

恩师巴克提伟丹塔-拿拉亚那-玛哈拉佳

一九九八年在澳洲的讲课。

圣基瓦导师的隐迹日 24-09-2007



所有灵魂与主奎师那都有一种特殊的关系，有的与祂有朋友关系，有的认为：“奎师那是我的儿子。”这叫父子关系，有的认为：“奎师那是我的爱人。”所有的灵魂都有他们自己与主奎师那的原始和永恒的关系。在物质世界里不显示这种关系。导师能够看出灵魂的真正形象和本性。他知道那个灵魂与主奎师那的特殊关系，他通过曼陀罗赐与这种特殊关系。

“防护他的导师，击败了圣瓦拉巴查里亚的论点，圣基瓦导师的做法对吗？”

[奉献者:] 他是对的。

[圣拿拉亚那导师:] 但是，他的古鲁，鲁帕导师呢，他做对了吗？

[奉献者:] 他也是对的。

[圣拿拉亚那导师:] 那是怎么回事？如果圣基瓦导师做对了，那么圣鲁帕导师应该是做错了。圣鲁帕导师怎么也是对的？

[奉献者:] 因为他是古鲁，他有资格纠正...

[圣拿拉亚那导师:] 这不是最好的论点。

[奉献者:] 圣鲁帕导师是古鲁。他属于：

trnad api sunicena

taror api sahisnuna
amanina manadena
kirtaniyah sada harih

"奉献者以谦卑的心态能够念诵圣名，他认为自己比路上小草更低微。奉献者必须比树更容忍，全无虚假威望的感觉并情愿尊重他人。人有这种心态能够不断地念诵主的圣名。"(八训规 3)

圣鲁帕导师想尊重他人，不渴望他人尊重他自己。但圣基瓦导师不能够容忍对他古鲁的批评。

[圣拿拉亚那导师:] 答案不是这点。这不是正确的逻辑。

[奉献者:] 圣鲁帕导师赶走圣基瓦导师，他想借此使他感觉分离，和增加他的热爱。

[圣拿拉亚那导师:] 不对。答案是：圣鲁帕导师想尊重圣瓦拉巴查里亚，但他的门徒圣基瓦导师不尊敬他。这是错误的。圣鲁帕导师想：“圣瓦拉巴查里亚也许会想：‘圣鲁帕导师不会公开地不尊敬我，但是他通过他的门徒对我不敬。’”因此，圣鲁帕导师也会受到某些责备。以惩罚他的门徒圣基瓦导师，圣鲁帕导师给予圣瓦拉巴查里亚尊敬。

实际上，圣鲁帕导师是对的，圣基瓦导师也是对的。门徒不应该容忍反对他古鲁德瓦的任何东西。因此，古鲁和门徒两者都是对的。圣鲁帕导师想尊敬圣瓦拉巴查里亚，他也做到了。

圣鲁帕导师叫圣基瓦导师离开之后，他到哪里去了？他去了南达嘎塔。

(纠正一个叫上去讲课的奉献者) 圣基瓦导师的荣耀不是因为他是阿奴帕玛的儿子。他的荣耀是，他是圣鲁帕导师的门徒。不要说这些细节。如果你有时间详解他的生平，你可以说，否则不要说这些。他是圣鲁帕导师的门徒，这是他的荣耀。

如果我们说：“圣帕布帕德-巴克提诗丹塔-沙拉思瓦提导师是圣巴克提伟奴达导师的儿子，”这不是圣帕布帕德的荣耀。他的真正荣耀，他是圣高拉-其索拉-达沙-巴巴吉-玛哈拉佳和圣巴克提伟奴达导师的门徒。实际上，他是圣巴克提伟奴达导师的门徒，但在师徒线，我们说他是圣高拉-其索拉-达沙-巴巴吉-玛哈拉佳的门徒。圣巴克提伟奴达导师是他的巴嘎瓦-传系-古鲁，听的古鲁，崇拜-古鲁；圣高拉-其索拉-达沙-巴巴吉-玛哈拉佳是他的曼陀罗-古鲁，或者说迪克沙-古鲁。

有时候，巴嘎瓦-传系-古鲁，崇拜-古鲁超越迪克沙-古鲁。如果迪克沙-古鲁也是崇拜-古鲁，那么他也是卓越的。

在我们的传系（**Brahma-Madhava Gaudiya Vaisnava Sampradaya**），圣基瓦导师是一颗灿烂的星星。他是一位最有才华和学识的圣者，他是一位伟大的学者。当主采坦尼亚-玛哈帕布在前往圣地温达文的途中，在拉玛克里遇见圣鲁帕导师和圣珊拿坦那导师时，圣基瓦导师还只是一个小孩子。圣鲁帕导师和圣珊拿坦那导师把他放在主玛哈帕布的莲花足上，祂用莲花足碰了他。圣基瓦导师在圣地拿瓦维帕说，他不能清楚地记得这点。他说，他只含糊地记得，当时他碰了主采坦尼亚-玛哈帕布的莲花足。

后来，圣鲁帕导师给圣基瓦导师安排了教育。他把钱给圣基瓦导师的家里，这样他们能够帮助他的学习。如此，少年的圣基瓦导师已是孟加拉语，梵语，乌尔都语，阿拉伯语和古法语的一位伟大学者。他是一位空前的梵语学者，特别是梵语语法。

当圣基瓦导师十岁大的时候，他离开他的家，前往圣地拿瓦维帕。那时候，主采坦尼亚已经离开了这个世界。当时，圣莎琪-梅亚，圣维思奴碧亚和主尼提亚南达帕布还在圣地拿瓦维帕，他们都在痛哭与主采坦尼亚的分离。当圣基瓦导师来到那里的时候，主尼提南达帕布把他的足放在圣基瓦导师的头上，并授予他心中所有真理知识的灵感。他开始痛哭与主采坦尼亚的分离。

主尼提南达帕布说：“走，跟我来，我带你做圣地那瓦维帕-曼达拉的四十六平方英里绕拜。”祂带着圣基瓦走遍圣地拿瓦维帕的九个岛：安塔维帕，诗曼塔维帕，歌珠玛维帕，玛迪亚维帕，柯拉维帕，里图维帕，佳湖维帕，摩达珠玛维帕和鲁卓维帕（**Antardvipa, Simantadvipa, Godrumadvipa, Madhyadvipa, Koladvipa, Rtudvipa, Jahnudvipa, Modadrumadvipa and Rudradvipa.**）祂特别带他去看了主采坦尼亚的出生地-优伽琵塔（**Sri Yogapitha**），这个岛屿叫做玛亚普拉（**Mayapura**）。

圣基瓦导师告诉主尼提南达帕布：“我想留在祢的莲花足这里。”但主尼提南达帕布说：“主采坦尼亚告诉圣鲁帕导师：“我让你和你的全家人都去温达文。”因此，你也应该去温达文和圣鲁帕导师-圣珊拿坦那导师一起。

“途中你应该停留在瓦拉那诗（**Varanasi**），你必须在那里学习吠檀多经典（**Vedanta-darsana** 是 **Vedanta-sutra** 的另一种叫法）。你必须学习圣尚卡拉，圣玛达瓦，圣维思奴斯瓦密，圣柠巴迪提亚和圣拉曼奴佳查里亚（**Sankara, Madhava, Visnusvami, Nimbadiya 和 Sri Ramanujacarya**）的解释，之后，你应该去温达文。”

这样，圣基瓦导师去了瓦拉那诗（**Varanasi**），他在那里认识了圣沙瓦巴玛-巴塔查里亚的门徒玛度苏丹-维迪亚-瓦查思帕提。这个门徒在圣沙瓦巴玛-巴塔查里亚的指导下研究了吠檀多经典。他学习了圣沙瓦巴玛-巴塔查里亚从主采坦尼亚得到的教导，并把这些知识教给圣基瓦导师。

圣基瓦导师学懂了所有主题之后，去了温达文并托庇于圣鲁帕导师和圣珊拿坦那导师的莲花足。圣珊拿坦那导师告诉圣鲁帕导师：“你必须启迪他。”因此，圣鲁帕导师启迪了这个男孩。

圣鲁帕导师教导圣基瓦导师他的所有作品：奉爱甘露之洋等书籍（**Sri Bhakti-rasamrta-sindhu, Sri Ujjvala-nilamani, Sri Vidagdha-madhava, Sri Lalita-madhava**）。

圣鲁帕导师的书籍都属甘露经典（描绘有关主奎师那和祂心爱伴随者的主题）。因此，圣基瓦导师也变成了这方面的学者。当圣基瓦导师完全熟悉他古鲁教导的主题时，圣鲁帕导师让他校对他的书籍，寻找文法错误。

有一天，圣瓦拉巴查里亚来探望圣鲁帕导师。他们很了解对方，因为当主采坦尼亚在鲁帕和阿奴帕玛的出生地-邻近帕亚（**Prayag**）的阿海岗玛（**Arhailgrama**）那里见到他们的时候，圣瓦拉巴查里亚也在场，当时有了很好的谈论。

现在，圣瓦拉巴查里亚问：“你有没有写什么书？”

圣鲁帕导师回答：“有啊，我正在写一本书。”

圣瓦拉巴查里亚问：“你在写什么书？”

“奉爱甘露之洋” 圣鲁帕导师回答。

“噢，那是极好的书，我可以看一下吗？” 圣瓦拉巴查里亚问。

圣鲁帕导师同意他看，圣瓦拉巴查里亚拿着书在读。他看到一首诗：

**bhukti-mukti-sprha yavat pisaci hrdis vartate
tavad bhakti sukhasyatra katham abhyudayo bhavet**

["当享乐和解脱的女巫还逗留在心里的话，纯洁的奉爱怎么能够出现？" (奉爱甘露之洋，Purva 2.16)]

圣瓦拉巴查里亚读着圣鲁帕导师的解释：解脱不是女巫，达到解脱的欲望好象一个女巫。圣瓦拉巴查里亚不明白这种事实，只有十六岁大的基瓦对他解释了这点。

圣瓦拉巴查里亚感觉很深，他回到圣鲁帕导师身边说：“噢，你的门徒是一个很有学问的男孩子。” 圣鲁帕导师明白基瓦为他辩护了，他告诉他：“你应该容忍，圣瓦拉巴查里亚是一个婆罗门。他是一位学者和一位伟士那瓦。他来探望我。他是我的客人。你不能够容忍他建议的纠正？”

这样，圣鲁帕导师是正确的。另一方面，如果圣基瓦导师忍受圣瓦拉巴查里亚想纠正他古鲁德瓦的事实是不对的。为他的古鲁德瓦辩护，他是对的。圣鲁帕导师不是一位普通的圣者。他是主拉姆-奎师那在高洛卡-温达文的伴随者。他不会做出任何错误。圣基瓦导师辩论了一些论点，并击败了圣瓦拉巴查里亚，他这样做是正确的。

如果任何人认为他能够纠正我们灵性导师的写作，我们也应该这样做，但当我们达到圣鲁帕导师的位置，我们必须尊敬他人说：“你可以纠正我，没有问题。” 这是一位伟士那瓦的举止。圣鲁帕导师从心里不会对圣基瓦导师生气，他只是外表上显得生气，所以，他叫他离开。

当圣珊拿坦那导师听到发生的事情之后，他很担心圣基瓦导师。当他来到南达岗塔那里，所有的村民走近他，对他说：“噢，这里来了一位新的巴巴。他很年轻，但他总是为了爱主奎师那痛哭：“噢奎师那，噢拉叠，拉叠！”他日夜都在哭，他比你更有资格。”

圣珊拿坦那导师想：“噢，他应该是基瓦！” 就这样，他找到了圣基瓦导师，看到他几乎快要死了。圣基瓦导师不吃，不喝，不沐浴，他不断地为他的古鲁德瓦哭。

圣珊拿坦那导师把他带回温达文，把他隐藏在一个地方，他去见圣鲁帕导师并问他：“我们对所有灵魂的义务是什么？” 圣鲁帕导师回答：“我们必须很仁慈。” 圣珊拿坦那导师说：“那么，这位基瓦不是一个灵魂吗？为什么你对基瓦很不仁慈？”

圣鲁帕导师开始哭泣。圣珊拿坦那导师叫来了圣基瓦导师，并把他放在圣鲁帕导师的膝盖上。圣鲁帕导师看到圣基瓦导师有很多种疾病，几乎快要死了。他拥抱了他，滋养他。他给圣基瓦导师吃药，几天之后，圣基瓦导师也病好了。然后，圣基瓦导师永远留下服务圣鲁帕导师。

当圣鲁帕导师和圣珊拿坦那导师离开这个世界的时候，圣基瓦导师成为世界性伟士那瓦协会的最显著圣者阿查里亚(acarya)。这是真正的奎师那知觉运动，由宇宙创造主婆罗贺摩亲自建立。圣者拿拉达-姆尼，圣维亚沙德瓦，圣苏卡德瓦导师都是真正奎师那知觉运动的圣者阿查里亚。后来，圣基瓦导师成为这个运动的杰出圣者阿查里亚。

今天，我看到圣高拉-高运达导师写的一本书。圣高拉-高运达导师在这本书里写明的重点，（我想，只有最崇拜的思瓦密导师以前经常写过），他清楚地写明，圣帕布帕达-巴克提伟丹塔-思瓦密-玛哈拉佳没有建立奎师那知觉运动。谁是这个运动的建立者？是主婆罗贺摩[参看尾注 1]。

再者，主婆罗贺摩也不是建立者，他也是一个门徒。主奎师那是所有古鲁的根源。祂是佳伽-古鲁（全宇宙的古鲁），就是主采坦尼亚。奎师那知觉运动来自奎师那，因此，它叫做“奎师那知觉”。最崇敬的圣巴克提伟丹塔-思瓦密-玛哈拉佳不是奎师那知觉运动的建立者，他是这条线的一位杰出圣者阿查里亚。*[参看尾注 2]我们必须了解这些事实。

圣鲁帕导师和圣珊拿坦那导师隐迹之后，圣基瓦导师向全世界传播主采坦尼亚的使命。他写了很多书籍，其中包括六大-尚达巴（Sandarbhas）和沙瓦-尚瓦迪尼（Sarva-Samvadini），圣基瓦导师亲自为六大-尚达巴（Sandarbhas）写了评论，因为他想避免世界的错误哲学概念和结论。

努力明白这些主题，尝试跟随圣基瓦导师的哲学。他的教导无异于圣鲁帕导师和圣拉古那塔-达沙导师的教导。他在他们的路线中。他给了主拉姐-奎师那如已婚夫妻的一种解释。他的这种做法是为了他那些没有资格做自发奉爱（raganuga-bhakti 或者 rupanuga-bhakti）的无资格门徒和跟随者的利益。此举为了使他们渐渐地达到主拉姐-奎师那如婚外恋人的奉爱路线。明天我再作更多的解释。

Gaura Premanandei!

[尾注 1:圣帕布帕德在圣典博伽瓦谭 2.9.6 的要旨中也写着：“在主婆罗贺摩能够建造巨大的宇宙之前，由主奎师那自己通过奎师那-曼陀罗启迪了他，这样，他变成了一位伟士那瓦，或者说主的一位奉献者。在婆罗贺摩赞（Brahma-samhita）里说明，主婆罗贺摩得到十八个字母的奎师那-曼陀罗启迪，主奎师那的奉献者都接受这点。我们跟随同样的原则，因为我们属于主婆罗贺摩传系，传线直接由主婆罗贺摩传给圣拿拉达导师，由圣拿拉达导师传给圣维亚沙导师，圣维亚沙导师传给圣玛德瓦-慕尼，玛德瓦-慕尼传给圣玛达恩卓-普里，圣玛达恩卓-普里传给圣伊思瓦拉-普里，圣伊思瓦拉-普里传给主采坦尼亚，再渐渐地传到神圣的巴克提诗丹塔-沙拉思瓦提，我们的灵性导师。（Brahma→ Narada→ Vyasa→ Madhva Muni→ Madhavendra Puri→ Isvara Puri→ Sri Caitanya→→→ Bhaktisiddhanta Sarasvati）。”

"哈瑞奎师那运动不是人们有时错误想象的一种新运动。哈瑞奎师那运动出现在主婆罗贺摩生命的每个千年里，更不用说歌仙洛卡（Gandharvaloka）和天仙洛卡（Apsaraloka）了，甚至在婆罗贺摩洛卡（Brahmaloka）和月球（Candraloka）等所有高级星体里都唱颂主的圣名。五

百年前，主采坦尼亚在这个世界里开始了齐颂圣名运动，因此，这不是一个新运动。有时候，由于我们的恶劣命运，这种运动也停止了，但是，为了全世界，实际上，为了全宇宙的利益，主采坦尼亚和祂的跟随者再次开始这个运动。”(圣典-博伽瓦谭 7.15.72 要旨)

圣帕布帕德在他的圣典-博伽瓦谭 1.9.6-7 要旨中列出了在这个运动中的其他的一些杰出圣者阿查里亚。他写了：“圣拿拉达(Narada)是主婆罗贺摩的儿子和门徒，从他开始扩展婆罗贺摩的传系线。他启迪了圣帕拉达导师(Prahlada Maharaja)，圣度瓦导师(Dhruva Maharaja)和主的很多高级奉献者。他甚至启迪了韦达著作的作者圣维亚沙导师(Vyasadeva)，由圣维亚沙导师传给圣玛德瓦阿查里亚(Madhvacarya)。高迪亚传系(Gaudiya-sampradaya)包括在玛德瓦传系里(Madhva-sampradaya)，它传遍了整个宇宙。主采坦尼亚属于这个玛德瓦传系的(Madhva-sampradaya)，因此，主婆罗贺摩→圣拿拉达→圣维亚沙导师→圣玛德瓦→主采坦尼亚和那些高思瓦密都属于同样的师徒传系线。”

帕布帕德在下面的引证中证明了他来自主采坦尼亚的传系线。他写了：“我们的原始传系茎来自圣玛德瓦阿查里亚，圣玛达恩卓-普里在这个传系中，圣玛达恩卓-普里的门徒是圣伊思瓦拉-普里，圣伊思瓦拉-普里的门徒是主采坦尼亚。这样，我们来自主采坦尼亚传系线，因此，我们的传系叫做玛德瓦-高迪亚传系。这不是我们创造出来的传系。我们的传系茎来自主婆罗贺摩。”(主卡琵拉的教导，第十四章，第三十一课)。

尾注 2: 在洛杉矶，很多的父亲和母亲惯常来探望我和表达他们对我领导的全世界性的奎师那知觉运动的感谢心情。其中有人说，美国是最幸运的，因为我从美国开始奎师那知觉运动。但实际上，这个运动的原始父亲是主奎师那自己，它开始于很久很久以前，并通过师徒传系传到人类社会。如果与此相关我有任何荣誉，它不属于我个人的，它属于我的永恒灵性导师，神圣的翁-维思奴帕德-帕拉玛汉沙-帕里拉佳卡查里亚-一百零八-斯里-斯里玛-巴克提诗丹塔-沙拉思瓦提-高思瓦密-玛哈拉佳-帕布帕德(Om Visnupada Paramahansa Parivrajakacarya 108 Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja Prabhupada)。(博伽梵歌-序言)。

我认为神圣的巴克提诗丹塔-沙拉思瓦提-塔库拉总是看着我的行动和用他的话在内心指导我。正如在圣典-博伽瓦谭里说明：tene brahma hrda ya adi-kavaye-超然的灵感来自心里，至尊人格首神以祂的超灵形象和祂的所有奉献者和伴随者永远地居住在那里。必须承认我所做的一切翻译工作都是通过我灵性导师的灵感，因为，我个人是最无意义的，也无能力做这种重大和不可能的工作。我不认为我是一个很有学问的学者，但我对我的灵性导师，圣巴克提诗丹塔-沙拉思瓦提-塔库拉的服务充满信心。(圣典-采坦尼亚经，后部逍遥时光，结束语)。

编辑顾问：斯里帕-玛达瓦-玛哈拉佳和斯里曼-博佳那-达沙

编辑：霞玛拉妮-达施

抄录：佳娜琪-达施

打字：岗伽和肯沙瓦-康塔-达施

中译：雅淑姐娜-达施

Sri Srimad Bhaktivedanta Narayana Maharaja

Srila Jiva Gosvami's Disappearance Day

Perth, Australia: 1998

All jivas (spirit souls) have a special relationship with Sri Krsna. Some are related with Him in the mood of friendship. Others have a relationship mood that “Krsna is my son,” and that is called parental mood (vatsalya). Moreover, some have the mood that “Krsna is my beloved.” All jivas have their own original, eternal relationship with Krsna. In this material world, that eternal relationship is covered. Sri Guru can see the soul's real form and nature. He knows the specialty of that person's relationship with Krsna, and he bestows this special relationship by mantra.

Did Srila Jiva Gosvami do the right thing when he defeated the arguments of Sri Vallabhacarya and defended his Gurudeva?

[Devotees:] He was right.

[Srila Narayana Maharaja:] But what about his Gurudeva, Srila Rupa Gosvami? Was he right or wrong?

[Devotees:] He was right.

[Srila Narayana Maharaja:] How is that? If Srila Jiva Gosvami did the right thing, then Srila Rupa Gosvami must be wrong. How can Srila Rupa Gosvami be right?

[Devotee:] Because he is Guru, he has the qualification that he can correct...

[Srila Narayana Maharaja:] This is not a good argument.

[Devotee:] Srila Rupa Gosvami is Guru. He is:

trnad api sunicena
taror api sahisnuna
amanina manadena
kirtaniyah sada harih

["One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than the tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." (Sri Siksastaka 3)]

Srila Rupa Gosvami wants to respect everyone without desiring respect for himself. But

Srila Jiva Gosvami could not tolerate that his Gurudeva was criticized.

[Srila Narayana Maharaja:] This is not the answer. This logic is not correct.

[Devotee:] Srila Rupa Gosvami sent Jiva Gosvami away because he wanted to increase Jiva Gosvami's love by making him feel separation.

[Srila Narayana Maharaja:] No. The answer is that Srila Rupa Gosvami wanted to respect Sri Vallabhacarya, but his disciple, Jiva Gosvami, disrespected him. This was wrong. Srila Rupa Gosvami considered, "Sri Vallabhacarya may think, 'Rupa Gosvami is not openly disrespecting me, but he is disrespecting me through his disciple.'" Therefore, some blame might come to Rupa Gosvami. By punishing his disciple, Jiva Gosvami, Srila Rupa Gosvami was giving respect to Sri Vallabhacarya.

Actually, Srila Rupa Gosvami was right and Srila Jiva Gosvami was also right. A disciple should not tolerate anything against his Gurudeva. Thus, both the guru and disciple were right. Srila Rupa Gosvami wanted to respect Sri Vallabhacarya, and he did.

After Srila Rupa Gosvami told him to leave, where did Srila Jiva Gosvami go? He went to Nandagatha.

(Correcting a devotee who had been called on to speak in the class) Srila Jiva Gosvami's designation is not that he is the son of Anupama. His designation is that he is the disciple of Srila Rupa Gosvami. Don't say this. If you are explaining his life in great detail and you have a lot of time, then you can tell this; otherwise not. This is his glory – his glorification – and nothing else. He is the disciple of Srila Rupa Gosvami.

If we say, "Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura is the son of Srila Bhaktivinoda Thakura," this is not Srila Prabhupada's glorification. His real glory is that he is the disciple of Srila Gaura Kisora dasa Babaji Maharaja and Srila Bhaktivinoda Thakura. Actually he is the disciple of Srila Bhaktivinoda Thakura, but in disciplic line we say that he is the disciple of Srila Gaura Kisora dasa Babaji Maharaja. Srila Bhaktivinoda Thakura was his bhagavad-parampara-guru, sravana-guru and bhajana-guru; and Srila Gaura Kisora dasa Babaji Maharaja was his mantra-guru, or diksa-guru.

Sometimes the bhagavad-parampara-guru, the bhajana-guru, is superior to the diksa-guru. If the diksa-guru is also the bhajana-guru, then he is also exalted.

Srila Jiva Gosvami is a brilliant star in our disciplic line. He is a brilliant and learned acarya & n dash; the greatest scholar – in the Brahma-Madhava Gaudiya Vaisnava Sampradaya. When Sri Caitanya Mahaprabhu was on his way to Vrndavana, he met with Srila Rupa Gosvami and Srila Sanatana Gosvami in Ramakeli, near Kamainatshala.

Jiva Gosvami was only a baby at that time. Rupa Gosvami and Sanatana Gosvami brought that baby and placed him at the lotus feet of Mahaprabhu, who then touched him with His lotus feet. Playing the role of an ordinary sadhaka, Srila Jiva Gosvami said in Navadvipa that he did not remember this so vividly. He said he only had a very vague remembrance of that time when he touched the lotus feet of Sri Caitanya Mahaprabhu.

Srila Rupa Gosvami later made arrangements for Srila Jiva Gosvami's education. He gave money to Jiva Gosvami's family so that they could help him with his studies. Thus, even in boyhood, Jiva Gosvami was a great scholar in Bengali, Sanskrit, Urdu, Arabic and Farci. He was an unparalleled scholar of Sanskrit , especially of Sanskrit grammar.

When he was about ten years old, Srila Jiva Gosvami left his home and went to Navadvipa. At that time Sri Caitanya Mahaprabhu had already left this world. Saci-maiya, Visnupriya and Nityananda prabhu were present in Navadvipa at that time, and they were all weeping for Caitanya Mahaprabhu. When Jiva Gosvami arrived there, Nityananda Prabhu put His feet on the head of Srila Jiva Gosvami and inspired in his heart all tattva (knowledge and realization). Jiva then began to cry for Sri Caitanya Mahaprabhu.

Nityananda Prabhu said, "Come with me. I will take you on parikrama of the sixteen krosas (thirty-two square miles) of Sri Navadvipa Mandala." He then took Jiva to the nine islands of Navadvipa: Antardvipa, Simantadvipa, Godrumadvipa, Madhyadvipa, Koladvipa, Rtudvipa, Jahnudvipa, Modadrumadvipa and Rudradvipa. He especially showed him Sri Yogapitha, the birthplace of Sri Caitanya Mahaprabhu, situated on the isl and called Mayapura.

Srila Jiva Gosvami told Nityananda prabhu, "I want to stay here, at Your lotus feet." But Nityananda prabhu said, "Sri Caitanya Mahaprabhu told Srila Rupa Gosvami, "I am giving you and your whole family to Vrndavana." So you should also go to Vrndavana, to be with Srila Rupa Gosvami and Srila Sanatana Gosvami.

"On the way you should stop in Varanasi, and there you should study all the Vedanta-darsana (another name for Vedanta-sutra). You should learn the explanations of Sankara, Madhava, Visnusvami, Nimbadiya and Sri Ramanujacarya, and then you should go to Vrndavana."

Thus, Srila Jiva Gosvami went to Kasi (Varanasi), where he met the disciple of Sarvabhauma Bhattacharya named Madhusudana Vidya-vacaspati. This disciple had studied Vedanta under the guidance of Sarvabhauma Bhattacharya. He had learned everything that Sarvabhauma Bhattacharya had received from Sri Caitanya Mahaprabhu, and he now taught that to Srila Jiva Gosvami.

After Srila Jiva Gosvami became expert in all these topics, he went to Vrndavana and took shelter at the lotus feet of Srila Rupa Gosvami and Srila Sanatana Gosvami.

Sanatana Gosvami told Rupa Gosvami, "You should initiate him." So Srila Rupa Gosvami initiated that boy.

Srila Rupa Gosvami then taught Jiva Gosvami about everything he himself had written – Sri Bhakti-rasamrta-sindhu, Sri Ujjvala-nilamani, Sri Vidagdha-madhava, Sri Lalita-madhava and so on.

Srila Rupa Gosvami's books are rasa-sastra (scriptures delineating topics regarding Sri Krsna and His beloved associates), and thus Srila Jiva Gosvami became a learned scholar in that as well. When Jiva Gosvami fully mastered all topics taught to him by his guru, Srila Rupa Gosvami engaged him in proofreading his books and checking his writings for grammatical mistakes.

One day Vallabhacarya came to see Rupa Gosvami. They were well acquainted because when Sri Caitanya Mahaprabhu had met with Rupa and Anupama in Arhailgrama, their native place near Prayag, Vallabhacarya was present. Very good discourses took place at that time.

Sri Vallabhacarya now inquired, "Are you writing any book?"

Srila Rupa Gosvami answered, "Oh yes, I am writing."

Sri Vallabhacarya then asked, "Which book you are writing?"

"Sri Bhakti-rasamrta-sindhu," Srila Rupa Gosvami replied.

"Oh, that is a very good book. May I see it?" Sri Vallabhacarya requested.

Srila Rupa Gosvami agreed and Sri Vallabhacarya took the book. Reading it, he saw this verse:

bhukti-mukti-sprha yavat pisaci hrdis vartate
tavat bhakti sukhasyatra katham abhyudayo bhavet

["As long as the witches of bhukti and mukti linger in the heart, how can pure bhakti arise?" (Bhakti-rasamrta-sindhu, Purva 2.16)]

Vallabhacarya read Rupa Gosvami's explanation: that mukti (liberation) is not like a witch. It is the desire to achieve mukti that is like a witch. Vallabhacarya did not understand this fact; so, Jiva although a youth of only sixteen years, explained it to him.

Vallabhacarya was impressed. He went back to Srila Rupa Gosvami and said, "Oh, your disciple is such a learned boy." Srila Rupa Gosvami could understand Jiva had defended him, and he told him, "You should have been tolerant. Sri Vallabhacarya is a

brahmana. He is learned and he is also Vaisnava. And he is visiting Me. He is my guest. You cannot tolerate that he suggests some corrections?

In this way, the behavior of Srila Rupa Gosvami is correct. On the other hand, it would not have been right for Srila Jiva Gosvami to tolerate the fact that Sri Vallabhacarya was attempting to correct his Gurudeva. He was right to defend his Gurudeva. Srila Rupa Gosvami is not an ordinary Vaisnava. He is the associate of Sri Sri Radha and Krsna in Goloka-Vrindavana. He cannot make any mistake. Srila Jiva Gosvami argued some points and defeated Sri Vallabhacarya, and this was the right thing to do.

If anyone thinks he can correct the writing or teachings of our Gurudeva, we must also act like this, but when we are in the position of Srila Rupa Gosvami, we should honor the other person and say, "You can correct me, no harm." This is the behavior of a Vaisnava. Rupa Gosvami was not angry at Jiva Gosvami from his heart; he only showed some anger externally, and thus told him to leave.

When Sanatana Gosvami heard what had happened, he became very worried for Jiva Gosvami. When he arrived at that place, Nandagatha, all the villagers approached him and said, "Oh, a new baba has come here. He is very young, but he is always weeping and crying out in love for Krsna: "Oh, Krsna! Oh, Radhe, Radhe!" He weeps day and night. He is more qualified than you."

Srila Sanatana Gosvami thought, "Oh, he must be Jiva!" In this way he found Jiva Gosvami and saw that he was about to die. Jiva Gosvami had given up eating and drinking, he did not take baths, and he was continually weeping for his Gurudeva.

Srila Sanatana Gosvami took him back to Vrindavana and hid him somewhere there. Then he went to Srila Rupa Gosvami and asked, "What is our duty to all jivas?" Srila Rupa Gosvami replied, "We should be very kind." Srila Sanatana Gosvami then said, "Well, is this Jiva not a jiva? Why you are so unkind to this Jiva?"

Rupa Gosvami began to weep. Sanatana Gosvami called Jiva Gosvami and put him in Rupa Gosvami's lap. Rupa Gosvami, seeing that Jiva Gosvami had so many diseases and was about to die, embraced him and nourished him. He gave Jiva Gosvami medicine, and after some days Jiva Gosvami became cured. After that, Jiva Gosvami always remained in the service of Srila Rupa Gosvami.

When Rupa Gosvami and Sanatana Gosvami left this world, Jiva Gosvami became the prominent acarya of the Visva Vaisnava Raja Sabha (World Vaisnava Association). This is the real Krsna consciousness movement, which was established by Lord Brahma himself. Sri Narada Muni, Srila Vyasadeva and Srila Sukadeva Gosvami are acaryas of the real Krsna consciousness movement, and later, Srila Jiva Gosvami became its prominent acarya.

I saw a book today, written by Srila Gour Govinda Maharaja. Therein, Srila Gour Govinda Maharaja made a point that I think no one in Iskcon after Parama-pujyapada Srila Swami Maharaja had ever written before. He clearly wrote that Srila Prabhupada Bhaktivedanta Swami Maharaja did not establish the Krsna consciousness movement. Who is the establisher? It is Lord Brahma* [See Endnote 1].

Moreover, Brahma is also not the establisher; he is also a disciple. Sri Krsna is the root of all gurus. He is jagad-guru (the guru of the entire universe), as is Sri Caitanya Mahaprabhu. The Krsna consciousness movement is coming from Krsna, and it is therefore called "Krsna consciousness". Parama-pujyapada Srila Bhaktivedanta Swami Maharaja is not the establisher of Krsna consciousness; he is one of the prominent acaryas in this line.* [See Endnote 2] We should realize all these facts.

After Rupa Gosvami and Sanatana Gosvami disappeared, Jiva Gosvami spread the mission of Sri Caitanya Mahaprabhu all over the world. He wrote many books, including the Six Sandarbhas and Sarva-Samvadini (Jiva Gosvami's own commentary on his Six Sandarbhas), because he wanted to protect the world from incorrect philosophical conceptions and conclusions.

Try to understand all these topics; and try to follow Srila Jiva Gosvami's philosophy. His teachings are not different from those of Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami. He is in their line. He has given an explanation of svakiya-vada (Radha-Krsna as a married couple). He did this for the benefit of his unqualified disciples and followers, those who are not qualified for raganuga-bhakti or rupanuga-bhakti. He did this to bring them gradually to this line of parakiya (Radha-krsna as transcendental paramours). I will explain more tomorrow.

Gaura Premanande!

[*Endnote 1: Srila Prabhupada also writes in his purport to Srimad-Bhagavatam 2.9.6: "Thus Brahma was initiated by the Krsna mantra, by Lord Krsna Himself, and thus he became a Vaisnava, or a devotee of the Lord, before he was able to construct the huge universe. It is stated in the Brahma-samhita that Lord Brahma was initiated into the eighteen-letter Krsna mantra, which is generally accepted by all the devotees of Lord Krsna. We follow the same principle because we belong to the Brahma sampradaya, directly in the disciplic chain from Brahma to Narada, from Nara da to Vyasa, from Vyasa to Madhva Muni, from Madhva Muni to Madhavendra Puri, from Madhavendra Puri to Isvara Puri, from Isvara Puri to Lord Caitanya and gradually to His Divine Grace Bhaktisiddhanta Sarasvati, our divine master."

"The Hare Krsna movement is not a new movement as people sometimes mistakenly think. The Hare Krsna movement is present in every millennium of Lord Brahma's life, and the holy name is chanted in all the higher planetary systems, including Brahmaloaka and Candraloaka, not to speak of Gandharvaloaka and Apsaraloaka. The sankirtana

movement that was started in this world five hundred years ago by Sri Caitanya Mahaprabhu is therefore not a new movement. Sometimes, because of our bad luck, this movement is stopped, but Sri Caitanya Mahaprabhu and His servants again start the movement for the benefit of the entire world, or indeed, the entire universe." (SB 7.15.72 Purport)

In his Srimad-Bhagavatam 1.9.6-7 purport, Srila Prabhupada lists some of the other prominent acaryas in this movement. He writes: "He (Narada) is the son and disciple of Brahmaji, and from him the disciplic succession in the line of Brahma has been spread. He initiated Prahlada Maharaja, Dhruva Maharaja and many celebrated devotees of the Lord. He initiated even Vyasadeva, the author of the Vedic literatures, and from Vyasadeva, Madhvacarya was initiated, and thus the Madhva-sampradaya, in which the Gaudiya-sampradaya is also included, has spread all over the universe. Sri Caitanya Mahaprabhu belonged to this Madhva-sampradaya; therefore, Brahmaji, Narada, Vyasa, down to Madhva, Caitanya and the Gosvamis all belonged to the same line of disciplic succession."

Prabhupada confirms in this next quote that he is coming in the line of Caitanya Mahaprabhu. He writes: "Our original sampradaya stems from Madhvacarya. In that sampradaya there was Madhavendra Puri, and Madhavendra Puri's disciple was Sri Isvara Puri. Sri Isvara Puri's disciple was Lord Caitanya Mahaprabhu. Thus we are coming in the disciplic succession from Sri Caitanya Mahaprabhu, and therefore our sampradaya is called the Madhva-Gaudiya-sampradaya. It is not that we have manufactured a sampradaya; rather, our sampradaya stems from Lord Brahma." (Teachings of Lord Kapila, chapter 14, text 31)

Endnote 2: In Los Angeles many fathers and mothers used to come to see me to express their feelings of gratitude for my leading the Krsna consciousness movement throughout the entire world. Some of them said that it is greatly fortunate for the Americans that I have started the Krsna consciousness movement in America. But actually the original father of this movement is Lord Krsna Himself, since it was started a very long time ago but is coming down to human society by disciplic succession. If I have any credit in this connection, it does not belong to me personally, but it is due to my eternal spiritual master, His Divine Grace Om Visnupada Paramahansa Parivrajakacarya 108 Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja Prabhupada. (Bhagavad-gita Preface)

I think that His Divine Grace Bhaktisiddhanta Sarasvati Thakura is always seeing my activities and guiding me within my heart by his words. As it is said in Srimad Bhagavatam, tene brahma hrda ya adi-kavaye. Spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead, in His Paramatma feature, is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master because personally I am most insignificant and incompetent to do this materially impossible

work. I do not think myself a very learned scholar, but I have full faith in the service of my spiritual master, His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura. (Caitanya-Caritamrta, Antya-lila, concluding words).]

Editorial Advisors: Sripad Madhava Maharaja and Sriman Brajanath dasa

Editor: Syamarani dasi

Transcriber: Janaki dasi

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