

TRIDANDI GOSWAMI SRI SRIMAD BHAKTIVEDANTA NARAYANA MAHARAJA

## ROOM CONVERSATION

Mathura  
17.4.2000

These days in Mathura, generally every day for about 15 minutes or a half hour before Srila Maharaja's 6.00pm class, he gives informal darasanas. The following conversations took place on April 17<sup>th</sup>.

### Conversation I

[Syamarani] There is a statement in your Bhakti Tattva Viveka which seems to be different from what you usually preach. It says; "Ones nistha intensifies and assumes the form of ruci. The sadhaka within whom such ruci has developed is called an uttama adhikari." This says that when one reaches the stage of ruci (taste in devotional service) he is already an uttama adhikari.

[Srila Narayana Maharaja] Yes. We should try to reconcile all this. Ruci is a part of suddha-sattva, and when suddha-sattva comes, rati or bhava (the stage of spiritual emotion just prior to prema) manifests. The fraction of this rati is ruci. In that case ruci is also a kind of rati. When ruci becomes more mature, then it is called asakti (attachment). Then when asakti is more condensed then it is still the same thing, but more condensed—it becomes rati. There is no difference. There is simply stages of maturity: the 1<sup>st</sup> stage, 2<sup>nd</sup> stage, 3<sup>rd</sup> stage, etc. When ruci comes as a part of rati, then the devotee is uttama adhikari—uttama kanista.

[Syamarani] When that ruci is present in the stage of rati, then as a fraction of rati...

[Srila Narayana Maharaja] You should know that ruci begins in sraddha—in the form of sraddha. Only the names are different. In other words rati is there in the shape of sraddha, and ruci is there in the shape of sraddha. But gradually it develops. Only the names are different. The name is changed but it is the same thing. Ruci first appears in sraddha and ultimately it comes towards the istadeva (the worshipable Deity—Radha-Krsna.) A person who has such thick ruci has no taste for wordly desires and wordly things. He does not commit any apparadha (offenses). Nothing. At that time his chanting of the holy name is pure. As Srila Bhaktivinoda Thakura has explained in Siksastaka, such a person is always absorbed in Krsna. Therefore he may be called 'Mahabhagavata'. But what class of bhagavata? There are are so many stages. He is called bhagavata, but...

[Syamarani] Here it says, 'uttama adhikari.'

[Srila Narayana Maharaja] Uttama adhikari here means uttama-kanista. At the stage of ruci one is uttama kanista. At the stage of asakti he becomes like an uttama-madhyama. Then, when rati comes, he becomes uttama-uttama. But uttama-uttama also has so many grades. When a person has prema, then he really becomes a mahabhagavata.

[Syamarani] I thought you had previously said that one begins his uttama stage at the point of suddha-sattva or bhava.

[Srila Narayana Maharaja] But suddha-sattva does not begin at once. It begins from ruci. We should reconcile it in this way.

[Ananta Krsna] Srila Visvanatha Cakravatipada also says that *uttama-madhyama* is in *asakti*. So there is a little difference.

[Srila Narayana Maharaja] No difference. You should try to reconcile it. It may be that you are not understanding fully. I know that you cannot understand. However, by doing *bhajana*—doing, doing, doing—you can come to that stage. Don't try to understand through your intelligence. Try to understand through our *Guru-varga* (disciplic succession.) We should try to realize what our line of *acaryas* have written. I cannot be different from Srila Bhaktivinoda Thakura. What I am telling is his remnants. I try to reconcile Sri Visvanatha Cakravati Thakura, Sri Rupa Goswami, Srila Bhaktivinoda Thakura, and all other *acaryas*. They are in one line, but they may manifest their explanations in so many—different words.

[Ananta Krsna] Should we then understand that they are speaking the same thing, but...?

[Srila Narayana Maharaja] You should try to do more *bhajana*. Don't try to understand by mental speculation. Try to do *bhajana* and pray that you can advance.

[Ananta Krsna] So they are saying the same thing but from different angles?

[Srila Narayana Maharaja] Yes. We are seeing it, and trying to understand it by so many angles of vision. All the angles are right. One person is telling that Krsna never told lies, but Yasodamaiya and all others like her tell that He did speak lies. What is the conclusion? You cannot understand. The understandings are from so many angles, but they are all true. Don't make mistakes in your writing—saying that Narayana Maharaja is telling one thing, Srila Bhaktivinoda Thakura is telling something else, and Srila Visvanatha Cakravati Thakura and Rupa Goswami are telling something else.

## Conversation II

[Vraja-Mohini] I am your disciple from England, and it's my birthday today.

[Brajnatha prabhu] It's her birthday. She wants some special mercy.

[After asking her a few questions, Srila Maharaja took some flower petals from his garland and, gently tossing the petals on the top of her head, chanted: "Mangalam bhavatu kalyana bhavatu. Krsna bhakti bhavatu". She then showed Srila Maharaja her 6" murti of Mahaprabhu.

[Vraja-Mohini] I have a murti of Caitanya Mahaprabhu. I found Him in Puri. He's made from a siddha bakula tree. I had a feeling in my heart to get this murti.

[Srila Narayana Maharaja] You want to put Him in your heart?

[Vraja-Mohini] Yes.

[Srila Narayana Maharaja] Then you should keep Him always. How will you put Him there? By an operation?

[Vraja-Mohini] I felt in my heart that I should have this murti.

[Srla Narayana Maharaja] But on the next day you may give Him up. Chant more. Try to know who is Sri Caitanya Mahaprabhu and what are His moods. And try to reach those moods. From what has He been made?

[Vraja-Mohini] Siddha bakula tree.

[Srla Narayana Maharaja] Bakula tree? Mahaprabhu cannot be made of a bakula tree. He is transcendental. Is this (wood) transcendental?

[Vraja-Mohini] I don't know.

[Srla Narayana Maharaja] Try to chant Hare Krsna—the transcendental names. Have strong faith in the name and then everything will come. If you are worshiping the Deity for lakhs and lakhs of births, then one pure name will come. Try to go straight (By chanting you will be able to chant purely much quicker.)

### **Conversation III**

[Syamarani] I am not qualified to ask this question, but sometimes I need to know the answer because we are sending out your lecture transcriptions, and different devotees have different opinions as to what you mean. In Srimati Radharani, is prema-vicitya in anuraga or madanakya mahabhava?

[Srla Narayana Maharaja] Always. Everywhere.

[Syamarani] Some devotees say it is only in the stage of anuraga.

[Srla Narayana Maharaja] Then you should listen to them; not me.

[Syamarani] No. So, in Radharani, is prema-vicitya higher than divyonmada?

[Srla Narayana Maharaja] I cannot say this. But I can say that divyonmada and prema-vicitya in Vraja are more than in Dwaraka, and more than in Mathura—Radhika's prema-vicitya and divyonmada are more than that of anyone else. That I can tell.

[Syamarani] But when Radharani is in Uddhava-kyeri in divyonmada, is that higher, or is prema-vicitya in Vrndavana higher?

[Srla Narayana Maharaja] You are not understanding all this. Your question is wrong. In Radha-kunda She is always with Krsna. There She is always in madanakya mahabhava. That madanakya mahabhava contains everything—everything. And it is the highest of all moods. It is the last limit. It may be that in Uddhava-kyeri there is something of that. It maybe that in Prema sarovara, the highest prema—divyonmada, prema vicitra—everything—is there. But Uddhava khyeri is not the highest, because there is separation mood there. Separation mood is not madana.

