

The following is a lecture given by His Holiness Jayapataka Swami on December 9<sup>th</sup>, 1982 in Boston, Massachusetts. The class begins with a reading from the Sri Caitanya-Caritamrta, Madhya-lila, Chapter 11, Verse 41-46

Jayapataka Swami: jayajayasri-caitanyajayanityananda

jayadvaita-candrajayagaura-bhakta-vrnda

WithDevotees:

jayajayasri-caitanyajayanityananda

jayadvaita-candrajayagaura-bhakta-vrnda

Jayapataka Swami: All glories to Lord Sri CaitanyaMahaprabhu! All glories to Lord NityanandaPrabhu!  
All glories to Sri AdvaitaPrabhu! All glories to the devotees of Sri CaitanyaMahaprabhu!

ksetreasi' raja sarvabhaumabolaila

sarvabhaumenamaskari' tanharepuchila

mukamkarotivacalam

pangumlanghayategirim

yat-krpatamahamvande

sri-gurumdina-tarinam

Translation:

“When King Prataparudra returned to JagannathaPuri, he called for SarvabhaumaBhattacharya. When Bhattacharya went to see the King, the King offered him respects and made the following inquiries.”

moralagi' prabhu-padekailenivedana?

sarvabhaumakahe, — kainuanekayatana

“The King asked, ‘Have you submitted my petition to the Lord?’

Sarvabhauma replied, ‘Yes, with much endeavor I have tried my best.’”

tathapi na karetenha raja-darasana

ksetrachadi' yabenapunahyadikarinivedana

“Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit JagannathaPuri and go elsewhere.”

suniya rajara mane dukkhaupajila

visadakariyakichukahitelagila

“Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.”

papi nica uddharitetanraavatara

jagaimadhaitenhakarilauddhara

“The King said, ‘Sri CaitanyaMahaprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagai and Madhai.’”

prataparudrachadi' karibejagatnistara

eipratijñakari' kariyachenaavatara?

eipratijñakari' kariyachenaavatara?

Translation:

“Alas, has Sri CaitanyaMahaprabhu incarnated to deliver all kinds of sinners with the exception of a king called Maharaja Prataparudra?”

Purport:

“Sri CaitanyaMahaprabhu’s mission is thus described by NarottamadasaThakura: patita-pavana-hetutavaavatara/ mo-samapatitaprabhunapaibeara. If Sri CaitanyaMahaprabhu descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord’s consideration. Maharaja Prataparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits. Sri CaitanyaMahaprabhu’s business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord — provided, of course, he surrenders unto the Lord. Maharaja Prataparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.”

Maharaja Prataparudra has now become completely dedicated to Lord CaitanyaMahaprabhu. The first time he saw Lord Caitanya, of course he was very attracted, but when he saw that Lord Caitanya was in such ecstasy that there was drool coming from His mouth, and that He was rolling in the dust, and His body had become covered with dust, and at that time, there was a little confusion in his mind as to what was the real position of Lord CaitanyaMahaprabhu, and he didn’t know exactly what to make of the symptoms that he was seeing.

As you may know... that, at that time he had a dream of Lord Jagannatha, and in that dream he saw the deity of Lord Jagannatha and the deity was drooling, just like Lord Caitanya, and the deity was covered with dust, and then, Lord Jagannatha told him that, "You are doubting CaitanyaMahaprabhu but your body which is, as a king, anointed with camphor, with scented oils, with sandalwood pulp, is never qualified to touch the dust-covered saliva-soaked, drooling transcendental form of Lord Caitanya, which is completely transcendental.", and then Lord Jagannatha suddenly turned into Lord Caitanya in the dream, and then again back into Jagannatha, and then Prataparudra Maharaja, awoke.

So, then, this was the first indication that Maharaja Prataparudra had that actually Lord Caitanya, Himself was Krishna coming down for this particular pastime, but even then, when Maharaja Prataparudra wanted, and became completely devoted after this association, and other association with Lord Caitanya, and after he wanted to have His audience, we see that he was not given that opportunity to have the audience with Lord Caitanya.

Lord Caitanya was showing the example that a sannyasi, especially in those days would never intimately associate with some king. This is significant because someone in the renounced order of life, if they intimately associate with politicians, with worldly-minded people, then there's every chance that they can become polluted.

We know from the history of the Christian Church that when the Popes and the kings were very intimately connected that the Popes became completely intertwined in various kind of political intrigues, and in this way, the whole Church became like a political hotbed and there was a lot of distraction from any real spiritual purpose, except for a few isolated monestaries that didn't have anything to do with these things.

So, in the Vedic culture, there is a separation between sannyasis, who are supposed to be the spiritual master for all the sections of society, and the worldly-minded kings. That the worldly-minded kings, they would have to come off of their pedestals and come down and meet the sannyasis as ordinary people, and only in that way would they be able to get an audience, that they were supposed to respect a sannyasi as spiritual master, and the sannyasi was not supposed to intimately be attached with the affairs of the court, soMahaprabhu, He was maintaining those standards. Of course, we know that Mahaprabhu came to JagannathaPuri to deliver, principally, three people. Anyone knows who those three people are?

Devotee: Sarvabhauma

Jayapataka Swami: One.

Yes?

Devotee(2): MaharajaPrataparudra

JayapatakaSwami: Two.

Devotee(3): SarvabhaumaBhattacharya

Jayapataka Swami: She already said SarvabhaumaBhattacharya.

Devotee(4): Ramananda Raya

JayapatakaSwami: Ramananda Raya. To deliver SarvabhaumaBhattacharya, Ramananda Raya and Prataparudra Maharaja, this is one of His reasons for coming to JagannathaPuri, to deliver these three devotees, and Lord Caitanya however, His way of delivering Maharaja Prataparudra was also that He never compromised the principles.

He followed the strict principle that a preacher cannot preach unless his character is spotless. The example's given of a drop of ink on a white sheet. Everyone will see it, immediately. Unless that's why Prabhupada repeatedly advised us that for us to preach anywhere in the world, we have to have a good respect in those areas. If we act in such a way that people distrust us, then it's very difficult to preach, because preaching is all a matter of faith. To some degree.

Of course, Krishna consciousness has the maximum amount of scientific understanding, systematic presentation, even logical and beyond logical understandings, but nonetheless, if a person has already got it in his mind that, "Well, this person is not to be trusted, then no matter what you say, even if it makes sense, it's very hard to convince someone of something because they won't really listen. So, for a preacher, it's essential that his character should be held in great esteem. Prabhupada's desire was that everyone should understand and see ISKCON devotees as the most honest, that they shouldn't do anything dishonest, which would hamper the good respect of the people.

So, in those days, for a sannyasi to go and see kings would be considered a type of inappropriate action, although nowadays, there's not that amount of strict understanding. Also, there's not any kings anymore, either, except for a few isolated places and that's the reason superficially, He wouldn't come down to the platform of associating with the king.

The same thing happened in Mayapura. Jayadeva, the great writer of dasavatara-stotram, was originally born and living in Navadvipa-dham, in Rudra-dvip. Antar-dvip side, just there. This year, during the festival, we took the devotees to the house of Jayadeva, and from there, later on, of course he went to JagannathaPuri.

So, when Jayadeva was there, that was about 1,000 years ago, during the rule of the that time, the Mohammadans had not attacked Bengal, it was during the time of BalaLaksmansena Dynasty. The Sena Dynasty had come up from South India, and conquered over Bengal, and they were ruling, there from Bengal, itself, and they'd established their capitol in Navadvipa, in MayapuraDham. Also their palace is still there in MayapuraDhama. It has been covered by dirt, and one can still see part of the house, showing under this massive hill. That I can tell you, later about that.

So, anyway, at the time when the kingdom was in full swing, that's why Navadvipa became known as the greatest place for the scholars, because during this time of the BalaSena Dynasty, they were promoting the scholars and that continued on, even through the Mohammadan rule. They had two capitols. One was in Gauda, near Ramakeli, and the other was in Navadvipa. So, the principle one, they shifted to

Navadvipa, because it was so beautiful. Even, 400 years before Lord Caitanya appeared. So, at that time, the king, he went down to see Jayadeva, he offered his obeisances, and then he requested that Jayadeva would become one of his ministers, or something like that, because he was such a great poet, but Jayadeva became completely insulted that a king had entered into his courtyard, because he was a Brahmana, and he didn't want that his good name would be disgraced by associating with such a materialistic person as a king.

So he threatened that he was going to leave Navadvipa forever, because of this insult. Now, what business did he have associating with a worldly person like a king, who didn't have any Krishna consciousness in his life? So, the king fell down on his knees and he said that, "Please don't leave my kingdom." That, "I need the association of the Vaisnavas, the devotees." And "I know that it's my great misfortune that I have this worldly assignment of being a king and being involved in politics, but I simply want the association of the Vaisnavas, and therefore, I beg you to please, don't leave my kingdom. That I won't come to you as a king. I can come in any way. So, then Jayadeva, he considered that this king is actually a Vaisnava, in spite of my insulting him to his face, instead he just kneeled down and he begged that I don't leave his kingdom.

It was actually like a test. Then, Jayadeva said, "Well I've already said I'm going to leave Navadvipa, but I won't leave your (crashing sound), I won't leave your kingdom. I'll go across the river, and I'll stay in the campaka-hati, and you can come and see me there, but you have to come incognito. You can't come as a king. So, then, that was agreed, and Jayadeva, he moved across the river.

Campa-hati got the name that during Radha-Krishna pastimes. In Vrndavana, there was sometimes such a need for garlands, you know, with rasa-lila and everything going on, there was a lot of garlands required, so the gopis had their private campaka tree forests in Navadvipa, and by their transcendental skill, they would go there, and every day they would pick these campa flowers which grow very nicely in Bengal, and they would get all of the flowers for their garlands and then take them back to Vrndavana. This is the gupta-vrndavana, and now BhavanandaGosvami's also recreating that forest transcendental orchard garden aspect at MayapuraDhama.

Even today, the campa-hati got the name because after the dvapara-yuga was over, and the gopis were no longer coming to get the campa flowers, with all those campa trees, goloka-campa. Those are what they make the garlands out of in Hawaii, the yellow ones are called the goloka-campa, or Frangipani. Frangipani are goloka-campas, the yellow ones, and the five other main kinds of campa are also there.

BhavanandaGosvami has in Mayapura the special kind that the flower itself is green and its so aromatic that it even hypnotizes cobra snakes, so you have to be careful, sometimes the cobras, they go by and they get intoxicated by the flower and they just get kind of dazed there, and if you're not careful you can step on one while they're completely, intoxicated by the smell of the flower. They just lay around the tree. It's so sweet. So, in any case, JayadevaGosvami, then he was living over there in that forest, or as I was explaining that after the Dvapara-yuga's over, because they had all these flower trees, so naturally as Kali-yuga progresses, people, they want to utilize the material thing more profitably, so they started to sell all those flowers and hata means, you know, marketplace, so campa-hati became a marketplace

for campa flowers (laughing), and they were selling it to all the people around after Krishna's pastimes had wound up, so even today, it's known as campa-hati. It's on the farthest extreme of Navadvipa-dhama. Navadvipa-dhama is 16 krosas, or 32 miles in circumference.

So this is one side in a place known as Ritudvipa. So there, Jayadeva, he had set up his house and there he was writing some poetry about Radha and Krishna. At that time, he was very desirous of seeing Radha-Krishna in Navadvipa. He knew that this was going to be the future coming of Lord Caitanya, but he wanted to see the Lord Caitanya as Radha-Krishna, in NavadvipaDhama. So, then the Lord appeared to him as Radha-Krishna, and then came as Lord Caitanya, and then He told him, "You have to go to JagannathaPuri. Lord Jagannatha wants you to go there. You have service to do." He fell at His feet and prayed that, "Please allow me to stay here. I want to stay with You, and You're so kind that You've revealed Your form even before Your coming here." But he said, "No. Jagannatha has called you. You have to go there.", and then He disappeared. So, like this, then Jayadeva, he went down to JagannathaPuri. Of course, after that, it's history.

So, in the same way as Jayadeva didn't want to associate with the king, even the great astrologist Khanar. Khanar was the daughter-in-law of Vikramaditya, Bihmir. The astrologer of Vikramaditya, he had nine jewels, and so one jewel was physician, one was a politician, one was an astrologer, one was Kalidas, a poet, the ninth jewel was his astrologer, who was able to predict the future and do so many things, but his daughter-in-law was his Khanar, so she, although she was a woman, she was the greatest astrologer, even excelling her husband and her father-in-law, and she put the astrology and signs into a very simple language for the common people.

In India most of the farmers know the "Khanar says". She says "auscaslage tin masa." "To grow early rice takes three months." She had all these sayings that Prabhupada would quote, that, "If it rains in the month of Magha, then it means that the king is pious, and things like that. So there are many types of signs like that. At different times of the year, if there were these things that happened, it meant the king was impious or pious. If you leave and you see full water pots, or a jackal on the left side of the road or, so on and so forth, they're all so many signs and drstis, or astrological omens. So, she has a lot of works. It's mentioned in the Krishna Book, when Akrura left there were a lot of bad signs. In Krishna Book, Prabhupada says that there's a book called Khanara-vacana, and these different signs are mentioned, there.

So, because she was so famous like that, and she put things in such a nice simple way that the common people were all, first time, they were that astrology was really brought within their reach, so the king said that, "I want to make her my tenth jewel, in the court.", but in those days, women would not go in the court, because there were all these politics and dancing girls, and any respectable woman would never go in a king's court. But the king was insisting that, "Well, she should become, you know the tenth jewel because even outside the court, still she is writing and in other ways, influencing the whole society."

So, then she decided to save the honor of her family. Her chastity otherwise would be brought into criticism by the very strict Vedic society if she accepted that, and yet, the king was infatuated with the

idea that she would still speak, but behind closed doors, it would be in a secluded way, so she decided she was going to cut out her tongue. If she cut her tongue off, then she could no longer go to the court room, because she couldn't speak. But, she did her chart and found that she was going to die by bleeding of the tongue, so it worked out the same. She cut out her tongue, and bled to death, to save the chastity and honor of her family. They couldn't stop the bleeding. She's the greatest known woman astrologer in history of Vedic astrology. She had many works.

So, like this, the king's court was considered to be materialistic, and the king's, generally, they wouldn't go to the courtroom unless it was absolutely necessary, but if a king was actually very humble and devoted, he would go incognito, whatever and meet these devotees. So, here, Maharaja Prataparudra, being a surrendered soul, and he, knowing that Lord Caitanya was actually there to deliver the most fallen, he was feeling that, "Since I'm so fallen, then how is it that everyone's going to be delivered except for me?" So, this is truly the most fallen, and unfortunate.

adarsaniyanapinica-jatin

samviksate hanta tathapi no mam

mad-eka-varjamkrpayisyatiti

nirniyakim so havatatadevah

Prabhupada's translation:

" 'Alas, has Sri CaitanyaMahaprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.' "

Purport: This verse is found in the Sri Caitanya-candrodaya-nataka (8.28).

Text 48:

tanrapratijña — more na karibedarasana

morapratijña — tanha vina chadibajivana

"Maharaja Prataparudra continued, "If Sri CaitanyaMahaprabhu is determined not to see me, then I am determined to give up my life if I do not see Him."

Purport:

"A devotee with Maharaja Prataparudra's determination will certainly be victorious in advancing in Krsna consciousness. Sri Krsna confirms this in the Bhagavad-gita (9.14):

satatamkirtayanto mam yatantas ca drdha-vratah

namasyantas ca mam bhaktya nitya-yuktaupasate

“Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.”

These are the symptoms of a mahatma engaged in the Lord’s service in full Krsna consciousness. Thus Maharaja Prataparudra’s determination is very exalted and is called drdha-vrata. Because of this determination, he was finally able to receive Lord Caitanya’s direct mercy.”

One should be completely single-pointed for getting Lord Caitanya’s mercy. Even if one is the most fallen soul, but if one is single-pointedly determined to get the mercy of Lord Caitanya, then even if otherwise, one is completely unqualified, by the mercy of Lord Caitanya, that person can be delivered. Simply by surrendering unto His lotus feet.

yadiseimahaprabhuranapaikrpa-dhana

kibarajya, kibadeha, — sabaakarana

“If I do not receive Sri CaitanyaMahaprabhu’s mercy, my body and my kingdom are certainly useless.”

Purport:

“This is an excellent example of drdha-vrata, determination. If one does not receive the Supreme Personality of Godhead’s mercy, one’s life is defeated. In Srimad-Bhagavatam (5.5.5) it is said: parabhavastavadabodha-jatoyavannajijñāsataatma-tattvam. Unless one inquires into spiritual life, everything is useless. Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.”

So, it’s already 7:00. Do we still go on, for...

Devotee: Yes.

JayapatakaSwami:

etasuni’ sarvabhauma ha-ila cintita

rajaraanuragadekhi’ ha-ilavismita

“Hearing King Prataparudra’s determination, SarvabhaumaBhattacharya became thoughtful. Indeed, he was very much astonished to see the King’s determination.”

Purport:



“SarvabhaumaBhattacharya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Sri CaitanyaMahaprabhu. This is certainly sufficient cause for astonishment. In Srimad-Bhagavatam it is stated that bhakti, devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee’s material position. Devotional service is so exalted that it can be executed by anyone in any position. One simply must be drdha-vrata, firmly determined.”

We can see here how CaitanyaMahaprabhu’s movement is actually taking the mood of Vrndavana. How the followers of His sankirtana movement, are actually following in the footsteps of the gopis and of the residents of Vrndavana. Just as Laksmi-devi was doing tapasya, to get into Vrndavana pastimes for a long time, she was doing tapasya to try to join the rasa-lila, but she was not allowed. She was refused. Even she was the chief goddess of fortune, who could always sit, embraced on the chest of Lord Narayana, she was not allowed to enter into the rasa-lila because she had this queenly attitude. She had this reverential attitude. Therefore, she was not allowed to come.

So, in a slightly different way, LordCaitanya, if anyone wanted to approach Him, they could not approach with any spiritual or material type of false ego, or pride of any sort. They can’t come with any preconceived esteem of themselves. They have to come in in a very humble attitude, thinking themselves lower than a straw in the street, more humble than a piece of straw in the street, and more tolerant than the tree. In this way, the king, he might think, “Well, I’m a great king. I should come in, and I should be immediately accepted. What a great opportunity for CaitanyaMahaprabhu. The king of Orissa is coming to see Him. He should be very honored and so on and so forth.” No. Lord Caitanya completely put him down. “I don’t want to see him. In fact if he tries to force Me to see him, I’ll leave. I don’t have to stay here. I’m a sannyasi. I can go anywhere.”

The same thing, we see in Bhaktisiddhanta Sarasvati Thakura’s life, where he just had a little idea that, “Well I’m a great scholar, thatGauraKisoradasaBabaji will be very happy to accept me as a disciple.”, but when he went there, GauraKisora refused him, that, “No. I will not give you initiation. You’re a great scholar. I am just a humble illiterate sadhu. How can I become you’re guru? You should rather, go somewhere else. I cannot accept you as a disciple.”, and he was completely shocked. In fact, three times, he asked and only on the third time when he was so determined that, “If you don’t give me initiation, then I’m throwing myself in the Ganges, and what is the use of living, if I can’t get the shelter of a bona fide spiritual master?”

That’s drdha-vrata, determined to get the shelter. That, no one can approach the Lord and think that, “I will be able to enter in the Lord’s pastimes because I am PhD, or I am king, or congressman, or I am a king...” whatever, or that, “I am very intelligent, or I am very rich.”, or somehow buy off the guru. Something like that. No. Of course, one may be engaged in devotional service, but to actually get into the pastimes, to get into the intimate service of the Lord, one has to give up all kinds of false ego, all kinds of false designations:

sarvopadhi-vinirmuktam

tat-paratvenanirmalam

hrsikenahrsikesa-

sevanambhaktirucyate

sarvopadhi-vinirmuktam: to give up all upadhis, sarvaupadhis. All the upadhis, all the superficial designations, all the different coverings that a person is identifying oneself with that, "I'm a scholar, or I'm a great tennis player, or I'm the best chess player, or whatever it may be. Everyone has got some different type of false identities that they associate themselves with. Ultimately to get into the intimate eternal pastimes of the Lord, which are fully spiritual, which have nothing to do with any designation of this material world, which are all temporary, whether from king, or to pauper, unless one simply is going in as a humble servitor of the Lord, without any material superficial designation, one cannot be accepted in that highest intimate association with the Lord, as His confidential servitor. One has to go in completely without false egos, just with the ego that, "I'm the servant of the servant of the Lord."

So, just as a test, we can see how Lord Caitanya is putting Maharaja Prataparudra through these various tests, to show that he is not coming to Him as a king, but as a humble devotee, and for that reason, because he's determined to go to the lotus feet of Lord Caitanya, and nothing else is mattering to him, he's actually showing that he is qualified, and ready to get the mercy of Lord CaitanyaMahaprabhu. No one should take this mercy of Lord CaitanyaMahaprabhu, cheaply. He gives His mercy to the most fallen of souls, but if someone thinks that they have any other qualification, apart from being the most fallen to get the mercy of Lord Caitanya, then they may be left without that mercy. It's simply sheer mercy. There's no qualification one can have which is great enough that one can have which will qualify one to get the mercy of Lord Caitanya.

What He's giving, you couldn't buy it for anything. You couldn't exchange it for anything. It's so great, it's so invaluable that it's simply given as a sheer mercy. There's no other way. Simply if a person has got this determination and approaches in the proper attitude, then the Lord, He's inclined to give that person His mercy, but actually, it is so valuable that there's no price anyone could pay. It's simply that it's His mercy. It's His wish to give out this transcendental treasure to those who are eager for it, who want it, who are determined to get it, and who approach Him in that humble and surrendered mood. He give it to them. So, knowing that, all the great devotees of the Lord, and all the aspiring transcendentalists, they give up their false attachment to thinking of themselves as most important in the material world, and they just approach the Lord as humble servitors and they get that invaluable mercy, just as in the future, Maharaja Prataparudra also gets that mercy from the Lord, and he's able to personally come. He goes in a white dress, incognito, and he massages the lotus feet of Lord CaitanyaMahaprabhu. In this way, he gets the mercy of the Lord. Of course, that was after quite a bit of trials and tribulation, but of course, he felt it was completely worth it, and his life at that time was fulfilled.

Jaya Sri-krishna-caitanya

prabhu-nityananda,

sri-advaitagadadhara

srivasadi-gaura-bhakta-vrnda,

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare/

Hare Rama Hare Rama

Rama Rama Hare Hare

Any Questions?

Maharaja Prataparudraki,

Devotees: Jaya!

Jayapataka Swami: SarvabhaumaBhattacharyaki,

Devotees: Jaya!

Jayapataka Swami: Sri CaitanyaMahaprabhu, ki

Devotees: Jaya!

JayapatakaSwami: Prabhupadaki,

Devotees: Jaya!

JayapatakaSwami: Srota gana ki,

Devotees: Jaya.

Jayapataka Swami: Glories to the listeners.

Any question? Yes?

Lady: You mentioned about spiritual and material false egos, what's the difference?

Jayapataka Swami: I don't think I said exactly that, but even in the spiritual life, there're two categories. There's approaching the Lord in awe and reverence, just like if you read the story about Laksmi'sPancaherami festival, how Laksmi has got a specific relationship with the Lord, so in that relationship, she thinks that Narayana is almost like her hen-pecked husband. That's actually a higher

stage. Laksmi-devi has got all kinds of awe and reverence for the Lord, and this is a higher level, in the spiritual world.

At that same time, she's got an opinion of herself as being Laksmi, the goddess of fortune, the Queen of Lord Narayana, so she has that type of motherly disposition towards all the living entities and a mood which is more like that of a queen or her own transcendental pride, which fits in very nicely in Vaikuntha, and is appropriate there, but for the intimate relations in Vrindavana, where the devotees all associate with the Lord, simply on the platform of pure love, with no formality at all in it, being all spontaneous loving exchange, well, her mood doesn't fit in there. So, she wasn't allowed to go into the rasa-lila.

In that context, I was saying that Lord Caitanya's mood, where one has to approach him, just come completely in a humble state of mind, that there you could see a type of relation in that as just as even in the spiritual world the Laksmis can't go into the rasa-lila, because they have already some preconceived different type of relationship within their own characters that doesn't allow them to enter into the spontaneous loving pastimes in Vrindavana, while Lord Caitanya, His were all spontaneous loving pastimes, and no one could go in with any kind of formal attitude, but had to come in completely informally, and simply surrender unto the Lord. It's not a false ego in the spiritual sky. It's a real ego, but it's not the ego that is accepted in Vrindavana pastimes. So, Lord Caitanya and His pastimes are very much linked with the pastimes of Lord Krishna in Vrindavana. He's feeling separation from the Lord. His chanting of Hare Krishna, there's a part in Navadvipa-dhama, where Lord Caitanya would do kirtana with all of His associates, and that kirtana was accepted by great acaryas as being completely non-different from the rasa-lila, and that place in Navadvipa where they would perform the kirtana and be dancing in ecstasy, chanting Hare Krishna is accepted as being non-different from the rasa-lila place of Vrindavana. This chanting of Hare Krishna, and feeling separation for Krishna and dancing in ecstasy has got links with Lord Krishna's intimate pastimes in Vrindavana.

We're following in the footsteps of the great devotees in Vrindavana, therefore, one has to approach Lord Caitanya completely in a humble state of mind. If one thinks that, "Well spiritually, I am very advanced. I can perform tapasyas or this or that." Or materially, if one thinks that they are qualified because they have some good looks, money, fame or education, those are not qualifications to enter into the pastimes of the Lord, or to enter into His movement. His movement is a continuing pastime in relation with Lord Krishna.

This process of sankirtana is not at all on the material platform. It's completely on the spiritual platform, therefore, for persons to actually perform it, they have to give up all the different types of material conceptions of life, and they have to enter into the spiritual conception of life, known as Krishna consciousness, anointing their eyes with the salve of love. Bhakt-vilocanena, then they'll be able to see the Lord, not otherwise. We have other people outside who chant and still have material ideas, but they'll not be able to enter into the real ecstasies of devotional service. They'll simply be able to scratch the surface, get the scent.

[end of recording]

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Transcribed by Jagannathadasa

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Sri MayapuraDhama