

Śrī Caitanya-caritāṃpa, Mādhyā-līlā, Chapter 8

Talks Between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya



STUDY NOTES OF H.G. GAURĀNGA DĀSA

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*rāmānanda rāye mora koṭi namaskāra
yānra mukhe kaila prabhu rasera vistāra*

I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Caitanya Mahāprabhu.

(CC Madhya 8.311)

TALKS BETWEEN ŚRĪ CAITANYA MAHĀPRABHU AND RĀMĀNANDA RĀYA



- ❖ Mahāprabhu - ocean of all conclusive knowledge in devotional service - empowered Śrī Rāmānanda Rāya - likened to a cloud of devotional service - filled with water of conclusive purports of devotional service - empowered by ocean to spread this water over the sea of Caitanya Mahāprabhu Himself - Ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service. (TEXT 1)

Texts 3 -10: Mahāprabhu's visiting Jiyad Nṛsimha

- ❖ Lord arrived at Jiyāḍa-nṛsimha - offered His respectful obeisances - dances, chanted, offered prayers - recited different verses - priest brought garlands and remnants (TEXTS 3 -7)
- ❖ Brāhmaṇa gave invitation - Lord passed night in temple (TEXT 8)

TEXT 9

*prabhāte uṭhiyā prabhu calilā premāveśe
dig-vidik nāhi jñāna rātri-divase*

The next morning, in the great ecstasy of love, Lord Śrī Caitanya Mahāprabhu started on His tour with no knowledge of the proper direction, and He continued the whole day and night.

- ❖ Lord converted to Vaiṣṇavism - reached Godāvarī (TEXT 11)

Texts 11 -53: Mahāprabhu first meeting with Rāmānanda Rāya

- ❖ After usual chanting and dancing in this forest - took bath on other bank - walked little distance - engaged in chanting (TEXTS 12-13)

- ❖ Accompanied by music - Rāmānanda Rāya - palanquin - brāhmaṇas - Rāya took bath as per Vedic rituals- offered oblations (TEXTS 14-15)
- ❖ Mahāprabhu could understand - Rāmānanda Rāya - wanted to meet - mind immediately began running after him - patiently remained sitting. Rāmānanda Rāya came to see Him. (TEXTS 16-17)

TEXT 18

*sūrya-śata-sama kānti, aruṇa vasana
subalita prakāṇḍa deha, kamala-locana*

Śrīla Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu to be as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

- ❖ Rāmānanda Rāya - struck with wonder - immediately offered obeisances - flat like a rod (TEXT 19)

TEXTS 20-21

*uṭhi' prabhu kahe,—ūṭha, kaha 'kṛṣṇa' 'kṛṣṇa'
tāre ālingite prabhura hṛdaya satṛṣṇa
athāpi puchila,—tumi rāya rāmānanda?
teṅho kahe,—sei haṅa dāsa śūdra manda*

The Lord stood up and asked Rāmānanda Rāya to arise and chant the holy name of Kṛṣṇa. Indeed, Śrī Caitanya Mahāprabhu was very eager to embrace him.

Śrī Caitanya Mahāprabhu then inquired whether he was Rāmānanda Rāya, and he replied, “Yes, I am Your very low servant, and I belong to the śūdra community.”

1

Lesson 1: Devotees are very meek and humble

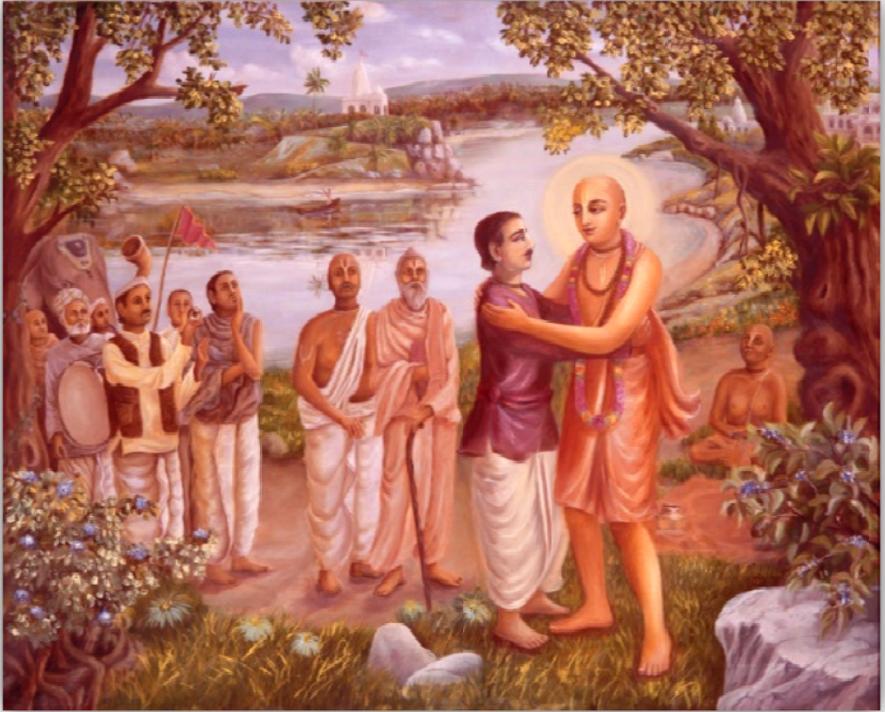
- ❖ Mahāprabhu embraced - both almost lost consciousness - natural love awakened - embraced - fell to the ground (TEXTS 22-23)

TEXT 24

*stambha, sveda, aśru, kampa, pulaka, vaivarnya
duñhāra mukhete śuni' gadgada 'kṛṣṇa' varṇa*

When they embraced each other, ecstatic symptoms—paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs—appeared. The word “Kṛṣṇa” came from their mouths falteringly.

- ❖ Stereotyped, ritualistic brāhmaṇas - struck with wonder – “Sannyāsī - luster like Brahman - crying upon embracing śūdra?” (TEXTS 25-26)



TEXT 27

*ei mahārāja—mahā-paṇḍita, gambhīra
sannyāsīra sparśe matta ha-ilā asthira*

They thought, “This Rāmānanda Rāya is the Governor of Madras, a highly learned and grave person, a mahā-panḍita, but upon touching this sannyāsi he has become restless like a madman.”

TEXT 28

*ei-mata vipra-gaṇa bhāve mane mana
vijāṭīya loka dekhi, prabhu kaila samvaraṇa*

While the brāhmaṇas were thinking in this way about the activities of Śrī Caitanya Mahāprabhu and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu saw those outsiders and restrained His transcendental emotions.

2

Lesson 2: One may be a highly learned brāhmaṇa, but if he is not a pure devotee he is a vijāṭīya, an outcaste, one outside devotional service

PURPORT: TEXT 28

- ✓ Rāmānanda Rāya – Viśākhā – intimately connected to Lord Caitanya – Śrīmatī Rādhārāṇī and Kṛṣṇa -> sajāṭīya – Pure devotees
- ✓ Brāhmaṇas - followers of the Vedic rituals – No intimate connection -> vijāṭīya-loka – Not pure devotees

3

Lesson 3: High and low positions in society are calculated by considering a person’s Kṛṣṇa consciousness.

- ❖ Both sat - Mahāprabhu smiled - “Bhaṭṭācārya spoke of your good qualities, - convince Me to meet you - come here to meet you - without making effort - gotten your interview” (TEXTS 29-31)
- ❖ Rāya - “Bhaṭṭācārya thinks of me as his servant - Even in absence - careful to do me good - By his mercy - received Your interview - today I have become successful - You bestowed special mercy upon Bhaṭṭācārya - Therefore You touched me - although untouchable - due only to his love for You.” (TEXTS 32-34)

TEXTS 35-36

*kāhān tumi—sākṣāt īśvara nārāyaṇa
kāhān muṇi—rāja-sevī viṣayī sūdrādhama
mora sparṣe nā karile gḥṛṇā, veda-bhaya
mora darśana tomā vede niṣedhaya*

“You are the Supreme Personality of Godhead, Nārāyaṇa Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest among men of the fourth caste.

“You do not fear the Vedic injunctions stating that You should not associate with a śūdra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with śūdras.

PURPORT: TEXT 36

- ✓ A brāhmaṇa is considered to be on the highest platform because he knows Brahman, the Absolute Truth.
- ✓ Second caste, the kṣatriya caste, also know Brahman, but not as well as the brāhmaṇas.
- ✓ The vaiśyas and śūdras do not clearly understand God consciousness, but if they take to Kṛṣṇa consciousness by the mercy of Kṛṣṇa and the spiritual master, they do not remain in the lower castes (pāpa-yonayaḥ)

4

Lesson 4: Though a person may be from a lowborn family, if he is engaged in the Lord’s service he should never be considered to belong to a lowborn family.

PURPORT: TEXT 36

- ✓ vīkṣate jāti-sāmānyāt sa yāti narakam-dhruvam.
- ✓ A person goes to hell quickly when he considers a devotee of the Lord in terms of birth.

PURPORT: TEXT 36

- ✓ viṣate jāti-sāmānyāt sa yāti narakam-dhruvam.
- ✓ A person goes to hell quickly when he considers a devotee of the Lord in terms of birth.
- ✓ Although Śrī Rāmānanda Rāya supposedly took birth in a śūdra family, he is not to be considered a śūdra, for he was a great advanced devotee.
- ✓ Śrī Caitanya Mahāprabhu therefore embraced him.

5

Lesson 5: Out of spiritual humility great souls present themselves as fallen

PURPORT: TEXT 36

- ✓ Śrī Rāmānanda Rāya presented himself as a śūdra
- ✓ He was actually on transcendental platform

- ❖ “You - Supreme Personality of Godhead - no one can understand Your purpose - By Your mercy - touching me, although not sanctioned by Vedas (TEXT 37)

TEXT 38

*āmā nistārite tomāra ihāñ āgamana
parama-dayālu tumi patita-pāvana*

“You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

7

Lesson 7: Followers of Vedic principles simply accept the Vedas formally, but they act against Vedic principles

PURPORT: TEXT 38

- ✓ In this Age of Kali there is hardly anyone who is not fallen according to the calculations of Vedic behavior.
- ✓ veda-niṣṭha-madhye ardheka veda ‘mukhe’ māne
- ✓ veda-niṣiddha pāpa kare, dharma nāhi gaṇe
- ✓ Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles. (Madhya 19.146)
- ✓ People claim to follow a certain type of religion, saying formally, but actually no one follows the principles enunciated in religious scriptures.

8

Lesson 8: The Lord can deliver anyone and everyone, even though one may have fallen from the injunctions of revealed scriptures.

PURPORT: TEXT 38

- ✓ The merciful Śrī Caitanya Mahāprabhu has simply advised us to chant the Hare Kṛṣṇa mahā-mantra
- ✓ Consequently He is known as patita-pāvana, the deliverer of all fallen souls.

TEXT 39

*mahānta-svabhāva ei tārīte pāmara
nija kārya nāhi tabu yāna tāra ghara*

“It is the general practice of all saintly people to deliver the fallen. Therefore they go to people’s houses, although they have no personal business there.

9

Lesson 9: Real purpose of a saintly person in begging is to enlighten the occupant of every house by preaching Kṛṣṇa consciousness.

PURPORT: TEXT 39

Examples:

1. Sannyāsī

- ✓ A sannyāsī does not abandon his superior position and become a beggar just for the sake of begging.
- ✓ He does not beg simply because he is hungry.

2. Rūpa Gosvāmī and Sanātana Gosvāmī

- ✓ Important point: A person in householder life may be very important, but he may also voluntarily take to the mendicant way of life.
- ✓ Rūpa Gosvāmī and Sanātana Gosvāmī were ministers, but they voluntarily accepted the mendicant's life in order to humbly preach Śrī Caitanya Mahāprabhu's message.
- ✓ tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat bhūtvā dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau.

3. ISKCON book distributors

- ✓ Important point: One should also consider that those who engage in the missionary activities of the Kṛṣṇa consciousness movement are under the guidance of Śrī Caitanya Mahāprabhu.
- ✓ They may go from door to door just to introduce a book about Kṛṣṇa consciousness so that people can become enlightened by reading.
- ✓ Formerly brahmacārīs and sannyāsīs used to beg from door to door. Now, especially in the Western countries, a person may be handed over to the police if he begs from door to door.
- ✓ Members of the Kṛṣṇa consciousness movement have no business begging.
- ✓ Instead, they work very hard to introduce some literatures about Kṛṣṇa consciousness so that people can read them and be benefited.
- ✓ But if one gives some contribution to a Kṛṣṇa conscious man, he never refuses it.

TEXT 40

*mahad-vicalanam nṛṇām
gṛhiṇām dīna-cetasām
niḥśreyasāya bhagavan
nānyathā kalpate kvacit*

“My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.’ (SMB 10.8.4)

- ❖ “Along with me - thousand men - Everyone’s hearts melted by seeing You - everyone chanting Kṛṣṇa- body thrilled with ecstasy - tears in everyone’s eyes.” (TEXTS 41-42)

TEXT 43

*ākṛtye-prakṛtye tomāra īśvara-lakṣaṇa
jīve nā sambhave ei aprākṛta guṇa*

“My dear Sir, according to Your behavior and bodily features, You are the Supreme Personality of Godhead. It is impossible for ordinary living beings to possess such transcendental qualities.”

10

Lesson 10: Śrī Caitanya Mahāprabhu’s behavior and bodily features proved that He is the Supreme Lord

PURPORT: TEXT 43

- ✓ **Bodily features** – Extraordinary in measurements
 - ✓ **Nyagrodha-parimaṇḍala** - The measurement of His chest and the measurement of His forearms were the same.
- ✓ **Nature**
 1. **Kind:** Lord Caitanya was kind to everyone. No one but the Supreme Personality of Godhead can be kind to everyone - sarva-yoniṣu, bija-pradaḥ pitā (BG 14.4)- - samo ’ham sarva-bhūteṣu (BG 9.29)

PURPORT: TEXT 43

✓ **Nature**

2. **Same promise as Krishna:** Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja: [Bg. 18.66] “Give up all other engagements and simply surrender unto Me.” This instruction is meant not only for Arjuna but for all living entities. Whoever takes advantage of this offer is immediately immune to all sinful activity and returns home, back to Godhead. While present on this planet, Śrī Caitanya Mahāprabhu made the same offer.

TEXT 44

*prabhu kahe,—tumi mahā-bhāgavatottama
tomāra darśane sabāra drava haila mana*

The Lord replied to Rāmānanda Rāya, “Sir, you are the best of the topmost devotees; therefore simply the sight of you has melted everyone’s heart.

11

Lesson 11: Unless one is a first-class devotee, he cannot be a preacher.

PURPORT: TEXT 44

- ✓ A preacher is generally a topmost devotee, but in order to meet the general populace, he has to come to distinguish between devotees and nondevotees.
- ✓ Otherwise, an advanced devotee makes no such distinctions.
- ✓ Indeed, he always sees that everyone is engaged in the service of the Lord.

- ❖ “Although Māyāvādī sannyāsī – nondevotee - floating in ocean of love of Kṛṣṇa simply by touching - what to speak of others?” (TEXT 45)
- ❖ “Bhaṭṭācārya knew - to rectify My heart - very hard - asked Me to meet you.” (TEXT 46)

- ❖ Each of them praised the qualities - both were pleased to see each other. (TEXT 47)

12

Lesson 12: Vaiṣṇavas derive great joy in praising and giving credits to each other

- ❖ Brāhmaṇa Vaiṣṇava came - obeisances - invited Lord for lunch.

TEXT 49

*nimantraṇa mānila tānre vaiṣṇava jāniyā
rāmānande kahe prabhu iṣat hāsiyā*

Lord Śrī Caitanya Mahāprabhu accepted the invitation, knowing the brāhmaṇa to be a devotee, and slightly smiling, He spoke as follows to Rāmānanda Rāya.

13

Lesson 13: A follower of Śrī Caitanya Mahāprabhu should not accept invitation of someone who is not a devotee, even though he is a brāhmaṇa

- ❖ I wish to hear from you about Lord Kṛṣṇa - wish to see you again.” (TEXT 50)
- ❖ Rāmānanda Rāya – “Although You have come to correct me - my mind not yet purified - stay for five or seven days - cleanse my polluted mind” (TEXTS 51-52)
- ❖ Neither could tolerate separation - Rāya offered obeisances –departed (TEXT 53)

Texts 54 -120: Discussions between Mahāprabhu and Rāmānanda Rāya regarding the highest perfection of life

- ❖ Mahāprabhu went to brāhmaṇa’s house - took lunch - evening - both eager to meet (TEXT 54)
- ❖ After evening bath - Mahāprabhu sat - waited for Rāmānanda Rāya - Rāmānanda Rāya, accompanied by one servant - came. (TEXT 55)

14

Lesson 14: An advanced Vaiṣṇava must take bath 3 times a day and after bathing decorate his body with the twelve tilakas.

TEXT 56

*namaskāra kaila rāya, prabhu kaila āliṅgane
dui jane kṛṣṇa-kathā kaya rahaḥ-sthāne*

Rāmānanda Rāya approached Lord Śrī Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they began to discuss Kṛṣṇa in a secluded place.

15

Lesson 15: Devotees in the Kṛṣṇa consciousness movement are enjoined not to discuss the pastimes of Lord Kṛṣṇa in Vṛndāvana in public.

PURPORT: TEXT 56

- ✓ Rahaḥ-sthāne - “in a secluded place”
- ✓ Talks about Kṛṣṇa and His pastimes—especially His pastimes in Vṛndāvana and His dealings with the gopīs—are all very confidential.
- ✓ They are not subject matter for public discussion
- ✓ Since those who have no understanding of the transcendental nature of Kṛṣṇa’s pastimes always commit great offenses, thinking Kṛṣṇa to be an ordinary human being and the gopīs ordinary girls

16

Lesson 16: For preaching to the general public, devotees should do saṅkīrtana and discuss the principles enunciated in the Bhagavad-gītā

PURPORT: TEXT 56

Principles in preaching Kṛṣṇa consciousness:

1. Lord Caitanya discussed the philosophy of the Bhagavad-gītā with learned scholars like Sārvabhauma Bhaṭṭācārya and Prakāśānanda Sarasvatī.
2. However, He taught the principles of the bhakti cult to students like Sanātana Gosvāmī and Rūpa Gosvāmī
3. He discussed with Śrī Rāmānanda Rāya the topmost devotional dealings between Kṛṣṇa and the gopīs.
4. For the general populace, He performed saṅkīrtana very vigorously.

1. Sva-dharmācaraṇe (TEXTS 57 – 58)

- ❖ Mahāprabhu - “Recite a verse - concerning ultimate goal of life.”
Rāmānanda - “If one executes prescribed duties of his social position - awakens his original Kṛṣṇa consciousness.” (TEXT 57)

17

Lesson 17: One can attain the perfection of life by discharging one’s occupational duty and employing the results in the service of the Lord.

PURPORT: TEXT 57

1. Śrī Rāmānujācārya - Vedārtha-saṅgraha:

- ✓ Devotional service -> Supreme knowledge and brings detachment-> In transcendental position, living being perfectly acknowledge the superiority of serving the Supreme Lord.

2. Parāśara Muni

- ✓ Discharge of duties in varṇāśrama system -> Awaken devotional service

3. Krishna (BG 18.45-46),

- ✓ The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty.

PURPORT: TEXT 57

4. This method is confirmed by great personalities like **Bodhāyana, Tāṅka, Dramiḍa, Guhadēva, Kapardi and Bhāruci**. It is also confirmed by the *Vedānta-sūtra*.

❖ Reference from Viṣṇu Purāṇa (3.8.9) (TEXT 58)

18

Lesson 18: The scientific method of varṇāśrama-dharma should be adopted by society.

PURPORT: TEXT 58

Benefits of Varṇāśrama-dharma: (*Benefits mentioned in italics*)

- ✓ Every man should perform his occupational duty in the light of his particular tendency.
- ✓ *Those who properly execute their prescribed duties live peacefully and are not disturbed by material conditions.*
- ✓ *If one executes his prescribed duty in both the social and spiritual orders, the Supreme Personality of Godhead is satisfied.*
- ✓ Actually we see that different people are engaged in different ways; therefore there must be divisions according to work.
- ✓ To attain perfection, one must make bhakti the center of life.
- ✓ *In this way one can awaken his natural instincts by work, association and education.*
- ✓ One should accept the varṇāśrama divisions by qualification, not by birth.
- ✓ *Unless this system is introduced, human activities cannot be systematically executed.*

2. Kṛṣṇe karmārpaṇa (TEXTS 59-60)

- ❖ Lord - “This is external - tell some other means.” Rāmānanda - “Offer results of one’s activities to Kṛṣṇa - essence of all perfection.” (TEXT 59)
- ❖ Reference from BG 9.27 (TEXT 60)

19

Lesson 19: The system of varṇāśrama-dharma refers to the three modes of material nature, but transcendental devotional service is on the absolute platform.

20

Lesson 20: Saṅkīrtana movement can raise one immediately to the spiritual platform.

PURPORT: TEXT 60

Varṇāśrama-dharma is external:

- ✓ The Lord has said that the varṇāśrama-dharma is not properly executed in this Age of Kali; therefore He ordered Rāmānanda Rāya to go further into the matter.
- ✓ Rāmānanda Rāya first enunciated the principle of varṇāśrama-dharma in consideration of materialistic people. However, this conception is not transcendental. As long as one is in the material world, he must follow the principles of varṇāśrama-dharma, but devotional service is transcendental.
- ✓ Considering the position of devotional service and the saṅkīrtana movement, Śrī Caitanya Mahāprabhu deemed the system of varṇāśrama-dharma to be material, although it aims at elevation to the spiritual platform. However, the saṅkīrtana movement can raise one immediately to the spiritual platform. Consequently it is said that varṇāśrama-dharma is external
- ✓ Impersonalists worship Lord Viṣṇu to merge into His body. In order that viṣṇu-ārādhana not be misunderstood, Śrī Caitanya Mahāprabhu requested that Śrī Rāmānanda Rāya proceed further and clear up the issue.
- ✓ SB 1.2.8

*dharmah sv-anuṣṭhitaḥ puṁsām viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ śrama eva hi kevalam*

“If one executes the occupational duties of varṇāśrama-dharma but does not cultivate his dormant Kṛṣṇa consciousness, his activities are futile. His occupation simply becomes unnecessary labor.”

3. Svadharma-Tyāga (TEXTS 61 - 63)

- ❖ Mahāprabhu - “External -Please proceed - speak further.” Rāmānanda
- ❖ Rāya - “To give up one’s occupational duties in varṇāśrama - essence of perfection.” (TEXT 61)

21

Lesson 21: One take to the renounced order of life in order to transcend material activities, and such renunciation pleases the Supreme Lord

PURPORT: TEXT 61

Problems with Kṛṣṇe karmārpaṇa (Especially mentioned in italics):

1. The process of renouncing the results of one’s activities by offering these results to Kṛṣṇa is not considered uncontaminated
 2. Although such a process implies that one recognizes Kṛṣṇa as the Supreme Person, it still involves one in activities on the material platform.
- ✓ *Since such activities are within the material universe, Śrī Caitanya Mahāprabhu considered them external.*

Benefits of Svadharma-tyāga (Especially mentioned in italics):

1. In contrast, a brāhmaṇa may renounce his family and accept sannyāsa.
 2. Kṣatriyas and vaiśyas—may also give up their families and take to Kṛṣṇa consciousness. Such renunciation is called karma-tyāga.
- ✓ *By such renunciation, the Supreme Personality of Godhead is satisfied.*

- ❖ Reference from SB 11.11.32 regarding svadharma-tyāga
- ❖ “[Bg. 18.66] - After giving up all kinds of religious and occupational duties, if you come to Me - take shelter - protection from all of life’s sinful reactions. Do not worry.” (TEXT 63)

4. Jñāna-miśrā bhakti (TEXTS 64 - 65)

- ❖ Mahāprabhu - “Go ahead.” Rāmānanda Rāya - “Devotional service mixed with empiric knowledge - essence of perfection.” (TEXT 64)

22

Lesson 22: Devotional service mixed with ritualistic fruitive activity is inferior to spiritual service based on empiric philosophic discussion (PURPORT: TEXT 65)

PURPORT: TEXT 64

Problem with Svadharma-tyāga (*Especially mentioned in italics*):

1. (Self realization + Execution of rituals) -> Place called river Virajā + Brahmaloaka - Three modes of material nature are subdued - for living entities disgusted with material life and inclined to impersonal existence
 - ✓ *Since these places not situated in Vaikunṭhalokas, or the spiritual world, Śrī Caitanya Mahāprabhu proclaims them to be external.*
2. No understanding of the Supreme Personality of Godhead and His transcendental loving service
 - ✓ *Without such spiritual knowledge, simple detachment from material conditions is but another side of material existence. From the spiritual point of view, it is all external.*

- ❖ Reference from BG 18.54 (TEXT 65)

5. Jñāna- śūnyā bhakti (TEXTS 66 - 67)

- ❖ Lord asked - speak further. Rāmānanda Rāya - “Pure devotional service without touch of speculative knowledge - essence of perfection.” (TEXT 66)

23

Lesson 23: Unconquerable Krishna can only be conquered by the love of His fully surrendered devotee

❖ Reference from SB 10.14.3 (TEXT 67)

PURPORT: TEXT 66

Problem with Jñāna-miśrā bhakti (*Mentioned in italics*):

- ✓ *Not within the jurisdiction of pure devotional service as practiced in Vaikuṅṭhaloka*
- ✓ *It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life.*
- 1. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence—namely sac-cid-ānanda—still may not be manifested.
- ✓ *Until one comes to the stage of actually understanding one’s eternal relationship with the Supreme Lord, he cannot enter into spiritual life.*
- 2. Spiritual life means becoming detached from material life and engaging in the loving service of the Lord.

Benefits of Jñāna-sūnyā bhakti:

- ✓ A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Kṛṣṇa, who cannot be conquered by anyone.

6. Prema bhakti (TEXTS 68 – 120)

❖ Mahāprabhu - “All right - still speak more” Rāmānanda Rāya - “Ecstatic love for Supreme Lord - essence of all perfection.” (TEXT 68)

24

Lesson 24: The basic principle of perfection is jñāne prayāsam. One has to practice this principle in order to make further progress.

PURPORT: TEXT 68

Summary till now:

1. Executing varṇāśramas' duties < offering all the results of one's activities to the Lord < Giving up all fruitive activity and fully surrendering to the Lord < cultivation of knowledge mixed with devotional service
2. All these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them.

25

Lesson 25 Devotional activities, however, sometimes appear to be impure in the neophyte stage, but in the mature stage they are completely pure, or free from material activity.

PURPORT: TEXT 68

- ✓ Practising jñāne prayāsam (sādhana-bhakti) → Leads to the platform of ecstatic loving service (prema-bhakti).
- ✓ Sādhana-bhakti progresses from śraddhā, sādhu sanga, bhajana kriyā, anartha nivṛtti,..., prema-bhakti

- ❖ Rāmānanda Rāya - “As long as - hunger and thirst - varieties of food and drink make one happy - when Lord is worshiped with pure love - various activities performed - awaken transcendental bliss in the heart of the devotee.’ (TEXT 69) – [*devotional service rendered in accordance with the regulative principles*]
- ❖ “Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives - attained only by paying one price - intense greed -If it is available somewhere, one must purchase it without delay.” (TEXT 70) – [*Spontaneous loving service of the Lord without extraneous endeavor*]

26

Lesson 26: The regulative principles according to the injunctions of the śāstras are necessary insofar as one's original dormant Kṛṣṇa consciousness is not spontaneously awakened.

PURPORT: TEXT 70

Analogy: Flowing of rivers into the ocean. Nothing can stop this flow of water. Similarly, when one's dormant Kṛṣṇa consciousness is awakened, it spontaneously flows to the lotus feet of Kṛṣṇa without impediment.

A. Dāsyā-prema

- ❖ Lord – “All right - if you know more, please tell” - Rāya-“Spontaneous loving service in servitude - highest perfection” (TEXT 71)
- ❖ Reference from SB 9.5.16 and Stotra-ratna (43) (TEXTS 72 – 73)

B. Sakhyā-prema

- ❖ Lord - requested - go a step further - Rāya - “Loving service to Kṛṣṇa rendered in fraternity - highest perfection (TEXT 74)
- ❖ Reference from SB 10.12.11 (TEXT 75)

C. Vātsalyā-prema

- ❖ Lord – “Good - proceed even further.” - Rāya - “Loving service in parental relationship - highest perfectional stage.” (TEXT 76)|
- ❖ References from SB 10.8.46 and SB 10.9.20 (TEXTS 77 -78)

D. Kāntā-prema

- ❖ Lord – “Statements getting better and better - surpassing all - another transcendental mellow - most sublime.” Rāmānanda Rāya - “Conjugal attachment for Kṛṣṇa is the topmost position.” (TEXT 79)







- ❖ “Various means and processes - attain favor of Kṛṣṇa - All those - will be studied from the viewpoint of comparative importance. (TEXT 82)
- ❖ “It is true - whatever relationship a devotee has with Lord is best for him - still, when we study all different methods from neutral position - understand - there are higher and lower degrees of love. (TEXT 83)

27

Lesson 27: An invented devotional attitude simply creates disturbances in the transcendental realm.

PURPORT: TEXT 83

- ✓ This verse does not advocate the whimsical invention of some methods of love of Godhead.
- ✓ One must refer to the Vedic literatures and other, supplementary literatures and follow the conclusion of the Vedas. (śruti-smṛti-purāṇādi)

Offensive activities:

1. Person overly addicted to family life takes to Śrīmad- Bhāgavatam or Kṛṣṇa consciousness to earn a livelihood.
2. Becoming a caste guru and sell mantras for the benefit of mundane customers.
3. Making disciples for a livelihood.

Mental speculation:

1. Making a livelihood by forming a professional band to carry out congregational chanting
2. Performing devotional service when one is attached to mundane society, friendship and love.
3. Depending on so-called social etiquette

28

Lesson 28: One can take shelter of spiritual mellows only when one is completely uncontaminated by material attachment.

PURPORT: TEXT 83

- ✓ When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee - svarūpa-siddhi
- ✓ Svarūpa-siddhi, the eternal relationship with the Supreme Lord, may be situated in any one of the transcendental mellows.
- ✓ Each and every one of them is as perfect as the others.
- ✓ But by comparative study an unbiased person can realize these rasas as to which is better than the other.
- ✓ However, these are all spiritually situated on the same platform because all these relationships of perfection in love are based on a central point—Kṛṣṇa.

29

Lesson 29: These transcendental mellows cannot be compared to the feelings one derives from demigod worship

PURPORT: TEXT 83

- ✓ Love for Kṛṣṇa cannot be compared to material love for different demigods.
- ✓ Māyāvādīs - on material platform - recommend the worship of Śiva or Durgā and say that worship of Kālī and Kṛṣṇa are the same.

- ❖ “Increasing love - in various tastes, one above another - highest taste in gradual succession of desires in conjugal love.’ (TEXT 84)
- ❖ “Gradual improvement in transcendental mellows from initial ones to the later ones - In each subsequent mellow - qualities of previous mellows manifested - counting from two, then three, and up to the point of five complete qualities.(TEXT 85)
- ❖ “As qualities increase - taste increases in each and every mellow - qualities in śānta-rasa, dāsyā-rasa, sakhya-rasa and vātsalya-rasa - all manifested in mādhyura-rasa (TEXT 86)
- ❖ “Qualities in material elements—sky, air, fire, water and earth—

increase one after another by one, two and three, and at last stage, in earth - all five qualities completely visible. (TEXT 87)

- ❖ “Complete attainment - Kṛṣṇa’s lotus feet - possible by love of Godhead - specifically mādhyura-rasa - Kṛṣṇa - captivated (TEXT 88)
- ❖ Reference from SB 10.82.44 (TEXT 89)
- ❖ “Lord Kṛṣṇa - made a firm promise - If one renders service unto Him, - correspondingly gives equal amount of success in devotional service” (TEXT 90)

30

Lesson 30: By worshipping Kṛṣṇa in any form or in any way one will not attain the ultimate result of receiving the favor of the Lord.

PURPORT: TEXT 90

- ✓ Reality: Different means -> attain different results
- ✓ Claims of mental speculators:
 1. Adopt any method – Achieve Krishna’s favor
Analogy: Many roads go to a place – Take any one
 2. Conceive Supreme Personality of Godhead – Krishna, demigods, impersonal Brahman or whatever
 3. Ultimately all these names and forms are one. Chant any demigod’s name. No need to chant the Hare Kṛṣṇa mantra.
Analogy: Man with many names will answer if called by any one of them.

PURPORT: TEXT 90

✓ **No admissions to such claims:**

1. Demigod worship

- a. Worship demigods -> heaven. Worship ancestors -> pitr loka. Worship Krishna -> Goloka (yānti deva-vratā devān...)
- b. Demigod worship -> lost all their intelligence (kāmais tais tair hr̥ta-jñānāḥ ...)
- c. Benefits of demigod worship -> Limited and temporary (anta-vat tu phalaṁ teṣāṁ ...) – End with annihilation of cosmos
- d. Only Bhakti to Krishna-> Reach Goloka (bhaktyā mām abhijānāti ...)

2. Impersonalism

- a. No understanding of bhagavan -> No entry in Goloka
- b. Aspire to merge - Execute rituals -> Cheating process as per Śrīmad-Bhāgavatam (dharmāḥ projjhita-kaitavo 'tra ...)
- c. Goal of dharma, artha, kāma and mokṣa ≠ goal of devotional service

3. Demigod and their worship – Under Mahāmāyā, material energy – 100 % material returns. Spiritual world and activities – Under Yogamāyā

4. Devotees worship the goddess Kātyāyanī?

- a. Incarnation of Yogamāyā
- b. Worship of Yogamāyā ≠ Worship of Mahāmāyā

Analogy: Giving a blind child a name like Padmalocana

5. Absolute Lord = His name, fame, form, qualities and pastimes

Impossible in the material world

6. Supreme Lord has many holy names like Paramātmā, Brahman and “the creator”. Worshipping Him in any names should give the same result?

PURPORT: TEXT 90

A. Worship as Creator:

- a. Cannot understand the relationship between a devotee and the Lord in five transcendental mellows
- b. Can't understand the conception of Kṛṣṇa.

B. Brahman:

- a. Cannot understand the six transcendental opulences
- b. Certainly transcendental but can't understand the sac-cid-ānanda form of the Lord.

C. Paramātmā

- ✓ Incomplete realization

D. Nārāyaṇa:

- ✓ Cannot understand the transcendental attractive features of Kṛṣṇa

E. Kṛṣṇa

- a. Gopīs not attracted to Nārāyaṇa
- b. Never addressed Kṛṣṇa as Rukmiṇī-ramaṇa, Vasudeva-nandana or Devakī-nandana
- c. Address Him as Rādhāramaṇa, Nandanandana and Yaśodānandana
- d. Material conception - Nārāyaṇa, Rukmiṇī-ramaṇa and Kṛṣṇa are one and the same
- e. Rasābhāsa - an overlapping of transcendental mellows.
- f. Because of the influence of Kali-yuga, there is much rasābhāsa in the name of extravagance and liberal-mindedness.

- ❖ Reference from BG 4.11 (TEXT 91)
- ❖ “SB 10.32.22 - Kṛṣṇa cannot proportionately reciprocate devotional service in mādhyura-rasa - debtor” (TEXTS 92-93)
- ❖ Reference from SB 10.33.6 - Kṛṣṇa as marakata jewel surrounded by gold and other jewels (TEXTS 94 - 95)
- ❖ Mahāprabhu – “Limit of perfection - speak more if more.” (TEXT 96)
- ❖ Rāya Rāmānanda – “Until this day - no one - inquire beyond this (TEXT 97)

E. Śrīmatī Rādhārāṇī's love

- ❖ “Among loving affairs of gopīs,” - “Śrīmatī Rādhārāṇī's love – topmost (TEXT 98)
- ❖ References from Padma Purāṇa and SB 10.30.28 about Śrīmatī Rādhārāṇī's glories (TEXTS 99 – 100)

TEXT 101

*prabhu kahe—āge kaha, śunite pāi sukhe
apūrvāmṛta-nadī vahe tomāra mukhe*

Lord Śrī Caitanya Mahāprabhu said, “Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

F. Reciprocations in rāsa-līlā (TEXTS 102-116)



Texts 121 -133: Qualifications of Guru

TEXT 121

*rāya kahe,—ihā āmi kichui nā jāni
tumi yei kahāo, sei kahi āmi vāñī*

Śrī Rāmānanda Rāya replied, “I do not know anything about this. I simply vibrate the sound You make me speak.

TEXT 122

*tomāra śikṣāya paḍi yena śuka-pāṭha
sākṣāt īśvara tumi, ke bujhe tomāra nāṭa*

“I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?

TEXT 123

*hṛdaye preraṇa kara, jihvāya kahāo vāñī
ki kahiye bhāla-manda, kichui nā jāni*

“You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly.”

TEXT 124

*prabhu kahe,—māyāvādī āmi ta’ sannyāsī
bhakti-tattva nāhi jāni, māyāvāde bhāsi*

Lord Caitanya Mahāprabhu said, “I am a Māyāvādī in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Māyāvāda philosophy.

TEXT 125

*sārvabhauma-saṅge mora mana nirmala ha-ila
‘kṛṣṇa-bhakti-tattva kaha,’ tāñhāre puchila*

“Due to the association of Sārvabhauma Bhaṭṭācārya, My mind became enlightened. Therefore I asked him about the truths of transcendental loving service to Kṛṣṇa.

TEXT 126

*teṅho kahe—āmi nāhi jāni kṛṣṇa-kathā
sabe rāmānanda jāne, teṅho nāhi ethā*

“Sārvabhauma Bhaṭṭācārya told me, ‘I do not actually know about the topics of Lord Kṛṣṇa. They are all known only to Rāmānanda Rāya, but he is not present here.’”

TEXT 127

*tomāra ṭhāṇi āilāṇa tomāra mahimā śuniyā
tumi more stuti kara ‘sannyāsī’ jāniyā*

Lord Śrī Caitanya Mahāprabhu continued, “After hearing about your glories, I have come to your place. But you are offering Me words of praise out of respect for a sannyāsī, one in the renounced order of life.

31

Lesson 31: A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee.

PURPORT: TEXT 127

- a. **Important Point:** A mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself.
- b. **Important Point:** If one approaches a transcendental devotee on the strength of one’s material heritage, opulence, education and beauty and does not offer respect to the advanced devotee of the Lord, the Vaiṣṇava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him.

PURPORT: TEXT 127

- c. Indeed, the devotee sees him as a non-brāhmaṇa or śūdra.
- d. Such a puffed-up person cannot understand the science of Kṛṣṇa.
- e. A proud person is deceived in transcendental life and, despite having attained a human form, will again glide into hellish conditions.
- f. **Important point:** By His personal example, Śrī Caitanya Mahāprabhu explains how one should be submissive and humble before a Vaiṣṇava, even though one may be situated on a high platform.
- g. Such is the teaching of Śrī Caitanya Mahāprabhu as the ācārya of the world, the supreme spiritual master and teacher.

TEXT 128

*kibā vipra, kibā nyāsī, śūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

“Whether one is a brāhmaṇa, a sannyāsī or a śūdra—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.”

34

Lesson 34: In Kṛṣṇa consciousness, everyone is capable of becoming a spiritual master because knowledge in Kṛṣṇa consciousness is on the platform of spirit soul.

PURPORT: TEXT 128

- ✓ Lord Caitanya (brāhmaṇa & sannyāsī) learning from Rāmānanda Rāya (śūdra)? -> Knowledge of Kṛṣṇa consciousness is more important than caste
- ✓ Hari-bhakti-vilāsa – Don't accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present -> Meant for people 1. Overly dependent on the mundane social order 2. Want to remain in mundane life.
- ✓ Verification from Padma Purāṇa -> One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a śūdra, even though he may have been born in a śūdra family.

PURPORT: TEXT 128

- ✓ Instances - Born brāhmaṇa took initiation from person in non-brāhmaṇa family -> Śrī Rasikānanda (brāhmaṇa) initiated by Śrī Śyāmānanda Prabhu (non-brāhmaṇa family)
- ✓ Śrīmad-Bhāgavatam (7.11.35) – One born as śūdra - all the qualities of a spiritual master -> Accepted not only as a brāhmaṇa but as a qualified spiritual master
- ✓ Thus, Śrīla Bhaktisiddhānta introduced the sacred thread ceremony for all Vaiṣṇavas
- ✓ Bhajanānandī does not take the sāvitra-samskāra, goṣṭhy-ānandī does -> As a preacher, he should be recognized as a brāhmaṇa;
- ✓ Caste guru – Non-brāhmaṇa may become śikṣā-guru or vartma-pradarśaka-guru not dīkṣā-guru -> Hereditary consideration is not acceptable to Vaiṣṇavas

- ❖ Mahāprabhu – “Do not cheat - thinking Me as learned sannyāsī - satisfy My mind - describing truth of Rādhā and Kṛṣṇa.” (TEXT 129)
- ❖ Rāmānanda Rāya - great devotee - lover of God - mind could not be covered by Kṛṣṇa’s illusory energy - understand mind of Lord - strong and intense - Rāmānanda’s mind - little agitated. (TEXTS 130-131)

TEXT 132

*rāya kahe,—“āmi—naṭa, tumi—sūtra-dhāra
yei mata nācāo, taiche cāhi nācibāra*

Śrī Rāmānanda Rāya said, “I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

TEXT 133

*mora jihvā—vīṇā-yantra, tumi—vīṇā-dhārī
tomāra mane yei uṭhe, tāhāi uccāri*

“My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind.”

Texts 134 - 149: Glories of Krishna and Gāyatrī mantra

Texts 150 - 186: Glories of Śrīmatī Rādhārāṇī



Texts 187 - 214: Pastimes of Rādhā and Krishna

- ❖ [Rāmānanda Rāya] - “You speaking through my mouth - You are listening – mysterious - hear the explanation of process - goal can be attained (TEXT 200)

35

Lesson 35: One should not hear anything about Kṛṣṇa from an avaiṣṇava, however great a mundane scholar he may be

PURPORT: TEXT 200

- ✓ Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by an avaiṣṇava are also poisonous.
- ✓ A pure devotee's speech is managed by Kṛṣṇa Himself from within the heart (*teṣāṁ satata-yuktānām ...*)
- ✓ Nondevotees ask Supreme Lord for sense gratification - come under illusory energy. Devotee - directed by Supreme Personality of Godhead comes under yogamāyā. Consequently - gulf of difference between their statements

Texts 215 -231: Speciality of gopī's love for Krishna

TEXT 228

*ataeva gopī-bhāva kari aṅgikāra
rātri-dina cinte rādhā-kṛṣṇera vihāra*

“Therefore one should accept the mood of the gopīs in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa.



Texts 233 -242: Mahāprabhu and Rāmānanda Rāya bid farewell to each other

- ❖ Mahāprabhu embraced Rāmānanda Rāya - both cry - entire night passed - morning - departed – duties - Before departing - Rāmānanda Rāya caught hold of Lord’s lotus feet. - spoke (TEXTS 233- 235)
- ❖ “Come here to show causeless mercy - stay for at least ten days - purify my polluted mind - no one - can deliver all living entities - You alone - deliver love of Kṛṣṇa.” (TEXTS 236 – 237)
- ❖ Lord - “Heard your good qualities - come to hear about Kṛṣṇa - purify My mind.” (TEXTS 238)

TEXT 239

*yaiche śuniluṅ, taiche dekhiluṅ tomāra mahimā
rādhā-kṛṣṇa-premarasa-jñānera tumi simā*

“Now that I have actually seen your glories, what I heard about you is confirmed. As far as the pastimes of Rādhā and Kṛṣṇa in a loving mood are concerned, you are the limit of knowledge.”

- ❖ Mahāprabhu - “Not just ten days - as long as I live - find it impossible to give up your company.” (TEXT 240)
- ❖ “You and I - together – Purī - pass time together - talking about Kṛṣṇa (TEXT 241)
- ❖ Departed – evening – met again (TEXT 242)

Texts 243 -259: Discussion on what is the greatest wealth, sorrow, etc.

- ❖ Met time and time again - secluded place - discussing - Mahāprabhu asked questions - Rāmānanda Rāya answers - engaged in discussion throughout the night. (TEXTS 243 – 244)

TEXT 245

*prabhu kahe,—“kon vidyā vidyā-madhye sāra?”
rāya kahe,—“kṛṣṇa-bhakti vinā vidyā nāhi āra”*

On one occasion the Lord inquired, “Of all types of education, which is the most important?” Rāmānanda Rāya replied, “No education is important other than the transcendental devotional service of Kṛṣṇa.”

36

Lesson 36: Education in Kṛṣṇa consciousness is always transcendental and is the best of all forms of education.

PURPORT: TEXT 245

- ✓ Devotional service to Krishna > devotional service to Viṣṇu > brahma-vidyā > Material education

tat karma hari-toṣaṁ yat sā vidyā tan-matir yayā

“Work meant for pleasing the Supreme Lord is the best, and education that enhances one’s Kṛṣṇa consciousness is the best.” (SMB 4.29.49)

*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanam vandanam dāsyam sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
kriyeta bhagavatya addhā tan manye ’dhītam uttamam*

Prahlāda Mahārāja said, “To hear or chant about Lord Viṣṇu, to remember Him, to serve His lotus feet, to worship Him, to offer prayers to Him, to become His servant and His friend, to sacrifice everything for His service—all these are varieties of devotional service. One who is engaged in such activities is understood to be educated to the topmost perfection.” (SMB 7.5.23–24)

TEXT 246

*‘kīrti-gaṇa-madhye jīvera kon baḍa kīrti?’
‘kṛṣṇa-bhakta baliyā yānhāra haya khyāti’*

Śrī Caitanya Mahāprabhu then asked Rāmānanda Rāya, “Out of all glorious activities, which is the most glorious?” Rāmānanda Rāya replied, “That person who is reputed to be a devotee of Lord Kṛṣṇa enjoys the utmost fame and glory.”

37

Lesson 37: The greatest reputation a living being can have is to be a devotee of Kṛṣṇa and to act in Kṛṣṇa consciousness.

PURPORT: TEXT 246

- ✓ Karmīs - name and fame is temporary, for it lasts only as long as the temporary material body exists.

*kalau bhāgavataṁ nāma durlabhaṁ naiva labhyate
brahma-rudra-padotkṛṣṭaṁ guruṇā kathitaṁ mama*

“In this Age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahmā and Mahādeva. This is the opinion of all spiritual masters.” (Garuḍa Purāṇa)

*janmāntara-sahasreṣu yasya syād buddhir idṛṣī
dāso 'haṁ vāsudevasya sarvāl lokān samuddharet*

“After many, many births, when a person realizes that he is the eternal servant of Vāsudeva, he can deliver all the worlds.” (Itihāsa-samuccaya)

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragah
sarva-vedānta-vit-kotyā viṣṇu-bhakto viśiṣyate
vaiṣṇavānām sahasrebhya ekānty eko viśiṣyate*

“It is said that out of thousands of brāhmaṇas, one is qualified to perform sacrifices, and out of many thousands of such qualified brāhmaṇas expert in sacrificial offerings, one learned brāhmaṇa may have passed beyond all Vedic knowledge. He is considered the best among all these brāhmaṇas. And yet, out of thousands of such brāhmaṇas who have surpassed Vedic knowledge, one person may be a viṣṇu-bhakta, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead.” (Garuḍa Purāṇa)

PURPORT: TEXT 246

*śrutasya puṁsām sucira-śramasya
nanv añjasā sūribhir īḍīto 'rthaḥ
tat-tad-guṇānuśravaṇam mukunda-
pādāravindam hṛdayeṣu yeṣām*

“After much hard labor, a person highly learned in Vedic literature certainly becomes very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior.” (SMB 3.13.4)

*nāham brahmāpi bhūyāsam tvad-bhakti-rahito hare
tvayi bhaktas tu kiṭo 'pi bhūyāsam janma-janmasu*

“I do not aspire to take birth as a Brahmā if that Brahmā is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee.” (Nārāyaṇa-vyūha-stava)

*ṣaṣṭi-varṣa-sahasrāṇi mayā taptam tapaḥ purā
nanda-gopa-vraja-strīṇām pāda-reṇūpalabdhye*

“I underwent meditation and austerities for sixty thousand years just to understand the dust of the lotus feet of the gopīs. Still, I could not understand it. To say nothing of me, even Lord Śiva, Lord Śeṣa and the goddess of fortune, Lakṣmī, could not understand it.” (Bṛhad-vāmana Purāṇa)

*na tathā me priyatamo brahmā rudraś ca pāṛthiva
na ca lakṣmīr na cātmā ca yathā gopī-jano mama*

“Lord Brahmā, Lord Śiva, the goddess of fortune and even My own self are not as dear to Me as the gopīs.” (Ādi Purāṇa)

TEXTS 247

*‘sampattira madhye jivera kon sampatti gaṇi?’
‘rādhā-kṛṣṇe prema yānra, sei baḍa dhanī’*

Śrī Caitanya Mahāprabhu asked, “Of the many capitalists who possess great riches, who is the topmost?” Rāmānanda Rāya replied, “He who is richest in love for Rādhā and Kṛṣṇa is the greatest capitalist.”

38

Lesson 38: Topmost wealthy person one who has love for Rādhā and Kṛṣṇa

PURPORT: TEXT 247

*kim alabhyaṁ bhagavati prasanne śrī-niketane
tathāpi tat-parā rājan na hi vāñchanti kiñcana*

“What is difficult for the devotees of Lord Kṛṣṇa, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything.” (SMB 10.39.2)

TEXT 248

*duḥkha-madhye kona duḥkha haya gurutara?’
‘kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para*

Śrī Caitanya Mahāprabhu asked, “Of all kinds of distress, what is the most painful?” Śrī Rāmānanda Rāya replied, “Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness.”

39

Lesson 39: Biggest unhappiness is separation from the devotees of Kṛṣṇa

PURPORT: TEXT 248

*mām anārādhya duḥkhārtaḥ kuṭumbāsakta-mānasah
sat-saṅga-rahito martyo vṛddha-sevā-paricyutaḥ*

“A person who does not worship Me, who is unduly attached to family and who does not stick to devotional service must be considered a most unhappy person. Similarly, one who does not associate with Vaiṣṇavas, or who does not render service to his superior, is also a most unhappy person.”

*sva-jīvanādhikam prārthyaṁ śrī-viṣṇu-jana-saṅgataḥ
vicchedena kṣaṇam cātra na sukhāṁśam labhāmahe*

“Out of all kinds of desirable things experienced in the life of a living entity, association with the devotees of the Lord is the greatest. When we are separated from a devotee even for a moment, we cannot enjoy happiness.” (Bṛhad-bhāgavatāmṛta (1.5.44))

TEXT 249

*‘mukta-madhye kon jīva mukta kari’ māni?’
‘kṛṣṇa-prema yātra, sei mukta-śiromaṇi’*

Śrī Caitanya Mahāprabhu then inquired, “Out of all liberated persons, who should be accepted as the greatest?” Rāmānanda Rāya replied, “He who has love for Kṛṣṇa has attained the topmost liberation.”

40

Lesson 40: Of all the liberated souls, pure devotee is the greatest

PURPORT: TEXT 249

*muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

“O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of Lord Nārāyaṇa is very, very rare. Indeed, he is the most perfect and peaceful person.” (SMB 6.14.5)

TEXT 250

*‘gāna-madhye kona gāna—jīvera nija dharma?’
‘rādhā-kṛṣṇera prema-keli’—yei gītera marma*

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, “Among many songs, which song is to be considered the actual religion of the living entity?” Rāmānanda Rāya replied, “That song describing the loving affairs of Śrī Rādhā and Kṛṣṇa is superior to all other songs.”

41

Lesson 41: Talks between Lord Caitanya and Rāmānanda Rāya are meant for advanced devotees only

PURPORT: TEXT 250

- ✓ Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Rādhā and Kṛṣṇa by Jayadeva Gosvāmī, Caṇḍīdāsa and other exalted devotees
- ✓ Lord Śiva drank an ocean of poison, but one should not imitate this – else death
- ✓ One must first become a pure devotee of Lord Kṛṣṇa
- ✓ Those who are on mundane platform and who study this conversation for a Ph.D thesis 1.Will not understand them 2. These conversations will have a poisonous effect.

PURPORT: TEXT 250

*anugrahāya bhaktānām mānuṣaṁ deham āsthitaḥ
bhajate tāḍṣīḥ krīḍā yāḥ śrutvā tat-paro bhavet*

“Lord Kṛṣṇa descends apparently as a human being, and He exhibits His transcendental pastimes in Vṛndāvana so that the conditioned soul may be attracted to hearing His transcendental activities.” (SMB 10.33.36)

TEXT 251

*‘śreyo-madhye kona śreyah jīvera haya sāra?’
‘kṛṣṇa-bhakta-saṅga vinā śreyah nāhi āra’*

Then Śrī Caitanya Mahāprabhu asked, “Out of all auspicious and beneficial activities, which is best for the living entity?” Rāmānanda Rāya replied, “The only auspicious activity is association with the devotees of Kṛṣṇa.”

42

Lesson 42: Biggest treasure is association with devotees of Krishna

PURPORT: TEXT 251

*ata ātyantikam kṣemaṁ pṛcchāmo bhavato ’naghāḥ
samsāre ’smin kṣaṇārdho ’pi sat-saṅgaḥ śevadhir nṛṇām*

“We are asking you to tell us what is the most perfect welfare activity. I think that in this material world, association with devotees—even if it be for a moment—is the greatest treasure house for mankind.” (SMB 11.2.30)

TEXT 252

*‘kāñhāra smaraṇa jīva karibe anukṣaṇa?’
‘kṛṣṇa’-nāma-guṇa-lilā—pradhāna smaraṇa’*

Śrī Caitanya Mahāprabhu asked, “What should all living entities constantly remember?” Rāmānanda Rāya replied, “The chief objects of remembrance are always the Lord’s holy name, qualities and pastimes.”

43

Lesson 43: One should constantly remember Lord’s holy name, qualities and pastimes

PURPORT: TEXT 252

*tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām*

Śukadeva Gosvāmī concludes, “The business of the living entity is to always remember the Supreme Personality of Godhead in every circumstance. The Lord should be heard about, glorified and remembered by all human beings.” (SMB 2.2.36)

TEXT 253

*‘dhyeya-madhye jīvera kartavya kon dhyāna?’
‘rādhā-kṛṣṇa-padāmbuja-dhyāna—pradhāna’*

Śrī Caitanya Mahāprabhu further inquired, “Out of many types of meditation, which is required for all living entities?” Śrīla Rāmānanda Rāya replied, “The chief duty of every living entity is to meditate upon the lotus feet of Rādhā and Kṛṣṇa.”

PURPORT: TEXT 253

*tasmād ekena manasā bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā*

Sūta Gosvāmī replied to the sages headed by Śaunaka, “Everyone should very attentively listen to the pastimes of the Supreme Personality of Godhead. One should glorify His activities and meditate upon Him regularly.” (SMB 1.2.14)

TEXT 254

*‘sarva tyaji’ jīvera kartavya kāhān vāsa?
‘vraja-bhūmi vṛndāvana yāhān līlā-rāsa’*

Śrī Caitanya Mahāprabhu asked, “Where should the living entity live, abandoning all other places?” Rāmānanda Rāya replied, “He should live in the holy place known as Vṛndāvana or Vrajabhūmi, where the Lord performed His rāsa dance.”

PURPORT: TEXT 254

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

Uddhava said, “Let me become one of Vṛndāvana’s herbs and plants that are trampled by the gopīs, who gave up all connections with family and friends and decided to worship the lotus feet of Mukunda. Those lotus feet are sought by all great saintly persons expert in the study of Vedic literature.” (SMB 10.47.61)

TEXT 255

*‘śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?
‘rādhā-kṛṣṇa-prema-keli karṇa-rasāyana’*

Śrī Caitanya Mahāprabhu asked, “Out of all topics people listen to, which is best for all living entities?” Rāmānanda Rāya replied, “Hearing about the loving affairs between Rādhā and Kṛṣṇa is most pleasing to the ear.”

44

Lesson 44: Loving affairs between Rādhā and Kṛṣṇa may be very pleasing both to conditioned and to liberated souls but the conditioned soul should not try to hear them.

PURPORT: TEXT 255

*vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito ’nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parāṁ bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

“He who faithfully hears about the dealings between Lord Kṛṣṇa and the gopīs in the rāsa dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires.” (SMB 10.33.39)

- ✓ If one is not liberated and listens to a relation of the rāsa dance, he may remember his own mundane activities and illicit connections with some woman whose name may also be Rādhā.
- ✓ In the conditioned stage one should not even try to remember such things.
- ✓ By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Kṛṣṇa.
- ✓ Then and only then should one hear about rādhā-kṛṣṇa-līlā.
- ✓ The talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are conducted on the platform of liberation.

TEXT 256

*‘upāsyera madhye kon upāsyā pradhāna?’
‘śreṣṭha upāsyā—yugala ‘rādhā-kṛṣṇa’ nāma’*

Śrī Caitanya Mahāprabhu asked, “Among all worshipable objects, which is the chief?” Rāmānanda Rāya replied, “The chief worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa mantra.”

45

Lesson 45: The most worshippable object is the Hare Kṛṣṇa mantra

PURPORT: TEXT 256

*etāvān eva loke 'smin puṁsām dharmāḥ paraḥ smṛtaḥ
bhakti-yoga bhagavati tan-nāma-grahaṇādibhiḥ*

“In this material world the living entity’s only business is to accept the path of bhakti-yoga and chant the holy name of the Lord.” (SMB 6.3.22)

- ❖ “What is the destination of those - desire liberation - desire sense gratification?” – Mahāprabhu - Rāmānanda Rāya - “Those who attempt to merge - accept bodies of trees - overly inclined toward sense gratification - demigods.” (TEXT 257)

TEXT 258

*arasa-jña kāka cūṣe jñāna-nimba-phale
rasa-jña kokila khāya premāmra-mukule*

Rāmānanda Rāya continued, “Those who are devoid of all transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead.”

- ❖ Rāmānanda Rāya - “Unfortunate empiric philosophers taste - dry process of philosophical knowledge - devotees regularly drink - nectar of love of Kṛṣṇa - most fortunate” (TEXT 259)

Texts 260 -292: Mahāprabhu reveals His form as Radha and Krishna

- ❖ Both passed night - relishing kṛṣṇa-kathā- chanting, dancing and crying - night ended - Next morning - departed – evening - met again (TEXTS 260 - 261)
- ❖ After discussing - Rāmānanda Rāya caught hold of lotus feet of Lord - spoke (TEXT 262)
- ❖ “Variety of transcendental truths—the truth about Kṛṣṇa – Rādhārāṇī - loving affairs - transcendental humors - Lord’s pastimes - You manifested all these in my heart - as Nārāyaṇa educated Lord Brahmā.”(TEXTS 263 – 264)
- ❖ “Supersoul - everyone’s heart speaks not externally – within - instructs devotees in all respects - His way of instruction.” (TEXT 265)
- ❖ Reference from SB 1.1.1 (TEXT 266)
- ❖ Rāmānanda Rāya - one doubt within his heart - “Please be merciful upon me and just remove” (TEXT 267)
- ❖ “At first I saw You - a sannyāsī - now - as Śyāmasundara - now see a golden doll - entire body appears covered by golden luster - holding a flute - lotus eyes moving restlessly” (TEXTS 268 – 270)
- ❖ “Please tell me without duplicity what is causing this.” (TEXT 271)
- ❖ Mahāprabhu – “Deep love for Kṛṣṇa - naturally sees things in such a way -take this from Me to be certain - devotee advanced on spiritual platform sees everything movable and inert as Supreme Lord - everything he sees - manifestation of Lord Kṛṣṇa. (TEXTS 272 – 273)
- ❖ “Mahā-bhāgavata - sees everything mobile and immobile - does not exactly see their forms - everywhere sees manifest the form of the Supreme Lord.” (TEXT 274)
- ❖ References from SB 11.2.45 and SB 10.35.9 (TEXTS 275 - 276)
- ❖ Mahāprabhu – “You - advanced devotee - filled with ecstatic love - whatever see - simply awakens Kṛṣṇa consciousness.” (TEXT 277)
- ❖ Rāmānanda Rāya – “Please give up serious talks - do not conceal real form – You assumed the ecstasy and bodily complexion of Śrīmatī Rādhārāṇī - tasting Your personal transcendental humor - appeared as Śrī Caitanya Mahāprabhu - descended for Your personal reasons - come to taste Your spiritual bliss - also transforming world - spreading the ecstasy” (TEXTS 278 – 280)



- ❖ “Causeless mercy - appeared to grant liberation - playing in duplicitous way - reason?” (TEXT 281)
- ❖ Lord Kṛṣṇa - reservoir of pleasure - Śrīmatī Rādhārāṇī - personification of ecstatic love - combined as one - Mahāprabhu revealed His real form (TEXT 282)
- ❖ Seeing - Rāmānanda Rāya lost consciousness - fell (TEXT 283)
- ❖ Mahāprabhu touched hand - regained consciousness - Lord Caitanya - dress of a sannyāsī - struck with wonder (TEXT 284)
- ❖ After embracing Rāmānanda Rāya - Lord pacified - informing - “But for you, no one has ever seen this form.” (TEXT 285)

46

Lesson 46: One cannot see the Supreme Lord by making personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

- ❖ Mahāprabhu - “All truths about My pastimes and mellows - within your knowledge - Thus shown this form” (TEXT 286)
- ❖ “My body - not fair complexion - touched Śrīmatī Rādhārāṇī’s body - She does not touch anyone - but son of Nanda Mahārāja (TEXT 287)
- ❖ “Now converted My body and mind into ecstasy of Śrīmatī Rādhārāṇī - tasting My own personal sweetness” (TEXT 288)
- ❖ Mahāprabhu - “Now - no confidential activity unknown to you - Even though try to conceal - you understand everything - by virtue of advanced love” (TEXT 289)
- ❖ “Keep all these secret - do not expose them - Since My activities like madman - people - take lightly and laugh.” (TEXT 290)

TEXT 291

*āmi—eka bātula, tumi—dviṭīya bātula
ataeva tomāya āmāya ha-i sama-tula*

Caitanya Mahāprabhu then said, “Indeed, I am a madman, and you are also a madman. Therefore we are on the same platform.”

- ❖ Ten nights – Both spent happy time - discussing Kṛṣṇa (TEXT 292)

Texts 293 - 313: Authors remarks about the conversation

- ❖ Conversations between Them - most confidential subject - they talked at great length - could not reach limit of discussion. (TEXT 293)
- ❖ These conversations - great mine - extract all metals—copper, bell metal, silver and gold—and also touchstone, the basis of all metals. (TEXT 294)
- ❖ Both worked like miners - excavating valuable metals - each one better than other (TEXT 295)
- ❖ Next day - Mahāprabhu begged Rāmānanda Rāya’s permission to leave - Lord gave following orders. (TEXT 296)
- ❖ “Give up all material engagements - come to Purī - return soon after finishing My tour and pilgrimage - remain together at Purī - pass our time discussing Kṛṣṇa.” (TEXTS 297-298)
- ❖ Mahāprabhu embraced Rāmānanda Rāya - sending him back - took rest. (TEXT 299)
- ❖ Rising next day - Mahāprabhu visited Hanumān deity - obeisances-departed for South India. (TEXT 300)
- ❖ All the residents of Vidyānagara - different faiths - seeing Mahāprabhu - became Vaiṣṇavas. (TEXT 301)
- ❖ Rāmānanda Rāya feel separation – overwhelmed - Meditating on Lord -gave up all material business. (TEXT 302)

TEXT 303

*saṅkṣepe kahiluṅ rāmānandera milana
vistāri’ varṇite nāre sahasra-vadana*

I have briefly described the meeting between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Śeṣa Nāga, who has thousands of hoods.

TEXT 304

*sahaje caitanya-caritra—ghana-dugdha-pūra
rāmānanda-caritra tāhe khaṇḍa pracura*

The activities of Śrī Caitanya Mahāprabhu are like condensed milk, and the activities of Rāmānanda Rāya are like large quantities of sugar candy.

TEXT 305

*rādhā-kṛṣṇa-līlā—tāte karpūra-milana
bhāgyavān yei, sei kare āsvādana*

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Rādhā and Kṛṣṇa, camphor is added. One who tastes this combined preparation is most fortunate.

TEXT 306

*ye ihā eka-bāra piye karṇa-dvāre
tāra karṇa lobhe ihā chāḍite nā pāre*

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

- ❖ Hearing talks between Rāmānanda Rāya and Mahāprabhu - enlightened with transcendental knowledge of mellows of Rādhā and Kṛṣṇa's pastimes - unalloyed love for Rādhā and Kṛṣṇa (TEXT 307)

TEXT 308

*caitanyera gūḍha-tattva jāni ihā haite
viśvāsa kari' śuna, tarka nā kariha citte*

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Caitanya Mahāprabhu.

TEXT 309

*alaukika līlā ei parama nigūḍha
viśvāse pāiye, tarke haya bahu-dūra*

This part of Śrī Caitanya Mahāprabhu's pastimes is most confidential. One can derive benefit quickly only by faith; otherwise, by arguing one will always remain far away.

TEXT 310

*śrī-caitanya-nityānanda-advaita-carāṇa
yānhāra sarvasva, tānre mile ei dhana*

He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

47

Lesson 47: Kṛṣṇa is obtainable for the faithful, but for those who are accustomed to argue, Kṛṣṇa is far, far away.

PURPORT: TEXT 310

- ✓ Transcendental topics remain far, far away from those engaged in mundane arguments.
- ✓ One therefore has to give up all mundane attempts and try to become a pure devotee of Lord Viṣṇu.
- ✓ When a devotee follows the regulative principles, the truth of these talks will be revealed to him. (ataḥ śrī-kṛṣṇa-nāmādi ...)
- ✓ Only by Kṛṣṇa's mercy can one who is interested in His transcendental loving affairs understand them.
- ✓ Only one who is favored by the Supreme Personality of Godhead can understand the transcendental features of Śrī Caitanya Mahāprabhu.

TEXT 311

*rāmānanda rāye mora koṭī namaskāra
yānra mukhe kaila prabhu rasera vistāra*

I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Caitanya Mahāprabhu.

TEXT 312

*dāmodara-svarūpera kaḍacā-anusāre
rāmānanda-milana-līlā karila pracāre*

I have tried to preach the pastimes of Lord Śrī Caitanya Mahāprabhu's meeting with Rāmānanda Rāya in accordance with the notebooks of Śrī Svarūpa Dāmodara.

48

Lesson 48: Transcendental literature can never be written by carrying out research work. One has to strictly follow great personalities and ācāryas.

PURPORT: TEXT 312

- ✓ Prākṛtā sahajiyās claim - heard truth from their guru -> guru must be bonafide and heard from his bonafide guru

