. We would love our respected readers to experience the wonder of being on morning walks with Śrīla Gurudeva, which can take place to a great extent simply by reading this book. To express what happens to those who are with him, we cannot think of more appropriate words than those found in that foreword:

> After rising as early as 3 A.M., uttering *mantras* and prayers and chanting the various names and glories of Kṛṣṇa, it is a part of Śrīla Gurudeva's morning practice to take a brisk walk for up to one hour. This is a time when those seeking his

association can walk with him, and also hear from him, for sometimes he stops and spontaneously shares his realizations.

Although he is a sublime and elevated being, his relationships and interactions with people are intimate and sweet. Hundreds of thousands of people take his association, and yet he is always able to tailor his communication for the person who comes before him, even if that person has never met him before. To one inquirer he might express himself with irony, to another with gravity, to another playfully, to another sternly, to another sympathetically, to another speaking subtle philosophical intricacies, and to another with deliberate simplicity. Sometimes what he says is applicable for the moment, and sometimes for eternity. Sometimes his replies apply to a specific individual and sometimes to the entire audience, and in all cases his words enlighten all.

Most of the time he replies personally, and on occasion he calls on a *sannyāsī* (renunciate) or other senior disciples to reply. Sometimes he expresses appreciation for his disciples' replies, and sometimes he corrects them.[1] There is a saying in India that a mother teaches her daughter-in-law by teaching her daughter. In other words, the mother will most readily give corrective instruction to her own daughter, but that instruction will apply equally to the less accessible daughter-in-law. Similarly, on his morning walks, Śrīla Gurudeva trains his disciples/preachers to speak and understand with great precision and clarity the established truths of Vedic philosophy; and by this he also wants to inspire all the people of the world, all of whom he regards as his spiritual children. He wants to inspire them with the understanding that correct philosophical thought elevates one on the path to perfection, whereas incorrect comprehension can derail one from the path and keep one chained to the darkness of material and spiritual confusion.

One cannot help but be struck by Śrīla Gurudeva's warmth, ease, compassion and gravitas, and one is struck by even a slight sense of his unconditional, ever-fresh love and affection for all. We learn from spiritual masters that whenever a saint speaks, atoms of *prema* (transcendental love of God) emanate from his glance and from every pore of his divine body, and these atoms fall upon all those who are fortunate enough to

[1] Please see Appendix.

be in his presence. Powerful saints come to this world with the sole purpose of alleviating the suffering of all souls by giving them the eternal solution. Everyone starts somewhere, and Śrīla Gurudeva accepts all with an inconceivable open heart.

He impregnates seeds of pure loving devotion into the hearts of all those who sit or stand before him; and, by his watering of those seeds, those hearts automatically blossom into fragrant flowers which he offers into the lotus-like hands of the Supreme Lord. In fact, even if Śrīla Gurudeva is not speaking about transcendental subject matters, his listeners are injected by his divine presence with the spiritual strength to overcome obstacles imposed by this world of birth and death.

Śrīla Gurudeva is an intimate friend and spiritual successor of Śrīla Bhaktivedānta Svāmī Mahārāja, known throughout the world as Śrīla Prabhupāda, the renowned preacher and founder-ācārya of the International Society for Kṛṣṇa Consciousness. As such, he accepted Śrīla Prabhupāda's order to spiritually nurture Śrīla Prabhupāda's disciples and followers and to continue his mission. Having been given by Śrīla Prabhupāda the key that opens the locks on the vast treasure-chest of Śrīla Prabhupāda's divine books, Śrīla Gurudeva explains, clarifies, and sheds light on Śrīla Prabhupāda's teachings during his own walks, *darśanas*, lectures, and books. Thus, within *Walking With A Saint*, Śrīla Gurudeva fulfills one of his most cherished services in this world.

His native language is Hindi. Because English is not his mother tongue, the editors have slightly edited his words under his guidance, for clarity of meaning and for flow of the English language. The language of *Walking With A Saint* is very straight forward and easy to understand. At the same time, Śrīla Gurudeva uses many Sanskrit terms, and we have retained them in the text in order to preserve the precision of meaning. For the benefit of the readers, these terms are always explained in English, either in the text itself or in the footnotes. If you find the explanation in the text or footnote insufficient, you are invited to turn to the glossary at the back of the book. 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, *ṁ* and *ṅ* like ng in hung, *ś* and *ṣ* like sh in shy, and *c* like ch in chap.

> We wish we could put videos of these morning walks and *darśanas* on the pages of this book, so that you would be able to see Śrīla Gurudeva's sweet smiles and laughter, and hear his voice full of unending care and compassion for all souls. You may download these videos, if you wish, at www.purebhakti.tv.

On December 29, 2010, as *Walking With A Saint, 2009* was entering its layout and proofreading stages, Śrīla Gurudeva disappeared from the vision of this mortal world and entered the eternal pastimes of the Divine Couple Śrī Śrī Rādhā-Kṛṣṇa.

Still, he is forever present with us. As a manifestation of the mercy of the Supreme Lord and thus being in one sense non-different from Him, Śrīla Gurudeva is everywhere. He can easily hear our prayers and fulfil our hearts' deepest desires. We quote him in his *Walking With a Saint, 2008* (Houston, May 30): "*Vāṇī* (instructions) and *vapu* (physical presence) are the same. However if you follow *śrī guru's* instructions you will be attracted to Kṛṣṇa very easily. So try to follow his words. 'Association' means to follow him, not to be physically with him. It does not matter whether or not you are physically with him. If you follow his instructions, there will be an effect."

We'll end here. We pray that you forgive us for any mistakes in presenting Śrīla Gurudeva's love-filled exchanges.

Your aspiring servants,

The Editors
Kārtika, October 2011

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

Cebu, Philippines

January 1-19, 2009

[From mid-November 2008 to mid-January 2009, Śrīla Gurudeva resided in Cebu, Philippines, on a writing retreat. After returning from his morning walk at 6.45 am, he would have a short meeting with his personal party of devotees, teaching them ślokas (Sanskrit verses) from various Vedic scriptures, and giving them 'homework assignments' to memorize those ślokas and their English translations for the next morning. On the next day he would listen as they 'recited their lessons,' asking them questions or commenting in order to help them clarify their understanding.]

January 1, 2009
Śloka Class
Śrī Caitanya-candrāmṛta 125
by Śrīla Prabodhānanda Sarasvatī

[The 'students' each recite this śloka and its translation.]

kālaḥ kalir balina indriya-vairi-vargāḥ
śrī-bhakti-mārga iha kaṇṭaka-koṭi-ruddhaḥ
hā hā kva yāmi vikalaḥ kim ahaṁ karomi
caitanyacandra yadi nādya kṛpāṁ karoṣi

[Now it is the age of Kali. My enemies, the senses, are very strong. The beautiful path of *bhakti* is spiked with countless thorns (like *karma*, *jñāna*, and unrestricted sense enjoyment). My spirit is weak. My senses are powerful and agitated. Oh, what shall I do? Where shall I go? O Lord Caitanya-candra, if you do not grant me Your mercy, what shall I do to save myself?]

Śrīla Gurudeva: This will be your *śloka* for tomorrow:

saṁsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
durvāsanā-nigaḍitasya nirāśrayasya
caitanya-candra mama dehi padāvalambam

(*Śrī Caitanya-candrāmṛta* 54)

(To Acyutānanda dāsa) Today you will complete your work? [typing Śrīla Gurudeva's hand-written corrections to a *Śrīmad-Bhāgavatam*

manuscript] Oh, and you can also check to see whether or not Rādhā-priyā has sent her work.[1] Also, please tell Rāmacandra prabhu to make arrangements.[2]

And ask Jīva-priya [now Śrīpāda Viṣṇu Mahārāja] how his preaching is going on. Ask him how successful his collection in Bengal has been up to now. How many coconuts and how many mounds of rice has he collected?

I will write a letter to Rādhā-kānta and Viśvambhara after taking rest. You can take the dictation.

Acyutānanda dāsa: Okay.

Śrīla Gurudeva: Rādhā-kānta has written to ask if I am personally writing my own letters. My signature will be there in my reply.

January 2, 2009
Śloka Class
Śrī Caitanya-candrāmṛta 54

[Madhuvrata dāsa, Acyutānanda dāsa, and Brajanāth dāsa recite their assigned verse.]

saṁsāra-duḥkha-jaladhau patitasya kāma-
krodhādi-nakra-makaraiḥ kavalī-kṛtasya
durvāsanā-nigaḍitasya nirāśrayasya
caitanya-candra mama dehi padāvalambam

[O Caitanya-candra, I have fallen into an ocean of misery where I have been made a mouthful for the crocodiles and sharks of lust, anger, and so forth. Kindly give this destitute person, chained to wicked desires, the shelter of Your lotus feet.]

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[1] Rādhā-priyā dāsī and Sunita dāsī would type the hand-written manuscripts containing Śrīpāda Tīrtha Mahārāja's translations, after which the manuscripts would go to Sañjaya dāsa (for editing), and then to Śrīla Gurudeva and his party. Śrīla Gurudeva would then do his own editing.

[2] Rāmacandra dāsa would assist in coordinating the various ways of transferring written manuscripts and computer files among the devotees serving Śrīla Gurudeva in the Hindi publishing. For example, at this time Śrīla Gurudeva also wanted him to get the print-out of *Haṁsadūta* to the Sanskrit scholar Mr. Ganeshi Lal Sharma in Delhi.

Śrīla Gurudeva: What is the meaning?

Madhuvrata dāsa: "O Caitanya Mahāprabhu, I have fallen into the vast ocean of material existence, and this ocean is full of sharks and crocodiles." This means that the ocean of material existence is filled with lust…

Śrīla Gurudeva: What do the crocodiles represent?

Madhuvrata dāsa: Lust, anger, greed, pride, illusion, and envy.

Śrīla Gurudeva: And lust for ladies.

Madhuvrata dāsa: And lust for ladies; yes.

Śrīla Gurudeva: This is the meaning of *nakra*, or 'crocodiles;' and what do *makara*, or 'sharks,' represent in this *śloka*?

Madhuvrata dāsa: I don't know the difference.

Śrīla Gurudeva: They refer to the desire for name and fame; and so many worldly problems.

Madhuvrata dāsa: "By my wicked material desires I am chained to this world. So, my only refuge is the lotus feet of Caitanya Mahāprabhu."

Śrīla Gurudeva: Do you feel this mood of prayer from your heart?

Madhuvrata dāsa: No. Well, a tiny bit.

Śrīla Gurudeva: You should realize the mood of these *ślokas*. I am giving you these *ślokas* so that you will truly realize them and thus enter the realm of *bhakti*.

If you see a beautiful lady, are your eyes and heart attracted to her, or not? Do you understand?

Acyutānanda dāsa: Yes.

Śrīla Gurudeva: Though you reject the idea, still your heart goes there. It is extremely difficult even for *munis*, those who are undisturbed in the midst of all adversities. It is essential to understand this clearly, and with tears in your eyes pray through all these *ślokas*.

Do you have any anger? This is one of the crocodiles. You must realize all these truths.

Madhuvrata dāsa: How do we realize, Gurudeva?

Śrīla Gurudeva: By praying:

> *he kṛṣṇa! karuṇā-sindho! dīna-bandho! jagat-pate!*
> *gopeśa! gopikā-kānta! rādhā-kānta! namo 'stu te*
>
> [I offer *praṇāma* unto Śrī Kṛṣṇa, who is an ocean of mercy, the friend of the distressed and the source of creation. He is the master of the *gopas* and the lover of the *gopīs* headed by Śrīmatī Rādhikā.]

You know this prayer. What is the meaning?

Madhuvrata dāsa: "O Kṛṣṇa, You are an ocean of mercy."

Śrīla Gurudeva: How do you know this?

Madhuvrata dāsa: Because He sends His most dear devotees to this world to help the fallen *jīvas*.

Śrīla Gurudeva: More?

Madhuvrata dāsa: More?

Śrīla Gurudeva: When Pūtanā came to kill Kṛṣṇa, what did He do?

Madhuvrata dāsa: He gave her a motherly position [as a nurse in Goloka].

Śrīla Gurudeva: He has sent so many *ṛṣis* and *munis* to train you. He is so merciful that He manifests as *caitya-guru* (the Supersoul, who acts as *guru* in the heart). He has sent *guru*. *Śrī guru* came to you; this is the mercy of Kṛṣṇa.

Although Kṛṣṇa always lives in Goloka Vṛndāvana, He descended with His associates and performed sweet pastimes in order to invite the conditioned souls to witness them; and even those who simply hear those pastimes will be liberated. In this way, Kṛṣṇa is *karuṇā-sindhu*, an ocean of mercy.

And what is the meaning of *dīna-bandhu*?

Madhuvrata dāsa: It means that He is the friend of the most fallen.

Śrīla Gurudeva: In what way?

Madhuvrata dāsa: As you have just described.

Śrīla Gurudeva: When Sudāmā Vipra went to see Kṛṣṇa, he was extremely poor. What did Kṛṣṇa do? He gave Sudāmā great wealth and opulence.

Do you know the history of the elephant Gajendra and the crocodile?[3] When Gajendra called to Kṛṣṇa's incarnation, Lord

[3] See Endnote 1, at the end of this chapter, for a brief summary of this history.

Viṣṇu, the Lord came to the seashore where Gajendra and the crocodile were engaged in battle. Lord Viṣṇu killed the crocodile and gave him liberation. Moreover, He gave Gajendra pure *bhakti* and sent him to Vaikuṇṭha. This is another example of Kṛṣṇa's being *dīna-bandhu*, and there are so many other examples.

In what way is He *jagat-pate*?

Madhuvrata dāsa: He is the controller of the whole world.

Śrīla Gurudeva: In what way?

Brajanāth dāsa: He manifests as His various incarnations: Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu, the *guṇa-avatāras*, *śaktyāveśa-avatāras*, and *manvantara-avatāras*. In so many ways He is managing this entire universe for the benefit of the living entities.

Śrīla Gurudeva: He empowered Brahmā to create, and Brahmā created the universe. He empowered Śaṅkara (Lord Śiva) to destroy. He manifested as Viṣṇu, and as Viṣṇu He supports and nourishes the world. He also manifested as the Supersoul in the heart of all living entities, and in that form He councils us to be careful. In this way He is *jagat-pate*.

In what way is He *gopeśa*?

Madhuvrata dāsa: *Gopeśa* has two meanings. He is the controller of the *gopīs*, and He is controlled by the *gopīs*.

Śrīpāda Mādhava Mahārāja: *Gopeśa* is a combination of two words: *gopa* (cowherd boy) plus *īśvara* (controller or Lord).

Śrīla Gurudeva: He nourishes the cowherd boys by giving them the relish of His *prema*.

Śrīpāda Mādhava Mahārāja: On so many occasions He saved the *gopas* from the demons.

Śrīla Gurudeva: *Gopikā-kānta* means that He is controlled by the *gopīs*. *Rādhā-kānta* means that He is controlled by the love and affection of the *gopīs*, and especially by the love of Śrīmatī Rādhikā.

Try to remember the mood of each *śloka* I give you, as well as the meaning of every word of each *śloka*. You will then realize the truths therein, and after that any prayer or *śloka* that comes to you will come with realization.

This is enough for today.

January 4, 2009
Śloka Class
Śrī Padyāvalī 74

Śrīla Gurudeva: What is today's *śloka*?

[Madhuvrata dāsa and Acyutānanda dāsa each recite the śloka.]

> *nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro*
> *nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā*
> *kintu prodyan nikhila-paramānanda-pūrṇāmṛtābdher*
> *gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

> [I am not a *brāhmaṇa* (priest or Vedic scholar), *kṣatriya* (warrior or administrator), *vaiśya* (agriculturalist or businessman), or *śūdra* (worker), nor am I a *brahmacārī* (celibate student), *gṛhastha* (householder), *vānaprastha* (renounced householder), or *sannyāsī* (full renunciate). Being transcendental to this gross and subtle body, I am the servant of the servant of the servant of the lotus feet of the beloved of the *gopīs*, Śrī Kṛṣṇa, who is the ultimate shelter of everyone, full of transcendental bliss, and an ocean of unlimited nectar.]

Śrīla Gurudeva: What is the meaning?

Madhuvrata dāsa: The meaning is that my identity is not that of a *brāhmaṇa*, *kṣatriya*, *vaiśya*, or *śūdra*; nor am I a *brahmacārī*, *gṛhastha*, *vānaprastha*, or *sannyāsī*. My identity is that I am an eternal servant…

Śrīla Gurudeva: Are you American?

Madhuvrata dāsa: No.

Śrīla Gurudeva: You are from England?

Madhuvrata dāsa: Yes, from England. Acyutānanda is from America.

Acyutānanda dāsa: I am American.

Śrīla Gurudeva: This verse explains that you are not from England or America. You do not have any worldly identity. What are you?

Madhuvrata dāsa: I am a servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa.

Śrīla Gurudeva: The servant of *gopī-bhartu*, Śrī Kṛṣṇa, who is controlled by the *gopīs*. Why do you say that you are the servant

of Kṛṣṇa? You are American. I see that you are fair, or reddish, in complexion.

Madhuvrata dāsa: This is false ego.

Śrīla Gurudeva: Why is it false ego?

Brajanāth dāsa: *Kintu prodyan nikhila-paramānanda-pūrṇāmṛtābdher*. Kṛṣṇa, who is always served by the *gopīs*, is the most attractive, self-effulgent personality, and He is the supreme object of our service.

Śrīla Gurudeva: Why didn't you answer by saying that false ego is due to *dehātma-buddhi*, the illusory attachment for personal bodily coverings and everything connected with the body? In reality we are *ātmā*, pure spirit soul, but due to our bodily identification we have a false conception of ourselves. Why has this come about? It is due to *kṛṣṇa bhuli*, forgetfulness of Kṛṣṇa.

Madhuvrata dāsa:

kṛṣṇa bhuli' sei jīva anādi-bahir mukha
ataeva māyā tāre deya saṁsāra-duḥkha

(*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 20.117)

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

Śrīla Gurudeva: Why has ignorance entangled us? Because we have forgotten Kṛṣṇa. In what way have we forgotten Him? The answer is that we are infinitesimal *jīvas*; we are not Paramātmā, the Supersoul. Being infinitesimal, it is possible to forget Him.

Śrīla Gurudeva: Who is the author of this *śloka* (*nāhaṁ vipro*…)?

Acyutānanda dāsa: Śrī Caitanya Mahāprabhu.

Śrīla Gurudeva: To whom? He has spoken this verse for the benefit of all, but specifically He told it to Śrī Svarūpa Dāmodara and Śrī Rāya Rāmānanda. He used to relish this verse with them in various ways, weeping continuously.

Will you remember this until the end of your life?

Brajanāth dāsa: By your mercy, Gurudeva.

Śrīla Gurudeva: Don't forget.

Who is telling you this?

Śrīpāda Mādhava Mahārāja and **Acyutānanda dāsa**: You have told us.

Śrīla Gurudeva: So, don't forget this – for your entire life.
What is the next *śloka*?

saṁsāra-sindhu-taraṇe hṛdayaṁ yadi syāt
saṁkīrttanāmṛta-rase ramate manaś cet
premāmbudhau viharaṇe yadi citta-vṛttir
māyāpurākhya-nagare vasatiṁ kurusva

(*Śrī Navadvīpa-śatakam*, Verse 87,
by Śrīla Prabodhānanda Sarasvatī)

[If you cherish the desire in your heart to cross the ocean of material existence, if you have the desire to taste the sweet nectar of the holy name, if you have an intense eagerness to play in the ocean of *prema*, you must certainly reside in the city of Śrī Māyāpura.]

We will discuss this *śloka* tomorrow. You must read *Śrī Caitanya-caritāmṛta*, from beginning to end; and after this, *Śrīmad-Bhāgavatam* from top to bottom. We are engaged in devotional services throughout the day, but within this time we must somehow take some time – in the night or the day – to study.

In a single day, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī sometimes slept approximately three hours, and sometimes they did not sleep at all. Śrī Caitanya Mahāprabhu did not sleep at all in the day or night. It is essential that we also curtail our sleeping.

In my young age, and then after I took *sannyāsa* up until the old age of seventy-five, I never slept in the daytime. In the daytime I used to go to the garden of our *maṭha*[4], or to a park, even in the heat, and I would read all the scriptures. I request that you also do this.

A *gṛhastha* works very hard, performing many activities throughout the day, and it is to our advantage to do ten times more than that in *kṛṣṇa-bhajana*. *Kṛṣṇa-bhajana* is our life and soul. After this life is finished, we do not know what birth we will take.

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau bhajanaṁ kutas te

(*Mukunda-mālā-stotra* 33,
by King Kulaśekhara)

[4] *Maṭha* – a monastery; a temple of the Lord with an attached *āśrama* for *brahmacārīs* and *sannyāsīs*.

> [O Kṛṣṇa, my request is that the swan of my mind be confined in the cage of Your lotus feet and dwell there in the ocean of *rasa*. At the time of death the throat will be choked up with mucus, air and bile. Under such conditions, how will it be possible to remember Your name?]

(To Śrīpāda Mādhava Mahārāja) Can you explain this *śloka*?

Śrīpāda Mādhava Mahārāja: A devotee is praying to Kṛṣṇa: "*Kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam, adyaiva me viśatu mānasa-rāja-haṁsaḥ* – O Kṛṣṇa, my desire is that my mind becomes like a swan. As a swan eats lotus roots in Māna-sarovara, I want my swan-like mind to enter the network of the lotus flowers of Your feet and take the honey from there."

Kṛṣṇa may ask the devotee, "Why are you so worried about being able to do that now? Your life span is long; wait a little." In that case the devotee will tell Him, "No, I want to do this right now." Kṛṣṇa may ask, "Why not wait for your old age to come?" The devotee will then reply, "At that time I will be in great pain, my throat will be filled with mucus, and my voice will be choked; so how will I remember You? I want my mind to be focused on Your lotus feet right now, and in that way I will be able to remember You when my last breath comes."

Śrīla Gurudeva: Do you understand? Always remember this. Otherwise, if we wait for death to remember Kṛṣṇa, then, when our throat is choked up with mucus, bile, and air, we will not be able to remember. "*Adaiva me viśatu* – may I enter such remembrance right now." We should think seriously about all these things.

Thank you.

January 5, 2009

Śloka Class

Mukunda-mālā-stotra 33

[The students recite their homework śloka:]

kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam
adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ
kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

> [O Kṛṣṇa, my request is that the swan of my mind be confined in the cage of Your lotus feet and dwell there in the ocean of rasa. At the time of death the throat will be choked up with mucus, air and bile. Under such conditions, how will it be possible to remember Your name?]

Madhuvrata dāsa: "May my mind be spontaneously absorbed in You, Kṛṣṇa, just as the *rāja-haṁsaḥ*, the swan…"

Śrīla Gurudeva: What is the meaning of *kṛṣṇa tvadīya-pada-paṅkaja-pañjarāntam adyaiva me viśatu*?

Madhuvrata dāsa: It means "may my mind be spontaneously absorbed in Kṛṣṇa…"

Śrīla Gurudeva: To whom is Mahārāja Kulaśekhara speaking?

Madhuvrata dāsa: Please control my mind.

Śrīla Gurudeva: To whom?

Madhuvrata dāsa: Kṛṣṇa.

Śrīla Gurudeva: Then say, "Kṛṣṇa," "My dear Kṛṣṇa."

Madhuvrata dāsa: "O Kṛṣṇa, may my mind…"

Śrīla Gurudeva: "My dear Kṛṣṇa."

Madhuvrata dāsa: "My dear Kṛṣṇa, may my mind be spontaneously absorbed in You, just as the *rāja-haṁsaḥ* goes inside the lotus flower stems. At the time of death, the *kapha*, *vāta*, and *pita* will come to my throat and choke me. How will I remember You at that time?

Śrīla Gurudeva: Do you know the English for *kapha*, *vāta,* and *pittaiḥ*?

Madhuvrata dāsa: It means 'mucous, air, and bile.'

Acyutānanda dāsa: "O my dear Kṛṣṇa, please control my mind so that it can only think of Your lotus feet; because at the time of death…"

Śrīla Gurudeva: What is the meaning of *adyaiva*?

Acyutānanda dāsa: It means 'now.'

Śrīla Gurudeva: It means 'just today, not tomorrow.'

Acyutānanda dāsa: At the time of death, all the mucous, bile, and air will obstruct my throat. So, how will I be able to remember You at that time?

Śrīla Gurudeva: (To Tamopahā dāsa) What is the meaning of your *śloka*?

[Tamopahā dāsa recites the śloka of the previous day, beginning with samsara-sindhu-tarane.]

Śrīla Gurudeva: Try to utter the *śloka* without moving your head.
What is the meaning?

Tamopahā dāsa: If one is interested in crossing the ocean of *saṁsāra* (material existence), if one is interested in hearing the nectar of *saṅkīrtana*, if one wants to taste the ocean of love, then one must take shelter of Śrī Caitanya Mahāprabhu.

Śrīla Gurudeva: Why don't you say, "One must be surrendered to Kṛṣṇa?"

Tamopahā dāsa: Because Mahāprabhu is more merciful than Kṛṣṇa.

Śrīla Gurudeva: Yes. Kṛṣṇa has no time. He is always engaged in *rasa* with His mother, and He is busy cow-herding with His friends. He has come in the form of Mahāprabhu only to hear our prayers and to deliver us. Caitanya Mahāprabhu is most merciful. He traveled throughout India to help devotees and non-devotees alike. He made so many Vaiṣṇavas – hundreds of thousands.

Kṛṣṇa didn't travel in that way. Rather, He went to fight in the Mahābhārata War, and also to fight with Śālva, Jarāsandha, and other demons. He traveled to fight, whereas Mahāprabhu didn't go anywhere to fight.

Acyutānanda dāsa: What is the meaning of *mānasa-rāja-haṁsaḥ*?

Śrīla Gurudeva: The mind, *mānasa*, is like a royal swan. The author of this *śloka* challenges his mind, "Why are you engaged in taking bad things?" If water and milk are mixed in a reservoir of water, the swan can separate the two and drink the milk. "Now you are engaged in drinking all varieties of worldly tastes; you are always absorbed with this. Now, give this up and take milk." That milk is Śrī Kṛṣṇa's name.

Śrīpāda Mādhava Mahārāja: When you told us this *śloka* before, you explained this meaning: "The swan in Mānasa-sarovara eats only lotus stems, not snails or other things. Similarly, my swan-like mind should eat only nectarean things from Your lotus feet; nothing else."

Śrīla Gurudeva: We can learn from Mahāprabhu and His associates, who never engaged in politics. Śrīla Rūpa Gosvāmī, Śrīla Sanātana

Gosvāmī, and Śrī Svarūpa Dāmodara always thought about how to please Mahāprabhu; nothing else.

All disciples should be like this; thinking, how to please their *guru*. Myself, Śrīla Vāmana Mahārāja, Śrīla Trivikrama Mahārāja and others were always like this. We were not selfish, not engaged in politics, and we did not hear *kathā* about anyone but Kṛṣṇa and His pure devotees. In this way we served our Gurudeva, and this is why he became pleased with us. Thinking how to please *guru* later transfers into thinking how to please Kṛṣṇa.

This is the *śloka* for tomorrow:

kṛti-sādhyā bhavet sādhya-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākaṭyaṁ hṛdi sādhyatā

(*Bhakti-rasāmṛta-sindhu* 1.2.2)

Madhuvrata dāsa: *Kṛti-sādhyā bhavet sādhya…*

Śrīla Gurudeva: You are not remembering it, so you can try it again tomorrow along with the meaning.

Madhuvrata dāsa: I have learned it so many times, but after I learn it I forget it again.

Śrīla Gurudeva: Don't forget it. Once you memorize it, it is best to revise your memory from time to time. You can do so by re-reading it in books and by practicing it in your mind.

Madhuvrata dāsa: When I learn a new verse, I forget the old one. I need more memory.

Śrīla Gurudeva: *Gaura premānande, hari haribol.*

January 6, 2009
Śloka Class
Bhakti-rasāmṛta-sindhu 1.2.2

[Śrīla Gurudeva requests his students to chant this śloka:]

kṛti-sādhyā bhavet sādhya-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākaṭyaṁ hṛdi sādhyatā

> [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 Gurudeva: What is the meaning?

Tamopahā dāsa: I didn't study yesterday, but it's about…

Śrīla Gurudeva: You have not studied.
(To Madhuvrata dāsa) So, you explain.

Madhuvrata dāsa: This verse is the definition of *sādhana-bhakti*. *Sādhana-bhakti* is the engagement of the mind and senses in the limbs of *bhakti* – *śravaṇam* (hearing), *kīrtanam* (chanting), *smaraṇam viṣṇu* (remembering Kṛṣṇa), *pāda-sevanam* (serving His lotus feet), *arcanam* (Deity worship), *vandanam* (offering prayers), *dāsyam* (becoming a servant), *sakhyam* (becoming a friend), and *ātma-nivedanam* (surrendering everything) – with the aim of attaining *bhāva-bhakti*.

Śrīla Gurudeva: Why must *sādhana-bhakti* be performed? What is the aim and object?

Madhuvrata dāsa: It is to purify the heart so that *bhāva-bhakti* can manifest.

Śrīla Gurudeva: Without this aim, our practice it is not real *sādhana*. It is essential to know the definition of *uttama-bhakti* (pure devotion), because *sādhana-bhakti* has some relation with it. In its pure sense, *uttama-bhakti* is performed at the stage of *prema*, *mahābhāva*, *sneha*, and so on. When one performs devotional practices in such a way that *uttama-bhakti* will manifest in one's heart, it is called *sādhana-bhakti*. When one's aim and object is: "I will achieve *bhāva-bhakti*," then one's practice is *sādhana*; otherwise not.

What is the meaning of the last two lines?

Madhuvrata dāsa: *Nitya-sidhasya* means that *bhāva-bhakti* is eternally present in the heart.

Śrīla Gurudeva: By *sādhana* you cannot make a new thing. Rather, you will realize what is already present in the heart. That mood will manifest.

Madhuvrata dāsa:

nityā-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya

(*Śrī Caitanya-caritāmṛta, Madhya-līlā* 22.107)

[Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens.]

Śrīla Gurudeva: (To Acyutānanda dāsa) What is the meaning?

Acyutānanda dāsa: *Sādhana-bhakti* is performed only to attain *bhāva-bhakti*. Then only is it called *sādhana-bhakti*. *Bhakti* is that which is described by…

Śrīla Gurudeva: You will have to tell the same thing I just told. *Uttama-bhakti*, *prema-bhakti*, is *anyābhilāṣitā-śūnyaṁ*. [See page 66 for the full verse and translation.] To attain that mood by the engagement of the senses is called *sādhana*.

We don't know our soul, so we engage our senses. The result of *śravaṇam*, *kīrtanam*, *smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, and *ātma-nivedanam* is the attainment of *uttama-bhakti*.

Acyutānanda dāsa: The *nitya-siddha bhāva*, the transcendental mood which is already in the heart, will manifest.

Śrīla Gurudeva: What is *bhāva-bhakti*?

[Śrīla Gurudeva requests the students to chant the definition verse, and each recites it, one after the other.]

śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmya bhāk
rucibhiś citta-māsṛṇya-
kṛd asau bhāva ucyate

(*Bhakti-rasāmṛta-sindhu* 1.3.1)

[When devotional service is executed on the transcendental platform of pure goodness, it is like a sun-ray of love for Kṛṣṇa. At such a time, devotional service causes the heart to be softened by various tastes, and one is then situated in *bhāva*, or transcendental emotion.]

Śrīla Gurudeva: (To Tamopahā dāsa) Do you remember this verse? This is the homework for tomorrow. Please memorize the verse and its meaning.

Madhuvrata dāsa: Gurudeva, I have a question. If the *jīva* soul has no relation with this body, then how by engaging the body can we purify the soul?

Śrīla Gurudeva: Whether or not you know it, we already have a relationship with Kṛṣṇa. The soul is present inside the body, and the Supersoul is also present. We have forgotten this. We know about it, and we hear about it, but we have no realization. At present we have a certain conception of ourselves. I now call myself my mind, my nose, my ears, and my mouth. If we can engage all our senses in Kṛṣṇa's service, as we presently conceive of ourselves, this is *sādhana*.

Madhuvrata dāsa: Do the material mind and senses become spiritual?

Śrīla Gurudeva: No, we will have to give them up here. Only our soul is spiritual, and only our soul reaches the spiritual world. But the soul has everything: a nose, eyes, ears, a very beautiful form, and all qualities. In fact, there is ultimately no need of the material senses, mind, and body – gross or subtle. Do you understand?

Once upon a time, when the battle of Mahābhārata was finished and Duryodhana and his one-hundred brothers had been killed, Arjuna and Bhīma began to argue.

Arjuna exclaimed, "I have killed all those *mahārathīs* (powerful warriors)."

Bhīma announced, "I am the cause of winning this battle. I killed all the brothers of Duryodhana, Duryodhana himself, and so many others. If I had not participated in the battle, we could not have won."

Arjuna said, "Without me, this battle would not have been won by us."

Bhīma had a son named Ghaṭotkaca, whose son was Barbarika. Before the battle of Mahābhārata, Barbarika had approached Kṛṣṇa and said, "Why are You collecting so many soldiers? I will destroy the entire army for You."

When Kṛṣṇa asked how he would do that, Barbarika took a piece of grass and, reciting a *mantra* over it, threw it into the air. At that moment everyone's chest was struck with a red mark. All the Kauravas and Pāṇḍavas, and even Śrī Kṛṣṇa, had that red mark on their chest. Kṛṣṇa was very amazed to see this, and at once took His Sudarśana *cakra* and cut off Barbarika's head.

Barbarika's head spoke, asking, "Why have you killed me like this?"

Śrī Kṛṣṇa said, "You have the greatest power of any warrior here. If you participate in the battle, everything will be finished too quickly."

Barbarika replied, "Still, I want to see the battle. I want to see who is prominent. Please keep my head on the top of any mountain so that I can see."

Now that the battle was finished and Bhīma and Arjuna were arguing, Kṛṣṇa called for Barbarika – that head. Barbarika's head was brought and Kṛṣṇa asked, "Barbarika, please tell us who was the greatest fighter."

Barbarika replied, "I saw that no one was a prominent fighter. I saw that Kṛṣṇa alone did everything. He killed Duryodhana, Karṇa, Duśāsana, Bhīṣma Pitāmaha, and others. No one else could have done it."

Bhīma and Arjuna became silent.

What is the meaning?

Tamopahā dāsa: Kṛṣṇa is the doer.

Śrīla Gurudeva: We think that we are expert, but really we are not. Kṛṣṇa wants to take some service from us for our benefit; He doesn't need our service. Therefore, we should avoid any kind of pride and false ego that "I am the hero." So many heroes came and went.

Always be very polite, as Śrī Caitanya Mahāprabhu states:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

(*Śrī Śikṣāṣṭakam*, Verse 3)

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

If false ego comes and you at once remember this verse, that false ego will subside.

First, do you know all the verses of *Upadeśāmṛta* from beginning to end? Second, do you know *Manaḥ-śikṣā* from top to bottom? And third, do you know Śrī Caitanya Mahāprabhu's *Śikṣāṣṭakam*? It is

important to memorize these three books. I may call on you at any time for this.

Tamopahā dāsa: This is the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura to his disciples.

Śrīla Gurudeva: I also say this.

Tamopahā dāsa: Now you are giving that to us.

Śrīla Gurudeva: When I first came to the *maṭha*, the first thing I memorized was the verses of these three: *Upadeśāmṛta*, *Manaḥ-śikṣā*, and *Śikṣāṣṭakam* – and also their meanings. Śrīla Bhaktivinoda Ṭhākura has written *Śrī Upadeśāmṛta Bhāṣyam*, which I have translated into Hindi. He has given all the deep purports therein.

Brajanāth dāsa: That book is now in English, as well as *Manaḥ-śikṣā*.

January 9, 2009
Darśana

Śrīla Gurudeva: A certain type of devotee does not marry. Rather, he approaches a qualified *guru* and begins one-pointed *bhajana*. Who has performed *bhakti* in this way?

Mādhava dāsa: You have done this, and your Gurudeva has done this.

Śrīla Gurudeva: I am referring to ancient times.

Mādhava dāsa: Kṛṣṇa told Arjuna to do that.

Śrīla Gurudeva: That is okay; but more specifically, Śrīla Śukadeva Gosvāmī left his father and mother and went to do *bhajana*. Nārada Gosvāmī's mother was dying, yet he left her and went to the forest to perform *bhajana*. The sons of Brahmā, namely Sanaka, Sanandana, Sanātana, and Sanat Kumāra all left home for *bhajana*. Śrī Caitanya Mahāprabhu renounced His married life and His old mother.

Śrīla Raghunātha dāsa Gosvāmī's father and mother forced him to get married – to a young lady who was beautiful enough to have won the Miss Universe contest. He was the only son of his father and uncle.

Brajanāth dāsa: He was the only heir to his father's and uncle's wealth. They were very wealthy.

Śrīla Gurudeva: Yet he ran away from home.

(To Mādhava dāsa, the son of Tamopahā dāsa) I am not telling you to give up your father and mother, because they are devotees. You can serve them, as Śrīla Raghunātha Bhaṭṭa Gosvāmī, in his previous *āśrama*, served his father, Tapana Miśra.

January 11, 2009

Śloka Class

Śrī Manaḥ-śikṣā, Verse 5

[The six attending śloka students recite the verse.]

> *asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha*
> *prakāmaṁ kāmādi-prakaṭa-pathapāti-vyatikaraiḥ*
> *gale baddhvā hanye 'ham iti bakabhid vartmapa-gaṇe*
> *kuru tvaṁ phutkārān avati sa yathā tvaṁ mana itaḥ*

> [Lust, anger, and so on are a band of dacoits who assail me suddenly on the open road of material life. They willfully bind my neck with their dreadful ropes of wicked deeds and are thus slaying me. O mind, cry out loudly to the powerful and merciful Vaiṣṇavas who are the protectors of the path of *bhakti* leading to Śrī Kṛṣṇa, the killer of Bakāsura. Hearing your piteous cry, they will surely protect you from such aggressors.]

Śrīla Gurudeva: (To Madhuvrata dāsa) You should utter the *śloka* more…

Madhuvrata dāsa: Fluidly?

Śrīla Gurudeva: Yes.

(To Tamopahā dāsa) What is the meaning?

Tamopahā dāsa: Impermanent, unclean things are like a rope around my neck.

Śrīla Gurudeva: What are these?

Tamopahā dāsa: Lust, greed…

Śrīla Gurudeva: *Kāma*, meaning 'lust;' *lobha*, meaning 'greed to take something from others.'

Tamopahā dāsa: Lust, anger, greed, and so forth.

Śrīla Gurudeva: To collect more money than needed, and to enjoy that money in sense gratification.

Tamopahā dāsa: These are like thieves on the road ahead of me. They are strangling me with a noose; they are like highway robbers waiting to hang me. I call upon Śrī Kṛṣṇa, the enemy of Bakāsura, to come and help me. And I also call upon the Vaiṣṇavas.

Śrīla Gurudeva: What does *gaṇe* mean?

Tamopahā dāsa: The associates of Śrī Kṛṣṇa.

Śrīla Gurudeva: Yes.

Tamopahā dāsa: I call upon them to help me conquer these enemies. Please mind, follow them.

Madhuvrata dāsa: Lust, anger, greed, envy, pride, and so forth are like dacoits on the open road of material life that suddenly attack me. They bind my neck with a rope and force me to perform sinful activities. Oh mind, pray and cry out piteously to the Vaiṣṇavas of our *paramparā*. They can all save me from this position.

Śrīla Gurudeva: Who are they?

Madhuvrata dāsa: They are the eternal associates; *guru-paramparā* and *gurudeva*.

Śrīla Gurudeva: They are Mahāprabhu's associates, like Śrī Svarūpa Dāmodara, Śrīla Rūpa Gosvāmī, and others.

Your explanation was very good; very vivid.

Śrīpāda Mādhava Mahārāja: When you taught us this *śloka* in Mathurā, you explained why Śrīla Raghunātha dāsa Gosvāmī uttered the name *baka-bhid*. *Baka-bhid* means 'He who killed Bakāsura.' Kṛṣṇa also killed Aghāsura and Pūtanā, so why did Raghunātha dāsa take the example of Bakāsura? The crane (*baka*) represents hypocrisy and duplicity. He stands in the water on one leg, with his eyes half-closed as if in meditation. But then, when he sees any fish, he grabs it. In the same way, we think that greed, lust, and all other impure thoughts and moods have subsided and are under our control, but as soon as they get the chance, they manifest and harass us. We are like the crane.

Śrīla Gurudeva: Lust, anger, and greed to take another's property or collect more money than needed may attack us at any time; and at that time we cannot check these urges. We can only pray to Kṛṣṇa, Śrī Caitanya Mahāprabhu, Śrī Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Śrīla Rūpa Gosvāmī, our entire *guru-paramparā*, and especially to *gurudeva*. We can pray, "O Gurudeva, save me, save me. I am dying."

There was once a boy. In the beginning of his boyhood he was sent by his father to school, and he began studying with his teachers. Then, some time later, his father called him and he returned home. The boy, Prahlāda, was decorated by his mother, and then he came and sat on the lap of his father. His father began to caress his head, and said, "Oh, good boy, my son, can you tell me what you have studied in your school, and what you especially like?" Prahlāda replied as follows:

tat sādhu manye 'sura-varya dehināṁ
sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ
vanaṁ gato yad dharim āśrayeta

(*Śrīmad-Bhāgavatam* 7.5.5)

[O best of the *asuras*, king of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [*vana*]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead.]

He replied, "O Father, O best of the demons, I have learned in my school that the house in which we are living is a blind-well." How so? The following example has been given.

Once there was a king, and he went hunting. By chance he became separated from his soldiers, at which time a tiger began chasing after him and he became frantic to save his life. There was a tall tree, which he could not climb, but then he saw a blind-well and a small tree. He held onto two branches of that tree and lowered himself into the well. As soon as he somewhat descended into the well, he saw some black serpents at the bottom, hissing with a desire to immediately bite him.

The king thought, "My God, there are so many cobras. But just outside the well a tiger is roaring loudly." Now he was in a dilemma regarding what to do. Hanging from the two branches of that tree, he noticed that two rats came out of the blind well, one black and one white, which started to bite the branches on which he was hanging.

And he noticed more. A beehive rested on the branches, and from the beehive some honey dropped in front of him. Seeing the honey, he could not control himself. He forgot that death waited downward, death waited upward in the form of the tiger, and death waited also in the form of the rats cutting the branches he held. Licking the honey, he thought, "How sweet this honey is; how sweet."

What is the symbolism regarding the black and white rats cutting the branches? What is the tree? The tree may be compared to our lifetime, and the rats symbolize day and night. Days and nights cut down our lifetime: day and night, one week, a fortnight, a month, a year; cutting our lifetime. What does the tiger represent? He is the symbol of death. What are the snakes? They are symbols of the problems in this world. What is the honey which is dropping down in front of the king? It is the happiness of this material world. This is our situation.

What is your age?

Campakalatā dāsī: Forty-seven.

Śrīla Gurudeva: This means that forty-seven years of your lifetime have already been cut down. Do you know how much longer you will live in this world?

Campakalatā dāsī: I don't know.

Śrīla Gurudeva: Today, tomorrow, the day after tomorrow, or after one hundred years, you will die. The tiger represents death, and the snake represents the innumerable problems of this world. Have you any problems? Are your daughters married? Do you worry about this?

Campakalatā dāsī: Yes.

Śrīla Gurudeva: One day you will become old. Perhaps you will not be able to walk at that time, and you will be attacked by many diseases. These are cobras. And what is the honey? Suppose a man and woman coming home from outside [where they were besieged by problems] now see their children. Those children jump onto their laps and say, "What have you brought for me?" By this exchange, the parents forget all their problems.

Prahlāda's father became very angry by hearing Prahlāda's words. He retorted, "What bogus thing have you learned?? To go to the forest and do *bhajana* of Kṛṣṇa???"

Again Prahlāda was sent to school, where his teachers taught him *dharma* (material religiosity), *artha* (economic development), *kāma* (sense gratification), politics, hypocrisy, and other spiritually useless things. Again he went to his father, and his father asked, "What have you learned in your school?" He replied *śravaṇam*, *kīrtanam*, *vīṣṇu smaraṇam*, *pāda-sevanam*, *arcanam*, *vandanam*, *dāsyam*, *sakhyam*, *ātma-nivedanam*. What is the meaning?

[Brajanāth dāsa explains the words of Prahlāda and his father's unsuccessful attempts to kill him.]

Śrīla Gurudeva: Now explain what Prahlāda told his classmates about living for one hundred years?

Brajanāth dāsa: Prahlāda told his classmates, "If our life is one-hundred years, half of the time we waste in sleeping, and another twenty years we waste in studying and going to school to learn some profession to become expert at making money. Then what happens? We get married, and then old age comes, at which time we cannot walk or remember anything. And in the middle, whatever time is left, what are we doing? We are working very hard for a little sense gratification.

Śrīla Gurudeva: Prahlāda said, "If you are giving all your energy to your marriage and to maintaining your family, when will you do *bhajana*? So, begin from today; otherwise your life will be useless."

All the boys wanted to follow Prahlāda Mahārāja. They asked him, "What should we do?" Prahlāda replied, "Perform *kīrtana*. Chant, "Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare."

[Śrīla Gurudeva sings together with his devotees for awhile.]

Śrīla Gurudeva: Then Prahlāda's father came.

[Brajanāth dāsa describes Hiraṇyakaśipu's challenges, Prahlāda's replies, and Lord Nṛsiṁhadeva's appearance.]

Śrīla Gurudeva: Hiraṇyakaśipu could not die in the day or night, inside or outside the house, by any weapon, by any man, any demons, or any demigods.

Brajanāth dāsa: The day was finished; it was evening, dusk, Nṛsiṁhadeva caught Hiraṇyakaśipu in the doorway, which was not

inside or outside, put him on His lap, which was not on the land, in the sea, or in the air, pulled out his intestines with His nails, which were not weapons, and put those intestines around his neck like a garland. This indicates that no matter how many arrangements for protection we make in this world, we must die.

Śrīla Gurudeva: At that time Nṛsiṁhadeva was very, very angry. Fire emanated from His mane, and He was so furious that He could have destroyed the entire world. Brahmā requested Prahlāda to pacify Him, so Prahlāda approached Him without fear and sat on His lap.

Tears came from Lord Nṛsiṁhadeva's eyes and He became calm and quiet. He said, "O Prahlāda, I came late despite the fact that your father was harassing you so greatly. Please take a boon. What do you want?" Prahlāda replied, "I am not a businessman. I do not serve You to receive a boon from You."

This is why I told you that you are wasting your time. Please come here in the mornings and sit. Come daily; I will tell you some stories.

January 12, 2009

Śloka Class

Śrī Manaḥ-śikṣā, Verse 6

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

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

Śrīla Gurudeva: What is the meaning?

Madhuvrata dāsa: The practicing *sādhaka* may be able to give up lust, anger, greed, and envy, as told in the previous verse, but he may not be able to give up deceit, *kapaṭa*.

Śrīla Gurudeva: What is *kapaṭa*?

Madhuvrata dāsa: Duplicity and dishonesty. Oh my dear mind, why do you constantly bathe in the burning urine of the donkey of deceit? By doing this you are burning yourself and also burning me, the *jīva*. Rather, bathe in the nectarean ocean of *prema* for Śrī Rādhā-Kṛṣṇa.

Śrīla Gurudeva: "Do not burn yourself, and do not burn me. Rather, make yourself happy and make me happy as well." In the place where donkeys pass urine, the grass dries up.

Do you have any risk of being burned by the donkey?

Madhuvrata dāsa: No.

Śrīla Gurudeva: You have no risk. Why?

Brajanāth dāsa: Gurudeva is protecting us.

Śrīla Gurudeva: I am keeping you all with me. I am giving you instructions that will protect you from going towards that donkey. You do not understand right now, but this is the real fact. We are indebted to *guru*. My Gurudeva kept me with him for so many years, and thus he helped me in such a way that I can preach all over the world. Don't deviate.

Brajanāth dāsa: By this we understand that without *sādhu-saṅga*, we are in complete darkness. We are unable to progress without *sādhu-saṅga*.

Śrīla Gurudeva: When you become a perfect *sādhu*, you will be able to help others – not now.

January 14, 2009

Śloka Class

Śrī Manaḥ-śikṣā, Verse 8

yathā duṣṭatvaṁ me davayati śaṭhasyāpi kṛpayā
yathā mahyaṁ premāmṛtam api dadāty ujjvalam asau
yathā śrī gāndharvā-bhajana-vidhaye prerayati māṁ
tathā goṣṭhe kākvā giridharam iha tvaṁ bhaja manaḥ

[Therefore, O mind, with utter humility and grief-stricken words, just worship Śrī Giridhārī Kṛṣṇa in Vraja in such

a way that He will become pleased with me. By His causeless mercy He will remove my wickedness, bestow the nectar of His supremely radiant *prema*, and confer upon me the inspiration to worship Śrīmatī Rādhikā.]

Śrīla Gurudeva: What is the meaning?

Acyutānanda dāsa: O mind, please worship Giridhārī Kṛṣṇa in Vraja, so that He will remove the wickedness from my mind and bestow upon me *unnatojjvala-rasa-prema*. Please inspire me to perform *bhajana* of Śrī Gāndharvā, Śrīmatī Rādhārāṇī. O mind, I am worshiping you. Please do this.

Śrīla Gurudeva: What is the meaning of *dadāti ujjvala-rasām*?

Madhuvrata dāsa: *Dadāti* means 'to give.'

Tamopahā dāsa: It means, "Please give me *ujjvala-prema*."

Śrīla Gurudeva: What is that?

Tamopahā dāsa: The *dāsya* (service) of Śrīmatī Rādhikā.

Madhuvrata dāsa: *Ujjvala* means 'brilliantly shining.'

Śrīla Gurudeva: What is that?

Madhuvrata dāsa: It refers to the service of Śrīmatī Rādhikā.

Śrīpāda Mādhava Mahārāja: In *parakīya-bhāva* (paramour love).

Acyutānanda dāsa: *Parakīya-bhāva*, *unnata-ujjvala-rasa – rādhā-dāsyam*.

Śrīla Gurudeva: Yes, the *parakīya* mood; this is the meaning. *Ujjvala-rasa* does not refer to all *mādhurya-rasa* [i.e. the *mādhurya-rasa* of Kṛṣṇa's queens]. It refers only to *parakīya-mādhurya-rasa*, *rādhā-dāsyam*, especially under the guidance of Rūpa Mañjarī.

Śrīla Raghunātha dāsa Gosvāmī is more worshipful for us than even Śrīla Rūpa Gosvāmī. In this one *śloka* he has given us *sambandha* (our relationship with Kṛṣṇa), *abhidheya* (the process of dealing in that relationship), and *prayojana* (the goal, *kṛṣṇa-prema*). Gāndhārvikā-Giridhārī refers to Rādhā and Kṛṣṇa. Gāndhārvikā is Rādhā and Giridhārī is Kṛṣṇa. Worship of Rādhā-Giridhārī is *sambandha*, *abhidheya* is rendering Them service, and the *prayojana* is *unnatojjvala-rasām sva-bhakti*, or *rādhā-dāsyam*.

Śrīla Raghunātha dāsa Gosvāmī is very, very kind. He has directly told us everything we need to know regarding attainment of

our goal. Śrīla Rūpa Gosvāmī has kept something hidden, but Śrīla Raghunātha dāsa Gosvāmī has directly given the formula.

Brajanāth dāsa: What is the 'wickedness' here?

Śrīla Gurudeva: Wickedness refers to hypocrisy and other things which have not yet been removed, like the desire for name and fame. This desire is extremely difficult to remove.

Madhuvrata dāsa: Gurudeva, it is mentioned in *Manaḥ-śikṣā*, in the purport to this verse, that *hlādinī-śakti*[5] comes into the heart by the mercy of the Vaiṣṇavas. Where is this mentioned in the Sanskrit *śloka*?

Śrīla Gurudeva: *Hlādinī sar-prema mahābhāva.*

mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi
(*Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 4.69)

[Śrī Rādhā Ṭhākurāṇī is the embodiment of *mahābhāva*. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.]

Mahābhāva indicates Rādhikā. She will come by the mercy of Vaiṣṇavas like Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī, Svarūpa Dāmodara Gosvāmī, and Rāya Rāmānanda.

(To Vṛndā-devī dāsī) What is your question?

Vṛndā-devī dāsī: In this *śloka* Śrīla Raghunātha dāsa Gosvāmī is praying to Giridhārī, Kṛṣṇa, but he also worships the *giridhārī-śīla* that was given to him by Mahāprabhu. We understand that Giridhārī is also *hari-dāsa varya* (the greatest servant of Kṛṣṇa). Raghunātha dāsa Gosvāmī is praying to Giridhārī for that mood to serve. In what way is he seeing Giridhārī in this *śloka*?

Śrīpāda Mādhava Mahārāja: Giridhārī and Girirāja are not the same.[6] Girirāja is Girirāja Govardhana, and Giridhārī is Kṛṣṇa who holds Girirāja.

Śrīla Gurudeva: Giridhārī as Kṛṣṇa Himself, and Gāndhārvikā is Rādhā. He sees Giridhārī as that Kṛṣṇa who is with Rādhā.

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5 *Hlādinī-śakti* is Śrī Kṛṣṇa's internal pleasure-giving potency, Śrīmatī Rādhikā.

6 It was a *girirāja-śīla* that Mahāprabhu gave to Raghunātha dāsa Gosvāmī, not a *giridhārī-śīla*, and it is Girirāja who is *hari-dāsa varya*, not Giridhārī.

Why is Raghunātha dāsa Gosvāmī calling out only to Giridhārī? Giridhārī is causelessly merciful. He saved the Vrajavāsīs by holding up Girirāja Govardhana for seven days without moving. Raghunātha dāsa Gosvāmī is saying, "Since He is merciful, He will surely bestow upon me *unnatojjvala-rasāṁ sva-bhakti-śriyam*."

(To Tamopahā prabhu's son, Mādhava dāsa) Are you understanding something? What is the aim and object of your life?

Mādhava dāsa: My aim and object is to serve Śrīmatī Rādhikā.

Śrīla Gurudeva: What is *ujjvala-rasa*?

Mādhava dāsa: Um… Paramour…

Śrīla Gurudeva: Paramour refers to a lady who is married but loves another man. The paramour mood is not a bad thing in relation to Kṛṣṇa, but for others it is very bad.

(To Tamopahā dāsa) You are remarried?

Tamopahā dāsa: Yes, Campakalatā is my second wife.

Śrīla Gurudeva: Why did she leave her husband and marry again?

Tamopahā dāsa: She was never married before. It was me; I was married before.

Śrīla Gurudeva: You were *parakīya*.

Brajanāth dāsa: Should we worship *girirāja-śīla* as Giridhārī?

Śrīla Gurudeva: Rādhā and Kṛṣṇa, in the form of Mahāprabhu, gave Śrīla Raghunātha dāsa Gosvāmī a *girirāja-śīla* (Kṛṣṇa) and *guñjā-mālā* (a necklace made of *guñjā* berries, representing Rādhikā). If you become perfect, *siddha*, will you still worship Rādhā-Kṛṣṇa, or will you worship Giridhārī and *guñjā-mālā*? Will you give up Rādhā-Kṛṣṇa and worship Giridhārī and *guñjā-mālā*?

Brajanāth dāsa: No. Rādhā-Kṛṣṇa.

Śrīla Gurudeva: The ultimate goal of this *śīla* (Deity in the form of a stone) and *guñjā-mālā* worship is to enter that service.

We were here for six weeks.

Brajanāth dāsa: Seven weeks.

Śrīla Gurudeva: On the 20th we will start from Cebu.

Brajanāth dāsa: Yes. Then we will be with Dr. Param in Penang.

Śrīla Gurudeva: Where will we go first?

Brajanāth dāsa: We will go to Singapore, where we will stay with Guptajī for one or two days for rest. Then we will go to Malaysia, to Johor Bahru, just over the border from Singapore.

Śrīla Gurudeva: By car?

Brajanāth dāsa: Yes, it is about forty-five minutes away.

Śrīla Gurudeva: How many days will we be there?

Brajanāth dāsa: About five or six days.

Śrīla Gurudeva: And after that?

Brajanāth dāsa: To Dr. Param's house.

Śrīla Gurudeva: By car?

Brajanāth dāsa: We will go by flight, and they will drive with the luggage.

Śrīla Gurudeva: And after that?

Brajanāth dāsa: We will go back to Singapore.

Śrīla Gurudeva: Again Singapore? We are going there three times now.

Brajanāth dāsa: Yes. We will go back to Singapore. You will give one program there in the Gīta Mandira.

Śrīla Gurudeva: I spoke there last year on *Gīta*?

Brajanāth dāsa: Yes. Then, from there we will go to Calcutta.

January 16, 2009

Śloka Class

Śrī Manaḥ-śikṣā, Verse 9

Śrīla Gurudeva: What is the *śloka*?

[All the students present recite the śloka, one after another:]

madīśā-nāthatve vraja-vipina-candraṁ vraja-vane-
śvarīṁ tāṁ-nāthatve tad-atula-sakhītve tu lalitām

viśākhāṁ śikṣālī-vitaraṇa-gurutve priya-saro-
girīndrau tat-prekṣā-lalita-rati-datve smara manaḥ

[O mind, always remember Vṛndāvana-candra Śrī Kṛṣṇa as the *prāṇanātha* (Lord of the life-breath) of my Svāminī Śrī Rādhikā, Vṛndāvaneśvarī Śrīmatī Rādhikā as my mistress, Śrī Lalitā as the peerless friend of my Svāminī, Śrī Viśākhā as the *śikṣā-guru* in the arrangements of Śrī Yugala *sevā*, and Śrī Rādhā-kuṇḍa and Girirāja Govardhana as those who grant *darśana* of Śrī Rādhā-Kṛṣṇa and bestow sublime *rati* for Their lotus feet.]

Śrīla Gurudeva: As the essence of all instruction is Verse Eight of *Śrī Upadeśāmṛta*, beginning *tan nāma-rūpa caritādi-sukīrtanānu*, this *śloka* is the essence of the entire *Manaḥ-śikṣā*.

(To Brajanāth dāsa) After this class I will go to take breakfast, and then rest. Then, at 8 o'clock, because I have completed all my work, you can give me more pages to work on. And please tell Kṛṣṇa-kṛpā to send another file at once.[7]

Brajanāth dāsa: I told him yesterday.

Śrīla Gurudeva: When will he send it? He should send it at once.

Brajanāth dāsa: I requested him to send it 'at once.'

Śrīla Gurudeva: (To Tamopahā dāsa) What is the meaning?

Tamopahā dāsa: My dear mind, always remember that the Lord of Vṛndāvana, Śrī Kṛṣṇa, Vṛndāvana-candra, and His Īśvari, Śrīmatī Rādhikā, are the Lords of Vṛndāvana, and Lalitā is Her…

Śrīla Gurudeva: Speak clearly. This is important.

[Tamopahā dāsa explains the verse.]

Śrīla Gurudeva: Your explanation is still not clear.

(To Madhuvrata dāsa) Can you explain?

Madhuvrata dāsa: O my dear mind, always remember Vṛndāvana-candra Śrī Kṛṣṇa as the *prāṇanātha*, the dear-most beloved, of my Svāminī, Śrīmatī Rādhikā.

Śrīla Gurudeva: Oh, yes. This is the meaning.

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[7] Several devotees had been sending computer files for the Hindi translation of *Śrīmad-Bhāgavatam*, Tenth Canto.

Madhuvrata dāsa: Always remember Śrīmatī Rādhikā as my Mistress, or Svāminī.

Śrīla Gurudeva: Svāminījī [jī denotes affection and respect].

Madhuvrata dāsa: Svāminījī. Always remember Śrīmatī Lalitā-devī as the dear-most *sakhī* of Śrīmatī Rādhikā. Always remember Viśākhā-devī as Their *śikṣā-guru* in matters of conjugal *rasa*. Always remember Girirāja Govardhana and Śrī Rādhā-kuṇḍa, as they will bestow upon us this sublime *rati*.

Śrīla Gurudeva: Very good.

(To Campakalatā dāsī) Have you understood something? Who is your mistress?

Campakalatā dāsī: Rādhikā.

Śrīla Gurudeva: Who is Lalitā?

Campakalatā dāsī: I don't know.

Śrīla Gurudeva: Who is Viśākhā?

Campakalatā dāsī: *Śikṣā-guru*.

Śrīla Gurudeva: Who can bestow mercy so that we can become servants of Rādhikā?

Campakalatā dāsī: Govardhana.

Śrīla Gurudeva: Govardhana and Rādhā-kuṇḍa.

There was a king named Uttānapāda, who was the ruler of the entire universe. He had two wives: the first named Sunīti, meaning that she was full with all good qualities and especially she was a worshiper of Kṛṣṇa; and the second named Suruci, meaning that she was absorbed in sense gratification and attached to worldly things like kingdom, wealth, and material knowledge. Sunīti had a son named Dhruva, meaning that he was fixed and determined; and Suruci had a son named Uttama.

Once, King Uttānapāda was sitting on his throne, and Uttama, the younger son, was sitting on his lap. Dhruva was playing nearby with some boys and, seeing his brother on the lap of his father, he told his father, "I too want to sit on your lap."

In the meantime, Suruci came and declared, "Dhruva, you cannot sit on your father's lap. If you want to sit on his lap, you will have to perform austerities and then take your next birth from my womb." The king wanted to take Dhruva on his lap; however, bewildered by Suruci's beauty, he feared displeasing her.

Dhruva began to weep. Along with his friends he went to his mother, who asked him, "Why are you weeping?" Dhruva's friends told her, "He wanted to sit on his father's lap, but Suruci warned him, 'You can sit on his lap only after you take birth from my womb.' "

Dhruva's mother replied, "You are weeping about this? This is a very small thing. If you desire, you can control the entire universe. Go to the forest and engage in austerities to please the Supreme Lord, and He will give you the benediction to become king." Thus, Dhruva left his father's house during the night and went to the forest.

(To Brajanāth dāsa) What more?

Brajanāth dāsa: When he got to the forest, Dhruva began to search for God, and Nārada Ṛṣi appeared to him.

Śrīla Gurudeva: Kṛṣṇa inspired Nārada to go and help him.

Brajanāth dāsa: Great saintly persons always look for ways to benefit those who have forgotten their relationship with God. Nārada Ṛṣi was thus inspired by Kṛṣṇa to go to Dhruva...

Śrīla Gurudeva: And help him.

Brajanāth dāsa: And help him. Nārada met with Dhruva and said, "My boy, what are you doing here? You are so small. What are you looking for in the forest? Better to go home."

Dhruva replied, "No, dear sir, I am searching for God."

Nārada replied, "What do you want from God?"

Dhruva said, "I want a kingdom greater than that of my great-grandfather."

Śrīla Gurudeva: Nārada said, "Better to return home, because the forest is full of lions and tigers who will eat you." He was testing Dhruva.

Brajanāth dāsa: He was testing to see if Dhruva was serious. "Better to go home. Come back when you are strong and have no fear of any dangerous situations."

Dhruva replied, "No, I want that kingdom now. Please instruct me so that I will have *darśana* of the Lord, so that He will give me His benediction."

Nārada Ṛṣi agreed, "All right. I will give you a special *mantra* by chant by which God will manifest and bestow His special benediction upon you." He gave Dhruva the *mantra*, after which Dhruva continually meditated on it.

Śrīla Gurudeva: This *mantra* was of Vāsudeva Kṛṣṇa: *Oṁ namo bhagavate vāsudevāya*.

Brajanāth dāsa: He always chanted this *mantra*, for Nārada had instructed him that after three months of chanting he would obtain *darśana* of God.

Śrīla Gurudeva: Six months.

Brajanāth dāsa: He was so determined that he gave up eating and drinking.

Śrīla Gurudeva: He took bath in Yamunā and went to the forest called Madhuvana, where he sat under the shade of a tree in a high place and began to chant that *mantra*.

He first gave up eating. What was he eating now?

Brajanāth dāsa: In the second month Dhruva Mahārāja ate only every six days, and for his eatables he took dry grass and leaves.

Śrīla Gurudeva: In the third month?

Brajanāth dāsa: Only drinking.

Śrīla Gurudeva: Drinking what?

Brajanāth dāsa: Only water [every nine days].

Śrīla Gurudeva: During the forth month, he took only one breath of air every twelve days, and after some time he also left breathing and entered *samādhi*, trance. Then, after six months his complete stoppage of breathing chocked up the universal breathing. The demigods prayed to the Lord for help, and Kṛṣṇa appeared before him as His expansion, Lord Viṣṇu. Lord Viṣṇu first entered Dhruva's heart, with *cakra* (disc), *padma* (lotus flower), conch, and club, after which He appeared directly in front of Dhruva.

Then?

Brajanāth dāsa: He was so overwhelmed…

Śrīla Gurudeva: No. When He came in front of Dhruva, Dhruva's *samādhi* broke, and he wondered, "Where is Bhagavān?" He thus opened his eyes and saw Viṣṇu before him, but he was not able to offer prayers.

Out of His compassion, Viṣṇu touched His conch-shell to Dhruva's forehead, and thus Dhruva was able to pray. Viṣṇu then told him, "You will be the king, not only of your father's kingdom,

but of the entire universe. When your time in this body is over, you will not die. Keeping your feet on the head of death, you will go to Dhruvaloka and serve Me there."

After Viṣṇu disappeared, Dhruva Mahārāja began to lament: "What wrong I have done! I was searching for broken glass, and I received *cintāmaṇi*, a desire-stone. If one wants gold, that *cintāmaṇi* will manifest gold. If one wants a kingdom, he will get a kingdom. Why did I want this broken glass? Oh, I am cheated. I am cheated."

In the meantime, while Dhruva was still away from the palace, Nārada came and told the king, "Your son is returning." King Uttānapāda then became free from the fear of Suruci and, with his elephants, horses, and entire army, he came out of the city to greet and embrace his son. He brought Dhruva to his palace and gave him his entire kingdom.

If anyone is determined to have *darśana* of Kṛṣṇa, he must be very fixed. Kṛṣṇa then sends His associate, who teaches that aspiring devotee how to attain His *darśana*, and that associate gives him a *mantra* and teaches him how to practice it.

(To Campakalatā dāsī) How did you become my disciple, my daughter? Because Kṛṣṇa inspired me to come and help your family, I came to your house; this is the special mercy of Kṛṣṇa. For those who are determined to give up sense enjoyment and want to serve Kṛṣṇa, Kṛṣṇa becomes very merciful. He sends one of His devotees by telling him, "Go and help them." For this reason He sometimes comes Himself, and sometimes He sends His associate – the *ācārya* or *guru*. Thus, we can proceed in *bhakti* and become happy forever.

Tamopahā dāsa: Dhruvaloka became the Polestar, the star that all other planets circumambulate.

Vṛndā-devī dāsī: Dhruvaloka will never be destroyed?

Śrīla Gurudeva: All the planets, including the Sun and the Moon as well as all the hundreds and thousands of stars, revolve around the Polestar, the planet of Mahārāja Dhruva, in their respective orbits; some higher and some lower. There, in Dhruvaloka, resides an incarnation of Kṛṣṇa named Hari, who is surrounded by great opulence. Dhruva was not sent to Goloka Vṛndāvana. For that, there must be special mercy.

(To Tamopahā dāsa) Will you take your wife and sons?

Tamopahā dāsa: She wants to go to heaven and be with Jesus. I want to go to Goloka.

January 16, 2009
Art Darśana

Śrīla Gurudeva: (To Śyāmārāṇī dāsī) I would like you to make some pictures that illustrate these *ślokas*:

barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīṁ ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopā-vṛndair
vṛndāraṇyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ

(*Śrīmad-Bhāgavatam* 10.21.5)

[(The *gopīs* began to see Śrī Kṛṣṇa within their minds.) Accompanied by His cowherd friends, He entered the charming forest of Vṛndāvana. His head was decorated with a peacock feather. He wore yellow *karṇikāra* flowers over His ears, a golden yellow garment on His body, and a beautiful, fragrant *vaijayantī* garland around His neck. Śrī Kṛṣṇa exhibited His supremely captivating appearance, just like the best of dancers performing upon a stage. He filled up the holes of His flute with the nectar of His lips. The cowherd boys followed behind Him singing His glories, which purify the entire world. In this way, the forest of Vṛndāvana manifested even greater splendor than Vaikuṇṭha, due to being beautified by the marks of Śrī Kṛṣṇa's lotus feet.]

In this *śloka*, the assembly of *gopas* are surrounding Kṛṣṇa and calling out, "Kṛṣṇa *kī jaya ho*! Kṛṣṇa *kī jaya ho*! – All glories to You! May You be all-victorious!"

barhāpīḍābhirāmaṁ mṛga-mada-tilakaṁ kuṇḍalākrānta-gaṇḍaṁ
kañjākṣaṁ kambu-kaṇṭhaṁ smita-subhaga-mukhaṁ svādhare nyasta-veṇum
śyāmaṁ śāntaṁ tri-bhaṅgaṁ ravi-kara-vasanaṁ bhūṣitaṁ vaijayantyā
vande vṛndāvana-sthaṁ yuvati-śata-vṛtaṁ brahma gopāla-veśam

(*Śrī Stava-kalpa-druma*)

[I worship that Parabrahma – whose crown is decorated with a peacock feather, whose large forehead is marked with *tilaka* of musk and saffron *candana*, whose fish-shaped earrings create a reflection upon His charming cheeks which themselves pulverize the pride of sapphire, whose eyes resemble fully-blossomed lotus flowers, whose neck tapers like a conch-shell, whose lotus face is graced

with a gentle smile, who holds a flute to His *bimba* fruit-like lips, whose bodily complexion is like that of a fresh monsoon cloud, who is supremely peaceful, who stands in a delightful threefold-bending posture, whose yellow cloth is resplendent like the rays of the sun, who is adorned with a *vaijayantī* flower garland, who is surrounded on all sides by thousands of *gopīs*, and who resides in Śrī Dhāma Vṛndāvana dressed as a cowherd boy.]

kasturī-tilakaṁ lalāṭa-paṭale vakṣaḥ-sthale kaustubhaṁ
nāsāgre vara-mauktikaṁ kara-tale veṇuḥ kare kaṅkaṇam
sarvāṅge hari-candanaṁ sulalitaṁ kaṇṭhe ca muktāvalī
gopā-strī-pariveṣṭito vijayate gopāla-cūḍāmaṇiḥ

(*Śrī Gopāla-sahasra-nāma* 28)

[His forehead is decorated with musk *tilaka*, upon His chest rests the Kaustubha jewel, an exquisite pearl adorns the tip of His nose, His lotus hand holds the flute, bracelets adorn His wrists, His entire form is anointed with *candana*, a necklace of pearls graces His charming neck, and He is surrounded by cowherd maidens. All glories unto He who is the crest jewel of cowherd boys!]

I would love to see these *ślokas* illustrated.

Śyāmārāṇī dāsī: Shall I illustrate Kṛṣṇa alone? Or, surrounded by the *gopīs*?

Under your direction I've already painted the *Veṇu-gīta* verse: *barhāpāḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ*.[8]

Śrīla Gurudeva: Try and do it again; differently this time.

Śyāmārāṇī dāsī: This time, do you want to see the *gopīs* present in the forest, or just the cowherd boys?

Śrīla Gurudeva: The *gopīs* were far away in their houses. Only Kṛṣṇa and the *sakhās* were in the forest.

Śrīpāda Mādhava Mahārāja: Baladeva Prabhu should not be carrying a plough.

Śrīla Gurudeva: There are so many *ślokas* of *mādhurya-rasa* that you can paint.

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8 As shown on the cover of Śrīla Gurudeva's book *Veṇu-gīta*.

Śyāmārāṇī dāsī: Would you like different paintings for each individual *śloka*, or the same one painting that illustrates all the *ślokas* together?

Śrīla Gurudeva:

phullendīvara-kāntim indu-vadanaṁ barhāvataṁsa-priyaṁ
śrī-vatsāṇkam udāra-kaustubha-dharaṁ pītāmbaraṁ sundaram
gopīnāṁ nayanotpalārcita-tanuṁ go-gopā-saṅghāvṛtaṁ
govindaṁ kala-veṇu-vādana-paraṁ divyāṅga-bhūṣaṁ bhaje

(*Padyāvali* 46)

[I worship Govinda, whose complexion is the color of a blossoming blue lotus flower, whose face is like the moon, who is fond of wearing a peacock feather in His crown, whose chest bears the mark of Śrīvatsa and is adorned with the Kaustubha gem, who is attired in beautiful yellow garments, whose handsome form the *gopīs* worship with sidelong glances, whose companions are multitudes of cows and *gopas*, who plays sweet melodies on the flute, and whose body is decorated with glittering ornaments.]

Śrīla Gurudeva: Try to be a *gopī*. Then, as a *gopī*, paint.

Śyāmārāṇī dāsī: Should I wait?

Śrīla Gurudeva: Why wait?

Śyāmārāṇī dāsī: Do you want a different painting for each of the *ślokas* that you just mentioned?

Śrīla Gurudeva: We will be able to use them anywhere.

Śyāmārāṇī dāsī: Okay; general paintings.

Śrīla Gurudeva: General.

Śyāmārāṇī dāsī: Are you ordering me to personally paint these paintings? Or, can anyone in the art department paint them?

Śrīla Gurudeva: You can take help from others, as you like; but mainly you.

Brajanāth dāsa: Under your supervision.

Śyāmārāṇī dāsī: Do you want my hand on it, or just my supervision?

Śrīla Gurudeva: [If you don't paint,] then where will you keep your hand?

January 17, 2009

Śloka Class

Śrī Manaḥ-śikṣā, Verse 10

[Madhuvrata dāsa, Acyutānanda dāsa, and Tamopahā dāsa individually recite the following verse.]

ratiṁ gaurī-līle api tapati saundarya-kiraṇaiḥ
śacī-lakṣmī-satyāḥ paribhavati saubhāgya-valanaiḥ
vaśī-kāraiś candrāvalī-mukha-navīna-vraja-satīḥ
kṣipaty ārād yā tāṁ hari-dayita-rādhāṁ bhaja manaḥ

[O mind, give up attachment for all others and just worship the most beloved of Śrī Kṛṣṇa, Śrīmatī Rādhikā, who inflames Rati, Gaurī, and Līlā by the effulgent rays of Her beauty; who vanquishes Śrī Śacī, Śrī Lakṣmī, and Śrī Satyabhāmā by the profusion of Her good fortune; and who dispels the pride of the chaste young girls of Vraja, headed by Śrī Candrāvalī, by Her ability to bring Śrī Kṛṣṇa under Her control. This Śrīmatī Rādhikā is the most beloved of Śrī Kṛṣṇa.]

Śrīla Gurudeva: What is the meaning of this *śloka*?

Tamopahā dāsa: "Rati, Gaurī, and Līlā are all diminished in glory by the splendor of Śrīmatī Rādhikā."

Śrīla Gurudeva: Who is Rati?

Tamopahā dāsa: Rati is the wife of Cupid.

Śrīla Gurudeva: And Gaurī?

Tamopahā dāsa: Gaurī is the wife of Lord Śiva.

Śrīla Gurudeva: And Līlā?

Tamopahā dāsa: Līlā is the wife of Śrī Nārāyaṇa?

Śrīla Gurudeva: Yes.

Tamopahā dāsa: The glory of all of them – Śacī, the wife of Lord Indra; Lakṣmī, the wife of Lord Nārāyaṇa; and even Satyabhāmā, one of the queens of Śrī Kṛṣṇa in Dvārakā – is diminished by the effulgence of Śrīmatī Rādhikā.

Moreover, even the chaste maidens of Vraja headed by Candrāvalī are not of the caliber of Śrīmatī Rādhikā, Śrī Kṛṣṇa's favorite.

Śrīla Gurudeva: What is the meaning?

Acyutānanda dāsa: Śrīmatī Rādhikā, who by Her beauty defeats Rati, the consort of Kāmadeva, Gaurī, the consort of Lord Śiva, and Līlā, the consort of Nārāyaṇa; and who by Her fortune defeats Śacī, the consort of Indradeva, Lakṣmī, the consort of Nārāyaṇa, and…

Śrīla Gurudeva: Why have you mentioned Nārāyaṇa's wife only two times? Nārāyaṇa has three wives.

Śrīpāda Mādhava Mahārāja: Śrī, Bhū, and Līlā.

Śrīla Gurudeva: Śrīla Raghunātha dāsa Gosvāmī has therefore mentioned His three wives.

Acyutānanda dāsa: She also defeats Satyabhāmā by Her fortune; and She conquers all the *gopīs* who are headed by Candrāvalī.

Śrīla Gurudeva: Śrīla Raghunātha dāsa Gosvāmī has written the word *navīna*, meaning 'young;' the young *gopīs*.

Acyutānanda dāsa: O mind, always worship this Hari-dayita Śrī Rādhā, the most beloved of Śrī Hari.

Śrīla Gurudeva: Acyutānanda's pronunciation and explanation were very good.

What is the essence of this *śloka*? The purport is this: "O mind, be one-pointed towards the worship of Śrīmatī Rādhikā."

Śrīpāda Mādhava Mahārāja: In *bhava-ullāsa-rati* (*mañjarī-bhāva*).

Śrīla Gurudeva: If Rādhikā were not present, Candrāvalī and others may be prominent; but wherever there is Śrīmatī Rādhikā, She takes precedence. She is the most beloved of Kṛṣṇa. He can even give up Satyabhāmā, Rukmiṇī, and other queens. He can give up Candrāvalī and other *gopīs*, but not Rādhikā. She is always with Kṛṣṇa; They are each other's most beloved.

In Satya-yuga (the golden age), when the longevity of a person was 100,000 years, there was a king named Bharata. Bharata Mahārāja realized that this world is a dark well. He realized that no one can be happy here, and that without practicing *bhakti* to Kṛṣṇa no one can be liberated and attain Kṛṣṇa's pure loving service.

When Bharata Mahārāja was 50,000 years old, he renounced the world. He gave up his wife, children, big kingdom, wealth, reputation, and all his possessions to go to the forest and perform *bhajana*.

What was his mentality when he left? If a man has so much pressure to pass stool and there is no chance to go to the latrine, then, when he finally passes somewhere he feels great relief. Bharata felt this relief when he left his wife, children, and kingdom.

He went to the forest, to a very beautiful place near a river, where he practiced *bhakti-yoga*. One day, while he was in meditation, a pregnant deer came nearby to graze on some grass, and in the meantime a lion wanted to attack the deer. Bharata heard the lion's roar, his *samādhi* trance was broken, and he saw that out of fear of the lion the pregnant deer was jumping across the river. As the deer jumped she gave birth to a baby deer, which had fallen from her womb and was now drowning in the river – sometimes surfacing and sometimes submerged under the water. In the meantime, with a pathetic glance that mother deer looked back and forth from Bharata Mahārāja to her baby, as if asking Bharata, "Can you please save my child?" Then she died.

Having come out of his trance, Bharata Mahārāja took the baby deer in his arms and then returned to his *āśrama*. The deer gradually grew, and now Bharata Mahārāja's entire sense of mineness was transferred to this deer. He began thinking, "I am the father, mother, and friend of this deer. If I am not with her, who will take care of her? She will die."

Gradually, the deer became bigger and bigger. Whenever Bharata was in trance and chanting his *mantra*, the deer would caress him with her head and jump into his lap; and Bharata Mahārāja could no longer concentrate on his *mantras*. In this way his thoughts became consumed by the deer, and he found himself doing 'deer *bhajana*.'

One day a big group of deer came nearby, and the young deer considered, "They are my family!" She mixed with them and then went away. Bharata began searching, thinking, "Where is that deer? Perhaps a lion or tiger has killed her?!"

Where was Kṛṣṇa? Bharata Mahārāja had stopped his meditation on Kṛṣṇa and was no longer chanting His holy names. Rather, he was always thinking, "Deer, deer, deer." In the meantime, at the time of Bharata's death his thoughts were still absorbed in "Deer, deer, deer."

What became of Bharata Mahārāja? He became a deer in his next life. If at the time of death one thinks of his wife, daughter, son, wealth, dogs, etc., he will become like that object of meditation.

What happened after this?

Brajanāth dāsa: In his next life, Bharata Mahārāja took birth as a deer. We have heard how by becoming attached to any object

and always remembering that object, we become devoid of our inclination to worship God, Kṛṣṇa.

By the mercy of Kṛṣṇa, in his next life as a deer, Bharata Mahārāja remembered that in his previous life he had become side-tracked. Instead of perfecting his *bhajana*, he had become attracted to a deer. He had lost the opportunity to remember Kṛṣṇa at the time of death and thus become liberated and engaged in the service of Kṛṣṇa. He now thought, "This time I should not become entangled in any activity that will cause me to take birth again and again in this cycle of birth and death." He went to the same *āśrama* of *ṛṣis* and stayed nearby, always remembering how he had lost…

Śrīla Gurudeva: In the form of a deer he was hearing their *hari-kathā* and taking bath in the Ganges.

Brajanāth dāsa: Yes, he was very fortunate.

Eventually the time of death came again, and in his next life Bharata Mahārāja became the very great saintly personality, Jaḍa Bharata. He took birth in a very pious family, so from birth he was engaged in many auspicious activities.

He was thinking, "I should not be entangled in this world anymore. If I obey the advice of my father and brothers, then again I may be entangled in so much *karma*. If I meditate upon Śrī Kṛṣṇa and behave as if I am deaf and dumb, as though I do not understand anything, then my good fortune will be that this is my last life and I will attain perfection."

Thinking in this way, he did the opposite of everything his father tried to teach him. His father considered, "My son cannot follow proper advice." He asked his other sons, "Always look after your brother."

Śrīla Gurudeva: And then the father died.

Brajanāth dāsa: After some time the father died, and Jaḍa Bharata's brothers thought, "Our brother is dumb, and he doesn't understand anything. We should just keep him near the fields to protect us from dangerous animals and birds, like a guard."

Śrīla Gurudeva: What were they giving him to eat?

Brajanāth dāsa: They used to give him only leftovers, but Jaḍa Bharata never complained. He ate whatever was given to him and he was quite healthy.

While he was protecting the field, a band of worshipers of the demigoddess Kali approached him. They had been looking for an

opportunity to offer some sacrifice to their worshipful deity. They had captured a man to offer to Kali but he had run away. When they saw Jaḍa Bharata, they thought he was very fit to be offered to her.

Śrīla Gurudeva: They thought, "He has all the symptoms of a very good offering."

Brajanāth dāsa: So they caught him, and he did not protest. That was his nature: "Whatever God has arranged, I will accept, but I will not become attached." Thus, he let them take him to offer to Kali. According to the system of offering human sacrifices, the dacoits put his head on a stone and were ready to cut off his head. However, just as they were about to cut his head, Kali burst out of her statue. Carrying big swords, she and her associates cut off all the dacoits' heads; they were all slaughtered. Only Jaḍa Bharata was protected, because he was Kṛṣṇa's devotee. Kali could not tolerate the thought of his being killed.

Śrīpāda Mādhava Mahārāja: Kali said to him, "Prabhu, why are you hiding yourself?"

Brajanāth dāsa: Kali said to him, "Why are you hiding your glories? You are a great devotee. You must help others and enlighten them." Jaḍa Bharata was then thinking about how to continue, and as he was…

Śrīla Gurudeva: (To Tamopahā dāsa) What happened after that?

Tamopahā dāsa: After that he was taken by King Rahūgaṇa's soldiers and forced to carry the king's palanquin.

Śrīla Gurudeva: Where was the king going?

Śrīpāda Mādhava Mahārāja: King Rahūgaṇa was on his way to Kapila's *āśrama* to learn philosophy.

Śrīla Gurudeva: Why was he going to Kapila's *āśrama*?

Tamopahā dāsa: He was going to learn *brahma-jñāna* (knowledge of impersonal spirit beyond matter).

Śrīla Gurudeva: *Tattva-jñāna* (knowledge of all established spiritual truths).

Tamopahā dāsa: He was carrying the palanquin with the other carriers, but sometimes he saw ants and didn't want to step on them. He would therefore stop and walk around them, at which time the palanquin would almost fall over. The other carriers warned him

not to do that, but he did it again, and the king and his ministers became angry.

King Rahūgaṇa called out to him, "Don't you know that I am the king? Why are you doing this? You can be punished very severely." After some discussion, Jaḍa Bharata explained to him some very important verses:

rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-'bhiṣekam

(*Śrīmad-Bhāgavatam* 5.12.12)

[My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy (*brahmacarya*), strictly following the rules and regulations of householder life, leaving home as a *vānaprastha*, accepting *sannyāsa*, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.]

Without smearing the dust of a pure devotee on one's body, there is no hope. Not by *tapasya*, penances, nor by becoming a *sannyāsī*; nor by chanting *ślokas* of the Vedas can one achieve the Supreme. There is a penance wherein one sits in a cold river in the winter, and another wherein one sits under the sun with fires all around him in the summer. There are many *yogīs* who do this in the Himālayas, but they do not achieve any perfection. The only thing that will give a person perfection is getting one particle of the dust of a pure devotee on one's head. This is the path to perfection.

Jaḍa Bharata told this to the king, who was struck with wonder. Although Jaḍa Bharata with his matted locks was looking like a dumb, retarded man, he was speaking the highest philosophy. The king understood his glories.

Śrīla Gurudeva: The king asked him, "Who are you?"

(To Śrīpāda Mādhava Mahārāja) And what did he reply?

Śrīpāda Mādhava Mahārāja: The king asked Jaḍa Bharata, "Are you Kapiladeva? Are you any of the Nava-yogendras? I am on my way to learn all of this philosophy. Who are you?" He jumped from his palanquin and asked these questions.

Jaḍa Bharata replied, "Have you heard of Bharata Mahārāja in your dynasty? I am referring to the king whose land Bhārata-varṣa is named after."

The king said, "Yes."

Then Bharata said, "I am that same person." He then began to tell the history of how he gave up his kingdom, wife, and children.

It is stated in *Śrīmad-Bhāgavatam*:

yo dustyajān dāra-sutān
suhṛd rājyaṁ hṛdi-spṛśaḥ
jahau yuvaiva malavad
uttamaśloka-lālasaḥ

(*Śrīmad-Bhāgavatam* 5.14.43)

[While in the prime of life, the great Mahārāja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead, Uttamaśloka. He gave up his beautiful wife, nice children, great friends, and an enormous empire. Although these things are very difficult to give up, Mahārāja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was his greatness.]

Bharata Mahārāja then told King Rahūgaṇa the history of his becoming entangled with a deer, and how he came to this position. King Rahūgaṇa became very happy, and greatly honored him. The king thus became successful by hearing all of Bharata Mahārāja's instructions.

The main thing is that if someone wants to advance in Kṛṣṇa consciousness and make his life successful, he must follow three principles:

bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa, tina mahā-bala

(*Śrī Caitanya-caritāmṛta*, *Antya-līlā* 16.60)

[The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.]

Bhakti-pada-dhūli refers to the foot-dust of devotees. One may think, "He is a human being, like myself. His foot-dust and my foot-dust are the same, because our feet walk in the same places. I know better than him. Why should I respect him so much?"

Here is an analogy. If there is one drop of poison on your food, even if your eyes cannot detect the poison, it will act and you will die. In the similar way, if a liberated soul has stepped somewhere on the land and you go to that same place, even without knowledge of its significance, this will benefit your soul.

Bhakta-pada-jala refers to the foot-bathing water of devotees. Even Bhagavān wants such foot-bathing water.

Once, Kṛṣṇa became very sick and no one could cure Him. Nārada Ṛṣi came to Him and asked, "Prabhu, how can You be cured?" Kṛṣṇa told him, "I will be cured if I get the foot-dust of My devotees to place on My head."

Nārada Ṛṣi then went to the heavenly planets, Vaikuṇṭha, and many other places; but no one would give him their foot-dust for Kṛṣṇa. They were afraid they would go to hell for giving their foot-dust for God's head and body.

Nārada Ṛṣi then went to Vraja, where the *gopīs* said, "We are prepared to give Him foot-dust." Nārada asked, "Are you not afraid that if you give Kṛṣṇa your foot-dust, you will go to the hellish planets?" The *gopīs* replied; "We don't care for hellish planets. Kṛṣṇa must be cured. We can reside in hell life after life, birth after birth; we have no problem with that. But Kṛṣṇa must be cured." Then they gave Nārada Ṛṣi their foot-dust.

Nārada Ṛṣi brought this dust to Kṛṣṇa in Dvārakā, and Kṛṣṇa smeared His whole body with that dust.

Śrīla Gurudeva: Be brief.

Śrīpāda Mādhava Mahārāja: Kṛṣṇa put the leftover foot-dust in a pond, and this became the *tilaka* that we use now – *gopī-candana*.

The third powerful substance is *bhakta-bhukta-avaśeṣa*, which refers to the remnants of the pure devotee. Such remnants are of two types: the *hari-kathā* coming from their lotus lips, and their *prasādam* remnants. By that *prasādam*, one can conquer *māyā*.

If someone wants to be free from *anarthas* and *māyā*, he will have to serve these three things. He will then advance in Kṛṣṇa consciousness, and his life will be successful. This is the essence of the teachings of Bharata Mahārāja. Hare Kṛṣṇa.

Śrīla Gurudeva: There are two important points in this connection. First, if you want to do *bhajana* and you have therefore left your wife, children, and everything else, then don't again become attached to any person or object. Be attached only to Kṛṣṇa's name, beauty, and everything in relation to Kṛṣṇa.

Second, even if you are *gṛhasthas*, householders, do not be attached to your house, office, etc. You can be there physically, supporting your children and wife, and others – as your duty. This is your duty, but it is essential to give up thinking, "I am the owner of all this." Don't be attached. Somehow support your life with whatever you have, and do *bhajana*. If you are attached to anyone, at the time of death you will again become hogs, pigs, dogs, cats, etc. If you have a cat, don't be attached to it. Otherwise you will have to become a cat.

January 19, 2009

Śloka Class

Śrī Manaḥ-śikṣā, Verse 11

[All the students recite and explain this verse, one after another:]

samam śrī-rūpeṇa smara-vivaśa-rādhā-giribhṛtor
vraje sākṣāt-seva-labhana-vidhaye tad-gaṇa-yujoḥ
tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idaṁ
dhayan nityā govardhanam anudinaṁ tvaṁ bhaja manaḥ

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

Śrīla Gurudeva: Is our time finished here?

Vṛndā-devī dāsī: One more day.

Śrīla Gurudeva: Then, day after tomorrow we leave.

(To Tamopahā dāsa) Are you also going to America after my departure?

Tamopahā dāsa: Soon.

Madhuvrata dāsa: Gurudeva, Śrī Caitanya Mahāprabhu explained the five prominent limbs of *bhakti*, and in this verse Śrīla Rūpa Gosvāmī is also mentioning five limbs. Are they the same five?

Śrīla Gurudeva: They are not directly the same, but their purport is the same. For example, Śrīla Viśvanātha Cakravartī Ṭhākura has written, *ārādhyo bhagavān vrajeśa-tanayas*, and Śrīla Rūpa Gosvāmī has written, *tan-nāma-rūpa-caritādi-sukīrtanānu smṛtyoḥ krameṇa rasanā*. Ultimately, the purport is the same.

ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanaṁ
ramyā kācid-upāsanā vraja-vadhū-vargeṇā yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalaṁ premā pumartho mahān
śrī-caitanya mahāprabhor matam idaṁ tatrādaro naḥ paraḥ

(*Caitanya-manjusa*,
by Śrīla Viśvanātha Cakravartī Ṭhākura)

[The Personality of Godhead Śrī Kṛṣṇa, the son of the King of Vrajadhāma, Śrī Nanda Mahārāja, is the ultimate worshipful Lord of all lords. His residential abode, Vṛndāvana, is as much worshipful as the Lord Himself. The way of His worship that was conceived by the circle of the damsels of Vraja-dhāma is unsurpassable by any other devotee. *Śrīmad-Bhāgavatam* is the unalloyed evidence for this. This is the sum-total opinion or cultural philosophy of Lord Śrī Caitanya Mahāprabhu. We bow down our heads before Mahāprabhu's opinion and shall not accept any other cultural movement whatsoever.]

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

(*Śrī Upadeśāmṛta*, Verse 8)

> [While living in Vraja as a follower of the eternal residents of Vraja, who possess inherent spontaneous love for Śrī Kṛṣṇa, one should utilize all his time by sequentially engaging the tongue and the mind in meticulous chanting and remembrance of Kṛṣṇa's names, form, qualities, and pastimes. This is the essence of all instruction.]

When Kṛṣṇa left Vṛndāvana and came to Mathurā, His father Vasudeva Mahārāja sent Him to *gurukula*. Kṛṣṇa and Baladeva thus studied with Sāndīpani Muni, a very exalted teacher.

There, Kṛṣṇa had a friend named Sudāmā Vipra. Although Sudāmā was a poor *brāhmaṇa* and Kṛṣṇa was the Supreme Lord, they had a very intimate friendship. Kṛṣṇa later came to Dvārakā, became king, and married Rukmiṇī, Satyabhāmā, and His other queens, and Sudāmā was also living somewhere in Dvārakā.

Sudāmā maintained himself and his wife Gargī by begging, and therefore they sometimes had food to eat and sometimes they fasted. Thus, due to poverty, although Sudāmā and Gargī were both in the prime of youth, they looked aged. Gargī was young, but she looked like an old lady with dried-up breasts.

One day Gargī told her husband, "Oh, sometimes you beg and sometimes you don't. You are always engaged in meditating on Kṛṣṇa. Whatever you bring from begging, I cook and give it to you, but you eat only half and give me the other half. I cannot tolerate your fasting.

"I remember that you had a friend in Dvārakā who has become king there. He likes *brāhmaṇas*, and in fact one of His names is Brahmaṇya-deva, Lord of the *brāhmaṇas*. You must go and ask for His help."

Sudāmā replied, "I can go, but I cannot ask Him for wealth or anything else."

His wife said, "If you go, He will automatically give you whatever you need. Please go."

Sudāmā thought, "I do not want to go to the Supreme Lord Kṛṣṇa for wealth, but if I go I will have the opportunity to receive His *darśana*. We had a very bosom friendship, so I should go." He told his wife, "Please bring me something to give to my friend Kṛṣṇa as a present."

Sudāmā's wife Gargī had nothing at home, so she went to a nearby house and asked for whatever the neighbor would give. She was given some flat rice and, as she had no new clean cloth, she wrapped the rice in an old cloth.

Sudāmā took the bundle and then set off for Dvārakā. During the journey he was remembering Kṛṣṇa, thinking, "Will He recognize me, or not? A long time has passed. How will I meet Him? His palaces are enormous; He has a palace for each of his 16,108 queens, so how will I find Him?"

Kṛṣṇa had instructed the palace guards, "If a *brāhmaṇa* comes to see Me, he should have no problem in getting direct access to Me." The guard now told Sudāmā that Kṛṣṇa was in the palace of Rukmiṇī, and when Sudāmā enquired from passersby, someone showed him the way.

When Kṛṣṇa saw Sudāmā reaching the gate of His palace, He thought, "Oh, My friend Sudāmā is coming!" He had been sitting on the bed of Rukmiṇī, but although Rukmiṇī and so many others were there serving Him, He gave up what he was doing and ran to the door to embrace Sudāmā. He took Sudāmā into the palace and gave him a seat – His own seat – and He then sat down next to Sudāmā.

He told His queens, "Please bring water in a golden pot to wash the feet of this *brāhmaṇa*." They brought the water and Kṛṣṇa began to personally wash Sudāmā's feet, after which He personally massaged his feet.

The queens wondered, "Who is this *brāhmaṇa*? What is so special about him that Kṛṣṇa is giving him His own seat and washing his feet?"

Kṛṣṇa then drank Sudāmā's *caraṇāmṛta* (foot-bathing water), and also gave it to His queens.

Śrīpāda Mādhava Mahārāja: The queens were surprised.

Śrīla Gurudeva: The queens cooked very delicious and opulent food for Sudāmā, who took the *prasādam* and afterwards rested on a bed while Kṛṣṇa massaged his feet.

Sudāmā was thinking, "Does He recognize me or not? I am a very poor person. There are cracks on my feet and I am wearing old, worn and torn clothing. So, perhaps He does not recognize me."

Kṛṣṇa then said, "How is your wife? Has she given you any gift for Me?" Out of fear and shame Sudāmā hesitated. He hid the cloth full of broken rice chips under his armpit thinking, "How can I give this thing to the Supreme Lord?"

Kṛṣṇa knew his thoughts. He forcibly took the cloth bag, opened it, and ate one handful of the rice. Just as He was about to take the second handful, Rukmiṇī caught His hand and said, "By taking this one handful, You have reciprocated by giving the wealth of the

entire universe. Now only we queens remain Yours. Do You want to give us to this *brāhmaṇa* as well? That's enough. Don't, don't."

Kṛṣṇa told Sudāmā, "Do you remember when we were in *gurukula*? Guru-mātā (the wife of our *guru*) told us to bring some dry wood from the forest for cooking and for performing a fire-sacrifice. It was evening time, and the sky was covered with clouds. On our way back from collecting the dry wood, rains began to pour heavily and everywhere was flooded. We could not discern where the water was deep or shallow.

"This went on for the whole night as we kept the bundle of wood on our heads, standing in one place to keep the wood dry. In the morning our Gurudeva came searching for us, calling out, 'Where is Kṛṣṇa? Sudāmā, where are you?'

"We called back, 'We are here.'

" 'What are you doing?' Gurudeva asked.

" 'Our *guru-mātā* sent us to get dry wood yesterday evening, but due to the heavy rains throughout the night, we could not find the way home. So we stayed here.'

"Gurudeva then blessed us by saying, 'May what I have taught you, and what I have not taught you – all *veda-śāstra*, all the arts, and everything else for which you have come here – come in your heart.'

"Do you remember this?"

Sudāmā now realized, "Oh, He does recognize me."

In this way Kṛṣṇa and Sudāmā talked for the entire night, and in the morning Sudāmā said, "Prabhu, my friend, now I want to return to my house."

Kṛṣṇa replied, "Very good, very good." He walked with Sudāmā for some distance, not giving him anything, and then He returned to His palace as Sudāmā proceeded to his house.

On his way home Sudāmā thought, "Kṛṣṇa is very merciful. I came to Him for wealth, but He did not give me any. Perhaps He thought, 'If I give him wealth he will forget Me. He will be always engaged in sense gratification.' How merciful Kṛṣṇa is!" He began to weep, meditating on the mercy of Kṛṣṇa as he gradually reached his village.

He wondered, "Where is my house? In place of my house there are so many palaces. Oh, where is my very lean cow? Instead of my one cow, I now see 16,108 *kāmadhenu* (wish-fulfilling) cows, horses, and elephants."

Then he saw a very beautiful lady surrounded by her beautiful singing girlfriends. Holding an *ārati* tray she was coming towards

him, as he moved away thinking, "Who is she? Why is she coming towards me?" She laughed, and then forcibly grabbed him and performed his *ārati*. Then, when she touched him, he saw that he was also very beautiful and opulent.

She told him, "I am your wife. See how Kṛṣṇa has given us so much wealth and opulence."

If a devotee becomes like Sudāmā, Kṛṣṇa will give him everything; whereas He may not give wealth to ordinary, aspiring devotees. Rather, He may take all of their wealth and make them street beggars.

January 19, 2009
Darśana

[Just before Śrīla Gurudeva's initiation ceremony, he was visited by Dādā Dharma-vedānanda, a yoga master, therapist, and founder of the Ananda Marga Wellness Center.]

Śrīla Gurudeva: What is the aim and object of your society?

Dādā Dharma-vedānanda: Self-realization and service to others.

Śrīla Gurudeva: How? Can ladies and gentlemen dance together and live together?

Dādā Dharma-vedānanda: No, no. I am celibate. I am a *sannyāsī*. We are very strict in our discipline. I fast four times a month, and we have a strict *sattvika* diet.

Śrīla Gurudeva: What is the name of that *sādhu* who died?

Dādā Dharma-vedānanda: You are talking about Rajaneesh.

Śrīla Gurudeva: We have a strong repulsion towards Rajaneesh. I thought you are from that group.

Dādā Dharma-vedānanda: Rajaneesh and Ananda Marga are very different.

Śrīla Gurudeva: Then, very good. Do you accept God?

Dādā Dharma-vedānanda: Of course.

Śrīla Gurudeva: Do you accept that Kṛṣṇa and Rāma are God?

Dādā Dharma-vedānanda: You are speaking about Deities. We respect all Deities.

Śrīla Gurudeva: But who is your Deity? Who is your *iṣṭadeva* (worshipful Deity)?

Dādā Dharma-vedānanda: There are two factors. One factor is *parama-puruṣa*, the supreme consciousness.

Śrīla Gurudeva: Who is He?

Dādā Dharma-vedānanda: Secondly, we also have the concept of *guru*.

Śrīla Gurudeva: *Guru* is God?

Dādā Dharma-vedānanda: No, *guru* is not God.

Śrīla Gurudeva: Who is *guru*?

Dādā Dharma-vedānanda: *Guru* is a means to realize God.

Śrīla Gurudeva: Who is the Supreme Lord? Does He have a form?

Dādā Dharma-vedānanda: The Supreme Being is infinite.

Śrīla Gurudeva: Does He have a form?

Dādā Dharma-vedānanda: He is with form and without form. The infinite has no limitations.

Śrīla Gurudeva: If He has a form, then He must have a name and qualities.

Dādā Dharma-vedānanda: Yes. Everything and everyone is a manifestation of God.

Śrīla Gurudeva: We are also God?

Dādā Dharma-vedānanda: Everything is a manifestation of God.

Śrīla Gurudeva: Explain clearly. You are God, but now you have been covered by *māyā*? Is this right?

Dādā Dharma-vedānanda: This is a concept.

Śrīla Gurudeva: Is this your concept, or not?

Dādā Dharma-vedānanda: I am an expression of God. I am an expression of the infinite, just as the different colors of the rainbow are the expression of the white light.

Śrīla Gurudeva: If you are God, the Supreme Lord, and now you have been covered by *māyā*, why were you covered by *māyā*? Who covered you?

Dādā Dharma-vedānanda: I can only guess.

Śrīla Gurudeva: Do you follow any *bhakti-śāstras* such as the Vedas, Upaniṣads, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, or the Koran or Bible?

Dādā Dharma-vedānanda: In every scripture there is something good.

Śrīla Gurudeva: What do you follow?

Dādā Dharma-vedānanda: I don't follow any particular scripture. In Ananda-mārga, we quote the Vedas, Tantras, and Upaniṣads.

Śrīla Gurudeva: Do you know Śaṅkarācārya?

Dādā Dharma-vedānanda: Yes.

Śrīla Gurudeva: What has he taught?

Dādā Dharma-vedānanda: When he was about to die, he said that *bhakti-yoga* is the quickest way.

Śrīla Gurudeva: But what was the main subject of his writing? What did he write before that?

Dādā Dharma-vedānanda: He confused people.

Śrīla Gurudeva: I think you should follow the Vedas. The essence of the Vedas is *Vedānta-sutra*, and the explanation of Vedānta is *Śrīmad-Bhāgavatam*. If you want to be happy in your life, try to give up all other conceptions; accept the teachings of *Śrīmad-Bhāgavatam*. If you do this, you will realize that 'I am happy,' and you will make others happy also. Otherwise, in my conception, what you are telling will not suffice.

What is the proof for your concept of the Absolute Truth?

Dādā Dharma-vedānanda: There is an infinite Being.

Śrīla Gurudeva: That is okay, but can He be finite or not?

Dādā Dharma-vedānanda: All the colors and forms that we see are finite. Right?

Śrīla Gurudeva: God is infinite; and He is also finite, meaning that He has a form: Do you know this verse: *pūrṇasya pūrṇam ādāya*?

Dādā Dharma-vedānanda: Please elaborate.

Śrīla Gurudeva: This the first verse from *Śrī Īśopaniṣad*:

oṁ pūrṇam adaḥ pūrṇam idaṁ
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate

[The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance.]

Kṛṣṇa is infinite, *pūrṇam*, and at the same time He lays on the lap of Mother Yaśodā as a small baby. The entire universe is within Kṛṣṇa, and Kṛṣṇa is within the universe. This is the conception of the Vedas. Kṛṣṇa is infinite, even when He is on the lap of Mother Yaśodā. We cannot conceive of this truth with our intelligence, but the Vedas, *Śrīmad-Bhāgavatam*, and *Bhagavad-gītā* teach us with perfect evidence, and we accept their teachings.

Dādā Dharma-vedānanda: Everything that we see is finite. Is that right?

Śrīla Gurudeva: This body is finite, but the person who is speaking [the *jīva*] is beyond the finite body. The Soul of all souls, *brahma* [the Supreme Absolute Truth, Śrī Kṛṣṇa], is also within the body. Without *brahma* there is no existence.

Dādā Dharma-vedānanda: That is good. Now, is the finite a part of the infinite?

Śrīla Gurudeva: Our soul is part and parcel of the Supreme Lord. Our body is material.

Dādā Dharma-vedānanda: The body is finite, and the finite is part of the infinite. Outside of the infinite, there cannot be anything.

Śrīla Gurudeva: The body is not part of *brahma*, or the Supreme Lord. It is part of the deluding material *māyā*. Kṛṣṇa has many potencies, of which *māyā* is one. In this way, the material body is a manifestation of *māyā*; not of Kṛṣṇa and His *cit-śakti* (spiritual potency).

Dādā Dharma-vedānanda: Yes.

Śrīla Gurudeva: Thank you for coming.

Śyāmārāṇī dāsī: We say that God has form, and no form. He is a person, and impersonal. We say that the personal form is supreme. He is the source of His impersonal aspect. On the other hand, Ananda Marga says that the impersonal aspect is supreme.

Dādā Dharma-vedānanda: No, we don't say that. The personal is the inspiration. Personally, I am not interested to merge into the impersonal. My interest is to go on serving and loving as much as I can. Kṛṣṇa – if we want to call it Kṛṣṇa, that is fine with me – Kṛṣṇa is the expression of love. I want to merge in that.

Śrīla Gurudeva: God is love, in the sense that Kṛṣṇa Himself is love. He is more than love.

Dādā Dharma-vedānanda: Yes; that from which everything comes. Thank you so much. I enjoyed meeting you.

Śrīla Gurudeva: Thank you. I was in confusion, thinking that you are from 'Bhagavān' Rajaneesh. So, you are okay. I am happy that you don't want to merge into the Supreme Lord, and that you want to have love and affection and serve Him.

Dādā Dharma-vedānanda: You know, not only do I respect what you are doing, but I love what you are doing. It is very beautiful.

Śrīla Gurudeva: Thank you.

ENDNOTES

1 The following is an excerpt from the Summary of Chapter Two of the Eighth Canto of *Śrīmad-Bhāgavatam* (by Śrīla Bhaktivedānta Svāmī Mahārāja):

"In the midst of the Ocean of Milk, there is a very high and beautiful mountain that has an altitude of eighty thousand miles. This mountain is known as Trikūṭa. In a valley of Trikūṭa there is a nice garden named Ṛtumat, which was constructed by Varuṇa, and in that area there is a very nice lake.

"Once, the chief of the elephants, along with his female elephants, went to enjoy bathing in that lake, and in so doing they disturbed the inhabitants of the water. Because of this, the

chief crocodile in that water, who was very powerful, immediately attacked the elephant's leg.

"Thus there ensued a great fight between the elephant and the crocodile. This fight continued for one thousand years. Neither the elephant nor the crocodile died, but since they were in the water, the elephant gradually became weak whereas the power of the crocodile increased. Thus, the crocodile became more and more encouraged. Then the elephant, being helpless and seeing that there was no other way for his protection, sought shelter at the lotus feet of the Supreme Personality of Godhead."

Johor Bahru, Malaysia

January 25-28, 2009

January 25, 2009
Morning Walk

Śrīla Gurudeva: Are there any questions?

Śrīpāda Bhāgavata Mahārāja: Yes, I have a question. I've been thinking about this question. The *nitya-siddha gopīs* are expansions of Śrīmatī Rādhikā, or *svarūpa-śakti*. Are the *mañjarīs* also expansions of Śrīmatī Rādhikā? Are they also expansions of *svarūpa-śakti*?

Śrīla Gurudeva: Not all.

Śrīpāda Bhāgavata Mahārāja: Regarding the *ācāryas* who come in our *sampradāya* from Mahāprabhu, are they *svarūpa-śakti* expansions of Śrīmatī Rādhikā?

Śrīla Gurudeva: Who?

Śrīpāda Bhāgavata Mahārāja: All those who have come in our *paramparā*, like Śrīla Narottama dāsa Ṭhākura and all others.

Śrīla Gurudeva: The associates of Rādhā-Kṛṣṇa such as Rūpa Mañjarī, and the associates of Mahāprabhu such as Rūpa Gosvāmī…

Śrīpāda Bhāgavata Mahārāja: Are they all direct expansions?

Śrīla Gurudeva: In Kṛṣṇa's pastimes they are associates of Śrīmatī Rādhikā; Her expansions. In Śrī Caitanya Mahāprabhu's *līlā* they are expansions of Nityānanda.

Śrīla Gurudeva: Are there any other questions?

Mārkeṇḍeya Ṛṣi dāsa: One of Śrīla Bhaktivedānta Svāmī Mahārāja's disciples in Jagannātha Puri is asking about a devotee who recently left his body. This disciple was asking: On what basis can we say that one soul goes to the spiritual world, while for another soul we just pray that he can get a future birth in a position where he can continue his devotional service?

He was asking you this question because he had read some of your statements. After the departure of certain devotees, you request us to pray to Śrī Śrī Rādhā-Kṛṣṇa for their souls, and you mention that you hope those souls will get a better birth in their future life.

Śrīla Gurudeva: If a *bhakta* is chanting but still has *anarthas* and has not reached the level of *prema*, how can he go to the spiritual world?

Mārkeṇḍeya Ṛṣi dāsa: Sometimes devotees leave their bodies in Vṛndāvana.

Śrīla Gurudeva: That is not sufficient. Rather, such devotees will take birth in the dynasty of *bhaktas*.

prāpya puṇya-kṛtāṁ lokān
uṣitvā śāśvatīḥ samāḥ
śucīnāṁ śrīmatāṁ gehe
yoga-bhraṣṭo 'bhijāyate

(*Bhagavad-gītā* 6.41)

[A person who deviates from the path of *yoga* after practising for only a short time attains the planets of the pious and, after enjoying there for many years, he takes birth in a righteous and wealthy family.]

He may take birth in Vṛndāvana, Navadvīpa-dhāma, or Puri-dhāma, and gradually he will develop in his *bhakti*. Without *prema*, how can one go to the spiritual world?

Śrīpāda Bhāgavata Mahārāja: In his *Kṛṣṇa Book*, my Śrīla Prabhupāda says that if they have reached the last stage of *bhāva*, they will go to Bhauma-Vṛndāvana in another universe, where Kṛṣṇa is performing His pastimes.[1]

Śrīla Gurudeva: First they will go to *mahāprabhu-līlā*, then to *rādhā-kṛṣṇa-līlā*.

Śrīpāda Bhāgavata Mahārāja: Yes. He said they first have to reach this stage in order to achieve that.

Śrīpāda Padmanābha Mahārāja: But sometimes, especially in ISKCON, devotees have the conception that by the mercy of Prabhupāda, simply by chanting sixteen rounds throughout their life and by following the regulative principles and distributing books, then, at the end of their lives, Prabhupāda or Lord Caitanya will come and take them to the spiritual world by special mercy.

Śrīla Gurudeva: They will develop, but they will not immediately reach perfection.

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1 Excerpt from *Kṛṣṇa, The Supreme Personality of Godhead* (Chapter 28), by Śrīla Bhaktivedānta Svāmī Mahārāja:

"The mature devotees, who have completely executed Kṛṣṇa consciousness, are immediately transferred to the universe where Kṛṣṇa is appearing. In that universe the devotees get their first opportunity to associate with Kṛṣṇa personally and directly."

Śrīpāda Padmanābha Mahārāja: But in this regard, when you were discussing *mahat-saṅga* (the association of great saints), you explained that there is a *śloka* which tells how Gopa-kumāra gave his disciple that blessing.

Śrīla Gurudeva: If the *guru* is like Kṛṣṇa, Caitanya Mahāprabhu, or Nārada Muni, he may give such blessings. And still, although Nārada Ṛṣi gave mercy to so many, he never sent anyone directly to Goloka Vṛndāvana.

Only if a *guru* comes directly from Rādhikā and is ordered by Her to come for that very purpose can the disciple go at once to his ultimate destination. Otherwise, it is not so easy.

Śrīpāda Mādhava Mahārāja: And Jana Śarmā, the disciple of Gopa-kumāra, had performed so much *bhajana*.

Śrīla Gurudeva: Jana Śarmā's *guru* is an associate of Rādhikā, and Rādhikā gave a special order that Jana Śarmā be taken immediately to Goloka Vṛndāvana.

Śrīpāda Padmanābha Mahārāja: One more question in this regard: In your Guru Mahārāja's biography you have written the story of Anaṅga-mohana Brahmācārī. There you mentioned that although he did not do any particular special *sādhana*, everyone saw that because of his *guru-niṣṭhā* and *guru-sevā*...

Śrīla Gurudeva: He did not go to Goloka Vṛndāvana. How would it have been possible for him to go directly to *siddha-aprakaṭa* Vṛndāvana, Goloka Vṛndāvana? He went to *prakaṭa* Vṛndāvana (Vṛndāvana as it is manifest in this world).

Śrīpāda Mādhava Mahārāja: When he passed from this world he was saying, "Rādhā and Kṛṣṇa are calling me to Vṛndāvana. Rādhā and Kṛṣṇa are calling me to Vṛndāvana." And he was calling his Guru Mahārāja, "Oh Bābā, Bābā (Father, Father)." The doctors were surprised, because he was saying these things while he had no pulse or any signs of life.

Śrīpāda Padmanābha Mahārāja: Oh, so this didn't mean that he was going to *nitya-dhāma*. The place he went to was within some universe where Kṛṣṇa is performing His *līlā*?

Śrīpāda Mādhava Mahārāja: Yes.

Śrīpāda Padmanābha Mahārāja: Still, that's good enough.

Śrīpāda Bhāgavata Mahārāja: That is exactly what Śrīla Prabhupāda says in *Kṛṣṇa Book*, Twenty-eighth Chapter, sixth paragraph.

In the past you have said that when we leave this body, if we have done some good *bhajana*, then we get a chance to take birth with Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and become his disciple, then Śrīla Narottama dāsa Ṭhākura's disciple in a birth after that, and so on. Does that mean we leave this universe?

Śrīla Gurudeva: Then, after that, one will go to Mahāprabhu's pastimes. Only, then, by the arrangement of Yogamāyā, will he go to the planet in some universe where Kṛṣṇa is performing His pastimes in this material world.

This has been written in Śrīla Viśvanātha Cakravartī Ṭhākura's commentary. I speak from authority. I don't invent my own information. Everything I have written is from our *ācāryas*.

Śrīpāda Bhāgavata Mahārāja: You have opened up the treasure-chest of *śāstra* with your key.

January 25, 2009

Darśana

After the Walk

Vasanti dāsī: [Showing a video on a computer] Gurudeva, this is a little movie of the Chinese New Year parade and Śubha-yātrā of Lord Jagannātha that was held yesterday by your devotees.

Śrīla Gurudeva: What is this?

Vasanti dāsī: Chinese dragons.

Śrīla Gurudeva: Is that Śrīla Bhaktivedānta Svāmī Mahārāja's chariot?

Caru-candrikā dāsī: Yes, and the Ratha-yātrā cart is just behind it. Gurudeva, practically everyone came out of their houses with so many offerings for Jagannātha.

Vṛndā-devī dāsī: Many packages of *prasādam*, books, and flyers were distributed.

Śrīla Gurudeva: Very good. Dragons; and this is a lion? Were the people looking at the dragon, or the lions, or were they watching Lord Jagannātha?

Devotees: Jagannātha.

Caru-candrikā dāsī: Gurudeva, I have a question about Dhruva Mahārāja. After he had *darśana* of Lord Nārāyaṇa (Viṣṇu), he heard that his brother, Uttama, was killed by a *yakṣa* (a ghostly follower of the demigod Kuvera, the treasurer of the demigods). He wanted to take revenge, so he engaged in a great battle with the *yakṣas*. Svāyambhuva Manu finally told him to stop because of all the killing. Why, after having *darśana* of Lord Nārāyaṇa and becoming a pure devotee, did he become so entangled?

Śrīla Gurudeva: They had killed his brother, Uttama.

Caru-candrikā dāsī: But why would he want to take revenge? At that time he was a pure devotee.

Śrīla Gurudeva: At that time he was present in this world. Prahlāda Mahārāja also fought, and even Bhagavān Rāmacandra fought. If the Lord fights, why would His associates not also fight? We fight against those who do not believe in God, and there is no harm in this.

Kuñja-kalikā dāsī: Gurudeva, I have heard many times that we should become sincere devotees, but I do not understand what it really means to be a sincere devotee.

Śrīla Gurudeva: It means being sincere to God, Kṛṣṇa; not wanting anything worldly. A sincere devotee wants only to improve his *bhakti* and achieve *prema*. Otherwise, if one wants worldly things, even *mukti* (liberation), he is not really sincere. A sincere devotee wants only to serve *gurudeva*; nothing else. Kṛṣṇa and Baladeva showed the example of this. They went to Their *guru's āśrama*, and there They rendered service to Their Gurudeva without ever asking anything in return.

Citra dāsī: At the time of death I may not remember Kṛṣṇa; but if I remember you, is it okay?

Śrīla Gurudeva: Okay.

[Throwing flowers and giving blessings for a devotee's birthday] *Maṅgalam bhavatu*, *kalyāṇam bhavatu*. All aupiciousness to you. May you be happy in this world and in the transcendental world. May you attain *kṛṣṇa-bhakti* and go to Goloka Vṛndāvana.

Devotees: Haribol!

Śrīla Gurudeva: (To all) *Maṅgalam bhavatu*.

Where is Jānakī?

Brajanāth dāsa: She is here.

Śrīla Gurudeva: Can you complete *Bṛhad-bhāgavatāmṛta* very soon?

Jānakī dāsī: I will try.

Śrīla Gurudeva: I want *Bṛhad-bhāgavatāmṛta* to be printed very soon – in a month.

Vicitri dāsī: Gurudeva, we will print Volume Two first, because that is almost ready, and we will print Volume One afterwards. It won't take long to get Volume Two ready.

Śrīpāda Mādhava Mahārāja: It is okay to publish Volume Two first. Any part can come first; no problem.

Śrīla Gurudeva: This book must be completed as soon as possible – first, second, and third volumes – so that we can print in one or two months. This has been in progress for five years.

January 26, 2009

Morning Walk

Śrīla Gurudeva's Appearance Day

Śrīla Gurudeva: (To Śrīpāda Bhāgavata Mahārāja) Please explain the meaning of *anyābhilāṣitā*.

Śrīpāda Bhāgavata Mahārāja: Now [laughing]?

Śrīla Gurudeva: Why "Heh, heh, heh"?

Śrīpāda Bhāgavata Mahārāja: When I was explaining *anyābhilāṣitā-śūnyaṁ* last evening during your class, I did not explain the details of what are favorable and unfavorable actions.

Śrīla Gurudeva: Can you explain the details now? I would especially like you to explain the meaning of the phrase *anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*.

anyābhilāṣitā śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ 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 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 *uttamā-bhakti*, pure devotional service.]

Śrīpāda Bhāgavata Mahārāja: Okay. So, as you were saying to me last night, there is favorable *karma* and unfavorable *karma*.

Śrīla Gurudeva: What is the meaning of *anyābhilāṣitā*?

Śrīpāda Bhāgavata Mahārāja: *Anyābhilāṣitā* means that one should accept what is favorable for *bhakti* and reject what is unfavorable. *Śūnya* means...

Śrīla Gurudeva: I know that you cannot explain it. Try to read *Bhakti-rasāmṛta-sindhu-bindu*.

(To Tamal-kṛṣṇa dāsa) You explain.

Tamal-kṛṣṇa dāsa (from Australia): I am not qualified, Gurudeva. I cannot explain it.

Śrīla Gurudeva: You can explain so much about magic. Why not these topics? I want you to be a good preacher.

Tamal-kṛṣṇa dāsa: Thank you, Gurudeva.

Śrīla Gurudeva: You are very bold, but you should know how to explain *bhakti*. What is *bhakti*?

Tamal-kṛṣṇa dāsa: *Bhakti* is eternal spiritual bliss and devotion to the Supreme Personality of Godhead. That is *bhakti*.

Śrīla Gurudeva: This is not the definition. You should learn the meaning.

What is the idea of Śrī Caitanya Mahāprabhu regarding our supreme object of worship? Do you know the verse beginning *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam*?

> *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛṇdāvanaṁ*
> *ramyā kācid-upāsanā vraja-vadhū-vargeṇā yā kalpitā*

śrīmad-bhāgavatam pramāṇam-amalaṁ premā pumartho mahān
śrī-caitanya mahāprabhor matam idaṁ tatrādaro naḥ paraḥ

(*Caitanya-manjusa*,
by Śrīla Viśvanātha Cakravartī Ṭhākura)

[The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Vṛndāvana. The most pleasing form of worship for the Lord is that which was performed by the *gopīs* of Vṛndāvaṇa. *Śrīmad-Bhāgavatam* is the spotless evidence of this, and pure love of God is the ultimate goal of life for all men. These statements, for which we have the highest regard, are the opinion of Śrī Caitanya Mahāprabhu.]

Tamal-kṛṣṇa dāsa: No.

Śrīla Gurudeva: I know that in your old age you cannot memorize the *ślokas*, but you should know the meaning of this *śloka* and preach *bhakti*.

(To Śrīpāda Bhāgavata Mahārāja) Do you understand?

Śrīpāda Bhāgavata Mahārāja: Yes. *Anya-abhilāṣa*. *Abhilāṣa* means 'desire.' We should not have any desires for unfavorable *karma*, *jñāna*, etc. *Śūnya* means 'we should be devoid of these unfavorable desires.'

Śrīla Gurudeva: No, this is not the meaning.

(To Giri Mahārāja) What is the meaning?

Śrīpāda Giri Mahārāja: *Anyābhilāṣitā-śūnya* means 'devoid of all desires other than the desire to serve Kṛṣṇa favorably.' It means 'devoid of all material desires.'

Śrīla Gurudeva: It does not matter whether the *karma* or *jñāna* is 'favorable' or 'unfavorable.' We must give it all up. We must give up the desire for taking birth in the heavenly planets and for *mokṣa* (impersonal liberation), and for all things other than the service of Kṛṣṇa.

But why has the word *anyābhilāṣitā* been stated? Why not simply the word *anyābhilāṣa*?

Śrīpāda Bhāgavata Mahārāja: Because *tā* indicates special circumstances, as in the case of Draupadī. When Draupadī found herself in a situation where she had no other shelter, she called out to Kṛṣṇa. She did not do this for some material desire for protection, because

Draupadī was completely surrendered to Kṛṣṇa. This was a special circumstance.[2]

Śrīpāda Mādhava Mahārāja: A life-threatening circumstance.

Śrīpāda Bhāgavata Mahārāja: Yes, life-threatening. So she called out to Kṛṣṇa.

Śrīla Gurudeva: Yes.

Prakāśātmā dāsa: Yesterday we heard the story of Nārada Muni and Dhruva Mahārāja. Viṣṇu manifested Himself to Dhruva Mahārāja, who was a *sakāma-bhakta* (one who performs *bhakti* in order to achieve some material benefit). Regarding Nārada Muni, Viṣṇu only appeared to him for a moment – and then disappeared – because Nārada had some attachment to *sattva-guṇa* (the material mode of goodness). Nārada had a desire to meditate in the forest, which was a desire in the mode of goodness, and for this reason Viṣṇu didn't show Himself to Nārada for more than a moment. Yet, he showed Himself to Dhruva Mahārāja, who had a much stronger material desire.

Śrīla Gurudeva: (To Śrīpāda Bhāgavata Mahārāja) What is the answer?

Śrīpāda Bhāgavata Mahārāja: You once explained that for those devotees who want *śuddhā-bhakti*, pure, unalloyed *bhakti*, Kṛṣṇa personally takes over their *karma*. He gives them more *prārabdha-karma*[3] to get them to the point where they can attain *śuddhā-bhakti* because their intentions are originally for *śuddhā-bhakti*. I think Nārada Muni falls in that category?

Śrīla Gurudeva: No, that is not the answer.
(To Śrīpāda Giri Mahārāja) Can you explain?

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2 "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.' To this the suffix *tā* 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*" (*Bhakti-rasāmṛta-sindhu-bindu*, Verse 1, *Śrī Bindu-vikāśinī-vṛtti*).

3 *Prārabdha-karma* is the result of previous activities which have already begun to bear fruit in the form of happiness or distress.

Śrīpāda Giri Mahārāja: I don't know, Gurudeva. I'll be honest.

Śrīla Gurudeva: Dhruva was a *sakāma-bhakta* (a devotee who performs his devotional activities with material motives); and from the beginning, Nārada was a *niṣkāma-bhakta* (a devotee who performs his devotional activities with no material motives). We should know that gold is more valuable than iron, and that the value of *cintāmaṇi* (a wish-fulfilling gem) is so many more times higher than the value of gold. Similarly, *niṣkāma-bhakti* is very high. Dhruva Mahārāja performed *bhakti* only for a worldly kingdom, whereas Nārada did not have such desires.

Nārada had been performing austerities, but precious things cannot be acquired by the practice of general austerities. Therefore, it was in order to greatly increase Nārada's eagerness that Bhagavān told him, "You will not see me again in this lifetime." He did this because He wanted to make Nārada more advanced in devotional service. He wanted him to be a *rasika-bhakta*.

Śrīpāda Mādhava Mahārāja: Once you explained that even when Nārada Ṛṣi's mother expired, he did not concern himself with performing ritualistic ceremonies for her. Rather he immediately went to the forest to do *bhajana*. On the other hand, even when Dhruva was seated in the transcendental airplane that was just about to take him to Vaikuṇṭha, he remembered his mother, Sunīti. He thought, "How shall I go alone to Vaikuṇṭha, leaving behind my poor mother? I will not go without her."

Śrīpāda Giri Mahārāja: *Sakāma-bhakta* Dhruva Mahārāja is a typical example of a *karma-miśra-bhakta* (a devotee whose *bhakti* is mixed with the desire for fruitive reward). Who is a typical example of a *jñāna-miśra-bhakta* (a devotees whose *bhakti* is mixed with the desire to merge into impersonal *brahma*)?

Śrīla Gurudeva: The four Kumāras, and also Śukadeva Gosvāmī in his first stage.

Śrīpāda Giri Mahārāja: What about Lord Śiva?

Śrīla Gurudeva: Oh, he is so high – far superior to other devotees. He is the *guru* of all Vaiṣṇavas. He is even Nārada's *guru*.

Śrīpāda Mādhava Mahārāja: "*Vaiṣṇavānāṁ yathā śambhuḥ* – he is the greatest Vaiṣṇava."

Śrīla Gurudeva: He is not under any rules and regulations, or anyone's control.

Śrīpāda Mādhava Mahārāja: In one form, Śivajī is Gopeśvara. He is beyond all these categories.

Śrīpāda Giri Mahārāja: And Lord Brahmā?

Śrīla Gurudeva: Brahmā is a *dāsya-bhakta*; *adhikārika-dāsa*.

Śrīpāda Giri Mahārāja: Is he a *karma-miśra* or *jñāna-miśra-bhakta*?

Śrīla Gurudeva: *Adhikārika-dāsa* means that he was given the order and *adhikāra* (qualification) to create the world. He can create only by the power of Kṛṣṇa, and he does so. Because he creates by the order of Kṛṣṇa, he is called *adhikārika-dāsa*.

Śrīpāda Giri Mahārāja: Brahmā is always a pure devotee?

Śrīla Gurudeva: He is a *śuddhā-bhakta*, but not a *rasika bhakta*. He may become a *rasika bhakta* in the future.

Moreover, there are so many Brahmās. Our Brahmā requested Kṛṣṇa that he become the foot-dust of the residents of Vṛndāvana; this is not an ordinary prayer.

Śrīpāda Mādhava Mahārāja: Brahmājī became a mountain in Varsānā (Brahma-parvata) by performing worship of Rādhā.

Śrīla Gurudeva: Yes. Śaṅkara manifests in Nandagaon as the mountain Nandīśvara Hill, and Brahmā as Brahma-parvata in Varsānā.

Brahmā is our *ādi-guru* (the first *guru* in our Brahma-Madhva-Gauḍīya *sampradāya*), not Śaṅkara. In this way, we follow Brahmā, not Śaṅkara.

Śrīpāda Mādhava Mahārāja: Śaṅkara is followed by Viṣṇusvāmī of the Rudra *sampradāya*.

Śrīla Gurudeva: (To Padmanābha Mahārāja) The color of your cloth is too dark. Better to reduce it somewhat.

Śrīpāda Padmanābha Mahārāja: I made a mistake. I used too much dye.

Śrīpāda Dāmodara Mahārāja: Gurudeva, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda wrote that even if *guru* makes a mistake, he is always right.

Śrīla Gurudeva: What is the meaning?

Śrīpāda Dāmodara Mahārāja: I don't know. That's why I'm asking.

And the conditioned soul, even if he is right, he is always wrong.

Śrīla Gurudeva: If *guru* is wrong, he is not *guru*. On the other hand, if Nārada or any bona fide *ācārya* in our *guru-paramparā* act as though they don't know something, they are *guru*.

Nārada Ṛṣi approached the demon Kaṁsa and asked him, "What are you doing? Why have you excused Devakī and Vasudeva? I know that the demigods had a meeting and discussed various ways to kill you. Those demigods have now appeared as Devakī and Vasudeva and their associates for that purpose."

After Kaṁsa heard this from Nārada, he killed the sons of Devakī and Vasudeva, and also began to harass Devakī and Vasudeva themselves. What is the significance of this? Although Vasudeva and Devakī are the father and mother of Kṛṣṇa, Nārada told Kaṁsa to harass them. Why?

Śrīpāda Dāmodara Mahārāja: He did it so that Kaṁsa would commit more offenses and Kṛṣṇa would therefore appear sooner.

Śrīla Gurudeva: Yes.

Śrīpāda Mādhava Mahārāja: What Nārada did seems to be wrong, but it is not.

Śrīpāda Dāmodara Mahārāja: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also said that even if *guru* makes a mistake when reciting a verse, he is right; and the conditioned soul, even if he recites the verse correctly, he is wrong.

Śrīla Gurudeva: Our Guru Mahārāja hardly ever quoted *ślokas*; he mostly used logical arguments. Moreover, when he did refer to a *śloka*, he uttered only two or three words, not the complete *śloka*. Sometimes *guru's* pronunciation may be incorrect, but *guru* is correct. In this way we can apply what you said, but not where other matters are concerned. *Guru* can never do wrong.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, you told us that when you met our Śrīla Prabhupāda Bhaktivedānta Svāmī Mahārāja in his final days, he told you, "I have made a mistake, because I preached against my godbrothers." Then you told him, "No, no. You have not done any wrong. We understand why you did what you did. It was to encourage your disciples, for preaching."

Śrīla Gurudeva: Yes, yes, yes. He knew the reality. What he did was to encourage his disciples, for preaching. What he did seemed to be wrong, but it was not. Whatever a real *guru* says, that is okay. He says certain things due to special circumstances.

Mārkeṇḍeya Ṛṣi dāsa: Śrīla Gurudeva, today is your birthday. For your birthday, I am presenting you with some videos of your world-wide preaching.

Today I'm begging you to give me a little mercy so that I can develop the object of life that you are distributing.

Śrīla Gurudeva: My speaking should come in the form of books.

(To Padmanābha Mahārāja) Do you understand?

Śrīpāda Padmanābha Mahārāja: Yes.

Śrīla Gurudeva: What I am telling in my morning walks and *darśanas* should come in the form of books.[4]

I have already told this to Padmanābha Mahārāja.

Śrīpāda Padmanābha Mahārāja: It should be made into books. Yes.

Śrīla Gurudeva: This should be done very soon.

Śrīpāda Padmanābha Mahārāja: Yes.

Śrīpāda Mādhava Mahārāja: Gurudeva, this devotee is from Nandana's apartment building in Kuala Lumpur.

Śrīla Gurudeva: Oh, thank you. Please attend our classes. And may you very soon become a pure *bhakta*.

Very soon you will become old and have to give up this body, and not a farthing of what you have collected will go with you to the next body. Without *bhakti*, you cannot be happy in your life; so take up this process very soon. Chant the holy name, and be happy forever.

Devotee: Thank you, Gurudeva. I'm trying very hard. I'm trying.

Śrīla Gurudeva: Don't delay.

[Devotees who have not been on the walk, but who have been waiting at the door of Śrīla Gurudeva's residence, now sing "happy birthday." They also present him with gifts.]

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4 *[Excerpt from a morning walk conversation in Odessa, Russia, on September 22, 2008:]*
Śrīla Gurudeva: It is my desire that all of our discussions during these morning walks should be noted in the form of a book.

(To Śrīpāda Padmanābha Mahārāja) Have you done anything in this regard? If not, then you are not able to repay me.

(To all devotees present) I am telling you all; these morning walks must be published as a book, so that in the future everyone will be able to know all these truths. This is my idea.

Vṛndā-devī dāsī: It is also Jānakī dīdī's birthday today.

Śrīla Gurudeva: [Throwing flower petals on Jānakī dāsī's head] *Maṅgalam bhavatu kalyāṇaṁ bhavatu, sukhī bhavatu laukika paralaukika. Kṛṣṇa-bhakti bhavatu. Rādhā-dāsyam bhavatu.* All auspiciousness to you. May you be happy in this world and the transcendental world. May you attain *kṛṣṇa-bhakti*, and especially the service of Śrīmatī Rādhikā.

[Devotees sing "Govinda dāmodara mādhaveti." Then, together with Śrīla Gurudeva, they sing "Rādhe rādhe rādhe, jaya jaya jaya śrī rādhe."]

Śrīla Gurudeva: [calling out loudly] *Jaya jaya* Śrī…

Devotees: [calling out loudly] Rādhe!

Śrīla Gurudeva: [calling out loudly] *Jaya jaya* Śrī…

Devotees: [calling out loudly] Rādhe!

Śrīla Gurudeva: [calling out loudly] *Jaya jaya* Śrī Rādhe!

Devotees: [calling out loudly] Rādhe!

Śrīla Gurudeva: My darling daughters and sons, I'll meet you soon.

January 27, 2009
Morning Walk

Prakāśātmā dāsa: Why do we never mention all the *ācāryas* between Śrīla Vyāsadeva and Śrīla Madhvācārya?

Śrīla Gurudeva: Madhvācārya was a direct disciple of Vyāsadeva.

Prakāśātmā dāsa: But Madhvācārya appeared in the thirteenth century and Vyasa appeared 5,000 years ago.

Śrīla Gurudeva: Madhvācārya went to Badarikāśrama and meditated on Vyāsadeva. Vyāsadeva then appeared to him directly and gave him *mantras*. Vyāsadeva also instructed him to reveal the contents and inner meanings of his books.

We all give thanks to Vijaya and his company, because he has arranged everything for this festival and it is going on well. He is personally serving me, and he is also helping everyone else. So, our festival is successful.

Brajanāth dāsa: They want to hold another festival next year, and bring more devotees. Nandanandana prabhu of Hong Kong said he will bring two hundred more devotees.

Śrīla Gurudeva: This year's attendance was poor. In America there were five hundred devotees, and we had such numbers in other places, like Australia, as well.

Tamal-kṛṣṇa dāsa: Gurudeva, the anniversary of your appearance on the planet yesterday was wonderful.

I have a dilemma. As you know, in 2004, when Prema-prayojana prabhu brought me to you in Sydney, I was in a sad state after twenty-five years of being in another *saṅga*, with Siddha-svarūpa dāsa. I was his doctor for twenty-five years, and he treated me kindly because of that.

But I felt like I was in kindergarten: no *hari-kathā*, no encouragement to learn *ślokas* or their meanings, no *gāyatrī-mantra*; nothing. I had enough after twenty-five years, so I prayed, and Kṛṣṇa pulled me out of that *saṅga*. Then, for many years I was in limbo, in no-man's land, 'no-Kṛṣṇa land.'

By Kṛṣṇa's mercy and by your mercy, you accepted me. In Sydney, I declared my ignorance and my neophyte status and lack of qualification to you, but you embraced me and said I must be initiated without delay.

I'm so grateful. I've come from there to post-graduate university, even though I have a hard time absorbing.

Previously I did not know what *hari-kathā* was. But now my problem is that yesterday you said you want me to be a great preacher, yet I have trouble absorbing your high knowledge.

Śrīla Gurudeva: I will inspire everything in your heart.

Tamal-kṛṣṇa dāsa: I knew you would. It comes with your mercy.

Śrīla Gurudeva: You can speak very well. I will inspire you.

Tamal-kṛṣṇa dāsa: Thank you.

Śrīla Gurudeva: What has Siddha-svarūpa given you?

Tamal-kṛṣṇa dāsa: Nothing, but I gave him my medical expertise; I treated him.

Śrīla Gurudeva: That life is bogus. They don't do *bhajana*.

Tamal-kṛṣṇa dāsa: No *bhajana*, no *hari-kathā*, no *gāyatrī*, no *ślokas*, no meanings of *ślokas*.

Śrīla Gurudeva: And here you see that these devotees have become good devotees and scholars of Gauḍīya philosophy.

Tamal-kṛṣṇa dāsa: Yes. And sometimes I cry tears, because I don't know anything after my twenty-five years in the former *saṅga*. But now I hope I can…

Śrīla Gurudeva: You will be a very good devotee.

Tamal Kṛṣṇa dāsa: Thank you, Gurudeva.

Devotee: Our Gurudeva is gone now, and he has left someone as *ācārya*. I do not know what to do. I am confused. I am not able to balance my relationship with this *ācārya*. What is my duty?

Śrīla Gurudeva: You can go and preach the instructions of your Gurudeva. The present *ācārya* is stubborn; he is not able to build nice relationships. If there is no understanding between you and him, then preach separately. My Gurudeva, Śrīla Śrīdhara Mahārāja, and Śrīla Bhaktivedānta Svāmī Mahārāja all left their Gurudeva's *maṭhas*. They established their own temples, and then they continued preaching their Gurudeva's instructions. You can do the same.

Devotee: They were all very senior and I am conditioned. I cannot compare myself with them.

Śrīla Gurudeva: If you dedicate yourself, your Gurudeva will personally give you strength.

Devotee: Okay.

Śrīla Gurudeva: At least you are educated. I was not educated, but by serving my Gurudeva, he made me as I am now. There are so many educational certifications, like PhD, but I do not have any of those. However, because of my sincere service to my Gurudeva, he gave me inspiration and my preaching became successful. Now, so many devotees worldwide are listening to my *hari-kathā*.

Śrīpāda Bhāgavata Mahārāja: I have one question.

Śrīla Gurudeva: Why are you late?

Śrīpāda Bhāgavata Mahārāja: Because I am a fool.

Śrīla Sanātana Gosvāmī's Deity is Madana-mohana, the presiding Deity of *sambandha-jñāna* (the establishment of one's relationship with Kṛṣṇa). Śrīla Rūpa Gosvāmī's Deity is Govinda-deva, the

presiding Deity of *abhidheya* (the devotional activities performed in that relationship). Śrīla Madhu Paṇḍita's Deity is Gopīnātha, the presiding Deity of *prayojana* (the goal of life, *kṛṣṇa-prema*).

My question is this: Is it correct to say that because Gopīnātha is the *prayojana* Deity, He is somehow superior to Govindajī because Govindajī is the Deity of only *abhidheya*? In other words, is it correct to say that one gets more from one Deity than from another?

Śrīla Gurudeva: There is no need for these types of statements. It is crucial to speak only the correct *siddhānta* (philosophical conclusions). Have I ever said this?

Śrīpāda Bhāgavata Mahārāja: No. You have never said this.

Śrīla Gurudeva: Follow me, follow Śrīla Rūpa Gosvāmī, and follow our *ācāryas*.

Brajanāth dāsa: Yesterday, Vicitri dīdī was telling…

Śrīpāda Bhāgavata Mahārāja: When Vicitri dīdī was speaking in your class last night, she said that you are giving Rādhā-Vinoda-bihārī, and this is higher than Rādhā-Śyāmasundara with Lalitā and Viśākhā, who my Guru Mahārāja established [in ISKCON's Kṛṣṇa-Balarāma Mandira in Vṛndāvana].

Śrīla Gurudeva: Don't think like this. Don't compare. This is wrong. We should not compare one Ṭhākura (Deity) with another. They are all the same Supreme Personality of Godhead, Śrī Kṛṣṇa; only Their names are different.

Śrīpāda Bhāgavata Mahārāja: That is what I wanted to understand.

[Śrīpāda Giri Mahārāja showed Śrīla Gurudeva a picture of a cloudy-looking person who vaguely resembled an angel with upraised arms, who was standing in the sky above a mountain situated in an area of China that was known for its mysticism. This picture had been given to the Chinese devotees by Giri Mahārāja, and it had been circulating in China at the time of his touring there. Some Chinese devotees had strong faith that this was a proof that Mahāprabhu manifested His presence in China and gave special mercy there.]

Śrīpāda Giri Mahārāja: Gurudeva, is this picture bona fide?

Śrīpāda Mādhava Mahārāja: It was done by computer.

Śrīla Gurudeva: Why are you showing me this?

Śrīpāda Giri Mahārāja: Because the Chinese devotees have faith in it.

Śrīla Gurudeva: Just worship the real Gauracandra. There is no need for this photo. Worship only what is real.

Śrīpāda Mādhava Mahārāja: It is mentioned in *Śrī Caitanya-caritāmṛta* that because of Mahāprabhu's attraction to the love of His associates, He always appeared in four places. He appeared in the household temple of Mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Paṇḍita during congregational chanting, and in the house of Rāghava Paṇḍita.

There were not more than four. Why would Mahāprabhu appear on the top of a mountain?

Śrīpāda Giri Mahārāja: I wanted everyone to hear this.

Padmanābha dāsa: When Baladeva Prabhu performed the *rāsa* dance [while Kṛṣṇa was in Dvārakā], did Rādhārāṇī participate? Some people in Vṛndāvana were saying that She did.

Śrīla Gurudeva: Why say such a useless thing? I didn't say this. Did I say this?

Padmanābha dāsa: No. Gokula-pati prabhu said it in a lecture.

Śrīla Gurudeva: This is a bogus idea. Where does such an idea come from? How is it possible for Śrīmatī Rādhikā to be in the same place that Baladeva Prabhu is present?[5]

Any questions?

Ātmārāma dāsa: The devotees in Bali wanted to come to see you, but they couldn't. They are feeling separation from you. They could not come because the government has increased the tax for leaving the country from one hundred to three hundred dollars. For the Balinese devotees the average wage is about one hundred dollars per month.

Śrīla Gurudeva: Extend my heartly blessings to them.

(To Śrīpāda Padmanābha Mahārāja) Late Mahārāja has come. How are you?

Śrīpāda Padmanābha Mahārāja: I don't know. You will have to tell me how I am, Gurudeva.

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[5] Baladeva Prabhu's *rāsa* dance was performed with Kṛṣṇa's *gopīs*. Our *ācāryas* comment that they were Baladeva Prabhu's *gopīs* so as not to disturb the minds of unqualified persons. Śrīmatī Rādhikā and Her *sakhīs* are not present when Baladeva Prabhu dances with the *gopīs*.

Śrīla Gurudeva: Not good.

We should always remember this verse:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ

(*Śikṣāṣṭakam*, Verse 3)

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

This verse is not only for one person. It is for everyone, especially for all *sannyāsīs*. *Sannyāsīs* should give proper respect to others because Kṛṣṇa resides in everyone's heart.

uttama hañā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna

(*Śrī Caitanya-caritāmṛta, Antya-līlā* 20.25)

[Although a Vaiṣṇava is the most exalted person, he is prideless. He gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.]

Be *tṛṇād api sunīcena*, *taror api sahiṣṇunā*. Give honor and don't desire it. Is that okay?

Śrīpāda Padmanābha Mahārāja: Yes, Gurudeva.

Śrīla Gurudeva: Do you follow this principle in your life?

Śrīpāda Padmanābha Mahārāja: I am trying to follow.

Śrīla Gurudeva: There is something wrong; I have received some complaints. We should give respect to disciples, what to speak of godbrothers; not only to *sannyāsīs*. We should be humble with everyone; then we are *sannyāsīs*, otherwise not. Suppose certain *sannyāsīs* think, "I am a *guru* and he is a disciple," or, "I am a *sannyāsī* and my godbrother is a *gṛhastha* and therefore inferior." Such persons are not really *sannyāsīs*, and it will be very hard for them to achieve *bhakti*.

One more thing: Don't criticize anyone. Only if you can change someone can you correct him. For example, Nalakūvera and Maṇigrīva were doing wrong, so Nārada came to them and cursed them, out of pity. He did not pay specific attention to what they were doing. He considered only this: "Oh, their lives have gone in vain. How shall I reform them?" He had the power to do what was necessary, and that is why he pointed out their fault. Thus, his curse turned out to be a benediction.

So try to follow these principles; all *sannyāsīs* must follow them. I have heard some complaint, but I will not tell you from whom. I want all my *sannyāsīs* to be ideal by giving respect to others.

Mahāprabhu dāsa: Śrīla Gurudeva, I want to ask about your order for the temple in Murwillambah.

Śrīla Gurudeva: First, the loan should be paid off.

Brajanāth dāsa: They have done that.

Śrīla Gurudeva: The full amount?

Mahāprabhu dāsa: Almost. There is 8,000 Australian dollars remaining to be paid. The devotees in Murwillambah have been managing a restaurant for one year, and all the money from the restaurant is paying off the loan.

Śrīla Gurudeva: After it is paid off, you can begin the construction of the temple and *kīrtana* hall. The temple [the Deities' altar room] can be small, no harm in that, but the *kīrtana* hall must be large in order to accommodate all the devotees and guests.

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

Brajanāth dāsa: Mathurānātha prabhu has a big piece of land. You once went by boat to see it.

Śrīla Gurudeva: No, no. Murwillambah is better. Mathurānātha's Garden-ashram is not a good location for a temple. Devotees have to cross a river and climb a hill. And they can't build a big hall there. Murwillambah is easily accessible to all, so it is a better location.

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

Mahāprabhu dāsa: Gurudeva, I am feeling very unqualified. I feel like a bucket full of holes. You are pouring in the mercy, and the mercy is running away.

Śrīla Gurudeva: This way of thinking is very good. Kṛṣṇa will help you.

January 28, 2009
Morning Walk

Padmanābha dāsa: When *gurudeva* tells a disciple to do something and that disciple's material intelligence is not able to comprehend *gurudeva's* desire, there is resistance from inside to follow *gurudeva's* order. Will that amount to *guru-aparādha*?

Śrīla Gurudeva: Such a person is actually not a disciple. If he does not understand the wish of *gurudeva*, how can he be a disciple? He should know *gurudeva's* wish. If the disciple is sincere and free from worldly desires, then, by serving *gurudeva* he will be able to understand. Sometimes *gurudeva* wants to instruct the disciple, but he knows that the disciple would not be able to follow him. So he thinks, "Somehow I should bring him to this line of devotion."

If a disciple cannot understand or follow, that is his fault. If he is not following, it means his *bhajana* has not begun.

Mahāprabhu dāsa: Gurudeva, sometimes, when reading your books, there is some stirring in the heart; some emotion may come. For instance, when reading about Kṛṣṇa meeting the *gopīs* at Kurukṣetra, some emotion appears in my heart. But how is it possible for a very low-class person like me to have this emotion? Am I just a *sahajiyā*?

Śrīla Gurudeva: It is okay. Even if that emotion comes only for a moment, it is very good. You are fortunate. Try to maintain such emotions for longer periods of time.

Mahāprabhu dāsa: I'm confused, because every day I look at ladies; and then I'm reading your books and sometimes feeling some emotion. How is this possible?

Śrīla Gurudeva: It is your luck. These books are for this purpose.

Mahāprabhu dāsa: But should I confirm with senior devotees sometimes, that this is correct? Otherwise, I'm worried there may be some...

Śrīla Gurudeva: My books will remove all your doubts. And if at any time you cannot find the solutions in my books, you can ask any of my disciples.

Even after my departure from this world, you can ask me any question and I will inspire you in your heart. Don't think of *gurudeva* as a mortal being. He will inspire you. I feel this way; I ask my Gurudeva questions. I ask questions to Śrīla Bhaktivinoda Ṭhākura and Śrīla Rūpa Gosvāmī, and they answer me.

Mahāprabhu dāsa: A few of my friends, who are disciples of Śrīla Bhaktivedānta Svāmī Mahārāja sometimes tell me, "Today Śrīla Prabhupāda told me this; yesterday, he told me this." They have conversations with him every day. So what is the difference between…

Śrīla Gurudeva: If one is a high-class devotee, he can directly speak with him in this way. Otherwise, if one is not so pure, he will not speak with them directly. Rather, inspiration will come.

Guangzhou, China

March 29 - April 2, 2009

March 29, 2009
Arrival Darśana

[Yamunā dāsī, the Chinese translator, is introducing the hundreds of devotees as they approach Śrīla Gurudeva's lotus feet to offer praṇāma and give him their heartfelt offerings, one after another. Here is an excerpt of the darśana:]

Yamunā dāsī: Lavaṅga-latā dāsī was crying to meet you. She could not get a visa to come to India. She had a dream that you brought her there.

Śrīla Gurudeva: Tell her that I came here for her.
Tell them all that I am very happy to come to very nice China.

[Yamunā dāsī translates Śrīla Gurudeva's words into Chinese, after which there was a loud and long applause.]

Yamunā dāsī: They are also very happy.

Śrīla Gurudeva: There are so many Chinese devotees who cannot come to India. I came here for them.

Yamunā dāsī: Haripriyā dāsa wants to take first and second initiation from you. He has waited so long. He has been a vegetarian for twenty-three years.

Haripriyā dāsa: [weeping]

Śrīla Gurudeva: (To Haripriyā dāsa) I have been waiting for you.

April 1, 2009
Art Darśana

Vasanti dāsī: This is Śyāmarāṇī dīdī's sketch. She wanted me to show it to you.

Śrīla Gurudeva: Very good.

Vasanti dāsī: [Showing photos that will be used as references] She wanted to show you that the gate to the *kuñja* (secluded forest grove) is made of flowers. And there will be trees on this side.

Śrīla Gurudeva: Okay.

Vasanti dāsī: She is asking if it is okay that Rādhārāṇī is looking at Kṛṣṇa, but not out at us.

Śrīla Gurudeva: [Pointing at certain parts of the sketch and tapping the sketch, which was situated on the small desk on his bed] Okay.

Vasanti dāsī: She said this dancer will be smaller.

Śrīla Gurudeva: [Pointing and tapping] These *gopīs* are somewhat far away, so they are looking small. These *gopīs* are nearer, so they are looking bigger.

This *gopī* is more beautiful than Rādhārāṇī. Rādhārāṇī should be more beautiful then her.

Vasanti dāsī: When you gave the order for this and other paintings, you gave four verses that were to be illustrated; like *phullendīvara-kāntim indu-vadanaṁ* and *kasturī-tilakaṁ lalāṭa-paṭale vakṣaḥ-sthale kaustubhaṁ*.[1]

Śrīla Gurudeva: Yes, like this:

phullendīvara-kāntim indu-vadanaṁ barhāvataṁsa-priyaṁ
śrī-vatsāṅkam udāra-kaustubha-dharaṁ pītāmbaraṁ sundaram
gopīnāṁ nayanotpalārcita-tanuṁ go-gopa-saṅghāvṛtaṁ
govindaṁ kala-veṇu-vādana-paraṁ divyāṅga-bhūṣaṁ bhaje

> [I worship Govinda, whose complexion is the color of a blossoming blue lotus flower, whose face is like the moon, who is fond of wearing a peacock feather in His crown, whose chest bears the mark of Śrīvatsa and is adorned with the Kaustubha gem, who is attired in beautiful yellow garments, whose handsome form the *gopīs* worship with sidelong glances, whose companions are multitudes of cows and *gopas*, who plays sweet melodies on the flute, and whose body is decorated with glittering ornaments.]

Vasanti dāsī: You said that the pictures should be general, so that they can be used in your various books and for other preaching purposes. Is this painting general enough?

Śrīla Gurudeva: It is okay, okay, okay.

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[1] For the full verses and their meanings, please turn to the *Art Darśana* in Cebu, Philippines, on January 16, 2009.

Vasanti dāsī: Śyāmarāṇī dīdī said that you usually tell her exactly what to paint – the exact pastime and all the details – and then she knows that the painting is your heart. For this picture, you didn't tell her specifically what pastime it should be. You just gave the verses and indicated that she should decide on the specific pastime. So, she wants to know if this picture is really your heart; if it is really what you want.

Śrīla Gurudeva: This is good. She can make it like this, and one or two other paintings like this. I have told all my moods to her, and it is according to my moods that she has painted this. But some changes are needed.

Vasanti dāsī: This picture is from your lecture on the third verse of *Vilāpa-kusumāñjali*. [Pointing] Here is Rati Mañjarī tying the *mekhalā* (waist-belt) on Rādhārāṇī's waist in a way that none of the other *gopīs* would see. You said that you want this painting to be used in many places in your books, so it should be general.

This is a general scene of the *gopīs* dancing and Kṛṣṇa watching; The only part of the painting that will be specific is Rati Mañjarī stealthily putting on the waist-belt. Most of the viewers of the painting will not understand this secret part. They will only see the general scene. Is it okay?[2]

Śrīla Gurudeva: I think that her idea is best. She should keep it as she likes. It is okay in the way she has done it.

Vasanti dāsī: She is also asking about a swing painting.

Śrīla Gurudeva: Why did she not come here?

Vasanti dāsī: She could not get a visa yet.

Śrīla Gurudeva: Where is she?

Vasanti dāsī: Hong Kong.

Śrīla Gurudeva: You received a visa?

Vasanti dāsī: I came two months ago to visit my mother here, and she got me a multiple entry visa, so my visa was no problem. They said Śyāmarāṇī dīdī's passport picture looked religious.

Śrīla Gurudeva: Ours looks religious, so why could they not give it to her?

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[2] Please see Endnote 1, at the end of this chapter.

Brajanāth dāsa: You are from India so you are like a monk, so not a problem.

Śrīla Gurudeva: I am like a monk.

Vasanti dāsī: Not like, you are a monk.
We will find out today at 3 pm if she got a visa or not.

Śrīla Gurudeva: Today I am here and tomorrow I will leave. Are you following me everywhere?

Vasanti dāsī: After China, we will go to Japan.

Śrīla Gurudeva: How many days in Japan?

Vasanti dāsī: One week, but if she doesn't get a visa, then three weeks.

Śrīla Gurudeva: After Japan?

Vasanti dāsī: Canada.

Śrīla Gurudeva: Then you will meet me in Houston.

Vasanti dāsī: Yes, and before Houston we are going to Mexico.
These are beads for Japan, for you to bless them.

[Śrīla Gurudeva puts his hand in the bag of beads to bless them.]

April 2, 2009
Darśana

[Just before leaving for the airport, at 5am Śrīla Gurudeva went to the hotel where the two-hundred Chinese devotees were staying, and were now surrounding him in the reception room.]

Śrīla Gurudeva: My blessings to you all. I am inviting you all to come to Vraja-maṇḍala *parikramā* for Kārtika month, if you have no money problem. I hope that we will meet again very soon.

[Uttama dāsa translated each sentence separately into Chinese, and after each Chinese translation, there was loud applause.]

April 2, 2009
Airport Darśana

Vasanti dāsī: [Introducing two travelers] This is Aisha and Ahmid. They were walking by and became attracted to you; but they don't know why. They wanted to meet you.

Śrīla Gurudeva: Do you know English?

Aisha and Ahmid: Yes.

Śrīla Gurudeva: Do you know that one day you will become old?

Aisha and Ahmid: Yes.

Śrīla Gurudeva: Can any scientist or doctor help you so that you won't become old?

Ahmid: No.

Śrīla Gurudeva: After some time you will have to give up your body. How much money can you take with you? Can you take a single farthing?

Ahmid: No.

Śrīla Gurudeva: Nothing. So why are you struggling so much and doing labor like donkeys?

First of all, you should know that you are not this body, and that in this body there is a soul and Supersoul. God has given this human form only to realize that we are not this body, but the soul, and God Himself is the Supersoul. If you do not realize this truth while you are in this human body, you will have to come back in your next births as fish, dogs, bears, and so many other animals.

Those who you are now eating will eat you in your future lives. Meat means 'ME-EAT'. Those whom you are now eating will eat you in the future. If you eat fish, then they will become humans and eat you in your next births. So, don't eat meat. Chant God's names and be happy forever.

Aisha and Ahmid: Thank you.

Śrīla Gurudeva: This is my mission. It is to understand these principles and develop devotion to God that so many devotees throughout the world, hundreds of thousands, especially in America, China, Russia, Europe, and other countries are following me.

Aisha and Ahmid: Thank you very much.

Śrīla Gurudeva: Where are you going now?

Ahmid: Beijing.

Śrīla Gurudeva: Do you live in China?

Ahmid: Yes.

Śrīla Gurudeva: For a job?

Ahmid: We are doing business.

Śrīla Gurudeva: Which country are you from?

Ahmid: I am from Niger and she is from Mozambique. We got married just one month ago.

Śrīla Gurudeva: (To Brajanāth dāsa) Is our luggage checked in yet?

Brajanāth dāsa: Everything is done

Śrīla Gurudeva: Then?

Brajanāth dāsa: We can go now.

ENDNOTES

1 The following is an excerpt from Śrīla Gurudeva's *darśana* in Vṛndāvana in 1991:

"Śrīmatī Rādhikā ordered all the *sakhīs* to please Śrī Kṛṣṇa by dancing and joking with Him. Then, to the accompaniment of various types of musical instruments such as *khol*, *mṛdaṅga*, *dampa* (a type of drum), and so on, they began to dance along with Her. The *gopīs* had very thin waists, and while they danced it seemed as if their waists would break in two. They danced very swiftly and beautifully, and performed *kīrtana* at the same time. In appreciation, Kṛṣṇa responded by calling out, 'Sādhu! Well done! Excellent!'

"Śrīmatī Rādhikā became somewhat tired. When She sat down, She noticed, 'Oh, My *mekhalā* (waist belt) is not here?' In Her haste She had left it in Vilāsa-kuñja. This *mekhalā* is very dear to Kṛṣṇa, who always wants to play with it and tighten it on Śrīmatī Rādhikā's waist. Now She feared, 'If all the other *sakhīs* come to know that I have forgotten My *mekhalā* there, they will surely tease Me about it.' Silently, therefore, by Her eyes, She discreetly indicated to Śrī

Tulasī Mañjarī, 'I have forgotten that beloved *mekhalā* in the *kuñja*. Without letting the others know, go there quietly and bring it to Me.'

"Rūpa Mañjarī, who is ever watchful of every movement of Śrīmatī Rādhikā, was silent and did not speak about this to anyone, but she also knew the fact that the *mekhalā* was missing.

"Tulasī Mañjarī told the other *mañjarīs*, 'I'm going to bring some flowers. I'll come back very soon.' Saying this, she took a basket and went to the *kuñja*. When she returned, all the *sakhīs* were dancing, singing, or otherwise engaged. She very skillfully sat near Śrīmatī Rādhikā and, without anyone seeing, bound the *mekhalā* around Her waist. Śrīmatī Rādhikā was very pleased and said, 'Oh, you did it so well that not even Kṛṣṇa, Lalitā, and Viśākhā were aware that My *mekhalā* was missing. If they had noticed, they certainly would have teased Me to no end, and I would have been so embarrassed. You have protected My honor.' She again joined the other *gopīs* and began to dance for Kṛṣṇa."

North Shore, Hawaii

April 10–May 3, 2009

April 10, 2009
Śloka Class
Śrīmad-Bhāgavatam 6.11.24

Śrīla Gurudeva: What is today's *śloka*?

Acyutānanda dāsa:

ahaṁ hare tava pādaika-mūla-
dāsānudāso bhavitāsmi bhūyaḥ
manaḥ smaretāsu-pater guṇāṁs te
gṛṇīta vāk karma karotu kāyaḥ

[O my Lord, O Supreme Personality of Godhead, will I become a servant of Your eternal servants, who find shelter only at Your lotus feet? O Lord of my life, may my mind always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship.]

Śrīla Gurudeva: (To Brajanāth dāsa) Do you remember the verse? What is the meaning?

Brajanāth dāsa: O Lord, may I again become the servant of the servant of Your servant, who is exclusively…

Śrīla Gurudeva: May I again? What do you mean by 'again'?

Brajanāth dāsa: *Bhuyah* means 'again.'

Śrīla Gurudeva: It does not mean 'again.' Vṛtrāsura thinks that he has not yet served. He wants to serve for the first time.

Brajanāth dāsa: It says 'again' in the translation.

Śrīpāda Mādhava Mahārāja: It means 'again and again.'

Śrīla Gurudeva: (To Vṛndā-devī dāsī) Can you recite this verse? You will have to preach; not to just sit in one place.

Vṛndā-devī dāsī: Last night I learned about the verse, but I didn't understand it fully. I know a little bit, but I have to look at my paper.

O Lord, will I again and again be able to become the servant of the servant of those who are exclusively dedicated to Your lotus feet? May I again and again become their servant, so that my mind can always be engaged in thinking of You, my words always be

engaged in glorifying Your activities, and my body be fully engaged in Your loving devotional service.

Śrīla Gurudeva: (To Madhuvrata dāsa) Now recite the *śloka* in a tune.

Madhuvrata dāsa: When? Now? [He sings the verse]

Śrīla Gurudeva: [Leads all in singing the verse]
For tomorrow, all of you can learn this *śloka*:

na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ
na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
samañjasa tvā virahayya kāṅkṣe

(*Śrīmad-Bhāgavatam* 6.11.25)

[O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets, or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic *yoga*, nor do I want liberation if I have to give up Your lotus feet.]

I am not teaching you these prayers merely for memorization and remembrance. My intention is that the moods of the prayers will enter your hearts. So, please chant these prayers daily.

April 12, 2009
Śloka Class
Śrīmad-Bhāgavatam 6.11.25

Śrīla Gurudeva: What is today's *śloka*?

[Acyutānanda dāsa and Madhuvrata dāsa each recite Śrīmad-Bhāgavatam 6.11.25, as spoken by Vṛtrāsura]

Acyutānanda dāsa: O Lord Hari, O Kṛṣṇa, I have no desire to attain Svarga, nor do I want to go to Brahma-loka. I do not want to rule over the entire Earth, nor over Rasātala. I do not want the *aṣṭa-yoga-siddhis* (eight yogic perfections), nor do I want *mokṣa* (liberation). If I have to give You up, I do not want any of these.

Śrīla Gurudeva: Why did you say *mokṣa*? What is the reference?

Acyutānanda dāsa: *apunar-bhavaṁ vā*.

Śrīla Gurudeva: What is the meaning of *apunar-bhavaṁ vā*?

Acyutānanda dāsa: It means 'to not have to take birth again'.

Śrīla Gurudeva: (To Madhuvrata dāsa) Can you explain?

Madhuvrata dāsa: Vṛtrāsura is addressing Kṛṣṇa in this way: "O source of all possibilities." Śrī Kṛṣṇa can give liberation and *yoga siddhis*, mystic perfections. He can give everything. Still, Vṛtrāsura is saying, "I do not want sovereignty over planets such as Dhruvaloka, or even a position like that of Lord Brahmā. I do not desire *yoga siddhis* or even liberation from material existence, if it means that I am not in Your association."

Śrīla Gurudeva: What is the meaning of *virahayya kāṅkṣe*?

Madhuvrata dāsa: It means 'if I am separated from You.'

Śrīla Gurudeva: What does he want?

Madhuvrata dāsa: He is not saying.

Śrīla Gurudeva: He wants to be always serving. This is the meaning. In the previous verse he addressed Kṛṣṇa as *asu-pate*, which means 'Prāṇanātha, O Lord of my life.'

Śrīla Gurudeva: (To Vṛndāvana dāsa) Do you understand the mood of this verse?

Vṛndāvana dāsa: Yes.

Śrīla Gurudeva: What do you want from Śrī Kṛṣṇa? If He comes and tells you, "You may ask any boon," what will you say?

Vṛndāvana dāsa: What will I ask? I will ask to be able to render direct service to Him.

Śrīla Gurudeva: Do you want to attain heaven?

Vṛndāvana dāsa: Whatever He wants, that I will do.

Śrīla Gurudeva: No, that is not the way to respond. You can reply in this way: "If You want to give me salvation, liberation, heavenly power, *yoga siddhis*, or Rasātala as attained by Bali Mahārāja, I will not accept any of these things. I only want to be with You and serve You. I want never to be separated from You."

ajata-paksa iva mataram khagah
stanyam yatha vatsatarah ksudh-artah
priyam priyeva vyusitam visanna
mano 'ravindaksa didrksate tvam

(*Śrīmad-Bhāgavatam* 6.11.26.)

[O lotus-eyed Lord, as baby birds that have not yet developed their wings always look towards their mother to return and feed them, as small calves tied with ropes await anxiously the time of milking when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return so that she can satisfy him in all respects, I always yearn for the opportunity to render direct service unto You.]

Madhuvrata dāsa: I spoke with Dāmodara Mahārāja yesterday.

Śrīla Gurudeva: How is he?

Madhuvrata dāsa: He is in Turkey. His preaching is going very well.

Śrīla Gurudeva: Very good.

Madhuvrata dāsa: Already three new people have come to join us. He is doing *nagara-saṅkīrtana*[1] and book-distribution in Istanbul, and he is very happy.

Brajanāth dāsa: Dāmodara Mahārāja says this is the best place he has ever gone to. He quoted Śrīla Bhaktivinoda Ṭhākura's statements in *Jaiva-dharma* about Muslim-*dharma* and how it is related to *vaiṣṇava-dharma*. He says that in Turkey all are open-minded. At least ten people at a time surround the devotees when they are distributing books, and ask questions and want the books. On *nagara-saṅkīrtana* all the people are saying, "Hare Kṛṣṇa, Hare Kṛṣṇa."

He said, "We distributed books and invitations, and now people are calling us on the telephone and saying, 'We want to come to your program.'" And he also said they are becoming vegetarian. He said this is the best place he has ever been in the Western world for book-distribution and preaching. He is encouraging all devotees to come there and help distribute books, and in this way make Kṛṣṇa consciousness successful there.

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1 *Nagara-saṅkīrtana* – public chanting of the *mahā-mantra* and other devotional songs, usually done in a procession through a city or village.

Śrīla Gurudeva: Muslim countries, like Pakistan, Malaysia, Iran, and others, are very, very strict. Iran is not as strict as Pakistan. Malaysia is good, but not like Turkey. Another reason I like Turkey is that the Muslims there are truly liberal.

April 13, 2009
Śloka Class
Śrīmad-Bhāgavatam 6.11.26

Śrīla Gurudeva: We will have to direct our attention towards our mission: writing books, and preaching here and there. You may try to solve problems, but everything depends on Kṛṣṇa.

What is the *śloka* for today?

[The students individually recite the śloka:]

ajāta-pakṣā iva mātaraṁ khagāḥ
stanyaṁ yathā vatsatarāḥ kṣudh-ārtāḥ
priyaṁ priyeva vyuṣitaṁ viṣaṇṇā
mano 'ravindākṣa didṛkṣate tvām

[O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them; as small calves tied with ropes await anxiously the time of milking, when they will be allowed to drink the milk of their mothers; or as a morose wife whose husband is away from home always longs for him to return so that she can satisfy him in all respects - I always yearn for the opportunity to render direct service unto You.]

Śrīla Gurudeva: What is the meaning?

Brajanāth dāsa: In this *śloka* there are three sections. The first one states: O my Lord, I want to develop eagerness to be with You and serve You, just like baby birds are very eagerly awaiting their mother to come and bring them food. Gurudeva, you have explained that because the mother brings food there is some relation, but the food is different from the mother. The second example, the baby calf, is better than the first. The calf is eagerly waiting for the mother,

who comes and directly gives her own milk. This stage is a little better than that of the baby bird.

Śrīla Gurudeva: There is some selfishness in the first example, because the baby bird only wants to satisfy its hunger. Therefore, Vṛtrāsura rejected this.

Brajanāth dāsa: There is also some selfishness in the second example, the example of the baby calf, as it wants to satisfy its stomach by its mother's milk; but at least the milk is coming directly from the mother.

Śrīla Gurudeva: And third?

Brajanāth dāsa: Thirdly, a beloved who is very morose because her lover is far away in a distant place is eagerly waiting and thinking, "When he returns, I will satisfy him in all regards." This is the best example, because the beloved is thinking, "I will satisfy my lover." Similarly, Vṛtrāsura is praying, "I want to have that eagerness, my Lord, to be engaged in Your service only to please You, as the *gopīs* do."

Śrīla Gurudeva: (To Śrīpāda Mādhava Mahārāja) Can you explain the special significance of this *śloka*?

Śrīpāda Mādhava Mahārāja: In the first line, *ajāta-pakṣā iva mātaraṁ khagāḥ*, the baby birds are doing only *smaraṇa* (remembrance) of their mother; no *śravaṇa* or *kīrtana* (hearing or chanting).

Śrīla Gurudeva: Only *smaraṇa*. They engaged only their minds.

Śrīpāda Mādhava Mahārāja: They are always thinking about their mother and wondering when she will come to feed them; moreover the food she brings is not from within her own body. These baby birds also have some fear of big birds, like eagles, and that is another reason they are hankering for their mother. They want her to remove their fears.

The second line of the *śloka* explains that the time has come for milking, but the mother cow has not yet returned from grazing. Her calves remember her and begin crying for her. Thus, in this example, both *kīrtana* and *smaraṇa* are present. When the milkman comes to untie these calves, they so hurriedly want to go to their mother that it is hard for him to untie them.

Both these lines reveal some self-interest. The baby birds and calves are not hankering for their mothers' happiness; they are

thinking about their own. Vṛtrāsura did not want to be like them, so he rejected this idea.

The third line of the *śloka*, *priyaṁ priyeva vyuṣitaṁ viṣaṇṇā*, describes how a lover is waiting for her beloved, thinking, "When my beloved comes, I will satisfy him in each and every respect." Those near to her are thinking, "She is such a nice person. She does this and that, and she is always remembering her beloved. Even if he is only an hour, or half an hour, late, her eagerness increases." Her mind is engaged in *śravaṇa*, *kīrtana*, and *smaraṇa*; all three are there, as she always wants to satisfy her beloved by her thoughts, words, and actions. This is the first hint of *gopī-bhāva* in *Śrīmad-Bhāgavatam*, and therefore this is a very important *śloka*.

Here in this line, the Sanskrit words *priyaṁ priyeva* do not actually mean 'husband and wife.' Rather, they mean 'lover and beloved.' *Priya* always satisfies her *priyaṁ*; she does not hanker for her own interest.

Śrīla Gurudeva: She has no selfishness.

Śrīpāda Mādhava Mahārāja: She has no self-interest. She is engaged in *śravaṇa*, *kīrtana*, and *smaraṇa* with no selfishness.

Śrīla Gurudeva: Vṛtrāsura wants to serve by his mind, words, and body, as stated in the *śloka* we discussed today.

You can also remember some verses from *Brahma-sutra*, or *Vedānta-sūtra*, along with their meanings; and also the first three *ślokas* of *Śrīmad-Bhāgavatam* Canto One, Chapter One. Do you remember these? Then, there are the *ślokas* from Chapter Two, beginning *sa vai puṁsāṁ paro dharmo*, and *dharmaḥ svanuṣṭhitaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ*, and also *vedanti tat tattva-vidhas tattvam*. Do you know the meaning of *advaya-jñāna tattva* (the one-without-a-second Absolute Truth)? Then, after that, there is the *śloka* beginning *sṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ*, *puṇya-śravaṇa-kīrtanaḥ*.

There are so many *ślokas* to remember. You can also remember *Veṇu-gīta*, *Gopī-gīta*, and *Bhramara-gītā*, as well as the expressions of the princesses of Mathurā in the arena of Kaṁsa regarding the *gopīs*' love and affection for Śrī Kṛṣṇa. You can also learn and remember the prayers of Śrī Uddhava which he uttered after meeting with the *gopīs* in Vṛndāvana. Try to memorize all these *ślokas*.

Madhuvrata dāsa: For tomorrow??

Śrīpāda Mādhava Mahārāja: No, no. Gradually.

Gurudeva, Vṛndāvana prabhu says that he cannot remember all the *ślokas*, but he can remember their meanings.

Śrīla Gurudeva: Yes, remembering the meaning is okay.

Vṛndā-devī dāsī: The devotees were very happy yesterday, because all the speakers spoke so nicely.

Śrīla Gurudeva: It was a very good class.

Brajanāth dāsa: Vṛndāvana also, Gurudeva...

Śrīla Gurudeva: He also. All.

Vṛndā-devī dāsī: And you, of course, were the best.

Madhuvrata dāsa: You didn't ask Vṛndā to speak.

Vṛndā-devī dāsī: No need.

Śrīla Gurudeva: I have told her to preach.

April 14, 2009
Śloka Class
Śrīmad-Bhāgavatam 6.11.27

Śrīla Gurudeva: What is the meaning of this verse?

mamottamaśloka-janeṣu sakhyaṁ
saṁsāra-cakre bhramataḥ sva-karmabhiḥ
tvan-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt

[O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I seek friendship only in the association of Your pious and enlightened devotees. My attachment to my body, wife, children, and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness, and everything I have, be attached only to You.]

Madhuvrata dāsa: O my Lord, O Uttamā-śloka, I am wandering in this material world as a result of my fruitive activities. Now I desire

only the association of your pure devotees. By Your illusory potency my attachment to my wife, children, and house still continues, but I desire this to finish. Now I want only that my body, mind, and consciousness be attached to You.

Śrīla Gurudeva: Very good.

Acyutānanda dāsa: O Lord, I am wandering in this *saṁsāra* (material existence) because of my *karma*. May I have friendship only with your devotees; may I not have any other attachment.

Śrīla Gurudeva: From where have you brought the word 'devotees'?

Acyutānanda dāsa: From *uttamā-śloka janeṣu*.

May I not have any attachment to my sons, my wife, and my house. O Lord, may there not be any more attachment for these things.

Śrīla Gurudeva: What did the unmarried princesses of Mathurā say when they saw Kaṁsa sitting on his throne? What did they say when they saw that by Kaṁsa's order Cāṇūra and Mūṣṭika wanted to crush Kṛṣṇa and Baladeva – without anyone doing anything about it, or even warning Them?

These young ladies were considering, "We must not remain in this assembly, for by staying here we are attracting offense personified. Why is no one here objecting to these young boys fighting with those huge, mountain-like wrestlers? It is true that we are seeing Kṛṣṇa, but unfortunately it is just as the wrestlers are trying to crush Him in this unfair match. How fortunate are the *gopīs*, on the other hand, who always see Him in the idyllic setting of Vṛndāvana."

puṇyā bata vraja-bhuvo yad ayaṁ nṛ-liṅga-
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyaḥ
gāḥ pālayan saha-balaḥ kvaṇayaṁś ca veṇuṁ
vikrīdayāñcati giritra-ramārcitāṅghriḥ

(*Śrīmad-Bhāgavatam* 10.44.13)

[How pious are the tracks of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes. Adorned with wonderfully variegated forest garlands, He, whose feet are worshiped by lord Śiva and goddess Ramā, vibrates His flute as He tends the cows in the company of Balarāma.]

You should learn other *ślokas* as well, from *Veṇu-gīta*, *Gopī-gīta*, and *Bhramara-gīta*.

Especially, there are three very good *ślokas* which were uttered when Kṛṣṇa went to Kurukṣetra and met with the *gopīs* there:

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti
dṛgbhir hṛdī-kṛtam alaṁ parirabhya sarvās
tad-bhāvam āpur api nitya-yujāṁ durāpam

(*Śrīmad-Bhāgavatam* 10.82.39)

[While gazing at their beloved Kṛṣṇa, the young *gopīs* used to condemn the creator of their eyelids [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic *yoga* find such absorption difficult to achieve.]

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

(*Śrīmad-Bhāgavatam* 10.82.44)

[Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me by which you have obtained Me.]

āhuś ca te nalina-nābha padāravindaṁ
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ
gehaṁ juṣām api manasy udiyāt sadā naḥ

(*Śrīmad-Bhāgavatam* 10.82.48)

[The *gopīs* spoke thus: Dear Lord whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish

that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.]

Śrīla Gurudeva: *Bās* [That's all for today].

Śrīpāda Mādhava Mahārāja: It's time for wheatgrass juice.

Vṛndā-devī dāsī: How do you remember all these *ślokas*? You know so many *ślokas*.

Śrīla Gurudeva: It is only by the mercy of my Gurudeva.

April 22, 2009

Śloka Class

Śrīmad-Bhāgavatam 10.47.61

Śrīla Gurudeva: What is today's *śloka*?

[Each student recites the verse, one by one]

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ sva-janam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām

[The *gopīs* of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to serve the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the *gopīs* trample them and bless them with the dust of their lotus feet.]

Śrīla Gurudeva: What is the meaning?

Acyutānanda dāsa: The *gopīs*' fortune has no limit; their great fortune is endless. If I can just become a creeper, grass or herb, so that I can serve the dust of their lotus feet, this will be my great fortune. The *gopīs* have given up all objects of attachment that are very difficult to give up, like their fathers, husbands, and sons, and they have also given up

the paths of *dharma* (moral religious principles), and *maryādā* (social etiquette). They have thus attained Kṛṣṇa, who is glorified by all of the Śrutis (Vedic scriptures). If I can place myself under their lotus feet, I will consider my life successful.

Śrīla Gurudeva: What is the meaning of *śrutibhir vimṛgyām*?

Acyutānanda dāsa: What the Śrutis are trying to obtain.

Śrīla Gurudeva: The Śrutis are searching for that *padavīm* (the lotus feet) of the *gopīs*, but they still have not attained it.

[Brajanāth dāsa explains the verse.]

Śrīla Gurudeva: Giving up their chastity, shame, husbands, and all other relations, the *gopīs* have taken shelter at the lotus feet of Kṛṣṇa. Is that what you told?

Brajanāth dāsa: Yes, they have completely taken shelter.

Śrīla Gurudeva: So are they like Arjuna – only taking shelter?

Brajanāth dāsa: They know only Kṛṣṇa.

Śrīla Gurudeva: By their constant loving services, they have controlled Kṛṣṇa. This should be stated; not that they have 'taken shelter.' So many *bhaktas* have taken shelter, but this is not the *gopīs*' speciality. By their *upapati-bhava* (*parakīya* mood) they serve Kṛṣṇa so exclusively that He is controlled by them. That is what the Śrutis are searching, but have still not found.

(To Vṛndā-devī dāsī) You.

[Vṛndā-devī dāsī explains the verse]

Śrīla Gurudeva: Very good.

(To Vṛndāvana dāsa) What is the purport? Why is Uddhava praying like this? What wonderful things did he see?

Vṛndāvana dāsa: He is realizing the level of *prema* possessed by the *gopīs*.

Śrīla Gurudeva: How did he realize this?

Vṛndāvana dāsa: He realized this because although their character is spotless, they gave up their chastity and religious principles.

Śrīla Gurudeva: No. He heard *Brahmāra-gīta* from the mouth of Śrīmatī Rādhikā, and in this way he understood something of the nature of *madanākhya-mahābhāva*. He thought, "I cannot achieve

this. I can desire it, and all the *munis* (sages) desire it, but we can never attain it." Astonished, he then prayed through this verse.

Madhuvrata dāsa: Uddhavajī heard *Brahmāra-gīta* at Uddhava-kyārī, but he is uttering this prayer at Kusuma-sarovara.

Śrīla Gurudeva: He prayed in Uddhava-kyārī, and then he became grass near Śyāma-kuti [near Kusuma-sarovara].

Brajanāth dāsa: But when he was by Uddhava-kuṇḍa [near Rādhā-kuṇḍa] with all the Dvārakā queens…[2]

Śrīla Gurudeva: Govardhana is near to Rādhā-kuṇḍa, and Kusuma-sarovara is also near there; so he thought, "I want to be grass at Kusuma-sarovara."

Śrīpāda Mādhava Mahārāja: When you first taught us this *śloka*, you said, "Why is Uddhava praying to become grass, an herb or a bush? The answer is that if he were to become a big tree, that tree might not receive the dust of the *gopīs*' feet, as the dust would not go so high. However if he takes birth as grass, or as an herb, or a bush, he would be able to easily bathe in their foot-dust."

Śrīla Gurudeva: Tomorrow's verse:

yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataḥ caraṇāravindaṁ
nyastaṁ staneṣu vijahuḥ parirabhya tāpam

(*Śrīmad Bhāgavatam* 10.47.62)

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2 An excerpt from *Śrī Vraja Maṇḍala Parikramā*, Part2, Chapter 7:
"This *kuṇḍa* [Uddhava-kuṇḍa] is situated exactly west of Kusuma-sarovara on the right side of the *parikramā* path. The *Skanda Purāṇa*, quoted in *Śrīmad-Bhāgavatam Māhātmya*, gives a very interesting description of this place. Vajranābha Mahārāja manifested Uddhava-kuṇḍa under the guidance of Śāṇḍilya and other *ṛṣis*. Uddhavajī always resides here as grass and shrubs in order to be sprinkled by the foot-dust of the *gopīs*. After the disappearance of Śrī Kṛṣṇa, His queens in Dvārakā were greatly afflicted by sorrow. Once, Vajranābhajī came here with them, and they performed a very loud *saṅkīrtana*. In that *mahā-saṅkīrtana*, all the *parikāras* of Kṛṣṇa started to appear one by one. The *parikāras* of Dvārakā all began to sing *kīrtana* and dance in the *saṅkīrtana maṇḍala*, and Arjuna began to dance and play *mṛdaṅga*. Suddenly, the *mahā-bhāgavata* Uddhava emerged from the grass and shrubs, and he also became immersed in dancing. How could Kṛṣṇa now remain behind when this *mahā-saṅkīrtana* was taking place? In that *mahā-saṅkīrtana rāsa*, Kṛṣṇa finally also appeared along with Śrīmatī Rādhikā and the other *sakhīs* and, after some time, disappeared again. Uddhavajī thus pacified the queens at this place."

> [The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within their minds. However, during the *rāsa*-dance Lord Kṛṣṇa placed His feet upon these *gopīs*' breasts, and by embracing those feet the *gopīs* gave up all distress.]

What is the symptom of a *guru-sevaka*, a true servant of *guru*?

Vṛndāvana dāsa: He has no ambition in life but to serve *śrī gurudeva*.

Brajanāth dāsa: He follows the order of *gurudeva*, and he does not associate with anyone who does not follow *gurudeva's* order.

Śrīla Gurudeva: This is the main consideration. He maintains friendship with only those who are serving *śrī gurudeva*; he maintains a bosom friendship with them. With regard to those who disobey or have no service mood, he remains very far.

Śrīpāda Mādhava Mahārāja: Once you told us that during the solar eclipse at Kurukṣetra, the queens of Dvārakā asked Draupadī, "We are 16,108 queens, yet we cannot control Kṛṣṇa; whereas you control your five husbands, and also Kṛṣṇa. Do you know any black magic?" Draupadī said, "No, I don't know any black magic. I love only those who love the Pāṇḍavas, and I never speak with those who are inimical to the Pāṇḍavas. This is how I control them."

Śrīla Gurudeva: "If someone loves the Pāṇḍavas, I love him. Otherwise, I have no relation with him."

Madhuvrata dāsa: Śrīla Gurudeva, if a person has no relationship with *śrī guru*, we should not have any relationship with him?

Śrīla Gurudeva: You may relate with anyone in a general way, but do not have a bosom friendship with those who don't obey *gurudeva* – who have other ambitions and who don't want to serve. By their contaminated association their qualities will come to you, and then you will also become disobedient to your *gurudeva*.

Lakṣmī-devī dāsī: May I ask a question about the *śloka*? Why would the *gopīs* not want to give their foot-dust? Are they just shy, or do they think that Uddhava is more exalted than them?"

Śrīla Gurudeva: It is not written anywhere that Uddhava wanted to approach the *gopīs* and personally take their foot-dust. He always thought, "I am unqualified to directly take the dust of their feet." He prayed for their foot-dust from afar, not in person.

Brajanāth dāsa: You have said that when Uddhavajī saw the height of the *gopīs*' love, his cap fell off.

Śrīla Gurudeva: Yes, I gave that analogy. When someone goes to Mount Everest with a cap on his head, his cap falls off when he lifts his head to look up at the top.

satāṁ prasaṅgam mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj josanad asvapvarga vartmani
sraddha ratir bhakti anukramisyati

(*Śrīmad-Bhāgavatam* 3.25.25)

[In the exalted association of pure devotees, the recitation and discussions of My glorious pastimes become a rejuvenating nectar to both the heart and the ears. By such cultivation one quickly becomes liberated from the ignorance of material bondage. He then progressively attains *sraddha* (*sadhana-bhakti*), *rati* (*bhava-bhakti*), and *bhakti* (*prema-bhakti*) unto Me.]

In the association of *sadhus* (*satam*), those who serve Śrī Kṛṣṇa purely, very powerful *hari-kathā* is always discussed. Those who sink in the stream of that *hari-kathā* will attain *sādhana-bhakti*, then *bhāva-bhakti*, and then *prema-bhakti*. There is no other way.

'sādhu-saṅga', 'sādhu-saṅga' – sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya

(*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 22.54)

[The verdict of all revealed scriptures is that through even a moment's association with a *sādhu*, a pure devotee, one can attain complete spiritual perfection.]

There was a low-class boy named Ekalavya, who wanted to learn archery from Droṇācārya; at that time Droṇācārya was the best archer in the world. Droṇācārya refused to teach him, because he knew that Ekalavya was against Kṛṣṇa and Arjuna. Despite Droṇācārya's refusal to teach him, Ekalavya made a statue of Droṇācārya and began to learn archery by offering that statue *praṇāma*.

One day, Droṇācārya, along with the five Pāṇḍavas and a dog, went to the forest where Ekalavya was living. When the dog heard the sounds of archery and the voice of Ekalavya, it began to bark.

At once the dog's mouth became full of arrows, although there was no scratch or injury.

Seeing this, the Pāṇḍavas thought, "Who shot those arrows?" They went searching, and finally they saw Ekalavya.

Droṇācārya asked Ekalavya, "From where have you learned archery?"

Ekalavya replied, "I have learned it from you, Gurudeva."

Droṇācārya asked. "Now that you have become very expert, have you given me any *dakṣiṇa*?"

"No, Master."

"You must give me *dakṣiṇa*."

"What do you want?"

"I want the thumb of your right hand."

Ekalavya at once cut off his right thumb and gave it to Droṇācārya.

ISKCON leaders name their disciples Ekalavya, but we never do this. Why? Droṇācārya knew that Ekalavya was disobedient. He thought, "If I tell him, 'Don't be inimical to Kṛṣṇa and Arjuna,' he will not obey me." Ekalavya wanted to learn archery only to kill Kṛṣṇa and Arjuna.

Brajanāth dāsa: Many persons think that Ekalavya is glorious because he gave up his thumb. They think that he followed the order of his Gurudeva.

Śrīla Gurudeva: Droṇācārya refused him, saying, "I will not teach you archery, and don't try to practice it." But he did it nevertheless. In the end he tried to fight with Kṛṣṇa, and Kṛṣṇa killed him with His *cakra*.

April 23, 2009

Śloka Class

Śrīmad-Bhāgavatam 10.47.62

[The śloka students recite the verse, one by one:]

yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataḥ caraṇāravindaṁ
nyastaṁ staneṣu vijahuḥ parirabhya tāpam

> [The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within their minds. But during the *rāsa* dance Lord Kṛṣṇa placed His feet upon these *gopīs'* breasts, and by embracing those feet the *gopīs* gave up all the distress caused by their feelings of separation.]

Śrīla Gurudeva: (To Brajanāth dāsa) Not fluent.

Brajanāth dāsa: I could only say two lines fluently.

Śrīla Gurudeva: What is the meaning?

Brajanāth dāsa: I can only say and understand the general meaning. It says that the goddess of fortune, Lakṣmī, and even Brahmā…

Śrīla Gurudeva: And all the demigods.

Brajanāth dāsa: And even those demigods who have attained mystic powers, can only worship the lotus feet of Śrī Kṛṣṇa by their minds. But these *gopīs* embraced the lotus feet of Kṛṣṇa during the *rāsa* festival, and they placed them upon their breasts so that all of their distress was gone.

Śrīla Gurudeva: Distress?

Brajanāth dāsa: Yes.

Śrīla Gurudeva: *Hrd-roga kāma-tāpa*, meaning 'the warmness of…'

Acyutānanda dāsa: The heat of lust.

Śrīla Gurudeva: (To Acyutānanda dāsa) You explain.

Acyutānanda dāsa: Kṛṣṇa's lotus feet are worshiped by Śrī Lakṣmī-devī, Lord Brahmā, those who are *āptakāma* (self-satisfied), and the *yogīs*; but only within their minds.

The *gopīs* hearts are burning in the heat of separation from Kṛṣṇa; so during the *rāsa* dance, by keeping His lotus feet on their breasts, the *gopīs* became completely relieved from the heat of separation from Him.

Śrīla Gurudeva: Very good.

(To Vṛndāvana dāsa) What is the purport?

[Vṛndāvana dāsa's explains the verse.]

Śrīla Gurudeva: What is the specialty of the *gopīs*?

Vṛndāvana dāsa: There is almost no limit to their *prema*.

Śrīla Gurudeva: What is the specialty of the *gopīs* in this *śloka*?

Brajanāth dāsa: Yesterday you said that the *gopīs* can control Kṛṣṇa. So by their desire to please Kṛṣṇa, they are even able…

Śrīla Gurudeva: Brahmā and Lakṣmī cannot even attain the lotus feet of Kṛṣṇa in their meditation. The *gopīs* are so fortunate that those very feet, which do not come in the meditation of Lord Brahmā and Lakṣmī-devī, rest on their breasts and remove their burning separation.

This is tomorrow's verse:

vande nanda-vraja-strīṇāṁ
pāda-reṇum abhīkṣṇaśaḥ
yāsāṁ hari-kathodgītaṁ
punāti bhuvana-trayam

(*Śrīmad-Bhāgavatam* 10.47.63)

[I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these *gopīs* loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.]

Vṛndā-devī dāsī: Śrīla Gurudeva, in this *śloka*, is it that the *gopīs* are taking Kṛṣṇa's feet, or is He personally placing His feet on their breasts?

Śrīla Gurudeva: They take His lotus feet. He is somewhat shy, and therefore hesitates.

April 25, 2009

Śloka Class

Śrīmad-Bhāgavatam 10.82.39

[The śloka students each recite the verse:]

gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti

dṛgbhir hṛdī-kṛtam alaṁ parirabhya sarvās
tad-bhāvam āpur api nitya-yujāṁ durāpam

[While gazing at their beloved Kṛṣṇa, the young *gopīs* used to condemn the creator of their eyelids [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic *yoga* find such absorption difficult to achieve.]

Śrīla Gurudeva: What is the meaning?

[Each student explains the verse.]

Śrīla Gurudeva: What is the meaning of *cirat*?

Madhuvrata dāsa: It means that 'after a long time' the *gopīs* again had *darśana* of their beloved Śrī Kṛṣṇa.

Śrīla Gurudeva: 'After a long time' means after fifty, or maybe one-hundred years.

Śrīpāda Mādhava Mahārāja: In this *śloka*, the *gopīs* meet with Kṛṣṇa in Kurukṣetra after a long, long time. When they all arrived from Vraja, at first Yaśodā-maiyā, Nanda Bābā, and Baladeva Prabhu were present with Kṛṣṇa, and meanwhile the *gopīs*' life airs were about to leave them. Yaśodā-maiyā understood this fact, and therefore she made some excuse for everyone else to leave and go elsewhere. The *gopīs* and Kṛṣṇa then met.

Śrīla Gurudeva: When Kṛṣṇa saw that the *gopīs* were feeling an intense separation mood, He wanted to console them. He thus uttered this *śloka*, which we will all learn for tomorrow.

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

(*Śrīmad-Bhāgavatam* 10.82.44)

[Rendering devotional service to Me qualifies a living being for eternal life. But by your good fortune you have

developed a special loving attitude toward Me by which you have obtained Me.

Vṛndā-devī dāsī: Śrīla Gurudeva, were the *gopīs* only cursing Brahmājī before, in Vṛndāvana [when Kṛṣṇa would return from the forest in the evenings], or were they cursing Brahmājī in Kurukṣetra also?

Śrīla Gurudeva: They cursed him in Vṛndāvana, and Śrī Śukadeva Gosvāmī referred to this when he described the meeting of Kṛṣṇa and the *gopīs* in Kurukṣetra. They cursed Brahmā in two ways: for giving them only two eyes, and for giving them eyelids; moreover when tears would come, again they could not see Kṛṣṇa. So they declared, "Fie on us!"

If you want to know the meaning of these *Śrīmad-Bhāgavatam* verses, you will have to read *Śrī Caitanya-caritāmṛta* (*Madhya-līlā*, Chapter 13), where we find very long and clear explanations.

April 28, 2009

Śloka Class

Śrī Caitanya-Caritāmṛta, Madhya-līlā 13.122

[Acyutānanda dāsa recites Śrī Caitanya Mahāprabhu's śloka which, quoted from Sāhitya-darpaṇa and uttered by Mahāprabhu at the Ratha-yātrā festival, was later recorded in Śrī Caitanya-caritāmṛta (*Madhya-līlā* 13.121)*:]*

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate

[That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire.]

[Brajanāth dāsa, Madhuvrata dāsa, and Acyutānanda dāsa recite this parallel verse (below), which was written by Śrīla Rūpa Gosvāmī in order to express Mahāprabhu's inner moods as He chanted the verse above. In the verse composed by Śrīla Rūpa Gosvāmī, Śrīmatī Rādhārāṇī is speaking the following words:]

priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

(*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 13.122)

[My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana.]

Śrīla Gurudeva: Thank you for remembering. Nowadays it is very hard to remember new things. Very good.

What is the meaning?

[Brajanāth dāsa, Madhuvrata dāsa, Acyutānanda dāsa, and Vṛndāvana dāsa explain the meaning.]

Śrīla Gurudeva: (To Vṛndā-devī dāsī) If you don't know the *śloka*, no harm. What is the purport?

Vṛndā-devī dāsī: I know the *śloka* a little bit.

[After reciting the śloka:]

This *śloka* is quoted in Śrīla Rūpa Gosvāmī's *Padyāvalī*, and it describes Śrīmatī Rādhikā's meeting with Śrī Kṛṣṇa in Kurukṣetra. When She saw Śrī Kṛṣṇa there, She remembered Him in Vṛndāvana, where, in the rays of the moonlight, She and He used to meet and have such a good time. But now She is meeting Him in Kurukṣetra.

When Mahāprabhu, in the mood of Śrīmatī Rādhikā, was dancing at the Ratha-yātrā festival, He remembered this instance of Her meeting with Kṛṣṇa at Kurukṣetra and recited that *śloka*. Except for Śrī Svarūpa Dāmodara and Śrīla Rūpa Gosvāmī, who had come that year to the Ratha-yātrā festival, no one understood Śrī Caitanya Mahāprabhu's mood.

Śrīla Rūpa Gosvāmī wrote down a parallel *śloka* on a palm leaf, which he put on the top of his roof when he went to take bath in the ocean. When Śrīman Mahāprabhu came to meet him, He saw the leaf and read the *śloka*. He was amazed that Śrī Rūpa had understood His moods. He blessed Rūpa Gosvāmī by imbibing in him all the knowledge needed to preach His inner moods throughout the world.

In this *śloka* Śrīmatī Rādhikā tells Her *sakhīs*, "O *sakhīs*, now, after so many years of separation, I am meeting the Lord of My life, My Kṛṣṇa. I am that same Rādhā and He is that same Kṛṣṇa. Although it is very nice to meet Him, My heart is not happy to be here. There is so much opulence here; so many elephants, horses, armies, family members, and especially the queens. We cannot meet freely as We did in Vṛndāvana.

"I want Kṛṣṇa to come in My heart, which is non-different from Vṛndāvana. I want to take Him on a chariot and bring Him back to Vṛndāvana, where I can please Him in all ways.

"He can be so happy there. He can wear His peacock feather, and He can play the fifth note on His *muralī* flute which attracts everyone in Vṛndāvana. We *gopīs* will be able to spend time with Him on the banks of the Yamunā, where we can serve and please Him to His heart's desire. We know that He is not happy here in Kurukṣetra. He really wants to be in Vṛndāvana, so We want to bring Him back."

Śrīla Gurudeva: Very good. She explained this so well.

Acyutānanda dāsa: How is it possible for Śrīman Mahāprabhu to taste *rasa* by quoting a worldly poem? Are examples from the material world okay for describing spiritual matters?

Śrīla Gurudeva: Of course no material words or examples are perfect, but unless an example is given of the moods of love in separation in this world, no one would be able to understand the nature of *kṛṣṇa-prema*.

In India there is a class of people known as Santal. One male among them stands in the middle, and many females surround him on all sides with musical instruments in their hands. They sing *kīrtana*, sometimes moving forward, sometimes backwards; sometimes the male sings, sometimes the females sing. We say, "It is like *rāsa-līlā* – they are singing, dancing, and playing instruments." Actually, is it possible for this display to be compared with Kṛṣṇa's *rāsa-līlā*? How many *rāgas* and *rāgiṇīs*[3] do they know? Although we may say that it is something like *rāsa-līlā*, this is far from a perfect analogy.

[3] *Rāgas* and *rāgiṇīs* are rhythms, tunes, modulations of the voice, etc.

If we say, "Rādhājī is beautiful. Her face is like the moon," what do we mean by this comparison? Is Her face like the moon? Do we feel some pleasure in comparing Her face to the moon?

The faces of females are very beautiful, so much more so than the face of the moon. The moon cannot attract anyone as well as ladies can. Men don't want to marry the moon; they want to marry only beautiful ladies. Still, the comparison is given that Śrīmatī Rādhikā's face resembles the moon.

One more thing: *pañcama-juṣe* in this second verse indicates that during *rāsa-līlā* Kṛṣṇa was singing in the fifth (*pañcama*) note and the *gopīs* were singing in the seventh note, the last note. Kṛṣṇa was not able to reach that last note, so He congratulated the *gopīs* by saying, "*Sādhu*, *sādhu*! Well done, well done!"

He and the *gopīs* performed varieties of dancing during *rāsa-līlā*, and all the *rāsa-līlā* moods are present in this *śloka* by the words *pañcama-juṣe*. Kṛṣṇa sings while the *gopīs* dance, and the *gopīs* sing while Kṛṣṇa dances.

Vṛndā-devī dāsī: Gurudeva, this *śloka* mentions Kṛṣṇa's *muralī* flute. Kṛṣṇa has different kinds of flutes, so what is the specific quality of the *muralī* flute?

Śrīla Gurudeva: The *muralī* flute[4] plays many tunes. Kṛṣṇa can reach up to the fifth note on that flute, and the *gopīs* can sing to the seventh note. Kṛṣṇa then exclaims, "Oh, *sādhu*, *sādhu*!"

May 2, 2009

Śloka Class

Śrīmad-Bhāgavatam 1.7.4, 6

[Śrīla Gurudeva called on the devotees present to recite Śrīmad-Bhāgavatam verses 1.7.4 and 1.7.6 in Sanskrit, and then to explain the verses in English.]

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4 "Kṛṣṇa has three kinds of flutes: *vaṁśī*, *veṇu*, and *muralī*. The *veṇu* is twelve fingers long and as thick as a thumb, and it has six holes. The *muralī* is two hands in length and has four finger-holes, besides the hole in the mouthpiece. The *vaṁśī* is seventeen fingers long and has a clear space of three finger-widths at the tail end. At the head end of the flute is another space of four finger-widths, which is also clear, except for the hole for blowing, which is half a finger's width from the end. In the middle is a space containing eight finger-holes separated from each other by a gap of half a finger's width. The *vaṁśī* therefore has a total of nine holes" (*Jaiva-Dharma* Chapter 26).

bhakti-yogena manasi
samyak praṇihite 'male
apaśyat puruṣaṁ pūrṇaṁ
māyāṁ ca tad-apāśrayam

(*Śrīmad-Bhāgavatam* 1.7.4)

[He fixed his mind, perfectly engaging it by linking it in devotional service (*bhakti-yoga*) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.]

Śrīla Gurudeva: What is the meaning?

Brajanāth dāsa: Despite having written so many scriptures, like *Brahma-sutra*, the Purāṇas, *Mahābhārata*, and *Bhagavad-gītā*, Śrīla Vyāsadeva was feeling despondent. At that time his Guru Mahārāja, Śrī Nārada Ṛṣi, appeared, and he asked him, "You are my Guru Mahārāja. Why do I feel like this?"

Śrīla Gurudeva: "I am not satisfied."

Brajanāth dāsa: Nārada Ṛṣi took his pulse and said...

Śrīla Gurudeva: He did not really take his pulse; he knew.

Brajanāth dāsa: He could understand.

Nārada Ṛṣi said, "You have written so many books to help everyone; to make them all understand who the Supreme Personality of Godhead is and what creation is. But have you written anywhere that Śrī Kṛṣṇa in Vraja is the Supreme Personality of Godhead? Have you written that His mother binds and chastizes Him? Have you written about Kṛṣṇa sitting on the shoulders of Śrīdama and playing like an ordinary human being?

"Kṛṣṇa and Śrīdama were wrestling. Having won the wrestling match, Śrīdama sat upon the chest of Kṛṣṇa and claimed victory. Kṛṣṇa refuted this, saying, 'No, no, I am victorious. I am the winner, because My nose is up and yours is down.' Have you written about this? Śrīla Vyāsadeva said, 'No Gurudeva, I have not.' "

Śrīla Gurudeva: "Have you written that although Śrī Kṛṣṇa is the Supreme Lord, He danced with the *gopīs*?"

Brajanāth dāsa: Śrīla Vyāsadeva replied, "I have not written this anywhere."

Nārada Ṛṣi then said, "You should enter into meditation, and then all these pastimes will be automatically revealed in your heart. You should write all these glories for the benefit of the world. Then you will be happy."

At that time Śrīla Vyāsadeva entered into meditation – *bhakti-yogena manasi* – concentrating fully on the Supreme Personality of Godhead. Then, he directly saw the Supreme Personality of Godhead in his meditation, with all the Lord's energies, including all living entities and the entire spiritual world.

At that time he realized that…

Śrīla Gurudeva: He also saw Mother Yaśodā binding Kṛṣṇa. He saw Kṛṣṇa performing *rāsa* and so many other pastimes. He saw all this.

Brajanāth dāsa: In his meditation.

Śrīla Gurudeva: No.

Brajanāth dāsa: Directly; as a *darśana*.

Śrīla Gurudeva: [Gesturing toward Madhuvrata dāsa] And you?

Madhuvrata dāsa: By the mercy of Śrī Nārada Muni and the power of *bhakti-yoga*, Śrīla Vyāsadeva saw in his *samādhi* (trance) the *puruṣaṁ-pūrṇaṁ*, the complete Personality of Godhead, Vrajendra-nandana Śrī Kṛṣṇa, with His multifarious *śaktis*, or potencies.

Śrīla Gurudeva: Who is that *śakti*?

Madhuvrata dāsa: Rādhā *pūrṇa-śakti*, Kṛṣṇa *pūrṇa-śaktimān* – Rādhā is Kṛṣṇa's complete potency, and Kṛṣṇa is the complete potent Lord. Vyāsadeva saw the original Kṛṣṇa.

Śrīla Gurudeva: Not Nanda Bābā and Yaśodā Mātā?

Madhuvrata dāsa: He saw them also.

Śrīla Gurudeva: And all the *sakhās*?

Madhuvrata dāsa: Yes.

Śrīla Gurudeva: And the sweet pastimes?

Madhuvrata dāsa: Yes.

Śrīla Gurudeva: Top to bottom?

Madhuvrata dāsa: But Brajanāth and Acyutānanda prabhus have already said this. So I am saying some special thing, which is that

because he saw Kṛṣṇa in His complete form, it must also be true that he saw Rādhikā. He also saw *māyā*, the shadow of…

Śrīla Gurudeva: If Śrīmatī Rādhikā is present, but Nanda Bābā, Yaśodā, and the *sakhās* are not, is He complete? And if Kṛṣṇa is there, and all other associates are there, but there are no pastimes, is He still *pūrṇa-puruṣa* (the complete, Supreme Personality of Godhead)?

Madhuvrata dāsa: No.

Śrīla Gurudeva: All these must be combined; then He is *pūrṇa-puruṣa*. These pastimes include even *dvārakā-līlā*. They include *rāsa-līlā* and the pastime of Kṛṣṇa offering His flute at the feet of Śrīmatī Rādhikā and begging for Her forgiveness. They include all of the sweet pastimes of His Goloka Vṛndāvana.

Rādhā-kānta dāsa: Here it is described that Vyāsadeva engaged in *bhakti-yoga* perfectly, without any material contamination – *samyak praṇihite 'male* – without touching any of the modes of material nature. *Samyak* means 'perfectly.' *Praṇihite ranitah* means that he engaged his mind perfectly in *bhakti-yoga*, and the result was that he saw Śrī Kṛṣṇa and all of His complete *śaktis* (potencies). He also saw *māyā-śakti*[5], and that *māyā-śakti* was fully under His control.

Śrīla Gurudeva: She was behind Him. Why? Because she felt some shame. She was thinking, "I am giving trouble to…

Rādhā-kānta dāsa: The living entities.

It is also described that this *māyā-śakti* is always far away from the spiritual world.

Śrīla Gurudeva: Where there is no Kṛṣṇa, there is *māyā*.

Rādhā-kānta dāsa: Where there is sunlight, there is no darkness. The significance of this is that when we take shelter of the Supreme Lord, *māyā* is very far away.

Śrīla Gurudeva: (To Vṛndāvana dāsa) You? What is the purport?

Vṛndāvana dāsa: They have told everything, Gurudeva.

Śrīla Gurudeva: But yet…

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[5] *Māyā-śakti* is Śrī Kṛṣṇa's illusory potency, which creates bewilderment and is responsible for the manifestation of the material world, time, and material activities.

Vṛndāvana dāsa: There is nothing left.

Śrīla Gurudeva: But what have you understood?

Vṛndāvana dāsa: In this verse, Vyāsadeva has been inspired by Nārada Ṛṣi to meditate on the Supreme Lord. By pure meditation, he is seeing the Personality of Godhead. He is seeing the Personality beyond Brahmān and Paramātmā, and he is seeing the *līlās* of the Lord. Also, he is seeing the material energy that is some distance to the Lord.

Śrīla Gurudeva: Some distance; but from behind, not in front.

Vṛndāvana dāsa: He is seeing that the Lord is in complete control of that material energy.

Acyutānanda dāsa: If Śrīla Vyāsadeva had *darśana* of Kṛṣṇa and His pastimes, then he must be at the stage of *prema*. Is that correct?

Śrīla Gurudeva: Yes. Without *prema*, how could he have related *rāsa-līlā*, *Gopī-gīta*, *Veṇu-gīta*, and *Brahmāra-gīta*? He also taught this to Śrī Śukadeva Gosvāmī, so he must have realization of *mādhurya-rasa*.

Acyutānanda dāsa: If Śrīla Vyāsadeva was in *prema*, did he get *prema* after he met with Nārada Ṛṣi, or did he always have it?

Śrīla Gurudeva: Śrīla Vyāsadeva is personally a manifestation of Śrī Kṛṣṇa, and therefore he does not have very much realization of the *prema* of the devotees. His *guru* told him to realize this; this is the mercy of Gurudeva. By the mercy of his Gurudeva he entered *samādhi*, and then he realized who is Kṛṣṇa, who are the attendants of Kṛṣṇa, and what are His *śaktis*. He saw everything – *rāsa-līlā*, *dvārakā-līlā*, and all other *līlās* – and then he composed *Śrīmad-Bhāgavatam*.

Śrīpāda Mādhava Mahārāja: Vyāsadeva is Kṛṣṇa's *śaktyāveśa-avatāra* (empowered incarnation). Showing the glory of *sad-guru*, what to speak of Vyāsadeva, who is a *śaktyāveśa-avatāra*, even Maryādā-Puruṣottama Lord Rāmacandra demonstrated that He had to take initiation from Vasiṣṭha Ṛṣi, Līlā-Puruṣottama Śrī Kṛṣṇa was initiated from Bhāguri Ṛṣi, and Prema-Puruṣottama Śrī Caitanya Mahāprabhu took initiation from Īśvara Purī. This *śloka* shows the glory of the bona fide *guru*.

Śrīla Gurudeva: Nārada is a *bhakta* and Vyāsadeva is a manifestation of Bhagavān; but even so, Nārada Muni is Vyasa's Gurudeva. This

is a very amazing thing, as Mādhava Mahārāja explained. Kṛṣṇa is Svayam Bhagavān, the original Supreme Lord, but He took initiation from Bhāguri Ṛṣi, and Śrīman Mahāprabhu took initiation from Īśvara Purī.

For tomorrow, I request you all to learn this *śloka*:

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā

(*Śrīmad-Bhāgavatam* 1.7.7)

(To Rādhā dāsī) Can you explain these *ślokas* as they did?

Rādhā dāsī: Explain all this? No.

Śrīla Gurudeva: You cannot? If you want to preach, then you will have to learn all these *ślokas*. These devotees will become better preachers than me. I will be very happy when my sons and daughters become better than me.

Rādhā dāsī: Impossible.

Vṛndā-devī dāsī: Today is the appearance of Sītā-devī and Jāhnavā-devī in the Hawaii local calendar.

Śrīla Gurudeva: Oh, thank you.
Yamunā-prasāda, do you read my books?

Yamunā-prasāda dāsa: Yes.

Śrīla Gurudeva: I think not.

Yamunā-prasāda dāsa: Not enough.

Śrīla Gurudeva: You must read.

Yamunā-prasāda dāsa: Yes.

Śrīla Gurudeva: First read *Jaiva-dharma* and *Bhagavad-gītā*.

Yamunā-prasāda dāsa: I have read *Jaiva-dharma*, somewhat.

Śrīla Gurudeva: You have *Jaiva-dharma*. I know that you have all of my books, but you should read them.

Yamunā-prasāda dāsa: Yes, I will. Thank you.

May 3, 2009
Śloka Class
Śrīmad-Bhāgavatam 1.7.7

yasyāṁ vai śrūyamāṇāyāṁ
kṛṣṇe parama-pūruṣe
bhaktir utpadyate puṁsaḥ
śoka-moha-bhayāpahā

[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 fear.]

Śrīla Gurudeva: [After hearing the above-mentioned Sanskrit verse uttered by Brajanāth dāsa, Rādhā-kānta dāsa, Vṛndā-devī dāsī, Rādhā dāsī, Kṛṣṇa-bhāminī dāsī, and Rati-kalā dāsī] Rati-kalā has defeated her husband, Rādhā-kānta.

[Kṛṣṇa-bhāminī dāsī explains the meaning of the verse.]

Śrīla Gurudeva: Very good. Can Kṛṣṇa-bhāminī's husband Vrajeśa speak like her?

(To Vrajeśa dāsa) She can teach you.

[Now Vrajeśa dāsa explains the verse.]

Śrīla Gurudeva: Her explanation was better.

Vrajeśa dāsa: Much better. She is doing a good job of teaching.

[Rati-kalā dāsī explains the verse.]

Śrīla Gurudeva: Very good. You and Rādhā-kānta prabhu are preaching here and there. Kṛṣṇa-bhāminī and her husband Vrajeśa are perhaps also preaching?

Vṛndā-devī dāsī: They preach so much.

Śrīla Gurudeva: (To Kṛṣṇa-bhāminī dāsī and Vrajeśa dāsa) You must preach. This is *bhakti*.

Now, another *śloka*.

[Śrīla Gurudeva leads his students in chanting the śloka below.]

tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti

tā ye pibanty avitṛṣo nṛpa gāḍha-karṇais
tān na spṛśanty aśana-tṛḍ-bhaya-śoka-mohāḥ

(*Śrīmad-Bhāgavatam* 4.29.40)

[My dear King, in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life – namely hunger and thirst – and become immune to all kinds of fear, lamentation, and illusion.]

The meaning of this *śloka* is like that of the previous one. For tomorrow you should all learn this one, but most of you won't be here tomorrow.

(To Rādhā dāsī) Try to learn more *ślokas*, and preach everywhere like the Gaṅgāmātās.

Hilo, Hawaii

May 7-8, 2009

May 7, 2009
Morning Walk

Rohiṇī-nandana dāsa: We now have five children in our school. We are starting classes with them. We are teaching them *Upadeṣāmṛta*.

Śrīla Gurudeva: More children should come – more than thirty or forty children. It will be good if you can create a school here, like the one in Badger.

Rohiṇī-nandana dāsa: Okay, Gurudeva.

Nirguṇa dāsa: This is Rick. He has come to see you.

Śrīla Gurudeva: My blessings to you. May you be happy.
Who will be Prahlāda?

Śrīdhāma dāsa: We have two Prahlādas. For tonight we have a boy named Cakra, who is a very good actor.

Brajanāth dāsa: How old is he?

Śrīdhāma dāsa: He is eleven years old.

Brajanāth dāsa: Is he better or the same as Govinda-priya?

Śrīdhāma dāsa: Who can be as good as Govinda-priya? He is eleven years old, but he is good. He is really good.

Śrīla Gurudeva: The drama today is about Jaya-Vijaya?

Śrīdhāma dāsa: Two black boys are going to play the roles of Jaya-Vijaya – big black boys. And we have big golden clubs for them that are going to be good for the play.

Śrīla Gurudeva: Your drama will be performed today?

Śrīdhāma dāsa: Yes.

Śrīla Gurudeva: At about what time?

Śrīdhāma dāsa: Any time between four and eight – whenever you end your class.

Śrīla Gurudeva: We will speak up to the point where Prahlāda Mahārāja instructs the boys, and after that you can begin the drama play.

Śrīdhāma dāsa: We'll be ready, Gurudeva. We'll be ready.

This time we will have an elephant to lift Prahlāda, which will be made of three people under a big cloth.

Śrīla Gurudeva: You are a good player.

Śrīdhāma dāsa: For you, Gurudeva. I am your dancing monkey. I love that.

Gopa-vṛnda-pāla dāsa: You said that today you will speak up to Prahlāda teaching his classmates. Will you speak more tomorrow?

Śrīla Gurudeva: The drama will complete the evening. Tomorrow we will speak on some other topic.

Śrīdhāma dāsa: Tomorrow the drama will be very short, with no narration.

Śrīla Gurudeva: You can show any other teachings of Prahlāda Mahārāja.

(To Rick) Do you know that one day you will become old? Can all the doctors and scientists combine together and stop your old age?

Rick: No.

Śrīla Gurudeva: Then, after some days, you will have to give up this body. Will any doctor be able to help you at that time?

Rick: No.

Śrīla Gurudeva: When you die, will you be able to take even a penny with you from this world?

Rick: No.

Śrīla Gurudeva: Nothing? Will be able to take your sister, brother, father, mother, or son with you?

Rick: No.

Śrīla Gurudeva: Then why are you so busy hankering in this world for money – day and night – like a donkey? Why? If you cannot take even a penny with you, then why are you doing all these things? You should know that you are not your body; you will give it up.

But your soul is transcendental, and the Supersoul, who is greater than the individual soul, has all powers. The Supersoul can demolish the whole universe in a second, and He can create millions of universes. He has mercifully given us this human body.

Only in this human body can you realize that, "I am not this body, I am soul."

And soul is the eternal servant of the Supreme Personality of Godhead. Without this understanding, again you will become a donkey, monkey, pig, hog, fish, etc. Do you eat meat?

Rick: No.

Śrīla Gurudeva: Very good. Don't eat meat. Otherwise, M-E-A-T. Me-eat. Whom you are eating will take revenge and eat you. Don't eat meat or eggs, don't take wine, and don't smoke – and be happy. Thank you.

Ajaya-kṛṣṇa dāsa: Gurudeva, Rick met Tridaṇḍī Mahārāja at my house last year. He wanted to take initiation last year.

(To Rick) Then you decided to do it another time?

Rick: I took initiation over the phone.

Śrīla Gurudeva: You have taken *harināma*?

Rick: Yes.

Śrīla Gurudeva: Oh, I remember.

Ajaya-kṛṣṇa dāsa: He does not have a name, Gurudeva.

Śrīla Gurudeva: No name? What is your name?

Rick: My birth name is Rick.

Śrīla Gurudeva: Your new name is Rādhā-ramana. Please attend our classes.

Radha-ramana dāsa: I will.

May 8, 2009
Morning Walk

Nirguna dāsa: I was reading in *Brahma-saṁhitā* that personalities known as Sādhyas and Viśvadevas guard the ten directions around Goloka (the outer region of Śrī Kṛṣṇa's supreme abode). I was wondering if those divine personalities who are outside Goloka, guarding the ten directions, have vision of *vraja-līlā*. Do they see Vṛndāvana?

Śrīla Gurudeva: They may see. There are so many pastimes on the outskirts of Kṛṣṇa's abode where they are guarding. Goloka is the *vaibhava*, or opulence manifestation, of Gokula (the inner region of Śrī Kṛṣṇa's supreme abode), where only *aiśvarya* (opulence) prevails […]

When Nanda Bābā, his brother Upānanda, and all the other *gopas* were shown Goloka, they saw its great opulence. They saw so many Brahmās and other demigods who were all folding their palms and praying to Kṛṣṇa. Nanda Bābā and Upānanda had no time to even say, "Oh, my Kṛṣṇa." There was no time for Kṛṣṇa to ask them to feed Him. Nanda Bābā and Upānanda therefore considered, "We cannot meet with Kṛṣṇa here. We don't want this opulence; we want Vṛndāvana. We want to take Kṛṣṇa in our laps. Kṛṣṇa has no appetite here. He does not want anything from us here, whereas in Vraja, He weeps for bread and butter."

Brajanāth dāsa: Gurudeva, is Kṛṣṇa married to Śrīmatī Rādhikā in Goloka?

Śrīla Gurudeva: They are not married, but it is as if They are married.

Śrīpada Mādhava Mahārāja: It is like *svakhya-bhāva*.

Viśvambhara dāsa: When we preach, we tell people that we all have a connection to something beyond this world. What would be a simple way to show somebody who has no knowledge or faith that what we are saying is real?

Śrīla Gurudeva: You can explain to new people that in this world we are suffering from birth, death, old age, and so many problems. We are always experiencing misery here. In our youth we think that we are happy, but when old age comes we realize there is no happiness in this world; and then we give up this body. Who gives up the body? The soul gives up the body. Do you understand?

Moreover, besides the individual soul, there is also the Supersoul, and there is relationship between the two. You can tell them that; not more than that.

Viśvambhara dāsa: In this world, especially in the Western world, it is very common that people think of science as very real. This is because science invents things like airplanes and cars, which are very real; things they can see and know as real.

Śrīla Gurudeva: Do you see any evidence that they have minimized death?

Viśvambhara dāsa: They think that maybe, someday, it will be possible.

Brajanāth dāsa: They die faster with the airplane.

Śrīla Gurudeva: Since the beginning of creation, no one has been able to stop old age and death.

Śrīpāda Mādhava Mahārāja: By this technological development, suicide rates have become higher and higher.

Śrīla Gurudeva: They have developed the ability to die faster.

Viśvambhara dāsa: But a scientist can say, "I can talk with someone…"

Śrīla Gurudeva: They are creating so many – so many – problems with their atom bombs and nitrogen bombs. They have created varieties of new inventions, but with what result? The only result is destruction; not any peace and happiness. They are not able to discover the soul.

Śrīpāda Mādhava Mahārāja: One more thing: When Gurudeva was in New York in 1996, five or six people came to him and asked how he could come from poor India to preach here. They asked what he imagined he could possibly give to America.

Gurudeva replied, "I have not come from poor India. I came from prosperous India. It may be possible that the Prime Minister of our country will come to you to beg something; but from my birth I have never learned how to beg. I have only learned how to give; nothing else."

Then they asked, "What will you give to America?"

Gurudeva said, "I will give you an example. If you throw a pebble in the water, what will be the result?"

One of them answered, "Some ripples will come, and then subside."

Gurudeva said, "No, this is not true. Ripples will come, and they will become bigger and smaller, but unless the ripples touch the shore, they will not subside. In the same way, we are performing *harināma-saṅkīrtana*. The vibration of that holy name will travel through the air and touch each and every corner of the world. In this way, the greatest problem of the era – the sound problem – will subside.[1]

They asked Gurudeva, "Are you a scientist?"

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

Gurudeva replied, "No. I am not a scientist."

Then they said, "Without being a scientist, how are you able to give such an example?"

Gurudeva replied, "I am really not a scientist. I heard this from my Gurudeva, then I performed *bhajana*, and by my Gurudeva's mercy I realized his words."

They said, "No, no. You must be a scientist?"

Then Gurudeva asked, "Are you scientists?"

They began to laugh, and one of them said, "We are scientists, and we came to get some help from you in our preaching. We traveled all over the world and recorded many sounds – machinery, animals, birds, and so on, and we played those sounds in our laboratory. While traveling in India, we saw devotees chanting Hare Kṛṣṇa for several hours without getting tired. We were surprised by this, so, we played their chanting in our laboratory. We found that their Hare Kṛṣṇa *mantra* caused sound pollution to subside, and all other sounds increased it."

Gurudeva told him, "Go and preach. You will do vast preaching, and no one will be able to check you."

This is the scientific proof – sound pollution.

Viśvambhara dāsa: Is there some way we can objectively show someone who has no faith that *bhakti* is real?

Brajanāth dāsa: He wants to know how we can explain in an objective way how there is really a transcendental world and that we have a relationship with that world. Is there any proof we can give to anyone who has doubts or who has no interest?

Śrīla Gurudeva: Have you been to Australia?

Viśvambhara dāsa: No.

Śrīla Gurudeva: How is it that you believe Australia exists?

Viśvambhara dāsa: By other people who have been there.

Śrīla Gurudeva: How?

Viśvambhara dāsa: By photographs.

Śrīla Gurudeva: Those other people may be lying. I don't believe them. How can you objectively prove to me that their words are true?

Viśvambhara dāsa: I accept photographs, usually.

Śrīla Gurudeva: You read about geography from time to time, and you believe in what you read. You did not have any practical experience of what you read, but you believed it. You can believe in me in the same way, and in the *śāstras* told by God, Kṛṣṇa, Himself.

Can you prove who your father is?

Viśvambhara dāsa: Yes.

Śrīla Gurudeva: How? Have you seen him uniting with your mother?

Viśvambhara dāsa: There is a way to look at the cells of each person.

Śrīla Gurudeva: Suppose I say "I don't believe in that." What is the answer? Without belief, you cannot progress even an inch. You will have to hear from your mother, your father, and your superiors, and you will have to accept what they tell you. Otherwise, you would not be able to do anything. Without belief, you cannot go anywhere. You go to school, but if you have no trust, or belief, in your professor, you cannot learn anything. You would not be able to study.

So, you will need to first think that these things are true; to think, "I must believe this." Then you can progress.

Our *ṛṣis* (sages) have stated, and in the Purāṇas Śrīla Vedavyāsa has written, that in this world, the Vedas are our only transcendental evidence, because they have been spoken by Kṛṣṇa, the Supreme Personality of Godhead. The *Bhagavad-gītā* has been spoken by Kṛṣṇa.

Śrīpāda Mādhava Mahārāja: Do you have faith in the Vedas?

Viśvambhara dāsa: Some parts.

Śrīla Gurudeva: If you chant Hari's name, your doubts will go away. You chant very rarely. It is essential to chant at least sixteen rounds daily.

ENDNOTES

1 The following is an excerpt from a lecture by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja (August 2, 2002):

"Water is polluted, air is polluted, ether is polluted, everything else is polluted; and all life-forms are dying by pollution. So many poisons are floating in water, and so many poisons are floating in the air, and therefore there is so very much anxiety.

"Intelligent persons are thinking about how to save the world from such pollution, but a day will come when the whole ocean will be polluted with poisons, all fish will thus be poisoned, and if anyone will eat fish or any food from the sea, he will die. In the name of saving the agriculture, people spray poisons everywhere to kill insects, that poison comes in the grains, and thus all the grains are polluted. You eat those grains, you become mad, you are besieged by so many diseases, and then you die.

"If you are abusing anyone, criticizing anyone, or quarreling with anyone, those sounds will evaporate in the air and travel throughout the universe. If you are speaking any nonsense, it will not 'go in vain.' It will travel throughout the entire world via the air.

"An example may be given of a big pond. If you take a stone and throw it into a pond, some waves will be created, and they will touch all ends of the pond. This universe is like that pond, and air is everywhere in the universe. When one chants "Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare," this will 'evaporate' and create so many waves of air, which will touch everywhere – up to the ends of the world – moving here and there and purifying the entire universe from all these pollutions.

"Kṛṣṇa is so powerful. He can create the whole universe in a second, and He can destroy it, and again he can create so many worlds. He has invested all His mercy, power, and opulence in His names, and that is why they are so powerful. His holy names very quickly travel throughout the universe by the help of airwaves, and the pollution is gone at once.

"You know that the trees, creepers, animals, and insects cannot speak. They cannot understand our language. Still, everyone – not only humans, but trees, creepers, and insects here and there in this universe – is touched by this powerful name, whether they know it or not. There is no question of whether or not they are aware; they will be touched. If knowingly or unknowingly you touch fire, it will burn you. Similarly, these names are very powerful. They will inject all and purify all, whether they are aware of what is happening or not.

"Here the trees are very fortunate, the grass is fortunate, and the persons are fortunate – whether they are coming to our classes or not. The trees, creepers, grass and all other entities are somehow attending our classes by hearing the sound.

"Similarly, although Muslims don't utter the holy names Hari, Kṛṣṇa, or Rāma, the sound will somehow go and touch them, even

if they are in Arabia or Iran. Even hogs, pigs, bears, and other creatures in jungles and forests, attacking persons and eating them, will also be liberated.

"*Kīrtana* is so powerful that if you are meditating on anything and we are doing *kīrtana*, you cannot continue to meditate. If you are doing *kīrtana* and someone else is not doing *kīrtana*, he is bound to do *kīrtana* by mind. If you cannot meditate, then chant "Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare." This will engage all your senses. You will forget where you are and what you are doing. If you chant louder and louder, all your senses will be controlled; there will be nothing to criticize, and nothing to remember about your bad activities or anyone else's. Otherwise, without this *kīrtana*, while meditating, all kinds of bogus things will come in your head. You are not able to check this by yourself, but by *kīrtana* it will be checked very easily."

Las Vegas, Nevada

May 15-17, 2009

[In these morning darśanas, at the home of Gopāla-kṛṣṇa dāsa and Gītā dāsī, and their daughters Kundalatā dāsī and Sītā dāsī, Śrīla Gurudeva is training the family to learn and imbibe the message of various verses.]

May 15, 2009
Darśana

Śrīla Gurudeva:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

(*Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 1.4)

[May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.]

What does *unnata-ujjvala-rasa* refer to?

Kundalatā dāsī: *Parakīya-rasa* (the paramour love between Śrī Kṛṣṇa and the *gopīs*).

Śrīla Gurudeva: And *śrī* refers to the maidservants of Rādhārāṇī, such as Rūpa Mañjarī and others like her.

Rādhikā is compared with a *kalpa-latā*, a transcendental desire-creeper, and the *gopīs* are the flowers and leaves of that creeper. Lalitā, Viśākhā, and others like them are the leaves, and the *mañjarīs* are the flowers. If a desire-creeper is devoid of *mañjarīs* and leaves, then it is without value – it looks like it has dried up. The *bhāva* of Lalitā cannot be given to the *jīvas* of this world. Mahāprabhu came to give the *bhāva* of the *mañjarīs*.

Now, please explain the meaning of the verse beginning with *ārādhyo bhagavān*.

Kundalatā dāsī:

ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛṇdāvanaṁ
ramyā kācid-upāsanā vraja-vadhū-vargeṇā yā kalpitā
śrīmad-bhāgavatam pramāṇam-amalaṁ premā pumartho mahān
śrī-caitanya mahāprabhor matam idaṁ tatrādaro naḥ paraḥ

(*Caitanya-manjusa,*
by Śrīla Viśvanātha Cakravartī Ṭhākura)

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

Our supreme worshipful object is Vrajendra-nandana Śrī Kṛṣṇa, as is Śrī Vṛndāvana-dhāma, and *Śrīmad-Bhāgavatam* is our evidence. This is the teaching of Śrī Caitanya Mahāprabhu, and we accept no other.

Śrīla Gurudeva: No, no. You have missed the main point: What is the meaning of *vraja-vadhū-vargeṇā yā kalpitā*.

Kundalatā dāsī: Oh! The worship of the *vraja-vadhūs*, meaning the *gopīs*, is the topmost.

Śrīla Gurudeva: Among the moods of all those who worship Kṛṣṇa, the most superior is the mood of the *gopīs*. It was to give this mood that Śrī Caitanya Mahāprabhu came to this world.

In this way, keep some *ślokas* memorized and utter them in a completely fearless manner. Then you shall become a preacher.

What is the proof in the *Bhāgavatam* that Kṛṣṇa is Svayam Bhagavān, the original Supreme Personality of Godhead, the source of all other incarnations?

Kundalatā dāsī:

ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

(*Śrīmad-Bhāgavatam* 1.3.28)

[All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.]

Śrīla Gurudeva: Say it properly; otherwise, you will have to continue saying 'half here and half there.'

(To Sītā dāsī) Do you know any of this?

(To the rest of the family) Why don't you teach her something as well?

(To Sītā dāsī) It is very important for you to learn some *ślokas* and their meanings; from *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, and *Śrī Caitanya-caritāmṛta*.

Sītā dāsī: Yes, I will.

Śrīla Gurudeva: Very good.

Śrīla Gurudeva: (To Gītā dāsī) Please cook something very nice today.

(To Sītā dāsī and Kundalatā dāsī) Neither of you know how to cook.

Kundalatā dāsī: No, not much.

Śrīla Gurudeva: (To Sītā dāsī) And you?

Sītā dāsī: Very little. We have to look at the cookbook.

Śrīla Gurudeva: If you do not cook, then what will you feed Kṛṣṇa?

Brajanāth dāsa: They make pizza and cheesecake.

Kundalatā dāsī: In India, I sometimes try to do a little service in the kitchen.

Śrīla Gurudeva: Your mother knows proper Bengali; this is very good. It will help a great deal if you also learn it properly.

(To Brajanāth dāsa) I will give a few words of reply to the letter I received from Tripurāri Svāmī. You can take the dictation:

"If you have strong belief that Śrīla Bhaktivedānta Svāmī Mahārāja is in *sakhya-rasa* [a relationship with Kṛṣṇa as a cowherd friend], I have no objection. I don't want to enter into argument and counter-argument. But you should know that I have known him from the beginning; from 1946. He was my *śikṣā-guru* and my bosom friend. We laughed and joked together; so I know him.

"I have strong belief that he is in *gopī-bhāva*, in the mood of Rūpa Mañjarī. You cannot change me; don't try to change me. I am satisfied that you have strong faith that he is of *sakhya-rasa*."

Brajanāth dāsa: And *rūpānuga*?

Śrīla Gurudeva: "Also, I want to tell you that *rūpānuga* means 'a follower of Rūpa Gosvāmī and Rūpa Mañjarī.' I know that he knew the deep meaning of this *śloka*: *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanaṁ, ramyā kācid-upāsanā vraja-vadhū-vargeṇā yā kalpitā*. I know that he knew it. He has also read *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamaṇi*, and he was fully qualified to select which is the best *rasa*.

"Also, *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau, samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam*. Śrī Caitanya Mahāprabhu came to give worldly persons *rāgānuga-mārga* (the path of *rāgānuga-bhakti*), and especially, within *rāgānuga-mārga*, the mood of Rūpa Mañjarī. So I cannot agree with you, but I appreciate your strong belief."

I am writing in a polite way.

(To Gopāla-kṛṣṇa dāsa) You read *Śrī Caitanya-caritāmṛta* and the other Vedic scriptures, don't you? *Śrīmad-Bhāgavatam*?

Gopāla-kṛṣṇa dāsa: Yes.

Śrīla Gurudeva: Don't you read aloud to all of them? In particular, you should read to Sītā, so that she will develop in *bhakti*.

(To Sītā dāsī) Do you understand? You must do *kīrtana*, hear *Śrī Caitanya-caritāmṛta* from your father, and read *Śrī Caitanya-bhāgavata* and *Śrīmad-Bhāgavatam*.

One day you will become old, and no doctor or scientist will be able to prevent this. Moreover, one day you will have to give up your body, and your money will not be able to save you. You will not be able to take with you a farthing from this world; you will leave empty-handed, and you will have to come to this world again – as a dog, pig,

hog, monkey, or donkey. To protect yourself from this, try to develop your Kṛṣṇa consciousness with full attention and great care.

(To Gopāla-kṛṣṇa dāsa) When was the first time I met you?

Gopāla-kṛṣṇa dāsa: It was in Badger, in 1998.

Śrīla Gurudeva: How did you come to know about me?

Gopāla-kṛṣṇa dāsa: Avadhūta Mahārāja gave us some videos of your classes, and Mithilādhīśa prabhu used to come to our house for Sunday programs every week in 1997. Kiśorī-Mohana prabhu and Sudevī dīdī were here also. We used to have nice *kīrtanas* at that time.

Śrīla Gurudeva: Yes, they do nice *kīrtanas*.

Gopāla-kṛṣṇa dāsa: That is how we came to hear about you; through Avadhūta Mahārāja.

Śrīla Gurudeva: Did you know him from before that?

Gopāla-kṛṣṇa dāsa: Yes, when I came to Las Vegas, we were in contact with the devotees there.

Śrīla Gurudeva: Were you ever in Los Angeles?

Gopāla-kṛṣṇa dāsa: No, I was never there.

Śrīla Gurudeva: So, how did you become acquainted with him?

Gopāla-kṛṣṇa dāsa: He used to visit our home. We lived in a rented apartment then.

Śrīla Gurudeva: Oh, I see.

May 16, 2009
Darśana

Śrīla Gurudeva: What is the essence of all the instructions of Śrīla Rūpa Gosvāmī?

Kundalatā dāsī: It is the verse beginning *anyābhilāṣitā-śūnyam*.

Śrīla Gurudeva: What is the essence of all the instructions of Śrīla Rūpa Gosvāmī?

Kundalatā dāsī: Oh [softly recites the verse]:

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

(*Śrī Upadeśāmṛta*, Verse 8)

[While living in Vraja as a follower of the eternal residents of Vraja, who possess inherent spontaneous love for Śrī Kṛṣṇa, one should utilize all his time by sequentially engaging the tongue and the mind in meticulous chanting and remembrance of Kṛṣṇa's names, form, qualities, and pastimes. This is the essence all instruction.]

Śrīla Gurudeva: Has anyone spoken anything?

Brajanāth dāsa: Gurudeva is asking you to speak more loudly.

[Kundalatā dāsī and Gopāla-kṛṣṇa dāsa chant the verse loudly.]

Śrīla Gurudeva: What is the meaning?
(To Sītā dāsī) Listen very carefully.

Kundalatā dāsī: The meaning is that we should reside in Vraja and perform *bhajana* there. If one can't live there physically, then he can be there by mind.

Śrīla Gurudeva: Your explanation is not clear.

Gopāla-kṛṣṇa dāsa: *Tan* means 'His' or 'Kṛṣṇa's' – Kṛṣṇa's name, form, and activities. *Su-kīrtana* means 'always doing *kīrtana* and remembering Kṛṣṇa.'

Śrīla Gurudeva: *Anu* means 'continually,' and it also means 'under the guidance.' Under whose guidance? We will come to this in a minute.
What is the meaning of *krameṇa*?

Gopāla-kṛṣṇa dāsa: *Krameṇa* means 'steadily,' and *rasanā-manasī niyojya* means 'engaging the mind and tongue.'

Śrīla Gurudeva: By one's tongue one chants the names of Kṛṣṇa, and by mind one meditates on His pastimes. For example the name Dāmodara leads to remembrance of the pastime of Mother Yaśodā binding Kṛṣṇa, and the name Rāsa-bihārī inspires remembrance of *rāsa-līlā*.
Furthermore?

Gopāla-kṛṣṇa dāsa: In order to do this, *tad anurāgi janānugāmī*, *tiṣṭhan vraje*. Even if one cannot be in Vraja physically, he can meditate on Vraja and be under the guidance of the residents of Vraja.

Śrīla Gurudeva: *Tad anurāgi janānugāmī* means 'being under the guidance of those who are *anurāgi* (deeply attached) to Rādhā-Kṛṣṇa, such as Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.'

Gopāla-kṛṣṇa dāsa: *Kālaṁ nayed akhilam ity upadeśa-sāram*. One must do this continuously, all the time. This is the essence of all instructions.

Śrīla Gurudeva: If you have no taste in chanting the holy name, what should you do?

Kundalatā dāsī: Keep chanting… Hmmm, what is that verse in *Upadeśāmṛta*? *Sitāpy avidyā*… Mmmm. Because right now we have jaundice [the jaundice of ignorance], so the medicine is to keep chanting and then one day the taste will come.

Śrīla Gurudeva: (To Brajanāth dāsa) Can you explain?

Brajanāth dāsa: In *Śrī Upadeśāmṛta*, Śrīla Rūpa Gosvāmī tells us that if we have no taste for chanting, it is because of some spiritual disease. If in a jaundiced condition we take sugar candy, that sugar candy tastes very bitter. Nevertheless, sugar candy is the medicine for jaundice. Therefore, if we continue to take the sugar candy, gradually our disease will go away and we will be able to taste the sugar candy's sweetness.

Similarly by chanting *harināma*, even if in the beginning it is a little difficult and our minds don't want to continue, if we practice daily as a discipline, and especially if we follow the order of *śrī gurudeva*, then everything becomes sweet. Our disease of wanting to enjoy this world will gradually decrease, and we will only want to serve *śrī guru* and the Vaiṣṇavas. Then, under their guidance we can follow this verse: *tan-nāma-rūpa-caritādi-sukīrtanānu*.

Śrīla Gurudeva: By what activity can we engage in *sādhu-saṅga*?

Kundalatā dāsī: By following the *sādhu's* instructions.

Śrīla Gurudeva: Can you utter the *śloka*?

Kundalatā dāsī: Uh… *sādhu saṅga*, *sādhu saṅga*, *sarva śāstra kaya*.

Śrīla Gurudeva: What sort of conduct is required in relating with the *sādhus*?

Kundalatā dāsī: Oh, from *Upadeśāmṛta*:

dadāti pratigṛhṇāti
guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva
ṣaḍ-vidhaṁ prīti-lakṣaṇam

(*Śrī Upadeśāmṛta*, Verse 4)

[Offering pure devotees items in accordance with their requirements, accepting *prasādam*, or remnant items given by pure devotees, revealing to devotees one's realizations concerning *bhajana*, inquiring from them about their confidential realizations, eating with great love the *prasādam* remnants given to devotees and lovingly feeding them *prasādam* – these are the six symptoms of loving association with devotees.]

Śrīla Gurudeva: What is the meaning?

Kundalatā dāsī: There are six loving exchanges between devotees: Giving something, accepting the *prasādam* remnants… uh…

Śrīla Gurudeva: What does *dadāti* mean?

Gopāla-kṛṣṇa dāsa: *Dadāti* means 'giving.'

Śrīla Gurudeva: Giving what? Giving that which is necessary and of use to that *sādhu*. What might these items be? Cloth, shoes, foodstuffs, and whatever is necessary for his services. We first give these things to the Vaiṣṇavas, and then we take their remnants.

Guhyam means 'confidential topics.' What confidential topics? Regarding *bhajana*. The disciple asks about the confidential methods of *bhajana*, and the *sādhu* explains (*ākhyāti*). *Pṛcchati* means that whatever is needed to know, the disciple will ask *gurudeva* and Vaiṣṇavas. *Bhuṅkte bhojayate caiva* means that one offers foodstuffs to the Vaiṣṇava and then accepts his remnants. By this, *sādhu-saṅga* will develop.

If one has no taste for *sādhu-saṅga*, no taste for *harināma*, and no taste for hearing and chanting, but he knows that there is no other remedy, what should he do? If we know intellectually that *bhajana* is essential but we are devoid of taste and interest in its engagement, what should we do? Should we give up chanting, hearing, and remembering?

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
saṅga-tyāgāt sato vṛtteḥ
ṣaḍbhir bhaktiḥ prasidhyati

(*Śrī Upadeśāmṛta*, Verse 3)

[Progress in *bhakti* may be obtained by the following six practices: (1) enthusiasm to carry out the rules that enhance *bhakti*, (2) firm faith in the statements of *śāstra* and *guru*, whose words are fully in line with *śāstra*, (3) fortitude in the practice of *bhakti*, even in the midst of obstacles, or patience during the practice stage of *bhakti*, even when there is delay in attaining one's desired goal, (4) following the limbs of *bhakti* such as hearing (*śravaṇa*) and chanting (*kīrtana*), and giving up one's material sense enjoyment for the pleasure of Śrī Kṛṣṇa, (5) giving up illicit connection with women, the association of those who are overly attached to women, and the association of Māyāvādīs, atheists, and pseudo-religionists; and (6) adopting the good behavior and character of pure devotees.]

What is the meaning?

Kundalatā dāsī: We must have *utsāha*, enthusiasm. We must have firm faith that…

Śrīla Gurudeva: That what? "So many *bhaktas*, like Prahlāda, Nārada, and others attained *bhakti*, so why shouldn't I? I need patience." What type of patience?

Kundalatā dāsī: Patience that it will come one day.

Śrīla Gurudeva: Even if we do not feel anything now, in due time we will feel the result of our practices.

What is the meaning of *tat-tat-karma-pravartanāt*?

Kundalatā dāsī: Following the proper process.

Śrīla Gurudeva: What is that process?

Kundalatā dāsī: Following the rules and regulations.

Śrīla Gurudeva: Hearing *hari-kathā*.

śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam

arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
(*Śrīmad-Bhāgavatam* 7.5.23)

[Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia, and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind, and words) – these nine processes are accepted as pure devotional service.]

Also this:

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāṅcera alpa-saṅga
(*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 22.128–129)

[One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā, and worship the Deity with faith and veneration. These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.]

Are you able to understand this? If you do not perform *bhajana*, what will be the result?

Sītā dāsī: We will continue our material existence.

Śrīla Gurudeva: What harm is there if we are in the rotation of the world? We will enjoy very well. What is the harm? We are young, we can make money, and we can bring all facilities as Gopāla prabhu has brought here. He is like a king. Everything is here, so no harm to remain in this material world.

Is this a fact? No. One day you will become old, and you will have to give up everything and die. You will not be able to take your televisions or anything else; and then, in your next life you will become hogs, pigs, dogs, cats, etc.

Do you chant sixteen rounds?

Sītā dāsī: Yes.

Śrīla Gurudeva: Never chant less than this, and also read the scriptures. Your father has all the scriptures.

May 17, 2009
Darśana

Śrīla Gurudeva: What is the reason behind Śrī Caitanya Mahāprabhu's appearance in this world?

Kundalatā dāsī: *śrī-rādhāyāḥ praṇaya … svādyo…* Lost…

Śrīla Gurudeva: Why lost?

Kundalatā dāsī: I didn't practice, so I forgot the verse.

Śrīla Gurudeva: Try again.

Kundalatā dāsī: *śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā…*

Śrīla Gurudeva: Why are you looking towards your father?

Kundalatā dāsī: Because I forgot the verse.

Śrīla Gurudeva: If you don't remember it, I will chastise you.
(To Anupama dāsa) Do you remember?

Anupama dāsa: No.

Gopāla-kṛṣṇa dāsa: *śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā, svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ… saukhyaṁ cāsyā mad-anubhavataḥ*

Śrīla Gurudeva: And what about the *śloka* beginning with *anarpita-carīṁ*?

Kundalatā dāsī:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

(*Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 1.4)

[May the Supreme Lord who is known as the son of Śrīmatī Śacī-devī be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.]

Śrīla Gurudeva: It is so important that you remember this well. What is the meaning of *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau*?

Kundalatā dāsī: May the son of Mother Śacī [Śrī Caitanya Mahāprabhu] be situated in the innermost recesses of your heart. He has appeared in this age of Kali to bestow what has not been given in a long time; the beauty of Śrīmatī Rādhikā's love, which is *mañjarī-bhāva*.

Śrīla Gurudeva: Kṛṣṇa came to this world in the form of Caitanya Mahāprabhu, and the first reason for this is the following:

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

(*Bhagavad-gītā* 4.7)

[O descendant of Bharata, whenever there is a decline of religion and an increase in irreligion, at that time I manifest My eternally perfect form in this mundane world.]

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

(*Bhagavad-gītā* 4.8)

[To protect My unalloyed devotees, to annihilate the wicked, and to firmly establish religion, I appear in every age.]

When adherence to religious principles decreases, the demons are able to create many problems and *sanātana-dharma* becomes hidden. Kṛṣṇa descends in order to kill the demons and save the *sādhus*. This is the meaning of *dharma-saṁsthāpanārthāya*.

The second reason for His descent is that, seeing the world overwhelmed in sin, Advaita Ācārya prayed to Him, "If You do

not come and give the people *kṛṣṇa-prema*, I will destroy the entire universe." In this way, Advaita Ācārya brought Him from Goloka Vṛndāvana.

The third reason is that Kṛṣṇa wanted to give the *prema* that had not been given since the previous day of Brahmā: *unnatojjvala-rasāṁ sva-bhakti-śriyam*, or *mañjarī-bhāva*, personal service to Śrīmatī Rādhikā.

And the fourth reason is this:

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

(*Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 1.6)

[Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacī-devī, as the moon appeared from the ocean.]

What is the significance of *rādhā-praṇaya*, Śrīmatī Rādhikā's love for Kṛṣṇa? Before *praṇaya* comes *prema*, *sneha*, and *māna*; then comes *praṇaya*.[1] It is a most exalted stage of *prema*.

What is its nature? Rādhā is the only one who fully tastes Kṛṣṇa's beauty, name, sweet pastimes, qualities, and love. She is the only one. In order to personally realize the happiness She feels in Their relationship, Kṛṣṇa took Her intrinsic mood and beauty, and appeared in the form of Śrī Caitanya Mahāprabhu.

If Mahāprabhu had not come to this world, how could we have known what is pure *bhakti*, what is love and affection, who is Kṛṣṇa,

1 *Prema-bhakti* is the perfectional stage of devotion, characterised by the appearance of divine love, or *prema*. Within this stage of *prema-bhakti*, the pure love for Śrī Kṛṣṇa progresses further from *prema* to *sneha*, *māna*, and then *praṇaya*. In the stage of *sneha*, which follows just after the stage of *prema*, the love for Kṛṣṇa is characterized by intense affection that causes the heart to melt. The next stage is *māna*, wherein the mood of transcendental jealousy or contrariness prevents uninhibited meeting with Śrī Kṛṣṇa. Yet, when *prema* progresses more, *māna* assumes a feature of unrestrained intimacy, in which complete confidence, devoid of any restraint or formality, causes one to consider one's life, mind, intelligence, body, and possessions to be one in all respects with the life, mind, intelligence, and body of the beloved. This stage is called *praṇaya*. Detailed definitions of *sneha*, *māna*, and *praṇaya* can be found in *Śrī Ujjvala-nīlamaṇi* (14.79, 96, 108).

who is Rādhikā, and what is the significance of Vṛndāvana? We know this only by the mercy of Caitanya Mahāprabhu.

Mahāprabhu inspired Śrīla Rūpa Gosvāmī, and through Rūpa Gosvāmī He preached the glory of the *gopīs' upapati-bhāva* (paramour love). This mood of the *gopīs* is special; it is not found in any other *sampradāya* in the world. If one realizes this mood, that person will factually know the identity of Caitanya Mahāprabhu.

What is the necessity of *dīkṣā*? What is the necessity of *harināma* initiation? The Hare Kṛṣṇa *mantra* is written in *śāstra*: Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare. It is written in so many scriptures, so what is the need of *guru*? The answer is that the chanting of those persons who are without *guru* is not *śabda-brahma*, or transcendental sound. Such chanters will not get much fruit; they cannot get the highest fruit as long as they remain without the shelter of *guru*. At first their sorrows and suffering will diminish, then they will attain *sādhu-saṅga*, then they will take shelter of a bona fide *guru*, and then *guru* will give them their relationship with Kṛṣṇa. Without *sambandha-jñāna*, or realized knowledge of one's relationship with Kṛṣṇa, one's *kṛṣṇa-bhajana* will not be pure.

This is why *dīkṣā* initiation is needed. It may be compared to a marriage ceremony, wherein the priest gives some relation: "You are the wife, and you are the husband. Now, and throughout your life, you will be together."

Do you have any questions?

(To Sītā dāsī) You are a *gurukulī* (a former student in *gurukula*), so you must have some questions.

Sītā dāsī: No, I already asked Śrīpāda Mādhava Mahārāja.

Brajanāth dāsa: Yesterday he gave class.

Śrīla Gurudeva: Very good. Whatever questions may arise, please feel free to ask.

(To Kundalatā dāsī) Do you have any questions?

Kundalatā dāsī: I asked one question to Umā dīdī, but she said to ask you. How is it possible that Kṛṣṇa's *sakhās* are married to Kṛṣṇa's *gopīs*? During *brahma-vimohana-līlā*, all the *gopīs* were married to Kṛṣṇa when He manifested in the form of all the *gopas*. But after that year, the original *gopas* returned. Do those *gopas* have the conception that they are married to the *gopīs*? Would that not create problems?

Śrīla Gurudeva: At first, all the *gopas* were Kṛṣṇa's expansions, who were imitating perfectly the *gopas*' forms, dress, and mannerisms. The marriage of the young *gopīs* was arranged with Kṛṣṇa, but no *gopī* could ever think, "Kṛṣṇa is my husband." By the power of Yogamāyā, in order to perpetuate their paramour mood, the *gopīs* never thought of Kṛṣṇa as their husband, and Kṛṣṇa also never thought of the *gopīs* as His wives.

It is not that all the *sakhās* in Vraja are Kṛṣṇa's *sakhās*. There are so many *gopas* – thousands upon millions of *gopas*, and some are like Abhimanyu. It seemed that Śrīmatī Rādhikā was married to Abhimanyu, but in reality She was not. Abhimanyu was like a shadow of Kṛṣṇa, and he was married to Rādhikā's shadow. Yogamāyā orchestrated all these mysterious events.

Kundalatā dāsī: Oh, all right.

Anupama dāsa: In this age of Kali, how can one identify a real *guru*?

Śrīla Gurudeva: You can do so by surrendering to Paramātmā (the Supersoul) in your heart. Although we do not realize it, Paramātmā is everywhere; without Him we cannot exist. We can pray to Him, "I want a real *guru*." Then, a *sādhu* will come to you, or you will be able to go to a *sādhu*, and that *sādhu* will tell you the symptoms of a bona fide *guru*:

tasmād guruṁ prapadyeta
jijñāsaḥ śreya uttamam
śābde pare ca niṣṇātaṁ
brahmaṇy upaśamāśrayam

(*Śrīmad-Bhāgavatam* 11.3.21)

> [Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide *guru* is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.]

When the *jīvas* are no longer satisfied with worldly intoxications; when they realize that there is actually no happiness in this world and that they cannot take anything with them at the time of death,

not even a cent, they begin to contemplate how to attain real happiness. Such *jīvas* take shelter of a bona fide *guru*.

One of the symptoms of a bona fide *guru* is that he is qualified in all *śāstras* (*śabda-brahma*), such as the Vedas and Upaniṣads. Another symptom is that he has realized Parabrahma, or Kṛṣṇa. And the third is that he is detached from worldly desires.

If one knows all *śāstras* and can give many examples and evidence from *śāstra*, but he has not realized Kṛṣṇa, Parabrahma, then he is not *guru*. He must have some realization of Kṛṣṇa; only then can he give Kṛṣṇa from his heart to others. Without realizing Kṛṣṇa, his prayers will not be heard by Kṛṣṇa. He must also be detached from worldly desires and intoxications. Such a person is qualified to be selected as *guru*.

If you have unknowingly chosen a *guru* who cannot help you, who has no self-realization, and who is not detached from worldly things, then give him up and take shelter of a real *guru*, a *sad-guru*. If your *guru* is a Vaiṣṇava but he does not know *śabda-brahma*, if he has insufficient knowledge of *śāstra-jñana* but he is a sincere Vaiṣṇava, then when you finally meet a real *guru* you can take permission from that sincere Vaiṣṇava: "I want to develop my *bhakti*, so I want to associate with this pure devotee." That sincere Vaiṣṇava, your first *guru*, will happily permit you. If he does not permit you to go, he is not *guru*; you can reject him.

For example, suppose you have bought a cow for milking, but after some time she has stopped giving milk and will never again give milk. You still want milk, so you will have to get another cow.

Anupama dāsa: Although some *bhaktas* have a desire in their heart for a pure *guru*, still they go to an unbona fide *guru* and don't realize it. Why is this? Is it due to committing *aparādhas*?

Śrīla Gurudeva: That person does not have sufficient *sukṛti* and does not want *bhakti* in the true sense; otherwise Kṛṣṇa would not deprive him. If you are sincere and really want *kṛṣṇa-bhakti*, Kṛṣṇa will certainly arrange that you take shelter of a real *guru*.

Gopāla-kṛṣṇa dāsa: You first discussed the reasons for Caitanya Mahāprabhu's appearance. In *Śrī Caitanya-caritāmṛta* (*Ādi-līlā* 4.15) it is stated:

> *prema-rasa-niryāsa karite āsvādana*
> *rāga-mārga bhakti loke karite pracāraṇa*

> [The Lord's desire to appear was born from two reasons: the Lord wanted to taste the sweet essence of the mellows

of love of God, and He wanted to propagate devotional service in the world on the platform of spontaneous attraction.]

But later in the fourth chapter it is stated:

ei mata caitanya-kṛṣṇa purna bhagavan
yuga-dharma-pravartana nahe tanra kama
(*Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 4.37)

[For Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the *dharma* of the age is incidental.]

From this it seems that *paritrāṇāya sādhūnāṁ* (delivering the saintly devotees) and *dharma-saṁsthāpanārthāya* (establishing religious principles) are not the real reasons for the Lord's descent.

Śrīla Gurudeva: In this connection, *sādhunam* refers to the *gopīs*. The *gopīs* are the real *sādhus*. The followers of Śrī Caitanya Mahāprabhu are thus the real *sādhus* because their only desire is to attain *gopī-bhāva*. This is the true meaning of *sanātana-dharma*: to protect and preach this mission of Caitanya Mahāprabhu. So, it is not wrong.

(To Sītā dāsī) Please sing one *kīrtana*: *Gaurāṅga balite habe*.

Houston, Texas

May 20-31, 2009

May 20, 2009
Morning Walk

Rāmacandra dāsa (from Delhi): In *Bṛhad-bhāgavatāmṛta*, Śrīla Sanātana Gosvāmīpāda narrates Gopa-kumāra's discussion with the Mathurā *brāhmaṇa*. Therein Gopa-kumāra tells the Mathurā *brāhmaṇa* that all the demons killed by Kṛṣṇa when He appeared in this material world are also present in Goloka Vṛndāvana beyond the universe. However, the demons present in Goloka are of a spiritual nature, and in fact Kṛṣṇa does not kill them there.

For example, regarding the pastime of Keśī, the horse demon, Śrī Kṛṣṇa defeats him and then Kṛṣṇa friends sit on him and ride him.[1] In the case of Ariṣṭāsura, in Goloka Kṛṣṇa makes him pull a bullock cart.[1] In the case of Kāliya-nāga, in Goloka Kṛṣṇa overpowers him, and then He and the *gopīs* dance together on his hoods.[2] Regarding the pastime of Kṛṣṇa going to Mathurā and leaving all the Vrajavāsīs in a very deep mood of separation,[3] in Goloka that departure is only for a short time; Kṛṣṇa very soon returns to Vraja. [4]

In one or two places you have said that the pastimes of leaving Vṛndāvana for Mathurā and the pastimes with the demons do not take place in Goloka Vṛndāvana. You said that the Vrajavāsis have the *bhāva*, or mood, that such pastimes have taken place, but that these pastimes take actual form only when Kṛṣṇa is in this world. However, from what Śrīla Sanātana Gosvāmī tells in *Bṛhad-bhāgavatāmṛta*, it seems that Kṛṣṇa again and again leaves and comes back to Vṛndāvana from Mathurā,[5] and that the demons do come there but they are not killed.

This is what Śrīla Sanātana Gosvāmīpada narrates in *Bṛhad-bhāgavatāmṛta*. Śrīla Jīva Gosvāmīpada says that there are no demons in transcendental Goloka Vṛndāvana.

Śrīla Gurudeva: What Śrīla Sanātana Gosvāmī says is correct.

Rāmacandra dāsa: It is all right? That would mean that in Goloka Vṛndāvana He leaves for Mathurā. It is written in *Bṛhad-bhāgavatāmṛta* that Akrūra came to Vraja, and Kṛṣṇa left with him.

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

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

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

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

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

Śrīla Gurudeva: That separation lasted for three months; ninety days.

Regarding the pastimes of killing demons, other *śāstras* also say that they do not occur in Goloka Vṛndāvana; only the *bhāva*, or conception, of killing pastimes is there.

Rāmacandra dāsa: Yes, this is the consideration of Śrīla Jīva Gosvāmīpāda. But Śrīla Sanātana Gosvāmī says that pastimes with the demons actually occur.

Śrīla Gurudeva: What Śrīla Sanātana Gosvāmī says is perfect. Both are perfect. We reconcile the two opinions; it is not that one is right and the other is wrong. Śrīla Jīva Gosvāmī is in the line of Śrīla Sanātana Gosvāmī. He came after him, so he knew his mood. He read *Bṛhad-bhāgavatāmṛta*, so why does he appear to give a different opinion? We will have to consider this. We may also consider whether or not Kaṁsa is there in Goloka Vṛndāvana, and whether or not Kṛṣṇa kills him there.[6]

Rāmacandra dāsa: According to Śrīla Sanātana Gosvāmīpada, Kaṁsa was there and Kṛṣṇa killed him.

Śrīla Gurudeva: We may also consider whether or not Kṛṣṇa takes birth from Yaśodā in Goloka.

Rāmacandra dāsa: This is not addressed in *Bṛhad-bhāgavatāmṛta*. It is just stated that He is the son of Mother Yaśodā.

Śrīla Gurudeva: Jīva Gosvāmī says that Mother Yaśodā always thinks, "Kṛṣṇa is my son," but He does not take birth from her womb. Or Jaṭilā and Kuṭilā – they are present in Goloka Vṛndāvana, but in our position we cannot understand in what way. Some of the pastimes of Śrī Śrī Rādhā-Kṛṣṇa are *nitya-līlā*; they are eternal, manifest both here and there in Goloka Vṛndāvana. And other pastimes are *naimittika-līlā*, manifest in form here, but only in mood there. Jaṭilā's service to Śrī Śrī Rādhā-Kṛṣṇa is part of Their *nitya-līlā*.

Rāmacandra dāsa: In *Mukta-caritra*, Śrīla Raghunātha dāsa Gosvāmī describes that Rādhā and Kṛṣṇa were engaged, and then Kṛṣṇa went to Mathurā. He does not mention Rādhārāṇī being married to someone else. His narration is in a different mood.

Śrīla Gurudeva: He is a *līlā-parikara*, Śrī Śrī Rādhā-Kṛṣṇa's eternal associate. He is always remembering *aṣṭa-kālīya-līlā*, Their daily twenty-four hour pastimes.

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

Viṣṇu dāsa: In Goloka Vṛndāvana-dhāma, Śrīmatī Rādhikā's variegated *bhāvas*, or moods, have different forms. According to this logic, we can understand that *bhāva* has form.

Śrīla Gurudeva: Suppose someone has the *bhāva* that "Rādhājī is my mistress, my Svāminī." What is the form of this *bhāva*? So it is not that all *bhāvas* have form. Some may have, and others may not.

May 21, 2009
Morning Walk

Śrīla Gurudeva: I want to discuss the subject matter of our discussions at this festival. I was thinking that we will first speak about the *Śrīmad-Bhāgavatam*, First Canto, Second Chapter:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

(*Śrīmad-Bhāgavatam* 1.2.6)

> [The supreme occupation (*dharma*) for all humanity is that by which men can attain loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.]

Then we will discuss *niṣṭhā-bhakti* (steady devotion), and then the subject of *prema*, which is the goal of *Śrīmad-Bhāgavatam*. After that we will speak about the principle of *guru* and disciple, with reference to the dialogue between Nārada and Vyāsa. After that we will discuss something of *Prahlāda-caritra* (the history and character of Śrī Prahlāda Mahārāja), and then the Tenth Canto. We will briefly go as far as we can in discussions of the Tenth Canto – up to *brahma-vimohana-līlā* (the pastime of Kṛṣṇa bewildering Lord Brahmā), *indra-vimohana-līlā*, and other such pastimes. Is that okay?

Śrīpāda Padmanābha Mahārāja: Yes, Gurudeva.

Śrīla Gurudeva: There are so many mysterious truths in *Brahmā-stuti* (Lord Brahmā's prayers) in *brahma-vimohana-līlā*. Similarly, there are many mysterious things to know in Kṛṣṇa's pastimes with

the *dvija-patnīs* (the wives of the *brāhmaṇas*), and especially with the *nāga-patnīs* (the wives of the serpent Kāliya). There are so many instructions given therein – so we will discuss these topics.

Viṣṇu dāsa: Gurudeva, you have been coming to Houston for fourteen years, but we have never gone beyond the first half of the Tenth Canto. Is there a possibility that you can discuss the second half of the Tenth Canto, as well as the eleventh and twelfth Cantos?

Śrīla Gurudeva: We can do that.

Govinda dāsa: This is Kṛṣṇa dāsa; he comes from ISKCON. He was previously a disciple of Romapada Svāmī, for the past eighteen years, but he wants to take shelter of you.

Śrīla Gurudeva: (To Kṛṣṇa dāsa) Why have you left ISKCON? Was your *guru* not qualified?

Kṛṣṇa dāsa: Actually, I lost my faith.

Śrīla Gurudeva: Why? You know that if you give up a qualified *guru* it is against the principles of *bhakti* and it is an offense. It is important that you carefully consider the matter before making your decision.

Śrīpāda Mādhava Mahārāja: He was there for about eighteen years, so now he has decided.

Śrīla Gurudeva: All right. I will give you shelter.

Umesh: Mahārāja, I have had no job for the past three months due to layoffs. I am struggling.

Śrīla Gurudeva: I can't help you in this matter. But I can guide you in the process of *bhakti*.

Girirāja Govardhana fulfills the desires of everyone, and all the Vrajavāsīs take shelter of him. If you take shelter of Girirāja Govardhana and chant his prayers, then all your desires will be fulfilled. You can talk with Tīrtha Mahārāja; he will tell you the prayers to chant every day. We can give you a picture of Girirāja Mahārāja – meaning Girirāja Govardhana – so that you can pray to him. *Om girirājaya nāmaḥ*.

Viṣṇu dāsa: Gurudeva is giving you the *mantra*, *om girirājaya nāmaḥ*. Girirāja is the mountain that Kṛṣṇa picked up and balanced on the pinky-finger of His left hand.

Śrīla Gurudeva: Any questions?

Viṣṇu dāsa: When Gopa-kumāra reached Vaikuṇṭha, the residents of Vaikuṇṭha prohibited him from speaking about the pastimes of Kṛṣṇa in Vṛndāvana. They told him that the Lord's pastimes as a *gopa* were performed for the purpose of deception [to deceive demons like Kaṁsa and Pūtanā]. So my question is this: Are the Vaikuṇṭha residents unaware of the glory of Kṛṣṇa's pastimes in Vṛndāvana? Are they unaware that these pastimes in Vṛndāvana are higher than those of Vaikuṇṭha?

Śrīla Gurudeva: If the residents of Vaikuṇṭha knew the glory of Vṛndāvana, they would not be residing in Vaikuṇṭha. They do not know its glories.

Viṣṇu dāsa: But even the people staying on this planet are aware.

Śrīla Gurudeva: That is why this planet is called *sādhana-bhūmi* (the land of *sādhana*). Neither the heavens nor the lower planetary systems are called *sādhana-bhūmi*. It refers only to this planet Earth, and especially to Vraja-maṇḍala, Vṛndāvana, and Navadvīpa, which is non-different from Vṛndāvana. Here, whatever mood in which you perform your spiritual practices, you will attain that perfection.

Śrīpāda Mādhava Mahārāja: We can practice here, whereas in other planetary systems we cannot do so.

Śrīla Gurudeva: Even those who worship Rāmānujācārya and his followers think that Śrī Kṛṣṇa and all other incarnations come from Nārāyaṇa. They think that Kṛṣṇa is a expansion of Nārāyaṇa. They challenge, "It is not possible for us to serve Śrī Kṛṣṇa's *gopīs*, or His mother and father, or His other associates. Nārāyaṇa never comes to this world, so Nārāyaṇa's manifestation, Śrī Kṛṣṇa, comes here."

Viṣṇu dāsa: Sometimes we meet devotees, even in ISKCON, who cannot understand that there is something higher than Vaikuṇṭha. They have no desire to understand, so their faith does not develop when we speak to them. Should we just consider that at present this is their *adhikāra* (spiritual qualification), and there is not much we can do to change their minds?

Śrīla Gurudeva: Yes. That is okay.

Śrīpāda Padmanābha Mahārāja: One more point about this, Śrīla Gurudeva. You have said many times that the *jīva's svarūpa* (eternal

constitutional nature and identity) is already fixed. So, is it that this is the *svarūpa* of some of the persons in other *sampradāyas* who are worshiping Lakṣmī-Nārāyaṇa? Even though they are here on this Earth planet, where Śrī Caitanya Mahāprabhu appeared, could it be that according to their *svarūpa* they are meant to go to Vaikuṇṭha?

Śrīla Gurudeva: This is also true in Mahāprabhu's pastimes. Śrīvāsa Paṇḍita, Anupama, Murāri Gupta, and other associates were worshipers of Nārāyaṇa and Kṛṣṇa's other incarnations.

Veṇu-gopāla dāsa: Śrīla Gurudeva, it is stated in *Śrī Bṛhad-bhāgavatāmṛta* that Gopa-kumāra's *sādhaka* and *siddha* form are the same. How is this possible?

Śrīla Gurudeva: Gopa-kumāra was a special case. He was actually from Goloka Vṛndāvana, and he came here to help us conditioned souls. He thus took birth in the Govardhana area, as a cowherd boy, and he received a *guru* named Jayanta, who was personally sent by Rādhikā. There was some change in his *sādhaka* body here, and when he went to Vaikuṇṭha, his body became transcendental.

Śrīpāda Mādhava Mahārāja: His body was not four-handed when he visited Vaikuṇṭha, but it was *cinmaya* (transcendental, of spiritual substance)

Śrīpāda Tīrtha Mahārāja: I have a question regarding this verse:

tāsāṁ tat-saubhaga-madaṁ
vīkṣya mānaṁ ca keśavaḥ
praśamāya prasādāya
tatraivāntaradhīyata

(*Śrīmad-Bhāgavatam* 10.29.48)

[Seeing the *gopīs*' intoxication due to their good fortune, and also the *māna* (sulky mood) of Rādhārāṇī, Lord Keśava wanted to quell the first and pacify the second. He thus disappeared at that very spot.]

This verse states that the *vraja-gopīs* became intoxicated by their good fortune.

[He continues to ask his question, in Hindi, on the subject of this verse.]

Śrīla Gurudeva: There are many types of *gopīs* – *taṭasthā* (neutral to Śrīmatī Rādhikā's party of *gopīs*), *suhṛdā* (friendly to Her party), *svapakṣa* (in Her party) and *vipakṣa* (against Her party). Such subjects are not for discussion among ordinary society; they are

discussed among elevated devotees. For others we discuss topics like Prahlāda Mahārāja, Citraketu Mahārāja, and the Eleventh Canto.

Here we will discuss some of the Eleventh Canto, and the Tenth Canto as well. We will discuss some of the last parts of the Tenth Canto, such as *Sudāmā-caritra* (Kṛṣṇa's pastimes with the *brāhmaṇa* Sudāmā), *Rukmiṇī-caritra* (the history of Kṛṣṇa's marriage with Rukmiṇī), and then *mausala-līlā* (the pastimes leading to Kṛṣṇa's disappearance from the vision of this world), and *Uddhava-saṁvāda* (the conversation between Kṛṣṇa and Uddhava).

Śrīpāda Padmanābha Mahārāja: We discussed the Eleventh Canto in Badger last year.

Śrīla Gurudeva: We discussed the Tenth Canto ten or twelve times.

Śrīpāda Padmanābha Mahārāja: Yes, but we discussed the Eleventh Canto in Badger recently, and most of the devotees who heard it there last year are coming here for this festival.

Śrīla Gurudeva: No harm.

Brajanāth dāsa: They forget.

Śrīla Gurudeva: Most of the same devotees will be coming here from out of town, and there will be only a very few local devotees.

Viṣṇu dāsa: A very lot.

Śrīla Gurudeva: Very few.

Brajanāth dāsa: This is Sam from Bengal.

Sam: I have been a Buddhist most of my life, but I am encouraged to submit to the Hare Kṛṣṇa organization.

Śrīla Gurudeva: I went to China. There is a Buddhist leader with 40,000 disciples, and his prominent preachers have a total of about 1,100,000 disciples. He wants to surrender all of his followers to me, and he is making a very big preaching center.

Sam: I can understand why this is more appealing in comparison to the philosophy we are used to.

Śrīla Gurudeva: You should know that Buddhism came from Gautama Buddha who is from Gāyā in India. His birthplace was in Nepal. He preached that the world was created from zero, and in the end we become zero. His doctrine claimed that there is no God and no *jīva*, nor is there anything else: There was and is only zero.

If anyone wants to be zero, or nothing, that person will do well to accept this Buddhist doctrine. The Buddhist preachers pose many arguments in support of their conception and can attract general people very easily, but they cannot attract anyone who is knowledgeable. The Buddhist doctrine was driven out of India, to Tibet, and then to Japan, China, and other places. This doctrine is again being rejected, and people are now coming to *kṛṣṇa-bhakti*.

You are very lucky that you want to surrender yourself and be happy. You are a spirit soul, part and parcel of Kṛṣṇa. You are His eternal servant. There is happiness in the process of *bhakti*, whereas in Buddhism there is no happiness. After all, if all is zero, there is no one to be happy.

In reality, the soul is part and parcel of Kṛṣṇa, His eternal servant. He can enjoy the service of Kṛṣṇa.

[At the end of the walk, Śrīla Gurudeva enters the home of Suśīla dāsa and Bimalā dāsī, where the devotees sing, Gaurāṅga Bolite Habe.]

Śrīla Gurudeva: Whether you are a *gṛhastha*, householder, or a *tyāgī*, renounciant, you must somehow maintain your life – by business, by service, or by some other means. In any case, in your *gṛhastha-āśrama*, the center must be Śrī Śrī Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu. If Rādhā-Kṛṣṇa are not the center of your *gṛhastha* life and you are not performing *bhajana* by chanting and remembering, your money will not save you. One day you will become old, and after that you will give up your body. At the time of death whatever you have collected – the money you've earned, the position you have attained, your wife, children, and all your possessions – will all remain here. Moreover, where will you go? In your next life you may again be born as a dog or hog, a donkey or a monkey.

Always remember these instructions. There is no harm in being a *gṛhastha*. So many followers of Śrī Caitanya Mahāprabhu and so many devotees of Kṛṣṇa were *gṛhastha*; but they were *gṛhastha* only to serve Kṛṣṇa.

(To Asish, the son of Suśīla dāsa and Bimalā dāsī) We have come to your house today, so now it is Vaikuṇṭha. But always remember that *gṛhastha* life is to be maintained only to serve Rādhā and Kṛṣṇa. Follow your mother's and father's path – the way in which they are serving Vaiṣṇavas and *guru*, and giving their whole energy for *kṛṣṇa-bhakti*. You should also be like that. Don't forget this.

Gaura premānande.

May 23, 2009
Morning Walk

Śrīla Gurudeva: How are you?

Padmanābha dāsa (from Delhi): You know everything Gurudeva.

Śrīla Gurudeva: You have a good job now?

Padmanābha dāsa: Yes, I have a good job.

Śrīla Gurudeva: Collect some money, and then come to India.

Rāmacandra dāsa (from Delhi): He is preaching in America now. He is doing very nice preaching, and he is planning to start a temple in Kentucky. If he does that, how will he go back to India?

Śrīla Gurudeva: Oh, you are preaching?

Padmanābha dāsa: Gurudeva, even ISKCON is not visible where I am preaching. I had two programs. In one program around sixty or seventy people came, and in another program about thirty-five or forty people came.

Brajanāth dāsa: Indupati is helping with the preaching center in Alachua, holding programs and helping in so many other ways.

Śrīla Gurudeva: He is very qualified; very qualified.

Indupati dāsa: Gurudeva, I am drowning in an ocean full of crocodiles and sharks.

Śrīla Gurudeva: Crocodiles may come, but they are not able to touch you. In fact, they cannot even smell you.

Śrīpāda Mādhava Mahārāja:

saṁsāra-duḥkha-jaladhau patitasya kāmakrodhādi-
nakra-makaraiḥ kavalī-kṛtasya
durvāsanā-nigaḍitasya nirāśrayasya
caitanya-candra mama dehi padāvalambam

(*Śrī Caitanya Candrāmṛta* 54,
by Śrīla Prabodhānanda Sarasvatī)

[O Caitanya–candra, trapped in the evil net of material existence, I have fallen into an ocean of misery where I am being devoured by the crocodiles and sharks of lust, anger,

greed, and so forth. Please give this destitute person, who is chained to wicked desires, shelter at Your feet.]

"*Gurudeva mama-devī padavalambam* – Oh Gurudeva, please give me shelter at your feet."

Indupati dāsa: May I ask a question Gurudeva?

Śrīla Gurudeva: What is that?

Indupati dāsa: Vicitra dīdī was giving some classes in Alachua. In one class she was explaining *Bṛhad-bhāgavatāmṛta*. Then, after a couple of days, she was talking about the glories of *śrī guru*. She mentioned that our *ācāryas* – maybe not all – have achieved perfection in previous lives. Previously they were *baddha-jīvas* (conditioned souls); then they achieved perfection, and then they came again from Goloka to deliver other conditioned souls.

When I asked some other devotees about this, they said it is not possible to think of *guru* like this. I made the point that in *Bṛhad-bhāgavatāmṛta*, as well as the case of Nārada, the *guru* explains to his disciple how he achieved perfection – just to encourage the disciple.

So, is it proper to even consider the possibility that one's *guru* was once a *baddha-jīva* who achieved perfection and then came back to deliver the fallen souls?

Śrīla Gurudeva: A *guru* may be like that, but we should understand our *guru-paramparā* in this way:

sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kinto prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

(*Śrī Guruvāṣṭakam*, Verse 7)

[All the scriptures proclaim that *śrī gurudeva* is *sākṣāt-hari*, the direct potency of Śrī Hari, and is thus considered by saintly authorities to be His non-different representative. Because *śrī gurudeva* is so dear to the Lord, being His confidential servitor (*acintya-bhedābheda prakāśa-vigraha*, the inconceivable different and non-different worshipable manifestation of the Lord), I offer prayers unto his lotus feet.]

We should consider that "My Gurudeva is *nitya-mukta*."

Śrīpāda Mādhava Mahārāja: Eternally liberated.

If you think that he was conditioned, you may minimize his glory and then commit offenses.

Indupati dāsa: Why, then, did Gopa-kumara explain to his disciple how he achieved perfection?

Rāmacandra dāsa: His point is that our *ācāryas* and *gurus* have sometimes explained to their disciples their own progress – only to inspire their disciples to follow them. Nārada and Gopa-kumara inspired their disciples in this manner.

Because of this, it is sometimes said that those who come here as *guru* do not come from Goloka Vṛndāvana, but that they attained their perfection from here. People say that only the *sādhana-siddha gurus*, those who were previously conditioned souls, can know the problems of the conditioned soul; otherwise they cannot preach.

Brajanāth dāsa: Gurudeva, if we follow that logic, we would have to say that Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī were previously *baddha-jīvas* (conditioned souls) who were working for Muslims.

Śrīla Gurudeva: Some *gurus* were *baddha-jīvas* who were liberated and became associates; they are also considered *ācāryas*. And some are directly *nitya-mukta kṛṣṇa-parikaras*, eternally perfect associates. We will have to reconcile this.

Śrīpāda Mādhava Mahārāja: It is best to consider *guru* as eternally liberated. *Guru* speaks of himself as an ordinary *jīva* just to inspire the conditioned souls that they too can follow the process of *bhakti* and achieve perfection: Otherwise, those conditioned souls might become hopeless. They might develop a tendency to delay their *bhakti* process.

Śrīla Gurudeva: Whatever it may be, [this phrase can also be taken as Śrīla Gurudeva's own humility] we should think, "My Guru Mahārāja is an associate of Kṛṣṇa, and he has come from Goloka Vṛndāvana." We should not think of him as a *baddha-jīva*.

Śrīpāda Sajjana Mahārāja:

> *rādhā-sanmukha-samsaktim sakhi-saṅga-nivasinim*
> *tam aham satatam vande guru-rupam param sakhim*

[I forever worship my *guru*, who in his form as an exalted *sakhī* is happily immersed in the company of Śrīmatī Rādhikā and the other *sakhīs*.]

Padmanābha dāsa: The way Nārada speaks makes it look like he was formally a conditioned soul.

Śrīla Gurudeva: Nārada has shown by his own life: "I was a *baddha-jīva*, and, by the process of *bhakti*, I became liberated." But he is eternally liberated. He spoke in this way to show an example for others.

Anything else?

Indupati dāsa: Śrīla Gurudeva, in Alachua, most of the devotees are householders. I am a householder because I am holding a house, and Lakṣmī-pati lives there with me, but he is a *brahmacārī*.

Śrīla Gurudeva: Do you have a wife or children?

Indupati dāsa: No.

Śrīla Gurudeva: Oh, so you are now *vānaprasthī* (renounced from household life but not *brahmacārī* or *sannyāsī*).

Indupati dāsa: I am simply *mūrkha*, a fool, Śrīla Gurudeva.

Śrīla Gurudeva: I have inspired you, and therefore you are not a fool. You are okay.

Indupati dāsa: What should I do, Śrīla Gurudeva?

Śrīla Gurudeva: You should preach as you are preaching now.

Indupati dāsa: I am also running a business, so I do not give full time for preaching.

Śrīla Gurudeva: No harm. The fruit of that work is given to my service – Thakurjī's service. You help so much.

Indupati dāsa: If that is the case, why am I suffering so much?

Śrīla Gurudeva: Do not think that you are suffering. All suffering conditions are due to your previous lives' good and bad actions, and also the special mercy of Kṛṣṇa. You should tolerate this, and do *bhajana*.

tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk

(*Śrīmad-Bhāgavatam* 10.14.8)

> [My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words, and body, is surely eligible for liberation, for it has become his rightful claim.]

Think in this way.

Brajanāth dāsa: Indupati prabhu says that sometimes he thinks about whether or not to marry again.

Śrīla Gurudeva: No, don't marry.

Indupati dāsa: Please place your lotus foot on my head, Śrīla Gurudeva.

Śrīla Gurudeva: Yes, I will do so.

Indupati dāsa: When you send your preachers to Alachua and when I'm with you, all my problems fly away. When I'm alone in Alachua, it is not so easy.

Śrīla Gurudeva: You are not alone. I am with you. Kṛṣṇa is with you. So many Vaiṣṇavas are with you.

Indupati dāsa: Can you send more preachers? After they are gone, everything becomes like a void.

Śrīla Gurudeva: *Jīvas* journey through thousands upon thousands of births. This transmigration is endless; it has been continuing since the beginning of creation. The *jīvas* have been moving around and around this world, so they will not achieve perfection in only one birth. It will take time. They will come again and again in their practice of *bhakti-yoga*. After so many births *rati* will come, then *prema* will come, and at that time you will be liberated.

Indupati dāsa: Sometimes I think that it is because of some *vaiṣṇava-aparādhā* that I am suffering.

Śrīla Gurudeva: Do not think that way. Do you quarrel with Vaiṣṇavas, and abuse them?

Indupati dāsa: No, not now; but maybe before.

Śrīla Gurudeva: That may be.

Indupati dāsa: What can I do if I don't remember whom I've offended?

Śrīla Gurudeva: You can pray to all Vaiṣṇavas:

> *vāñchā-kalpa-tarubyaś ca kappa-sindhubhya eva ca*
> *patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer *praṇāmas* unto the Vaiṣṇavas, who are just like wish-fulfilling desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.]

Śrīpāda Sajjana Mahārāja: When do you think you will give him saffron, Gurudeva?

Śrīla Gurudeva: When he agrees to it.

May 23, 2009
Darśana
After the Walk

Śrīla Gurudeva: (To Vicitra dāsī) Is your Gurudeva an eternally liberated associate (*parikara*) of Kṛṣṇa, or was he a *baddha-jīva* (conditioned soul) who became liberated?

Vicitra dāsī: I've been told that Mahāprabhu's associates are eternally liberated – the personalities who appeared with Him are eternally liberated. Those in our *guru-paramparā* who came after He departed are *sādhana-siddhas*.

Śrīla Gurudeva: What about Śrīla Narottama Ṭhākura?

Vicitra dāsī: According to my understanding he is *sādhana-siddha*, as is Bhaktivinoda Ṭhākura, Śrīla Sarasvatī Ṭhākura…

Śrīla Gurudeva: They are *sādhana-siddha*?

Vicitra dāsī: This is what I have been told.

Śrīla Gurudeva: Do not think of them as *sādhana-siddha*. Śrīla Bhaktivinoda Ṭhākura is Śrī Gadādhara Paṇḍita:

> *namo bhaktivinodaya sac-cid-ananda-namine*
> *gaura-śakti-svarūpaya rūpānuga-varaya te*

[I offer *praṇāma* unto Saccidānanda Śrī Bhaktivinoda Ṭhākura, who is the foremost of *rūpānugas* and the

embodiment of Śrī Gaurāṅga Mahāprabhu's *śakti*, Gadādhara Paṇḍita.]

Some in our *guru-paramparā* are *sādhana-siddha*, but not all. There is no need of putting forward this argument.

Śrīpāda Mādhava Mahārāja: There is no need at all for this subject matter.

Śrīla Gurudeva: You should speak exactly what you have learned from me, and what is exactly true, and in such a way that everything is reconciled.

Rāmacandra dāsa: I heard about a book on the subject of an exchange of letters between Śrīla Bhaktivinoda Ṭhākura and Lalitā-prasāda. There it is said that Śrīla Bhaktivinoda Ṭhākura studied Christianity.

Śrīla Gurudeva: It is not that he converted to Christianity. He studied Christianity, Muslim-*dharma*, *brahma-dharma*, and Hindu-*dharma*. He also studied all the books of Śrīla Rūpa Gosvāmī.

He has personally written about his own identity:

Śrīpāda Mādhava Mahārāja: [from *Gītā-mālā*, *Siddhi-lālasā*, Song 8:]

baraṇe taḍit bāsa tārābalī
kamala mañjarī nāma
sāḍe bāra barṣa bayasa satata
svānanda-sukhada-dhāma

[This maidservant has a complexion just like lightning, and she is wearing a sari which has star-like patterns all over it. My name is Kamala Mañjarī. Eternally appearing to be only twelve-and-a-half years of age, I always live within the abode of Svānanda-sukhada-kuñja.]

śrī karpūra-sevā lalitāra gaṇa
rādhā jutheśvarī hana
mameśvarī-nātha śrī-nanda-nandana
āmāra parāṇa dhana

[I render the service of preparing camphor within the group of Lalitā-sakhī. Śrī Rādhā is the leader of our group, and the center of all our activities. And the Lord of my Queen Rādhā is the delightful son of Nanda Mahārāja, Who is the treasure of my life.]

śrī rūpa mañjarī prabhṛtira sama
jugala sevāya āśā
avaśya se-rūpa sevā pabo āmi
parākāṣṭha su-viśvāsa

[I always desire to execute confidential service to the Divine Couple similar to that which is rendered by Śrī Rūpa Mañjarī and her associates. Thus I will certainly get this kind of service, for I so intensely desire it with the absolute totality of my faith.]

kabe bā e dāsī saṁsiddhi labhibe
rādhā-kuṇḍe bāsa kori'
rādhā-kṛṣṇa-sevā satata koribe
pūrva smṛti parihari'

[When will this maidservant thus attain such completely fulfilled spiritual perfection, living by the banks of Śrī Rādhā-kuṇḍa? I will eternally serve Rādhā and Kṛṣṇa, and all of my previous memories will be long since forgotten.]

This is his identification.

Rāmacandra dāsa: Yes, but this book says that although he is now *siddha*, when he was young he took non-vegetarian foodstuffs for some time.

Śrīla Gurudeva: No. That is not possible. That statement is an offense. It is not only false; it is fully false. Lord Rāmacandra was in the role of a *kṣatriya*[7] and therefore hunted; so does this mean He ate meat? Because he killed a deer, he ate meat? Kṛṣṇa was also in the role of a *kṣatriya*, and He was also hunting. Do you want to say that Kṛṣṇa ate meat? This is totally false.

Rāmacandra dāsa: People also say he wrote his autobiography with the help of Lalita-prasāda.

Śrīla Gurudeva: That book is not authentic. Śrīla Prabhupāda was his favorite son. What Bhaktivinoda Ṭhākura did not reveal to Prabhupāda, he revealed to Lalita-prasāda? That is not possible. Lalita-prasāda is not in the line of our *guru-paramparā*.

7 *Kṣat* means 'hurt' and *trāyate* means 'to give protection;' so one who gives protection from harm is called *kṣatriya*. The *kṣatriya* caste is the caste of administrators and warriors.

Śrīpāda Mādhava Mahārāja: When Śrīla Prabhupāda was born, Śrīla Bhaktivinoda Ṭhākura said to Bhagavatī-devī, "A *mahāpuruṣa* (fully self-realized soul) has come." He didn't say this about his other children. He saw all the auspicious markings on his son's body, such as the *tilaka* and *kānti* mark, and he told Bhagavatī-devī to nourish him very carefully.

Śrīla Gurudeva: (To Vicitra dāsī) You should give classes very carefully, so that no one will have any doubts.

Rūpa-raghunātha dāsa: I have a question. Many times it is said that Lord Śaṅkara is a manifestation of Lord Kṛṣṇa in the same way that yogurt comes from milk. We also hear that he is Gopīśvara. So, is Sadāśiva ultimately a manifestation of Gopīśvara, or a manifestation of Kṛṣṇa?

Śrīla Gurudeva: Kṛṣṇa personally manifested as Śaṅkara (Śiva), but Śaṅkara cannot again become Kṛṣṇa. Kṛṣṇa is the root, and analogously, milk is the root. By the addition of some agent, milk is transformed into yogurt, and once transformed, yogurt cannot again become milk. We can understand Śaṅkara in that way.

Sadāśiva is a root *tattva* (*viṣṇu-tattva*), and from Him comes the group of Rudras. The Rudras are not *viṣṇu-tattva*. It is Rudra (a manifestation of Śaṅkara) who destroys this world, not Sadāśiva. Sadāśiva is Gopīśvara Mahādeva.

Rāmacandra dāsa: So, Sadāśiva becomes Gopīśvara Mahādeva?

Śrīla Gurudeva: He does not 'become' Gopīśvara Mahādeva. He is Gopīśvara Mahādeva. The term 'becomes' implies that one is transformed into the other.

Brajanāth dāsa: We have heard that Kṛṣṇa manifests Rādhikā from His left side, and from His other side He manifests Gopīśvara.

Śrīla Gurudeva: Gopīśvara is Sadāśiva.

Brajanāth dāsa: Rūpa-raghunātha prabhu is asking, who comes first? Gopīśvara or Sadāśiva?

Śrīla Gurudeva: Both are eternal. Which comes first – Sunday or Monday? No one can decide. A circle can start from any point.

It seems that Rāmacandra appeared first, and then Kṛṣṇa. But if Kṛṣṇa is the reference point, then Kṛṣṇa appeared first, and afterward Rāmacandra.

Gaura premānande!

May 25, 2009
Morning Walk

Śrīla Gurudeva: Last night's drama [the *sannyāsīs'* improvised drama on the pastime of Lord Nṛsiṁhadeva] was very good – very attractive.

Śrīpāda Śrautī Mahārāja: He thought I [playing the part of Lord Nṛsiṁhadeva] was really going to kill him.

Śrīla Gurudeva: I was happy with both parts.

Śrīpāda Padmanābha Mahārāja: All the devotees enjoyed the drama very much. One devotee came to my door last night and said, "Mahārāja, I never laughed so much in my whole life."

Sthāyī-bhāva dāsa: Śrīla Gurudeva, Kṛṣṇa is ever-fresh and His beauty is unlimited. When Śrīmatī Rādhikā sees Him, does He appear the same as when She last saw Him; or does He look different each time?

Śrīla Gurudeva: New, new; not as before. Sometimes Rādhikā cannot recognize that He is the same Kṛṣṇa.

Śrīpāda Sajjana Mahārāja: Śrīla Gurudeva, this is Dāmodara dāsa. He is nine years old. He wants to take *dīkṣā* from you. He asks for your blessings of *mantra* initiation.

Śrīla Gurudeva: How many rounds do you chant per day?

Dāmodara dāsa: Twelve.

Śrīla Gurudeva: You can receive *dīkṣā* when you are chanting sixteen rounds per day. Can you chant sixteen rounds per day?

Dāmodara dāsa: Yes.

Śrīla Gurudeva: In that case, you can take *dīkṣā*.

Devotees: Jaya! Haribol!

Śrīla Gurudeva: Yesterday evening I spoke something about Nārada. What did I say?[8]

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[8] "There is a hidden mystery in the life history of Nārada. In his previous life, Nārada performed austerities and had momentary *darśana* of Nārāyaṇa. We should know that there is an eternal Nārada, who is an associate of Kṛṣṇa, Rāma, and Nārāyaṇa, who are the same *tattva*. The Nārada who engaged in austerities and became perfect is an expansion of the original Nārada" (Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja. Evening class in Houston, Texas, on May 24, 2009).

Śrīpāda Sajjana Mahārāja: Nārada has an eternal form, and the other form that is a partial Nārada. The Nārada who was the son of the maidservant appeared to be a *sādhana-siddha* devotee (a devotee who becomes perfect by the performance of regulative spiritual practices). He is an expansion of the original Nārada.

Śrīla Gurudeva: Then?

Śrīpāda Sajjana Mahārāja: Nārada is an eternal associate of Mahāprabhu.

Śrīla Gurudeva: Can you give another example?

Śrīpāda Sajjana Mahārāja: You gave the example that Droṇa and Dhāra are expansions of Nanda and Yaśodā.

Śrīla Gurudeva: What did I say about Bharata Mahārāja in yesterday's class? Who can explain?

Śrīpāda Padmanābha Mahārāja: You said that just as Bharata made the mistake of becoming so absorbed in the baby deer that, even though he was highly qualified in *bhakti*, he had to take birth as a deer.

Śrīla Gurudeva: This answer will not suffice. The point is that what one remembers at the time of death determines what one will become.

Śrīpāda Padmanābha Mahārāja: Yes, I was going to say that. You said that just as he was absorbed at the time of death, similarly, if we practice in this life to meditate upon the *aṣṭa-kālīya-līlā* (the daily twenty-four hour pastimes) of Rādhā and Kṛṣṇa, there is a chance that at the time of death we can remember Kṛṣṇa's pastimes and take birth there in the form of a *gopī* to serve under Rūpa Mañjarī. You said this will especially happen if we can remember Rūpa Mañjarī and her service to Rādhā and Kṛṣṇa.

Śrīla Gurudeva: Qualified *jīvas* with a constitutional form in *mādhurya-rasa* can achieve service only like that of Rūpa Mañjarī. No *jīva* can attain service like that of Lalita or Viśākhā.

Śrīpāda Padmanābha Mahārāja: One question in this regard, Śrīla Gurudeva. Many devotees do not understand when the time is appropriate to begin to practice meditation upon *aṣṭa-kālīya-līlā*.

Śrīla Gurudeva: The time is appropriate when all *anarthas* have been removed, and when the devotee doesn't see a difference between ladies and men; at that time, not before.

Devotee: But you also quote this verse:

> *vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ*
> *śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ*
> *bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ*
> *hṛd-rogam āśv apahinoty acireṇa dhīraḥ*
>
> (*Śrīmad-Bhāgavatam* 10.33.39)

[Anyone who faithfully hears or describes the Lord's playful affairs with the young *gopīs* of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.]

Śrīla Gurudeva: The proper meditation will come naturally as one actually advances in *bhakti*. If a devotee has any lust for women, his life will be ruined by imitative meditation. When *rati* appears, after *āsakti*, he can meditate on *aṣṭa-kālīya-līlā*; only then. Śrīla Bhaktivinoda Ṭhākura has written this in *Jaiva-dharma*. When can we wear *paramahaṁsa-veṣa* (the garb of *paramahaṁsa*, or self-realized soul)? Only at this stage can it be worn; not before.

Devotee: Before that stage, is there something called *mantra-mayi-upāsanā*? What is the process?

Śrīla Gurudeva: Gurudeva has given that process; the process you are following. *Klīṁ-kṛṣṇāya*: this is also a part of the process.

Rāmacandra dāsa: He is asking, "What should we meditate on?"

Śrīla Gurudeva: I have already explained that.
(To Śrīpāda Śrautī Mahārāja) Do you have *anarthas* or not?

Śrīpāda Śrautī Mahārāja: Oh yes – so many.

Śrīla Gurudeva: Is anyone here free from *anarthas*?

Devotees: Only you, Śrīla Gurudeva.

Śrīla Gurudeva: No, I am not free. I see that there is a difference between ladies and men.

Devotees: Never, never.

Śrīla Gurudeva: You can say that, but I really...

Devotee: You are like Śukadeva Gosvāmī.

Śrīla Gurudeva: So try to give up *anarthas*.

Śrīpāda Vaikhānas Mahārāja: What about reading books that contain detailed information about Rādhā-Kṛṣṇa *aṣṭa-kālīya-līlā*? Some books have very confidential information. Should we refrain from reading those until we reach a certain level?

Brajanāth dāsa: Mahārāja is saying that some books, such as *Gīta-govinda*, *Ujjvala-nīlamaṇi*, and *Kṛṣṇa-bhāvanāmṛta* have so much detailed information about *aṣṭa-kālīya-līlā*. Should we not read these?

Śrīla Gurudeva: If you are qualified, you can read them. Otherwise, if you are not qualified, you will become overwhelmed by lust when you read, and you will sink in that lust.

Śrīpāda Padmanābha Mahārāja: So it is very necessary for every devotee to examine their level of qualification?

Śrīla Gurudeva: Yes; and if you are qualified, then enter. Especially, it is essential to take the help of *guru*.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, your Guru Mahārāja has written a *maṅgala-ārati* song, wherein there is meditation on *niśānta-līlā*[9]. Is it good even for the *sādhakas* who have *anarthas* to meditate on this?

Śrīla Gurudeva: Yes, it is good. By meditating on this *kīrtana*, aspiring devotees will make that highest service the aim of their *sādhana-bhajana*.

Śrīla Kṛṣṇadāsa Kavirāja's *Śrī Govinda-līlāmṛta* and Śrīla Viśvanātha Cakravartī's *Śrī Kṛṣṇa-bhāvanāmṛta* discuss the highest topics, such as *aṣṭa-kālīya-līlā*, but the devotees who are qualified to read these literatures are rare. If unqualified persons read these literatures, lust will envelop them. Be very careful.

[Sureśa dāsa presents Śrīla Gurudeva with some newly printed Spanish books.]

Brajanāth dāsa: In Venezuela, Bhaktivedānta Sagara Mahārāja and others are printing books and magazines in Spanish. They have an 'on-demand' printing press.

Their press can print one book, or ten books, or as many as a person orders.

Līlānātha dāsa: Anyone who wants Spanish publications, please contact Sureśa prabhu. He will supply your order.

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9 *Niśānta-līlā* – Śrī Kṛṣṇa's daily pastimes that takes place at the end of night, just prior to dawn.

Śrīla Gurudeva: [After looking at the publications] Very good. I appreciate this.

Raghunātha Bhatta dāsa: Gurudeva, sometimes I feel that I would like to communicate better, but I cannot communicate with you.

Śrīla Gurudeva: Why do you feel this way?

Raghunātha Bhatta dāsa: Because my situation…

Śrīla Gurudeva: You are free to communicate with me.

Raghunātha Bhatta dāsa: Okay, then I will speak. In San Francisco, I was evicted; kicked out of the house. I had no money and no place to live. You had ordered me to go there for preaching, but I had no place to go. I had no alternative but to leave and move to Austin, Texas. We are distributing many books there, and we have been there for only three or four weeks.

Śrīla Gurudeva: What can I do? I thought that because you are senior to Āśrama Mahārāja you would do more preaching than he is doing. But look where he has advanced to, and where you are. He is preaching everywhere, but although you are more qualified than he is, you cannot do much.

Raghunātha Bhatta dāsa: Gurudeva, I have to prepare myself. I am doing one particular activity; I have to progress gradually. But we are distributing many books.

Śrīla Gurudeva: (To Anupama dāsa) How are you feeling here? Okay?

Anupama dāsa: I'm very good, thank you.

Śrīla Gurudeva: Now, learn everything that you are hearing from me, and then preach in Las Vegas. Perhaps you are a *brahmacārī*? Or, are you in married life?

Anupama dāsa: No, not married yet.

Śrīla Gurudeva: One way or the other, you should preach.
Are there any special questions?

Devotee: In *gaura-līlā*, Anaṅga Mañjarī is Jāhnavā-īśvarī, the consort of Balarāma Nityānanda, but who is Baladeva's consort in *kṛṣṇa-līlā*?

Śrīpāda Mādhava Mahārāja: It is not mentioned that He has any consort there.

Śrīla Gurudeva: Are there no questions on a less elevated platform than the topic of Anaṅga Mañjarī?

Where is Vrajendra-nandana prabhu?

Vrajendra-nandana dāsa: I'm here, Gurudeva.

Śrīla Gurudeva: You have given your daughter in marriage.

Vrajendra-nandana dāsa: Yes.

Śrīla Gurudeva: And she is now with her husband. Your son wants to be in the *maṭha*. Are you happy about this?

Vrajendra-nandana dāsa: Yes, very much so.

Śrīla Gurudeva: Now all your family responsibilities are finished.

Śrīpāda Mādhava Mahārāja: Guru Ma is there.

Vrajendra-nandana dāsa: She is meeting with you this morning.

Śrīla Gurudeva: She is very qualified.

So what do you want to do now?

Vrajendra-nandana dāsa: Whatever you tell me to do.

Śrīla Gurudeva: Better to enter the *vānaprastha-āśrama*. Up to now you have taught smaller boys, students; now you should preach to adults. You can preach here and there. By preaching, your maintenance will automatically come.

Vrajendra-nandana dāsa: By your blessings, Gurudeva.

Śrīla Gurudeva: Okay?

Vrajendra-nandana dāsa: Okay, by your blessings.

Devotees: *Gaura premānande*! *Haribol*!

Śrīla Gurudeva: You are very qualified. You can preach – not in one place; in many places.

(To Mādhava dāsa) How are you? Okay? Are you preaching?

Mādhava dāsa: Yes, but I want to ask you what to do now.

Śrīla Gurudeva: You can meet me at any time. Where is Sanātana prabhu? And Bhūmipati?

(To Sanātana dāsa) Are you okay? Are you preaching and helping our devotees to preach?

Sanātana dāsa: Yes.

Śrīla Gurudeva: Are you in Washington?

Sanātana dāsa: Yes.

Śrīla Gurudeva: And you?

Mādhava dāsa: I am still in Pennsylvania, but now I have no place to go.

Śrīla Gurudeva: No place? Why are you 'in the sky'? Why are you not staying in a *maṭha*?

Sanātana dāsa: Gurudeva, I am looking for property to establish a *maṭha*, but I need direction from you. Should we do something similar to what is being done here in Houston, or should we do something on a small scale?

Śrīla Gurudeva: Try to do what you can do easily.

Brajanāth dāsa: Gurudeva, Bhūmipati is here.

Śrīla Gurudeva: Are you living in the same place as before?

Bhūmipati dāsa: Same place.

Śrīla Gurudeva: Where?

Bhūmipati dāsa: I am in New York, Gurudeva. Sometimes we have phone conferences. All the devotees call in, and we have a study group. We study *Śrīmad-Bhāgavatam*, *Śrī Bhakti-rasāmṛta-sindhu-bindu*, *Jaiva-dharma*, and *Bhakti-tattva-viveka*. Devotees come together by telephone.

Śrīla Gurudeva: Very good. Thank you. I am very happy.

[After the walk]

Bimala dāsī: Śrīla Gurudeva, when I received *dīkṣā* from you, my mind was not focused. I didn't actually know what was going on, so my meditation is not very good. Can I hear the *mantras* from you again?

Śrīla Gurudeva: Yes, you can.

Tulasikā dāsī: [Translating from Russian] She needs help. She needs blessings.

Śrīla Gurudeva: (To the Russian devotee) My blessings to you. Chant, and always remember me. I will inspire your heart. Don't fear.

May 25, 2009
Darśana

Devotee: [Reading a letter] If a family member knowingly or unknowingly speaks offensively to *guru*, should we cut off our association with him?

Śrīla Gurudeva: Yes, don't keep a relationship with such a family member.

Devotee: Are we able to judge the level of someone else's *bhakti*?

Śrīla Gurudeva: Why not? By seeing the degree of honor that person has for *harināma*, and the *niṣṭhā* (strong faith) he has in his Gurudeva, we can understand and thus honor him.

Devotee: I have a lot of anger. How can I control my tongue?

Śrīla Gurudeva: Try to control your tongue, otherwise you will lose everything.

Dr. Asha: That is good for everybody Gurudeva – male and female.

Śrīla Gurudeva: Everyone should control their tongue. Draupadī once made fun of Duryodhana and said, "As the father is blind, so is the son blind." As a result of her uncontrolled tongue, the Mahābhārata war began wherein many millions of warriors were killed.[10]

Devotee: What can I do to serve you?

Śrīla Gurudeva: You can serve me by chanting and remembering, and preaching as far as you are qualified.

Devotee: Please accept my humble obeisances. I am looking to understand and deepen my connection with *śrī guru*. I joined Kṛṣṇa-Balarāma Mandira over thirty years ago, just after Śrīla Prabhupāda left the vision of the world. I had one divine experience when my *guru* came to me in a dream and said, "You are full of

[10] The Pāṇḍavas resided in a magical palace. In some areas of the palace water looked like land, and in some places land looked like water. Having come to visit there, Duryodhana thought that the marble floor was water, so he picked up his *dhotī* very daintily and walked over it. Then he thought that a little pond was land, so he walked on it and fell in. Draupadī laughed to see this, and said, "Like father, like son. Your father is blind, and you are blind." Duryodhana became so furious that he created a war in which hundreds of millions of people died. Draupadī can never be at fault, but she performed these pastimes to teach us a lesson.

material desires, but I accept you." For many years I considered this to be Śrīla Prabhupāda, but I don't understand my connection with him. I feel very confused about my connection with our *paramparā*. I would like your guidance, please.

Śrīla Gurudeva: *Guru* is everywhere; he knows the heart of all. If you meditate upon him, and ask him for instruction, he will inspire you. Always chant and remember, and read *bhakti* books.

Śrīpāda Sajjana Mahārāja: He is reading your books. He wants to accept you as his *śikṣā-guru* and hear the *mantras* from you.

Śrīla Gurudeva: Yes, you can see me in this way. I will help you.

Dr. Asha: You said that an insincere disciple can become a dog, or hog, or monkey, or donkey in his next life. Can you tell me what is written on my forehead?

Śrīla Gurudeva: You will become a devotee again, and you will progress; and after that you will be liberated.

Devotee: I brought my Deities to be installed.

Śrīla Gurudeva: Tīrtha Mahārāja will install them.

May 26, 2009
Morning Walk

Priyanātha dāsa: Gurudeva, I know that in order to attain pure devotional service, I must remove the material attachments from my heart. I feel that I want to please you and serve you, but I have so many impure things in my heart. How can I remove them?

Śrīla Gurudeva: The only remedy is *sādhu-saṅga* – *sādhu-saṅga*: hearing *hari-kathā* from *sādhus*. Do you understand? Associate with the devotees who are in all respects superior to you. Hear their *hari-kathā* and try to follow them. In this way your *anarthas* will disappear very soon.

Is my answer okay?

Priyanātha dāsa: Yes.

Śrīla Gurudeva: In the coming year, after visiting Hawaii I may go to Los Angeles and hold a two or three-day *hari-kathā* festival there.

Gaurasundara and others will arrange it. Where is Gaurasundara? Can you arrange it?

Gaurasundara dāsa: Absolutely.

Śrīla Gurudeva: Only for two days.

Gaurasundara dāsa: No problem.

Śrīla Gurudeva: I want to appeal to the Indian community in Los Angeles, so that the Indians there will become like those in Houston. The Indians here in Houston are doing so much service. I want to inspire them so that they will help our mission in Los Angeles.

Śrīpāda Padmanābha Mahārāja: Before you come, for this entire year, we will canvas among the Indian community. We will advertise that you are coming.

Śrīla Gurudeva: Not only Los Angeles, but nearby San Diego as well. In the meantime, I will send Tīrtha Mahārāja to San Diego this year, and about five hundred Indians will come to join his classes.

Any questions?

Raghunātha Bhatta dāsa: Gurudeva, I want to say that I am a bad disciple. I want to propose that I go to preach in Austin. Austin is the capital of Texas. I'm already there. The only reason people did not come here from there is that one leader is influenced by ISKCON. But there is a doctor who is giving us a storefront. Āditya-kṛṣṇa prabhu is now helping, and other devotees are helping with finances. I want your blessings.

Śrīla Gurudeva: What do you want? Do you want to preach there?

Raghunātha Bhatta dāsa: I want your blessings to preach as you like. Austin is three-and-a-half to four hours from Houston. We also have the support of the Houston devotees; they can help us preach, and Avadhūta Mahārāja also wants to help.

Śrīla Gurudeva: You will preach there?

Brajanāth dāsa: He has already been there for one month.

Raghunātha Bhatta dāsa: We beg for your blessings, as we had your blessings in San Francisco. We were feeling some empowerment in San Francisco, but financially it was difficult for us.

Śrīla Gurudeva: My blessings will not do anything until you yourself have fixed your mind. You have been to so many cities, but your mind

was not fixed and that is why you could not achieve anything. You are qualified to be a very good devotee, but you misuse your mind.

Are there any questions about *bhakti*?

Ben (now Gaura-kṛṣṇa dāsa): My name is Bhakta Ben. My question is this: I am surrendering my intelligence unto you, so that you may be my spiritual father; but I wish to surrender my heart fully to you.

Śrīla Gurudeva: Thank you. I accept.

Rāmacandra dāsa: Yesterday there was a question. Is hearing the pure name and chanting the pure name equal? Also, when we hear the pure name uttered by *gurudeva*, does it remain pure when it enters our heart?

Śrīla Gurudeva: Śrīla Haridāsa Ṭhākura was chanting and the prostitute was hearing. What was the result? After three nights she was totally changed by his *śabda-brahma* (transcendental sound vibration, or God in the form of sound), which has great power to change anyone.

Ben: We would like to hear *śuddha-nāma* (pure chanting of the holy name), Gurudeva.

Śrīla Gurudeva: Try to chant and remember Kṛṣṇa, read Śrīla Bhaktivedānta Svāmī Mahārāja's books and my books, and thus become qualified. I desire that in your future life you will not marry.

What is your name?

Abhaya-caraṇa dāsa: My name is Abhaya-caraṇa dāsa.

Śrīla Gurudeva: Are you married?

Abhaya-caraṇa dāsa: Yes.

Śrīla Gurudeva: (To Priyanātha dāsa) And you? What do you want?

Priyanātha dāsa: I think I want to get married.

Śrīla Gurudeva: Do you know that in your past millions of births you were married without marrying – when you were hog, pig, donkey, and monkey? You had sufficient chance to enjoy sense gratification at that time. Now, Kṛṣṇa has mercifully given you this human form of life, only to serve Him, to chant His holy name, and to practice *bhakti-yoga* with all your energy. This life is not meant for material purposes.

labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityām apīha dhīraḥ

tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

(*Śrīmad-Bhāgavatam* 11.9.29)

[After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is possible only for a human being.]

The time of our death is not certain. Death is dancing on our heads. No one can decide when it will come; only Kṛṣṇa knows. This human life is not meant for sense gratification or for tasting worldly things. If you taste marriage, you will still not be satisfied. All of you please think about this.

If you want to be a *gṛhastha*, be like the Pāṇḍavas. Do you know the Pāṇḍavas? Do you know Śrīvāsa Paṇḍita? When his son died, he was not at all disturbed. Mahāprabhu was at his home at the time of his son's death, and he continued dancing and singing *kīrtana* in Mahāprabhu's association. Be ideal *gṛhasthas*, ideal *brahmacārīs*, or ideal *sannyāsīs*.

First establish the one goal of your life – what you really want. Why do you want to practice *bhajana*, or *bhakti-yoga*? Why?

Ben: So that we can awaken our own spiritual identity.

Śrīla Gurudeva: What is your goal?

Ben: My goal is to obtain *bhāva-bhakti*.

Śrīla Gurudeva: In order to obtain *bhāva-bhakti*, or *prema* for Kṛṣṇa, you will have to sacrifice many worldly attachments. Pure *bhakti* is such a precious and highly valuable treasure – far more valuable than jewels. If someone tells you, "Give up your wife, and I will give you one million dollars," what would you do?

Ben: I would give her up for pure devotional service; no problem.

Śrīla Gurudeva: Know that although you are *gṛhasthas*, it is essential to fix your aim and object. If needed, give up this *gṛhastha-āśrama* to achieve that aim; but if your *gṛhastha* situation is favorable for that aim, then it is very good. Serve Kṛṣṇa like the Pāṇḍavas.

Abhaya-caraṇa dāsa: Śrīla Gurudeva, I have one comment and one question. My comment is that as I was coming here to see you I was thinking of this amusing situation. My father was the chairman of the GBC in the year that ISKCON decided to ban you, and now I am here trying to take shelter of you. My father is Navīna-kṛṣṇa.

Rāmacandra dāsa: His father is Indian, Gurudeva. His name is Mr. Naveen Khurana (or Navīna-kṛṣṇa dāsa). He is from Delhi. I have been to his house with Lokanātha Mahārāja when I was in ISKCON. I remember his house. His mother was also there at that time. Now they are totally against you.

Śrīla Gurudeva: What harm have I done to them?

Devotee: Gurudeva, I have a question. I want to understand the relationship between the *harināma mahā-mantra* and the *gāyatrī-mantra*.

Śrīla Gurudeva: After receiving initiation you will know.

(To Mukunda dāsa from California) Do you know *vaiṣṇava-sadācāra*?

Mukunda dāsa: I don't know the definition of *sadācāra*.

Śrīla Gurudeva: It refers to *vaiṣṇava* behavior. Do you see anyone looking like you?

Mukunda dāsa: No, Gurudeva.

Śrīla Gurudeva: Why have you pierced your nose and ears, and why have you tattooed yourself in this way? To achieve *bhakti*?

Mukunda dāsa: It was due to bad association.

Śrīla Gurudeva: Why have you taken bad association? Are you married?

Mukunda dāsa: Yes.

Śrīla Gurudeva: Today, I want to see everything gone.

Mukunda dāsa: Okay.

Śrīla Gurudeva: Be like a Vaiṣṇava.

Mukunda dāsa: Yes, Gurudeva.

Śrīla Gurudeva: Are there any more questions?

Kamala-kānta dāsa: Gurudeva, after Viśvarūpa (Mahāprabhu's brother) took *sannyāsa* and left home, Nimāi smashed everything in the house a few times. Why did He do this?

Śrīla Gurudeva: This is one of His sweet pastimes – to act like other ordinary human children. Kṛṣṇa used to steal butter from house to house. Why? Was the butter not available in His mother's house? This is the nature of ordinary children. In this way, no one would think Him to be the Supreme Lord. He did this to hide Himself.

Govinda dāsa: Śrīla Gurudeva, in *Daśa-mūla* 8, Bhaktivinoda Ṭhākura says:

> *hareh sakteh sarvam cid-acid akhilam parinatih syat*
> *vivartam no satyam srutim iti viruddham kali malam*
> *harer bhedabhedau sruti vihita tattvam suvimalam*
> *tatah premnah siddhir bhāvati nitaram nityā-visaye*
>
> (*Daśa-mūla*, Verse 8,
> in *Jaiva-dharma*, Chapter 18)

> [The entire spiritual and material creation is a transformation of Śrī Kṛṣṇa's *śakti*. The impersonal philosophy of illusion (*vivarta-vāda*) is not true. It is an impurity that has been produced by Kali-yuga, and is contrary to the teachings of the Vedas. The Vedas support *acintya-bhedābheda-tattva* (inconceivable oneness and difference) as the pure absolute doctrine, and one can attain perfect love for the Eternal Absolute when he accepts this principle.]

He is saying here that the material and spiritual creations are products of Kṛṣṇa's *śakti*, and that the philosophy of illusion (*vivarta-vāda*) is not true. The *vivarta-vāda* theory is an illusion produced by Kali-yuga. We see, though, that the Māyāvāda philosophy was present in other ages as well. So my question is this: Why is Ṭhākura Bhaktivinoda writing that the philosophy of *vivarta-vāda* is a product of Kali-yuga?

Śrīla Gurudeva: What is the meaning of 'Kali-yuga' in this connection? Śrīla Bhaktivinoda Ṭhākura is referring to Śaṅkarācārya. Before Śaṅkarācārya came, there was no *vivarta-vāda*. He was the first to introduce it, and he attracted so many learned persons.

Govinda dāsa: In the next *Daśa-mūla śloka*, Śrīla Bhaktivinoda Ṭhākura says, "*śrutiḥ kṛṣṇākhyānaṁ smaraṇa-nati-pūjā-vidhi-gaṇāḥ* – by performing *vaidhī-bhakti*, one can attain pure *kṛṣṇa-rati*." But

from your books and from the interpretation of so many of our *ācāryas* we learn that it is not through *vaidhī-bhakti*, but *rāgānuga-bhakti*, that one attains *kṛṣṇa-rati*. So, what kind of *kṛṣṇa-rati* is he referring to?

Śrīla Gurudeva: Without following *vaidhī-bhakti*, you cannot enter *rāgānuga-bhakti* – especially the way in which Śrīla Rūpa Gosvāmī explained *vaidhī-bhakti*. If you read *Śrī Caitanya-caritāmṛta* and the books of the Gosvāmīs, you will automatically reach *kṛṣṇa-bhakti* from *vaidhī-bhakti*.

You will have to practice *bhakti-yoga* first, as Prahlāda Mahārāja and others practiced it. We can enter *rāgānuga-bhakti* only by that means. One day, you will be able to reach there.

Sugata dāsa: Gurudeva, I have a question about Rādhā and Kṛṣṇa. Śrīla Bhaktivedānta Svāmī Mahārāja says Kṛṣṇa is the energetic and Rādhārāṇī is the energy. Please elaborate on this.

Śrīla Gurudeva: Kṛṣṇa is the embodiment of *rasa*, *śakti*, power, energy, and everything. Śrīmatī Rādhikā is His energy, His power, His *rasa*, and everything.

Sugata dāsa: Together They are God?

Śrīla Gurudeva: No. Kṛṣṇa is *viṣṇu-tattva*.

Sugata dāsa: What is Śrīmatī Rādhārāṇī?

Śrīla Gurudeva: She is His internal potency, and sometimes She comes out of His body for *līlā-vilāsa* (pastimes). *Ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau* – Kṛṣṇa is one, but, for *līlā-vilāsa* He becomes two.

Devotee: Śrīla Gurudeva, may I please hear from your lotus lips something more about the phrase '*janme janme prabhu sei*?'

Śrīla Gurudeva: Where is Padmanābha Mahārāja? Please answer.

Śrīpāda Padmanābha Mahārāja: Śrīla Narottama dāsa Ṭhākura has prayed in his song *Śrī Guru Carana Padma* to *śrī guru*: "*Janme janme prabhu sei* – He is my Lord birth after birth." The question is: Does the same *guru* who is now our *guru* in this life become our *guru* in our next life – and in our following lives? Does that *guru* personally come back to save his disciple?

Śrīla Gurudeva: You must know that Nityānanda Prabhu, or Balarāma Prabhu, is *akhaṇḍa-guru* (the complete, undivided,

original *guru*), and He may come in any form. Gurudeva in this present form is His manifestation. You should have the belief that the same *guru* will come.

May 26, 2009
Darśana
After the Walk

[As Śrīla Gurudeva enters his residence, all the devotees sing, "Govinda-dāmodara-mādhaveti."]

Śyāmārāṇī dāsī: This is the sketch of the painting you and I were discussing a few days ago. It illustrates this verse:

> *smara-gṛham aviśantī vāmyato dhāma gantuṁ*
> *śaraṇim anusarantī tena samrudhya tūrṇam*
> *bala-savalita-kākvā lambhitāntaḥ-smitākṣī*
> *kṣaṇam api mama rādhe netram ānandaya tvam*
>
> (*Śrī Stavāvalī, Śrī Śrī Prema-pūrābhidha-stotra,* Verse 2, by Śrīla Raghunātha dāsa Gosvāmī)

> [O Rādhā, who out of contrariness refuses to enter the cottage of amorous pastimes, begins walking on the path home, is stopped by Him with a mixture of brute force and plaintive appeals, and responds with a smile from deep within Your eyes, please, for even a moment, delight my eyes.]

It shows Śrīmatī Rādhikā having come to the *kuñja* (secluded forest grove) with Rati Mañjarī and Subala.[11]

When She sees Kṛṣṇa, She immediately begins to leave, to return home. Kṛṣṇa is trying to block Her, and She says, "Don't block My way." I am wondering if the composition of the sketch is good. There will be a lot of forest, but are the people okay?

Śrīla Gurudeva: Both hands should be like this [He stretches his arms way out to the sides, as if to block something very big].

Śyāmārāṇī dāsī: I will open His arms.

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[11] See Endnote 7, at the end of this chapter.

Śrīla Gurudeva: His desire was that She would not be able to escape by any direction.

Śyāmārāṇī dāsī: I will make His arms fully stretched. When I take photos, I will ask the devotees to pose in that way.

Śrīla Gurudeva: Tears should be coming from Her eyes, and She should also be laughing.

Śyāmārāṇī dāsī: Kṛṣṇa too? Tears and laughing?

Śrīla Gurudeva: He should be a little grave, and begging.

(To Prema-prayojana dāsa) You should know that my age is ninety. I don't know when death will come, but I can say that it will come very soon. I am waiting for you to return. I want to give you *sannyāsa* again, and then peacefully go to Goloka.

Premā-prayojana dāsa: Therefore all are telling me, "Don't come back."

Śrīla Gurudeva: Don't delay. If you don't do this now, then I will not be in this world to give it to you later. Please consider this.

I want to renew your *sannyāsa* during Kārtika *parikramā*. That is why I called you now. If you cannot fulfill my desire, then what to do?

Brajanāth dāsa: Then you will have to stay, Gurudeva.

Śrīla Gurudeva: You are qualified. Because you have not followed my instruction to take *sannyāsa*, at present so many devotees do not want to listen to your *hari-kathā*. It is only because of my wish that they hear you. I want them to fully hear you and follow you, but I want first that you become ideal. That is why I called you.

Are you ready?

Premā-prayojana dāsa: Not today. Maybe by Kārtika time.

Śrīla Gurudeva: You will come? Be ready.

Premā-prayojana dāsa: I will pray to Kṛṣṇa for some strength.

May 27, 2009
Morning Walk

Śrīla Gurudeva: I request that all the preachers come to meet with me at nine o'clock – Rāmacandra also. We will discuss the scheduling of the preachers' visits.

Two or three preachers should not go to the same place at the same time. There needs to be a minimum of one or two months interval between preachers, otherwise it is too much pressure for the local *gṛhastha* devotees.

Where is Vinaya?

Vinaya-kṛṣṇa dāsa: Here I am, Gurudeva.

Śrīla Gurudeva: Please be present at that meeting.

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, your lecture last night melted everyone's hearts.

Brajanāth dāsa: Gurudeva, everybody thought we had planned the drama [regarding the pastimes of Śrī Rāmacandra] to coincide with your lecture.

But Gurudeva did not know anything about the drama.

Devotees: Wow!

Śrīla Gurudeva: Rādhā-priya, Vrajendra-nandana's daughter, compiled this drama from my *hari-kathā*. She was in Govardhana when I spoke on this subject, and she recorded everything exactly.

(To Vinaya-kṛṣṇa dāsa) Vinaya, please explain the problem that arises when two or three preachers go to a place at the same time.

Vinaya-kṛṣṇa dāsa: Hare Kṛṣṇa. We have a request regarding preachers coming to North America. When Śrīla Gurudeva comes to North America, so many preachers come at that time. Many are traveling from India and they stop in the New York/New Jersey area. We want all preachers to come, but the problem arises when they all come around the same time that Śrīla Gurudeva is there.

From this past April up until June, preachers have been coming almost every week; and sometimes two preachers come at the same time.

Śrīla Gurudeva: At the same time?

Vinaya-kṛṣṇa dāsa: We have a very small congregation. We call a large number of people to attend the programs, but most people cannot attend so many programs, which come one after the other. Also, it is very hard to maintain and host so many preachers, because we have to go to work and we have numerous responsibilities. We want all the preachers to come, but we are having this problem.

Brajanāth dāsa: There are ten *sannyāsīs* traveling, and other preachers as well.

Śrīla Gurudeva: How can this matter be solved?

Śrīpāda Padmanābha Mahārāja: Śrīla Gurudeva, we already have a calendar of every preacher's tour schedule. It is now online, so every other preacher can see it. The next step is to discuss these schedules amongst the preachers and organize the annual schedule. We started to do this, but it needs to be completed.

Padmanābha dāsa: My suggestion is that we divide North America into tiers: tier one, tier two, and tier three. For example, tier two can be places where there has not been much preaching, like Louisville and the Midwest. The cost will also be less for this kind of preaching, because one can drive from Badger to Los Angeles to San Francisco. This would cost less than flying all across the country.

Vinaya-kṛṣṇa dāsa: Particularly what happens is that because it is cheaper to have a stop-over in New York and New Jersey when flying, this area is becoming a place to land, and also to fly out from. The preachers want to stop there and have programs.

Mukunda dāsa: The same problem occurs in Miami and South Florida. It is a problem when Śrīla Gurudeva comes for a program and the preachers want to come and do programs around the same time.

Śrīpāda Mādhava Mahārāja: All the preachers go to places where Śrīla Gurudeva has already preached. For example, although Austin is very close to Houston, where Gurudeva comes each year, no one goes to Austin for preaching. In America there are fifty states.

Mahābuddhi dāsa: That is the point; existing preachers are going to the existing centers. There should be some *sannyāsīs* or senior preachers who go to new places, where *saṅgas* are not formed yet, and generate interest there.

Śrīpāda Padmanābha Mahārāja: It takes coordinating. Actually what we need to do is consult amongst all of the preachers to make an actual database of all of the places they have gone and all of the contacts they have. It is also not a bad idea to divide North America into tiers, to determine which places are frequently visited by preachers and which places are not – and actually coordinate who is going where.

Viṣṇu dāsa: Maybe the leaders of each *saṅga* can come together and create a North American Preaching Council. We have so many contacts in other cities.

Mahābuddhi dāsa: As part of my outside work, I create organizations and organizational structures. I would be willing to offer service to you, to help organize exactly what Viṣṇu prabhu and Padmanābha Mahārāja were saying. We can work under the Bhakti Trust for North America in order to create some levels of organization for the temple *saṅga* leaders; to create the type of structure that you want. It would function in such a way that the devotees in North America, including Canada and Mexico, can coordinate activities and grow nicely under your direction.

Śrīla Gurudeva: You can do that.

I also suggest that the preachers go to new places, as Viṣṇu Mahārāja just went to the Midwest USA. This will be better.

Śrīpāda Viṣṇu Mahārāja: There are many devotees here at the festival who don't get preachers in their areas. I have been talking with some people. They come from far away to attend the festivals and they never get preachers in their areas, but they do not know how to connect. If an announcement is made at the festival, they can write their names and invite preachers to their places. There are enough preachers here.

Śrīla Gurudeva: Is there any need to come to me?

Śrīpāda Padmanābha Mahārāja: No. We will organize this on our own, and then we will report to you.

Śrīla Gurudeva: Now let us stop this matter and discuss *bhakti*.

Viṣṇu dāsa: Guru Mahārāja, you said in your class that the night before Janaka Mahārāja was to make the decision as to whether or not Lord Rāmacandra should stay in the forest, Bharatajī went to meet the wife of Janaka Mahārāja, Sunāyanā. At that time Bharata requested her to tell Janaka Mahārāja what to say the next day. Was Janaka Mahārāja influenced by Sunāyanā, or was his decision independent?

Śrīla Gurudeva: He was not influenced by anyone. He was only influenced by his *guru*, Śaṅkara. His example is ideal. All devotees should be guided only by their *guru* or *guru-paramparā*.

Rāmacandra dāsa: You said earlier that after the exile, Bharata never addressed His mother as "Mother." One time you also told the history that Kaikeyī came to Rāma and told Him that Bharata refused to call her "Mother." Lord Rāma then called Bharata and

said, "I want you to promise Me something." Bharata said, "I will do anything for You – anything except calling Kaikeyī 'Mother.'"

But yesterday in your class you mentioned that He did call her "Mother." What did He really do?[12]

Śrīla Gurudeva: When Lord Rāmacandra returned from exile, He first went to Kaikeyī's house. When he arrived there, he asked, "Where is Bharata? Up until now Bharata was with Me; so where has he gone?"

Someone said that Bharata did not want to see the face of his mother. He had broken his relation with Kaikeyī and determined, "I am not your son, and you are not my mother. I will only call you "Mahārāṇī Kaikeyī."

While Rāma was still in exile, all the subjects of Ayodhyā would go to Bharata in Nandigrāma and seek advice. One day Kaikeyī went to him and said, "Bharata, you are my son, so please keep me here with you in Nandigrāma. I cannot tolerate living in the king's palace. So many 'serpents and scorpions' (memories) are biting me, so I cannot remain there." Bharata replied, "This is very good for you. This is your atonement, and by this you will be purified. There is no other way. It is better, Kaikeyī Mahārāṇī, that you return to the palace."

But now, upon His return, Lord Rāmacandra called for Bharata, because it was by the will of Rāma that the relationship between Bharata and Kaikeyī had been broken. When Bharata arrived, Lord Rāmacandra offered obeisances to Mother Kaikeyī, and then He told Bharata to offer obeisances to her and to call her "Mother." Bharata then offered obeisances to Kaikeyī and addressed her, "My dear Mother," or "My darling Mother," at which Kaikeyī began to weep due to immense happiness. Lord Rāmacandra's heart also melted, and the hearts of all of the people present also melted.

Mahābuddhi dāsa: Did Lord Rāmacandra ever tell Bharata that He had made that arrangement with Kaikeyī when He was young?[13]

Śrīla Gurudeva: No.

Śrīpāda Mādhava Mahārāja: We went two times with Śrīla Gurudeva to Citrakūṭa, the place where Lord Rāmacandra, Lakṣmaṇa, and Bharata met together. There are many footprints still there, so many footprints, just as in Vraja where there are so many footprints of Kṛṣṇa.

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12 See Endnote 8, at the end of this chapter.

13 See Endnote 9, at the end of this chapter.

Śrīpāda Śrauti Mahārāja: What is the lesson, or philosophical point, behind this history?

Śrīla Gurudeva: The lesson is that if anyone is against *guru* and Kṛṣṇa, we will have no connection with them. We will cut off all connection, even if that person is our mother, brother, sister, father, or any other dear-one. If a *guru* is opposed to Kṛṣṇa and is insulting Him, we will also reject that *guru*.

Devotee: Is there any difference between the *siddha-jīva* and Your Grace?

Śrīla Gurudeva: As a disciple, you should think I am a perfected soul, but I am not. I don't want to cheat you. I am not perfect. I am a *baddha-jīva* (conditioned soul).

Govinda dāsa: That is not possible.

Śrīpāda Padmanābha Mahārāja: This can be compared to Caitanya Mahāprabhu, who never wanted to be called Bhagavān, but who actually is Bhagavān.

Śrīla Gurudeva: No, no. I don't want to cheat you. But it is true; a disciple should think, "My Gurudeva is perfect, and he is the associate of Kṛṣṇa."

Are there other questions?

Sahadeva dāsa: Śrīla Gurudeva, in your classes you give so many beautiful narrations of the Lord's glories, with many nice expressions and moods. Why are these moods not coming into my heart?

Śrīla Gurudeva: Your heart is not melting?

Sahadeva dāsa: No, Gurudeva, my heart is a stone.

Śrīla Gurudeva:

hena kṛṣṇa-nāma yadi laya bahu-bāra
tabu yadi prema nahe, nahe aśrudhāra
tabe jāni, aparādha tāhāte pracura
kṛṣṇa-nāma-bīja tāhe nā kare aṅkura

(*Śrī Caitanya-caritāmṛta*, *Adi-līlā* 8.29–30)

[If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.]

tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad gṛhyamāṇair hari-nāma-dheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ

(*Śrī Caitanya-caritāmṛta*, *Adi-līlā* 8.25)

[If one's heart does not change, tears do not flow from his eyes, his body does not shiver, and his bodily hairs do not stand on end as he chants the Hare Kṛṣṇa *mahā-mantra*, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name.]

If one is chanting the holy name and hearing *hari-kathā*, but his heart is not melting, tears are not flowing from his eyes, and the hairs of his body are not standing on end, it is understood that he has committed uncountable offenses in his past lives and in this life. He will therefore always pray to Gurudeva and Kṛṣṇa, and continue to chant the holy names. By chanting again and again in this way, he will come to the right consciousness.

Are you going to buy the Badger property?

Devotee: We are discussing it.

Śrīla Gurudeva: If you try to improve it and make it an *āśrama*, as I heard is the plan, that will make me happy. Then, from time to time I may go there.

Mūrti dāsa: My name is Mūrti dāsa. I travel and distribute books. Do you have any special instructions on how to distribute more books or how I can better serve in the *saṅkīrtana* mission? A devotee donated many of your books to me, so I have been distributing your books along with Śrīla Prabhupāda's books. I like your books very much. They are inspiring. I have been reading your *Jaiva-dharma*.

Śrīla Gurudeva: Very good. Yes, study *Jaiva-dharma*. Book distribution is very good, but it is essential to read the books as well.

Sudarśana dāsa: The Vedas state, "*ahaṁ brahmāsmi* – I, the *jīva*, am *brahma*[14]." But in *Bhagavad-gītā* it is stated that the *jīva* is *parā-prakṛti*, the *śakti* (energy) of the Supreme Personality of Godhead. How do we reconcile these two seemingly contradictory points?

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14 Here, '*brahma*' does not refer to the demigod 'Brahmā.' In this connection it may mean 'spirit, not matter,' or 'soul,' or 'the Supreme Truth, or God;' it is interpreted by the Māyāvādīs to mean 'the impersonal God'.

Śrīla Gurudeva: The transcendental constitution of the *jīva* (the individual soul) is *kṛṣṇa-dāsa*, the servant of Kṛṣṇa, as stated in *Bhagavad-gītā*. The conditioned souls have come from *taṭasthā-śakti*, and they have forgotten their constitutional position. Although they are all conditioned souls at present, by transcendental constitution they are all eternal servants of Kṛṣṇa.

Rāmacandra dāsa: His question is this: Is the individual soul *brahma* (meaning the impersonal God), or is he *śakti*?

Śrīla Gurudeva: He is the *śakti*, the power, of Parabrahma (the Supreme Spirit Whole, the Supreme Personality of Godhead), Kṛṣṇa. All living entities are Kṛṣṇa's parts and parcels. Kṛṣṇa possesses many *śaktis*, or potencies, but when He is present only with His *jīva-śakti*, at that time He manifests as the *jīvas*.

Śrīpāda Mādhava Mahārāja: Once, an elderly man came to our temple in Mathurā and said that he was *brahma* (God). I was cooking at the time. That man began arguing with Tīrtha Mahārāja about this point; he was not listening to Tīrtha Mahārāja's evidence.

When Śrīla Gurudeva came out of his room, Tīrtha Mahārāja told him that this man was saying that he is Brahma. Śrīla Gurudeva said, "*Brahma* (God, or Kṛṣṇa) lifted Govardhana Hill, and He swallowed a forest fire on two occasions." Śrīla Gurudeva then called me from the kitchen to bring a burning piece of wood so that the man could prove that he was *brahma* by swallowing the small fire from the piece of burning wood. The man quickly ran away.

Sugata dāsa: In your books you say that the *gopīs* are expansions of Rādhārāṇī.

Śrīla Gurudeva: The *nitya-siddha gopīs* are Her expansions, not the *sādhana-siddha gopīs*.

Sugata dāsa: So, the *nitya-siddha gopīs* are not *jīva-tattva*?

Śrīla Gurudeva: No, but the *sādhana-siddha* may be *jīva-tattva*.

Sugata dāsa: What *tattva* are the *nitya-siddha gopīs*?

Śrīpāda Mādhava Mahārāja: They are *kāya-vyūha*, or bodily manifestations of Śrīmatī Rādhikā.

Śrīla Gurudeva: They should be treated like Rādhikā. In other words, having emanated from Rādhikā, the origin of *svarūpa-śakti*, they are non-different from Her.

May 28, 2009
Morning Walk

Raghunātha Bhatta dāsa: Gurudeva, I want to ask one question. Sometimes a disciple thinks that the *guru* cannot understand what's going on. Is this due to Yogamāyā (Kṛṣṇa's spiritual desire potency)? Or, is *guru* testing the disciple?

Śrīla Gurudeva: If it is Yogamāyā, then what will be the job of Mahāmāyā (Kṛṣṇa's deluding material potency)? In this world there is no Yogamāyā; there is only Mahāmāyā. There is no need of Yogamāyā here. Yogamāyā plays a part only in eternal, transcendental matters, like Kṛṣṇa's pastimes, His associates, and His *dhāma*. That very Yogamāyā, when in the hands of Kaṁsa, became Mahāmāyā; and in the hands of Vasudeva Mahārāja, Kṛṣṇa's father, She remained as Yogamāyā.

Raghunātha Bhatta dāsa: If the disciple thinks that the *guru* does not understand, then he himself is in Mahāmāyā?

Śrīla Gurudeva: I don't think that all disciples feel this way. It may be that you do, but my other disciples don't think like this.

Kanhaiyā dāsa (a child): I have a question. In Vṛndāvana the devotees love Kṛṣṇa a lot, and in Dvārakā they treat Him like a king. Is the love in Dvārakā a lot different than it is in Vṛndāvana, or just a little bit?

Śrīla Gurudeva: By comparison, there is less love in Dvārakā. There, in Dvārakā, Kṛṣṇa is a king, so He is beyond the reach of His subjects. His subjects offer Him *praṇāmas* and *stutis*, or prayers, from a distance.

In Vṛndāvana the relationship is more intimate. Kṛṣṇa's devotees embrace Him, and they play and joke with Him.

Atula-kṛṣṇa dāsa: Gurudeva, thank you for coming to this planet.

Śrīla Gurudeva: Why thank me? Why not thank Kṛṣṇa? Kṛṣṇa sent me.

All devotees: *Haribol*!

Janārdana dāsa: Gurudeva, how many sets of clothes should a *brahmacārī* have?

Śrīla Gurudeva: He should have the least amount possible; only two or three sets – two *dhotīs*, two *kurtās*, and one *cādar*. Minimize all your

personal possessions, and don't engage in sense gratification. The more you can minimize your requirements, the better off you will be.

Rāmacandra dāsa (from California): Gurudeva, can you speak for a moment on the importance of book distribution?

Śrīla Gurudeva: By distributing books, Śrīla Bhaktivedānta Svāmī Mahārāja preached throughout the world. His books went house-to-house; to all cities, to forests, mountains, hotels, trains, bookstores, and practically everywhere else.

I want my disciples to distribute my books in the same way. My books should reach every house, and every part of the world.

(To Rāmacandra dāsa) Thank you for distributing so many books. Perhaps Rāmacandra is the number-one distributor?

Brajanāth dāsa: On the days he goes out to distribute books, he distributes more than one hundred.

Śrīla Gurudeva: So why not others? Others should also try.

Śivānanda Sena dāsa: Gurudeva, you have used an example comparing Kṛṣṇa to a bumblebee. You said that the bumblebee sometimes visits a very fragrant flower and becomes intoxicated. He becomes so intoxicated by that one flower that even when he visits other flowers that are not as fragrant, he thinks they are also fragrant. You compared this example with Kṛṣṇa visiting Kubjā.[15]

Similarly Kṛṣṇa is visiting you, who are very fragrant and full of love for Him. I am thinking that since we are close to you, maybe in Kṛṣṇa's mood of love for you He will visit us also – even though we are not so fragrant. Is that possible?

Śrīla Gurudeva: What is your question? There should be questions, not lectures.

Rāmacandra dāsa (from Delhi): His question is that when Kṛṣṇa is visiting you, will He visit us?

Śrīla Gurudeva: He has no time.

Govinda dāsa: [Translating for a Spanish devotee] At which point can one consider that the *jīva* is liberated from vanity?

Śrīla Gurudeva: (To Padmanābha Mahārāja) Did you understand the question? You can answer.

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15 Kṛṣṇa became so intoxicated by the sweetness of the *gopīs*' love that He went to taste even the selfish love of the hunchback Kubjā.

Śrīpāda Padmanābha Mahārāja: He is asking: At which stage of *bhakti* can the *jīva* be considered liberated from the false ego of identifying with his material body?

Govinda dāsa: From vanity.

Śrīpāda Padmanābha Mahārāja: Vanity means false ego.

The answer is that when someone has reached the stage of *bhāva*, he has no more identification at all with the body.

Śrīla Gurudeva: Even at the stage of *bhāva-bhakti* there is some *kaṣāya* (obstacle); but when *prema* appears in the heart, identification with the body fully disappears. This is called *ātyantikī*.[16]

When the devotee attains *prema*, all kinds of *anarthas* are totally washed away, whereas at the stage of *rati* or *bhāva* the scent of some bodily identification may remain.

Śrīpāda Padmanābha Mahārāja: But in the stage of *bhāva-bhakti*, hasn't the devotee realized his *svarūpa* (eternal constitutional nature and identity)?

Śrīla Gurudeva: What I have explained is written in *Mādhurya-kādambinī*.

Śrīpāda Dāmodara Mahārāja: Is it true that among all incarnations, only Advaita Ācārya manifested old age?

Śrīla Gurudeva: What about Nityānanda Prabhu and Mahāprabhu?

Śrīpāda Dāmodara Mahārāja: They did not become old.

Śrīla Gurudeva: What do you consider the age of forty-eight to be? It is not *kiśora* (teenage).

Rāmacandra dāsa (from Delhi): He was forty-eight years old, but did He look like forty-eight?

Śrīla Gurudeva: Only Kṛṣṇa is always *kiśora* – *nava-kiśora-naṭavara* (the ever-fresh and youthful teenage dancer). That is the nature of His transcendental body.

Śrīpāda Mādhava Mahārāja: When Kṛṣṇa was in Kurukṣetra during the solar-eclipse, still He appeared as a teenager.[17] So, Mahāprabhu must be the same.

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

17 He was ninety years old at that time.

Śrīpāda Dāmodara Mahārāja: When Lord Rāmacandra appeared, He also always had the form of a sixteen-year-old.

Śrīla Gurudeva: When His age was 11,000 years old, He looked like a full youth – not old, but not *kiśora*.

Brajanāth dāsa: Dāmodara Mahārāja is saying that Advaita Ācārya looks like an old man. So, what about other incarnations, like Vyāsa?

Śrīla Gurudeva: Vyāsa had the appearance of an old man. He had a long beard.

Mukunda dāsa: As part of Lord Caitanya's pastimes, He brought the *yuga-dharma* (the religious practice prescribed for that particular millennium) for everyone in the world. We also understand from you that most people who come to His line are in *mādhurya-rasa*, and sometimes in *sakhya-rasa*. So it appears there is some conflict, or difference, in these two statements.

Śrīla Gurudeva: When Caitanya Mahāprabhu came here from Goloka Vaikuṇṭha, the associates of Rāma, Nṛsiṁha, and all other incarnations descended with Him (within His body). Therefore, although most of His devotees were in *mādhurya-rasa*, some were in other *rasas*. A few examples of this are Murari Gupta, Anupama, and Nṛsiṁhānanda Brahmacārī; and there were so many more. However, those who actually followed the instruction of Caitanya Mahāprabhu regarding the gift He specifically came to give were all in *mādhurya-rasa*.

Devotee: But we have also heard that Mahāprabhu came for the whole world. How can both principles be true?

Śrīla Gurudeva: Yes, both statements are true. *Vātsalya* (parental love), *sakhya* (friendship), and *dāsya* (servitorship) are all included in *mādhurya-rasa* (amorous love). For example, those who are attracted to *dāsya-rasa*, due to having *dāsya* as their constitutional form, attain *dāsya*.

It is not that all *rasas* are equal. One can withdraw from the bank as much as one has in his account, and there are so many thousands of devotees who have a great deal in their account.

Mukunda dāsa: Gurudeva, in a class in Alachua, some discussion came up about *svarūpa-siddhi* and *vastu-siddhi* regarding this verse:

duḥsaha-preṣṭha-viraha-
tīvra-tāpa-dhutāśubhāḥ

dhyāna-prāptācyutāśleṣa-
nirvṛtyā kṣīṇa-maṅgalāḥ

tam eva paramātmānaṁ
jāra-buddhyāpi saṅgatāḥ
jahur guṇa-mayaṁ dehaṁ
sadyaḥ prakṣīṇa-bandhanāḥ

(*Śrīmad-Bhāgavatam* 10.29.10–11)

[For those *gopīs* who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious *karma*. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies.]

You've said that it is not that the *sādhana-siddha-gopīs* gave up their physical bodies. Does this automatically mean that those who go to Kṛṣṇa's *prakaṭa-līlā* are already in *vastu-siddhi*[18], or are they still in *svarūpa-siddhi*[19] until they have the association of *nityā-siddhas* and then achieve *vastu-siddhi* at that time?

Śrīla Gurudeva: I have already explained this.

Śrīpāda Padmanābha Mahārāja: Gurudeva said previously that they have begun *vastu-siddhi*.

Mukunda dāsa: So automatically, by going there...

Śrīla Gurudeva: *Bās*. *Bās*, *bās*, *bās*. [meaning "No need for more questions on this subject. I have already spoken and written so much about it."]

Vrajendra-nandana dāsa: Regarding those devotees who already have a relationship with Nṛsiṁhadeva or Rāmacandra, do they not taste the mood of Vraja when they come in Caitanya Mahāprabhu's association?

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18 *Vastu-siddhi* is the spiritual body one receives upon attaining *prema* and taking birth in Vraja.

19 *Svarūpa-siddhi* is a vision of one's *svarūpa*, or internal spiritual form and identity, while still in this material world. This vision is attained at the stage of *bhāva*.

Śrīla Gurudeva: All incarnations, including Nārāyaṇa, are present in the body of Śrī Caitanya Mahāprabhu.

Brajanāth dāsa: He is asking if Their devotees also taste the *mādhurya* mood.

Śrīla Gurudeva: No, no, no. Never.

May 29, 2009
Morning Walk

Nityānanda dāsa: Śrīla Gurudeva, regarding the *Gopī-gīta* drama last night – the part when Kṛṣṇa returned to the *gopīs*: The actress who played Śrīmatī Rādhikā did not seem to display any *māna* (loving anger) at all. She accepted Kṛṣṇa very quickly. Is this accurate for that particular pastime?

Śrīla Gurudeva: Rādhikā remained some distance away, as did Lalita and Viśākhā. From there, Rādhikā was shooting the arrows of Her *māna*-filled glances at Kṛṣṇa.

It was an excellent drama performance, but not everything can be shown in a drama.

Rāmacandra dāsa (from Delhi): Somewhere in the translation of the verses that they were singing in the drama, they were saying, "O Kṛṣṇa, You are in everyone's heart as *antaryāmī*, Supersoul." They were referring to Him as God. They were praying, "If You are in everyone's heart, why don't You appear? Why are You not with us?" How do we reconcile this?

Śrīla Gurudeva: Sometimes, in the mood of separation, these types of unnatural ideas come to them, and this is not against their *rasa*.[20]

Śrīpāda Mādhava Mahārāja: They were not accepting this as their own idea. They told Kṛṣṇa that they had heard from Gargamuni, Paurṇamāsī, and others that He is *antaryāmī*, but they did not personally accept it.

Devotee: While speaking about *Brahmā-vimohana-līlā* yesterday, you mentioned that there were three sets of cowherd boys and calves. The set that was placed in the cave by Brahmā was created

[20] See Endnote 11, at the end of this chapter.

by Yogamāyā, and another set was Kṛṣṇa's expansions. Where were the original cowherd boys and calves?

Brajanāth dāsa: Gurudeva, you said previously that they remained in the same place, taking *prasādam*, and it seemed to them that Kṛṣṇa returned a moment after He had left them.

Śrīpāda Mādhava Mahārāja: Yogamāyā covered them so that Brahmā could not see them.

Brajanāth dāsa: So they were taking *prasādam* for one year?

Śrīla Gurudeva: Yes, by the influence of Yogamāyā.

Devotee: Gurudeva, I have a question about *jīva-tattva*. I am trying to understand *jīva-tattva*. Speaking about a regular *jīva* like myself, *śāstra* says that the *jīva* has no beginning and no end; he is eternal. Have I always been in the material world, trying to work myself up to the spiritual world? Or, did I commit an offense and come down to the material world?

Śrīla Gurudeva: The *jīva's* presence in the material world is described as *anādi* – without beginning, from a time immemorial:

> *kṛṣṇa bhuli' sei jīva anādi-bahirmukha*
> *ataeva māyā tāre deya saṁsāra-duḥkha*
>
> (*Śrī Caitanya-caritāmṛita*, *Madhya-līlā* 20.117)

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

(To Śrīpāda Padmanābha Mahārāja) What is the meaning?

Śrīpāda Padmanābha Mahārāja: *Anādi* means 'without beginning,' and *bahir-mukha* means 'turning away from Kṛṣṇa.' So, from time immemorial the *jīvas* have been *bahir-mukha*, turned away from Kṛṣṇa.

In his *Tattva-sandarbha*, Śrīla Jīva Gosvāmī says that *anādi* does not mean 'eternal;' rather it means 'from the beginning of the material creation.' The time is of such a long duration that it is considered to be beginning-less.

Brajanāth dāsa: Prabhu's question is this: "Is it because of some *aparādha* that I came here from the spiritual dimension, or have I always been here?

Śrīla Gurudeva: *Kṛṣṇa bhuli' sei jīva anādi-bahirmukha.* No one commits any offense in Goloka Vṛndāvana. The *jīvas* have not come here from Goloka Vṛndāvana. They have come from Kāraṇodakaśāyī Viṣṇu. There is a very thin marginal line that is analogously compared with the edge of a sword; if something is dropped onto a sword's edge it will fall to one side or the other. Similarly, if you had looked towards Vaikuṇṭha from that marginal line you were at once attracted to Vaikuṇṭha, and if you looked towards this world, you were at once attracted to this world.

Śrīpāda Mādhava Mahārāja: It is mentioned in the *Bhāgavatam* that there is no action of Mahāmāyā in Vraja. The *gopīs* uttered the *kātyāyanī-mantra* in this way:

kātyāyani mahā-māye
mahā-yoginy adhīśvari
nanda-gopā-sutaṁ-devī
patiṁ me kuru te namaḥ
iti mantraṁ japantyas tāḥ
pūjāṁ cakruḥ kamārikāḥ

(*Śrīmad-Bhāgavatam* 10.22.4)

[Each of the young unmarried girls performed her worship while chanting the following *mantra*: "O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband. I offer my obeisances unto you."]

Praying, they used the word Mahāmāyā, although Mahāmāyā cannot manifest there in Vraja. The truth is hidden in the Sanskrit meter. The word Mahāmāyā refers to *mahati-māyā*, and *mahati-māyā* is Yogamāyā, not the external illusory potency, Mahāmāyā.

Devotee: If we did not do anything to displease the Lord when we came to the material world, are we here to please the Lord by participating in His deliverance pastimes?

Śrīla Gurudeva: (To Śrīpāda Padmanābha Mahārāja) Please answer.

Śrīpāda Padmanābha Mahārāja: The *jīva* is here in the material creation, which is Kṛṣṇa's *sṛṣṭi-līlā*, His creation *līlā*.

Śrīla Gurudeva: The *jīva* is not *jaḍa* (inert); he is *cetanā* (conscious). He is independent, and Kṛṣṇa does not interfere with his

independence. So, the *jīva* had the choice of going to the spiritual world or the material world.

Sanātana dāsa: Śrīla Gurudeva, I have a question regarding proper etiquette. Many devotees come to take shelter of you and want to take *harināma* and *dīkṣā*. Some are not properly qualified and therefore haven't been authorized by the local authorities. An incident happened during this festival, wherein a devotee made arrangements for some other devotees to take initiation but did not go through the proper channel.

We would like some clarification, because this does not only happen in our local *saṅga*, but all over. We want to know what kind of process you want. What is your standard?

Śrīla Gurudeva: The candidates must be recommended by *sannyāsīs*, *brahmacārīs*, and someone from their local *saṅga*.

Brajanāth dāsa: Sometimes, Gurudeva, the local devotees would not recommend some of the candidates for initiation. They may observe that someone is weak because he or she doesn't chant sixteen rounds.

Śrīla Gurudeva: We will have to give importance to that.

Brajanāth dāsa: And sometimes a *sannyāsī* will encourage someone to take *dīkṣā* who may not be chanting.

Śrīla Gurudeva: No, no. That is not good. There must be local permission.

Brajanāth dāsa: Who will take responsibility? If someone is chanting four rounds, and a *sannyāsī* says, "You can come for *dīkṣā*," and a local devotee says otherwise…

Śrīla Gurudeva: The local devotee will have precedence.

Padmanābha dāsa: The local devotee should also be qualified.

Brajanāth dāsa: They know the situation.

Śrīpāda Mādhava Mahārāja: They are taking care.

Padmanābha dāsa: What I see is that *gṛhasthas* don't have the proper mood towards *sannyāsīs* and *brahmacārīs*. Everyone respects *sannyāsīs*, but no one knows how to treat *brahmacārīs*. Likewise, *brahmacārīs* do not know how to treat *gṛhasthas*.

Śrīla Gurudeva: One's *āśrama* does not matter. What matters is one's gradation of *bhakti*. For example, if there is a householder devotee who is very senior and knows all *siddhānta* (philosophical

conclusions), and a *brahmacārī* who has only taken up the *bhakti* process a few months prior and knows nothing about *bhakti*, who is superior? Who should offer obeisances to whom? The devotee with more *bhakti* is superior.

May 30, 2009
Morning Walk

Śrīla Gurudeva: Are there any good questions?

Viṣṇu dāsa: Gurudeva, yesterday you explained that in *Gopī-gīta*, when the *gopīs* addressed Kṛṣṇa as Nārāyaṇa, it was due to *aśvabhāvika-sthiti* (overwhelmed because of intense separation from Śrī Kṛṣṇa, they were not in their natural mood or state at that time). Then, yesterday evening we were hearing that Śrīmatī Rādhikā did this in *Bhramara-gīta* as well. She referred to Kṛṣṇa's pastimes when He took the forms of Rāma and Vāmanadeva.

Śrīla Gurudeva: Tīrtha Mahārāja was discussing this *śloka*:

> *mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā*
> *striyam akṛta virūpāṁ strī-jitaḥ kāma-yānām*
> *balim api balim attvāveṣṭayad dhvāṅkṣa-vad yas*
> *tad alam asita-sakhyair dustyajas tat-kathārthaḥ*
>
> (*Śrīmad-Bhāgavatam* 10.47.17)

> [Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him.]

But he made a mistake. When he was talking about this *śloka*, he said that Rādhikā addressed Kṛṣṇa by name. But the *śloka* neither mentions Kṛṣṇa's name nor the names of Rāmacandra or Vāmana. It only refers to 'black persons' (*asita*). Because Kṛṣṇa is black [the color of a fresh blackish rain cloud], Śrīmatī Rādhikā was speaking about the faults in the nature of 'black persons.' I told this to Tīrtha Mahārāja, but he did not remember at the time explaining the *śloka*.

Śrīpāda Sajjana Mahārāja: In the pastime of killing Śakaṭāsura, the cart demon, which *anartha*[21] is referred to? Which *anartha* is removed?[22]

Śrīla Gurudeva: The *anartha* is *kapaṭatā*, hypocrisy[23], because in order to avoid detection Śakaṭāsura made his body look like the air.

Padmanābha dāsa: Gurudeva, you said yesterday that Yaśodā-maiyā is somewhat blackish in complexion.

Śrīla Gurudeva: Her complexion is like that of Kṛṣṇa.

Padmanābha dāsa: Yes. She is the same color as Kṛṣṇa, but if we look at the pictures that were painted, such as *dāmodara-līlā*, it appears that her complexion is golden.

Śrīpāda Mādhava Mahārāja: When you go to Vinodinī dīdī's house, you can see a big painting photo [called a giclee]. There you can see that her complexion is the same as Kṛṣṇa's.

Devotee: Previously the artists made her complexion golden, but then Gurudeva told them to change the color.

Śrīla Gurudeva: Suradāsa wrote that her complexion is *gaura-varṇa*, golden. He wrote that all the cowherd boys were talking among themselves, and then they told Kṛṣṇa, "Nanda Baba is golden in complexion, and Yaśodā-maiyā is as well. So, You cannot possibly be Yaśodā's son." Kṛṣṇa began to weep. He ran to His mother and told her, "Oh, I am not your son." Yaśodā-maiyā replied, "No, no, no, no. I take an oath on Nārāyaṇa that You are my son. You have come from my womb."

Viṣṇu dāsa: Is Suradāsa correct?

Śrīla Gurudeva: No.

The child receives the qualities of either the mother or the father. Kṛṣṇa has all the qualities of Mother Yaśodā. Just as Mother Yaśodā has a very sweet voice, Kṛṣṇa has a very sweet voice. So, actually, Kṛṣṇa is bluish because Yaśodā is bluish.

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21 *Anarthas* are unwanted desires, activities or habits which are likened to weeds hindering one's advancement in *bhakti*.

22 Śrī Kṛṣṇa's pastimes of killing of the demons are not allegorical. At the same time, each demon killed represents a different *anartha* that Kṛṣṇa and *kṛṣṇa-bhakti* destroy.

23 'Hypocrisy': pretending to be what one is not, or pretending to feel what one does not feel; especially, a pretense of virtue, piety, etc.

Śrīpāda Padmanābha Mahārāja: Previously, Śrīla Gurudeva, you have said that Mother Yaśodā is not as dark as Kṛṣṇa; that she has a lighter bluish color than Kṛṣṇa.

Śrīla Gurudeva: No harm.

Śrīpāda Mādhava Mahārāja: Some similarity must be there.

Devotee: I am wondering if Śrī Kṛṣṇa performs the same pastimes in Goloka Vṛndāvana that He performs when He comes here.

Śrīla Gurudeva: (To Śrīpāda Padmanābha Mahārāja) You can answer.

Śrīpāda Padmanābha Mahārāja: Some of the pastimes are different. For example, during Kṛṣṇa's *bhauma-līlā*, His pastimes in the material universes, He actually takes birth from the womb of Mother Yaśodā. On the other hand, in His *nityā-līlā* in Goloka Vṛndāvana there is only the conception that He takes birth.

In this world He kills demons like Keśī and so forth. He actually performs that *līlā* of killing demons. But in Goloka Vṛndāvana there are no demons; there is only a conception that He kills demons.

In this way, there is some difference between *bhauma-līlā* and *nityā-līlā*.

Devotee: Does He perform the pastime of leaving Vṛndāvana for Mathurā in Goloka Vṛndāvana?

Śrīpāda Padmanābha Mahārāja: In order to foster the separation mood, there is a conception that Kṛṣṇa leaves, but He never actually leaves Vṛndāvana.

There are different sections of Goloka – Vṛndāvana, Mathurā, and Dvārakā – where He is situated eternally, performing pastimes with His various associates.

Śrīla Gurudeva: Okay.

Mādhava dāsa: Gurudeva, I have two questions. I was listening to Dāmodara Mahārāja's class the other day. He said that when Śukadeva Gosvāmī refused to come out from his mother's womb, Śrīla Vyāsadeva invoked Kṛṣṇa's presence from Dvārakā. I said, "At that time, Kṛṣṇa had already left the planet. How could Vyāsadeva have invoked Kṛṣṇa's presence from Dvārakā?" So, I want to know the true explanation.

Śrīpāda Mādhava Mahārāja: What Dāmodara Mahārāja told was correct. Kṛṣṇa was no longer manifest in this world. He was already

in *aprakaṭa* Dvārakā (Dvārakā in Goloka Vṛndāvana). Vyāsadeva meditated on Him, and then He appeared.

Mādhava dāsa: Yes, I know He appeared, but was it from Dvārakā?

Śrīpāda Mādhava Mahārāja: It is not mentioned clearly in any scripture.

Śrīla Gurudeva: Vyāsadeva prayed, and by his prayer Kṛṣṇa appeared before him. It could have been either Dvārakādhisa or Vrajendra-nandana Kṛṣṇa, but I think it was Vrajendra-nandana Kṛṣṇa. Śukadeva Gosvāmī was Śrī Rādhikā's parrot named Suka, so his worshipful Deity was Śrī Rādhikā.

Mādhava dāsa: The second question is this: After Parīkṣit Mahārāja heard from Śukadeva Gosvāmī – after the seventh day – the snake-bird bit him.[24] But we also hear that his mother asked him, "Can you explain, in simple terms, what you just heard?" My question is: How much time did Parīkṣit have to speak to her?

Śrīpāda Mādhava Mahārāja: Śrīla Gurudeva spoke about this in his *Bṛhad-bhāgavatāmṛta* lectures in Mathurā. He told us that there was very little time. Parīkṣit's mother, Uttarā-devī, approached him and said, "O my dear son, I am not so intelligent, so please very briefly tell me the essence of what you have heard." Thus, Parīkṣit Mahārāja spoke *Bṛhad-bhāgavatāmṛta*.

Śrīpāda Padmanābha Mahārāja: This devotee, Premadāsa prabhu, was previously in Vṛndāvana, and I spoke with him there about coming and doing special preaching in Los Angeles. He is very qualified to preach in the *yoga* communities, so can you give your blessings that he can go there?

Śrīla Gurudeva: He's not married?

Brajanāth dāsa: Gurudeva, actually, he is in Houston.

Śrīpāda Padmanābha Mahārāja: He came from Miami, and then you told him first to go to Houston. Can he go now to Los Angeles to do this type of preaching?

Śrīla Gurudeva: What does Abhirāma (the temple coordinator in Houston) say?

Brajanāth dāsa: Avadhuta Mahārāja (resident *sannyāsī* in the Houston temple) can also say what he thinks.

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24 Parīkṣit Mahārāja actually left his body before the snake-bird bit him.

Śrīla Gurudeva: Abhirāma prabhu, what would you like him to do? What is your idea?

Abhirāma dāsa: My idea, Śrīla Gurudeva, is that sometimes Premadāsa prabhu can stay with us in Houston, and sometimes he can serve with Padmanābha Mahārāja.

Śrīla Gurudeva: And where is Avadhuta Mahārāja?

Padmanābha Mahārāja: He already went to the *āśrama*.

Śrīla Gurudeva: Oh, he has returned. In that case, we will follow Abhirāma's advice.

Now, are there any good questions about *bhakti*?

Śrīpāda Śrautī Mahārāja: We heard that Uddhava was accepted in the school of the *gopīs*, but…

Śrīla Gurudeva: No, no, no. I explained that he was never admitted in that school. He went there and saw the college classroom, and he saw the professors and principals, but he was not admitted.

Śrīpāda Śrautī Mahārāja: Yes, he went there and failed his entrance examination. What questions was he asked that he could not answer?

Śrīla Gurudeva: You don't know?

The *gopīs* asked, "Uddhava, can you explain something to us? Kṛṣṇa loved us without any selfishness, and we also loved Him in that way.

"Regarding selfish love, prostitutes love a man only as long as he can give them money; no money, no love.

"Students go to school, but when their desires are fulfilled, they give up that school. They study at school, but after passing their examinations they never come back to see the professor.

"A beggar goes everywhere, calling out, 'Radhe, Radhe,' and gets donations; and after receiving his donation, he is gone.

"Birds situate themselves in trees, but when the trees lose their leaves and fruits the birds go away. The deer live in the forest, but if the forest is burned, the deer no longer want to live there. These are all examples of selfishness, so-called love.

"But our *prema*, the *prema* of Kṛṣṇa and we *gopīs*, was not like that. So how could it have broken?"

Puzzled, Uddhava could only scratch his head. He had no reply, so he could not gain admission and he had to return to Mathurā.

May 31, 2009
Morning Walk

Śrīla Gurudeva: Any *bhakti* questions?

Viṣṇu dāsa: Gurudeva, we accept that the *Śrīmad-Bhāgavatam* is *amala-purāṇa* (the spotless *Purāṇa*), declaring that besides *bhakti*, there is no path to success. On the other hand, in many places of the *Bhāgavatam*, after relating a history of the character of a great devotee, or an instructive pastime, it states that if someone reads this narration every day, all his material desires will be fulfilled. In other places in the *Bhāgavatam* it states that if someone takes some form of *vrata* (vow), like *payovrata* (a vow to subsist only on milk), all his desires will be fulfilled; he will get a son or wealth. Why is this stated in the different passages?

Śrīla Gurudeva: In order to catch a fish, a fisherman attracts it with some bait. Similarly, such statements give a greed to people with desires to be happy by worldly achievements. These statements are for persons who have no taste for spiritual topics. They give a greed to such persons to read or listen to the *Bhāgavatam's* instructive pastimes, and such people are thus inspired to read or hear about them.

All the pastimes and histories in *Śrīmad-Bhāgavatam* lead the world's people towards renunciation and *bhakti*. Especially if people read or hear the Tenth Canto regarding Śrī Kṛṣṇa's pastimes and sublime qualities, all their material desires will be removed and they will receive *śuddha-bhakti*, pure devotion.

Venu-gopāla dāsa: Śrīla Gurudeva, you explained in your narration of *rāma-līlā* that it was by Rāma's own request that Queen Kaikeyī had Rāma banished to the forest. But most people believe that it was Mantara who convinced Kaikeyī to do so.

Is this an instance of an external reason and an internal reason?

Śrīla Gurudeva: Yes.

Avadhuta Mahārāja: Gurudeva, when I was talking to the *ācārya* of the Arya Samaj yesterday, he said that Śrīla Vyāsadeva did not write the *Śrīmad-Bhāgavatam*; it was written by Bopadeva. Is this totally bogus?

Śrīla Gurudeva: They say this, but they know the truth. They know that it was written by Śrīla Vyāsadeva. They say this because the

sweet pastimes of Kṛṣṇa, like *rāsa-līlā*, are recorded in *Śrīmad-Bhāgavatam*. They don't go deep. They say, "We don't accept Kṛṣṇa of Vṛndāvana. We accept the Kṛṣṇa of the Mahābhārata, who fought and killed so many warriors on the battlefield. We accept the Kṛṣṇa who spoke *Bhagavad-gītā*."

Moreover, they deny the topics in *Gītā* that are related to *bhakti*. They accept only one-fourth of the *Gītā* as genuine. They say that the other three-fourths are written by someone else. Do you understand?

Viṣṇu dāsa: Gurudeva, they are also very offensive to Rādhārāṇī. If a person speaks to anyone in Arya Samaj, the Arya Samaj spokesman will say so many bad things about Śrīmatī Rādhikā.

What will be their destination?

Śrīla Gurudeva: Their destination will be hell.

Viṣṇu dāsa: Because of their offenses to Rādhārāṇī, they will have to go even lower than hell. They say such bad things that I cannot even talk to them.

Śrīla Gurudeva: They don't accept the forms of Kṛṣṇa, Rāma, Śaṅkara, or any other incarnation of Kṛṣṇa. In Delhi there was once a debate in which a very high-ranking Arya Samaj leader told Madhvācārya, "We do not accept the form of God."

Madhvācārya replied, "You do not accept the form of God?"

"No."

Madhvācārya immediately took a picture of Dayānanda (the leader of Arya Samaj) from his pocket and said, "If you truly don't accept *śrī vigraha*, the Deity form of the Lord, then stomp on this photo with your feet. Then I will believe you."

As soon as he challenged them in this way, the entire Arya Samaj – many thousands of them – at once began to shout at him; and they expelled him.

So they accept God's form, but externally they say that they don't. Moreover, they don't have logical arguments to prove that God has no form.

(To Kṛṣṇa dāsa of Houston) What happened? It seems that you have completely changed. Come here. Are you looking for the path to hell?

Kṛṣṇa dāsa: No.

Śrīla Gurudeva: You are now going to Svāmī Nārāyaṇa.

Kṛṣṇa dāsa: I go to their temple because they have Deities of Rādhā-Kṛṣṇa.

Śrīla Gurudeva: But we have been holding programs here for seven or eight days, and you didn't come to any of the classes.

Kṛṣṇa dāsa: I didn't know, Mahārājajī. I was out of town, so I didn't know.

Śrīla Gurudeva: Don't give up *harināma*.

Do you know about the method of worship of Svāmī Nārāyaṇa?

Kṛṣṇa dāsa: No.

Śrīla Gurudeva: I know them. It is not that they worship four-handed Vaikuṇṭha Nārāyaṇa. One of their previous *gurus*' name was Svāmī Nārāyaṇa, and it is he whom they worship. They place Deities of Śrī Śrī Rādhā-Kṛṣṇa or Śrī Rāma on their altar, but then they place a statue or photo of their *guru* in the middle – that is larger than the Deities. They actually have no relationship with Bhagavān. So, be careful. Chant *harināma*; don't give it up. And, come to our programs.

(To the local devotees) If there are any programs, please make sure to inform him.

(To Kṛṣṇa dāsa) From now on, whenever I am here, you must come. How is your son?

Kṛṣṇa dāsa: He is fine.

Śrīla Gurudeva: What is he studying?

Kṛṣṇa dāsa: He is going into class four.

Śrīla Gurudeva: Is he staying with you?

Kṛṣṇa dāsa: He is staying in India. He stays with my parents in Amnabhad during the week. During the weekends he visits his mother, who also stays in Amnabhad.

Śrīla Gurudeva: Okay.

Govinda dāsa: [Translating for a Spanish devotee] Śrīla Gurudeva, since the *jīva* is part of Kṛṣṇa, and since Kṛṣṇa sends liberated souls like Śrīla Gurudeva to this world, are our activities considered to be one of Kṛṣṇa's *līlās*?

Viṣṇu dāsa: Since the *jīva* is the *aṁśa* of Kṛṣṇa…

Śrīla Gurudeva: Don't think like that. It is essential for you to know the meaning of *aṁśa* (the plenary portion of the Lord) and *vibhinnāṁśa* (the infinitesimal, separated energy of Kṛṣṇa, known as the *jīva*). It is incorrect to say that we are *aṁśa* of Kṛṣṇa; we are *vibhinnāṁśa*.

Viṣṇu dāsa: He is asking: Since we are associated with you and Kṛṣṇa has sent you to this world, are we also part of Kṛṣṇa's *līlā*?

Śrīla Gurudeva: Don't think that we are part of Kṛṣṇa's *līlā*. It is best for you to think, "I am a conditioned soul, and I must follow the principles of Śrī Caitanya Mahāprabhu and Śrīla Rūpa Gosvāmī." In this way, we will gradually become like Kṛṣṇa's associates.

Brajanāth dāsa: Gurudeva, He is saying that Kṛṣṇa is sending so many associates to this world in order to help the conditioned *jīvas*. Is Kṛṣṇa doing this as a pastime?

Śrīla Gurudeva: No, Kṛṣṇa is sending them out of His mercy.

Viṣṇu dāsa: Gurudeva, please be merciful so that *bhāva* will come in our heart.

Śrīla Gurudeva: It is for this reason that the Houston *maṭha* (temple) is being built. The temple is not being built only for the purpose of having a temple; it is for giving *śikṣā*, teachings. *Śrīmad-Bhāgavatam* establishes Vedic knowledge and Vedic culture. There must be *śikṣā*, so that everyone becomes aware of the established truths in the *Śrīmad-Bhāgavatam*. Temples are for *kaniṣṭhā-adhikārīs* (neophyte devotees). Whereas we are engaged in *bhāva-sevā* (devotional service performed by mood, within the heart) and therefore we don't require an external temple, we must have a temple for others.

Rāmacandra dāsa: It is a Vedic education center.

Abhirāma dāsa: Śrīla Gurudeva, when you go to Italy, how can we perform *viśrambha guru-sevā* (intimate service to *śrī guru*) in separation from your lotus feet?

Śrīla Gurudeva: By mind; by heart. I am satisfied with what you are doing. Your heart is mine.

ENDNOTES

1 An excerpt from Śrī *Bṛhad-bhāgavatāmṛta* (Part 2, Chapter 6, Verses 255-262):

"Once, two dear servants of the wicked Kaṁsa, Keśī and Ariṣṭāsura, came to Vraja. Keśī assumed the form of a fearful horse, Ariṣṭāsura assumed the form of a bull, and they both began terrifying the cowherd boys and the cows. Their bodies were so massive that it was as if they could touch the sky, and when they both roared very loudly at the same time, all living entities became terrified and fell to the ground. Because they were frightened of those demons, the dear friends of Kṛṣṇa forcibly prevented Him from going near the demons. Still, after consoling them, with pride like that of a warrior, He flexed His muscles and went before those demons.

"First, with great ferocity, Keśī came before Kṛṣṇa, who kicked him so forcefully that he landed far away. Next Ariṣṭāsura came. Kṛṣṇa pierced his nose, passed a rope through it, and then brought him before the Deity of Śrī Gopīśvara Mahādeva. The Keśī demon attacked again, at which time the greatly valorous Śrī Kṛṣṇa forcibly jumped on him and climbed upon his back. To subdue him, He made the demon run in such a way that it was as if it was being trained. In this way His taming of the demon was immensely splendid.

"His countless cowherd friends quickly grabbed the horse with their hands and climbed upon it. Playing with the horse in a marvelous fashion, they made it jump here and there, sometimes in the sky and sometimes on the earth. Having within an instant bridled the horse and brought it fully under His control, for the purpose of enjoying riding pastimes, Śrī Kṛṣṇa kept it tied up with a rope in Vraja. He also kept the bull to pull carts."

2 An excerpt from *Śrī Bṛhad-bhāgavatāmṛta* (Part 2, Chapter 6, Verses 239-250):

"The topic of this *prema* is very profound. Even great personalities cannot understand it through their powers of reason. This is the naturally wonderful glory of this deep *prema* that overpowers one with *rasa*. O *brāhmaṇa*, at that time the *gopīs* were crying out various kinds of lamentations and, immensely aggrieved, were fainting again and again. After regaining consciousness and being mindless due to extreme anguish, to be with Śrī Kṛṣṇa they entered the lake.

"Meanwhile, Śrī Kṛṣṇa concluded that pastime and, climbing upon the thousands of Kāliya-nāga's raised hoods, extended His two

lotus hands and called the *gopīs* there. He then helped His beloved *gopīs* to quickly climb upon Kāliya's hoods, which were dazzling with their lines of splendid jewels. When those maidens of Vraja began wandering on those hoods, they became even more lustrous. On that immensely wonderful dancing arena of Kāliya's hoods, playful Śrī Kṛṣṇa and the damsels of Vraja sang and danced in various ways, enjoying the amorous pleasure of the *rāsa-līlā*.

"Then, making a long rope from the garments of the serpent's wives, He bound it to the serpent's nose and held it in His left hand. He forcibly rode the serpent as though it was a horse, and with His right hand He played the flute with great pleasure. Sometimes He smacked the serpent with the flute, as if it was a prod, and by doing so He bestowed upon Kāliya mercy equal to that which was bestowed upon His own carrier, Garuḍa.

"Kāliya's wives offered Him priceless jewels, ornaments, garments, garlands, and sandalwood paste, and after accepting them, He placed them on the serpent's hoods. Then He took those articles, along with lotuses and other flowers from the Yamunā, and decorated Himself and the *gopīs* with them."

3 An excerpt from *Śrī Bṛhad-bhāgavatāmṛta* (Part 2, Chapter 6, Verses 296, 309-320):

"'We don't know how difficult it will be for You to kill Kaṁsa and his followers, or how much time will be spent in relieving the distress of Your dear ones there. We also don't know upon going there whether You will remember us or not.' In this way, in great distress, those ladies spoke pitiful words, hearing which everyone present cried bitterly and fainted."

"The *vraja-gopīs* could not tolerate even a one second separation from Kṛṣṇa, so upon seeing the chariot begin to pull away, they cried out, "Alas! Alas!" Being severely aggrieved, their mouths dried up, their steps faltering, and the broken sounds of their loud crying filling all directions, they ran after the chariot. Some grabbed the chariot, others fell under the wheels, some fainted, and some stood here and there unable to even move. Then, the cows, bulls, calves, deer, and other animals, crying out and their faces soaked by their tears, surrounded the chariot.

"Distressed, the flocks of birds made a tumultuous sound and began flying over the chariot. The leaves of all the trees and plants suddenly withered. The rocks of Govardhana ruptured and fell to the ground, dragging trees down with them, and the lotuses

withered, snapped off their stems, and began to flow away with the river's current.

"When Kṛṣṇa saw the condition of His supremely beloved *gopīs*, He also became immensely distressed and, unable to stop crying, He became diligently engaged in wiping away His own tears.

"On the pretext of preventing Śrī Kṛṣṇa from fainting and falling from the chariot, Akrūra, the elder of the Vṛṣṇis, grasped Him around the waist; but he really did it to ensure that He wouldn't jump off. When Akrūra saw that Kṛṣṇa appeared as if He had fainted, with the consent of Śrī Balarāma and Śrī Nandarāya, he cracked his whip at the chariot's horses and made them gallop faster.

"*Gopīs*, cows, and other animals lay on the ground here and there, and Akrūra had to swerve to avoid hitting them while quickly moving away from there. The *gopīs* lamented loudly as they looked in the direction of the Lord of their lives, whom Akrūra had snatched from them just as a falcon snatches a piece of meat from a smaller bird.

"Akrūra drove the horses very fast, and soon the chariot could no longer be seen. Then, Śrī Nandarāya and the *gopas*, who were all sitting on their own carts yoked with great bulls, quickly pursued the chariot."

4 An excerpt from *Śrī Bṛhad-bhāgavatāmṛta* (Part 2, Chapter 6, Verses 348–358):

"After having sent Uddhava and others to Vraja, Śrī Kṛṣṇa told the residents of Mathurā that the Vrajavāsīs were exceedingly distraught in His absence and that they could not be pacified by any means. Then, being overpowered by the *prema* of the residents of Vraja, He quickly returned there.

"Enthralled by the mercy of the crest jewel of the skillful, Śrī Kṛṣṇa, the Vrajavāsīs' very lives returned to them. He enjoyed with them in such a way that they forgot the root cause of their suffering, meaning they forgot that Akrūra had come and taken Him away. If any of them ever remembered His absence, they would think that while sleeping they had seen an ill-boded dream. Frightened by this, they would weep and feel various types of sorrow.

"Enjoying with Kṛṣṇa for a very long time, the Vrajavāsīs' senses became completely absorbed in Him. They became so spellbound that they had no recollection of the past or any concern for the future.

"O *brāhmaṇa*, after some time, in the same way as before, Akrūra again came to Vraja with his chariot. And when he began to take

the very life of Vraja, Śrī Kṛṣṇa, away to Mathurā, the condition of the residents of Vraja became as it was before. Kṛṣṇa again went to Mathurā and killed Kaṁsa, and again He returned to Vraja and enjoyed pastimes with the Vrajavāsīs as He had before. In this way, just as before, time and again He goes to Mathurā, and then returns and enjoys in Vraja.

"In this way, He who steals the hearts of devotees time and again performs wonderful pastimes in Goloka such as subduing Kāliya and lifting Govardhana. Being bewildered by the deadly poison of *kṛṣṇa-prema*, the Vrajavāsīs always consider those amazing pastimes to have never happened before. Therefore, by continuously experiencing union and separation, the *prema* of the Vrajavāsīs is forever increasing."

5 An excerpt of a *darśana* with Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja (Mathurā, India: May 26, 1992):

Śyāmārāṇī dāsī: It says in *Bṛhad-bhāgavatāmṛta* that after Kṛṣṇa left for Mathurā, He came right back to Vraja and performed more pastimes with His associates there; and then He went back to Mathurā, and then He again returned to Vraja and again performed the pastime of chastising Kāliya.

This is a new concept for me. I have never heard this before.

Śrīla Gurudeva: All the explanations and stories in *Bṛhad-bhāgavatāmṛta* are of Goloka Vṛndāvana, not of Vṛndāvana here in this world. Try to understand this. In Goloka all these *līlās* come in repetition, but everyone thinks that they are happening for the first time.

In this world, suppose someone sees someone else for the first time; there is a sense of newness in the experience. The next time he sees that person, the experience is no longer new and the interest may have died down. In Goloka Vṛndāvana, on the other hand, the *līlās* of Kṛṣṇa are ever-increasingly new. Even when a *līlā* occurs again and again, in repetition, everyone considers it to be quite new. The residents of Vṛndāvana think that Kṛṣṇa is going to Mathurā for the first time, and the Mathurāvāsīs see that Kṛṣṇa is coming there for the first time. Śrī Kṛṣṇa is called *nityā-nava-navāyamāna*, always fresh and new.

Śyāmārāṇī dāsī: Do the pastimes happen in exactly the same way each time, or differently?

Śrīla Gurudeva: It may or may not be different, but Kṛṣṇa's associates see it as happening for the first time. Even if a pastime occurs innumerable times, the residents of Vṛndāvana do not consider whether it is the same or somewhat different; rather, they see and experience it as happening for the first time.

Śyāmārāṇī dāsī: I thought that all the pastimes there are eternal, that they have no beginning and no end. Now it seems that they happen again and again, not eternally.

Śrīla Gurudeva: No beginning and no end.

Śyāmārāṇī dāsī: If there is no beginning and no end, where is the question of repetition?

Śrīla Gurudeva: There is no actual repetition; it is all brand new. This is the effect of Yogamāyā, who is so clever, so intelligent, so powerful, and so sweet that she even covers the intelligence of Kṛṣṇa and Rādhikā. She makes Them taste each experience in newer and newer ways. She makes them taste everything as brand-new.

Śrīmatī Rādhikā has seen Kṛṣṇa unlimited times. Just last night She spent the entire night with Him. Then, in the morning, Yaśodā called Her from Her home to cook. When She arrived at Yaśodā's house, She thought it was Her first day there, and also the first time She had ever seen Kṛṣṇa. She considered that although She had heard the name of Kṛṣṇa, She had never seen Him. And Kṛṣṇa felt the same way as Her. Eager to meet Her, He would think, "She is so qualified, so beautiful, so sweet, and so generous." He is always so eager to see Her, and She is always eager to see Him.

When Rādhikā sees Kṛṣṇa, Her eyes don't blink; they are like the wide-open eyes of a doe. Neither Rādhikā nor Kṛṣṇa have time to watch whether anyone is seeing Them or not. Rādhikā is simply drinking the beauty of Kṛṣṇa, as if seeing Him for the first time, and He feels the same about Her.

Śyāmārāṇī dāsī: *Bṛhad-bhāgavatāmṛta* states that the pastime of Kāliya happens again and again.

Śrīla Gurudeva: It is explained in this way only for the *sādhaka-jīvas*. We are *sādhakas*, and actually we are not even *sādhakas*. What are we?

Śyāmārāṇī dāsī: Trying to be *sādhakas*?

Śrīla Gurudeva: You are a *sādhaka*; I consider that I am not even a *sādhaka*. You are doing so much labor, coming here to see me in this

hot weather because you have a taste to understand this subject, whereas I am staying here comfortably, not having to leave and go anywhere else.

Actually, though, when you have taste, this question will not arise. You will see that all of Kṛṣṇa's pastimes are quite new. Even if something in relation to Kṛṣṇa is not new, it will seem quite new and you will always want to see it. There will be no questions; all questions will be forgotten.

6 An excerpt from *Śrī Bṛhad-bhāgavatāmṛta* (Part 2, Chapter 6, Verse 355):

"Again He went to Mathurā and killed Kaṁsa, and again He returned to Vraja and enjoyed pastimes with the Vrajavāsīs as He had before. In this way, just as before, time and again He goes to Mathurā, and then returns and enjoys in Vraja."

7 An excerpt from *Vilāpa-kusumāñjali*, Verse 3, Purport by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja:

"Śrīmatī Rādhikā sees Kṛṣṇa and is ready to return to Her home. Rādhikā's hands are so *vilasi*; they take so many poses. Especially this pose comes out, and Kṛṣṇa becomes mad.

"Śrīla Raghunātha dāsa Gosvāmī has described this in *Prema-pūrābhidha-stotra*. Facing so many difficulties, and with a very great desire, having one hand on the shoulder of Rati Mañjarī and with Subala in front, She comes to meet Kṛṣṇa in a *kuñja*. After so many days, She is finally coming.

"Kṛṣṇa has been eagerly waiting for Her, for a long time, and when She finally comes He becomes so pleased. He comes out from the *kuñja* to welcome Her, but as soon as She sees Him, She at once turns around and tells Her *sakhī*, 'Now we should return to Rādhā-kuṇḍa, our home.'

"Seeing Rādhikā walking in the direction of Her home, Kṛṣṇa at once begins running, at which time He stretched out His two arms, indicating, 'You cannot go.' He was also prayerful: 'Please do not return. I am praying to You very humbly.'

"Kṛṣṇa is intensely requesting and Rādhikā wants to forcibly go, so Kṛṣṇa also uses His force, His power, saying, 'You cannot go.' Kṛṣṇa's hands are telling Her, 'I will not let You go,' and Her hand is saying, 'No, no! I will not stay here.'

"There is a speciality about these hands. Kṛṣṇa always desires that 'Her hands should touch My body,' but Rādhikā is always saying, 'No, no.' This time, however, when Kṛṣṇa spread out His arms, She automatically took Her hands and pushed Him. Kṛṣṇa wanted this, and now She is doing it automatically, so Kṛṣṇa's desires are fulfilled.

"In that way Rādhā and Kṛṣṇa are both overwhelmed with *kila-kiñcita-bhāva*, of which there are seven kinds: *virodhi*, *avirodhi*, *taṭasthā*, and so on. All our Gosvāmīs have prayed for this *kila-kiñcita-bhāva*, and Mahāprabhu has also enjoyed it."

8 An excerpt from a lecture by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja in Mathurā, India, on April 12, 2000:

"There is a secret meaning behind the pastime of Queen Kaikeyī asking two boons from Mahārāja Daśaratha. Kaikeyī was not cruel. She loved Śrī Rāma more than she loved Bharata. When Rāma was a young boy, He sat on the lap of Mother Kaikeyī and requested, 'I want to ask you something. When I grow up and return home after My marriage, My father will think of giving his kingdom to Me. I want you to ask him to give the kingdom to Bharata and send Me to the forest for fourteen years.' Hearing this, Kaikeyī fainted. When she regained consciousness she said, 'I cannot do such a cruel thing.' But then Lord Rāma told her, 'For the benefit of the whole world, you will have to do this.' She finally agreed.

"There is another important point in this connection. When King Daśaratha married Kauśalya, he did not beget any sons from her. He further married 360 queens, but still there was no son. One day, when he was out in the forest hunting ferocious animals, he traveled all the way to the border of Afghanistan. He was very tired and therefore went to visit his friend Mahārāja Kaikeya, the king of that area, to rest. Mahārāja Kaikeya ordered his daughter to take care of the king. The next day, very pleased by her service, Mahārāja Daśaratha asked him if he could marry his daughter. The king said, 'Yes, you can marry her, but with one condition: If she begets a son, that son will become the king of your entire kingdom.' Mahārāja Daśaratha replied, 'There is nothing that would please me more. I have no son, so if she begets a son, I will be very happy to give him my entire kingdom.' This was another reason that Bharata was destined to become the king instead of Rāma."

9 An excerpt from *Jaiva-dharma*, Chapter 17:

"Two kinds of *jīvas* are free from *māyā's* control: (1) *nitya-mukta* (the *jīvas* who were never under *māyā's* control), and (2) *baddha-mukta* (those who were once under *māyā's* control, but are now free). The *nitya-mukta-jīvas* are divided again into two categories: (1) *aiśvarya-gata* (those who are attracted by Bhagavān's feature of opulence and majesty), and (2) *mādhurya-gata* (those who are attracted by His feature of sweetness). Those *jīvas* who are attracted by Kṛṣṇa's *aiśvarya* are personal associates of Śrī Nārāyaṇa, the Master of Vaikuṇṭha. They are particles of spiritual effulgence emanating from Śrī Mūla-Saṅkarṣaṇa, who resides in Vaikuṇṭha. Those who are attracted by Bhagavān's *mādhurya* are personal associates of Śrī Kṛṣṇa, the Master of Goloka Vṛndāvana. They are particles of spiritual effulgence manifesting from Śrī Baladeva, who resides in Goloka Vṛndāvana."

10 An excerpt from *Mādhurya-kādambinī*, Shower Three:

"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 off-shoots 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: (1) *eka-deśavarttinī* (partially); (2) *bahu-deśavarttinī* (substantially); (3) *prāyikī* (almost completely); (4) *pūrṇā* (completely); (5) *ātyantikī* (absolutely thoroughly).

"The many *anarthas* stemming from *aparādhas* 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-deśavarttinī*. 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-deśavarttinī*). 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 (*pūrṇa*). Finally, the *anarthas* are

totally uprooted (*ātyāntikī*) when the devotee receives the mercy and shelter of the Lord's lotus feet and is directly engaged in His personal service."

11 An excerpt from a lecture by Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja in Mathurā, Holland, on June 28, 2002:

Devotee: In the middle of your class you were explaining that none of the Vrajavāsīs know, or believe, that Kṛṣṇa is the Supreme Lord.

Śrīla Gurudeva: Yes.

Devotee: Someone who doubted that principle once asked you, "What about the pastime in which Kṛṣṇa became Viṣṇu and Rādhikā became Lakṣmī?" You replied, "No. There's a deep meaning there…"

Śrīla Gurudeva: This was a play.

Devotee: Can you please explain this further?

Śrīla Gurudeva: It was only a play. No associates – even the grasses, creepers, parrots, and birds, what to speak of any Vrajavāsī like Nanda Bābā or Yaśodā Mā – ever believe that Kṛṣṇa is the Supreme Lord. Kṛṣṇa may be the Supreme Lord, the Lord of lords. He may be, but to the Vrajavāsīs, Kṛṣṇa is a friend, a son, or a beloved; only this.

Devotee: They were playing a game?

Śrīla Gurudeva: Yes, for the recreation and entertainment of Rādhā and Kṛṣṇa and the *gopīs*. Actually they do not know. They are all greater than Brahmā, Śaṅkara, and even Nārada. They can teach Nārada *bhakti*, but still they don't know that Kṛṣṇa is the Supreme Lord. If anyone would say that He is, a Vrajavāsī would reply sarcastically, "Oh yes, you are right. Be right. Very good. If He is the Supreme Lord, then I desire that *bhakti* be performed to His lotus feet." Then, *bās*; nothing is felt regarding Kṛṣṇa's being God, and nothing is said further.

Brighton, England

June 3-4, 2009

June 3, 2009
Darśana

Śrīla Gurudeva: You have decorated this room like Vṛndāvana, the forest of Vṛndā.

Anaṅga-mohinī dāsī: Yes.

Śrīla Gurudeva: Śrī Śrī Rādhā-Kṛṣṇa are here, and also Gaura-Nityānanda. You have made it like Vṛndāvana.

Yaśodānanda dāsa: Good morning, Gurudeva.

Śrīla Gurudeva: Last night I read your opinion about the economic crisis.

Yaśodānanda dāsa: Oh, yes.

Śrīla Gurudeva: Although I could not understand it fully, I can tell from what I did understand that it is a good suggestion for solving economic problems.

Yaśodānanda dāsa: Thank you, Gurudeva. I wanted you to be proud. The Financial Times is the top newspaper on this subject in the world.

Śrīla Gurudeva: They placed so much value on your opinion.

Yaśodānanda dāsa: Yes; it was very sweet, and I was happy. Thousands of people write to this newspaper, the Financial Times.

Śrīla Gurudeva: Will you be writing more papers?

Yaśodānanda dāsa: Yes, if I have something intelligent to say. If not, no.

Śrīpāda Mādhava Mahārāja: What was the opinion you expressed?

Yaśodānanda dāsa: I said that the pollution in the world occured because carbon emissions are not properly priced, and therefore the pollution aspect is not priced. There should be more tax. If you have oil, you should pay more tax; if you are emitting industry carbon, you should pay more tax.

Anaṅga-mohinī dāsī: He often listens to my opinion, but this is his own special opinion.

Śrīla Gurudeva: I thought that you had given him this opinion.

Yaśodānanda dāsa: The article suggested that President Obama draw parallels between our world's dependence on hydrocarbons and, in the 19th century, our world's dependence on slavery. Given that he is a black president, this would resonate. These two economic dependencies exhibited several similarities. First, they led to immorality, injustice, and suffering. Second, they were defended by strong vested interests. Third, they caused political instability.

The abolition of slavery may have harmed some short-term interests, but ultimately led to more economic growth. Employers had to invest in more machinery rather than rely on free labor, and this led to having more consumers to sell to.

Hydrocarbons cannot be abolished, but they can be taxed to reflect the pollution they cause. Higher costs for hydrocarbons would create predictable pricing, thus boosting investment in alternative energy. Such investment would lead to a predominance of alternative choices.

As with slavery, such political action is thwarted by the powers of vested interests, who profit from the status quo. But, as with slavery, the economic damage suffered by these vested interests would be dwarfed by the benefits to society globally. There would be less pollution, there would be ecological benefits, the dangers of sudden increases in energy costs would be assuaged, and the bankruptcy of international relations dependent on oil production would be exposed and antiquated.

Śrīla Gurudeva: How is my business doing?

Yaśodānanda dāsa: Mixed, Gurudeva. Some places are stable, some have problems, and some are prosperous. We have many companies – in Spain, Argentina, Montenegro, Turkey, and Morocco. For example, Morocco is not doing so bad; it is okay. Spain is difficult, and Argentina is good. So it is mixed.

Śrīla Gurudeva: You have bought some land in Argentina?

Yaśodānanda dāsa: Yes.

Śrīla Gurudeva: For what purpose?

Yaśodānanda dāsa: To develop and then sell it. We are also thinking of doing farmland in Brazil.

Śrīla Gurudeva: You have a big company.

Yaśodānanda dāsa: It's big. Yes. We are in seventeen countries, Gurudeva.

Anaṅga-mohinī dāsī: Our business used to have forty people, and now it has twenty.

Śrīla Gurudeva: How are the employees doing? Are they free of complaints?

Anaṅga-mohinī dāsī: They don't complain. They want to meet you, Gurudeva.

Yaśodānanda dāsa: They are all coming to meet you tomorrow.

Anaṅga-mohinī dāsī: We told them that it is your business, so they are coming to meet you. You are like the chief CEO.

Yaśodānanda dāsa: Chairman.

Śrīla Gurudeva: There is good progress in the Navadvīpa construction. The construction workers are now making the domes, and the temple is almost complete. After that, they will install the *cakra* and flag, as well one *kalaśa*[1].

Śrīpāda Dāmodara Mahārāja: How big is the *cakra*?

Brajanāth dāsa: It is as big as the one on top of the dome at our Govardhana temple.

Śrīla Gurudeva: Bigger. And *vaṁśī*, the flute, will also be installed on one of the domes.

Yaśodānanda dāsa: It is the biggest temple in Navadvīpa. Is that right?

Śrīla Gurudeva: Yes. The biggest in Navadvīpa. It is also bigger than our temple at Govardhana.

Will you be coming to Italy?

Yaśodānanda dāsa: Yes. I will be flying with you, Gurudeva.

Śrīla Gurudeva: Once, Nārada Ṛṣi went to the royal palace of a great king. The king welcomed him, washed his lotus feet, and began to offers prayers. Nārada Ṛṣi kindly told him, "Now you are old. What will you ultimately gain from your kingdom and money? And

[1] A *kalaśa* is a golden colored waterpot. Its presence on a gate or building is considered an auspicious sign.

after death, what use will you have for this palace? Can you take with you your kingdom, palace, queen, sons, or any farthing from this place?"

The king answered, "No, I cannot take anything."

Nārada asked, "If you cannot take anything from this world, why are you working so hard day and night like a donkey? You work all day and night without sleep.

"O King, no one can become happy by money, sons, daughters, wives, husbands, or anyone or anything else. Try to realize that you are soul, that the Supersoul resides in your body, and that you are not this body. If you are the body, then why is it that when the soul leaves the body, the body cannot speak, move, think, or perform any activity?

"So don't waste your time in material pursuits. Give your kingdom to your son. Come with me at once to Vṛndāvana, to chant and hear and meditate on the sweet pastimes of Kṛṣṇa. By doing this you will achieve *prema-bhakti* very soon. You will be liberated from this world, and you will go to serve Kṛṣṇa in Goloka Vṛndāvana. There is no death, no birth, no suffering there – only the eternal happiness of serving Rādhā and Kṛṣṇa."

Hearing this, the King exclaimed, "My eyes have been opened. I no longer want to be in this kingdom with my family. I will give this up at once and come with you to Vṛndāvana. There, on the bank of the Yamunā, I will somehow maintain my life by begging, and I will do *bhajana*."

Śrīpāda Mādhava Mahārāja: Śrīla Gurudeva is referring to King Suvarṇa Sena.

Śrīla Gurudeva: The king did this, and after some time he was liberated. In his next life, perhaps, he entered into Śrī Caitanya Mahāprabhu's pastimes and, after that, he went to Goloka Vṛndāvana.

We must gradually give more and more importance to *bhakti*. Worldly persuits cannot save us. If you cannot give up worldly attachments, then somehow maintain your life and at the same time practice *bhakti-yoga*. By this, you will surely become happy.

Gaura premānande!

June 4, 2009
Morning Darśana

Yaśodānanda dāsa: Gurudeva, yesterday I went to London to attend four business meetings. The people there know that I am not really at work these days. They were asking me about my time away from work. I told them my *guru* is staying in my house with his entourage, and they began asking me questions like, "How do you learn from your *guru*? When did you meet your *guru*? Why do you have a *guru*?" So, I explained to all those non-devotees about *guru*.

Śrīla Gurudeva: Do they understand the principle of *guru*?

Yaśodānanda dāsa: Not really, no. I explained about *guru* meaning 'from darkness to light.'

Śrīpāda Mādhava Mahārāja: If you read my book on *guru-tattva*, you will be able to get some pointers.

Yaśodānanda dāsa: Yes. I've read your book; I love it. I tried to explain from my small knowledge about *guru*. They liked the idea. It's good that they asked questions; it's a good sign.

Śrīla Gurudeva: The philosophy of the *Bhagavad-gītā* first presents the teaching that we are not our bodies. The soul is different from the body.

vāsāṁsi jīrṇāni yathā vihāya
navāni gṛhṇāti naro 'parāṇi
tathā śarīrāṇi vihāya jīrṇāny
anyāni saṁyāti navāni dehī

(*Bhagavad-gītā* 2.22)

[Just as a person discards his old garments and acquires new ones, the soul similarly gives up old bodies and accepts new ones.]

We wear clothing – as Anaṅga-mohinī is wearing a sari – and when the clothing becomes old and torn, we change it for something new. Similarly, the soul is eternal, and the soul 'wears' this body upon himself. His fruitive activities, both good and bad, award him his body. When the fruits of one's *karma* in relation to the body are finished, at that time the body is considered dead. This is the first principle.

Without *karma*, or activity, you cannot exist in this body for even a moment. *Karma* includes breathing, drinking water, and seeing an object with the eyes. All activities should first be offered to Kṛṣṇa, and if you do so, there is no fruitive reaction. On the other hand without dovetailing one's activities in Kṛṣṇa's service, one must suffer the fruits of his actions.

Here is an analogy: A grain that is planted in the soil will sprout and grow, but if it is roasted before planting it will neither sprout nor bear fruit. [The grain represents our *karma*, the sprouted grain represents the fruits of our *karma*, and the roasting of the grains represents our offering all our activities to Kṛṣṇa.] Therefore, we should offer everything to Kṛṣṇa.

One thing more: Are you the doer of actions, or *karma*?

Yaśodānanda dāsa: No, we are not the doer.

Śrīla Gurudeva: Who is?

Yaśodānanda dāsa: Kṛṣṇa.

Śrīla Gurudeva: Yes, Kṛṣṇa. But we think, "Oh, we are the doers."

Yaśodānanda dāsa: Yes, sometimes we become illusioned.

Śrīla Gurudeva: Therefore, better to offer yourself to the lotus feet of Kṛṣṇa, and then perform activities.

First surrender yourself to Kṛṣṇa. Then, whatever you do will automatically be for Kṛṣṇa. Your sleeping, eating – anything you do – all will automatically be offered to Kṛṣṇa. Take *mahā-prasādam*. Don't take anything for your own sense gratification, otherwise you will be involved in fruitive *karma*. Offer everything first to Kṛṣṇa – wherever you are going, whatever you are going to eat – but not meat, eggs, and other prohibited things. Offer to Kṛṣṇa what is fit to be offered.

Even if you cannot offer your food to a Deity, you can offer it to Kṛṣṇa in your mind. You can utter, *etat naivedyam*, *klīṁ gaurāya svāhā*; *śrīm klīṁ rādhā-kṛṣṇābhyām svāhā*, and then take. When whatever you do is *bhakti*, you will not have to come back to this material world. By this you will be liberated from the material world, you will be able to go to Kṛṣṇa, and you will be happy forever.

Yaśodānanda dāsa: By your mercy, Gurudeva.

Śrīla Gurudeva: In the *Bhagavad-gītā*, Kṛṣṇa spoke of four kinds of knowledge: *guhya* (confidential), *guhyatara* (more confidential),

guhyatama (still more confidential), and *sarva-guhyatama* (most confidential). The first is *guhya*, which is *ātma-jñāna*, or knowledge that we are not this body. Second is *guhyatara*, which is *paramātmā-tattva-jñāna*, or knowledge that Kṛṣṇa in His feature as Paramātmā resides everywhere. Third is *guhyatam*, which is *bhagavān-jñāna*, or knowledge of the Supreme Lord as the Supreme Controller. And fourth is *sarva-guhyatam*, the most confidential knowledge, which is that Vrajendra-nandana Śrī Kṛṣṇa is the cause of all causes and all that is.

Devotees offer everything to Kṛṣṇa:

man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

(*Bhagavad-gītā* 18.65)

[Offer your mind to Me, become My devotee by hearing, chanting, and so forth about My names, forms, qualities, and pastimes; worship Me, and offer obeisances to Me. In this way, you will certainly attain Me. I promise you this truthfully because you are most dear to Me.]

What is the meaning of *man-manā bhava*? Śrī Kṛṣṇa is saying, "Give your mind and heart to Me." How? Here is an example. A newly-married *gopī* girl came to reside in Nandagaon, where her new mother-in-law instructed her, "Be careful of the black serpent, Kṛṣṇa. He may bite you. If you see Him and behold His beauty, your heart will be attracted to Him forever. You will be forced to give Him your heart and your entire self. So, don't go to see Him."

One day, Kṛṣṇa was passing by with His cowherd boyfriends and millions of cows. That newly-married girl heard Kṛṣṇa's flute, and at once wanted to go to a window or door to see Him. Her mother-in-law told her, "Don't go. That black serpent will bite you, and you will never be cured."

The daughter-in-law replied, "Your daughter and all the other Vrajavāsīs are going to see Him. Why are you yourself going? Even if you expel me from your house, I must go to see Him."

Thus she went to the door and saw Kṛṣṇa, who knew her heart. He at once held onto the tail of a calf, which then ran right to her door. He touched her with His flute, and she immediately became stunned.

Her mother-in-law then approached her and said, "What are you doing here? I warned you, but you didn't listen to me." Her mother-

in-law then brought her inside and told her, "You should churn yogurt. Bring the pot of yogurt from inside, and start churning." But that young *gopī* was so absorbed in Kṛṣṇa that instead of bringing the yogurt pot, she brought a pot of mustard seeds and began to churn them. Again her mother-in-law came and said, "What are you doing? You don't follow my orders. You must follow."

Trying to find a way to cure the girl's problem, her mother-in-law considered that if she would tell her to bring water from a faraway well, this may take her mind off Kṛṣṇa. Thus, after ordering her to go, she gave her one pitcher, and then another. She also gave her a baby to carry, along with a rope and bucket.

The newly-married *gopī* went to the well, but she kept the pitcher aside. Having no external awareness at all, instead of tying the rope around the pitcher, she tied it around the baby and began to lower the baby into the well. Some *gopīs* nearby saw her, and one of them exclaimed, "What has become of her? Has she become haunted by a ghost?" Another *gopī* replied, "She is not possessed by a ghost. It is the son of Nanda Mahārāja who has possessed her mind." They saved the baby and she returned home, but she could not bring her heart home with her for it had gone with Kṛṣṇa. This is the meaning of *man-manā bhava*.

Give your heart and mind to Kṛṣṇa. If you cannot do that, then *mad-yājī māṁ namaskuru* – worship Him and offer Him obeisances. Kṛṣṇa told Arjuna to engage his mind in Him, to perform *śravaṇa*, *kīrtana*, and *smaraṇa*. Arjuna explained that he could not do that on the battlefield. So Kṛṣṇa told him that he could simply offer *praṇāma* to Him, and declared, "I will liberate you."

Hare Kṛṣṇa.

Kṛṣṇa has given us a chance; He has given us this human form of life. If you fail to perform *bhakti* in this life, you will lose hundreds of thousands of lifetimes. Kṛṣṇa is very merciful. He cannot tolerate the suffering of the living entities, so He has given His holy name. He has invested all of His power, mercy, and qualities in His name. The holy name is non-different from Him. It is not a worldly thing that will give only gold or other such things. It can bestow something millions of times more than money can give; but we have no taste for it. Our version of '*bhajana*' is not sufficient.

You will have to give your whole energy. If you are not giving your whole energy, then give part of your energy; but if you only give part, it may take a ling time to advance. If you give your energy fully, you will very soon enjoy success.

Yaśodānanda is giving partly. How is he giving? He is helping so much with my Navadvīpa project.

(To Sundara-gopāla dāsa) You are also helping me, in legal matters and in book publishing. In this way we should gradually develop.

I told him, "Don't go into married life," but he could not follow my instruction. He saw her, and at once *māyā* attracted him.

Brajanāth dāsa: Gurudeva, your daughters are very good. The Gaṅgāmātās are here.

Śrīla Gurudeva: Gaṅgāmātās? Where?

Brajanāth dāsa: Here are two.

Śrīla Gurudeva: Where is the Gaṅgāmātās group?

Brajanāth dāsa: They now have a center here in Brighton.

Śrīla Gurudeva: The others will not come?

Brajanāth dāsa: Most of them have left for Italy, but there are two girls here, and they are opening a center. They will also go to Italy. Rādhikā is from Australia. She is the daughter of Sahadeva.

Śrīla Gurudeva: Oh, Sahadeva?

Brajanāth dāsa: She is sixteen years old.

Śrīla Gurudeva: And this other girl is from where?

Brajanāth dāsa: Holland. She is Mañjukeśī.

Śrīla Gurudeva: Oh, I have so many sons and daughters.

Anaṅga-mohinī dāsī: You are very busy, and we are very fortunate.

Śrīla Gurudeva: They are doctors, engineers, businessmen, lawyers…

Anaṅga-mohinī dāsī: Pilots.

Śrīla Gurudeva: Yes, pilots also.

Brajanāth dāsa: Many unemployed.

Śrīla Gurudeva: Also, a politician from Peru.

Brajanāth dāsa: He was running for election. The political elections were going on, but he left all the elections to come to Houston to be with Gurudeva. He is a minister in the government.

Śrīla Gurudeva: And one from Australia, from Cessnock.

Śrīpāda Dāmodara Mahārāja: Prahlāda.

Śrīla Gurudeva: And there is also one Buddhist leader in China.

June 4, 2009
Evening Darśana

Śrīla Gurudeva: In ancient times there was a king named Citraketu, who had many wives. King Citraketu married one woman after another, but he was very unhappy because none of them bore a child. One day a great saint named Aṅgirā Ṛṣi arrived at his palace, whereupon the king welcomed him and, honoring him, washed his feet. Seeing the king despondent, Aṅgirā Ṛṣi enquired, "Why are you so unhappy? Your military is under your command; you behave well with them, and you give them a good salary. Moreover, your wives are very qualified."

The king replied, "Everything is okay except that I have no son. Who will take responsibility for the kingdom after me? Who will sit on my throne? When I die, who will perform my *śrāddha* ceremony and offer me *piṇḍa*[2]? For this reason I am aggrieved."

The great sage said, "I see in your destiny that you have no son."

The king said, "I know that you are very powerful and can grant me a son. I want a son."

The sage replied, "No one can be happy in this world by having a son or daughter, a wife or wealth. This world is full of miseries due to the endless pain of repeated birth and death. You will have to become old one day, one day you will have to give up this body, and at death you will not be able to take anything with you from this world – not even a penny.

"You can be peaceful and satisfied only if you have love and affection for Lord Śrī Kṛṣṇa. Offer yourself at the lotus feet of Śrī Kṛṣṇa and surrender unto Him. By this you can be happy; there is no other way.

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[2] *Śrāddha* is a ceremony in honor of and for the benefit of deceased relatives, in which the forefathers are offered *piṇḍa*. Generally, *piṇḍa* is an offering of small balls of rice cooked in milk with black sesame, ghee, and honey. The offering is made to the deceased and his forefathers, in order for the deceased to attain a body suitable for enjoyment in Pitṛloka.

"You should know that you are not this body; you are soul. Both the soul and the Supersoul are present in this body. If by the help of *guru* you realize this, then you will be liberated; otherwise not. Otherwise you will have to reincarnate in this world as a hog, pig, donkey, monkey, and countless other species, always seeking happiness without obtaining it.

"Don't think, 'I will have a son and thus become happy.' Rather, engage in *bhajana* to Kṛṣṇa."

The king replied, "Oh, sage, you are powerful. I want only a son. Please give me a son"

Finally the sage told him, "Very well, you will have a son, but he will be the cause of both your happiness and distress."

The king thought, "No harm, I will have a son and be happy. And, because he will sometimes disobey me, I will be inconvenienced. This will not be a problem. At the appropriate time I will give my kingdom to my son, and I will go to the forest and do *bhajana*."

Aṅgirā Ṛṣi gave the king some sweet-rice and advised him, "Give this to your dearest, most beloved queen."

King Citraketu gave the sweet-rice to his eldest and most lovely wife, named Kṛtadyuti, and after ten months a beautiful son, as beautiful as the moon, took birth from her womb. Thus, day by day, like the moon, that child grew.

When the boy reached about five years of age, the king's other queens met together. One queen said, "The king used to be affectionate to us, but since the birth of this son he does not even look after us. We are like maidservants now. He doesn't give us any aromatic oils for bathing, or any gift, and he doesn't even ask, 'How are you?'

"Even maidservants who are constantly engaged in rendering service to the husband are honored by the husband; they have nothing for which to lament. Our position is that we are like maidservants of the maidservants. We are most unfortunate, and the root cause of all these problems is this son." The queens conspired: "We should somehow give poison to this boy. He will die, and all our problems will be solved."

Unaware of the poison administered by her co-wives, Queen Kṛtadyuti walked within the house, thinking that her son was sleeping deeply as he was not weeping for her. She ordered the nurse, "My dear friend, please bring my son here." When the maidservant approached the child, who lay motionless on his bed, she saw that his eyes were turned upward and his body was black. There were no signs of life, as all his senses had stopped functioning.

Understanding that the child was dead, she cried, "Now I am doomed!" and fell to the ground. In great agitation, the maidservant struck her breast with both hands and cried loudly in regret. Hearing her piercing voice the queen immediately arrived at that spot. Now realizing that her son was dead, in great lamentation and her hair and dress in disarray, the queen fell to the ground unconscious.

Hearing the loud crying, all the inhabitants of the palace, both men and women, ran to that place. Being equally aggrieved, they also began to cry. The queens who had administered the poison also cried pretentiously, even louder than that dear-most queen.

When King Citraketu heard of his son's death from 'unknown causes,' he became almost blind. Because of his great affection, his lamentation grew like a blazing fire, and as he went to see the dead child, he kept slipping and falling on the ground. Surrounded by his ministers and other officers, as well as his learned *brāhmaṇas*, the king fell unconscious at the child's feet, his hair and dress in disarray. When the king regained consciousness, his eyes were tearful, he could not speak, and his breathing was heavy. He had forgotten the words of Aṅgirā Ṛṣi, warning him that he would also have to suffer.

There was no one present to console anyone else, but in the meantime Aṅgirā Ṛṣi returned to the palace with Nārada Ṛṣi, a very exalted sage. Such saintly persons as he and Nārada can perform any activity they desire. They can give life to a dead person, and if a man has committed any offense, they can effectively curse him by saying, "You should die at once."

Aṅgirā Ṛṣi asked, "Why are you all weeping?" but at first no one could recognize that he was the saintly person who had granted the son some years earlier. He asked many times, "What has happened?" but no one replied. Finally someone told him, "Oh, this boy has gone." Aṅgirā asked, "Where has he gone? When will he return?" That person replied, "He has gone to a place from where there is no return at all."

Aṅgirā Ṛṣi then told the king and his associates, "All those who come to this world take birth, and one day they will have to die. This is the rotation of birth and death; so don't be unhappy. Rather, try to perform *bhajana*."

When Aṅgirā Ṛṣi completed his instructions, Nārada Muni initiated the king into sacred Vedic *mantras*. Nārada then brought the departed soul of the boy back into his dead body and requested him to speak to everyone present, immediately after which the son

spoke about the philosophy of the soul. Thus enlightened by the instructions of the *brāhmaṇas* Aṅgirā and Nārada, King Citraketu became fully aware of spiritual knowledge. As an elephant becomes free from a muddy reservoir of water, King Citraketu came out of the dark well of material family life.

This narration is from the Sixth Canto of *Śrīmad-Bhāgavatam*, and there is another narration, found in the Eleventh Canto, which illustrates a similar truth. In the Eleventh Canto it is stated that there was a pair of pigeons who had many babies. One day the pigeon parents went to the forest to collect some food for their children and themselves. While in the forest they sat on a branch of a tree, under which there was very green grass. They were remembering their marriage ceremony and other amorous pastimes, and they were very happily kissing each other with their beaks.

Just then, the she-pigeon saw several grains of pearl-like rice on the grass, and she said, "O my beloved, let us go and pick up these grains of rice." The male pigeon replied, "There is no businessman or farmer around. From where has this rice come? Don't go. It is someone's trap. A hunter may capture you in his trap." The she-pigeon said, "I think you are wrong," and flew down to pick up the grains of rice.

At that moment, lurking behind a tree, was a black hunter, very tall and fearsome. The hunter pulled a string, and the female pigeon became entrapped in a net that fell down upon her. The female pigeon now began to weep bitterly. The male pigeon saw this and exclaimed, "My wife has been caught in the hunter's trap! He will kill her!" Overwhelmed with worry, he flew near to that trap, weeping. He considered, "God is very cruel. Why am I not dead in that trap, with my wife outside? My wife can support our children, but I cannot."

While the father pigeon was fully absorbed in weeping, the hunter, from behind the tree, took up his bow and arrow, and shot and killed him. Clapping, that hunter came and took the dead body of the male pigeon, pulled the she-pigeon out from under the net, tied their legs together, and carried them to his home. And what did he do there?

Brajanāth dāsa: He cooked them.

Śrīpāda Dāmodara Mahārāja: Kentucky Fried.

Śrīla Gurudeva: He cooked them with some vegetables, and then ate them.

Death is always on our head. Maybe today, maybe tomorrow, in five years, in ten years, in a hundred years, or in 125 or 150 years, you will have to die. It is therefore imperative to know who you really are.

You are not your body. You are eternal souls, the eternal servants of Lord Kṛṣṇa. You have forgotten Kṛṣṇa, and that is why you have come to this world. The Supreme Lord is very merciful and has given you a human form – not for sense gratification, but only to realize your true identity. If you miss the opportunity of this human life without realization of soul and Supersoul, you will have to again enter the rotation of birth and death as dogs, pigs, and hogs; and it may be millions upon millions of births before you will again attain this human form.

The wise and intelligent perform *bhajana*. Try to know who you really are, who the Supersoul is, who has created this world, and the personal nature of that Supreme Creator. The Supreme Lord has form. In the Old Testament of the Bible it has been written, "God created man after His own image." He is very beautiful, and that is why mankind has beauty – after His image.

So, my request is that if you want to be happy in this world, you must try to realize these truths. Find a qualified *guru* and try to engage in *sādhana*, spiritual practices, under his guidance. In this way you will soon be liberated from the bondage of this world, and you will become happy forever.

Gaura premānande!

Devotees: *Haribol*!

Śrīla Gurudeva: (To Prema-vilāsa dāsa) Oh, you are here?

Brajanāth dāsa: Prema-vilāsa prabhu will come to India.

Śrīla Gurudeva: (To Prema-vilāsa dāsa) When are you coming?

Prema-vilāsa dāsa: Janmāṣṭamī.

Śrīla Gurudeva: Are you translating something?

Śrīpāda Mādhava Mahārāja: He is going to school.

Śrīla Gurudeva: For…?

Śrīpāda Mādhava Mahārāja: For learning.

Śrīla Gurudeva: Learning *bhakti*?

Prema-vilāsa dāsa: Psychology.

Śrīla Gurudeva: Psychology will not save you.

Śrīpāda Mādhava Mahārāja: He is learning both.

Brajanāth dāsa: Your daughter Prabhā is here.

Śrīla Gurudeva: Ah, yes.

Brajanāth dāsa: She brought her sister.

Śrīla Gurudeva: Your sister?

Prabhā dāsī: And my brother-in-law.

Śrīla Gurudeva: Very good. They must do *bhajana*. There is no time to lose. There is no certainty when death will come; it is dancing on our head.

Are there any questions?

Yaśodānanda dāsa: Some of the beautiful people of your company [Ready2Invest] have come. This is Tanya, Vira, Ruby, Binko, and Lee. Seeing you, everyone has become very shy.

Anaṅga-mohinī dāsī: Some of the people who have been coming to our weekly programs are also here to meet you. Juliet is here, and Garret, Anushya, Kamara, and Aila.

Brajanāth dāsa: They are from the Gaṅgāmātās.

Śrīla Gurudeva: The Gaṅgāmātās have gone to Italy?

Gaṅgāmātā: Kamala has left, and the rest are leaving on Saturday. They all send their *praṇāmas* to you.

Śrīla Gurudeva: I am very happy that the Gaṅgāmātās are preaching and doing book distribution. I am very, very happy.

Brajanāth dāsa: Rāma, the son of Nikuñja, is here.

Śrīla Gurudeva: (To Nikuñja dāsī) He was in Badger? What is he doing now?

Nikuñja dāsī: He is in school here in England.

Śrīla Gurudeva: In what class?

Nikuñja dāsī: Eighth class.

Śrīla Gurudeva: Oh, very good. (To Rāma dāsa) But you must chant. You will be happy by that. Chant some rounds daily; even one, two, or three rounds will suffice. Studying alone will not save or protect you.

Yaśasvinī dāsī. This is Hari-priya dāsī. She is a disciple of Śrīla Bhakti-vaibhava Purī Mahārāja. She has a question.

Hari-priya dāsī: I am sorry that this is not a very elevated question. In the *Bhagavad-gītā* it says that if one tries to perform devotional service and doesn't succeed, in his next birth he takes birth in an aristocratic or wealthy family, or in a Vaiṣṇava family. If a devotee is trying to practice but he isn't fully pure when he leaves his body, does he keep taking birth again and again in a Vaiṣṇava family?

Śrīla Gurudeva: If he continues his *bhakti* but could not achieve perfection, he will take birth in such a family.

Hari-priya dāsī: If we are not perfect at the time of death, how many times will we take birth again in a Vaiṣṇava family?

Śrīla Gurudeva: It depends on one's eagerness to do *bhajana*. Eagerness is required. If your *bhajana* is high-class, then you will very soon reach perfection. Otherwise, the process may take thousands of births.

Hari-priya dāsī: If one is trying to perform *bhajana*, will one always take a human birth?

Śrīpāda Mādhava Mahārāja: Yes.

Śrīla Gurudeva: (To Rādhikā dāsī) What are you doing now?

Rādhikā dāsī: Teaching in London.

Śrīla Gurudeva: In a school?

Rādhikā dāsī: Yes, in London.

Gurudeva, my father has come. I am staying with him. Will you give him your mercy? He wants to take *harināma* initiation.

Śrīla Gurudeva: I will be happy to give him initiation.

Śrīpāda Mādhava Mahārāja: He is advanced in age. He cannot come to Italy. So he is asking for *harināma* today.

Śrīla Gurudeva: When I go upstairs to my room, please bring him there and I will give him initiation. He is very fortunate. His life will be successful.

Śrīpāda Dāmodara Mahārāja: Gurudeva, this boy has already had three *gurus* who left.

Devotee: I am on my third one now.

Brajanāth dāsa: Two have left, and the third is still going on.

Śrīla Gurudeva: They left him, or he left them?

Devotee: My two previous *gurus* have fallen down, and after that I took re-initiation with the third one.

Brajanāth dāsa: He wants to take *dīkṣā*.

Śrīla Gurudeva: Why not take from your present *guru*?

Devotee: I don't think he can give me *kṛṣṇa-prema*.

Śrīla Gurudeva: Can you get his permission?

Devotee: It is better if I can get it, but I don't know if he will give it.

Śrīla Gurudeva: If he will give permission, that is okay; and even if not, still you can come to me.

(To Prema-vilāsa dāsa) Prema-vilāsa prabhu, why are you not translating anything?

Prema-vilāsa dāsa: I think I'm a little lazy.

Brajanāth dāsa: He is very qualified.

Śrīla Gurudeva: I want your help again. You made me world famous by the books you translated.

Brajanāth dāsa: *Bhakti-rasāyana*, *Going Beyond Vaikuṇṭha*, and *Nectar of Govinda-līlā*.

Śrīla Gurudeva: They are very attractive and easy to read. My desire is that you will translate and publish some books again.

Prema-vilāsa dāsa: Your wish is my command.

Śrīpāda Dāmodara Mahārāja: Maybe he can help us with *Mādhurya-kadambiṇī*. We need so much help with that. We need someone to check the Hindi. The Hindi is very hard.

Śrīla Gurudeva: You can give it to him and he will check it. This is his *sevā*.

Tarunī dāsī: I have read in Śrīla Bhaktivinoda Ṭhākura's *Jaiva-dharma* that a *kaniṣṭha-adhikārī* chants Hare Kṛṣṇa occasionally, a *madhyama-adhikārī* chants constantly, and an *uttama-adhikārī* induces others to chant by his mere presence. Is he talking about

pure *nāma*, or *nāma-ābhāsa* (a semblance of pure *nāma*)? Is a *kaniṣṭha-adhikārī* who is chanting *nāma-aparādha* (chanting *nāma* with offenses) a *kaniṣṭha* as well, or is not even *kaniṣṭha* yet?

Śrīla Gurudeva: A *kaniṣṭha-adhikārī* is full of unwanted desires in his heart, so his chanting is *nāma-aparādha*; sometimes there may be a tinge of *nāma-ābhāsa*, but it is always *nāma-aparādha*. Those who think "I am this body" always chant *nāma-aparādha*. A *madhyama-adhikārī* chants *nāma-ābhāsa*, and an *uttama-adhikārī* chants the pure name.

[Upstairs, after the darśana, where an initiation is just about to take place and some guests have come to request initiation.]

Guest: I would like to take initiation.

Brajanāth dāsa: Are you following the four regulative principles?

Guest: No, I drink and smoke.

Śrīla Gurudeva: Then I will not give initiation. How can I help you if you are smoking? I cannot help you.

(To a guest) Are you strong in *bhakti*, or not? If not, you cannot be happy. You are weak. You must have strong belief in *bhakti*, otherwise you will be like ordinary people. If you cannot chant or engage in other devotional practices, then what can I do?

Guest: I am not weak. I am still chanting. I have been chanting for six years.

Śrīla Gurudeva: But your family is disturbing you and making problems for you. Don't fear them. Go on chanting. They cannot help you. Only the holy name can help you. Have strong belief in this.

(To another guest who wants to take *harināma* initiation) Why are you wearing *rudrākṣa* beads? We wear *tulasī* beads. There is no need to wear *rudrākṣa*. Good blood circulation, purification of your heart, and *kṛṣṇa-bhakti* all come by wearing *tulasī*.

Venice, Italy

June 6-12, 2009

June 6, 2009
Morning Walk
Excerpt

Śrīla Gurudeva: How is your health?

Nṛhari dāsa: Oh, good.

Śrīla Gurudeva: [Gesturing towards Bhavatāriṇī dāsī] And she has also come.

Nṛhari dāsa: Yes. If we have to purchase a ticket to Brahmaloka to follow you there, we will also go there.

Śrīla Gurudeva: But our plane will not go to Brahmaloka. Our plane will go directly to Goloka Vṛndāvana.

June 7, 2009
Morning Walk

Śrīla Gurudeva: If you cannot follow the principles of the *sannyāsa* order, then what is the use of taking *sannyāsa* and giving up your house, father, mother, sister, and so forth? We should be very strict in our behavior.

Gṛhasthas must not be attached to home, wife, and children. They may maintain them, but without attachment; giving importance to chanting the holy name, reading books, and distributing books; continuing in this way.

There is no time to lose. Death is always dancing on our heads, so do not neglect *harināma* and *guru* (*gāyatrī*) *mantra*. It is essential to chant them daily.

Does anyone have questions?

Devotee: Gurudeva, I heard that there are five *rasas* (relationships) that the living entity can have with Kṛṣṇa. Regarding our relationship with Śrī Caitanya Mahāprabhu, is it only in *dāsya-rasa*?

Śrīla Gurudeva: Yes. First practice *dāsya-bhāva*. Then, when you become mature in *bhakti*, Mahāprabhu will automatically be seen as Śrī Śrī Rādhā-Kṛṣṇa, and you will enter Their pastimes. But first, only *dāsya-bhāva*.

Śrīpāda Mādhava Mahārāja: Rūpa-manohara from Hawaii is here. Today is his birthday.

Śrīla Gurudeva: Oh, you are here. Very good. [Giving birthday blessings] *Maṅgalam bhavatu*, *kalyāṇam bhavatu* – May this birthday bring you auspiciousness. May you be happy in this world and the transcendental world. May *kṛṣṇa-bhakti* enter your heart.

Śrīpāda Śrautī Mahārāja: This prabhujī wants to take *vānaprastha*. He is currently separated from his wife. He is from Slovenia, but he is French.

Śrīla Gurudeva: Is he in a position to give up his house and children, and everything he possesses?

Devotee: Yes. I only have one child. There is no difficulty.

Śrīla Gurudeva: You have a son?

Devotee: Yes, one.

Śrīla Gurudeva: How old is he?

Devotee: Seven years old. His name is Vālmīki.

Śrīla Gurudeva: Who will maintain him?

Devotee: My wife is at home with him. She will maintain him.

Śrīla Gurudeva: Your wife has agreed to this?

Devotee: Yes. When I distribute books with Āśrama Mahārāja in England, sometimes I give a little something. I don't maintain them, but sometimes I send a little money to them.

Śrīpāda Śrautī Mahārāja: He sends something to his family every month at present, but he is not obligated to do so.

Śrīla Gurudeva: Very good.

Brajanāth dāsa: Gokula-candra was in charge of the *maṭha* in Stuttgart.

Śrīla Gurudeva: Who is in charge now?

Gokula-candra dāsa: Ṭhākuraji is here with me.

Śrīla Gurudeva: Very unfortunate.
(To Brajanāth dāsa) Has he decided to marry an Australian girl?

Brajanāth dāsa: He wanted to, yes.

Śrīla Gurudeva: I don't want my *brahmacārīs* to deviate. ISKCON says there is no harm for a *brahmacārī* to deviate from the principles of his *āśrama*, but we must not do this.

Kṛṣṇa has given us this human life solely by His mercy. If you lose this opportunity by indulging in sense gratification, then for hundreds of thousands of births you will be born as dogs, hogs, monkeys, donkeys, and honkeys, at which time you will have no chance for *bhakti*.

There was once a blind beggar. When he went to beg one day, feeling his way around, he found a door and thought, "Maybe there are some *gṛhasthas* here who I can beg from." He entered the compound, an extremely large compound of 8,400,000 *yojanas* (a *yojana* equals eight miles). Touching the wall with one hand and using his stick with the other, he began to walk. After millions of years, he again found his way to the door. However, just before reaching the door he felt an itch. He began scratching that itch, and because of this he missed the door. In fact, again and again he missed the door in this way.

The door represents the human form of life. If we miss the opportunity of this human birth, we will again wait millions of births for another opportunity – and again we may miss it. Always remember this, and try to exercise control. This is the reason I travel, and the reason my disciples and *sannyāsīs* travel; to inspire you.

He is qualified; very, very qualified.

(To Gokula-candra dāsa) Now you are like a jewel, but when you marry, your value will become like that of glass.

Dhruva Mahārāja lamented. "I was searching for broken glass and I found *cintāmaṇi* (a wish-fulfilling gem), the *darśana* of Nārāyaṇa, but then I lost it. He gave me rule over a kingdom for 36,000 years, but He did not give me His abode and service." You will also lament in this way.

Does anyone have questions?

Śrīpāda Śuddhādvaitī Mahārāja: One question, Gurudeva.

Śrīla Gurudeva: Oh, you were traveling with Nemi Mahārāja?

Śrīpāda Śuddhādvaitī Mahārāja: We will travel together after the festival.

Śrīla Gurudeva: I thought that you were with Nemi Mahārāja. Where were you?

Śrīpāda Śuddhādvaitī Mahārāja: I was in France and Germany.

Śrīla Gurudeva: For three months?

Śrīpāda Śuddhādvaitī Mahārāja: Yes. I was writing a lot, and…

Śrīla Gurudeva: Did you also go to your house?

Śrīpāda Śuddhādvaitī Mahārāja: Yes, I saw my children. They were all crying.

Śrīla Gurudeva: In the future, don't go there. If you want to keep your *sannyāsa*, then wait twelve years before going there. Before that time, don't have contact with your former family in any way. You are expert in many things, so also be an ideal *sannyāsī*.

Śrīpāda Śuddhādvaitī Mahārāja: You say that if someone is a *brahmacārī* and wants to marry, it may be that he will not take a human form in his next birth. But in the *Bhagavad-gītā* it says that even if one makes a little progress on this path, he is guaranteed not to go down.

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate
sv-alpam apy asya dharmasya
trāyate mahato bhayāt

(*Bhagavad-gītā* 2.40)

[Endeavours on the path of *bhakti-yoga* are neither fruitless, nor is there any flaw. Even a little practice frees one from the great danger of transmigrating endlessly within the cycle of repeated birth and death in this material world.]

How do we reconcile this?

Śrīla Gurudeva: It has been written in *Śrīmad-Bhāgavatam* that he will lose the chance of the human form of life in his next birth. So be careful.

It is stated in *Śrīmad-Bhāgavatam*:

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

(*Śrīmad-Bhāgavatam* 11.9.29)

[This human birth is very rare, because it is only attained after many lifetimes. Although temporary, it can give the

highest benefit and be a springboard leading to spiritual perfection. After all, sense gratification is available even in the most abominable species, whereas spiritual perfection is possible only for a human being. Therefore, before death comes, an intelligent person should immediately, without wasting a single moment, begin to endeavor with one-pointed dedication to achieve the ultimate good fortune. And what is this ultimate good fortune? The cultivation of *kṛṣṇa-bhakti*.]

Brajanāth dāsa: In the history of Bharata Mahārāja, Bharata became a deer in his next life.

Śrīla Gurudeva: Oh, yes.

Śrīpāda Mādhava Mahārāja: Regarding the *Bhagavad-gītā* verse, this refers to one who has no connection with Vaiṣṇavas and somehow or other gets that connection. If such a newcomer dies, in his next birth he comes again in this *bhakti* line. On the other hand, for one who knowingly misuses his chance, he gets a very negative result.

Gurudeva will exercise now. During the exercises, there will be no filming and no photos.

Devotee: How can we break through our *anarthas*?

Śrīla Gurudeva: By *sādhu-saṅga*, *sādhu-saṅga*, *sādhu-saṅga*.

> *'sādhu-saṅga', 'sādhu-saṅga'—sarva-śāstre kaya*
> *lava-mātra sādhu-saṅge sarva-siddhi haya*
>
> (*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 22.54)

[The verdict of all revealed scriptures is that through even a moment's association with a *sādhu*, a pure devotee, one can attain complete spiritual perfection.]

This verse does not refer merely to living with a *sādhu*, but to hearing his *hari-kathā* and following his instructions. The term *sādhu-saṅga* indicates *samyak rūpeṇa gamanaṁ*. When the instructions given by the *sādhu* are followed completely, in all ways, that is *sādhu-saṅga*.

Śrīpāda Śrautī Mahārāja: Gurudeva, this is Janārdana prabhu from France. He met you when you came to the festival in France almost ten years ago.

Śrīla Gurudeva: Whose disciple are you?

Janārdana dāsa: Bhagavān dāsa.

Śrīpāda Śrautī Mahārāja: He needs *guru-āśrayā*. He needs some shelter and mercy.

Śrīla Gurudeva: I have made Bhagavān a devotee again.

Śrīpāda Śuddhādvaitī Mahārāja: Bhagavān's daughter is your disciple.

Śrīpāda Śrautī Mahārāja: And his ex-wife is your *śikṣā*-disciple.

Śrīla Gurudeva: I know Kṛṣṇa-bhāmini, and also his son, Vaiṣṇava dāsa.

Śrīpāda Śrautī Mahārāja: Can he meet with you some time during this festival?

Śrīla Gurudeva: Yes, after nine o'clock. Come along with him.
I have come here only to inspire weak persons.

Śrīpāda Śrautī Mahārāja: Like us.

Śrīla Gurudeva: All devotees should be solid in their *bhakti*. Whether they are *gṛhasthas* or in the renounced order, they need not be weak.

Śrīpāda Śuddhādvaitī Mahārāja: Please forgive me for disobeying you.

Śrīla Gurudeva: Don't go there again. Be determined in this way: "My house may be destroyed, no harm; but I will not go there.

Śrīpāda Śuddhādvaitī Mahārāja: All my children are calling, writing, and crying, "You have abandoned us. We need our father." So, my heart…I went there, trying to give them some solace. But…

Śrīpāda Āśrama Mahārāja: I have just arrived from Nigeria.

Śrīla Gurudeva: Will you perform the Jagāi and Mādhāi drama?

Śrīpāda Āśrama Mahārāja: Jagāi and Mādhāi? I don't know.

Śrīla Gurudeva: Good preaching in Nigeria?

Śrīpāda Āśrama Mahārāja: Very good, very good. I am now doing things a little bit differently. I am doing some charity work, social work, like Parama-gurudeva did. I am doing this to make the people open their hearts.

Śrīla Gurudeva: Charity work for the poor?

Śrīpāda Āśrama Mahārāja: Yes, for the poor. And now their hearts have become open. Now I have many contacts, from the government minister on down.

Śrīla Gurudeva: The minister also?

Śrīpāda Āśrama Mahārāja: Now they are my friends. Everything has opened for my preaching.

Śrīla Gurudeva: Very good. Can you come with me to South Africa?

Śrīpāda Āśrama Mahārāja: I will be going there in September.

Śrīla Gurudeva: Come and be with me in South Africa and Mauritius.

Śrīpāda Āśrama Mahārāja: Okay.

Śrīpāda Śrautī Mahārāja: This is Madana-gopāla prabhu. He is a disciple of Śrīla Bhakti-vallabha Tīrtha Mahārāja. He regularly invites our *sannyāsīs* to his home.

Śrīla Gurudeva: Which country is he from?

Śrīpāda Śrautī Mahārāja: Slovenia. He is very scholarly; he likes to hear philosophy. I invited him to come and take *darśana* of you, and now he is very happy. He came with five other persons.

Devotee: Yesterday Bhāgavata Mahārāja was mentioning *svarūpa-jñāna*. What was he referring to?

Śrīla Gurudeva: There are many kinds of *svarūpa-jñāna*, the first of which is *sva-svarūpa*: who are you? Next is *para-svarūpa*, or *kṛṣṇa-svarūpa*: what is the intrinsic nature of Kṛṣṇa? Who is Kṛṣṇa? Next is *sādhya-sādhana-svarūpa*: what is *sādhana* (the process to achieve the goal of life) and what is *sādhya* (the goal of life)? Then *māyā-svarūpa*: what is *māyā*?

These are *svarūpa-tattva*, and it is essential to our *bhakti* to know them all. They are discussed in *Caitanya-caritāmṛta* and also in Śrīla Bhaktivinoda Ṭhākura's *Bhajana-rahasya*. Do you have that book?

Devotee: Yes.

Śrīla Gurudeva: Try to get all my books. I have published so many books, and you will be greatly benefitted by reading them.

Śrīpāda Mādhava Mahārāja: Gurudeva clarifies this very nicely in his commentary of *Bhajana-rahasya*. Not everyone's *Bhajana-rahasya* will be so clear.

Śrīla Gurudeva: Nowadays Śrīla Bhakti-vallabha Tīrtha Mahārāja does not come to the West. He has stopped. Sometimes he is in Calcutta, or Chandigarh, or especially in Delhi. He is my friend.

Acyutānanda dāsa: Śrīla Gurudeva, here in the West some people donate their organs to help others. How should we understand this?

Śrīla Gurudeva: We do not think about such things. We do not give away our eyes; they are only for the service of Kṛṣṇa. This is simply social work. We should always think about Kṛṣṇa and Mahāprabhu, and how to serve and remember Them. We place no value on this type of activity. In fact, if you give your organs away, you will have to take birth again.

Acyutānanda dāsa: If I donate my kidney to help others, will I get a reaction from that?

Śrīpāda Mādhava Mahārāja: If the person to whom you donate is a very bad person, like a criminal, you will get a very bad reaction. If the person is a highly qualified devotee, you will be benefited, but it is very rare that you will have the opportunity to donate to such a devotee.

Acyutānanda dāsa: Right, right.

Dhruva dāsa: My *bhajana* is always suffering, Gurudeva.

Śrīla Gurudeva: This is the reason I have come – to help you follow my instructions.

June 8, 2009
Morning Walk

Śrīpāda Dāmodara Mahārāja: You once said that Madhvācārya was preaching only an *ābhāsa* (shadow, or semblance) of *vātsalya-rasa*. What did you mean by that?

Śrīla Gurudeva: He and his followers worshiped the Deity of Bāla-gopāla, Dadhi-manthana Gopāla, or that Gopāla who carries a stick for churning yogurt. In that way it is worship in *vātsalya-bhāva* (worshiping Kṛṣṇa as the child of Mother Yaśodā).[1]

Śrīpāda Dāmodara Mahārāja: But you said this was an *ābhāsa*.

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

Śrīla Gurudeva: There is also some *gopī-bhāva*. In fact, Madhvācārya gave his eight *sannyāsīs gopī-bhāva* and instructed them to do *bhāva-sevā* in that mood.[2] These eight *sannyāsīs* worshiped in that special way, in *gopī-bhāva*.

Śrīpāda Dāmodara Mahārāja: But you said '*vātsalya-ābhāsa*.' In what way is it an *ābhāsa*?

Śrīpāda Mādhava Mahārāja: Because there is a mood of *aiśvarya* (awe and reverence).

Śrīla Gurudeva: They do not worship Kṛṣṇa as Vallabhācārya worships Him.

Śrīpāda Giri Mahārāja: Śrīla Gurudeva, Mādhavendra Purī is well. He will probably come back today.

Śrīla Gurudeva: How is he?

Śrīpāda Mādhava Mahārāja: Giri Mahārāja was with him when he got his heart attack, but nobody went with him to the hospital. Nobody is asking about his health, so nobody knows how he is.

Śrīla Gurudeva: Who took him to the hospital?

Śrīpāda Giri Mahārāja: I was with him in the morning when it happened, and we called an ambulance. The ambulance came right away.

Śrīla Gurudeva: In this stage we ought to help anyone in such a situation. Anyone who knows him should have gone to the hospital or helped him further.

Śrīpāda Nemi Mahārāja: In *prakaṭa-līlā*, Lord Caitanya displays much opulence, showing that "I am the Lord." Also, He has to leave Navadvīpa in order to be educated about *rādhā-bhāva* by Rāmānanda Rāya. But you say also that Lord Caitanya's Navadvīpa-*līlā* is the topmost *līlā*. How do we reconcile this?

Śrīla Gurudeva: Navadvīpa is known as Guptā Vṛndāvana (hidden Vṛndāvana). There is no opulence in Navadvīpa. Śrī Caitanya

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[2] "Śrīla Madhvācārya established four main *maṭhas* (temples). In each of these *maṭhas* there were two *sannyāsīs*, so in total there were eight *sannyāsīs*. These eight *sannyāsī ācāryas* practiced worshiping Śrī Kṛṣṇa in the mood of the *gopīs*, but this worship was not given to the general population" (Lecture by Śrīla Nārāyaṇa Gosvāmī Mahārāja. India: October 13, 2005).

Mahāprabhu's *bālya-līlā* (childhood pastimes) is like Kṛṣṇa's *bālya-līlā*. He performs pastimes similar to those of Kṛṣṇa. Joking with the *gopīs*, Kṛṣṇa asked them, "Will you marry Me?" Similarly, Mahāprabhu joked with the girls who were worshiping demigods to obtain a good husband.[3]

Śrīpāda Mādhava Mahārāja: Gurudeva, you previously explained that Mahāprabhu's behavior with the girls appears to be a manifestation of His opulence mood, because He says, "I am the master of Śiva and Pārvatī. Worship Me, and I will give you a benediction." But no one believed Him.

Śrīpāda Nemi Mahārāja: But *Śrī Caitanya-Bhāgavata* describes that there is so much opulence in Navadvīpa, because Mahāprabhu showed His devotees, "I am Viṣṇu. I am Varāha. I am Nṛsiṁhadeva."

Śrīpāda Mādhava Mahārāja: That was only for one day, in His *sāta-prahariyā bhāva* (the ecstasy of twenty-one hours). Kṛṣṇa told this so many times in Vraja. He would boast that, "I am Rāma. I can do this and that." But no one believed Him.

Śrīpāda Nemi Mahārāja: So there is some speciality in *prakaṭa-līlā*?

Śrīla Gurudeva: In a certain sense, *prakaṭa-līlā* (Mahāprabhu's pastimes in this world) is more important for us than *aprakaṭa-līlā* (Mahāprabhu's pastimes in Goloka Svetadvipa). In *prakaṭa-līlā* Mahāprabhu gave *kṛṣṇa-prema*; *brahmāra-durlabha prema*. "*Brahmāra durlabha prema sabākāre jāce, dīna hīna patita pāmara nāhi bāche* – Lord Nityānanda freely offered this exalted *prema*, which is difficult for Lord Brahmā to attain, even to the fallen and wretched souls who did not desire it" (*Nitai Guna Mani*, by Locana dāsa Ṭhākura). Animals, such as tigers, bears, and elephants, received this *prema* in *prakaṭa-līlā*.

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[3] "When the girls engaged in worshiping the different demigods after bathing in the Ganges, the young Lord would come there and sit down among them. Addressing the girls, He would say, 'Worship Me, and I shall give you good husbands or good benedictions. The Ganges and goddess Durgā are My maidservants. What to speak of other demigods, even Lord Śiva is My servant.' Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice, and bananas. All the girls became very angry at the Him for this behavior. 'Dear Nimāi,' they told Him, 'You are just like our brother in our village relationship. Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way'" (*Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 14.49–53).

Kanhaiyā-lāla dāsa: Śrīla Gurudeva, I heard in your class that all the golden *mūrtis* (Deities) of Sītā, who were all established by Rāma, became *gopīs* in *kṛṣṇa-līlā*. But we also hear that Lakṣmī cannot enter the *rāsa* dance. How do we reconcile this?

Śrīla Gurudeva: Because Sītā was *svakīya* (Rāma's married wife) in *rāma-līlā*, she was abandoned. The golden Sītās understood that Kṛṣṇa is *mādhurya* [so they would be able to have a more intimate relationship with Rāma in that way]. That is why they wanted to become *gopīs*, and they became *gopīs*.

Śrīpāda Mādhava Mahārāja: Lakṣmī-devī had the *abhimāna* (self-conception) that, "I am a *brāhmaṇī*." With this conception she was not willing to become the wife of a cowherd boy, and thus she could not enter a paramour relationship with Śrī Kṛṣṇa.

Śrīla Gurudeva: Sītā had no *brāhmaṇī abhimāna*.

Aristanasana dāsa: Gurudeva, what was the destination of the *dvija-patnīs* (the wives of the ritualistic *brāhmaṇas*)? They could not have Kṛṣṇa as their paramour in that situation. Did they become *gopīs* later?

Śrīla Gurudeva: In their next lives they will be *gopīs*, and then they will join Kṛṣṇa's service. Out of great respect for *brāhmaṇas* and *brāhmaṇa's* wives, Kṛṣṇa could not accept the *brāhmaṇīs* as lovers; but when they will take birth as *gopīs* He will accept them.

How many devotees have registered for the festival?

Harināmānanda dāsa: I think eight or nine hundred.

Śrīla Gurudeva: Is it eight hundred, or nine hundred?

Harināmānanda dāsa: I am not sure.

Śrīla Gurudeva: Your wife knows.

Harināmānanda dāsa: She knows. She will be here in a moment.

Śrīla Gurudeva: Oh, come nearer, Madana-mohana. Why are you hiding?

Madana-mohana dāsa: I am feeling nervous, Gurudeva.

Śrīla Gurudeva: Why are you nervous? Are you doing any service?

Madana-mohana dāsa: I am trying to do something, Gurudeva.

Śrīla Gurudeva: What are you doing? Are you writing?

Madana-mohana dāsa: I'm not writing, but I'm helping with the preaching in Wales.

Śrīla Gurudeva: Very good.

Śrīpāda Giri Mahārāja: We will be doing a festival in Wales with Vana Mahārāja.

Aristanasana dāsa: How is it that Śiśupāla was able to blaspheme Kṛṣṇa by saying that in His former *āśrama* He was a *gopa* and had love affairs with young ladies? How is it that Śiśupāla knew about such confidential matters?

Śrīla Gurudeva: He had heard from Nārada, who instructs both those who are inimical to Kṛṣṇa and those who are favorable. Nārada instructs all parties. He is the *guru* of *daityas* (demons) like Kaṁsa. Kaṁsa would address him, "O Gurudeva." For Kṛṣṇa's service, Nārada is very tricky.

Vṛndāvana dāsa: Gurudeva, when preaching to a new person, a female, how would we explain that Kṛṣṇa has so many girlfriends and at the same time loves Rādhikā?

Śrīla Gurudeva: No, no. Those who are newcomers should be told, "You are not this body," just as it was told in the *Bhagavad-gītā*. *Bhagavad-gītā* is the primary level, and therefore we give a new person *Gītā* knowledge. Then, gradually, she will be able to hear Kṛṣṇa's pastimes.

Vṛndāvana dāsa: But Gurudeva, what if a person is already hearing these things?

Brajanāth dāsa: He brought his friend yesterday.

Śrīla Gurudeva: I see that many of the devotees here are very senior, and they have heard these topics from me on previous occasions. Maybe there are a few new people here, but most are senior.

Vṛndāvana dāsa: So how do we explain to new people after they hear? They cannot understand.

Śrīla Gurudeva: When they come to me, I tell them, "You are not this body; you are soul. You are an eternal part and parcel of Kṛṣṇa, but now you have forgotten this. This forgetfulness has covered you with many *anarthas* (unhelpful habits and thoughts). You must give up these things, and you will be able to do so by good association, *sādhu-saṅga*. I tell them these things at the time of initiation.

For such new persons, it's good to discuss the character and life of Prahlāda Mahārāja.

Nṛhari dāsa: We have to make clear the difference between *kāma* (material lust) and *prema* (spiritual love), and explain that what Rādhā and Kṛṣṇa are feeling is different from the lust that we see in this world. We can explain that to them.

Śrīla Gurudeva: Yes.

What song did you sing last night? No one could understand the words, and I also could not understand.

Nṛhari dāsa: It was about Lord Caitanya. You couldn't hear Bhavatāriṇī when she sang?

Śrīla Gurudeva: I could hear, but I could not understand what words she sang. I think it was the same for others as well. Please tell your wife to sing in such a way that all can understand the words.

Jīva-pāvana dāsa: Gurudeva, there is so much party spirit; different parties of Vaiṣṇavas. How can we unite everybody?

Śrīla Gurudeva: You cannot unite everyone. Party spirit is the nature of this world.

Jīva-pāvana dāsa: Should we try?

Śrīla Gurudeva: You cannot do it; you will not be successful. Just chant Hare Kṛṣṇa.

Jīva-pāvana dāsa: But Vaiṣṇavas are one family.

Śrīla Gurudeva: If your two sons are quarrelling among themselves, you cannot unite them; can you?

Jīva-pāvana dāsa: No.

Śrīla Gurudeva: Then why do you think you can help in this situation? Don't waste your time. Chant Hare Kṛṣṇa and be happy.

Śrīpāda Mādhava Mahārāja: Purandara Ācārya wants to get married.

Śrīla Gurudeva: Do you want to be like Kṛṣṇa dāsa? You are very unfortunate.

Purandara Ācārya dāsa: I am under your shelter.

Śrīla Gurudeva: No, you are not under my shelter. When you give up everything and fully surrender, then you will be under my shelter. The desire of marry is due to lust.

Purandara Ācārya dāsa: I have problems with my mind. What should I do?

Śrīla Gurudeva: Pray. I told Kṛṣṇa dāsa, "If you preach to collect money, that money will make you get married. If you give me whatever you are collecting, you will not be poisoned by any sin." He didn't listen, and he destroyed himself. Although he stayed with me for thirty years, actually he did not stay with me at all. Unless you quickly try to rectify your mistakes, you will become unfortunate like him.

Śrīpāda Mādhava Mahārāja: It is like a big market here at the festival. Everything is there: books, beads, etc.

Śrīla Gurudeva: Did they put up a book table?

Śrīpāda Mādhava Mahārāja: Yes, everything is there.

Śrīpāda Śrīdhara Mahārāja: By performing *bhajana*, gradually, step-by-step thru *śraddhā*, how far can a *madhyama-adhikārī* go?

Śrīla Gurudeva: First *madhyama-kaniṣṭha*, then *madhyama-madhyama*, and then *madhyama-uttama* – one will reach up to *ruci* and *āsakti* (spontaneous attachment for Kṛṣṇa). Then, when *rati* (*bhāva*) manifests, that is the beginning of *uttama-adhikāra*.

Śrīpāda Śrīdhara Mahārāja: Does the *uttama-adhikārī* have *prema*?

Śrīla Gurudeva: The *uttama-adhikārī* goes up to the level of *prema*, but when he achieves *prema* his body changes. His physical body can no longer exist.

Jagannātha dāsa: Gurudevajī, we are all *kaniṣṭhas* (third-class devotees, of meager faith).

Śrīla Gurudeva: That is not true. You can speak for yourself; not for others. It is not that all the devotees are *kaniṣṭha*. Some are *kaniṣṭha* and some are *madhyama*.

Jagannātha dāsa: But aren't there levels in *kaniṣṭha*: *kaniṣṭha-kaniṣṭha*, *kaniṣṭha-madhyama*, and *kaniṣṭha-uttama*?

Śrīla Gurudeva: I think that most of the senior devotees are at the *madhyama* stage.

Jagannātha dāsa: Really? If you think it's true, it must be true.

Śrīla Gurudeva: What are the symptoms of a *madhyama-adhikārī*?

Śrīpāda Śrīdhara Mahārāja:

īsvare tad-adhīneṣu
bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ

(*Śrīmad-Bhāgavatam* 11.2.46)

[An intermediate or second-class devotee, called *madhyama-adhikārī*, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent, and disregards those who are envious of the Supreme Personality of Godhead.]

Śrīla Gurudeva: The word *prema* in this verse means *prema* (not the *prema* of the *uttama-adhikārī*) to Kṛṣṇa. The word *maitrī* (friendship) in this connection refers to love and affection for Vaiṣṇavas. *Kṛpa* indicates that the *madhyama-adhikārī* inspires *kaniṣṭha-adhikārīs* by his *hari-kathā*. Then, regarding those who are against *bhakti*, the word *upekṣā* (neglect) is used.

I think that most senior devotees are like *madhyama-adhikārīs*; but they may be *madhyama-kaniṣṭha* or *madhyama-madhyama*, not *madhyama-uttama*.

Jagannātha dāsa: Okay.

Śrīla Gurudeva: They have taste for *hari-kathā*, and that is why they have come here.

Śrīpāda Mādhava Mahārāja: Jagannātha is an old devotee, yet he hasn't come to your festivals in years. He is here now, but only after a long time.

Śrīla Gurudeva: And he is leaving tomorrow, returning to his home.

Jagannātha dāsa: I am *kaniṣṭha*.

Śrīla Gurudeva: (To Jagannātha dāsa) Give up all those duties which you consider important enough to leave here. Better to remain here for five more days; don't go. If you go, I will think that you are not even *kaniṣṭha*. Those who have no taste for *hari-kathā* fall into the category of this *śloka*:

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ

notpādayed yadi ratiṁ
śrama eva hi kevalam

(*Śrīmad-Bhāgavatam* 1.2.8)

[The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.]

What is the meaning?

Śrīpāda Śuddhādvaitī Mahārāja: Even if one has been practicing [the *varṇāśrama* system of occupational duties] for a long time, if he has not developed a taste for hearing *hari-kathā*, then *śrama eva hi kevalam* – all his activities, in truth, are completely useless.

Śrīla Gurudeva: We have left our position, our father, mother, wife, and children for *hari-kathā* – but you cannot do so. Even though you are a *gṛhastha*, you ought to have taste for this. If you cannot hear *hari-kathā* for even seven days, from where will your *bhakti* come?

Does anyone have questions?

Śrīpāda Dāmodara Mahārāja: Śrīla Gurudeva, can you tell the *kathā* about the time Nārada Muni purchased Kṛṣṇa from Rukmiṇī and Satyabhāmā at Kurukṣetra?

Śrīla Gurudeva: (To Śrīpāda Vana Mahārāja) Do you know this *kathā*? Please speak.

Śrīpāda Vana Mahārāja: It's better if Mādhava Mahārāja speaks.

Śrīpāda Mādhava Mahārāja: During the solar eclipse, all the Vrajavāsīs went to meet with Kṛṣṇa at Kurukṣetra; and all the kings, Pāṇḍavas, and queens of Dvārakā also came. The queens of Dvārakā brought a large quantity of gold to donate in charity, and as they were getting ready to make the donation, Nārada came to receive it.

The queens wanted to donate Kṛṣṇa's weight in gold, and Nārada was very happy to hear this. But Kṛṣṇa is Svayam Bhagavān, the original Supreme Personality of Godhead. How can He be measured by gold? It is not at all possible.

In order to determine how much gold to give Nārada, the queens decided to use a scale, with all the gold on one side and Kṛṣṇa on the other. However, no matter how much gold the queens placed on the scale, Kṛṣṇa was heavier than the gold. The queens then took all of

their ornaments and placed them on the scale; but still Kṛṣṇa was heavier.

Finally Nārada said, "I am taking Kṛṣṇa from here, because you could not produce enough gold to equal His weight. I will make Him my disciple."

Kṛṣṇa became ready to leave, at which time all the Queens began looking at each other, wondering what to do. They decided it would be best to go to Śrīmatī Rādhikā. They approached Rādhikā and told Her of their dilemma. Rādhikā then came to the palace, took one *tulasī* leaf and washed it with Her tears, and chanted Kṛṣṇa's name. She then removed all the gold from the scale and placed on it the *tulasī* leaf, which immediately outweighed Kṛṣṇa. The side of the scale with the *tulasī* leaf went down, and Kṛṣṇa went up.

It was Nārada Ṛṣi's desire to show everyone present that the combination of all the queens of Dvārakā was not equal to one Rādhikā; and all of their gold was not equal to the value of one of Rādhikā's teardrops. It is for this reason that he created that drama.

Purandara Ācārya dāsa: Gurudeva, you say those who get married are very unfortunate.

Śrīla Gurudeva: When you marry, your love will shared by your wife and children; and then you will go to Rasātala (one of the hellish planets). Those who are not *brahmacārīs* can get married, but you always associate with *brahmacārīs*.

Purandara Ācārya dāsa: I am not a *brahmacārī*. My mind is not accepting *brahmacārī* life.

Śrīla Gurudeva: Then get married like Kṛṣṇa dāsa, and live with your wife and children.

Śrīpāda Mādhava Mahārāja: Haribol. Gurudeva will do his exercises now. No more photographs, please.

Śrīpāda Vaiṣṇava Mahārāja: All the devotees in China are amazed and impressed that you came to mainland China to visit them.

Śrīla Gurudeva: And I became so very happy that the Buddhist came with his friends and followers.

Śrīpāda Vaiṣṇava Mahārāja: There will be many thousands more coming soon.

Śrīla Gurudeva: Very good.

Śrīpāda Vaiṣṇava Mahārāja: It's amazing. Everyone is preaching now because you came.

Śrīla Gurudeva: All the glory goes to you.

Śrīpāda Vaiṣṇava Mahārāja: No.

Śrīla Gurudeva: First you entered China and preached, and then I came.

Śrīpāda Vaiṣṇava Mahārāja: No, no. I could not have gone without you. I am grateful that you have sent me to China, because, by your mercy, I can repeat all the glorious things that we've heard from you.

This is *dakṣiṇa* from devotees who were initiated by you last month by phone.

Śrīla Gurudeva: I want all my preachers, *sannyāsīs*, and *brahmacārīs* to preach like you.

Śrīpāda Vaiṣṇava Mahārāja: Only by your causeless mercy can we do anything at all.

Śrīla Gurudeva: As I am preaching in my old age, my preachers should also preach, and my books should be distributed. So much preaching can be done by book distribution, especially by distributing *Bhagavad-gītā*, *Jaiva-dharma*, and other such books.

Śrīpāda Vaiṣṇava Mahārāja: We have translated four more books into Chinese in the last two months.

Śrīla Gurudeva: Very good. They are doing so much. How many books have been translated into Chinese?

Śrīpāda Vaiṣṇava Mahārāja: Twenty-five.

Śrīla Gurudeva: (To Sādhu Mahārāja) How many books in your language?

Śrīpāda Sādhu Mahārāja: Six in Lithuanian.

Brajanāth dāsa: Thirty-five in Russian.

Śrīla Gurudeva: Thirty-five?

Brajanāth dāsa: And eighty in English.

Śrīla Gurudeva: Eighty? How many in Spanish?

Śrīpāda Mādhava Mahārāja: Who is Spanish here?

Śrīpāda Vaiṣṇava Mahārāja: In only one-and-a-half years, the Chinese devotees have translated so many books.

Śrīla Gurudeva: One-and-a-half years? Very good.

Śrīpāda Mādhava Mahārāja: About fifteen books have been published in Spanish.

Brajanāth dāsa: Maybe more. If you check with Sāgara Mahārāja, more are available. Also, he has a printing press on which books can be printed on demand, even one, at once. If someone wants ten, one hundred, or one thousand, he can print that at once.

Śrīla Gurudeva: I will inspire him. We can give him some help.

Śrīpāda Viṣṇu Mahārāja: How many books have been published in Hindi?

Brajanāth dāsa: More than one hundred.

Śrīla Gurudeva: (To Vijaya-kṛṣṇa dāsa from England) You should preach like Kiśorī-mohana and Sudevī.

Vijaya-kṛṣṇa dāsa: For the past two or three months, Sarasvatī and I have been traveling with them to many countries.

Śrīla Gurudeva: Oh, very good. And you must also try and give classes.

Vijaya-kṛṣṇa dāsa: Yes, they are encouraging me so much.

Śrīla Gurudeva: Very good. All *gṛhasthas* ought to be like that.

Kiśorī-mohana dāsa: Śrīla Gurudeva, you have said many times that chanting *nāma-aparādha* (chanting *nāma* with offenses) – even for millions of lifetimes – cannot give us perfection. While preaching, we often quote this verse: *Harer nāma, harer nāma, harer nāmaiva kevalam* [meaning that there is no way to attain perfection other than chanting the names of the Lord]. Because I'm materially conditioned, my own chanting of *nāma-aparādha* won't give me perfection. Is it correct to think that this verse suggests that perfection will come not by my chanting, but only by hearing the chanting of the pure devotee?

Śrīla Gurudeva: First hearing (*śravaṇam*), then chanting (*kīrtanam*); both. And remembering (*smaraṇam*) also. We must follow all the nine limbs of *bhakti*. There is no harm if one is *kaniṣṭha*. You can preach.

June 9, 2009
Morning Walk

Śrīla Gurudeva: The topic of Śrī Rāya Rāmānanda's conversation with Śrī Caitanya Mahāprabhu is very high, very high. It is very difficult to even touch by one's intelligence. The first part is not difficult to understand. It is the second part that is difficult – the part in which Rāya Rāmānanda begins to discuss pure *bhakti*, then *bhakti-rasa*, then *sakhya* (friendship), *vātsalya* (parental love), *mādhurya* (conjugal love), and *sumādhurya* (Śrīmatī Rādhikā's service mood), and then the process to obtain that most exalted love. It is so high; it is the most elevated chapter in *Śrī Caitanya-caritāmṛta*. Śrī Caitanya Mahāprabhu's manifesting as *rasarāja-mahābhāva* is not told even in *kṛṣṇa-līlā*. In Kṛṣṇa's pastimes we read about Rādhā and Kṛṣṇa, but not about this.

Are there any questions?

Devotee: Śrīla Gurudeva, you said that an aspiring devotee who is reading *Bhagavad-gītā* and starts chanting the *mahā-mantra* mostly chants *nāma-aparādha* (offensive chanting), and sometimes *nāma-ābhāsa* (chanting in the clearing stage). My question is this: When we go on *nagara-saṅkīrtana*, so many people hear the *mahā-mantra*. They don't know any rules or regulations and they chant without faith and without offenses (*aśraddha-nāma-ābhāsa*). You said that when the aspiring devotee chants, his chanting is *nāma-aparādha*, as it is done in the bodily conception of life. But regarding those new people who are innocent and who don't know anything, what kind of chanting and hearing are they doing?

Śrīla Gurudeva: Even *nāma-aparādha* is not ordinary, it is high-class. *Nāma-aparādha* is of so many of kinds and gradations, not only one kind. For example, one of the varieties is *vaiṣṇava-aparādha*. Actually, it is very good that one is chanting *nāma-aparādha*. That will bring one to *nāma-ābhāsa*, *nāma-ābhāsa* will bring one to *śuddha-nāma* (pure chanting of the holy name wherein Kṛṣṇa is revealed as non-different from His name), and that will bring one to a still better stage, namely *prema-bhakti*.

Śrīpāda Śuddhādvaitī Mahārāja: In *Brāhmaṇa and Vaiṣṇava*, a book by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, it is written that when the *jīva* falls down from the *taṭasthā* region, he first becomes Lord Brahmā in one of the universes. He becomes one Lord Brahmā.

Śrīla Gurudeva: If hundreds of millions of *jīvas* are coming from the *taṭasthā* realm to this world at the same time, will they all become Brahmā?

Śrīpāda Śuddhādvaitī Mahārāja: They will become Brahmā, but not in the same universe. They will be Brahmās in different universes. It is written in that book by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

Śrīpāda Mādhava Mahārāja: I read the entire book a few months ago, and I never saw that statement there.

Śrīpāda Śuddhādvaitī Mahārāja: I have the paper in my…

Śrīla Gurudeva: I doubt that it is there.

Śrīpāda Śuddhādvaitī Mahārāja: My question is this: When we go walking, we see billions of blades of grass. How did those blades of grass come from a high position to that lowly position as grass?

Śrīla Gurudeva: It is by their free will.

Śrīpāda Śuddhādvaitī Mahārāja: What kind of *karma* makes one fall from the human form all the way down there?

Śrīla Gurudeva: The analogy is given of a very small seed. If that seed is thrown on the edge of a sword's blade, it will immediately fall on one side or the other. It will not remain on the blade's edge.

Even without the fruit of *karma* it will go here or there. Similarly, even without being subjected to enjoying or suffering the fruit of one's past activities, because the *jīva's* nature is to be *taṭasthā* (marginal), he must always choose this or that. He must go from the *taṭasthā* realm.

Śrīpāda Āśrama Mahārāja: But where is the free will? It seems like there is no free will. The *jīvas* are going either here or there.

Śrīla Gurudeva: Kṛṣṇa has given them independence, free will. That independence is always with them, whether they are in the realm of *taṭasthā-śakti* or when they become conditioned souls. That independence must always be with them. Even when they become liberated, that *taṭasthā-bhāva* (the mood of the marginal living being, with the free will to choose) will be present within them.

Śrīpāda Āśrama Mahārāja: But when he hits that demarcation, that sharp edge of the blade, going this way or that way…

Śrīla Gurudeva: In all situations the *jīva* has his natural, intrinsic marginal nature, and this is also true when he is in Goloka Vṛndāvana. However, there in Goloka Vṛndāvana, Yogamāyā always protects him, so he never falls to this world from there.

Kṛṣṇa never interferes with his freedom. Wherever he wants to go, he can go.

Śrīpāda Śuddhādvaitī Mahārāja: The human form is the platform on which one performs *karma*. How does one fall from human life all the way down to being a blade of grass?

Śrīla Gurudeva: Freedom has so many possibilities. Someone may think, "I will be grass." You cannot control his freedom. One may think, "I will be a mountain," or "I will be river," or "I will be human," or "I will be a tiger." There is no control over freedom.

Ramanātha dāsa: Gurudeva, when we are out distributing books or preaching, sometimes we meet people who say, "Yes, we know about reincarnation. I want to be a dog in my next life," or "I want to be a cat," or "I want to be a tiger."

Śrīla Gurudeva: They want that? Well, what can we do?

Śrīpāda Śuddhādvaitī Mahārāja: Who would want to be a blade of grass?

Śrīpāda Mādhava Mahārāja and others: Uddhava.

Śrīla Gurudeva: Why would he not want to be a blade of grass? In that way Kṛṣṇa and the *gopīs* will walk by him, and thus he would be bathed by the dust of their lotus feet.

Devotee: One little question, Gurudeva. I heard that one can go to Vaikuṇṭha by chanting *nāma-ābhāsa*. Is this true?

Śrīla Gurudeva: At first Ajāmila chanted *nāma-ābhāsa*, and by that chanting a platform was created to prepare him for going to Vaikuṇṭha. His *gurus*, the four Viṣṇudūtas, taught him about *śuddha-nāma*. Then, later on, by his chanting of *śuddha-nāma*, he actually went to Vaikuṇṭha.

Śrīpāda Śrautī Mahārāja: At the time of the *jīva's* choosing which way to turn, he may look left and right. What does he see exactly?

Śrīla Gurudeva: He sees in this world that all are enjoying sense gratification – as some of our *brahmacārīs* sometimes think, "Oh, sense gratification is very, very good. It is greater than Kṛṣṇa's service. There is nothing of value in Kṛṣṇa's service."

Śrīpāda Sajjana Mahārāja: Sometimes it is said that the *jīva* falls to this world by chance, and sometimes it is said that the *jīvas*' fall is his own fault. Which is correct?

Śrīla Gurudeva: Try to understand that both are the same.

Madhusūdana dāsa: Gurudeva, does the *jīva* wear clothing?

Śrīla Gurudeva: Kṛṣṇa is 'smaller than the smallest,'[4] but still He has form. In the same way, although by one's transcendental nature one is infinitesimal [1/10,000 the tip of a hair particle], he has a very good form. He can be in the body of a mountain, he can be in the body of a blade of grass, or he can be in an entity that is smaller than an ant.

And certainly he wears clothing. Is Kṛṣṇa naked?

Madhusūdana dāsa: No.

Śrīla Gurudeva: Is Rādhā naked?

Madhusūdana dāsa: No.

Śrīla Gurudeva: They wear clothing, certainly; and in the same way, the *jīva* wears clothing.

June 12, 2009
Morning Walk

Śrīpāda Nemi Mahārāja: I am so happy to be with you and your devotees.

Śrīla Gurudeva: Will you go to Russia again?

Śrīpāda Nemi Mahārāja: I will go straight to Moscow with Śuddhādvaitī Mahārāja. We are going to travel in Russia for three months.

Śrīla Gurudeva: Very good.

(To Śrīpāda Śrautī Mahārāja) And you?

Śrīpāda Śrautī Mahārāja: I am going back to France for fifteen days, then Germany, and then former Yugoslavia and Turkey.

Śrīla Gurudeva: (To Śrīpāda Sajjana Mahārāja) And you?

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[4] See Endnote 2, at the end of this chapter.

Śrīpāda Sajjana Mahārāja: Tomorrow I will go to Spain, and then to South America, Brazil, Peru, and Venezuela.

Śrīla Gurudeva: When I go to South Africa, will you be there?

Śrīpāda Sajjana Mahārāja: Yes.

Śrīla Gurudeva: I also requested Āśrama Mahārāja to go.

Śrīpāda Sajjana Mahārāja: I will also go to Mauritius. I had a conversation with the minister of cultural affairs there. I told him you are coming, and he said he would make arrangements for your welcome.

Śrīla Gurudeva: Any questions?

Śrīpāda Sajjana Mahārāja:

śrī-caitanya-mano-'bhistam
sthapitam yena bhu-tale
svayaṁ rupah kada mahyam
dadāti sva-padantikam

(*Śrī Prema-bhakti-candrikā*, Introduction Verse 2, by Śrīla Narottama dāsa Ṭhākura)

[When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?]

Śrīla Rūpa Gosvāmī has realized Śrī Caitanya Mahāprabhu's *mano-'bhīṣṭaṁ*, His innermost heart's sentiment. Your disciples would like to know how they can realize the *mano-'bhīṣṭaṁ* of their Gurudeva.

Śrīla Gurudeva: If one does not know the *mano-'bhīṣṭaṁ* of Gurudeva, he is not a disciple; a real disciple would know this. Try to be a real disciple, and then you will understand. Okay?

Śrīpāda Nemi Mahārāja: Śrīla Gurudeva, you are a very beautiful leader. Will you tell us what is the meaning of 'leadership'?

Śrīla Gurudeva: You can learn by my example; by my life and behavior. Be equal to all, be kind to all, and preach. Don't be selfish. Be broadminded.

No questions at all?

Aristanasana dāsa: Gurudeva, I think your next class will be about Śrīla Haridāsa Ṭhākura.

Śrīla Gurudeva: It will be about Śrīla Haridāsa Ṭhākura, Śrīla Raghunātha dāsa Gosvāmī…

Śrīpāda Mādhava Mahārāja: And something still remains to be discussed about Śrīla Sanātana Gosvāmī.

Aristanasana dāsa: What is the significance of Haridāsa Ṭhākura's daily chanting sixty-four rounds loudly, sixty-four rounds softly, and sixty-four rounds in his mind? What are the teachings in that?

Śrīla Gurudeva: He did *mānasī-japa* (chanting within the mind) for himself, and he chanted aloud for the benefit of the trees, creepers, animals, and all living beings. Śrīmān Mahāprabhu told him, "You are doing both *ācāra*, devotional activities performed for the benefit of oneself, and *pracāra*, devotional activities performed for the welfare of all living beings."

On one of his visits to the home of Hiranya and Govardhana Majumadāra [the father and uncle of Raghunātha dāsa Gosvāmī], Śrīla Haridāsa Ṭhākura was preaching about the glory of the holy name. Perhaps you know this history. At that time there was a dispute regarding the power of the holy name. A *brāhmaṇa* named Gopāla Cakravartī could not tolerate Haridāsa Ṭhākura's words, and challenged him in the assembly: "After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name!?!" He told Haridāsa Ṭhākura, "You don't know anything. If I am right, then your nose will fall off from leprosy."

Śrīla Haridāsa Ṭhākura was not unhappy, but all the members of that learned assembly began to rebuke that *brāhmaṇa*, who was struck with leprosy on the next day.

Śrīpāda Mādhava Mahārāja: His nose and his fingers fell off.

Śrīla Gurudeva: Mahāprabhu once asked Haridāsa Ṭhākura "On this Earth there are many living entities, some moving and some not moving. What will happen to the trees, plants, insects, and other living entities? How will they be delivered from material bondage?"

Haridāsa Ṭhākura replied, "My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already granted this mercy and delivered them. You

have loudly chanted the Hare Kṛṣṇa *mantra*, and everyone, moving and not moving, has benefited by hearing it. When loud chanting of the Hare Kṛṣṇa *mantra* is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love."

Balabhadra dāsa (From Glastonbury): I just want to say that it is a great honor to be in your presence. I feel very touched by your *sādhu-saṅga*. Yesterday, I especially felt the importance of being in *sādhu-saṅga*, so, my question is this: If devotees have the chance to travel with *sādhu-saṅga* and they feel the desire to do that, should they take that opportunity and leave everything else behind?

Śrīla Gurudeva: Kṛṣṇa has given everyone free will, and by that free will devotees can take the opportunity of *sādhu-saṅga*. They can travel with a *sādhu* and hear *hari-kathā*. You can also do so.

Śrīpāda Sadhu Mahārāja: Śrīla Gurudeva, young devotees are usually advised to chant loudly in the first stages. What is the significance of chanting loudly for young devotees?

Śrīla Gurudeva: This instruction is not only for beginners. It applies to beginners and seniors.

Śrīpāda Sadhu Mahārāja: Many devotees chant silently or…

Śrīla Gurudeva: Yesterday, Bhagavat Mahārāja was loudly chanting, RAMĀ RAMĀ, HARE HARE. Ramā Ramā refers to Ramā-devī, meaning Lakṣmī-devī.

Kiśorī-mohana dāsa: Śrīla Gurudeva, when we travel around the world, we tell our audiences that everyone should hear from the *mahā-bhāgavata rasikā-vaiṣṇava*; this is the cure for all diseases of the heart. But then, when we came to the festival here, I see that most of the time you have the *sannyāsīs* and other senior devotees speak. You don't speak very much, whereas others speak for a long time. So, what is the benefit of hearing from the others in comparison to hearing your *kathā*?

Śrīla Gurudeva: They are telling my *kathā*, not theirs. They have heard so much from me. When they speak, they say, "My Gurudeva has told this."

Śrīpāda Mādhava Mahārāja: Also, if they make any mistakes, Gurudeva corrects them.

Śrīla Gurudeva: In the past I used to speak for two or three hours, but now the doctors have advised me against this. Therefore I tell something, and they tell something. Moreover, because they are being trained to speak, after I leave this world they will be able to preach everywhere. The ISKCON leaders are preaching in ISKCON, but they cannot speak like my *brahmacārīs*, what to speak of my *sannyāsīs*.

Śrīpāda Mādhava Mahārāja: Gurudeva, when this question arose before, you expounded on the glory of *sādhu-saṅga*. You said that if one goes to a kerosene-oil go-down, after some time his clothing will begin to smell like kerosene. In the same way, if *gurudeva* is present somewhere, then by his mercy you will greatly benefit simply by his presence, without his speaking at all.

Devotee: Gurudeva, I am leaving today.

Śrīla Gurudeva: My blessings to you. Chant, remember, and distribute my books.

(To everyone) This instruction is for all of you.

Śrīpāda Sajjana Mahārāja: Is there any benefit for the many ISKCON leaders who read your books and hear your *hari-kathā* but don't give you credit for being the source of what they speak?

Śrīla Gurudeva: They will get something.

Devotee: Gurudeva, will you bless me today?

Brajanāth dāsa: It is his birthday today.

Śrīla Gurudeva: *Maṅgalam bhavatu, kalyāṇam bhavatu*. May your birthday be auspicious. May you be happy in this world and in the next world. May *kṛṣṇa-bhakti* enter your heart. May you attain the service of Śrī Śrī Rādhā and Kṛṣṇa.

Nṛhari dāsa: Śrīla Gurudeva, I have a question about book distribution. Śrīla Prabhupāda asked us to distribute books. ISKCON is doing that, and they are so proud that they are distributing half a million *Bhagavad-gītās* a year. Is there any benefit for them in this?

Śrīla Gurudeva: Oh, yes, yes. If you are serving your Gurudeva with pride in him, with the sentiment that "I am serving my Gurudeva," what harm is there in that?

Śrīpāda Mādhava Mahārāja: Whoever reads the books will benefit, and therefore the distributors will benefit.

[After the walk]

Śrīla Gurudeva: (To Śyāmārāṇī dāsī) What is your program?

Śyāmārāṇī dāsī: My program? We are going to Germany, England, Ireland, and South Africa, and then back to India.

Śrīla Gurudeva: South Africa also? Will you be there when I go?

Śyāmārāṇī dāsī: Yes.

This is Lavaṅga-latikā. She is a disciple of Śrīpāda Svarūpa Dāmodara Gosvāmī. She wants to have a relationship with you, but because she associates with ISCKON devotees, she is influenced by bad propaganda.

Śrīla Gurudeva: (To Lavaṅga-latikā dāsī) You can treat me as your *śikṣā-guru*. Your Gurudeva was my bosom friend.

ENDNOTES

1 Worship of Śrī Kṛṣṇa (Gopāla) in *vātsalya* mood is of two types: in opulence (accepting Him as God) and sweetness (accepting Him as merely the darling son of Mother Yaśodā). Worship of Gopāla outside of Vraja is in the mood of opulence, whereas *mādhurya-vātsalya* (pure parental love) for Gopāla is only found within Vraja.

In general, devotees in Śrī Madhvācārya's line worship Gopāla in a mood of opulence, because they see no difference between Nārāyaṇa and Kṛṣṇa. Their worship is called *vātsalya-ābhāsa*, meaning that there is a shadow of *vātsalya* in their worship.

Someone may worship Gopāla in what they call a mood of *vātsalya*, but when a problem arises they call out, "Gopāla, Gopāla, please save me, save me." In this way, that person's mood is one of opulence, thinking that Gopāla is God – Śrīpāda Bhaktivedānta Tīrtha Mahārāja.

2 An excerpt from Śrīla Bhaktivedānta Svāmī Prabhupāda's purport to *Bhagavad-gītā* 8.9:

"He is smaller than the smallest. The living entity is one ten-thousandth part of the tip of a hair, but the Lord is so inconceivably small that He enters into the heart of this particle. Therefore He is called smaller than the smallest. As the Supreme, He can enter into the atom and into the heart of the smallest and control him

as the Supersoul. Although so small, He is still all-pervading and is maintaining everything. By Him all these planetary systems are sustained. We often wonder how these big planets are floating in the air. It is stated here that the Supreme Lord, by His inconceivable energy, is sustaining all these big planets and systems of galaxies. The word *acintya* (inconceivable) is very significant in this connection. God's energy is beyond our conception, beyond our thinking jurisdiction, and is therefore called inconceivable (*acintya*). Who can argue this point? He pervades this material world and yet is beyond it. We cannot comprehend even this material world, which is insignificant compared to the spiritual world – so how can we comprehend what is beyond?"

Padua, Italy

June 17–26, 2009

June 17, 2009
Śloka Class
Bhakti-rasāmṛta-sindhu 1.3.25–26

Śrīla Gurudeva: Do you know the *śloka* beginning *sarva-dharmān parityajya*?

Premānandī dāsī: Yes

Śrīla Gurudeva: Do you remember it?

Premānandī dāsī: *[Reciting the verse very quickly.]*

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

(*Bhagavad-gita* 18.66)

[Completely abandoning all bodily and mental *dharma*, such as *varṇa* and *āśrama*, fully surrender to Me alone. I shall liberate you from all reactions to your sins. Do not grieve.]

Śrīla Gurudeva: Not so fast.

[Premānandī dāsī recites the verse more slowly.]

Śrīla Gurudeva: What is the meaning?

Premānandī dāsī: This is a *śloka* from *Bhagavad-gītā*, which explains how to surrender to Kṛṣṇa. Kṛṣṇa tells Arjuna, "Completely surrender to Me. Don't worry."

Śrīla Gurudeva: "Give up all kinds of religion."

Premānandī dāsī: Give up all kinds of *dharma* and all your family troubles. Surrender completely to Me, and I will take complete care of you.

Śrīla Gurudeva: In this connection, *dharma* does not refer to family. "*Sarva-dharmān parityajya* – Give up all kinds of *laukikī* and *vaidikī* activities, and surrender to Me."[1] This is *śaraṇāgati*, full surrender, the door of *bhakti*.

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[1] *Laukikī* means 'worldly work: activities of this material world that are performed for the maintenance of one's life and social relationships.' *Vaidikī* means 'Vedic injunctions regarding material piety' (*Bhakti-rasāmṛta-sindhu*).

And do you remember the *śloka* beginning with *sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje*? Please memorize it.

(To all present) What is today's *śloka*?

[All the students recite their homework verse.]

> *kṣāntir avyartha-kālatvam viraktir māna- śūnyatā*
> *āśābandhaḥ samutkaṇṭhā nāma-gāne sadā ruciḥ*
> *āśaktis tad-guṇākhyāne prītis tad-vasati-sthale*
> *ity ādayo' nubhāvāḥ syur jāta-bhāvaṅkure jane*
>
> (*Bhakti-rasāmṛta-sindhu* 1.3.25–26)

> [When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name, attachment to descriptions of the Lord's transcendental qualities, and affection for those places where the Lord resides and performs His pastimes. These are all called *anubhāva*, subordinate signs of ecstatic emotions. They are visible in a person in whose heart the seed of love of Godhead has begun to fructify.]

[Premānandī dāsī recites the verse.]

Śrīla Gurudeva: Good. You can preach my mission, like your mother. Very good.

(To Sundara-gopāla dāsa) What is the meaning?

Sundara-gopāla dāsa: *Kṣāntir* means… These are symptoms of *bhāva* that are just coming.

Śrīla Gurudeva: Begin from the beginning. What is the meaning of *ity adayo' nubhava*?

Sundara-gopāla dāsa: It means 'all these symptoms.'

Śrīla Gurudeva: When *rati*, the sprout of *prema*, begins to manifest, the symptoms will be like this. Best to begin in that way. What did I tell you?

Sundara-gopāla dāsa: When *rati*, the sprout of *prema*, begins to manifest, the symptoms will be like this. *Kṣāntir* means 'tolerance,' like that of Parīkṣit Mahārāja. *Avyartha-kālatvam* means 'completely

using all of one's senses twenty-four hours a day in the service of Kṛṣṇa and *śrī guru*,' like Ambarīṣa Mahārāja. *Viraktir* means 'complete detachment from worldly things.' *Māna-śūnyatā* means 'complete absence of pride.' *Āsa-bandha* means 'to perform *sādhana* and *bhajana* very diligently, maintaining the hope that Kṛṣṇa will certainly be merciful.' *Samutkaṇṭhā* means 'intense greed to attain the lotus feet of Śrī Kṛṣṇa.' *Nāma-gāne sadā ruciḥ* means 'constant chanting of Kṛṣṇa's name with great attachment and eagerness.' *Āsaktis tad-guṇākhyāne* refers to the thirst to always hear about the pastimes of Kṛṣṇa. *Prītis tad-vasati sthale* means 'eagerness to always stay in a holy place; the pastime places of Kṛṣṇa, like Vṛndāvana and Navadvīpa-dhāma.' The manifestation of these symptoms means that *rati* has appeared in the heart.

Śrīla Gurudeva: Very good.

Can you tell me the reason I request you to memorize these *ślokas*?

Sundara-gopāla dāsa: This particular *śloka*?

Śrīla Gurudeva: I give you so many *śloka* to memorize. Why?

Sundara-gopāla dāsa: So that we can have a proper understanding and grounding in *tattva-siddhānta*?

Acyutānanda dāsa: So that we can see where we are?

Śrīla Gurudeva: The reason I ask you to learn these *ślokas* is so that you will perfectly practice them in your life. At that time the fruit of learning will manifest. Remembering alone will not suffice.

I told Prema-prayojana to remember this *śloka*:

niskincanasya bhagavad-bhajanonmukhasya
param param jigamisor bhāva-sagarasya
sandarśanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu

(*Caitanya-candrodaya-nāṭaka* 8.23)

[Alas, for a person who seriously desires to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.]

Śrīla Gurudeva: What is the meaning?

Śrīpāda Mādhava Mahārāja: The first line, *niṣkiñcanasya bhagavad-bhajanonmukhasya*, refers to the understanding that if someone wants to do *bhāgavata-bhajana* (absorption in the Lord's devotional service), he must be *niṣkiñcana*.

The word *niṣkiñcana* has two meanings. In general it refers to someone who has no worldly wealth, and the spiritual meaning is that Kṛṣṇa is one's only wealth. We have no wealth other than Kṛṣṇa.

Pāraṁ paraṁ jigamiṣor bhava-sāgarasya means that whoever wants to cross over this material existence, this endless cycle of birth and death, and whoever wants to go to the Lord's abode and live there permanently, then, what to speak of associating with *viṣayīs* (sense enjoyers) and *yoṣit* (the female body, or women engaged in sense enjoyment), even looking at them with greedy eyes, or thinking "I want that," is tantamount to drinking poison.

Our *ācāryas* have written in their commentaries to *Rāsa-pañcādhyāya* that although there are many objects of enjoyment, the greatest object of enjoyment is the female body. *Śrīmad-Bhāgavatam* tells the allegorical history of King Purañjana, who was so attached to his wife that he took birth as a lady in his next life. If you look at a materialistic lady or any sense enjoyer with greedy eyes, it will be very bad for you. This will spoil your present life as well as many lives after this one. If you take poison you spoil only one life and after that you get another chance to do *bhajana*. However, *hā hanta hanta viṣa-bhakṣaṇato 'py asādhu* – if you become entangled with ladies, you suffer a fate more wretched than taking poison.

Śrīla Gurudeva: This instruction is not only for males. It is for females also.

Śrīpāda Mādhava Mahārāja: For both. Vice-versa.

Śrīla Gurudeva: It refers to ladies in the case of men, and men in the case of ladies.

I told him to remember this *śloka*. He remembered it, but he didn't practice. Don't be like that. Whatever you remember, or memorize, try to practice in your lives. Then, very easily, you will be able to attain the personal service of Śrī Śrī Rādhā-Kṛṣṇa.

Śrīpāda Mādhava Mahārāja: Gurudeva told us about a pastime of the Pāṇḍavas and Kauravas in which Droṇācārya gave his disciples a lesson consisting of one sentence: "Always speak the truth." The next day, Droṇācārya asked his students if they had memorized the lesson.

Duryodhana replied, "Yes, yes, yes, Gurudeva."

Śrīla Gurudeva: They all said, "I remember it. I have memorized it."

Śrīpāda Mādhava Mahārāja: Yes.

Śrīla Gurudeva: And what did Yudhiṣṭhira say? "No, I have not memorized it." They all said, "I have memorized it," but Yudhiṣṭhira said, "I have not."

Śrīpāda Mādhava Mahārāja: Droṇācārya asked Yudhiṣṭhira, "Why not?" Yudhiṣṭhira replied, "I have not yet practiced that lesson in my character. When I do this, then it can be said that I have memorized it."

Śrīla Gurudeva: What did Droṇācārya tell the others? He then told them that Yudhiṣṭhira had memorized the lesson, but the rest of them had not.

What is the *śloka* for tomorrow?

śṛṇvan su-bhadrāṇi rathāṅga-pāṇer
janmāni karmāṇi ca yāni loke
gītāni nāmāni tad-arthakāni
gāyan vilajjo vicared asaṅgaḥ

(*Śrīmad-Bhāgavatam* 11.2.39)

For tomorrow you will learn this *śloka* and its meaning.

(To Kṛṣṇa-devī dāsī) Oh, have you translated my *Gītā*?

Kṛṣṇa-devī dāsī: Starting. Yes. We want to finish by the end of the…

Śrīla Gurudeva: How much have you done?

Kṛṣṇa-devī dāsī: We completed the first chapter, and all the five introductions including yours.

Śrīla Gurudeva: You should publish this very soon. This is most important.

June 18, 2009
Śloka Class
Śrīmad-Bhāgavatam 11.2.39

[Śrīla Gurudeva called on his śloka students – Acyutānanda dāsa, Sundara-gopāla dāsa, Premānandī dāsī, Brajanāth dāsa, Vṛndā-devī

dāsī, Govinda dāsa, Balarāma dāsa, Kṛṣṇa-devī dāsī, and finally Līlā-puruṣottama dāsa – to individually recite the day's verse.]

śṛṇvan su-bhadrāṇi rathāṅga-pāṇer
janmāni karmāṇi ca yāni loke
gītāni nāmāni tad-arthakāni
gāyan vilajjo vicared asaṅgaḥ

[An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family, and nation. He should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Kṛṣṇa are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world.]

Acyutānanda dāsa: The nine Yogendras are giving teachings to Nimi Mahārāja. The first Yogendra, Kavir, explains that one should wander without any attachment to house, family, sons, daughters, wife, etc. One should wander freely without any shame (*vilajjo*), singing and hearing the names of *rathānga-pāṇer* Śrī Kṛṣṇa, because these names are all-auspicious (*subhadrāṇī*), as they describe the birth and activities of the Lord.

Śrīla Gurudeva: What is the meaning of *gītāni nāmāni tad-arthakāni*?

Acyutānanda dāsa: Mmmm. The...

Śrīla Gurudeva: *Gītani* means 'all the songs that are composed by *ṛṣis*, *maharṣis*, and *bhakta-kavis*.' *Nāmāni* refers to the names of Kṛṣṇa, such as Dāmodara, Rādhā-kānta, Rāsabihārī, Nandanandana, with pastimes appropriate to those names. *Tad-arthakāni* indicates the meanings behind those pastimes. And *gāyan vilajjo* means 'singing without shame.'

Very good.

(To Sundara-gopāla dāsa) Can you explain this?

Sundara-gopāla dāsa: One should, without any sense of shame, wander...

Śrīla Gurudeva: Who is speaking these words, and why? This reference should be given first.

Sundara-gopāla dāsa: The Nava Yogendras, headed by Śrī Kavir, is saying this to...

Śrīla Gurudeva: Not 'headed' by him. He is one of them.

Sundara-gopāla dāsa: He is explaining in this verse that one should wander without any *vilajja*, or any sense of shame, without any material association (*asaṅga*); always hearing the pastimes – the birth and activities – of Śrī Kṛṣṇa, who holds in His hand a chariot wheel (*rathāṅga-pāṇeḥ*). One should also continuously sing the songs about Śrī Kṛṣṇa and chant His names.

Śrīla Gurudeva, I was thinking to add the words 'in the association of pure Vaiṣṇavas,' because in his commentary to the second *śloka* of *Upadeśāmṛta*, Śrīla Sarasvatī Ṭhākura says that avoidance of bad association is only possible, and automatically possible, if one has the association of a pure Vaiṣṇava.

Premānandī dāsī: The Eleventh Canto of *Śrīmad-Bhāgavatam* describes the conversation between Nimi Mahārāja and the Nava Yogendras. Therein one of the Nava Yogendras, named Kavir, is explaining the goal of life to Nimi Mahārāja. Kavir says that an intelligent person who has left material life – wife, family, and material possessions – should wander, simply chanting Kṛṣṇa's names and remembering His pastimes. Just as Kṛṣṇa was running to kill Bhīṣma with the chariot wheel, the devotee must be bold. Regarding the devotee, the 'weapon' to conquer material life is to chant the holy name of Kṛṣṇa.

Śrīla Gurudeva: Sufficient.

(To Kṛṣṇa-devī dāsī) Can you explain?

Kṛṣṇa-devī dāsī: This *śloka* from the Eleventh Canto of *Śrīmad-Bhāgavatam* describes how a person who has conquered fear and has conquered the mind should wander around the world without any fear or embarrassment, preaching Kṛṣṇa consciousness and chanting the holy names. Here, Kṛṣṇa is described as the holder of the chariot wheel as He is rushing towards Bhīṣma-deva. I believe this means that, without attachment, one should be very bold. Wandering and preaching, free from material association (*asaṅga*) and in the association of pure devotees, one should chant the glories of the names of Kṛṣṇa for the benefit of the conditioned souls.

Śrīla Gurudeva: Very good.

June 23, 2009

Śloka Class

Śrīmad-Bhāgavatam 11.3.18

[On Śrīla Gurudeva's indication, the students utter this śloka:]

karmāṇy ārabhamāṇānāṁ
duḥkha-hatyai sukhāya ca
paśyet pāka-viparyāsaṁ
mithunī-cāriṇāṁ nṛṇām

[Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavors to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve exactly the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases.]

Śrīla Gurudeva: (To Mādhava Mahārāja) Please explain.

Śrīpāda Mādhava Mahārāja: In this world everyone wants to be happy; no one wants distress. For that reason human beings engage in *karma*. They think they will be happy by this, but due to their conditioned position they do not know that only *bhajana* will bring them happiness. Males and females combine and try their level best for happiness, but if we look closely we can see that they get only distress after distress.

Śrīla Gurudeva: What is the meaning of *mithunī-cāriṇāṁ nṛṇām*?

Śrīpāda Mādhava Mahārāja: It means that males and females combine.

Śrīla Gurudeva: It also refers to the United Nations. Those who are supposed to be the most intelligent persons in the world combine together as part of the United Nations. This is also called *mithunī-cāriṇāṁ*. Males and females also combine together, but this is not the important point in this *śloka*. The important point is that although all the world leaders try to cooperate in combined effort, they have yet to see happiness. Can you give an example of this?

Brajanāth dāsa: Nowadays there are so many financial problems in the world. Everyone tries their level best to decrease their financial burden, but it is only increases.

Śrīla Gurudeva: An example may be given of Bush's government. His leaders wanted money, and therefore they wanted Iraqi oil. Overwhelmed by self-interest, they endeavored to improve America's economic situation. But what happened? There was disaster not only for America, but for all nations of the world.

Why do we marry? We do so to be happy. A male alone cannot be happy, and a female alone cannot be happy. Brahmā has created, or Kṛṣṇa has arranged, that both are equally *māyā*, illusion, for each other.

(To Sundara-gopāla dāsa) You were a very good *brahmacārī*, but then *māyā* came and attracted you in such a way that you could not follow my wish for you. You requested me, "I want to marry." I said, "Yes, you are not able to remain *brahmacārī*." Yet, in the end what will happen? You will lament, "Why did I do this?" This day will come.

Madhuvrata dāsa: Gurudeva, I have a question. *Śrī Caitanya-caritāmṛta* states that when Śrī Caitanya Mahāprabhu traveled in South India, He met some Buddhists and defeated the nine principle truths of Buddhism. Are these nine truths the original nine truths of Viṣṇu Buddha, or are they of Gautama Buddha, or are they the teachings of disciples? Or, where are they coming from?

Śrīla Gurudeva: There are two Buddhas – Bhagavān Buddha and human (Gautama) Buddha. Bhagavān Buddha is foretold in *Śrīmad-Bhāgavatam*.

tataḥ kalau sampravṛtte
sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ
kīkaṭeṣu bhaviṣyati

(*Śrīmad-Bhāgavatam* 1.3.24)

[Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist.]

Kīkaṭeṣu bhaviṣyati. *Kīkat* refers to Gāya, and *bhavṣyati* indicates that he will take birth in Bihar, Gāya. He did not accept the killing of cows, horses, and other animals in sacrifice, and taught that this was quite violent. He said that if the animal sacrifices are able to give those animals life again, then they can be performed; otherwise not.[2]

[2] "The *brāhmaṇas* entrusted with the performance of *yajña* were very realized souls, and to test their realization an old animal... [footnote continues on the next page]

"*Ahiṁsā paramo dharmaḥ* – nonviolence is the supreme religion." What does 'nonviolence' mean?

Brajanāth dāsa: Nonviolence, meaning 'not causing any distress for others,' is the best principle of religion.

Śrīla Gurudeva: If someone obstructs us in our service to Kṛṣṇa, that is also violence. Generally people regard the killing of animals as violence, but even the obstruction of another's *bhakti* is violence.

Unlike Bhagavata Buddha, Gautama Buddha was not a theist. He took birth in Nepal, in Kapilavastu, as the son of a king. Gautama Buddha was somewhat confused about the origin of the world, who created it, and why was it created, but he was very sympathetic and merciful to animals and others. Once, his brother shot a pigeon with some arrows, and that pigeon fainted but did not die. Gautama Buddha somehow took the arrow from his body, gave him medicine, and nourished him until he became well.

He once told his father, "I want to go out of the palace." He then left the palace, for the first time, on the chariot with his chief minister. Outside the city he saw a baby coming from the womb of his mother, crying, "Ah, aahh," and thought, "What is this? A baby boy is taking birth." He understood the baby was suffering pain, and that was why he was crying. Then, after some distance he saw a bride and groom with their very large wedding procession, with horses and abundant paraphernalia, thus creating a very good festival. He asked, "What is this?" "A marriage party." "What is a marriage party?" "A young lady is given to a young man for the rest of her life; this is called marriage."

After some time he saw an old person and thought, "Oh, after some time that very baby boy will become old like this person who cannot walk." Then he saw a funeral, with many people carrying a dead body and shouting, "*jagat mitya rāma nāma satya hai* – this world is false, Rāma's name is truth." He thought, "What is this? Oh, after some more time that baby who took birth became big and then married, after that he became old, and now he is dead. Oh, what is this?"

After seeing these things, he left his home and went to Gāya. He heard that *buddha*, meaning 'realized knowledge,' was present there, and he thought, "I want to know what is this world, who created it,

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...was offered in the fire and rejuvenated. That was the test of a Vedic *mantra*. The animals gathered were not meant to be killed and eaten. The real purpose of a sacrifice was not to replace a slaughterhouse but to test a Vedic *mantra* by giving an animal new life" (*Śrīmad-Bhāgavatam* 4.4.6, purport by Śrīla Bhaktivedānta Svāmī Mahārāja).

and where I came from." He did not go to a *guru* or Vaiṣṇava for the answers to his queries. Rather, he sat down in meditation, alone, and nothing came – zero. Thus he concluded, "This world is zero, it has come from zero, and in the end it will be zero."

He began to preach that there is no God, and that the world was manifest automatically. A cow makes cow dung, and after one or two days worms 'automatically' come out of it. Similarly, he speculated, this world manifested automatically, out of nothing, there is no *prakṛti*, or material nature, working under any higher supervision, and there will be nothing in the end. He refused to accept the authority of Veda and the existence of God.

This is his theory, not the theory of Bhagavān Buddha, Kṛṣṇa's incarnation. There is so much difference between them.

Madhuvrata dāsa: Did Bhagavān Buddha ever mention what is *sādhana* or *sādhya*?

Śrīla Gurudeva: He left that to others, and He personally only preached *ahimsā*, non-violence.

Sundara-gopāla dāsa: Śrīla Gurudeva, was Emperor Aśoka a follower of Gautama Buddha or Bhagavān Buddha?

Śrīla Gurudeva: Initially he was like other general people, in that he had faith in God. Once he went to war and saw the death of thousands of soldiers. He thought. "Why did I do this? I will also die in the end, so why am I doing this?" In the meantime, Gautama Buddha met him and said, "Do not worry about anything in this world. This world is zero, it comes from zero, and the end will be zero."

It is said that one becomes like those with whom he associates. The king was consoled, and by the association of Gautama Buddha he accepted atheistic Buddhism.

Vṛndā-devī dāsī: Today is also Guṇḍicā *mandira-mārjana*[3].

Śrīla Gurudeva: Oh, yes. We should try to clean our heart. The first thing to clean out is *aparādha* (offenses to Vaiṣṇavas, to the holy name, to the holy *dhāma*, and to other living beings), which are represented by huge stones. After that is *kuṭināṭī* (hypocritical

[3] Guṇḍicā *mandira-mārjana* is the cleansing (*mārjana*) of the Guṇḍicā temple (*mandira*). This festival is performed every year in Jagannātha Purī on the day before the Ratha-yātrā festival in which Lord Jagannātha travels from the main Jagannātha temple, representing Dvārakā, to the Guṇḍicā temple, representing Vṛndāvana. While residing in Jagannātha Purī, Śrī Caitanya Mahāprabhu used to lead all of His associates in cleansing the Guṇḍicā temple on this day.

behavior), *jīva-hiṁsana* (violence to any living entity), *lābha-pūjā* (the desire to be worshiped), and *pratiṣṭha* (the desire for honor and fame); these are represented by dust.

Even after big grasses and stones are cleared away, dust remains, and merely sweeping with your broom will not be able to fully clear away the dust. That dust must be washed with water. In fact, water alone will not suffice. We must take a wet cloth and rub it on that area, after which the area will become clean.

In this way we have so many *anarthas*, unwanted and unhelpful habits and thoughts, which must all be cleaned out.[4]

Committing *aparādhas* is considered greater in degree in terms of its inviting severe reactions, and other sins are less in degree. Being a thief or beating a person is considered relatively less in degree, in comparison to *vaiṣṇava-aparādha*. The results of all other sins can be eradicated, but it is very difficult to become free from the grave reaction to *vaiṣṇava-aparādha*.

Śrī Caitanya Mahāprabhu has said that if we want to bring Kṛṣṇa (Jagannātha) into our heart, we will have to clean it as He Himself cleaned the temple. Who will clean our hearts? Vaiṣṇava and *guru* will do so, but we must try to follow their instructions to us. The performance of *bhajana* will not suffice without taking full advantage of *sādhu-saṅga*.

It is essential to take care against offenses. Śrīla Bhaktivinoda Ṭhākura has written that merely chanting, remembering, and reading will not suffice in the development of *bhakti* unless it is accompanied by avoiding *vaiṣṇava-aparādha* and engaging in any other sinful activity or activity that is unfavorable for *bhakti*.

Gaura premānande, hari haribol!

June 26, 2009

Śloka Class

Bhagavad-Gītā 2.27

Śrīla Gurudeva: (To Balarāma dāsa and Govinda dāsa, the two teenage sons of Śrīla Gurudeva's hosts in Italy, Līlā-puruṣottama dāsa and Kṛṣṇa-devī dāsī) What *śloka* have you learned?

[Balarāma dāsa and Govinda dāsa individually recite:]

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

jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca
tasmād aparihārye 'rthe
na tvaṁ śocitum arhasi

[One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament. *]

Śrīla Gurudeva: You did not fully remember the verse. What is the meaning?

Balarāma dāsa: In this world we take birth, and then we have to die, and then we take birth again. But we don't have to lament. We just do our duty.

Govinda dāsa: One who takes birth in this world also has to die. In this way, a person has to take birth and die. He has to suffer reversals, but he does not have to lament.

Śrīla Gurudeva: Will you die?

Govinda dāsa: Yes.

Śrīla Gurudeva: And after that, what will happen?

Govinda dāsa: I will take another birth.

Śrīla Gurudeva: Then again you will have to die. And after that, what will happen?

Govinda dāsa: Again I will have to die.

Śrīla Gurudeva: It continues in cyclic order. It will not be stopped, and it is full of so much misery and suffering. So, what is our main duty?

Govinda dāsa: To chant Hare Kṛṣṇa, and try to stop this cycle of birth and death.

Balarāma dāsa: To serve *guru* and try to reach Śrī Kṛṣṇa.

Śrīla Gurudeva: Giving up all material activities before your next death, chant and remember Kṛṣṇa.

Śrīpāda Mādhava Mahārāja: Under the guidance of Gurudeva.

Śrīla Gurudeva: Yes.

[Sundara-gopāla dāsa, Acyutānanda dāsa, Brajanāth dāsa, Madhuvrata dāsa, Vṛndā-devī dāsī, and Kṛṣṇa-devī individually recite this verse and then explain it:]

arcāyām eva haraye
pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ

(*Śrīmad-Bhāgavatam* 11.2.47)

[A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prakṛta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.]

Sundara-gopāla dāsa: Śrī Havir is explaining to King Nimi the qualities of the *kaniṣṭha-bhakta*. He has given the qualities of the *uttama-bhakta* and *madhyama-bhakta*, and now is giving the qualities of the *kaniṣṭha-bhakta*. The *kaniṣṭha-bhakta* is one who serves the Deity of the Supreme Lord with faith, but is unable to properly respect Vaiṣṇavas and people in general.

Śrīla Gurudeva: Why has it been told that such a person is a *bhakta*? Why has he been called a *kaniṣṭha-bhakta*?

Sundara-gopāla dāsa: Although he is like the shadow of a *bhakta*, he is worshiping Hari on the altar.

Śrīla Gurudeva: The verse states that he does not honor ordinary persons. Why should he honor them? Do you understand my question?

Sundara-gopāla dāsa: The *madhyama-adhikārī bhakta* can differentiate between different levels of devotees and non-devotees, but the *kaniṣṭha* does not know how to make that differentiation.

Śrīla Gurudeva: My question is this: To say that he has the flaw of not respecting *bhaktas* (*tad-bhakteṣu*) is all right. But why should he honor ordinary people (*anyeṣu*)?

Sundara-gopāla dāsa: Oh, you are asking, "Why should he?"

Śrīla Gurudeva:

uttama haṅā vaiṣṇava habe nirabhimāna
jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna

(*Śrī Caitanya-caritāmṛta*, *Antya-līlā* 20.26)

> [Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.]

Kṛṣṇa is everywhere, whether or not we are aware of it. Therefore, we must honor even a blade of grass.

Kṛṣṇa-devī dāsī: After explaining in the previous verses the characteristics of the *uttama-bhakta* and *madhyama-bhakta*, Havir explains in this verse the characteristics of the *kaniṣṭha-bhakta*. He is a materialistic devotee because although he is worshiping Śrī Hari according to the rules and regulations of *śāstra*, he is not able to discriminate between one who is an *uttama-bhakta*, one who is a *madhyama-bhakta*, one who is a *kaniṣṭha-bhakta*, and those who are common people. His *śraddhā* is not developed, and he is in a very precarious position.

Śrīla Gurudeva: (To Premānandī dāsī, Kṛṣṇa-devī dāsī's daughter) Why are you late?

Premānandī dāsī: Usually my mother calls me, but today she didn't.

Śrīla Gurudeva: You yourself must be eager. You should go to her, and tell her, "Let us go now."

What is the meaning of the *śloka*?

Premānandī dāsī: This verse is describing the…

Śrīla Gurudeva: Who is saying this?

Premānandī dāsī: Śrī Havir, one of the Nine Yogendras discussed in the Eleventh Canto of *Śrīmad-Bhāgavatam*, is describing the *kaniṣṭha-bhakta*. The *kaniṣṭha-bhakta* worships the Deities in the temple, but at the same time he doesn't give proper respect to devotees or people in general.

Śrīla Gurudeva: What is tomorrow's *śloka*?

Śrīpāda Mādhava Mahārāja: We are packing and traveling tomorrow.

Śrīla Gurudeva: Now, our 'school' is closed for summer vacation. We are going back to India.

Will next year's festival again be held in Italy?

Līlā-puruṣottama dāsa: I hope so. Do you want to come to Italy again?

Śrīla Gurudeva: Everyone wants to come here.

Līlā-puruṣottama dāsa: Then, for sure we will arrange it.

Śrīla Gurudeva: It will be a burden for you?

Kṛṣṇa-devī dāsī: No. By your mercy it is no burden.

Śrīla Gurudeva: If some devotees request that it be held in their country, we can think about that; otherwise it will be here in Italy.

Brajanāth dāsa: If we do it in Holland, it will be twice as expensive.

Kṛṣṇa-devī dāsī: If possible, we will take the same place.

Śrīla Gurudeva: Oh, this is a very big place. Everyone can fit comfortably. It is also near the ocean, so we can easily go there to walk.

Bās. Hare Kṛṣṇa.

ENDNOTES

1 An excerpt from *Śrī Bhakti-rasāmṛta-sindhu-bindhu*, Verse 3, Commentary of Śrīla Visvanatha Cakravartī Ṭhākura:

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

Svarūpa-bhramā is of four kinds: (1) *sva-tattva-* or *jīva-svarūpa-bhramā* – illusion about one's spiritual identity; (2) *para-tattva-bhramā* – illusion about the spiritual identity of the Supreme Absolute Truth; (3) *sādhya-sādhana-tattva-bhramā* – 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-bhramā* – 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*; (4) the desire for 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-daurbalyaṁ is also of four kinds: (1) *tuccha-āsakti* – attachment for useless things; (2) *kuṭi-nāṭi* – deceitful behavior.

The word *kuṭi-nāṭi* may be broken down into the constituent parts *ku*, bad or evil, and *nā* or *nāṭi*, 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-lālasa* – desire for one's own fame and prestige.

Paris, France

June 29-30, 2009

June 29, 2009
Morning Walk

Prakāśātmā dāsa: Can we attain *rati* by *śrī guru's* grace? That is, can one who is lusty, lazy, and a little crazy develop *rati* at some point by the grace and mercy of *gurudeva*?

Śrīla Gurudeva: If by great fortune, by the mercy of Kṛṣṇa, one attains the association of a high-class Vaiṣṇava – even an advanced *madhyama-adhikārī*, he will gradually achieve *śraddhā*, or faith, that by chanting *harināma* and associating with *sādhus* one's life will be perfect. After that he will select a bona fide *guru* and receive initiation, and he will then begin to chant more seriously. Thus *aniṣṭhitā-bhakti* (unsteady devotional service) will manifest, after that *niṣṭhā* (steadfastness), after that *ruci* (taste), and then *āsakti* (attachment). Finally, after that, he will come to the stage of *bhāva-bhakti*, or *rati*.

Śrīpāda Mādhava Mahārāja: His question refers to someone who is initiated by a bona fide *gurudeva* and is performing *bhajana*, but whose mind is crazy and who is lusty and lazy.

Śrīla Gurudeva: What to speak of the qualified *guru* who has initiated him, even Mahāprabhu would not be able to help a person who is always lusty. Even though Kālā-kṛṣṇa dāsa was traveling with Mahāprabhu, Mahāprabhu could not do anything to help him, and finally sent him home.

Prakāśātmā dāsa: There is no hope for people like that?

Śrīla Gurudeva: No hope.

Prakāśātmā dāsa: But *Śrīmad-Bhāgavatam* says:

prāyeṇālpāyuṣaḥ sabhya
kalāv asmin yuge janāḥ
mandāḥ sumanda-matayo
manda-bhāgyā hy upadrutāḥ

(*Śrīmad-Bhāgavatam* 1.1.10)

[O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky, and above all, always disturbed.]

Śrīla Gurudeva: This verse has been told for the benefit of such persons. How will they benefit? In the next chapter, Śrīla Sūta Gosvāmī explains how:

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

(*Śrīmad-Bhāgavatam* 1.2.6)

[The supreme occupation (*dharma*) for all humanity is that by which men can attain loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.]

In what way will unmotivated, uninterrupted service manifest in a person's heart? It will manifest by *sādhu-saṅga*, by the association of high-class Vaiṣṇavas; not otherwise. First comes *sādhu-saṅga*. *Sādhus* travel in order to create *sukṛti* for the general people. If you have accrued sufficient *sukṛti* from your past births, you will have the opportunity for their association.

Ariṣṭāsana dāsa: Gurudeva, it is stated in the *Bhāgavatam* that when Akrūra was going to Vṛndāvana, he had this realization: "I will be blessed by the hand of Kṛṣṇa, which wiped the faces of *gopīs* at the time of *rāsa-līlā* in order to remove their perspiration. That hand is powerful and auspicious." How is it that Akrūra was able to have such a realization about Kṛṣṇa and the *gopīs*?

Śrīla Gurudeva: It was by the grace of Nārada Ṛṣi and others like him.

Devotee: Gurudeva, you are *tri-kāla-jña*; you know everything. The demons control the planet, and people say that sooner or later they will force us to put a microchip inside our body. What will happen at that time?

(To Brajanāth dāsa) Do you know about this?

Brajanāth dāsa: Gurudeva, prabhu is saying that you are *tri-kāla-jña*; you know future, past, and present. Nowadays, the demoniac leaders of this world want to put a small microchip under the skin of each human, so they can know where everyone is going and what everyone is doing, so that at any time they can check up on anyone. Will this happen, or not?

Devotee: What will happen if they do this?

Śrīla Gurudeva: This may happen, but what good will result? Will they never die? Will they know the soul? Will they be happy by knowing what they will find out? If not, then what is the point? They do so many things to attain happiness, but still they are not happy.

They are not intelligent. If they were intelligent they would become Kṛṣṇa conscious. They are so foolish; eating meat and eggs, drinking wine, and always engaging in sense gratification; divorcing their wives and again, again, and again getting new, new, new ones.

Śrīpāda Śrautī Mahārāja: He is very worried that in the near future there will be chaos.

Śrīla Gurudeva: What can you do? Why are you so anxious? Depend on Kṛṣṇa. Depend on Kṛṣṇa.

Devotee: It is good to know because…

Śrīla Gurudeva: You cannot do anything to change what happens in the material world. Just pray to Kṛṣṇa; He will protect you. I heard many years ago that Los Angeles would soon sink into the ocean, and that the world would soon be demolished. What became of that? Nothing has yet come of it.

Prakāśātmā dāsa: People are afraid of dying.

Śrīla Gurudeva: Śrīla Bhaktivedānta Svāmī Mahārāja was very, very intelligent, and very, very merciful. He collected so many devotees, and even though they were not qualified, he gave many of them *sannyāsa*. He knew they would not be able to maintain their *sannyāsa*; he knew that they were lusty. He knew this, but he also knew that he had to do something in this world. So, he gave them *sannyāsa* and somehow preached through them.

In order to create their *sukṛti* he told them, "Bring money." The *sannyāsīs* and *brahmacārīs* then collected money, by book distribution, by preaching, and even by doing nonsense things, and they gave it to him. Thus, they gained *sukṛti*. He knew that even if they would later on leave their *sannyāsa āśrama*, there would be no harm ultimately – because again, in the future, they might come in the proper devotional line.

Śrīpāda Mādhava Mahārāja: It is stated in *Bhagavad-gītā*:

nehābhikrama-nāśo 'sti
pratyavāyo na vidyate

sv-alpam apy asya dharmasya
trāyate mahato bhayāt

(*Bhagavad-gītā* 2.40)

[Endeavours on the path of *bhakti-yoga* are neither fruiteless, nor is there any flaw. Even a little practice frees one from the great danger of transmigrating endlessly within the cycle of repeated birth and death in this material world.]

Śrīla Gurudeva: In order to attain *bhakti*, you must give some energy. What is energy? Money is a manifestation of energy, so if you give money for Kṛṣṇa's service, that activity creates your *sukṛti*. If you have money, it will somehow or other disappear; you are not able to keep it in your pocket. Why, then, should that money not go to Vaiṣṇavas so that you will gain *sukṛti* and very soon become Kṛṣṇa conscious?

Śrīpāda Śrauti Mahārāja: He is getting seven hundred euros a month from the government. But he is very worried that if he travels with me the long distance to Turkey, and then from Turkey to India, he will no longer receive that money.

Śrīla Gurudeva: It is good that he travels with you, and from time to time comes back to France. You said he needs to be back every month. So he can go there, and then again join you.

Śrīpāda Śrauti Mahārāja: What about India?

Śrīla Gurudeva: If he wants money he will come here to France, and if he wants Kṛṣṇa consciousness he may go to India.

I was a very high-class government servant, but I left that service. So many people want to have a job like that, but I left it for *bhakti*.

Bhakta-svarūpa dāsa: Gurudeva, can you explain why Lord Śiva has a half moon on his head?

Śrīla Gurudeva: The half-moon is more beautiful than the full moon. Another reason is that Śiva is crooked.[1] He therefore wants everything connected with him to be crooked.

[1] Lord Śiva is crooked in the sense that his transcendental, out-of-the-ordinary activities are not possible for one to understand without Kṛṣṇa's mercy. One side of him can be seen easily, while another is hidden. The moon also has two sides; one is seen and the other is hidden.

Bhakta-svarūpa dāsa: There is no *siddhānta* (conclusive philosophic truth) regarding that half-moon? It is only for beauty?

Śrīla Gurudeva: The moon is auspicious, especially during the *tṛtīya* (third) day of the waxing moon. This is the phase of the moon that is situated on the head of Śiva.

Prakāśātmā dāsa: Śrīla Gurudeva, in Madhvācārya's commentary on *Brahma-sūtra* he quotes many Purāṇas, and he also quotes scriptures that some people say are unknown or un-authoritative. Such persons say that this is contrary to Rāmānujācārya's commentary, and to others' commentaries that quote the Upaniṣads. Why did he do this?

Śrīla Gurudeva: Madhvācārya has written three commentaries on *Brahma-sūtra*. In his commentaries he quoted the Purāṇas, because the Purāṇas are most important for disclosing the meaning of both Vedānta and the Upaniṣads. The language of Vedānta and the Upaniṣads is very complex and difficult to understand, whereas the Purāṇas are relatively simple in that they are full of histories; thus they easily explain the Upaniṣads. It is for this reason that Madhvācārya gave more importance to the Purāṇas than the Upaniṣads.

Prakāśātmā dāsa: Madhvācārya also quotes the *Ṛg Veda*.

Śrīla Gurudeva: But he has quoted many explanations of the Upaniṣads as well.

Śrīla Vyāsadeva wrote *Brahma-sūtra*, but he was not satisfied. Then he wrote the Purāṇas, but again he was not satisfied. Then he wrote *Mahābhārata*, within which is the *Bhagavad-gītā*, but still he was not satisfied.

Moreover, he was not able to ascertain the reason for his dissatisfaction until Nārada came and told him, "In writing the topics contained in these scriptures you have given importance to *dharma* (material religiosity), *artha* (economic development), *kāma* (sense gratifications), and *mokṣa* (liberation), but you have not glorified the sweet pastimes of Kṛṣṇa, which are of main importance.

"Have you written that Kṛṣṇa is the Supreme Lord?"

"No."

"Have you written that, even though the length and breadth of Kṛṣṇa's body is endless, He was bound by ropes by His mother?"

"No, Gurudeva."

"Have you written about Kṛṣṇa's dancing with the *gopīs*?"

"No, I don't know what to write about that."

"Have you written that He is controlled by the *gopīs*?"

"No."

"Have you written *Bhramara-gīta* and *Gopī-gīta*?"

"No."

"Then, you have done nothing; everything you have done is useless. Now, enter a trance of meditation in full surrender to Kṛṣṇa. By this you will attain His mercy."

June 30, 2009
Morning Walk

Śrīpāda Śrauti Mahārāja: If someone wants to preach about the glory of the holy name, where does he start from? Should he begin with *Śrī Śikṣāṣṭakam*, *Śrī Harināma Mahā-mantra* or *Bhajana-rahasya*? What is the best way to preach the holy name?

Śrīla Gurudeva: He should first read *Jaiva-dharma* – at least the first and second parts. He must know these first two parts, and if he can read the third part, that is very good. He should also read the *Bhagavad-gītā*. *Gītā* is popular throughout the world, more so than *Śrīmad-Bhāgavatam*.

Śrīpāda Śrauti Mahārāja: Even for devotees?

Śrīla Gurudeva: What Kṛṣṇa gave to Arjuna was primary-school education, whereas *Śrīmad-Bhāgavatam* is the post-graduate course. The *Śrīmad-Bhāgavatam* vividly explains the reason to perform *bhajana* and the means by which one can be happy. This is explained in the teachings of Prahlāda, as well as in the Eleventh Canto's history of the nine Yogendras, which also extols the glory of *gurudeva*. Without *guru's* mercy we can neither be happy nor attain *kṛṣṇa-prema*. Our own effort and knowledge will not suffice.

Śrīpāda Śrauti Mahārāja: The conclusion of the *Śrīmad-Bhāgavatam* is chanting the holy name?

Śrīla Gurudeva:

nāma-saṅkīrtanaṁ yasya
sarva-pāpa praṇāśanam
praṇāmo duḥkha-śamanas
taṁ namāmi hariṁ param

(*Śrīmad-Bhāgavatam* 12.13.23)

> [I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose holy names in the form of the Hare Kṛṣṇa *mahā-mantra* destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering.]

This is the last verse of *Śrīmad-Bhāgavatam*. It states that *nāma-saṅkīrtana* removes all kinds of sufferings – all kinds of sufferings – and gives *kṛṣṇa-prema*.

Ariṣṭāsana dāsa: Will you give us the last part of *Śrīmad-Bhāgavatam*, the part that our Prabhupāda has not given?

Śrīla Gurudeva: He has inspired me to complete his work, and in fact I am fulfilling all his desires. ISKCON leaders cannot do this. They have only learned the art of making money and attracting ordinary people.

Maharṣi dāsa: Śrīla Prabhupāda stopped translating during the Tenth Canto, and we always wondered how we would receive the rest of the translations and purports. Now you are giving us the rest of ten, and also eleven and twelve.

Śrīla Gurudeva: Thank you.

He has sent me, and he has written about our relationship in his letter to me.[2]

Prakāśātmā dāsa: How can I curb my tendency to always speak *prajalpa* (mundane talk) and criticize others?

Śrīla Gurudeva: You can do so by always being in *sādhu-saṅga* and hearing *hari-kathā*. While Parīkṣit Mahārāja was hearing *Śrīmad-Bhāgavatam*, he had no time to speak with anyone, or to sleep, eat, or drink. He was drinking only the nectar of *kṛṣṇa-līlā*.

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[2] Excerpt from a letter, written by Śrīla Bhaktivedānta Svāmī Mahārāja to Śrīla Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja, dated September 28, 1966:

"I received your letter, dated 20.9.66 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; as, 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."

Sādhu-saṅga is the best medicine. Chant the holy name in *sādhu-saṅga*, and don't associate with persons who chatter and indulge in idle gossip. Read *śāstra* and engage your mind at all times. If the mind is not engaged by you, it will automatically engage itself in unfavorable thoughts. The mind is hungry for something to eat, so we should feed it *hari-kathā* – as much as you can hear and chant and meditate upon.

Prakāśātmā dāsa: Śrīla Raghunātha dāsa Gosvāmī wrote *Manaḥ-śikṣā*, which contains very elevated instructions for *rāgānuga-bhakti*.

Śrīla Gurudeva: It is for both – *rāgānuga-bhakti* and *vaidhī-bhakti*. Without *vaidhī-bhakti*, there is no *rāgānuga-bhakti*. One cannot jump at once to *rāgānuga-bhakti*, which is for liberated persons, not for others.

Prakāśātmā dāsa: In *Manaḥ-śikṣā*, Śrīla Raghunātha dāsa Gosvāmī mentions *apūrva-rati*. There are two kinds of *rati* – ordinary and *apūrva*. Is *apūrva-rati* the same as *rāgānuga-bhakti*, or *lobha* (greed)?

Śrīla Gurudeva: *Apūrva* means 'unprecedented.'

Brajanāth dāsa: Dāmodara Mahārāja is now in South Africa. He is organizing programs for your visit there in December and January.

Śrīla Gurudeva: For me?

Brajanāth dāsa: He is together with Āśrama Mahārāja. He is ordering many, many books. He is asking us to send as many books as we have. He wants to distribute thousands upon thousands of books.

Śrīla Gurudeva: How will it be sent?

Brajanāth dāsa: From India.

Śrīla Gurudeva: Have you told anyone?

Brajanāth dāsa: Yes. We will manage.

He is very inspired. He wants to go everywhere in South Africa.

Śrīla Gurudeva: Will Āśrama Mahārāja go there?

Brajanāth dāsa: Yes.

Mādhava dāsa: Kṛṣṇa told Uddhava to see beyond the duality of good and bad.

Śrīla Gurudeva: 'Duality' means this: As a result of what the general people are doing in the world, suffering and happiness come to them.

Also, regarding the suffering and happiness they are experiencing now, that has come as a result of their previous births' *karma*.

You cannot avoid this, neither is there any material remedy for it. You can think, "This happiness and suffering stem from my *karma*," and, "It is coming by the mercy of Kṛṣṇa." Being far away from attachment to both happiness and misery, chant, remember, offer *praṇāma* to Vaiṣṇavas, and hear *hari-kathā*. In this way your life will be successful.

Śrīpāda Śrauti Mahārāja: After one or two months of traveling, Mādhava prabhu feels the necessity to be autonomous and to stay with his parents.

Śrīla Gurudeva: (To Mādhava dāsa) Your real mother and father is 'eternal Kṛṣṇa.' If you perform His *bhajana*, your father and mother of this world will be liberated. On the contrary, if you remain attached to your material parents, you will not be able to do anything for them.

Śrīpāda Śrauti Mahārāja: He knows this, because he is from a Christian background. Jesus taught the same thing. He knows, but somehow he cannot go beyond it.

Śrīla Gurudeva: Those who serve Kṛṣṇa and *guru* are automatically serving their material mother and father. Otherwise what real benefit can you provide your parents by giving them money or taking theirs? If you chant and remember Kṛṣṇa, your parents will receive some of the fruit of that chanting and remembering.

Nimāi dāsa: I am wondering about the reason we came to the material world.

Śrīla Gurudeva: You should know that although all living entities are part and parcel of the Supreme Lord, they have not fallen here from Goloka Vṛndāvana. There is a marginal point – not in this world and not in Vaikuṇṭha. This point, or place, is in the middle of both worlds, where Kāraṇodakaśāyī Viṣṇu sleeps in the Causal Ocean.

The incarnation of Kṛṣṇa is Baladeva, Baladeva's incarnation is Lord Nārāyaṇa in Vaikuṇṭha, and Lord Nārāyaṇa's incarnation is Kāraṇodakaśāyī Viṣṇu. We can say that all *jīvas* come from Baladeva, or from Kṛṣṇa, or from Kāraṇodakaśāyī Viṣṇu, for these three are all the same *tattva*, or truth. Why? From Kṛṣṇa comes Baladeva, from Baladeva comes Vaikuṇṭha Nārāyaṇa, and from Nārāyaṇa comes Kāraṇodakaśāyī Viṣṇu.

All *jīvas* have emanated from Kāraṇodakaśāyī Viṣṇu's glance. What happens from there? If tiny round mustard seeds are dropped upon the sharp edge of a sword's blade, 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 *taṭasthā-śakti* region the *jīvas* are either elevated to the spiritual world or degraded to this material world.

Śrī Kṛṣṇa has given the *jīva* free-will, independence. As Kṛṣṇa is independent, the *jīva* is independent; and at the same time the *jīva* is dependent on Kṛṣṇa. The *jīvas* can use their intelligence in any way they like; that is, they can come to this world or go to the spiritual world. Those whose first glance was towards this world were attracted and came here, whereas those who first looked towards the spiritual world were attracted there and became eternally liberated.[3]

Do you have my book, *Jaiva-dharma*?

Nimāi dāsa: No. I only know the name.

Śrīla Gurudeva: Try to get this book.

Madhuvrata dāsa: Gurudeva, we see that in Goloka Vṛndāvana there is no birth or death. Since Kṛṣṇa never takes birth, how do we understand that *vātsalya-rasa* – the relationship of mother and child – exists there?

Śrīla Gurudeva: Mother Yaśodā and Nanda Bābā both think, "Yesterday, Kṛṣṇa took birth." Although Kṛṣṇa is always a teenage youth (*kiśora*), and although He never takes birth, this mood is present. Mother Yaśodā sees Kṛṣṇa as "my baby." The cowherd boys think, "He is my friend," and the *gopīs* think, "He is my most beloved." Although He is the same Kṛṣṇa, He is seen differently – at different ages – by different associates. We cannot imagine at this stage what it is like there. When you go there, you will forget all your questions.

Madhuvrata dāsa: If I go.

Śrīla Gurudeva: Do you want to go?

Madhuvrata dāsa: Sure.

Śrīla Gurudeva: I have come to take you.

I am inviting you all to come with me there.

Devotee: Gurudeva, can I also go?

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

Śrīla Gurudeva: If you follow the instructions of our *guru-paramparā*, you will surely go. Our *guru-paramparā* has descended from Goloka Vṛndāvana. It seems that Śrīla Śukadeva Gosvāmī took birth in this world, but this was only a pastime.

Ariṣṭāsana dāsa: And in recent times Śrīla Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and Śrīla Bhaktivedānta Svāmī Mahārāja have also come.

Śrīla Gurudeva: Although they showed that they became liberated by their *sādhana*, in actuality Kṛṣṇa sent them.

Śrīla Bhaktivinoda Ṭhākura used to go to court in the daytime and return home at 4:00pm. At about 6-7:00pm he would take his evening *prasādam* and go to sleep, and then wake up at midnight. At that time he would remember verses and also translate. Sometimes, fully absorbed in *bhajana*, his *sādhaka-rūpa* (his external, male body) would disappear, and his *siddha-rūpa* (his spiritual body as a twelve-and-a-half year old *gopī*) would manifest. In that form he would make preparations of *purī*, *halvā*, and other items for Kṛṣṇa to take after *rāsa-līlā*. He was so absorbed in *bhajana* that he would think, "I am in Vṛndāvana. I am cooking for Rādhā and Kṛṣṇa and all the *gopīs*." He considered, "I am Kamalā Mañjarī, my birth was in Varsānā, my marriage was performed in Jāvaṭa, and I am a maidservant of Śrīmatī Rādhikā."

Ariṣṭāsana dāsa: What is the significance of our Śrīla Bhaktivedānta Svāmī Prabhupāda giving us the beautiful *tulasī kīrtana* to chant all over the world?

Śrīla Gurudeva: From whom has he taken this? Śrīla Bhaktivinoda Ṭhākura has given it through Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura, and by Prabhupāda's order and inspiration, your Gurudeva has traveled the entire world and given these things.

Brajanāth dāsa: In your book, *Gaura-vāṇī-pracāriṇe*, you explained what he came to give.

Śrīla Gurudeva: Please tell him what that is.

Brajanāth dāsa:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

(*Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 3.108)

> [May that Lord, who is known as the son of Śrīmatī Śacī-devī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy to bestow what has not been given in a very long time – *mañjarī-bhāva*, the service of Śrīmatī Rādhikā as Her confidential maidservant.]

Śrīla Bhaktivedānta Svāmī Mahārāja came to give the same thing that Gurudeva is giving and all of our *ācāryas* are giving. He gave it in *kīrtanas* like *Jaya Rādhā Mādhava*, the *tulasī kīrtana*, and so many others.

Ariṣṭāsana dāsa: Who wrote this *tulasī kīrtana*?

Śrīpāda Mādhava Mahārāja: Dīna-kṛṣṇa dāsa.

Śrīla Gurudeva: He is a disciple in the line of Śrīla Rūpa Gosvāmī.

Śrīpāda Śrauti Mahārāja: How can we keep our minds in Vṛndāvana? How can we stay on that platform?

Śrīla Gurudeva: If you remember the pastimes of Kṛṣṇa, like His lifting Govardhana, His playing with the *gopīs* at the Yamunā, His playing the flute with His *sakhās* everywhere in Nandagaon, His killing of numerous demons in Vṛndāvana, like Dhenukāsura in Tālavana, and His performance of innumerable pastimes in Madhuvana, your mind will always be there.

Śrīpāda Śrauti Mahārāja: But here in the West we see only material places.

Śrīla Gurudeva: Śrī Caitanya Mahāprabhu used to see Vṛndāvana wherever He traveled. He saw all hills as Govardhana, and any forest as Vṛndāvana. Try to be like Him.

Śrīpāda Śrauti Mahārāja: Will you bless me that I will be able to do that, Gurudeva?

What is the meaning of *arundhatī-darśana*[4]?

Śrīla Gurudeva: Someone may say, "Do you see that big thing?" Then he will say, "Nearby, do you see something very small?" That is *arundhatī-darśana*. There is a star named Arundhatī, but it is not seen by most persons. We tell such persons, "It is near this large twinkling star – nearby, but somewhat lower, and minute."

[4] See Endnote 2, at the end of this chapter.

Similarly, we first tell someone the prominent teaching: "You are not this body. You are soul."

Śrīpāda Śrauti Mahārāja: Okay, now I understand.

Śrīla Gurudeva: If such persons first learn *tattvas* like "Kṛṣṇa is the Supreme Personality of Godhead, He is the embodiment of *rasa-tattva*, and He is all powerful," then you can gradually go deeper and deeper, teaching them all *tattvas*.

Śrīpāda Śrauti Mahārāja: Deeper and deeper.

And what is the example of 'the moon on the branch'?

Śrīla Gurudeva: It is the same thing; that very thing. Someone might say, "Do you see that tree? In the midst of the tree's branches, peeping through the branches and apparently sitting on one of them, the Sun is present."

Is the Sun really there on the branch? Where is it?

Śrīpāda Śrauti Mahārāja: It is far away. So, what is the use of seeing the Sun here?

Śrīla Gurudeva: This is called *śākhā-candra-nyāya*. This logic (*nyāya*) of the moon (*candra*) on the branch (*śākhā*) is for those who don't know the A, B, C, D's of spiritual life, those who don't know anything about the spiritual world. It is for them.

Śrīpāda Śrautī Mahārāja: Okay.

ENDNOTES

1 Excerpts from *Journey of the Soul*, Part 1, Chapters 3 and 4:

"A certain type of *jīva* (spiritual living being) manifests in the spiritual world – from Kṛṣṇa's first expansion, Śrī Baladeva. The *jīvas* who manifest from Baladeva are called *nitya-unmukha*, meaning that they are eternally serving Kṛṣṇa. Although all *taṭasthā-śakti jīvas* are servants by constitution, the second kind of *jīva* has not come from Goloka Vṛndāvana. The conditioned souls of this world have never been in Goloka Vṛndāvana. They are coming from Kāraṇodakaśāyī Viṣṇu, in the realm between the spiritual and material worlds" (*Journey of the Soul*, Part 1, Chapter 3).

"Regarding the souls coming from the divine light-filled glance of Kāraṇodakaśāyī Viṣṇu: Within that light, Kṛṣṇa in His form as

Viṣṇu gives them the intelligence and freedom to consider, "What should I do?" There is a very fine, imaginary line between the transcendental and material worlds. Kṛṣṇa gives the *jīvas* some freedom, saying in effect, "From here you can look either towards this world of *māyā* or towards the spiritual world. Your choice depends entirely upon you. I will give you a moment to decide."

"Certain *jīvas* looked from the *taṭasthā* region towards the spiritual world and were attracted there. Yogamāyā at once gave them the power of *bhakti* to go there, to serve Kṛṣṇa for eternity. Others looked toward the material world, they were attracted, they decided to relish it, and thus they were granted their desire. The *jīvas* in this region were within the body of Kāraṇodakaśāyī Viṣṇu, in seed form, and when they came out through His glance, some fell in *māyā*. This truth has been substantiated in *Śrī Brahmā-saṁhitā*" (*Journey of the Soul*, Part 1, Chapter 3):

> The Lord of the mundane world, Kāraṇodakaśāyī Viṣṇu (Mahā-Viṣṇu), possesses thousands upon thousands of heads, eyes, and hands. He is the source of thousands upon thousands of incarnations in His thousands upon thousands of subjective portions. He generates thousands upon thousands of individual souls.
>
> (*Śrī Brahmā-saṁhitā,* Text 11)

> An unlimited number of atomic conscious particles emerge from the spiritual rays of Paramātmā as the aggregate of the living entities. These innumerable *jīvas* have no relation with the mundane world when they come to know themselves to be the eternal servants of the Supreme Lord. At that time, they are incorporated into the realm of Vaikuṇṭha.
>
> (*Śrī Brahmā-saṁhitā*, Text 16, purport)

> The *svarūpa-śakti*, or internal potency of Kṛṣṇa, which is spiritual, functioning as His own personal power, has manifested His pastimes of Goloka. By Her grace, individual souls who are constituents of the marginal potency can have admission into even those pastimes.
>
> (*Śrī Brahmā-saṁhitā*, Text 6, purport)

"Kṛṣṇa did not create this world with a desire that the *jīvas* should suffer. Rather, the material creation is one of the very

valuable, pleasant, and sweet pastimes of Kṛṣṇa, which the *jīva* can understand and appreciate only when he transcends his materially conditioned consciousness and attains an advanced stage of Kṛṣṇa consciousness" (*Journey of the Soul*, Part 1, Chapter 4).

2 An excerpt from *Jaiva-dharma*, Chapter 15:

"This material world is a reflection and transformation of the spiritual world. Yet, because there are certain characteristics in material nature that are similar to those of the spiritual world, spiritual subjects are discussed by using appropriate explanatory analogies. Another method is called the *arundhatī-darśana-nyāya*, the logical principle of recognizing something more hidden and subtle by the aid of a large and easily noticeable object that is near to the subtle object. The dim Arundhatī star is found in the night sky by first finding the bright and obvious star nearby. By comparing the gross characteristics of matter with its opposite nature, spirit, we can surmise the esoteric truths of the spiritual nature.

"The pastimes of Śrī Kṛṣṇa are absolutely spiritual; there is no contamination by mundane characteristics. However, when these supra-mundane topics of Vraja from the *Śrīmad-Bhāgavatam* are discussed in assemblies, individuals in the audience receive different results, each according to their level of spiritual consciousness. The gross materialist thinks that these narrations are stories similar to those in fiction novels about ordinary heroes and heroines. The *madhyama-adhikārī* applies the *arundhatī-darśana* principle and perceives the spiritual truth underlying the descriptions. He experiences sublime bliss because of his devotional mood and faithful approach to the subject. The *uttama-adhikārī* becomes immersed in these sublime pastimes and thus relishes the pure transcendental *rasa*."

Vrndavana, India

August 3, 2009

August 3, 2009
Gopīnātha Bhavana
Ladies Āśrama Darśana

[Vasanti dāsī and Citra dāsī give Śrīla Gurudeva the ladies' book distribution collections.]

Vasanti dāsī: This is for book distribution in Gopīnātha Bhavana over the past six months.

Śyāmarāṇī dāsī: Vṛndāvana-vilāsinī will introduce the ladies to you.

Śrīla Gurudeva: Are the ladies happy?

Girls: Yes, Gurudeva.

Vṛndāvana-vilāsinī dāsī: Kuñja-kalikā does the scheduling. She is doing so much service. Every day she figures out who will do this and who will do that.

Śrīla Gurudeva: Has she studied management?

Vṛndāvana-vilāsinī dāsī: She is naturally good at it.
Jāhnavā dīdī takes care of Ṭhākurajī, and also cooks.

Śrīla Gurudeva: How many devotees do you cook for?

Tuṅgavidyā dāsī: About fifteen, sometimes twenty, sometimes ten.

Śrīla Gurudeva: If any guest comes to Gopīnātha Bhavana, where does he take *prasādam*?

Tuṅgavidyā dāsī: They take here, with us. We have to ask for some money, though, because we don't have enough money to give free *prasādam*.

Vṛndāvana-vilāsinī dāsī: All the girls are doing so many services.

Śrīla Gurudeva: Is there anything to discuss?

Tuṅgavidyā dāsī: Narmadā has a deep desire to study Sanskrit and English, but especially Sanskrit. She has a donor who will give three hundred dollars so that she can be admitted into the Sanskrit school in Miami, by internet.

Śrīla Gurudeva: She can do it without paying any *paisa*? You can ask Acyutānanda how he learned Sanskrit. He can read, and speak, and

write. If it is favorable, she can do as he did, otherwise she can be admitted into that school.

Vṛndāvana-vilāsinī dāsī: We have a question regarding maintenance. We have had some donations, but how would the girls maintain themselves when the donations are finished? Should they distribute books and collect, or do some business?

Śrīla Gurudeva: Not business. Best to do only what is favorable for *bhakti*. Try to collect some donations from here and there, especially from wealthy ladies. You can go out to preach, and at that time ask for donations.

Śyāmarāṇī dāsī: People hear that they should come to Vṛndāvana and do *bhajana*. What percent of time should the ladies in the *āśrama* spend in their own personal *bhajana*, and what percent in preaching your mission – distributing books and other such services?

Śrīla Gurudeva: They should surely do their *bhajana*. They can see how much time it takes to do their own *bhajana*, and the rest of the time spend on other services. *Bhajana* is necessary. It is for this reason that I have brought them.

Vṛndāvana-vilāsinī dāsī: There should be *maṅgala-ārati*, *bhajanas*, *hari-kathā*, and *japa*.

Śrīla Gurudeva: Yes.

Vṛndāvana-vilāsinī dāsī: They should do this every day.

Śrīla Gurudeva: Yes.

Yaśodā dāsī: I heard that my *japa* beads are not *tulasī*. Should I keep them, or change?

Śrīla Gurudeva: [examining the beads] Better to change.

Citra dāsī: Nowadays, many people come in to have *darśana* of Śrī Śrī Rādhā-Gopinātha, and they sit down and sing in front of Ṭhākurajī. What kind of benediction do they receive from this?

Śrīla Gurudeva: They will get a good result. Gradually they will come to serve *guru* and begin their *bhakti*.

Śyāmarāṇī dāsī: The *āśrama* ladies live in other people's rooms. That is, some Western devotees have purchased the rooms, but they still live in the West. They allow the *āśrama* ladies to stay in their rooms, and the *āśrama* pays the monthly maintenance. But such rooms are

limited. How can we accommodate the many ladies coming from all over the world?

Śrīla Gurudeva: (To Tuṅgavidyā dāsī) You have established this temple, so you must do something.

Ānandinī dāsī: How can I stop myself from criticizing?

Śrīla Gurudeva: You can criticize yourself, but not others. This is an offense, and *bhakti* will go away. Be careful.

Vasanti dāsī: How shall we decide who stays back at the temple to do Ṭhākurajī's services during Govardhana *parikramā* and Navadvīpa *parikramā*?

Śrīla Gurudeva: You can all decide. Everyone should get a chance to attend. Some can go to Vraja-maṇḍala *parikramā*, and some to Navadvīpa.

Nava-latikā dāsī: How can I increase my faith in chanting *harināma*?

Śrīla Gurudeva: It depends on you. Have strong faith in *guru's* words. Without faith, you cannot so anything. Neither money nor any other material facility can help you. *Nāma* is Kṛṣṇa Himself. What Kṛṣṇa can do, *nāma* can do. We must be very careful. Have strong faith in this conception: "When I am chanting, I am serving Kṛṣṇa."

Nava-latikā dāsī: Can I have your permission to keep the *govardhana-śilā* that Gopījana-vallabha prabhu gave me?

Śrīla Gurudeva: Why did he give Him to you? Why has he stopped worshiping Him? Perhaps it has become a burden for him, so he gave to you. Why should you take his burden? You live in the temple *āśrama*, so better to engage in the various temple services like *ārati*, cooking, and so on.

Vasanti dāsī: It will take time to make more rooms. Now we have four to five rooms allotted for us. When I travel around the world, I invite girls to come here. What should be our mood in welcoming more girls to come here?

Śrīla Gurudeva: I think they should make more available rooms. Wealthy ladies may be kind-hearted and donate for orphan girls (ladies who have given up their homes to live in the temple).

Śyāmarāṇī dāsī: Should more girls stay in each room? At the present time, three or four girls live in one apartment that has two rooms. Should more girls stay in one apartment?

Śrīla Gurudeva: Yes. When I was a *brahmacārī*, we used to have twenty *brahmacārīs* in one room – half on one side and half on the other.

Śyāmarāṇī dāsī: The Gaṅgāmātās have seven or eight girls in a room.

Śrīla Gurudeva: Yes, so why not here? They have left their houses, mothers, and fathers to do *sādhana-bhakti*.

Jāhnavā dāsī: How many new dresses should Ṭhākurajī have?

Śrīla Gurudeva: At least for Janmāṣṭamī and Gaura-pūrṇimā, and if you can get donors, then you can make five, six, eight, or ten outfits.

Taruṇī dāsī: In the beginning you gave me so much enthusiasm. But now I'm feeling that I'm losing it. What can I do?

Śrīla Gurudeva: Why are you giving up your enthusiasm? Don't give it up. Go on with your services. This is the process.

Govardhana, India

March, August, October, November

March 2, 2009
Morning Walk

Śrīpāda Dāmodara Mahārāja: In Mahāprabhu's *navadvīpa-līlā*, we can see pastimes of *dāsya-rasa*, *sakhya-rasa*, and *vātsalya-rasa*; but we cannot see *mādhurya-*, or *śṛṅgāra-rasa*.

Śrīla Gurudeva: Mahāprabhu's *navadvīpa-līlā* is *audārya-līlā* (pastimes of magnanimity). He has not appeared as the enjoyer, the Supreme Lord (*viśaya-vigraha*), but rather in the role of a devotee (*āśraya-vigraha*), to teach others. One of the meanings of *mādhurya* is 'sweet,' or 'human-like.' Mahāprabhu's *bālya-līlā* (baby pastimes) are also *mādhurya-līlā* in that sense. However, when *mādhurya-līlā* refers to *śṛṅgāra-rasa*, or the conjugal mellow, it is not manifest in *navadvīpa-līlā*; it is hidden.

Śrīpāda Dāmodara Mahārāja: How is it hidden?

Śrīla Gurudeva: Mahāprabhu is the hidden *avatāra* (*channa-avatāra*).[1]

Rohiṇī-nandana dāsa: Rāmānanda Rāya and Śrīman Mahāprabhu are conversing on the bank of the river Godāvarī, aren't they relishing *mādhurya-rasa* at that time?

Śrīla Gurudeva: Internally yes, but not externally.

Rohiṇī-nandana dāsa: Mahāprabhu knows that He is Kṛṣṇa and Rāmānanda Rāya is Viśākhā; so is this the way they are internally relishing *mādhurya-rasa*?

Śrīla Gurudeva: Mahāprabhu is Bhagavān Śrī Kṛṣṇa, and therefore He possesses all opulence. He is the embodiment of both *sarvajñātā* (knowing everything) and *mugdhatā* (innocence, unawareness). Both reside in Him.

Rohiṇī-nandana dāsa: Which mood is prominent at the bank of Godāvarī – *sarvajñātā* or *mugdhatā*?

Śrīla Gurudeva: *Mugdhatā* is prominent. *Aiśvarya* (the sense of Mahāprabhu's Godhood) is somewhat present, but it is covered.

Śrīpāda Dāmodara Mahārāja: Is there any speciality between Mother Śacī and Mother Yaśodā?

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[1] He is God, Kṛṣṇa, covered by the mood of Śrīmatī Rādhikā, but He is playing the role of a devotee.

Śrīla Gurudeva: Mother Yaśodā is Śacī-devī, but she does not act exactly as she does in *kṛṣṇa-līlā*. Mahāprabhu and Navadvīpa are *audārya*, magnanimous, so she is also magnanimous.

Śrīpāda Dāmodara Mahārāja: She has *dāsya-rasa*?

Śrīla Gurudeva: No. She is His mother. She is in *vātsalya-rasa*.

Śrīpāda Dāmodara Mahārāja: Like Mother Yaśodā?

Śrīla Gurudeva: She is more magnanimous than Yaśodā. Yaśodā-maiyā bound Kṛṣṇa to the grinding mortar, but Śacī-maiyā does not bind her son even when He engages in mischievous activities.

Rohiṇī-nandana dāsa: From our study of Mahāprabhu's pastimes, it seems that Mother Śacī is more immersed in *dāsya-bhāva*.

Śrīla Gurudeva: No. Where it is stated that she has any *dāsya-bhāva*?

Rohiṇī-nandana dāsa: She committed an *aparādha* to Advaita Ācārya, and Mahāprabhu threatened that if she would not nullify the offense she would not attain love of God.[2]

Śrīla Gurudeva: At that moment, Mahāprabhu was absorbed in the *bhāva*, or mood, of being Bhagavān. At that time He was not like a son. Regarding Śacī-devī, she was not in *dāsya-bhāva*; she always has *vātsalya-bhāva*.

March (undated), 2009
Morning Walk

[Having heard from Śrīla Gurudeva that without Śrīmatī Rādhikā Kṛṣṇa would be zero, or nirviśeṣa-brahma (an impersonal God without qualities), and having determined from Jaiva-dharma that even without Her, He is the Supreme Person with independent desire, Śrīpāda Nemi Mahārāja asked the following question:]

Śrīpāda Nemi Mahārāja: *Jaiva-dharma* states that Kṛṣṇa is not impersonal *brahma*. He is *puruṣa* (the Supreme Personality of Godhead); He has desire. You said we will have to reconcile. I would like to know how we reconcile these two.

Śrīla Gurudeva: I have said that without Rādhikā, Kṛṣṇa is *nirviśeṣa-brahma*. What has been written in *Jaiva-dharma*?

[2] See Endnote 1, at the end of this chapter.

Śrīpāda Nemi Mahārāja: It is stated there that He is not *nirviśeṣa-brahma*. Because He is *puruṣa*, He has His own desire.

Śrīla Gurudeva: Desire is also a power, and that desire-power is called *icchā-śakti*. Rādhikā is present [as the personification of that *icchā-śakti*]. Without Rādhikā, there is no existence of Kṛṣṇa. He is *nirviśeṣa-brahma*.

Śrīpāda Mādhava Mahārāja: She is always present as Krsna's *śakti*, His *icchā-śakti*. She may be perceived sometimes externally, as *mūrta-rūpa*, meaning in Her personal feature, and sometimes as *amūrta-rūpa*, meaning internally.

Śrīla Gurudeva: It seems that Kṛṣṇa is walking, but His 'walking-power' is Rādhikā.

Śrīpāda Mādhava Mahārāja: Kṛṣṇa's smiling, speaking, seeing, and everything else is a power. Without power, how can He do these things?

Śrīla Gurudeva: Rādhikā is Kṛṣṇa's *svarūpa-śakti*. Without Rādhikā's *śakti*, Kṛṣṇa has no existence.[3]

August 7, 2009
Morning Walk

Rohiṇī-nandana dāsa: Vrajendra-nandana Kṛṣṇa manifests as Mathureśa Kṛṣṇa when He goes to Mathurā. Who does Baladeva manifest as in Mathurā?

Śrīla Gurudeva: He manifests as His expansion, Saṅkarṣaṇa.

Rohiṇī-nandana dāsa: Kṛṣṇa requested Baladeva Prabhu (Saṅkarṣaṇa) to return to Vṛndāvana in order to pacify the *gopīs*. So, if Saṅkarṣaṇa takes one step back into Vṛndāvana, will He not become Baladeva again?

Śrīla Gurudeva: Saṅkarṣaṇa carries a plough and a club.

Rohiṇī-nandana dāsa: Will Saṅkarṣaṇa be able to perform *rāsa* dance at Rāma-ghāṭa? Will the *gopīs* also be there?

Śrīla Gurudeva: Saṅkarṣaṇa does not carry a buffalo horn, and He thinks that He is the son of Devakī. He does not identify Himself as being the son of Nanda Bābā.

[3] See Endnote 2, at the end of this chapter.

Rohiṇī-nandana dāsa: Do you mean to say that whatever *rāsa* He performed at Rāma-ghāṭa is in the mood of Saṅkarṣaṇa?

Śrīla Gurudeva: Oh, I thought you were speaking about Saṅkarṣaṇa of Mathurā or Dvārakā. Now I understand that you are speaking about Baladeva. No, Baladeva Prabhu's mood during His performance of *rāsa-līlā* at Rāma-ghāṭa was not as Saṅkarṣaṇa. He was in His own mood, as Baladeva.

Baladeva Prabhu performed *rāsa* here, but not completely. 'Completely' refers to the way in which Kṛṣṇa would do *rāsa-līlā*. In other words, the mood of Nanda-nandana (Kṛṣṇa) was not present at Rāma-ghāṭa.

Rohiṇī-nandana dāsa: Does this mean that the *rāsa-līlā* of Baladeva cannot reach to the level that Kṛṣṇa performs it?

Śrīla Gurudeva: Baladeva has His own *gopīs*.

Rohiṇī-nandana dāsa: Kṛṣṇa's *gopīs* are not there with them? I thought you said previously that He danced with Kṛṣṇa's *gopīs*.

Śrīla Gurudeva: Śrīla Viśvanātha Cakravartī Ṭhākura has said that Baladeva danced with His own *gopīs*.

Rohiṇī-nandana dāsa: But is this okay? Should we accept this?

Śrīla Gurudeva: Baladeva did not perform *rāsa* with Kṛṣṇa's *gopīs*. It may be that He gave some consolation to Rādhikājī, Lalitājī, and Viśākhājī, but He did not perform *rāsa* with them.

On the other hand, from a transcendental point of view, even among the higher demigods there is no fault in connection with women. For example, Urvaśī sometimes associates with a particular man on one day, and then with someone else on another day. What to speak, then, of the *aprākṛta* (transcendental) *rāsa-līlā* of Baladeva; the consideration of lust is not present there at all.

However, because ordinary people cannot understand transcendence, it was explained for them that Baladeva has His own *gopīs*.

Rohiṇī-nandana dāsa: What is your opinion on this?

Śrīla Gurudeva: My opinion is to accept that which is widely accepted; that is fine.

Rohiṇī-nandana dāsa: Disregarding widely acceptable viewpoints, if I ask your opinion from a spiritual point of view, what would you reply?

Śrīla Gurudeva: From the spiritual point of view, Baladeva can perform *rāsa* with Kṛṣṇa's *gopīs*. *Rāsa-līlā* is not a bad thing; it is just dancing.

Rohiṇī-nandana dāsa: But you have explained in *Rāsa-pañcādhyāya* that during Śrī Kṛṣṇa's *rāsa-līlā* there are exchanges taking place beyond dancing – like embracing and kissing.

Śrīla Gurudeva: These exchanges do not occur with Baladeva – only dancing and singing take place.

Ariṣṭāsana dāsa: Gurudeva, I have a question. We say that Kṛṣṇa kills the demons through Viṣṇu. In other words, it is actually Viṣṇu killing the demons, not Kṛṣṇa. In *vraja-līlā*, the pastimes of killing are *dhīra-lalita*, meaning that Kṛṣṇa is revealing some personal desire to show His prowess to the *gopīs*. So, is it Kṛṣṇa, or Viṣṇu, who kills demons like Keśī and Ariṣṭāsura?

Śrīla Gurudeva: All those demons are killed by Viṣṇu. Kṛṣṇa Himself engages only in pastimes of being dear to Mother Yaśodā, Nanda Bābā, the *sakhās*, and the *gopīs*. With the love and affection of the *gopīs*, *nitya-rāsa*, the eternal *rāsa-līlā* pastimes, and all other loving pastimes take place.

Śrīpāda Dāmodara Mahārāja: In Rāma's *sevā*, is there also some *bhakti-rasa*?

Śrīla Gurudeva: Rāma? which Rāma?

Śrīpāda Dāmodara Mahārāja: Lord Rāmacandra. There was *bhakti-rasa* in His pastimes, wasn't there? How can we say that before Śrīla Rūpa Gosvāmī there was no *bhakti-rasa*? In Rāma's *sevā* there is *āśrayā* (the devotee, the abode of loving service) and *viśaya* (the Lord, the object of that loving service).[4]

Śrīla Gurudeva: In *rāma-līlā* we find the mood of *vātsalya-rasa* in Kauśalya. We find also *sakhya-rasa*, although that *sakhya-rasa* is mixed with *aiśvarya* (the mood of awe and reverence). Vibhīṣaṇa and Sugrīva are examples of this type of *sakhya-rasa*, whose spirit of friendship was mixed with that of a servant. Their friendship with the Lord was not as sweet as the *sakhya-rasa* of Vṛndāvana.

Śrīpāda Dāmodara Mahārāja: But some *bhakti-rasa* is there, isn't it?

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

Śrīla Gurudeva: In *rāma-līlā*, *mādhurya-rasa* reached only up to the level of *svakīya*, wedded-love, not *parakīya*, the love of paramours.

Śrīpāda Dāmodara Mahārāja: Then what is the difference in the *bhakti* of Ayodhyā and *bhakti-rasa*?

Śrīla Gurudeva: That is a different thing. Rāma is second to Kṛṣṇa. He is superior to Lord Nṛsiṁhadeva.

Brajanāth dāsa: Gurudeva, Dāmodara Mahārāja is saying that you often explain that before Śrīla Rūpa Gosvāmī, the *ācāryas* did not explain *bhakti-rasa*. My understanding of your words is that in *rāma-līlā* there is *bhakti-rasa*, but nobody explained it before Śrīla Rūpa Gosvāmī. Is this correct?

Śrīla Gurudeva: What about Hanumān? Does he have any relation with Rāma?

Śrīpāda Dāmodara Mahārāja: Yes.

Śrīla Gurudeva: What is that relation?

Śrīpāda Dāmodara Mahārāja: Dāsa; he is a servant.

Śrīla Gurudeva: Dāsa, or *dāsya-rasa*? Is there is no *rasa*?

Śrīpāda Dāmodara Mahārāja: In this relationship there is no *rasa*, is there?

Śrīla Gurudeva: Do Lakṣmaṇa and Bharata have no relation with Rāma?

Rohiṇī-nandana dāsa: [Translating Śrīpāda Dāmodara Mahārāja's question into Hindi] Was *bhakti-rasa* present in *rāma-līlā*, or not?

Śrīla Gurudeva: *Bhakti-rasa* was explained by Śrīla Rūpa Gosvāmī. Besides him, who else explained the stages of *prema* beyond *sthāyī-bhāva*[5]? Who explained its different levels?

Rohiṇī-nandana dāsa: So, *bhakti-rasa* was present before Śrīla Rūpa Gosvāmī, but it was not explained by anyone before him? It is that all these stages of *prema* – like *bhāva*, *anubhāva* and so on – were simply not explained until Rūpa Gosvāmī?

Śrīla Gurudeva: Was *bhakti-rasa* present in Goloka Vṛndāvana? Was Śrīla Rūpa Gosvāmī not present there as well?

(To Dāmodara Mahārāja) Only you can ask questions like this; this is not a question.

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[5] See Endnote 3, at the end of this chapter.

Śrīpāda Dāmodara Mahārāja: I didn't ask this question.

Śrīla Gurudeva: It is a ridiculous question. What would happen if Kṛṣṇa were to die? Do you think such a question is appropriate?

August 9, 2009
Morning Walk

Ariṣṭāsana dāsa: Some persons in ISKCON challenge your statement about Śrīla Haridāsa Ṭhākura not being able to give *prema*. They told me, "If you say that Haridāsa Ṭhākura cannot give *kṛṣṇa-prema*, then why does it say in *Harināma Cintāmaṇi* that…

Śrīla Gurudeva: He is able to give *kṛṣṇa-prema*, but he cannot give *parakīya-madhura-rasa* (service to the amorous paramour love between Kṛṣṇa and the *gopīs*). I explained that he was an associate of Śrī Caitanya Mahāprabhu and he was chanting the holy name, but his chanting and his *bhakti* were not like that of Śrīla Rūpa Gosvāmī. He was not *rūpānuga*; he was *nāmācārya*. He may give *kṛṣṇa-prema*, but he cannot give *upapati mādhurya-bhāva*[6] (service to the amorous paramour love of Kṛṣṇa and the *gopīs*).

Ariṣṭāsana dāsa: He cannot give *vraja-prema*?

Śrīla Gurudeva: Especially not the *upapati-bhāva* of the *gopīs*.

Ariṣṭāsana dāsa: They said that if your statement is correct, then how is it that Haridāsa Ṭhākura explained the *ekadāsa-bhāvas* (the eleven moods of service for the devotee performing *rūpānuga-bhajana*)? How is it that he explained that the highest *sādhya* (goal of life) is service to Śrīmatī Rādhārāṇī as a *mañjarī*?

Śrīla Gurudeva: He can describe it, but he cannot bestow it. Someone may be able to describe *upapati-bhāva*, but this does not mean that such a person can give it.

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6 An excerpt from *Jaiva-dharma*, Chapter 31:

"Vijaya: 'Kindly explain the distinctive roles of an *upapati*, male paramour, and a *parakīya*, female paramour.'

"Gosvāmī: 'Any man who because of intense love for a married or betrothed lady trespasses all religious principles to win her love is an *upapati*. A married woman who by disregarding the nuptial vows ignores the religious edicts of heaven and earth and surrenders to a man who is not her husband is called a *parakīya*. *Parakīya* women are of two categories: *kanyā*, unmarried; and *paroḍhā*, married.'"

Brajanāth dāsa: Gurudeva, Haridāsa Ṭhākura is an incarnation of Prahlāda Mahārāja and Brahmājī.

Śrīla Gurudeva: He is the combination of Brahmā and Prahlāda Mahārāja.

Brajanāth dāsa: Brahmā is the *ādi-guru* (first *guru*) in our *sampradāya*.

Śrīla Gurudeva: Still, without being *rūpānuga*, no one can attain that *gopī* mood.

Ariṣṭāsana dāsa: I read your book called *Five Essential Essays: Refuting Common Misconceptions in our Vaisnava Community*. There you quote the *Sanat-kumāra-saṁhitā* saying that Śivajī taught Nāradajī that one should meditate on one's *mañjarī* form.

Śrīla Gurudeva:

vṛndāvanāvani-pate! jaya soma soma-maule
sanaka-sanandana-sanātana-nāradeḍya
gopīśvara! vraja-vilāsi-yugāṅghri-padme
prema prayaccha nirupādhi namo namaste

(*Saṅkalpa-kalpadruma* 103,
by Śrīla Viśvanātha Cakravartī Ṭhākura)

[O gatekeeper of Vṛndāvana! O Soma, all glories to you! O you whose forehead is decorated with the moon, and who is worshipable for the sages headed by Sanaka, Sanandana, Sanātana, and Nārada! O Gopīśvara! Desiring that you bestow upon me *prema* for the lotus feet of Śrī Śrī Rādhā-Mādhava who perform joyous pastimes in Vraja-dhama, I offer *praṇāma* unto you time and again.]

He can give *prema*.

Śrīpāda Niṣkiñcana Mahārāja: Gurudeva, some *jīvas* in the *taṭasthā* region turned towards *māyā*. Is there some compensation for them? Is their compensation that they can join Mahāprabhu's *sankīrtana* movement? Or, are they just very unfortunate?

Śrīla Gurudeva: It is for them that Kṛṣṇa comes here and performs all His *mādhurya-līlā*. It is for them that Rāmacandra comes here and performs His *audārya-līlā*, and Mahāprabhu also comes here. So how are they unfortunate? Moreover, if any of these souls becomes *rūpānuga*, followers of Śrīla Rūpa Gosvāmī, they can attain *upapati-bhāva*, or *mañjarī-bhāva*. This is exalted to the extreme extent.

Brajanāth dāsa: Prema-vilāsa prabhu is here. He first came to you in 1986.

Śrīla Gurudeva: 1986.

(To Prema-vilāsa dāsa:) For what reason have you come to India?

Prema-vilāsa dāsa: I am making a plan to obtain *bhāva-bhakti* in this lifetime.

Śrīla Gurudeva: But you are not chanting, you are not hearing, and you are not doing *kīrtana*. How will *rati* come? If you want that high class of *rati*, you will have to give up everything, chant sixty-four rounds daily, and regularly hear *hari-kathā*.

August 10, 2009
Morning Walk

Devotee: I want to know how one can identify the mercy of the *guru*; it is not always tangible. How can one know that he is receiving that mercy or blessing?

Śrīla Gurudeva: When one's soul becomes happy, and when some inspiration for *bhakti* comes in one's heart, then one can realize, "I am receiving *śrī guru's* mercy." At that time *bhakti-siddhānta* gradually enters his heart. This is the fruit of *guru-sevā*.

sa vai puṁsāṁ paro dharmo
yato bhaktir adhokṣaje
ahaituky apratihatā
yayātmā suprasīdati

(*Śrīmad-Bhāgavatam* 1.2.6)

[The highest pursuit for all humanity is *śuddhā-bhakti* – *bhakti* performed in order to please Kṛṣṇa, the transcendent Lord Adhokṣaja, by all one's efforts of body, mind, and soul. Such *uttama-bhakti* is continuously performed without any personal desire and without any break. In this way one can fully satisfy the soul.]

Śrīpāda Dāmodara Mahārāja: In Śrī Caitanya Mahāprabhu's *līlā*, some devotees worship Him in an *aiśvarya* mood and some in a *mādhurya* mood.

Śrīla Gurudeva: Those who consider Mahāprabhu's *navadvīpa-līlā* to be full of *aiśvarya* do not know the true nature of that *dhāma*. Such persons have not heard *hari-kathā* from the lotus mouth of a *sādhu*.

For the *sādhaka*, however, Śrīla Bhaktivinoda Ṭhākura has written that the devotee first worships Gaurāṅga Mahāprabhu in *dāsya-rasa*. Then, when his devotion matures, his *bhakti* is naturally transferred to Śrī Śrī Rādhā and Kṛṣṇa.

Śrīpāda Dāmodara Mahārāja: *Jaiva-dharma* states that Sannyāsī Ṭhākura had a vision of Māyāpura, at which time he saw Brahmā with four-heads. This is *aiśvarya*.

Brajanāth dāsa: He also saw so many palaces.

Śrīla Gurudeva: It may be so,[7] but Mahāprabhu's pastimes in Navadvīpa are *mādhurya-maya*, full of the sweet mood of *naravata-līlā* (human-like pastimes).[8]

Although Mahāprabhu showed so many *aiśvarya* forms in Murāri Gupta's house, and also in Śrīvāsa Ācārya's house, that was not His natural mood.

Draupadī called to Kṛṣṇa to save her, but this was not her natural mood; it was a special mood. Similarly, Śrī Caitanya Mahāprabhu exhibited *aiśvarya-līlā* in certain special cases, in order to show Śrīvāsa Paṇḍita, "I am Vaikuṇṭha-deva, the Lord of Vaikuṇṭha," and to show others, "I am Rāma."

Śrīpāda Dāmodara Mahārāja: Is Śrīvāsa Paṇḍita a *mādhurya-bhakta*?

Śrīla Gurudeva: He is said to be Śrī Nārada Ṛṣi. Nārada has both *aiśvarya* and *mādhurya* moods.

Śrīpāda Niṣkiñcana Mahārāja: Gurudeva, how does an aspiring devotee worship Mahāprabhu in a mood of *dāsya*, servant?

Śrīla Gurudeva: That devotee considers, "I am His servant." In *kṛṣṇa-līlā* Raktaka and Patraka are in this mood, and in *rāma-līlā* it is the mood of Hanumān. Similarly, the aspiring devotee of Mahāprabhu thinks, "I am an eternal servant of Mahāprabhu."

jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa
(*Śrī Caitanya-caritāmṛta, Madhya-līlā* 20.108)

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

8 "Whether or not great opulence (*aiśvarya*) is present, if Kṛṣṇa's pastimes are experienced as *nara-līlā* (human-like pastimes), then it is *mādhurya*" (*Rāga-vartma-candrikā*, Preface).

> [It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord.]

Śrīpāda Dāmodara Mahārāja: Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī are in the mood of *sakhya* (friends) towards Mahāprabhu?

Śrīla Gurudeva: No. They have *dāsya-bhāva* towards Mahāprabhu, and with Kṛṣṇa they are in *mañjarī-bhāva*.

Śrīpāda Dāmodara Mahārāja: Mother Śacī is also in *dāsya-bhāva*?

Śrīla Gurudeva: Yes.

Śrīpāda Dāmodara Mahārāja: So how is this *mādhurya-maya* (full with the sweet mood of human-like relations)?

Śrīla Gurudeva: She has *dāsya-bhāva*, but in *vātsalya-rasa*.

Śrīpāda Mādhava Mahārāja: *Vātsalya-rasa* is prominent.

Śrīla Gurudeva: The *gopīs* are servants of Kṛṣṇa in *mādhurya-rasa*, and Baladeva Prabhu is also a servant. However, in the 'eyes' of *rasa*, this is seen as *vātsalya*, *sakhya*, and *mādhurya*.

Vīrān: Mahārāja, back home in the West where I live in South Africa, I am single. I find that when I go to work there are so many distractions. How can I keep focused so that I can always chant the holy name?

Śrīla Gurudeva: Make your heart strong. Chant the holy name with strong belief that the holy name is as powerful as Kṛṣṇa. Know that whatever Kṛṣṇa can do, the holy name can do. This strong belief will do everything for you.

Vīrān: My second question is this: How do I increase my rounds? Having to work, it is a struggle to finish my rounds, what to speak of increasing the number.

Śrīla Gurudeva: Spiritual success comes only by chanting the holy name. Śrīla Rūpa Gosvāmī has written all answers to all questions in his *Upadeśāmṛta* (Nectar of Instruction). Have you read this?

Vīrān: I have seen it, but I haven't read it.

Śrīla Gurudeva: It will be greatly beneficial for you to read this book, and also to wear *tulasī* neck-beads and *tilaka* like the devotees here.

Vīrān: It is said that for our spiritual progress we must have the blessings and receive the dust of the lotus feet of Vaiṣṇavas and *guru*. So all I am asking is that you bless me.

Śrīla Gurudeva: I am trying my best to give this blessing to the entire world. Those who are lucky accept it, and those who are unlucky cannot. The sun gives light to all, but how can those who remain in a cave or dark house get the mercy of the Sun?

Acyuta dāsa: Was the universal form that was seen by Arjuna on the battlefield of Kurukṣetra the same universal form as seen by Mother Yaśodā?

Śrīla Gurudeva: Yes, this was Kṛṣṇa's *aiśvarya-līlā*. Arjuna was bewildered and became scared by this, thinking that he had committed an offense to Kṛṣṇa by considering the Lord to be his ordinary friend, whereas Mother Yaśodā thought that perhaps the phenomenon was caused by a ghost. Mother Yaśodā was not at all bewildered about the identity of her 'ordinary son,' whereas Arjuna addressed Kṛṣṇa, "O Prabhu, I will no longer call you *sakhā*, or friend. Please excuse me."

August 10, 2009
Darśana

Śrīla Gurudeva: This age of Kali-yuga is a very difficult time. There is only one good quality in this age, which is that by performing a little of Mahāprabhu's *bhakti*, one becomes free from the influence of Kali-yuga. Such a person can develop *prema* for Bhagavān, at which time he no longer has to take birth from a mother's womb. Therefore, for one who has taken a human form of life, it is imperative to perform *bhajana*.

Kṛṣṇa-bhakti is very rare in the world. People usually worship demigods and demigoddesses, and serve them in various ways. Rare is one engaged in the worship of Lord Nārāyaṇa, and a devotee of Bhagavān Śrī Kṛṣṇa is millions of times more rare.

Bhakti to Kṛṣṇa is very easy to perform; just give your heart to Him. If you can't do this, then you can perform *śravaṇa* and *kīrtana* (hearing and chanting about Him). And, if you can't do that, then offer your obeisances to Him, even if only once. That is also *bhakti*.

Devotee: Some people say that they are able to speak to Bhagavān directly.

Śrīla Gurudeva: If a person has *darśana* of Bhagavān and is able to speak with Him directly, it means he has achieved the stage of *prema*. This material body can tolerate up to the stage of *bhāva*, but it cannot tolerate the emotions and transformations of *prema*. A person who reaches that stage can no longer maintain the material body. If he is actually speaking with Kṛṣṇa and has Kṛṣṇa's *darśana*, and if he does not die, he will surely go crazy.

Śrīpāda Mādhava Mahārāja: Some people say they have *darśanas* in dreams.

Śrīla Gurudeva: Such *darśanas* in dreams have no value.

Devotee: Gurudeva, who is qualified for *bhakti*?

Śrīla Gurudeva: All living entities are qualified. There is no one who is not qualified, because we are all Kṛṣṇa's separated portions and have originated from Him. *Bhakti* is the birthright of the soul, but we are forgetful of this.

Devotee: Some qualification must be required.

Śrīla Gurudeva: No qualification is required. Even the most fallen can come to *bhakti*.

api cet su-durācāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ

(*Bhagavad-gītā* 9.30)

[Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.]

A well-behaved person may not be qualified for *bhakti*, whereas a most fallen person may be qualified.

Śrīpāda Mādhava Mahārāja: There are examples of this, such as Ajāmila, Bilvamaṅgala Ṭhākura, and Jagāi and Mādhāi.

Sulatā dāsī (from Delhi): But Gurudeva, there are some people who take *sādhu-saṅga* and still…

Śrīla Gurudeva: They are unfortunate. They are just like the lice in hair or the worms sucking blood in the belly. *Śāstra* explains that even a fraction of a second (*lava mātra*[9]) of *sādhu-saṅga* is enough to liberate you from this material existence. One hundredth part of a minute is enough.

The process of *bhakti* may be compared with the sowing of a mango seed. You sow the seed, water it, and protect it. Then, after a few years, that seed becomes a tree and gives hundreds of thousands of fruits. Still, even when the tree is fully grown, it gives fruit only in the proper season. First the tree develops buds, then un-ripened fruits, and after about six months you will have fruits that are fully-ripened and fragrant. You may understand the path of *bhakti* by this analogy.

Devotee: In *Bhagavad-gītā* Kṛṣṇa says, "*Mām ekaṁ śaraṇaṁ vraja* – take My shelter alone." What is the meaning of 'taking His shelter?'

Śrīla Gurudeva: This refers to the development of *śaraṇāgati*:

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
goptṛtve varaṇaṁ tathā
ātma-nikṣepa kārpaṇye
ṣaḍ-vidhā śaraṇāgatiḥ

(*Vaiṣṇava-tantra*,
and *Hari-bhakti-vilāsa* 11.676)

There are six symptoms of self-surrender (*śaraṇāgati*). The first two are *ānukūlyasya saṅkalpa* and *prātikūlyasya varjanam*: "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 *rakṣiṣyatīti 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 *goptṛtve varaṇaṁ*, deliberate acceptance of Bhagavān as one's maintainer: "I cannot obtain anything, or even maintain myself, by my own endeavor. 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-*

9 "According to astronomical calculations, a *lava* is one eleventh of a second" (*Śrī Caitanya-caritāmṛta*, *Madhya-līlā* 22.54).

nivedana). The sixth symptom is *kārpaṇye*, meekness: "I am wretched, insignificant, and materially destitute." This is what is meant by humility (*kārpanya* or *dainya*).

The main thing is that if you are totally surrendered to Bhagavān, then, even if you face some difficult situation you will not turn towards your friends, relatives, or parents; you will look towards Kṛṣṇa for help. You will have this conviction: "Kṛṣṇa is my only protector and maintainer."

Tulsi dāsa says that having surrendered, one does not look towards other people for help. I am doubtful that you have reached this stage of *śaraṇāgati*. Why? Whenever some problem comes, you approach others and beg, "Oh, please help me, please protect me." When one has actually reached the platform of *śaraṇāgati*, one's mood becomes like that of Draupadī: "O Govinda! Please help me and protect me." There is only one support for a surrendered soul.

(To Vṛnda-devī dāsī) I read your letter; it is very good and very just. I am extremely sorry about what happened. I have sympathy for Akhilesh and his wife. They both used to take very good care of this *dharmaśālā*[10]. I know this fact.

But some awkward circumstances have occurred. I thought about this deeply, for a long time, and finally I took this very sad decision. I know that I have done an injustice. I did not want to tell him to leave his service here, but the situation was such that I was bound to do so.

There is one thing more that I want to tell you. Akhilesh prabhu's wife is very young and very beautiful. Once, at our Durvāsā temple, there was another person whose wife was young and beautiful. Some *brahmacārīs* were enchanted by her, and when I went there I heard complaints. That person was very, very good, and very active. He was doing the entire management of Durvāsā, but due to that circumstance I requested him to go to Ānanda Dhāma and serve there instead. I knew that he and his wife did not want to leave. They had no salary, no money at all. Still, I considered that it was necessary for him to leave his position at Durvāsā. In the end he went to Ānanda Dhāma, where the management is paying him and where he is very happy.

I will carefully consider this matter. Akhilesh has recently gone to his house and is staying there, so when he returns I will adjust the situation. You have written so many good things in your letter. Still, you are not at my stage of *bhakti*. You cannot actually understand what is justice and what is injustice.

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10 A *dharmaśālā is* a free or inexpensive guesthouse for pilgrims, found at holy places.

You should have trust – not just trust, but implicit faith – in me, that I cannot do wrong. It may appear that Kṛṣṇa has so many times done injustice, and an ordinary person cannot reconcile this. But Kṛṣṇa cannot do anything wrong. With our mundane vision we 'see' so many times that He has done wrong – so many times. Some persons say that He was a politician, or that He was like this or that. Members of the Ārya-samāj and others don't accept Him at all.

Strive to come to the position that you will not give me up for any reason – even in dream or in your imagination. My request is that you have strong faith in me. It has been told in *śāstra* that everything in this world is available, but the attainment of a bona fide *guru* is very rare. Continue doing your service. What you are doing is very important; it is really *bhakti*. So don't derail from *bhakti*; this is my request. I will make this situation all right.

Sulatā dāsī: Mahārājajī, just now you said that dreams have no value.

Śrīla Gurudeva: If you see a dream during the time of *brāhma-muhūrta*, and that is the only dream that you see, then it has some value. Do you understand what *brāhma-muhūrta* is? It is the time period that begins from one hour and thirty-six minutes before sunrise.[11] If you go to sleep after such a dream and you don't see any other dream, then that dream may have value.

Sulatā dāsī: Suppose I see you in a dream…

Śrīla Gurudeva: There are two considerations in this connection. Either I may give some instruction, or you may be seeing me in your own mood. Suppose Gurudeva hits you in your dream.

Sulatā dāsī: No, no. You didn't hit me. Suppose I have some question in my mind, and you come and answer that question in my dream.

Śrīla Gurudeva: That may be okay.

Devotee (from Nashik, India): Gurudeva, we have heard instructions about *bhakti* and we have received knowledge about it, but still we are not able to follow. What should we do?

Śrīla Gurudeva: 'Do or die.' Just as people of this world go to all lengths to achieve their goals of material sense gratification,

[11] "In the last part of the night, the segment of time consisting of the two *muhūrtas* (one hour and thirty-six minutes) before sunrise, is called *aruṇodaya*, or dawn. The first of these two *muhūrtas* is called the *brāhma-muhūrta*. This *brāhma-muhūrta* is the most beneficial time of the day for the cultivation of spiritual life" (*Arcana-dīpikā*, Chapter 2).

devotees have similar determination for the sake of the supreme goal. In his *Śrī Upadeśāmṛta*, Śrīla Rūpa Gosvāmīpāda explains how to achieve our goal.

utsāhān niścayād dhairyāt
tat-tat-karma-pravartanāt
sato vṛtteḥ sādhu-saṅge
ṣaḍbhir bhaktiḥ prasidhyati

(*Upadeśāmṛta*, Verse 3)

[Progress in *bhakti* may be obtained by the following six practices: (1) enthusiasm to carry out the rules which enhance *bhakti*, (2) firm faith in the statements of the *śāstra* and the *guru* whose words are fully in line with the *śāstra*, (3) fortitude in the practice of *bhakti*, even in the midst of obstacles, or patience during the practice stage of *bhakti*, even when there is delay in attaining one's desired goal, (4) following the limbs of *bhakti* such as hearing (*śravaṇa*) and chanting (*kīrtana*), and giving up one's material sense enjoyment for the pleasure of Śrī Kṛṣṇa, (5) giving up illicit connection with women, the association of those who are overly attached to women, and the association of Māyāvādīs, atheists, and pseudo-religionists, and (6) adopting the good behavior and character of pure devotees.]

Utsāha means 'enthusiasm.' Even though we are not able to fully follow the limbs of *bhakti*, we must remain enthusiastic. In that connection it is beneficial for us to read all the instructions from Śrīla Rūpa Gosvāmī's *Śrī Upadeśāmṛta*.

Devotee: We have come to have *darśana* of Girirāja Govardhana.

Śrīla Gurudeva: Yes, perform *parikramā* of Girirāja Govardhana, and ask him for whatever you desire. He is very magnanimous. His two hands are always in the position of giving. He considers, "I will fulfill the desires of whoever comes to Me." Even if someone asks for Kṛṣṇa Himself, Girirāja Govardhana will give that. Even Kṛṣṇa is not as merciful as Girirāja. The Vrajavāsīs never ask anything of anyone else. They only go to Girirāja. For example, Nanda Bābā goes to Girirāja and begs him, "Please keep my son healthy and strong."

There is one thing to understand, which is certain in this world: Once you were a child, walking here and there completely naked.

Then you became a youth, and now you are around fifty. You may or may not reach the age of one-hundred; it is not certain. As you get older, you will lose the power of vision, you will lose your teeth, you will have to take the support of a walking stick, and then you will leave your body.

Understand that you are not this body. We are the soul. In this body there is soul and Supersoul. Forgetting the Supersoul, we are wandering in this material existence, sometimes taking birth as a donkey, sometimes as a dog, and sometimes as a demigod. After millions of such births we attain this very rare human form of life, which is given by the mercy of the Lord in order to perform *bhagavad-bhajana*[12]. If you lose this rare chance, then again you will enter the cycle of birth and death as hogs, dogs, and so forth.

Our duty in the human form of life is to perform *bhajana*, but that is not possible on your own. It is absolutely necessary to take the shelter of a bona fide *guru*. That *guru* knows all the *śāstras* and is renounced from material sense enjoyment. Whoever comes to me, I give them the instruction to perform *bhagavad-bhajana*.

August 11, 2009
Morning Walk

Acyuta dāsa: We have two different areas in South Africa – Durban and Johannesburg – which are quite distant from each other. Because of the distance, part of the difficulty we experience is for devotees from Johannesburg to come to Durban. We are suggesting that in order for there to be peace in South Africa, the Durban devotees arrange and have their own programs, and the Johannesburg devotees arrange and have their own programs, and we get together for big events. Is this approved by you?

Śrīla Gurudeva: When will they meet?

Acyuta dāsa: For Janmāṣṭamī and other such important events, and during your visits.

Śrīla Gurudeva: You can make a program to get together at least once a year. It will not be impossible for special days.

12 *Bhagavad-bhajana* – full absorption in the dedicated service of Śrī Kṛṣṇa, following the bona fide *guru*, *sādhus* (self-realized souls) and *śāstra* (scriptures).

Gokula-candra dāsa (from Germany): Śrīla Gurudeva, Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja writes that *guru* takes different degrees of responsibility for different disciples, but he does not say how this is determined.

Śrīla Gurudeva: Why should *guru* take the responsibility? I give you instructions, and you will have to follow them. My responsibility is that I will give you *bhakti* if you follow me. This is my only responsibility. Do you understand?

Gokula-candra dāsa: Yes.

Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja compares this principle to a family doctor who takes full responsibility for a patient, whereas a consultant physician may say, "I can do my level best, but it is up to Kṛṣṇa whether or not the patient is cured." The family doctor will try to help the patient, even if Kṛṣṇa does not allow.

Śrīla Gurudeva: The disciple should fully surrender and obey *gurudeva*; then *gurudeva* will accept full responsibility. Otherwise, if the disciple does not follow, if he does not obey, if he is not surrendered, *gurudeva* will give him nothing.

Gokula-candra dāsa: Sometimes we see that there may be a disciple who might not be surrendered, and he tries to run away; but still *guru* tries to catch him and pull him back every time. For example Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja had a disciple, who is *ācārya* now, who tried to marry three times. But every time he….

Śrīla Gurudeva: If a disciple fully surrenders, then, not only in this birth, but birth after birth *guru* will save him. For such a disciple *guru* takes responsibility. He determines, "I will give him *bhakti*."

I understand why you have asked these questions. The disciple has to surrender to *gurudeva* first. Then, even if some lust enters the disciple's heart, *guru* will try to help him. I did this for you. Do you remember?

October 22, 2009

Darśana

Candra-mukhi dāsī: I find it very difficult to speak the truth when someone is coming with *apasiddhānta* (unauthorized statements) or

a mood of *sahajiyism*. What mood should I have when approaching that with them so as not to offend them?

Śrīla Gurudeva: Be like me.

Rāseśvarī dāsī: That would be very difficult, Gurudeva.

Śrīla Gurudeva: Don't fear. Be firm, but speak with very polite language.

November 1, 2009
Darśana for Russian devotees

Śrīla Gurudeva: *Sahajiyā bābājīs* will give you [so-called] *siddha-deha* (your spiritual form) at once, without delay. They will tell you, "This is your spiritual form, this is your name, this is your duty; these are your *ekādaśa-bhāvas*[13]. But, what is real and unreal attainment of *siddha-deha* has been clearly explained in our *guru-paramparā*, by Śrīla Rūpa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Kavirāja Gosvāmī, and Śrīla Bhaktivinoda Ṭhākura. Śrīla Bhaktivinoda Ṭhākura instructs us to perform *bhajana* under the guidance of an expert devotee.

In my class on *Bhajana-rahasya*, I clearly told that Russian devotees are very sentimental. They don't want to climb up the tree [of devotion] from the root; they want to at once climb to the top. They don't want to do any labor of practice. They want their *siddha-deha* at once, and they want to immediately meditate on *aṣṭa-kālīya-līlā* (Śrī Śrī Rādhā-Kṛṣṇa's eight-fold daily pastimes).

First try to remove your *anarthas*. Then *niṣṭhā* will come, and after that, *ruci* will come. When all *anarthas* totally disappear, *siddha-deha* will then come automatically. At that time *guru* will give some guidance, and by his guidance, one's *siddha-svarūpa* (constitutional spiritual form) will automatically manifest. It is at that time that one can think about one's *siddha-śarīra* (internal, perfect spiritual form) and everything in relation to it.

Although some persons do not engage in any practice, they want their *ekādaśa-bhāvas* at once. A Russian devotee came to me and said, "Oh Gurudeva, give me *ekādaśa-bhāvas*." I asked him, "Do

[13] See Endnote 5, at the end of this chapter.

you have any attachment to your body?" He said, "Yes, I have." I said, "Does attraction for a lady sometimes come in your heart?" He replied, "Yes, it comes." Then I asked, "Do you chant regularly, twenty-four hours a day, as our Gosvāmīs do?" He said, "Oh, never." Finally I replied, "In that case, *ekādaśa-bhāvas* will not come to you. If you artificially accept these moods, then after some time you will give up all your devotional practices, you will marry a widow lady, and your life will be ruined."

I know so many devotees like this, since the time of my Gurudeva. I also know many disciples of Śrīla Bhaktivedānta Svāmī Mahārāja, both Russian and others, who left him and went to the *bābājīs*. After six months they left their devotional practices, collected widows, and went to hell.

I recently met with Abhirāma and some other Russian devotees, and I told them, "You are doing wrong." If you desire your own welfare, then practice *bhakti-yoga*. Then, automatically, when your heart becomes pure, your Gurudeva will inspire you in your heart and all these moods will come.

[Prema-prayojana dāsa informs Śrīla Gurudeva that some bābājīs are giving devotees what they consider siddha-praṇālī (the perfection of becoming an associate of the Lord).]

Śrīla Gurudeva: They don't know what is *siddha-praṇālī*. Śrīla Bhaktivinoda Ṭhākura quotes from *Śrī Caitanya-caritāmṛta*:

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

(*Śrī Śikṣāṣṭaka*, Verse 3)

> Thinking oneself to be even lower and more worthless than the insignificant grass which is trampled beneath the feet of all, being more tolerant than a tree, accepting no honor but offering respect to all others according to their respective positions, one should continuously chant the holy name of Śrī Hari.

When one is able to follow the instruction of this verse, then *siddha-praṇālī* will come. Śrīla Bhaktivinoda Ṭhākura and Śrīla Rūpa Gosvāmī have not given *siddha-praṇālī* to unqualified persons. When you are qualified, when all your attachments will disappear, then it may be possible to receive *siddha-praṇālī*.

In your present stage it is essential to hear from a qualified *tattva-jñāna rasika-guru*, for by such hearing, all kinds of *siddhānta* and *līlās* will manifest. There will be no need of separate endeavors. We are speaking *hari-kathā* here. We are explaining all varieties of *guru-tattva*, *kṛṣṇa-tattva*, *jīva-tattva*, *māyā-tattva*, *rādhā-tattva*, and *śakti-tattva*. In this way, by such hearing, you will receive understanding of *siddhānta* and also hear pastimes of Kṛṣṇa.

Sahajiyā bābājīs say they are giving *siddha-praṇālī*, but if I ask them, "What is *siddha-praṇālī*?" they are not able to answer. So, be very careful. Don't try to follow them. I think that if you are under my guidance you will very easily attain this perfection, but it is not possible to receive it from them.

Śrīla Bhaktivinoda Ṭhākura has written in *Jaiva-dharma* that there were two disciples: Vrajanātha and Vijaya Kumāra. Their *guru* explained to them all kinds of *siddhānta*, and only in the end did he individually tell them, "You are a *sakhā*," and "You are a *sakhī*."

So try to follow the correct process. Don't try to jump up to the top of the tree to take the fruit there. Try to climb up from the bottom.

Hare Kṛṣṇa.

ENDNOTES

1 Excerpts from Śrīla Bhaktivedānta Svāmī Mahārāja's purport to *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 17.10:

"One day Śrī Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Śrīvāsa Prabhu, and in a mood of His own He said, 'My mother has offended the lotus feet of Advaita Ācārya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa.'

"Hearing this, all the devotees went to bring Advaita Ācārya there. While coming to see the Lord, Advaita Ācārya was glorifying the characteristics of mother Śacī-devī, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Śacī-devī took advantage of this situation to touch Advaita Ācārya's lotus feet. Śrī Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, 'Now My mother's offense at the lotus feet of Advaita Ācārya has been rectified, and she may have love of Kṛṣṇa without difficulty.'

"By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one

offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit."

2 Excerpts from *Jaiva-dharma*, Chapter 14:

Bābājī: Now see how the *śakti* of *para-tattva* (the Supreme Personality of Godhead) is never absent in Him. *Para-tattva* is always self-illuminated and self-manifesting. The Vedic *mantras* describe the three types of *śakti* of that self-manifested *tattva* as follows:

> That Paramātmā is omniscient and the creator of the world. He is Self-born (*ātmā-yoni*), the controller of *kāla* (time), the knower of all, the Īśvara of *pradhāna* (*māyā*), and the Īśvara of all *kṣetrajñas* (*jīvas*). He is full of all transcendental qualities and beyond all material qualities, yet He is their Master. He binds the *jīvas* in *saṁsāra*, places them in their positions, and liberates them from it.
>
> (*Śvetāśvatara Upaniṣad* 6.16)

This *mantra* describes the three states of *parā-śakti*. The word *pradhāna* denotes *māyā-śakti*; the word *kṣetrajña* denotes the *jīva-śakti*; and the *cit-śakti* has been alluded to by the word *kṣetrajña-pati*. The Māyāvādīs explain that *brahma* is the condition of *para-tattva* without *śakti*, and that Īśvara is of this state with all *śakti*, but this doctrine is simply imaginary. In reality, Bhagavān always possesses all *śakti*. *Śakti* is present in all of His aspects. He is eternally situated in His *svarūpa*, and although He has all *śakti* in that *svarūpa*, He Himself remains the Supreme Person, full of His own independent will.

Vrajanātha: If He is fully associated with *śakti*, He only works with the assistance of *śakti*, then where is His independent nature and desire?

Bābājī: *Śakti-śaktimator abhedaḥ* – 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 *cid-jagat* (spiritual world) is the work of *cit-śakti*. Bhagavān inspires the *cit-śakti*, *jīva-śakti*, and *māyā-śakti* to be engaged in their respective activities, but He Himself is still *nirvikāra* (unattached and unaffected).

Vrajanātha: How can He remain *nirvikāra* when He works according to His independent desire? Indeed, to be possessed of independent desire (*sva-icchāmaya*) means that He experiences *vikāra* (transformation).

Bābājī: *Nirvikāra* means to be free from any material transformations (*māyika-vikāra*). *Māyā* is the shadow of *svarūpa-śakti*. The work of *māyā* is reality, but it is not an eternal reality. Thus the defect of *māyā* is not present in the *para-tattva*. The *vikāra* that is present in Śrī Hari in the form of His desire and pastimes is nothing but the highest manifestation of *prema*. Such wonderful manifestations of transcendental variegatedness are present in *advaya-jñāna* Bhagavān. In spite of creating the material world by His desire through His *māyā-śakti*, this *cit* nature remains in eternal, unbroken existence. *Māyā* has no connection with the astonishing, variegated *līlā* of Bhagavān in the spiritual world.

3 "Prior to Svayam Bhagavān Śrī Caitanya Mahāprabhu, different Vaiṣṇava *ācāryas* had established, preached, and propagated *bhakti-tattva*. However only Śrī Rūpa Gosvāmī, being empowered by Śrī Caitanya Mahāprabhu, further developed that *bhakti-tattva* into *bhakti-rasa*. He described this subject elaborately in his *Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamaṇi*. He wrote that the *bhakti-lātā-bīja* in the form of *kṛṣṇa-sevā-vāsanā* (the tendency or inclination to serve Kṛṣṇa) develops sequentially from *śraddhā* to *niṣṭhā*, *ruci*, and *āsakti*. When it comes to the stage of *rati*, it is called *sthāyī-bhāva*. When the four *bhāvas*, namely *vibhāva*, *anubhāva*, *sāttvika*, and *vyābhicārī* meet together in a combined form in this *sthāyī-bhāva*, then *rati* in the form of *sthāyī-bhāva* is transformed into a relishable and supremely astonishing condition called *bhakti-rasa*" (*Ācārya Kesarī Śrī Śrīmad Bhakti Prajñāna Keśava Gosvāmī – His Life and Teachings*, Part 5).

"*Bhakti-rasa* is of twelve varieties and each of these has its own *sthāyī-bhāva*. For example: (1) the *sthāyī-bhāva* of *śānta-rasa* is *śānta-rati* (tranquillity); (2) the *sthāyī-bhāva* of *dāsya-rasa* is *dāsya-rati* (affection in servitude); (3) the *sthāyī-bhāva* of *sakhya-rasa* is *sakhya-rati* (friendship); (4) the *sthāyī-bhāva* of *vātsalya-rasa* is *vātsalya-rati* (parental affection); (5) the *sthāyī-bhāva* of *mādhurya-rasa* is *madhura-rati* (conjugal love); (6) the *sthāyī-bhāva* of *hāsya-rasa* is *hāsa-rati* (laughter); (7) the *sthāyī-bhāva* of *adbhuta-rasa* (wonder) is *vismāyā-rati* (astonishment); (8) the *sthāyī-bhāva* of

vīra-rasa (heroism) is *utsāha-rati* (enthusiasm); (9) the *sthāyī-bhāva* of *karuṇa-rasa* (compassion) is *śoka-rati* (sorrow or lamentation); (10) the *sthāyī-bhāva* of *raudra-rasa* is *krodha-rati* (anger); (11) the *sthāyī-bhāva* of *bhayānaka-rasa* is *bhaya-rati* (fear); and (12) the *sthāyī-bhāva* of *bībhatsa-rasa* is *jugupsā-rati* (disgust). Although *bhakti-rasa* is accepted to be of twelve varieties, in the final analysis five *rasas* are predominant" (*Bhakti-rasāmṛta-sindhu-bindu*, Verse 14, Overview).

4 Excerpts from *Jaiva-dharma*, Chapter 3:

"One night, just after ten o'clock, Sannyāsī Mahārāja sat chanting *harināma* on a raised mound in a secluded part of his grove within Śrī Godruma. Gazing northward, he saw that the full moon had already risen, diffusing an uncommon luster throughout Śrī Navadvīpa-maṇḍala. Suddenly, a divine manifestation of nearby Śrī Māyāpura became visible before his eyes.

"Sannyāsī Mahārāja exclaimed, 'Oh! What an extraordinary vision! I am seeing a most astonishing and blissful holy place! Towering jeweled palaces, temples, and ornamented archways are illuminating the bank of the Jāhnavī River by their glittering splendor. The tumultuous sound of *harināma-saṅkīrtana* is rising from many places, as if to pierce the sky. Hundreds of Vaiṣṇavas, like Nārada playing upon his *vīṇā*, are chanting *śrī nāma* and dancing.

"'On one side is fair-complexioned Mahādeva, with his *ḍamarū* drum in his hand. He cries out, 'O Viśvambhara, please bestow Your mercy upon me!' Saying this, he dances *tāṇḍava-nṛtya* wildly, and then falls to the ground, unconscious. On another side, the four-headed Brahmā sits in an assembly of *ṛṣis* who are well-versed in Vedic lore.'"

5 Excerpts from *Jaiva-dharma*, Chapter 39:

Vijaya: Kindly explain these *ekādaśa-bhāvas* to me thoroughly once again.

Gosvāmī: The *ekādaśa-bhāvas* are: (1) *sambandha* (relationship), (2) *vayasa* (age), (3) *nāma* (name), (4) *rūpa* (personal form and beauty), (5) *yūtha* (group), (6) *veśa* (dress), (7) *ājñā* (specific instruction), (8) *vāsa* (residence), (9) *sevā* (exclusive service); (10) *parākāṣṭhā-śvāsa* (the highest summit of emotion, which is the aspirant's very life breath), and (11) *pālya-dāsī-bhāva* (the sentiment of a maidservant under the protection of Śrī Rādhā).

Vijaya: What is *sambandha* (relationship)?

Gosvāmī: The sentiment of *sambandha* is the very foundation of this subject. The sentiments with which one relates to Kṛṣṇa when one establishes *sambandha* determine one's corresponding state of perfection (*siddhi*). One who accepts Kṛṣṇa as master when he establishes his relationship with Him becomes *dāsa*. One who accepts Kṛṣṇa as his *sakhā* or son when he establishes his relationship becomes *sakhā* or parent, respectively. One who accepts Him as husband in the marital (*svakīya*) relationship becomes a beautiful young lady in Dvārakā. *Śānta-rasa* is absent in Vraja, and even *dāsya-rasa* is very inhibited. In any case, this relationship is established according to the worshiper's *ruci*.

Your nature is feminine, and your inclination is in *parakīya-rasa*, so you are a subordinate attendant of Vraja-vaneśvarī. The *sambandha* that you have to cultivate and realize fully is: "I am a maidservant of Śrīmatī Rādhikā's most confidential attendant maid. Śrīmatī Rādhikā is the mistress of my very life, and Kṛṣṇa is Her life; therefore Śrī Rādhā-vallabha Śrī Kṛṣṇa is certainly the Lord of my life."

Vijaya: I have heard that our *ācārya*, Śrīla Jīva Gosvāmī, was in favor of *sambandha* in *svakīya-bhāva* (the marital relationship). Is this true?

Gosvāmī: None of the followers of Śrīman Mahāprabhu were outside the pure, transcendental *parakīya-bhāva*. Śrī Svarūpa Gosvāmī is the sole *guru* of this transcendental *parakīya-rasa*. He has given instruction on the purest transcendental *parakīya-bhāva*, and Śrīla Jīva Gosvāmī – as well as Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī – followed in his footsteps and maintained the same opinion. Śrīla Jīva Gosvāmī has never cherished any independent sentiments of *svakīya-bhajana*. However, he observed the scent of *svakīya-bhāva* in some of the *upāsakas* (worshipers) of Vraja. The *svakīya-bhāva* of Vraja is found only where the *samarthā rati* has a scent of *samañjasā rati* in it. Those who maintain a slight sense of *svakīya-bhāva* when they establish their relationship with Kṛṣṇa are actually *svakīya-upāsakas*. Śrīla Jīva Gosvāmī had both types of disciples: those with *śuddha parakīya-bhāva*, and those whose worship was mixed with a sense of *svakīya-bhāva*. Consequently, he left separate instructions according to his disciples' different inclinations. This fact is clearly established by the *śloka*: *svecchayā likhitaṁ kiñcit* in his *Locana-rocanī ṭīkā* on *Ujjvala-nīlamaṇi*.

Vijaya: Very well. I have understood that only the unadulterated *parakīya-bhajana* is accepted in the *viśuddha* (pure) Gauḍīya conception. Now that I have understood *sambandha*, please tell me about *vayasa* (age).

Gosvāmī: The *sambandha* that you have established with Kṛṣṇa has resulted in your unprecedented and unparalleled intrinsic *svarūpa* (*vraja-lalanā-svarūpa*) of a *vraja-gopī*. Now, to render service in that *svarūpa*, you need to have a suitable age (*vayasa*). The appropriate age is *kaiśora* (the age from ten to sixteen), also known as *vayaḥ-sandhi*. In your *svarūpa*, you will begin from the age of ten, and grow up to sixteen years. *Vraja-lalanā's* do not have the three ages of *bālya* (infancy, ages 0 – 5), *paugaṇḍa* (childhood, ages 5 – 10), and *vṛddha* (adulthood), so you should always foster the spiritual identification of being a *kiśorī*.

Vijaya: Please explain to me about *nāma* (name). I have already received the name of my *svarūpa*, but still, please give me firm instructions in this regard.

Gosvāmī: After hearing about the services of various damsels of Vraja, your own service tendency has awakened. According to that natural tendency for service, you are a maidservant of Rādhikā-*sakhī*. The name of that maidservant is your name. Your Gurudeva has given you your name after examining your inclination or *ruci*. That name is to be considered your *nitya-nāma*. You will be delighted (*manoramā*) by this name among the *vraja-gopīs*.

Vijaya: Prabhu, now please tell me about *rūpa* (eternal form).

Gosvāmī: Your intrinsic, transcendental identity is that of a beautiful, youthful *kiśorī*, which means that your Śrī Gurudeva has defined your *siddha-rūpa* according to your inclination and *ruci*. How can one be the maidservant of Śrīmatī Rādhikā without having been endowed with an inconceivably divine form and personal beauty?

Vijaya: Please consolidate my faith regarding *yūtha* (group).

Gosvāmī: Śrīmatī Rādhikā Herself is the *yūtheśvarī* (leader of the *yūtha*), and you have to live as an attendant in the group of one of Her eight principal *sakhīs*. Your Gurudeva has put you under the guidance of Śrīmatī Lalitā, so now you should render loving service to Yūtheśvarī Śrīmatī Rādhikā and Līlāmaya Śrī Kṛṣṇa, under Śrī Lalitā's order.

Vijaya: Prabhu, what sort of *sādhakas* become followers in the groups of *yūtheśvarīs* such as Śrī Candrāvalī?

Gosvāmī: The intense desire to be the attendant of a *yūtheśvarī* awakens in one's heart only after accumulating fortune (*sukṛti*) for many births, so only the most fortunate *sādhakas* have access to Śrīmatī Rādhikā's *yūtha*. The efforts of Śrī Candrāvalī and other *yūtheśvarīs* are simply to enhance the *līlā*, and it is only to nourish Śrī Śrī Rādhā-Mādhava's transcendental *rasa* that the other *yūtheśvarīs* have accepted the mood of an opponent. In fact, Śrīmatī Rādhikā alone is *yūtheśvarī*.

Śrī Kṛṣṇa's variegated pastimes are full of *abhimāna* (spiritual self-conception). Those who have a particular service to Śrī Kṛṣṇa in His pastimes identify themselves as being perfectly fitted for just that service.

Vijaya: Now I wish to become resolute with regard to *guṇa* (qualities).

Gosvāmī: You are expert in the various types of fine skills required for your assigned service. You need suitable qualities and dress in order to render your service perfectly, and your Gurudeva has already ascertained these for you.

Vijaya: Now, please tell me about *ājñā* (specific orders).

Gosvāmī: There are two types of *ājñā*: *nitya* and *naimittika*. Your *nitya-ājñā* is whatever *ājñā* your compassionate *sakhī* has bestowed upon you regarding your *sevā* during the *aṣṭa-kālīya līlā*, and you must continue to render it regularly at that particular time, without any negligence. Apart from that, from time to time, she may give you *ājñā* about other services when the necessity arises, and this is called *naimittika-ājñā* (occasional orders). You should also attend to these services with the utmost diligence.

Vijaya: What is *vāsa* (residence)?

Gosvāmī: To reside in Vraja eternally – this is *vāsa*. You should realize your identity as a *gopī* who is born in the house of some *gopa* in one of the villages of Vraja, and you have been married to a *gopa* of some other village of Vraja. However, the sweet sound of Kṛṣṇa's *muralī* has captivated you. Śrīmatī Rādhikā's confidential *sakhī* has taken you under her guidance and has appointed a place of residence for you in a beautiful *kuṭīra* in a grove on the bank of Rādhā-kuṇḍa. The residence that you have realized internally, by

your intrinsic spiritual identity, is your true *vāsa*. Your *parakīya-bhāva* is actually your *nitya-siddha-bhāva*.

Vijaya: Kindly give more specific details about my *sevā* (service).

Gosvāmī: You are a maidservant of Śrīmatī Rādhikā, and your eternal service is to render loving service unto Her. Sometimes, out of necessity, She may send you to be alone with Śrī Kṛṣṇa in a solitary place, and at that time, Kṛṣṇa may express His desire to enjoy with you. However, you should never agree to His proposals. You are a *dāsī* of Śrīmatī Rādhikā, and you never independently serve Kṛṣṇa for His pleasure without Her permission. You have equal loving attachment for Rādhā and Kṛṣṇa, but still you should maintain greater earnestness for Her loving service (*dāsya-prema*) than for Kṛṣṇa's. This is the meaning of *sevā*. Your *sevā* is to care for Śrī Rādhikā's comfort and pleasure in all the eight-fold pastimes of the *aṣṭa-kālīya-līlā*. Śrīla Raghunātha dāsa Gosvāmī has presented the outline of your service in *Śrī Vilāpa-kusumāñjalī*, based on Śrī Svarūpa Dāmodara's treatise.

Vijaya: How can the *parākāṣṭhā-śvāsa* (the utmost summit of sentiments, and the very breath of the aspirant) be ascertained?

Gosvāmī: Śrīla Raghunātha dāsa Gosvāmī has explained *parākāṣṭhā* in the following two *ślokas* (*Vilāpa-kusumāñjali* 102–103):

asa-bharair amrta-sindhumayaih kathancit
kalo mayatigamitah kila sampratam hi
tvan cet krpam mayi vidhasyasi naiva kim me
pranair vrajena ca varoru vakarinapi

Hā Varoru Rādhe, I am spending my days in great distress, maintaining the highest expectation of attaining the ocean of nectar. Now please bestow Your kindness upon me, for if You do not do so, what is the use of my life, my residence in Vraja, or even my servitude to Kṛṣṇa? All will be completely in vain.

ha natha gokula-sudha-kara supresanna-
vaktraravinda madhura-smita he krpardra
yatra tvaya viharate pranayaih prayarat
tatraiva mam api naya priya-sevanaya

Alas, Gokulacandra! Alas, Kṛṣṇa, with a smiling, blissful, lotus face! Alas, You whose heart is soft and melting,

wanting to bestow mercy on all! Kindly take me where You lovingly take Śrīmatī Rādhikā and sport with Her eternally, and allow me to render confidential, loving service to You both.

Vijaya: Please explain *pālya-dāsī-svabhāva* (the disposition of the maids who have accepted the protection of Śrī Rādhā).

Gosvāmī: Śrīla Dāsa Gosvāmī has explained the disposition of the *pālya-dāsīs* in his *Vraja-vilāsa-stava* (29) as follows:

sandra-prema-rasaih pluta priyataya pragalbhyam apta tayoh
prana-prestha-vayasyayor anudinam lilbhisaram kramaih
vaidagdhyena tatha sakhim prati sada manasya siksam rasair
yeyam karayatiha hanta lalita grhnatu sa mam ganaih

Śrī Lalitā-devī is drowning in the utterly unfathomable *prema-rasa*. Śrī Śrī Rādhā-Kṛṣṇa are her *prāṇa-preṣṭha* (her dearest beloved, the life of her life), and every day, with the *pragalbhatā* (boldness) born of her love for Them both, she arranges for Their loving meetings. With great expertise she instructs her *sakhī* Śrīmatī Rādhikā. May she accept me as *pālya-dāsī*, one of the attendant maids in her personal group.

Vijaya: What sort of attitude should a *pālya-dāsī* have towards Śrī Lalitā-devī's other attendant maids, and how should she deal with them?

Gosvāmī: All of Śrīla Dāsa Gosvāmī's writings are enriched with transcendental *rasa*, which are but illustrations of Śrī Svarūpa Dāmodara Gosvāmī's instructions. In this respect, he has written:

tāmbūlārpaṇa-pāda-mardana-payodānābhisārādibhir
vṛndāraṇya-maheśvarīṁ priyatayā yās toṣayanti priyāḥ
prāṇa-preṣṭha-sakhī-kulād api kilāsaṅkocitā bhūmikāḥ
kelī-bhūmiṣu rūpa-mañjarī-mukhās tā dāsikāh saṁśraye

(*Vraja-vilāsa-stava* 38)

I take shelter of Śrī Rūpa Mañjarī and the other maidservants of Śrīmatī Rādhārāṇī, the great Queen of Vṛndāvana. Those maidservants perpetually satisfy Her by their loving services, such as offering *tāmbūla*, massaging Her feet, bringing water, and arranging for

Her trysts with Śrī Kṛṣṇa. The *prāṇa-preṣṭha-sakhīs* are dearer to Śrīmatī Rādhikā than Her very life, but these maidservants are still more dear, because without feeling shy they can enter the area where the Divine Couple enjoy Their most confidential pastimes.

Bangalore, India

September 10-11, 2009

September 10, 2009
Darśana

Devotee: This is Aśokajī and his family from Kolkata.

Śrīla Gurudeva: What is he doing?

Devotee: He has done engineering and is now doing an MBA.

Śrīla Gurudeva: You are not this body. If your life-airs leave your body, will you be able to speak? How will you speak? Try to understand this clearly.

After the soul leaves the body, the body will decay, and therefore it is either cremated or buried. This body, for which you are studying engineering, reading law, becoming a doctor, and earning money to support yourself, is not the real you. After death, how much money will you be able to take with you? We cannot say, "Oh, this lawyer is earning nicely, so he will take something with him at the time of death." You cannot take anything with you. Neither your wife, nor your children, nor any of your family members can come with you.

Inside this body resides the *ātmā*, the real 'I,' and inside everyone's body the Paramātmā, Śrī Kṛṣṇa, resides. From the time of creation we have been in the bodies of demigods, animals, horses, pigs, dogs, fish, and trees. But now, by great fortune you have been given a human form. God has given you this chance. When you were in the womb you prayed to Him, "After coming out, I will perform Your *bhajana*. Please release me from this hell." But after birth you forgot that prayer.

The human form is not meant only for sense enjoyment, marriage, or earning money. Do everything, but do it along with performing the Lord's *bhajana*; then your human life will become successful. If you don't perform *bhajana* and don't chant the names of the Lord in this life, you will become ants, dogs, fish, meat, eggs, or hogs in your next life.

It is not difficult to perform *bhajana*. Kṛṣṇa is very merciful. He has invested all His energies, mercy, and qualities in His holy names. Whatever Kṛṣṇa can do, His name can also do. This is why the chanting of His holy names is the easiest *sādhana* to perform, whether sitting, standing, moving, sleeping, at night, in the day, after bathing, without bathing, in a pure state or impure state. The Lord has given such a great chance that even if you chant His holy names only one time, He will very quickly take you to Goloka

Vṛndāvana where there is no birth, death, lamentation, or distress; where we find only transcendental service to Rādhā and Kṛṣṇa, for an eternal life is full of bliss, devotion, happiness, and peace.

Do *bhajana*, chant the holy name, and observe Ekādaśī, Janmāṣṭamī, and other festivals. You are already earning money, so you can maintain your family and at the same time do *bhajana*.

What I have just taught you is the essence of all *śāstras*, Vedas, Purāṇas, and *Śrīmad-Bhāgavatam*. Don't say, "I will start doing *bhajana* tomorrow." What you have decided to do tomorrow, do it today; what you have decided to do today, do it now. Tomorrow may be the end of the world. Nobody can be sure whether or not 'tomorrow' will come at all. So from today, from this very day, start doing *bhajana*.

Śrīpāda Tridaṇḍī Mahārāja: How will they have time for *bhajana* when they have to look after their families?

Śrīla Gurudeva: Kṛṣṇa will look after their families. If a person's wife is dying, the only thing he can do is take her to the hospital. Kṛṣṇa has created rules and regulations that everyone has to die, and those who are dying will come again in rotation. Only those who perform *bhajana* will not come again; they will go to Goloka Vṛndāvana.

Gṛhasthas should maintain their families, but at the same time always remember Kṛṣṇa and do *bhajana*. This is essential.

Rādhā-kānta dāsa: Can one attain *sādhu-saṅga* by engaging in pious acts?

Śrīla Gurudeva: No, this is not possible. By performance of pious acts you can get money, beautiful women, husbands, sons, and other facilities, but you cannot come to *bhakti*. In order to come to *bhakti*, one must visit the *dhāma*, do *parikramā*, follow Ekādaśī and Janmāṣṭamī, offer ghee lamps, and do some *sevā* for the *sādhus* residing there. *Bhāgavata-sukṛti* will arise, and from this one can get *sādhu-saṅga*. Even millions of lifetimes of pious acts cannot get you *sādhu-saṅga*; you will continue roaming in this material world.

Saṅkarṣaṇa dāsa: I would like to ask how one can realize that *śrī guru* is omniscient?

Śrīla Gurudeva: *Guru* is *sarvajña* (all-knowing), because Kṛṣṇa is *sarvajña*. Kṛṣṇa is present within *guru*; therefore *guru* is *sarvajña*. He knows what will happen to whom.

Vasanta dāsa: Gurudeva, if someone knows that you are *sarvajña* but he still performs wrong acts and does not speak the truth, can that person get *bhakti*?

Śrīla Gurudeva: Is Kṛṣṇa *sarvajña* or not? He is. Did Kṛṣṇa not know whether or not the Mahābhārata War would take place? He did. Similarly, *guru* knows.

Within Kṛṣṇa is *guru*, and within *guru* is Kṛṣṇa. *Śrīmad-Bhāgavatam* says that *guru* is a manifestation of Śrī Kṛṣṇa's intrinsic nature (*svarūpa*). The disciple must consider *guru* in this way, and follow him.

Candra-kānta dāsa: Gurudeva, here in Bangalore there are a lot of North Indian people, but there are no Hindi preachers. People come for one or two weeks, listen to *hari-kathā* in English, and then go away. Can you bring Hindi preachers?

Śrīla Gurudeva: Where is Mahārāja?

Candra-kānta dāsa: We have been requesting them for the past few months to get us some Hindi preachers. Gurudeva, please.

Śrīpāda Vaikhānas Mahārāja: Śrīnidhi prabhu speaks Hindi.

Candra-kānta dāsa: The speaker's mother tongue should be Hindi.

Śrīla Gurudeva: Śrīnidhi prabhu speaks broken Hindi.

(To Rāma-keśava dāsa) Can you speak Hindi?

Rāma-keśava dāsa: I can sing Hindi *kīrtanas*.

Śrīla Gurudeva: All right, I will go to Mathurā, consider this matter, and send you Hindi speakers.

Śrīpāda Tridaṇḍī Mahārāja: You told me at Śrī Rūpa-Sanātana Gauḍīya Maṭha, "You should be more than the *jñāna-bhakta*." I asked, "How is this possible?" You said, "You are like clay. I can mold you in whichever way I desire." I still do not understand how this is possible.

Śrīla Gurudeva: If you follow my instructions, I will make you like a *rādhā-dāsī*.

September 11, 2009
Darśana

Rādhā-kānta dāsa: Śrīla Bhaktivedānta Svāmī Mahārāja says that *divya-jñāna* (being situated in transcendental knowledge of one's relationship with Śrī Kṛṣṇa) is man's second birth. What is the meaning of this second birth?

Śrīla Gurudeva: Do you know the meaning of *dīkṣā*? One's first birth takes place by one's worldly father and mother, and the second is by the transcendental *guru* – not by an ordinary *guru*. *Guru* gives *dīkṣā*, meaning 'second birth.' He gives his disciple transcendental birth and a relationship with Kṛṣṇa. Transcendental birth from a high-class *guru* is greater than the first birth by one's father and mother. Why? By our material birth alone we cannot make our life successful.

Devotee: Śrīla Śukadeva Gosvāmī says that Kṛṣṇa never sets even one foot outside of Vṛndāvana, because He loves the *gopīs* so much. It was *saṁyoginī* Rādhā who went to Kurukṣetra to meet with Kṛṣṇa, not Vṛṣabhānu-nandinī Rādhā. Why did *saṁyoginī* Rādhā go? Does Rādhā ever leave Vṛndāvana?

Śrīla Gurudeva: Kṛṣṇa met with Rādhā at Kurukṣetra after They had not met for many years. Rādhā came with Nanda Bābā, Yaśodā-maiyā, and all the other Vrajavāsīs.

Saṁyoginī means 'complete meeting.' By mood, *saṁyoginī* Rādhā said to Kṛṣṇa at Kurukṣetra, "Please come back with us to Vṛndāvana, to meet with Vṛṣabhānu-nandinī." Vṛṣabhānu-nandinī never leaves Vṛndāvana. *Saṁyoginī* Rādhā (Vṛṣabhānu-nandinī Rādhā's expansion) brings Kṛṣṇa to Vṛṣabhānu-nandinī Rādhā and, uniting Them, merges into Vṛṣabhānu-nandinī Rādhā.

This is difficult to understand. After hearing for many days you will understand.

Saṅkarṣaṇa dāsa: Gurudeva, you have explained that we are not the body. After hearing this from you, why does *māyā* cover and bewilder us to think that we are the body?

Śrīla Gurudeva: This is *māyā's* power. We have forgotten Kṛṣṇa, and for this fault *māyā* punishes us in two ways. First, she acts by picking us up and throwing us far away from Kṛṣṇa. Secondly, she gives us a subtle and gross body which make us think that we are

the body, and as a result we act in a certain way. While undergoing this punishment of *māyā*, if by great fortune you happen to meet a *sādhu*, you will be released.

Devotee: Along with *saṁyoginī* Rādhā, many *gopīs* went to Kurukṣetra. Were these the original *gopīs*, or their expansions?

Śrīla Gurudeva: The original *gopīs* never leave Vṛndāvana. They are *kāya-vyūha* expansions of Rādhārāṇī, but they never leave Her to go elsewhere. When *saṁyoginī* Rādhā went to Kurukṣetra, the expansions of Her *kāya-vyūha* expansions went with Her.

New Delhi, India

November 14, 2009

November 14, 2009
Darśana

Sañjaya dāsa: Gurudeva, we are trying by our intelligence to understand *Śrī Bhakti-rasāmṛta-sindhu* and *Ujjvala-nīlamaṇi*, but we have no realizations regarding the moods. Can we be counted as *sādhakas*?

Śrīla Gurudeva: You have no realization yet; but if you are on the path to realizing, then you are a *sādhaka*.

kṛti-sādhyā bhavet sādhya-
bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya
prākaṭyaṁ hṛdi sādhyatā

(*Bhakti-rasāmṛta-sindhu* 1.2.2)

> [When 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. Transcendental devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.]

When devotional services are performed by the eleven senses for the sake of attaining *bhāva-bhakti*, that is called *sādhana-bhakti* and the performer is called a *sādhaka*. *Bhāva* is *nitya-siddha* (eternally and perfectly present, in potency, in the heart of all living entities), but it is realized by *sādhana*.

Sañjaya dāsa: I try to understand pure *bhakti* by my intelligence, for a half-hour or one hour maximum. Then, again I get absorbed in the material world.

Śrīla Gurudeva: But you are chanting *harināma*.

Sañjaya dāsa: I am chanting *harināma*, but however much I try by my intelligence to properly remember *bhakti* subjects, I become again absorbed in the material world – again and again. I am not able to develop my *śraddhā*.

Śrīla Gurudeva: In this way you will gradually progress. One day you will lose interest in everything material, like me, and then gradually

you will become an *uttama mahā-bhāgavata*, a pure devotee. It may happen in this lifetime, or it may take several lifetimes.

Sañjaya dāsa: After *gurudeva* gives *harināma*, his disciples begin their *sādhana*; some of them seriously and some not so seriously. Just as the fish maintains its eggs by vision, turtles by meditation, and birds by physical closeness, will *gurudeva* meditate on all his disciples equally?

Śrīla Gurudeva: No, not equally. The more a person desires *bhakti*, the more he surrenders, the more Kṛṣṇa reciprocates.

Rohiṇī-nandana dāsa: Kṛṣṇa reciprocates according to the surrender of the devotee. So, if Kṛṣṇa's pure devotees behave like Kṛṣṇa, how can they be considered more merciful?

Śrīla Gurudeva: A *madhyama* can somewhat give mercy, but an *uttama* can give it fully; this is certain.

Rohiṇī-nandana dāsa: Isn't *gurudeva* supposed to be more merciful than Kṛṣṇa? Or, will he also respond only according to the surrender of the disciple?

Śrīla Gurudeva:

ye yathā māṁ prapadyante
tāṁs tathaiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ

(*Bhagavad-gītā* 4.11)

[O Pārtha, in whichever way a person renders service to Me I reciprocate with him accordingly. Everyone follows My path in all respects.]

The *uttama-adhikārī* will behave in such a manner.

Rāmacandra dāsa: How is one an *uttama-adhikārī* if he is not more merciful to devotees than their ratio of surrender?

Umā dīdī: *Gurudeva* is giving mercy, and Bhagavān is giving mercy. But realization of that mercy will come only to the degree of our surrender?

Śrīla Gurudeva: Yes. This is correct.

Rāmacandra dāsa: In this situation, people like me, who are good for nothing, lose hope because we are very laid-back.

Śrīla Gurudeva: *Gurudeva* is the mediator. He has made a contract to take his disciples to transcendental Vraja.

Rāmacandra dāsa: *Gurudeva* is the mediator, so that is how he is more merciful than Kṛṣṇa.

Śrīla Gurudeva: That is why you first offer your *praṇāma* to *gurudeva*. Anything else?

Sushil dāsa: What is the meaning of 'Ramaṇa-bihārī'?

Śrīla Gurudeva: 'Ramaṇa' comes from the root *rāma*[1]. Kṛṣṇa performs His sweet pastimes everywhere – there is not a single entity, from the ant to the elephant, in whom He does not reside and perform His pleasure pastimes.

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[1] Excerpt from *Śrī Harināma Mahā-mantra*, 'Commentaries on Mahā-mantra':

"The extraordinary beauty of His form (*rūpa-lāvaṇya*) always surcharges the minds and senses of the cowherd damsels with ever-increasing bliss. For this reason He is glorified as Rāma" (*Śruti-śāstra*).

Appendix

It was in Odessa, Russia, in September of 2008 that Śrīla Gurudeva first requested his followers to publish transcriptions of his morning walks, "so that in the future everyone will be able to know all the established truths we have discussed." He requested a series of books; one book for each year.

In the course of readying the publication of these walks and *darśanas*, the editors considered removing the names of Śrīla Gurudeva's spiritual daughters and sons, as well as the names of others, who were corrected or chastised by him. They were worried that these persons would be embarrassed by this, and they worried that his followers might also feel free to imitate him by similarly criticizing and chastising others. In response to their concerns, Śrīla Gurudeva directed them to be transparent and not omit anything. He said there was no need for the text to be adjusted in this way. He said that his correction or chastisement of his own disciples, or of others, would be beneficial for those particular individuals as well as for the world. He added, however, that those who are not self-realized souls are not at liberty to find fault with others, because "they have no power to do so."[1] He agreed that the publishing team include some relevant quotes from his lectures in this regard, and therefore we are happy to present them here:

> If a high-class, self-realized *guru* criticizes someone, that criticism is a blessing and a medicine. That person should not oppose him, thinking, "Now Gurudeva is against me." Rather, he should understand that Gurudeva's chastisement is like medicine; his curse and benediction are one and the same. When a *guru* chastises, he is thinking, "I should make this person so fortunate that he can realize all the truths of pure *bhakti*."
>
> (France: 1996)

> My instruction is the same as the instruction of Śrīla Rūpa Gosvāmī in *Śrī Upadeśāmṛta*: never criticize anyone. If someone is doing bad things, he harms only himself. But if you criticize him, thinking, "What he is doing is wrong," or "This fellow is very bad," then the bad qualities you are contemplating will enter

[1] You can find a transcription of this conversation in the appendix of *Walking with a Saint, 2008*.

your heart. At the time of death, the Yamadūtas (representatives of the god of death) will come to punish you first. Always try to remember the good qualities of real Vaiṣṇavas and of Kṛṣṇa, by hearing, chanting, and remembering *hari-kathā*.

(Badger, California: June 26, 1997)

Do not criticize anyone. You can correct a person only if you can change him. For example, Nalakūvara and Maṇigrīva were doing wrong, so Nārada came to them and cursed them out of pity. He did not pay specific attention to what they were doing. He considered only this: "Oh, their lives have gone in vain. How shall I reform them?" It was only because he had the power to do what was necessary that he pointed out their fault. Thus, his curse turned out to be a benediction.

(Johor Bahru, Malaysia: January 27, 2009)

If you find that your mind is criticizing others, simply turn it away and forcibly focus it on Śrī Kṛṣṇa.

It is very, very difficult to bring someone from the clutches of *māyā*. Whatever lust and other attachments are present in that person's heart will go away very soon if he is chanting, remembering, and listening to *hari-kathā*. Be very careful. First look at your own condition and try to purify yourself. Is there any lust in you? Is there any deceit and hypocrisy in you? Be worried about that; do not worry about others. *Guru* and Kṛṣṇa are responsible for others. You cannot do anything to help them, so you have no right to criticize. This instruction is for all.

(Hilo, Hawaii: February 7, 2005)

One should think oneself lower and more worthless than insignificant grass that has been trampled beneath everyone's feet. One should be more tolerant than a tree, without pride, and ready to offer respect to all others according to their respective positions. In such a humble state of mind, one can chant the holy name of Śrī Hari constantly. All devotees should follow this principle, especially *sannyāsīs*, giving honor to others. Don't worry about what others are doing. Don't look to see whether others are doing nonsense or acting improperly. Don't criticize anyone. Rather, ask yourself, "How well am I developing in Kṛṣṇa consciousness? Am I following *tṛṇād api sunicena, taror api sahiṣṇunā, amāninā mānadena*?"

(Murwillumbah, Australia: April 29, 2005)

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.

anartha – *an-artha* means 'non-value;' unwanted desires, activities, or habits that impede one's advancement in *bhakti*, or pure devotion for the Supreme Lord Śrī Kṛṣṇa.

aparādha – the word *rādha* means 'to give pleasure' and the word *apa* means 'taking away.' Thus the word *aparādha* signifies all activities that are displeasing to the Lord and His devotees, like offenses committed against the holy name, the Vaiṣṇavas, the *guru*, the scriptures, the holy places, the Deity, and so on.

aprakaṭa – (literally means 'unmanifest') the unmanifested spiritual world, Goloka Vṛndāvana.

ārati – the ceremony of offering articles to the Deity or *śrī guru*, such as incense, lamp, flowers, and a fan, accompanied by the chanting of devotional hymns and bell-ringing.

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 (*gṛhastha*), 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.

avatāra – literally means 'one who descends'; a partially or fully empowered incarnation of Śrī Bhagavān who is described in *śāstra*. An *avatāra* descends from the spiritual world to the material universe with a particular mission.

B

bhajana – the performance of spiritual practices, especially the process of hearing, chanting, and meditating upon the holy name, form, qualities, and pastimes of Śrī Kṛṣṇa.

bhakta – a devotee; one who performs *bhakti*, or devotional service.

bhakti – the primary meaning of the word *bhakti* is 'rendering service.' The performance of activities which are meant to satisfy or please the Supreme Lord, Śrī Kṛṣṇa, which are performed in a favorable spirit saturated with love, which are devoid of all desires other than the desire for His benefit and pleasure, and which are not covered by *karma* and *jñāna*.

bhakti-yoga – the path of spiritual realization through devotional service to Lord Kṛṣṇa.

bhāva – spiritual emotions or sentiments.

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* and it softens the heart by various tastes. It is the first sprout of pure love of God (*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*.

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

cakra – the disc weapon of Śrī Viṣṇu (or Śrī Kṛṣṇa), named Sudarśana.

candana – (1) sandalwood; (2) sandalwood paste, used in Deity worship.

D

darśana – seeing, meeting, visiting or beholding, especially in regard to the Deity, a sacred place, or an exalted Vaiṣṇava.

dāsya – the mood of being a servant.

dhāma – a holy place of pilgrimage; the abode of the Lord in which He appears and enacts His transcendental pastimes; the transcendental abode.

dīkṣā – initiation from a spiritual master; in the *Bhakti-sandarbha* (*Anuccheda* 283) Śrīla Jīva Gosvāmī has defined *dīkṣā* as followes:

"Learned exponents of the Absolute Truth declare that the process by which the spiritual master imparts divine knowledge (*divya-jñāna*) to the disciple and eradicates all sins is known as *dīkṣā*." He then explains *divya-jñāna* as "the transcendental knowledge of the Lord's form and one's specific relationship with the Lord contained within a *mantra*." This means at the time of initiation, the *guru* gives the disciple a *mantra* which, in course of time, reveals the particular form of the Lord who is the object of one's worship, and the disciple's specific relationship with the Lord in *dāsya*, *sakhya*, *vātsalya*, or *mādhurya*.

Dvārakā – the lower part of Goloka, which is the highest realm of the spiritual world (see Goloka). Dvārakādhīśa Kṛṣṇa, Kṛṣṇa who resides in Dvārakā, is a plenary expansion of the supremely complete Śrī Kṛṣṇa who resides in Vṛndāvana. In Dvārakā, Śrī Kṛṣṇa appears as a prince of the Yadu-dynasty and He performs many loving pastimes with His queens, who are all full expansions of His supremely complete pleasure potencies, the *gopīs*.

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

gāyatrī – literally, *trī* means 'that which gives deliverance' and *gāya* means 'through singing;' it is a sacred verse, repeated by *brāhmaṇas* at the three junctions of the day. The *gāyatrī-mantra* is personified as a goddess, the wife of Brahmā and the mother of the four Vedas.

Goloka Vṛndāvana – the Vṛndāvana which is situated in upper part of the highest realm of the spiritual world; the abode of Śrī Kṛṣṇa, where He is manifest in His original and topmost feature as a cowherd boy.

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.

gopī-bhāva – the mood of devotion for Śrī Kṛṣṇa possessed by the young cowherd women of Vraja.
gṛhastha – a householder; one who is in family life. It is the second *āśrama*, or stage of life, in the *varṇāśrama* system.
guru – a spiritual master.
gurukula – the school of the spiritual master; a school of Vedic learning.

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.

J

Janmāṣṭamī – the appearance day of Lord Kṛṣṇa, which occurs on the eighth day of the dark lunar fortnight of the month of Bhādra (August-September).
jīva – the eternal, individual living entity, who in the conditioned state of material existence assumes material bodies of the innumerable species of life.
jīva-tattva – (1) the living entities, who are secondary expansions of the Supreme Lord Śrī Kṛṣṇa; "A direct incarnation of the Supreme Personality of Godhead is called *aṁśa* or *svāṁśa*, whereas an incarnation from *aṁśa* is called *kalā*. Among the *kalās* there are the *vibhinnāṁśa-jīvas*, or living entities. These are counted among the *jīva-tattva*" (*Śrīmad-Bhāgavatam* 5.15.6, purport by Śrīla Bhaktivedānta Svāmī Mahārāja); (2) categorical knowledge of the *jīva* (living entity), his nature and position.

K

Kali-yuga – the present age of quarrel and hypocrisy that began five thousand years ago. In Kali-yuga people attain perfection by chanting the holy names of the Lord.
kaniṣṭha, *kaniṣṭha-adhikārī* – a novice devotee, or neophyte practitioner of *bhakti*.
karma – (1) any activity performed in the course of material existence; (2) reward-seeking activities; pious activities leading to material gain in this world or in the heavenly planets after death; (3) fate; previous actions which lead to inevitable reactions.

Kārtika – name of the Vedic month that occurs around October-November of the solar calendar, in which the Dāmodara form of Śrī Kṛṣṇa is worshiped.

kīrtana – one of the nine most important limbs of *bhakti*; consisting of either: (1) congregational singing of Śrī Kṛṣṇa's holy names, usually accompanied by music; (2) loud individual chanting of the holy name; or (3) oral descriptions of the glories of Śrī Kṛṣṇa's names, forms, qualities, associates, and pastimes.

L

līlā – the divine and astonishing pastimes of the Lord and His eternal associates, which grant all auspiciousness for the *jīva*, which have no connection with this mundane world, and which lie beyond the grasp of the material senses and mind.

M

mādanākhya-mahābhāva – the highest spontaneous stage of *mahā-bhāva*, which is characterized by the simultaneous manifestation of all types of transcendental emotions. It is eternally and splendidly manifest only in Śrī Rādhā, and it occurs only at the time of meeting.

mādhurya – the mood of conjugal love; the highest and sweetest mood.

madhyama, *madhyama-adhikārī* – a practitioner of *bhakti* who has reached the intermediate stage of spiritual development.

mahābhāva – see *mādanākhya-mahābhāva*.

mahā-mantra – the 'great *mantra*,' composed of the principal names of the Supreme Lord in their vocative forms: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare / Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

maṅgala-ārati – daily predawn 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.

mañjarī – (1) a bud of a flower; (2) a maidservant of Śrīmatī Rādhikā.

mantra – *man* means 'mind,' and *tra* means 'deliverance;' a spiritual sound vibration that delivers the mind from its material conditioning and illusion when repeated over and over; a Vedic hymn, prayer, or chant.

maṭha – a monastery; a temple of the Lord with an attached *āśrama* for *brahmacārīs* and *sannyāsīs*.

Mathurā – the place where Śrī Kṛṣṇa appeared as the son of Vasudeva and Devakī in the prison of His maternal uncle, Kaṁsa. Immediately after His appearance, Vasudeva Mahārāja brought Him to the rural setting of Vṛndāvana. There He enacted His childhood pastimes. After some years He returned back to Mathurā, where He performed His pastimes as a prince. Mathurā is situated 150km south of Delhi and 14km north of Vṛndāvana.

māyā, *māyā-śakti* – the illusion-generating potency that is responsible for the manifestation of the material world, time, and material activities.

N

Navadvīpa – the sacred nine-island region about 130 kilometers north of Calcutta, where Śrī Caitanya Mahāprabhu's early pastimes were manifest. Navadvīpa consists of nine islands and resembles an eight-petalled lotus flower.

niṣṭhā – firm faith; steadiness in one's devotional practices. It is the fifth stage in the development of the creeper of devotion.

nitya – eternal

nitya-līlā – eternal pastimes of Śrī Kṛṣṇa in Goloka Vṛndāvana; also see *līlā*.

nitya-siddha – eternally perfect devotees.

P

Paramātmā – the Supersoul situated in the hearts of all living entities as the witness and source of remembrance, knowledge, and forgetfulness.

paramparā – the system of transmission of divine knowledge from *guru* to disciple through an unbroken chain of pure spiritual masters.

parikramā – circumambulation.

prakaṭa – manifested, visible to ordinary eyes; the spiritual realm which manifests in this world.

praṇāma – an obeisance; respectful obeisances.

prasādam – literally means 'mercy;' especially refers to the remnants of food offered to the Deity; may also refer to the remnants of other articles offered to the Deity, such as incense, flowers, garlands, and clothing.

prema – love for Śrī Kṛṣṇa, which is extremely concentrated, which completely melts the heart, and which gives rise to a deep sense of possessiveness in relation to Him.

R

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.

rasa – (1) the spiritual transformation of the heart which takes place when the perfectional state of love for Śrī Kṛṣṇa, known as *rati*, is converted into 'liquid' emotions by combining various types of transcendental ecstasies; (2) taste, flavor.

rāsa, *rāsa-līlā* – 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*.

ṛṣi – a great sage, learned in the Vedas.

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.

rudrākṣa – literally meaning 'the eye of Śiva;' berries that are strung together and used as chanting beads by followers of Lord Śiva.

S

sādhaka – practitioner; one who follows a spiritual discipline to achieve the specific goal of *bhāva-bhakti*.

sādhana – the process of devotional service; the method one adopts in order to obtain one's specific goal (*sādhya*).

sādhana-bhakti – the stage of devotional life in which a spiritual discipline is performed for the purpose of bringing about the manifestation of *bhāva*, or ecstatic pure love for Śrī Kṛṣṇa.

sādhana-siddha – devotees who have attained perfection through spiritual practice.

sādhu – a highly realized soul, who knows life's aim.

sādhu-saṅga – the association of advanced devotees.

sahajiyā – one who considers the stages of advanced devotion to be easily and cheaply achieved, and who thus sometimes imitates 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.
sakhya – the mood of friendship.
sampradāya – a particular school of religious teaching; an established doctrine transmitted from one teacher to another; a line of disciplic succession.
saṅkīrtana – congregational chanting of the names of God.
sannyāsa – the renounced order; the fourth *āśrama*, or stage of life, in the Vedic social system called *varṇāśrama-dharma*, which organizes society into four occupational divisions (*varṇas*) and four stages of life (*āśramas*); renounced ascetic life.
sannyāsī – a member of the renounced order.
śāstra – Vedic scripture.
sevā – service, attendance on, reverence, devotion to.
śikṣā – instructions received from a teacher; as one of the limbs of *bhakti*, this specifically refers to instructions received from a *guru* about *bhakti*.
śloka – a Sanskrit verse.
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.

T

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; a partial expansion of Vṛndā-devī; the wood is also used for making chanting beads and neck beads.

U

Upaniṣads – 108 philosophical treatises that appear within the Vedic literatures.

uttama, *uttama-adhikārī* – the topmost devotee, who is perfect in his or her devotion unto Śrī Kṛṣṇa.

V

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

Vaikuṇṭha – the eternal planets of the spiritual world. The majestic realm of the spiritual world, which is predominated by Lord Nārāyaṇa or His various expansions. All the residents of Vaikuṇṭha have eternal, spiritual bodies. They possess four arms and a darkish complexion like that of Bhagavān and are fully engaged in His service in pure devotional love. Their sense of intimacy with Śrī Bhagavān is somewhat hampered, however, due to their *aiśvarya-bhāva* (mood of awe and reverence). Superior to this is Goloka Vṛndāvana, the topmost planet of Śrī Kṛṣṇa, which is characterised by *mādhurya* (sweetness) and intimacy.

Vaiṣṇava – literally means one whose nature is 'of Viṣṇu,' in other words, one in whose heart and mind only Viṣṇu or Kṛṣṇa resides.

Kṛṣṇa is the origin of all Viṣṇu forms. Any devotee who worships Lord Kṛṣṇa or one of His plenary manifestations (*viṣṇu-tattva*) can be called a Vaiṣṇava.

vānaprastha – the third *āśrama* or stage of life in the *varṇāśrama* system; retired life which entails freedom from family responsibilities and the acceptance of spiritual vows.

vātsalya – the mood of parental love and affection.

Vedas – the four primary books of knowledge compiled by Śrīla Vyāsadeva, namely the *Ṛg Veda*, *Sāma Veda*, *Atharva Veda*, and *Yajur Veda*.

viṣṇu-tattva – (1) primary expansions of the Supreme Lord Śrī Kṛṣṇa; "A direct incarnation of the Supreme Personality of Godhead is called *aṁśa* or *svāṁśa*, whereas an incarnation from *aṁśa* is called *kalā*. Among the *kalās* there are the *vibhinnāṁśa-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.

Vraja – the eighty-four square-mile track of land where Śrī Kṛṣṇa enacted His childhood and youthful pastimes with His cowherd friends, girl-friends, parents, and well-wishers.

Vrajavāsī – a resident of either the Vṛndāvana situated in the spiritual world (Goloka) or the Vṛndāvana situated within the material realm (Gokula).

Vṛndāvana – 'the forest of Vṛndā;' the famous place where Śrī Kṛṣṇa enacted unlimited enchanting pastimes (also see Goloka Vṛndāvana).

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 mystic potency of the Lord which engages in arranging and enhancing the Lord's pastimes; the personification of that potency, namely Yogamāyā.

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