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THE MEETING OF SRI CHAITANYA MAHAPRABHU AND SRI RAMANANDA RAYA

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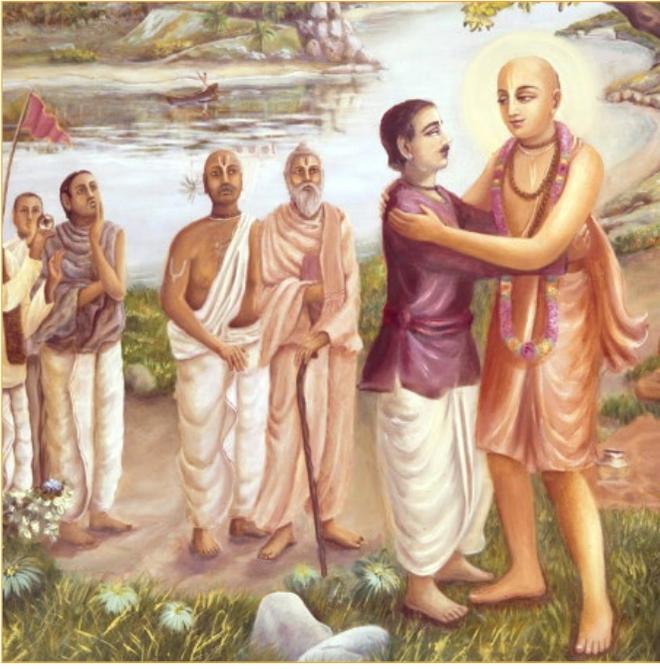
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THE MEETING OF SRI CHAITANYA MAHAPRABHU AND SRI RAMANANDA RAYA

Srila Krishnadas Kaviraja Goswami

Sri Chaitanya Mahaprabhu, who is known as Gauranga, is the ocean of all conclusive knowledge in devotional service. He empowered Sri Ramananda Raya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusions of devotional service and was empowered by the ocean to spread this water over the sea of Sri Chaitanya Mahaprabhu Himself. Thus the ocean of Chaitanya Mahaprabhu became filled with the jewels of the knowledge of pure devotional service.

As per His usual schedule, Lord Sri Chaitanya Mahaprabhu continued His tour and after some days arrived at the place of pilgrimage known as Jiyada nrsimha. Upon seeing the Deity of Lord Narsimha in the temple, Sri Chaitanya Mahaprabhu offered His obeisance by falling flat before Him. Then, in ecstatic love, He chanted, offered prayers and performed various dances. “All glories to Narsimhadeva! All glories to Narsimhadeva, who is the Lord of Prahlada Maharaja and, like a honeybee, is always engaged in beholding the lotus-like face of the goddess of fortune.” “Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to non-devotees like Hiranyakashipu, Lord Narsimhadeva is very, very soft and kind to devotees like Prahlada Maharaja.” In this way Lord Sri Chaitanya Mahaprabhu recited various verses from the *śāstra*. The priest of Lord Narsimhadeva then brought garlands and the

remnants of the Lord’s food and offered them to Sri Chaitanya Mahaprabhu. As is customary, a *brāhmaṇa* offered Sri Chaitanya Mahaprabhu an invitation for His midday meal. The Lord passed the night in the temple and then resumed His tour. The next morning, in the great ecstasy of love, Lord Sri Chaitanya Mahaprabhu started on His tour with no clear idea of where He was going. He walked the whole day and night. As previously, Sri Chaitanya Mahaprabhu converted to Vaishnavism the many people He met on the road. After a few days, the Lord reached the banks of the river Godavari. When He saw the Godavari, the Lord remembered the Yamuna, and when He saw the forest on the banks of the river, He remembered Sri Vrindavana dhama. After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other side. Subsequently the Lord walked a little distance from the bathing place and began to chant the holy name of Krishna. At that time, accompanied by the sounds of music, Sri Ramananda Raya came there on a palanquin to take his bath. Many *brāhmaṇas* adhering to the Vedic principles accompanied Ramananda Raya. Following the Vedic rituals, Ramananda Raya bathed and offered oblations to his forefathers. Sri Chaitanya Mahaprabhu understood that the person who had now come to bathe was Ramananda Raya. The Lord wanted to meet him so much that His mind immediately began “running” to him. Although Sri Chaitanya Mahaprabhu was “running” after him mentally, externally He remained patiently sitting. Seeing the wonderful *sannyāsī* Ramananda Raya, approached Him. To Srila Ramananda Raya Sri Chaitanya Mahaprabhu appeared to be as brilliant as a hundred suns. The Lord was wearing a saffron coloured garment. He was large in body and very strongly built, and His eyes were like lotus petals. When Ramananda Raya saw the wonderful *sannyāsī*, he was struck with wonder. He went to Him and immediately offered his respectful obeisance, falling flat before Him. The Lord stood up and asked Ramananda Raya to arise and chant the holy name of Krishna. Indeed, Sri Chaitanya Mahaprabhu was very eager to embrace him. Sri Chaitanya Mahaprabhu then inquired whether he was Ramananda Raya, and he replied, “Yes, I am Your very low servant, and I am a member of the *sūdra* community.” Sri Chaitanya Mahaprabhu then embraced Sri Ramananda Raya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love. Their natural love for each other was awakened, and they embraced and

fell to the ground. As they embraced each other, ecstatic symptoms such as paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs appeared on their person. The word “Krishna” came from their mouths falteringly. When the orthodox, ritualistic *brāhmaṇas* saw this ecstatic manifestation of love, they were struck with wonder and began to reflect as follows: “We can see that this *sannyāsī* has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a low born *śūdra*?” They thought, “This Ramananda Raya is the Governor of Madras (now Chennai), a highly learned and grave person, a great *pandita*, but upon touching this *sannyāsī* he has become unstable like an uncouth madman.” While the *brāhmaṇas* were thinking in this way, Sri Chaitanya Mahaprabhu became conscious of their presence and restrained His transcendental emotions. When they regained their sobriety, they both sat down, and Sri Chaitanya Mahaprabhu smiled and began to speak as follows. “Sarvabhauma Bhattacharya spoke of your good qualities, and he earnestly endeavored to convince Me to meet you. In fact, I have come here just to meet you. It is very good that even without making an effort I have been granted your company here.” Ramananda Raya replied, “Sarvabhauma Bhattacharya thinks of me as his son or family servant. Even in my absence he is very careful to do me good. By his mercy I have gotten Your blessed company here. Consequently, I consider that today I achieved the goal of life. I can see that, because of his love You have bestowed special mercy upon Sarvabhauma Bhattacharya (by accepting his advice). Therefore You have met me, even though I am an outcaste. You are the Supreme Personality of Godhead, Narayana Himself, and I am merely a government servant interested in material activities. Indeed, I am the lowest among *śūdras*. You do not fear the Vedic injunctions stating that You, a *brāhmaṇa* should not associate with men of the fourth caste. You are not contemptuous of my company, although in the *Vedas* You are forbidden to associate with *śūdras*. You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy You are associating with me, although this is not sanctioned by the *Vedas*. I think that You have come here specifically to deliver me. You alone can deliver all fallen souls because You are so merciful. It is the general practice of all saintly people to deliver the fallen. Therefore they go to people’s houses, although they have no personal business there. *Śrīmad-Bhāgavatam* says ‘My dear Lord, sometimes great saintly persons go to the homes of householders, although these

householders are generally low-minded. When a saintly person visits these homes, one can understand that it is for no other purpose than to benefit the householders.’ In my entourage there are about a thousand men—including the *brāhmaṇas*—and all of them appear to have had their hearts melted simply by seeing You. I can hear everyone chanting the holy name of Krishna. Everyone’s body is thrilled with ecstasy, and there are tears in everyone’s eyes. My dear Sir, according to the symptoms of Your behaviour and bodily features, You are certainly the Supreme Personality of Godhead. It is impossible for an ordinary man to possess such transcendental qualities.” The Lord replied to Ramananda Raya, “Sir, you are the cream of the topmost devotees; therefore simply by the sight of you everyone’s heart has melted. Although I am a Mayavadi *sannyāsī*, a non-devotee, I am also floating in the ocean of love of Krishna simply by meeting you. And what to speak of others? Sarvabhauma Bhattacharya knew this would happen, and thus to rectify My heart- which is very hard- he asked Me to meet you.” In this way both praised the qualities of the other, and both were very pleased to see each other.

— Sri Chaitanya-caritamṛta » Madhya-līla » Chapter 8: Talks Between Sri Chaitanya Mahaprabhu and Ramananda Raya » Verses 1-47.

THE DISCUSSION BETWEEN LORD CHAITANYA AND RAMANANDA RAYA Sri Bhaktivinoda Thakura

Sri Ramananda Raya requested Sri Chaitanya Mahaprabhu to stay in that village for several days. Honoring his request, Chaitanya Mahaprabhu stayed in the homes of some *Vedic brāhmaṇas* there. Every evening, Sri Ramananda Raya came to see Sri Chaitanya Mahaprabhu. Ramananda Raya, who was dressed in ordinary clothes, first offered the Lord his respectful obeisance. Sri Chaitanya Mahaprabhu then questioned him on the object and process of worship asking him to support his statements with citations from the Vedic literature.

Firstly Sri Ramananda Raya enunciated the system of *varṇāśrama-dharma*. He then recited various verses about *karmārpana*, stating that everything should be dedicated to the Lord. Next he spoke of detached action, knowledge mixed with devotional service, and finally the spontaneous loving service of the Lord. After hearing Sri Ramananda Raya recite some verses on this last topic, Sri Chaitanya Mahaprabhu accepted the principle of pure devotional service devoid of all kinds of speculation. Sri Chaitanya Mahaprabhu then asked Ramananda Raya to



explain the higher platforms of devotional service. Then Srila Ramananda Raya described unalloyed devotional service, love of Godhead, and serving the Lord in the moods of pure servitude, fraternity and parental love. Finally he spoke of serving the Lord in conjugal love. He then spoke of how conjugal love can be developed in various ways. The conjugal mood attains its highest perfection in Srimati Radharani's love for Krishna. He next described the position of Srimati Radharani and the transcendental mellows of love of God. Srila Ramananda Raya then recited a verse of his own composition concerning the platform of ecstatic vision, technically called *prema-vilāsa-vivarta*. Srila Ramananda Raya also explained that all stages of conjugal love can be attained through the mercy of the residents of Vrindavana specifically the gopis.

— *Amṛta-pravāha-bhāṣya* of Srila Bhaktivinoda Ṭhākura. Chapter 8; Summary.

WHY DID SRILA RAMANANDA RAYA FAINT?

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

*rādhā-kṛṣṇe tomāra mahā-prema haya
yāhān tāhān rādhā-kṛṣṇa tomāre sphuraya*

Sri Chaitanya Mahaprabhu said: My dear Raya, you are an advanced devotee and are always filled with ecstatic love for Radha and Krishna. Therefore whatever you see—anywhere and everywhere—it simply awakens your Krishna consciousness.”

nityaṁ bhāgavata-sevayā

*rāya kahe,—prabhu tumi chāḍa bhāri-bhūri
mora āge nija-rūpa nā kariha curi*

Ramananda Raya replied, “My dear Lord, please desist from these deceptions. Please do not conceal Your real form from me.”

*rādhikāra bhāva-kānti kari' āngikāra
nija-rasa āsvādite kariyācha avatāra*

I can understand that You have assumed the ecstasy and bodily complexion of Srimati Radharani. By accepting this, You are tasting Your own personal transcendental mellow and have therefore appeared as Sri Chaitanya Mahaprabhu .

*nija-gūḍha-kārya tomāra—prema āsvādāna
ānuṣāṅge prema-maya kaile tribhuvana*

You have descended in this incarnation of Lord Chaitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

*āpane āile more karite uddhāra
ebe kapāta kara,—tomāra kona vyavahāra*

“My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?”

*tabe hāsi' tānre prabhu dekhāila svarūpa
'rasa-rāja', 'mahābhāva'—dui eka rūpa*

Lord Sri Krishna is the reservoir of all pleasure, and Srimati Radharani is the personification of ecstatic love of Godhead. These two forms had combined as one in Sri Chaitanya Mahaprabhu . This being the case, Lord Sri Chaitanya Mahaprabhu revealed His real form to Ramananda Raya.

rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-svarūpam. Lord Sri Krishna was absorbed in the features of Srimati Radharani. This was disclosed to Ramananda Raya when he saw Lord Sri Chaitanya Mahaprabhu . An advanced devotee can understand *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya*. Sri Chaitanya Mahaprabhu , being a combination of Krishna and Radha, is non-different from Radha Krishna combined. This is



explained by Svarupa Damodara Goswami:

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanya-khyaṁ prakātam adhunā tad-dvayaṁ
caikyam āptam
rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa-
svarūpam*

[Cc. Ādi 1.5]

Radha Krishna are one. Radha Krishna is Krishna and Krishna's pleasure potency combined. When Krishna exhibits His pleasure potency, He appears to be two — Radha and Krishna. Otherwise, Radha and Krishna are one. This oneness may be perceived by advanced devotees through the grace of Sri Chaitanya Mahaprabhu. This was the case with Ramananda Raya. One may aspire to attain such a position, but one should not try to imitate the *mahā-bhāgavata*.

*dekhi' rāmānanda hailā ānande mūrccchite
dharite nā pāre deha, paḍilā bhūmite*

Upon seeing this form, Ramananda Raya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.

*prabhu tānre hasta sparśi' karāilā cetana
sannyāsira veṣa dekhi' vismita haila mana*

When Ramananda Raya fell to the ground unconscious, Chaitanya Mahaprabhu touched

his hand, and he immediately regained consciousness. But when he saw Lord Chaitanya in the dress of a *sannyāsī*, he was struck with wonder.

*āliṅgana kari' prabhu kaila āśvāsana
tomā vinā ei-rūpa nā dekhe anya-jana*

After embracing Ramananda Raya, the Lord pacified him, informing him, “But for you, no one has ever seen this form.”

The Lord always reserves the right of not being exposed to everyone. The devotees, however, are always engaged in the service of the Lord, serving with the tongue by chanting the Hare Krishna *mantra* and tasting *mahā-prasādam*. Gradually the sincere devotee pleases the Supreme Personality of Godhead, and the Supreme Lord reveals Himself. One cannot see the Supreme Lord by his personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

*mora tattva-līlā-rasa tomāra gocare
ataeva ei-rūpa dekhailuṁ tomāre*

Sri Chaitanya Mahaprabhu confirmed, “All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

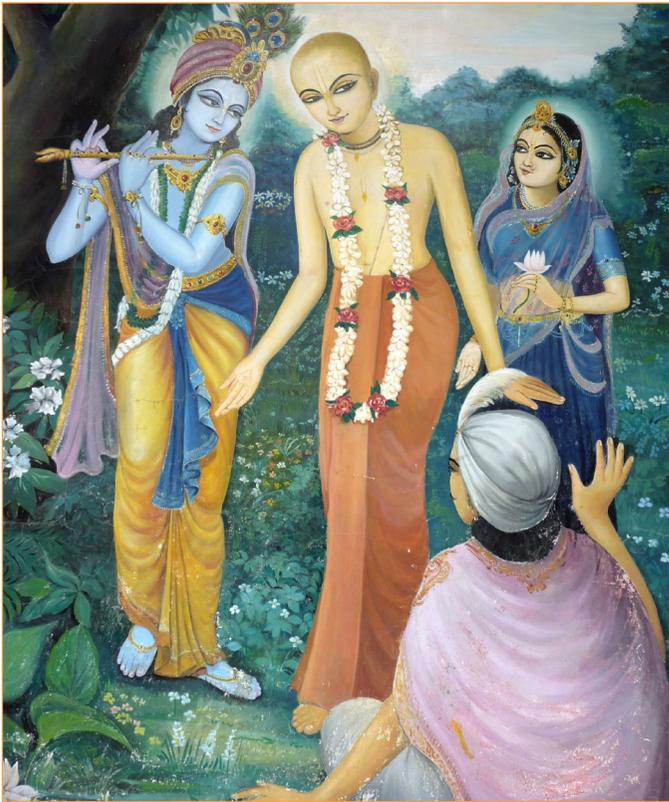
*gaura aṅga nahe mora—rādhāṅga-sparśana
gopendra-suta vinā teṅho nā sparśe anya-jana*

“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Srimati Radharani. However, She does not touch anyone but the son of Nanda Maharaja.

*tānra bhāve bhāvita kari' ātma-mana
tabe nija-mādhurya kari āśvādana*

“I have now converted My body and mind into the ecstasy of Srimati Radharani; thus I am tasting My own personal sweetness in that form.”

Gaurasundara here informed Sri Ramananda Raya, “My dear Ramananda Raya, you were actually seeing a separate person with a fair-complexioned body. Actually I am not fair. Being Sri Krishna, the son of Nanda Maharaja, I am blackish, but when I come in touch with Srimati Radharani I become fair-complexioned externally. Srimati Radharani however does not touch the body of anyone but Krishna. I taste



My own transcendental features by accepting the complexion of Srimati Radharani. Without Radharani, one cannot taste the transcendental pleasure of Krishna's conjugal love." In this regard, Srila Bhaktisiddhanta Saraswati Thakura comments on the *prākṛta-sahajiyā-sampradāya*, which considers Krishna and Lord Chaitanya to possess different bodies. They misinterpret the words *gaura aṅga nahe mora*. From that verse and the present verse we can understand that Lord Chaitanya Mahaprabhu is non-different from Krishna. Both are the same Supreme Personality of Godhead. In the form of Krishna, the Lord enjoys spiritual bliss and remains the shelter of all devotees, *viṣaya-vigraha*. And in His Gauranga feature, Lord Krishna tastes separation from Himself in the ecstasy of Srimati Radharani. This ecstasy-tasting form is Sri Krishna Chaitanya. Sri Krishna is always the transcendental reservoir of all pleasure, and He is technically called *dhīra-lalita*. Srimati Radharani is the embodiment of the spiritual energy, personified as ecstatic love for Krishna; therefore only Krishna can touch Her. The *dhīra-lalita* aspect is not seen in any other form of the Lord, including Vishnu and Narayana. Srimati Radharani is therefore known as *Govinda-nandinī* and *Govinda-mohinī*, for She is the only source of transcendental pleasure for Sri Krishna and the only person who can enchant His mind.

— Sri Chaitanya-caritamṛta » Madhya-līla » Chapter 8: Talks Between Sri Chaitanya Mahaprabhu and Ramananda Raya » Verses 277-289.

WHAT RESPONSIBILITY WAS ALLOTTED TO SRILA RAMANANDA RAYA?

“Śrī Chaitanya instructed Srila Ramananda Raya to broadcast the glories of *rasa-tattva*, which Srila Ramananda Raya accomplished through Srila Rūpa Gosvāmī.”

Chapter 39, Jaiva Dharma

WHO IS RAMANANDA RAYA?

Editorial

Mahaprabhu told Ramananda that His body's colour is not golden, but by the touch of Radharani He appears like molten gold. “Her grace has covered Me, and She never touches anybody but Her Lover, the cowherd Krishna. So who am I? Now you can see and know for yourself. *Rasarāja*, the highest ecstasy personified and *mahābhāva* the highest appreciator of that ecstasy, are now combined.”

Ramananda could not remain standing any longer; he could not retain his normal position and fell to the ground. Then, after regaining consciousness, he again saw that *sannyāsī*, that golden *sannyāsī* sitting in front of him. After a pause, Mahaprabhu said, “Now it is late, I am going.” Ramananda fainted in separation and Mahaprabhu returned to the host *brāhmaṇa*'s house. Only once did Mahaprabhu show Himself in this way to Ramananda, and never anywhere else in His whole *līlā*. There He expressed Himself, showed Himself in that form, “Who am I? Who am I?” Bhaktivinoda Thakura related this.

Raya Ramananda is more known to us as Vishakha *Sakhī*. But superficially he had some aspect of Arjuna, and Mahaprabhu could detect this. Bhavananda had five sons, Kalanidhi, Sudhanidhi, Vaninatha, Gopinatha, and Raya Ramananda. Mahaprabhu told him, “You are My eternal friend. Bhavananda is Pandu and his five sons are the *Pañca-Pāṇḍava*.” Ramananda is a very close and intimate friend, like Arjuna. That external impression of Mahaprabhu was sometimes shown, but Ramananda's internal mood is that of Vishakha *sakhī*. To see Ramananda simply as Arjuna is temporary and external; it is merely a fleeting sentiment of Mahaprabhu. Arjuna is in *sakhya-rasa*. So externally Mahaprabhu dealt with Ramananda a little respectfully as an equal. Outwardly He used to see him with some respect, some deference.

But internally He saw him as a *sakhī*. Both Svarupa Damodara and Raya Ramananda would console Mahaprabhu when the inevitable and immeasurable flow of love in separation arose in His heart, ostensibly disturbing Him. These two

friends tried their best to console Mahaprabhu. Directing His mind in different ways, they would read from *śāstra* according to the circumstance; sometimes giving impetus to His line of thought and sometimes taking Him in other directions. They tried their best to give Mahaprabhu relief from His outwardly painful postures and movements. For twelve years continuously they did this service to Mahaprabhu.

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RAYA RAMANANDA'S LOVE Sri Jagadananda Pandita

“Sri Ramananda Raya's devotional service is pure and simple and strictly follows religious principles. He is perfectly detached from matter and uses everything in the service of the Lord, although he is apparently situated in a physical form.

“His body is spiritual, and he is always serving the Lord in the Vrindavana mood. This is due to the fact that he has received Lord Chaitanya's unstinted mercy. He writes and directs plays utilising beautiful actresses, yet he remains unaffected by such intimate contact with women, and he is always transcendently situated.

“No one other than Sri Ramananda Raya is eligible to teach and understand the subject of divine love. One whose mind is always eager to see, touch, and enjoy with a woman is never pure enough to learn the confidential truths of divine love.

Pure devotion is impossible to attain for one who identifies another as man or woman.

“One can never attain the priceless gift of loving devotional service if his consciousness is polluted

by association with women or materialistic men who are lusty for the opposite sex. The pleasures of the flesh are invariably transient and can never transport us to the transcendental realm.

“Only one who acts on the transcendental platform of rendering devotional service in the mood of the damsels of Vrindavana can cultivate real spiritual life. Through living in the mood of the gopis of Vraja, he is no longer attracted to the mundane exchanges between man and woman.

Only one whose external social dealings and conduct are perfect, like a gentleman following the path of true religion, who never deviates from scriptural injunction, and internally intensely cultivates the mood of the gopis of Vrindavana, serving the lotus feet of Lord Krishna with all his heart, is truly eligible for attaining love of Krishna.

“The poem which begins with *yah kaumara harah*—‘the one who stole my heart in my youth’—is really used as an analogy by Lord Chaitanya. One has to transcend the physical plane, and then the charming Krishna becomes his heart's hero, and Krishna's consort becomes the heroine as They revel in all Their transcendental pastimes. He then serves Them with the purest love.

— Prema-Vivarta by Srila Jagadananda Pandita, Translated by Sarvabhāvānadaśa.

HOW CAN ONE ATTAIN THE FORM AND MOOD OF A VRAJA-GOPI ? Srila Bhaktivinoda Thakura

“The devotee who is naturally inclined to cultivate the conjugal *rasa* must accept the guidance of a *vraja-gopi*. The jiva is not entitled to serve Krishna in conjugal mellow as a male. Pure devotional service to Lord Krishna at its best is possible only in the form of a *vraja-gopi*. One can become a *vraja-gopi* when eleven transcendental sentiments adorn the heart. They are: 1) *sambandha* (relationship), 2) *bayasa* (age), 3) *nāma* (name), 4) *rūpa* (form), 5) *yūtha-praveśa* (entrance into a group), 6) *veśa* (attire), 7) *ājñā* (permission), 8) *basa-sthāna* (place of residence), 9) *sevā* (service), 10) *parākāsthā* (excellence), 11) *pālya-dāśī-bhāva* (the mood of a kept maidservant of Krishna). The devotee may be in any worldly form, but he must cultivate these eleven sentiments and perform bhajana properly.

“While cultivating these eleven gopi sentiments, five stages of consciousness develop. They are 1) *Śravaṇa-dāśā* (the stage of hearing), 2) *varaṇa-dāśā* (the stage of acceptance), 3) *smaraṇa-dāśā*

RAMANANDA RAYA'S SPIRITUAL FORM

Vishakha: (Raya Ramananda in *gaura-līlā*); Her complexion is cream-colored with a tinge of red. Her dress is bedecked with stars. She is a niece of Jatila. Her mother's name is Dakṣiṇa. Her father's name is Pawan. Her so-called husband is Bahika. Her nature is marginal. She was born the same time as Radhika. Her service is to decorate Radha and Krishna with cloths and ornaments. She resides in cloud-colored Visakhananda *Kuñja* on the northern side of *Yogapīṭha*. Madhavi, Malati, Chandralekha, Kunjari, Harini, Chapala, Surabi, and Subanana belong to her group.

— *Gaura-ganoddeśa-dīpikā*



(the stage of remembering), 4) *āpana-daśā* (stage of application), and 5) *sampatti-daśā* (stage of inheritance). Srila Ramananda Raya says: “One who is attracted by the ecstatic love of the gopis does not care about the regulative principles of Vedic life or the opinions of others. Rather, he completely surrenders unto Krishna and renders service unto Him. In this liberated stage the devotee is attracted by one of the humours (*rasas*) in the transcendental loving service of the Lord. As he continues to serve the Lord in that mood, he attains a spiritual body to serve Krishna in Goloka Vrindavana.”

“In saying this, Srila Ramananda Raya instructs us that in order to obtain service in the conjugal mood we must first attain the form and mood of a *vraja-gopi*.

“When a *sādhaka* devotee is attracted to the conjugal mellow having heard about Lord Krishna's pastimes from a qualified source, he should take further instruction on *rasa* from a perfectly realized, spiritual master. This is called the stage of hearing or *Śravaṇa-daśā*. When the *sādhaka* devotee anxiously and eagerly accepts the conjugal mellow, *varaṇa-daśā* commences. Then, by pure remembrance of the sentiments of *rasa*, he desires to practice them and by this he then reaches the third stage, *smarana-dasa*. When he is able to perfectly invoke these sentiments of

rasa, he attains *āpana-daśā*. Finally, when he can separate himself from all his temporal material designations and is steadily fixed in that original spiritual identity for which he yearns, he has reached *sampatti-daśā*—the inheritance of his spiritual identity.”

—Sri Harinama Cintamani, Translated by Sarvabhāvana Dasa



!! Sri Sri Nitai Gaurchandra Jayati !!

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- Bhāgavata Carcā sessions will include few selected topics from Śrīmad-Bhāgavatam, which will be discussed over 52 weeks.
- During each session 15-20 verses of a topic will be discussed.
- Leaders/Teachers/Preachers will cover these topics over a span of 52 weeks. A minimum of two devotees should conduct this program.
- Students guide will be provided.
- 15-20 devotees per batch is recommended.
- Beginners will be gradually encouraged to reach 16 rounds after the completion of the above program.

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Bhāgavata

Teacher Training Course

Bhāgavata Teacher Training course is a comprehensive training program for devotees who wish to present lectures and seminars on Śrīmad-Bhāgavatam. Course includes:

- Various ways of studying Śrīmad-Bhāgavatam.
- How to make personal notes for giving classes.
- How to present class on one verse.
- How to present 3/5/7 day seminars on Śrīmad-Bhāgavatam.
- For Bhāgavata Vidyālaya teachers: How to summarize a Śrīmad-Bhāgavatam chapter.

Bhāgavata

Self Study Course

Despite knowing about the glories of hearing Śrīmad-Bhāgavatam, we still find it difficult to make it a part of our everyday life. We have come across many devotees who fear to even start reading Śrīmad-Bhāgavatam just thinking about its vastness. We have a solution by which you can make Śrīmad-Bhāgavatam your life spending just 30 minutes of your day.

Bhāgavata

Mahotsava

- Bhāgavata Mahotsava is a festival of hearing Śrīmad-Bhāgavatam.
- This festival can be organized for 3/4/5/7 days anywhere in the world.
- Selected speakers will speak exclusively on Śrīmad-Bhāgavatam throughout the day.
- NBS Team is available for facilitating this festival.
- Please visit our website for more details.