



圣思瓦密-玛哈拉佳和圣山高瓦丹

(SRILA BHAKTIVEDANTA SWAMI MAHARAJA AND GOVARDHANA)

圣拿拉亚那-玛哈拉佳

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一个奉献者问圣拿拉亚那导师，在圣思瓦密玛哈拉佳的生命末期，他想去圣山高瓦丹是否有任何特殊意义。下面是圣拿拉亚那导师的回答：

在主采塔尼亚-玛哈帕布显示之前，至尊主的各种化身：玛特夏，拉玛昌卓，甚至主奎师那亲自降世，祂们按照人们的接受资格给予人类社会一种特殊的礼物。每一份礼物都有它自己的特征。尼新哈叠瓦比玛特夏给得多些，帕拉苏拉玛比尼新哈给得多些。拉玛昌卓给人类带来的福利更多些，奎师那昌卓展现时，祂给予所有化身共给的和祂们没有给的福利。祂给予所有化身都没有给过的祝福，祂给予的特殊礼物是佩玛（prema-纯爱）。拉玛昌卓给予不纯粹的仆人情感，因为当时人们还没有资格接受它。

他们没有资格。因此，拉玛昌卓只给予规则限制的奉爱。它适合和有利于那个年代的人民。但是，奎师那昌卓消除了这种规则，祂给予自由和很亲切的各种美丽奉爱。祂不仅仅把这种奉爱给予人类，也给予小鸟，动物，昆虫，甚至蔓草。其他的化身从来没有给过这些福利。

每种生活里的各种生物体的永恒职务是爱主奎师那 ‘jivera svarupa haya nityera-krsna-dasa.’ 奎师那把佩玛给予爬行动物，孔雀，杜鹃鸟和鹦鹉，祂用这种佩玛使它们也变疯了。其他的化身给予韦达经的教导和指令：尊重父母，尊重长辈和与婚姻伴侣的适当相处。这些指导包括在调节指令里，在奎师那显示之前，没有化身清楚地显示灵魂的真正职务是奉爱奎师那。因此，奎师那给予的爱是非常特殊的。

奎师那有特殊方法给予佩玛。在祂给予佩玛之前，祂有秤称出他们的奉爱重量。一个人的奉爱值一卢比的，祂给价值一卢比的佩玛，一个人的奉爱值二卢比的，祂给价值二卢比的佩玛。祂适当地给予佩玛，不多也不少，祂称出人们的奉爱重量，给予同样的佩玛。

ye yatha mam prapadyante
tams tathaiva bhajamy aham

在博伽梵歌(4.11)，奎师那说：“如人们崇拜我，我回报他们，我不会多给，也不会少给。”

这里还有一个重点：“奎师那按照奉献者的容器给予甘露。对具有中立情感的人们，祂是梵，对具有仆人情感的人们，祂是主人，对具有朋友和父母情感的人们，祂给予同样的甘露。但是一个容器是很重要的。”

五百年前，当同样的奎师那以最慷慨的主采塔尼亚-玛哈帕布降世时，祂打破了常规。好象祂是说：“你们从哪里可拿到容器？不需要啦。只要来到我身边即可，我给你们容器，甘露和佩玛。”这是主采塔尼亚的特殊仁慈。祂冲破了规矩，‘ye yatha mam prapadyante’。“我把奎师那佩玛(krsna-prema)给任何来到我身边的人，即使他们渴望物质的东西，也不例外。甚至如果他只有一卢比的奉爱，我也给他佩玛。”主采塔尼亚的巨大仁慈是，祂不仅给予容器，也给予连奎师那也不能给予的最高奉爱。

为什么奎师那不能够给予这种佩玛？奎师那是享受者，祂给予对祂自己的服务。但是，主采塔尼亚是奎师那的黑色形象被斯丽玛缇-拉迪卡的金黄肤色掩盖着。因此，尽管是奎师那的身体，但祂的行为是拉姐的行为。这里的奎师那不是独立的，那么谁是独立的？拉姐是独立的。拉姐的超然情感完全地遮盖着奎师那的心意，她的身体遮盖着祂的身体。因此，主采塔尼亚-玛哈帕布显示的情感，如哭叫着：“奎师那！奎师那！”这些都是来自斯丽玛缇-拉迪卡。她的情感完全地遮盖着奎师那。但是，在奎师那的逍遥时光里，拉迪卡的情感没有遮盖着奎师那。身为甘露之王(Rasaraja)，祂品味着甘露，但是，由于祂想品味拉迪卡的最高情感玛哈巴瓦(mahabhava)，祂向她乞求她的超然情感。因此，拉姐和奎师那以主玛哈帕布的结合化身出现。就这样，主玛哈帕布给予的福利自然不是主奎师那所能够给予的东西。

这种以前没有给过的礼物是什么？‘Anarpita carim cirat karunayavatirnah kalau’主奎师那以主玛哈帕布的形象，接受拉迪卡的超然情感和她的身体肤色，充满仁慈地来到这个世界，赐与前未给过的情感。哪种情感？‘Unnatobjjala-rasam sva-bhakti-sriyam’这种 unnatobjjala-bhava，它无异于婚外情(parakiya-bhava)。

在吾吉瓦拉-尼拉玛尼里，圣鲁帕导师解释了所有这些超然情感的细节。拉迪卡是最杰出的牧牛姑娘。奎师那为她的情感发疯地以主采塔尼亚-玛哈帕布的形象出现。她情感的美丽好象蔓草，蔓草总有叶子衬托。蔓草如没有叶子和蓓蕾，它是干枯和不美丽的。蔓草有鲜叶，果实和蓓蕾衬托，在清风中颤抖，这些都使蔓草更显美丽。拉迪卡的超然情感之美是牧牛姑娘的仆人情感‘unnatobjjala-rasam sva-bhakti-sriyam’。这是主玛哈帕布来给予的礼物，也是前所未给过的福利。

圣玛德瓦查里亚，拉玛奴佳，维思奴思瓦密和宁巴卡等伟大的阿查里亚，和以前更伟大的圣者拿拉达，苏卡叠瓦导师，帕拉沙拉，里沙巴叠瓦和卡毕拉叠瓦，他们展现时给了什么礼物？有没有人给过象主玛哈帕布给予的这种礼物？甚至主奎师那都无能赐与这种福利，谁还有能力给予？只

有圣鲁帕导师，通过他的作品，他描绘了主玛哈帕布带给这个世界的同样超然情感。圣巴克提伟丹塔-思瓦密-玛哈拉佳来给了什么礼物？他想品味什么情感？他的主要目标是什么？这是我们必须讨论的主题，通过讨论这种主题，他为什么来这个世界的要点将会十分清楚。

只要非人格哲学"Aham brahmasmi -我是梵， tattvam asi - 你也是梵"的概念仍在，就不容易传播纯粹的奉爱。必须先清除非人格概念，为了清除它，圣玛德瓦查里亚，拉玛奴佳，维思奴思瓦密和其他的阿查里亚都作了很大的努力。他们也传播韦迪奉爱，人通过这种奉爱容易达到无忧星球。但是，圣鲁帕导师来给什么礼物？他来给予主玛哈帕布的情感。他描绘了纯粹奉爱的过程，此举的主要目的是给予主玛哈帕布的超然情感。因此，我们祈祷：

**sri-caitanya mano 'bhistam sthapitam yena bhutale
svayam rupah kada mahyam dadati sva-padantikam**

“什么时候圣鲁帕导师会给我莲花足的庇护，他在这个物质世界里确定了实现主采塔尼亚-玛哈帕布的愿望使命？”

圣巴克提伟丹塔-思瓦密导师明白主采塔尼亚-玛哈帕布来给予的那种情感，他为传播它和确定它工作了一生。他去西方国家传教，他把博伽梵歌，博伽瓦谭和采塔尼亚经都很好地翻译成英文版。他向全世界传播。可他的目标是什么？他的目标是圣拉玛奴佳传播的那种奉爱吗？还是对圣尚卡查里亚非人格哲学的驳斥？他强烈地驳倒了非人格哲学，但这是他的真正目的吗？传播知识，分派博伽梵歌是他的生命目标吗？他来只是给予博伽梵歌的知识‘我不是这个身体’吗？

要给他想给予的礼物，他先清扫道路，这需要时间，在他离开之前，他表达了他的真正目的：“圣山高瓦丹，请让我住在祂身旁。”圣维思瓦那塔-查克拉瓦提导师祈祷：

**yatraiva krsno vrsabhanu-putrya
danam grhitum kalaham vitene
sruteh sprha yatra mahaty atah sri-
govardhano me disatam abhistam
(Sri Govardhanastaka 3)**

“在圣山高瓦丹有一个地方叫做达那伽提，为了收取路费，主奎师那和圣吾里沙巴奴-南迪妮-拉迪卡发生了爱的争吵。当拉诗卡-伟士那瓦看到那个地方，他们的心中出现了强烈的愿望想听那种争吵的对话。愿圣山高瓦丹实现我的愿望。”

圣思瓦密导师的特殊愿望是去圣山高瓦丹。在整个博拉佳-曼达拉，高库拉是最好的地方，因为在那里圣雅淑姐生了主奎师那，主奎师那也在那里展现了祂的童年逍遥时光。在高库拉有很多奶牛，牧牛姑娘和牧牛人。主要的牧牛人是奎师那。祂居住在高库拉，这包括南达伽玛，瓦沙娜，卡密亚旺和温达文。在整个高库拉里，温达文是最好的地方，在温达文，圣山高瓦丹是最好的地方。在圣山高瓦丹，它的两只眼睛：圣湖拉姐-昆达和夏玛-昆达是最好的地方。主拉姐和奎师那在这里展现了祂们最甜蜜和最迷人的逍遥时光。圣思瓦密导师想去圣山高瓦丹，因为，拉姐和奎师那在那里以特殊的方式展现祂们的最美丽逍遥时光拉沙-逍遥。

在温达文，这种拉沙叫做公开的，因为，它包括了实践-完美的牧牛姑娘和永恒-完美的牧牛姑娘。由于各种牧牛姑娘都参加这种拉沙，拉迪卡的愿望不能得到充分的实现。在这种场合无法展现主

拉姐和奎师那的最亲密逍遥时光。只有在昌卓瓦丽也不能去的偏僻地方，和在拉姐-奎师那的最亲密女友的协助下，拉姐和奎师那才能够展现祂们的最机密逍遥时光。在温达文的拉沙-丽拉中无法展现这种逍遥时光，因此，主拉姐不满地离开了拉沙-丽拉，奎师那被迫地跟随她走。这样结束了拉沙舞会。因此，主奎师那去圣山高瓦丹展现巴尚提-拉沙。祂在那里的秘密小树林里与拉姐相会。圣拉古那塔-达沙导师祈祷：

pramada-madana-lilah kandare kandare te
racayati nava-yunor-dvandvam asminn-amandam
iti kila kalanartham lagna-kastad-dvayor me
nija-nikata-nivasam dehi govardhana! tvam
(Sri Govardhana-vasa-prarthana-dasakam 2)

“噢圣山高瓦丹！请让我住在你身旁，这样，我能够容易地看到年轻的神圣情侣拉姐和奎师那在你的山洞里展现的那种特别陶醉的爱情逍遥时光。”

在温达文所有牧牛姑娘参加公开的拉沙。但是，内在能量在圣山高瓦丹以特殊的方式显示，只有具备与拉迪卡最近似情感的特殊女友：拉丽塔，维莎卡，琪卓和昌帕卡拉塔能够参加。这样，奎师那和拉迪卡在小树林里享受，昌卓瓦丽和她的女友都无法去那里。奎师那和拉迪卡按照祂们的愿望自由地享受。在温达文没有这种自由。

圣山高瓦丹不仅给主拉姐和奎师那的服务提供各种小树林，给祂们吃各种水果，提供圣湖拉姐-昆达，夏玛-昆达，高运达-昆达，玛那诗-岗伽，库苏玛-沙罗瓦拉和苏拉毕-昆达的湖水给祂们，还有牛群，牧牛童和牧牛姑娘解渴。红色石头的矿石颜色可给奎师那身上画画。在那里展现所有的逍遥时光，圣山基里拉佳看到了一切。谁这样说的？斯里玛缇-拉迪卡亲口说的。牧牛姑娘认为只有圣山基里拉佳能够实现她们的所有愿望，因此，她们走近圣山祈祷：

hantayam adrir abala hari-dasa-varyo
yad-rama-krsna-carana-sparasa-pramodah
manam tanoti saha-go-ganayos tayor yat
paniya-suyavasa-kandara-kandamulaih
(Srimad-Bhagavatam 10.21.18)

“圣山高瓦丹是著名的哈利仆人（hari-dasa），当主奎师那和巴拉拉玛的莲花足踩踏他的时候，他感到无限的快乐。为了祂们的快乐，牧牛童的快乐，牛群和小牛的快乐，圣山非常尊敬地用祂们需要的山洞，水果，鲜花和净水崇拜祂们。”

三位伟大人物被称为哈利仆人：优迪思提拉-玛哈拉佳（Yudhisthira Maharaja），吾达瓦（Uddhavaji）和基里拉佳-高瓦丹山（Giriraja Govardhana）。奎师那有没有去过圣者拿拉达的地方，视他为朋友或者为他赶马车？祂有没有拍着他的肩膀叫他：“朋友！朋友！”？从来没有。奎师那向优迪思提拉-玛哈拉佳顶拜，优迪思提拉-玛哈拉佳拥抱奎师那并叫祂“朋友”。有时候，奎师那还是他的仆人。曾有一次，圣者拿拉达来到优迪思提拉-玛哈拉佳的宫殿，他开始赞扬他：“你瞧！至尊主显示，并把祂自己藏在你们的家里。所以，我们都趁机来拜访你。你是最幸运的人！”

优迪思提拉-玛哈拉佳有一次对奎师那说：“主人，请祢给我一种祝福。”

奎师那笑着说：“为什么你向我求祝福？甚至帕何拉达都不接受我的祝福，他只是我的普通奉献者。他说，如果他想祝福的话，他会告诉我。”奎师那这样开玩笑地说了。
优迪思提拉-玛哈拉佳回答：“不，主人，请不要欺骗我，我要祢给我一种祝福。”

“你要什么？”

“我要娶世上最美丽的女人。”

“这就奇怪啦。每人都想放弃物质世界的关系，来到我的身边，你却想娶最漂亮的女人。好吧。你还要些什么？”“我想在整个世界上没有比我们更富裕的王国。”

奎师那有点惊奇地说：“为什么你要这些东西？”

“我要这些东西，因为人们害怕崇拜祢，他们想，‘如果我们崇拜主奎师那，祢会拿走我们的财产，使我们变成街头乞丐，甚至连库琵那（kaupina-内衣）都不给穿。奎师那使我们变得好象圣者苏卡叠瓦导师。’”

人们由于害怕这点，他们不想崇拜主奎师那，只有贫穷的人们崇拜祢。每人都害怕，他们想：“我们会丢失一切的。”当奎师那接受和给予仁慈某个奉献者时，祢拿走他们的财富。因此，人们崇拜有长鼻子的伽讷沙或者度伽，尚卡拉或者其他的半神人。他们害怕崇拜奎师那。

优迪思提拉-玛哈拉佳继续说：“因此，如果祢给我最大的财富和最漂亮的妻子，人们会说：‘噢，优迪思提拉-玛哈拉佳得到巨大的财富和卓帕迪（Draupadi）这样漂亮的妻子帮助家务。’那时候，人们不再担心，他们会开始崇拜祢。因此，主人给我这些东西。”

现在告诉我，帕何拉达有没有这么远的想象力？甚至哈奴曼都没有这么远的想象力。因此，比起帕何拉达或者哈奴曼，优迪思提拉-玛哈拉佳是最好的奉献者。他想每人都崇拜奎师那，他想奎师那快乐。所以，他也是哈利仆人之一。

圣吾达瓦也是较高级的哈利仆人。奎师那没有派阿尊那或者优迪思提拉-玛哈拉佳去博拉佳。祢派谁去与祢最亲密的爱人联谊？祢派了吾达瓦，因为吾达瓦的心与奎师那的心一致，另一个特殊的原因是奎师那不想亲自去温达文。奎师那想：“如果我去温达文，只会增加拉迪卡的痛苦。甚至当她与我一起的时候，她都觉得分离。但是，如果我没有与她一起，她聚中在与我分离的情感使我觉得我与她同在。她十分快乐地拥抱塔玛拉大树，她会吃东西，喝水和打扮自己。因此，我与她分开更好。她的快乐是我的快乐。”

然后，奎师那想：“没有她，我不能活下去。我要一个会说牧牛姑娘逍遥的朋友，这样可以减轻我的痛苦。在玛图拉我找不到这样的人。如果某人会在我接受为师的牧牛姑娘学院里研究佩玛（prema）并考试合格的话，那么，我可以对他讲这些东西，他能够明白我，这样可以安慰我的心。否则是不可能的事。”

因此，祢派吾达瓦去博拉佳。为什么是吾达瓦？吾达瓦有很近似牧牛姑娘的情感。优迪思提拉-玛哈拉佳有遥远的财富情感，但吾达瓦的财富情感和甜蜜情感是平等的。如奉献者的财富情感和甜蜜情感是平等的，那他很近博拉佳情感。他没有博拉佳情感，但很近。奎师那想：“如果吾达瓦在那里学习，那我就能够和他谈论佩玛。当我说牧牛姑娘的时候，他也能够明白。”

吾达瓦去拉丽塔和维莎卡当老师，斯丽玛缇-拉迪卡当校长的学院学习。他去到那里，顶拜和得到曼陀之后学习了很长时间，大约是十个月之久。当学业完毕时，牧牛姑娘派他回去：“现在你可回去了，你已考试通过。”吾达瓦回到玛图拉与奎师那见面。因此，吾达瓦比优迪思提拉更高级。

但是，谁比他们俩更胜百万倍？基里拉佳-高瓦丹山。吾达瓦能进入为主拉姐-奎师那做亲密服务的小树林吗？他不能。当吾达瓦首次来到温达文时，斯丽玛缇-拉迪卡看到一只黑色蜜蜂，她开始和它说话，她以为它是奎师那的黑色使者。当时她还没有见到吾达瓦。吾达瓦只是顶拜之后就隐藏起来。牧牛姑娘没有见过他，也没有与他说过话。就象在黑蜂之歌 **Bhramara-gita** 里所描述的。吾达瓦能够与牧牛姑娘说些什么？看到她们的特质，他只是惊奇。但他深深地陶醉在他所听到的话里，如此，他的生命变得成功。吾达瓦想：“如果成为一片小草能够得到这种情感，我愿意。”，

asam aho carana-renu-jusam aham syam
vrndavane kim api gulma-latausadhinam
ya dustyajam sva-janam arya-patham ca hitva
bhejur mukunda-padavim srutibhir vimrgyam
(Srimad-Bhagavatam 10.47.61)

“我祈求以得到牧牛姑娘的足下尘土的矮树丛，蔓草或者药草出生在温达文。牧牛姑娘作出放弃她们家人和韦达路线这些艰难的决定，她们专一地崇拜主奎师那的莲花足，主奎师那的莲花足是思鲁提（**srutis**）和韦达经典（**Vedas**）的寻找目标。”

“如果在温达文，不，不是在温达文，如果我能够成为高瓦丹山上的一片小草，在我头上得到牧牛姑娘的足下尘土，我将达到最终的完美，我的生命将很成功。”因此，在圣山高瓦丹的库苏玛-沙洛瓦拉旁就是吾达瓦-昆达。吾达瓦变成那里的灌木丛下的小草，他开始做百万年苦行。之后，他见到了牧牛姑娘。当牧牛姑娘走去与奎师那相会时，她们在他的头上留下了她们的足下尘土。他不要其他奉献者的足下尘土。所以，他来接受基里拉佳-高瓦丹山的庇护。这样，虽然他也是哈利仆人之一，但他接受圣山高瓦丹的庇护。吾达瓦是哈利仆人，但他也寻找更伟大的哈利仆人的庇护。

当奎师那和祂的朋友去圣山高瓦丹时，祂们喝那里的水，吃那里的水果，在那里牧牛。祂们自由地闲逛，享受祂们的逍遥。为了奎师那的服务，圣山基里拉佳提供了小树林，山洞，净水，水果和鲜花。祂总准备好为奎师那做各种服务。山洞里的灌木丛和树木都是圣山由于神迷而直立的汗毛。圣山高瓦丹的净水和瀑布是什么？它们是当祂陶醉于爱奎师那而哭泣的情泪。圣山高瓦丹的每样东西都渗透了奎师那-佩玛。当主拉姐-奎师那在那里展现逍遥时光时，就算在最偏僻的地方，圣山也能够看见。因此，基里拉佳-高瓦丹山得到主拉姐-奎师那的最多仁慈。

有的奉献者把圣山高瓦丹当作主奎师那来崇拜，但在高迪亚传系，我们把祂当作一位伟大的奉献者来崇拜，不是至尊主，因为祂是奉献者的话，祂能够赐给在那里展现的佩玛-拉沙（**prema-rasa**）。如果祂是至尊主，祂无法给予拉迪卡，祂的女友，甚至她们的奉献者能够给的那种佩玛。因此，奉献者总喜欢去崇拜基里拉佳-高瓦丹山，祂看到主拉姐-奎师那的全部逍遥时光。

奉献者知道圣山基里拉佳能够给主拉姐-奎师那享受的那种佩玛，这也是主采塔尼亚-玛哈帕布来品味和分派的佩玛。因此思瓦密导师，圣鲁帕导师，圣巴克提诗丹塔-沙拉思瓦提-高思瓦密-帕

布帕德和我自己崇拜的古鲁爹瓦，圣巴克提-帕坚那-肯沙瓦-高思瓦密-玛哈拉佳也想住在圣山高瓦丹身旁。在博拉佳，圣山高瓦丹是实践奉献者和完美奉献者的最佳去处。如果没有佩玛的实践者在那里做崇拜，他定能得到佩玛，如果完美的奉献者在那里做崇拜，他能品味主拉姐-奎师那的永恒逍遥时光。他也能够看到主拉姐-奎师那最喜爱的玛哈巴瓦（mahabhava），那种主自己也想知道的情感。在其它地方都无法得到这种情感。

在温达文，三位伟大人物能给佩玛：拉丽塔，基里拉佳-高瓦丹山和亚姆娜河。因此，奉献者接受他们的庇护，想成为拉迪卡的永恒仆人和得到她的宠爱。我的心里也想得到基里拉佳-高瓦丹山的庇护。

yatraiva gangam anu navi radham
arohya madhye tu nimagna-naukah
krsno hi radhanugalo babhau sa
govardhano me disatam abhistam
(Sri Govardhanastaka 7)

“玛那诗-岗伽出现在圣山高瓦丹的中心。有一次，主奎师那在那里促使主拉迪卡去坐祂的船过河。在湖的中间，主奎师那使船儿几乎要没入水中。由于害怕，主思瓦蜜妮伸出双臂，紧紧地拥抱着祂。愿圣山高瓦丹实现我的愿望。”

在圣山高瓦丹有一个大湖叫做玛那诗-岗伽，但是，现在它变得很小，水也很少。以前，这个湖很大，人们都必须用船过湖。有一次夜已降临，但在玛那诗-岗伽那里只有一个船夫。祂很疲倦地站在祂的船上。一些牧牛姑娘对祂说，她们要过湖。祂说：“我没有时间。已经是晚上了，天空云雾密集。也许会有暴风雨。我的船很老又漏水。我也很累，我不能帮你们过河。”但是，她们再三请求祂帮忙，船夫说：“好吧，我可以帮你们过湖，但不是全部一起，每次只载一人过湖。”

一位主要的牧牛姑娘先过湖，她坐在小船上，船夫把船划到湖中。这时船夫说：“瞧，我的船是漏水的，水都流进来啦。快坐到中央来。”当更多水流入小船时，船夫说：“准备好跳下去。你会游水吗？”

“不，我不会游水。”

“那么，你要脱掉没有必须的衣服，否则当你游水时，衣服会使你沉下水里。准备好啦。”

在这段逍遥时光里，奎师那是船夫，祂很善良享受逍遥时光，当拉迪卡害怕的时候，她紧紧地抱住祂。这正是主奎师那渴望的时刻。这种迷人的奎师那-里拉（krsna-lila）展现在基里拉佳-高瓦丹。我祈祷：“嘿基里拉佳，请帮我实现看到这些逍遥时光的愿望。”

圣思瓦密导师去圣山高瓦丹的想法也是这样。他的生命理想和主要目标是把这种爱赐给世界，但首先他要花很多的时间传播韦迪-奉爱（vaidhi-bhakti），切除丛林。他想翻译整套圣典-博伽瓦谭，特别是详细描述逍遥时光的第十篇。但是，至尊主不同意，祂召唤他回去祂的永恒逍遥时光里（nitya-lila）。也许，主奎师那不想他再留在与祂的分离中。因此，至尊主召唤思瓦密基回去高洛卡-温达文的基里拉佳-高瓦丹，如此实现他想去基里拉佳-高瓦丹的愿望。基里拉佳-高瓦丹是我们的主要庇护，因为那里的佩玛-巴瓦（prema-bhava）是最高级的。思瓦密基来品味奎师那-佩玛（krsna-prema）的顶峰和把它赐给这个世界上的居民。

Gaura Premanandi!

Hari Haribol!

中译：雅淑姐娜 达施

SRILA BHAKTIVEDANTA SWAMI MAHARAJA AND GOVARDHANA

(May, 2000)

[A devotee asked Srila Narayana Maharaja if there was any special significance in Srila Bhaktivedanta Svami Maharaja having expressed a desire to go to Govardhana at the very end of his life. The following is Srila Narayana Maharaja's reply:]

Before the appearance of Sri Caitanya Mahaprabhu, various incarnations of Bhagavan such as Matsya, Ramacandra and even Krsna Himself descended to offer a particular gift for the welfare of human society according to the people's eligibility to receive it. Each gift had its own unique characteristic. Nrsimhadeva came to give more than Matsya and Parasurama came to give more than Nrsimha. What Ramacandra came to give for the welfare of the living entities was still more advanced, and what all incarnations gave collectively together, as well as that which They did not give, was absorbed into Krsnacandra for His descent. He gave what no incarnation ever gave before Him. He gave one very special item - prema. Ramacandra gave dasya-bhava but not pure prema because at that time people were not qualified to receive it.

They were not eligible. Therefore Ramacandra only gave prema which was bound within the limits of maryada (rules and regulations). This was suitable and useful for the people of that age. But Krsnacandra removed this maryada and gave prema combined with visrambha-bhava, the most beautiful variety of prema which is unrestricted in any way and very intimate. And He gave it not only to human beings, but to birds, animals, insects and even to creepers. No other incarnation had ever done this before.

The eternal position of every living entity, in any species of life, is to love Krsna - jivera svarupa haya nityera-krsna-dasa. Krsna gave prema to creepers, peacocks, cuckoos, parrots and He also made them mad with this prema. Other incarnations gave the Vedas and instructions to respect your parents, respect your elders and to live properly with your marital partner. These instructions are included within the category of regulative injunctions, but no incarnation before Krsna had shown so clearly that the very svarupa of the jiva is to love Krsna. Therefore the prema which Krsna bestowed is very special.

Krsna had a special method for giving prema. He had a scale with which He used to weigh someone's devotion before giving them prema. To one who had devotion worth one paisa, He gave prema worth one paisa. To one who had a bhava worth two paisa, He gave prema worth two paisa. He did not give more and He did not give less than what was appropriate; He weighed their devotion and gave the precise corresponding amount of prema.

ye yatha mam prapadyante
tams tathaiva bhajamy aham

In the Bhagavad-gita (4.11), Krsna says; "As one worships Me, I reciprocate in precisely the same way. I will not give more, and I will not give less."

And there is one more point here: Krsna gave rasa only according to the specific type of vessel one possessed. To those in santa-bhava He was seen as Brahman, to those in dasya-bhava He was seen as Prabhu and to those in the moods of sakhya and vatsalya He gave rasa accordingly. But a vessel was necessary.

When the same Krsna descended five-hundred years ago as the most munificent Sri Caitanya Mahaprabhu, He broke this routine. It was as if He was saying, "Where will you all get the vessels? There is no need. Just come to Me and I will give you the vessel, the rasa and the prema." This is the special mercy of Caitanya Mahaprabhu. He broke this rule, ye yatha mam prapadyante. "I will give krsna-prema to whoever comes to Me, even if they desire something material. Even if someone approaches Me with a bhava worth only one paisa, I will give him prema." The great mercy of Caitanya Mahaprabhu is that He not only gave the container, but He gave the highest category of prema which even Krsna could not give.

Why could Krsna not give such prema? Krsna was the enjoyer, the purusa. He gave service to Himself. But Caitanya Mahaprabhu is the dark form of Krsna covered by the golden hue of Srimati Radhika. Therefore His activities are Radha's, although underneath the surface is Krsna's body. Here Krsna is not independent. Who is independent? Radhika has the independence here. Krsna's mind is completely covered with Radhika's bhava and His body is covered by Her body. Therefore whatever Caitanya Mahaprabhu manifests - such as His crying out, "Krsna! Krsna!" - all comes from Srimati Radhika. Krsna is completely covered with Her bhava. But in krsna-lila, Krsna was not covered by the bhava of Radhika. As Rasaraja, Krsna can relish rasa, but He wants to relish the bhava of Radhika, mahabhava. Therefore He begged Her for Her bhava. So Radha and Krsna came together in combined form as Mahaprabhu. Thus whatever is given by Mahaprabhu is of such a nature that even Krsna cannot give it.

What is that which had never been given before? Anarpita carim cirat karunayavatirnah kalau. Accepting the bhava of Radhika, accepting Her bodily hue and being full of mercy, Krsna has come to this world as Mahaprabhu to give one specific bhava which had never been given before. What is that bhava? Unnatojjvala-rasam sva-bhakti-sriyam - this unnatojjvala-bhava is none other than parakiya-bhava.

In the Ujjvala-nilamani, Srila Rupa Gosvami has explained all of this in detail. Radhika is the best among all the gopis. Becoming maddened in Her bhava, Sri Caitanya Mahaprabhu descended. The beauty of Her bhava is like the beauty of a creeper. A creeper always has leaves. If a creeper were to be without leaves and manjaris (buds), it would be bare and therefore not beautiful. Creepers have many blossoming leaves, fruits and manjaris which tremble in a gentle breeze, and due to this they are beautiful. The beauty of Radhika's bhava means the dasi-bhava of the gopis, unnatojjvala-rasam sva-bhakti-sriyam. This is the item which Mahaprabhu came to bestow which had never been given before.

There have been many great acaryas like Madhvacarya, Ramanuja, Visnusvami and Nimbarka, and before them there were great, great rsis like Narada, Sukadeva Gosvami, Parasara, Rsabhadeva and Kapiladeva. What did they give? Did anyone give this bhava which Mahaprabhu gave? When not even Krsna could give it, how could anyone else? But Rupa Gosvami has delineated in his writings the precise same bhava which Mahaprabhu brought to this world. And what did Bhaktivedanta Svami Maharaja come to give? What did he want to relish? What was his main objective? That we must discuss, and through discussing it the whole point of why he came into this world will become clear.

As long as Mayavada philosophy exists - "Aham brahmasmi - I am Brahman, tattvam asi - you are also the same" - pure bhakti cannot be easily propagated. Mayavada must be removed, and to remove it, Madhvacarya, Ramanuja, Visnusvami and other acaryas worked very hard. They also all preached vaidhi-bhakti by which one can easily go to Vaikuntha. But what did Rupa Gosvami come to give? He came especially to give the bhava of Mahaprabhu. He delineated the process of pure bhakti, but in doing so his main purpose was to give the bhava of Mahaprabhu. Thus we pray:

sri-caitanya mano 'bhistam sthapitam yena bhutale
svayam rupah kada mahyam dadati sva-padantikam

"When will Srila Rupa Gosvami, who has established within this material world the mission to fulfil the desire of Caitanya Mahaprabhu, give me shelter at his lotus feet?"

Bhaktivedanta Svami understood that bhava which Caitanya Mahaprabhu came to give, and to give it and establish it he worked his whole life. Svamiji went to the Western countries and preached, and he also beautifully translated Bhagavad-gita, Srimad-Bhagavatam and Caitanya-caritamrta into English. He preached to the entire world. But what was his main goal? Was the bhakti preached by Ramanuja his objective, or was it the refutation of the Mayavada philosophy of Sankaracarya? He refuted Mayavada philosophy vigorously, but is that really why he came? Was distributing the knowledge given in the Bhagavad-gita the main goal of his life? Did he come only to give the teaching of the Gita that "I am not this body"?

To give what he really wanted to give he first had to clear the path, and this took some time. In his last days, Svamiji expressed his real intention: "Govardhana, please give me residence near you." Srila Visvanatha Cakravarti Thakura prays:

yatraiva krsno vrsabhanu-putrya
danam grhitum kalaham vitene
sruteh sprha yatra mahaty atah sri-
govardhano me disatam abhistam
(Sri Govardhanastaka 3)

"At Sri Govardhana there is a place called Danaghathi where Sri Krsna engaged in a lover's quarrel with Sri Vrsabhanu-nandini Sri Radhika in order to extract some tax from Her. As soon as the rasika Vaisnavas see that place, an intense longing arises in their hearts to hear the narration of that quarrel. May that Sri Govardhana fulfil all my desires."

Svamiji's desire was especially to go to Govardhana. In all of Vraja-mandala, Gokula is the best because Gokula is where Krsna was 'born' from the womb of Yasoda and where He performed His childhood pastimes. In Gokula there is a multitude of cows, gopis and gopas. And the main gopa is Krsna. He resides in Gokula, which includes Nandagrama, Varsana, Kamyavana and Vrndavana. In all of Gokula, Vrndavana is the best, and in Vrndavana, Govardhana is the best. In all of Govardhana, the two eyes, Radha-kunda and Syama-kunda, are the best. The sweetest, most attractive pastimes of Sri Sri Radha-Krsna take place there. Svamiji wanted to go to Govardhana because there the best of all of Their pastimes, the rasa-lila, takes place in a special way.

In Vrndavana, this rasa is called pancayati (open, public) because it includes sadhana-siddha gopis as well as nitya-siddha gopis. Because so many different categories of gopis participate, Radhika's desires cannot be completely fulfilled. In this situation, Radha and Krsna's most intimate pastimes cannot be performed. Only in that solitary place where even Candrali cannot go can Radha and Krsna perform Their most confidential pastimes with the help of Their most intimate sakhis. This was not possible in the rasa-lila in Vrndavana, so Radhika left the rasa dance in mana and Krsna was compelled to follow Her. Thus the rasa dance ended. Therefore Krsna had to go to Govardhana for the performance of basanti-rasa. There He met Radhika in seclusion, in the kunjās. Srila Raghunatha dasa Gosvami prays:

pramada-madana-lilah kandare kandare te
racayati nava-yunor-dvandvam asminn-amandam
iti kila kalanartham lagna-kastad-dvayor me
nija-nikata-nivasam dehi govardhana! tvam
(Sri Govardhana-vasa-prarthana-dasakam 2)

"O Govardhana! Please grant me a dwelling near your side where I can easily witness the youthful lovers Sri Radha-Krsna performing especially ecstatic amorous pastimes within all of your caves."

In Vrndavana all the gopis participate in the pancayati-rasa. But at Govardhana svarupa-sakti is manifested in a special way and only particular sakhis like Lalita, Visakha, Citra and Campakalata, who are very close to Radhika's bhava, take part. Thus Krsna enjoys with

Radhika in the kunjās where even Candravali and her sakhis cannot go. There Radhika and Kṛṣṇa can enjoy freely according to Their desires. There is no such freedom in Vr̄ndavana.

Govardhana not only provides various types of kunjās for the service of Sri Radha-Kṛṣṇa, but he also provides various kinds of fruits for Them to relish. He provides Radha-kunda, Syama-kunda, Govinda-kunda, Manasi-ganga, Kusuma-sarovara, and Surabhi-kunda to supply drinking water not only for Them, but also for the cows, sakhas and sakhis. With his red stones he provides mineral dyes so Kṛṣṇa can paint His body different colours. There is no pastime which is not enacted there, and Giriraja is the witness to them all. Who says so? Srimati Radhika speaks this from Her own mouth. The gopis saw that only Giriraja could fulfil their desires, therefore they approached Govardhana and said:

hantayam adrir abala hari-dasa-varyo
yad-rama-kṛṣṇa-carana-sparasa-pramodah
manam tanoti saha-go-ganayos tayor yat
paniya-suyavasa-kandara-kandamulaih
(Srimad-Bhagavatam 10.21.18)

"This Govardhana Hill is the best of all those who are known as hari-dasa because he is feeling great jubilation from the touch of the lotus feet of Kṛṣṇa and Balarama. With great respect Govardhana is worshipping Them by providing all Their necessities such as caves, fruits, flowers and water for Their pleasure, and for the pleasure of Their cowherd friends, cows and calves."

There are three personalities who are known as hari-dasa: Yudhisthira Maharaja, Uddhavaji and Giriraja Govardhana. Did Kṛṣṇa ever go to Narada's asrama, call him a friend or drive the horses for his chariot? Did He lie for him? Did He call him, "Sakha! Sakha!" while touching his shoulder? Never. Kṛṣṇa offers pranama unto Yudhisthira Maharaja, and Yudhisthira Maharaja embraces Kṛṣṇa and calls Him 'Sakha'. Sometimes Kṛṣṇa becomes his servant. Once Narada came to Yudhisthira Maharaja's palace and began to praise him: "Just see! Bhagavan has incarnated and is hiding Himself in your house. So we all take the opportunity to visit you. You are most fortunate!"

On one occasion Yudhisthira Maharaja said to Kṛṣṇa, "Prabhu, please give me one boon."

Kṛṣṇa laughed and said, "Why are you asking Me for a boon? Even Prahlada did not accept any boon from Me, and he is only My ordinary devotee. He said that if he ever desires a boon, he will let Me know." Thus Kṛṣṇa spoke in great fun.

Yudhisthira replied, "No, Prabhuji, please do not cheat me. I want one boon from You."

"What?"

"I want to marry the most beautiful woman in the world."

"This is confusing. Everybody wants to give up their connection with the material world to come to Me, yet you desire to marry a beautiful woman. So be it. What else do you want?"

"I desire that there should be no other kingdom with greater opulence than ours in the entire

world."

Krsna was a little astonished and said, "Why are you asking this?"

"I am asking this because people are afraid to worship You, because they think, 'If we worship Krsna, He will snatch away all our riches and make us beggars on the street, leaving us without even a kaupina to wear. He will make us like Sukadeva Gosvami.'"

Due to this fear people generally don't worship Krsna - only poor people worship Him. Everyone is afraid that, "We may lose everything." When Krsna bestows His mercy on someone and accepts him, He takes away all their wealth. Therefore everyone worships he who has a long trunk, Ganesa, or Durga, Sankara or any other demigod. They are afraid to worship Krsna.

So Yudhisthira Maharaja continued, "Therefore if You give me the greatest opulence and the most beautiful wife, people will say, 'Oh, Yudhisthira Maharaja attained such wonderful opulence and such a beautiful wife like Draupadi to help in the household'. Then everyone will no longer be afraid and will start to worship You. Therefore Prabhu, please give me all this."

Now tell me, can Prahlada's imagination stretch so far? Even Hanuman's imagination cannot stretch so far. Therefore Yudhisthira Maharaja is a better devotee than either Prahlada or Hanuman. He wants everyone to worship Krsna and he wants the pleasure of Krsna only. This is why he is included within the category of hari-dasa.

Amongst those who are hari-dasa, Uddhava is higher still. Krsna did not send Arjuna or Yudhisthira to Vraja. Who did He send to associate with His most intimate beloved? He sent Uddhava because Uddhava's heart and Krsna's heart are one, and also because Krsna - for a very special reason - did not want to go to Vrndavana Himself. Krsna thought, "If I go there, Radhika's sorrow will merely increase. Even when She is together with Me, She feels separation. But if I stay away, She will become so absorbed in feelings of separation from Me that She will feel that I am together with Her. She will feel great happiness in embracing the tamala tree, and She will eat, drink and decorate Herself. Therefore it is better that I stay away. Her pleasure is My pleasure."

Then afterwards Krsna thought, "I cannot live without Her. I require a friend who can speak about the gopis and thus mitigate My sorrow. I do not see any such person in Mathura. If someone were to study prema in the school where I Myself accepted the gopis as teachers and studied, and if he were to pass the examination there, then I could speak with him. He could speak on My level and thereby give solace to My heart. Otherwise it is not possible."

Therefore He sent Uddhava to Vraja. Why Uddhava? Uddhava is very near to the bhava of the gopis. Yudhisthira is far away in the mood of aisvarya but in Uddhava the moods of aisvarya and madhurya are balanced. In that devotee in whom the moods of aisvarya and madhurya are both present, vraja-bhava is very close. Vraja-bhava is not actually there, but it is close.

Krsna thought "If Uddhava learns there, I will be able to speak with him about prema. Then he may understand when I speak about the gopis."

Uddhava went there and studied in that school where Lalita and Visakha are teachers and the headmistress is Srimati Radhika. He went there, offered pranama, received the mantra and studied for a long time, about ten months. When the course was completed, the gopis sent him back: "Now you can return - you have passed the examination." Then Uddhava returned to Mathura and met with Krsna. Therefore Uddhava is better than Yudhisthira.

But who is millions of times better than both of them? Giriraja Govardhana. Can Uddhava enter the kunjās where intimate service is being rendered to Sri Sri Radha-Krsna? No. When Uddhava first arrived in Vrndavana, Srimati Radhika noticed a black bee and began speaking to it, considered it to be a black messenger from Krsna. At this time She did not even see Uddhava. Uddhava simply offered pranama and hid. The gopis did not even see him, nor did they speak to him. They spoke to the bee, as is described in Bhramara-gita. What could Uddhava possibly say to the gopis? He was simply astonished to see their character. But he became deeply absorbed in what he heard and his life became successful. Uddhava thought, "Even if I must become a blade of grass to obtain this bhava, then it must be done."

asam aho carana-renu-jusam aham syam
vrndavane kim api gulma-latausadhinam
ya dustyajam sva-janam arya-patham ca hitva
bhejur mukunda-padavim srutibhir vimrgyam
(Srimad-Bhagavatam 10.47.61)

"I pray to take birth as one of the bushes, creepers or herbs of Vrndavana on which the dust of the gopis' feet falls. The gopis have performed the difficult task of abandoning their family members, as well as the Vedic path, to exclusively worship the lotus feet of Sri Krsna, which are sought after by the srutis and even the Vedas themselves."

"If in Vrndavana - no, not in Vrndavana - if at Giriraja Govardhana I could become a blade of grass and receive the dust of the gopis' feet on my head, I shall achieve the ultimate perfection and my life will be fully successful." Therefore at Govardhana, near Kusuma-sarovara, is Uddhava-kunda. There Uddhava accepted birth as a blade of grass beneath a shrub and began performing penances for millions of years. Then he received darsana of the gopis. When the gopis would walk to Krsna, the dust of their feet would fall on his head. He did not desire the footdust of any other devotees. Therefore he came to take shelter of Giriraja Govardhana. So, although he himself is included within the category of hari-dasa, Uddhava takes shelter of Govardhana. Uddhava is hari-dasa, but he also seeks the shelter of a greater hari-dasa.

When Krsna goes to Govardhana with His friends, they drink water, eat fruits and take their cows out to graze. They roam in a carefree manner and enjoy their pastimes. Giriraja provides kunjās, caves, water, fruits and flowers for Krsna's service. He is always ready to perform any service for Krsna. The bushes and trees found within Govardhana's kunjās are

actually his hairs standing erect in ecstasy. What are the water and waterfalls of Govardhana? They are his tears of love when he cries in the ecstasy of krsna-prema. Everything of Govardhana is saturated with krsna-prema. And when Radha-Krsna perform Their pastimes there, even in the most secluded place, Govardhana sees. Therefore Giriraja Govardhana receives the maximum mercy from Radha and Krsna.

Some devotees worship Govardhana as Krsna Himself, but in the Gaudiya sampradaya we worship him as a great devotee, not as Bhagavan, because as a devotee he can bestow the prema-rasa which is displayed there. If he is Bhagavan, then he cannot give that prema which Radhika and Her girl friends and even their devotees can give. Therefore devotees always aspire to go to Giriraja Govardhana, who has witnessed all of Radha-Krsna's pastimes.

Devotees know that Giriraja Govardhana can bestow that prema which is relished by Sri Sri Radha-Krsna and which Sri Caitanya Mahaprabhu descended to distribute and to taste Himself. Therefore Svamiji, like Rupa Gosvami, Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada and my own worshipable gurudeva, Srila Bhakti Prajnana Kesava Gosvami Maharaja, also wanted residence near Govardhana. Govardhana is the best place in Vraja for both sadhakas and siddhas. If a sadhaka who does not have prema does bhajana there, he will get prema, and if a perfected devotee goes there, he will relish Radha-Krsna's nitya-lila. He will also receive darsana of the mahabhava which is most dear to Radha-Krsna and which he himself also aspires to attain. It cannot be attained anywhere else.

There are three personalities in Vrndavana who can give prema - Lalita, Giriraja Govardhana, and the Yamuna. Therefore devotees take shelter of these three and thus try to become eternal maidservants of Radhika and gain Her favour. I also desire to take shelter of Giriraja Govardhana with these aspirations in mind.

yatraiva gangam anu navi radham
arohya madhye tu nimagna-naukah
krsno hi radhanugalo babhau sa
govardhano me disatam abhistam
(Sri Govardhanastaka 7)

"In Manasi-ganga, which has arisen from the heart of Sri Govardhana, Sri Krsna induced Sri Radhika to sit in His boat. In the middle of the lake Krsna nearly caused the boat to sink. Out of fear, Sri Swaminiji threw Her arms around His neck and tightly embraced Him. May that Sri Govardhana fulfil all my desires."

There is a lake at Govardhana known as Manasi-ganga. It has now dried up somewhat and shrunk in size, but previously it was very broad and had to be crossed by boat. Once upon a time at Manasi-ganga, night had fallen and there was only one boatman present there. He was looking very tired, standing there with his boat. Some gopis came and requested him to take them across. He said, "I have no time. It is evening now and the sky is clouded. There is the possibility of a storm. My boat is also very old and has holes in it. I am also tired, and I

cannot take you across." But they insisted, so the boatman said, "Alright, I will take you across, but only one at a time, not all together."

One principal gopi was to cross first. She boarded the boat, and the boatman guided the boat to the middle of the lake. Then the boatman said, "Look, get ready. My boat has many holes in it and I see water coming in. Come to the centre of the boat." When the boat became filled with even more water, the boatman said, "Get ready to jump. You know how to swim?"

"No, I don't know how to swim!"

"Then take off all Your unnecessary clothes and throw them overboard. Otherwise, if Your clothes get tangled as You try to swim, You will drown. So get ready."

In this pastime, Krsna the boatman is playing so wonderfully, and at that point Radhika became frightened and caught hold of Him. This is precisely what Krsna desired. Such attractive krsna-lila is enacted at Giriraja Govardhana. I pray, "Hey Giriraja, please fulfil my desire to witness these pastimes."

Svamiji also wanted to go to Govardhana with the same idea in mind. His life's ideal and principal desire was to give this prema to the world, but first he had to spend a long time in cutting away the jungle and in preaching vaidhi-bhakti. He desired to translate the Srimad-Bhagavatam in full and especially to elaborately describe the pastimes narrated in the Tenth Canto. But Bhagavan did not agree and He called him back to His nitya-lila. Perhaps Krsna did not want him to remain in separation from Him any longer. Therefore Svamiji's desire to go to Giriraja Govardhana was fulfilled by Bhagavan's calling him back to Giriraja Govardhana in Goloka-Vrndavana. Giriraja Govardhana is our primary shelter because prema-bhava is the highest there. Svamiji came to relish this pinnacle of krsna-prema and to distribute it to the residents of this world.

Gaura Premanandi!

Hari Haribol!