

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

## **NO PART TO DISREGARD**

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Srimad-bhagavatam is the pure evidence regarding transcendental subjects. The writer, or actually manifestor, of Srimad-bhagavatam is maha-muni Srila Vyasadeva, and he is Lord Krsna Himself. He has written it, so there can be nothing wrong in it. He has stated in the first chapter of the first canto:

nigama-kalpa-taror galitam phalam  
suka-mukhad amrta-drava-samyutam  
pibata bhagavatam rasam alayam  
muhur aho rasika bhuvi bhavukah

[“O expert and thoughtful men, relish Srimad-bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.” (Srimad-bhagavatam 1.1.3)

He has written this, and Srila Sukadeva Gosvami is repeating it. Srimad-bhagavatam is Krsna Himself, and it is the essence of the entire Vedic literature – Veda, Vedanta, Upanisad, Purana, and so on. It is the essence of all, and therefore there is nothing in it to give up or throw out. It is like a nectarean fruit, coming through the guru-parampara from transcendental Vrndavana.

Srila Sukadeva Gosvami is also in the guru-parampara, and he is bringing this rasamaya fruit, that fruit which is without any skin or seed. So there is no part of it to discard. It is very wonderful – coming all the way from the spiritual world to this planet, and containing nothing but sweet juice – and yet it has not broken. We should hear Srimad-bhagavatam from the first Canto to the last, the 12<sup>th</sup> Canto. Each Canto is the essence of the entire Vedic literature. Srila Vyasadeva has ordered that we hear and drink this fruit of Srimad-bhagavatam through our ears.

If one thinks that we should only hear Srimad-bhagavatam 10<sup>th</sup> Canto, namely the chapters called Rasa-lila; Gopi-gita, Yugala-gita and Bhramara-gita, that person is not obeying Srila Vyasadeva. His idea is wrong and offensive.

One may say, “Why should we hear about Dhruva Maharaja? He does not have the mood of a gopi. Why should we hear about Prahlada Maharaja? Why should we hear about Lord Narsimhadeva, Kalki, Vamana, Varaha and the rest of the ten incarnations? Citraketu Maharaja and Ambarish Maharaja? We should only search out Gopi-gita, and sing:

jayati te 'dhikam janmana vrajah  
srayata indira sasvad atra hi

dayita drsyatam diksu tavakas  
tvayi dhrtasavas tvam vicinvate

[“The gopis said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indira, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.” (Srimad-bhagavatam 10.31.1)]

gopy uvaca  
madhupa kitava-bandho ma sprsanghrim sapatnyah  
kuca-vilulita-mala-kunkuma-smasrubhir nah  
vahatu madhu-patis tan-manininam prasadam  
yadu-sadasi vidambyam yasya dutas tvam idrk

[The gopi said: “O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kunkuma that rubbed onto Krsna's garland when it was crushed by the breasts of a rival lover! Let Krsna satisfy the women of Mathura. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly.” (Srimad-bhagavatam 10.47.12)]

The idea that we should hear, chant and remember only verses like these is wrong. We should hear the entire Srimad-bhagavatam, because Lord Krsna is Narasimha, Vamana, Rama and all other incarnations. Krsna wants to hear the glories of all the devotees who have mamata, a sense of mineness towards Him. All the devotees who worship Narasimha, Rama and Laksmi-Narayana are devotees of Krsna – because there is no one other than Krsna, the advaya-jnana-paratattva (the one-without-a-second Supreme Absolute Truth). No part of Srimad-bhagavatam should be neglected. All parts are rasamaya fruit.

Hanuman is a premi-bhakta, and he has a great sense of mineness for Lord Rama. But who is Rama? Rama is Krsna Himself. Krsna has manifested Himself in that form to establish maryada (ideal behavior). Krsna is Rama, Krsna is Narayana, Krsna is everyone. The devotees of all the manifestations are devotees of Krsna; so why should we neglect them?

Mamata is the scale by which to measure any standard of bhakti. If there is no mamata, there is no bhakti and no parama-dharma, transcendental, supreme religion of the soul. There may be varnasrama-dharma but not parama-dharma.

Once in Naimisaranya, there were 88,000 learned and realized scholars gathered to hear from Sri Suta Gosvami, the disciple of Srila Sukadeva Gosvami. Sri Suta Gosvami was a very learned scholar of all Vedic literature, and he was a realized soul. His guru was akanda-guru-tattva, Sri Baladeva Prabhu. Baladeva Prabhu empowered him to be a brilliant and self-realized scholar, and he therefore knew all sastra – Veda, Upanisad, etc.

The sages told Sri Suta Gosvami; “Now Kali-yuga, the Iron Age has arrived.”

prayenaḥpayusah sabhya  
kalav asmin yuge janah  
mandah sumanda-matayo  
manda-bhagya hy upadrutah

[“O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed. (Srimad-bhagavatam 1.1.10)

In this age lives are short. It is very rare that in this world one will live to 100 years of age. Two, three, four, or ten may live that long, but not more than that. Some die in their mother’s womb and some die by accident. They can die at the age of 10, 20, 50 or 60.

And they are not intelligent. They may say, "We are scientists and doctors, and we know all these things, more than God." But all those who do not perform bhajana of Lord Krsna are foolish – top to bottom. In Srimad-bhagavatam it has been said that those who do not engage in bhajana of Krsna, especially those who do not engage in unalloyed bhakti, are foolish like donkeys. They only know sense gratification – nothing else. They are very lusty and angry. Mandah sumanda-matayo means they are not intelligent. Manda-bhagya means they are working in order to enjoy happiness, but instead they only get problems. Their life is full of problems everywhere – problems between husband and wife, son and father, mother and son, neighbors and everyone else. There are always differences of opinions.

The sages, headed by Saunaka Rsi, continued, “You know all these truths. You are a learned scholar in all the Vedic truths. We request you to please tell us how our souls can be happy. We are not asking how these bodies can be happy. We know we are not this physical body, which is only a bag of blood, urine and other contaminated things.”

Srila Suta Gosvami said, "I am very happy. By your questions, you have reminded me about the sweet pastimes of Krsna.” And he then replied to the sages’ questions regarding how the soul can be happy. If Krsna is pleased with us, then we can be happy. No devotee wants his own happiness; he wants to make Krsna happy. If Krsna is served, then he will be happy. The Supreme Soul must be happy, by our hearing and then by our serving. The soul will be happy by hearing the sweet pastimes of Krsna; otherwise not.

sa vai pumsam paro dharmo  
yato bhaktir adhoksaje  
ahaituky apratihata

yayatma suprasidati

[“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.” (Srimad-bhagavatam 1.2.6)]

The dharma or religion of all living beings is certainly, definitely, only that which is parama-dharma. There are so many religious beliefs, like Muslim, Hindu, Christian, Buddhist and so many others, but these are not really pure religions, parama-dharma. They are only followed to maintain our body.

Parama-dharma is the religion of our transcendental soul, and it reaches up to the moods of the gopis. The Vrajavasis have mamata, that sense of my-ness, and they serve Krsna in so many ways – santa (neutral), dasya (servitor), sakya (friendship), vatsalya (parental) and madhurya (conjugal). Citraketu Maharaja, Prahlada Maharaja and others also have mamata, and they are also engaged in parama-dharma. In Goloka Vrndavana, Krsna’s servants like Citraka and Patraka are engaged in parama-dharma, as are His friends like Subala, Sridama and Madhumangala. Mother Yasoda and Nanda Baba are also engaged in parama-dharma, and especially parama-dharma refers to the service of the gopis. Among them, Srimati Radhika’s service is especially parama-dharma. But this stage of parama-dharma is very rare; the followers of the gopis’ mood are very rare.

It has been told in Srimad-bhagavatam:

nasta-prayesv abhadresu  
nityam bhagavata-sevaya  
bhagavaty uttama-sloke  
bhaktir bhavati naisthiki

[“By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.” (Srimad-bhagavatam 1.2.18)

If a devotee is free from most anarthas (unwanted habits and mentalities) and only some trace is remaining, and that devotee continuously serves bhakta-bhagavata (the pure devotee) and grantha-bhagavata (the scriptures), his bhakti very soon reaches the stage of nistha (steadiness in bhakti). Even this class of persons is very rare; so, you can imagine how far away the gopis’ mood is, and how rare the followers of the gopis’ mood are in this world.

Parama-dharma means supreme religion, the transcendental religion of Vraja. It is the bhakti of the Vrajavasis, and especially the bhakti within the heart of Srimati

Radhika. We cannot follow Srimati Radhika's bhakti, but we can follow the bhakti of Her maidservants. We have some qualification for this; not her unnata-ujjala mood.

You are very lucky to be in the line of Sri Caitanya Mahaprabhu and Srila Rupa Gosvami. You have heard all these truths from Vaisnavas and you have read some books also, but you should examine your heart, to see whether you have reached the stage of nistha or not. If some worldly desires are present in your heart, you have not yet attained nistha. We have also told the symptoms of greed in this morning's class.

ksantir avyarthā-kalatva

viraktir mana-sunyata  
asa-bandhah samutkantha  
nama-gane sada-rucih  
asaktis tad-gunakhyane  
pritis tad vasati-sthale  
ity adayo nubhavaḥ syur  
jata-bhavankure jane

[“When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one's behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to hear the descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called anubhava, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.” (Bhakti-rasamṛta-sindhu 1.3.25–26)]

I know that some of you want to reach this stage. You are very lucky and I appreciate this. But keep it in your heart, as camphor must be kept away from an open doorway. If you disclose your feelings to others, then whatever you have attained of that kind of bhakti will go away forever; it will never return. Be careful. This is not a subject to preach everywhere in the market. Conceal it in your heart.

Kṛṣṇa is adhokṣaja. He is beyond our intelligence. The organs of our body are material and so cannot touch Kṛṣṇa; they cannot touch His hari-katha or glorification.

One's bhakti should be ahautiki, causeless, unconditional and without any interruption. It should flow forth without interruption, as honey flows from a jar. Then one's soul will be happy, otherwise not.

By the mercy of Sri Caitanya Mahaprabhu, Srila Rupa Gosvami knew His heart, and he has thus given the definition of bhakti in a new way, covering all the previous definitions:

anyabhilasita-sunyam  
jnana-karmady-ana-vrtam  
anukulyena krsnanu-  
silanam bhaktir uttama

["Uttama bhakti is the cultivation of activities that are meant exclusively for the benefit of Sri Krsna, in other words, the uninterrupted flow of service to Him, performed through all endeavors of the body, mind, and speech, and through the expression of various spiritual sentiments (bhavas). It is not covered by jnana (knowledge aimed at impersonal liberation) and karma (reward-seeking activity), yoga or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Krsna." (Sri Bhakti-rasamrta-sindhu 1.1.11)]

Srila Visvanatha Cakravarti Thakura has given a complete explanation of this verse: [See endnote]

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." (Srimad-bhagavatam 1.2.7)]

If we follow the verse given by Srila Rupa Gosvami and explained by Srila Visvanatha Cakravarti Thakura – if we engage in causeless and continuous bhakti under the guidance of Guru and rasika Vaisnavas, in uttama-bhakti, then, very soon, in a couple of days or maybe at once, all kinds of knowledge and realization of all these topics up to sneha, maan, pranaya, raga, anuraga, bhava, mahabhava, aniruddha, mohan, madan will manifest in us. And at once vairagya (renunciation) will come. This is the process of bhakti. You should try to follow all these principles.

I am finishing my class here; and you should think over the contents of this class during the night. Don't sleep – think about what we have given today – the explanation of pure, uttama-bhakti. I know it is very rare if one can follow this. Yet, if you practice again and again, this Vraja-bhakti will come.

This has been told in Srimad-bhagavatam 1.1.2:

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam

vedyam vastavam atra vastu sivadam tapa-trayonmulanam  
srimad-bhagavate maha-muni-krte kim va parair isvarah  
sadyo hrady avarudhyate 'tra krtibhih susrusubhis tat-ksanat

[“Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.”]

If you will hear Bhagavatam, with a great desire to hear, Krsna will know this. Then bhakti will come, and Krsna will be controlled and captured in your heart.

Gaura premanande.

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