

Dear Maharajas, prabhush and didis,

Dandavat pranams. Jaya Sri Sri Guru and Gauranga.

Tomorrow, April, 23, I am leaving Vrindavan on route to Germany. I will not be with Srila Maharaja again until May 22, when he is in Hawaii. I will therefore not be able to participate in sending out reports or transcriptions. I'm sure that Vrinda devi and Madhurika will arrange with other devotees to send them. If I can, by the mercy of the Vaisnavas, I will send more reports on the Navadwipa Parikrama..

Whenever Srila Maharaja speaks we think of you all, but there is only time to send full classes occasionally and the other times we only send excerpts or summaries. Please excuse us our frailties in this connection, that we cannot properly serve you.

It is really true that Srila Maharaja Gurudeva and Srila Prabhupada and our whole disciplic succession are there in the holy names and their books. So you can have them with you always—by praying for that. The following is excerpts from classes on April 18 and 19.

Your aspiring servant,
Syamarani dasi.

TRIDANDI GOSWAMI SRI SRIMAD BHAKTIVEDANTA NARAYANA MAHARAJA

EXCERPTS FROM PREMA VIVARTA

April 18

Srila Narayana Maharaja went to the home of Sripada Ramesh Gupta and his family, who live just nearby Holy Gate in Mathura. Although theirs was a very small apartment, at least 150-200 devotees managed to find sitting spaces. After kirtan and an introductory talk by Pujyapada Bhaktivedanta Tirtha Maharaja, Srila Maharaja began the mangalacarana prayers for his own class. At that time a few honored guests arrived from the Sri Gopinath Gaudiya Matha, lead by Pujyapada Bodhayana Maharaja, the successor of Paramapujapada nitya-lila pravista Sri Srimal Bhaktipramoda Puri Maharaja; and Pujapada Muni Maharaja, president of their Matha in Vrindavan. When Srila Maharaja saw them coming in, he stopped the class and requested them to come and sit near to him. He then resumed class, continuing his regular theme of Prema Vivarta.

The main topic of the class was the necessity of 'srestha sadhu-sanga'—association with the topmost devotees. The discourse was given in Hindi, and the following is a summarized translation:

It is true that the holy names of Bhagavan Sri Krsna is Krsna himself, and that they are invested with all His potencies. Still, simply chanting does not give the highest result. Everything depends on the association one keeps while chanting. If one associates with materialistic-minded people, or even materialistic-minded devotees, the result of chanting will be money and other material facilities. If one is associating with mayavadis, the result of chanting will be that type of misconception. If one is associating with bhaktas, the fruit of chanting will be bhakti. Then again, the level of the bhakta also determines the fruit of chanting. It is therefore essential to associate always with the topmost devotees.

Narada Muni is such a topmost devotee. There is no counting the number of devotees who have achieved perfection by his mercy. Even Sri Vedavyasa received perfection by his mercy, and even Krsna's chief queen, Rukmini, received his mercy. Narada Muni had been visiting her father's

palace, and she heard from him about Krsna's supreme beauty and qualities. She thus became so inspired to serve Krsna that she personally arranged her kidnapping, and she personally drove the chariot.

Another example of someone who achieved perfection by the mercy and association of a topmost bhakta is Krsna himself. Krsna is eka-rasa. Nothing exists outside of Him. He is akhilarasamrta-sindhu. He is the reservoir of all relationships. But because He is also aneka-rasa, He wanted to experience the unfathomable variety of moods of Srimati Radhika—Her madanakhya mahabhava. He was not able to do that, however, because He is the visaya, the object of love. He can touch mahabhava, but He cannot experience rudha, adhirudha, modana and madana mahabhava. He had to get the association and mercy of Visakha devi in the form of Sri Raya Ramananda, to achieve that supreme perfection.

April 19

The class was again given at Sri Keshavaji Gaudiya Matha and, Srila Maharaja continued the theme of Prema Vivarta. Here are some excerpts orf notes made during Sripada Pundarika prabhu's translation:

In one village there was a gopa named Ramadasa who warned Sri Caitanya Mahaprabhu that a certain place was full of danger. A crocodile lived there, and even the cows would not go there. Mahaprabhu did not care. He went there with His associates like Gadadhara Pandit and Swarupa Damodara, and performed kirtana. Totally absorbed, they were unaware of their surroundings. That dangerous crocodile came and went towards Nimai. When it touched His feet, its form was changed to that of a demigod. Then he told his own history. In his previous life he was a naughty boy. Once in Kamyavana, while Durvasa Muni was resting, that boy cut off some of the hair from his head. Durvasa then cursed the boy to become a crocodile. When the boy begged for mercy, Durvasa said that the curse must be, but in the 1st sandya of kali-yuga he would get the touch of Caitanya Mahaprabhu. At that time he would again get the form of a demigod. By Mahaprabhu's mercy, however, he passed the heavens and went to Mahaprabhu's own abode.

One day Srila Raghunatha dasa Goswami asked Sri Swarupa Damodara to explain the poetry of Candidasa. Outwardly the poetry appeared like mundane love affairs. It says that if one falls in love with Krsna, it becomes difficult to stay alive. The ladies in Krsna's village have neither peace of mind nor a controlled heart. Srimati Radhika is always restless, repeatedly going in and out of Her house. "My feet and senses don't listen to Me. They are out of control. Though I'm criticized, my feet don't go where I want."

Hear this with attention. You cannot repay this hari-katha in lakhs of births. One word is more valuable than lakhs of jewels.

Srimati Radhika continued, "I entered a new house for happiness, but it is turned out to be a house set on fire. I'm always in trouble and great anxiety. I wanted to be in the happiness of the sea of love, but it turned out to be the sea of poison. I tried to climb the mountain of happiness, but instead I fell into the ocean." The meaning is very deep. Srimati Radhika is saying that She thought She would be so happy by loving Krsna, but that happiness turned into a blazing fire of separation from Him.

This lila seems ordinary. Raghunatha dasa Goswami is therefore begging Sri Swarupa Damodara to explain the transcendental mystery behind it. Sri Jayadeva Goswami wrote with hesitation, but Candidasa and Vidyapati did not. Therefore ordinary neophytes cannot understand them. A neophyte should not read Vilapa-kusamanjali, which describes the inner heart-felt feelings of Sri Dasa Goswami. In the unqualified stage one will be ruined. It is only for the real sadhaka. One must hear from the guruparampara and chant. Then one can progress.

All this love is transcendental. There is nothing mundane in it. Therefore Dasa Goswami is asking, “ O prabhu, Sri Caitanya Mahaprabhu placed me in your hands. So please reveal the mystery of this wonderful love.”