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EMAGAZINE FOR EVERY EKADASI (MOHINI EKADASI 1 MAY 2023)

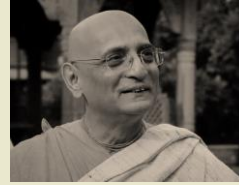
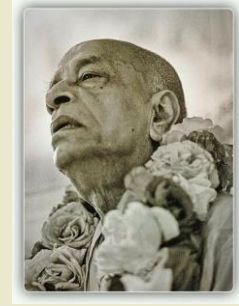
1. GAURAHARI QUALIFIES HIM TO WORSHIP RADHA AND KRISHNA IN VRINDAVAN

Just as in order to see Krishna we need spiritual vision and in order to see Sri Krishna Caitanya Mahaprabhu's dhama we also need spiritual vision. That spiritual vision is developed only when one develops one's relationship to Krishna in the heart.



That person who is hypocritically devote is especially duplicative who has no humility and who is full of pride yet still thinks he is fully qualified. By the devotee's mercy even such a person can give up his pride and perform

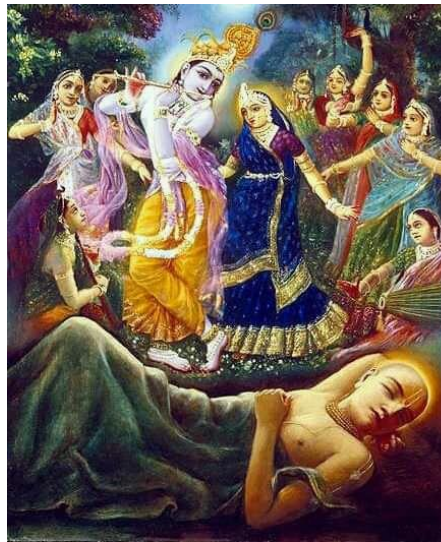
devotional activities. One should think himself lower than a blade of grass and more tolerant than a tree. He should not desire respect for himself but should expertly offer respects to others. When one possesses these four qualities and sings the glories of Lord Krishna his relationship with Sri Caitanya Mahaprabhu manifests within his heart. So what it means? When one becomes more humble than a blade of grass, more tolerant than a tree desires no respect for himself but offers all respect to others and chants the name of Krishna purely then he gets that relationship. Now with Krishna there are five relationships: santa, dasya, sakya, vatsalya and madurya. By first worshipping Gauranga in the mood of santa and dasya the devotee attains Krishna's service in the other rasas. Other rasas mean sakya, vatsalya and madurya. Nityananda



CONTENTS:

1. Gaurahari qualifies him to worship Radha and Krishna in Vrindavan,
2. Srila Prabhupada Appreciation; and
3. Guru Maharaja's instructions.

Prabhu is very clearly indicating that one cannot directly go to Krishna and develop his relationship as sakya, vatsalya and madurya. One cannot directly go to Vraja and develop a relationship. The process is one serves, Krishna has come which is explained in Caitanya Caritamrita, Krishna says in other ages I have given vaidhi bhakti in the mood of awe and reverence but by practicing vaidhi bhakti one only goes up to Vaikuntha. This Braja prema is not available to the living entity but now I will offer it to the living entity, and in order to offer this Braja prema to the living entity meaning the relationship with Krishna in sakya, vatsalya and madurya, He came as Caitanya Mahaprabhu. The process is that one serves Caitanya Mahaprabhu in santa and dasya rasa and by doing that he becomes qualified and develops his relationship with Krishna in Vrindavan in sakya, vatsalya and madurya. So that was the point I was making the other day, I will just carry on to further clarify.

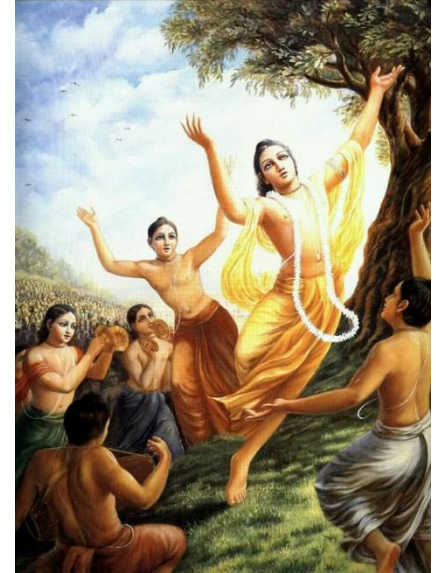


By first worshipping Gauranga in the form of santa and dasya, the devotee attains Krishna's service in the other rasas. According to his relationship with the Lord the devotee's eternally perfect mood spontaneously manifest in the course of his devotional service.



Whoever makes a distinction between Gauranga and Krishna is contemptable and will never have a relationship with Krishna but in the

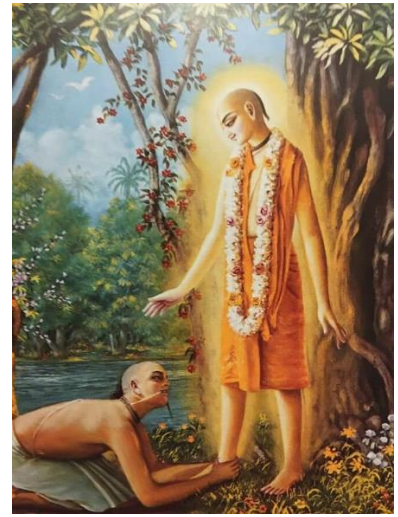
association of devotees one who possesses the qualities beginning with humility first worship Gauranga in dasya in servitude relationship.



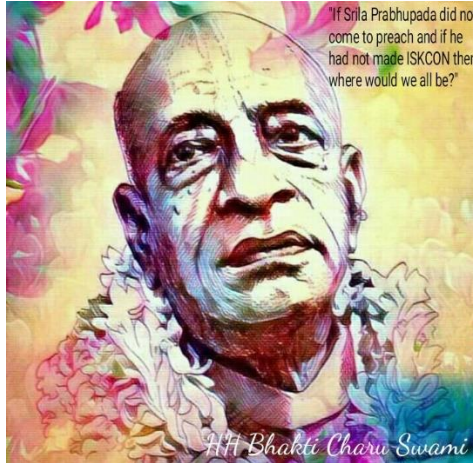
The dasya rasa is the highest mood in the worship of Gauranga. It is in that mood that the devotees call Sri Gauranga Mahaprabhu. One who is qualified in Madhurya rasa worships Gauranga in the form of dasya. One who is qualified in Madhurya rasa worships Radha and Krishna in the form of Gauranga. Radha and Krishna have combined in one form as my Gauranga Raya. RadhaKrishna's pastimes do not appear to be manifest in Caitanya Mahaprabhu's pastimes therefore Mahaprabhu is served only in santa and dasya rasa. One cannot develop a relationship with Caitanya

Mahaprabhu in madhurya rasa. When the worship of Gauranga in dasya rasa reaches full maturity in the heart of the living entity, madhurya rasa naturally develops, at that time one's worship of Gaurahari qualifies him to worship Radha and Krishna in Vrindavan. The process of approaching madhurya rasa bhakti is by serving Caitanya Mahaprabhu in dasya

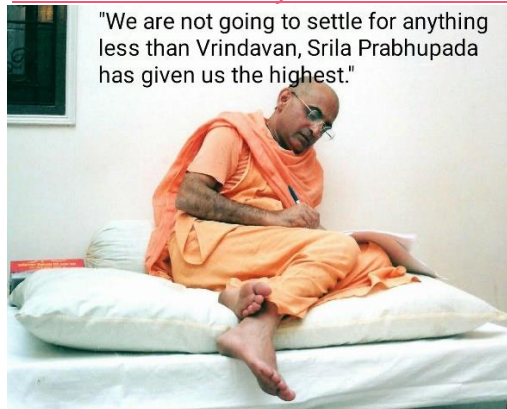
rasa. Gauranga then drowns the devotee in the nectar of Radha and Krishna eternal pastimes which the devotees enters as he attains Vrindavan.



2. SRILA PRABHUPADA APPRECIATION



3. GURU MAHARAJA'S INSTRUCTIONS





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The content of this E-Magazine was based on a Lecture given by HH Bhakti Charu Swami Maharaja on given at New Mayapur on 6 May 1994.