

Dear Maharajas, Prabhus, and Didis,

Dandavat pranamas. Jaya Sri Sri Guru and Gauranga.

Here is an atomically short synopsis of Srila Narayana Maharaja's activities in Maui, Hawaii. Also, just to let you know, there is a very nice article in VNN just recently submitted by Sripad Kishore Krishna Prabhu, by the mercy that Srila Maharaja gave him during this Maui visit.

If you are wondering how you will remember all the words in Srila Maharaja's lectures, then there are two answers. Pray and preach. By speaking to others, again and again, the words become concretized or solidified in our minds. And, by praying to all the merciful personalities listed in our jaya-dvani prayers, they may take pity on us.

## TOUR REPORT OF MAUI, HAWAII

May 22-27,2000

This place in Hawaii seemed to be in a time-warp. It was like being in the '60's all over again. Flower children, a merge of metaphysical and impersonal philosophies, long, long hair and beards, tie-dyed clothing, hardly any clothing, guitars, large drums, and so on. Moreover, the people were humble and sweet. And, like those in the '60's, they had the good sukrtis and samskaras to be able to have the opportunity to hear hari-katha—an opportunity which took millions of births of good impressions to achieve—from an uttama mahabhagavat Vaisnava. Many of the guests and devotees stayed in tents at the campsite where Srila Narayana Maharaja would be speaking twice a day—once after his morning walk, and once in the evening. In the mornings the devotees performed mangala arati at about 5:30 AM, then bhajanas, and then at about 7 AM, Srila Maharaja would arrive and speak for about ½ hour.

May 22: On the first evening Srila Maharaja once again glorified Srila Prabhupada's quickly establishing Krsna consciousness all over the world—in "a couple of years." He remembered how, in the last days, Prabhupada requested him "again and again", not only to place his transcendental body in samadhi, but also to complete the training of his disciples. Srila Maharaja said that at that time he did not understand the request, but later he understood. This was because after Prabhupada's divine departure, year after year Srila Maharaja saw more and more that many of his disciples were becoming weak, especially sannyasis and brahmacaris, and they were losing faith in Prabhupada's words. Many sincere and serious devotees were forced to leave the temples, they had no chance to develop their bhakti, and they began to eagerly await high-class association.

Srila Maharaja said he was very happy to come to Maui because everyone at the week-long festival would be absorbed only in hari-katha, without thoughts of making money, solving problems, or thinking about policies and politics. And all problems would be solved by this process. He gave evidence, from first canto Srimad Bhagavatam, of the glory of hearing hari-katha. At the beginning of kali-yuga 88,000 rsis assembled at Naimisaranya forest, very worried because the Supreme Personality of Godhead had left the world with all His associates. Now the dark iron age of Kali would be coming, and love and affection would be gone forever.

Death would be awaiting all, and in every 24 hours there would be a minimum of 24 problems. To forget these problems people would be taking whiskey, marijuana and all other varieties of intoxication. The sages heard from Sri Suta Gosvami that the only remedy would be to hear about the pastimes of Krsna and serve Him, spontaneously and without any interruption, and only this could actually and fully satisfy the soul.

May 23 (morning): That day was the Appearance Day of one of Sri Caitanya Mahaprabhu's most intimate associates, Sri Ramananda Raya. Srila Maharaja decided that, to glorify him, he would make the theme of his evening lectures Raya Ramananda Samvad, and in the mornings he would discuss other topics. He then gave a very summarized class on Prema Vivarta, a book describing the process for achieving spontaneous devotional service, raganuga-bhakti, by Sri Jagadananda Pandit. Jagadananda Pandit prabhu and Lord Caitanya had been intimate friends practically from their births. They associated together in Navadvipa-lila and, as young boys, they used to quarrel like friends. They could not live without one another. Srila Maharaja had already revealed in Mathura one month earlier that, contrary to popular belief, Jagadananda Pandit is not Satyabhama. Rather, he himself admits in Prema Vivarta that in his siddha-sarira he is a maidservant of Srimati Radhika—he is one of Her intimate sakhis.

In Prema Vivarta he is teaching that if one wants to do bhajana he should give up all bad association—otherwise he cannot develop in bhakti. As long as one keeps bad association, he may only be able to do karma-misra bhakti and aropa-siddha bhakti; he cannot even do sanga-siddha bhakti. Yet he will think, "Oh, I'm doing bhakti." One must know the difference between aropa-siddha bhakti, sanga-siddha bhakti, and svarupa-siddha bhakti. Even saranagati is not bhakti. It is only the door to bhakti.

Queen bhakti is very far away unless you give up bad association. The most prominent bad association is the Mayavadi. One may be your mother, father, husband, wife or brother—anyone—but if he is not a devotee, you should give him up if you want to be happy.

And there is one thing that is even more dangerous, but apparently more pleasing—stri-sanga. Stri-sanga means men and women who have bad character—those who cannot see women as mother, sister or daughter, and those who cannot see men as brother, father, or son. Even to one's wife—one should be chaste but not attached; otherwise his bhakti will be ruined forever. On the other hand, if one takes time for good association, his heart will be cleansed and he will develop a taste for the Holy Name—like magic. If the mass cannot go to the sadhu, then Krsna will arrange that the sadhu will be available in the area of that mass.

May 23 (evening): Srila Maharaja reviewed the history of Sri Caitanya Mahaprabhu, from the time He took sannyasa to the time He met Raya Ramananda at Godavari. The transcription of this lecture was already sent to the hari-katha mailing list.

May 24: In the morning Srila Maharaja gave some very eye-opening katha regarding the fall of the jiva. Because the devotees knew that we jivas were never in Goloka Vrndavana, and we were never before fully Krsna conscious, they were wondering how we had enough information or intelligence to make any decision about turning towards Krsna or Maya. Srila Maharaja explained from sastra that the jiva originally is a manifestation of the tatasta-sakti. He then comes out from the glance of Karanodaksayi Visnu. The light of that glance gives the jiva enough intelligence to decide. He now has a wish. By that light he will see and think, "How

will I be happy?" Then he will cast his glance either in the direction in of the mayic realm or the spiritual realm. When Sripad Puspadanta prabhu asked for further explanation at the end of the class, Srila Maharaja replied, "To understand you will have to give daksina." He said, "This mango is tasteful. But HOW tasteful is it? You'll have to pay." When Puspadanta prabhu called out, "How much?" Srila Maharaja answered, "I want your heart."

After the class Srila Maharaja asked the devotees what classes they were holding during the day, they said, "Raya Ramananda Samvada." Srila Maharaja replied, "No, leave that for me."

Later that morning a hari-nama party was organized by Sripad Krsna Bhajana prabhu and Sripad Puspadanta prabhu in the tourist town of Lahina. Srila Maharaja came again at 6 pm, and after kirtan he spoke on the introduction to Raya Ramananda Samvad. That lecture was also sent to the hari-katha list.

After the lecture a drama was performed by Srimati Mangala devi dasi and her family. The subject was Pulastha Muni's attempt to bring Giri Govardhana to Kasi, and how Govardhana was set down in Vraja where he forever remained. Srila Maharaja appeared pleased, and when the same devotees sang devotional songs after the play in glorification of Govardhana, Srila Maharaja wept—as he usually does, taking a part of his utariya (sannyasa upper cloth) and, using it somewhat like a handkerchief, slipping it under the two sides of his eye-glasses to dry his eyes—and many other of the devotees also wept. Following the drama and songs he then passed out cookies and rasagulas.

May 26<sup>th</sup> (morning): All the devotees were invited to Pujiyapada Turyadasa prabhu's temple, called Sri Vrindavana Gardens, in Haiku—right by the ocean. The property is on a cliff and covers several acres. There were small replicas of Radha-kunda, Syama-kunda and Giri Govardhana, and also a beautiful pavillion in which Chaklesvara Mahadeva is situated as Sivalinga. Turyadasa prabhu offered Srila Maharaja a seat of honour and, after kirtan, Srila Maharaja requested Turyadasa prabhu to speak. Turyadasa prabhu gave an inspiring talk about the glories of srestha (topmost) sadhu-sanga, after which Srila Maharaja gave his own class.

He began as he usually does: "My thousands and thousands of dandavat pranamas in the lotus feet of my Gurudeva, nityalila pravista om visnupada Sri Srimad Bhakti Prajnan Kesava Gosvami Maharaja, and the same thousands and thousands of dandavat pranamas in the lotus feet of my siksa Gurudeva, nityalila pravista om visnupada Sri Srimad Bhaktivedanta Swami Maharaja." Then, referring to Turyadasa prabhu's discourse, he said, "This prabhu has reminded me of one sloka: 'Krsneti yasya giri tan manasadriyeta...'" He then explained the three ways to relate with the three levels of devotees—kanistha, madhyama, and uttama. He said that even if one has received diksa, if he is in asat-sanga, associating with those who are envious to any pure Vaisnava, we should reject him. However, even if one has not received diksa, but he is without asat-sanga, and he is remembering Krsna's name even one time, we should respect him—even if he is in another sampradaya. If one only honors his god-brothers, he himself is not a Vaisnava. He is acting outside of Vaisnava etiquette. If one is really initiated, and he has a real relation with Krsna, and he knows all siddhantas—vaisnava-tattva, maya-tattva, jiva-tattva, and so on—he has realized all these by gurudeva's mercy, and he is free from anarthas, he must be honored. If you are not doing this, you are confined to a box and you are not a Vaisnava.

If a mayavada sannyasi comes to your home or temple without invitation, and he is hungry, should we reject him and say, "Go at once!"? Never. Once, during the time of Srila Bhaktisiddhanta Sarasvati Thakura, at the Candrasekhara Temple, some of Srila Sarasvati Thakura's disciples did this. When he heard this he became furious and heavily chastized them. He said, "He is our athiti, our guest." He personally and sweetly invited that mayavadi to return. The mayavadi then fell at the feet of Srila Sarasvati Thakura, and since then had so much regard for him.

"We have a water-tap and a restaurant." Is this Vaisnava etiquette? I know your Srila Prabhupada more than anyone in this world—when there was no Iskcon—and we discussed so many things on friendly terms. I know him. I know he was polite and broadminded, and therefore he was successful. He took the whole world in his lap. His heart was so generous and broadminded. He did not only think of his god-brothers. Therefore, in only a couple of years, he spread Krsna conscious all over the world.

After class all the devotees went outside for parikrama around Chaklesvara Mahadeva and the other representative holy places. About 100 devotees crowded around Srila Maharaja like metal to a magnet as he explained how lord Siva had wanted to enter Rasa-lila, how he was blocked at the border from entry because he was in a male form, how he wept, how, after begging and begging for entrance he was ordered to worship Yogamaya devi, how he worshipped her for thousands of years, how he was granted a gopi form by her, and how he was ultimately given the post of chokidhara at Rasa-stahli—for the purpose of guarding the Rasa-lila so that no unqualified person could enter.

Performing kirtana, the devotees then walked a few steps to a small pond. Srila Maharaja asked everyone, "What is this kunda? There are blue lotus flowers here." The devotees answered that it must be Radha-kunda. Srila Maharaja then said that blue lotuses means that it must be Radha-kunda.

All of a sudden it began to rain heavily, and the parikrama came to an end. After honoring mahaprasada, Srila Maharaja and all the devotees left for Sripad Ciranjib prabhu and Srimati Sevanandi didi's house, about a half-hour drive away. Srila Maharaja was given a beautiful asana and his feet were bathed lovingly by Ciranjiva prabhu. After kirtan he spoke a few words about purity, chastity, and a householder's using his money in the service of Hari, Guru and Vaisnavas, and then he distributed mahaprasada.

After lunch prasada devotees participated in a Ratra Yatra festival. Srimati Prema Rasa didi and her associates prepared a beautiful Hawaiian style palenquin with palmleaves, flowers and tropical plants, and Lord Jagannatha, Baladeva and Subhadra were escorted around Kihei. The loud and joyful kirtan, lead by Sripad Pushpadanta prabhu, was accompanied by the distribution of flyers. It affected the local people so positively that several people later came to the festival-site and took part in kirtan and Srila Maharaja's hari-katha. In his class Srila Maharaja spoke about Sri Pundarika Vidyandhi and Sri Gadadhara Pandit. He said that in this world it is very hard to recognize a Vaisnava. Pundarika Vidyandhi had so many servants and he wore so many fragrant oils, but when he heard the name of Sri Radhika, he lost all composure.

May 26: After his morning class Srila Maharaja said, "I also want to have that boy". He pointed to a long-bearded and long-haired hippie guest in the back of the audience, who had been attending many of the classes. The young man's name was Rasa and he had a small brown dog, held on a rope, which was always by

his side. Srila Maharaja continued after some pause, "That boy with the love and affection in his eyes—I want the love and affection that he is giving to that dog. I want to know if he will give me the love and affection that he is giving to that dog. Would you do that? I would like that." Devotees could see how this young man's heart melted right on the spot.

(Evening): Srila Maharaja gave the class on the subject of greed as the qualification for raga marga, the path of spontaneous devotion performed in the wake of the love of the Vrajavasis. After class Dristadyumna prabhu sang Sri Krsna Caitanya doya koro more, and then there was a heart-touching play about Srila Narottama dasa Thakura's receiving the mercy of Sri Caitanya Mahaprabhu and his spiritual master Sri Lokanatha dasa Gosvami. After the play Srila Maharaja remarked that this was a high-class play and that Srila Narottama dasa Thakura is Vilasa manjari. He said that we should not imitate great personalities like Srila Narottama dasa, but we should be strong like them.

May 27: There were at least 30 hari-nama and diksa initiations, and at least 6 devotees had their long dreadlocks or long hair shaved. A few days later there was a fire sacrifice. In the evening, as usual, Srila Maharaja requested Sripad Brajanatha prabhu to call on the new initiates, so that they could stand up, hear their new names, and receive the blessings of the Vaisnavas. One of the new initiates was Rasa, and now his name became Rasananda dasa. As he was standing to receive his new name, Srila Maharaja said, "I'm very happy. In a moment you left your dog and your long hair and everything else. Rasananda. Krsna Himself is Rasananda." Then he told him, "You should be strong like a thunderbolt."

After naming the rest of the initiates, Srila Maharaja said that we will now come to our subject. It is very high and very deep. When we hear Raya Ramananda and Sri Caitanya Mahaprabhu Samvada, we should offer our pranamas to Sri Caitanya Mahaprabhu, Sri Raya Ramananda, and to that dialogue, It seems that Raya Ramananda is the teacher and Caitanya Mahaprabhu is the student with the questions, but the reality is quite the opposite. The sea never reduces or increases by the rivers entering it. Prasant Mahansagara. It is always calm and quiet. The Pacific Ocean is like this. The sea-water goes up and transforms into clouds. We see the clouds, but how are they coming? From the ocean. The sun-rays evaporate the water, but no one knows how it goes up in the sky and takes the form of so many clouds. Touching any high mountain or great forest, these clouds then gradually begin to be saturated. Then, as rain, that water again comes to the sea. If the water falls during the svati-naksatra, and it touches a banana tree, campher is produced. If it falls on the head of an elephant, an elephant-pearl is produced. If it falls on the head of a serpent, a precious jewel is produced, and from an oystershell, a precious pearl comes forth. It is particularly because of these pearls that the sea is called 'ratnakara', the abode of precious jewels.

Similarly, Sri Caitanya Mahaprabhu is the ocean of all rasas. He is bhakti-rasamrta-sindhu, the endless ocean of all rasas. There are five primary rasas and seven secondary rasas. All together there are twelve rasas. By connection with Krsna or Lord Caitanya, the heart melts and vaporizes, and it becomes like Sri Raya Ramananda, Sri Rupa Gosvami or Sri Sanatana Gosvami. They all come from Sri Caitanya Mahaprabhu. In other words, in Mahaprabhu's discussions with Sri Ramananda Raya, Sri Sanatana Gosvami and Sri Rupa Gosvami, so many good siddhantas were manifest. By enlightening the hearts of these devotees, the dialogues came out. When Raya Ramananda met with Caitanya Mahaprabhu, both their hearts melted, but when and how Mahaprabhu enlivened all siddhantas in the heart of Raya Ramananda—no one knows.

Mahaprabhu Himself then questioned Raya Ramananda, and Raya Ramananda said, "I am only a puppet, an instrument. You are speaking through me. You are speaking. Otherwise I cannot speak." So first offer pranamas to Raya Ramananda and Caitanya Mahaprabhu, and then go deep and get the pearl from the sea.

Turyadasa prabhu had come with his disciples, and after class Srila Maharaja affectionately seated him next to himself on his saffron cloth-covered vyasasana. Turyadasa prabhu's disciples put on a beautiful drama about the speciality of Lord Narayana's mahaprasada. Of special note was Nilamani didi, a disciple of Turyadasa prabhu, who performed a very ecstatic and exotic dance in the mood of Sankara Mahadeva.

May 28 (morning): During Srila Maharaja's short talk, he gave thanks and hearty blessings to the managers who facilitated all the devotees and organized the festival—Sripad Rupa Manohara prabhu, Sripad Sarvabhauma prabhu, and Sripad Kedarnatha prabhu. He quoted the verse which states that when one goes to any place to hear hari-katha, one should offer pranamas to the speaker, the hearer, the subject spoken, the place, and the organizers.

In the afternoon most of the devotees accompanied Srila Maharaja to the airport, where he would be taking a flight to Honolulu, on route to Los Angeles, California.  
Your aspiring servants, Kanaka Manjari dasi and Syamarani dasi