

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

## A QUESTION MAY ARISE

Murwillumbuh, Australia: April 28, 2005 (PART 1)

A question may arise: Sri Caitanya Mahaprabhu was already an ocean of all kinds of siddhanta and tattva (conclusive truths), as stated in Bhakti-rasamrta-sindhu. As Sri Krsna, He is the embodiment of all transcendental mellows.

Why has it been told that He did not know all truths? If He did not have full knowledge, how could He have inspired that knowledge in Raya Ramananda's heart? He already knew everything, so what extraordinary or special thing did he get from Raya Ramananda?

Mahaprabhu knows everything, and Raya Ramananda spoke from his own mouth what Caitanya Mahaprabhu had inspired in his heart; thus the heart of Sri Caitanya Mahaprabhu became ratnakara (an ocean of jewels).

What special thing did Raya Ramananda give? Caitanya Mahaprabhu's knowledge was tattva-jnana, and after He heard from Raya Ramananda it became vijñana. There is a difference between jnana and vijñana. Jnana is theoretical knowledge and vijñana is realized knowledge. In this regard, Raya Ramananda has given an example from scripture.

jnanam parama-guhyam me  
yad vijñana-samanvitam  
sarahasyam tad-angam ca  
grhana gaditam maya

["The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully." (Srimad-Bhagavatam 2.9.31)]

Here Lord Sri Krsna is telling Lord Brahma, "I have told you who I am. I have told you that it is only I who existed before this creation. After that I told you about bhakti-tattva and other truths as well, but you could not realize My words." Sri Krsna then placed His hand above Brahma's and said, "May you now realize everything by My mercy." Brahma thus became vijñana. He realized all that Krsna told him. You are hearing, but now your hearing is not vijñana. When you realize my words, then it will be vijñana.

Raya Ramananda was inspired by Sri Caitanya Mahaprabhu, and thus told him all the secret truths of perfection. Srimati Visakha-devi is always serving Radhika, so she knew all the moods of Radhika - the moods that Krsna does not know. He will hear this topic from Lalita, Visakha and Rupa Manjari, and then He will realize it. As Visakha-devi, Raya Ramananda knows all truths regarding Srimati Radhika's moods of loving service.

Mahaprabhu then went to the Gambhira and relished Srimati Radharani's moods of divine separation from Sri Krsna. Without the help of Ramananda Raya, He would not have been able to do so.

Without a siksa-guru you cannot progress an inch. Here, Visakha is the siksa-guru of Krsna - by her help, He realized Sri Radha's bhavas. Without a siksa-guru, you cannot realize these topics. Sometimes I see that there is more importance of a siksa-guru because, out of etiquette, diksa-guru cannot generally open his heart to his disciple. Siksa-guru is like a bosom friend. You can open your heart and he can open his. With a diksa-guru it may or may not be like that, but with a siksa-guru it will always be so.

In this connection, regarding acquired theoretical knowledge and practical realization, there is a verse in Srimad Bhagavatam:

sri-bhagavan uvaca  
jnanam parama-guhyam me  
yad vijnana-samanvitam  
sarahasyam tad-angam ca  
grhana gaditam maya

["The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully." (Srimad-bhagavatam 2.9.31)]

Now, taking this same verse and applying the meaning to the special realization given to Caitanya Mahaprabhu through Ramananda Raya: "jnana" is krsna-tattva jnana and "vijnana" is radha-tattva jnana. Here, prema-tattva is "rahasyam" and "tad-angam" is Radha-krsna vilas-tattva (the pastimes of Sri Sri Radha-Krsna). This was given by Raya Ramananda to Sri Caitanya Mahaprabhu. All this was discussed in their conversation.

You should know that Krsna is the visaya (object of love) of bhakti, and in a rare case He becomes asraya-tattva (the reservoir or container of love). He is the visaya of all kinds of relationships and moods in loving relationships, including the five primary relationships of santa (neutrality), dasya (servitorship), sakhya (friendship), vatsalya (parental) and madhurya (conjugal); as well as the seven secondary relationships such as wonder, comedy, fear and so on.

Krsna does not know what influence is in the heart of His devotees. Mother Yasoda has so much affection for Krsna. When she takes Him on her lap, tears fall from her eyes and her heart melts. Krsna enjoys her milk, but He cannot understand what moods are coming in her heart. If He cannot know the moods of His mother, how can He know all the moods of Srimati Radhika?

What is bhakti? What is in Krsna's heart is not bhakti. The love and affection in His heart is not bhakti. Bhakti is only in the asraya, and Srimati Radhika is the highest example of

the asraya principle. Her mahabhava, which is the most elevated stage of ecstatic love, is called yavad-asraya-vritti and sa-samvedya-dasa.

What is sa-samvedya-dasa? Radhika is the topmost reservoir of love; only She can realize the extent of Her love to Krsna. Sometimes She even forgets who She is. Na so ramana na hama ramani. She forgets that She is the enjoyed and that Sri Krsna is the enjoyer. She forgets who is who.

Krsna may be sitting right next to Srimati Radhika at these times, yet He cannot realize Her feelings. There comes a chance for Him to realize this through Visakha, however, because she is always serving Srimati Radhika. Her moods are like those of Radhika's. Srila Rupa Gosvami has written about this in his song:

vrsabhanudadhi- nava-sasi- lekhe!  
lalita-sakhi! guna-ramita-visakhe!

["Just as the moon was produced from churning of the Milk Ocean, You have arisen like the new moon from the ocean of Vrsabhanu Maharaja's affection for You. O dearest friend of Lalita! O You who have captivated the heart of Your intimate sakhi Visakha with Your charming qualities of friendship, kindness and loyalty to Krsna! (Gitam - Sri Sri Radhika Pada-Padme Vijnapti, verse 3)]

Lord Sri Krsna appears as Sri Caitanya Mahaprabhu and Visakha appears as Sri Raya Ramananda, and in this way Sri Krsna has some opportunity to hear all related topics.

sri-radhaya pranaya-mahima kidrso vanayaiva-  
svadyo yenadbhuta-madhurima kidrso va madiyah  
saukhyam casya mad-anubhavatah kidrsam veti lobhat  
tad-bhavadhya 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." (Caitanya-caritamrta Adi-lila 1.6)]

radha krsna-pranaya-vikrtir hladini saktir asmad  
ekatmanav api bhuvipura deha-bhedam gatau tau  
caitan yakhyam 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." (Caitanya-caritamrta Adi-lila 1.5)]

We will explain more tomorrow.

Gaura premanande hari hari bol.

[Question:] You said earlier that the manjaris cannot console Srimati Radhika when She is very sad, because they also weep. They are the embodiments of service, so what service can they render at that time?

[Srila Narayana Maharaja:] Weeping and lamenting is service.

[Question:] How?

[Srila Narayana Maharaja:] How? When you reach this position you will know.

[Question:] Why didn't Sri Caitanya Mahaprabhu ask all these questions to Srila Rupa Gosvami?

[Srila Narayana Maharaja:] Raya Ramananda is Visakha; she is superior to Rupa Manjari. She is the guru of Rupa Manjari.

sakhi gana mama, parama suhrt,  
jugala-premer guru  
tad-anuga ho'ye, sevibo radhar,  
carana kalpa taru

[All my associate sakhis are my supreme well-wishers, they are my best friends, and they are the teachers of my lessons in conjugal love. Simply by following them, I will serve the lotus feet of Radha, which are just like desire-fulfilling trees. (Gita-mala, verse 3)]

[Question:] Still, she doesn't fully know Radhika's mood.

[Srila Narayana Maharaja:] You should do bhajana. How can I give all my moods to you? This would be quite absurd.

[Endnote 1: sneha - that stage when prema, attaining a state of excellence, intensifies one's perception of the object of love and melts the heart. When sneha is enkindled in the heart, there is no quenching of the ever-new thirst for seeing the beloved.

Maan - that stage of prema in which sneha reaches exultation, thus causing one to experience the sweetness of the beloved in ever new varieties (Ujjvala-nilamani 14.96), and when the nayika assumes an outward demeanor of pique which turns into transcendental anger and indignation arising out of jealous love.

Pranaya - that intensified stage of prema when maan assumes a feature of unrestrained

intimacy known as visrambha, or confidence devoid of any restraint or formality. This confidence causes one to consider one's life, mind, intelligence, body, and possessions to be one in all respects with the life, mind, intelligence, and body of the beloved.

Raga - 1) an intensified stage of prema in which an unquenchable loving thirst (prema-mayi trsna) for the object of one's affection (Sri Krsna) gives rise to spontaneous and intense absorption in one's beloved, so much so that in the absence of the opportunity to please the beloved, one is on the verge of giving up his life; 2) when pranaya is experienced in the heart as immense pleasure. If by accepting some misery there is a chance to meet with Krsna, then that misery becomes a source of great happiness. And where happiness affords no opportunity to meet with Krsna, that happiness becomes the source of great distress.

anuraga - an intensified stage of prema as defined in Ujjvala-nilamani (14.146):  
"Although one regularly meets with and is well-acquainted with the beloved, the ever-fresh sentiment of intense attachment causes the beloved to be newly experienced at every moment, as if one has never before had any experience of such a person."

bhava - 1) loving emotions; a particular mood of love in which the devotee serves Krsna. 2) an intensified stage of prema which in Ujjvala-nilamani has been equated with mahabhava, which occurs when anuraga attains a certain stage of exhilaration and relish. This can be experienced and relished only by anuraga itself and by no other bhava. When anuraga is adorned with the inflamed and exciting sattvika passions like molten gold and reaches its climax in Srimati Radhika, becoming identical with Her very temperament and dispositions, it is called bhava.

mahabhava - the most mature stage of prema.]

[Endnote 2: Sri Caitanya Mahaprabhu came especially to give the mood of the manjaris, and jivas can never expect to attain more than this; they cannot be like Lalita, Visakha and others like them. But do not think this is a small thing. It is called unnatojjvala-rasa tat-tad-bhavecchatmika. Such gopis do not want to directly meet or serve Sri Krsna; rather, they become happy seeing the bliss of Radha and Krsna when They meet each other. (Murwillumbah, Australia February 11, 1997)]

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