



Śrī Putradā Ekadāśī

Issue no:127

6th January 2019

## THE MISSION OF LORD CHAITANYA

**APPEARANCE OF LORD NARSIMHADEVA**

*Srila Narada Muni*

**WHAT IS OUR MISSION'S AIM?**

*Srila Bhaktisiddhanta Saraswati Thakura*

**MISSION OF A SADHU**

*His Divine Grace A.C.Bhaktivedanta Swami*

**THE MISSION OF LORD CHAITANYA**

*Srila Vrindavan Das Thakura*

**THE MEANS OF REALISING  
OUR CONSTITUTIONAL NATURE**

*Srila Bhaktivinoda Thakura*

**APPEARANCE OF LORD NARSIMHADEVA***Srila Narada Muni*

All the sons of the demons appreciated the transcendental instructions of Prahlada Maharaja and took them very seriously. Thus they rejected the materialistic instructions given by their school teachers, Shanda and Amarka. When Shanda and Amarka, the sons of Shukracarya, observed that all the students, the sons of the demons, were becoming advanced in Krishna consciousness because of the association of Prahlada Maharaja, they were afraid. They approached the King of the demons and described the situation to him. When Hiranyakashipu understood everything, he was extremely angry – so much so that his entire body shook with rage. Thus he finally decided to personally kill his son Prahlada. Hiranyakashipu was by nature very cruel, and feeling insulted, he began hissing like a snake trampled upon by someone's foot. His son Prahlada was peaceful, mild and gentle, his senses were under control, and he stood before Hiranyakashipu with folded hands. According to Prahlada's age and behavior, he was not to be chastised. Yet with glaring, crooked eyes, Hiranyakashipu rebuked him with the following harsh words.

**Hiranyakashipu said:** O most impudent, most unintelligent disruptor of the family, O lowest of mankind, you have violated my power to rule you, and therefore you are an obstinate fool. Today I shall send you to the abode of Yamaraja, the lord of the deceased. My rascal son Prahlada, do you know that when I am angry all the planets of the three worlds tremble, along with their chief rulers?. By whose power has a rascal like you become so impudent that you appear fearless and overstep my power to rule you?

**Prahlada Maharaja said:** My dear King, the source of my strength, of which you are asking, is also the source of yours. Indeed, the original source of all kinds of strength is one. He is not only your strength or mine, but the only strength of everyone. Without Him, no one can have any personal power or physical strength at all. Whether moving or non-moving, superior or inferior, everyone, including Lord Brahma, is controlled by the prowess of the Supreme Personality of Godhead.

The Supreme Personality of Godhead, who is the supreme controller and time factor, is the power of the senses, the power of the mind, the power of the body, and the vital force of the senses. His influence is unlimited. He is the best of all living entities, the controller of the three modes of material nature. By His natural power, He creates this cosmic manifestation, maintains it and annihilates it also.

My dear father, please give up your demonic mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then is able to worshiping the Lord perfectly.

In former times there were many fools like you who did not conquer the six inner enemies that steal away the wealth of the body. These fools were very proud, thinking, "I have conquered my enemies in all the ten directions." But if a person is actually victorious over the six internal enemies and is equipoised toward all living entities, for him there is foe in the world. Enmity towards others is something merely imagined by one in ignorance.

**Hiranyakashipu replied:** You rascal, you are trying to minimize my value, as if you were better than me at controlling the senses and mind. This impudence displays your faulty intelligent. I can therefore understand that you desire to die at my hands, for this kind of nonsensical talk is only indulged in by those about to die. O most unfortunate Prahlada, you have always described a supreme being other than me, a supreme being who is above everything, who is the controller of everyone, and who is all-pervading. But where is He? If He is everywhere, then why is He not present before me in this stone pillar? Because you are speaking so much nonsense, I shall now sever your head from your body. Now let me see your most worshipable God come to protect you. I want to see it.

Being obsessed with anger, Hiranyakashipu, who was very great in bodily strength, thus chastised his exalted devotee-son Prahlada with harsh words. Cursing him again and again, Hiranyakashipu took up his sword, got up from his royal throne, and with great anger struck his fist



against the column before him. Then from within that pillar came a fearful sound, which appeared to crack the covering of the universe.

O my dear Yudhisthira, this sound even reached the abodes of the demigods like Lord Brahma, and when they heard it, the demigods thought, “Oh, now our planets are being destroyed!” While displaying his extraordinary prowess, Hiranyakashipu, who previously endeavoured to kill his own son, heard that wonderful, tumultuous sound, which had never before been heard by anyone. Upon hearing the Lord’s roar, the other leaders of the demons were afraid. None of them in the assembly could find the origin of that sound.

To verify the statement of His servant Prahlada Maharaja, – in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall, – the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall.

While Hiranyakashipu looked all around to find the source of the sound, there emerged from the

pillar a wonderful form of the Lord, which could not be ascertained to be either a man or a lion. In amazement, Hiranyakashipu wondered, “What is this creature that is half man and half lion?” Hiranyakashipu studied the form of the Lord, trying to decide who was standing before him.

The Lord’s form was extremely fearsome because of His angry eyes, which resembled molten gold; His shining mane, which expanded the dimensions of His frightening face; His deadly teeth; and His razor-sharp tongue, which moved about like a sword used in a duel. His ears were erect and motionless, and His nostrils and gaping mouth appeared like caves of a mountain. His jaws parted fiercely, and His entire body touched the sky. His neck was very short and thick, His chest broad, His waist thin, and the hairs on His body as white as the rays of the moon. His arms, which resembled flanks of soldiers, spread in all directions as He killed the demons, rogues and atheists with His conch shell, disc, club, lotus and other natural weapons. Hiranyakashipu murmured to himself, “Lord Visnu, who possesses great mystic power, has made this plan to kill me, but what is the use of such an attempt? Who can fight with me?” Thinking like this and taking up his club, Hiranyakashipu attacked the Lord like an elephant attacking a lion.

Just as a small insect forcefully dives into a fire and the insignificant creature becomes invisible, when Hiranyakashipu attacked the Lord, who was full of effulgence, he became invisible. This is not astonishing, for the Lord is always situated in pure goodness beyond all material splendour. Formerly, during creation, the Lord entered the dark universe and illuminated it simply by His personal spiritual effulgence. Thereafter, the great demon Hiranyakashipu, who was extremely angry, swiftly attacked Narsimhadeva with his club and began to beat Him. Lord Narsimhadeva, however, captured the great demon, along with his club, just as Garuda might capture a great snake.

O Yudhisthira, O great son of Bharata, when Lord Narsimhadeva gave Hiranyakashipu a chance to slip from His hand, just as Garuda sometimes plays with a snake and lets it slip from his mouth, the demigods, who had lost their abodes and who were hiding behind the clouds for fear of the demon, did not consider that very



good. Indeed, they were quite perturbed. When Hiranyakashipu was freed from the hands of Narsimhadeva, he falsely thought that the Lord was afraid of his prowess. Therefore, after taking a little rest from the fight, he took up his sword and shield and again attacked the Lord with great force. Making a loud, shrill sound of laughter, the Supreme Personality of Godhead, Narayana, who is extremely strong and powerful, captured Hiranyakashipu, who was dexterously defending himself with his sword and shield, leaving no gaps. With the speed of a hawk, Hiranyakashipu moved sometimes in the sky and sometimes on the earth, his eyes closed because of fear of Narsimhadeva's laughter.

As a snake captures a mouse or Garuda captures a powerfully poisonous snake, Lord Narsimhadeva captured Hiranyakashipu, whose body was impenetrable to even the thunderbolt of King Indra. As Hiranyakashipu futilely flailed his arms and legs, feeling greatly distressed at being captured, Lord Narsimhadeva placed the demon on His lap, supporting him with His thighs, and in the doorway of the assembly hall the Lord very easily tore the demon to pieces with the nails of His hand.

Lord Narsimhadeva's mouth and mane were sprinkled with drops of blood, and His fierce eyes, full of anger, were impossible to look at. Licking the edge of His mouth with His tongue, the Supreme Personality of Godhead, Narsimhadeva, decorated with a garland of intestines taken from Hiranyakashipu's abdomen, resembled a lion that has just killed an elephant. Bhagavan Narsimhadeva, who had uncountable arms, first gouged out Hiranyakashipu's heart and then threw him aside and turned toward the demon's soldiers all of whom had raised weapons. These soldiers had come in thousands to fight Him and were very faithful followers of Hiranyakashipu, but Lord Narsimhadeva killed all of them merely with the tips of His nails.

The hair on Narsimhadeva's head shook the clouds and scattered them in all direction; His glaring eyes stole the effulgence of the luminaries in the sky, and His breathing agitated the seas and oceans. Because of His roaring, all the elephants in the world began to cry in fear. Airplanes were thrown into outer space and the upper planetary system merely by the hair

on Narsimhadeva's head. Due to the immense pressure of the Lord's lotus feet, the earth appeared to slip from its position, and all the hills and mountains sprang up due to that intolerable force. Because of the Lord's bodily effulgence, the natural illumination of both the sky and all directions appeared diminished. Manifesting a full effulgence and a fearsome countenance, Lord Narsimha, was menacingly angry and, finding no contestant to face His power and opulence, then sat down in the assembly hall on the excellent throne of the king. Because of fear and unavoidable obedience, no one dared to come forward to directly serve the Lord.

Hiranyakashipu had been just like a fever of meningitis in the head of the three worlds. When the wives of the demigods in the heavenly planets saw that the great demon had been killed by the Supreme Personality of Godhead Himself, their faces blossomed in great joy. The wives of the demigods in heaven showered flowers upon Lord Narsimhadeva like falling rain. At that time, the airplanes of the demigods, who desired to see the activities of the Supreme Lord, Narayana, filled the sky. The demigods began beating drums and kettledrums, and upon hearing them, the angelic women began to dance, while the chiefs of the Gandharvas sang sweetly.

My dear King Yudhisthira, the demigods then approached the Lord. They were headed by Lord Brahma, King Indra and Lord Shiva and included great saintly persons and the residents of Pitaloka, Siddhaloka, Vidyadhara-loka and the planet of the snakes. The various Manus approached, as did the chiefs of various other planets. The angelic dancers approached, as did the Gandharvas, the Caranas, the Yaksas, the inhabitants of Kinnaraloka, the Vetalas, the inhabitants of Kimpurusa-loka, and the personal servants of Visnu like Sunanda and Kumuda. All of them came near the Lord, who glowed with intense light. They individually offered obeisance and prayers with their hands joined before their heads.

— *Srimad Bhagavatam (Bhagavata Purana) » Canto 7: The Science of God » Chapter Eight Verses:1-39, Translation.*





### MISSION OF A SADHU

His Divine Grace A.C. Bhaktivedanta Swami

*śrī-hiraṇyakaśipu uvāca  
he durvinīta mandātman  
kula-bheda-karādhama  
stabdham mac-chāsanodvṛttam  
neṣye tvādya yama-kṣayam*

Hiranyakashipu condemned his Vaisnava son Prahlada for being *durvinīta*—ungentle, uncivilized, or impudent. Srila Visvanatha Chakravarti Thakura, however, has derived a meaning from this word *durvinīta* by the mercy of the goddess of learning, Sarasvati. He says that *duḥ* refers to this material world. This is confirmed by Lord Krishna in His instruction in *Bhagavad-gītā* that this material world is *duḥkhālayam*, full of material conditions. *Vī* means *viśeṣa*, "specifically," and *nīta* means "brought in." By the mercy of the Supreme Lord, Prahlada Maharaja was especially brought to this material world to teach people how to get out of the material condition. Lord Krishna says, *yadāyadā hi dharmasya glānir bhavati bhārata* [Bg. 4.7]. When the entire population, or part of it, becomes forgetful of its duty, Krishna comes. When Krishna is not present, His devotee is present, but the mission is the same: to free the poor conditioned souls from the clutches of their chastiser, the Lord's external energy named as *maya*.

Srila Visvanatha Chakravarti Thakura further explains that the word *mandātman* means *manda*—very bad or very slow in spiritual realization. As stated in *Śrīmad-Bhāgavatam* (1.1.10), *mandāḥ sumanda-matayo manda-bhāgyā*. Prahlada Maharaja is the guide of all the *mandas*, or bad living entities who are under the influence of *maya*. He is the benefactor even of the slow and bad living entities in this material world. *Kula-bheda-karādhama*: by his actions, Prahlada Maharaja made great personalities who established powerful and influential families seem insignificant. Everyone is interested in his own family and in making his dynasty famous, but Prahlada Maharaja was so liberal that he made no distinction between one living entity and another. Therefore he was greater than the great *prajāpatīs* who established their dynasties. The word *stabdham* means obstinate. A devotee

does not care for the instructions of the *asuras*. When they give instructions, he remains silent. A devotee cares about the instructions of Krishna, not those of demons or non-devotees. He does not give any respect to a demon, even though the demon may even be his own father.

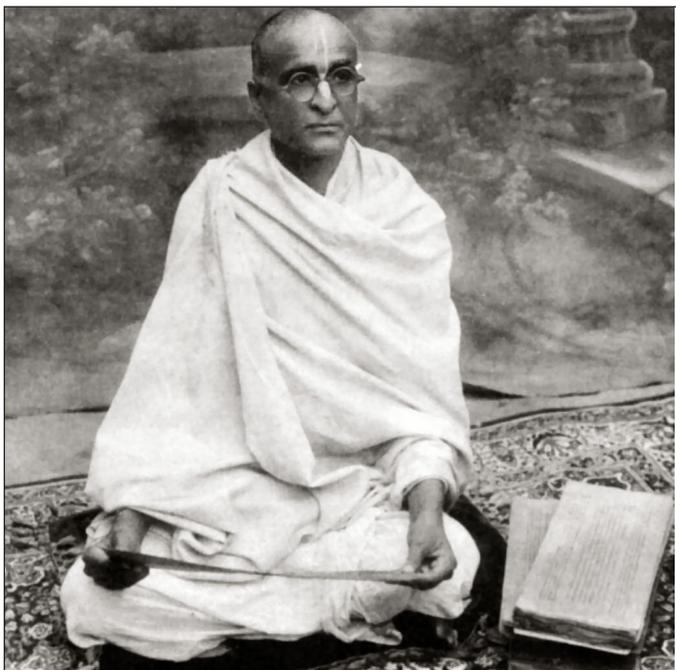
*Mac-chāsanodvṛttam*: Prahlada Maharaja was disobedient to the orders of his demoniac father. *Yama-kṣayam*: every conditioned soul is under the control of Yamaraja, but Hiranyakashipu said that he considered Prahlada Maharaja his deliverer, for Prahlada would stop Hiranyakashipu's repetition of birth and death. Because Prahlada Maharaja, being a great devotee, was better than any *yogī*, Hiranyakashipu was to be brought among the society of *bhakti-yogīs*. Thus Srila Visvanatha Chakravarti Thakura has explained these words in a very interesting way as they can be interpreted from the side of Sarasvati, the mother of learning.

— *Srīmad Bhagavatam (Bhagavata Purana) » Canto 7: The Science of God » Chapter Eight, Verse 5, Purport.*

### WHAT IS OUR MISSION'S AIM?

Srila Bhaktisiddhanta Saraswati Thakura

There was no need at all for us to form a mission, but people were moving in the wrong direction and we wanted to deliver them. Serving the Supreme Lord is our mission. Even if we were offered the position of world emperor for millions of lifetimes, it would be easy to reject the proposal. Power and such things are just like stool and urine. Our humble endeavor is to deliver humankind from its wrong path and to establish all living entities as servants at the lotus feet of Sri Gaurasundara. Whether one is Brahma, Shiva, Vayu, or Varuna; whether one is a great religious preacher or religious leader, if he deviates even an inch from Sri Chaitanyadeva's teachings, he will find himself in grave trouble. Sri Chaitanyadeva's servants worship the supreme Absolute Truth. Sri Chaitanyadeva's servants are neither attracted to nor afraid of those who preach this world's religious principles because they have found immense beauty at Sri Gauranga's lotus feet. For the devotees of Gaura, the poisonous teeth of the snake-like sense are broken. No amount of this world's deceit can cheat those who have heard Sri Gaurasundara's teachings.



Neither the *yoga* system propounded by Patanjali, which teaches one artificial self-control, nor association with heavenly woman such as Menaka and Urvashi, can attract the Lord's devotees. Even the Vaisnava's shoe-carriers are liberated from the clutches of those who pessimistically think that to become free from material distress is a great achievement.

The Lord's devotees do not think that potentially being deprived of the necessities of life is a great concern. They do not need to practice renunciation of the external world and so stuff their ears with cotton like the cloth weavers. They are not at all interested in their own happiness because they know that the attempt to enjoy material life will lead them to hell. They consider themselves ailing animals seeking refuge and protection. No one can take shelter of Sri Gaurasundara's lotus feet whilst remaining infatuated with their worldly acquisitions. They must become unencumbered servants of His lotus feet.

Another type of cheating is thinking, "I will sit in a solitary place and simply chant the names of Gaura-Nitai." This is simply selfish. The senses are our enemies. These senses have filled the path of devotional service, our eternal occupational duty and the path preached by Sri Chaitanyadeva, with thorns. Therefore people mistakenly identify pseudo devotional service - activities such as *karma*, *jñāna*, and *yoga* - for *bhakti*.

My sole determination is that I will serve the transcendental Personality of Godhead. I will

### How have the present *ācāryas* carried out the mission of the previous *ācāryas*?

The great reformers will always assert that they have come, not to destroy the old law, but to fulfill it. Valmiki, Vyasa, and Chaitanya Mahaprabhu fulfil this assertion either directly or by their conduct.

— *The Bhagavata: Its Philosophy, Its Ethics & Its Theology His Divine Grace Bhaktisiddhanta Sarasvati Thakura.*

not become a sweeper by directly or indirectly serving my dog-like senses. I will not become a washerman by serving my ass. I will not become an engineer of bricks and stone. Those who possess these mentalities can please Mahaprabhu only if they take shelter of devotional service. Sri Gaurasundara is not a mundane object like a wall. By His mercy alone can we be liberated from the aversion to the Lord we have developed since time immemorial. There is no alternative to submitting ourselves before His mercy.

If others come forward to make a show of bestowing mercy, we will consider them cheaters. Those who do not constantly glorify Gaura's holy names and do not sing about His pastimes, cannot act as *ācāryas* (spiritual masters). Those who are attached to the insignificant objects of this world can act as teachers only of the mundane school but never as spiritual masters. *Śrī Caitanya-caritāmṛta Madhya-līla* 8.128 states:

*kibā vipra, kibā nyāsī, śūdra kene naya  
yei kṛṣṇa-tattva-veṭṭā, sei 'guru' haya*

It does not matter whether a person is a *vipra* [learned scholar in Vedic wisdom] or is born in a low caste family, or is in the renounced order of life—if he is perfectly adept in the science of Krishna he is the perfect and bona fide spiritual master.

Such a great soul can deliver me by delving into the core of my heart and cutting the knots of material attachment found in abundance there. He will not flatter me and will thus bestow his irrevocable non-duplicitous mercy upon me.

—*Amṛtavani* » *Nectar of Instructions of Immortality* » Compiled instructions of His Divine Grace Bhaktisiddhanta Sarasvati Thakura » Touchstone Media.



**THE MISSION OF LORD CHAITANYA***Srila Vrindavan Das Thakura*

*prati ghare ghare giyā kara ei bhikṣā  
 `bala kṛṣṇa, bhaja kṛṣṇa, kara kṛṣṇa-sikṣā'  
 ihā bai āraṇā balibā, balāi  
 bādina-avasāne āsi' āmāre kahibā*

“Go to every house and beg in this way, `Chant the names of Krishna, worship Krishna, follow Krishna's instructions.’

A *bhikṣuka* (begging mendicant) is dependent on the donor, therefore, knowing that the *bhikṣuka* is situated on a lower platform, the higher placed donor becomes compassionate towards him. To beg for someone's favor is called *bhikṣā*. The higher placed donor comes down from his platform and uplifts the needy *bhikṣuka*. Sri Gaurasundara realised that when Nityananda Prabhu, the Lord of the fourteen worlds, and Namacarya Thakura Haridasa, the grandfather of everyone and the best of the pure devotees, would go begging alms in the dress of *bhikṣukas*, wealthy people would have no alms suitable to offer them. Therefore, Gaurasundara employed them in the act of begging alms to bring those worldly people to the transcendental kingdom.

The phrase *balakṛṣṇa* (chant the name of Krishna) is explained as follows: Words that are not related to Krishna are more or less products of *avidvad-rūḍhi*, or the conventional meanings of words according to persons who are not enlightened. When a word's *vidvad-rūḍhi*, or actual meaning according to enlightened persons, is realized, it indicates Krishna, and such meanings are not different from Krishna. One who chants the names of Krishna both benedicts his audience, and himself achieving complete auspiciousness, he merges in the ocean of ecstasy due to remembrance of the Lord. When words indicate objects not related to Krishna, then the conditioned souls forget their constitutional position and consider themselves the enjoyers of this world and all its resources. At that time the senses turn from the service of the Lord of the senses (*Hṛṣīkeṣa*) and lord it over His external energy. The Lord's instruction—“Chant the name of Krishna” is the prime example of the His magnanimity. Though the name of Krishna is non-different to Krishna, this esoteric understand-

ing can only be imparted by Krishna Himself in the form of guru. Becoming initiated into this teaching and eagerly disseminating it is service to Sri Chaitanya—in order to make this known, Sri Nityananda Prabhu and Sri Namacarya Haridasa very loyally followed this mandate of the Lord. One who knows Sri Nityananda Prabhu as the origin of *guru-tattva* will naturally submit to Him as a surrendered disciple. When such a person chants Krishna's name, which appeared in the form of address from the mouth of Sri Namacarya Haridasa he will be freed from the bondage of material existence., Thus having been delivered from all material obstacles and by the mercy of these two he will attain *kṛṣṇa-prema*, which is the goal of all living entities.

Through Nityananda Prabhu, Sri Gaurasundara has imparted to every human being the qualification for chanting the name of Krishna. One who awards this qualification cannot be anyone other than Krishna, because if one does not possess something, how can he give it to others? It has been declared by Sri Krishna that from the spiritual perspective the transcendental name and the person whom it refers to are non-different. Therefore as soon as the holy names are perfectly chanted, love of Krishna is guaranteed. However, since *kṛṣṇa-prema* is unattainable for persons who are absorbed in thoughts of objects distinct from to Krishna, their enunciating of words or *mantras* that are not truly meant for the glorification of Krishna, simply tighten their material bondage. The order, “Let the people of the world engage in glorifying Krishna was given to the original Sri *Jagad-gurudeva* Nityananda and Sri Namacarya Haridasa, and these two *ācāryas* excellently carried out this order of the Lord. Since then all blessed persons who perfectly follow this order and are thus able to fully engage in the service of Sri Chaitanya will similarly become qualified to act as *ācāryas*.

In the language of a begging mendicant (*bhikṣukā*), *balakṛṣṇa*—“Chant the name of Kṛṣṇa,” indicates the deliverance of the living entities. When this instruction is perfectly received by a listener, he intuitively follows the order of Chaitanyadeva, becomes freed from all material conceptions, and acts as an *ācārya*, a teaching manifestation of the Lord. Defeating the concept of only one *jagad-guru*, the exalted spiritual



masters who are manifestations of *guru-tattva* engage in delivering the living entities.

The phrase *bhaja kṛṣṇa* (worship Krishna) is explained as follows: Sri Chaitanyadeva ordered the two preachers to request the conditioned souls to engage in the worship of Krishna. Since the living entities who are averse to Krishna are naturally attracted to objects that are not related to Krishna, influenced by the enjoying propensity they desire to become the controller of dead material objects. Therefore, neglecting the worship of Krishna, they consider sense enjoyment as the ultimate goal of life and desire to become expert in that. Such activities are severe impediments in their worship of the Lord. Persons who are averse to the worship of Krishna have variegated material qualifications. In order to achieve these qualifications they disregard the worship of Krishna and engage in the service of the six enemies of the soul headed by lust and anger. In this way they invite inauspiciousness by thinking themselves the enjoyer of this manifest world.

For the benefit of such living entities, the most magnanimous Sri Vishvambhara ordered the two prabhū, Sri Nityananda and Haridasa, to preach the concept of worshipping Krishna under the shelter of the holy name.

The phrase *karakṛṣṇa-sikṣā* (propagate Krishna teachings) is explained as follows: Krishna alone is the object of learning. When self-realized persons see spiritual variegatedness after realizing the meaning of *kartāram īśaṁ puruṣaṁ brahma-yonim*—“The Supreme Lord, the Personality of Godhead, is the source of the Supreme Brahman,” they understand the insignificance of knowledge that is not related to Krishna. Krishna alone attracts all objects of this world. His beauty is extraordinary and incomparable. He is full of knowledge and therefore only He is capable of dictating that objects not related to Him are fit to be renounced. Krishna is averse to interact with anything here other than His devotees. By the influence of *kṛṣṇa-sikṣā*, the living entities realize they are eternal. Such instructions destroy all the nescience and ignorance of the living entities. On the strength of *kṛṣṇa-sikṣā* there is no opportunity for unhappiness resulting from proximity with objects not related to Krishna. By obtaining *kṛṣṇa-sikṣā* all perfection is achieved, the mirror of one's mind is cleansed, the blazing forest fire

nityaṁ bhāgavata-sevayā

of material existence is extinguished, the supreme goal of life is achieved, and one realizes that *kṛṣṇa-sikṣā* is the purport of all education. When this state is achieved by a living entity, he cannot be contaminated. Rather, he becomes purified and attains supreme happiness at every moment. *Kṛṣṇa-sikṣā* is the giver of all plenitudes that deride all other processes for achieving the goal of life. Thus it is capable of elevating one to the highest platform of all sweet beatitude. *Kṛṣṇa-sikṣā* is the destroyer of the living entities' enjoying propensity and the belittler of liberation, therefore *kṛṣṇa-sikṣā* is most necessary for all living entities who truly desire their ultimate benefit. Sri Chaitanyadeva further instructed:

“Apart from this appeal, you should not speak or have others speak to you on anything else. At the end of the day come and give Me your report.

“To chant the holy names of Krishna, to serve Krishna by engaging in *kīrtana*, and to become educated in *kṛṣṇa-sikṣā* by being inclined to service—these are the only duties of the living entities. You should not beg anyone for anything other than to engage in these activities, and you should not teach anyone any other subject. For the benefit of all living entities throughout the day you should beg for the alms that I have described to you, and in the evening you should report to Me. I will be greatly pleased if I know that you are endeavouring to benefit all living entities in this way. This is My mission. You are like My right and left hands.”

—Caitanya Bhāgavata » Madhya-khaṇḍa » 13.010-11 » With English Translation of the Gauḍīya-bhāṣya » Commentary and Chapter Summaries of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Maharaja » Translated by Bhūmipati Dāsa.

## THE MEANS OF REALISING OUR CONSTITUTIONAL NATURE

Śrīla Bhaktivinoda Thakura

From the moment of His appearance, Sri Chaitanya revealed His mission. He would establish the fallen souls of Kali-yuga in their innate *jaiva-dharma* (constitutional nature) by inaugurating the *hari-nāma saṅkīrtana-yajña*, the transcendental sacrifice of the congregational chanting of *Śrī Kṛṣṇa-nāma*. There is one exceedingly esoteric quality to the *avatāra* Sri Chaitanya. Although Sri Chaitanya is Sri Krishna



Himself, intrigued by the position of His greatest devotee, Srimati Radharani, Sri Krishna clothes Himself in Her mood and complexion. In this way He enters the mood of devotion to Himself. Thus, Sri Krishna fulfils His tripartite desire to experience the role of a devotee, to taste the nectar of His own service, and to understand His own qualities which so attract His devotees. Whilst internally absorbed in the divine nectar of *kṛṣṇa-prema*, transcendental love of Godhead, another mood arises. He becomes eager to indiscriminately distribute this intoxicating beverage to all lost souls in this world, and hence uncover their constitutional nature, *jaiva-dharma*.

Sri Caitanya declares in the *Caitanya-caritāmṛta*, *Ādi-līlā* 3.19-20:

*yuga-dharma pravartāimunāma-saṅkīrtana  
cāribhāva-bhakti diyānācāmubhuvana*

*āpanikarimu bhakta-bhāvaanṅikāre  
āpaniācari' bhakti śikhāimusabāre*

“I shall personally inaugurate the religion of the age—*nāma-saṅkīrtana*, the congregational chanting of Sri Krishna’s-name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service. I shall accept the role of a devotee, and I shall teach devotional service Myself by personally practicing it.”

In this mission, the Lord is accompanied by four intimate associates—Sri Nityananda Prabhu, Sri Advaita Acharya Prabhu, Sri Gadadhara Pandita and Sri Srivasa Pandita—who together with the Lord form the *pañca-tattva*, the five aspects of the Absolute Truth.

Sri Chaitanya though renowned in His early life as the greatest of scholars, Sri Nimai Pandita, left us only one composition, the *Śrī Śikṣāṣṭakam*. However, within these eight verses of four lines, all the transcendental truths of the Vaisnava philosophy taught by Sri Chaitanya are succinctly encapsulated. The Lord ordered His disciples, the foremost of which were known as the Six Gosvamis, to write books expanding and propounding these truths. This order is adhered to by the followers of Sri Chaitanya until the present day.

— An Excerpt from the Introduction to *Jaiva-dharma* by Keśidamama dāsa, Book Translated by Bhaktivedanta Book Trust, Int. & Sarvabhāvama dāsa.



!! Sri Sri Nitai Gaurchandra Jayati !!

**ISKCON**

**Bhagavata Mahavidyalaya**

is a branch of

International Society for Krishna Consciousness

Founder-Acārya: His Divine Grace

A.C. *BhaktiVedānta* Swami Prabhupāda

**Editor**

Brajsunder Das

**Copy Editor**

Isha Prakash Das

**Sanskrit Editor,**

Vrajsevika Devi Dasi

**Assistance**

Rasa Manjari Devi Dasi

Hari Lila Devi Dasi

Quotations from the books, letters, and lectures of His Divine Grace A.C. *BhaktiVedānta* Swami Prabhupada

©*BhaktiVedānta* Book Trust International.

©All the paintings are copyrights of their respective artists.