

Nityam Bhagavata-sevaya

Sri Amalaki Ekadasi

Issue no:7

1st March 2015

**Lord Chaitanya Is Krishna Himself
With The Attitude Of Radharani**

HIS DIVINE GRACE A. C. BHAKTIVEDANTA SWAMI PRABHUPADA

**Chaitanya Mahaprabhu Leading Lord
Jagannath To Vrindavan**

SRILA BHAKTISIDDHANTA SARASVATI THAKURA

**Lord Chaitanya And
Sarvabhauma Bhattacharya**

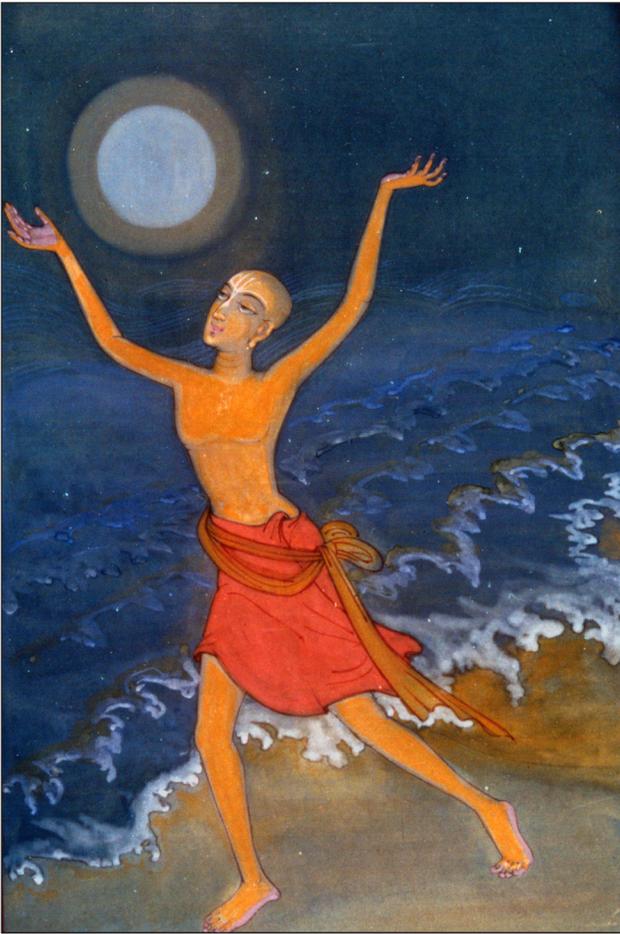
SRILA BHAKTIVINODE THAKUR

**Gauranga, Kali-Yuga
And Sankirtana**

SRILA LOCHAN DAS THAKUR

Sri Gaura Navamima Special Edition

VRINDAVAN



LORD CHAITANYA IS KRISHNA HIMSELF WITH THE ATTITUDE OF RADHARANI

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

When Rupa Goswami met Lord Sri Chaitanya Mahaprabhu at Prayaga (Allahabad), he offered his respectful obeisances by submitting that Lord Chaitanya was more magnanimous than any other *avatāra* of Krishna because He was distributing love of Krishna. His mission was to enhance love of Godhead. In the human form of life the highest achievement is to attain the platform of love of Godhead. Lord Chaitanya did not invent a system of religion, as people sometimes assume. Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Sri Chaitanya Mahaprabhu's transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Krishna and become a lover of God. Therefore Lord Chaitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Krishna

nityaṁ bhāgavata-sevayā

Himself. Therefore Lord Chaitanya is Krishna.

In the Bhagavad Gita Krishna has taught the philosophy of surrender to the Supreme Personality of Godhead. One who has surrendered to the Supreme can make further progress by learning to love Him. Therefore the Krishna consciousness movement propagated by Lord Chaitanya is especially meant for those who are cognizant of the presence of the Supreme Godhead, the ultimate controller of everything. His mission is to teach people how to dovetail themselves into engagements of transcendental loving service. He is Krishna teaching His own service from the position of a devotee. The Lord's acceptance of the role of a devotee in the eternal form of Lord Sri Chaitanya Mahaprabhu is another of the Lord's wonderful features. A conditioned soul cannot reach the absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Sri Krishna, in the form of Lord Gauranga, has made it easy for everyone to approach Him.

Svarupa Damodara Goswami has described Lord Chaitanya as Krishna Himself with the attitude of Radharani, or a combination of Radha and Krishna. The intention of Lord Chaitanya is to taste Krishna's sweetness in transcendental love. He does not care to think of Himself as Krishna, because He wants the position of Radharani. We should remember this. A class of so-called devotees called the nadiya-nagaris or gaura-nagaris pretend that they have the sentiment of gopis toward Lord Chaitanya, but they do not realize that He placed Himself not as the enjoyer, Krishna, but as the enjoyed, the devotee of Krishna. The concoctions of unauthorized persons pretending to be bona fide have not been accepted by Lord Chaitanya. Presentations such as those of the gaura-nagaris are only disturbances to the sincere execution of the mission of Lord Chaitanya. Lord Chaitanya is undoubtedly Krishna Himself, and He is always nondifferent from Srimati Radharani. But the emotion technically called *vipralambha-bhāva*, which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Krishna. As Srila Rupa Goswami has explained, devotional service is *ānukūlyena*, or favorable to Krishna. Acting unfavorably toward Krishna is not devotion. Kamsa was the

enemy of Krishna. He always thought of Krishna, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Chaitanya has accepted the role of Radharani, and we should support that position, as Svarupa Damodara did in the Gambhira (the room where Lord Chaitanya Mahaprabhu stayed in Puri). He always reminded Lord Chaitanya of Radha's feelings of separation as they are described in *Śrīmad Bhāgavatam*, and Lord Chaitanya appreciated his assistance. But the gaura-nagaris, who place Lord Chaitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Chaitanya or by Lord Chaitanya's followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Sri Chaitanya Mahaprabhu. The doctrine of transcendental enjoyment by Krishna cannot be mixed up with the doctrine of transcendental feeling of separation from Krishna in the role of Radharani.

—*Śrī Caitanya-caritāmṛta* Adi Lila 4.41, Purport

CHAITANYA MAHAPRABHU LEADING LORD JAGANNATH TO VRINDAVAN

Srila Bhaktisiddhanta Sarasvati Thakur

After giving up the company of the gopis in Vrindavan, Sri Krishna, the son of Maharaja Nanda, engaged in

His pastimes at Dvaraka. When Krishna went to Kurukshetra with His brother and sister and others from Dvaraka, He again met the inhabitants of Vrindavan. Sri Chaitanya Mahaprabhu is *radha-bhava-dyuti-suvalita*, that is, Krishna Himself assuming the part of Srimati Radharani in order to understand Krishna. Lord Jagannatha deva is Krishna, and Sri Krishna Chaitanya Mahaprabhu is Srimati Radharani. Chaitanya Mahaprabhu's leading Lord Jagannatha toward the Gundicha temple corresponded to Srimati Radharani's leading Krishna toward Vrindavan. Sri Kshetra, Jagannatha Puri, was taken as the kingdom of Dvaraka, the place where Krishna enjoys supreme opulence. But He was being led by Sri Chaitanya Mahaprabhu to Vrindavan, the simple village where all the inhabitants are filled with ecstatic love for Krishna. Sri Kshetra is a place of *aiśvarya līlā*, just as Vrindavana is the place of *mādhurya līlā*. Sri Chaitanya Mahaprabhu's following at the rear of the ratha indicated that Lord Jagannatha, Krishna, was forgetting the inhabitants of Vrindavan. Although Krishna neglected the inhabitants of Vrindavan, He could not forget them. Thus in His opulent Ratha-yatra, He was returning to Vrindavan. In the role of Srimati Radharani, Sri Chaitanya Mahaprabhu was examining whether the Lord still remembered the inhabitants of Vrindavan. When Chaitanya Mahaprabhu fell



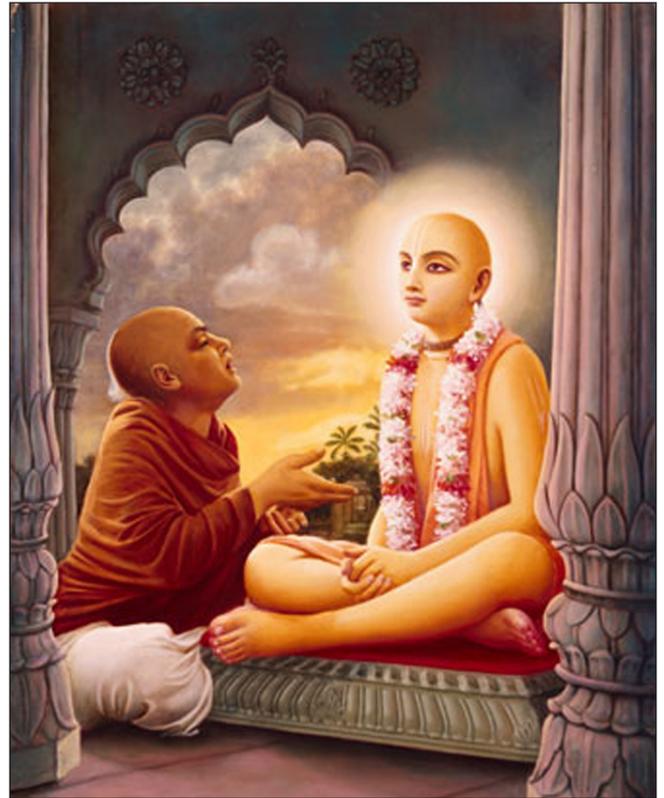
behind the Ratha car, Jagannatha-deva, Krishna Himself, understood the mind of Srimati Radharani. Therefore, Jagannatha sometimes fell behind the dancing Sri Chaitanya Mahaprabhu to indicate to Srimati Radharani that He had not forgotten. Thus Lord Jagannatha would stop the forward march of the ratha and wait at a standstill. In this way Lord Jagannatha agreed that without the ecstasy of Srimati Radharani He could not feel satisfied. While Jagannatha was thus waiting, Gaurasundara, Chaitanya Mahaprabhu, in His ecstasy of Srimati Radharani, immediately came forward to Krishna. At such times, Lord Jagannatha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Krishna and Srimati Radharani. In that competition between Lord Chaitanya's ecstasy for Jagannatha and Jagannatha's ecstasy for Srimati Radharani, Chaitanya Mahaprabhu emerged successful.

—Amubhāṣya by Srila Bhaktisiddhanta Sarasvati Thakur

LORD CHAITANYA AND SARVABHAUMA BHATTACHARYA

Srila Bhaktivinoda Thakur

When Sri Chaitanya Mahaprabhu entered the temple of Jagannatha, He immediately fainted. Sarvabhauma Bhattacharya then took Him to his home. Meanwhile, Gopinatha Acharya, the brother-in-law of Sarvabhauma Bhattacharya, met Mukunda Datta and talked to him about Chaitanya Mahaprabhu's acceptance of sannyasa and His journey to Jagannatha Puri. After hearing about Sri Chaitanya Mahaprabhu's fainting and His being carried to the house of Sarvabhauma Bhattacharya, people crowded there to see the Lord. Srila Nityananda Prabhu and other devotees then visited the Jagannatha temple, and when they came back to the house of Sarvabhauma Bhattacharya, Sri Chaitanya Mahaprabhu returned to external consciousness. Sarvabhauma Bhattacharya received everyone and distributed maha prasadam with great care. The Bhattacharya then became acquainted with Sri Chaitanya Mahaprabhu and arranged accommodations at his aunt's house. His brother-in-law, Gopinath Acharya, established that Lord Chaitanya Mahaprabhu was Krishna Himself, but Sarvabhauma and his many disciples could not accept this. However, Gopinath Acharya convinced Sarvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He



Sarvabhauma Bhattacharya and Lord Chaitanya

proved by shastric quotations that Sri Chaitanya Mahaprabhu was Krishna Himself in person. Still, Sarvabhauma did not take these statements very seriously. Hearing all these arguments, Chaitanya Mahaprabhu told His devotees that Sarvabhauma was His spiritual master and that whatever he said out of affection was for everyone's benefit.

When Sarvabhauma met Sri Chaitanya Mahaprabhu, he asked Him to hear Vedanta philosophy from him. Sri Chaitanya Mahaprabhu accepted this proposal, and for seven days He continually heard Sarvabhauma Bhattacharya explain the Vedanta sutra. However, the Lord remained very silent. Because of His silence, the Bhattacharya asked Him whether He was understanding the Vedanta philosophy, and the Lord replied, "Sir, I can understand Vedanta philosophy very clearly, but I cannot understand your explanations." There was then a discussion between the Bhattacharya and Sri Chaitanya Mahaprabhu concerning the authority of the Vedic scriptures, specifically the Upaniṣads and Vedanta sutra. The Bhattacharya was an impersonalist, but Sri Chaitanya Mahaprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Mayavadi philosophers concerning the impersonal Absolute Truth are incorrect.

The Absolute Truth is neither impersonal nor without power. The greatest mistake made by the

Mayavadi philosophers is in conceiving the Absolute Truth to be impersonal and without energy. In all the Vedas, the unlimited energies of the Absolute Truth have been accepted. It is also accepted that the Absolute Truth has His transcendental, blissful, eternal form. According to the Vedas, the Lord and the living entity are equal in quality but different quantitatively. The real philosophy of the Absolute Truth states that the Lord and His creation are inconceivably and simultaneously one and different. The conclusion is that the Mayavadi philosophers are actually atheists. There was much discussion on this issue between Sarvabhauma and Chaitanya Mahaprabhu, but despite all his endeavors, the Bhattacharya was defeated in the end.

At the request of Sarvabhauma Bhattacharya, Sri Chaitanya Mahaprabhu then explained the *ātmarāma* verse of *Śrīmad Bhāgavatam* in eighteen different ways. When the Bhattacharya came to his senses, Sri Chaitanya Mahaprabhu disclosed His real identity. The Bhattacharya then recited one hundred verses in praise of Lord Chaitanya Mahaprabhu and offered his obeisances. After this, Gopinath Acharya and all the others, having seen the wonderful potencies of Lord Chaitanya Mahaprabhu, became very joyful.

One morning after this incident, Sri Chaitanya Mahaprabhu received some prasadam from Jagannatha and offered it to Sarvabhauma Bhattacharya. Without caring for formality, the Bhattacharya immediately partook the *mahā-prasādam*. On another day, when the Bhattacharya asked Sri Chaitanya Mahaprabhu the best way to worship and meditate, the Lord advised him to chant the Hare Krishna maha mantra. On another day, the Bhattacharya wanted to change the reading of the *tat te 'mukampām* [SB 10.14.8] verse because he did not like the word *mukti-pada*. He wanted to substitute the word *bhakti-pada*. Sri Chaitanya Mahaprabhu advised Sarvabhauma not to change the reading of *Śrīmad Bhāgavatam*, because *mukti-pada* indicated the lotus feet of the Supreme Personality of Godhead, Lord Krishna. Having become a pure devotee, the Bhattacharya said, "Because the meaning is hazy, I still prefer *bhakti-pada*." At this, Sri Chaitanya Mahaprabhu and the other inhabitants of Jagannatha Puri became very pleased. Sarvabhauma Bhattacharya thus became a pure Vaishnava, and the other learned scholars there followed him.

—*Amṛta-pravāha-bhāṣya* by Srīla Bhaktivinoda Ṭhākura

GAURANGA, KALI-YUGA AND SANKIRTANA

Sri Lochan Das thakur

In every yuga, the Supreme Lord comes to earth to deliver the saints, destroy atheism, and reestablish religious principles. In Kaliyuga, Krishna comes as the Gauranga *avatāra* to propagate the chanting of the holy names as the universal *yuga-dharma*. Glorification of God's holy names is the only religion for the age of Kali.

Other than the Supreme Lord Himself, who else could have established the *yuga-dharma* of *Hari-nāma-saṅkīrtana*, which quickly and effectively removes the sins of the age of Kali. Charity, sacrifice, austerity, yajna, self-control, studying the scriptures, renouncing material desires, and other religious principles are automatically attained by sincerely chanting Hare Krishna. The unlimited glories and qualities of Krishna's holy names destroy ignorance and free one from the horrible cycle of birth and death.

Not knowing this essential quality of the age of Kali, people think that this is just a dark age full of sins. Actually, Kali-yuga is the most wonderful age because of this one quality. From any position, sinful living entities can attain salvation simply by performing Hari-nama sankirtana.

After saying this, Lord Brahma, overwhelmed with ecstasy, warmly embraced Narada Muni. Then Brahma stood up suddenly and proclaimed, 'One will attain unlimited sense pleasure and satisfy all his desires simply by once seeing the radiantly beautiful form of Lord Gauranga'

Lord Brahma continued his discussion by quoting some shastric verses to verify Lord Krishna's appearance as Sri Gauranga Mahaprabhu, and to glorify Kali-yuga and the process of *Hari-nāma-saṅkīrtana*. He cited the *Mahābhārata* (*Dāna-dharma, Viṣṇu-sahasra-nāma-stotra*):

*suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ*

When Krishna, the Supreme Personality of Godhead, appears as Sri Gauranga, His complexion is gold [*suvarṇa*] in His early pastimes. His limbs are the color of molten white gold [*hemāṅga*]. His body is extremely beautiful [*varāṅgaś*], and He is decorated with sandalwood pulp [*candanāṅgadī*]. These four are the symptoms of the Lord's ghaṣṭha-līla.

The Lord will take sannyasa and show



equanimity in different ways by describing the mysteries of devotion to Sri Krishna, and by satisfying everyone with knowledge and attachment to Krishna. The Lord is peaceful because He renounces all topics not related to the service of Krishna. His mind is always fixed in performing *Hari-nāma-saṅkīrtana*. He silences those opposed to the Lord's service by teaching pure devotional service. He is the abode of the highest spiritual peace and devotion .

Lord Brahma continued speaking, 'Narada, listen to some more wonderful topics. The age of Kali is full of darkness, impiety, and sinful acts. The few pious activities that remain are diminishing day by day. The essence of all religions is contained in *Hari-nāma-saṅkīrtana*.

The chanting of the holy names will spread all over the world. If a materialist chants the name of Hari, the Lord will give him sense gratification. One who chants with faith, however, will give up all sense enjoyment, and conquer the Lord by his pure love. In Kali-yuga, chanting the Lord's names and qualities is the supreme religion.

Hari-nāma-saṅkīrtana is like a big axe to cut the hard knot of sinful activities. The age of Kali is so special that people from previous yugas want to take birth in this age. Why? They want the opportunity to chant Hare Krishna and preach the holy names. This fact is confirmed in the

Śrīmad Bhāgavatam (11.5.38) 'The inhabitants of Satya-yuga and other ages eagerly desire to take birth in the age of Kali, since in this age there will be many devotees of the Supreme Lord.'

When the all-powerful Supreme Lord Krishna came, why didn't He give prema-bhakti to the sinful? Why the other *avatāras* would not give prema to the undeserving and unsundered? That type of compassion was unseen in any other yuga. That supremely merciful form of the Supreme Lord is none other than Sri Gauranga Mahaprabhu.

A religious man accumulates great benefits and destroys his impious acts by doing pious works, going on pilgrimages, and by following religious rituals; but none of these compares with chanting Hare Krishna. In summary, it is quite clear that Kali-yuga is the best of all ages. There is absolutely no other *dharma* [religious practice] except the congregational chanting of Lord Krishna's holy names.'

After full deliberation, Lord Brahma came to this conclusion. Narada was extremely delighted to hear these things from Lord Brahma. In appreciation, the sage showered forth sweet music from his vina.

Then Narada said, 'O Lord Brahma, what more shall I say? You have already said whatever I have kept in my heart and soul.

Some people pass many kalpas entangled in fruitive activities. Suddenly, by the grace of the Lord they get to render a little service to a Vaishnava. Hearing the divine topics of Krishna from such a Vaishnava, they attain freedom from material bondage. Then they become so devoted to serving Krishna that they don't care a fig for the five kinds of *mukti* [liberation].

O Lord Brahma, I want to say something about *prema-bhakti* and who is eligible to receive *gopī-bhāva* [the love of the gopis]. The pure love of the gopis conquers the Lord of the three worlds in the same way that a paramour conquers her lover by her spontaneous love. Who can explain that *prema-bhakti* of the gopis? Uddhava, the great devotee of the Lord, was ready to take birth as a creeper in Vrindavan, in order to get the dust from the feet of the gopis. Uddhava himself describes this in the *Śrīmad Bhāgavatam* (10.47.61): "The gopis of Vrindavan have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vrindavan, because the gopis trample them and bless them with the dust of their feet."

The lotus feet of the Lord which are meditated upon by Lord Brahma, Shiva, the munis, and the greatest yogis are rarely attained by them. Laksmi Devi massages those feet which have an indescribably sweet effulgence. Although the four Vedas are constantly reciting the glories of the Lord's lotus feet, they have hardly reached the shore of the ocean where He rests upon the bed of Ananta Sesa. Being controlled by their pure spontaneous love, that very same Lord Himself worshiped the feet of the gopis. There are also hundreds of devotees who have brought the Lord under control by following in the footsteps of the gopis. There is no comparison to the confidential pure love shared between the Vraja gopis and Krishna, the Supersoul of all living entities. Their love is matchless and supreme.

Although it may sometimes resemble the lusty dealings between mundane paramours, that love is totally pure and transcendental. That quality of pure bhakti, which Ananta

and Laksmi have never even heard of, Lord Gauranga will preach in the age of Kali.'

Then Narada, as per the Lord's request, asked Lord Brahma to tell everyone in Brahmaloaka to expand themselves and take birth on earth in Kali-yuga in order to assist Lord Caitanya's pastimes. After saying this, Narada, feeling ecstatic, left Brahma's abode.

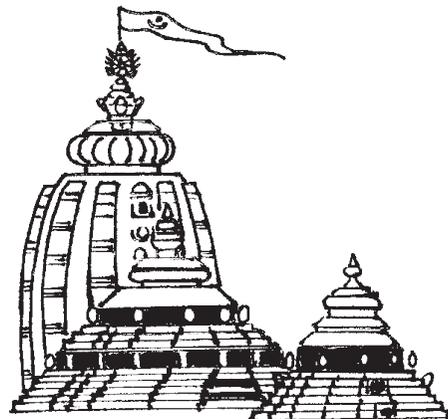
Narada continued visiting the demigods. He was playing gently on his vina and singing sweetly. These nectarean sounds showered the world with bliss and enchantment. Absorbed in ecstasy, Narada chanted 'Hari bol! Hari bol!' as he informed the three worlds of the upcoming appearance of Sri Gauranga Mahaprabhu, the *avatāra* for the age of Kali. The Lord would come with His joyful associates."

Locana Dasa says Lord Gauranga's mercy will inundate the world with nectar. All glories, all glories to the Lord of the universe! In Kali yuga the Lord appears to propagate Krishna-bhakti. In Kali yuga the people and the land of Nadia are all fortunate. All glories to Jagannatha Misra, in whose house Gauranga appeared!

Oh how wonderful! The glorious Lord Gauranga, along with the auspicious sound of conches, *mṛdaṅgas*, and *karatālas*, will preach the transcendental glories of the Lord and flood the fourteen worlds with the mellow love of Krishna. Sri Krishna Caitanya will first taste the sweet rasa of *Vraja-prema*. Then He will distribute it to satisfy the hankerings of everyone from the *caṇḍālas* to the demigods.

Forgetting myself in the ecstasy of Krishna consciousness, I, Locana Dasa, proclaim that in this way, the supremely auspicious, blissful treasure of Vrindavan will appear on the earth.

—Sri Caitanya Mangal by Lochan Das Thakur, Edited by Mahamidhi Swami



To subscribe for this fortnightly edition of e-magazine please email us at:

nityambhagavatasevaya@gmail.com