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MEETING ABOUT THE NEWLY PUBLISHED RAGA VARTMA CANDRIKA
A Darsana – Critique
Jagannatha Puri: Oct 13, 2001

There is a newly published English edition of Raga Vartma Candrika. It has many good qualities and much valuable information, and the publishers, translators, and editors have worked hard and sincerely to give much good siddhanta from Srila Visvanatha Cakravarti Thakura. There are some parts, however, where there are serious siddhantic errors and corrections are required. The corrections have nothing to do with Srila Narayana Maharaja's Hindi version. The points in question are clear there and there are no such errors. The corrections required are only in relation to the English translation work and also the editing of Srila Maharaja's English classes, neither of which were authorized by Srila Maharaja to be published or distributed.

After the book was first printed and Srila Maharaja looked at some o

[Srila Narayana Maharaja:] I've called to tell you that I've read, and that there are not so much unfavorable in this. But only there is something—some words. The gopis and Krsna are both sarvajna. Especially Krsna is sarvajna. So always He can know that "I am God."

But gopis and all Vrajavasis—sometimes, in viraha they tell that, "Oh, He's God, Supreme Lord." But how do they tell? "Purnamasi has told." Or; "Gargacarya has told." Hearing from them in any way. But they have no realization that Krsna is the Supreme Personality of Godhead. And this only comes to Nanda Baba and other gopis in separation mood. Not in meeting. Never.

And also Krsna, sometimes when it is needed, then sarvajnata comes. Only for devotees. Those who will hear hari-katha—to help them. Not for associates; not for ragatmika.

There is a prema, a love, who controls Krsna and all the gopis. Krsna and the gopis are not controllers. Only prema (controls). To make the pastimes sweet and relishable, prema controls Krsna and all the ragatmika-bhaktas, so that they should not realize that Krsna is brahma. And Krsna should also not know that He is brahma. So really gopis and Krsna never know that Krsna is the Supreme Personality of Godhead. Never. Prema controls all.

So these things are given in the second chapter of Raga Vartma Candrika. So we should write carefully. We should not tell that the gopis knew that Krsna is Bhagavan. Oh, directly we should not. We should write in such a... like Hindi, Bengala, and especially Sanskrit. Each word in Sanskrit has so many meanings.

[Sripad BV Aranya Maharaja:] Srila Visvanatha Cakravarti Thakura is always using the word 'jnana'. "They have the jnana that Krsna is Bhagavan; that He's Paramesvara."

[Srila Narayana Maharaja:] They used to know that Krsna is... but 'knew', means 'knowing from others.' Not that, "I am knowing. I have realization." 'Hearing' that... this should be carefully written in this. So I suggest—I heard—I myself read the Hindi—and saw it has never been written that they knew that Krsna is God. Never. That suggestion in that page is totally wrong. Totally wrong. We should not be giving that all knew from top to bottom that Krsna was the Supreme Personality of Godhead. So I want that some things should be corrected. Otherwise the wrong impression will go to others.

You will show me that "the gopis knew." Never. (Referring to what is in the new book: When Krsna came from Varuna-loka it is told, and all heard from Nanda Baba, but it strengthened the...

[Syamarani dasi:] Vatsayla-bhava.

[Srila Narayana Maharaja:] That, "Krsna is my son," not that, "Krsna is the Supreme Personality of Godhead." Not that. So that page should be omitted. The last page or wherever it is. Change something.

[Syamarani dasi:] There are also a few parts in the class section—that is, after the book of Srila Visvanatha Cakravarti Thakura—you have four classes in English that were edited. So there are a few places there that also say it.

[Srila Narayana Maharaja:] You can tell me what...

[Syamarani dasi:] I have the Hindi

[Srila Narayana Maharaja:] Last page, where? ... in that.

[Syamarani dasi:] Here.

[Srila Narayana Maharaja:] No, no, that page (in the English classes section. Not in the part that was translated from the Hindi book). I want (to hear) this.

[Syamarani dasi:] This is part of the classes. This is your English classes.

[Srila Narayana Maharaja (reading something from the English classes section):] "The gopis knew that Krsna was God." Oh, this is anything. But wrong. We should not write wrong things.

[Vicitra dasi:] Here's the statement from Srila Visvanatha Cakravarti Thakura's.... This is from the Hindi section.

[Srila Narayana Maharaja:] No. In the Hindi I have not written like this.

[Vicitra dasi:] This is what Srila Visvanatha Cakravarti Thakura's saying: "But in madhurya-jnana..."

[Srila Narayana Maharaja:] Also read that prema controls them. It covers krsna-jnana and gopis and all others. Only in some cases, at the time of viraha, it comes like a dry straw in boiled milk. It sometimes comes.

[Sripad BV Aranya Maharaja:] This example is here in your lecture.

[Srila Narayana Maharaja:] So we cannot... If it is directly told that, "All the gopis knew that Krsna was God, yet they never saw Him as such." (This sentence was read from the present English classes section.) We cannot write. (Gurudeva continues to read:) "They always said to Him, 'Come on. The red lac has come off my feet.'" The gopis knew? Oh, that should not come. It pinches. So why are you making it prominent? Why aren't you trying to make it like a dry straw in manas and manas (of milk) (1 mana = 40 kg), or in a river of milk?

[Sripad BV Aranya Maharaja:] Gurudeva, this quotation, comes in the middle of a lecture. And in the context everything is ok; but when you take it out and put it on a page, then it stands out as if it is very prominent.

[Srila Narayana Maharaja:] I don't want this.

[Syamarani dasi:] I'll show it to you on the page that it's on. It says the same thing though.

[Srila Narayana Maharaja:] I don't want that you should directly write anywhere, in any case, that gopis 'knew'. This mean 'always knew'. It means 'always knew' that Krsna is the Supreme Personality of Godhead.

[Syamarani dasi:] In another place it (the English classes section) says that the gopis realized that Krsna was God.

[Srila Narayana Maharaja:] No.

[Syamarani dasi:] And there it also says that they (the gopis) have isvara-bhava.

[Srila Narayana Maharaja:] (reading the English book) "Even though they have isvara-bhava, they knew nothing beyond Krsna as their beloved." Isvara-bhava. Why are you making it prominent? No need of giving this. Instead of this, anything else you can. Why is this thing coming?

[Sripad BV Aranya Maharaja:] The whole book was made, and then there was a blank page, and then she (Vicitra dasi) did this...

[Srila Narayana Maharaja:] But why was this bogus thing given?

[Syamarani dasi:] And if this was not here, but on a regular page, would it be correct? Or would it still be incorrect?

[Srila Narayana Maharaja:] Something else can be given. It may be in Srimad-Bhagavatam, anywhere, very insignificant way, something, that Krsna is Supreme Lord. Nanda Baba knew, or sometimes another. But never have they made it prominent. It should be covered. It should be covered. You have made it naked. We should not do.

When you'll come to my position then you will understand. If you had written it in your version, it was (would have been) ok. I (would) have (had) nothing to tell like this if (it was) all your version.

[Brajanatha prabhu:] Written by you.

[Srila Narayana Maharaja:] But this book comes by my name.

[Brajanatha prabhu:] In Gurudeva's name.

[Srila Narayana Maharaja:] So it is blunder for me. (It will give me a bad name. It will look like I have blundered.) Very blunder. Because your knowledge and my knowledge are not on the same level. So you can write like this. Like anyone writes that Krsna is not God and He was lusty and so bad thing. Oh, lakhs and lakhs books are for this. What harm? Because they are not on my name.

So don't be upset and worried. What I'm telling, try to obey. There should be given anything else—what is so prominent and what is good for all readers.

[Syamarani dasi:] But the same thing is on another page.

[Vicitra dasi:] But it's not emphasized.

[Brajanatha prabhu:] Put a footnote at the beginning.

[Srila Narayana Maharaja:] If you put a footnote in. Anyhow, very cleverly you should do.

[Vicitra dasi:] No need to do anything.

[Syamarani dasi:] But still Gurudeva is saying that this statement is wrong—if it's anywhere in the book.

[Vicitra dasi:] It's right there in the Hindi.

[Srila Narayana Maharaja:] Anyhow, like I have told. In this way it can be. Like Srila Visvanatha Cakravarti Thakura has told in Raga Vartma Candrika, like gopis have told, and Nanda Baba has told. Oh, sakhas have told: "My sakha is as Dirga-Visnu," Krsna

showed them (His Dirga-Visnu form). But by these statements like, "My friend," "My son," "My beloved," their love and affection to Krsna was increased. In this way we should. As I used to say in this.

[Syamarani dasi:] In the Dvitiya-prakasa, when Mother Yasoda is saying, 'I'm proud to have my son as God,' they want to keep in the words 'this declaration' and 'this assertion.' I told them that you said, 'No, it should just be 'statement',' but they think 'declaration' is ok. But you're saying to minimize it: just make it 'statement' rather than...

[Srla Narayana Maharaja:] We should not make these things prominent. It should always be covered. If all the gopis knew then all the sweet pastimes, madhurya, will go. It sometimes comes, very rarely, in the case of separation. And in a moment they forget. I have given suggestions only to change something.

[Syamarani dasi:] He doesn't believe me. He thinks that I forced you to say it.

[Srla Narayana Maharaja:] I told that some things, words... What words? You should tell what I suggested.

[Syamarani dasi:] It says, "But in madhurya-jnana, even knowing full well that Krsna is Isvara," and you said to take out 'full well.'

[Srla Narayana Maharaja:] What did I tell you?

[Syamarani dasi:] You said, "Just 'even knowing that Krsna is Isvara; not, even knowing full well.'"

[Srla Narayana Maharaja:] Full means totally knowing. And here, 'knowing' means 'knowing from others.'

[Brajanatha prabhu:] Can we then not better say, "having heard that Krsna is Isvara"?

[Srla Narayana Maharaja:] No, no.

[Brajanatha prabhu:] But explain it in a footnote?

[Srla Narayana Maharaja:] Oh, footnote you can tell. But here, only 'knowing'. She is telling that knowing means knowing fully.

[Brajanatha prabhu:] Because in English, the word knowing means (knowing).

[Srla Narayana Maharaja:] But even (so). But even (so) I don't want to change (it). But 'fully' should be removed. And in a footnote we can give there that knowing from Purnamasi and...

[Sripad BV Madhava Maharaja:] Gargacarya.

[Syamarani dasi:] And then she (Mother Yasoda) is saying, "I am fortunate, I am blessed" and you said to change it to "'fortunate' that my son is directly Paramesvara."

[Srila Narayana Maharaja:] 'Fortunate' not.

[Syamarani dasi:] Not 'fortunate'?

[Srila Narayana Maharaja:] What I told?

[Syamarani dasi:] The word is danya. First it said 'blessed' and you said make it 'fortunate.' So now what are you saying?

[Small discussion about the word danya.]

[Syamarani dasi:] Yes, blessed is ok. Then it says, "This declaration indicates that the surge of maternal pride is increased." But we (you and I) were discussing that 'declaration' is a very strong word. So 'statement'...

[Srila Narayana Maharaja:] 'Declaration', no.

[Syamarani dasi:] And 'assertion' was also a strong word. One asserts something. So you said to use the word 'statement'.

[Srila Narayana Maharaja:] Very mildly she (Mother Yasoda) will tell (this, or Nanda Baba will say,) "'Yadi hamara putra krsna bhagavan heih, yadi bhagavan heih, ta namaskara karte heih,' Nanda Baba kaha." "If my son is God, so I offer my obeisances to Him. (This is actually not (what he means). "But I will punish him. I will chastise." Is this meaning that he knows that Krsna is the Supreme Personality of Godhead? What is it? "Oh, really He is my son." Though he's telling, "Tumi parambrahma." What is the meaning?

[Brajanatha prabhu:] "I don't take it very serious."

[Vicitra dasi:] "Big deal."

[Srila Narayana Maharaja:] No, no. It is sarcastic. "But you are not." But what are the words telling? "Oh, You are Parambrahma. Then I will worship You." (Gurudeva held up his hand and arm, as if Nanda Baba is showing a stick to Krsna in a threatening way.) "You are (a) third class person." The meaning is this. And (after Krsna left for Mathura) Nanda Baba told to Uddhava in sarcastic words. You know the explanation of Srila Visvanatha Cakravarti Thakura when Surya Grahan (the time of solar eclipse, when Krsna met the gopis at Kuruksetra) was there?

[Sripad BV Aranya Maharaja:] ahua ca te nalina-nabha padaravindam (yogesvarair hr̥di vicintyam agadha-bodhah̥iḥ samsara-kupa-patitottaranavalambam geham jusam api manasy udiyāt sada nah)

(The gopis spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.)

[Sriḥa Narayana Maharaja:] What words is Sriḥa Viṣvanatha Cakravartī Thakura telling (in his commentary to) this śloka.

[Sripad BV Aranya Maharaja:] Śleṣhvakya. (This word means sarcasm, crooked words, or saying one thing and meaning the opposite.)

[Sriḥa Narayana Maharaja:] Changing the whole meaning. Like tava katam-ṽrtam... Oh, just the opposite (meaning is) there. So these words are sometimes like sarcastic.

[Sripad BV Aranya Maharaja:] Gurudeva, when he says here that, "Ye isvara heḥiḥ aiṣvarya-jnana rahene per bhi..."

[Sriḥa Narayana Maharaja:] That is the thing that I'm telling. Even though it is (said) 'isvara-jnana', isvara-jnana (can be seen) by two ways. One by realizing myself, and one by hearing something. Hearing only. If they will realize themselves that He is Supreme God, then kampa (trembling) will come. Otherwise not. So by hearing somewhat (something) from others in separation mood, oh, isvara mood rahe aur na rahe (may or may not be there).

[Sripad BV Aranya Maharaja:] Sriḥa Viṣvanatha Cakravartī Thakura is saying at this... he's giving this example of how this mood comes. Kṛṣṇa, He's coming from cow grazing... all demigods are there...

[Sriḥa Narayana Maharaja:] He (Sriḥa Viṣvanatha Cakravartī Thakura) is writing, and we are (I am) realizing and then explaining. He's not explaining to you, as I'm doing. (You need my help to understand Viṣvanatha Cakravartī Thakura.) By my practices I realize what he wants to tell. And then I'm explaining to you. So it is more important.

[Sripad BV Aranya Maharaja:] I wanted to raise this point because in separation something may come, some feeling.

[Sriḥa Narayana Maharaja:] Yes.

[Sripad BV Aranya Maharaja:] But Sriḥa Viṣvanatha Cakravartī Thakura gives one example. It's not in separation. Kṛṣṇa is returning from cow grazing and Brahma, Siva, and all demigods are there doing aratī and [inaudible] starts to tell to Kṛṣṇa...

[Srila Narayana Maharaja:] Who are telling this? Whose version is it? The gopis version. (It is) not (that) Brahma is telling, and not (that) Krsna is telling. It's the gopis version at that time. Gopis are in jugal-gita, and gopis are telling from where? They heard that Brahma came. They never saw Brahma there. Did they see that Brahma and Sankara are coming? Never. Brahma and Sankara may come in their vision? They have heard.

No harm. Some words should be given up and appropriate words should be put. And if there is some difficulty we can (put) something in footnote. Something what you are hearing now. Then it will be the best. Otherwise it will be criticized by others. Like me. I will criticize. I will be the first person to criticize.