

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

Bhakti and Mukti: PART 1

Take That Special Liberation

Holland: June 8, 2001 (p.m.)

Transcribed by Shanti dasi

If one remembers the principles of bhakti, he will never be tired. Inspiration will always come to him. Bhakti will always pursue those who have guru-nistha (strong faith in guru), because guru-nistha is the backbone of bhakti.

You should know all siddhanta (established truths), be very humble, and honor everyone. If you are not giving proper honor to others, and instead you are thinking, "I know more than anyone," then you may even challenge your gurudeva. You may challenge Krsna, Mahaprabhu, and Rupa Gosvami. When you speak, you will take credit for yourself rather than giving credit to our acaryas. Don't do this.

Gurudeva is very, very humble and always says, "Oh, I have heard this from my Gurudeva, and I am only explaining to you what he has said." This humility should always be there. Give proper respect, even to kanistha-adhikaris. Srimati Radhika even gave great honor to the deer. Dhanyah sma mudha-gatayo 'pi harinya eta (SB 10.21.11). She would say, "I want to be harina, a deer (because they can easily get the darsana of Krsna, whereas I cannot)." Such humility was exhibited by Her.

Always be trnad api sunicena, more humble than a blade of grass. Persons with this quality will develop their Krsna consciousness. On the other hand, if one has false ego and thinks, "I know everything. Why should I honor all these bogus persons?" he will deviate. Try, therefore, to learn Vaisnava etiquette, follow properly, and honor all. Honor even those who are kanistha, and especially give honor to the madhyama, madhyama-uttama, and uttama-adhikari. Give honor to all, according to their development in bhakti:

krsneti yasya giri tam manasadriyeta
diksasti cet pranatibhia ca bhajantam isam
susrusraya bhajana-vijnam ananyam anya-
nindadi-sunya-hrdam ipsita-sanga-labdhyä

["One should mentally honor the devotee who chants the holy name of Lord Krsna, one should offer humble obeisances to the devotee who has undergone spiritual initiation (diksa) and is engaged in worshiping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticize others." (NOI text 5)]

Follow in this way.

[Devotees sang Srila Bhaktivinoda Thakura's 'Harinama, tuwa aneka svarupa' and then Srila Narayana Maharaja began to discuss that bhajana]

You should explain how this name is Yasoda-nandana, Kamsa-nisudana, Nandanatana, and Rasa-kupa. What is the meaning of Rasa-kupa? Rasa-kupa is the well of endless rasa. Syamarani should explain something.

Syamarani dasi: Srila Gurudeva explained this song by Srila Bhaktivinoda Thakura in Alachua just one week ago. He said that Srila Bhaktivinoda Thakura would spend his entire nights without sleeping, and he would be weeping while singing this song. It seems like a song of joy, but he was weeping, feeling separation from the service of Krsna in these forms.

This song is meant for entering raganuga-bhakti, following in the mood of Srila Raghunatha dasa Gosvami and weeping for the service of Krsna in relation to Srimati Radhika. We see in the last words of this song that Krsna takes His pleasure in the worship of Srimati Radhika.

There is one thing that we want to gain, and that is spiritual service. There are also some things that we want to get rid of, and they are our impurities, our sins, our offences, and the taste of the results of those things that impede our bhakti. In this song, therefore, Srila Bhaktivinoda Thakura is praying to Putana-ghatana, the killer of Putana and so many other demons. These demons represent the impurities in our hearts. Trnavarta, as you know, was the whirlwind demon, and he made so much dust and straw fly around Vrndavana. This dust and straw represent the false arguments and logic against bhakti, and Krsna destroys them. When we hear that Krsna lifted Govardhana Hill, we think, "How is that possible? I don't see anyone with a form that can lift a mountain. Forms are so limited. Therefore, by my logic, I have come to the conclusion that Krsna is impersonal; God is impersonal. Impersonal things are more unlimited than personal things." This is an example of logic against bhakti, and Krsna destroys that.

Srila Narayana Maharaja: But when thinking that Aghasura was killed by Krsna, always know that Krsna is the form of this name. Here the name is prominent. All the activities and forms that are in this song are the actual forms of those particular names.

Syamarani dasi: Gurudeva often quotes the verse, 'jayati jayati namananda-rupam murare.' This name, Murari, is the rupa or form of Murari. It is not a vibration of sound, Rather, it is actually the form of Krsna when He kills Murari and gives him liberation. There is one other song by Srila Rupa Gosvami...

Srila Narayana Maharaja: It is not the form of Krsna. It is the form of this name here. Everyone should try to understand this. 'Nama tuwa aneka svarupa.' What is the meaning?

Pundarika Prabhu: O holy name, You have so many millions of forms.

Srila Narayana Maharaja: All the forms described by the names are actually the forms of the name. Krsna is also a form of this name. Try to realize this.

Syamarani dasi: Perhaps I can give an analogy.

Srila Narayana Maharaja: But you should also know that this is not for kanistha or madhyama-adhikaris. This is for Srila Bhaktivinoda Thakura, who is an uttama-maha-bhagavata, and who is directly the power of Gauracandra. This is for him, but we should follow him. We are now chanting and singing this song, but actually only Bhaktivinoda Thakura and the pure Vaisnavas can realize it. This is a very important concept. Go on.

Syamarani dasi: Our Guru Maharaja, Srila Prabhupada, gave an example in 1967 when he opened his second ISKCON temple in San Francisco. Just after his disciple Rayarama had called him on the phone, Prabhupada told us, "The telephone line carried Rayarama from San Fransisco to where I am in New York, and I was actually speaking with him. If a mundane sound vibration can have form, then what to speak of the spiritual name. The form of the name is Krsna Himself."

This is Srila Bhaktivinoda Thakura's prayer and he is weeping. It is not yet our prayer, and therefore we pray to Srila Bhaktivinoda Thakura, "Please, whatever was in your heart when you wrote and sang this song, please put those moods and realizations in my heart so that I can also weep when I sing these names."

We are praying to each Name, to the form of each Name, that, "Let me serve You in this way. You are getting rid of all the impurities and sins, destroying them and bestowing liberation. And on the other hand, You are Yasoda-nandana, Nanda-tanaya, Rasa-kupa, and You take pleasure ultimately in serving Srimati Radhika. So please let me serve You in Your unlimited forms of Your holy Names."

Srila Narayana Maharaja: Thank you.

[Srila Maharaja began his class in Hindi, and then continued in English:] Throughout the Bhagavatam, Vyasadeva writes as follows: "Narada uvaca; Naradaji said." "Kapila uvaca; Kapiladeva said." "Devahuti uvaca; Devahuti said." When we speak or write, we should always give the reference of the guru and guru-parampara whom we are quoting. We should make it very clear that "I am not the speaker." Who am I? I am like a loud-speaker, an amplifier only. From where is the actual voice coming? It is coming from transcendental personalities. Always realize this, and then you will be humble. Otherwise, false ego may come. Be very humble and always begin your discourse with "My Gurudeva said," "My siksa-guru said," or "Srila Rupa Gosvami said," and quote their verses. Vyasadeva and Sukadeva Gosvami always spoke in this way, and you should follow them. Then humility will come, and then everyone will want to hear from you and pay so much respect to you.

Pundarika Prabhu (translating Srila Maharaja's Hindi): First of all, Srila Gurudeva offered his obeisances unto the lotus feet of his diksa Gurudeva and siksa Gurudeva, and then he continued from yesterday's class. We heard how the living entity who is bhagyavan, who is so fortunate, comes in touch with a pure devotee, a sad-guru. The sad-guru gives him the seed of bhakti-lata, the seed of the creeper of devotion. Guru does not plant that seed; he gives that seed to the sadhaka, or the disciple, and gives him the directions how to plant it and how to nourish it. He tells him, "First you should make the land properly clean and fertile. Then plant the seed and give water, and make sure fresh air and proper sunlight are available." Then what happens? When the sadhaka follows these instructions, the seed gradually sprouts, and two leaves manifest. Then, later on, two more leaves appear.

How is it possible for the creeper of devotion to actually grow? It is possible only when the disciple is careful to take bona fide association. If he is not careful about his association, this growth will not take place. First of all the guru has to be bona fide, coming in parampara, and then only the seed will grow.

The first two leaves are klesaghni and subhada. Klesaghni is the first leaf. Even if this leaf is not completely unfolded, it will eradicate inauspiciousness, anarthas and unwanted impediments which are blocking one's growth. When the second leaf unfolds, good fortune and auspiciousness will manifest in the life of the devotee. All the good qualities that are present in the pure devotee will gradually start manifesting in the disciple or sadhaka who is nurturing this creeper of devotion. When these two leaves completely unfold, the smooth inner side will manifest, and this signifies the presence of spontaneous loving devotional service, or raganuga-bhakti.

The next two leaves are moksa-laghutakrta and sudurlabha. Moksa-laghutakrta means that the fortunate sadhaka becomes so elevated that even the desire of liberation becomes completely insignificant. It becomes completely useless to him. He has no attraction for it. In this regard, we see the example of Sri Sukadeva Gosvami. He used to wander in nirvisesa-brahma, the impersonal form of the Lord. However, when he heard the Srimad-Bhagavatam from Vyasadeva, his mind was immediately attracted towards the wonderful pastimes of Krsna. We also see in the lives of the four Kumaras, the sons of Brahma named Sanaka, Sananda, Sanatana and Sanat Kumara, that when they received

mercy from lord Brahma they developed natural attraction for the pastimes of the Lord. This happens when the moksa-laghutakṛta leaf manifests in the heart.

Srila Narayana Maharaja: Moksa-laghutakṛta. What is the meaning of moksa? Tirtha Maharaja.

Tirtha Maharaja: When we are beginning bhakti-sadhana, two leaves appear, and they are klesaghni and subhada. When bhava-bhakti is coming, the second two leaves come, and they are moksa-laghutakṛt and sudurlabha. When prema is coming, two more leaves appear, and they are sandrananda-visesatma and sri-kṛsnakarsani ca sa ...

Srila Narayana Maharaja: I want you to explain only what is moksa.

Tirtha Maharaja: Moksa means liberation.

Srila Narayana Maharaja: Always quote who has told what. We do not want to hear your version. That will not do. You should explain what is moksa and who has told this, or which guru has told this.

Tirtha Maharaja: Moksa means liberation. Lord Kapiladeva said, "O Mata, so many persons ...

Srila Narayana Maharaja: You should know that Kapiladeva is telling his mother that detachment from this world is mukti.

Except for Vyasadeva, all the acaryas like Sankaracarya, Gautama, Kanak and Jaimini say that mukti means: 'atyantika-duhkha-nivṛtti eva mukti'. They say that mukti is the cessation of material miseries; but how will it come about? In Srimad-Bhagavatam (2.10.6) it has been stated, 'muktir hitvanyatha rupam sva-rupena vyavasthitih.' ["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] What is the meaning? 'Muktir hitvanyatha rupam.' Anyatha rupam is this material body, both gross and subtle. Both comprise the body, and we are not this body. We are different from it. Now we are thinking that we are this body, and later we will realize, "Oh, I am not this body."

Mukti means to cross over all kinds of sorrow and suffering and to come out of the unlimited, endless chain of birth and death. But this can never happen without bhajana. The followers of Sankaracarya are aparadhis; they can never realize this mukti. It can happen only through bhakti. Even namabhasa can accomplish this.

[Srila Narayana Maharaja speaks in Hindi for some time and then returns to English:] Mukti means to be situated in our constitutional form. Madhavacarya has quoted from Mahabharata, 'visnu anghri labha'. What is the meaning? To serve, giving up all material desires. If you are detached from this world by meditating on serving Radha-Kṛsna, or Visnu, or Narayana, or even Ramacandra, and you are serving like Hanuman, like Jaya-Vijaya, or like others, then you are liberated. You are more than liberated.

Even while you are in this world, try to learn how to serve Radha-Kṛsna Conjugal. They are the extreme limit of visnu-tattva. To serve Radha-Kṛsna Conjugal and to realize something about them, even in the stage of sadhana, is called mukti. Giving up both material bodies (gross and subtle), situating ourselves in our constitutional form, and serving Radha-Kṛsna is actual mukti.

Sastra explains that by chanting and by hearing hari-katha, one becomes detached from worldly desires and sense-gratification. This is mukti. Even when devotees are apparently here in this world, like Sukadeva Gosvami, still they are detached. They are not attached to anything in this world. Even a madhyama-adhikari may be detached, and what to speak of an uttama-adhikari.

Bilvamangala was very much controlled by lust and he was attached to a prostitute. It was only when he was kicked by that prostitute, that he realized what a blunder he had made. He began to chant and remember Krsna, and he totally took shelter of Him. At that time he became detached from this world, and Krsna, taking him by his finger or stick, led him to Vrndavana. You know all these facts. When Bilvamangala was transformed and realized his soul, he began serving Radha-Krsna Conjugal. They thus became anxious to give him Their darsana, They gave Their darsana, and then They took him to Goloka Vrndavana.

You know that the sons of Kuvera, Nalakuvera and Manigriva, were cursed by Narada to become trees. Later, by touching only the rope binding Krsna to the grinding mortar, not even touching Him directly, they were liberated by His energy transmitted through the rope. What was their outcome? They became Snigdha-kantha and Madhukantha in Goloka Vraja. They remained always in the council of Krsna, telling all His sweet pastimes there. Sometimes they were in the gopis' council and sometimes in another council. This is called 'sva-rupena vyavasthitih.' When we will be established in our constitutional form, we will be able to realize this mukti. This is mukti.