

圣基瓦导师的隐迹日

(Sri
Jiva
Gosvami's
Disappearance Day)



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垂丹迪思瓦密-斯利-思里玛-巴克提伟丹塔-拿拉亚那-玛哈拉佳

[今天是特别吉祥的日子, 今日是斯利拉-基瓦-高思瓦密的显现日。我们不庆祝主奎师那, 主采塔尼亚-玛哈帕布, 主拉玛和至尊主的其他化身的隐迹日, 但是我们庆祝祂伴随者的隐迹日。通过这种庆祝, 我们学习到很多有关他们崇拜主拉姐-奎师那, 思里曼-玛哈帕布和主-尼提亚南达帕布的知识。我们能够明白他们怎么实践奉爱瑜伽和怎么得到对奎师那和玛哈帕布的服务。我们能够从他们的生活榜样中学习, 他们怎么接受沙度-尚伽, 巴将-克里亚和阿那塔-尼维提的过程, 和怎么渐渐地发展到尼思塔, 鲁琪, 阿沙克提和拉提。这对于我们是很重要的。[尽管他们是尼提亚-诗达奉献者, 有时候, 在开始的时候, 他们展现受困灵魂的生活, 如此我们能够学习一个受困灵魂怎么能够变成一个纯粹的奉献者。]

斯利-采塔尼亚-玛哈帕布, 思瓦央-巴伽万-主奎师那亲自接受斯利玛缇-拉迪卡的美丽和内在情感来到这个世界, 但是, 是斯利拉-鲁帕-高思瓦密在这个世界上确立了祂的内心情感。如果斯利拉-鲁帕-高思瓦密没有来的话, 我们或许还不知道祂的身份。斯利拉-基瓦-高思瓦密服务了斯利拉-鲁帕-高思瓦密, 和出版了斯利拉-鲁帕-高思瓦密的文学作品。通过出版鲁帕-高思瓦密的文学作品, 他确定了他的内心愿望。那时候, 出版书籍有很大的困难, 因为作家都用笔写出他们的书, 当时没有印刷艺术。基瓦-高思瓦密亲手复写了斯利拉-鲁帕-高思瓦密的每一本书。

当时, 他是最博学的人物, 他保存着斯利拉-鲁帕-高思瓦密的遗产。因为他总是和他在一起, 他能够写出很多按照鲁帕奴伽-伟士那瓦学的评论。如果不是他的话, 斯利拉-鲁帕-高思瓦密的书都丢失了。他也传教, 特别是教导斯利-夏玛南达帕布, 斯利-拿洛塔玛-达沙-塔库拉和斯利拉-斯利尼瓦沙-阿查里亚。如他所做的努力实行服务主采塔尼亚-玛哈帕布使命的动机。

所谓的古鲁追求大量的门徒。他们花费很多钱, 设立很多代理点, 并告诉他们: "如果你带回五个门徒, 我会给你很多钱。" 这是当今流行的, 但是斯利拉-基瓦-高思瓦密, 六高思瓦密没有实行这点。斯利拉-拉古那塔-达沙-高思瓦密, 斯利拉-沙拿塔那-高思瓦密, 斯利拉-鲁帕-高思瓦密和斯利拉-拉古那塔-巴塔-高思瓦密有多少个门徒? 斯利拉-基瓦-高思瓦密没有任何正式的门徒。斯利-夏玛南达帕布接受了另一个古鲁的启迪, 斯利-荷里达亚-采塔尼亚, 斯利拉-洛卡那塔-达沙-高思瓦密启迪了斯利拉-拿洛塔玛-达沙-塔库拉, 斯利拉-高帕拉-巴塔-高思瓦密启迪了斯利拉-斯利尼瓦沙-阿查里亚。但是他们都来接受斯利拉-基瓦-高

思瓦密的庇护。他给他们解释伟陀经典，奥义书和其它的经典，也给他们彻底地解释了哲学真理定立的所有真理（tattvas）。

他们想得到他的启迪，但他拒绝了。他告诉他们："那么多伟士那瓦都比我更有资格。请你们去找洛卡那塔-高思瓦密，高帕拉-巴塔-高思瓦密。"他们不想去找他们，他们想他成为他们的导师。但是，他们跟随他的指导。斯利拉-拿洛塔玛-达沙-塔库拉去找斯里拉-洛卡那塔帕布，斯利尼瓦沙-阿查里亚帕布去找斯利拉高帕拉-巴塔-高思瓦密。

洛卡那塔-高思瓦密拒绝启迪拿洛塔玛-达沙-塔库拉，尽管塔库拉等待了很多年。晚上，拿洛塔玛-达沙清洁了洛卡那塔-高思瓦密方便的地方。最后，看到他的真诚意，洛卡那塔-高思瓦密给了他启迪。同样地，高帕拉-巴塔-高思瓦密也从不接受任何门徒。由于斯利拉-基瓦-高思瓦密的请求，他接受了一个门徒-斯利尼瓦沙-阿查里亚。然后，那两个门徒和夏玛南达帕布去孟加拉那里接收了成千上万的跟随者。

斯利拉-高拉-琪索拉-达沙-巴巴基也不想接收任何门徒。只有在斯利拉-巴克提维奴达-塔库拉的特别请求下，他启迪了他的儿子斯利拉-帕布帕德-巴克诗丹塔-沙拉思瓦提-高思瓦密。他在他的心里看到，如果他不启迪斯利拉-沙拉思瓦提-塔库拉，他会死的。因此，斯利拉-巴巴基-玛哈拉佳不得不给他启迪，但是他不启迪任何其他。他的门徒斯利拉-沙拉思瓦提-塔库拉做了一件奇事。他在整个孟加拉，整个印度，然后是在整个世界接收了无数的门徒。如此，是谁更加仁慈：是导师还是门徒？我们看到门徒比导师更加仁慈。这是因为他们出去外面，请人们体验他们导师的仁慈。

有一次，当斯利拉-洛卡那塔-高思瓦密和他的门徒斯利拉-拿洛塔玛-达沙-塔库拉在做巴将的时候，一个口渴的人走过来，向他们要水喝。他走向集中于念诵和忘记自己存在的洛卡那塔-高思瓦密。然后，他走向拿洛塔玛-达沙-塔库拉，那个'小沙度'拿来了水，给了那个人。洛卡那塔-高思瓦密知道这些，后来他说："你没有资格。你必须立即回去你的村庄。我不想有个好象你这样的门徒。你对至尊主奎师那的名字没有信心。奎师那的名字是奎师那自己。祂把能量，美丽和财富都显示在祂的名字里。那些圣名比祂本人更有威力，但是你对这种真理没有信心。" [斯利拉-玛哈拉佳有一天解释了真正的巴将是奉献者在念诵时亲自服务斯丽玛缇-拉姐和主奎师那。斯利拉-洛卡那塔-达沙-高思瓦密说斯利拉-拿洛塔玛-达沙没有资格，因为他中断了对拉迪卡和奎师那的服务，走去服务那个普通人。斯利拉-拿洛塔玛-达沙-塔库拉继续他的巴将，既取悦了奎师那，也取悦了那个人。通过主奎师那的安排，他会从其它地方要水去。] 斯利拉-拿洛塔玛-达沙-塔库拉很忠实，他跟随他古鲁的教导，以他导师的名义，在传教期间，他也接收了成千上万的门徒。

我想，斯利拉-拿洛塔玛-达沙-塔库拉比他的古鲁爹瓦更加仁慈。尽管洛卡那塔-高思瓦密是一个曼佳丽，拿洛塔玛-达沙-塔库拉也是一个曼佳丽，好象拿洛塔玛-达沙-塔库拉是更加仁慈。在他的广泛传教中可以看到，他对所有人都有仁慈。然而，在另一方面，我们可以看到洛卡那塔-高思瓦密更加仁慈，他与他唯一的一个门徒分开，他如此亲密地服务他，正是如此，孟加拉的人们才得到益处。

对此，有很多教导都值得考虑的。如果斯利拉-基瓦-高思瓦密没有写了沙德-尚达尔巴，如果他没有写了斯利-高帕拉-昌普，如果他没有透露了他给斯利-吾基瓦拉-尼拉玛尼，斯利-巴克提-拉尚利塔-新度和很多其它书籍所写的评论，我们无法明白斯利拉-鲁帕-高思瓦密的仁慈。因此，今天，我们顶拜斯利拉-基瓦-高思瓦密的莲花足。我们祈求我们能够好象他服务斯利拉-鲁帕-高思瓦密那样地服务我们的古鲁爹瓦。他显示了斯利-采塔尼亚-玛哈帕布和主拉姐-奎师那。很少有人好象他这样。

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Srila Jiva Gosvami's Disappearance Day

Oahu, Hawaii: Jan. 16, 2002 (Evening Part 1)

**Tridandisvami Sri Srimad Bhaktivedanta Narayana
Maharaja**

[Today is a very auspicious day. It is the appearance day of Srila Jiva Gosvami. We don't observe the disappearance days of Lord Krsna, Lord Caitanya Mahaprabhu, Lord Rama or any other incarnation of Bhagavan, but we observe the disappearance days of His associates. By such observance we learn many things about their worshipable Sri Sri Radha-Krsna, Sriman Mahaprabhu and Lord Nityananda Prabhu. We can understand how they practiced bhakti-yoga and how they received the service of Krsna and Mahaprabhu. We can learn from their lives' examples how they accepted the process of sadhu-sanga, bhajana-kriya and anartha-nivrtti, and how they gradually developed nistha, ruci, asakti and rati. This is more important for us. [Although they are nitya-siddha devotees, they sometimes act as conditioned souls in the beginning, so we can learn how a conditioned soul can become a pure devotee.]

The Six Gosvamis of Vrindaban.

Sri Caitanya Mahaprabhu, Svayam Bhagavan Sri Krsna Himself who has taken the beauty and intrinsic mood of Srimati Radhika, came to this world, but it was Srila

Rupa Gosvami who established in this world His innermost heart's feelings. If Srila Rupa Gosvami had not come, perhaps we would not have known His identity. Srila Jiva Gosvami served Srila Rupa Gosvami, and the credit for all the publishing of Srila Rupa Gosvami's literatures belongs to him. By publishing Rupa Gosvami's literatures, he established his innermost desire. At that time it was very difficult to publish books because the authors had to write all their books with their own pens, as there were no printing presses. Jiva Gosvami wrote down, in his own handwriting, every copy of every book of Srila Rupa Gosvami.

He was the topmost learned person at that time, and he preserved the legacy of Srila Rupa Gosvami. Because he was always with him, he was able to write many commentaries in pursuance of Rupanuga Vaisnavism. If it were not for him, all of Srila Rupa Gosvami's books would have been lost. He also preached, especially to Sri Syamananda Prabhu, Sri Narottama dasa Thakura, and Sri Srinivasa Acarya. Try to practice serving the cause of Caitanya Mahaprabhu's mission as he has done.

So-called gurus hanker to make many disciples. They spend so much money, make so many agents, and tell them, "If you bring five disciples, I will pay you so much." This is going on nowadays, but Srila Jiva Gosvami and the Six Gosvamis did not practice this. How many disciples did Srila Raghunatha Das Gosvami, Srila Sanatana Gosvami, Srila Rupa Gosvami and Srila Raghunatha Bhatta have? Srila Jiva Gosvami did not have any formal disciples at all, but the whole world is his disciple. Sri Syamananda Prabhu was initiated by another guru, Sri Hrdaya Caitanya, Srila Narottama dasa Thakura was initiated by Srila Lokanatha dasa Gosvami, and Srila Srinivasa Acarya was initiated by Srila Gopala Bhatta Gosvami, but they all came under the shelter of Srila Jiva Gosvami. He then explained to them the Vedas, Upanisads, and all other sastras, and he also thoroughly explained to them all tattvas, established philosophical truths.

They wanted to be initiated by him, but he refused. He told them, "There are so many elevated Vaisnavas more qualified than I. Please, you should go to Lokanatha Gosvami, and you should go to Gopal Bhatta Gosvami." They had not intended to go to them; they wanted him to be their guru. Yet, they followed his instructions. Srila Narottama dasa Thakura went to Srila Lokanatha Prabhu and Srinivasa Acarya Prabhu went to Srila Gopala Bhatta Gosvami.

Lokanatha Gosvami refused to give Narottama dasa Thakura initiation, although the Thakura waited for many years. At night, Narottama dasa cleaned the place where Lokanatha Gosvami had passed stool, and finally, seeing his sincerity of purpose, Lokanatha Gosvami was bound to give him initiation. Similarly, Gopal Bhatta Gosvami never wanted to accept any disciples. By the request of Srila Jiva Gosvami he accepted only one disciple – Srinivasa Acarya. However, those two disciples, along with Syamananda Prabhu, went to Bengal and collected thousands and thousands of followers.

Srila Gaura Kisora dasa Babaji also never wanted to accept any disciples. Only by the special request of Srila Bhaktivinoda Thakura did he initiate his son, Srila Prabhupada Bhaktisiddhanta Sarasvati Gosvami. He saw in his own heart that if he did not initiate Srila Sarasvati Thakura, he would die. Srila Babaji Maharaja was therefore bound to give him initiation, but he gave no initiation to anyone else. His disciple, Srila Sarasvati Thakura, performed a miracle. He made disciples in all of Bengal, all over India, and after that all over the world. Thus, who is more merciful: the guru or the disciple? We see that disciples are more merciful than their gurus. This is because they go out to everyone, to invite them to experience the mercy of their guru.

Once, when Srila Lokanatha Gosvami and his disciple Srila Narottama dasa Thakura were both engaged in bhajana, a thirsty person came to them desiring water. He went to Lokanatha Gosvami, who was chanting and absorbed, oblivious to his presence. Then, when he went to Narottama dasa Thakura, that 'baby sadhu' procured some water and gave it to him. Lokanatha Gosvami understood this and later told him, "You are not qualified. You should go at once to your village. I don't want a disciple like you, who has no faith in Sri Krsna Bhagavan's name. Krsna's name is Krsna Himself. He has manifested all His power, beauty and opulence in His name. That name is more powerful than He Himself, but you have no faith in this truth." [Srila Maharaja explained on another day that in real bhajana, the devotee is personally serving Srimati Radha and Sri Krsna while chanting. Srila Lokanatha dasa Gosvami told Srila Narottama dasa that he was not qualified because he had interrupted his service to Radhika and Krsna, and went to serve an ordinary man. Had Srila Narottama dasa Thakura continued his bhajana, Krsna would have been pleased and the man also would have been pleased. By Lord Krsna's arrangement, he would have gotten water from another source] Srila Narottama dasa Thakura was so faithful that he followed his guru's instructions, and he also initiated thousands and thousands of disciples in the course of his preaching on his guru's behalf.

I think that Srila Narottama dasa Thakura is so much more merciful than his gurudeva. Although Lokanatha Gosvami is a manjari and Narottama dasa Thakura is also a manjari, it appears that Narottama dasa Thakura is more merciful. He had mercy for all, as shown by his extensive preaching. In another way, however, we can see that Lokanatha Gosvami is extremely merciful because he parted with his only disciple, who served him so intimately, just so the people of Bengal could benefit.

There are many teachings to contemplate in this regard. Srila If Jiva Gosvami had not written Sad-Sandarbha, if he had not written Sri Gopala Campu, if he had not revealed his commentaries on Sri Ujjvala Nilamani, Sri Bhakti-rasamrita-sindu and so many other books, we would not be able to know the mercy of Srila Rupa Gosvami. We therefore offer our obeisances today unto the lotus feet of Srila Jiva Gosvami. We pray that we may serve our gurudeva as he served Srila Rupa

Gosvami. He manifested both Sri Caitanya Mahaprabhu and Sri Sri Radha-Krsna. It is very rare for anyone to be like him.

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