

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

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## DHARMA

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Today, on this Phalguni Purnima, I am praying to my beloved Sri Sri Radha Krishna in Their combined form of Lord Sri Krishna Chaitanya, on His Divine Appearance Day (Gaura Purnima), for inspiring us to chant the Hare Krishna Maha-mantra with purity, for the rest of our lives, and to deliver us from this miserable world.

In the Service of Sri Krishna Chaitanya Mahaprabhu's Mission,

*His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja*  
*President, Sri Gopinath Gaudiya Math*

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## THE SUPREME LORD: SRI KRISHNA CHAITANYA

by HDG Srila Bhakti Bibudha Bodhayan  
Goswami Maharaja

*paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām  
dharma-saṁsthāpanārthāya sambhavāmi yuge  
yuge  
(Bhagavad Gītā 4.8)*

In order to destroy the demoniac forces, to deliver all holy persons, and to establish religiosity in the society, the Lord appears in the material world from time to time. About 550 years ago, the society was in turbulence, wherein the kings were unnecessarily torturing the citizens, and people of higher castes were torturing people of lower castes, calling them untouchable and even denouncing the touching of their shadows. In order to establish peace in such intolerable situation, Advaita Acharya, who is the combined form of Lord Śiva and Lord Vishnu, daily prayed to the Supreme Lord while standing in the Ganga, offering Ganga water with Tulasi leaves into the Ganga. One day, unexpectedly Advaita Acharya saw a miracle - when He offered water and Tulasi leaves into the Ganga, He saw that the Tulasi leaves were flowing opposite the current of the Ganga. Then, Advaita Acharya followed the Tulasi leaves. After a long way following the Tulasi leaves from Shantipur to Mayapur, He saw Śachi Mātā standing chest-deep in the Ganga after she had taken her bath. While she was sipping water for purification (*achamana*), the Tulasi leaves flowed onto her palm as she took water in her hand and she drank the Ganga water with Tulasi leaves. Seeing this, Advaita Acharya understood that the Lord would be coming soon. It was 1485.

On 18<sup>th</sup> February 1486, 13 months following this incident, it was the full moon evening during a lunar eclipse. All of the residents of Bengal were chanting the Holy Names at this

time to protect against the planet Rahu's negative influence as Rahu directs people in the wrong direction. At this time, the Lord appeared from the womb of Sachi Mātā under a neem tree. His appearance during the chanting of the Holy Names proves that the Lord appeared to spread the sankirtana movement. All of the gods and goddesses from heaven as well as the residents from surrounding places came to see the newborn boy. They named the baby boy, 'Nimai'; the *nim* in His name came from the fact that He was born under the neem tree and the *ai* in His name came from the fact that everybody called His mother Ai.



We know from the scriptures that when we are close to the Lord, we naturally feel happy. After the Lord appeared, Śachi Mātā, her husband Jagannath M  
ishra, as well as all of the surrounding neighbours and residents of Navadvip were very blissful. Seeing the golden complexion of the baby, they called Him, Gauranga where *gaura* means golden and *aṅga* means the



body. Śachi Mātā's father, Nilambara Chakravarti, was a great astrologer. According to the astrological calculation, they named the baby, Vishvambhara. Thus, the newborn baby got many names according to His various qualities. When Nimai was a little boy, a yogi who could see peoples' past lives by closing his eyes came to Mayapur. He was telling various people about their past lives. When Nimai came to the yogi, he closed his eyes and started seeing *Matsya*, *Kūrma*, *Varāha*, *Rāmacandra*, *Kṛṣṇa* and all of the *avatārs*. The yogi said, "I'm not able to recognize this boy. Let him come tomorrow." The next day, when Nimai came to the yogi, the yogi saw the same things. Thus, the yogi said, "Nimai is God."

Nimai was an extraordinarily erudite scholar. In a short period of time, he completed the entire curriculum of his Sanskrit teacher, Ganga Das Pandit. Thereafter, Nimai opened His own Sanskrit school. In Sanskrit, a scholar is known as 'Pandit'. Therefore, people used to address Nimai as Nimai Pandit. Once, a scholar from Kashmir, Keshava Kashmiri, came to Navadvipa. Kashmir is known to be Goddess Sarasvati's abode (*sarasvati-pitha*); Sarasvati Devi is the goddess of education. Keshava Kashmiri had received a boon from Sarasvati Devi that he would be an undefeatable scholar. During that time, Navadvip was the center of Vedic education. Keshava Kashmiri had defeated scholars all over India and his last stop was Navadvip. As soon as he arrived in Navadvip, all of the scholars there became fearful and decided to send him to Nimai Pandit. Keshava Kashmiri met Nimai Pandit at the bank of the Ganga while Nimai Pandit was sitting with his students and teaching them Sanskrit grammar. Nimai Pandit was just a young boy and the surrounding students were also younger boys. Keshava Kashmiri was confused to see all the young boys and thought why the scholars had sent him here. Nimai Pandit greeted him and humbly

requested him to describe the beauty of the full moon's reflection in the Ganga's water. Keshava Kashmiri immediately composed 100 verses in Sanskrit. After hearing Keshava Kashmiri's recitation, Nimai Pandit picked out one of the verses and requested Keshava Kashmiri to describe the actual meaning. Keshava Kashmiri was first astonished, thinking how Nimai Pandit was able to remember the exact verse. Then, when he analyzed the verse, Keshava Kashmiri understood that he had made five ornamental Sanskrit mistakes and his face turned reddish; he became uneasy. In this situation, Nimai Pandit said, "It looks like you are tired. We can discuss it tomorrow." That night, Keshava Kashmiri was thinking why he made the mistakes and prayed to his object of worship, Sarasvati Devi. Sarasvati Devi appeared in his dream and said, "I cannot help you to defeat Nimai Pandit because He is my worshipful Lord, Narayana."

These are just a few of the many incidents, which prove that Nimai Pandit is the Supreme Lord Kṛṣṇa, Vrajendranandana, who appears in this material world once in a day of Brahma. According to the explanation of the Gaudiya Vaishnava acharyas, Brahma's one day is calculated as follows: the golden age (*satya-yuga*), silver age (*treta-yuga*), copper age (*dvāpara-yuga*) and iron age (*kali-yuga*) are collectively known as one *catur-yuga*; 71 *catur-yugas* make up one *manvantara* (period of Manu) and 14 *manvantaras* make up one day of Brahma. Among the 14 *manvantaras*, Vrajendranandana Kṛṣṇa appears in the 28<sup>th</sup> *dvāpara-yuga* of the 7th *manvantara*. As soon as this Vrajendranandana Kṛṣṇa goes back to His abode after completing His pastimes on earth, *kali-yuga* arrives wherein that same Vrajendranandana Kṛṣṇa appears in the form of Nimai Pandit.

At the age of 24, when he realized that He must take the vow of renunciation to distribute love of God, Nimai Pandit took



sannyasa and was named Sri Kṛṣṇa Caitanya. He was widely known as Lord Caitanya after taking *sannyāsa*. Lord Caitanya manifested pastimes for a total of 48 years. He was in householder life for 24 years and in renounced life for another 24 years.

After taking *sannyāsa*, Lord Caitanya traveled extensively for six years, delivering people without discrimination, based on caste or creed, and distributed the supreme treasure of love of God to one and all. In this manner, He brought about peace in a very turbulent society. For the final 18 years of His life, Lord Caitanya was relishing the divine love of Kṛṣṇa in the mood of separation in a small room called Gambhira in Jagannath Puri. He miraculously disappeared from earth, simultaneously in three places: He entered the Jagannath temple and never returned. He entered Tota Gopinath temple and never returned. He walked into the ocean and never returned.

We know that the Supreme Lord never gets old and gray-haired as we see in the pastimes of Lord Kṛṣṇa and Lord Caitanya. He goes back to His spiritual world in His own form. There is no difference between His body and Himself, the supreme soul. Just as Kṛṣṇa has no *samādhi*, Lord Caitanya also has no *samādhi*; He went back to His eternal abode through such a miraculous disappearance pastime.

It is my humble request to the readers to please understand that Lord Caitanya is non-different from Lord Kṛṣṇa. As Lord Caitanya requested, please chant the *hare kṛṣṇa mahā-mantra*; the chanting of the Holy Names (*hare kṛṣṇa mahā-mantra*) will free you permanently from material attachments and will allow you to get the taste of divine love, the qualification to go home to Goloka Vrindavan.

Written by Swami B.B. Bodhayn on the occasion of Gaura Purnima 2020

## SANATANA SIKSANUSARANE

by HDG Srila Bhakti Promode Puri Goswami  
Thakur

Śrīmān Caitanya Mahāprabhu bestowed the teachings of pure devotion (*śuddha-bhakti*) in regards to establishing one's eternal relationship with the Supreme Lord (*sambandha*), practicing devotion (*abhidheya*) and attaining the goal of divine love (*prayojana*) to His dear associates, Śrī Rūpa Gosvāmīpāda and Śrī Sanātana Gosvāmīpāda. Those topics can be discussed amongst the devotees who have taken shelter of the lotus feet of a genuine spiritual master (*sad-guru*). Śrīmān Mahāprabhu gave divine teachings to Śrīla Sanātana Gosvāmīprabhu at the Daśāśvamedha Ghāṭa in Kāśī (Vārāṇasī) and to Śrīla Rūpa Gosvāmīprabhu at the Daśāśvamedha Ghāṭa in Prayāga (Allahabad). At Kāśī, Śrīman Mahāprabhu gave teachings on *sambandha-tattva*, *abhidheya-tattva* and *prayojana-tattva* to Śrīla Sanātana Gosvāmīprabhu. At Prayāga, Śrīman Mahāprabhu gave teachings on *abhidheya-tattva*, in brief, to Śrīla Rūpa Gosvāmīprabhu. In accordance with the axiomatic statement, *mahājano yena gataḥ saḥ panthāḥ*, we shall endeavour to follow in the footsteps of these two dear and great associates of Śrīman Mahāprabhu. Offering our prostrated obeisance to them, we beg for their causeless mercy. If we do not obtain their causeless mercy, then we will be unable to realize the innermost meanings of Śrīmān Mahāprabhu's teachings. Further, if we do not receive our most worshipful Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Thakur Prabhupāda's mercy, we will be unable to even understand the teachings of Mahāprabhu's personal associates. Śrīla Sanātana Gosvāmīpāda offered his obeisance to Śrīman Mahāprabhu's lotus feet and asked, "O Master! Who am I? Why am I forced to be burned by the threefold





miseries of material existence (*tri-tāpa*) caused by the body and mind (*adhyātmika*), by other living entities (*adhibhautika*) and by the natural calamities caused by the higher living entities (*adhidaivika*)? How will I be able to achieve true auspiciousness? I do not know how to inquire about the spiritual practice and the goal of spiritual practice (*sādhya-sādhana-tattva*). Please mercifully instruct me on everything that I should know and everything that I should do.”



Śrīla Sanātana is Bhagavān Gaurasundara’s eternal, personal associate. Even then, he asked these questions to Mahāprabhu in order to bestow upon materially-bound souls, like myself, the opportunity to hear the most auspicious and fortunate words emanating from the divine mouth of Mahāprabhu. Mahāprabhu, knowing his intent, responded by saying, “Sanātana, you are filled with Kṛṣṇa’s mercy; His mercy is present in you to its full extent. You know all of these truths. You are not suffering at all from the threefold miseries of material existence. You are the recipient of devotion to Śrī Kṛṣṇa which is filled with loving mellows (*kṛṣṇa-bhakti-rasa-pātra*). The sweet essence of devotion is

present in you to its full extent. Asking these questions in order to become even more fixed and determined, despite your knowledge of the answers, is the quality of a genuine seeker of the Absolute Truth. Yes, I shall systematically explain all of these truths to you. You are the one who is qualified to spread this sweet essence of devotion. Now listen.”

In this context, Śrīla Kavirāja Gosvāmīprabhu has explained the utmost necessity of asking questions about the Absolute Truth and how asking questions causes one to achieve his desired perfection by quoting a verse from the *Bhakti-rasāmṛta-sindhu* written by Śrīla Rūpa Gosvāmīprabhu:

*acirādeva sarvārthaḥ sidhyaty eṣāṁ abhīpsitaḥ*  
|  
*sad-dharmasyāvabodhāya yeṣāṁ nirbandhinī*  
*matih ||*

(*Bhakti-rasāmṛta-sindhu* 1.2.103, *sādhana-bhakti laharī* 47 *aṅka*)

The word “*sad-dharma*” is used to indicate *bhāgavat-dharma* or the *dharma* that is performed by genuine seekers of the Absolute Truth (*sādhus*). Our most worshipful Śrī Śrīla Prabhupāda has written in his *Anubhāṣya* commentary:

*sad-dharmasya (nityopādeya bhāgavata dharmasya) avabodhāya (tattva-jṣāṇāya, tattvaṁ jīṣṇāsītumityarthaḥ) yeṣāṁ (bhaktyunmukhī sukrativāṇāṁ puṁsāṁ) nirbandhinī (acaṣcalā) matih (ratiḥ buddhirvā) (vartate) eṣāṁ (śuddhacittānām, nirmalacetasām) abhīpsitaḥ (prārthitaḥ) sarvārthaḥ (sādhyaḥ) acirāt (śīghram) eva siddhyati (saphalā bhavati)*

In the 101<sup>st</sup> verse of the *pūrva-vibhāga* second *laharī* of the *Bhakti-rasāmṛta-sindhu* published by Śrī Caitanya Sārasvata Maṭha situated in Śrīdhāma Navadvīpa, the following has been stated:



*yeṣāṁ matiḥ sad-dharmasya (bhāgavata dharmasya) avabodhāya (jñānārtha) nibandhinī (āgrahavatī) eṣāṁ abhīpsitaḥ (vāschita) sarvārthaḥ (sakala prayojanam) acirādeva (śīghrameva) sidhyati (phalati)*

**Translation:** One who is extremely interested in comprehensively understanding the truths regarding the *dharma* performed by genuine seekers of the Absolute Truth (*sādhus*) will very quickly attain that which he desires.

Śrī Śrīla Ṭhākura Bhaktivinoda has explained the meaning in his *Amṛta-pravāha-bhāṣya* commentary: “One whose mind is extremely determinately fixed in awakening his realization of *sad-dharma* (the process towards attaining the supreme Absolute Truth) shall very quickly have all of the desires he is aspiring for be fulfilled.”

The word *sad-dharma-prcchā* means to question (*jijṇāsā*) – it is the fifth limb of the 64 limbs of *vaidhi-bhakti* (devotion practiced according to rules and regulations). The abovementioned *śloka* (*sad-dharmasyāvabodhāya*) has been explained in relation with the limb of *vaidhī-bhakti* concerning *sad-dharma-prcchā*. It is of utmost necessity to apply undivided attention (*nirbandhinī-matiḥ*) when trying to understand the eternal constitutional function of the soul (*sad-dharma* or *jīva-svarūpera-nitya-dharma*).

In the 30<sup>th</sup> verse of the fourth chapter of the *Śrīmad Bhagavad Gītā*, it has been stated that sacrifices of knowledge (*jñāna-maya-yajña*) are superior in comparison to sacrifices in which various ingredients are offered into the sacrificial fire (*dravya-maya-yajña*). The Supreme Lord has stated, “O Pārtha, all actions culminate in knowledge. When such knowledge reaches the stage of transcendental purity (*viśuddha-avasthā*), it can be analyzed as *sambandha*, *abhidheya*, and

*prayojana*. *Sambandha-jñāna* is knowledge about the simultaneous oneness and difference of the *jīvātmā* in relation to the Kṛṣṇa. *Abhidheya-jñāna* is devotion to Kṛṣṇa (*kṛṣṇa-bhakti*) which is the natural, constitutional duty of the *jīvātmā*. The true knowledge of the goal of devotional practice (*prayojana-jñāna*) is *kṛṣṇa-prema* or extremely deep, intense love for Kṛṣṇa. Sacrifices in which ingredients are offered into the fire are counted amongst the rituals of the *karma-kāṇḍa*. Such *dravya-maya* sacrifices are performed for fulfilling one’s selfish desires for sense gratification through obtaining temporary results. Such sacrifices are extremely inferior and insignificant in comparison to the fifth, supreme goal of life known as *kṛṣṇa-prema*. Thus, *dravya-maya* sacrifices are condemnable. Most definitely, merging into the formless effulgence of the Lord as prescribed in the path of *jñāna* is condemnable and seen as an obstacle in the path of *bhakti*. Knowledge of *sambandha*, *abhidheya* and *prayojana* in relation to the Supreme Lord with form is considered to be divine knowledge. When one gains the good fortune of receiving the shelter of the lotus feet of a bonafide spiritual master who knows the science of Kṛṣṇa, that spiritual master explains the features of the path of knowledge (*jñāna*) after the path of action (*karma*) and then bestows initiation (*dīkṣā*) upon the disciple along with transcendental knowledge (*divya-jñāna*). He thus takes that *jīva* who is surrendered at his feet onto the path of *bhakti* and initiates the disciple into the process of realizing his eternal constitutional position. Thus, Śrī Kṛṣṇa has told Arjuna in the *Gītā*:

*tad-viddhi praṇipātena paripraśnena sevayā |  
upadekṣyanti te jñānaṁ jñāninas-tattva-  
darśinaḥ ||*

(*Bhagavad Gītā* 4.34)

Herein, I quote Śrīla Bhaktivinoda Ṭhākura’s translation cum commentary of the verse – “If you say that this analysis of differences



between *dravya-yajñas* and *jñāna-yajñas* is difficult on your part, then the following is My instruction to you. Go and take shelter of a spiritual master who is a seer of the truth to learn this knowledge of discrimination. Satisfy and please your spiritual master by serving him genuinely, and become fully submissive to him. Then ask your spiritual master about these questions regarding the truth. He will bestow knowledge upon you.”

Śrīla Cakravartī Ṭhākura has stated in his *Sārārtha-Varṣiṇī* commentary:

*tad jñāna-prāptaye prakāram āha – tad iti, praṇipātena – jñānopadeṣṭari gurau daṇḍavan-namaskāreṇa, bhagavan kuto'rthayaṁ me saṁsāraḥ, katharṁ nivartisyate iti pariprasnena ca, sevayā tat-paricaryayā ca, 'tad vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyaṁ brahma-niṣṭhaṁ' iti śruteḥ.*

In other words, he has explained the method for obtaining divine knowledge. One must ask questions to a spiritual master who bestows divine knowledge after having paid prostrated obeisance unto him. “O master! Where did this bondage in the material cycle of birth and death come from? How can this cycle be terminated?” Along with submissively asking such questions, one must also physically serve the spiritual master. It has been stated in the *Muṇḍaka Śruti* scriptures – “In order to gain that divine knowledge about the Supreme Lord, the disciple, with folded hands, must approach the lotus feet of a spiritual master who is fixed on the Supreme Lord, who is expert in the *Śruti* scriptures.”

It should to be understood that the word *samidha* in this statement of the *Muṇḍaka Upaniṣad* is intended to refer to the *Bhagavad Gītā*'s three moods of being submissive to (*praṇipāta*), asking questions to (*pariprasna*) and serving the spiritual master (*sevā*). Furthermore, it is not only of utmost

importance for the spiritual master to be expert in the *śruti* scriptures, Vedas and *Vedānta*. The genuine spiritual master must be knowledgeable in the confidential meaning indicated by the *śruti* scriptures which explain the process of devotional service and practice (*bhajana-vijṣatā*).

Therefore, the foremost quality (*svarūpa* or *mukhya-lakṣaṇa*) that a spiritual master must possess is that he must be a true knower of the absolute truths about Kṛṣṇa (*kṛṣṇa-tattva-vettā*). However, it is not sufficient if an apparently genuine spiritual master (*sad-guru*) just eloquently recites a set of verses which he has memorized. If he is not expert in the devotional service and practice (*bhajana-naipunya*), then such a spiritual master does not practically hold any weight (*gurutva*) or quality of being a genuine spiritual master. *Ācīnoti yaḥ śāstrārthaṁ ācāre sthāpayaty api yaḥ | svayam ācarate tasmād ācāryas tena kīrtitaḥ* (*Manu-saṁhitā*) - - in other words, one can be addressed as an *ācārya* or *guru*, in the true sense of the term, if he has churned the ocean of scriptural knowledge, has obtained the meaning of the heart of all scriptures, has practiced those teachings and, subsequently, preaches those meanings and teachings.

Thereafter, Śrīman Mahāprabhu began to answer after hearing Śrīla Sanātana Gosvāmīpāda's questions. The teachings to Sanātana Gosvāmī on the analysis of *sambandha-tattva* began from here on. The word “I” refers to the soul, which is a minute spark of spirit (*cit-kaṇa-jīva*). The word “I” cannot be used to refer to the gross body made up of the five material elements or to the subtle body made up of the mind, intelligence and false ego. It is the *jīvātmā* which gives consciousness to the gross and subtle bodies; therefore, it is incorrect to address the gross and subtle body with oneself, as “I”. Misunderstanding this principle is the root cause of all unwanted material motivations



and desires (*anarthas*) that arise in the heart of the *jīva*. Even though Sanātana Gosvāmīpāda's first question is composed of only three syllables (*ke āmī*), the answer to this question cannot be comprehensively described by even writing an enormous book on the topic.

Śrīla Kavirāja Gosvāmīprabhu has explained the following in the 13<sup>th</sup> chapter of the *Madhya-līlā* of his *Śrī Caitanya-caritāmṛta*. When Śrī Śrī Jagannāthadeva sat on His chariot to set out for Guṇḍicā, Śrīman Mahāprabhu desired to dance in front of Śrī Jagannāthadeva's chariot. Śrīla Svarupa Dāmodara Gosvāmīpāda brought the seven *kīrtana* groups together. Śrīla Svarupa Dāmodara Gosvāmīpāda along with nine devotees, namely Śrīvāsa, Rāmāi, Raghu, Mukunda, Haridāsa, Govindānanda, Mādhava and Govinda, began to sing and dance with Mahāprabhu. At that time, Mahāprabhu offered His prostrated obeisance to Jagannāthadeva and began to offer the four below-mentioned prayers (*Caitanya-caritāmṛta Madhya-līlā* 13.77-80), putting His palms together and looking upwards towards Jagannāthadeva.

1. *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca |*  
*jagad-dhitāya kṛṣṇāya govindāya namo namaḥ ||*

I offer my obeisance to that Supreme Lord in the form of Govinda Kṛṣṇa, who is the well-wisher of the cows and *brāhmaṇas* and who bestows auspiciousness upon the entire world.

2. *jayati jayati devo devakī-nandano 'sau*  
*jayati jayati kṛṣṇo vṛṣṇi-varṇśa-pradīpaḥ |*  
*jayati jayati megha-śyāmalah*  
*komalāṅgo*

*jayati jayati prthvī-bhāra-nāśo*  
*mukundaḥ ||*

All glories to this Lord, who is the son of Devakī! All glories to this Kṛṣṇa, who is the shining light of the Vṛṣṇi dynasty! All glories to He who is the color of a fresh, dark raincloud and who possesses tender limbs! All glories to Mukunda, who is the destroyer of the Earth's burden!

3. *jayati jana-nivāso devakī-janma-vādo*  
*yadu-vara-pariṣat svair dobhīr asyann*  
*adharmam |*  
*sthira-cara-vṛjina-ghnaḥ susmita-śrī-*  
*mukhena*  
*vraja-pura-vanitānāṁ vardhayan*  
*kāma-devam ||*

All glories to Kṛṣṇacandra! He is the abode of all living entities and is known as the one who took birth from the womb of Devakī. He is the leader of the Yadu dynasty. He personally destroys unrighteousness with His arms. He destroys the sins of the moving and non-moving living entities. He increases the love of all the damsels of Vraja through His sweet smiling face.

4. *nāhaṁ vipro na ca nara-patir nāpi*  
*vaiśya na sūdro*  
*nāhaṁ varṇī na ca grha-patir no*  
*vanastho yatir vā |*  
*kintu prodyan-nikhila-paramānanda*  
*pūrṇāmṛtābdher-*  
*gopī-bhartuḥ pada-kamalayor dāsa-*  
*dāsānudāsaḥ ||*

I am not a *brāhmaṇa*. I am not a *kṣatriya*. I am not a *vaiśya*. I am not a *sūdra*. I am neither a *brahmacārī* nor a *grhasthā*, *vānaprastha* or *sannyāsī*. Śrī Kṛṣṇa's lotus feet eternally self-manifest an ocean of supreme





nectarine bliss which fills the entire world. I am the servant of the servant of the servant of those lotus feet.

In this context, Śrīman Mahāprabhu, who is the object of our worship and who is non-different from Śrī Jagannāthadeva, in the mood of a *jīvātmā* filled with humility, has given the identity of the *jīvātmā* as being the servant of the servant of Kṛṣṇa. At the outset of the teachings given to Sanātana Gosvāmī, Mahāprabhu firstly explains the analysis of the constitutional position of the *jīva*:

*jīvera 'svārūpa' haya – kṛṣṇera 'nityadāsa' |  
kṛṣṇera 'taṭasthā-śakti' 'bhedābheda prakāśa' ||*  
(Caitanya-caritāmṛta Madhya-līlā 20.108)

Śrī Sanātana Gosvāmīprabhu asks on behalf of all of the *jīvas* in the world, “Who am I”? The Supreme Lord, being overwhelmed in the mood of a devotee and acting as the shelter of all living entities (*āśraya*), in order to bestow the supreme auspiciousness upon all *jīvas*, answers that “I am not the gross body made up of the five material elements and neither am I the subtle body made up of the mind, intelligence and false ego. I am the *jīvātmā*. I am the eternal servant of Kṛṣṇa. I am the servant of the servant of the servant of the lotus feet of the maintainer of the *gopīs*, Gopījanavallabha Gopinātha Śrī Kṛṣṇa. I am the eternal servant of the servant of the devotees of Kṛṣṇa (*kārṣṇa*) and Viṣṇu (*vaiṣṇava*). A devotee of Kṛṣṇa (*kṛṣṇa-bhakta*) is the eternal servant of Kṛṣṇa. I am the eternal servant of the servant of that *kṛṣṇa-bhakta*.” This is the identity of the *jīva*. When one is able to become established in this identity of the self, then along with one’s own benefit, one will automatically be inclined to be the true well-wisher of all living entities in the entire world. When this occurs, then there can be true peace established in the world. There is an eternal relationship between the unlimited Supreme Lord (*vibhu-cit brhacchetana bhagavān*) and the minute living

entity (*anu-cit citkana jīva*). *Bhagavān* is eternal and the *jīva* is eternal. This relationship does not last for only half a minute or a for a split second. I am the servitor of Kṛṣṇa for eternity. I will not spend my time for even a split second away from the service of Kṛṣṇa and His devotees. If my entire life is completely dedicated to the Supreme Lord and His pure devotees (*bhagavat-bhāgavata*), then such a life itself is considered to be a spiritual substance. In that case, even passing urine and stool will be considered to be a limb of devotional service. Nimi, the king of the Videha kingdom, speaks to the Navayogendras in the 11<sup>th</sup> Canto of the *Śrīmad Bhāgavatam*. In that conversation, the first Yogendra speaks to the king and poet, Nimi, regarding the way by which to attain the Supreme Lord (*bhāgavata-dharma*):

*kāyena vācā manasendriyair vā  
budhyātmanā vānusṛta-svabhāvāt |  
karoti yad yat sakalāṁ parasmai  
nārāyaṇāyeti samarpayet tat ||*  
(Śrīmad Bhāgavatam 11.2.36)

“All religious activities and duties carried out by the bodies, minds, words, senses, intelligences or hearts of men due to the will of providence or due to their natural proclivity should be offered to the Supreme Person, Nārāyaṇa.”

Śrīla Cakravartī Ṭhākura has stated in his *Sārārtha-Varṣiṇī* commentary:

*yathā viṣayiṇaḥ prātar ārabhya mūtra-  
purīyotsarga-mukha-kṣālana-dantadhāvana-  
snāna-darśana-śravaṇa-kathanādi vyāpārāḥ  
viṣaya-sukha-bhogārtham eva, karmibhis tu  
deva-pitrādi – putrārtham eva kriyante,  
tathaiva bhagavad-bhaktena te te bhagavat-  
sevārtham eva kartavyā iti te te’pi teṣāṁ  
bhakty-aṅgāni bhaveyur iti | anusṛta-svabhāvāt  
dehādhyāsenā anādinaiḥ yo’nusṛtaḥ anuvṛttaḥ  
svabhāvaḥ tasmāt kāyādibhir yad yat karoti tat*



*sarvaṁ nārāyaṇārtham eva nārāyaṇaṁ  
sevitum eveti vā samarpayet viniyojayet ||*

In other words, beginning from the morning, materialistic persons desiring sense enjoyment (*viśayīs*) pass urine and stool, wash their mouths, brush their teeth, take baths, and use their senses of seeing, hearing, speaking, and so on all in order to enjoy materialistic pleasures. Materialistic (*karmīs*) engage in the same activities for serving the higher living entities, ancestors, sons, and so on. In the same way, the devotees of the Supreme Lord (*bhagavad-bhaktas*) engage in those same activities in order to engage in service to the Supreme Lord. Thus, all of their activities performed through body, mind and words are transformed into limbs of devotion (*bhakty-aṅga*). When activities inspired by peoples' material nature performed through the body, mind and words are offered for the service of Nārāyaṇa, or are connected to serving Nārāyaṇa, those activities will be transformed into limbs of devotion (*bhakty-aṅga*).

In the *Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga* 2.8, the *Nārada Pañcarātra* is quoted –

*suraye vihitā śāstre harimuddiśya yā kriyā |  
saiva bhaktiriti proktā tayā bhaktiḥ parā  
bhavet ||*

“O Devarṣi, sage of the higher living entities, the saintly personalities classify devotion performed according to rules and regulations (*vaidhī-bhakti*) as scripturally-prescribed activities performed for Śrī Hari. Through the consistent performance of *vaidhī-bhakti*, one attains spontaneous, loving devotion (*prema-bhakti*).”

The residents of Vraja (*vrajavāsīs*) have natural love for Śrī Kṛṣṇa; similarly, Śrī Kṛṣṇa also has natural love for the residents of Vraja. This natural love of the *vrajavāsīs* for Kṛṣṇa is known as *rāgātmikā* or *rāgāsvarūpa bhakti*

(spontaneous, loving devotion). Devotion performed under the guidance of and following in the footsteps of *rāgātmikā bhakti* is known as *rāgānugā bhakti*. The loving mood of Vraja cannot be obtained through the path of following rules and regulations (*vidhi-mārga*), as stated in the *Caitanya-caritāmṛta* –

*vidhi-bhaktye vraja-bhāva pāite nāhi śakti  
(Caitanya-caritāmṛta Ādi-līlā 3.15)*

The symptoms of *rāgātmikā bhakti* have been described in the *sādhana-bhakti laharī* of the *pūrva-vibhāga* of the *Bhakti-rasāmṛta-sindhu* –

*iṣṭe svārasikī rāgaḥ pāramāviṣṭatā bhavet |  
tan-mayī yā bhaved bhaktiḥ sātra  
rāgātmikoditā ||*

In other words, “*rāga*” is termed as the natural (*svābhāvikī*) and utmost obsession (*paramāviṣṭamayī*) in serving one's desired object of worship (*iṣṭa* which is Śrī Rādhā-Govinda). When devotion to Kṛṣṇa (*kṛṣṇa-bhakti*) becomes filled with *rāga*, then such devotion is termed as *rāgātmikā-bhakti*. (See *Caitanya-caritāmṛta Madhya-līlā* 22.150 for reference)

The example of *rāgānugā-bhakti* has been described in the *Caitanya-caritāmṛta* as follows:

*loka-dharma, veda-dharma, deha-dharma,  
karma |  
lajjā, dhairya, deha-sukha, ātma-sukha-  
marma ||  
dustyaja ārya-patha, nijaparijana |  
sva-jane karaye yata tādāna-bhartsana ||*

*sarva-tyāga kari' kare kṛṣṇera bhajana |  
kṛṣṇa-sukha-hetu kare prema-sevana ||*

“They lovingly serve Kṛṣṇa for His pleasure, giving up everything, including duties prescribed by the public society, duties



prescribed by the Vedas, duties of the body, work, shyness, patience, bodily comfort, the essence of happiness of the self, the path prescribed for social and occupational function which is very difficult to give up, and one's own family members despite the scolding and punishment of family members.

*ihāke kahiye kṛṣṇe dr̥ḍha anurāga |*  
*svaccha dhautavastre yaiche nāhi kona dāga ||*

“This is known as intense attachment to Kṛṣṇa. It is just like a pure cloth without a tinge of stains.”

*ataeva kāmā-preme bahuta antara |*  
*kāmā – andha-tamaḥ, prema – nirmala*  
*bhāskara ||*

“Thus, there is a large difference between lust (*kāmā*) and pure love (*prema*). Lust is like dense darkness whereas pure love is like the pure sun.”

*ataeva gopī-gaṇera nāhi kāmā-gandha |*  
*kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha ||*

“Therefore, the *gopīs* do not possess a tinge of lust. They have relations with Kṛṣṇa solely for Kṛṣṇa's pleasure.”

*ātma-sukha-duḥkhe gopīra nāhika vicāra |*  
*kṛṣṇa-sukha-hetu ceṣṭa mano-vyavahāra ||*

“The *gopīs* do not even think about their own happiness or sadness. They engage in all activities solely for the pleasure of Kṛṣṇa.”

*kṛṣṇa-lāgi' āra saba kari' parityāga |*  
*kṛṣṇa-sukha-hetu kare śuddha anurāga ||*

“They give up everything else just for Kṛṣṇa. They possess pure, intense loving attachment for Kṛṣṇa just for pleasing Kṛṣṇa.”

(Caitanya-caritāmṛta Ādi-līlā 4.167-172, 174-175)

Up until this point, we have discussed how we should be established in the constitutional position of being the servant of, or the servant of the servant of, Kṛṣṇa and simultaneously be engaged in the welfare of all living entities along with our own selves. A very important consideration in that context is that when engaging in the welfare of other living entities, I should ensure that pride does not rise up and present itself within my heart. If I am unable to remain cautious in this regard, then I will be completely bereft of gaining the treasure of divine love for the pleasure of Kṛṣṇa's transcendental senses. For that reason, with great care and effort, one must repeatedly practice following Śrī Śrīla Raghunātha Dāsa Gosvāmīpāda's *Manaḥ Śikṣā* along with the Bengali translation written in poetic-meter by Śrī Śrīla Ṭhākura Bhaktivinoda. Only this way, through their mercy, can we systematically and gradually be able to become travelers on the path to Vraja, the kingdom of divine love. Otherwise, all of our spiritual practices, preaching and so on (*sādhana-bhajana-ācāra-pracāra*) will just be meaningless, like offering clarified butter into ashes. Pride (*dambha*) is a very dangerous enemy. Therefore, one must always keep the following words of the great souls awake and active in our remembrance:

*guru, vaiṣṇava, bhagavān – tinera smaraṇa ||*  
*tinera smaraṇe haya vighna-vināśana |*  
*anāyāse haya nija vāṣchita-pūraṇa ||*  
(Caitanya-caritāmṛta, Ādi-līlā 1.20-21)

“Remembrance of the following three, namely, spiritual masters (*guru*), pure devotees (*vaiṣṇava*) and Supreme Lord (*bhagavān*) destroys obstacles and one easily attains one's desired object.

Śrīla Ṭhākura Bhaktivinoda has written in his *kīrtana* as follows:

*gurudeve, vraja-vane, vraja-bhumi-vāsi jane,*  
*śuddha-bhakte āra vipra-gaṇe*



*iṣṭa-mantre, hari-nāme, yugala bhajana kāme  
kara rati apūrva yatane  
chāḍi' dambha anukṣaṇa, smara aṣṭa-tattva  
mana,  
kara tāhe niṣkapata rati  
sei rati prārthanāya, śrī-dāsa-gosvāmi pāya,  
e bhaktivinoda kare nati*

(Śrī Manah Śikṣā)

“With great care, keep intense attachment (rati) on the spiritual masters (guru), Vraja (vraja-vane), the residents of Vraja (vraja-vāsi-jana), the pure devotees (śuddha-bhakta), the brāhmaṇas (vipra-gaṇa), the dearest mantra (iṣṭa-mantra), the holy names of Hari (hari-nama), and the desire for serving the Divine Couple (yugala bhajana kāma). Giving up pride (dambha) at each and every moment, remember these eight truths (aṣṭa-tattva) and keep non-duplicitous attachment to them. Śrī Bhaktivinoda bows down at the feet of Śrī Raghunātha Dāsa Gosvāmī with the prayer for such attachment.



The Supreme Lord, Bhagavān Vrajendra-nandana Kṛṣṇa, appeared in Śrīdhāma Navadvīpa Māyāpura as Śrī Gaurāṅga, taking on the mood and complexion of Śrī Śrī Rādhā. He manifested His divine pastimes for only 48 years. In the Bengali year 1407 (Śakābda), during the evening hours and during the occurrence of a lunar eclipse on the full moon day of the Bengali month Phālguni (Phālguni pūrṇimā), the environment was filled with the chanting of the Holy Names of Hari. Having engineered a perfect environment for His

appearance, Śrī Gaurāṅga descended in the midst of the resounding Holy Names as the son of Śrī Jagannātha Miśra and Śrīmatī Śacī Devī. In the Bengali year 1455 (Śakābda), Śrī Gaurāṅga performed His pastime of disappearance in Śrī Puruṣottama Dhāma at the temple of Śrī Ṭoṭāgopīnātha, the soul of Śrī Gadādhara Paṇḍit (gadādhara-prāṇa-nātha). Śrī Gaurāṅga spent His first 24 years of life in Navadvīpa Māyāpura as a householder; He spent His final 24 years as a renounced saint (sannyāsī) in Nīlācala (Jagannātha Purī). During His householder pastimes, He was always engaged in the blissful pastimes of congregationally chanting the holy names of Hari (kīrtana-vilāsa). During His pastimes in the renounced order, He spent the first six years sometimes in South India, sometimes in Bengal, sometimes in traveling to and from Śrī Vṛndāvana in search of Kṛṣṇa and in preaching the loving name of the Lord; He spent the final 18 years in Nīlācala and drowned everybody in the nectar of the pastimes of divine love of Kṛṣṇa (kṛṣṇa-prema-līlāmṛta). Śrī Gaurāṅga spent His final 12 years of those 18 years in Gambhīrā with His most intimate associates, Śrī Svarūpa Dāmodara and Śrī Rāya Rāmānanda, in tasting the mellow of separation from Kṛṣṇa, which intensified day by day. That is why the householder pastimes of Mahāprabhu are known as the ādi-līlā, the first six years of His sannyāsa are known as the madhya-līlā and the final 18 years are known as the antya-līlā. Śrīla Kavirāja Gosvāmīprabhu wrote the ādi-līlā in accordance with Śrīla Murāri Gupta Prabhu's writings and wrote the final pastimes (madhya- and antya-līlā) in accordance with Śrīla Svarūpa Dāmodara Gosvāmīprabhu's diary (kaḍcā) as well as in accordance with the divine words that emanated from the divine mouth of Śrīla Raghunātha Dāsa Gosvāmīprabhu. Whatever Śrīla Dās Gosvāmī has spoken to Śrīla Kavirāja Gosvāmī is in accordance with what he heard from the divine mouth of Śrī Svarūpa Dāmodara





Gosvāmī and what he saw with his own eyes during the 16 years that he spent in Purī Dhāma. Śrīla Kavirāja Gosvāmī has written down the *Caitanya-caritāmṛta* in accordance with what he heard from Śrīla Dās Gosvāmī. Therefore, not even a single letter of the *Caritāmṛta* is speculation.

All of Śrīmān Mahāprabhu's pastimes (*ādi*-, *madhya*-, and *antya-līlā*) are completely filled with the practice of and preaching of the Holy Names of Kṛṣṇa (*śrī-nāma-ācāra-pracāra*). By divine providence, on the occasion of the lunar eclipse during the evening hours of *Phālguni pūrṇimā*, Mahāprabhu influenced all of the living entities to chant the Holy Names and He manifested His pastime of taking birth in the midst of those Holy Names. During His childhood pastimes, in the mood of a child, Nīmāi performed the pastime of stopping His crying only upon hearing the Holy Names of

Kṛṣṇa, Hari, etc. All the women and friends took up chanting the Holy Names in order to stop the baby's crying. In this manner, upon the pretext of stopping His cries, Mahāprabhu ensured that all those who wanted to see Him would take up the holy names. The women themselves named Him 'Gaurahari' –

*ataeva 'hari' 'hari' bale nārīgaṇa |  
dekhite āise yebā sarva bandhu jana ||  
'gaurahari' bali tāre hāse sarva nārī |  
ataeva haila tāṇra nāma 'gaurahari' ||  
(Caitanya-caritāmṛta Ādi-līlā 13.24-25)*

Thus, all of the women and friends said, "Hari! Hari!" All of them would laughingly say, "Gaurahari" and thus, His name became "Gaurahari".

*Translated from the unpublished works of HDG Srila Bhakti Promode Puri Goswami Thakur*



**VAISHNAVA FESTIVALS: MARCH – APRIL 2020**

Date	Festival
6 March	Gaura Ekdashi
9 March	Sri Gaurma Purnima
17 March	Appearance day of of Sri Srivas Pandit
20 March	Papa vimochani Ekdashi
2 April	Sri Ram Navami
4 April	Kamada Ekdashi
17 April	Disappearance Day of Srila Vrindavan Das Thakur
18 April	Varuthini Ekdashi
23 April	Disappearance Day of Srila Gadhadhar Pandit
26 April	Beginning of the 21 days Chandan Yatra of Sri Jagannatha Dev

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His Divine Grace Srila Bhaktisiddhanata Saraswati Goswami Thakur PRABHUPADA.

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