

Ocean of Nectar

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1. *Srimati Radharani*

This is the manifestation of Srila Prabhupada's causeless mercy, it's simply due to his causeless mercy that today we can get together on an occasion like this and speak about Srimati Radharani and Sri Krishna. Had we not have come into contact with Srila Prabhupada or ISKCON, this good fortune would have not been there for us. And actually this is the highest spiritual understanding, there is nothing beyond that. Sometimes we tell people from other groups, other sampradayas that we are here to get the best so if you have something better than what I have found please give it to me I will take it. But at least in the last 37 years, I have not found anything greater than this and there is nothing greater than this.

The spiritual world has mainly three different regions: Brahmajyoti (the impersonal spiritual energy/light); Vaikuntha (the abode of the Supreme personality of Godhead); and Vrindavan. There is a difference in Vaikuntha and Vrindavan. In Vaikuntha the Supreme Personality of Godhead is the Supreme Personality of Godhead but in Vrindavan the Supreme Personality of Godhead is not the Supreme Personality of Godhead, He is a cowherd boy. Why is the Lord playing like that in Vrindavan? The previous Acharyas have explained especially the six Goswamis of Vrindavan mainly Jiva Goswami. He pointed out that there are five different types of favourable relationships: Neutrality; Servitorship; Friendship; Parental; and Conjugal.

Now we find that in the material nature these are the five kinds of relationships, *çānta*, *dāsya*, *sakhya*, *vātsalya* and *madhura*. Now, since this material nature is a reflection of the spiritual sky and in this material nature there are these five kinds of relationships then these five kinds of relationships must be in the spiritual sky also otherwise how can that be the reflection? In Vaikuntha, we find only neutrality and servitorship. In Vaikuntha the Supreme personality of Godhead is the Supreme Personality of Godhead so in relation to that what is everyone's relation to Him? Servitorship. It is natural that everyone will see the Supreme Personality of Godhead is the worshipable Lord and the natural feeling or attitude towards Him will be that of servitorship. There are three other relationships, friendship, parental and conjugal they are not there in Vaikuntha, they cannot be there. These three relationships cannot be there because friendship takes place between equals who can become equal to the Supreme Personality of Godhead? Who can treat Him like his equal? In Parental the Lord becomes subordinate and the devotee becomes superior. Who can become superior to the Lord? Conjugal the loving relationship like that between a young boy and young girl. Who can have that kind of relationship with the Supreme Personality

of Godhead? Who can treat the Supreme Personality of Godhead as her lover? So, searching for these three relationships we come to Vrindavan and in order to offer these three relationships to His devotees, the Lord in Vrindavan is not the Supreme Personality of Godhead, that is His devotees do not recognise Him as the Supreme Personality of Godhead, to them He is a cowherd boy, therefore one may not develop a relationship like a friend or a father, mother or a beloved to the Supreme Personality of Godhead but there's no problem developing that relationship with a cowherd boy that also is a village boy. So in Vrindavan Krishna is that cowherd boy and the devotees have forgotten that He is the Supreme Personality of Godhead and if they remember then they would not deal with Him like that. That is another kind of illusory influence of the Lord; this is called Yoga Maya, a kind of forgetfulness. They have forgotten Krishna is God. Forgetfulness can arise from: Ignorance; and intense love. An example to illustrate this point is a son has become the prime minister, although the mother knows that he is the prime minister she treats him like her son and that is her motherly love for Him. Prime minister is not important, what really matters to her is that he is her son because of her love for him. That is what is happening in Vrindavan. Maya is a feeling of mine. Krishna is my friend, my son, my lover, they feeling like this due to their love. This is the relationship in Vrindavan, it's not that they do not know that Krishna is the Supreme Personality of Godhead, they know that but to them it doesn't matter. Their feeling is "You may be the Supreme Personality of Godhead so what?" And that is why they are dealing with Him like that and this is pastimes.

Another consideration of these pastimes is like a play or drama on a stage, it is being enacted. When the good actors play a role what happens? He forgets himself and becomes that role or character. So in Vrindavan Krishna forgot He is God and He behaves like a cowherd boy and this is His pastimes? Krishna is *anandamaya*, the source of *ananda*, He, Himself is full of joy and He offers joy to everyone else. And that joy is experienced through these loving exchanges. Krishna is with His friends in a certain way. And as a result of that His friends become delighted, Krishna becomes delighted and those who are around also become delighted. So that is the *līla*, Krishna's pastimes, that's the purpose of Krishna's pastimes, through these pastimes Krishna is drowning His devotees in an ocean of ecstasy. *itédāk sva-lélābhir ānanda-kuëòe, sva-ghoñāà nimajjantam ākhyāpayantam*. Krishna's own pastimes, an ocean of joy, He drowns Them through His pastimes, He is enjoying and those who are involved in that pastime is submerged in an ocean of ecstasy. Now who is the central figure, the source of ALL, joy of Krishna?

Srimati Radharani is the reservoir of Krishna's pleasure. Krishna is *anandamaya* and She is Krishna's pleasure potency. All Krishna's pleasure and all of Krishna's joy is simply based on Srimati Radharani. Therefore when you go to Vrindavan what is the principle consideration? The loving exchange

between Radha and Krishna and everything else is around that relationship. Other Gopis are there supporting that loving exchange. The parents are there and the friends are there and they also are supporting that conjugal relationship between Radha and Krishna. *Jayo Jayo Ujala jalras...braje te prachar...*All glory all glory to that brilliant love which is the essence of all the mellows, what is that? Conjugal mellow. Conjugal can be of two types: *sakya* (husband and wife) and *prakya* (lover and beloved). Conjugal relationship means that between a man and women that between Radha and Krishna. The approval of social conformity is not there, no consideration of what people think of Them, Krishna does not give a damn. That is the difference between *lila purusotam* and *maryada purusotam*. Lord Ramachandra *maryada purusotam*, He is very concerned because He is establishing the principle of dharma therefore Ramachandra very careful how He behaves. He did not accept more than one wife. All the Ksatriya generally have many wives at least two. Even Narayana has two wives, formally Sridevi and Bhudevi. Ramachandra accepted only one wife Sitadevi. Ramachandra even banished Sitadevi because some people cast some doubt about her character so that is how Ramachandra's pastimes are. But Krishna, what to speak of wives, Krishna did not even get married and was dancing with others wives, apparently it is immoral but where is the consideration of morality or immorality of the Supreme Personality of Godhead? He is the Supreme proprietor, when the proprietor enjoys somebody or something is there anything wrong? No. How He does it is His business and this is what He is doing through His *lila*. He kind of creates a situation where they feel if these girls were married to someone else, as if they do not belong to Krishna. It is said again by the Goswamis the loving exchange becomes most intensified when there are obstacles, the movement of love is crooked it's not on a straight line. When the obstacles are there what happens? Obstacles you have to bypass it so that is how love moves. Obstacle bypass it, find a way around. The senior members of the family say don't go meet that boy, the girl finds a way out and meets her lover quietly and that makes the love so exciting and that's exactly what Krishna is doing, also the consideration is there whether it was moral or not.

Jiva Goswami in Gopal Champu pointed out that Radha and Krishna did in fact get married, there is an elaborate description of how Krishna got married to Radharani. Another consideration is when Brahma stole the cowherd boys and the calves, Krishna expanded Himself to all the cowherd boys and the calves. At that time Krishna told Nanda Maharaja that this is a very good year for the girls to get married. So who did they get married to? They got married to Krishna. It is also mentioned apparently although they were married they could not even touch those girls. Even though there is four sampradayas like Abhimanyu could not even touch Srimati Radharani, apparently he was more interested in his cows, he

would spend more time with the cows and be more concerned with the cows. These are just apparent reasons for the sake of the pastimes to make it more joyful. Vrindavan is beyond anyone's understanding. Although there are four sampradayas, they all authorised and bona fide but even they did not have any understanding of Vrindavan.

Sri Caitanya Mahāprabhu came and gave the understanding of Vrindavan, therefore Vasudev Gosh one of the very very intimate associates of Sri Caitanya Mahāprabhu was singing *Radha ki duki re...*who would have revealed the glory of Srimati Radharani and Her love for Krishna. *premarosho simo.....* If Sri Caitanya Mahāprabhu did not come then who would have revealed the glory of Srimati Radharani who is the Ultimate culmination of loving exchange. How could anyone have ever understood the glory of Srimati Radharani and the glory of Radharani's love for Krishna? *madhura brinda.....bipina madhuri.....*the sweetness of the forest of Vrindavan, practically impossible to enter....*boriti bavera baguti.....*youthful damsels of Vrindavan. Their loving exchange with Krishna who could ever understand that had Sri Caitanya Mahāprabhu not have come and this point is wonderfully explained in CC Adi lila, third Chapter and also by Nityananda prabhu when He was taking Jiva Goswami on parikrama in Nawadwipa and after the parikrama He sat down He was instructing Jiva Goswami about this point. I will explain from CC, *yatheñōa vihari' kãñēa kare antardhāna antardhāna kari' mane kare anumāna* (CC Adi 3.13), *cira-kāla nāhi kari prema-bhakti dāna bhakti vinā jagatera nāhi avasthāna* (CC Adi 3.14), this is actually the translation of the three principle slokas describing Sri Caitanya Mahāprabhu's external reasons for Mahāprabhu's appearance. As I mentioned earlier, Vrindavan is beyond Vaikuntha, people generally have the understanding of Vaikuntha but Vrindavan is beyond that. After performing His Brajalila, Krishna considered I have revealed My Brajalila. How will anyone ever enter into Brajalila?

This was never given before, means for a long long time, do you know how long? 2000 catur yugas, Brahma's day and Brahma's night. Krishna the Supreme Personality of Godhead of Vrindavan comes only once in the day of Brahma. Although Krishna says in BG 4.8 *sambhavāmi yuge yuge*, I come in every millennium alternatively in every yuga but many incarnations in each yuga. Krishna is the Supreme Personality of Godhead, Brajendrananda, son of Nanda Maharaja who always resides in Vrindavan that Krishna only comes in a day of Brahma that is also precisely pointed out. In a day of Brahma there are fourteen Manus, a reign of each Manu is seventy one catur yugas, the seventh Manu is Vaivasvata and the twenty eighth catur yuga at the end of Dwaparyuga, Krishna the Supreme Personality of Godhead comes and reveals His Vrindavanlila. Krishna considered I reveal my pastimes of Vraja and How will anyone enter into Vrindavan and understand Vrindavan? Why Krishna considered that? Krishna is

saying My devotees always express their devotion to Me following *Vaidhé bhakti* following the rules and regulations of the scriptures. *sakala jagate more kare vidhi-bhakti vidhi-bhaktye vraja-bhāva pāite nāhi çakti* (CC Adi 3.15) All My devotees render devotional service unto Me following *Vaidhé bhakti*, the rules and regulations of scripture. This is another important thing to remember: Service to the Lord must be rendered following rules and regulations of the scriptures, otherwise as Rupa Goswami is pointing out in *Bhakti-rasamrita-sindhu*, even the devotion to Krishna is extremely sincerely executed but if it is not performed following the rules and regulations of the scriptures as they have been given *çruti*, *smāti*, *purāëa*, etc, he will simply create a disturbance.

Now what Krishna is actually pointing out, there are two devotions *Vaidhé bhakti* and *Rāgānuga-bhakti*. And here Krishna is pointing out emphatically that My devotees will always render devotional service unto Me by *Vaidhé bhakti*. When rendering devotional service by *Vaidhé bhakti* and they achieve perfection they will go to *Vaikuntha*. The goal of *Vaidhé bhakti* is *Vaikuntha*. Now when one goes to *Vaikuntha* he will find the eternal swarup, then how will he go to *Vrindavan* then? He is stuck in *Vaikuntha*, no way to go to *Vrindavan* that was what Krishna's concern was. There are two considerations, devotees will always render service unto Me by following *Vaidhé bhakti* But when they achieve their spiritual perfection they will go to *Vaikuntha*. How will they go to *Vrindavan*? Therefore Krishna decided to come as a devotee. By serving the Supreme Personality of Godhead by following *Vaidhé bhakti* one goes to *Vaikuntha* but when this devotee Krishna is served following *Vaidhé bhakti* then he will have access to *Vrindavan*. This point has been briefly mentioned in CC but elaborately explained by Nityananda prabhu to Jiva Goswami. Nityananda prabhu is pointing out this same point why Krishna came as Caitanya Mahāprabhu and He is pointing out when Caitanya Mahāprabhu is served in *dasya rasa* then one gets access to *Vrindavan* to be situated in the loving relationship with Krishna in *sakya*, *vatsalya* and *madhurya*. Another consideration is *Vaidhé bhakti* gets one to *Vaikuntha* and what is the means to enter *Vrindavan*? *Rāgānuga-bhakti*, but here we can see that Caitanya Mahāprabhu is forbidding *this kind of Rāgānuga-bhakti* and *Vaidhé bhakti* is the way. Okay, now see how Krishna actually solves this problem. What is the meaning of *Rāgānuga-bhakti*? *Rag* means love and *anuga* means follow there are some devotees who only have love for Krishna they are called *Ragat-mika-bhaktas* Brajbasis, the devotees of Krishna in *Vrindavan* are all *Ragat-mika-bhaktas*. So the way to enter into *Vrindavan* is *Rāgānuga-bhakti* meaning following one of the associates of Krishna in *Vrindavan* that becomes *Rāgānuga-bhakti*. If we follow a *Ragat-mika-bhaktas* of *Vrindavan* then that's called *Rāgānuga-bhakti* and that is the way to enter into *Vrindavan*. Krishna came as a devotee. What does it mean actually? *rādhā-bhāva-dyuti-suvalitam naumi kāñëa-svarūpam*. Krishna Caitanya Mahāprabhu is Krishna

assuming the mood and complexion of Srimati Radharani.



What is Radharani's mood? *Mahābhāva*. *mahābhāva-svarūpā çré-rādhā-ōhākurāëë* Srimati Radharani is the embodiment of *Mahābhāva*. *Mahābhāva* is the highest form of devotion. Radharani is the personification of devotion to Krishna. She is the personified *hlādiné-çakti* and this *hlādiné-çakti* is the intense form of devotion for Krishna. Krishna came assuming the mood of Srimati Radharani that is Caitanya Mahāprabhu. In simple words Krishna is actually playing the role of Srimati Radharani. Caitanya Mahāprabhu is Krishna acting like Radharani. Krishna displaying the mood of Radharani. Krishna is displaying devotion to Krishna in the mood of Srimati Radharani. Okay now you consider when you are following Caitanya Mahāprabhu who are you following? Srimati Radharani. Who is the greatest *Ragat-mika-bhaktas* of *Vrindavan*? Srimati Radharani. When you are following Caitanya Mahāprabhu what kind of devotion are you executing? *Rāgānuga-bhakti*. The greatest *Ragat-mika-bhaktas* is Srimati Radharani and following Srimati Radharani means *Rāgānuga-bhakti*. So now you see *Vaidhé bhakti* to Sri Caitanya Mahāprabhu is automatically transformed into *Rāgānuga-bhakti* that is what Nityananda prabhu explained to Jiva Goswami. Same point being made by Prabodhānanda Sarasvaté Thakur, just one verse *yathā yathā gaura padāravinde vindeta bhaktiā kātā-puëya-rāsiū tathā tathotsarpati hādy akāsmad rādhā-padāmbhoja-sudhambu-rāsiū*. As one develops his attachment to the lotus feet of Gaura, Sri Caitanya Mahāprabhu, he develops his bhakti, his devotion to the lotus feet of Caitanya Mahāprabhu due to heaps of pious activities accordingly springs forth the nectar that is flowing from the lotus feet of Srimati Radharani. And what is the nectar of the lotus feet of Srimati Radharani? *Vraja bhakti*. So this is how we can see how perfectly Sri Caitanya Mahāprabhu gave this process for all of us and how wonderfully Srila Prabhupada has presented it to us all over the world. Sometimes I see devotees get bewildered by some unscrupulous individuals who claim that Prabhupada did not give everything. Now to get everything we have to go to them claiming that Prabhupada did not give us *Rāgānuga-bhakti* so we have to go to them to get *Rāgānuga-bhakti* but what we end up getting some sahagiyas some other sampradayas teachings.

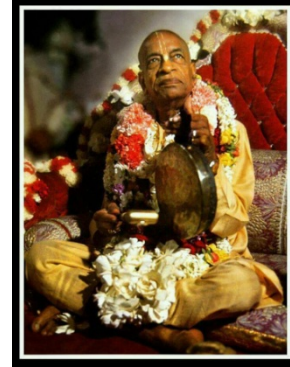


Srila Prabhupada gave us the most perfect thing in the most perfect way. This is what has been confirmed by Nityananda Prabhu and this is the gift of Sri Caitanya Mahāprabhu. All we have to do is execute our devotion to Sri Caitanya Mahāprabhu following the rules and regulations of the scriptures, automatically, eventually it will be transformed into *Rāgānuga-bhakti* we do not have to separately serve for *Rāgānuga-bhakti*. Automatically it will be transformed into *Rāgānuga-bhakti* and as a result of that the door to Vrindavan will open up, just as Ramananda Raya saw Caitanya Mahāprabhu.

Who is Caitanya Mahāprabhu? RadhaKrishna, *çré-kāññea-caitanya rādhā-kāññea nahe anya* so when we achieve perfection of devotion to Caitanya Mahāprabhu who will we see? Whom did Ramananda Raya see, he saw RadhaKrishna in place of Sri Caitanya Mahāprabhu. *Rasarāja mahābhāva*...he saw *Rasarāja Krishna and mahābhāva swarupine* Radharani. Now when you are seeing RadhaKrishna where are you? You are in Vrindavan and all these wonderful lilas are there to create that attraction to Vrindavan dham. Like after you hear these pastimes of Krishna with the residents of Vrindavan, I can tell you even if you go to Vaikuntha you will not be satisfied.

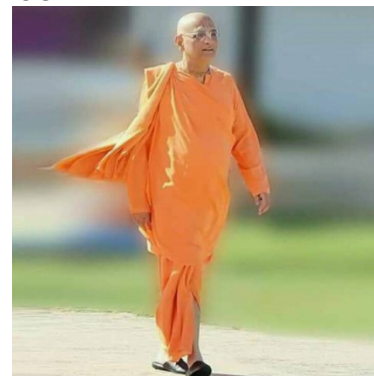
You are not going to settle for anything less than Vrindavan that is what Srila Prabhupada is giving through ISKCON. He has given us something what to speak of heavenly planets, Bramaloka, Satyaloka, even Vaikuntha, even Mathura, even Dwarika, Ayodhya, we won't be satisfied and we won't be satisfied. This was very wonderfully explained by Srila Sanatana Goswami through his *Brihat-Bhagavatamrita* describing Gopa Kumar's journey. Gopa Kumar went to Vaikuntha he was not satisfied, he went to Ayodhya, Dwarika and was not satisfied and he didn't know why, he felt even though he is seeing Krishna and Krishna is treating him so nicely, the queens are treating him like their own son but still his heart is not content. Narada Muni detected that and asked him "What's the matter with you? You are in Dwarika and are having such mercy of the Lord and you still not satisfied?" and Gopa Kumar said "Yes, I know, I know my good fortune but still I do not know

why my heart is attracted to this boy who wears a peacock feather and tends the cows and plays a flute." Narada muni took him aside so that nobody in Dwarika could hear and said "Actually your attachment is for Krishna in Vrindavan." In this way we can see that those who got this information of Vrindavan would not settle for less not even Dwarika. So this is the gift of Sri Caitanya Mahāprabhu which has been so magnanimously distributed all over the world by His Divine Grace A.C Bhaktivedanta Swami Prabhupada! Vrindavan means, Vrajaprema means loving exchange between Sri Krishna and Srimati Radharani. Hare Krishna. All glories to Srila Prabhupada! Gaura premanande Hari haribol!



2. Srila Prabhupada appreciation

This is the manifestation of Srila Prabhupada's causeless mercy, it's simply due to his causeless mercy that today we can get together on an occasion like this and speak about Srimati Radharani and Sri Krishna. Had we not have come into contact with Srila Prabhupada or ISKCON, this good fortune would have not been there for us. And actually this is the highest spiritual understanding, there is nothing beyond that. Srila Prabhupada gave us the most perfect thing in the most perfect way. This is what has been confirmed by Nityananda Prabhu and this is the gift of Sri Caitanya Mahāprabhu. All we have to do is execute our devotion to Sri Caitanya Mahāprabhu following the rules and regulations of the scriptures, automatically, eventually it will be transformed into *Rāgānuga-bhakti*. You are not going to settle for anything less than Vrindavan that is what Srila Prabhupada is giving through ISKCON.



3. Guru Maharaja's Instructions

↓ We are not going to settle for anything less than Vrindavan as Srila Prabhupada has given us the highest and we won't be satisfied;

- ↓ Srila Prabhupada gave us the most perfect thing in the most perfect way. This is what has been confirmed by Nityananda Prabhu and this is the gift of Sri Caitanya Mahāprabhu. All we have to do is execute our devotion to Sri Caitanya Mahāprabhu following the rules and regulations of the scriptures, automatically, eventually it will be transformed into *Rāgānuga-bhakti* we do not have to separately serve for *Rāgānuga-bhakti*; and
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(The content of this E-magazine was based on a Lecture given by His Holiness Bhakti Charu Swami on 6 September 2013, ISKCON Lenasia, South Africa.)
(Compilation & editing by Hemavati Radhika dasi)

