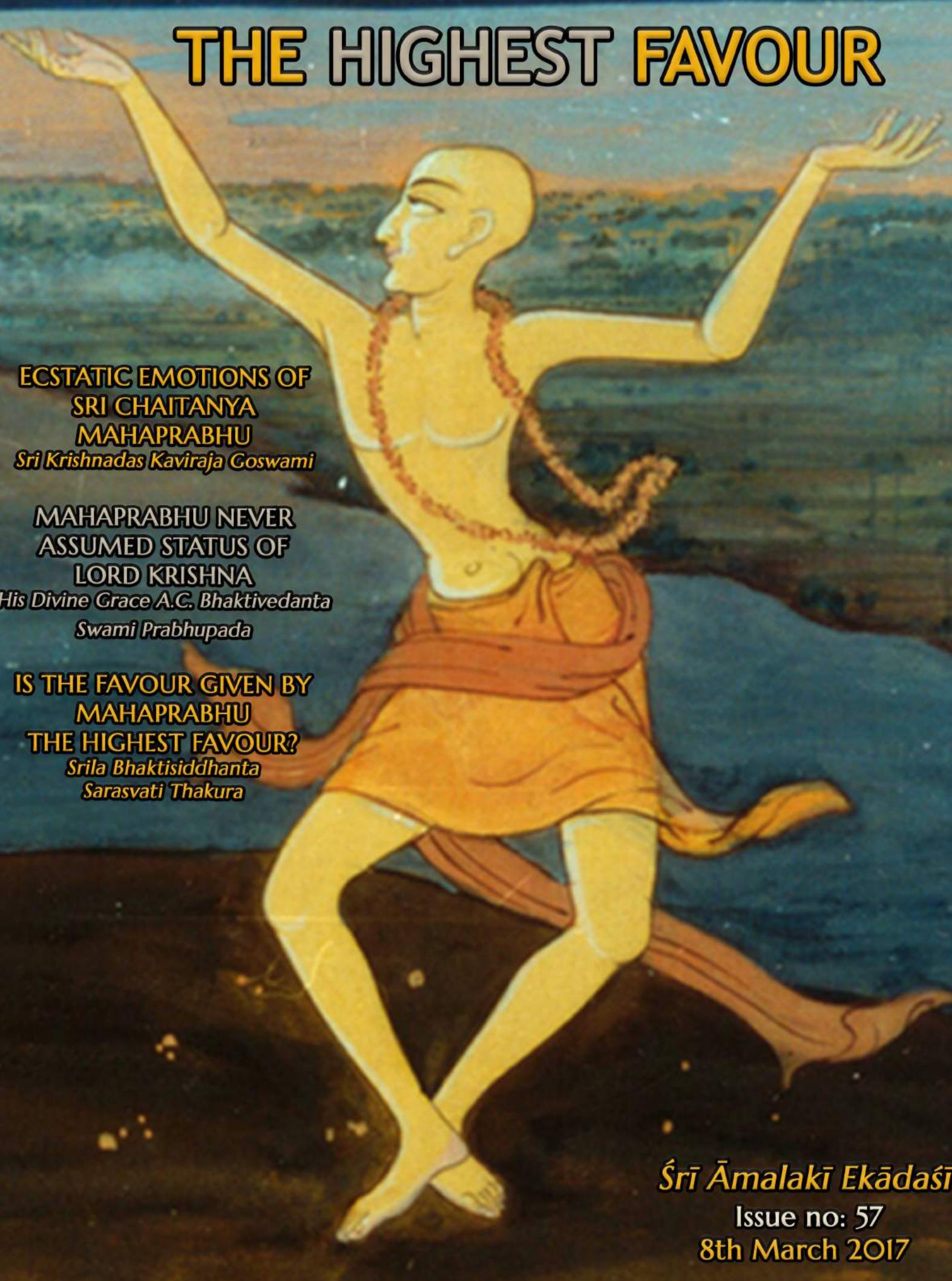


THE HIGHEST FAVOUR



ECSTATIC EMOTIONS OF
SRI CHAITANYA
MAHAPRABHU

Sri Krishnadas Kaviraja Goswami

MAHAPRABHU NEVER
ASSUMED STATUS OF
LORD KRISHNA

*His Divine Grace A.C. Bhaktivedanta
Swami Prabhupada*

IS THE FAVOUR GIVEN BY
MAHAPRABHU
THE HIGHEST FAVOUR?

*Srila Bhaktisiddhanta
Sarasvati Thakura*

Śrī Āmalakī Ekādaśī

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ECSTATIC EMOTIONS OF SRI CHAITANYA MAHAPRABHU

Sri Krishnadas Kaviraja Goswami

Absorbed in ecstasy, Sri Chaitanya Mahaprabhu acted and talked like a madman day and night. Once, in the company of Svarupa Damodara Goswami and Ramananda Raya, Sri Chaitanya Mahaprabhu passed half the night talking about the pastimes of Lord Krishna. As they talked of Krishna, Svarupa Damodara Goswami would sing songs just suitable for Sri Chaitanya Mahaprabhu's transcendental emotions. To complement the ecstasy of Sri Chaitanya Mahaprabhu, Ramananda Raya would quote verses from the books of Vidyapati and Candidasa, and especially from the *Gīta-govinda*, by Jayadeva Goswami. Sometimes, Sri Chaitanya Mahaprabhu would also recite a verse. Then, in great lamentation due to separation from Krishna, He would explain it. In this way Sri Chaitanya Mahaprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, Svarupa Damodara and Ramananda Raya returned to their homes.

Sri Chaitanya Mahaprabhu's personal servant, Govinda, lay resting at the door of His room, and the Lord very loudly chanted the Hare Krishna *mahā-mantra* all night. Suddenly, Sri Chaitanya Mahaprabhu heard the vibration of Krishna's flute. In ecstasy, He began to run to see Lord Krishna. All three doors were fastened as usual, but Sri Chaitanya Mahaprabhu, in great ecstasy, nevertheless got out of the room and left the house. He went to a cow shed on the southern side of the *Simha-dvāra*. There the Lord fell down unconscious among cows from the district of

nityāṁ bhāgavata-sevayā

Tailanga. Meanwhile, not hearing any sounds from Sri Chaitanya Mahaprabhu, Govinda immediately sent for Svarupa Damodara and opened the doors. Then Svarupa Damodara Goswami lit a torch and went out with all the devotees to search for Sri Chaitanya Mahaprabhu. After searching in many places, they finally came to the cow shed near the *Simha-dvāra*. There they saw Sri Chaitanya Mahaprabhu lying unconscious among the cows. His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes. As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss. All the cows around the Lord were sniffing His transcendental body. When the devotees tried to drive the cows away, they refused to give up their association with the transcendental body of Sri Chaitanya Mahaprabhu. The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him to His residence. All the devotees began to chant the Hare Krishna *mantra* very loudly in the Lord's ears, and after a considerable time Sri Chaitanya Mahaprabhu regained consciousness.

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal. Sri Chaitanya Mahaprabhu stood up and then sat down again. Looking here and there, He inquired from Svarupa Damodara, "Where have you brought Me? After hearing the vibration of a flute, I went to Vrindavana, and there I saw that Krishna, the son of Maharaja Nanda, was playing on His flute in the pasturing grounds. He brought Srimati Radharani to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her. I entered the bower just behind Krishna. My ears captivated by the sound of His ornaments. I saw Krishna and the gopis enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears. Just then, all of you made a tumultuous sound and forcibly brought Me here. Because you brought Me back here, I could no longer hear the nectarean voices of Krishna and the gopis, nor could I hear the sounds of their ornaments or the flute."

In great ecstasy, Sri Chaitanya Mahaprabhu said to Svarupa Damodara in a faltering voice, "My ears are dying of thirst. Please recite something to quench this thirst. Let Me hear something."

Understanding the ecstatic emotions of Sri Chaitanya Mahaprabhu, Svarupa Damodara, in a sweet voice, recited the following verse from *Śrīmad- Bhāgavatam*.

*kā stry aṅga te kala-padāmrīta-venu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idān ca nirikṣya rūpam
yad go-dvija-druma-mrgāḥ pulakāny abibhran*

"[The gopis said:] 'My dear Lord Krishna, where is



that woman within the three worlds who would not be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who would not fall down from the path of chastity because of it? Your beauty is the most sublime within the three worlds. Upon seeing that beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

Upon hearing this verse, Sri Chaitanya Mahaprabhu, overwhelmed with the ecstasy of the gopis, began to explain it. Sri Chaitanya Mahaprabhu said, "The gopis joyfully entered the arena of the *rāsa* dance in ecstasy, but hearing Krishna's words of negligence and detachment, they felt that He was going to give them up. Thus they began to chastise Him in anger. 'O dear lover,' they said, 'please answer us just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute? When You play Your flute, the vibration acts like a messenger in the form of a *yoginī* who is perfect in the art of chanting *mantras*. This messenger *yoginī* enchants all the women in the universe and attracts them to You. Then she increases their already great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love. The vibration of Your flute, accompanied by Your glance, which pierces us forcibly with the arrows of lust, induces us to completely ignore the regulative principles of religious life. Thus we become excited by lusty desires and come to You, giving up all shame and fear. But now You are chiding us. You are finding fault with our violating religious principles and leaving our homes and husbands. And as You instruct us about religious principles, we feel completely helpless. We know that this is all a well-planned trick. You know how to make jokes that cause the complete devastation of women. However we also know that Your real mind, words and behavior are different. Therefore please give up all these

clever tricks. The nectarean buttermilk of Your flute's vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us."

As Sri Chaitanya Mahaprabhu spoke these words a mood of anger arose in Him and He floated on waves of ecstatic love. Then, drowning in an ocean of anxiety, He recited a verse spoken by Srimati Radharani expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Krishna.

*nadaj-jalada-nisvanah śravāna-karṣi-sac-chiñjitaḥ
sanarma-rasa-sūcakākṣara-padārtha-bhaigya-uktikah
ramādika-varāṅganā-hṛdaya-hāri-vamśī-kalah
sa me madana-mohanah sakhi tanoti karṇa-sprhām*

"My dear friend, the Supreme Personality of Godhead, Krishna, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments He attracts the ears of the gopis, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.'

Krishna's deep voice is more resonant than the sound of newly formed clouds, and His singing defeats even the sweet voice of the cuckoo. Indeed, His singing is so sweet that even one particle of its sound can inundate the entire world. If such a particle enters one's ear, one is immediately deprived of all other types of hearing. My dear friend, please tell Me what to do. My ears have been plundered by the qualities of Krishna's voice. Now, however, I cannot hear that transcendental sound, and I am almost dead for want of it.

*nīpura-kiñkinī-dhvani, hamsa-sārasajini',
kaṅkaṇa-dhvani cātaka lājāya
eka-bāra yei śune, vyāpi rahe 'tāra kāne,
anya śabda se-kāne nā yāya*

"The tinkling of Krishna's ankle bells surpasses even the melodious calls the swan and crane, and the sound of His bangles puts the singing of the cataka bird to shame. Having heard these sounds even once, one cannot tolerate hearing anything else.

Krishna's speech is far sweeter than nectar. Each of His jubilant words is full of meaning, and when His speech is combined with His smile, which is like camphor, the resultant sound and the deep meaning of Krishna's words create various transcendental mellows. One particle of that transcendental, blissful nectar is the life and soul of the ear, which becomes like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he is unfortunate and cannot and therefore almost dies of thirst.



*se amṛterā eka-kāna, karṇa-cakora-jīvana,
karṇa-cakora jīye sei āśe
bhāgya-vaśe kabhu pāya, abhāgye kabhu nā pāya,
nā pāile maraye piyāse*

"The transcendental vibration of Krishna's flute disturbs the hearts of women all over the world even if they hear it only once. Thus their fastened belts become loose, and these women become the unpaid maidservants of Krishna. Indeed, they run toward Krishna exactly like madwomen."

"When she hears the vibration of Krishna's flute, even the goddess of fortune comes to Him, greatly hoping for His association but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him. Only the most fortunate can hear the four supremely nectarean sound of Krishna's words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes in them."

While Sri Chaitanya Mahaprabhu lamented in this way, agitation and ecstasy awoke in His mind, and He became very restless. Many transcendental ecstasies combined in Him, including anxiety, lamentation, attention, eagerness, fear, determination and remembrance.

*karite aiche vilāpa, uṭhila udvega, bhāva,
mane kāho nāhi ālambana
udvega, viṣāda, mati, autsukya, trāsa, dhṛti, smṛti,
nānā-bhāvera ha-ila milana*

The aggregate of all these ecstasies once awoke a statement by Srimati Radharani in the mind of Bilvamangala Thakura [*līlā-śuka*]. In the same ecstatic mood, Sri Chaitanya Mahaprabhu now recited that verse, and on the strength of madness He described its confidential meaning, which is unknown to all.

In the mood of Srimati Radharani, Sri Chaitanya Mahaprabhu said, "Alas, what shall I do? To whom shall I speak? Let whatever I have been doing in the hope of meeting Krishna be finished now. Please say something auspicious, but do not speak about Krishna. Alas, Krishna is staying within My heart like a Cupid; therefore how can I possibly give up talking of Him? I cannot forget He whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Krishna is increasing every! The anxiety caused by separation from Krishna has made Me restless and impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation due to separation from Him. Who, therefore, will tell Me how to find Him? O My dear friends, how shall I find Krishna? What shall I do? Where shall I go? Where can I meet Him? Not finding Krishna, My life is leaving Me."

Suddenly, Sri Chaitanya Mahaprabhu became calm and still. He considered His state of mind and remembered the words of Pingala, [11th Canto of *Śrīmad-Bhāgavatam*] and this aroused an ecstasy that moved Him to speak. Then He explained the meaning of the verse describing the feelings of Srimati Radharani:

*dekhi ei upāye, kṛṣṇa-āśā chāḍi'diyē,
āśā chāḍile sukhīhaya mana*



*chāda' kṛṣṇa-kathā adhanya, kaha anya-kathā dhanya,
yāte haya kṛṣṇa-vismarana*

"If I give up all hope of meeting Krishna, only then shall I be happy. Therefore, let us stop this most in glorious discussion of Krishna. It would be better for us to talk of some glorious topic and forget Him altogether."

While speaking in this way, Srimati Radharani had suddenly remembered Krishna. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, "The person I want to forget is lying in My heart."

Srimati Radharani's ecstasy also made Her think of Krishna as Cupid, and this understanding frightened Her. She said, "This Cupid, who has conquered the whole world is My greatest enemy, for He has entered My heart, and does not allow Me to forget Him."

Then great eagerness conquered all the other varieties of ecstasy, and an uncontrollable desire arose in the kingdom of Srimati Radharani's mind. Greatly unhappy, She then chastised Her own mind: 'If I do not think of Krishna, My impoverished mind will die within a moment, like a fish out of water. But when I see Krishna's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles.'

*hāhā kṛṣṇa prāna-dhana, hāhā padma-locana,
hāhā divya sad-guṇa-sāgara!
hāhā śyāma-sundara, hāhā pītāmbara-dhara,
hāhā rāsa-vilāsanāgara*

"Alas Alas where is Krishna, the treasure of My life?

Where is the lotuseyed one? Where is the divine ocean of all transcendental qualities? Where is the beautiful blackish youth dressed in yellow garments? Where is the hero of the *rāsa* dance?

"Where shall I go? Where can I find You? Please tell Me. I shall go there." Speaking in this way, Sri Chaitanya Mahaprabhu began running. But Svarupa Damodara Goswami stood up, caught Him and took Him on his lap. Then Svarupa Damodara brought Him back to His place and made Him sit down.

Suddenly Sri Chaitanya Mahaprabhu returned to external consciousness and said to Svarupa Damodara Goswami, "My dear Svarupa, please sing some sweet songs." The Lord's ears were satisfied when He heard Svarupa Damodara sing songs from the *Gīta-govinda* and those by the poet Vidyapati. Every day and every night, Sri Chaitanya Mahaprabhu would become deranged in this way and talk like a madman.

Ecstatic love for Krishna is wonderfully deep. By personally tasting the glorious sweetness of that love, Sri Chaitanya Mahaprabhu showed us its extreme limit. Sri Chaitanya Mahaprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable. O people of the world, worship the lotus feet of Sri Chaitanya Mahaprabhu in all respects! Only in this way will you achieve the nectarean treasure of ecstatic love for Krishna.

Srila Raghunatha dasa Goswami has fully described this pastime in his book *Gaurāṅga-stava-kalpavṛkṣa*. How wonderful it is! Sri Chaitanya Mahaprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because



of strong feelings of separation from Krishna, He fell down amidst the cows of the Tailanga district and retracted all the limbs of His body like a tortoise. Sri Chaitanya Mahaprabhu, who appeared in that way, rises in my heart and maddens me."

— Śrī Caitanya-caritāmṛta » Antya-līlā » Chapter 17: The Bodily Transformations of Lord Sri Chaitanya Mahaprabhu Verse: 3-62.

MAHAPRABHU NEVER ASSUMED STATUS OF LORD KRISHNA His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Sri Chaitanya Mahaprabhu thought Himself to be in the position of Srimati Radharani and was always ready to render Krishna service in that way. Although Sri Chaitanya Mahaprabhu is Krishna Himself, He assumed the complexion and emotions of Srimati Radharani and remained in that status. He never assumed the complexion or status of Lord Krishna. Of course, Krishna wanted to experience the role of Srimati Radharani; that is the original cause of His assuming the body of Sri Chaitanya Mahaprabhu. Therefore pure Vaishnavas never disturb Sri Chaitanya Mahaprabhu's conception of being Srimati Radharani.

Unfortunately, at the present time a group of so-called devotees maintain that Sri Chaitanya Mahaprabhu is the enjoyer and that they are enjoyers as well. Thus they have deviated from platform of devotional service to the Lord. Sri

Chaitanya Mahaprabhu manifested Himself to show that cultivation of love for Krishna in separation is the easiest way of achieving success for all living entities. Despite this fact, there are some theosophists who declare that because Sri Chaitanya Mahaprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and therefore one can approach Krishna in any way he likes. To nullify this idea, Sri Chaitanya Mahaprabhu demonstrated practically how one can achieve love of Krishna by adopting Srimati Radharani's mood in separation from Krishna.

— Sri Caitanya-caritāmṛta » Antya-līlā » Antya 14: Lord Sri Chaitanya Mahaprabhu's Feelings of Separation from Krishna Verse: 14.

IS THE FAVOUR GIVEN BY MAHAPRABHU THE HIGHEST FAVOUR? Srila Bhaktisiddhanta Sarasvati Thakura

There has never been, nor will there ever be better benefactors than Mahaprabhu and His devotees. No other type of human welfare work can compare; all those others simply perform a great disservice to humanity. The favour offered by Mahaprabhu and His devotees is the supreme favour. This favour is eternal, not a temporary five or ten day promise. Mundane benefits tend to ultimately do harm, but Mahaprabhu's favour will never harm others.

For example, what is good for our country will certainly be harmful to another country. It is the nature of temporary happiness to cause distress to others. If I am happy to ride



in a horse-pulled cart, the horse will be inconvenienced by my pleasure. Mahaprabhu and His devotees never deceive people by preaching about temporary favours. Their favour and charities are suitable for all people at all times and under all circumstances. Their gifts are good for the entire universe. Mahaprabhu and His devotees never offer gifts related to narrow or sectarian views.

Mahaprabhu's compassion is considered all-auspicious compassion. Thus we say that He and His devotees are the most magnanimous. I am not speaking flowery language or hyperbole but topmost truth when I say these things.

Mahaprabhu's compassion is complete, while all other forms of compassion are limited and deceptive. Matsya, Kurma, Varahadeva, Ramachandra, and even Krishna distributed mercy only to Their devotees and annihilated those who opposed Them. Mahaprabhu displayed compassion to everyone. He did not even hesitate to show His harmless mercy to the Kazi and the Buddhists, and He converted the worshipers of Ramachandra, known as the Ramanandis, into pure Vaishnavas.

WHAT HAS SRI CHAITANYADEVA DONE?

Sri Chaitanyadeva has instructed everyone to engage everything they have in Krishna's service. Although Sri Chaitanya Mahaprabhu is Krishna, He appeared in the mood of a devotee and revealed Krishna to the world. He taught everyone to serve Krishna by His own example. Sri Rupa Gosvami Prabhu, who was an associate of Sri Krishna Chaitanya, glorified Mahaprabhu as follows:

*namo mahā-vadānyāya, kṛṣṇa-prema-pradāyate
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namah*

O most munificent incarnation! You are Krishna Himself appearing as Sri Krishna Chaitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krishna. We offer our respectful obeisance unto You. (*Caitanya-caritāmṛta Madhya 19.54*)

O Sri Krishna Chaitanya! You are most magnanimous! You have not established so called schools and orphanages, nor have You spent your time digging wells, building hospitals, or performing other social welfare activities. Rather, You have established spiritual institutions to educate the people. You are therefore the ultimate shelter of all orphans. You have revealed the nectarean ocean of the mellow of devotional service. You have built Gaudiya hospitals, centers where the root cause of the material disease can be treated. Your mercy is causeless and yields no inauspicious results. The so-called mercy seen in this world always creates inauspiciousness in the end. But Your mercy on the living entities creates pure auspiciousness for them. Therefore You are considered the most magnanimous personality and He who bestows love of Krishna.

You are the natural and eternal object of the living

entities' spontaneous propensity to render service. You are most attractive and have appeared manifesting the most magnanimous pastimes in order to awaken our Krishna consciousness.

O Sri Krishna Chaitanya! You are the Supreme Personality of Godhead! You have an eternal spiritual body, a body full of knowledge and bliss. Your names, forms, qualities, and pastimes are all eternal. You are the energetic Lord Krishna. Your energy, by whose influence the entire material world is bewildered, is known as Mahamaya. Lord Krishna is the proprietor of this energy. The exquisitely beautiful Sri Radhika, who enchants the entire universe, also enchants Mahamaya. O Lord, You are fully absorbed in the mood and complexion of Sri Radhika. Krishna's mood as the enjoyer of Radha is not present in Your magnanimous pastimes. Sri Radha is the personification of service to Krishna, and Your heart is fully absorbed in Sri Radha's mood. Since You have awarded *kṛṣṇa-prema* to everyone, You are the most magnanimous and are the personification of love of God. You have incarnated to distribute love of God and are non-different from Krishna

SRI CHAITANYADEVA'S PHILOSOPHY IN BRIEF?

We find Sri Chaitanyadeva's philosophy summarized in one ancient verse:

*ārādhyo bhagavān vrajeśa-tanayas tad-dhāma\vrndāvanam
ramyā kācid upāsana vraja-vadhū-vargeṇā yā kalpitā
śrīmad-bhāgavatām pramāṇam amalaṁ premā pum-artha mahān
śrī-caitanya-mahāprabhor matam idam tatrādarāḥ nah parah*

The Supreme Personality of Godhead, the son of Nanda Maharaja, is to be worshiped along with His transcendental abode, Vrindavana. The most pleasing form of worship for the Lord is that which was performed by the gopis of Vrindavana. *Śrīmad-Bhāgavatam* is the spotless authority on everything, and pure love of God is the ultimate goal of life for all men. These statements, for which we have the highest regard, are the opinion of Sri Chaitanya Mahaprabhu. (*Caitanya-mañjuṣa*, a commentary on *Śrīmad Bhāgavatam*)

Krishna, the son of Nanda, is the complete manifestation of the Supreme Personality of Godhead. Lord Krishna manifests Himself in three features before His devotees according to their respective qualifications. All of these features are complete. They are not partial or indirect manifestations of Krishna the way His manifestations as Paramātmā and Brahman are partial. These three features are complete, more complete, and most complete and are situated in Dvaraka, Mathura, and Vrindavana respectively. In Dvaraka Krishna's manifestation is complete, in Mathura, He is more complete, and in Vraja, He is most complete.

We live on earth, which is situated within the fourteen planetary systems. These fourteen planetary systems consist of seven upper planets, beginning from earth, and



seven planets below the earth. Among the seven upper planets the first three are *Bhū*, *Bhūva*, and *Svah*. These are the residence of the pious, ambitious materialists. The rest, beginning with *Maha*, *Jana*, *Tapa*, and *Satya* are the destination of those who practice renunciation. Among them those *brahmācāris* who live at the gurukula for a fixed period of time and then return home after offering *dakṣiṇā* to their guru, attain the planet called *Maharloka*. Those *brahmācāris* who remain in their guru's *āśrama* for their entire lives and who practice strict celibacy attain *Janaloka*. The destination of the *vānaprasthas* is *Tapaloka*, and *sannyāsīs* go to *Satyaloka*. But devotees who have no desire either to enjoy in the material world or to merge into Brahman attain the most rare *Vaikunthaloka*.

Above *Vaikuntha* is *Dvaraka*, above *Dvarka* is *Mathura*, and above *Mathura* is *GolokaVrindavana*. Those spiritual abodes, which are eternally present in the spiritual sky, are also manifest in this world. Whatever is absent in the spiritual world cannot appear in this one. As lotus flowers grow in the water but are not touched by the water, so *Vrindavana-dharma* is in this world but untouched by matter. Those whose hearts are not inclined to serve the Lord cannot realize the transcendental nature of the Lord's abode as it appears in this world.

Holy places like *Ayodhya*, *Dvaraka*, and *Puri* are particular provinces of *Vaikuntha*. The happiness one feels in *Ayodhya* is superior to the happiness one feels in *Vaikuntha*; the happiness one feels in *Dvaraka* is superior to the happiness one feels in *Ayodhya*; and the happiness experienced by the residents of *GolokaVrindavana* is the crest jewel of all happiness.

The reason the happiness felt in one *dhāma* is superior to the happiness felt in another is based on the intensity of the rasas expressed in the particular *dhāmas*. The distress the devotees feel in *Goloka* dances on the head of all happiness. Distress in the spiritual world nourishes supreme happiness.

Sri Chaitanyadeva established the supremacy of serving the Lord of *Vrindavana* or *Gokula*. Krishna is the fountainhead of all the Vishnu incarnations; He is the son of *Nanda* and the beloved child of *Yasoda*. He is also the beloved Lord of *Radha*. This Supreme Personality of Godhead Krishna alone is the eternally worshipable Lord of the Gaudiyas, the followers of Sri Rupa like ourselves. Sri Chaitanyadeva has instructed everyone to worship Krishna, the Lord of *Gokula*.

WHY DID MAHAPRABHU CHANT “GOPĪ, GOPĪ”?

The materialist cannot understand why Mahaprabhu, who is the supreme teacher of all living entities, chanted “*gopī, gopī*.” In order to teach people that without glorifying the devotees one cannot glorify Krishna, and without engaging in the spiritual master's service one cannot engage in Krishna's service, Mahaprabhu enacted this pastime. Srila BhaktivinodaThakura sings, *rādhā bhajane yadi mati nāhi bhelā kṛṣṇa bhajana tava akārana gelā*: if one is not inclined toward the worship of Radha, his worship of

nityam bhāgavata-sevayā

Krishna is useless.

CAN ONE WORSHIP LORD GAURANGA AS ONE'S HUSBAND?

The Supreme Personality of Godhead Krishna is the only enjoyer and everyone is enjoyed by Him. Although Sri Gaurasundara is the object of worship, Krishna, He is absorbed in the mood of a devotee. Although He is Krishna Himself, He is searching after Krishna. Sri Krishna is the personification of sweetness, and Sri Gaurangadeva is the personification of magnanimity. As soon as one proudly considers himself the enjoyer, he falls into material existence. Thus one becomes degraded. It is important to understand that although Sri Gaurasundara is the supreme enjoyer, the *viṣaya* He is playing the pastimes of being a devotee, the *āśraya*. Therefore Sri Lakṣmipriya and SriVishnupriya are His legitimate wives, and all others subordinate to them are maidservants on the platform of pure servitorship. One cannot use words relating to the conjugal mellows when referring to Chaitanya Mahaprabhu's devotees. Wherever the word “husband” is used to indicate Sri Gaurasundara in *mādhurya-rati*, it refers to the Krishna form of Sri Gaurasundara. Those who call Him *gaurāṅga-nāgara*, or “enjoyer of a damsel,” are ignorant offenders and unauthorized. *Gaura-nāgarīvāda* is certainly not scripturally based. Therefore Sri Vrindavana dasa Thakura writes in his *Sri Caitanya-bhāgavata*, *ataeva yata mahā-mahima sakale, ‘gaurāṅga-nāgara’ hena stava nāhi bale*: “Therefore great personalities do not offer prayers addressing Lord Gauranga as *gaurāṅga-nāgara*, the enjoyer of damsels.” [*Caitanya-bhāgavata, Ādi-khaṇḍa 15.30-32*]

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!! Sri Sri Nitai Gaurchandra Jayati !!

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Bhāgavata Vidyālaya

A Project to open Śrīmad-Bhāgavata schools in every town and village.

With the intention of serving the mood and mission of Srila Prabhupada, a humble attempt is made to open a Bhagavata School in each area. This certified course, exclusively based on Śrīmad-Bhāgavatam, is essentially for the congregational devotees. It can be conducted anywhere, in temples, farm communities, places of congregational gathering or at houses of congregational devotees.

Those leaders who are willing to open a Bhagavata school can register with us on the following link: www.nbsmag.com/vidyalaya.

Features

1. A weekly program mainly lead by the congregational leaders for their congregation members.
2. It would be a three-hour session which includes Kirtan, Reading, Lecture and Question / Answers
3. In each session one chapter of Śrīmad-Bhāgavatam will be covered.
4. A maximum of 15 students per session is advised.
5. A Program will be conducted by two to three teachers.
6. Students Handbook and Appropriate Teachers notes will be provided.
7. There will be a Bhagavata Festival after completion of each level.
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9. This program is free of cost.

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A Fortnightly E-Magazine for serving Śrīmad-Bhāgavatam

Nityam Bhagavata-sevaya (NBS) E-magazine was started on December, 2014 on Mokṣadā Ekādaśī exclusively for serving Śrīmad-Bhāgavatam. We are presenting various topics from Śrīmad-Bhāgavatam with the help of the commentaries of Srila Prabhupada and the previous acharyas.

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