

Dear Maharajas, Prabhus and Didis,

Dandavat pranamas. Jaya Sri Sri Guru ans Gauranga. This is the first full lecture sent to you from this American tour. Please forgive the delay. This lecture was transcribed by Srimati Divya Sarasvati devi dasi and Srimati Govinda Mohini devi dasi. Corrections were entered by Srimati Sulata devi dasi and Srimati Premavati devi dasi.

Your aspiring servant, Syamarani

Tridandi Gosvami Sri Srimad Bhaktivedanta Narayana Maharaja

SRILA RAYA RAMANANDA'S APPEARANCE DAY

(Introduction to Raya Ramananda Samvada)

Maui, Hawaii May 23.2000

Today is the Appearance Day of Srila Raya Ramananda. Who was Raya Ramananda and what was the dialogue between he and Mahaprabhu?

Lord Caitanya Mahaprabhu took sannyasa. He gave up his family, especially His very beautiful young wife, and He never returned. Actually He never gave up His wife. Rather, He took Her in His heart. He wanted to go to Vrndavana to search for Krsna, but Nityananda Prabhu was very cunning and played a trick. [By some arrangement He took Mahaprabhu to Santipura instead of Vrndavan and said,] "O, you have come to Vrndavan. All the cows are here grazing, as in Vrndavana, and very near here is Yamuna." He had told some cowherd boys there that, "If any mad person will come and ask, "How far away is Vrndavana?" then you must tell Him, "Oh, you have reached Vrndavan. This is Vrndavan. We are cowherders, and our cows are here. Near here Yamuna is flowing very gently."

Soon it became so. Mahaprabhu came and asked the cowherd boys, "I want to go to Vrndavan. Can you help Me?" They replied, "You have arrived. Very near Yamuna is flowing, and cows are here grazing; So you have reached Vrndavana. "Soon he arrived and saw Jamuna.

Mahaprabhu began to pray, "O Yamuna, O Yamuna, you are so much more powerful than the Ganges. The Ganges and all other rivers are serving you. Be pleased with me and sprinkle your mercy. You are the Queen of Krsna. You can give Krsna."

Soon, Mahaprabhu saw that nearby was Santipura. There were so many coconut trees there, and in Vrndavan there were no coconut trees. Smiling, Advaita Acarya was coming with vaivas and dorkopen. Mahaprabhu asked, "Where am I? Am I in Vrndavan or Santipura now?" Advaita Acarya replied, "Oh, you are in Vrndavan. Do you see the Ganges? On this side is the Yamuna and that side is the Ganges. You are in Vrndavan." Then Mahaprabhu realized, "Oh, these are deceptive persons. They have brought me here. He took bath in the Yamuna-Ganges, and then they took Him away to Santipura.

There, in Santipura Sri Nityananda prabhu invited Mahaprabhu's mother and all the Nabadvipavasis. All persons of Navadvipa and nearby villages were present. Lakhs and lakhs of devotees assembled there. Sacimata came, weeping and weeping, and Mahaprabhu was also weeping. He placed his head at the lotus feet of His mother and told her, "I have become mad. I have no intelligence how to judge anything, I have done wrong. I took sannyasa in a mad way. Please be merciful to me. Please allow me to again enter household life with you. Weeping, Mother Saci said, "No, no I want that you be renounced. You should carefully follow the path that you have taken. I want only that you live near to me. Do not go to Vrndavan, or any far away place. There we will not be able to see you. However, if you are in Puri, then sometimes You can come to take bath in the Ganges nearby Navadvipa. Sometimes all the devotees will go there and meet you. Oh, then I can receive news about You, and I will be happy . So You should remain a sannyasi, and you should go only to Puri.

And in the meantime a boy named Ragnunatha, the 16 year old son of a highly aristocratic family, came to see Mahaprabhu. Since his childhood he had been renowned as a very religious

person, and everyone loved him. He was very beautiful, like a prince. He told Mahaprabhu, "I want that You take me with you to Puri. Wherever you go, I want to serve you—for my whole life. I do not want to return to my home. Mahaprabhu replied, "You are not yet mature in bhakti. First become more mature. Return to your home and follow whatever I am telling you. Behave very sweetly to your mother and father and all others. Keep bhakti inside your heart; do not let it come out." Bhakti is like camphor. If we take it out of our heart and show, "Oh, I have so much bhakti. See how much bhakti I have. I am chanting so much and doing so much", Then bhakti will evaporate like camphor. So try to keep it very secret. Mahaprabhu continued, "Do not engage in worldly talks with anyone, do not hear worldly talks at all, and always chant and remember Krsna. Do not take very delicious foods, and do not keep any bad association. Always chant and remember, and keep your realizations very secretly. Then, when you are mature, Krsna will arrange that you will come to Me. Do not be worried."

Nowadays we see that those who were not matured went to their Gurudeva, became initiated were very inspired, and were always serving in this way and that. However, when their Gurudev left this world, what became of them? All those immature persons returned to material life. At that time they were all bramacarīs, one-pointed in service. Yet, because they had so many desires, they later fell down. Therefore, Mahaprabhu told Ragunatha dasa that he should not come to Him at that time. He said, "You should practice bhakti-yoga in your home, and when you will be mature, there will be no fear of again falling down. So you should go at once." Raghunatha dasa later met Nityananda Prabhu. This story has been told.

Sacimata told Mahaprabhu, "You should remain here for three or four days. I will cook for You and You should take that prasada." She would thus make preparations like shak, which grows in the jungles automatically. She offered very beautiful and tasteful laphra, banja (steamed vegetables) anya, dal, and many other preparations to her Diety, Narayana, then gave them to Mahaprabhu, and he used to take them.

After some days there, Mahaprabhu became very cruel—more cruel than anyone. Although all the residents of Navadipa were weeping, still He left them. He then started for Jagannatha Puri, and He was at that time mad. What was He singing on the way? "Krsna krsna krsna krsna krsna

krsna krsna he. Krsna kesava krsna kesava krsna kesava pahimam. Rama raghava rama raghava rama raghava raksamam." And He was weeping bitterly. Many devotees were there with Him, like Gadadhara Pandit, Jagadananda Pandit, Mukunda, and perhaps Candrasekhara. Sri Nityananda Prabhu was prominent.

On the way to Puri Caitanya Mahaprabhu went for bathing, and in the meantime Jagadananda Pandit was holding His danda. Jagadananda Pandit told Nityananda Prabhu, "I am going to bathe, so keep the danda very carefully. He then gave it to Nityananda Prabhu and left. And what happened? Nityananda prabhu began talking with the danda, "O my dear danda, why are you in the hands of Sri Caitanya Mahaprabhu, Supreme Personality of Godhead? There is no need for Him to carry you here." I am carrying Mahaprabhu in my heart, and He will carry you? I cannot tolerate that." Nityananda Prabhu then took that danda, broke it into three parts, and threw it in the river nearby. Jagadananda soon returned and asked Lord Nityananda, "Oh, where is that danda?" "The danda? I don't know where the danda is" "I gave it to you". First Lord Nityananda answered, "I don't remember", but then He said, "Why should you give the danda to Mahaprabhu? The danda is here in this river." Jagadananda asked, "Why did you break it?" Nityananda replied, "Oh, you should not bother about this. Mahaprabhu will come and I will reply to Him."

After some time Mahaprabhu returned and asked, "Where is my danda? It is the life and soul my sannyasa. Where is my danda?" Jagadananda replied, "I gave it to Nityananda." Caitanya Mahaprabhu asked, "And what did He do with it?" "You can ask him." Caitanya Mahaprabhu asked Nityananda Prabhu, "Where is my danda?" What did Nityananda Prabhu reply? He said, "You were in an ecstatic mood. I was trying to protect You, but You fell down on that danda and it broke." Outwardly, Mahaprabhu was angered. Why did he become angry? To give instruction to others that we should not take one danda. Danda means three: control of our senses, body and mind. This danda, as Narayana Svarupa, is divided into three—one in three—but also the jiva is added. There are actually three, but one more is added. So we should give our heart, our 'tana, mana, vacah', our body, mind and words, to Krsna. By these three we serve Krsna. There is also one other meaning—Krsna, His power, Radhika, and service to Them. These are also three, and there is yet another: bhakti, bhakta and Bhagavan, the Lord, His devotee, and His devotion.

Mahaprabhu took sannyasa from a Sankaracarya sampradaya guru, but he was also a devotee. One may receive sannyasa from anywhere, but one who gives sannyasa must follow the principles of tridandi sannyasa. Sri Nityananda prabhu as Guru, did not accept the principle of ekadanda sannyasa, and therefore He broke Mahaprabhu's danda in three.

Externally angry, Mahaprabhu told Him, "I cannot go with you. Either you should go ahead, or I shall go alone." The devotees told Him, "You go forward, and we will follow You."

When Mahaprabhu entered Lord Jagannatha's temple He saw the very beautiful Vrajendranandana Syamasundara. He never saw Him as a wooden deity, as we see Him—with big round eyes, and with no arms, no feet, and no beautiful form. Mahaprabhu saw Krishna with a peacock feather, a flute, with smiling crooked eyes, and calling all. He saw Vrajendranandana Syamasundara he saw. He never saw Jagannatha, Baladeva, and Subhadra. When He would come external consciousness, at that time He may have seen that Jagannatha was there with Baladeva and Subhadra. Now, however, He saw Vrajendranandana, and He was thinking Himself to be Radha. He ran towards that Deity, but in the meantime He was checked by a devotee from going forward—and He fell flat, out of sense.

In the meantime, Sarvabhauma Battacarya, a very famous person, knowing all tattvas, philosophical truths, saw that a young unknown sannyasi was exhibiting so many symptoms of high-class mahabhava. He had previously read in sastra all about the symptoms of prema, sneha, mana, pranaya, raga, anuraga, bhava, mahabhava, adiruddha, mahabhava. He saw the symptom of adiruddha in the body of Mahaprabhu, and He knew that such symptoms cannot come in the body of any person, any jiva. It can come only in the bodies of the eternal associates of Krsna, and especially in the gopis. He could not recognize, "Who is He?" but he saw the symptoms. He never expected that these symptoms will be in anyone in this world, and he was astonished to see them He could not judge who

He was, but he decided that he must be a mahabhagavata—not less than that. He ordered his followers to carry this person to my house. At the house of Sarvabhauma they took some cotton, put it in front of his nose, and saw that very little movement was there—but no consciousness at all. (MM) From morning to 3pm, there was no consciousness. At that time Nityananda Prabhu and all the other devotees arrived there, searching and searching for Mahaprabhu. They saw Him and became so happy, and so sad also. Why? "Oh, He is here, but is He is dead or alive?" When they saw that some breathing was there, they quickly went to Jagannatha, took darshan and returned. When they returned, they began to do kirtana—very loudly. They were fanning Him and then they saw that his stomach was somewhat moving. After that they again began their very loud kirtan. After sometime, Mahaprabhu quickly jumped up, and called out, "Haribol, haribol,!" and they all became happy.

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CORRECTIONS START HERE

Mahaprabhu asked, "Where am I?" Nityananda Prabhu and all the other devotees spoke with him, and then Sarvabhauma Battacarya said, "Now take bath, and then take some mahaprasadam." The Battacarya brought them so much delicious mahaprasadam from the Jaganntha temple, and in the meantime, Mahaprabhu quickly took bath in the sea, and returned with his associates. Then, with his own hand Sarvabhauma Battacarya distributed mahaprasadam to Mahaprabhu and His associates. Mahaprabhu told him, "You should only give me laphra banja, (a mixture of very simple vegetables.) You should give the sweets and delicious foods to the devotees." But Sarvabhauma Bhattacarya requested, "O Prabhu, these are the remnants of Jagannathaji. You should taste how He tasted them. At least one time You should taste." Mahaprabhu took something, and Sarvabhauma Bhattacarya told Gopinatha, his brother-in-law, "Take him to my house. It is very nirjana, (secluded)."

(check from CC put from folio). So he took him. Then he met with Gopinatha. What happened? When he returned, Sarvabhauma Bhattacarya brought his brother-in-law and asked, told, "Do you know that boy—that, new sannyasi?" Gopinatha Acarya said, "I know that He is the son of Jagannatha Misra. Jagannatha Misra, Purandara (MM) Misra and your father were class-

fellows, and also the father of His (CC) mother, Nilambara Cakravarti. I know them all.” Sarvabhauma Bhattacharya said, “Oh, He is a very good and very beautiful child. I saw some symptoms that cannot be in an ordinary person. He must be a mahabhagavata. What did Gopinatha tell?”

Sarvabhauma Bhattacharya said, “He is a young sannyasi. How can he maintain his sannyasa? If he will read Vedanta with me, I can teach Him. Then after that, if He likes ... I know that Bharati sannyasis are okay, but somewhat inferior. So I can change His sannyasa to higher (CC) degree like Van or Aranya. Then Gopinatha Acarya began to laugh. What did he tell?”

Govinda Bhakta: Gopinatha Acarya explained that, “Actually He is the Supreme Personality of Godhead. You are thinking that you can change His sannyasa, but you don’t understand who this person is.

Srila Narayana Maharaja He never cared for sannyasa—what sannyasa is. He was always sinking in the ocean of love and affection for the Supreme Personality of Godhead. But Sarvabhauma Battacarya was thinking of Him as an ordinary person. He said, “You are wrong He was wrong.” And what happened? All his students began to laugh. They said, “He’s God? Can you prove that?”

Govinda Bhakta: The students of Sarvabhauma Battacarya started to laugh, and they said, How can you prove that He is the Supreme Personality of Godhead? “They said, “We accept things by anumana—by logic, by evidence.” So Gopinatha Acarya explained, that “You cannot understand who is the Supreme Personality of Godhead by evidence, by this process you cannot understand who is the Supreme Personality of Godhead by evidence.”

Srila Narayana Maharaja: By your intelligence you cannot understand. What is the process? The mercy of the Supreme Personality of Godhead. Only by that can we realize who is God.

Srila Narayana Maharaja: “How we can know? If God himself He is merciful and sprinkles us with mercy. And He reveals Himself, then you can know.” Then all students began to laugh, and Sarvabhauma Battacarya said, “You should not waste time (CC). We will see later on go and bring some prasadam for Caitanya Mahaprabhu. After that, when Gopinatha Acarya returned, Sarvabhauma Battacarya told him “I want to teach Him Vedanta.” What is Vedanta? It is the essence of all Vedic literature, all Upanisads, all kinds of knowledge.

The essence of all. It is collected by Srila Vyasadeva. All of our acaryas and ancient leaders followed it and accepted it. Those who don't know all these things cannot be acarya. So Ramanujya, Madhva, and Visnuswami all explained Vedanta, they have made bhasyas, commentaries on it. Then they became acarya.

So Bhattacharya was thinking, "I should teach Vedanta to this new sannyasi", then Mahaprabhu came and Sarvabhauma Battacarya began to teach Him Srimad Bhagavatam. Atatho brahma jijnas. Janmad, yasya yathah. So many things what was his explanation?

Sripad Aranya Mahara: Sarvabhauma Battacarya was very concerned about Sri Caitanya Mahaprabhu. He thought, "He is so young and so attractive; how will He maintain the principles of sannyasa? I must teach Him Vedanta Sutra. Without studying Vedanta sutra, without acquiring jnana, knowledge of the conclusions of Vedanta, how can one be renounced from this world? He must become attracted by Maya." So, out of his compassion for Caitanya Mahaprabhu, Sarvabhauma Battacarya wanted to instruct Him.

Srila Narayana Maharaja: Caitanya Mahaprabhu also accepted him. He said, "You are like my father and guru."

Aranya Maharaja: He said, "You are a learned scholar of Vedanta, and therefore you are the guru of all members of society. Sri Caitanya Mahaprabhu was so humble. He sat and listened to the exposition of Sarvabhauma Battacarya as he explained the meaning of Vedanta Sutra—but not the real meaning. He was explaining the commentary which has been written by Sri Sankaracarya, It is called Sariraka Bhasya. In this Sariraka Bhasya it is explained that the Absolute Truth is Brahma, it is one, and we are all one with that Brahma. Brahma satyam jagan mitya, Brahma is the Absolute Truth, and nothing but the Absolute Truth exists. This material world, does not exist. It is mithya, completely false. So Sarvabhauma began to expound this philosophy—that the jiva is not a person, not an individual. All are that one Brahma. Continuously for 7 days and nights Sri Caitanya Mahaprabhu very patiently, sat, motionless, without moving, without any expression on His face. After speaking for 7 days, Sarvabhauma Battacarya...

Srila Narayana Maharaja: What were his main points? This world is quite false. All of us—even grasses, mountains, rivers, creepers, trees, insects, birds, and all—animals are actually Brahma. We are in maya, and thus we are seeing all these things as different from Brahma. Brahma has no shape, no attributes, no qualities at all. He has no power at all. He is nirvana, nirakara; and we are the same. But Mahaprabhu he was explained, atatho brahma jijnasa, janmad yasya yathah What is the meaning? All the whole world has come from Him. Why did Vyasadeva write this? If Brahma is nirguna, if He has no power, no shape, and no attributes, then from where did this world that we are seeing come? We do see that it is false. Our forefathers, Rama and Krsna, all came to this world. Are they false? Vedavyasa is also in this world. Not one thing is false. All have come from where?

There are two kinds of Brahma: one is nirguna and the other is saguna. Saguna means covered with maya, that same brahma, has become saguna, covered. On accepting maya he has become saguna Brahma.

And who is not covered? The true and pure Brahma, has no shape, no attributes, no power—nothing—and he cannot create. The jivas are all Brahma. But who is he(seeing)? (MM) That is saguna.

Sarvabhauma Battacarya was speaking like this for 7 days. There are more than 550 sutra in Vedanta and he touched almost all of these sutras of. Then, after 7 days, Sarvabhauma Battacarya asked Mahaprabhu, “Are you understanding something or not? If you are understanding, then there may be a smile on your face. But I cannot imagine what you are thinking. If you are understanding, you will be happy and say, ‘Oh, very good things’, and if you are not understanding then you will tell me, ‘Oh, I am not understanding; please explain more. But for 7 days you are only looking and hearing. Why are you not speaking?’”

Mahaprabhu replied, “I am understanding the sutra (MM), the condensed form of Vedanta Sutra, I am seeing it like the sun and its light. Everything is clear. I have no doubt in it. But when you explain the meaning, it seems that like you cover the sun with the clouds. And at that time I became so unhappy. I cannot tolerate all these things.”

Sarvabhauma Battacarya said, “In this world there is none to argue with me. Where is your a doubt?” Mahaprabhu said, “ I am explaining with his holes, oh all total (CC).” If a man has no desire if, Brahma has no desire, no shape, and no attributes, then how can he create this world? If all are Brahma, then why are there so many problems? Everyone is undergoing birth and death, and weeping and so much. Why does this happen? If the world is false, then you are in a false world, and you are the first false and foolish person. Why you are you giving so much arguments if the world is false? “Yato mani bhutani jayanti”There are three things: (MM) adi karana, sampadana and apadana. This means that from the Supreme Personality of Godhead is Brahma, Krsna, everything has been created. Jayante Jena Jatani . It is because of the SP of G that all the world nourished and is existing. And, he last everything enters into him. So there are three things. You cannot understand this because it is a grammatical thing.

(MM) Sri Caitanya Mahaprabhu proved that, “What you told was all false. If all the beings are Brahma, then why are they suffering so much? Why how were they separated from Him? He told two things. One is the reflection, pratibimba vada and the next, sukta and rajak. Everything is Brahma, but who are you? We are seeing who. Mahaprabhu questioned, “Who are you?” “I am Brahma.” “Then why are all not seeing these things, that all are suffering? Why did they come in this world? All were separated from Brahma.” Sarvabhauma could not answer satisfactorily because Mahaprabhu cut all his arguments. For 3-4 hours He cut all arguments. Then Sarvabhauma Battacarya became astonished and thought, “who is He?”

He told one sloka to Caitanya Mahaprabhu. ‘Atmaramas ca munayo...’ The Supreme Personality of Godhead is not shapeless, not without attributes. He is not powerless. He has very beautiful shape. He is so sweet, He is so beautiful, and He attracts all beings, including deers and all. He is Brahma. He can also make others also very elevated, by giving His prema. That is why He is called Brahma. No jiva cannot be Brahma. Even in his pure state, he is servant of Krsna. And this world is not false. It maybe temporary, but the world is coming from Brahma, and it will remain for lakhs and lakhs years. It is not false. It is only we think we are this body. We are not Brahma.

When Sarvabhauma was defeated, he told Mahaprabhu, ‘I want to hear the meaning of this sloka, atmarama.’ Even atmaramas who are serving nirguna Brahma, are attracted by Krishna’s qualities and beautiful shape. He gave the example of Sanaka, Sanandana, Sanatana, and Sukadeva Goswami. Caitanya Mahaprabhu told Sarvabhauma to explain the verse, and he at once explained it in nine ways. Mahaprabhu, not taking any of his explanations, explained it in eighteen ways. And to Sanatana Goswami He explained in sixty-four ways. Sarvabhauma Battacarya said, ‘Oh , He is not an ordinary person.’ As soon as he realized Mahaprabhu is not a man, Mahaprabhu at once became very merciful to him, and showed him His catur-bhuja-rupa holding the Sankha, cakra, gada and padma, at that time Sarvabhauma Battacarya thought, ‘Oh, He is Narayana.’ Then, after a moment Mahaprab

hu changed and took the shape of the six handed form of Sad-baja. Finally in the last stage, Sarvabhauma Battacarya thought, ‘Oh, He is the Supreme Personality of Godhead. He is creator, and He has so many attributes and a very beautiful shape.’ Sarvabhauma Battacarya then fell flat at the lotus feet of Caitanya Mahaprabhu.

The next day Mahaprabhu went to see Jagannathadeva in the early morning, at four, when Thakurji awakes for mangala arati. The pujari gave Mahaprabhu some mahaprasadam and a garland. Mahaprabhu then bound it up in His uttariya, sannyasa upper cloth. He then went to the house of Sarvabhauma. At the same time Sarvabhauma awoke, chanting ‘Krsna,Krsna’, He had never chanted this before, this was his first time. Sarvabhauma Battacarya saw Mahaprabhu there, and Mahaprabhu mercifully gave him that mahaprasadam. He had previously been a Brahmavadi, and satkarmi (**MM**) He had never taken prasada like this before; but now he began to pray. He had not even washed his mouth or anything, but he at once took the prasada and prayed: "Even if mahaprasada is rotten, touched by the mouth of a dog, or brought from far away, still we should take it at once—because it is Brahma. Mahaprasade govinde nama brahmani vaisnave svalpa punya vrata rajan visvaso naiva jayate. Ordinary persons cannot have very much belief in mahaprasada, in the Holy name, in the associates of Krsna, or in mahaprasada. Only very fortunate persons can accept this. We must have very strong faith in mahaprasadam, in Krsna's Holy name, in His associates, and also in nama brahmani vaisnave also. Vaisnava's are not mortal; they are transcendental. And then the mercy of them will come to us.

Mahaprabhu became very happy, and said, “You are so fortunate that you are now changed. Previously you were like a black crow, always calling, “Caw, caw, caw”. And now you are like a peacock or cuckoo bird—very sweet. Chanting, 'Krsna, Krsna'. So now you are very fortunate.”

The next day Sarvabhauma Battacarya sent some mahaprasada and a letter containing two slokas to Mahaprabhu, and it was first taken by Mukunda, Mahaprabhu's associate. Mukunda was very intelligent. He wrote the enclosed sloka's on the wall, and then sent it to Mahaprabhu. Mahaprabhu read it and at once tore it up. What was there? These two slokas of Mahaprabhu's pranama mantras.

vairasya vidya nija bhakti yoga
siksartham eka purusa purana
sri krsna caitanya sarira dhari
krpambuddhi yas tam aham prapadye

“Let me take shelter of the Supreme Personality of Godhead, Sri Krsna, who has descended in the form of Sri Caitanya Mahaprabhu, to teach us real knowledge, His devotional service, and detachment from whatever does not foster Krsna Consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.”

kālān naṣṭam bhakti-yogam nijam yaḥ
prāduṣkartum kṛṣṇa-caitanya-nāmā
āvīrbhūtas tasya pādāravinde
gāḍham gāḍham liyatām citta-bhṛṅgaḥ

“Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Sri Krsna Caitanya Mahaprabhu, to teach the ancient system of devotional to Himself. This system had almost been lost, due to the influence of time.”

(Madhya lila 6. 255)

You are the same Parabrahma. You are Krsna, the Supreme Personality of Godhead. My heart, my tongue, and everything else should be like a bumblebee, always taking the juice of the flower-like Name of Krsna and Krsna bhakta's. Mahaprabhu had torn up the letter, but Mukunda was very intelligent and clever, and therefore he wrote the slokas on the wall. All the devotees began to remember these slokas, always remembering them.

We should therefore know that by intelligence we cannot judge who is a devotee, who is the Supreme Personality of Godhead, or what is bhakti. By intelligence we cannot understand. How then can we understand? By a high class of association. We can hear, and then, by this process, by the mercy of devotees and by the mercy of the Supreme Personality of Godhead Himself, we can judge this. You should know that even the smallest fraction of bhakti, which is called sraddha, is transcendental. It is not a speculation of the mind—not coming from the mind.

It has been written in Gaudiya Kanthahara, guru na sa syat pita na sa syat jani na sa syat

Guru is not guru if he can take your money and cheat you. These persons are not guru, they are fallen. Guru is not guru, father is not father, mother is not mother, husband is not husband, wife is not wife if they are not giving bhakti and taking away all our problems, like sorrow, and even like death and birth. Those who can take away all these he is the real guru; otherwise not. That is why it has been told that if one is very learned in the Vedas, Upanisads, Bhagavata, Gita and other scriptures, if he has no realization of Krsna, and no bhakti of Krsna. Then he is not guru; he is avaisnava. We should try to give him up. Perhaps by chance you accepted anyone as a guru and later on you saw that he was not qualified. Jiva Goswami says that, you may have accepted someone as a guru, but if he is vidvesi vaisnava envious to any true vaisnava, then at once he should be given up without a moments delay. He is an offender. We cannot achieve bhakti from him. We should give him up and try to accept a very qualified guru who knows all these tattvas, and who has bhakti. We should accept a new guru. If he is a kuloguru, a family guru, or anything like that, but we see that he cannot give us bhakti, we should give him up. If he is a devotee, however, if he has bhakti, but he is not so much of a scholar, and he has no realization. Then the disiple should approach him and request, "Please allow me." And he must allow. If he is not allowing, then at once you must give him up. Do you understand? If you do not do this, bhakti will not come. If you have ignorantly accepted any guru, and later you find out that but he is very fond of wealth and reputation, he is not chanting, and is without bakti, then what should you do? There is no need of taking permission. No need. What to do? We should reject that guru, and we should accept where bhakti where it will actually be received. Otherwise bhakti will not be there. Fm Bhakti Sandanbha Arucedra 238 Jiva Goswami fully explains that if anyone seems to be a devotee-, chanting, remembering, and wearing tiloka, but he is very envious towards any pure devotee, then he is avaisnava, the non devotee. "Guror apiawaliptasya" He is not guru. He has no

intelligence to discriminate between what is good and what is bad, and thus he should be rejected. You should accept a maha bhagavata as a diksa guru or siksa guru, and thus continue your practices. Then you will have attained bhakti. Otherwise not. How can those who do not have the wealth of bhakti in their heart, give bhakti to others? So we should try to select a guru, who can give us prema bhakti, and who is He is not attached to worldly things, and sense gratification. He has no requirement for money or any other worldly thing, like this. He can change us, he can give bhakti. We should therefore try to accept such a guru.

We see this example in all of Mahaprabhu's disciples and successors, and also in all acaryas. Syamananda Prabhu, had a very bona fide guru, but he was not so much realized. He went to take siksa from Srila Jiva Goswami, and asked his diksa gurudeva for permission. His gurudeva happily ordered, "You can be there and you should be in that association. And then, along with Srila Narottama das Thakura and Srinivasa Acarya, Syamananda was taught all tatvas by Srila Jiva Goswami.

After this Caitanya Mahaprabhu wanted to go to the South India. Mahaprabhu left Puri, only with Kala Krsnadasa and he went first to Kurmacala. If you have time you should read books. You should know all these things; then your mind will be absorbed.

XXXXXXXXXXXXBEGIN CORRECTIONS FROM THIS POINT AND DO SPELL CHECKXX

When Caitanya Mahaprabhu arrived in Kammacala(CC) . Lakhs and lakhs of devotees assembled to take His darshan. He had no time, only two or three days. Time to time therefore He used to give them His darshan. There was a brahmana who's name was Vasudeva Vipra, and he had leprosy.

There were many insects, and fat white long worms, and sweat, and pus were everywhere. He wanted to take darshan of Mahaprabhu, but he was fearing to join the come in crowd,—because all hated to be near him. Although he remained far away he was always chanting, "O Krsna. O, Krsna." When any began to fall from his body, he again put them back on his sores. He told them, "Oh, why are you going there? you will starve and die. So remain here, and take my

blood and all these things. Don't go there." Chanting Hare Krsna, Hare Krsna, he wanted to take a glance darshan of Mahaprabhu ut he could not come.

In the meantime Mahaprabhu left that place and went towards the south. In an exstatic mood chanting Krsna, Krsna He walked approximatly 8 miles. Vasudeva Vipra, was crying bitterly, "O Krsna, I could not take darshan of Mahaprabhu. That Supreme Personality Godhead came, but I could not touch Him, or talk to Him. I don't have His mercy and thus I am unfortunate." Mahaprabhu at once heard, and at once, in a moment, He came and embraced Vasudeva Vipra. There were many insects there, but when Caitanya Mahaprabhu embraced him, at once, in a moment, he became very beautiful like a demigod. Then he began to cry, "O Prabhu, what are You doing? Now I look so beautiful. Now I will be proud, and my bhakti will go. So please make me as I was." Mahaprabhu told him, "Now maya will not touch you. You should always chant and remember Krsna. No false ego will come to you, and you will be like a guru." Later on He met a brahmana, and I will explain about it tomorrow. Gaura Premanandi! Hari, Hari Bol