

斯利拉-拿拉亚那-玛哈拉佳

专一的奉爱-ONE POINTED BHAKTI

(澳洲, 2000- 2-3)

在梵歌里说过:

ananyas cintayanto mam ye janah paryupasate
tesam nityabhiyuktanam yoga ksemam vahamy aham

'Ananyas cintaya' Na-anya。你们知道阿那尼亚 *ananya* 的意思吗?

高运达-巴克塔帕布: 独一, 专一, 不偏离的。

斯利拉-拿拉亚那-玛哈拉佳: Sarva dharman parityajya, mam ekam。 'mam ekam' 曼-叶康是什么意思?

霞玛拉妮-达施: 仅仅对我。

斯利拉-拿拉亚那-玛哈拉佳: 阿那尼亚又是什么意思? 也曾这样说过: 'api cet su duracaro bhayate mam ananya bhakti'。帕布, 阿那尼亚在这里表示什么意思?

博拉佳-瓦拉巴帕布: 专一的。

斯利拉-拿拉亚那-玛哈拉佳: '专一的' 是什么意思?

高运达-巴克塔帕布: 只给奎师那。

佩玛-帕优将帕布: 排除一切, 只为一个。

斯利拉-拿拉亚那-玛哈拉佳: 如果拉姐和奎师那都在, 我们服务祂们, 这是专一的服务吗? 你们会服务谁, 拉姐, 还是奎师那? 如果服务祂们俩一起, 那就不是专一的了。

霞玛拉妮-达施: Sakti, saktimatayo aveda (拉姐-奎师那, 能量和能量的拥有者没有区别)。

斯利拉-拿拉亚那-玛哈拉佳: 可是, 祂们是奎师那和拉迪卡, 祂们永远是俩个形象。

霞玛拉妮-达施: 那么只服务拉迪卡。

斯利拉-拿拉亚那-玛哈拉佳: 是的, 那是阿那尼亚, 我们与奎师那的关系是取悦拉迪卡。她是我们的崇拜神像, 我们的女主人 *isvari*。女主人 *伊思瓦丽* 是什么意思?

霞玛拉妮-达施：崇拜神像。

斯利拉-拿拉亚那-玛哈拉佳：我们的崇拜神像是拉迪卡。我是拉迪卡的永恒女仆人。我与奎师那没有直接关系。奎师那是拉迪卡的爱人；为了取悦拉迪卡，我在她的指导下服务奎师那。在我们的师徒传系线，这属于专一的服务 *ananya*。

但是，如果你们崇拜思里曼-玛哈帕布和斯利-尼提亚南达帕布，那将是四位神像，在这种情况下就不属于专一奉爱了。我们应该怎么理顺这个问题？玛哈帕布是主奎师那自己，祂来把奎师那-佩玛给予世界。因此，祂又如古鲁。如果任何人崇拜古鲁，崇拜玛哈帕布，或者拉迪卡，又或者拉姐-奎师那情侣，这已不是俩个了。但这仍然是一个。我在古鲁的指导下服务斯丽玛缇-拉迪卡和她的爱人。

采塔尼亚-玛哈帕布在这里是古鲁。认为祂是'*saci-sunum nandisvara-pati-sutatve guru-varam*'。尽管祂是奎师那自己，但祂接受斯利-拉迪卡的肤色和情感，显示在这个世界上，祂来给予奎师那-佩玛。祂就象一位古鲁。祂在帕亚伽 *Prayaga* 是斯利拉-沙拿塔那-高思瓦密和斯利拉-鲁帕-高思瓦密的古鲁。祂也授权和把灵感给斯利-拉亚-拉玛南达。因此，我们必须承认采塔尼亚-玛哈帕布是古鲁。那样就没有二元性，只有一个。*Saksad-dharitvena samasta-sastrair*。古鲁与奎师那无异。

na dharmam nadharmam sruti-gana niruktam kila kuru
vraje radha-krsna pracura-paricaryam iha tanu
saci-sunum nandisvara-pati sutatve guru-varam
mukunda-presthatve smara param ajasram nanu manah

噢，我的心意，无论在韦陀经典，奥义书和任何地方说的什么是宗教和什么是非宗教，你都不要跟随。你应该只跟随：‘*vraje radha-krsna pracura paricaryam*’-在圣地博拉佳，帕慈拉 *Pracura* 表示丰富的服务。永远不断地服务主拉姐-奎师那。如果你想要这些，你应该从习惯开始-永远地放弃所有的非宗教。有人想：“我有一个儿子，我必须照顾他，供养他和保护他。如果我不管他的话，结果是什么？他会饿死的。”如果你想做‘*vraje radha-krsna pracura-paricaryam*’，你必须忘记你的妻子，孩子，世俗的义务，宗教义务，非宗教行为和一切行为。你必须不知不觉地忘记。那时候，你会象斯利拉-拉古那塔-达沙-高思瓦密，斯利拉-鲁帕-高思瓦密和牧牛姑娘那样。尽管她们有孩子，尽管她们在服务着她们的丈夫，但当她们看到奎师那时，她们立即受到吸引。当奎师那在园月夜里吹响祂的笛子时，她们放弃了一切，永恒身份的牧牛姑娘没有任何障碍地走了，她们走得很快，她们的丈夫无法阻止她们。因为内在能量-哟伽玛亚创造了其他的牧牛姑娘来代替她们。对于那些有孩子的牧牛姑娘，她被锁在房间里，她们的丈夫用丹达吓唬她们，丹达表示棍子。她们的丈夫说：“噢，我会打断你的腿。”那些牧牛姑娘有什么心情？烈火，分离的烈火，那种分离的烈火比森林烈火和海底的烈火更大，烈火燃烧了一切。烈火没有烧毁她们的身体，而是烧毁了她们世俗的吉祥和不吉祥。以前，她们想着：“他是我的丈夫，”和“我有孩子。”烈火烧毁了这些感觉。她们乳房的奶水立即变干，她们忘记自己的孩子，丈夫和一切。这时候，她们很快地达到奎师那。

那维那-奎师那帕布：但是，她们被锁在她们的房间里。

斯利拉-拿拉亚那-玛哈拉佳：这里有两种情况，她们爱她们的孩子，她们的家人也爱这些牧牛姑娘。这是吉祥。这些也被烧毁了。吉祥和不吉祥，宗教和非宗教全都被烧毁了。这时候，这些已婚和有小孩的牧牛姑娘很快地离开她们的夫家，去见奎师那。如果人们对奎师那有这种爱，奎师那会为她们安排一切。她们不需要做什么。奉献者很快地忘记什么是宗教和非宗教。他不会想：“噢，我娶了她，这些小孩会成为孤儿，我应该怎么办？”他会忘记一切。奎师那会告诉哟伽玛亚：“你应该尽快地安排好他的妻子和小孩。”什么是达尔玛 *dharma*？世间的宗教。什么是阿达尔玛 *adharma*？那是非宗教。

奉献者：反宗教。

斯利拉-拿拉亚那-玛哈拉佳：这里有四种分类：卡玛，阿卡玛，维卡玛和库卡玛 *Karma, akarma, vikarma* 和 *kukarma*。世间宗教是卡玛。阿卡玛是无宗教，维卡玛是与此相反。我们与这些虚假的事情毫无关系。让世俗的人们去做这些事情吧。当你们想日夜地服务主拉姐和奎师那情侣时，那时候连一分钟都不会去留意这些东西。那时候的心意和心灵一致。人怎么能够接近世间的事情，又接近主奎师那呢？

因此，'saci-sunum'。'Saci-sunum nandesvara pati'。Nandisvara-pati 是南达巴巴。Nandisvara-pati sutatve。他的儿子不是德瓦拉卡的主人。他不是叠瓦琪或者其他人的儿子。沙琪-南达南 *Saci-nandana* 是南达-南达那或者雅淑姐-南达那 *Nanda-nandana* 或者 *Yasoda-nandana*。但你必须和谐地想：“他是我的古鲁爹瓦”。所以，我们必须服从他。斯利拉-拉古那塔-达沙-高思瓦密说：“你必须不断地服务 *pracura-paricarjam*。”他来把教导给予人类。“Mukunda-prestha。”至于古鲁爹瓦，应该想：“他是姆昆达的亲爱的奉献者。”“Param ajasram nana manah'-永远地这样做。我在姆尔威嫩巴 *Murwillumbah* 那里也解释了这点。

yadiccher avasam vraja-bhavi sa-ragam prati-janur
yuva-dvandvam tac tet paricaritum arad abhilaseh
svarupam sri rupam sa-ganam iha tasyagrajam api
sputam premna nityam smara nama tada tvam srna manah

非常，非常认真地听，*Yadiccher* 噢我亲爱的心意，如果你想，他在平息他的心意，轻拍着心意的背，对它说：“噢，你是很好，很好的人。”他好象一位母亲对待她的小孩那样。*Yadiccher* -如果你想永远地居住在博拉佳布密，不去别的地方，特别想住在南达岗的话。心意也许会问：“你想住在瓦尔沙那吗？在哪里？在温达文的拉沙之地吗？你想住在谢瓦花园吗？你想去哪里？”斯利拉-拉古那塔-达沙-高思瓦密回答：“帕布，如果你这么仁慈，那么让我居住在圣湖拉姐-昆达。”如果你想住在圣湖拉姐-昆达，*sa ragam*-充满奉爱地，*prati-janar*-生生世世地住在博拉佳布密。

奉献者：生生世世？

斯利拉-拿拉亚那-玛哈拉佳:因为他说:“生生世世。”说法是这样的,斯利拉-拉古那塔-达沙-高思瓦密不知道这些。为什么?例如我说:“我的灵性导师如此仁慈,在他的很多生生世世中收集到的诗丹塔和拉沙,他都给了我。他给予他的仁慈。在这里,我的说法好象有错,因为他是超然和永恒的。”如果我说:“在很多的生生世世中,这好象是违反我们的诗丹塔。那么,我们会想他是一个受困的灵魂。但是,奎师那为什么说:‘janma karma ca me dvijam-噢阿俊那,我们都出生了很多次。你忘记了,但我记得。’我们应该怎样明白这点?奎师那有出生吗?没有?噢,当然有啦。”

在婆罗贺摩的一天,奎师那有几十万个生日-在这个宇宙里,在那个宇宙里。在婆罗贺摩的一天,主奎师那跟雅淑姐出生,但祂有无数个母亲和父亲。只有一个母亲和一个父亲的话,祂不会感到满足。祂是几十万个牧牛姑娘的儿子,也是几十万只奶牛的小牛。你们怎么能够说祂没有出生?而且从祂的伴随者南达巴巴和雅淑姐这里可以知道这些都是事实。我们应该了解这些。如果祂没有出生的话,那也没有逍遥时光。

只有思辩家认为奎师那没有出生和逍遥时光。我们不是思辩家。如果我们看到一个思辩家走过来,我们说:“帕布,请接受我的顶拜。”(斯利拉-古鲁爹瓦这时做出一些姿态,好象轻蔑地望着远处。)

斯利拉-拉古那塔-达沙-高思瓦密告诉他的心意:“如果你想充满奉爱地住在温达文,如果你想充满爱地服务主拉姐-奎师那...”

什么是充满奉爱 *拉伽 raga*?你们必须知道这个答案。

adau sraddha tatah sadhu sango
tato nartha-nivrttih syat

首先到达阿尼思塔塔-巴克提 *anisthata bhakti*, 然后是尼思塔塔-巴克提 *nisthata bhakti*, 之后是鲁琪 *rucci*, 鲁琪有两种。鲁琪之后会出现阿沙克提 *asakti*。对灵修的依附: 聆听 *sravanam* 和歌唱 *kirtanam* 等等。然后是对主奎师那, 主采塔尼亚-玛哈帕布或者主拉姐-奎师那的依附。然后出现纯粹意识, 巴瓦或者拉提在这个时候显示。拉提不是拉伽。巴瓦之后会出现佩玛, 佩玛之后是思讷哈, 曼那, 帕那亚, 拉伽。拉伽出现在第十一个阶段。这种情感非常高级。什么是拉伽? 奎师那在温达文, 在博拉佳有很多伴随者: 雅淑姐, 南达巴巴, 思里达玛, 苏达玛和其他的牧牛姑娘。他们都属拉伽特密卡 *ragatmika*, 因为他们有拉伽。拉伽是他们的阿特玛 *atma*。如果任何人想以他们的情感服务主奎师那, 如果他想要这种情感, 那么他们必须在他们的指导下, 努力地获得拉伽, 他将属于拉伽奴伽 *raganuga*。斯利拉-鲁帕-高思瓦密以他的男性实践身份跟随拉伽特密卡的步伐灵修。因此, 他就属于拉伽奴伽-巴克塔。实际上, 他是拉伽特密卡的成员, 主奎师那的拉伽特密卡伴随者-斯利-鲁帕-曼佳丽形象。他为什么好象一个拉伽奴伽-巴克塔那样地跟随着灵修? 他为了教导我们。斯丽玛缇-拉迪卡安排他, 奎师那安排他喷洒这种最高级的拉伽特密卡-巴克提。

因此, 你们应该做这些实践:

sankhya-purvaka-nama-gana-natibhah kalavasani-krtau
nidrahara-viharakadi-vijitau catyanta-dinau ca yau
radha-krsna-guna-smrter madhurimanandena sammohitau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

“每天的念诵不会少于一个拉克 *lakh*（六十四圈）。如果你们有时间，可以念诵三个拉克（一百九十二圈），这没有问题。我听说，一个很高级的领导者说过：“如果你们的念诵超出十六圈，你们将会下地狱的。因此，你们不要再念了。你们应该去派书，做这个事或者那个事，去牧牛，养奶牛，喂奶牛，去古鲁-库拉。你们应该到处去赚钱。如果你们的念诵超出十六圈，你们没有时间做这些事情，我们的整个团体会崩溃，你们都回不了灵性世界。”

这是什么？欺骗，那个人在欺骗他自己，也在欺骗他人。我们必须小心这些骗子。他们欺骗自己，也欺骗别人。

"*Ragam*"拉岗表示，我们有一件白衣服，我们把它放进有颜色的水里染色。它也上色了。如果你再染，它的颜色会变得更深。拉伽是对奎师那完全充满着爱念。牧牛姑娘有这种永恒的爱情，博拉佳的居民有这种永恒和超然的爱情。借助你们灵性导师的仁慈和他的纯粹联谊，听他的讲课之后，我想：“噢，我要好象母亲雅淑姐那样服务我亲爱的奎师那，我要好象斯利拉-鲁帕-高思瓦密，斯利拉-拉古那塔-达沙-高思瓦密，斯利-思瓦鲁帕-达摩达拉和斯利-拉亚-拉玛南达那样服务神圣的情侣主拉姐-奎师那。”心中会出现这些欲望。对于拉伽奴伽，欲望是资格。不是别的方法，不是别的方法。

人也许会想：“首先，我们必须去除物质的欲望，所有无益的东西，所有的恶习和冒犯，然后再开始这种灵修。”但这不是一种过程。如果这样想的话，那是永远也办不到的事。甚至一个充满色欲的人，就如圣者毕尔瓦曼伽拉-塔库拉 *Bilvalmangala Thakura*，通过与一位高级伟士那瓦的联谊，通过听这些主题，人有以这种拉伽服务主奎师那的欲望。

我必须跟随那些在这方面充满富裕的圣人们。如果你们想变得富有，那么你们必须跟随那些富裕者。谁最富裕？那些拥有博拉佳-佩玛的最高财富的奉献者。他们是谁？

主的内在亲密跟随者-最亲密的伴随者是：斯利-思瓦鲁帕-达摩达拉，斯利-拉亚-拉玛南达，斯利-鲁帕-高思瓦密，他的兄长和导师斯利-沙拿塔那-高思瓦密，最崇敬的斯利拉-拉古那塔-达沙-高思瓦密，斯利拉-吉瓦-高思瓦密和斯利-拿洛塔玛-达沙-塔库拉，斯利拉-奎师那达沙-卡维拉佳-高思瓦密也是如此。不要认为他不是亲密伴随者。斯利-维思瓦那塔-查克拉瓦提-塔库拉是斯利拉-鲁帕-高思瓦密的化身，斯利-巴拉叠瓦-维迪亚布沙那是斯利-基瓦-高思瓦密的化身，斯利-巴克提维奴达-塔库拉是（所有的）伽达达拉-攀迪特的化身，他是第七高思瓦密，他在各方面都不次于六高思瓦密。但他想：“我是斯利-鲁帕-高思瓦密和其他高思瓦密的莲花足下尘土。”这是他的伟大。奎师那说：“我想跟着奉献者走，当他们走路的时候，他们足下的尘土会飞在空中，我会沐浴在那些尘土中，我要这些。”这是什么？这是主奎师那的伟大。

所以，我们必须努力地变得谦卑 *dina-hina*。如果人不谦卑的话，奎师那的仁慈和祂奉献者的仁慈都在很遥远的地方。但是，这种谦卑不是虚假的。有人说：“噢，帕布，我向您顶拜，我是您的仆人。”同时，他的一只手是在这里（古鲁爹瓦把他的手放在自己的脖子上，表示那个人把他的手放在帕布的脖子上）。当你们的奉爱增加时，那种天先和自然的谦卑也会出现。我们必须很秘密地把它藏好。这些纯粹奉献者是博拉佳-佩玛的拥有者。他们是这些财富的根源，他们属于优秀传系。人通过读他们编译或者他们写的书籍，就能够得到欲望。他们在吾基瓦拉-尼拉玛尼，巴克提-拉尚里塔-新度等书籍里写了达到博拉佳的灵修方法。特别是在斯利-鲁帕-高思瓦密的书里，斯利-鲁帕-高思瓦密写出一日八段的逍遥时光 *astakaliya-lila*，和你们可以怎么服务主拉姐-奎师那。丹-肯利-青塔玛尼 *Dan keli Cintamani* 和丹-肯利-柯玛迪 *Dan keli Kaumadi* 是最深奥的书籍，圣典-采塔尼亚经也是很深奥，非常深奥。虽然是孟加拉语版，但是，梵语版更难理解。实际上，斯利-维思瓦那塔-查克拉瓦提-塔库拉给它写了梵语评论。他也写了另一本书叫做博拉佳里提-青塔玛尼 *Vrajaritti Cintamani*。你们有没有听说过？有些人说：“不要说这些书的名字，否则，你们会下地狱的。我们不应该记得这些事情。”但是，我们的阿查里亚为什么要写这些书？他们为什么在整个师徒传系里都传播这些知识？我们怎样能够进入温达文？他们把方法都写在这些书里。

tan-nam-rupa-caritadi-sukirtanenu
smrtyoh kramena rasana-manasi niyojya
tisthan vraje tad-anuragi-jananugami
kalam nayed akhilam ity upadesa-saram
(Sri Upadesamrta, 8)

这是所有教导的本质，我想，没有比这更好的方法。这是所有指导的浓缩形式。因此，如果你们要这种欲望，你们必须跟随这些教导，放弃所有怎么维持的欲望：“噢，如果我这样做，谁会照顾我的孩子，妻子和房子？”

这些是给予罕有人士的教导，不是对所有人的教导。我想，这个年代特别需要斯利拉-巴克提伟奴达-塔库拉的教导，他和斯利拉-巴克提诗丹塔-沙拉思瓦提-帕布帕德是近代的阿查里亚。因此，我们要读他们的书籍。斯利拉-思瓦密基 *Srila Svamiji* 没有在任何地方说过：“你们不可以读斯利拉-巴克提伟奴达-塔库拉的书籍。只读我写的书。全部都在这里，你们不用读别的书。”我想：“如果斯利拉-思瓦密-玛哈拉佳还在的话，他会翻译圣典-博伽瓦谭第十篇，写出解释。也给其它的很多书写解释（包括：毕哈-巴伽瓦谭里塔，巴克提-拉尚里塔-新度和吾基瓦拉-尼拉玛尼 *Brihad Bhagavatamrta*, *Bhakti Rasamrta Sindhu* 和 *Ujjvala Nilamani*。）我想，他也许会翻译斯利拉-维思瓦那塔-查克拉瓦提-塔库拉的一日八段逍遥时光 *asta kaliya lila padadi*。尽管他写了很多，很多，但是，还有那么多需要写。如果斯利拉-鲁帕-高思瓦密再现的话，他会闲着吗？他会做什么？他会进入神迷中？或者他会写很多书？你们应该听这些教导。如果幸运地得到这种欲望时，就应该设法地跟随。否则，你们似乎在聆听，歌唱，记忆主维思奴，服务主莲花足，崇拜主，顶拜主，做主的仆人，成为主的朋友和皈依主 *sravanam kirtanam visnu smaranam pada-sevanam, arcanam, vandanam, dasyam, sakyam, atma-nivedanam*。后来又做很多物质的事情，你们会做很多活动，宗教的活动，远离非宗教。

巴佳那塔帕布：也做社会义务。

霞玛拉妮-达施：古鲁爹瓦，您说，我们不用担心物质的维持，但是...

斯利拉-拿拉亚那-玛哈拉佳：当奉爱出现时，你们就会自然地变得这样。因此，为什么不能从一开始就这样？

霞玛拉妮-达施：您昨天说过，佐帕迪举起她的双手，奎师那救了她。但是，要是关于到对古鲁的服务呢？例如，很多奉献者都在这里组织这个节日，他们也担心。这种担心呢？

斯利拉-拿拉亚那-玛哈拉佳：噢，当你们做高级的奉爱时，不用担心，一切都得到自动地安排。就象斯利-苏卡叠瓦-高思瓦密，斯利-鲁帕和斯利-沙拿塔那-高思瓦密。但是，如果你们有感觉的，你们想：“那会变成什么样？”那么，你们必须维持一切。你们明白吗？

巴佳那塔帕布：她的意思是，如果人在组织这样的哈利-卡塔节日时。

斯利拉-拿拉亚那-玛哈拉佳：设法领会我所说的本质。你们可能会想：“我应不应该去大便？”如果你们想到了，就应该去。明白吗？“我应不应该这样做？我应不应该安排哈利-卡塔？”这时候你们应该做。这样做，如果你们完全地投入时，那个阶段就会出现。因此，你们必须完全地投入。

sankhya-purvaka-nama-gana-natibhih kalavasani-krtau
nidrahara-viharakadi-vijitau catyanta-dinau ca yau
radha-krsna-guna-smrter madhurimanandena sammohitau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

'Nidrahara' 表示甚至放弃睡眠。'radha-krsna-guna-smrter madhurimanandena sammohitau': "噢拉姐，你在哪里？噢拉丽塔，维莎卡。" 六高思瓦密时而在拉姐-昆达，时而在夏玛-昆达。他们总是在哭泣。这样的人没有时间和别人说话，或者安排集会。为了世界的利益，奎师那告诉祂的奉献者：“噢帕布，不要哭泣。有时候，你们要到物质世界去。” 祂对斯利拉-巴克提诗丹塔-沙拉思瓦提-高思瓦密-塔库拉，斯利拉-思瓦密基和所有的其他古鲁说了这些话。但是，他们很快地又回去高洛卡-温达文。对于他们来说，只是舜间而已。对于一位超然的人物，他在这个世界居住六十年，九十年或者一百年，这是什么？

拿维那-奎师那帕布：少于片刻。

斯利拉-拿拉亚那-玛哈拉佳：主采塔尼亚-玛哈帕布是这样地。祂有时候有感觉(外在意识)，有时候是一半外在意识一半沙玛迪，之后，是在完全的沙玛迪中 *samadhi*。祂有时候变成一只乌龟，有时候也变成其它的形状。然后，突然间又回到外在意识，祂说：“噢，我做了些什么事情？我有没有做错什么事情？我是采塔尼亚，还是谁...”

Gaura Premanande!

高运达-巴克塔帕布:您说,永恒身份的高琵跑去参加拉沙跳舞,哟伽玛亚安排了另一个身体,呆在她的家里。但是,那些没有永恒身份的,她们...

斯利拉-拿拉亚那-玛哈拉佳:她们有些错处,她们和她们的丈夫一起,她们有孩子。因此,那个身体无法服务。

高运达-巴克塔帕布:但是,分离的烈火烧毁了她们全部吉祥和不吉祥。

斯利拉-拿拉亚那-玛哈拉佳:巴思 *Bas*。

高运达-巴克塔帕布:如果她们被锁在她们的家里,那她们怎么去参加跳舞?

斯利拉-拿拉亚那-玛哈拉佳:好象主采塔尼亚-玛哈帕布那样去。祂在里面,大门都锁上了。祂是怎么冲出去的?

佩玛-帕优将-帕布:古鲁爹瓦,您说了高思瓦密的很多经典,但是,如果人没有深深地了解圣典-博伽梵歌,圣典-博伽瓦谭和圣典-采塔尼亚经,斯利拉-思瓦密-玛哈拉佳和其他导师的书籍,他们想读丹-肯里-柯玛迪 *Dan Keli Kaumadi* 和奎师那-巴瓦南里塔 *Krsna Bhavanamrta*,其结果是什么?

斯利拉-拿拉亚那-玛哈拉佳:他们会到地狱里去。

拿肯那-奎师那帕布:无怀疑地。

斯利拉-拿拉亚那-玛哈拉佳:那是无需考虑的。然而,如果任何高级奉献者在讲课时解释这些主题,如果那充满性欲,不良,邪恶品质的人在那里,什么都不懂,只想做崇拜,如果他在某个角落听...这些事情真漂亮。

ONE POINTED BHAKTI

(Ellalong, N.S.W. Australia, February 3, 2000, am)

In the Gita it has been told,

ananyas cintayanto mam ye janah paryupasate
tesam nityabhiyuktanam yoga ksemam vahamy aham

'Ananyas cintaya' Na-anya. You know what ananya means?

Govinda Bhakata Prabhu: One pointed; exclusive; no diversion.

Srila Narayana Maharaja: Sarva dharman parityajya, mam ekam. What does 'mam ekam' mean?

Syamarani dasi: Only to me.

Srila Narayana Maharaja: Then what is the meaning of ananya? It has also been said, 'api cet su duracaro bhayate mam ananya bhakti'. What is the meaning of ananya here? Prabhu?

Vraja Vallabha Prabhu: Exclusive.

Srila Narayana Maharaja: What is meaning of exclusive?

Govinda Bhakata Prabhu: Only to Krishna.

Prema Prayojana Prabhu: Excluding everything except for one.

Srila Narayana Maharaja: If it is Radha and Krishna who we are serving, is it ananya or not? Who are you worshiping? Krishna or Radhika? If you are worshiping both, it will not be ananya.

Syamarani dasi: Sakti, saktimatayo aveda (there is no difference between the energy and the energetic, Radha and Krishna).

Srila Narayana Maharaja: But even so, they come as Krishna and Radhika. They are always two.

Syamarani dasi: So just serve Radhika.

Srila Narayana Maharaja: Yes, then it will be ananya. And our relation with Krishna is to please Radhika. She is our worshipful deity, our isvari. What does isvari means?

Syamarani dasi: Worshipful deity.

Srila Narayana Maharaja: Our Deity is Radhika. I am an eternal maidservant of Radhika. My relation to Krishna is not

direct. Krishna is the beloved of Radhika; so to please Radhika, I am serving Krishna under Her guidance. In this way it is ananya - in our line of disciplic succession.

But, if you are worshiping Sriman Mahaprabhu and Sri Nityananda, there will be four; and in that case there is no ananya. How can we reconcile this? Mahaprabhu is Krishna Himself, and He has come to give Krishna-prema to this world. He is therefore like guru. If anyone is worshiping guru, and also Mahaprabhu, or Radhika, or Radha-Krishna conjugal, this is not even 'two'. It is still one. I am under the guidance of gurudeva, and I am serving Srimati Radhika with Her beloved.

Here Caitanya Mahaprabhu is the guru. Consider Him 'saci-sunum nandisvara-pati-sutatve guru-varam'. Although He is Krishna Himself, taking the dhuti (luster) and the inner mood of Sri Radhika, He has descended to this world to give Krishna-prema. He is like a guru. He is the guru of Srila Sanatana Gosvami, and the guru of Srila Rupa Gosvami in Prayaga. He also empowered and inspired Sri Raya Ramananda. So we should consider Caitanya Mahaprabhu as guru. Then there is no duality - only one. Saksad-dharitvena samasta-sastrair. Guru is non-different from Krishna.

na dharmam nadharmam sruti-gana niruktam kila kuru
vraje radha-krsna pracura-paricaryam iha tanu
saci-sunum nandisvara-pati sutatve guru-varam
mukunda-presthatve smara param ajasram nanu manah

"O my mind, whatever has been told in the Vedas, Upanisads and everywhere else, about dharma and adharma - don't follow it. You should try to follow: 'vraje radha-krsna pracura paricaryam'. Be in Vraja. Pracura means exalted service. Always engage in service to Radha and Krishna. If you want this, you should begin from the conditioned stage - always giving up all adharma. One may think, "I have a son, I must look after him, nourish him and protect him. If I do not do so, what will happen? He will be destroyed." If you want to do vraje radha-krsna pracura-paricargam, then you will have to forget your wife, children, worldly duties, dharma (religious duties), adharma (irreligious activities) and everything else. You will have to forget - unknowingly and unintentionally. Then you will be forgetting like Srila Raghunatha dasa Gosvami, like Srila Rupa Gosvami, and like

the gopis. Though they had children, and though they were serving their husbands, still, when they saw Krishna, they became attracted. And when Krishna played on His flute on Purnima, they left everything. The nitya-siddha gopis went without any obstruction; they quickly went. And their husbands had nothing to do, because Yogamaya created other gopis, to replace them. Regarding those who had children, however, what did they do? They had some greed to go. They wanted to go and they began to go, but their husbands came and forcibly stopped them. They were kept in their rooms and were locked up; and their husbands threatened them with dandas. Danda means stick. The husbands said, "Oh, I will break your legs." And what became of those gopis? Flames. They felt great separation, and that fire of separation was bigger than a forest-fire or a sea-fire. Everything was burnt. Their bodies were not burnt. Rather, their kasayas [their worldly-like auspiciousness and inauspiciousness] were burnt. Previous to this they had thought, "He is my husband," and "I have children." It was this mood that was burnt. At once the milk in their breasts dried up, and they forgot their children, husbands and everything else. And then they quickly reached Krishna.

Navina Krishna Prabhu: But they were locked inside their rooms.

Srila Narayana Maharaja: So there were two things. They had love for their children, and all their family members had so much love for those gopis. This was shuba (auspiciousness). It also left, meaning it was burnt out. Shuba and ashuba, dharma and adharma, auspiciousness and inauspiciousness - everything was burnt. Then, those gopis who were married and had children quickly left home and they met Krishna first. If anyone has love and affection for Krishna like this, Krishna will manage everything for them. There will be nothing to manage. The devotee will quickly forget what is dharma and what is adharma. He will not consider, "Oh, I married her, and these children will now be orphaned. What shall I do?" He will forget. Krishna may then send Yogamaya and tell her, "You should quickly arrange that their children and wives remain well." What is dharma? Worldly religion. And what is adharma? The opposite.

Devotee: Irreligion.

Srila Narayana Maharaja: There are four things: Karma, akarma, vikarma and kukarma. All worldly dharma is karma. Akarma means to not do that, and vikarma means to do the opposite. We have nothing to do with all these bogus things. Let worldly persons do them. When you agree to serve Radha and Krishna conjugal - night and day - at that time there will not be a single minute to give to these minds. At that time the mind is one and the heart is one. How can one go towards worldly things and also go towards Krishna?

So, 'saci-sunum'. 'Saci-sunum nandesvara pati'. Nandisvara-pati is Nanda Baba. Nandisvara-pati sutatve. And his son is not Dvarakadish. He is not the son of Devaki and others like her. Saci-nandana is the same as Nanda-nandana or Yasoda-nandana. But you will have to reconcile this by thinking that, "He is my Gurudeva". So we should obey him. Srila Raghunatha dasa Gosvami is saying that, "You should do pracura-paricarjam". He has come to give His teachings to all. "Mukunda-prestha." Also, regarding gurudeva, try to think, "He is very dear to Mukunda." 'Param ajasram nana manah'. Always be like this. I have explained this in Murwillumbah.

yadiccher avasam vraja-bhavi sa-ragam prati-janur
yuva-dvandvam tac tet paricaritum arad abhilaseh
svarupam sri rupam sa-ganam iha tasyagrajam api
sputam premna nityam smara nama tada tvam srna manah

Hear carefully; very carefully. Yadiccher. "If you want, O my dear mind." He is pacifying his mind, patting the back of that mind and saying, "O, you are very good; a very good person. He is like a mother with her child. Yadiccher - If you want to be in Vrajabhumi always - not anywhere else - only in Vrajabhumi, and especially in Nandagram. The mind may ask, "Do you want to be in Varsana? Where? Do you want to be in Vrindavana, at Rasastali? Do you want to be in Seva-kunja? What do you want?" Srila Raghunatha dasa Gosvami replies, "Prabhu, if you are so merciful, then please keep me in Radha kunda." So, if you want to be in Radha kunda, in Vrajabhumi, sa ragram, with raga, prati-janar, in all janmas, births.

Devotees: In every birth, birth after birth.

Srila Narayana Maharaja: Because he has said, "in every birth", it may seem that Srila Raghunatha das Gosvami does

not know anything. Why? Suppose I say, "My Gurudeva was so merciful that whatever he gathered regarding siddhanta and rasa, in so many past births, he gave me. He sprinkled his mercy." It may seem here that I have made a big mistake. He is transcendental and eternal. If I say, "In so many births," it seems that this is against our siddhanta. Then we will think he was a conditioned soul. But why then, does Krishna say: 'janma karma ca me dvijam.' "O Arjuna, we have both taken so many births. You have forgotten, but I remember." How do we reconcile this? Is there any birth of Krishna? No? Oh, certainly there is.

In Brahma's day there are lakhs and lakhs of births of Krishna - in this universe, in that universe, here and there. In Brahma's one day Krishna comes in the womb of Yasoda, but He does not have only one mother and father. He is not satisfied with only one mother and father. He becomes the son of lakhs and lakhs of gopis, and cows also. How can you say He has no birth? And this fact is also true regarding His associates like Nanda Baba and Yasoda. We should try to reconcile it. If there is no birth, there are no sweet pastimes.

It is only jnanis who think Krishna has no birth and no pastimes. We do not like jnanis at all. If we see a jnani coming, we say, "Dandavat Prabhu." (At this point Srila Gurudeva made some gesture, as if looking away disdainfully).

Srila Raghunatha dasa Gosvami is telling his mind, "If you want to be in Vrindavana, with raga; if you want to serve Radha and Krishna with love and affection..."

What is raga? You should know the answer.

adau sraddha tatah sadhu sango
tato nartha-nivrttih syat

First comes anisthata bhakti, then nisthata bhakti, and then ruci. Ruci is of two kinds. Then, crossing ruci, asakti comes. Asakti is first to bhajana: sravanam, kirtanam, and so on. And then there is asakti to bhajaniya, to Sri Krishna, or to Sri Caitanya Mahaprabhu, or to Radha-Krishna. Then suddha-sattva will come, at which time bhava or rati manifests. Rati is not raga. After bhava, prema will come;

and after prema comes sneha, mana, pranaya, and then raga. Raga is on the eleventh stage. It is so high. What is raga? There are so many associates of Krishna in Vrindavana, in Vraja - like Yasoda, Nanda Baba, Sridama, Sudama and the gopis. They are called ragatmika because they have raga. Raga is in their atma. If anyone wants to serve Krishna in their mood, and if he has some greed for that, then, under their guidance, endeavoring for raga, he will be called raganuga. Srila Rupa Gosvami, in his male, sadhaka body, is following in the footsteps of the ragatmikas. Therefore he will be called "like" raganuga bhakta. Actually he is ragatmika jana, a ragatmika associate of Krishna, in the form of Sri Rupa Manjari. Why is he following like a raganuga bhakta? To teach us. Srimati Radhika has ordered him, and Krishna has ordered him, to sprinkle this exalted ragatmika bhakti.

So you should engage in all of these practices:

sankhya-purvaka-nama-gana-natibhih kalavasani-krtau
nidrahara-viharakadi-vijitau catyanta-dinau ca yau
radha-krsna-guna-smrter madhurimanandena sammohitau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

Chant not less than one lakh of nama daily. If there is time, you can chant three lakhs; no harm. I have heard that a very high class of leader said, "If you chant more than 16 rounds, you will go to hell. So you should not chant. Instead of that you should go on book distribution; and do this and that - cowherding, supporting cows, nourishing cows, and guru kula. And you should go here and there to make some money - for yourself, and also for ourselves. You should go on making money. If you are chanting more than 16 rounds, you have no time to do all these things, and so our whole mission will collapse and you will not go Back to Godhead."

What is this? Cheating. That person is cheating himself and all others. We should be very careful about these cheaters. They are self-cheaters and cheaters of others.

"Ragam". Ragam means. We have a cloth. It was white, but we put it in colored water and dyed it. Then it became colored. If you put it in again, it becomes more colored, and again, still more colored. So raga is that fully saturated love and affection for Krishna. In the gopis it is perpetual; in the Vrajabasis it is perpetual and transcendental. Somehow, by

the grace of your guru, by his pure association, and by hearing from him, I will think, "Oh, I want to serve my dear Krishna like mother Yasoda. I would like to serve Radha-Krishna conjugal like Srila Rupa Gosvami, Srila Ragunatha das Gosvami, Sri Svarupa Damodara, and Sri Raya Ramananda. This greed may come. Greed is the adhikar, qualification, for raganuga. Nothing else; nothing else.

One may think, "First we should be free from worldly desires, all kinds of unwanted things, and all kinds of anarthas, and offences - then it will come." But this is not the process. It will never come by such thinking. Even if one is enveloped in lust, as Bilvalmangala Thakura was, by the association of a high-class vaisnava, by hearing all these topics, one will develop agreed to serve Krishna with raga.

I must follow anyone who is very wealthy in this way. If you want to be a rich person then you will have to follow any wealthy person. Who are wealthy? Those who have the highest wealth of Vraja prema. Who are they?

The antaranga priya jana - the most intimate associates: Sri Svarupa Damodara, Sri Raya Ramanananda, Sri Rupa Gosvami and his agraja, his elder brother and guru Sri Sanatana Gosvami, the most revered Sri Raghunatha dasa Gosvami, Srila Jiva Gosvami, and Sri Narottama dasa Thakura. Srila Krishnadas Kaviraja Gosvami is not inferior. Do not think him to be inferior. Sri Visvanatha Cakravarti Thakura is the incarnation of Srila Rupa Gosvami, Sri Baladeva Vidyabhusana is the incarnation of Sri Jiva Gosvami, and Sri Bhaktivinoda Thakura is the incarnation of all - Gadadhara Pandit. He is the seventh Gosvami, and not less than the six Gosvamis in any respect. But he thinks that, "I am the dust of the lotus feet of Sri Rupa Gosvami and all others." This is his greatness. Krishna says, "I want to follow the devotees. When they walk, their foot dust will come in the air, and I will be 'abhisekhd', or bathed in that dust. I want that." What is this? The greatness of Krishna.

So we must try to be dina-hina, very humble. If anyone is not humble, Krishna's mercy and His devotee's mercy is so far away. But this humility is not artificial. One may say, "Oh Prabhu, I am doing pranama to you. I am your servant." And, at the same time, one hand is here. (Gurudeva put his hand on his own throat, indicating that the person is putting his

hand around the 'Prabhu's' throat). As your bhakti increases, that svabhavika, constitutional, natural humility will come. And we should try to keep it very secret. These pure devotees are bandhari, in possession of Vraja prema. They are the root of all these things. They are sisya parampara, and one gets greed by reading the books compiled by them or written by them. They have given Vrajariti bhajan, the process of sadhana-bhajana to attain Vraja, in Ujjvala nilamani, Bhakti rasamrta sindhu, etc. - especially in the books of Sri Rupa Gosvami. Srila Rupa Gosvami writes about astakaliya-lila and how you can serve Radha and Krishna. The books Dan keli Cintamani, and Dan keli Kaumadi are the highest books, and Sri Caitanya caritamrta is not less. It is the very highest. Though it is Bengali, it is more difficult to understand than Sanskrit. In fact, Srila Visvanatha Cakravarti Thakura has written a Sanskrit commentary on it. He has also written one book called Vrajaritti Cintamani. Have you heard the name? Some say, "Don't speak the name of all these books; otherwise you will go to hell. We should not try to remember all these things." But why did our acaryas write? And why did they preach through their guru parampara? How can we enter Vrindavana? They have given the process in those books.

tan-nam-rupa-caritadi-sukirtananu
smrtyoh kramena rasana-manasi niyojya
tisthan vraje tad-anuragi-jananugami
kalam nayed akhila ity upadesa-saram
(Sri Upadesamrta, 8)

This is the essence of all upadesha, instructions, and I think there is no more better process than this. This is the condensed form of all instructions. So, if you want greed, then you will have to follow these things - giving up all desires how to maintain: "Oh, if I will do like this, then who will look after my children, wife and house?"

This process has been told for rare persons; not for all. I think the instructions of Srila Bhaktivinoda Thakura are especially needed in this age, because he and Srila Bhaktisiddhanta Sarasvati Prabhupada are the recent acaryas. So we should try to read their books. Srila Svamiji has not said anywhere, "You should not read any book of Srila Bhaktivinoda Thakura. Read only my books. Everything is here, and so you should not read anything else." I think if

Srila Svami Maharaja was present, he would have perhaps translated the rest of Srimad Bhagavatam 10th Canto, and given explanations, as well explanations to so many other books - Brihad Bhagavatamrta, Bhakti Rasamrta Sindhu, and Ujjvala Nilamani. And I think that he may have translated the asta kaliya lila padadi of Srila Visvanatha Cakravarti Thakura. Even though he has written everything, so many things are yet to be written. If Srila Rupa Gosvami will come again, will he sit idle? What will he do? Will he be in trance? Or, will he be writing many books? You should hear this. And if by good luck a greed comes, then try to follow. Otherwise you will only appear to do sravanam kirtanam visnu smaranam pada-sevanam, arcanam, vandanam, dasyam, sakyam, atma-nivedanam. And after this there will be so many worldly things to do. You will do so many activities, of dharma, keeping far away from adharma.

Brajanatha Prabhu: And doing varnasrama.

Syamarani dasi: Gurudeva, you said we should not be in anxiety about worldly maintenance, but...

Srila Narayana Maharaja: When bhakti will come, automatically you will be like this. So why not be like this from the beginning?

Syamarani dasi: You said yesterday that Draupadi put up her hands so that Krishna would save her. But what about when it is in relation to service to guru? For example, many devotees here are engaged in organizing for this festival; and they are experiencing anxiety that it comes out right. What about that type of anxiety?

Srila Narayana Maharaja: Oh, when you will be advanced in bhakti, all these things will be managed automatically, without anxiety. This was the case with Sri Sukadeva Gosvami, Sri Rupa and Sri Sanatana Gosvami. But if you are in sense, and if you are thinking, "What will become of that?" then you will have to maintain all these things. Are you understanding?

Brajanatha Prabhu: Her point is that if one organizes for Hari katha, like this festival.

Srila Narayana Maharaja: Try to take the essence of what I am saying. You may think, "Should I go to pass stool or not?" You should go, if you are considering it. Understand? "Should I do this or not? Should I manage or not for Hari katha?" Then you must do it. And by this, if you are engaged totally, that stage will come. However, if you are engaged totally.

sankhya-purvaka-nama-gana-natibhih kalavasani-krtau
nidrahara-viharakadi-vijitau catyanta-dinau ca yau
radha-krsna-guna-smrter madhurimanandena sammohitau
vande rupa-sanatanau raghu-yugau sri-jiva-gopalakau

'Nidrahara' means giving up even sleeping. And, 'radha-krsna-guna-smrter madhurimanandena sammohitau': "Oh, Radhe, where are you? Oh Latite, Vishake." Sometimes the six Gosvamis were in Radha kunda and sometimes in Syama kunda. And they were always weeping and weeping. One who is like this has no time to speak with anyone and to manage for meetings. For the benefit of the world, Krishna told His devotees, "Oh Prabhu, don't weep. Sometimes you should go to the world." He told this to Srila Bhaktisiddhanta Sarasvati Gosvami Thakura, to Srila Svamiji, and to all gurus. But quickly they return to Goloka Vrindavana. For them it is a moment. For a transcendental person, to live in this world for 60, 90, or 100 years - what is this?

Navena Krishna Prabhu: Less than a moment.

Srila Narayana Maharaja: Sri Caitanya Mahaprabhu was like this. He used to be sometimes in sense (external consciousness), sometimes in half sense and half samadhi, and after that he was fully in samadhi. Sometimes He became like a tortoise, and He sometimes assumed another shape. Then, in a second, He would come back to external consciousness and say, "Oh, what I was doing? Am I doing something wrong? Am I Caitanya? Who..."

Gaura Premanande!

Govinda Bhakata Prabhu: You said that the nitya siddhi gopis went to the Rasa dance, and Yogamaya arranged another body which stayed at home. But those who are not nitya siddha, they...

Srila Narayana Maharaja: They had some things which were wrong. They had gone to their husbands, and they had children. So that body could not serve.

Govinda Bhakata Prabhu: But in the fire of separation they burnt up all subha and asubha.

Srila Narayana Maharaja: Bas.

Govinda Bhakata Prabhu: Then how did they go? If they were locked in their houses, then how could they go?

Srila Narayana Maharaja: As Sri Caitanya Mahaprabhu went. He was impeded by so many gates. How did He jump and pass through them?

Prema Prayojana Prabhu: Gurudeva, you were mentioning so many sastras of the Gosvamis. But if someone has not gone deeply in Bhagavad-gita, Srimad-Bhagavatam and Caitanya caritamrta, the books of Srila Svami Maharaja and others, if they try to read Dan Keli Kaumadi and Krishna Bhavanamrta, what will be the result?

Srila Narayana Maharaja: They will go to hell.

Navena Krishna Prabhu: Without any fail.

Srila Narayana Maharaja: There will be no consideration. However, suppose any high-class devotee is explaining these topics in class. If that lusty, bad, wicked person is there, not knowing anything but wanting to do bhajan, and if he is somewhere in a corner - hearing... How beautiful these things are.