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THE REPOSITORY OF JEWELS

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sancarya ramabhidha-bhakta-meghe
sva-bhakti-siddhanta-cayamrtani
gaurabdhir etair amuna vitirnaish
taj-jnatva-ratnalayatam prayati

[“Sri Caitanya Mahaprabhu, who is known as Gauranga, is the ocean of all conclusive knowledge in devotional service. He empowered Sri Ramananda Raya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Sri Caitanya Mahaprabhu Himself. Thus the ocean of Caitanya Mahaprabhu became filled with the jewels of the knowledge of pure devotional service.”
(Caitanya-caritamrta Madhya-lila
8.1]

The confidential meanings of this verse are herein explained in great detail. Here we find the word “gaurabdhir” (gaura-abdhi), which means that Sri Caitanya Mahaprabhu is like an ocean. This ocean is unlimitedly deep. And it is endless; it has no shores. This ocean has amrta, which has two meanings. The natural meaning is nectar and another meaning is water. Nectar is most appropriate here, because Sri Caitanya Mahaprabhu is the ultimate limit of the nectar of rasa (transcendental mellow taste in loving relationships).

Lord Krsna has been described in the Upanisads: raso vai sah, rasam hy evayam labdhvanandi bhavati (Taittiriya Upanisad 2.7.1) Krsna is the embodiment of rasa, the taste of rasa and the object of rasa. If one realizes this rasa, he will become completely blissful and satisfied. Krsna is the reservoir of pleasure and relationships, but here, in the form of Sri Caitanya Mahaprabhu, He is compared to an ocean. Why? The ocean is salty, so this is not the reason. In the ocean there are many snakes, timingila fish, sharks, crocodiles and dangerous animals, but the ocean of rasa of Sri Caitanya Mahaprabhu is not like that. The nectar of that ocean is so tasty that it completely minimizes and criticizes the value of ordinary nectar. It is most desirable.

The ocean of Caitanya Mahaprabhu is full of astonishment. It is miraculous. Nothing is equal to or greater than it, and it is unprecedented. These are the specialties of the ocean of Sri Caitanya Mahaprabhu (Gaura-rupi-sagara).

The above-mentioned verse contains the words “sva-bhakti-siddhanta-cayamrtani.” Here the word “sva” means Krsna. “Sva-bhakti” means the bhakti which is performed for Krsna – Krsna is the object. This bhakti is of four types; dasya (servitor) sakhya (friendship), vatsalya, (parental) and madhurya (conjugal).

What Mother Yasoda feels in her heart is not known to Krsna. Moreover, although from His point of view He can relish the love that the gopis of Vrndavana have for Him, He cannot understand how they feel within their hearts. That is not possible for Him. In order to understand these feelings, He Himself had to appear, taking the sentiment and complexion of Srimati Radhika.

But this was not enough. He had to take shelter of Srimati Visakha devi, Srimati Radhika's very dear friend whose moods are similar to Hers, in the form of Srila Raya Ramananda. Then, by staying in Sri Gambira in the association of Lalita and Visakha, in their forms of Sri Svarupa Damodara Gosvami and Raya Ramananda respectively, and hearing from them, He could realize something directly. Without their mercy and assistance, it would not have been possible.

Srimati Radhika Herself also came and stayed here, in the form of Sri Gadadhara Pandita. She observed Krsna in the form of Sri Caitanya Mahaprabhu to see, "Is He playing My role correctly? Perhaps there will be some defect." Srimati Radhika was therefore present as Gadadhara Pandita, watching and giving advice.

Krsna had three desires that He could not fulfill in His form as Krsna:

sri-radhayah pranaya-mahima kidrso vanayaiva-
svadyo yenadbhuta-madhurima kidrso va madiyah
saukhyam casya mad-anubhavatah kidrsam veti lobhat
tad-bhavadyah samajani saci-garbha-sindhau harinduh

[“Desiring to understand the glory of Radharani's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Srimati Saci-devi, as the moon appeared from the ocean.” (Sri Caitanya-caritamrta Adi-lila 1.6)]

How deep is the love of Srimati Radhika? Krsna Himself did not know. Therefore He appeared as Sri Caitanya Mahaprabhu.

radha krsna-pranaya-vikrtir hladini saktir asmad
ekatmanav api bhuvipura deha-bhedam gatau tau
caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam
radha-bhava-dyuti-suvalitam naumi krsna-svarupam

[“The loving affairs of Sri Radha and Krsna are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Radha and Krsna are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Sri Krsna Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani although He is Krsna Himself.” (Sri Caitanya-caritamrta Adi-lila 1.6)]

When Krsna appeared as Sri Caitanya Mahaprabhu, He brought with Him Srimati Radhika's bhava and complexion. He brought Her mood and complexion, but can He taste or realize it? And to what degree does He understand it? Srimati Radhika and Her associates came to help Him.

The example is given in this first verse, that Sri Caitanya Mahaprabhu is like an ocean of bhakti-siddhanta (the conclusive truths of pure devotion). By the influence of the sun, the ocean infuses its water within a cloud. Similarly, Sri Caitanya Mahaprabhu infused all bhakti-siddhanta in the heart of Srila Raya Ramananda.

Before they met, Lord Krsna in the form of Sri Caitanya Mahaprabhu had not realized Srimati Radhika's moods. There is a vast difference between jnana, knowing something intellectually, and vijnana, realizing it. In Srimad Bhagavatam Lord Narayana inspired four-headed Lord Brahma:

yavan aham yatha-bhavo
yad-rupa-guna-karmakah
tathaiva tattva-vijnanam
astu te mad-anugrahat

[“All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.” (Srimad Bhagavatam 2.9.32)]

“As far as I am to be realized, may My name, form, qualities and loving pastimes be awakened in your heart by My blessings.”

Without the mercy of the Supreme Lord, Sri Guru and pure Vaisnavas, the realization of bhakti-tattva (the truths of pure devotional service) is impossible – even for Lord Krsna Himself.

The ocean has the power to manifest jewels. When the ocean is full of jewels it is called ratnalaya, a repository of precious jewels. When the rain falls at the time of the constellation of stars called svati-naksatra, it has a special potency, for the potential of the ocean to manifest jewels becomes realized at that time.

Here, the rain of svati-naksatra is Sri Ramananda Raya's explanation of all bhakti-siddhanta. When the clouds of Ramananda Raya sprinkled the rain of explanation on the ocean of Sri Caitanya Mahaprabhu, His heart became the repository of jewels. Those jewels were the "anubhava yukta siddhanta". "Anubhava" means "realization", "yukta" means "combined with" and siddhanta" means "conclusive knowledge". The bhakti-siddhanta that Sri Caitanya Mahaprabhu inspired within the heart of Ramananda Raya became anubhava-yukta. In other words, His theoretical knowledge of how Srimati Radhika feels when she is rendering service to Sri Krsna became realized knowledge. The realization of Radhika's mood came in the heart of Sri Caitanya Mahaprabhu, He tasted it, and He began to realize the desires for which He appeared within this world.

This is istagosthi.

Sri Caitanya Mahaprabhu and Sri Raya Ramananda are about to have a wonderful conversation on the bank of the Godavari, so all should come with me there – by heart – and we should all arrive together at that place.

The author of Sri Caitanya-caritamṛta, Sri Kṛsnadasa Kaviraja Gosvami, after offering his obeisances to this conversation says:

jaya jaya sri-caitanya jaya nityananda
jayadvaita-candra jaya gaura-bhakta-vrnda

[“Glory to Sri Caitanya and Nityananda! Glory to Advaitacandra! And glory to all the devotees of Sri Gaura [Lord Caitanya]!”]

Without glorifying the Lord and His associates and procuring their blessings, we cannot enter into this very confidential discussion.

According to His previous behavior, Sri Caitanya Mahaprabhu was traveling. Wherever He went He would meet with people and give them the same instruction.

yare dekha, tare kaha `kṛsna'-upadesa
amara ajnaya guru hana tara' ei desa

["Instruct everyone to follow the orders of Lord Sri Kṛsna as they are given in the Bhagavad-gīta and Śrīmad-Bhagavatam. In this way become a spiritual master and try to liberate everyone in this land." (Sri Caitanya-caritamṛta Madhya-līla 7.128)]

To whomever you see and whomever you meet, give them the teachings of Sri Kṛsna and tell them about Sri Kṛsna. On My order you should become a guru, a teacher, and liberate everyone in this entire land. Sri Caitanya Mahaprabhu was singing, dancing and preaching everywhere He went; and all would become enlivened, He would convert everyone He met to Vaiṣṇavism, and they would realize the nature of the soul as being servant of Kṛsna. He told them to engage in proper devotional behavior and also to preach.

Preaching is one type of bhakti. Therefore, all the gurus in our disciplic succession, such as Śrīla Rupa Gosvami, Śrīla Sanātana Gosvami, Śrīla Bhaktivīnoda Thākura, Śrīla Bhaktisiddhanta Sarasvatī Thākura and Bhaktivedanta Svami Prabhupada, have engaged in their own devotional practices and have also given their energy in preaching to others. In this way, Sri Caitanya Mahaprabhu distributed prema.

There is a verse in Sri Caitanya-caritamṛta which states:

emana krpalu nahi suni tribhuvane
krsna-prema haya yanra dura darasane

[“There is no one as merciful as Sri Caitanya Mahaprabhu. Even if someone would see Him from far away, that person would become infused with krsna-prema.”]

Another verse states, “How can you conquer the heart of Sri Caitanya Mahaprabhu? Don’t criticize anyone. Have no concern for the nature and activities of others, but rather always chant harinama without committing offense to any living entity.”

We should not think that preaching is karma-kanda (fruitive activity). If one is not practicing, then his preaching is like karma; but if he is practicing, this is not true. Those who practice but don’t preach are somewhat better than those who preach but don’t practice. Those who follow the proper system of devotional service, and also preach, are the best of all. We should try to have association of such a Vaisnava who practices and preaches, whose character is impeccable, who has no attachment to anything in this material world and who is expert at telling hari-katha. By associating and hearing from such a Vaisnava, one will have a sphurti of Krsna in his heart.

When Sri Caitanya Mahaprabhu came to the temple of Jiyada-nrsimha He was singing and dancing in ecstasy:

sri-nrsimha, jaya nrsimha, jaya jaya nrsimha
prahladesa jaya padma-mukha-padma-bhrnga

[“All glories to Nrsimhadeva! All glories to Nrsimhadeva, who is the Lord of Prahlada Maharaja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.” (Sri Caitanya-caritamrta Madhya-lila 8.5)]

All glories to Sri Nrsimhadeva. He is the Lord of Sri Prahlada Maharaja. The face of Laksmi devi (Padma) is like a lotus flower, and that Laksmi is rendering service to Him. All the moods of her service are expressed by the beauty of her face; and Lord Nrsimhadeva has become like a bumblebee, tasting that nectar.

There is a question here:

Sri Caitanya Mahaprabhu is absorbed in radha-bhava and He sings about Lord Krsna’s names and pastimes. So why is He now chanting, “prahladesa jaya padma-mukha-padma-bhrnga”?

His absorption is quite uncommon. It is transcendental, not material. He knows that Lord Nrsimhadeva, Ramacandra, Vamanadeva and all other incarnations are not different from Krsna. They are Krsna Himself. To taste the specialities of different types of love Krsna has appeared in different forms. Due to this fact, there is no rasa that He – or Sri Caitanya Mahaprabhu – cannot taste.

Who is Padma? Padma is none other than a partial manifestation of the service moods of Srimati Radhika, just as Sita devi is a partial manifestation of Her moods. When Lord Vamanadeva appeared, he was served by Laksmi devi. This Laksmi is also a partial manifestation of the moods of Srimati Radhika.

Krsna can taste all varieties of moods, and Sri Caitanya Mahaprabhu can as well. If He would not have been able to taste all varieties of moods, there would be some deficiency in Him. There is no deficiency in Him at all. He is complete.

The conditioned souls in this world are suffering, and Krsna comes here in various incarnations to deliver them. Why? There is some rasa in this too. Srila Bhaktivinoda Thakura has explained this in Jaiva Dharma, wherein Vrajanatha asked Sri Raghunatha dasa Babaji, “Why is this pastime of the Lord going on – that jivas are suffering so much in this world?” Sri Raghunatha dasa Babaji replied, “Krsna is complete, so there cannot be any pastime missing in Him. There is one kind of taste in giving mercy to those who are helpless and hopeless and have no chance.” This is one kind of mellow that Krsna tastes. All kinds of mellows can be tasted by Sri Krsna and Srimati Radhika – otherwise there would be some deficiency.

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