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WHY AM I NOT DETACHED?

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Guru-nistha is the backbone of bhakti. Srimad-Bhagavatam states that if you practice the process, chanting the holy name and hearing hari-katha from a bona fide guru, gradually your faith toward your Gurudeva will progress from strong to stronger to strongest:

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Sri Krsna, one immediately acquires causeless knowledge and detachment from the world." (SB 1.2.7)

The essential fruit of serving Vasudeva and hearing hari-katha is tattva-jnana. You will know all tattvas (established truths), namely krsna-tattva, maya-tattva, jiva-tattva, bhakti-tattva, guru-tattva, rasa-tattva, and radha-tattva. Surely it will come. Then, in the proportion that you develop jnana, you will also have vairagya. You will become detached from this world. After Srila Raghunatha dasa Gosvami heard hari-katha from Srila Haridasa Thakura, he had no attachment for his position, wife, father, mother, kingdom or anything else. Why is this detachment not coming to us? Ask your heart, "What is the defect?"

Many of you have tried to practice devotional service for a long time - about thirty years, but you are still where you were before. You are still with your wife and children, you are concerned about their marriages and everything else, and you continue to accept so much material burden. Why can't you become like Sri Sukadeva Gosvami? He didn't consider what possessions he had, or where they were. He would simply call out, "O Krsna, Krsna, Krsna, Krsna." Some of you ask me, "Should I marry or not, Maharaja? It is a very big problem." Or, "I want to bring so much money, but there is some dispute. What should I do?"

Don't come to me with all these things. Why, despite hearing for so many long years, is this detachment is not coming? You should ask your heart. The real fruits, tattva-jnana and vairagya, are not coming. In his explanation to the verse, "Sarva dharma parityaja mam ekam saranam vraja," Srila Visvanatha Cakravarti Thakura has written something in this regard. He said that one must practically give up everything for the satisfaction of Krsna. I was once invited to speak in Visakha, Putnam in South India. There was a very learned Sanskrit scholar who was also one of the speakers in that same assembly, who

was perhaps the principal of a Sanskrit college, and he was explaining his version of the verse. He said it is not necessary to practically renounce. In other words, one could simply renounce externally, and there was no necessity to do it by svarupata, internally. He also that Srila Visvanatha Cakravarti Thakura's commentary was wrong. Hearing this, I told him in front of the entire audience, "You are a bogus person. I don't want to see your face. You are offensive to Srila Visvanatha Cakravarti Thakura." I was not a learned person, but I had so much strong, transcendental faith in Srila Visvanatha Cakravarti Thakura, and therefore I could rebuke him. At first he replied to me with great pride, but in the end he became very polite and humble. If practical renunciation does not come, which means externally and internally, there is something lacking in our saranagati. [Mere external renunciation is called phalgu-vairagya, or false renunciation, and is compared with the renunciation of the monkeys.] One day real renunciation will come. In the long run it must come, even if your service is only sukrti at present. Gradually it will come.

What is our root objective? What is the object of our life and devotion? As I have explained so many times, you should try to fix your goal. In Caitanya-caritamrta, in the first, third, and fourth chapters, the object has been established. Why has Caitanya Mahaprabhu come, and what did He give?

anarpita-carim cirat karunaya vatirnah kalau
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam
harih purata-sundara-dyuti-kadamba-sandipitah
sada hrdaya-kandare sphuratu vah saci-nandanah

“May the Supreme Lord who is known as the son of Srimati Saci-devi be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love.” (Cc, Adi-lila 1.4)

Our goal is 'parakiya mood,' the service of Radhika, and this is what Caitanya Mahaprabhu came to distribute. This was something that neither Krsna nor Rama had ever given. No one had ever given this - up to Sri Jayadeva Gosvami. It was only given by Caitanya Mahaprabhu, after the passing of one day of Brahma. Why did He distribute raga-marga? He was so merciful that He wanted to give the highest objective of every fortunate jiva. If you are in the line of Caitanya Mahaprabhu, if you are in the line of Srila Rupa Gosvami, try to realize these truths and make this your objective.

Srila Visvanatha Cakravarti Thakura has written: "Aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam..." What is the meaning of this verse?

[Sripad Pundarika Prabhu:] Aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam. In this verse Srila Visvanatha Cakravarti Thakura is explaining that the worshipful Lord is bhagavan vrajesa-tanayas, the son of Nanda Maharaja in Vrndavana. He is specifically referring to Krsna in Vrndavana. There is also Krsna in Dvaraka, but He is not our goal.

Our worshipable Bhagavan is the son of Nanda Maharaja, and His dhama, His abode, is Vrndavana. The process of attaining love of Sri Krsna is that which was manufactured by the gopis, the damsels of Vraja. The wonderful, sweet relationship they have for Krsna is to be followed. Srimad-bhagavatam pramanam amalam. Srimad-Bhagavatam is the spotless description of how to love God. There is no better description. Srimad-Bhagavatam is the spotless evidence claiming that prema, love of Godhead, is the ultimate attainable object, the highest perfection. Sri caitanya mahaprabhumatam idam. This is the verdict explained by Sri Caitanya Mahaprabhu, and we have no regard for any different principal.

[Srila Narayana Maharaja requests all the devotees to sing, "Jaya Jaya Radha-Ramana Hari Bol." After the kirtana, he said:] A bird was coming here, and I tried to chase it away. What was that bird? Sleep. Don't sleep. I have come from so far away and you have also come, and if our purpose is not served, then what to do? I have tried to help you so that you will not sleep. I have some medicine. You can have some chili powder to keep with you.

Caitanya Mahaprabhu came to distribute this unalloyed devotion in the line of the gopis. There are so many kinds of gopis, but we especially want to follow Rupa Manjari and Rati Manjari, who are more inclined towards Srimati Radhika's service than towards Krsna's. They serve Radha Krsna Yugala, but with an inclination towards Radhika. Someone may say, "This goal is the very highest. So I cannot do it." No harm. Still you should make this goal for yourself. Anyone who is hearing from a bona fide guru and has greed for this goal will certainly attain it. We should simply think, "I want to be like that." The cakora bird thinks, "I may die without water, but I only will only accept water from the svati-naksatra constellation." If someone has greed to marry Prince Charles, he thinks, "He's beautiful and qualified. Whether or not someone else thinks he's qualified, still I like him." In 'like' there is no consideration of actual value. "I like." This is greed.

Caitanya Mahaprabhu came and distributed raganuga-marga, the essence of which is found in this mood: "I want to serve Radha and Krsna in the line of Rupa and Rati, or Sri Rupa Gosvami and Sri Raghunatha dasa Gosvami." Someone may say, "Oh, it is very high. I should not take the name of Radhika." Why not? "I am not qualified" Then for you it is better not to. However, if anyone has this kind of greed to love Krsna as the gopis do, don't criticize him. One may say, "Oh, his Gurudeva, Srila Prabhupada, has said not to read 10th Canto Srimad-Bhagavatam." Why has his Guru said this? He said it to a person or persons who were not qualified. This is a very precious thing. It is for rare persons, but if anyone has developed this greed, don't criticize him. If you do, your offense will ruin you. You are not Jagad Guru. You are not authorized to warn everyone not to do this. No one can stop a person like Srila Visvanatha Cakravarti Thakura or Srila Raghunatha dasa Gosvami from having this goal and attaining it.

Hearing from his Gurudeva Paramahansa Premadasa Babaji, Sannyasi Thakura wanted to ask him some questions. His vesa (dress) was still like that of a mayavada sannyasi; but his heart was transformed. He was now following bhakti, chanting the holy name, and he was now pure and without worldly desires. He had not taken external initiation yet,

but his heart was more pure than that of an ordinary initiated disciple. He had no tilaka or mala, but he was following all the rules and regulations. He had controlled his mind and senses at the time of taking (mayavada) sannyasa, and he had already left his worldly considerations. Brahma-nistha was there at the time he took sannyasa, he had passed through the stages of kutichak, bahudak, and hamsa, (stages of development in the sannyasa order) and now he was like a paramahansa. He did not have even a fraction of krsna-prema and bhakti before meeting Premadasa Babaji, however, but now this was also complete.

The sweet pastimes of Krsna had now become established upon the platform of his brahma-nistha, and he now had very strong faith in hearing and remembering the pastimes of Krsna. At first he had thought of Krsna in a negative way. He'd considered that Krsna has no aspects, no attributes, no qualities, and no form, but now everything had changed. Now he was very humble, and he wanted to hear the many pastimes of Krsna. If anyone is remembering, chanting and performing so many services, but he has no eagerness to hear hari-katha, then everything is like zero. After some time he will give up chanting and he may give up all his various services to Gurudeva. There are lakhs and lakhs (hundreds of thousands) of examples of this.

Where are the sannyasis who were the gurus of millions of persons? Here, in Russia, in England and in America, where are they all? They never had any real taste for hearing hari-katha, and that is why they left. Even if someone is chanting less, if he is hearing more hari-katha from an authentic guru, it is better.

sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

"Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service." (SB 7.5.23)

It is stated in many places in sastra that first is sravanam, hearing, and then kirtanam. Without sravanam, kirtanam is like zero. First hear, and if you are pakka (first class) in hearing, kirtana will be accomplished automatically. What is kirtana? What is the definition of sankirtana? If one is not using karatalas or harmonium, and if he does not have a sweet voice, is that sankirtana? Certainly it is. Chanting should be performed with love and affection. Vyasadeva performed sankirtana for Sukadeva Gosvami, and he heard. Then Sukadeva Gosvami did kirtana for Pariksit Maharaja and others. Pariksit Maharaja did not do anything else but hear. Simply by hearing, all the limbs of bhakti will be done. Next is kirtana; harer nama harer nama harer nama eva kevalam/ kalau nastyeva nastyeva nastyeva gatih anyatha

Who is Hari?

[Sripad Dhrstadyumna Prabhu:] Hari is Krsna.

[Sripad Madhava Maharaja:] Harer nama. Hare Krsna.

[Srila Narayana Maharaja:] There is a deeper meaning but it is for rare persons; not for all. Hare Krsna. Hare is here. Harati manah krsnah. Who can take the heart of Krsna and control Him? Radhika. She is more beautiful, more qualified and more sweet than Krsna. She can very easily take even the heart of Krsna, the Supreme Personality of Godhead, and She is here as Hare, or harer nama.

In this way, the verse means Radha-nama, Radha-nama, Radha-nama. Only Radha-nama, only Radha-nama, only Radha-nama

Gaura Premanande

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