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SANATANA GOSWAMIS REQUEST

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In loving compliance to Sri Sanatana Goswami's request, Sri Chaitanya Mahaprabhu explained the well-known *Śrīmad-Bhāgavatam* verse beginning *ātmārāmāś ca munayaḥ*. He explained this verse in sixty-one different ways. He analyzed all the words and described each word with its different connotations. Adding the words *ca* and *api*, He described all the different meanings of the verse. He then concluded that different classes of transcendentalists (*jñānīs*, *karmīs*, *yogīs*) utilize this verse according to their own interpretation, but that if they would give up this process and surrender to Krishna, as indicated by the verse itself, they would be able to comprehend the real meaning of the verse. In this regard, Sri Chaitanya Mahaprabhu narrated a story about how the great sage Narada converted a hunter into a great Vaisnava, and how this was appreciated by Narada's friend Parvata Muni. Sanatana Goswami then offered a prayer to Sri Chaitanya Mahaprabhu, and Sri Chaitanya Mahaprabhu explained the glory of *Śrīmad-Bhāgavatam*. After this, the Lord gave Sanatana Goswami a synopsis of *Hari-bhakti-vilāsa*, which Sanatana Goswami later developed into the guiding principle of all Vaisnavas.

—*Śrila Bhaktivinoda Thakura's Amṛta-pravāha-bhāṣya summary of Sri Caitanya caritamṛta, Madhya Khanda, chapter 24.*
Bhāgavata Mahāvīdyālaya

UNDERSTANDING THE ATMARAMA VERSE

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*ātmārāmāś ca munayaḥ
nirgranthāpyurukrame
kurvantyahaitukīm bhaktim
ittham-bhūta-guṇaharīḥ*

Lord Sri Chaitanya Mahaprabhu explained this *śloka* very vividly before His chief devotee Śrīla Sanatana Goswami. He pointed out eleven factors in the *śloka*, namely (1) *ātmārāma*, (2) *munayaḥ*, (3) *nirgrantha*, (4) *api*, (5) *ca*, (6) *urukrama*, (7) *kurvanti*, (8) *ahaitukīm*, (9) *bhaktim*, (10) *ittham-bhūta-guṇaḥ* and (11) *hariḥ*. According to the *Viśva-prakāśa* Sanskrit dictionary, there are seven synonyms for the word *ātmā*, which are as follows: (1) Brahman (the Absolute Truth), (2) body, (3) mind, (4) endeavor, (5) endurance, (6) intelligence and (7) personal habits.

The word *munayaḥ* refers to (1) those who are thoughtful, (2) those who are grave and silent, (3) ascetics, (4) the persistent, (5) mendicants, (6) sages and (7) saints.

The word *nirgrantha* conveys these ideas: (1) one who is liberated from nescience, (2) one who has no connection with scriptural injunction, i.e., who is freed from the obligation of the rules and regulations mentioned in the revealed
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scriptures like ethics, *Vedas*, philosophy, psychology and metaphysics (in other words the fools, illiterate, urchins, etc., who have no connection with regulative principles), (3) a capitalist, and also (4) one who is penniless.

According to the *Śabda-kośa* dictionary, the affix ni is used in the sense of (1) certainty, (2) counting, (3) building, and (4) forbiddance, and the word grantha is used in the sense of wealth, thesis, vocabulary, etc.

The word *urukrama* means "the one whose activities are glorious." *Krama* means "step." This word specifically indicates the Lord's incarnation as Vamana, who covered the whole universe by immeasurable steps. Lord Visnu is powerful, and His activities are so glorious that He has created the spiritual world by His internal potency and the material world by His external potency. By His all-pervading features He is everywhere present as the Supreme Truth, and in His personal feature He is always present in His transcendental abode of Goloka Vrindavan, where He displays His transcendental pastimes in all variegatedness. His activities cannot be compared to anyone else's, and therefore the word *urukrama* is just applicable to only Him.

According to Sanskrit verbal arrangement, *kurvanti* refers to doing things for someone else. Therefore, it means that the *ātmārāmas* render devotional service unto the Lord not for personal interest but for the pleasure of the Lord, *Urukrama*.

The word *hetu* means "causal." There are many causes for one's sense satisfaction, and they can be chiefly classified as material enjoyment, mystic powers and liberation, which are generally desired by progressive persons. As far as material enjoyments are concerned, they are innumerable, and the materialists are eager to increase them more and more because they are under the illusory energy. There is no end to the list of material enjoyments, nor can anyone in the material universe have all of them. As far as the mystic powers are concerned, they are eight in all (such as to become the minutest in form, to become weightless, to have anything one desires, to lord it over the material nature, to control other living beings, to throw earthly globes in outer space, etc.). These mystic powers are mentioned

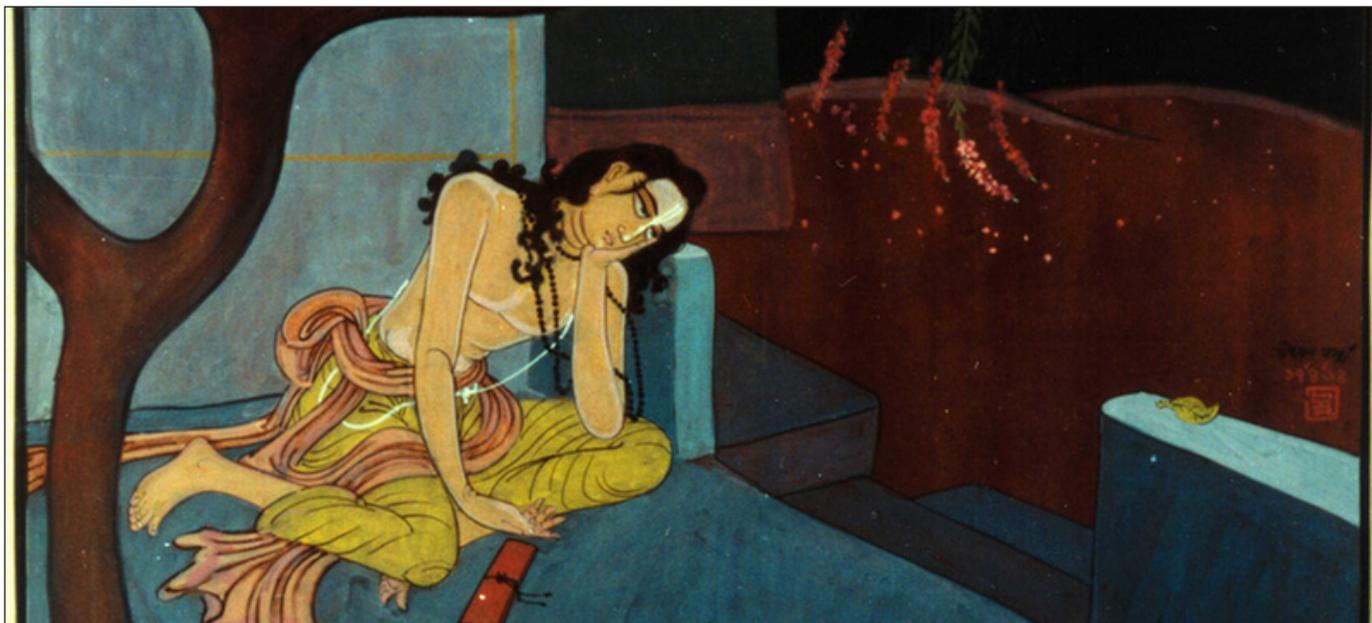
in the *Bhāgavatam*. The forms of liberation are five in number.

Therefore, unalloyed devotion means service to the Lord without desire for the above-mentioned personal benefits. And the powerful Personality of Godhead Sri Krishna can be fully satisfied by such unalloyed devotees free from all sorts of desires for personal benefit.

Unalloyed devotional service of the Lord progresses in different stages. Practice of devotional service in the material field is of eighty-one different qualities, and above such activities is the transcendental stage of devotional service, which is one and is called *sādhana-bhakti*. When unalloyed practice of *sādhana-bhakti* matures into transcendental love for the Lord, the transcendental loving service of the Lord begins gradually developing into nine progressive stages of loving service under the headings of attachment, love, affection, feelings, affinity, adherence, following, ecstasy, and intense feelings of separation.

The attachment of an inactive devotee develops up to the stage of transcendental love of God. Attachment of an active servitor develops up to the stage of adherence, and that of a friendly devotee develops up to the stage of following, and the same is also the case for the parental devotees. Devotees in conjugal love develop ecstasy up to the stage of intense feelings of separation. These are some of the features of unalloyed devotional service of the Lord.

According to the *Hari-bhakti-sudhodaya*, the import of the word *ittham-bhūta* is "complete bliss." Transcendental bliss in the realization of impersonal Brahman becomes comparable to the scanty water contained in the pit made by a cow's hoof. It is nothing compared with the ocean of bliss of the vision of the Personality of Godhead. The personal form of Lord Sri Krishna is so attractive that it comprehends all attraction, all bliss and all tastes (*rasas*). These attractions are so strong that no one wants to exchange them for material enjoyment, mystic powers and liberation. There is no need of logical arguments in support of this statement, because from one's own nature a person becomes attracted by the qualities of Lord Sri Krishna. We must know for certain that the qualities of the Lord have nothing to do with mundane qualities. All of them are full of bliss, knowledge and eternity. There are innu-



merable qualities of the Lord, and one devotee is attracted by a particular quality while another may be attracted by a different transcendental quality of the Lord.

Great sages, such as the four bachelor-devotees Sanaka, Sanatana, Sananda and Sanat-kumara, were attracted by the fragrance of flowers and tulasi leaves anointed with the pulp of sandalwood offered at the lotus feet of the Lord. Similarly, Sukadeva Goswami was attracted by the transcendental pastimes of the Lord. Sukadeva Goswami was already situated in the liberated stage, yet he was attracted by the pastimes of the Lord. This proves that the quality of His pastimes has nothing to do with material affairs. Similarly, the young cowherd damsels were attracted by the bodily features of the Lord, and Rukmini was attracted by hearing about the glories of the Lord. Lord Krishna attracts even the mind of the goddess of fortune. In specific cases, He attracts the minds of multitude of young girls. He attracts the minds of the elderly ladies by maternal affection. He attracts the mind of the male in the humors of servitude and friendship.

The word *hari* conveys various meanings, but the chief import of the word is that Lord Sri Krishna vanquishes everything inauspicious and captivates the mind of the devotee by awarding pure transcendental love. By remembering the Lord in acute distress one can be free from all varieties of miseries and anxieties. Gradually the Lord vanquishes all obstacles on the path of devotional service of a pure devotee, and the result

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of nine devotional activities, such as hearing and chanting, becomes manifested.

By His personal features and transcendental attributes, the Lord attracts all psychological activities of a pure devotee. Such is the attractive power of Lord Krishna. The attraction is so powerful that a pure devotee never hankers for any one of the four principles of religion. These are the attractive features of the transcendental attributes of the Lord. And adding to this the words *api* and *ca*, one can increase the imports unlimitedly. According to Sanskrit grammar there are seven synonyms for the word *api*.

So by interpreting each and every word of this *śloka*, one can see the unlimited number of transcendental qualities of Lord Krishna that attract the minds of His pure devotees.

—*Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 7: The Science of God » Chapter Seven » Verse: 10, Purport by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.*

TRANSCENDENTAL QUALITIES OF LORD KRISHNA

Srila Bhaktisiddhanta Saraswati Thakura

By adopting the chanting of the name of Krishna, one loses the inclination to speak on topics that are not related to Krishna. If one sings the name of Krishna, his eternal happiness and that of all others increases. By worshipping the name of Krishna, one worships Krishna Himself. “*Kṛṣṇa*” is separate from objects that are seen through covered vision as superior to Him, therefore one must chant “*Kṛṣṇa*,” one



must describe “*Kṛṣṇa*,” and one must worship “*Kṛṣṇa*.” One need not remember any word or name other than “*Kṛṣṇa*,” for since all others are more or less separate from Krishna, they provide no opportunity for a living entity to achieve the complete auspiciousness of attaining Krishna. The concept of something superior to Krishna is a covered form of Krishna realization and simply separates Krishna from Krishna's reservoir of pleasure. Attempting to increase the perfection of Krishna's reservoir of pleasure on the pretext of adding *rasas* that are not related to Krishna, results in a disgusting mixture of *rasas*. *Svayam-rūpa Kṛṣṇa* is the fountainhead of all manifestations of the Lord, therefore if one does not remember Krishna, one is guilty of the faults of either imperfection, impurity, impermanence, or confinement. If one tries to deny Krishna's position as *anādi*, or having no creator, and *ādi*, or the origin of all, by separating Him from His *sac-cid-ānanda* form, then one is attacked by the spirit of material enjoyment. The *bhū-vācaka*, or attractiveness indicated, in the verbal root *kṛṣ* refers to complete eternal existence or complete eternal knowledge, and *ṇa* refers to spiritual pleasure. In qualities and objects not related to Krishna there is a possibility of difference between the cause and the effect, but since *kṛṣ* and *ṇa* are both the attractors and the attracted, there

is no possibility of any difference between the cause and the effect in their qualities and objects.

The philosophy of impersonalism is associated with the dependent nature of the material world. The extraordinary concept of an object that is spiritual, transcendental to the senses, and beyond the range of experimental knowledge is found in the *yoga-rūḍhivṛtti* [The *yoga-rūḍhivṛtti* of a word is the connotation derived by combining two or more words, in this case *kṛṣ* and *ṇa*.] of the name “*Kṛṣṇa*.” The fact that He is non-different from His names, He is non-different from His forms, He is non-different from His qualities, and He is non-different from His pastimes, is not obstructed in the *yoga-rūḍhivṛtti*.

—CB *Madhya-khaṇḍa* 28.026 Śrīla Vrindavan dāsa Ṭhākura With English Translation of the Gauḍīya-bhāṣya Commentary and Chapter Summaries of Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja

KRISHNA IS THE GREATEST FORM OF GOD

Śrī Sanātana Goswami

Someone may raise the doubt that since Narayana, the Lord of Vaikuntha, is also described in *Vedic* scriptures as the *avatāri*, or source of all incarnations, how can Sri Krishna be greater than Narayana?

Narada replies

*nārāyaṇād apya vatāra-bhāve
sainvyajyamānairmadhurair mano-jñaiḥ
tat-prema-bhaktyardra-hṛd-eka-vedyair
māhātmya-vargair vividhair viśiṣṭaḥ.*

And Krishna is different from Narayana, for when Krishna appears in His descent to the material world, He fully manifests the many unique glories that distinguish Him alone—charming, attractive glories that can be known only to hearts softened by *prema-bhakti*.

Krishna is the all-victorious Supreme Personality of Godhead, greater than everyone, including the Lord of Vaikuntha. When Krishna descends to the material world, He reveals especially sweet qualities that attract the hearts of everyone.

What kinds of qualities distinguish Sri Krishna as greater than all *avatāras*, even the *avatāri* Narayana? To understand this topic properly one



needs a heart softened by pure love for Krishna. However, even without meeting that requirement, one can consider that most forms of Godhead, like the Narayana of Badarikashrama, are only *avatāras*, whereas the supreme controller Śrī Narayana, the Lord of Vaikuntha, is not an *avatāra* but the *avatāri*. Krishna, however, is both *avatāri* and *avatāra*. Thus Krishna displays in His role as *avatāra* the sweetness of His varied pastimes and in His role as the *avatāri* the supreme status of the absolute controller. Therefore, Krishna is the greatest form of God.

Even the pastimes of Krishna in which He defeats and kills evil persons are sweeter and more charming than anyone can describe or can infer by logic. This is because each enemy Krishna kills receives Krishna's complete mercy. Moreover, the ways that Krishna defeats and kills demons are supremely attractive. What then to speak of the ways Krishna reciprocates in kind with His lovingly surrendered devotees? Krishna deals with each and every one of His devotees according to their *rāsa*—sharing meals with them, relaxing with them, playing His flute for their pleasure, dancing with them in the *rāsa-līlā*, and so on. This will be described more fully later on.

— 2:4:187, Śrī Bṛhad Bhāgavatāmṛta of Śrīla Sanātana Goswami, Volume Two. Translated by Gopī-parāṇa-dhana Dāsa.

WHY IS NO ONE EQUAL TO OR GREATER THAN KRISHNA?

Śrīla Bhaktivinoda Thakura

Sixty-four transcendental qualities are fully manifest in Sri Krishna, who is eternal, full of Bhāgavata Mahāvidyālaya

knowledge and bliss. The last four qualities are present exclusively in Sri Krishna. Even His opulent forms do not possess them. Not having these four qualities, Narayana, however, who is the Lord of the spiritual sky and whose form is fully spiritual, possesses the other sixty qualities in full. Demigods like Lord Shiva possess fifty-five qualities in small quantities. The living entities possess the first fifty qualities in minute quantities. Shiva, Brahma, Surya, Ganesha, and Indra are all part and parcel of the Supreme Lord. They are qualitative incarnations of the Lord and are empowered by Him. Such pious entities are awarded the responsibility of managing the material creation. Factually they are all servants of the Supreme Lord. By their mercy, many persons have attained pure devotional service.

—*Jaiva-dharma* Translated by Bhaktivedanta Book Trust, Int. & Sarva-bhāvana dāsa.

MISSION OF LORD CHAITANYA MAHĀPRABHU

Śrīla Visvanatha Chakravarti Thakura

The personality and mission of Lord Caitanya Mahāprabhu was summarized by Śrīla Svarūpa Dāmodara Gosvāmī in the following sloka:

*anarpiṭa-carīṁ cirāt karuṇayāvatiṁṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitah
sadā hṛdaya-kandaresphuratu vah śaci-nandanah*

“May that Lord, who is known as the son of Srimati Shacidevi, be transcendently situated

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in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no other incarnation has ever offered before, the most sublime and radiant spiritual knowledge of the mellow taste of His service.” (Cc. *Adi* 1.4)

This *unnatojjvala-rasa*, or the condensed elevated mellows of devotional service is the real hankering of the followers of Srila Rupa Goswami, who are known as *rūpānugās*. What makes the followers of Srila Rupa Goswami so uniquely blessed? This will be explained.

Srimati Radharani has unlimited *sakhīs* headed by Lalitadevi and Vishakhadevi. These *sakhīs* are in the same age group as Srimati Radharani. Thus they sometimes have direct dealings with Lord Krishna. The *sakhīs* facilitate the pastimes of Radha and Krishna, and sometimes Srimati Radharani arranges that Her friends have direct union with Krishna. However the direct maidservants of Srimati Radharani are the known as *mañjarīs*. The word *mañjarī* means “bud, young, or very tender”. These servants are young and innocent girls. Their ages are not more than thirteen years old. They are maidservants who exclusively serve Srimati Radharani. The unique position of the *mañjarīs* is that they are allowed to witness the intimate loving pastimes of Radha and Krishna in the inner chambers of the groves of Vrindavan., They render personal service in those intimate moments to which the *sakhīs* have no access. Thus they relish the unparalleled bliss of *bhakti-rasa*. One of the principal *mañjarīs* is Sri Rupa *Mañjari*, who incarnated as Srila Rupa Goswami in *gaura-līlā*. Srila Narottama dasa Thakura composed a very beautiful song in praise of the dust of the lotus feet of Sri Rupa Manjari. This song is in the text *Prārthanā* and begins as follows; *śrī rūpa mañjarī pāda sei more sampada sei mora bhajana pujana. Rūpānugā bhajana* means following the footsteps of Srila Rupa Goswami by aspiring to become a maidservant of Srimati Radharani, the enchantress of Sri Krishna. Just as Sri Krishna captivates the mind’s of all the living entities by His energy and attractive qualities, similarly Srimati Radharani captivates Lord Krishna by Her love and charming qualities. The goal of a devotee of Lord Caitanya, following in the footsteps of Srila Rupa Goswami, is to become

a maidservant of Srimati Radharani. Srimati Radharani’s love for Krishna is so intense that Krishna is maddened by it. Thus Krishna descends here and accepts the form of Lord Chaitanya Mahaprabhu in order to understand and relish the transcendental love of Himself.

While relishing love of Krishna, Sri Chaitanya Mahaprabhu revealed to the world the essence of *Kṛṣṇa-bhakti*. He gave to the world what was never given before—love of Krishna, as practiced by the inhabitants of Vrindavan. Lord Chaitanya Mahaprabhu instructed the Six Goswamis headed by Sri Rupa and Sri Sanatana to write volumes of devotional scriptures about the nature of this love of Krishna.

The Goswamis carried out the instructions of Lord Chaitanya Mahaprabhu by writing volumes of devotional scriptures such as: *Śrī Bṛhad-bhāgavatāmṛta*, *Bhakti-rasāmṛta-sindhu*, *Ujjvala-nīlamanī*, *Hari-bhakti-vilāsa*, *Lalita-mādhava*, *Vidagdha-madhava*, *Ṣaṭ-sandarbhāsa*, and others. Srila Krishnadasa Kaviraja Goswami then took the essence from these writings, and presented it to the world in the form of *Srī Caitanya-caritāmṛta*.

—*Prema-bhakti Candrika The Moonrays of Loving Devotion Śrīla Narottama dāsa Ṭhākura* Purports of *Śrīla Viṣṇu-mātha Cakravartī Ṭhākura*.
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