

Disappearance day of Sri Ramananda Raya

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29052013 Vrndavan

svabhavika prema donhara udaya karila

dunha alingiya dunhe bhumite padila [CC Madhya Lila 8.23]

So translation and purport by Srila Prabhupada ki ...jai.

Translation: Their natural love for each other was awakened in them both and they embraced and fell to the ground.

So these two are Ramananda Raya and Sri Caitanya Mahaprabhu.

Purport : Srila Ramananda Raya was an incarnation of the gopi Visakha. Since Sri Caitanya Mahaprabhu was Lord Krishna Himself, there was naturally an awakening of love between Visakha and Krishna. Sri Krishna Caitanya Mahaprabhu is the combination of Srimati Radharani and Krishna. The gopi Visakha is a principal gopi assisting Srimati Radharani. Thus the natural love between Ramananda Raya and Sri Caitanya Mahaprabhu awakened as they embraced.

This happened on the banks of Godavari at a place called Kovvur. We had an opportunity; Srila Prabhupada also went there in '72. There's a Gaudiya Math temple at this place and they also claim that this is the Vrndavan of the South.

As Krishna and Radha appeared here in North India and Vrndavan and there is another place, that is on the bank of the Godavari also Radha and Krishna appeared. You will be hearing or you have heard, you will be reminded of Radha Krishna's appearance at that particular place.

So Sri Krishna Caitanya Mahaprabhu is starting His travels of South India and prior to His departure from Jagannath Puri, Sarvabhauma Bhattacharya says "My dear Lord, when you are in

Andhra Pradesh you please meet this Ramananda Raya. Don't miss him, my humble appeal that you kindly meet him."

Although born in a sudra family and now as a governor or Kshatriya, do not neglect him. Don't stay away from him. Please see him because anyone who knows the mellows, the rasas. He is a great rasik and he is a rasagya – he is a knower of the rasas. He is distinguished amongst the rasagyas – he's the topmost, so please see him.

So Sri Krishna Caitanya Mahaprabhu travelling and travelling, He has come to the banks of the Godavari and of course Sri Krishna Caitanya Mahaprabhu considered that Godavari to be..

Sri Yamuna maiya ki... Jai!

That is our Sri Krishna Caitanya Mahaprabhu. For Him every river is Yamuna. And there was a little forest also, around where he was. 'Oh this is Vrndavan! If this is Yamuna then this is Vrndavan. So Sri Krishna Caitanya Mahaprabhu danced and danced in ecstasy and then after quite sometime He crossed Godavari and now He's,

**gha?a chadi' kata-dure jala-sannidhane
vasi' prabhu kare krsna-nama-sankirtane [CC Madhya Lila 8.13]**

For a long time he did his Krishna nama sankirtana.

**hena-kale dolaya cadi' ramananda raya
snana karibare aila, bajana bajaya [CC Madhya Lila 8.14]**

And there comes Ramananda Raya. He is in a palanquin. He is not an ordinary person he is a governor. He doesn't walk like ordinary creatures. He is being carried in a palanquin and there is also bajana bajaya – the musical instruments are also being played and mantras are also chanted.

**tanra sange bahu aila vaidika brahmana
vidhi-mate kaila tenho snanadi-tarpana [CC Madhya Lila 8.15]**

He is accompanied by learned Brahmanas, pandits, purohits are there and they are chanting mantras and the snana- the bathing of governor is done with all the Vedic rituals, all the mantras everything is done perfectly.

prabhu tanre dekhi' janila-ei rama-raya
tanhare milite prabhura mana u?hi' dhaya [CC Madhya Lila 8.16]

Caitanya Mahaprabhu looked at the person in the palanquin and he thought 'he is the one.
He must be Ramananda Raya.'

prabhu tanre dekhi' janila-ei rama-raya

And when He saw Ramananda Raya there in the palanquin, He wanted to run or His mind and heart started running towards Ramananda Raya.

tathapi dhairya dhari' prabhu rahila vasiya [CC Madhya Lila 8.17]

He controlled himself 'Oh I am a sannyasi. I should be more serious, grave not chanchal. I should not be the first one to run up to him. So He stood where He was.

ramananda aila apurva sannyasi dekhiya

Then as Caitanya Mahaprabhu had seen Ramananda Raya, Ramananda Raya had seen Caitanya Mahaprabhu. So Caitanya Mahaprabhu stood there but Ramananda Raya started, he not only started but he ran towards Caitanya Mahaprabhu.

Apurva sannyasi, sannyasi like Him, well he had never ever seen any sannyasi like this one.

Caitanya Mahaprabhu, sannyasi.
surya-sata-sama kanti, aruna vasana

So what was the special feature of this sannyasi? He was aruna

vasana – He was as brilliant as the sun. He was wearing saffron robes.

subalita prakanda deha, kamala-locana [CC Madhya Lila 8.18]

He was well built, very tall, how much tall? You have seen Panca-Tattva in Mayapur? That is life size Caitanya Mahaprabhu. Don't think ISKCON just exaggerated, just made Caitanya Mahaprabhu bigger in size. There's no dearth of funds so they added some more extra kilos of some dhatus. So that size Caitanya Mahaprabhu.

subalita prakanda deha, kamala-locana

And lotus eyed sannyasi Sri Krishna Caitanya Mahaprabhu

**dekhiya tanhara mane haila camatkara
asiya karila dandavat namaskara [CC Madhya Lila 8.19]**

And as he was coming closer, he threw himself at the lotus feet of Sri Krishna Caitanya Mahaprabhu.

u?hi' prabhu kahe,—u?ha, kaha 'krsna' 'krsna'

Why are you offering obeisances? Get up, stand up and say Krishna Krishna....Why are you just sitting there? He's offering obeisances and we are just sitting, so say Krishna Krishna.

tare alingite prabhura hrdaya satrsna [CC Madhya Lila 8.20]

And then they were very eager for what? They were thirsty – satrsna to embrace each other. Thirsty, very eager.

tathapi puchila,—tumi raya ramananda?

Caitanya Mahaprabhu before embracing that person – He just wanted to make sure that this person was Ramananda Raya. He did not want to offer his obeisances to some wrong person. He was kind of sure but why not confirm?

So he asked are you Ramananda Raya? Are you Ramananda Raya?

tenho kahe,—sei hana dasa sudra manda [CC Madhya Lila 8.21]

Aha, yes that's me – Sudra. I am low-born, dull headed. Yes that's me, that's me. Yes that's Ramananda, that's the one.

tabe tare kaila prabhu drdha alingana

So now it's confirmed, he is Ramananda Raya and Mahaprabhu has stepped forward and gave a deep embrace to Ramananda Raya.

premavese prabhu-bhrtiya donhe acetana [CC Madhya Lila 8.22]

And as their bodies have touched, ecstasy has aroused and they have lost all external consciousness -acetana as if nothing else exists. They're totally oblivious to all external surroundings.

svabhavika prema donhara udaya karila

That is the verse. Now you know what is happening and where it is happening, this is the context.

svabhavika prema donhara udaya karila

Their natural affection, love for each other aroused.

dunha alingiya dunhe bhumite padila

As they are in a state of that embrace and as they have lost all external consciousness, they don't know whether they are sleeping. There is another way to become lost, not oblivious to the surrounding, just go deep sleep and you don't know whether there is a class going on or that today is the disappearance day of Ramananda Raya's. Off, gone off like acetana – jada, dead.

Just the opposite of that spiritual ecstasy and they could also be losing all external consciousness. So that has happened to these two prabhus and they were not aware 'Oh are

we standing or..?’ So they lost the balance and they just fell down on the ground. And well, so this is this introduction to Ramananda Raya. You could see him you could smell; you could touch that Ramananda Raya. So this is a video, this Caitanaya Caritamrta. Krishna Das Kaviraj has complied, described that, captured those moments those rare times.

Are you taking notes? Blow by blow and then next then next paint the picture. We should extend the picture and then it would be 3D – three dimensional. As you hear you forget where you are and you just go back into that 500 year old, not old – fresh. It never becomes old. Old is gold. So this is a golden opportunity for us to read through and be there. What else is happening?

stambha, sveda, asru, kampa, pulaka, vaivarnya

All these symptoms are visible as if Krishnadas Kaviraj is looking at a stambha – like a motionless, no movement. Sveda- perspiring, perspiration. He’s taking note of asru – tears gliding down the cheeks. Pulaka, trembling. The soul is touching the Supreme soul then all these symptoms manifest.

It’s not the body touching the body. It is the soul touching the Supersoul. When that yoga, that link occurs then all these symptoms.

dunhara mukhete suni' gadgada 'krsna' varna [CC Madhya Lila 8.24]

And there voices choked up but some sound could be heard of {slowly} Krishna, Krishna, Krishna. Krishna varna gadgada

dekhiya brahmana-ganera haila camatkara

vaidika brahmana saba karena vicara [CC Madhya Lila 8.25]

So while these two were embracing and they have fallen down on the ground and they were rolling on the ground, the Vedic brahmanas are looking at this scene and what are their

thoughts?

ei ta' sannyasira teja dekhi brahma-sama

'Look, look! This sannyasi's brilliant, effulgent as Brahman.'

sudre alingiya kene karena krandana [CC Madhya Lila 8.26]

But why is such an exalted sannyasi embracing sudra? He should be crying and whatnot they are seeing, rolling on the ground? Not understanding. First not understanding Ramananda Raya. Going for externals. 'Oh! He is Sudra, we know. He is born in a Sudra family and he is now governor administrator. Why should a sannyasi be touching him, embracing him?

ei maharaja-maha-pandita, gambhira

sannyasira sparse matta ha-ila asthira [CC Madhya Lila 8.27]

And then they also said, give him some credit, some qualification 'our maharaja, Ramananada Raya, he's a grave person. Normally he's very grave he's known for his gravity and he's learned also, but why is he by touching the sannyasi becoming asthira, canchala – unsteady and is no more grave. This is not activity of a learned person, embracing and crying and rolling on the ground and perspiration.

ei-mata vipra-gana bhave mane mana

vijatiya loka dekhi, prabhu kaila sa?varana [CC Madhya Lila 8.28]

Immediately as Caitanya Mahaprabhu and Ramananda Raya they have taken note, the Vedic brahmanas they are called vijatiyas – vajiti or vijatiyas. They have no adhikar, they don't belong to this realm. They don't belong to this realm. This is not their cup of tea, say the Lord. They're outcastes. Ramananda Raya has taken note 'they are looking at us' immediately they have withdrawn all this – they have suppressed, subdued their emotions.

All this ecstatic feelings. Preaching to the faithless. They are faithless; they don't have faith so therefore these things should not be revealed unto them. Certainly they have already started blaspheming 'what kind of sannyasi, what kind of governor is he?' So immediately they have wound up their emotions, externally at least so they are not exhibiting.

sustha haña dunhe sei sthanete vasila

And then both of them sat down.

tabe hasi' mahaprabhu kahite lagila [CC Madhya Lila 8.29]

There was some laughing and humour and jokes and lighter moments are being shared.

'sarvabhauma bhattacharya kahila tomara gunē

tomare milite more karila yatane [CC Madhya Lila 8.30]

I was asked to see you by Sarvabhauma bhattacharya, and then well I was looking for you. And then Mahaprabhu says 'I did not have any extra endeavour to find you. Luckily, naturally I have found you here.

And Ramananda Raya says 'Oh that Sarvabhauma bhattacharya, he is so kind, he is so kind. When I am with him he exhibits or expresses his kindness. He is away from me-I am here, he is in Jagannath Puri but he is always thinking of my welfare and that's why he has remembered me and asked you to see me.

toma milibare mora etha agamana

bhala haila, anayase pailun darasana' [CC Madhya Lila 8.31]

'I am untouchable, I am this I am that' Ramananda Raya says. That Sarvabhauma bhattacharya very kindly directed you to see me and some talks like that- very confidential.

guhyam akhyati prcchati is going on.

kahan tumi-saksat isvara narayana

You are Narayan

kahan muni-raja-sevi visayi sudradhama [CC Madhya Lila 8.35]

I am just nobody. I am just fallen and sudra, lowborn.

mora sparse na karile ghrna, veda-bhaya [CC Madhya Lila 8.36]

In fact it is not proper, you are sannyasi, you are Brahmin and you have seen me – not only seen but you have touched me. So this is not right thing for you to do. So this is going on.

**trnad api sunicena taror api sahishnuna
amanina manadena kirtaniyah sada harihi**

The glaring example of trnad api sunicena is our Ramananda Raya kijai!

So then soon one Brahmin stepped forward and invited Caitanya Mahaprabhu to come to his home and take lunch, bhiksha. So Caitanya Mahaprabhu goes to this brahmin's place and takes prasada. Now they will be meeting, they spend quite many days meeting each other Sri Caitanya Mahaprabhu and Ramananda Raya.

This whole chapter talks between Caitanya Mahaprabhu and Ramananda Raya so they have set the scene. So the talk is about to begin and class is about to end, we'll be setting the scene. First chapter of Bhagavad Gita 'setting the scene' and then begins the dialogue. The first canto of Bhagavatam is setting the scene and then in the second canto Sukadeva Goswami begins Om Namo Bhagavate. So like that.

That is for you to do the homework, to study these talks. Read through and study these talks between Caitanya Mahaprabhu and Ramananda Raya, very confidential subject matters.

Caitanya caritamrita becomes very confidential, it is not for neophytes. First you study Bhagavad gita then you study Srimad Bhagavatam and then you enter Caitanya Caritamrita. Why is that? Because of the nature of these talks between Ramananda

Raya and Caitanya Mahaprabhu and amongst other talks and subject matters, especially in the Madhya Lila here and then in Antya Lila in Jagannath Puri, the talks are confidential. The talks of Radha Krishna become confidential and then Madhurya Rasa, this is the essence of everything and the talks between Caitanya Mahaprabhu and Ramananda Raya are the talks between Radha and Krishna, talks of Radha and Krishna. What is happening here is, this is our Ramananda Raya. Although they are both talking, Caitanya Mahaprabhu becomes student He is the audience and the speaker is Ramananda Raya. He gets Ramananda Raya to speak and Sri Krishna Caitanya Mahaprabhu is relishing those talks.

What is the most confidential, what is best thing to do? The dialogue is also there starting with,

yat karosi yad asnasi yaj juhosi

No, no that's external. Sarva-dharman parityajya that is external. Varnashram dharma that is external, go ahead talk more. That is external and then this and that. Then dasya bhava, no – more and then sakhya, vatsalya and madhurya and then he was there settled,

‘Talk more, talk more.’ Ramananda Raya talks the prema vivarta vilas is a compilation of Ramananda Raya and he is talking. Radharani looking to the tamal tree, and She mistook that as Krishna and She is rushing and embracing the tamal tree. So there is misunderstanding. This is called vivarta. Srila Prabhupada is explaining in the section here, in the purports, understanding one for the other. All these transformations, spiritual transformations of the top level and Radha and Krishna topics.

So day after day they meet and all night long. They have sleepless night when they are talking. Their Krishna katha is Radha Krishna katha. So during the stay, the meeting and stay

during their talks here at Kovvur at the banks of Godavari, Caitanya Mahaprabhu one time, Ramananda Raya says 'I used to see you as a sannyasi with a golden complexion but what is this, what am I seeing now? Your complexion has changed! You are looking no more like Gaurasundar but you are looking like Shyamsundar.' He was seeing Shyamsundar. 'Which one are you? I saw you as golden complexion sannyasi is that your identity or I am seeing you now, is this your identity? Who are you? Which one are you? And then Caitanya Mahaprabhu, then He quotes that verse.

**sthavara-jangama dekhe, na dekhe tara murti
sarvatra haya nija ista-deva-sphurti**

No, no it is not my fault. I don't know. Because your worshipable deity is Krishna so persons who worship the deity, they're exalted, ecstatic, emotional devotional state they only see their worshipable deity. They do not see – sthavara-jangama dekhe. Al though they see sthavara-jangama – some stationary objects, moving objects or persona. Although so much is happening around them, but they don't see nothing else but their mind is always fixed on ista-deva-sphurti. They get inspiration and they see their worshipable Lord everywhere, so that is what is happening with you. It's not my fault, I am the same. Your worshipable deity is Shyamsundar, so you are seeing Shyamsundar.

'No, no, no, no – so Ramananda Raya, he is cleaning his eyes 'what am I seeing?' So he is seeing Shyamsundar. Then Sri Krishna in the presence of Vishakha, Krishna could not hide. He is revealing Himself to Vishakha as Krishna and then soon as Radha and Krishna. From Caitanya Mahaprabhu he is seeing Shyamsundar and then Sri Krishna Caitanya Radha Krishna nahi anya

So this is the Lord, this is a demonstration of that – Sri Krishna Caitanya Radha Krishna nahi anya.

Sri Krishna Caitanya Mahaprabhu is non-different from Radha

and Krishna and this fact was revealed unto Ramananda Raya. Only Ramananda Raya had such darshan, such an opportunity to see Sri Krishna Caitanya Mahaprabhu as Radha and Krishna. Then Caitanya Mahaprabhu finally left South India, goes all over Tamil Nadu and Kerala and Karnataka and comes to Maharashtra and goes to Pandharpur and Nasik. He is at the source of Godavari river. He has collected Brahma Samhita at Adi Keshva temple near Kanyakumari and Krishna karnamrita on the confluence of Krishna-Vena River in Maharashtra.

Caitanya Mahaprabhu finally is on the way back to Jagannath Puri. He is in the northern province of Hyderabad it is described that He comes to Kalinga Desh, he comes to Kalinga country then He comes to Vidyanagar. This is where He meets Ramananda Raya once again and Ramananda Raya is again delighted to see Caitanya Mahaprabhu. We just went through this description, both are embraced in ecstasy and falling on the ground and then somehow managed sitting down and talking.

Caitanya Mahaprabhu says 'Here, I have bought these two scriptures for you. This is Brahma Samhita and take this Krishna karnamrita. You remember, you were talking of those siddhantas and that tattva. All that you shared with Me is supported by these two scriptures.' Sri Krishna Caitanya Mahaprabhu says. Ramananda Raya makes a copy – it's not a photocopy. He kept those two scriptures for himself. News spread that Caitanya Mahaprabhu is back in town.

More public started coming and then Ramananda Raya left, leaving Caitanya Mahaprabhu with all the assembled citizens. And then the citizens go away and again Ramananda Raya and Caitanya Mahaprabhu again just spend five to seven days talking about Krishna – Krishna katha.

During those talks one day, Ramananda Raya said- before Caitanya Mahaprabhu had left in fact, earlier first visit, he had advised him 'you should leave this place. Leave your job and go to Jagannath Puri. I will be touring around and will

return to Jagannath Puri. I would like to see you there and we will talk more of Krishna katha. So Ramananda Raya said 'I have

applied. I have submitted my resignation and king Prataparudra has kindly accepted my resignation and I should be coming to Puri very soon. And Caitanya Mahaprabhu 'Aaah' in fact I had come back to you to make sure you do that. It's good that you have the permission of the king to give up this post.'

So he says, the Lord, 'Let's go now, let's go.' Ramananda Raya says 'no, no. When I go I'm not like you, a sannyasi. There'll be horses, there'll be elephants, there'll be chariots – so much sounds and roaring of the animals and the sounds.. 'So you proceed and I will soon join you.' So that is what happened, Caitanya Mahaprabhu proceeded towards Jagannath Puri and then He arrived and now He was staying at Kasi Mishra's home. Then before Ramananda Raya comes, Bhavananda had arrived with his four sons. Bhavananda is the father of Ramananda Raya and he wanted to surrender himself and his sons 'We are at your disposal. Here is Vaninath. Here is Vaninath, my son. So he could do personal service to you and other sons are there.' So Caitanya Mahaprabhu, said 'Please do not consider me outsider. And then Caitanya Mahaprabhu 'No, no. I know you are Pandu.'

Bhavananda Raya 'you are Pandu and your sons are all five pandavas and your wife is Kunti.

And Ramananda Raya is Arjuna.' He is called Arjuna and he is also supposed to be Arjuna and he is also supposed to be Vishkha Gopi.

So Caitanya Mahaprabhu kept one son and He said 'your another son will be joining me very shortly Ramananda Raya. So keep one son. Vaninath Pattanayaka. There is also another Vaninath – Dvija Vaninath, brother of Gadadhar Pandit. So there's two Vaninaths. So Bhavananda Raya had returned with his other three sons, he was dedicating his life from wherever he would reside in his kingdom.

So then Ramananda Raya also joined Caitanya Mahaprabhu in Jagannath Puri along with Swarupa Damodar. Swarupa Damodar and Ramananda Raya they become the team – one is Lalita and the other one is Visakha. Naturally they are a team. So during the final pastimes in Jagannath Puri when the Lord is residing at Gambhira, these two devotees are always, always with Him, Swarupa Damodar and Ramananda Raya.

This is the time Caitanya Mahaprabhu,

samar pihitum unnata ujjwala rasam

Caitanya Mahaprabhu has appeared to relish and deliver unnata ujjwala rasa, the topmost mellow of Madhurya rasa that Caitanya Mahaprabhu is experiencing being Radharani. As Krishna He has done 'dharma samstha panarthaya sambhavaami yuge yuge.' He has spread the holy name,

**Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare
Hare Rama, Hare Rama, Rama Rama, Hare Hare.**

So He is Krishna and He is Radharani. After His Krishna role dharma samstha panarthaya, South India tour and spreading, propagating the holy name, now He is there for eighteen years. Now He is always in Radha bhava.

Radha-bhava dyuti suvalitam naumi krishna-svarupam

He is there in the mood and in the emotions of Radharani. So that Caitanya in the mood of Radha is accompanied by Swarupa Damodara and Ramananda Raya. So all the time, or most of the time Swarupa Damodara he does some singing of appropriate songs and prayers to correspond the emotion of emotional feeling of Caitanya Mahaprabhu.

So he hears the songs sung by Swarupa Damodara and He listens to the talks of Ramananda Raya. Even during the final chapter of Caitanya Caritamrta, chapter called Siksastakam, Caitanya Mahaprabhu is reciting ceto-darpana-marjana? and all those

verse after verse.

Then He would give His own talk. He would say a verse and then He would give His own comments.

He would stay with these two brothers, Ramananda Raya and SwarupA Damodar and all night long Caitanya Mahaprabhu is just talking, sharing His emotions. One night one verse or he would go from verse to verse, talking commenting. That Ramananada Raya he wrote one drama, one natak called Jagannath Vallabha Natak. Ramananda Raya was not only an author, writer of this drama but then he was also the director. He was also the make-up man. The young girls they used to enact this drama of Jagannath Vallabha drama and Ramananda Raya he used to do make-up and before that the bathing and dressing all these young girls and acting these pastimes in that drama.

Ramananda Raya had zero agitation or disturbance in his mind. 'Even some sannyasis they look at a wooden doll of a woman, they are agitated but look at my Ramananda Raya. He is undisturbed. These young girls are not wooden dolls, they are living girls, living moving but he is undisturbed. That shows he is always absorbed in the topmost mellow in Radha and Krishna and not bothered by these external forms, what he sees and what he touches.' Caitanya Mahaprabhu used to discuss most confidential topics with three and a half persons it is said. One off those persons was Swarupa Damodara. The other person was Ramananda Raya, the third person was Sikhi Mahiti. The fourth person was sister of Sikhi Mahati called Madhavi but she was a woman so she is considered half in the grand total.

So one plus one two plus one three. Plus not one, but one and half. So this is how three and half persons Mahaprabhu would talk of the most confidential topics, Ramananda Raya is one of them.

Ramananda Raya tirobhava tithi mahotsava ki ...jai

So on this day he departed and of course he must have returned

to Vrndavan, he is Vishakha sakhi so where else would he go? From that pastime, Caitanya Mahaprabhu pastimes he is then returning to Caitanya Mahaprabhu pastimes. But why say return? That pastime is also eternal there in Jagannath Puri. So he is Vishakha here and Vishakha is Ramananda Raya. They're eternally in the pastimes of Sri Krishna Caitanya Mahaprabhu. Someone is trying to raise their hands – yes?

Question: The discussion between Ramananda Raya and Sri Caitanya Mahaprabhu was going on and then the topic of daivi varnasrama system has come. I don't understand from where this concept of daivi varnashrama system?

Answer: Well, Caitanya Mahaprabhu's stand was 'I'm not Brahmachari, Grihastha, this that.

naham vipro.. Gopi-bhartur pada-kamalayor dasa-dasa-dasanudasah

So when talking of the constitutional position and our position in the spiritual sky, we are also beyond- we give the name 'varnasram.' We kind of spiritualise, Krishnise by saying 'Daivi Varnasram' but still, Varna and Asram.

catur-varnyam maya srstam guna-karma-vibhagasah [BG 4.13]

Krishna says in Bhagavad gita that i am the creator the founder of this varna and asram, and what is the basis of this varnasram? it's catur varnyam, its guna karma. guna means sattva guna, rajo guna, tamo guna. brahmin is sattvik and ksatriyas like that and sudra are full of tamo guna. so first you decide which varna you belong to and then you have decided which

asram you go for. If you're brahmin then you could be brahmin or you could be belonging to all the asrams -brahmacari, grihastha, vanaprastha, sannyasa for a brahmin.

If you are Ksatriya only three asrams, if you are Vaisya only two asrams. If you are sudra then your first and last ashram

is grihastha ashram one ashram. So whole foundation of this varnashram is varna the colour – Sattva Guna is this colour.

Also there are colours for each gunas, each of the three orders of material nature. And saying they're also Varna-Varna means colour. Varna also meaning the Gunas – Rajas, Sattva, Tamo. So we try to make the best use of a bad bargain as they say. Varnashram is kind of a bad bargain but make the best use by making it daivi.

It should be followed as much as possible but in the spiritual sky. Which is trai gunya.

trai-gunya-visaya veda nistrai-gunyo bhavarjuna

Even Krishna says 'these topics in the Vedas you will find they are full of these gunas. Trai-

gunya-visaya veda nistrai-gunyo bhavarjuna – we should become transcendental to these three modes of material nature.

So as we have body and we have mind and we have upbringing, so we belong to this varna that asram so we should go even higher. Even that is external. 'Oh that is external. Go forward or talk of something higher. Talk of something higher, go higher go higher go higher.' Varnashram is left way behind 'higher, higher.'

Question: As far as we are in the line of Rupanuga, so can we call Radharani as our mother?

Answer: tumhi ho mata tumhi ho pita tumhi ho bandhu tumhi ho sakha- maha sarva devo devah. Krishna is father, mother brother. He is all in all. So Radha and Krishna are not two, they are one.

ekatmanav api bhuvi pura deha-bhedam gatau tau

Caitanya Caritamrta in the very beginning says, ekatma – Radha and Krishna are one atma, one spirit but at some point pura-

long long time ago, Deha bheda- from one they became two. Then the same verse the next line says 'and then five hundred years ago they again became one. They're one, they became two and they are one again so whatever is Krishna, the same is Radha. So she looks like a mother, you could call 'mother of devotion.

Question: She is in Parakiya Rasa so if we call her as a mother then what is the connection between this Parakiya Rasa?

Answer: So Parakiya Bhava, the Lord expands Himself and he plays with His, that form – Radharani. Not just He expands and becomes Radharani and other expansions but also He expands and becomes us. We are also His expansions, we are also his parts and parcels so we are meant for His enjoyment. So He enjoys Radha, He enjoys others and He also enjoys us. We are meant for His enjoyment and with Radharani, and the kind of pleasure that she gives is the topmost pleasure Hladini Shakti. We also give little pleasure but Radharani gives most of the pleasure, the topmost pleasure the Lord derives in company of Radharani.

So this is Parakiya bhava and Svakiya is in Dwaraka, Svakiya yes, from Krishna comes Radha from Radha come all this Mahishis of Dwaraka. They expand and become Lakshmis. And then Krishna is expanding also and he's become Vishnu or Narayana. Lakshmi Narayana and he's also Dwarkadhish. His forms are expanding and Radha is also expanding and all these forms are corresponding Shakti and Shaktimana. Answer: There is reciprocation of these pastimes. Yes, Caitanya Mahaprabhu is a combination of both forms Radha and Krishna.

Question: Some reason why he combined both forms sri-radhayah pranaya-mahima. So Ramananda Raya is similarly the combined form of Vishakha and Arjuna. So is there any reason why?

Answer: I'm not sure. We find such personalities. Nanda Maharaja is also not one person but is two. Two in one – so here with Ramananda Raya we also see he is son of Bhavananda

and all his sons are Pandavas and Ramananda Raya is Arjuna and he is also another dimension, another designation Vishakha. As Arjuna, as administrator, he has become governor and this role is over so now to Vishakha. Vishakha role begins as he meets Caitanya Mahaprabhu.

So from the time Ramananda Raya's meeting with Caitanya Mahaprabhu that Arjuna role is in the background and now he is acting like Vishakha. 'Okay now you come to Jagannath Puri. Come as Vishakha.'

Even the talks here going on, on the banks of Godavari are also like. In the presence of Sri Krishna Caitanya Mahaprabhu is also like he is Vishakha. Earlier he was administrator, governor so Ksatriya role which Arjuna also had. So something could be said like that – Arjuna. Here's Arjuna and now it's Vishakha.

Question: So embracing is also Sakhya Rasa, when Caitanya Mahaprabhu embraced Ramananda Raya – Sakhya Rasa?

Answer: So this is Achintya, we say Achintya. We leave it aside. We don't fight or debate or speculate.

Okay

Nitai Gaura Premanande Hari Haribol.