

DID SRILA PRABHUPADA GIVE EVERYTHING? HE DID; BUT HE DIDN'T; BUT HE DID.

Submitted by Premavati dasi.

On this most auspicious anniversary celebration of Srila Prabhupada's acceptance of Sannyasa, Srimati Jadurani dasi gave the following talk at the Kesavaji Gaudiya Matha, Mathura, India on September 3, 2001.

First of all I offer my unlimited obeisances in the dust of the lotus feet of my most worshipful diksa-gurudeva; nitya-lila pravista om visnupada astottara-sata Sri Srimad Srila Bhaktivedanta Swami Prabhupada. I offer the same unlimited obeisances in the dust of the lotus feet of my most worshipful siksa-gurudeva; om visnupada astottara-sata Sri Srimad Srila Bhaktivedanta Narayana Maharaja. My obeisances to our guru-varga, disciplic succession, and to all the assembled devotees.

In January of this year we published on the internet one of the final conversations that took place between Srila Prabhupada and Srila Bhaktivedanta Narayana Goswami Maharaja in October-November of 1977. During the course of those last conversations, Srila Prabhupada asked him to give him Samadhi and to help all of his disciples and followers. At that time, Srila Prabhupada was concerned about how the management of Iskcon would continue and Srila Narayana Maharaja told him, "Don't worry. Just think about Radha and Krsna. Everything that you planned to take place is now achieved by you."

Then, just a few days ago, an article appeared on internet wherein a question was raised: If Srila Narayana Maharaja told Prabhupada he gave everything, why, twenty years later, does Srila Narayana Maharaja sometimes say that Prabhupada did not give everything that he wanted to give, that if he was here now, he would be translating still more books like Ujjvala Nilamani, Lalaita Madhava and so on.

This is a very good question, and we are happy to present the answer. Simultaneously Prabhupada gave everything that he planned to give. Because he is tri-kala-jna, he knows everything, past, present and future, he therefore knew what his disciples and followers were able to take at the time, and thus he gave according to their capacity to accept. The rest he concealed within the pages of his books. At the same time, everything is there overtly in his books.

How can we reconcile these two facts: that Prabhupada gave everything that he planned to give, and, that he didn't give everything that he wanted to give? Everything is in the books, tapes, and transcriptions of lectures, but so much is under lock and key until the reader is ready for it to be revealed.

For example, at different times, various acaryas may explain the meanings behind the same pastimes, or they explain the same sastraic instructions, in different ways, for different levels of readers. Not all readers are on the same level. Some may have many

births of offences on the background and some may have many births of good association and freedom from offences. Past offences create obstacles understanding and realizing bhakti, and this is explained in Nectar of Devotion, Bhajana Rahasya by Srila Bhaktivinoda Thakura, Madhurya Kadambini, Bhagavad Gita and so on.

Both Prabhupada and Srila Narayana Maharaja explain that Jiva Gosvami was a bonafide, pure and perfect follower of Srila Rupa Gosvami, so much so that Srila Rupa Gosvami accepted him as his one and only diksa disciple. Yet, it appears to unintelligent people that Jiva Gosvami was a supporter of svakiya-bhava, the idea that Radha and Krsna are married. Actually, he only appeared to support it and the reasons are two-fold. One reason was because those who Jiva Gosvami was trying to bring into Gaudiya Vaisnavism would have been critical of Radha and Krsna if he had only preached parakiya rasa. Also, Jiva Gosvami was tri-kala-jna, he knew the future, and therefore he knew that many sahajiyas, in the name of parakiya-rasa, would engage their so-called disciples in debauchery--as is going on presently.

Jiva Gosvami wrote, "svachaya likhitam kincit, whatever I have written that corresponds with and reconciles all the instructions of Srila Rupa Gosvami, is my opinion is that Radha and Krsna enjoy parakiya rasa. Whatever sounds contradictory--I have written for the satisfaction of others, so that I could gradually bring them into Vaisnavism."

Different acaryas say and write the same, yet apparently different thing for different levels of hearers and readers, similarly, the same acarya's 'everything' is different for different levels of recipients. There is an interesting history in the Puranas, the demon, Virocana and the demigod Prtha approached Lord Brahma and both asked him to teach them about the Absolute Truth so they could be happy. Brahma told them both to be Brahmacharis in ashram for twenty-five years and then return to him. After twenty-five years he spoke to them both in such a way they thought he was saying that the body is that Supreme Truth. Virocana gladly returned to his demon society and told them that his guru had given him everything and they should all engage themselves to make their bodies happy. Indra, on the other hand, thought, "my guru could not be wrong. My understanding must have been wrong. This body is the source of ignorance and misery." He returned to Brahma and asked again. Brahma then told him to practice twenty-five more years in his ashram and then return to him. After twenty-five years Brahma spoke in such a way that Indra understood that Brahma said the mind is the Truth. Again on the way home he had doubts, returned to Brahma, spent another twenty-five years in his ashram, understood from Brahma's next discussion that deep sleep is the Truth, and finally after the completion of one hundred years Brahma made him understand the atma and Bhagavan.

Our Prabhupada is also a guru in Brahma's line. Why did Srila Prabhupada write in 'The Nectar of Devotion' that Nanda Baba is the foster-father of Krsna? It is not a fact. Yet it is said, and Prabhupada has said, "That whatever I wanted to say, I have said in my books." How can we reconcile this? A Mahabhagavata like Prabhupada can only be understood by another Mahabhagavat. Prabhupada is in the line of Srila Sukadeva Gosvami, who, in the beginning of his preaching to Pariksit Maharaja, also indicated that Krsna is the son

of Vasudeva and Devaki. Later on, when Pariksit Maharaja was already coming over to the Vrndavana side of understanding, Srila Sukadeva Gosvami knew that Pariksit Maharaja could now follow him. He told him, "Krsna actually took birth in Vrndavana." Gopi-gita of Tenth Canto: jayati te 'dhikam janmana vrajah (folio)

Caitanya Mahaprabhu confirms this in His teaching to Srila Sanatana Gosvami. He said that the only advaitya jnana para tattva is Vrajendranandana Syamasundara, with a peacock feather and flute. His expansion is Vasudeva Krsna.....ksatriya.....thinking that He is the son of Vasudeva and Devaki. (folio)

As one acarya will give different instructions at different time to different disciples, he gives different instructions at different times for the same disciple. How can one understand this unless he has the guidance of another uttama Mahabhagavata to explain the intention or inner moods of that Mahabhagavata? This is especially necessary after disappearance, when we can no longer hear with our material ears that person on the transcendental platform. He cannot twist our ears when we understand something in the wrong way.

#### How to understand 'Everything'

When we first joined the movement, although we heard that we must avoid the ten offences in chanting in order to get the desired result which is Krsna prema, we were even more happy to hear from first canto that even if one chants negligently one can get liberation. We were satisfied at the time and we thought that was everything we had to know, then, twenty-five years later, one of my god-brothers told Srila Narayana Maharaja, that in Srila Prabhupada's books he translates something that sounds very contradictory. One quote says whether you chant the holy name of Krsna with faith or indifferently, still you achieve liberation. On the other hand in another place, or many other places, he translates and comments that one has to first be free from all offences. My god-brother asked Srila Maharaja why these contradictions, or apparent contradictions are there.

Srila Maharaja replied with an analogy from the history of the Pandavas. When Queen Kunti was a very young girl she served Durvasa Muni very nicely, she thus received a benediction from him. He said, "I bless you that you will have five very powerful sons, and they will be very glorious, pure devotees." How was this to take place? There had to be a process. It wasn't that she is now just a little girl, and then suddenly, in a moment, she became the mother of the five Pandava. First she had to be trained by her guru-jana, superiors, then she had to marry and be a faithful wife to her pure devotee husband, King Pandu. After that, when the children come, she had to train them so that they would become what they would become.

Prabhupada and Krsna send help to understand them.

The purpose of the instruction in sastra, or Srila Prabhupada's translation of that instruction about negligent chanting is just to begin one in chanting. First we are encouraged to start chanting, and later on we gradually develop the faith and determine that we will never leave Krsna consciousness, then we get more help from guru and pure

Vaisnavas. Or, if our diksa-guru has already departed, then he and Krsna arrange a siksa-guru who tells you, "No, this chanting will not do. You have to chant like Raghunatha dasa Gosvami if you want to go back to Godhead." Surely everything is in Srila Prabhupada's books, just as electricity is everywhere. But only an expert electrician can tap that electricity in order to put a piece of plastic in the wall so that you can make a phone call. In his purport in Adi 10.101 Prabhupada writes: 'We have many things to learn about bhajana, or worship of the Lord, by following in the footsteps of Raghunatha dasa Gosvami. All the Gosvamis engaged in such transcendental activities, as described by Srinivasa Acarya in his poem about them (krsnotkirtana-gana-nartana-parau premamrtambho-nidhi). Following in the footsteps of Raghunatha dasa Gosvami, Srila Rupa Gosvami and Sanatana Gosvami, one has to execute devotional service very strictly, specifically by chanting the holy name of the Lord.' Prabhupada certainly gave us everything. He gave us this statement. To fulfill this statement, however, to follow the instructions herein, we have to go to the works of Srila Raghunatha dasa Gosvami, under the guidance of a pure devotee, in order to see what kind of bhajana he did.

Everything is there in Prabhupada's books, but in Prabhupada's book, Caitanya Caritamrta, Prabhupada quotes Sri Svarupa Damodara instructing a Bengali poet: "yaha, bhagavata pada vaisnavera sthane ekanta asraya kara caitanya-carane(Caitanya Caritamrta Antya-lila 5.31)

"If you want to understand Srimad Bhagavatam you must approach a self-realized Vaisnava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Sri Caitanya Mahaprabhu."

Srila Prabhupada writes in his purport: "One should hear Srimad-Bhagavatam from a person who has no connection with material activities, or, in other words, from a paramahansa Vaisnava, who has achieved the highest stage of sannyasa." Who can hear from the pure devotee? One who has taken shelter of the lotus feet of Sri Caitanya Mahaprabhu. If one has not taken shelter, he may think he is understanding Srimad Bhagavatam, but he is not actually.

Prabhupada said what he wanted to say in that purport, -- that " you can't go to a conditioned soul, even if he is ritvik-guru, to understand what I'm translating and purporting in Srimad Bhagavatam. You have to go to a pure devotee and he will explain." The ritviks say your representative of Prabhupada does not have to be a pure devotee. They say everyone has equal access to Srimad Bhagavatam, but Caitanya Caritamrta says differently.

In 1972 Srila Prabhupada said in a darasana, "The next important day is on 12th September, 1972, the advent day of Sri Jiva Gosvami Prabhu. On that day there are three functions. First of all, Ekadasi—a special Ekadasi called Parsvaika Ekadasi. Then on that day, actually, Ekadasi according to calendar, Ekadasi was to be observed on the 11th September, but because the next day is Vamana Dvadasi. Vamana Dvadasi means the advent of Lord Vamanadeva. Therefore we have Ekadasi fasting, and we observe two fastings in one day, Ekadasi and Vamanadeva, Vamana Dvadasi. The same process as we observe Ekadasi, and the evening there should be a meeting discussing on the life and

work of Srila Jiva Gosvami. He is one of the very important acaryas in our sampradaya, so especially his Sandarbha should be discussed.

He gave us everything. He gave us this instruction and told you that the Sandarbhas are the essence of all sastra. In order to follow this instruction we observe these appearance days and Ekadasis and discuss the Sat-sandarbhas under proper guidance.

In the above mentioned darsana Prabhupada said that three or four days after Jiva Gosvami's appearance day is the appearance day of Srila Bhaktivinoda Thakura and he ordered that we discuss his life history.

On another occasion (folio) Srila Prabhupada quoted Srila Bhaktivinoda Thakura who, just prior to his disappearance in 1914, said to his son, Srila Bhaktisiddhanta Sarasvati Thakura, "Now I'm going. My work is unfinished. You take charge of expanding Sri Caitanya Mahaprabhu's cult." On one hand Srila Bhaktivinoda Thakura gave everything, his books and songs include everything. Especially his Jaiva Dharma includes all rasa and siddhanta. Prabhupada wrote, "There must be Jaiva Dharma. (folio) On the other hand we find this statement. These statements are not contradictory. They can be reconciled in good association.

#### Reading books of previous acaryas

Two disciples of Srila Prabhupada misunderstood that we should not read the books of the previous acaryas, and they mentioned the books of Srila Bhaktivinoda Thakura in particular. Srila Prabhupada told them firmly that he had never said that we should not read the books of the previous acaryas, and that they had misunderstood him. He said, on the contrary, that we should try to read the books, that all of his own commentaries were coming from the previous acaryas, that the essence of the previous acaryas books was conveyed in his own books.

Paramahansa: Srila Prabhupada, I remember once I heard a tape where you told us that we should not try to read the books of the previous acaryas.

Amogha: That we should not try to read Bhaktivinoda's books or earlier books of other acaryas. So I was just wondering...

Prabhupada: I never said that.

Amogha: You didn't say that? Oh.

Prabhupada: How is that?

Amogha: I thought you said that we should not read the previous acarya's books.

Prabhupada: No, you should read.

Amogha: We should.

Prabhupada: It is a misunderstanding....we are following the previous acaryas. I never said that.

### The Present Acarya Explains the Previous Acarya

Srila Bhaktivinoda Thakura said that his work was unfinished, and yet he also gave us everything. Everything that we have to know about rasa and tattva is in his books like Jaiva Dharma, Kalyana kalpataru, Saranagati, Bhajana Rahasya, Siddhi Lalasa, Gita-mala and Gitavali. Everything that we have to know about rasa and siddhanta is there, but in affect, at the same time, he told his divine son, "Now you take charge and complete what I had no time to complete. Both are Mahabhagavata-bhaktas, and the latter came to explain the former.

In 1996, the first year that Srila Narayana Maharaja toured in Badger, California, some of the devotees there who later on became his disciples, were at that time not surrendered to him. They were completely skeptical, and some of them were even against him. Srila Maharaja was trying to help them to understand the deep meaning behind why he had said that Prabhupada's work wasn't finished. He gave the example: "Vyasadeva gave everything. He was the author and compiler of all the Vedic literatures. He is himself an incarnation of Krsna. Yet, if there was nothing else to write, why did Srila Krsna dasa Kaviraja write so much more in the form of Caitanya caritamrta? Srila Krsna dasa Kaviraja Gosvami who is a pure devotee, gave everything.

In there, Caitanya Mahaprabhu explains Srimad Bhagavatam. Why did He explain more about Srimad Bhagavatam? Caitanya Mahaprabhu also gave siksastakam, which Srila Bhaktivinoda Thakura says is more important than Srimad Bhagavatam. Why did the Gosvamis need to write anything? Caitanya Mahaprabhu ordered them to and they gave us boatloads of literature. Lord Caitanya Mahaprabhu is God Himself, yet after He spoke to Srila Rupa Gosvami, Rupa Gosvami gave so much more than Caitanya Mahaprabhu externally gave him. Externally Mahaprabhu gave him so much, but internally he gave him all the details in his heart. Such a person can continue the disciplic succession.

In the purport of Adi-lila 5.203 Srila Prabhupada writes, "Srila Rupa Gosvami is described as the bhakti rasacarya, or one who knows the essence of devotional service. His famous book Bhakti-rasamrta-sindhu is the science of devotional service, and by reading this book one can understand the meaning of devotional service." Srila Rupa Gosvami, who is none other than Rupa-manjari, the head of unlimited manjaris of which Prabhupada is but one, wrote extensively, and his writings included so many pastimes of Sri Sri Radha and Krsna. Yet, Srila Krsna dasa Kaviraja himself wrote still more in his Govinda-lilamrta.

And why, after the time of that great Vaisnava author, Srila Krsna dasa Kaviraja, did Srila Rupa Gosvami re-incarnate as Srila Visvanatha Cakravati Thakur? This was because the people in general couldn't understand the depth of Rupa Gosvami's. He therefore chose to explain himself and elaborate on his own teachings in simple language—in the form of Visvanatha Cakravati Thakura. His teachings were first

explained by Narottama dasa Thakura, then by his own incarnation, Visvanatha Cakravati Thakura. There was a need for each personality to explain the previous one, even though the previous ones were pure and perfect and gave everything.

Srila Bhaktivinoda Thakura also gave everything. Why then, did Srila Bhaktisiddhanta Sarasvati Prabhupada Thakura write so much? And why did our Srila Prabhupada also write so much? He could have just translated his superior acaryas, but he wrote his own commentaries. On the other hand, how much commentary did he write for each verse of the Bhagavad-gita? One paragraph, or at the most one page. But there is so much to be explained for each verse. Or, to put it another way, Prabhupada's explanations require further explanation in order to understand them fully. If this were not true, why did Prabhupada ask us to attend Bhagavad Gita classes? As well as his own, Prabhupada put in some of Visvanatha Cakravati Thakura.....Prabhupada mainly translated the commentaries of Baladeva Vidya bhushana, and this was because Baladeva's commentaries are more for beginners. As one progresses in bhakti he reads Srila Visvanatha Cakravati Thakura's commentaries. Prabhupada put a few lines of Srila Visvanatha Cakravati Thakur here and there in his purports, and in Srila Narayana Maharaja's Bhagavad Gita he put only his commentaries. Krsna is God Himself but Visvanatha Cakravati Thakura still explained His teachings by elaboration. And Prabhupada will also be explained by his successors. Everyone knows that Prabhupada has planted seeds of bhakti, so if one grows into a big branch, what is the harm?

#### The Present Acarya Defends the Integrity of the Previous

By properly explaining the previous acaryas, the present acaryas properly protect their integrity and that of the entire guru parampara. This gives the neophyte faith. Srila Prabhupada wrote in Caitanya caritamrta that Jiva Gosvami gave everything about devotional service in his Sat-sandarbhās. He explained Brahman, Paramatma, Bhagavan, maya, bhakti and prema, but still he was criticized. There are three rumors about Jiva Gosvami. Some say he was not humble. Once, when he was serving Rupa Gosvami, a brahmana man named Vallabhacarya asked Rupa Gosvami if he could look at the book he was writing: Bhakti rasamrta sindhu. He then told Rupa Gosvami that he had found some mistakes in it and would like to correct them. Rupa Gosvami humbly gave his manuscript and the brahmana then went to take bath in the river. Jiva Gosvami followed him there and the two of them met. Jiva Gosvami then asked him what was the mistake and after discussion he proved that there was no mistake. The brahmana went to Srila Rupa Gosvami and praised Jiva Gosvami. After he left, Rupa Gosvami chastised Jiva Gosvami, sending him out of Vrndavana and apparently rejecting him. He said, "You don't know how to be respectful and tolerant. He's a brahmana, he just wanted to help me and you couldn't be tolerant and humble?"

It required another acarya like Prabhupada to defend both Rupa Gosvami, who seemed to be unnecessarily criticizing Jiva Gosvami, and especially to defend Jiva Gosvami, who was criticized as being proud by misinformed persons.

Both of them, Rupa and Jiva Gosvamis, gave everything, but still it takes a third person to explain why this pastime happened. In his Bhakti Ratnakara, Narahari Sakara

explained How Rupa Gosvami was actually demonstrating the glory of Jiva Gosvami who defended his guru and took the chastisement of his guru in a very humble way. Some people accused Jiva Gosvami of not being humble when the scholar, Digvijaya came and wanted to debate with Rupa Gosvami and Sanatana Gosvami then told him, "There is no need for debate; we will just sign a paper that you have defeated us." The Digvijaya was about to leave very happily but then JivaGosvami said, "They may sign the paper, but I'm their representative. You'll have to defeat me." Jiva Gosvami defeated him for the glory of his gurus but some people criticized him, saying that he wasn't being humble. Prabhupada himself explained the pastime some five hundred years later. He said the disciple can be humble and meek in relation to his honor, but not in relation to the honor of his guru, even if his guru allows himself to be 'defeated.'

Because we conditioned souls see things materially, we need help from perfect devotees who are upholding the integrity of the disciplic succession. Without this the world will go to hell.

Rather than saying Prabhupada gave less than we think, because he didn't give everything he wanted to give, Srila Narayana Maharaja is teaching that Prabhupada gave more than we think, and still he would have given more had he physically remained with us longer. Do you think that he wouldn't have given more if he remained longer? He was so qualified. Surely he would have translated Ujjvala-nilamani, Vidagdha-madhava, and so many other books by Srila Rupa Gosvami. As Jiva Gosvami taught in his life, it is the duty of the bonafide disciple to see that his guru is never considered 'defeated.' Even if his guru allows it himself, the disciple can not tolerate it. Srila Narayana Maharaja is defending Prabhupada's glory and integrity as a rupanuga Vaisnava all over the world.