

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

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

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Sri Chaitanya Mahaprabhu did not establish any society or institution. His teachings did not discriminate anyone. Now if we discriminate, how is it possible that we call ourselves as followers of Sriman Mahaprabhu?

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

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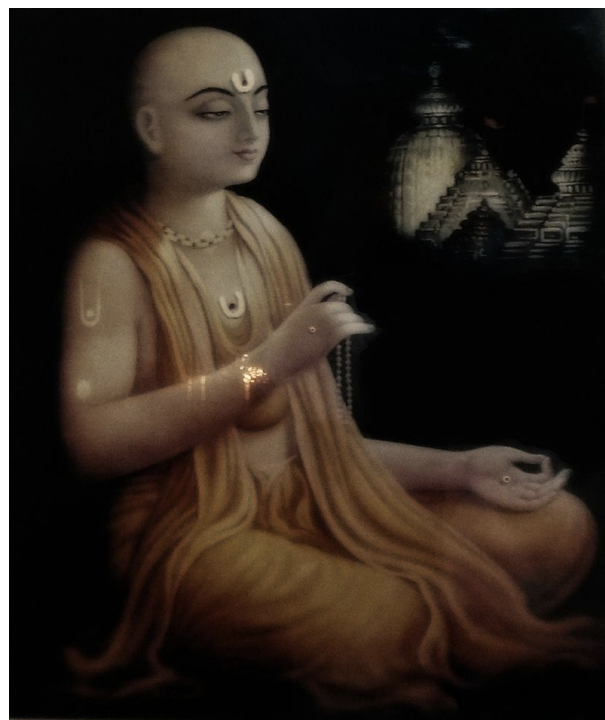
## CHANT HOLY NAMES OF THE LORD

by

HDG Srila Bhakti Bibudha Bodhayan  
Goswami Maharaj

The people of the *kali-yuga* are prone to quarrel. They have limited intelligence and short life-span. Due to their limited intelligence, the majority of people live in the darkness of ignorance and yet think themselves to be very intelligent. They foolishly think that they are very wealthy and that they have got everything under control. Not surprisingly, these people never contemplate on the primary goal that is to be achieved upon attaining this rare human life. They do not realize that despite earning much wealth and property, they will not be able to take anything with them after death. Unlike cultured people, they cheat others and instill fear in them; they occupy high government positions and show off their power to the common people instead of serving them. They do not follow their prescribed duties, but rather accept bribes for the work that they are actually responsible for doing. In addition, they collect huge salaries from the government at the end of each month. However, they never reflect on “What is the actual purpose of collecting so much money and wealth?” They fail to realize that after death, their family members will either take their bodies to the cremation ground and burn them or will take them to the burial ground and bury. The body will inevitably be destroyed in either case. The true identity of the living entity is not the body. In reality, all living entities are spirit souls (*ātmā*). The soul is eternal and ageless; it is like an extremely miniscule spark of fire which is part and parcel of the Supreme Lord (*bhagavān*). A truly intelligent person thinks about achieving auspiciousness for his soul: “All of these impious activities I have done were to gain wealth simply for the pleasure of my body. However, I have not done anything for

the advancement of my true constitutional nature as spirit soul.” Such truly intelligent people are an extremely small minority in the *kali-yuga*. Knowing that this would be the case, the Supreme Lord appeared on earth in the form of a devotee in order to personally show to the people of *kali-yuga* the genuine and painless method of self-realization.



One *catur-yuga* or *divya-yuga* consists of one cycle of *satya*, *tretā*, *dvāpara* and *kali-yugas*. 71 such *catur yugas* make up one *manvantara*, and 14 *manvantaras* make up one day of Lord Brahma. Five hundred and thirty-three years ago, in the 28<sup>th</sup> *kali-yuga* of the 7<sup>th</sup> *manvantara*, the Supreme Lord, Himself, appeared as Sri Krishna Chaitanya Mahaprabhu. He took the role of a renounced person (*sannyāsī*) which is the fourth order life in Vedic society, and personally taught the facile path of God-realization for the *kali-yuga* known as *saṅkīrtana-yajña*, the sacrifice of the congregational chanting of the Holy Names of the Lord. Sri Krishna Chaitanya Mahaprabhu instructed that this *saṅkīrtana* is the only viable method of self-realization in *kali-yuga*. The word *saṅkīrtana* refers to both quietly chanting the Hare Krishna Mahāmantra with



a one-pointed heart, and also to loudly singing the Hare Krishna Mahāmantra together with other devotees. As a result of the Supreme Lord Sri Krishna Chaitanya Mahāprabhu's teachings, today, the preaching and distribution of the Hare Krishna Mahāmantra is seen in more or less, every town and village of the world. The Supreme Lord has said that it is not possible for the people in the *kali-yuga* to practice meditation. The people of this age depend on grains for maintaining their lives and their minds are dedicated to material sense gratification. No one in *kali-yuga* can continuously sit in one place for even one whole day to worship the Supreme Lord with a one-pointed mind. However, in the *satya yuga*, people had very long lives lasting 100,000 years. They had unthinkable competence in sense control. That is why people of the *satya yuga* would continuously sit in one place, year after year, without eating or drinking, and completely surrender their minds to the Supreme Lord, being absorbed in meditation upon Him. We know from the revealed scriptures that Hiranyakasipu continuously stood on one toe of his foot for 10,000 years in meditation in order to gain the boon of immortality from Lord Brahma. The people of the *kali-yuga* do not have life spans of 10,000 years. It is doubtful that people in the *kali-yuga*, within their 100 years of life, can even sit for 10 hours in one place to meditate on the Supreme Lord. That is why Sri Krishna Chaitanya Mahāprabhu taught us to worship the Supreme Lord through chanting and singing the Holy Names of the Lord rather than to practice meditation.

After *satya-yuga* ended, *treat-yuga* began. In *treat-yuga*, the path for worshiping the Supreme Lord was through fire sacrifices. A *brāhmaṇa* must be completely free from disease in order to perform such fire sacrifices. He must also be free of any material greed and desires for gain. The proper ingredients must also be utilized for the fire

sacrifices, namely ghee (clarified butter) and wood. The ghee has to be produced from the milk of a cow who has given birth to a male calf. The wood has to be from teak, mango, wood apple, or kadamba-flower trees. That wood also must be dried whilst still on the tree as it is forbidden to cut the wood and dry it for subsequently use in fire sacrifice. It is extremely difficult to collect these ingredients in *kali-yuga*; infact it is practically impossible. Whilst we certainly do perform fire sacrifices nowadays, we do not see horses and sweet rice coming out of the fire sacrifices as they used to, during the *treat-yuga* when sages like Visvamitra and Vasishtha performed such sacrifices. These days, there is nothing more than the recitation of mantras and the burning of ghee. We see that nothing but smoke is produced from contemporary fire sacrifices. This is why Sri Krishna Chaitanya Mahāprabhu taught the simple method of the congregational chanting of the Lord's Holy Names (*nāma-saṅkīrtana*) for *kali-yuga*.

*Dvāpara-yuga* began after the end of the *treat-yuga*. The method of worshiping the Supreme Lord in *dvāpara-yuga* was through deity worship (*pūjā-arcana*). However, as mentioned previously in reference to meditation, puja requires a *brāhmaṇa* who is free of disease, desires for gain and materialistic greed. It is impossible to find such a *brāhmaṇa* in *kali-yuga*. In *dvāpara-yuga*, Arjuna, who is the holder of the *gāṇḍīva* bow, obtained the *pāśupata* arrow by performing worship (*pūjā*) of Lord Siva. Dronacarya, Parasurama and various *brāhmaṇas* obtained many weapons from the higher living entities (*devatās*) through the purity of their worship. However, these days, the worship of higher living entities (*devas* and *devīs*) has become a means to obtain higher levels of material sense enjoyment and sense gratification. It has simply become a method for having one's materialistic desires fulfilled. The true process is to worship the *devata* and *devī* through one's love and



service, and thereby satisfy them. When the devas and devīs are pleased with us, they bestow auspiciousness upon us. Nowadays however, such worship of the devas and devīs for a higher purpose has been lost from our minds and instead, on the pretext of worshipping the devas and devīs, people are solely looking to fulfill their material sense gratification. The devas and devīs are not our servants; they should be our objects of worship. However, the object of worship of all of the devas and devīs is the Supreme Lord, Bhagavān Sri Krishna. The devas and devīs are like the branches of the tree whose root is the Supreme Lord, Sri Krishna. When the root of that tree is watered, all of the branches and twigs will automatically be nourished. In that way, when the Supreme Lord Sri Krishna is pleased with our activities, all of the devas and devīs will be automatically worshiped.



In *kali-yuga* the Supreme Lord Sri Krishna appeared as Sri Krishna Chaitanya, in the

form of a devotee. He loudly proclaimed that He would be very pleased if all the residents of the world would engage in congregational chanting and singing of the Holy Names of Krishna. We can see this in the following verse from Sri Chaitanya Bhāgavata (Adi 2.22):

*kali-yugera dharma haya nāma saṅkīrtana|  
etaḍ-artheavatīrṇaśrīsacī-nandana ||*

“The method for attaining the Supreme Lord in *kali-yuga* is through congregational chanting and singing of the Holy Names; the Supreme Lord, Sri Sachinandana, appeared in the *kali-yuga* in order to spread this message.”

The eternal religious principle for *kali-yuga* is the congregational chanting of the Holy Names of Sri Krishna – *harināma saṅkīrtana*. In order to spread this message, the Supreme Lord, Vrajendra-nandana Sri Krishna, appears on Earth once in the day of Lord Brahma during the *manvantara* ruled by Vaivasvata Manu in the 28<sup>th</sup> *catur yuga*. At present, the common understanding of our eternal constitutional function has strayed far from the original conception. My grand-spiritual-master, Prabhupada Srila Bhaktisiddhanta Saraswati Thakur, has spoken in relation to this topic. He said that the true identity of the living entity is that it is the soul and not the material body. The natural, eternal and constitutional function of the soul is known as *ātma-dharma*. If we research this eternal constitutional function of the soul, then we will find one answer – the eternal constitutional function of the soul is the attainment of eternal bliss (*cira-ānanda-prapti*). If we go deeper, we shall find that the form of that eternal spiritual bliss is Sri Krishna. Attaining Sri Krishna means to be absorbed in eternal service to Him. Service to Sri Krishna means to give happiness to Krishna through our activities.

The Supreme Lord, Vrajendra-nandana Sri Krishna, appeared in Mayapur, Nadia district,





West Bengal 533 years ago. He appeared along with His eternal associates to give eternal bliss to all living entities of *kali-yuga* by distributing His own Holy Names and by preaching the Hare Krishna Mahā mantra. Although He, Himself, is the root of all spirituality, He came to distribute the simple method of self-realization through the chanting of the Hare Krishna Mahā mantra.

*kali-kāle nāma- rūpekṣṇa -avatāra|  
nāma haite sarva jagat nistara ||*

“In the *kali-yuga*, Krishna appears as the Holy Name which can deliver the entire world.”  
(Caitanya Caritāmṛta Adi 17.22)

In the *kali-yuga*, Sri Krishna has appeared as the Hare Krishna Mahā mantra. This Hare Krishna Mahā mantra will deliver the entire world. Then again, the Sri Caitanya Caritāmṛta has provided us of the following information:

*nāmavinu kali kāle nāhi āra dharmā|  
sarva mantra sāra nāma ei śāstra marmā||*

“There is no other spiritual principle in the *kali-yuga* apart from the Holy Name. The Holy Name is the essence of all *mantras*; this is the import of all revealed scriptures.”  
(Caitanya Caritāmṛta Adi 7.74)

In the *kali-yuga*, the other processes such as meditation, fire sacrifices, deity worship etc., cannot fulfill our heart’s desire to realise our eternal nature of relishing spiritual bliss. This can only be achieved by chanting of Hare Krishna Mahāmantra.

After the Supreme Lord Vrajendra-nandana Sri Krishna returned to His eternal spiritual abode at the end of the *dvāpara-yuga* in the 28<sup>th</sup> *catur-yuga* of the *manvantara* ruled by Vaivasvata Manu, *kali-yuga* reigned over this world. Due to being overcome with compassion upon seeing the souls of *kali-*

*yuga*, the Supreme Lord Vrajendra-nandana Sri Krishna, in the form of Sri Krishna Chaitanya, took up the renounced order of life. He thus preached the Hare Krishna Mahā-mantra and liberated the living entities of this world from the three-fold burning miseries of material existence. In other words, He showed the path of devotion (*bhakti-dharma*), the path for the living entities to become free of all material attachment and enter into the divine spiritual abode of Goloka Vrindavana which is filled with bliss and peace.

However, the influence of *māya* (illusion) in the material world is so strong that human beings, despite being the supreme creation of the material world, still become bewildered and grappled by illusion. Instead of being liberated from material attachment, the living entity becomes completely attached to matter and takes birth in 8,400,000 species of life: sometimes as an aquatic, sometimes a plant, creeper or rock, sometimes as an insect or bug, sometime as a bird and sometimes as a four legged animal. The living entity eventually attains a human body. Thus, the soul perpetually wanders in the cycle birth and death due to its material attachment.

The Supreme Lord, Sri Krishna Chaitanya Mahaprabhu, seeing our despicable condition, cannot remain inactive. He repeatedly sends spiritual masters (gurus) and pure devotees (vaishnavas) to save us. However, our desire for and attachment to material sense enjoyment has completely covered our inclination to follow our eternal, constitutional function of devotion to Krishna. The supreme path of devotional service is meant to distribute the Holy Name everywhere. However, we have made it a wholly material affair. The institutions which are meant for spreading the *saṅkīrtana* movement have instead created hotels. The main aim on the path of devotion is to distribute divine love (*prema*). Instead of



distributing divine love however, we are busy quarrelling. In one sense, the process of congregational chanting of the Holy Names which was practiced and preached by Sri Krishna Chaitanya has been turned into a facility for sense enjoyment in the name of serving the Supreme Lord. Rather than sending people back to the supreme spiritual abode of Goloka through engaging them in the *saṅkīrtana-dharma*, we are, in the name of service to the spiritual masters and pure devotees, putting people on the path towards eternal residence in hell by engaging them in actions offensive to the spiritual masters and pure devotees. As a result, we see that despite various institutions being part of the same lineage of spiritual preceptors (*sampradāya*), one institution is making arrangements to show how another institution is inferior and despicable. Instead of being nourished by the divine blessings of the previous spiritual masters to become a spiritual master for the purpose of delivering the entire world, we have become busy in appointing ourselves as spiritual masters to increase our arrangements for sense gratification. In this context, we will be unable to understand the principle without quoting a verse from Narottama Das Thakur's *kīrtana*:

*golokera prema-dhana, harināma saṅkīrtana,  
ratinājanmilakenatāya ||*

“Goloka-dhama's treasure of divine love is *harināma saṅkīrtana*. Why have I not developed attachment for the Holy Names?” (*hari hari biphale, Prāthanā*)

The congregational chanting and singing of the Holy Names has been described as the divine treasure of the supreme spiritual abode, Goloka. In other words, in Goloka Vrindavana, due to relishing divine love, everyone walks as if dancing and everyone speaks as if singing. The divine Lord of Goloka, Vrajendra-nandana Sri Krishna, took to the renounced order of life, appearing as Sri

Krishna Chaitanya. Sri Krishna Chaitanya freely distributed that extremely rare supreme wealth of divine love to all living entities. He did this to remove the humans' tendency of quarreling and to provide them with the opportunity to enter into the blissful, spiritual world. Side by side, through His own behavior, Sri Krishna Chaitanya taught us how to surrender unto the Supreme Lord.

The main means for us to be able to relish the taste of the treasure of divine love is surrender. Surrender means to be humble, to be tolerant, to be free of desire for material gains, worship, and position, to give appropriate respect to all living entities and to chant and sing the Hare Krishna Mahāmantra which is the auditory form of divine love (*prema-dhana*). In this way, by establishing oneself in these functions of surrender, one should inspire others to taste this treasure of divine love. The Supreme Lord, Vrajendra-nandana Sri Krishna, who took on the name of Sri Krishna Chaitanya, taught us the path of surrender through His own behavior. In Jagannath Puri, Sri Krishna Chaitanya, as a 24-year-old *sannyāsi*, destroyed the pride of His senior, the supremely learned scholar Sarvabhauma Bhattacharya, through displaying the symptoms of surrender. Moreover, Chaitanya Mahāprabhu made Sarvabhauma Bhattacharya ecstatically blissful through causing him to taste the nectar of *nāma-saṅkīrtana*. Similarly, in Kasi, Sri Krishna Chaitanya transformed Prakasananda Sarasvati's addiction to formlessness and Mayavada philosophy through demonstrating the symptoms of surrender. He made Prakasananda Sarasvati ecstatically blissful by allowing him to taste this *nāma-saṅkīrtana*. Vrajendra-nandana Sri Krishna did not appear in *kali-yuga* alone in His mission of delivering the world. He brought His internal potency, MūlaSaṅkarṣaṇa (Balarama), along with Him. He also brought various other internal associates. We see in Narottama Das Thakur's *kīrtana*:



*vrajendra-nandayeī, sacisutahailaseī,  
balaramahailanitai|  
dīna-hīnayatachila, harināmauddhārila,  
tārasakṣījagāimādhāi||*

“Vrajendra-nandana appeared as the son of Sachi Mata, Gaurāga Mahāprabhu. Balarama appeared as Nityananda Prabhu. The Holy Names delivered all fallen people which is evidenced in the history of Jagai and Madhai.”



The deliverance of the world is understood to be the transformation of all materialistic inclinations into pure enthusiasm for chanting the Holy Names. Everybody will be struck with wonder upon hearing about Jagai and Madhai who are spoken about in the verse above. Jagai and Madhai were not wise scholars. Rather, they had committed every single sin that can be thought of. Sri Krishna Chaitanya, through the symptoms of surrender, even transformed the natures of Jagai and Madhai by making them taste the

nectar of chanting and singing the Holy Names of Krishna.

This *harināma-saṅkīrtana* will make everyone madened in supreme spiritual bliss. It will never make people mad to attain material gains, worship and position (*lābha, pūjā, pratīṭhā*). Sri Krishna Chaitanya is the Lord of divine love (*prema-puruṣottama*). His process of chanting the Holy Names makes everybody maddened in divine, supreme bliss. We should note that when we chant and sing the Holy Names in a mood of false humility, instead of becoming mad in divine transcendental love and bliss, we become obsessed with attaining material gains, worship and position. In this way, we will be constantly fighting with each other in the name of preaching the message of divine love, taught by Sri Krishna Chaitanya Mahāprabhu. Most regrettably, we would thus lose the priceless treasure of divine love and waste our rare human birth. However, every single soul which is embodied in a human form must remember that this *kali-yuga* is very special. We have all taken birth in human bodies in this specific *kali-yuga* because we are extremely fortunate. We must take advantage of this birth. We will gain the full advantage of this birth when we vow to chant and sing the Holy Names through surrendering unto the lotus feet of the spiritual masters and pure devotees. Everyone please, thus commit yourself to chanting and singing the Holy Names and perfect your rare human form of life.

*From the transcripts of the lecture by Srila Bhakti  
Bibudha Bodhyan Goswami, February 2019*



## GLORIFICATION OF LORD GAURA'S ADVENT

By HDG Srila Prabhodhananda Saraswati  
Thakur

Now that Lord Gaura has descended to this world, the waves of the holy names of Lord Krishna are suddenly flooding this planet, and the hearts of the sinful conditioned souls, which were as hard as thunderbolts, have now become as soft as butter. Let me take shelter of that Lord Gaura.

Now that Lord Chaitanya, His heart filled with mercy, has descended to this world, those living entities who had formerly never practiced yoga, meditated, chanted mantras, performed austerities, followed various Vedic restrictions, studied the Vedas, performed spiritual activities, or refrained from sins, have become able to easily plunder the crest jewel of all goals of life.

Now that wonderfully powerful Lord Chaitanya has descended to this world, the materialists, who had fallen into the raging river of fruitive deeds, have been rescued and are situated on the firm ground, even the great boulders have melted, and even those whose hearts were fixed in non-devotional yoga are dancing in the ecstasy of love of Krishna.

Now that the moon of Lord Chaitanya-chandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control the breath, the ascetics have given up their austerity, and the impersonalists have given up impersonalism. Now there is only the sweetness of pure devotional service. Now nothing else is attractive to anyone.

In every home there is a tumult of *harināma-saṅkīrtana*. On everybody there are tearful eyes, hairs standing erect, and other symptoms of ecstasy. In every heart there is the most exalted and sweet spiritual path that leads far beyond the message of the four Vedas. All this has appeared now that Lord Gaura has descended to this world.

The whole world is now suddenly flooded by the nectarean waters of the ocean of pure love for Krishna. Now there is suddenly a great deluge of wonder caused by the widespread appearance of symptoms of ecstatic love never seen or heard of before. All this has suddenly taken place now that Lord Krishna has descended in a form as splendid as gold.

In the past many scholars became extremely proud, thinking themselves the omniscient masters of all scripture, and many others thought they had become perfect by performing austerities or fruitive work. Sometimes, with an impure heart, someone would twice or thrice chant the Holy Names of Lord Hari. That was the past. Now that the moon of Lord Gaurachandra has risen, everyone has attained pure love for Lord Krishna.

Now that the Supreme Personality of Godhead, whose lotus feet the gods and goddesses aspire to serve, and who bears the name Chaitanya, has descended to this world, the very sweet nectar waves of pure love for Krishna are flooding the entire world. Who is a child now? Who is an old man? Who is a fool? Who is a woman? Who is fallen and unfortunate? Everyone has attained the same destiny. Everyone has attained the same sweet nectar continually tasted by those devoted to Lord Hari's lotus feet.

Now that Lord Gaurachandra, the master of the nectar mellows of transcendental love, has descended to this earth, Siva, Narada, all the gods and goddesses, Lakshmi Devi, Lord





Balarama, the Vrsni dynasty, and the *gopas* and *gopīs* of Vraja have all taken birth here.

Now that the golden complexioned Lord is distributing pure love of Krishna in this world, His servants, friends, and charming *gopī* lovers have all come to His lotus feet. They have now attained a priceless treasure of pure love of Krishna more valuable than anything they had possessed before.



Everywhere saintly men and women are laughing, the stone-like hearts of the materialists are melting, and the unlearned are eclipsing a host of learned atheist scholars. This is happening now that the most wonderful and glorious Sri Chaitanya has descended to this earth.

Formerly the intelligence of even the greatest scholars was blunted and crippled, but now that Lord Chaitanya-chandra has mercifully descended to this world, who has not attained the deep-most, exalted, splendid and sweet devotion to Lord Krishna?

Because they are very difficult to understand, Sukadeva Goswami had only briefly hinted at the sweet amorous pastimes of Sri Sri Radha Krishna in his description of the *rasa* dance in *Srimad Bhāgavatam*. Now Lord Hari has descended to this world in a golden form to reveal the truth of these pastimes.

Some devotees, such as by Uddhava, have attained the Lord's pure devotional service. Others have attained a glorious position like that of Sridama sakha. Still others have become lotus-eyed girls in Vraja. The most fortunate and intelligent persons have attained the lotus feet of Sri Radha. By the mercy of Sri Chaitanya Mahaprabhu, what great good fortune has this world not attained?

In the past when even the greatest philosophers presented a host of arguments to support their mutually conflicting views, no one could be certain that any one view was correct. But now that the unlimitedly splendid and powerful moon of Lord Gauranga-chandra has risen, who is not certain that pure devotion to Lord Hari is the ultimate meaning and purpose of the Vedas?

Let me meditate on the wonderful splendour of the chandramani jewels of Lord Gauranga-chandra's toenails. That splendour is now drowning the entire universe in the sweet nectar ocean of pure love of Krishna.

Although in the past many very pious and religious persons attained the great success of entering Vaikunthaloka, until the advent of Lord Chaitanya-chandra the world had never been flooded in this way with pure love of Krishna.

*From Sri Caitanya-candramrta by Srila Prabhodhananda Saraswati Thakura, translated by Kusakratha Das.*

## MAHAPRABHU & THE FORTUNE OF SRIVASA'S MAID-SERVANT

*by Srila Vrndavana Das Thakura*

Some days Sri Gaurasundara would sit in Srivasa's courtyard after dancing, and all the devotees would bath Him there. While the Lord was dancing in ecstasy, the pious



maidservant named Duḥkhī would bring water. Sometimes tears would come to her eyes as she watched the Lord dance, then she would go again and again to bring water from the Ganges. She put the many waterpots filled with Ganga water in rows inside the compound. On seeing this, Sri Sachinandana became greatly pleased. One day the Lord asked Srivasa, “Who brings water every day from the Ganges?”

Srivasa replied, “O Lord, the maidservant Duḥkhī brings the water.” The Lord then said, “You should all call her Sukhī. The name Duḥkhī is not appropriate for her. I think she is always Sukhī.”

On hearing such compassionate words from the Lord's mouth, the devotees all began to cry in the happiness of ecstatic love. By the order of the Lord, everyone henceforth called her Sukhī, and from then on Srivasa did not treat her as a maidservant but respected her as the Lord's *krpa-pātra*.

Despite being a maidservant, Duḥkhī received mercy that can never be seen by those who are falsely proud of their material achievements. I am unable to describe the glories of Srivasa's good fortune. There is no end to the good fortune of even his servants and maidservants.

From Sri Chaitanya Bhagavata (Madhya kanda, Chapter 9) by Vrindavana Das Thakura

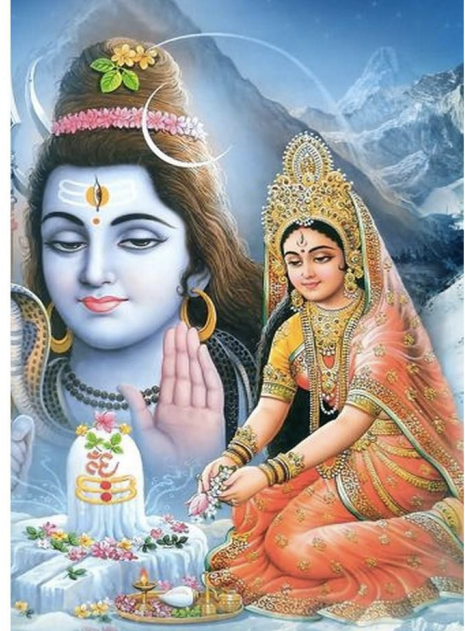
## WHOSE WORSHIP IS THE BEST?

by HDG Srila Bhakti Raksaka Sridhara Deva  
Goswami Maharaj

It is said in the Padma Purana:

*ārādhanaṁ sarveṣāṁ  
viṣṇorārādhanaṁ param  
tasmāt parataram devī  
tadīyānām samārcanam*

Once, Parvati Devi asked Lord Siva, "Of all kinds of worship, whose worship is the best?" Lord Siva told her plainly, "The worship and devotional service of Lord Narayana, Vishnu, is the highest and the best." Then Parvati became a little mortified and disappointed, thinking, "But I am serving Siva, so I hold a lower position." Then the next line came from Siva, *tasmāt parataram devī tadīyānām samarcanam* - "But higher than the worship of Narayana is the worship of the devotees of Lord Narayana. That is even greater than devotion to the Lord Himself." Then, Parvati smiled, thinking, "Then I am serving the devotee of the Lord. Siva is a devotee: *vaiṣṇavānām yathā sambhuḥ*. So, I am doing the best thing."



This is also confirmed by Krishna, in the Adi Purana:

*ye me bhakta-janāḥ partha  
na me bhaktāś ca te janāḥ  
mad-bhaktānām ca ye bhaktās  
te me bhakta-tamā matāḥ*

"Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."

From Sri Guru and His Grace by Srila Bhakti Raksaka  
Sridhara Deva Goswami Maharaj



## MADHAVENDRA PURI'S MOOD OF DEVOTION

by HDG Srila Bhakti Pramode Puri Goswami  
Thakura

Madhavendra Puri revealed to the world the treasure of sublime love of Krishna while relishing divine love in separation, *vipralambha*. He entered into the pastimes of Sri Radha while singing the following verse:

*ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyase  
hṛdayaṁ tvad-aloka-kātaraṁ  
dayita bhrāmyati kiṁ karomy aham*

“O Mathuranath! When will I see you again? You are supposed to be kind to the poor. I am nothing without you. Now my heart is filled with anxiety and I don't know what to do.”  
(Caitanya Caritāmṛta, Antya 8.34)

There are four Vaishnava traditions. Madhavendra Puri accepted *sannyāsa* in the line of Sri Madhva. From Madhva to Lakshmipati (Madhavendra Puri's guru) this disciplic line lacked the mood of *śṛṅgāra-rasa* or conjugal love. This is evident from the conversation Mahaprabhu had with the *tattva-vādis* (the followers of Madhva's line) during his tour of South India. Until Mahaprabhu's time the popular conception of the Absolute Truth was Vishnu bhakti, worshipping the Lord in the mood of awe and reverence. With this beautiful verse, Madhavendra Puri sowed the seed of *bhakti* in *śṛṅgāra-rasa*. He became one with the mood of Sri Radhika as she experienced intense separation from Krishna after He had left Vrindavan to become a prince in Mathura. To cultivate her feelings is the highest mood of devotion. Devotees immersed in this rasa or mood consider themselves very poor and humble, and always beg Krishna to be kind to them. This is why Madhavendra addresses the

Lord as *dīna-dayārdra-nātha*, 'one who is kind to the poor.'

In as much as we are separated from Krishna, this mood is the most natural way to feel while performing acts of devotion. After Krishna departs for Mathura, Sri Radhika's heart is trembling with anxiety from not being able to see Him. Yearning to behold His beautiful face, she laments: “My love, My heart is sorrowful and agitated because I can't see you. What do I have to do to see you again? You know that I am helpless, please be kind to Me!”

It can be easily seen that the mood expressed here by Madhavendra Puri resembles that of Mahaprabhu in the mood of Sri Radha in Vrindavan, especially when she saw Uddhava. Our preceptors have said that the root of the tree of *śṛṅgāra-rasa* is Madhavendra Puri, Ishvara Puri is its sapling, Mahaprabhu is its trunk, and his followers are its branches.

When Mahaprabhu went to Remuna to have *darśan* of the deity of Khirchora Gopinath, he recited this verse and entered the highest state of ecstasy. Krishna Das Kaviraj comments that aside from Sri Radha, Mahaprabhu, and Madhavendra Puri, no one else can relish the rasa of this verse:

“By grinding sandalwood, its aroma increases. By pondering this verse, its meaning deepens. The Kaustubha gem appeared within the cream of the ocean of milk, and this verse is the cream of all poetry because it expresses the highest concept of rasa. It is Radharani's own utterance made manifest in the world through Madhavendra Puri by her mercy. Though Chaitanya Mahaprabhu fully relished it, no one else is capable of doing so.”

*From Heart of Krishna by HDG Srila Bhakti Pramode Puri Goswami Thakura.*



**VAISHNAVA FESTIVALS: MARCH 2019**

Date	Festival
1 March	Vijaya Ekadashi
5 March	Maha Sivaratri
7 March	Disappearance Day of Vaishnava Sarvabhauma Srila Jagannath Das Babaji Maharaj; Disappearance Day of Srila Rasikananda Dev Goswami; Disappearance Day of Srimad Bhakti Dayita Madhav Maharaj
10 March	Appearance Day Srila Purushottam Das Thakur
17 March	Amalaki Ekadasi
18 March	Disappearance Day of Sri Madhavendra Puri
21 March	Sri Gaura Purnima
22 March	Anandotsav of Sri Jagannath Mishra
28 March	Appearance Day Srila Srivas Pandit

**Bhagavata Dharma**

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

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