

Tridandiswami Srila Bhaktivedanta Narayana Maharaja

## **A NOTE ON GITA-GOVINDA and GAURAVANI**

San Francisco: May 23, 2003

[Srila Narayana Maharaja called on Manjari dasi to sing a verse from Srila Jayadeva Gosvami's Sri Gita-govinda. As she sang verse 2, his eyes remained closed. The following is the verse and general translation.]

viharati harir iha sarasa vasanti  
nrtyati yuvati samam sakhi virahi janasya durante

[Chorus: Certainly! Krsna is enjoying Spring's vana vihara (forest pastimes) as He dances with the Vraja Kisoris, but He tortures those in separation from Him.]

[After the completion of the song Srila Maharaja spoke the following words:] Srimati Radhika had determined, "I will have no further relation with Krsna. I will not go to meet Him." Sri Krsna was upset and He therefore sent a gopi to Srimati Radhika to pacify Her. The gopi requested Her: "Sarasa vasante." New leaves have sprouted on all the trees. Cukoos are singing in fifth note and peacocks are dancing beautifully. All have become maddened and all are attracted to come to Krsna. Please come. Do you know what will happen if you will not come at this time? So many other gopis want to come to Krsna and to please Him. He may accept them and betray you. So don't delay, follow me and come."

Now Srimati Radhika wondered, "What should I do? What should I do?" Lalita came and instructed Her, "Don't go. Don't care about Him." Srimati Radhika said, "Oh Lalita, I cannot obey you, because I am dying in separation. Whatever must come will come, but I must go." Still, She did not go to meet with Sri Krsna. She continued to lament and weep. This is the purport.

Absorption in, and service to, this lamenting and weeping of Srimati Radhika is the aim and goal of all our efforts in sadhana and bhajana. The goal of our life is to attain the high class position of a maidservant of Srimati Radhika – but in this world such attainment is very rare. That is why I am introducing this progression very slowly – beginning from sraddha, and then coming to sadhu-sanga, bhajana-kriya, anartha nirvrtti, nistha, ruci, asakti, and then bhava. In the stage of bhava, a transcendental mood of bhakti, the essence of samvit and hladini mixed on the platform of sandini, will come into your heart. When it comes, if you are not distracted by Candravali or any others' service, you may go to the lotus feet of Srimati Radhika and serve Her. This is the aim of our life.

Those who have no taste in hearing topics of the sweet pastimes of Srimati Radhika and Sri Krsna are bound to fall down. They will never be able to control their senses. Paramapujyapada Srila Svami Maharaja wanted all of his disciples to develop a greed for hearing these pastimes, otherwise they would be bound to fall down. And, since his departure, so

many thousands fell down. Try to develop your Krsna consciousness. Most devotees have not even developed transcendental sraddha, nor have they developed greed.

Try to have a greed to serve Sri Krsna and Sri Caitanya Mahaprabhu. You should know the purpose of Sri Caitanya Mahaprabhu's appearance in this world. He is Srimati Radhika and Sri Krsna combined. If you will serve Him, His associates and His dhama, you can easily attain transcendental sraddha, and greed will develop in your heart.

Perhaps you know the glories of Srila Bhaktivedanta Swami Maharaja – my siksa-guru. He was ordered by his Prabhu, as other acaryas in our guru-parampara have been ordered, to preach the mission of Sri Caitanya Mahaprabhu in the line of Srila Rupa Gosvami. That is why "gaura vani pracarine" is written in his pranam mantra. "Nirvisesa sunyavadi" is also written therein, because he cut the jungles of mayavada (impersonalism) and sunyavada (voidism). These philosophies and the Buddhist philosophy are prevalent throughout the world, whereas true bhaktas are very rare. Mayavadis, sunyavadis, and sakhi-vekhis (prakṛta sahaṅgiyas) are everywhere in the disguise of devotees.

What is the meaning of gaura-vani pracarine? Gaura-vani especially refers to that which Sri Caitanya Mahaprabhu spoke with His own mouth. He taught everything to Srila Rupa Gosvami in Prayaga. He told him, "This bhakti-rasa is more endless, boundless, and depthless than an ocean. I'm giving you only one drop, and this one drop will drown the whole world. It is so powerful." He taught him santa-rasa, dasya-rasa, vatsalya-rasa, madhurya-rasa, and everything in relation to bhakti-rasa.

That which Sri Caitanya Mahaprabhu inspired in Srila Raya Ramananda is also gaura-vani. Sriman Mahaprabhu was asking questions and Raya Ramananda was answering, but actually who was answering? Sri Caitanya Mahaprabhu was asking the questions and He Himself was also answering. Both these examples are gaura-vani. Gaura-vani is the highest love and affection of Vraja – and ultimately the love of Srimati Radhika. This is the highest teaching.

Srila Bhaktivedanta Swami Maharaja came to preach this mission. He preached everywhere, but it was rare to find a real follower. In the end of his life he requested me, "Oh, I have collected so many disciples. By the movement of nama-sankirtana there was a revolution. But all in all, I'm not seeing the fruit of what I wanted to give. Can you help?"

I told him, "I don't know all the truths of pure bhakti, but if you will inspire me, and if my Gurudeva, Sri Caitanya Mahaprabhu, and Srila Rupa Gosvami will inspire me, then I can preach something." So, to remind you all of his real mission, I have come here. As a laukika sada-bandhuvat (a bosom friend), I want to tell you that this is the aim and object of our life. Try to understand. If you'll have a very small particle of greed or eagerness, you will never deviate and your life will be successful. Try to remove all your unwanted desires, and try to understand gaura-vani.

First chant, remember, and hear hari-katha. Most important of all is to hear hari-katha from superiors, and to follow their instructions. Give up all worldly desires and try to hear very carefully. Don't forget – remember. Note it down carefully in your heart.

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