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SRI SRIMAD BHAKTIVEDANTA NARA YANA MAHARAJA

**Appearance Day of
Srila Bhakti Prajnana Kesava Gosvami Maharaja**

Singapore, February 11, 2001
(At the home of Srimati Janaki devi dasi)

Today is the very sacred anniversary of the birth of my spiritual master, nitya-lila pravistha om visnupada Sri Srimad Bhakti Prajnana Kesava Gosvami Maharaja. He appeared in this world, on this day, to fulfill the needs of his dear most Radha-Krsna Conjugal, Gaura-Nityananda Prabhu, and Gaura-Gadadhara. He came to help all the conditioned souls to come out of this jail. We are in jail — all of us. He came to save us from the jail of this world.

Who is he? Our Gurudeva is the manifestation of jagad-guru Srila Vyasadeva. It may also be said that he is a manifestation of akanda-guru-tattva Baladeva Prabhu or Nityananda Prabhu. Since Vyasadeva is Narayana Himself, we can surely say that Sri Gurudeva is also a manifestation of Vyasadeva. He sits on the vyasasana, the 'vyasa seat', the seat on which Vyasadeva used to sit. In other words he sits on the seat from which Vyasadeva preached the glory of Radha and Krsna Conjugal all over the world.

Today we should glorify him. We will also glorify guru-tattva and explain how guru-tattva descends from Goloka Vrndavana. Although we do not have much time — only 2 hours — we will explain all these truths. I request all the speakers to speak only 15 to 20 minutes, and glorify guru-tattva. Syamarani will speak something about guru-tattva and my Gurudeva.

[Syamarani dasi explained how Srila Bhakti Prajnana Kesava Gosvami Maharaja soundly and successfully defeated the opponents of Sri Caitanya Mahaprabhu, who tried to discredit Him by saying that He was not in the Brahma-Madhva Sampradaya. She concluded by saying that Srila Narayana Maharaja wants his disciples to follow the same line — to preach and defeat opposing philosophies. She said that sometimes we don't preach because we are afraid of being defeated, but this is not good logic. By being 'defeated' we will understand what we have yet to learn. Srila Narayana Maharaja then commented on this final point:]

Don't think that this bhakti philosophy is useless. Don't think in this way; otherwise you will be very weak and give up this bhakti line. I am hearing about this problem — daily, daily, and daily. So many disciples of Srila Swami Maharaja and others are giving up bhakti and becoming weak. They are leaving Krsna consciousness and accepting worldly family life. Why? It is because they don't know this philosophy.

You should try to know all these truths. If you do not know them now, one day you will have to know them. It may be after thousands of lives, but one day you will have to know all these philosophical conclusive truths. Don't think it useless to know them. She discussed so many good things — very high philosophy. Perhaps she has read my

book regarding the life history of my Gurudeva today, noting all the points. If you don't want to fall down, then know all the philosophical truths and arguments — very, very deeply.

[Srila Maharaja then requested Sripad Bhaktivedanta Aranya Maharaja to speak. Sripad Aranya Maharaja discussed several pastimes of Srila Bhakti Prajnana Kesava Gosvami Maharaja in his youth, first in his family life, and then when he moved into the matha and lived with his Guru Maharaja, Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura. Then Srila Narayana Maharaja commented:]

My Guru Maharaja rendered so many direct services to Srila Prabhupada, like massaging him, and he was always with him for as long as he was present in this world. His glory is like an ocean. You have heard so many prabhus glorify him, but we can never complete His glorification.

You should know that the backbone of krsna-bhakti is guru-nistha, unalloyed faith in Sri Guru. If one has no guru-nistha, he has no bhakti at all. In Indian Vedic culture it is the tradition that one should accept a Guru — a transcendental Guru. If he or she has not accepted Guru, no one will take any food that he has prepared. No one will even drink the water that has been offered by him — not even his father or mother. Do you understand what I am telling? Even if a son or daughter is married, if he or she has not accepted a Guru, then his or her cooking, or offering, will not be accepted by that family. First one will have to accept a high class of Guru. Then he or she can cook and perform all related services. In Indian tradition, in Vedic culture, from ancient times up to now, it was essential to accept a bona fide Guru. Nowadays, however, the Western breeze is also coming towards India, and thus India is rejecting all these principles. We are especially rejecting Guru. We think, "What is Gurudeva? Gurudeva is nothing. There is no need of Gurudeva."

Minute by minute people are changing their wives and husbands. They are divorcing so many in one life, and therefore no one is happy. If you want to be happy you should accept a high class of qualified Guru and guru-parampara. If you do not do so, you will have to experience the miseries of old age and death. When you die, whatever you have collected in your life cannot be taken with you. Always remember that death is sure. No one can save you from death. What, then, will become of these palatial buildings and the many other things you have collected? Try to understand this. By guru-bhakti our lives will be changed and we will be happy forever.

What is vyasa? The line that touches the opposite sides of the circumference of a circle, by going through the central point, is called the diameter or vyasa (the Hindi equivalent of diameter). What is the meaning? Krsna is the center of all. Not only this one world, but so many universes — crores and crores (hundreds and hundreds of thousands) and kotis and kotis (hundreds of millions) of universes are in this circle. Vyasa is touching Krsna and going to all the innumerable ends of material existence. Who is Vyasa? He who is preaching the glories of Krsna to all, and teaching everyone: "You should serve Krsna; otherwise no one can save you from this endless chain of birth

and suffering." Vyasa is he who is always serving Krsna from one point to another — everywhere in this world.

Vyasa took birth in between Mathura and Vrndavana, on an island in the Yamuna. Parasara Muni was his father, and his mother was Srimati Matsyodhari. Parasara was going somewhere and wanted to cross the Yamuna. He called the boatman, but that boatman was very tired and he sent his adopted daughter in his stead. Because his daughter had been born from the womb of a fish, a fishy odor emanated from her; but at the same time she was very beautiful. He ordered her, "Oh, you should take the ferry boat and help that Rsi Parasara". Ordered by her father, Matsodhari took the boat and told Parasara, "You can come. I will take you across." When she reached the island in the middle of the Yamuna, Parasara looked upon her. At once she became pregnant, and in a moment she gave birth to a very tall, beautiful, blackish youth of sixteen years. Who was he? Vyasa. He had come by the mercy of Krsna through Parasara, but he was actually Narayana. He thus immediately renounced this world.

After some time he divided the Vedas in four — Rg Veda, Sama Veda, Yajur Veda and Atharva Veda. After that he wrote the essence of all the Vedas, and that was called Brahma-sutra, or Vedanta-sutra. After that he wrote thirty-six kinds of Puranas: twelve Puranas, twelve Upa Puranas and twelve Sakha Puranas. Then, for all persons: for ladies, sudras, and for all those who always lament and who are entangled in wordly intoxications, he wrote the Mahabharata. In that Mahabharata he gave the jewel-like Gitopadesa. Prior to this he gave the catura-sloki Bhagavatam, which Narada had taken from Brahma. There was yet no Srimad Bhagavatam, however, and so he was not satisfied in his life.

Narada came to him and asked, "Why you are so upset?"

Vyasa replied, "Gurudeva, I don't know."

Narada then told him, "You have not glorified Krsna and His pastimes of Vrndavana, and you have not discussed how the gopis and all the Vrajavasis serve Him. You should glorify Him, and especially His many devotees, His preyasis, the gopis, and His beloved Radhika."

Vyasadeva then saw all the pastimes of Krsna and His associates in his trance, and thus he wrote Srimad Bhagavatam and became happy. The essence, therefore, of all Vedic literature — Upanisads, Puranas, and Bhagavatam — is Vraja-prema or gopi-prema, and especially the love and affection of Srimati Radhika who controls Krsna and always keeps Him in Her heart.

A Guru can give these truths. Otherwise it is not possible to understand them. Otherwise we cannot know all these things — all these mysterious things. A Guru gives all this to the sisya so that he can be happy. You know that Ravana had so much opulence, and so many lakhs and lakhs of servants who lived in palaces made of gold and jewels. All kinds of opulences were in Lanka and there were no poor people there.

Ravana had ten mouths and ten heads, twenty eyes, and twenty ears, and he conquered the whole world. But he was not happy. He could not control his heart. He could not control his mind. He could not control his lust. Who, therefore, is the greatest and strongest person? He who can control his six urges:

vaco vegam manasah krodha-vegam
jihva-vegam udaropastha-vegam
etan vegan yo visaheta dhirah
sarvam apimam prthivim sa sisyat

["A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."]

If one cannot control his anger, his words, his tongue, and his mind, he cannot do anything. You know the ex-president of America — Clinton. He had so much fame and he was a very strong personality, but he could not check his heart and he became entangled with an office girl. Such persons cannot do anything. Therefore, if you want to be happy in this world, try to follow Vyasadeva — try to follow a real Guru.

Previous to writing Srimad Bhagavatam, Vyasa made four disciples: Paila, Sumanta, Jaimini, and Vaisampayana; and he trained each of them in one of the four Vedas. Especially in South India, the Vedas, Upanisads and Sanskrit sastras are followed. Nowadays, however, especially those outside of India have gradually left their traditions. Something is in their blood; they believe in God, but they have given up all religious principals and are taking meat, eggs, wine and so on. They cannot control the six urges. Understanding the need for the future, therefore, Vyasa gave one Veda to each of these four disciples, and he gave the Mahabharata and Puranas to Ugrasrava Suta.

Vyasa served his Gurudeva. He followed the teachings of Narada and he preached the glory of Radha-Krsna Conjugal everywhere. He taught guru-bhakti, the tradition of guru, and the supremacy of Krsna and Radha's love and affection throughout the world. This is Vyasa.

A disciple is he who can serve his Gurudeva as more than his own life and soul. He is not a disciple who is simply satisfied with the thought, "Oh, Gurudeva has given me a name"; but he does not chant, he does not realize anything, and especially he is not following the principles of Sri Caitanya Mahaprabhu which is the essence of all the Vedas:

trnad api su-nicena taror iva sahisnuna
amanina manadena kirtaniya sada harih

["One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly."]

If you want to be a disciple, you should be tolerant. If you do not have this tolerance, then when a mosquito comes you will make a hydrogen bomb to kill it. You will think, "How shall I save myself from this?!" The whole day and night you will be thinking about this, and krsna-bhajana will disappear. To protect and maintain our life is essential, but why is it essential? Not for living like dogs, hogs or pigs. If anyone is spending his whole time maintaining himself, his is like a dog and other nonsense animals. These animals can do more than you. You are very worried about having one child, but dogs can have fifteen or sixteen. Two times in a year they can have so many children, and there are many other animals who can have still more than this. So don't think you are more advanced than animals in this way, or that you are so intelligent. No. They are more intelligent than you.

If you want to be actually intelligent, then always remember your death and your old age. Always remember that you cannot take anything with you at death, and, if you are not doing bhajana, you will be crushed by maya — so much crushed. At that time you will lament, "Why could I not do bhajana? I've failed."

Vyasa writes:

labdhva sudurlabham idam bahu-sambhavante
manunyam arthadam anityam apiha dhirah
turnam yateta na pated anumrtyu yavan
nihsreyasaya visayah khalu sarvatah syat

["After many births we have attained this human form. Therefore, before death comes we should engage ourselves in the transcendental loving service of the Lord. That is the fulfillment of human life."]

The main object of this human life is to try at once, immediately, to realize who is the Supreme Personality of Godhead. We should realize, "Who am I? I am not this body." This is the teaching of Vyasa.

sa vai punsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata
yayatma suprasidati

["The supreme occupation {dharma} for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self"].

The purpose of this life is to serve the Supreme Personality of Godhead, Krsna, as stated in these two slokas that were preached widely by my Guru Maharaja:

aradhyo bhagavan vrajesa tanayas tad dhama vridavanam
ramya kacid upāsanaṁ vrajavadhū vargena va kalpita
śrīmad-bhagavatam amalam puranam

sri caitanya mahaprabhor matam idam tatradarah na param

["The Personality of Godhead Sri Krsna, who is known as the son of the King of Vrajadhama, Sri Nanda Maharaja, is the ultimate worshipful Lord of all Lords. Similarly His residential abode, the holy place of Vrndavana, is as worshipful as the Lord Himself. The ways of His worship may be various, but the one that was conceived by the damsels of Vrajadhama is unsurpassable by any other devotee. Srimad Bhagavat Purana is the unalloyed guidance for approaching the worshipful Lord, which is the ultimate goal of life. This is the sum total opinion of Sri Caitanya Mahaprabhu. We shall bow down our heads before His opinion, and not accept another."]

amanayaha praha tattavam harim iha paramam sarva saktima rasabdharma
tata bhinansansa ca jivan prakritir kavalitan tada vimuktansa ca bhavada
bhedabheda prakasam sakalampi harch sadhanam sudha bhaktim
sadhayam tata pritim eva iti upadesayati janan gauracandra savayam saha

["The authoritative knowledge of Vedas received through the bona fide disciplic succession, establishes the following fundamental truths:

1. Hari is the supreme absolute truth.
2. He is omnipotent.
3. He is the reservoir of all mellows.
4. The living entities are His separated parts and parcels.
5. The conditioned souls are covered by Maya.
6. The liberated souls are beyond the influence of Maya.
7. The entire cosmic manifestation is simultaneously one and different from Him.
8. Suddha-bhakti is the only means to achieve love of Godhead.
9. The goal is to attain love of Godhead.

These teachings have been instructed by Gauracandra Himself."]

If anyone is going on this path, he must be happy. No one will be able to check his happiness.

Hiranyakasipu was like an immortal person. He had so much opulence. He used to control Vayu, the god of air, Indra, and all other gods and goddesses, but he could find happiness. A new being — animal plus man — came to him, and in a moment He pulled out his intestines. If you do not follow this principal of Krsna consciousness, then from the beginning of your life, day and night, you'll only be thinking, "money, money, money." And, after death, you will also become money. Realize this.

It is to give you this message that we have come here. We have come to tell you that you should always remember your death. You should always remember Vyasadeva. Especially those of you who are Indians should remember the place from which you have come. India was previously known as Bharata. What is the meaning of Bharata? 'Bha' means illumination, or light. What is that light? Tattva-jnana. You come from that land of Narada Rsi, Brahma, Sankara, and all the acaryas. Transcendental knowledge is everywhere in Bharata. I have come to help you. And for those of you who are Indian, I

have come to remind you that you are coming from Bharata. Don't forget this knowledge. You can earn some money for your maintenance, but what is the purpose of maintaining yourselves? It is to follow the teachings of Srila Vyasadeva.

In relation to Vyasa, there are four personalities who founded the four sampradayas: Brahma, Rudra, Sri and Sanaka. From them came the four sampradaya-acaryas; Madhva, Visnu Swami, Ramanuja, and Nimbarka or Nimbaditya respectively, and they all made commentaries on Vedanta-sutra, or Brahma-sutra. Sri Sankaracarya wrote an explanation of Brahma-sutra called Sariraka-bhasya, and his philosophy was known as advaita-vada, or kevaladvaita-vada. He claimed that Brahma has no shape, and He is avyakta anadi, unmanifest and without beginning. He has no sakti, power. He has no visesa, speciality, and therefore He is nirvisesa Brahma. Sankaracarya gave all these negative ideas, but he never gave any positive explanation. He said that brahma satyam jagan mithya. This entire world is false, and only Brahma is truth — but that Brahma is powerless. There is nothing in Him. Sankaracarya's philosophy was therefore called advaita-vada or Mayavada.

After Sankaracarya, Ramanujacarya came and cut all his arguments. He taught that these are not the ideas of the Vedas. Rather, these ideas are against the Vedic principles. We should not follow this. Only demons can follow these ideas. No Vedic person can accept the theory that the Supreme Personality of Godhead has no shape, no attributes, no power — nothing. Ramanujacarya cut all of the arguments of Sankaracarya and called his philosophy visista-advaita-vada (specific monism). There are lakhs and lakhs of jivas and lakhs and lakhs of worlds. The Supreme Personality of Brahma has attributes. Crores and kotis (innumerable) jivas have come from Him, and this world also comes from Him. The Supreme Personality of Brahma exists along with this world and the jivas. What was the abhideya, practice, described in Ramanuja's philosophy? It was bhakti. What was the prayojana, the goal? It was service to the lotus feet of Narayana. Ramanuja accepted the form of Narayana, His attributes, His power, and also His bhakti. He rejected the Mayavadi philosophy of advaita-vada.

After Ramanuja came Madhvacarya. He established a certain portion of the Vedas, and his philosophy is called suddha-dvaita (purified dualism) or visuddha-dvaita. In this philosophical understanding there are five differences. You should explain the five differences.

Sripad Aranya Maharaja: Madhvacarya established the philosophy that there is a difference between Brahma and maya, there is a difference between jiva and maya, there is difference between one jiva and another, and between different manifestations of maya there are also differences. These five types of differences are called dvaita-vada.

Srila Narayana Maharaja: His practice was bhakti and his prayojana was the service of the Supreme Lord in the form of Vasudeva. Which Vasudeva? He who has a churning rod in His hand. This form was accepted by Sri Caitanya Mahaprabhu.

After Madhva came Nimbarka, or Nimbadiya, and his philosophy was svabhavika (natural) dvaitadvaita-vada. Brahma is alone, but still there are so many worlds, so many jivas, and so many associates, like His father and mother. His dhama is there, but He is alone, advaita.

Caitanya Mahaprabhu took the essence of all the Vedas — not only part of the Vedas. He fully took all the moods of the essence of the Vedas, Veda's sarvadesiye bhava, and discovered acintya-bhedabheda-tattva (inconceivable, simultaneous oneness and difference). It is not directly from Krsna that this world and the jivas have come, but rather from His energy. This is called sakti-parinama-vada, transformation of sakti, energy. Caitanya Mahaprabhu adopted this philosophy because it asserts that everything has not come from Krsna Himself, but from the power of Krsna. Thus Mahaprabhu's philosophy is superior, or more complete, than that of Nimbarka's svabhavika bheda (dvaitadvaita). We cannot imagine these truths by our mental speculation. It can only be understood through the words of the Vedas — by amnaya, that Vedic literature which has been accepted by our guru-parampara. Mahaprabhu established the service of Radha-Govinda, Radha-Gopinatha, and Radha-Madana Mohana. What was the sadhana, practice? That practice begins with vaidhi-bhakti and then changes to raganuga-bhakti. By that practice one can achieve Vraja-prema, and this is the supreme goal of life.

If anyone accepts this practice or goal, he is in the line of Vyasa. We should try to realize all this. Somehow you should know the essence of krsna-bhakti, that bhakti which Caitanya Mahaprabhu brought from Goloka Vrindavana — gopi-prema. This is the goal of our life. If we accept this, then our Vyasa-puja is complete. The followers of Sankaracarya 'worship' Vyasa, but they don't follow him. They say Vyasa was ignorant because he wrote that Brahma is anandamaya-bhyasat, blissful. The followers of Sankaracarya reject this. They say that Brahma is 'bliss', but He is not 'blissful'. In other words He is not a person. This is not service to Guru. A disciple must obey his Gurudeva and serve his Gurudeva. Serving Gurudeva outwardly by worship, and at the same time cutting the arguments and teachings of Gurudeva, is not duty or service of a disciple — yet Sankaracarya did that.

Why did he do so? It was because Narayana ordered him in that way, to save Himself from being disturbed by demons who came to Him in the name of bhakti but who really only wanted Him to fulfill their selfish desires. Narayana told Sankaracarya, "You should preach in this world, 'You are Brahma. Aham brahmasmi. Sarvam kalvidam brahma. Tat-tvam-asi.'"

There are so many things to discuss, but somehow try to know this: If you want to be happy in this world, then accept a high class of transcendental Guru who knows Gita, Bhagavatam, the Puranas, and Veda-sastra, who can remove all doubts, and who practically chants harinama sankirtana following trnad api sunicena taror iva sahisnuna. He practices bhakti as received from Vyasa, Narada and all other bona fide spiritual masters. He serves and glorifies his Gurudeva throughout the world, as we see in the lives of Srila Bhaktisiddhanta Saraswati Thakura, Srila Bhaktivinoda Thakura, Srila Bhaktividanta Swami Maharaja, my Gurudeva, and so on. If you want to follow, you can be happy.

Gaura Premanande Hari Hari Bol.

My thanks to Janaki, and also to her daughter and Ramesa. Ramesa is a very good name. Do you know who is Rama? [The second 'a' is long.] Rama is Radhika. Rama is Vaikunthesvari, but the original and main Rama is Radhika. So you are Ramesa dasa. You should follow our teachings as explained, and I have given you some mantras. Try to practice and follow. You are the daughter of Janaki. I want that you should always have this Tulasi mala on your neck, and you should also recite the mantras that I have given. I'm very happy to meet Janaki's father and mother and sister. They are very religious persons. I never thought they would be like this. So much thanks to her father, mother, sister, and her whole family.

Typists: Srimati Kalindi devi dasi, Srimati Sulata devi dasi, and Srimati Kanaka Manjari devi dasi

