

OCEAN OF NECTAR

*E-MAGAZINE FOR EVERY EKADASI
ISSUE NUMBER: 80 (Shat-tila Ekadasi)*

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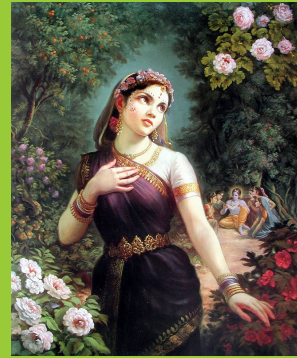
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1. Sri Caitanya Mahaprabhu meets Ramananda Raya

Sri Caitanya Mahaprabhu after taking sanyas went to Jaganatha Puri and stayed there for a while. There He delivered Sarva Bhauma Bhattacharya the greatest Vedantist of that time. In this way we can see one thing, that many of these followers of Sri Caitanya Mahaprabhu did not accept Him as the Supreme Personality of Godhead. They kind of protested and then eventually accepted so that is the difference that we see between Mahaprabhu's condition and the trend in today's world. In the early days when Krishna was there was a personality called Paundraka and some of his followers started to say that he is the Supreme Personality of Godhead and he also got fired up with that and started to think that he is the Supreme Personality of Godhead. Nowadays we see that some people may say that he is God and everyone thinks it's true and as a result there is so many Gods. Today's world everybody is God but the Supreme Personality of Godhead is not God but that was not the case with Sri Caitanya Mahaprabhu. Sarva Bhauma Bhattacharya didn't accept Him in the beginning and we will see many others.

Sri Caitanya Mahaprabhu decided to travel to South India and used to stop at night at different villages and stay overnight and do Istagosthi with the people. Istagosthi means they all would gather and He would give them spiritual guidance and in this way Sri Caitanya Mahaprabhu was converting them to Krishna Conscious one after another. It started to spread in an amazing way. You can well imagine when personalities are getting direct association of the Lord then what

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would happen? They were empowered by Him and started preaching and that is how it was spreading. They would go out and preach to others and others would become inspired and go out and preach to others and geometric progression Krishna Consciousness started to spread. Sri Caitanya Mahaprabhu came to the bank of the river Godavari and sitting under a tree and He saw a personality surrounded by many followers. It has been described that although Mahaprabhu's mind was running after that person He restrained Himself. When that person looked at Sri Caitanya Mahaprabhu something happened to Him. He came to see Sri Caitanya Mahaprabhu. Caitanya Mahaprabhu asked: Are you Ramananda Raya?

Ramananda Raya: Yes, I am and I am the most fallen.

Caitanya Mahaprabhu: I heard about you from Sarva Bhauma Battacharya and was eagerly waiting to meet you.

Ramananda Raya: Sarva Bhauma Battacharya treats me as his servant but he is always concerned about my welfare.

They were so many people around and generally the sanyasis had no dealings with mundane people, they used to stay aloof and the governor saw that they embraced each other. A sanyasi would never embrace a mundane person and Ramananda Raya said that this was not the right place to meet and he would come again.

○ *The Discussion between Sri Caitanya Mahaprabhu and Ramananda Raya*

In the meantime, another Brahmana invited Mahaprabhu to his house for lunch. The next day Ramananda Raya came just with one Brahmana and he met Sri Caitanya Mahaprabhu.

Caitanya Mahaprabhu: What is the ultimate goal of life?

Ramananda Raya quoted from spiritual scripture: Performance of Varnashrama is the ultimate goal of life because that's the way to please Krishna. Varnashrama is the means and ways to please Vishnu.

Caitanya Mahaprabhu: That is external tell Me what is beyond that?

Mahaprabhu said that because Varnashrama is based on modes of material nature. When one is on the material platform there is a material consideration. Mode of goodness Brahmana, mode of passion Kshatriya and so forth, it's a matter of modes of material nature.

Ramananda Raya: Performance of Karma Yoga is the goal of life, activities in order to please Krishna. BG 9.27

yat karosi yad asnasi

yaj juhosi dadasi yat

yat tapasyasi kaunteya

tat kurusva mad-arpanam

TRANSLATION

O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me.

Whatever you do, whatever you eat, whatever you offer in sacrifice whatever you give in charity, whatever austerities you perform offer the results of all your actions to Me.

Caitanya Mahaprabhu rejected that also saying its external, external means being related to the materialist existence.

Ramananda Raya: BG 18.66

*sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksayisyami ma sucah*

TRANSLATION

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.

Caitanya Mahaprabhu rejected that also by saying that's also external.

Ramananda Raya: BG 18.54

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samah sarvesu bhūtesu
mad-bhaktim labhate parām*

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.

He receives my transcendental devotion

Caitanya Mahaprabhu rejected that yet again.

Ramananda Raya: Endeavor from jnana knowledge, liberation and surrendering unto lotus feet of the Lord according to the instructions of the exalted saintly persons and then Krishna who is ajita unconquerable.

Caitanya Mahaprabhu accepted that is the platform of pure devotional service. Karma and jnana both were rejected. The endeavor for Karma fruitive activity, jnana liberation were given up because these two are two sides of the same coin, material enjoyment and giving up desire for material things. Both karma and jnana are related to that and so is liberation whereas pure devotional service transcends that. Giving up the tendency of enjoyment in the material nature and giving up the tendency of becoming free from material nature and accepting service to Krishna exclusively for His pleasure. We have

to understand that unless and until one transcends the material nature and one comes to the platform of pure devotional service he is not really properly situated in his spiritual life. Liberation is not spiritual it is also material. We can consider getting out of the prison cannot be the ultimate goal. When one is in the free state what he's going to do, that should be the consideration. In this way Caitanya Mahaprabhu accepted that and through that He reminded us what we should do. Devotional service is beyond liberation.

Caitanya Mahaprabhu: Please continue to tell Me.

Ramananada Raya spoke about devotional service in mellow neutrality.

Caitanya Mahaprabhu: What is beyond that?

Ramananada Raya: Devotional service in servitorship.

Caitanya Mahaprabhu: Good, what is beyond that?

Ramananada Raya: Devotional service in friendship.

Caitanya Mahaprabhu: Yes, and what is beyond that?

Ramananada Raya: Devotional service in a parental way and devotional service in a conjugal way.

Still Caitanya Mahaprabhu didn't stop at that and said: Tell Me what's beyond that.

Ramananada Raya: I did not know that anyone could ask what is beyond that. You are questioning me and also empowering me if You continue in this way then I can maybe answer. The Gopis of Vrindavan are in the conjugal mellow.

Caitanya Mahaprabhu: Yes, and what is beyond that?

Ramananada Raya: Krishna is dancing with millions of Gopis and in the center Krishna is dancing with one Gopi and that Gopi must be very special. When that Gopi became upset and left the rasamadali Krishna left all the other Gopis and went searching for her, this Gopi must be special.

- *If Caitanya Mahaprabhu did not come, then who would have revealed the glory of Srimati Radharani?*

In this way gradually he came to the point of revealing the identity of who is this special Gopi and who is this special Gopi? Its Srimati Radharani.

Caitanya Mahaprabhu: Now tell me about Krishna's qualities?

Ramananada Raya described Krishna's amazing qualities.

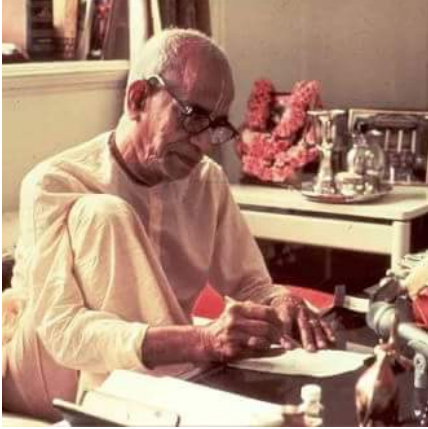
Who is Srimati Radharani? Radharani is the personification of Krishna's pleasure potency. All of Krishna's pleasure is in her and all of Krishna's pleasure comes from her. So in this way through these discussions with Ramananada Raya established the ultimate pinnacle of devotional service. At one point His identity was about to be revealed. Talking about Radharani and Krishna in order to understand Her love Krishna assumed Her mood and Krishna assumed not only the mood but also the complexion. Now what's

happening? Very mercifully Caitanya Mahaprabhu transformed Himself and Ramananda Raya saw who is Caitanya Mahaprabhu mahabhava personification of the highest mellow of devotional service of Srimati Radharani. CC Adi 1.5

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedaṁ gatau tau
caitanyākhyam prakātam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-sualitam naumi kṛṣṇa-svarūpam

Pranaya means love, vrkrtir means transformation. Transformation of the pleasure giving potency is actually Krishna's love. Although in the spiritual realm there is no consideration of past and future all eternally exists. Just for our understanding the potency, what is the energy and the energetic. It's generally one. Energy became separated from the energetic so the energetic is Krishna and the energy is Srimati Radharani. They became separate but in the form of Caitanya Mahaprabhu They have become one, when the energy and energetic become one then that's Sri Caitanya Mahaprabhu. How They became one? Radharani's mood, what is Her mood? It's the mood of love, She is the personification of Mahabhava, now if the bhava is taken out what is left? I heard an analogy in that respect, like the threads are woven together it becomes cloth but if all the threads are taken away what will be left? Srimati Radharani is the personification of Mahabhava now if the bhava is taken away what will be left? That means in totality Srimati Radharani is there. It's not that Radharani's bhava is one thing and Radharani is another and Krishna took the bhava and Radharani is still there, if the bhava is taken then it's in its totality. This is how spiritual reality is inconceivable in the one hand we know that Srimati Radharani in totality with Krishna and that is Caitanya Mahaprabhu. Then again we see Gadadhar, Srimati Radharani's incarnation so this is how it's inconceivable. Although Radharani is in totality with Krishna as Sri Caitanya Mahaprabhu but at the same time Gadadhar Pandit is also present. Anyway, the point is with our mundane intellect we won't be able to understand, therefore we have to leave our intellect and just accept because you are dealing with inconceivable. That which is inconceivable cannot be conceived with our intellect. Inconceivable! Through that discussion between Ramananda Raya and Sri Caitanya Mahaprabhu we get to understand who is Krishna and who is Srimati Radharani. It's taking us to the highest region of the spiritual sky therefore it is through Caitanya Mahaprabhu only we can possibly understand Srimati Radharani. If Caitanya Mahaprabhu did not come, then who would have revealed the glory of Srimati Radharani?

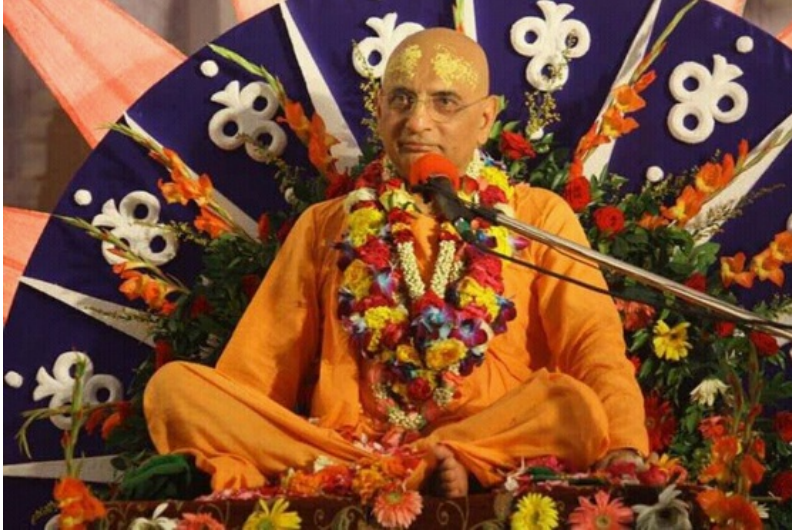
2. Srila Prabhupada appreciation



Actually Srila Prabhupada gave the way Sri Caitanya Mahaprabhu arranged, the way Krishna arranged. This is the divine arrangement of Sri Caitanya Mahaprabhu and that is what Srila Prabhupada gave. Therefore, Srila Prabhupada's presentation is perfect and complete. If anybody says that Prabhupada did not give everything I will very clearly say that he is in Maya and he is not following Sri Caitanya Mahaprabhu He is hurting Sri Caitanya Mahaprabhu's movement. Sri Caitanya Mahaprabhu movement and arrangement to spread Krishna Consciousness throughout the world has been most perfectly manifested by Srila Prabhupada's divine arrangement because Srila Prabhupada has been especially sent by Sri Caitanya Mahaprabhu to fulfil His prediction.

(Excerpt from lecture given by HH Bhakti Charu Swami on 17 June 2014 in Los Angeles)

3.Guru Maharaja's Instructions



- *We have to understand that unless and until one transcends the material nature and one comes to the platform of pure devotional service he is not really properly situated in his spiritual life;*
- *Liberation is not spiritual it is also material;*
- *Devotional service is beyond liberation;*
- *Our mundane intellect we won't be able to understand, therefore we have to leave our intellect and just accept because you are dealing with inconceivable; and*
- *It is through Caitanya Mahaprabhu only we can possibly understand Srimati Radharani.*