

Tridandi Svami Sri Srimad Bhaktivedanta Narayana Maharaja

## **A SUMMARY TOUR REPORT OF JULY, 2000**

Manifesting the potency of Sri Caitanya Mahaprabhu and Srila Rupa Gosvami, continuing the mission of his diksa-guru, paramapujyapada Sri Srimad Bhakti Prajnana Kesava Gosvami Maharaja, and fulfilling the legacy of his siksa-guru, paramapujyapada Sri Srimad Bhaktivedanta Swami Maharaja, Srila Bhaktivedanta Narayana Maharaja embarked on the fifth successful year of his world preaching tour, beginning on May 22, 2000. In Maui, Hawaii, he primarily revealed his many insights on Ramananda Raya Samvada. In Badger, California, he primarily spoke on Caitanya Mahaprabhu's teachings to Sri Rupa Gosvami and Sri Sanatana Gosvami, culminating in a powerful class resolving the controversy on the origin of the jiva-tattva. In Alachua, Florida, he continued Sanatana siksa in the evenings and enlightened all on the essence of Mahaprabhu's Sri Siksastakam. In the process of speaking in these places, he initiated about 300 devotees and inspired thousands. He then traveled to Wales. It is difficult to express the excitement and joy he created around him.

### **Wales**

In Wales, Srila Maharaja and over 300 devotees resided in the buildings of a University Campus, so that devotees from all over England could stay in one central location. As usual, though, his audience was not only from that country, but rather from all over the world. Because the holy tithis of Ratha-yatra, Cleansing of the Gundica Mandira, and Hera Pancami occurred during his stay there, Srila Maharaja gave a series of talks about the Ratha-yatra festival. As usual he revealed many deep truths regarding the history of Lord Jagannatha's appearance, as well as the esoteric lila behind the yearly festival. In great detail he told the history of King Indradyumna and his queen, Gundica, the king's search for the Deity of Nila Madhava, and Nila Madhava's revealing Himself as Lord Jagannatha. Moreover, he explained the inner meanings behind that unique form of Lord Jagannatha in relation to Sri Caitanya Mahaprabhu's dancing before the ratha cart -- with Caitanya Mahaprabhu in the mood of Srimati Radharani and Jagannathadeva in the mood of Brajendranandana Syamasundara Krsna who, having now circumstantially left Vrndavana and, living in the foreign land of Dvaraka, is feeling intense separation from the Vrajabasis and especially from Srimati Radhika, and is finally meeting with the Radhika and the gopis at Kuruksetra.

Just before leaving for Holland on July 5, Srila Maharaja held a special istagosthi, and the current of that istagosthi was like a platform for his other talks: both those based on lila, and those based in the consideration of tattva. In this istagosthi he gave strong instructions on how to balance one's day -- a balance of sadhana-bhajana and temple services, a balance of sadhana-bhajana and preaching activities, a balance of sadhana-bhajana and family responsibilities, and a balance of sadhana-bhajana and earning money. He began by saying that those who are not demons but are not doing bhajana are like very ignorant donkeys, kicked by the hind legs of the she-donkeys and taking all the burden of the washerman. Persons favorable to devotion are of two kinds, and those who are not following the process, the rules of devotees and devotion are greater in number. Real devotees are few, and even among that small number there are many

divisions. Most are initiated by unqualified, false gurus, and even those with bona fide gurus are of many types. Some think, "My fire sacrifice has been performed and I have a sacred thread; therefore I am initiated." Such persons wear big tilaka, but there is no diksa in the true sense, and they are continuing their unfavorable or sinful activities. They are greater in number, and we may be also in this category. There is no thick relation with Kṛṣṇa and no real knowledge of tattva -- not of jīva-tattva, bhagavata-tattva, guru-tattva, maya tattva, or prema-tattva. Even if they remember a mantra like 'aim guruve namah', their minds are elsewhere. After ten minutes they think, "What am I doing?" They were sleeping or just drifting. Then, while chanting, 'klim caitanyaya vidmahe', the mind is absent for 1/2hour. Most of us are in this category of struggle.

Worldly affairs come, our job or the like, and we are always very careful and cautious in these affairs. The mind is always there -- in computers and here and there -- and not in the guru gayatri and the hare kṛṣṇa maha-mantra. A pure devotee comes and inspires them, but as soon as he leaves -- nothing in there. Their numbers are greater. Others cannot follow 'trinad api sunicena', or even Srila Rupa Gosvami's instructions in Upadesamṛta: 'vaco vegam manasa krodha vegam.' Some wear neck beads of only one strand, which do not even touch the neck. Even in the military there are some rules and etiquettes, and the soldiers are punished if they do not follow them.

If we cannot follow these things, how can we follow Vraja-prema? Caitanya Mahāprabhu and His associates were all paramahansas, but they all followed Vaisnava etiquette. If we follow their rules and regulations, a taste will come. In school there is daily reading and completing the task given by the teacher.

First, vaco vegam. Control your tongue. The Ramayana and Mahābhārata battles took place because Sita and Draupadi did not control their tongues. Promise from today, "I will not quarrel with my wife or husband, children, Gurudeva, and other devotees." Without this you cannot control your anger. Don't take rich foodstuffs. The fault of overeating is not only the fault of the tongue. All five senses are guilty, including the eyes. Looking brings attachment. Don't try to be astrologers, and don't read books other than bhakti books. There is no harm if you have not studied in school and colleges. By chanting, remembering, and serving Gurudeva you will be happy. Nothing else will make you happy.

Don't criticize all the Kamsas and Jarasandas. Spend your time in always glorifying Nanda, Yasoda, the gopas, gopis, Kṛṣṇa and the devotees. Don't care much for your life's maintenance. A lower-class devotee can do so, but when you are mature you have nothing to do in this regard. What you need will easily come. Don't talk prajāpā. Chant one lakh of holy names. If this is not possible, then chant fifty thousand names. If not, then thirty-two rounds. If not, then go to the ocean and at once jump in. You should certainly go to the Pacific or Atlantic Ocean. Chant, but if your bona fide guru has come to give a lecture, then go and hear. Then your chanting will become high-class. Be confident that by doing all this, surely kṛṣṇa-prema will come. First finish these things, THEN do anything to maintain your life. The holy name will arrange everything for you.

Don't associate with friends or family members if they are not devotees. They are all cheaters. If you are ugly, with two or three children, your husband will reject you and take a new wife. So give up all your other jobs and come to saranagati, full surrender to Kṛṣṇa.

Some of the 300 devotees present were meeting Srila Maharaja for the first time, some had been waiting since the year before, counting the seconds. Some, although meeting with him

in one or two countries each year, for the past three, four, or five years, were just now realizing the magnitude of their fortune in getting the most rare and precious association of such a high class suddha Vaisnava. Many within the various categories of devotees were now in the process of changing all their priorities in life and were preparing to leave their money and position to remain with Srila Maharaja.

## **Holland**

Holland was the first place of Srila Maharaja's preaching in the west in 1996, and he was now fond of calling it 'holyland.' Holland was the first place that he initiated disciples in the west. By now he had thousands of disciples in the west, and thus far this year's tour had already made another three hundred fortunate in this way.

July 7 was the celebration of Hera Pancami. Manifesting Srila Rupa Gosvami and his line of acaryas, Srila Narayana Maharaja again established the supremacy of the prema of Vraja and especially the glory of Srimati Radhika's love. He explained the deep meanings behind the festival, where the Jagannatha Puri temple represents Dvaraka Puri, where Krsna is the son of Vasudeva and Devaki, where He never carries a flute or wears a peacock feather, where He cannot say, "Nanda Baba is my father and Yasoda Ma is my mother", and where He can think in His heart but not say with His mouth, "I love the gopis more." Laksmi devi is there and all the queens are there, but there are no gopis. Kuruksetra is the meeting place of Dvaraka and Vrindavana -- but there is so much opulence there. Because Laksmi would be thinking, "Why should He go to a poor place like Vrindavana?", Krsna had to play a trick. He told her, "I have taken such a long bath that now I have a cold and loose motions. I need fresh air. I want to go to the forest for refreshment." Within, however, He was thinking, "Now Laksmi will not know I've run to Vrindavana." In order to cheat, He took Baladeva and Subhadra. He considered, "I'll keep them with Ma Yasoda and Rohini, and I'll stealthily go to Radha kunda and other secret meeting places. They will happily take their meals, and I'll run off."

Why was Srila Maharaja telling all these pastimes? Only to give his audience a greed for Vraja-bhakti, and specifically to fulfill the mission of Mahaprabhu in giving a greed for service to Srimati Radhika. He said that others may say, "Don't read tenth canto", and they have come to give only vaidhi-bhakti. Srila Maharaja indicated that he came to give raganuga-bhakti, as did Caitanya Mahaprabhu and all the acaryas in the line of Srila Rupa Gosvami. As he had explained on so many occasions during his tour, Paramapujyapada Srila Bhaktivedanta Swami Maharaja had also come only for this purpose and, only to lay the foundation for this, did he teach vaidhi-bhakti. Reserving everything in his books, he engaged the energy of his followers, but he knew that bhakti is like a current it is not stagnant. He was creating sukritis by this, in order that his followers develop a tendency or desire to serve Radha-Krsna Jugal. Srila Maharaja concluded that therefore, with tears in our eyes and our hearts melting, we should sing the songs of our previous acaryas to achieve this greed. We should think, "If these symptoms do not come, then fie on me." He said, "I saw Srila Swami Maharaja when he used to cry while chanting, 'gauranga bolite habe', and when he sang, 'sankhya purvaka nama gana natibih', he wept bitterly."

On the morning of July 8, Srila Maharaja explained the essence of Mahaprabhu's appearance in a most interesting way. He said that Krsna is the supreme almighty, but if you go deep you will see so many things, as given us by Srila Rupa Gosvami. Krsna wanted to attract the fallen souls to Him, and he wanted to give the ocean of rasa, Srimati Radhika's mahabhava, to the world -- but He could not. He could only give His own love, not love TO Him, which only Radhika has in completeness. He would therefore have to steal Her beauty and mood. He could not steal it, however, because Radhika is always alert and more clever and intelligent than Him. He could only have the wish, and therefore He had to beg Her. Her sakhis were also present when He prayed, "I beg Your mercy, Your beauty and Your mahabhava." Srimati Radhika replied, "Yes, I'm donating it for some time, but you will have to attend the class of my sakhis (Visakha devi in the form of Sri Ramananda Raya, and Lalita in the form of Sri Svarupa Damodara) so that they can sprinkle that in you. And I will also be there (as Sri Gadadhara Pandita). Krsna was thus able to come and give what no other incarnation or acarya gave before: manjari bhava, direct service to Srimati Radhika as Her maidservant.

On the morning of July 11, Srila Maharaja again gave an important istagosthi. He carefully elucidated the process of turning arcana, Deity worship, into bhajana, intense and complete absorption in the pastimes of Krsna with a greed to enter into one's svarupa as a participant in those pastimes. In other words, he explained how to meditate and pray at the time of serving the Deities. The hundreds of hungry devotees felt so nourished, because, as usual, he did not concentrate on their outer existence, but on their inner existence, and they therefore felt both being satisfied.

Srila Narayana Maharaja had come for everyone, and so he also taught everyone how to chant according to their qualifications. Because in kirtana all things are complete, on this last day in Holland he explained the different ways in which different grades of devotees should chant and remember. The first grade or stage of remembrance is to remember our sins and offences to Vaisnavas -- to remember them and think, "I've done so wrong." Second is to remember Vrndavana, Goverdhana, etc., and to do parikrama of all these holy places in the mind. If more qualified, the devotee chants and remembers pastimes, and if more qualified, he engages the mind in serving like the Vrajabasis, and especially like Sri Rupa Manjari.

On the next day Srila Maharaja went to the airport, to return to Mathura for two weeks before his visit to Russia on July 28. As usual he was surrounded by weeping disciples who were already beginning to feel the universe becoming vacant. With great love, and without material attachment, he bid them farewell and boarded his plane.