

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

# BHAGAVATA

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## DHARMA

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President & Acharaya His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja

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A genuine Vaishnava or Sadhu must have atleast the following five qualities: extreme tolerance, be an ocean of mercy, a well-wisher of all living beings, no enmity towards anyone, and always calm. In addition to these five qualities, another most important quality is to chant Hare Krishna Mahamantra with love, and without any offenses.

*In the Service of Sri Krishna Caitanya Mahaprabhu's Mission,  
His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja*

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## A DISCUSSION ON SRI LOCANA DAS THAKURA'S BHAJAN AKRODHA PARAMANANDA

by

HDG Srila Bhakti Rakshak Sridhara Dev  
Goswami

*akrodha paramānanda nityānanda rāya  
abhimāna śūnya nitāi nagare beḍāya  
adhama patita jīvera dvāre dvāre giyā  
harināma mahā-mantra dicchena bilāiyā  
jā're dekhe tā're kahe dante tṛṇa dhari'  
'āmāre kiniyā laha bala gaurahari'  
eta bali' nityānanda bhūme gaḍi' jāya  
sonāra parvata jena dhūlāte loṭāya  
hena avatāre jā'ra rati nā janmila  
locana bale sei pāpī ela āra gela*



The noble Lord Nityananda is never angry, for He is the personification of supreme transcendental bliss. Devoid of any concept of false ego, Nitai wanders through the town of Nadia. Going from door to door in the

residences of the most fallen and wretched souls, He freely distributes the gift of the Hari-nama mahamantra. Holding straw between his teeth He proclaims claims to whomever he meets, "Please purchase me by worshipping Gaurahari!" Saying this, Nityananda Prabhu rolls on the ground, appearing like a golden mountain tumbling in the dust. Locana Dasa Thakura says, "Whoever has not experienced the awakening of affection for such an avatara as this, that sinful person simply rotates uselessly in the cycle of repeated birth and death."

The compassionate Nityananda Prabhu most humbly approached those who did not feel any loving appreciation for Sri Gauranga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between his teeth as a token of humility and appealed to them saying "O dear friend try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well-wishing friend. If you can kindly take my advice and act accordingly, then you can own me forever." Imploring all in such a way shows how Sri Nityananda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender-hearted before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. When His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of the causeless mercy of Prabhu Nityananda. They marveled at how their divine *guru-tattva*, could sacrifice His exalted position of honour and come down to



the dust of the earth with such compassionate humility."

*Adapted from Bhajan Madhuri, Chapter 1  
Nityananda tattva by Bhakti Rakshaka Sridhara  
Dev Gosvami*

## THE PROCESS OF BHAKTI YOGA

by

Srila Jiva Gosvami

The Supreme Personality of Godhead explains in Srimad Bhāgavatam 11.22.34:

*ātmā parijñānamayo vivādo hy astīti nāstīti  
bhidātma-niṣṭhaḥ |  
vyartha'pi naivoparameta puṁsām mattaḥ  
parāvṛtta-dhiyām svalokāt*

"The endless speculative arguments of philosophers about the reality or falsity of the material world are based on incomplete knowledge of the Supreme Soul. They merely endeavor to understand the material dualities. Although such argument is futile, persons who have turned their attention away from Me, who are their true Self, are unable to give it up."

For the benefit of the embodied souls the Lord shows great mercy by establishing scriptures. Some persons in previous births performed religious ceremonies and thus became sufficiently purified to directly see the Lord. Others attained the mercy of great souls by their glance or in some other way. All of them, simply by hearing the description of the perfect qualities of the Supreme Truth, see Him face-to-face. This is described in Srimad Bhāgavatam (1.1.2):

*kim vā parair īśvaraḥ sadyo hṛdy  
avarudhyate'tra kṛtibhiḥ śuśrūṣubhis tat-  
kṣaṇāt*

"This beautiful Bhāgavatam, compiled by the great sage Vyasadeva after his attaining spiritual maturity, is sufficient in itself for God realisation. What is the need for study of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is at once established within his heart."

This benediction is not available by study of any other scripture. Many other teachings may be heard, but it is solely the hearing of narrations that begin with the Supreme Truth's pastimes that makes one yearn to taste the nectar of the Lord's katha. Sri Prahlada and other devotees are examples of those who experienced this truth. Attentively and submissively hearing about the Lord gives the seed of seeing the Lord face-to-face, and it also destroys the seed of worldly desire and a host of other vices.

Sri Prahlada explains:

*naitan manas tava kathāsu vikuṇṭha-nātha  
sampsṛīyate durita-duṣṭam asādhū tīvram |  
kāmatūram harṣa-śoka-bhayaiṣaṇārtam  
tasmin katham tava gatim vimṛśāmi dīnaḥ*

"My dear Lord of the realm of Vaikuntha, where there is no anxiety, because my mind is extremely sinful and perpetually lusty, being sometimes so-called happy and sometimes so-called distressed. My mind is thus constantly full of lamentation and fear, and it constantly craves more and more money. Thus it is horribly contaminated and is never satisfied in hearing discussions about You. I am therefore most fallen and depraved. In such a condition, how shall I ever be able to discuss or hear about Your glorious activities?" (Srimad Bhāgavatam 7.9.39)

By following the exemplary thoughts and actions of Sri Prahlada, who always thinks himself very fallen and lowly, many others have also attained the Lord.



This is explained in Brahma-vaivarta Purana:

*yāvat pāpais tu malinaṁ hṛdayaṁ tāvad eva hi  
na śāstre satya-buddhiḥ syāt sad-buddhiḥ sad-  
gurau tathā  
aneka-janma-janita-puṇya-rāśi-phalaṁ mahat  
sat-saṅga-śāstra-śravaṇād eva premādi jāyate*

"To the extent that it is polluted with sins, the heart cannot place its faith in the Vedic scriptures or the bona-fide spiritual master. By hearing the Vedic scriptures in the association of saintly devotees, pure love for the Lord is manifest. That is the great result of having performed many pious deeds in many previous births."

*From Sri Bhakti Sandarbha, Anucheda 1, texts 2 – 6, translation by Sri Kusakrta Das*

## THE GLORIES OF SRI RAMACANDRA KAVIRAJA

by

*Sri Premananda Das*

One day Srinivasa Acarya, along with his two wives, was enjoying the company of king Vira Hamvira at Vana Visnupura. After taking his morning bath, Srinivasa took his seat and began to perform his worship of the Lord. In his spiritual identity, Srinivasa Acarya was the embodiment of Sri Mani Manjari, a confidential maidservant of Sri Radha, and thus he began to meditate on Sri Vrndavana Dhama. As his meditation progressed, he lost all external consciousness. In that state, he observed the pastimes of Sri Radha and Krishna:

He saw Radha and Her sakhs sporting in the waters of the Yamuna. While Sri Radha played in excitement, She did not notice that her nose ring had fallen into the Yamuna. After sometime they all got out of the water and put

on fresh clothes and ornaments. Noting that Sri Radhika had lost Her nose ring, Sri Rupa Manjari glanced at Sri Guna Manjari, indicating that she should go in search of the nose ring as quickly as possible. Intuitively understanding the subtle message, Guna Manjari requested Mani Manjari to go at once to search for the nose ring in the waters of the Yamuna. The rest of the sakhs went to the kunjā, while Sri Mani Manjari began to search for the missing nose ring. Her search, however, was in vain. Unable to find the nose ring she was deeply disappointed.

Meanwhile, the two wives of the Acarya were extremely anxious about their husband's state of being. Srinivasa's body was stiff and no sound of breathing could be heard. Even after the whole day and night passed his condition did not change. Filled with fear, the ladies began to cry loudly. Hearing their cries, the king came to find out what the commotion was about. Other devotees also rushed to the spot and were similarly alarmed by the condition of Srinivasa. The night passed by and the new day began in the third prahara, yet still the Acarya remained in the same condition, and the ladies continued to cry.

Filled with anxiety, the king and other devotees examined the body of the Acarya and were relieved to find that there were still some signs of life in his body. Thus they tried to pacify the womenfolk. Suddenly Sri Isvari, the chief wife of Srinivasa, remembered that Ramacandra Kaviraja, being empowered by the Acarya, was capable of understanding the state of mind of Srinivasa. Isvari told the king, "Send someone immediately to bring Ramacandra here." The king immediately ordered it.

Ramacandra, who was always anxious to see his beloved Spiritual Master, rushed to the house of Vira Hamvira. The king at once informed Sri Isvari of his arrival and personally escorted him to the inner part of





the house. Standing at a distance, Ramacandra worshiped the feet of his Guru. He then took the dust from the feet of his wives and placed it to his head. Observing the state of Srinivasa, Ramacandra consoled them saying, "Do not worry, prabhu will come to his senses soon."

Then Ramacandra who in his spiritual identity was an embodiment of Sri Karuna Manjari, also went into a deep state of trance. Thus, in his internal identity, he went to the same place where the pastimes of Sri Sri Radha-Krishna were being enacted. After bowing to the feet of Sri Radha, Sri Krishna and the sakhis, Karuna manjari went to the bank of the Yamuna. There he found out that Sri Mani Manjari had been searching for something in the water of Yamuna. She at once jumped into the water and after searching found the nose ring under a lotus leaf. Excitedly she brought the nose ring to Mani Manjari, who was delighted. "O my dear friend," she said, "quickly come with me to the kunj." Together they rushed to where Sri Radha and the others were and Mani Manjari gave the nose ring to Guna Manjari. She, in turn, gave it to Rupa Manjari, who put it on Radhika's nose. Sri Radha was dressed so gorgeously that all the sakhis were mesmerized by Her beauty. And when Radha and Krishna met together the sakhis became mad observing the beauty of the Divine Couple. At that moment Ramacandra's meditation broke and he began chanting the Holy Name of the Lord. At the same moment, Srinivasa also returned to external consciousness and sat up. Remembering what he had seen in his meditation, Srinivasa began to cry. He embraced Ramacandra, who fell at the feet of his master. All the devotees present there jubilantly chanted, "Hari, Hari."

Feeling relieved, Sri Isvari and Sri Gaurangapriya went to the kitchen and began to cook. They prepared a variety of foodstuffs and offered them to Krishna. Sri Acarya then

took prasadam. Ramacandra took his Guru's remnants and the rest of the gathered devotees also accepted prasadam. After washing their mouths everyone rested comfortably, talking about the endless pastimes of the Lord. In this way the night passed happily.

*Adapted from Prema Vilasa by Sri Nityananda Das*

## **SACI DEVI'S OFFENSE TO SRI ADVAITA ACARYA**

by

*HDG Srila Bhakti Promode Puri Gosvami  
Thakura*

Advaita Acarya was very emotional seeing the condition of the fallen souls. Because of this, Mahaprabhu could not forgive even His own mother when she looked skeptically at him. On one occasion, through chastising her, He warned all devotees of the danger of offences to the Vaishnavas. If Saci Devi, who is the essence of motherly affection and the incarnation of Yashoda Devi, cannot be forgiven an offence to the Vaishnava, then what chance do others have? By the same lila, Lord Chaitanya also showed that in order to become free of *vaiṣṇavāparādha*, one should beg for forgiveness from the Vaishnava one has offended.

When after studying with Advaita Prabhu, mahaprabhu's elder brother Vishvarupa came to the conclusion that the world is a temporary place and the only real duty of humankind is to worship the Supreme Lord, he left home and took sannyas. Saci Mata, though troubled by his departure, was wary of insulting Advaita for the role he had played in it, knowing him to be a Vaishnava, and took consolation in Nimai's presence at home. But when she saw that Nimai too was going regularly to associate with Advaita, leaving



His wife Lakshmipriya alone at home, she began to think that the name Advaita was really unsuitable, because rather than unifying people as it would indicate, he split them apart. "This old gosai goes by the name Advaita, but he should be called Dvaita. One son of mine who was as beautiful as the moon, has left home because of him, and he will not allow me to keep the other one settled at home. No one has mercy on me who am now without anyone in this world. He may be one (advaita) with the creation, but I see him as maya (dvaita)." (Chaitanya Bhāgavat 2.22.114-16)

Because of her affection for her son, Saci mentally criticised Advaita in this way and no one except her son, Gaura Hari, who is the indweller of all beings, was aware of this. On the day of the mahāprakāśa in the house of Srivasa, when Mahāprabhu was fulfilling the desires of every one of his devotees by allowing them to see his divine form for twenty-one hours, Srivasa asked him whether Saci Devi could also be blessed with this divine vision. Mahāprabhu answered, "My mother has committed an offense against Advaita Prabhu, so I will not show her this form."



When the devotees told Saci what her son had said, she immediately went to Advaita and begged him for forgiveness. After Advaita had heard Saci's confession, he began to glorify her as the one who had carried the supreme Lord of all creation in her womb. He continued to do so until he became unconscious from the overwhelming love that he felt. Only when he fell unconscious could Saci finally take the dust of his lotus feet and thus be free from her offense. Mahāprabhu was satisfied with his mother and showed her His glorious, divine form.

An important lesson we can draw from this story is that Vaishnavas are never proud. Even though she had given birth to Lord Gaurahari, Saci had no inflated pride as a result. As soon as she became aware of having committed an offense, she immediately went without any hesitation to Advaita and prayed to be pardoned.

*Adapted from The Associates of Caitanya by HDG Srila Bhakti Promode Puri Gosvami Thakura*

## DISCIPLES OF NAROTTAMA DAS THAKURA SHOW FIXEDNESS IN THE HOLY NAME

*By Sri Nityananda Das*

One day a disciple of Srila Narottam Das Thakura named Candra Raya decided to go to the Ganga to bathe in her waters. Being a wealthy and influential person, he traveled to the riverside with hundreds of horsemen and four hundred companions. Everyone took their baths blissfully then cooked some food. At that time a spy of the Pathan king happened to pass by. Upon observing the multitude of people he quickly returned to the king and informed him what he had seen. The king at once sent his soldiers to arrest Candra Raya. They apprehended Candra Raya and brought him before the Nawab, who



angrily asked him, "How dare you display an imperial spirit in my lands?" He then ordered that Candra Raya be lashed with a whip.

Candra Raya remained undisturbed, thinking that he certainly deserved whatever punishment was meted out by the Lord. Candra Raya said to the Nawab, "I am ready to pay any fine you find befitting."

The Nawab then decided that he should not be whipped, and instead imprisoned him in an underground jail. There they kept him in custody without any food. Candra Raya felt that the end of his life was near. At his home Candra Raya's family members were deeply aggrieved when they heard that he had been imprisoned. His father tried everything possible to get his son back. He wrote a letter to Srila Narottama Das Thakura Mahasaya, who was shocked by the news and immediately sent a person who was well known to the Zamindar to try to get Candra Raya released. Nevertheless, Candra Raya remained incarcerated. His father, Raghavendra, spent his days in extreme sorrow, thinking what to do. He finally issued a statement that anyone who could get his son out of prison would be well rewarded. One person answered his plea, saying, "I will definitely be able to do it." Stating "I cannot live without Candra Raya," Raghavendra assured him that they would reward him with many villages, horses, cattle and other things if he were successful.

The person who knew many mystic tricks, managed to reach Candra Raya in the prison through an underground tunnel. Candra Raya was astounded when the man arrived in his cell. "How did you get here," he asked, "how did you get here without being injured?" The man explained that his father had sent him and that he had come to free Candra Raya. Amazed, Candra Raya asked, "How can you get me out?" The man replied, "I shall go first and you should follow me. I

am proficient in some prayers to goddess Kali which I shall recite in your ear. Do not fear, as it will help you to get out of here. Let us begin without further discussion."

However, Candra Raya spoke in a way that surprised the man: "Of what use is to me to hear such mantras when my life has nearly come to an end? Although I have performed many sinful activities, Narottam Thakura Mahasaya has placed his feet on my head and I have become his servant. He has poured the nectar of the Radha-Krishna mantra into my ears. Now it is not possible for me to hear any other mantra. Tell my father that I would rather remain faithful to the feet of my Spiritual Master and recite only the mantras which my master has given me. Following to his wish, I shall remain here where I am able to chant the Holy Name of the Lord peacefully, away from the commotion of my home. Tell my father not to be sorry. My only regret is that I am unable to see the lotus feet of my Guru Maharaja once again." Saying this he then began to recite the Holy Name.

In this way Candra Raya remained within the prison singing songs about Krishna and chanting the Holy Name. He tried his best to follow the order of his Guru and keep his mind filled with thoughts of the pastimes of the Lord. Within his mind he would sometimes meditate on the divine faces of Radha and Krishna. At times he would take pleasure in smearing saffron on Their bodies, and at other times he would fan Them and massage Their feet. He prayed intently to the confidantes of Sri Radha: Lalita, Visakha, Chitra, Champaka Lata, asking them to bless him to attain the feet of Radha-Krishna. He prayed to the manjaris Sri Rupa, Rati, Lavanga, Rasa, Guna and Manjulali to favor him. He told them that he always wanted to remain with his Guru Srila Narottama das Thakura and serve Krishna in whatever condition of life he may find himself. His requested to them was to allow him to



become one of their confidential servants. In this way he passed his days and nights in prison rapt in remembrance of the Lord.

One day the Nawab paid a visit to Candra Raya in the prison and angrily asked him, "You can see that the end of your life is near, why haven't you offered me a bribe? I will kill you by throwing you under the feet of an elephant." The Nawab then ordered a maddened elephant to be brought. A large crowd gathered to witness the execution as Candra Raya was brought out with his hands and feet tied. The mad elephant charged at Chandra Raya, who simply meditated upon the feet of his Spiritual Master Narottama Thakura Mahasaya. The elephant grabbed Candra with his trunk and threw him a short distance away. Again the elephant attacked, running angrily towards Candra Raya. This time Chandra Raya caught hold of the elephant's trunk and with his two hands pulled the trunk from the elephant's body. With a painful roar, the intoxicated elephant fell to the ground, dead. The crowd was astonished. The stunned Nawab arose from his throne, took hold of Candra Raya's hands and requested him to sit beside him. "What a powerful man you are," the Nawab said with awe. "You killed that elephant with your bare hands." Candra Raya humbly replied, "It is not by my own power that I am able to do anything. It is only due to the grace of my Spiritual Master." Intrigued, the Nawab inquired further.

Candra Raya explained, "When you ordered your men to imprison me in the underground cell, I resolved to not feel sorry for myself. Thus I remained peaceful by constant remembrance of the mercy of my Guru. Though you did not give me any food, I constantly relished the taste of the Holy Name of the Lord. In this way I sustained my life. Out of affection for me my father sent me some food through one aged lady nurse. During those days of imprisonment, I never

felt unhappy; on the contrary, I felt as cozy as if I were at home. Then when you brought me here to kill me, I constantly meditated upon the feet of my Spiritual Master. When the elephant caught me for the second time, the power to kill him came from my Guru. If you will allow me I will tell you more about when I was imprisoned. One day my father sent a man to me through a secret tunnel. When I asked him how he had managed to get there without being hurt, he replied that he knew a Kali mantra which protected him. He wanted to chant that mantra into my ear so that I could follow him to freedom. But it is impossible for me to hear any mantra other than the one given to me by my Guru. Hence I advised the man to tell my father that I would not leave the jail."

Hearing this amazing story the heart of the Nawab melted and he embraced Candra Raya affectionately. All the people who had seen and heard of this incident fell on the ground, offering profound respect to Candra Raya. The Nawab ordered a horse to be brought as a gift to him. He then told Candra that he was free to return to home, and also offered to return his property. The Nawab had a written pardon made and ordered his ministers to work cooperatively under Candra Raya. He also gave him an authorized free pass note embellished with his own hand print. Bearing these assurances Candra Raya, happily started on his way home. However, he began to think that since it was his Guru Maharaja who had blessed him with such an extraordinary change in fortune, it would be more appropriate to see him first. Thus he sent a letter to his father and brother explaining everything and asking them to come without delay. He wrote, "I have been set free from jail. Both of you should come to Kheturi quickly and bring various items to offer to Thakura Mahasaya."

When the messenger arrived, Raghava was overwhelmed with joy and rushed to tell his





other son Santosh. They immediately gathered all the necessary items and immediately departed for Kheturi. Together the party traveled by horse towards Narottama Thakura's residence in Kheturi. Upon reaching there, Candra dismounted and walked straight to the residence of his Guru. Seeing Narottama Mahasaya sitting with Ramacandra Kaviraja, Candra Raya fell at his feet crying. Both Thakura and Kaviraja were overjoyed to see him. Thakura Mahasaya embraced his disciple warmly and inquired about his well-being. Candra Raya explained the entire episode of his imprisonment, and Narottama lovingly placed his feet on the head of his disciple.

By that time Raghavendra Raya and Santosh had arrived and together they began singing the glories of Mahasaya. Narottama Thakura responded by patting them on their backs affectionately. Candra Raya turned to his father and brother and they all embraced each other crying in joy. Candra Raya then asked his father, "Why did you send that man to me in jail? Didn't you know it was wrong?" Thakura smiled at Candra Raya, and Raghavendra felt ashamed. He bowed at the feet of Thakura Mahasaya, requesting him to forgive him. He even begged his son to forgive him. Then father and son embraced each other with teary eyes. Raghavendra said, "Together we are all tied tightly to the merciful feet of Thakura Mahasaya." The family remained there absorbed in kirtana and darsan for five days and then returned to their home fully enlivened by their blissful association with Narottama Thakura Mahasaya.

*Adapted from Prema Vilasa by Sri Nityananda Das*

## MY IDEAL IS ALWAYS TO SERVE HIM

by

HDG Srila Bhakti Rakshak Sridhara Dev  
Goswami

Raghunatha Dasa Goswami, who holds the highest position of mādhyura-rasa prayojana acarya, says:

*dāsyāya me raso'stu raso'stu satyam,  
sakhyāya me mama namo'stu namo'stu nityam.*

What does it mean? Fools rush in where angels fear to tread. Is that plane an intellectual field about which we can reflect or remark in any way we like, in our own fashion?

Dasa Goswami, who is situated in the highest position of the prayojana-tattva, the preceptor of prayojana in mādhyura-rasa, radhā-dāsyā, says: "I'll try to show my reverence to the sakhya-rasa, but I crave in real earnestness for dāsyā-rasa. Radharani Herself wants me to serve always. Because Kṛṣṇa wishes to enjoy me, He enjoys. But my mark, my ideal is always to serve Him."



In mādhyura-rasa, the highest conjugal relationship, even Radharani's own tendency is to always serve Krishna. Her inclination is



towards *dāsyā-rasa*, service. Is *sakhya-rasa*, intimate friendship with Krishna, a very small thing? No, it is too high for me. *Pūjala rāga-pātha gaurava-bhaṅge*. From a distance I want to show my respect to *sakhya-rasa*, but I really crave *dāsyā-rasa*. That should be the inclination of a real devotee. If we disregard all these things, we are foolishly playing like children.

*Adapted from Follow the Angels, Part 2 by Bhakti Raksaka Sridhara Deva Goswami*

## HE FROM WHOM WE IMBIBE DEVOTION IS CERTAINLY OUR FATHER AND GURU

by

*HDG Srila Bhakti Promode Puri Goswami  
Thakura*

The three most important devotees from Srikhanda were Mukunda Das, Raghunandan and Narahari. Mukunda Das hailed from a family of physicians, and was physician to the king. He was Narahari Sarkar Thakur's older brother. Externally, he appears to be a physician to the king who is engaged in government service. But internally, he is filled with divine love. Who would be able to know his love? (Chaitanya Charitamrita 2.15.120)

Raghunandan Thakur took birth as son of Mukunda Das on the Vasanta Panchami day in the year 1510 AD. His uncle Narahari took a great deal of interest in raising Raghunandan, for whom he had much affection. Chaitanya Mahaprabhu indicated that one's importance increases with the depth of devotion by telling Mukunda Das that his son Raghunandan was really his father.

Mahaprabhu asked Mukunda Das, "Are you Raghunandan's father and he, your son? Or, is he your father and you his son? Tell me so that I can put my doubts to rest." Mukunda answered, "Raghunandan is my father and I am his son, rest assured. Whatever devotion we have comes from him, therefore I see him as my father." When He

heard Mukunda Das's answer, Mahaprabhu was thrilled and He confirmed the point saying, "He from whom we imbibe devotion is certainly our father and Guru." (Chaitanya Charitamrita 2.15.112-117)

*Adapted from The Associates of Caitanya by  
HDGSrila Bhakti Promode Puri Goswami Thakur*

## ADVAITA ACARYA'S GLORIFICATION OF MOTHER SACI'S UNBORN SON

by

*HDG Sri by Sri Locana Das Thakura*

Day by day Saci Devi's body grew more and more effulgent. Seeing this, everyone felt great joy in their hearts. No one knew who it was that had entered Saci's womb. In every house everyone discussed the identity of that unborn divine personality. When the sixth month ended the effulgence in Saci's womb filled her body as well as her entire home with light. At that time Advaita Acarya arrived there unexpectedly and a wonderful event ensued.

Upon the arrival of Advaita Acarya, Jagannatha Miśra respectfully arose from his seat. Advaita Acarya Gosai is the abode of all transcendental virtues. There is no other in the three worlds who is as fortunate and glorious as him. Seeing this extraordinary personality Jagannatha Miśra respectfully offered him a sitting place. He placed the dust from Advaita Acarya's feet on his head and his demeanor was very humble and respectful. Saci Devī washed Advaita Acarya's feet with water. As he respectfully gazed at her, Advaita Acarya felt ecstatic spiritual love arise within himself. His two lotus eyes became red with ecstatic love. Tears then flowed from them and his face became red. His limbs trembled and he spoke in broken words. He had no power to restrain himself. Advaita Acarya circumambulated Mother Saci, and then he bowed down before her. Seeing these unusual activities, Saci Devi was very surprised. Saci was taken



aback, and Jagannatha Misra was full of doubt. Unhappy at heart, they asked: "Why O why do you do this?" Jagannatha Misra said: "Please hear, O Advaita Acarya. I do not understand your actions. If you are kind to me, then please dispel my doubt. Do not allow my body to burn in the flames of anxiety at your astounding behaviour." Advaita Acarya simply replied: "Please listen, O Jagannatha Misra. In the future you will understand it all."



Then the scripturally learned Advaita Acarya, decorated with horripilation, anointed Saci's glorious womb with fragrant sandal paste and then circumambulated her seven times. Subsequently he bowed down And then without speaking a word he left for his home. Saci and Jagannatha wondered: "Why did he bow down before my womb?" After Advaita Acarya bowed down before Saci's womb it became a hundred times more effulgent. Saci forgot herself in rapture. She saw that everything was full of bliss, there was no sufferings anywhere and all the gods were now standing before her. Brahma, Siva, Sanaka, and all the gods now offered prayers to her womb.

They sung: "Glory, glory You, O limitless, eternal Supreme Lord who has no rival! Glory, glory to You, O Supreme Lord whose bliss is eternal and who rescues His devotees. Glory to You, who are beyond the material modes of goodness, passion, and ignorance. Glory to You, O Lord Maha-Vishnu, who reside in the Karaṇa Ocean. Glory to You, O very illustrious master of the spiritual sky! Glory to You, O Lord beyond material goodness, whose form is made of spiritual goodness. Glory to You, who are the master of Goloka and the lover of Radha! Glory, glory to You, O king of limitless Vaikuṇṭha worlds! Glory, glory to You, who are playful and graceful! Glory, glory to You, O Nanda's son, who charm the hearts of all! In the Kali-yuga You have now entered Saci's womb. You have come here to enjoy Your pastimes. Glory, glory to You, O Supreme Lord, O giver of transcendental bliss. No one is compassionate like You. In the Kali-yuga You descend here simply to give Yourself. You do not even stop to consider whether the people are worthy of receiving Your mercy. Even after repeatedly begging for it, we demigods could not attain even the slightest fragrance of that ecstatic spiritual love. Now You will give the sweet nectar of that love to everyone, even the cāṇḍalas. They will all taste it. You will not see anyone as having any faults. O Lord, please allow us to taste a small particle of that love. Please allow us to sing Sri Sri Radha Krishna's glories in Your company. Glory, glory to You, O Sri Gaura-Hari, O Lord who gives the gift of saṅkīrtana!" After offering these prayers, the assembled gods circumambulated Saci Devi .

*Adapted from Caitanya Mangala , Adi Khanda, Janma lila, Song 1, by Sri Locana Das Thakura*



**VAISHNAVA FESTIVALS: FEBRUARY 2019**

Date	Festival
10 February	Vasanta pancami, Appearance Day of Vishnupriya Devi, Appearance Day of Raghunandan Thakura, Appearance Day of Raghunatha Das Goswami, Appearance Day of Pundarika Vidyanidhi, Disappearance Day of vishvanatha Chakravarthy Thakura
12 February	Appearance Day of Advaita Acarya
14 February	Disappearance Day of Madhvacarya
15 February	Disappearance Day of Ramanujacarya
16 February	Bhaimi Ekadasi
17 February	Appearance Day of Varahadeva
18 February	Nityananda Trayodasi
19 February	Sri Krishna madhura utsava, Magha Purnima, Appearance Day of Srila Narottama Das Thakura
24 February	Appearance Day of Srila Bhaktisiddhanta Saraswati Thakura, Disappearance Day of Purushottama Das Thakura

**Bhagavata Dharma**

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His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja, President & Acharya of Sri Gopinath Gaudiya Math;  
Dedicated to:

His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur, Founder Acharya of Sri Gopinath Gaudiya Math, and  
His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Thakur PRABHUPADA.

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