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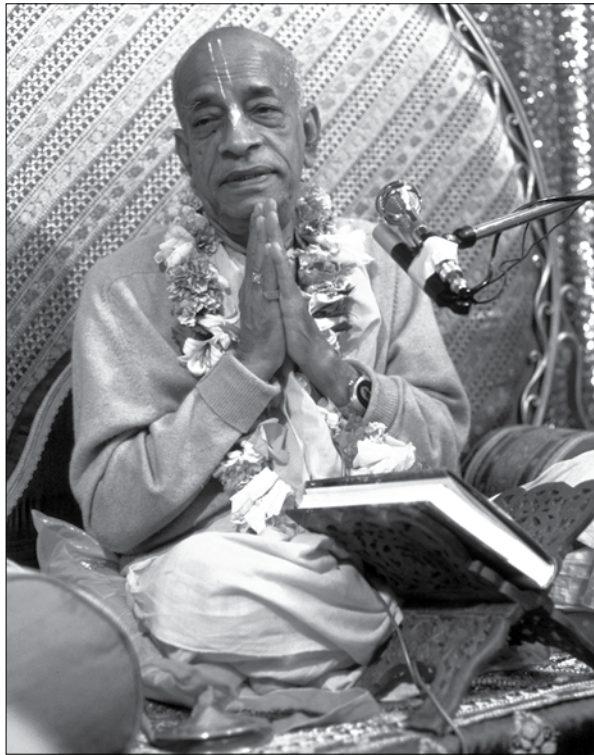
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FAVORABLE SERVICE TO GAURANGA

His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Ānukūlyena. Ānukūla means favorable. What Krishna wants, you serve him. Service means that. Service does not mean, “I want something and you give me something else.”

That is not service. Service means, “What I want, you must give me.” If I say, “Please give me a glass of water.” and if you bring a glass of milk, you can say, “Sir, milk is better than water.” No. That is not service. I want water now. You must give me water. That is service.

Therefore my Guru Maharaja did not approve the parties ... called *gaurāṅga-nāgarī*. They accept Chaitanya Mahaprabhu as Krishna. Chaitanya Mahaprabhu is Krishna, but they pose him, “Krishna is enjoying with *gopīs*.” That is called *gaurāṅga-nāgarī-bhāva*. Krishna has appeared now as devotee. So you must help him how he can become the best devotee. Not that you put him in Krishna’s position. When Chaitanya Mahaprabhu came in Vrindavan, so many people told him, “You are Krishna. You are Vishnu.” He [Chaitanya Mahaprabhu] was doing this [gesticulates], “Don’t say like this! Don’t say like this!” to warn future generations who would like to become Krishna’s *avatāra*, so-called *avatāra*.

So these are *siddhāntas*. One should be simply serving, engaged in the service of the Lord — favorably, not unfavorably — what he wants.

— Lecture on Śrīmad Bhāgavatam. 17 October 1972. Vrindavan.

THE SWEET CALLING OF THE DEVOTEES

Sri Srimad Gour Govinda Swami Maharaja

Adwaita Acharya appeared five hundred years ago. He came here and prayed for the appearance of

Gauranga Mahaprabhu. He saw the suffering condition of the *jīvas* of *kali-yuga*. His heart cried. Every day he was offering Ganges water and a *tulasī* leaf to his *śālagrāma śilā*, and offering prayers. In a thundering voice he called out to the Lord to descend here. So Gaurasundara, Mahaprabhu, descended by the call of Adwaita Acharya. Mahaprabhu said, “*Nāḍā* [a name Mahaprabhu used for Adwaita indicating that Adwaita is Narayan] called me with a roaring, thundering voice. I couldn’t stay in Vaikuntha. I came down here.” Krishna thinks, “My dear devotees are calling me. I have to go down to the material world and deliver the suffering souls.” The conditioned souls cannot understand how they can be freed from material bondage. They don’t know, but *mahājanas*, *sādhus*, gurus — they know. Such *mahājanas*, *sādhus*, instruct these ignorant fools, conditioned souls, who are covered up with ignorance, day and night, eating stool and earth. “Why are you eating stool and earth? Eat sugar candy! It is so sweet!” The hearts of *sādhu mahājanas* like Narada Muni bleed seeing the suffering of these *jīvas*, so they go to the Supreme Lord and tell him, “Please come! Please come! I have come like Akrura to take you there.”

Such *sādhu mahājanas*, they bring the Supreme Lord down here. Whose words will the Supreme Lord hear? He hears the words of his dear, intimate devotees. He hears *bhakta-kathā*, *gurudeva-kathā*. The Supreme Lord hears the words of his dear devotees, *sādhu mahājana*, guru — and the Supreme Lord sanctions what they say. He sanctions because he is *bhakta-vatsala*, very dear to his devotees. His *āsana*, his seat in Vaikuntha, shakes when such a devotee calls him. Once the Supreme Lord came out from a stone pillar by the call of Prahlada Maharaja. Moreover, *vr̥ndāvanam parityajya padam ekam na gacchati* — Krishna never goes even one step out of Goloka Vrindavan. But by the prayers of devotees like Narada and Akrura, his *āsana* shakes in Vaikuntha, in Dwarka, in Goloka Vrindavan. So he comes down here, leaving his *amṛta-maya rājya*, nectarean abode, he comes to this material world. Narottam Das Thakur says:


*tomāra hṛdaye sadā govinda viśrāma
govinda kahena mora vaiṣṇava parāṇa*

The heart of such a *vaiṣṇava sādhu* is Vrindavan, and Krishna is always in Vrindavan. So he is there in the heart of *sādhu, vaiṣṇava*. *Sādhus* like Narada and Akrura are always with Krishna. Such *premi bhaktas* have bound up the Supreme Lord with the rope of love in the heart.

Wherever such a *premi bhakta* looks he sees the all-beautiful form of Shyamasundar Krishna. This means that such a *sādhu*, such a *vaiṣṇava*, such *mahājana*, guru, is always with Krishna. He is always with Krishna. He always sees Krishna. Krishna says in *Bhagavad-gīta* (6.30),

yo mān paśyati sarvatra — “One who sees me everywhere and sees everything in me, he has not lost sight of me and I have not lost sight of him. He sees me, and I see him.” That means he always sees Krishna. He has not developed attachment to this material world. He has only one attachment, and that is to Krishna. When such a *sādhu*, guru, sees the condition of the conditioned souls here, how they have developed attachment to temporary material things like the body and bodily relations, his heart bleeds. So he offers prayers to the Lord on behalf of the suffering souls, and Krishna hears them. Then Krishna, the Supreme Lord, descends here. In the *śāstra* there is a specific time when the Lord’s *avatāra* comes. Krishna came. Rama came. Nrisimha came. Vamana came. Matsya came. And so on. However, this is not the time for the descent of this *avatāra*. How will he come? But such devotees, *mahājanas*, *sādhus*, their hearts break seeing the suffering of the souls here. They offer prayers, “Please come! Please come! Please come!” And although it is not time, still the Supreme Lord comes. When he hears such prayers of his dear devotees, the Lord descends. He descends in the heart of that *vaiṣṇava*. He is always there, but still he descends there. That is Vrindavan. Such a *sādhu mahājana* can make Krishna appear where he appears. Such a *sādhu* guru can make him appear in the heart of a soul. He has such power.

— From a lecture on 12 April 1993.




Nāma-tattva

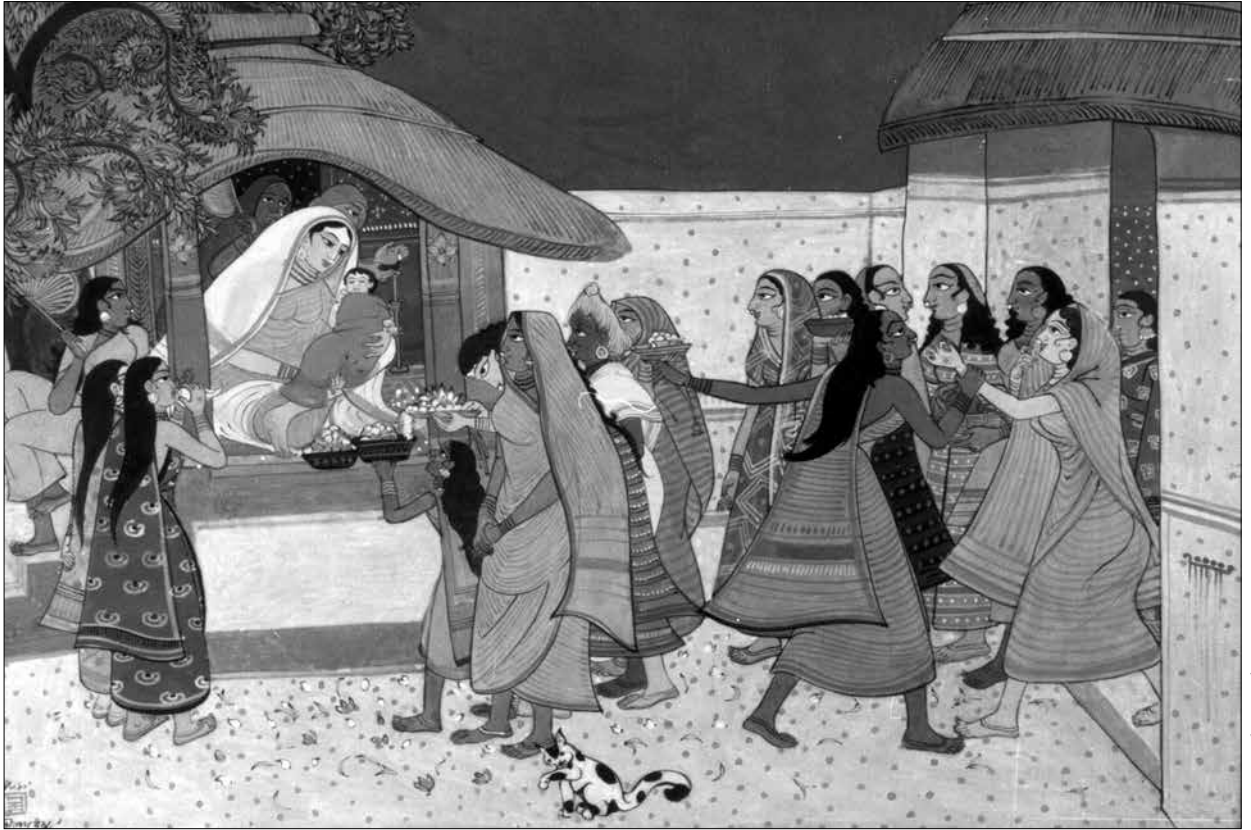
NO TIME RESTRICTIONS

From the Bhagavan-nāma-māhātmya-saṅgrahaḥ

*kālo 'sti yajñe dāne vā, snāne kālo 'sti sañjape
viṣṇu-saṅkīrtane kālo nāsty atra pṛthivī-pate*
[Narada said,] “There are specific times pre-
scribed for conducting Vedic sacrifices, for giving
charity, for taking a bath and even for chanting
one’s *gāyatrī-japa*. However, in the performance of
Vishnu *saṅkīrtana* there are no such restrictions.”

— From the *Bhagavan-nāma-māhātmya-saṅgraha*. Princess
of Wales Saraswati Bhavana Text No. 56. Edited by
Mahamahopadhyaya Gopi Natha Kaviraja. Printed at Vidya
Vilasa Press, Benares City. 1934.





Painting by Kartika Viswas

The birth celebration of Lord Gaurasundar

BLISSFUL HOLI IN VRAJA

The medieval poet Navakant

*añjali bhari phāgu lei sakhi-gaṇe
rāi kānura aṅge dei ghane ghane*

Taking her *sakhīs* along with her, holding fistfuls of red color in her hands, Rai profusely smears the entire body of Kanu [on the day of Holi].

*dolopari duhuñ dolata bhāla
gāota ko-i sakhi dhari tāla*

Rai and Kanu sway beautifully together on a swing. A *sakhī* sings songs in a suitable rhythm.

*bāota kata kata yantra suraṅga
viṅa rabāba svāra-maṅḍala upāṅga*

Many beautiful instruments are played. The spectrum of notes on the *viṅa* compliments all of these instruments.

*śobhita taru-kula vikaśita phūla
jhañkaru madhu-made saba ali-kūla*

The trees appear beautiful, the flowers blossom, swarms of bees buzz around due to intoxication caused by honey.

*malaya pavana bahe yāmuna-tīra
nācata śikhi-kula kuñja-kuṭīra*

Winds as cooling as those found on the sandalwood hill named Malaya blow on the banks of the Yamuna. The peacocks dance within the shelters created in the *kuñja*.

*vilasa-i tahi dolopari kāna
iha navakānta duhunka guṇa-gāna*

Kanu enjoys himself on the swing. Navakant sings the glories of the divine couple.

— *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.

THE FULL MOON ARISES

The medieval poet Jagadananda

*nadiyā bhūdhare, nīla-ambare
gaura daraśana dela
udaya bhū-bhṛta, rāhu-kavalita
ādha-śaśi ugi gela*

In the sky of good fortune spread over the beautiful mountain-like Nadia, the moon-like Gaurachandra appeared. On that day, the ordinary moon rising above the ordinary mountain got half-eclipsed by the planet Rahu.

daśa-diśe hari hari bola!
japata jaga-bhari, dāma dhari hari-
nāma bha-i utarola

In all the ten directions, everyone was loudly chanting, “Hari Hari bol!” Everyone around the world loudly chanted the names of Hari on their beads.

durita duranīta, sudūra-gata dina
rajanī āna na jāna
hauta niti gāna, purāṇa adhyāna
bhakata-jana sammāna

All abominable sins were driven far away. No one could differentiate between day and night due to absorption in the names of Hari. Regular glorification of the Lord, regular study of the *Purāṇas* and the culture of respect towards devotees was introduced.

pātakī-pāmara, dukhita dūra-gata
dīna-hīna pari-pūra
prema-dhana saba, jagata bharu rahu
jagata bāhira dūra

The sinful, the fallen, the troubled, and the unfortunate — all these categories of people became happy and completely satisfied in spiritual life. *Prema*, love of Krishna, inundated everyone in the world except for the poor soul Jagadananda.

— *Vaiṣṇava Padāvalī*, fourth edition, April 2010. Compiled and edited by Hare Krishna Mukhopadhyay. Published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.



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