

圣拿洛塔摩-达沙-塔库拉的隐迹日 (The Disappearance Day of Srila Narottama dasa Thakura)



一九九六年十一月二日，印度，玛图拉

圣巴克提伟丹塔-拿拉亚那导师

圣拿拉亚那导师

今年，二零零七年十月三十日是圣拿洛塔摩-达沙-塔库拉的隐迹日

今天是圣拿洛塔摩-达沙-塔库拉的隐迹日。所以，今天是非常吉祥的日子。他是孟加拉西部一位伟大国王的王子，他长得非常英俊，国王还有一位兄弟，但在国王的家族皇朝里只有一个儿子。王子自幼纯洁和专心奉爱，一生没有婚娶。他十六岁时离家与圣夏玛南达帕布和圣思里尼瓦沙导师一起去圣地温达文。他渴望在圣地普里见到主玛哈帕布，可是，当他还在途中就听到主玛哈帕布和他的伴随者圣思瓦鲁帕-达摩达拉，圣拉亚-拉曼南达和圣伽达拉-攀迪塔都隐迹了。这消息使他心碎，因此，他改变了旅行的目的地，他改去圣地温达文。可是，在路上他又听到圣鲁帕导师和圣沙拿塔那导师也隐迹了。

当时只有圣拉古那塔-达沙导师在温达文，他居住在圣湖拉姐-昆达。当主玛哈帕布和他的伴随者隐迹时，圣拉古那塔-达沙导师也在圣地普里。当时决定去温达文，从圣山高瓦丹跳下来或者跳进圣河亚姆娜里结束他的生命。首先，他想跳进圣河亚姆娜，结束他的生命，但是，由于圣河与主奎师那的分离，河水变浅。然后，他想：“我去圣山高瓦丹，从山上跳下来结束我的生命。”

圣鲁帕和圣沙拿塔那导师当时都在那里，他们安慰他：“如果放弃生命能够看到和服务主拉姐-奎师那的话，我们是首批想放弃生命的人。但是，我们知道这样做不会得到奎师那。你不应该放弃生命，你应该做崇拜。”然后，他去圣山高瓦丹做崇拜。他的崇拜方式非常严厉，几乎没人能够跟随他，很难很难做到的崇拜方式。他几乎没吃什么，总是哭泣，念诵，记忆，有时候在圣湖拉姐-昆达湖边打滚。后来，当他听到圣鲁帕导师离开这个世界，进入主拉姐-奎师那的不显示逍遥时，他觉得离情难忍。他想：“我不想住在拉姐-昆达，因为它好象一只老虎的洞口。圣山高瓦丹好象巨蟒。圣地博拉佳的一切显得空无生命，在这种条件下，我无法继续活了。”在他的祈祷中，通过这些话表达了他的分离情感，这是这些伟大人物隐迹之后的分离情感。

当时，圣夏玛南达帕布和圣思里尼瓦沙导师陪同圣拿洛塔摩-达沙-塔库拉一起来圣地温达文寻找一位伟士那瓦的庇护和指导。他们三人来到圣基瓦导师的莲花足下。圣基瓦导师当时住在主拉姐-达摩达拉神庙。圣基瓦导师见到他们非常高兴。他认为主奎师那和主采塔尼亚-玛哈帕布安排了这三位年轻的奉献者来听圣鲁帕导师，主采塔尼亚-玛哈帕布，圣沙拿塔那导师和其他伟大圣者的教导。他很高兴有他们这样的学生，他开始教导他们附有圣沙拿塔那导师评论的沙特-尚达巴，布里哈-巴伽瓦谭里塔和布里哈-伟士那瓦-托沙尼，哈利-巴克提-维拉沙，巴克提-拉沙里塔-新度，吾吉瓦拉-尼拉玛尼等经典。他们三位很快地成为这些题材的精通者。

当时，三个曼达拉[拿瓦维帕-曼达拉，博拉佳-曼达拉和射卓-曼达拉（佳伽那塔-射卓-曼达拉）]的整个伟士那瓦协会都承认圣基瓦导师是“伟士那瓦的首领”。他建立了维思瓦-伟士那瓦-拉佳-沙巴。维思瓦表示世界性，伟士那瓦-拉佳表示纯粹奉献者。他为全世界建立了世界性的纯粹奉献者协会，这样，世界各地的人士都可以来那个灵性协会向纯粹奉献者询问问题，阅读和研究伟士那瓦的哲学。圣基瓦导师是那个协会的第二届会长，圣鲁帕导师是第一届会长，那个协会以别的命名，至今仍在。

圣基瓦导师写了圣典沙特-尚达巴。这是一本关于伟士那瓦哲学，奉献者礼节的文化和规则的特殊书籍。圣基瓦导师写在沙特-尚达巴里的思想出现在圣典-采塔尼亚-采里谭里塔和其他高迪亚伟士那瓦的著作里。先出现了沙特-尚达巴，接着是圣典-采塔尼亚-采里谭里塔，它的基本都是来自沙特-尚达巴。

当时，只有得到圣基瓦导师的赞同和权威的人士才被认为是博学和有资格的伟士那瓦。拿瓦维帕，佳伽那-普里和温达文三个地方的高迪亚伟士那瓦协会以此基础接受伟士那瓦。印度各个地方的伟士那瓦常来拜访圣基瓦导师，和在他的指导研究经典。尽管圣拿洛塔摩-达沙-塔库拉，圣思里尼瓦沙导师和圣夏玛南达帕布不是他的启迪门徒，圣基瓦导师接受他们并成为他们的指导导师，教导他们所有的真理知识。他教导他们圣典-博伽瓦谭，沙特-尚达巴，圣鲁帕导师的奉爱拉沙甘露之洋和吾基瓦拉-尼拉玛尼，圣沙拿塔那导师的圣典-布里哈-巴伽瓦谭里塔等书和高迪亚-伟士那瓦学的书。

尽管这三位奉献者都有他们自己的启迪导师，他们非常尊敬圣基瓦导师。如果指导导师是完全有资格的，门徒必须好象尊敬主奎师那那样地尊敬他，如果启迪导师是同样有资格的，他也应该得到如主奎师那显示的那样尊敬。指导导师不次于启迪导师，按照资格推论，有时指导导师比启迪导师更加高级。圣基瓦导师没有正式接收任何门徒，他没有给过阿奴斯塔尼卡-迪克沙（火祭），他只给予奎师那真理，这比火祭和其它仪式更加重要。

圣沙拿塔那导师没有启迪门徒，圣鲁帕导师只启迪了圣基瓦导师，但是，全世界的伟士那瓦认为他们比启迪导师和指导导师更加伟大。你们接受他们做你们的导师吗？你们必须接受，他们是指导导师，他们是奎师那最亲密的奉献者。我们每天都说：“万叠-汉-斯利-古鲁-斯利-优塔-帕达卡玛拉...斯利-鲁攀-沙伽佳谭...”沙伽佳谭这个词表示兄长。圣沙拿塔那导师是圣鲁帕导师的兄长。你们必须每天早晨朗读这种祈祷。圣奎师那-达沙-卡维拉佳导师写了这首很好的祈祷诗，里面包括了所有其它的祈祷。所有的导师和伟士那瓦都包括在里面，六大导师也在里面，主玛哈帕布的所有伴随者：主尼提南达和圣阿德威塔-阿查里亚都在里面，斯丽玛缇-拉迪卡的伴随女友：斯丽玛缇-拉丽塔和维莎卡叠维，斯丽鲁帕-曼佳丽等所有曼佳丽也都包括在里面。这是最好的敬拜，一切都在一首曼陀罗里。

圣基瓦导师把知道的所有知识都传授给他们，他告诉他们，尽管他比对门徒更亲密地对待他们，但他们必须从其他人那里接受启迪。圣夏玛南达帕布已经得到卡那的何里达亚-采塔尼亚导师的启迪，圣拿洛塔摩-达沙-塔库拉和圣思里尼瓦沙-阿查里亚还没有得到启迪。圣基瓦导师安排圣思里尼瓦沙-阿查里亚接受圣高帕拉-巴塔导师的启迪，他教导他们以尊敬导师那样地尊敬全部有资格的伟士那瓦。

圣基瓦导师把知识传授给圣拿洛塔摩-达沙-塔库拉之后，他说：“你应该去找圣洛卡那塔-达沙导师，并设法求他做你的启迪导师。”圣拿洛塔摩-达沙-塔库拉说：“你教导我所有的

知识，我已经接受你为我的导师。我不相信在整个博拉佳还有谁和你一样有资格。你没有任何物质的欲望，又是一位觉悟真理和赏识所有奉爱甘露的人。我渴望你启迪我。”他拒绝了这种请求，认为自己不够资格那样做。他指示他去找圣洛卡那塔导师。他回答：“我是你的导师，但你必须去找他。”

圣洛卡那塔导师是主采塔尼亚-玛哈帕布的一位伴随者。他与圣布伽巴导师一起去温达文做崇拜。他请求圣奎师那达沙-卡维拉佳导师在圣典-采塔尼亚经里不要写关于他的任何事情，圣奎师那达沙-卡维拉佳导师跟随他的指示。他是一位没有物质欲望，只有主奎师那是他生命的伟士那瓦。他没有派沙（印度的卢比），也没有家。他没有什么东西可以说是他自己的。他决定不接收任何门徒，以免心意只想着他们。他想：“很多门徒会跑过来说：‘我来做服务，我给你准备一切。’他们会收集资金，把钱给导师，接着是赞扬，这样我会偏离主奎师那。”因此，他决定：“我不接收任何门徒，但是，如果任何人来找我的话，我会讲奎师那的主题给他们听。”

圣拿洛塔摩-达沙-塔库拉没有其它的愿望，但是，当圣基瓦导师叫他那样做时，他去找圣洛卡那塔-达沙导师，并拜倒在他的莲花足下，他说：“请您给我启迪。我没有资格，但是，我想您能够启迪我。”

圣洛卡那塔-达沙导师问他：“你是谁？”

他回答：“我是一个孟加拉人。”

圣洛卡那塔-达沙导师再问他：“你是谁？”

圣拿洛塔摩-达沙-塔库拉回答：“我是一位国王的王子。”

圣洛卡那塔-达沙导师问：“你有没有其他的兄弟？”

圣拿洛塔摩-达沙-塔库拉回答：“没有，我的父亲只有我一个儿子。”

圣洛卡那塔-达沙导师说：“你是一位王子，你非常有才华，非常漂亮，现在你是个少年，你是你父亲的独生子。我不会接收你做我的门徒。去找别人接收你吧。”

圣拿洛塔摩-达沙-塔库拉不断地请求圣洛卡那塔-达沙导师接收他做他的门徒，但是，圣洛卡那塔-达沙导师每次都拒绝他。他说：“你从圣基瓦导师那学到了真理知识。我不能够启迪你。我没有门徒，我不想接收任何门徒。”

圣拿洛塔摩-达沙-塔库拉发誓：“我只想圣洛卡那塔-达沙导师启迪我。我不要其他的导师。”

圣洛卡那塔-达沙导师住在温达文的森林里做崇拜。只有晚上，有舜间的机会看到他，圣拿洛塔摩-达沙-塔库拉秘密地来到圣洛卡那塔-达沙导师大便的地方，他用椰树叶扫帚清洁那个地方。他把大便清走，并在那里洒了牛粪，把地方清理得很干净。他把那里的小径也打扫得很干净。他常常隐藏起来听圣洛卡那塔-达沙导师念诵。他听他怎么念，和念些什么祈祷。

过了几天之后，圣洛卡那塔-达沙导师开始觉得：“他是谁？天天来这里清洁我大便的地方和这条小径的那个小偷是谁？”有一天，他想调查清楚。他经常晚上不睡觉，整夜做崇拜，有一天晚上，他藏在一个小树林里想看看是谁来清洁那个地方。在漆黑的夜里，那位非常美丽的王子圣拿洛塔摩-达沙-塔库拉来到那里，当他正要开始打扫那个地方的时候，圣洛卡那塔-达沙导师突然出现在那里并抓住他的手问：“你是谁？”

圣拿洛塔摩-达沙-塔库拉很害怕并开始痛苦地哭了。

“告诉我，你是谁？”-圣洛卡那塔-达沙导师问。

王子回答：“我是痛苦的拿洛塔摩。我是一个无意义和无用的人。但是，我是圣基瓦导师的仁慈接受者，我想崇拜主奎师那，请你给我仁慈。”

“你为什么清洁这个地方？”-圣洛卡那塔-达沙导师问。

“你不接收我做门徒，我想，我得做些什么事来取悦你。身为王子，我为你做这种仆人的服务，必定能够取悦你，如此，我也许能够得到你的仁慈。”

圣洛卡那塔-达沙导师说：“是的，我很快乐和满意你的服务。我决定不接收任何门徒，但是，我看你是一位很有资格的人，我就接收你为我的唯一门徒。”

他带着圣拿洛塔摩-达沙-塔库拉去他做崇拜的地方，并叫他一早去旁边的圣河亚姆娜沐浴。圣洛卡那塔-达沙导师启迪了圣拿洛塔摩-达沙-塔库拉，给了他奎师那-曼陀罗，那是高帕拉-曼陀罗‘克琳-奎师那亚’和康-伽亚垂‘克琳-康玛叠瓦亚’。他继续服务他的导师，他导师在旁边给他安排了一个单独的崇拜地方，并给他很多种教导。他告诉他：“放弃所有的物质欲望，不要去任何地方寻找任何东西，也不要与普通人联谊。永远念诵哈利圣名，永远静思主奎师那的逍遥时光。要学得比小草更谦卑，比树更容忍。”他告诉他永远留在他的崇拜地方，不断地念诵圣名，不断地想主奎师那的逍遥时光。圣拿洛塔摩-达沙-塔库拉跟随所有的训示。

夏天，有一天非常热，一个口渴的农夫走过来问圣洛卡那塔-达沙导师要水喝。旁边有一个井，圣洛卡那塔-达沙导师有绳子，也有水桶，但是，他在念诵圣名：哈利-奎师那，哈利-奎师那，奎师那-奎师那，哈利-哈利，哈利-拉玛，哈利-拉玛，拉玛-拉玛，哈利-哈利，集中在记忆主奎师那的逍遥时光，陶醉在甘露的海洋里。他没有外在的感觉，他没有回答那个农夫，农夫走过去问年轻的圣者：“噢，查塔-巴巴，年轻的巴巴，我很口渴，我没有绳子也没有水桶，请你给我一些水喝吧。”

圣拿洛塔摩-达沙-塔库拉也正在念诵圣名，农夫问了他两次，他已无法坐在那里，他停止念诵，走过去水井那里打水给农夫喝。农夫喝了水就走了。这时圣洛卡那塔-达沙导师也回到了外在意识，其实，他知道所发生的一切事情。他叫来了圣拿洛塔摩-达沙-塔库拉，并告诉他：“你必须马上回家去。我不想有你这样的门徒。我不允许你在这里和我一起做崇拜。你有太多的欲望。你对所有人都仁慈，回去你的王国，住在你的皇宫里，仁慈地对待你的人民。你应该给他们水，面包，牛油，衣服和其它的东西。你还不能够做崇拜。”

“为什么？”

“因为，你不知道奎师那圣名的含义。奎师那圣名是主奎师那，哈利-奎师那表示主拉姐-奎师那。主拉姐-奎师那和祂们的名字一样。当伟士那瓦念诵主拉姐和主奎师那的名字，或者哈利-奎师那，他知道他正直接地在博拉佳的小树林里服务着奎师那。你认为在小树林里对主拉姐和主奎师那的服务比消除一个不做崇拜的农夫的口渴更加重要。因此，你应该在你的皇宫里结合这些普通的善良行为一起崇拜。我不接受你在这里。”

圣拿洛塔摩-达沙-塔库拉开始痛哭地说：“那个农夫很口渴。”

圣洛卡那塔-达沙导师回答：“或者你不知道圣名和圣名的拥有者无异。当你念诵圣名的时候，你应该想着：‘我在服务主拉姐-奎师那。’哈拉是斯丽玛缇-拉迪卡，她控制着主奎师那的大脑和心灵。从哈拉产生哈利，这表示：‘噢，哈拉’，或者说‘噢，斯丽玛缇-拉迪卡’。拉玛表示主拉姐-拉曼那，主奎师那。因此，哈利-奎师那是拉姐-奎师那。在念诵圣名时，我们应该服务祂们，记忆祂们的逍遥时光。你放弃服务主拉姐-奎师那，去为那个农夫解渴。你认为给农夫喝水比服务主拉姐-奎师那更加重要，因此，你应该回去那里过物质的生活和做其它的事情。我不喜欢这种行为。”

尽管圣拿洛塔摩-达沙-塔库拉痛哭地请求，圣洛卡那塔-达沙导师不允许他留在温达文。你们明白他的真理，他的观点吗？这很深奥，但这是真实。

**Nama cintamani krsna
caitanya rasa vigraha
purna suddha nitya mukta
abhinnatvad nama naminoh.**

圣名和主奎师那一样。其实，主奎师那把祂的能量都展示在圣名里，圣名比祂的形象更强劲。从这个世界的创造开始到结束，祂的圣名能够拯救堕落灵魂并把他送至高洛卡-温达文，但是，祂自己无法这样做。祂不会拯救圣名的冒犯者，但是，在某些情况下，祂的圣名能够给予帮助。因此，祂的圣名比祂自己强劲。因为，祂把能量都展示在圣名里。当我们念诵主奎师那的圣名时，我们必须完全地集中在圣名，记忆主奎师那和主采塔尼亚-玛哈帕布的逍遥时光，和主尼提南达帕布的仁慈。我们必须努力地做到好象圣鲁帕导师，圣沙拿塔那导师和圣拉古那塔-达沙导师那样集中，他们永远念诵和服务主拉姐-奎师那。他们经常坐在一起念诵，他们忘记白天黑夜，黑夜白天的流逝。

圣拿洛塔摩-达沙-塔库拉回到他的王国，孟加拉，并广泛地传播主拉姐-奎师那和他导师的荣耀。他建立了很多神殿：拉姐-玛丹那-摩罕那，拉姐-高运达基，拉姐-高琵那塔，拉姐-拉曼那神殿，主采塔尼亚-玛哈帕布和主尼提南达帕布神殿。他开始通过他的诗歌传播，并成为一位著名的琪塔尼亚。他在东部的阿沙姆邦和曼尼普区传教。那时候，在这些地区无人知道什么是奎师那奉爱，全部不懂宗教，但是，现在，那里有成千上万的伟士那瓦。

他邀请博拉佳-曼达拉，拿瓦维帕-曼达拉和克射卓（高拉）-曼达拉的伟士那瓦去肯图里，当时无数的奉献者都去。他召唤主尼提南达帕布的能量，斯丽玛缇-佳娜瓦-叠维出席那个集会。当他歌唱主拉姐-奎师那的赞歌时，主采塔尼亚-玛哈帕布和祂的伴随者常常出现在那里与他同声歌唱。所有出席的奉献者都看到这些情景，每个人的眼睛里都充满着泪水。人人都惊奇地想，“我们看到什么啦？我们是在做梦，还是看到真实？”当歌声停止的时候，主采

塔尼亚-玛哈帕布和祂的伴随者立即消失。

他发现一种新的歌唱风格，直至今日，所有的高迪亚-伟士那瓦仍然跟随他的风格歌唱。我们高迪亚-伟士那瓦属于圣拿洛塔摩-达沙-塔库拉的家族。他是一位非常纯洁的奉献者，得到主采塔尼亚-玛哈帕布的授权。

从前，圣拿洛塔摩-达沙-塔库拉在圣夏玛南达帕布和圣思里尼瓦沙-阿查里亚的陪同下带着所有的高迪亚-伟士那瓦书籍去孟加拉传教。然而，一个匪王听到三个奉献者带着无价宝，因此匪王在路上盗走了他们的书。的确，那些书是无价宝，但不是物质的珍宝，它们是灵性的珍宝。圣思里尼瓦沙-阿查里亚派圣拿洛塔摩-达沙-塔库拉和圣夏玛南达帕布去孟加拉，他留在那里寻找那些书。最后，他来到国王的王宫，国王向他道歉，跪倒在他的莲花足下并变成他的门徒。那位国王的名字叫维罕毕，他成为一位有资格的门徒和伟士那瓦。

按照社会阶级，圣拿洛塔摩-达沙-塔库拉属于沙垂亚，实际上，他超越社会阶级和信条，他是主奎师那的伴随者，主采塔尼亚-玛哈帕布的伴随者。以社会阶级或者信条分类任何奉献者是一种冒犯，我们不应该那样做。好象灵魂在这个世界上没有选派那样，奉献者没有世袭阶级和信条。Naham vipro na ca nara pati na ca yatir va gopi bhartuh pada kamalayor dasa dasanudasa) 我们是斯丽玛缇-拉迪卡的莲花足下尘土的仆人的仆人的仆人。这是我们的纯粹身份。我们不是世间的婆罗门，沙垂亚，威夏，苏卓，也不是居士，僧守生，弃绝僧等。我们的独一无二纯粹身份是主奎师那的仆人。圣拿洛塔摩-达沙-塔库拉是主奎师那的伴随者，他来服务主采塔尼亚-玛哈帕布，把世间的人们带给祂。

因此，很多婆罗门家族成为他的门徒，但这在那些既不懂伟士那瓦原则，又不知道圣拿洛塔摩-达沙-塔库拉荣耀的婆罗门群体中引起了干扰。他们声称他启迪婆罗门是不正当的。他是一位国王的王子，他给婆罗门第二次启迪，这被认为是最大的错误做法。

他们认为：“我们是婆罗门，他给婆罗门启迪，他一定会下地狱，活在这个世界上也会痛苦。婆罗门是佳伽-古鲁，能够启迪婆罗门和其他人，可是他，好似一个苏卓，他启迪婆罗门和各种奉献者。这是错误，也违反经典。”

有一天，他们挑战他对这个观点的辩论。在辩论的前一天，圣拉玛昌卓-普里和圣拿洛塔摩-达沙-塔库拉的其他博学门徒去了当地的市场，佯装为店里的售货员，开始出售泥罐，槟榔干果，大米，面粉等必需品。对立党的婆罗门戴着很大的头巾，他们来到那个村里。他们都是沙思垂，玛哈-沙思垂，攀查，沙塔-阿查里亚，攀查-阿查里，攀查密和尼亚亚-攀查密。他们宣布明天有个辩论集会，圣拿洛塔摩-达沙-塔库拉也来参加这个集会。

婆罗门来自印度的不同地方，集会开始之前，他们去商店里购买各种东西。有的喜欢槟榔硬果，有的想自己做饭，因此，他们去收集干木等东西。那里的朴素伟士那瓦会问他们之中任何去商店买东西的婆罗门：“你要些什么？你是谁，你属于那个世袭阶级？”那个人回答：“我的名字叫什么什么的。”店员回答：“那不是真的，”跟着是一段长时间的争论。当那个人说：“我是个婆罗门。”时，店员说：“那是这个物质身体的身份，我们是灵魂，因此，你不是那种选派。”在这些讨论中，婆罗门总是被辩倒了。不仅仅是店员，其他来店购物的客人也问他们：“你们是谁？”当敌方的婆罗门说出他们的物质选派时，都会发生争论，结果他们都被辩倒了。晚上，他们集在一起协商：“我们明天怎么出面？在这个村里，处处

的店员和其他人们都很博学，他们辩倒我们。我们怎么进入圣拿洛塔摩-达沙-塔库拉他自己的辩论集会？”因此，他们晚上就离开了那里。

圣拿洛塔摩-达沙-塔库拉居住在恒河边。集会之前，他变成了瘫痪，他自己变成那样的。他的所有门徒来到他面前祈求：“噢塔库拉基，古鲁爹瓦，如果你现在死了，放弃你的身体去主奎师那那里，那些婆罗门会说，这是因为你启迪了婆罗门，因此，你是瘫痪和痛苦的。他们会说你去地狱啦。我们向你请求，请你变得完全健康。圣拿洛塔摩-达沙-塔库拉听到这些话，他变得好象一个年轻人，并开始跑来跑去。他回到他的庙里，他的病和瘫痪完全消失。那些说他启迪婆罗门会下地狱的人们都看到了这些事实。集会完毕之后，有些婆罗门变成了瘫痪，有些变成了瞎子，有的被毒蛇咬了等等。最后，他们变得很担心，他们来向他的莲花足道歉。他原谅了他们。他回到恒河边，再次变成瘫痪。他进入圣地高洛卡-温达文，和圣地拿瓦维帕，思维塔维帕。

圣拿洛塔摩-达沙-塔库拉写了很多诗歌，如：高浪格-博里提-哈毕-普拉卡-沙里拉，拉姐-奎师那-帕那-摩-优伽拉-琪索拉和杰-阿尼罗-佩玛-丹那-柯鲁那-帕楚拉，都是很好的诗歌。他非常卓越无比。在整个高迪亚-伟士那瓦传系，他是高迪亚-伟士那瓦-帕迪亚瓦里的最富创造力歌手，在他的后面是第七高思瓦密圣巴克提伟奴达-塔库拉。他俩都是主奎师那和主采塔尼亚-玛哈帕布的伴随者。

所以，今天我们向他的莲花足祈求仁慈，愿他给我们仁慈。我们很没有资格，无价值和无意义，但是，通过他的仁慈，我们能够纯洁地念诵和来到主采塔尼亚-玛哈帕布，和祂在师徒传系中的伴随者的传线，这样使我们变得有资格。今天，我们应该这样祈祷。我们祈求他所写的诗歌应该出现在我们的心里，愿我们能够真正地觉悟和实践所有这些教导。

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The Disappearance Day of Srila Narottama dasa Thakura

Mathura, India: November 2, 1996
Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja



(30-10-2007). Today is the disappearance day of Srila Maharaja in Mathura of Srila Narottama Thakura dasa, so it is a very sacred day. He took birth in West Bengal as the son of a very great king, and he was a beautiful prince. The king was one of two brothers, but there was only one son in the family. From the beginning of his life he was very pure and devoted, and he remained a life-long brahmacari, never marrying. At the age of sixteen he left home and went to Vrndavana with Sri Syamananda Prabhu and Srinivasa Acarya. He had desired the darsana of Sri Caitanya Mahaprabhu who was in Jagannatha Puri at that time, but when he was on his way to Puri he heard that Sriman Mahaprabhu and His associates, like Sri Svarupa Damodara, Sri Raya Ramananda and Sri Gadadhara Pandita, had all disappeared. This broke his heart, and he therefore changed the destination of his journey and went to Vrndavana. On the way, however, he heard that Srila Rupa Gosvami and Srila Sanatana Gosvami had also disappeared.

Present in Vrndavana at the time was Srila Raghunatha dasa Gosvami, residing at Radha-kunda. Srila Raghunatha dasa Gosvami had been in Jagannatha Puri when Sri Caitanya Mahaprabhu and His associates disappeared. At that time he had decided to go to Vrndavana to jump from Govardhana or to jump in the Yamuna, to give up his life. He first tried to die by jumping in the Yamuna, but he saw that there was very little water there because she had been feeling separation from Krsna. Then he thought, "I should go to Govardhana; I will jump from the top of Govardhana and thus give up this life".

Srila Rupa and Sanatana Gosvamis were still there at that time, and they consoled him by saying, "If by giving up this life one can have the darsana and service of Sri Sri Radha and Krsna, we would be the first persons to give up our lives. But we know that Sri Krsna is not achieved by this. You should not try to do so; you should do bhajana." He then went to Govardhana to perform his bhajana. His mode of worship was so severe that no one can follow him. It was very, very hard. He ate practically nothing and was always weeping, always chanting, always remembering, and sometimes he was rolling on the bank of Radha-kunda. Later, when he heard that Srila Rupa Gosvami had left this world and entered aprakata-lila (the unmanifest pastimes of Radha and Krsna), he felt unbearable separation. He thought, "I don't want to live at Radha-kund because it seems like the gaping mouth of a tiger, and Giriraja

Govardhana seems like a very large python. Everything in Vraja seems to be void, without life; under these circumstances I cannot remain alive." He expressed his separation by these words in his prayers, and this was the general mood of separation after the disappearance of these great personalities.

In the meantime, Srila Narottama Thakura, accompanied by Srila Syamananda Prabhu and Srila Srinivasa Acarya, came to Vrndavana, seeking the shelter and guidance of a Vaisnava. The three of them went to the lotus feet of Srila Jiva Gosvami, who was at that time residing at the Sri Radha-Damodara temple. Srila Jiva Gosvami was very happy to see them. He considered that Lord Krsna and Sri Caitanya Mahaprabhu had arranged for these three young devotees be given classes on all the teachings of Srila Rupa Gosvami, Sri Caitanya Mahaprabhu, Srila Sanatana Gosvami, and the other great acaryas. He was very pleased to have students like them, and he began to teach them sastras like Sat-sandarbha, Brhad-bhagavatamrta with the explanations of Srila Sanatana Gosvami, Brhad-vaisnava-tosani, Hari-bhakti-vilasa, Bhakti-rasamrta-sindu, Ujjavala-nilamani, and many others. The three of them thus very quickly became masters of all the subject matters therein.

During this period, Srila Jiva Gosvami was accepted by the entire Vaisnava community as the "Vaisnava king", the topmost Vaisnava, of three mandalas: Sri Navadvipa Mandala, Sri Vraja Mandala, and Sri Ksetra Mandala (Jagannatha Ksetra Mandala). He established the Visva Vaisnava Raja Sabha. "Visva" means world and "Vaisnava-raja" means pure devotees. He has established Visva Vaisnava Raja Sabha for the whole world, so that any person in any part of the world can come to that spiritual institution, to inquire from pure devotees and to read and study Vaisnava philosophy. Srila Jiva Gosvami was the second president of that society, Srila Rupa Gosvami having been the first, and that society still exists today under different nomenclatures.

Sat-Sandarbha is the scripture of Srila Jiva Gosvami. It is an exceptional book regarding Vaisnava philosophy and the culture and principles of Vaisnava etiquette and procedures. The thoughts of Srila Jiva Gosvami in Sat-Sandarbha appear in Sri Caitanya-caritamrta and all other Gaudiya Vaisnava literatures. Sat-Sandarbha came first, and after that Sri Caitanya-caritamrta. All its essence has been taken from Sat-Sandarbha.

At that time, only those given the consent and authority of Srila Jiva Gosvami were considered learned and qualified Vaisnavas. On this basis, one would be accepted as a Vaisnava by the entire society of Gaudiya Vaisnavas in the three places: Navadvipa, Jagannath Puri and Vrndavana. Vaisnavas from every part of India used to come to Srila Jiva Gosvami to study the sastras under his

guidance. Although Srila Narottama dasa Thakura, Srila Srinivasa acarya and Sri Syamananda Prabhu were not his initiated disciples, Jiva Gosvami adopted them and became their siksa-guru, giving them all siddhanta. He taught them Srimad Bhagavatam, Sat-Sandarbha, all the books of Srila Rupa Gosvami with an emphasis on Sri Bhakti-rasamrta-sindhu and Sri Ujjvala-nilamani, the books of Srila Sanatana Gosvami like Srimad Brhad-Bhagavatamrta, and all the other books of Gaudiya Vaisnavism.

Although these three devotees had their own diksa gurus, they held greater respect for Srila Jiva Gosvami. If the siksa-guru is fully qualified, he should be respected as much as Krsna, and if diksa-guru is similarly qualified, he should be also treated like that, as a manifestation of Lord Krsna. If both are qualified, both should be given equal respect and regarded as Krsna's manifestations. Siksa-guru is not inferior to diksa-guru, and in some cases he is superior to diksa-guru, according to qualification. Srila Jiva Gosvami never made any formal disciple. He never gave anustanika-diksa (fire sacrifice); he gave only Krsna-siddhanta, and this is more important than the fire sacrifice and other rituals.

Srila Sanatana Gosvami never initiated any disciples and Srila Rupa Gosvami only initiated one ø Srila Jiva Gosvami ø but all the Vaisnavas of the world consider them to be even greater than both diksa and siksa-gurus. Do you treat Srila Sanatana Gosvami and Srila Rupa Gosvami as Guru? You should; they are siksa-gurus and are nearer to Krsna. Every day we say the prayer, "Vande 'ham sri guru sri jutah padakamala...sri rupam sagrajam..." Therein the word "sagrajam" means elder brother. Sanatana Gosvami is the elder brother of Rupa Gosvami. You must all utter this prayer daily ø each morning. This is a very good prayer by Srila Krsna dasa Kaviraja Gosvami, as all other prayers are included within it. All Gurus and Vaisnavas are included; the six Gosvamis are there, all the associates of Sriman Mahaprabhu headed by Lord Nityananda and Sri Advaita Acarya are there, all the associate sakhis of Srimati Radhika are there like Srimati Lalita and Visakha devis, and all the manjaris headed by Sri Rupa Manjari are there. It is a very good pranama ø everything is in one mantra.

Imparting everything he knew to those three Vaisnavas, Srila Jiva Gosvami told them that although he had accepted them as more than disciples, they would have to take diksa from others. Syamananda Prabhu was already initiated by Hrdaya Caitanya Gosvami of Kalna, but Srila Narottama dasa Thakura and Srinivasa Acarya were not yet initiated. Jiva Gosvami ordered Srinivasa Acarya to be initiated by Srila Gopala Batta Gosvami, and he instructed the three to treat all qualified Vaisnavas as guru.

After his teaching to Srila Narottama Thakura was completed, he directed him,

"You should go to Srila Lokanatha dasa Gosvami and try to make him your diksa guru." The Thakura said, "I have been given everything by you and I have accepted you as my guru. I don't believe there is anyone in all of Vraja who is as qualified as you. You are akincana, niskincana (without any material desires), and a parama-tattva-rasika Vaisnava (one who has realized all established truths and is tasting all devotional mellows). I want to be initiated by you". He denied the request, considering that he was not qualified for this. He directed him to go to Srila Lokanatha Gosvami. He replied, "I am your Guru, but you should go to him."

Srila Lokanatha Gosvami was an associate of Sri Caitanya Mahaprabhu. He had come to Vrndavana with Srila Bhugarbha Gosvami to do bhajana. He had requested Srila Krsnadasa Kaviraja Gosvami not to write anything about him in Sri Caitanya-caritamrta, and Srila Krsnadas Kaviraja followed his instruction. He was an akincana niskincana Vaisnava (having nothing but Sri Krsna as his own). He had no paise and no home. He had nothing to claim as his own. He made up his mind not to make disciples, lest his mind be diverted towards them. He considered, "So many disciples will come and say, 'I will perform service and I will prepare everything for you.' They will do biksa (collect donations) and give money to Gurudeva and then praise will come and I will be diverted from Krsna." He made up his mind, "I will not make any disciples, but if anyone comes to me I will give them krsna-katha."

Narottama dasa Thakura was so akincana that when so requested by Srila Jiva Gosvami, he approached Srila Lokanatha Gosvami, fell flat at his lotus feet and prayed, "Please initiate me. I am not qualified, yet I want your initiation."

Lokanatha dasa Gosvami asked, "Who are you?"

He replied, "I am a Bengali."

Lokanath asked again, "Who are you?"

Narottama dasa replied, "I am the son of a king."

Lokanatha dasa asked, "Do you have any brother?"

Narottama dasa said, "No, I alone am the son of my father."

Lokanatha dasa Gosvami replied, "You are a prince, you are very learned and very beautiful, you are now a young boy, and you are the only son of your father. I will never accept you as my disciple. Go to someone else."

Again and again Narottama Thakura requested Srila Lokanatha dasa to accept

him, but Lokanatha dasa refused every time. He would make statements like, "You have grasped all siddhanta from Srila Jiva Gosvami. I cannot initiate you. I have no disciples and I don't want to create any disciples".

Narottama dasa then vowed, "I will only be initiated by Lokanatha dasa Gosvami. I will not have any other guru".

Lokanatha dasa Gosvami was living and doing bhajana in the forest of Vrndavana. At night, with little chance of being seen, Narottama dasa began to secretly come to the place where Lokanatha Gosvami would go to pass stool, and he began to clean that area with a coconut stick broom. He discarded the stool very far away from there and, spreading cow dung, made the place quite pure. He also cleared the path to that place. He used to hide nearby and hear the chanting of Lokanatha dasa Gosvami. He listened to how he chanted and what he chanted.

After some days Srila Lokanatha Gosvami began to wonder, "Who is the "thief" who comes daily and cleans my place of passing and the path to that place? Who is that person?" One day he decided to investigate. He used to do bhajana throughout the night without sleeping, so one night he hid in a kunja and watched to see who had been coming and cleaning. In the dark of night that very beautiful prince, Sri Narottama Thakura came there. He was just about to clean the area when Lokanatha Gosvami appeared and caught hold of his hands asking, "Who are you?"

Narottama Thakura was fearful and began to weep bitterly.

"Who are you? Tell me," Lokanatha dasa asked.

The prince replied, "I am dukhi Narottama, unhappy Narottama. I am a worthless and useless person. But I am a recipient of the mercy of Srila Jiva Gosvami and I want to do bhajana of Krsna, so please be merciful to me."

"And why are you doing this?" asked Srila Lokanatha Gosvami.

"You have not accepted me as your disciple; I thought that somehow I must please you. Being a prince, I am doing this menial service for you so that you shall be pleased with me and I might receive your mercy".

Lokanatha Gosvami said, "Yes, I am pleased and satisfied by your service. I had made up my mind not to accept any disciples, but I see that you are a qualified person, so I will accept you as my only disciple."

He took Srila Narottama dasa to his bhajana kutir and told him to bathe in the

nearby Yamuna in the early morning. Narottama dasa was then initiated by Srila Lokanatha Gosvami in the krsna-mantra, that is, the gopala-mantra, and in the kama-gayatri mantra ø 'klim krsnaya' and 'klim kamadevaya'. He continued to serve his guru, who arranged a separate bhajana kutira for him nearby his own and gave him many instructions. He told him, "Give up all worldly desires; do not go anywhere for anything, and do not associate with common people. Always chant harinama and always think of the pastimes of Lord Krsna. Be trnad api sunicena taror api sahisnuna, more humble than a blade of grass and more tolerant than a tree." He instructed him to always stay there at his bhajana kutir, always chant harinama, and always think of the pastimes of Krsna. Narottama dasa followed all those instructions.

One very hot summer day, a thirsty farmer came to Srila Lokanatha dasa Gosvami, requesting water. There was a well nearby, and Lokanatha Gosvami had a rope and bucket, but he was chanting harinama ø Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare ø absorbed in remembering the pastimes of Krsna and sinking in the ocean of rasa. He had no outward awareness and did not respond to the farmer, who then went to the young mahatmajji and asked, "Oh chota baba, little baba, I'm so thirsty and I have no rope and bucket. Please give me water".

The farmer twice made this request of the Thakura, who had been doing bhajana but could not remain seated there. He left his harinama mala and went to fetch water from the well, and he gave that water to the farmer, who drank it and went on his way. In the meantime Srila Lokanatha Gosvami returned to external consciousness, and he knew everything that had happened. He called the young babaji, Srila Narottama Thakura, and told him, "You should at once return to your home. I don't want a disciple like you. I will not permit you to do bhajana here with me. You have so many desires. You are a very kind man to all, so return to your kingdom, live in your palace and be charitable to your people. You should give them all water, bread and butter, clothes, and everything else. You cannot do bhajana as yet."

"Why?"

"Because you have no idea of Sri Krsna's name. Krsna's name is Krsna Himself, and Hare Krsna means Sri Sri Radha-Krsna. There is no difference between Radha-Krsna and Their names. When a Vaisnava chants the names of Radha and Krsna and Hare Krsna, he understands he is serving Krsna directly, in the kunjās of Vraja. You think that the service of Radha and Krsna in the kunjās is less important than quenching the thirst of a common person who doesn't do bhajana. So you should do bhajana at your palace along with all these ordinary pious activities. I will not accept you here."

Srila Narottama Thakurs began to weep and said, "The farmer was so thirsty."

Srila Lokanatha Gosvami replied, "Perhaps you don't know that nama and nami are the same. When you are chanting harinama you should think, 'I am serving Sri Radha and Sri Krsna.' Hara is Srimati Radhika, who controls the mind and heart of Krsna. From Hara comes Hare, meaning 'O Hara', or 'O Srimati Radhika'. Rama is Radha-Ramana, Sri Krsna. So Hare Krsna is Radha-Krsna, and while chanting we should serve Them, remembering Their pastimes. Giving up the service of Radha and Krsna you went to quench the thirst of an ordinary person. You thought that giving that water was more important than serving Them; so you should return to worldly life and do anything there. I don't like this behavior."

Although Srila Narottama cried and pleaded, Srila Lokanatha dasa Gosvami did not allow him to stay in Vrndavana. Do you understand his siddhanta ø his view? It is very high, but it is actual, factual. Nama cintamani krsna caitanya rasa vigraha / purna suddha nitya mukta abhinnatvad nama naminoh. Nama and Krsna Himself are the same. In another sense Krsna has manifested all His power in His name, more so than in His form. From the beginning of creation of this world until the end, His name can deliver one to Goloka Vrndavana, but He Himself cannot do this. He will not deliver the nama-aparadhis, offenders to His name, but His name will do something. In some cases, therefore, krsna-nama is superior to Krsna Himself, because He has invested all His powers therein. When we chant Lord Krsna's name we should be completely absorbed in that, remembering the pastimes of Krsna and Sri Caitanya Mahaprabhu, as well as the mercy of Nityananda Prabhu. We should try to be absorbed like Srila Rupa Gosvami, Srila Sanatana Gosvami, and Srila Raghunatha dasa Gosvami. They were always chanting and serving Radha and Krsna. They often sat together chanting, and they were oblivious to the passing of day into night and night into day.

Srila Narottama dasa returned to his kingdom in East Bengal and widely preached the glories of Radha and Krsna and his Gurudeva. He established several temples, such as Radha Madana-Mohana, Radha-Govindaji, Radha-Gopinatha, Radha-Ramana, as well as those of Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu. He began to preach through his kirtanas, and he became a very well-known kirtaniya. He preached in Assam and Manipur and in all the Eastern provinces. At that time no one in these regions knew anything of krsna-bhakti, and all were ignorant of dharma, but nowadays hundreds of thousands of Vaisnavas are there.

He invited all the Vaisnavas from Vraja Mandala, Navadvipa Mandala, Ksetra Mandala and Gaura mandala, to come there to Kheturi, and countless devotees came. He summoned Nityananda Prabhu's sakti, Srimati Jahnavā

Devi to preside over that gathering. When he performed kirtana of Radha-Krsna, Sri Caitanya Mahaprabhu with all His associates used to appear there and began to do kirtana, mixing their voices with his. This was visible to all the devotees present, and tears came in everyone's eyes. All were amazed and wondered, "What are we seeing? Are we seeing a dream, or are we seeing reality?" Then, when the kirtana ended, Sri Caitanya Mahaprabhu and His associates at once disappeared.

He discovered a new type of kirtana, and that kirtana is followed by all Gaudiya Vaisnavas to date. We Gaudiya Vaisnavas are known as Narottama-parivara, the family of Srila Narottama dasa Thakura. He was a very pure bhakta, empowered by the energy of Sri Caitanya Mahaprabhu.

Once, accompanied by Syamananda Prabhu and Srinivasa Acarya, Srila Narottama dasa Thakura was bringing all the Gaudiya Vaisnava books to Bengal for preaching. On the way, however, having heard that the three devotees were carrying a valuable treasure, jewels, a dacoit king looted all the books. These books were jewels indeed, but not worldly jewels; they are spiritual jewels. Srinivasa Acarya sent Narottama Thakura and Syamananda Prabhu to Bengal, and he remained there searching for the books. At last he came to the king's palace, where the king begged apology, fell at his lotus feet, and became his disciple. The king's name was Vihambir, and he became a qualified disciple and Vaisnava.

Narottama Thakura was kayastha, like a ksatriya, by caste, but in actuality he was beyond caste and creed; he was Lord Krsna's associate, Sri Caitanya Mahaprabhu's associate. It is an offence to categorize any Vaisnava by caste or creed; we should not do this. Vaisnavas have no caste and creed, as the atma has no such designation in this world. Naham vipro na ca nara pati na ca yatir va gopi bhartuh pada kamalayor dasa dasanudasa. We are the servants of Srimati Radhika \emptyset servants of the servants of the servants of the dust of Her lotus feet. This is our pure identity. We are not brahmana, ksatriya, vaisya, sudra, nor we are grhastha, brahmacari, vanaprastha or sannyasi \emptyset or anything of this world. Our one and only pure identity is dasa of Lord Krsna, Krsna-dasa. Narottama dasa Thakura was the associate of Krsna, and He came to serve Caitanya Mahaprabhu by bringing all the worldly people towards Him.

This being so, many brahmana families became his disciples, and that caused disturbance in other brahmana sectors, among those who neither understood Vaisnava principles nor the glory of Srila Narottama dasa Thakura. They alleged that his initiating of brahmanas was improper. He was the son of a king, and for him to give diksa to brahmanas was considered by some to be highly improper.

"We are brahmanas," they thought." He is giving initiation to brahmanas, so he is bound to go to hell and he will also suffer in this world. A brahmana is jagat-guru and can initiate brahmanas and others; but he, like a sudra, is giving initiation to brahmanas and all other casts of devotees. This is wrong and against sastra."

One day they challenged him to debate these points. On the day before the appointed debate Sri Ramacandra Puri and all Narottama Thakura's other very learned disciples went to the local market-place and, posing as shop-keepers, began to sell items of basic necessity such as clay pots, betel nuts, rice, wheat, and so on. When they came into the town, the opposing party of brahmanas wore big, big turbans. They were sastri, maha sastri, panca, sapta acarya, panca acarya, pancami, and nyaya pancami. They declared that tomorrow there would be a meeting to discuss the argued matter, and Srila Narottama dasa Thakura would come and be present in the meeting.

The brahmanas had come from different parts of India, and before the meeting they went from shop to shop to purchase various ingredients. Some were fond of betel nut. Some wanted to do their cooking with their own hands so they went for dry wood and other things. When any one of them went to a shop, a very simple Vaisnava was there. He asked, "What do you want? Who are you and what caste are you from?" The person answered, "My name is such and such." The "shop keeper" replied, "It is not true," and a long discussion ensued. When the person said, "I am brahmana", the "shopkeeper" said, "That is the jati (cast) of this physical body, matter; but we are atma; so you cannot be that designation." The brahmanas were invariably defeated in these discussions. Not only the shopkeepers, but the other customers coming to the shop also asked them, "Who are you?" When the inimical brahmanas told their worldly designations arguments ensued and all the brahmanas were defeated there. They met in the night and conferred, "How can we show our faces tomorrow? Everywhere in this village the shopkeepers and others are so learned that they defeated us. How can we enter the assembly of Srila Narottama Thakura himself? They all fled away from there during the night.

Srila Narottama Thakura resided by the Ganges. Before the meeting he had become paralyzed & he had made himself like that. All his disciples had gone to him and prayed, "O Thakuraji, Gurudeva, if you die now, giving up your body and going to Lord Krsna, all the brahmanas will say it is because you are initiating brahmanas, and this is why you are paralyzed and are suffering so much. They will say you have gone to hell. So we pray that you become completely cured, regaining your health. Hearing this, Narottama Thakura had become like a young man and began to run here and there. He returned

to his asrama, all ill-health and paralysis having completely disappeared. This was observed by those who were saying that he was to go to hell for initiating brahmanas. Then, after the meeting, some of those brahmanas became paralyzed, some became blind, some were bitten by snakes, etc. Eventually they became so worried that they came to his lotus feet and apologized. He excused them, and again he became paralyzed and went to the bank of Ganges. He entered in the realm of Sri Goloka Vrndavana Dhama, and Sri Navadvipa Dhama, Svetadvipa.

Narottama Thakura wrote so many songs, such as 'Gauranga bolite ha'be pulaka-sarira', 'Radha-krsna prana mor yugala kisora', and 'Je anilo prema-dhana koruna pracura' ø all good songs. He was unparalleled. In the entire Gaudiya Vaisnava parampara he was the most prolific singer of Gaudiya Vaisnava padyavali, and after him only Saptam Gosvami, (the Seventh Gosvami), Srila Bhaktivinoda Thakura was like this. Both were associates of Sri Krsna and Caitanya Mahaprabhu.

So we beg at his lotus feet that today he will be merciful to us and bestow his mercy upon us. We are so unqualified, unworthy and insignificant, but by his mercy we can chant purely, come in the line of Sri Caitanya Mahaprabhu and His associates in guru-parampara, and thus become qualified. We should pray like this today. We pray that the songs he has written should be manifest in our heart, and we can realize and practice all these things truly.

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