

**REPORT ON THE LECTURES OF
TRIDANDI SWAMI SRI SRIMAD BHAKTIVEDANTA NARAYANA MAHARAJA**

Kesavaji Gaudiya Matha, Mathura
April 79 2000

Dear respected Vaishnava readers,

Dandavat pranamas. Jaya Sri Sri Guru and Gauranga.

Some devotees here in Vrndavana are in the midst of typing transcriptions of lectures that Srila Maharaja has given in Mathura since his return from Navadvipa dhama. But it seems to be taking forever—and you have been waiting for news. Therefore, in the meantime, we pray that you will be pleased to receive this very summarized report of a few days' lectures.

For the first few days after his return on Apr. 2, Srila Maharaja was resting and giving informal darshanas. On April 7th he began his lecture series. There were about 75 western devotees and about 200 Indian devotees. Therefore in this short introductory class, he alternated between Hindi and English. In this class he explained the meaning of a bonafide disciple:

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This life is miserable, full of sufferings, There is no happiness or tranquility. By impressions from past association, one realizes these things, approaches a qualified guru and asks, "How can I be eternally happy?" This is the qualification of a disciple. If anyone is not qualified, but poses as if he is and asks for initiation (never admitting that he is unqualified), his false ego is controlling him, and thus he loses everything. But if he completely surrenders and obeys his spiritual master—then he can progress. Symptoms of a pure disciple have been given in sastra. He will be very humble. He must be tolerant. A disciple should not be perplexed in wordly sufferings, nor be concerned whether he is defeated or victorious. He should not care if he is respected or insulted, (man apiman). Never should he be concerned with these things. A disciple should know the heart's desire of the holy master and he should try to fulfill it. If he does not, then he is not a disciple.

If you are trying to do bhajana, and sometimes you are happy and sometimes sorry, how can you do bhajana? Try to give up wordly things. Do not think 'This is my duty'. Know the original transcendental duty: "Oh, I am a servant of Krsna". We are not qualified to think that way now, however. Srila Bhaktisiddanta Sarasvati Prabhupada engaged all kinds of disciples according to their ability. He was very kind, but we couldn't understand. Not trying to advance in bhajana, we thought, "He appointed me to make temples, or lead kirtana—I need not do anything else".

Just selling books and not knowing what is in them, one may think, "He has given me this service for my whole life. I am perfect; so much advanced. I don't need to develop my bhajana". That person will never do bhajana. Krsna prema pradayate. The wish of the guru is the wish of Sri Caitanya Mahaprabhu. Mahaprabhu is Krsna who came here to fulfill three wishes. This was His first reason. Secondly He came to preach rag marg.

I came to speak this evening, because for a long time I have not spoken. Anyone can ask me any question at any time, and I will help. But don't come thinking, "I am qualified".

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Srila Maharaja gave his first full class, and its theme would be continued nightly, except on special holy Appearance Days. That theme was Prema Vivarta, a book by Sri Jagadananda Pandit, who is an intimate associate of Sri Caitanya Mahaprabhu.

Periodically during the class Sripad Ramacandra prabhu gave English translations. The following information is the summary of the notes taken during the translation:

Jagadananda Pandit is first relating his early pastimes with Nimai Pandit—how they used to have loving quarrels, first by words and then physically. Once he became angry, went to the bank of the Ganges, and didn't return home all night. Early in the morning he saw Nimai with Gadadhara Pandit. They had been searching him all night, without eating or sleeping. This is called 'lokik-sadabandhuvat'—love with no hint of aiswarya bhava. Such intensity of love we cannot imagine. Without such love we cannot do bhajana. First we must establish our relation with Krishna. Then we can properly remember Asta-kaliya lila—not before.

If we really want to do bhajana, we must have the association of advanced sadhu-sanga, those who are really pure devotees, totally detached, totally free from all anarthas, and fully established in their sambandha-jnana with Krsna. Only then can we chant suddha-nama. Outward sadhus wear the dress of devotees, but there is no real bhakti in their hearts. They simply cheat. We conditioned souls generally want this type of association. In that case we can only chant words, not hari-nama. At best our chanting may become namabhasa.

In order to really have sadhu-sanga we must know their internal mood and follow their nature, mood and activities—completely. We must give up all desires for sense gratification and liberation. We have a desire to eat delicious foodstuffs. This is sense gratification—even when the food is prasadam. The desire to keep money is sense gratification. The desire to comb our hair and make it look nice is sense gratification. If we like to take salt and spices because it tastes good, this is sense gratification. Some want to be free from all miseries. This is desire for liberation. Some desires cannot be given up throughout this entire life.

In the association of high-class devotees we should perform activities without attachment, just to maintain our life. In order to do bhajana, we must avoid the 10 kinds of offenses and be free from being affected by praise and insult. We should tolerate insult. Especially if a Vaishnava is scolding us, we should accept it as nectar. Nowadays, because it is kali-yuga, instead of the disciple pleasing the Guru, the Guru has to please the disciple and try to see that the disciple does not become angry. Nowadays Krsna has to care; the disciple does not care.

We should be detached, but not detached from Krsna. For example, we should not be detached if Tulasi is getting dry. We should be attached to Jamuna, Vrindavan, etc.

Lord Caitanya sent Gadadhara Pandit to Pundarika Vidyanidhi. He became bewildered because Pundarika Vidyanidhi was sitting on an opulent bed with beautiful bolsters, his long wavy hair had fragrant oil in it, he had a golden spittoon and he was surrounded by opulence. Gadadhara Pandit is Srimati Radhika Herself, so he could not really be bewildered, but in lila, to teach us, he acted so. He thought "How can he be a Vaishnava?" He would not speak with him. So Lord Caitanya told him to go again, and this time to take Mukunda with him. Mukunda sang a sloka, "Aho bhakhiyan...", which describes the mercy of Krsna to Putana. Hearing this Pundarika Vidyanidhi became deeply absorbed. His spittoon and bolsters fell and he manifested all the asta-sattvika bhavas of the topmost mahabhagavata. Gadadhara Pandit was amazed. Lord Caitanya then told him to take diksa from Pundarika Vidyanidhi. In Krsna-lila he is Vrsabhanu Maharaja,

the father of Srimati Radhika, so this was befitting. This lila shows that we need special mercy to understand who is a real sadhu. Actually only a sadhu can understand a sadhu. Or, if a sadhu reveals another sadhu, then we can understand.

We have to give up all jnana, karma and “markata vairagya” (eg.—putting on wooden sandals to show our renunciation, but in the heart having no prema). We should have faith that Krsna is protecting us. Atmanivedana means to fully surrender to Krsna and have no thought of our own maintenance.

APRIL 9.

The Appearance Day of Sri Ramanujacarya. The presiding Deities of Sri Kesavaji Gaudiya Matha, Sri Sri Radha-Vinodabihariji, Sri Caitanya Mahaprabhu, and Giri Govardhan were all wearing shimmering pink garments with gold borders and jewelry. As usual, after bhajanas and before class, Srila Maharaja requested Pujapada Jnanadasa vanacari to sing the pranama mantras of Srila Prabhupada, Srila Bhaktiprajnana Kesava Goswami Maharaja, and Srila Bhaktisiddanta Saraswati Thakura Prabhupada, to the accompaniment of his violin. Srila Maharaja then unwrapped a garland from its leafplate-like wrapping which was sitting on his lectern, and placed it on the scripture in front of him. He then recited the mangalacarana prayers and began class. This class was translated by Sripada Pundarika dasa brahmacari. The following information is from the notes made during the translation:

Yesterday I explained how Ballabhadra Battacarya and a brahmana boy accompanied Lord Caitanya on His tour to and from Vrndavan. I explained that they were ‘neutrals’. They were not real devotees. They therefore only received a small amount of sukriti for their services, although they were serving day and night. Later a devotee objected and said it is not possible that they only got some sukriti and that they were ‘neutrals’. The devotee said that according to Srila Prabhupada Bhaktisiddanta Saraswati Thakura, Balabhadra Battacarya was actually Madhureksana-gopi in Krsna-lila. But I am correct in what I said. The Lord’s pastimes can only be enacted by His eternal associates. No one else can assist Him. Ravana, Kumbhikarna, Jagai and Madhai were only playing roles. They were assisting indirectly, but their moods, which were apparently opposed to bhakti, should not be followed by us.

(Please excuse us. Our electricity just went off. We are now temporarily without power and thus we will have to finish this tomorrow.)