

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja  
NA DANAM NA JANAM  
(A lecture on Bhajana Rahasya)  
New Braja, Badger, CA – June 1, 2002 – Part 2

na dhanam na janam na sundarim  
kavitam va jagad-isa kamaye  
mama janmani janmanisvare  
bhavatad bhaktir ahaituki tvayi

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife, or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You." (Cc. Antya 20.29)

[Srla Narayana Maharaja:] Madhuram means very sweet. Krsna is very sweet. If He is naked as a small child, He is more sweet. If He is covered by the dust of cows, He is very, very beautiful, and sweet. And, when He glances from the corners of His eyes, greedy for something, at that time He becomes more and more sweet. He steals the heart of the devotees, especially of the gopis, and the gopis forever give their hearts and all else to Him. Everything about Krsna, like His glancing and His walking, is ever increasingly sweet.

Krsna is very sweet, but you should know from where His sweetness comes. It comes from Srimati Radhika. If Radhika were not with Him, His sweetness would not exist. All His sweetness is coming from Her. If He did not always keep Radhika in His heart, He would be like the impersonal Brahman. If you also want to be sweet, you must chant and remember the sweet pastimes of Krsna. For example, you can sing Srila Bhaktivinoda Thakura's Vibhavari Sesa – End of Night:

yamuna-jivana, keli-parayana  
manasa-candra-cakora  
nama-sudha-rasa, gao krsna-jasa  
rakho vacana mana mora

"Yamuna is the life of Krsna because He does rasa on her banks, and He is the life of Yamuna because she tastes His performance of jala-keli (water pastimes) in her waters. Krsna is always absorbed in amorous pastimes, and He is the moon of the gopis minds, which are like cakora birds who subsist only upon moonlight. Srila Bhaktivinoda Thakura prays, "O mind, always remember my words and sing Krsna's glories in the form of these holy names, which are full of nectar." (Vibhavari Sesa, sloka 8)

Krsna-nama is Yamuna-jivana. Nama contains all the pastimes expressed in this song. Why is Krsna going to the ghat by the Yamuna? All the gopis have promised to meet Him there, and He has promised to meet them there. They meet at Kesi Ghat and Bhandiravat, and Pan Ghat, and they consider that they meet very rarely and with great difficulties. There are also many difficulties and many problems in your bhajana, but the

gopis are different from you because they don't consider their problems. They have given up their fathers, mothers, and all kinds of traditional rules and regulations and religion, as though such things were dry straws. You must follow the example of the gopis. Give up attachment to worldly things. If you don't, how can you remember all these spiritual subject matters? Try to be always engaged in remembering, twenty-four hours a day.

How will you maintain your life if you are absorbed in remembering Krsna? This seems to you to be a very, very big problem. Try to realize that all problems will go away by chanting. Then ruci will come; otherwise it will not come. If you have worldly attachments and you want ruci, you will then have ruci only towards worldly things. How will this one single ruci be able to go here and there – to both sides? It is impossible. A person cannot blow up his cheeks and laugh at the same time. That is why Sri Caitanya Mahaprabhu has prayed:

na dhanam na janam na sundarim  
kavitam va jagad-isa kamaye  
mama janmani janmanisvare  
bhavatad bhaktir ahaituki tvayi

["O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife, or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You." (Cc. Antya 20.29)]

Caitanya Mahaprabhu is weeping and uttering this, and the other jewel-like verses of Sri Siksastakam. Everything – all moods and all objects of our life – are in these eight slokas. All the Vedas are present there, Srimad-Bhagavatam is there, and Caitanya-caritamrta and the essence of all the books of our Gosvamis are there. But how can you realize this? If you have worldly attachments and you want this mood at the same time, it will not be possible. So give up all material attachments. Teaching us by His own example, Mahaprabhu says, "I don't want that." What is the meaning?

[Pundarika dasa:] In this verse, Sri Caitanya Mahaprabhu is praying, "I don't want any kind of worldly wealth. Na dhanam, na janam. I don't want any followers or any kind of adoration in this world. I don't long for any worldly beauty in this world. kavitam va jagad-isa kamaye. I don't want to be honored, and don't aspire for any high position in this material world. Mama janmani janmanisvare, bhavatad bhaktir ahaituki tvayi, I only desire that life after life, unconditional devotional service may arise in my heart for the lotus feet of Sri Krsna.

[Srila Narayana Maharaja:] If you are bhajana-parayana, if you are absorbed in bhajana and ruci is coming, especially the second stage of ruci, even if the kirtana singers have very thick, raspy voices and are not in tune, still you will become inspired by hearing that kirtana. Whether or not the Deities are decorated, you will be inspired in bhakti by seeing Them. Vamsi dasa Babaji had so much love and affection for his Deities that he used to quarrel with Them. He would tell Caitanya Mahaprabhu, "Today I will not give You any prasadam. You are very naughty. Nityananda is okay, but You are very naughty.

Nityananda is very saintly. I will worship Him, but not You. Today I will make You starve. You can cook Yourself, and You are quite able to do so. I will not do it. Earlier today, when I went to pick some flowers from a garden, a boy pushed me and I fell down and was injured. You did not save me, so I will not worship You. You should see to all Your matters Yourself."

Vamsi dasa Babaji was always in a mood of intimacy with Caitanya Mahaprabhu. You, on the other hand, are always engaged in maintaining your life. Sometimes business is very good and you think, "Oh, this is very good." And sometimes it is down and you think, "What to do? What to do? What to do?" You forget to chant and you forget to worship. This is not ruci. If you are in the stage of ruci, all items for your maintenance will come to you automatically. If anything is not coming for you maintenance, like money, food, or anything else, don't worry. When Srila Gaura Kisora dasa Babaji Maharaja was in Govinda-kunda, he saw that many persons were engaged in eating very delicious food at a picnic. He thought, "I should also have some delicious food." And then he replied to himself, "You want delicious food? Very good. I will arrange that right away." He took some neem leaves, ate them, and told himself, "You should take this and be satisfied." Sometime he used to eat the mud of the kundas and thus became blind, but he didn't care. He was simply absorbed in chanting, "O Radhe! Radhe! Where are You?"

premamayi radhe, radhe, radhe  
vrndavana vilasini, radhe, radhe  
vrsabhanu-nandini, radhe, radhe  
kanu-mana-mohini, radhe, radhe  
astakhira siromani, radhe, radhe

He prayed, Tomara kangala tomaya dako, radhe radhe. I am a very poor beggar, begging Your darsana." He was always chanting, "O Radhe, O Radhe," and he was always in a mood of separation from Her. If you, on the other hand, are worried for your maintenance, thinking, "Today there is no food!" "Our business is down!" "My relative has died!" and you are busy in those thoughts, how will krsna-prema come? You should follow Srivasa Pandita. During kirtana one day, his only son died and his wife and relatives began to weep. He told them, "If you disturb the kirtana, I will jump in the Ganges at once. Mahaprabhu had also been participating in that kirtana, and when He understood what happened, He entered the son's room and told that dead boy, "Why are you sleeping? Wake up." The boy then opened his eyes and began to speak. He said, "I am doing very well in the place where I have just taken birth. It is favorable for doing bhajana there, and here it is not." Mahaprabhu then told him, "Accha, you should go."

In this world, it is essential to maintain our life. Without this, we can't do our bhajana. But don't be worried about this. Your maintenance will come automatically, according to our previous activities. If something comes, that is okay, and if something that you have collected is lost, still you should not worry. Suppose you have deposited many thousands of dollars in a bank, but somehow your business failed and your money was lost. Don't worry about that. You cannot achieve krsna-prema, or anything else, by money. You

cannot eat your bank money. You can only eat two capatis or two slices of bread – nothing more. Srila Bhaktivinoda Thakura quotes in his Bhajana Rahasya:

alabdhe va vinaste va  
bhaksyacchadana-sadhane  
aviklava-matir bhutva  
harim eva dhiya smaret

"The mind of one who has taken shelter of the holy name is undisturbed even if food and clothes are not easily obtained or if they are obtained but then lost. Leaving behind all material attachments, he takes complete shelter of Govinda." (Padma Purana)

Chant Hare Krsna without any worry. Remember Srivasa Pandita and his four brothers. They chanted throughout the night, "Hare Krsna Hare Krsna Krsna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare" and "Hari haraya nama krsna yadavaya namah." There was nothing to eat in Srivasa Pandita's house, and Mahaprabhu told him, "You chant Hare Krsna day and night, but you should also try to maintain yourself. Make some money by working or by begging. Somehow or other you should maintain yourself and your family."

Srivasa Pandita replied, "We will not do so. We will only chant." Then he clapped three times as he said, "One, two, three." Mahaprabhu asked, "What are you doing?" Srivasa Pandita replied, "I will wait one day, and if there is no food, I will wait for another day, and then for a third day. Then, if nothing comes by the third day, I will jump in the Ganges. I will say, 'Hare Krsna' and jump." Mahaprabhu then told all the devotees that those who have sincerely taken shelter and are sincerely chanting will never have to beg. Laksmi, the Goddess of Fortune herself, may beg, but My devotees will never have to do so. I will take responsibility for their maintenance on My own head, and I will arrange everything for them. I will maintain them; this is My promise." Have strong faith in this.

[Devotee:] Gurudeva, you described some of the glories of Srivasa Thakura. You said he was not even concerned when his little son died during the kirtana. Caitanya Mahaprabhu told him to come back, but he said, "No, I am in a better place now." My question is what better place could he be in? He was already in Mahaprabhu's kirtana with Srivasa Thakura.

[Srila Narayana Maharaja:] Krsna had called him to participate in the pastimes He was performing in prakata Vraja in one of the universes. He was playing with Krsna and His associates there, and he was very happy. He therefore told Mahaprabhu, "Let me stay here; I am very happy here." It may be that, due to his sadhana-bhajana, he had become a gopi and he was residing with all the gopis. He may have been with Sri Rupa Manjari. Why would he want to return? His new situation was the fruit of his serving Caitanya Mahaprabhu.

sokamarsadibhir bhavair  
akrantam yasya manasam

katham tasya mukundasya  
sphurtih sambhavana bhavet

["Within the heart of one who is full of anger or pride, or lamentation about the state of his wife or sons, there is no possibility of Krsna being manifest." (Padma Purana)]

What is the meaning?

[Sripad Madhava Maharaja:] This sloka concerns one whose heart is afflicted by lamentation and anger. Amarsa means anger and soka means sadness. If you loose material things, you become very sad. If you are always absorbed in these two things, then Mukunda, meaning Bhagavan Krsna, will not manifest in your heart.

[Srla Narayana Maharaja:] If your mind is disturbed, if your heart is disturbed and thus contaminated by these two things, Krsna will not manifest there. Therefore, try to keep your heart very pure in all circumstances. If you loose anything in this world, what harm is there? Sri Rupa Gosvami and Sri Sanatana Gosvami were highly posted officials in the government, but they left their positions. Why? We want to engage all our property in Krsna's service, but they left their property. So, if your property is later stolen or lost, why lament? Don't lament. Otherwise, your heart will be impure and you will not be able to remember Krsna.

yavata syat sva-nirvahah  
svikuryat tavad arthavit  
adhikye nyunatayanca  
cyavate paramarthatah

"If the devotee accepts those things necessary for the maintenance of his life, it does not mean he is a sense enjoyer. The devotee neither accepts too much nor too little, for that hampers his progress towards his goal." (Naradiya Purana)

For whom has this sloka been told? It has not been told for the kanistha-adhikari. The kanistha-adhikari should engage his money and everything else for Krsna; but this sloka is for those who have ruci. It is for those like Srivasa Pandita. They think, "Whatever comes is okay." They chant the holy name and remain undisturbed, and even if death comes they are not disturbed. Rather, they think, "Many diseases may come, or a relative may die; no harm." They are always satisfied and they are always chanting.

bhaktih paresanubhavo viraktir  
anyatra caisa trika eka-kalah  
prapadyamanasya yathasnatah syus  
tustih pustih ksud-apayo 'nu-ghasam

["Devotions, direct experience of the Supreme Lord, and detachment from other things – these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way as pleasure, nourishment, and relief from

hunger come simultaneously and increasingly, with each bite for a person engaged in eating." (SB 11.2.42)]

[Sripad Aranya Maharaja:] This verse from Srimad-Bhagavatam states that if someone unconditionally surrenders to Guru and Vaisnavas and engages in devotional service, there must be three results. Bhakti, padesanu-bhava, and virakti. When we eat, every time we take a bite, three results gradually come. First, we feel some satisfaction. Also, our body was weak before, but by eating it becomes strong and energetic. And, at the same time, our hunger goes away. Similarly, as one progressively engages in bhakti and becomes more and more absorbed, three results will come. The first result is bhakti. His sraddha, faith, will condense into anartha-nivrtti, nistha, ruci, asakti, bhava, prema, and more than that. Also, his seva-vrtti, service mood, increases more and more. This is the first result; if one engages in suddha-bhakti, his faith and service mood will grow. The second result is padesanu-bhava. Realization will come. At the time of his sadhana-bhajana the devotee will realize his nitya-sambandha, his eternal relationship with Krsna, and he will begin his devotional service. Finally, the third result, virakti, detachment, will come. When one engages in pure devotional service, detachment is sure to come. All varieties of material desires and attachments will go away, and the devotee will no longer hanker for the contact of his senses with sense objects. In this way, his mind is free to be absorbed in hearing, chanting, and remembering.

[Srila Narayana Maharaja:] If you are chanting and remembering but if there is no vairagya (renunciation), it means there is some 'leakage' in your bhakti. If you are chanting and remembering, but you are not satisfied and you are always hankering for worldly things, there is some leakage. Try to repair that leak. Otherwise, it will be as though you are pouring water in a pot, but all the water is pouring out through the many holes in that pot. Anarthas and offences are like holes. You should try to repair the problem. Otherwise, if you do not do so, you will not be able to do bhajana.

yasyasti bhaktir bhagavaty akincana  
sarvair gunais tatra samasate surah  
harav abhaktasya kuto mahad-guna  
manorathenasati dhavato bahih

["All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lords' external energy. How can there be any good qualities in such a person? (SB 5.18.12)]

What is the meaning?

[Atula Krsna dasa:] If a person has bhakti, all the qualities of the demigods reside in him. He will have all the good qualities of the demigods. If someone is not a devotee, then he cannot have any good qualities. He may have learning, he may have wealth, and he may have beauty; but it will all be for naught. Why? Manorathenasati dhavato bahih. His is running a race, and the chariot of that race is the chariot of the mind that is very swiftly pulled by the five horses of the five senses. This person is bahih. They are 'outside', under the influence of the material energy.

[Srla Narayana Maharaja:] If a person very youthful, his muscles are large, he is about twenty to twenty-four years old, he is very smart, he is a champion in sports, and he has all other good material qualities, will he be happy in life or not? If he has no bhakti, will he be happy? Will his health be permanent? One day he will have to die. You should all remember this. Body construction and other material qualities will not give you happiness. If you don't have a single material qualification, but you are chanting the holy name and you have bhagavat-bhakti, this is the best life. On the other hand, if you have all kinds of material qualities, like a beautiful body and intelligence, and you are expert in politics, duplicity, and hypocrisy – everything is there except krsna-bhakti – then all is zero. The mrdanga will play, "Dhik tvam, dhik tvam. Fie on your life."

You have come from many different places to hear this class, so hear my instructions on how to be happy in life. Begin from today to follow them.

[Devotee:] Gurudeva, our translation of this verse states that not only do the qualities of the demigods manifest in such a pure devotee's heart, the demigods themselves manifest in the devotees' heart and body. Can you explain that?

[Srla Narayana Maharaja:] Yes. The demigods know what are good qualities and what are bad qualities. They are everywhere, as air (Pavana), fire (Agni), and all other material elements. They are everywhere, in everyone's bodies. They are very happy, however, if someone is a bhakta, because that devotee will chant and remember Krsna, and he will engage that demigod's energy. The demigods will be very happy and think, "By my energy he is doing bhajana. He is performing kirtana and hearing hari-katha." Thus, the demigods are always very happy to be in the bodies of the devotee. Do you understand? They are greedy to be there in the body of the devotee – to get his association. The demigods are obliged and bound by the order of Krsna to be in others' bodies, in order to maintain the lives of all beings. But they are very happy to be in the bodies of pure devotees who are chanting and remembering. They are eager for the devotees' bhakti to come to them.

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