

Sri Sri Guru Gaurangau Jayatah
Bhakti Vedanta Institute
Princeton University Harinama
Princeton, NJ

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Sripad Rasaraja das Prabhu led Harinama Sankirtana at Princeton University Bhakti Vedanta Institute's (BVI) office with the Panca Tattva mantra followed by the Maha Mantra. Sripad Bhakti Madhava Puri Maharaj, Ph.D (Sripad Puri Maharaj) then sang *Parama Karuna Pahu Dui Jana*^[1] by Locana Dasa Thakura, while I read the English translation of the song. Referring specifically to the 4th verse of the song, Sripad Puri Maharaj smilingly said, "simply chanting, dancing and taking prasadam – so simple and yet Locana dasa is saying 'I have no attraction to this chanting, to this movement.'" After a brief pause, he said Mahaprabhu^[2] also said '*nāmnām akāri bahudhā nija-sarva-śaktis . . . durdaiavam īdrśam ihājani nānurāgah*. I have no attachment. You have so many millions of names, all possessing wonderful qualities but I have no attraction for chanting the Holy Name.'" Mahaprabhu's *Siksastakam*, verse 2 confirms this:

*nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādrśī tava kṛpā bhagavan mamāpi
durdaiavam īdrśam ihājani nānurāgah*

"O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Krsna and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them."

"Of course Mahaprabhu was instructing us and in that mood He was feeling and expressing His separation from Krishna," Sripad Puri Maharaj continued. "Sometimes we don't realize that there is nothing but Krishna and His pastimes (*vasudeva saram iti*). Our separation from Krishna, our forgetfulness of Krishna, our longing to restore that remembrance is a very important part of *bhakti* (devotion). This feeling that 'I have no attraction for Krishna or His Names,' and thinking I am absorbed in so many different worldly activities is also the manifestation of devotional attachment to Krishna. There's nothing that is separate from Krishna so even that feeling of separation is the manifestation of our love for Him."

“In the case of devotees that had the connection with Guru (spiritual teacher) and were living in the temple, suddenly leave that life style and don’t want to know anything about the devotees or that way of life anymore, how can they connect again in another life if they already reject the connection?” Rasaraja das Prabhu asked. “Krishna does not forget. They may forget, but Krishna does not forget. So whatever progress they have established in this life will be carried over in their future lives. Krishna said ‘my devotees are never vanquished.’ Those devotees who have sincerely surrendered to Krishna will never be lost,” Sripad Puri Maharaj responded. Srila Bhakti Raksaka Sridhara Maharaj’s *Bhagavad Gita - The Hidden Treasure of the Sweet Absolute*: 9.31 confirms this:

*ksipram bhavati dharmatma
sasvac-chantim nigacchati
kaunteya pratijanihi
na me bhaktah pranasyati*

“He swiftly becomes a person of virtuous practices and attains constant peace. O son of Kunti, declare to the world that My devotee is never vanquished!”

“Krishna never forgets a devotee even though that devotee may forget Him. Krishna will come and grab him by the hair and bring him back. Even in this life, at the time of death, some remembrance might be there about his past and in this way he will have some chance to continue on to that level in his next life.” Sripad Puri Maharaj continued.

“Maybe it’s something like Ajamila^[3] at the moment of death he was remembering his son, Narayan, which is also the name of Krishna,” Rasaraja das Prabhu said. “By chanting the name of Narayan he (Ajamila) recognized his previous devotional mood in the previous part of his life. He was a very good *Brahmin* (one of the four pillars of the Ancient Vedic society). Calling out to his son in a desperate mood, he remembered the sincere devotion for Krishna he previously had,” Sripad Puri Maharaj said. “It wasn’t just his son’s name, it was the name associated with his devotional mood that he once knew. In this way we have hope even if we forget or turn against Krishna, Krishna won’t forget us.”



Rasaraja Prabhu and Amitji with Sripad Puri Maharaj during Harinam

“When I was reading Srila Prabhupada’s^[4] “Back to Godhead” they always talked about going back to the spiritual world. At that time my impression was that we are the soul and in the spiritual world there’s another soul of the same quality but then I was also reading from Srila Guru Maharaj,^[5] that explained that the difference in quality between the material elements and the soul, is the same as the difference between the quality of the soul and the spiritual world,” Rasaraja das Prabhu explained one of his previous readings while asking if he is understanding correctly what he had read. “It’s possible you did not understand it properly. From the *Gita* we learn that the material nature and the soul are two distinct energies - *prakrti* (nature) and *paraprakrti* (soul). *Prakrti* is the feminine energy so the material world is called Mother Nature. The soul is also *shakti* (energy) but as *paraprakrti* is superior to material nature. *Purusha* or the seed-giving Father is masculine. As the source of all energy He is superior to both. Thus we are the *jiva-shakti* or *tatastha shakti* energy of the Lord. In the spiritual world the soul remains *shakti* (energy) whereas *Shaktiman* (Krishna) is the energetic source. As *jiva-tattva* in that sense we are controlled by the *purusha* (male) which is *Vishnu-tattva*. As energy we are dependent on the generating source,” Sripad Puri Maharaj responded.

“I understood that Srila Guru Maharaj said that we came from *tatastha-shakti* (Krishna’s marginal potency), which is inferior to *antaranga-shakti* (Krishna’s internal potency - Srimati Radharani). We are not at the same level as the spiritual world. We are like a little inferior to the spiritual world in quality and it’s only by grace that we can go into that plane. It’s like a difference between material and soul and soul and spiritual. That is what I understood,” Rasaraja das Prabhu followed-up with. “Maybe, but I have not seen that description given. As *tatastha-shakti* (marginal energy) we are different from or inferior to the *Antaranga-shakti* (internal energy) but when one is engaged in devotional

service, under the influence of the *Antaranga-shakti* it is not different. It is simultaneously one and different,” Sripad Puri Maharaj responded. “I never heard that the soul is inferior to the spirit because sometimes we say ‘spirit-soul’ also. The spirit is called *Paramatma* and the soul is called *atma*. Mahaprabhu said ‘*jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'/kṛṣṇera 'tāstathā-śakti' 'bhedābheda-prakāśa'* – we are one and different from the energy of the Lord.” This is confirmed in the *Śrī Caitanya Caritāmṛta Madhya* 20.108-10:

*jīvera 'svarūpa' haya – kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'tāstathā-śakti' 'bhedābheda-prakāśa'
sūryāmīśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra 'śakti' haya*

"It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."

Qualitatively we are the same, but quantitatively we are different, like the infinite and the infinitesimal – the infinitely large and the infinitely small.

“Is the *jiva* different from the *antanranga shakti*?” Sripad Puri Maharaj asked then responded, “Yes, we can never become Gopis (maid servants of Sri Sri Radha Krishna) but we can become servants of the Gopis. We never think of becoming Gopis or taking that position in the spiritual world, that energy belongs to Srimati Radharani. ‘*gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsah*’ Mahaprabhu prayed, ‘I am the servant of the servant of the servants of the lotus feet of the Gopis.’ So our desperation should be for the service of the Gopis in the line of Rupa Goswami.”

Sri Caitanya-caritamṛta -Madhya-lila 13.80 confirms this:

*nāham vipro na ca nara-patir nāpi vaiśya na śūdro
nāham varṇī na ca grha-patir no vanastho yatir vā
kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsah*

“I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.”

At this point our brief sangha came to an end. *Prasadam* were served and honored by all.



All Glories to Sri Guru and Sri Sri Gauranga
Srila Bhakti Nirmal Acharya Maharaja ki jai
Sripad Bhakti Madhava Puri Maharaj ki jai

Your humble servant
Kushum devi dasi

[1] <http://kksongs.org/songs/p/paramakaruna.html>

[2] Sri Krishna Chaitanya Mahaprabhu appeared in in Mayapur, West Bengal, India in 1486. Although He is the Supreme Lord Himself, Sri Krishna, He posed as a devotee, and revealed the most sublime sentiments and the natural disposition of a devotee. He taught us by His own example how to establish a connection with the Lord through the practice of pure devotion. Srila Rupa Goswami has glorified Lord Chaitanya as being the most munificent Lord because He freely distributed pure love of Godhead.

[3] The History of the Life of Ajāmila <http://www.vedabase.com/en/sb/6/1>

[4] His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada (Srila Prabhupada) is the founder Acharya of the International Society for Krishna Consciousness (ISKCON)

[5] Srila Sridhar Maharaj: http://www.scsmath.com/docs/sridhar_maharaj.html

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