

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakur

# BHAGAVATA

The Magazine of Sri Gopinath Gaudiya Math

Issue No.1

August 2016

# DHARMA

President & Acharaya His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaj

## In This Issue...

Lord Balaram: Śuddha-Sattva Mūrti	2
Guru Tattva: Service To The Spiritual Master	3
Radha Govinda Jhulan Yatra	4
My Revered Spiritual Master	4
Sri Rupa Goswami & Govindaji	5
The Appearance Of Lord Krishna	6
Sri Gauri Das Pandit & Mahaprabhu	7
Sri Raghunandan Thakur & Gopinath	7
This month: Vaisnava Festivals and Satsang with Bodhayan Swami	8



*Guru* is not an ordinary word which can be used for everyone. *Guru* means heavy, because Krishna's mercy is transmitted through him. There are two syllables - *Gu* & *Ru*. Here, *Gu* signifies darkness and *Ru* signifies light. Thus, *Guru* is he who is capable of delivering us from the darkness of ignorance and awakening us to the light of eternal bliss. As *Vaishnavas*, we are worshipers of eternal bliss. If we ardently desire to be close to the eternally blissful form, Sri Krishna, then we should first become close to our *Guru*, a pure devotee of Lord Sri Krishna.

Yours in the Service of Sri Krishna Chaitanya Mahaprabhu's Mission,

B.B.Bodhayan



## LORD BALARAM: ŚUDDHA-SATTVA MŪRTI



*śuddha-sattva-mūrti prabhu dharena karuṇāya  
ye-vigrahe sabāra prakāśa sulīlāya*

*“His form is completely spiritual, and He manifests it only by His mercy. All the activities in this material world are conducted within His form.”*

The word *śuddha-sattva* in this verse refers to Śrī Baladeva, who is the predominating Deity of the *sandhinī* energy, which is one of the three internal potencies. All the ingredients of the spiritual world emanate from Baladeva. In other words, *śuddha-sattva*, or pure goodness, which is beyond the three modes of material nature, emanates from Him. In other words, He is the cause of spiritual existence. All of Lord Viṣṇu’s various forms are His plenary portions or portions of His plenary portions, and They are all forms of pure goodness.

In the *Śrīmad Bhāgavatam* (4:3:23) Lord Śiva speaks to Satī as follows: “I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering.” In their commentaries on this verse: (1) Śrīla Jīva Gosvāmī says, “The word *viśuddha* indicates a complete absence of material influence because of being sheltered by the Lord’s *svarūpa-śakti*,” (2) Śrīla Viśvanātha Cakravartī Ṭhākura says, “The word *viśuddha* indicates that it is spiritual, being composed of the *cit-śakti*; and (3) Śrīla Śrīdhara Svāmī says, “*Sattva* refers to the consciousness, or the level of pure *sattva*.” In his commentary on *Śrīmad Bhāgavatam* (1:2:24) he says: “*Sattva* refers to direct perception of Brahman.” And in his commentary on the words *viśuddham sattvam ūrjitam* from the *Śrīmad Bhāgavatam* (1:3:3), he says: “*Viśuddha* indicates ‘untouched by the *guṇas*’ and *ūrjitam* means ‘unsurpassed.’” In his *Śrī Bhāgavata-tātparyā*, Śrī Madhvācārya says: “*Sattva* refers to the possession of saintly qualities, knowledge, strength, and attractive form.” In the *Matsya Purāna* it is stated: “*Sattva* refers to the totality of all strength and knowledge.” Another name for the state of pure goodness is *vasudeva*. One who appears in that state is called *Vāsudeva*.

It is stated in the *Caitanya-caritāmṛta* (Ādi 4:64-65): “The essential portion of the *sandhinī* potency is *śuddha-sattva*. Lord Kṛṣṇa’s existence rests upon it. Kṛṣṇa’s mother, father, abode, house, bedding, seats, and so on are all transformations of *śuddha-sattva*.” Again, in the *Caitanya-caritāmṛta* (Ādi 5: 43-44, 48) it is said: “One variety of the pastimes of the spiritual energy is described as pure goodness (*viśuddha-sattva*). It comprises all the abodes of *Vaikunṭha*. The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of *Saṅkarṣaṇa*. That *Saṅkarṣaṇa*, who is transcendental pure goodness, is a partial expansion of *Nityānanda Balarāma*.”

*Caitanya Bhagavata* *Adi* 1:60 & *Purport*; *Srila Bhaktisiddhanta Saraswati Thakur*



## GURU TATTVA: SERVICE TO THE SPIRITUAL MASTER

Speaking for the benefit of all humanity, Lord Sri Krishna explained to Uddhava, his dearest companion, how guru is non-different from Himself:

*ācāryam mām vijānīyān  
nāvamanyeta karhicit  
na martya buddhyāsūyeta  
sarva deva mayo guruḥ*

“O Uddhava, you should consider the acharya to be my dearest embodiment, indeed my very self. Thus never disrespect him by being envious of him or thinking him to be an ordinary man, for he is the sum total of all the demigods.”

(*Srimad Bhagavatam 11:17:27*).

Following these words of the Lord, Krishna Das Kaviraj wrote:

*yadyapi āmāra guru caitanyaera dāsa  
tathāpi jāniye āmi tānhāra prakāsa*

*guru kṛṣṇa-rūpa hana sāstrera pramāṇe  
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe*

“Although my spiritual master calls himself a servant of Lord Chaitanya, I know him as a direct manifestation of the Lord.”

“According to the scriptures, the spiritual master is a form of Krishna. Krishna takes the form of the guru to bestow His mercy on the devotees.”

(*Chaitanya Charitamrita 1:1:44-45*)

Krishna is the supreme object of love and the root of all existence. In order to remind the fallen jivas of their forgotten nature, He takes the form of the spiritual master. He initiates them by giving mantras and teaches them how to engage in the Lord’s bhajan. This is how He shows His mercy.

Our most worshipable Srila Prabhupada comments on the above verses in his *Anubhāṣya* as follows:

Even though the spiritual master is factually the servant of Lord Krishna Chaitanya, the disciple should understand that from the transcendental point of view, he is a special manifestation of the

Lord. However, this does not mean that the guru has given up his relationship with the Lord as servant to master, or that he is in every way identical with Krishna and can take his role in nitya-līlā.

No acharya on the devotional path would ever say that there is absolutely no difference between himself and the Supreme Lord; rather he teaches the principle of inconceivable oneness and difference. Raghunath Das Goswami instructed his mind to “think of the spiritual master as the beloved of Mukunda” (*mukunda-preṣṭhatve guruvarām*).

In *Bhakti-sandarbha* (213), Jiva Goswami states:

*śuddha-bhaktāḥ śrī-guroḥ śrī-śivasya ca bhagavatā  
saha abheda-dṛṣṭim tat-priyatamatvenaiva manyante*

“Pure devotees consider the spiritual master and Lord Shiva to be one with the Lord in that they are most dear to Krishna, and not for any other reason.”

Srila Visvanath Chakravarti Thakur follows the same line of thought when he sings:

*sākṣād-dharitvena samasta-śāstrair  
uktas tathā bhavyata eva sadbhiḥ  
kintu prabhor yaḥ priya eva tasya  
vande guroḥ śrī-caraṇāravindam*

“All the revealed scriptures and saintly persons state that the guru is Krishna Himself. However, the guru is glorified as the Lord’s dear-most servant because he is authorized to engage in His most intimate service. I consider myself to be the servant of my spiritual master and offer my respectful obeisance unto his lotus feet.” (*Gurvaṣṭakam*, 7)

With this understanding, every Gaudiya Vaishnava meditates on his spiritual master as being *tadīya* - one who is totally given over to the Lord. Thus the ancient manuals of instruction for bhajan that are followed in the Vaishnava world, as well as the pure devotional songs of the *Mahajans*, all describe the spiritual master as either the manifestation of Nityananda Prabhu or a handmaiden to the Divine Couple.

*Chaitanya Vani*, 29.3-4. pp. 49-51 and 74-76.; HDG Srila Bhakti Promode Puri Goswami Thakur



## RADHA GOVINDA JHULANA YATRA

*The jhulan yatra (swing pastime) of Sri Radha Govinda takes place in Vrindavan during the rainy season of Sravana month (July – August).*

As Lord Krsna enjoyed the pastimes with the gopis, He gradually approached the swing made of lotus flowers. Vrnda Devi and Kundalata placed the swing under Lord Hari, who sat on it. Smilingly, He coaxed the reluctant Srimati Radharani to sit beside Him. As Acyuta sat on the swing with His beloved Radharani, the delighted gopis surrounded the swing, pushing and pulling it from front and back, and singing loudly.

As the swing's speed gradually increased with the sakhis' pushes, restless-eyed Radhika trembled with fear and held on to Her lover, embracing Him. When the sakhis firmly pushed the swing, Radha and Krishna's ear-rings swung, hair became disheveled, sashes entwined and flower garlands became entangled with Their jingling bangles.



While swinging so quickly, restless-eyed Radhika motioned to Her girlfriends for help. But the sakhis thought: “How wonderful! The swing became very restless because of our friend's swinging! O now our mistress wants us to render some service!” Understanding this, the sakhis quickly took their respective places on the swing and began their service. Lalita and Visakha presented betel-nuts, Campakalata and Citra fanned, Tungavidya and Indulekha served from drinks from golden pitchers,

and Sudevi and Rangadevi brought fragrant ointments and powders. Beginning with Lalita on the eastern petal, all the sakhis in turn served their beloveds, following the indication of Their eyes.

At that time, something wonderful happened. Although the sakhis were positioned surrounding the Divine Couple, each one saw Radha and Krsna as if They were directly in front of her. Then Vrnda Devi, Kundalata, and the other gopis pushed the swing in a very pleasing way. At that time, another wonderful thing happened. Sri Hari appeared beside each sakhi who sat on each of the swing's petals. Sri Radha and others were astonished seeing their sakhis in embrace with Hari at the same time.

If a tamala tree grew on a flying golden mountain, and if that tree were embraced by a blossoming golden creeper and surrounded by a forest of tamala trees and golden plantain trees, it might resemble the sight of Lord Krsna enjoying His swing pastimes with the gopis.

Surrounded by the lightning flashes of the principal gopis, the black cloud of Lord Krsna showers the nectar of His pastimes upon the world, thus extinguishing the thirst of the cataki birds of the eyes of Kundalata, Vrnda Devi, and the other gopis. All glories to that Lord Krsna, who enjoys His swing pastimes in Vrndavana forest in this way.

*Govinda Lilamrita - Chapter-14; Sri Krishna Das Kaviraj Goswami*

## MY REVERED SPIRITUAL MASTER

My Guru Maharaja, Srila Bhaktivedanta Swami Prabhupada was just a *grihastha*. He was not a sannyasi. He was not living at the ashram. But he got the full mercy of Srila Bhaktisiddhanta, Thakur Bhaktivinode and Sri Chaitanya Mahaprabhu. He was empowered because he was a true follower. He did not twist the teachings. He did not add any deliberation to them. He followed them 'as it is'. Then he preached in English throughout the world. In their first meeting Srila Bhaktisiddhanta told him to preach in the west. He could understand, “The person who can do it has now come to me.”

*My Revered Spiritual Master - Chapter 17; Srila Gour Govinda Goswami Maharaj*



## SRI RUPA GOSWAMI & GOVINDAJI

*śrī-rūpa-mañjarī khyātā yāsīd vṛndāvane purā |  
sādyā rūpākhyā-gosvāmī bhūtvā prakatātām iyāt ||*

“She who was known as Rupa Manjari in Vrindavan has now appeared as Rupa Goswami.”

(Gaura-gaṇoddeśa-dīpikā 180)

Lalita is chief amongst the sakhis who make up Radharani's entourage, and Rupa Manjari is the foremost amongst those sakhis who follow Lalita. It is for this reason that Rupa Goswami was chief amongst the six Goswamis in Gaura lila.

In Vrindavan, Rupa Goswami established a temple for his Govindaji. In *Bhakti-ratnākara*, Narahari describes the way Govindaji appeared to Rupa Goswami:

Mahaprabhu had given four instructions to Rupa Goswami: 1) to find the lost holy places in the dham, 2) establish the service of a deity, 3) publish scriptures on pure devotional service, and 4) preach the love of the Holy Name. Rupa Goswami had perfectly carried out all these desires of the Lord, but one. He was worried about how he could establish deity worship. Thus he started wandering through the villages and forests in the Vraja area in search of his Lord in deity form, but without success.

Feeling despondent, Rupa Goswami was one day sitting by the banks of the Yamuna, his heart burning with intense feelings of separation from Krishna. At that time, a handsome Vrajavasi, effulgent like a divine personality, approached him and in a sweet voice asked him what was the cause of his distress. Enchanted by his charming voice and divine appearance, Rupa Goswami told everything that had been troubling him. The Vrajavasi then consoled Rupa Goswami, saying, “You need not worry; on the hill named Goma Tila, which is the Yoga Pith here in Vrindavan, you will find a deity of Govinda. Every morning a cow goes there and joyfully gives Him milk.” Having said this, the Vrajavasi disappeared.

Realising, “Krishna came here and spoke to me and yet I could not recognize Him”, Rupa Goswami, fainted. After some time, he came back to his senses and managed to pacify his mind. He then proceeded

to the place the Vrajavasi had indicated. The residents of the village helped him dig at Goma Tila and finally they found the deity of Govindaji. He was more beautiful than millions of Cupids. Later it was established that this Govinda deity was originally worshiped by Krishna's grandson, Vajranabha.

Subsequent to his appearance at Goma Tila, Govindaji was served in a simple thatched hut. According to *Bhakti-ratnākara* (2:404-37), a disciple of Raghunath Bhatta later built a beautiful temple and jagamohana, etc., to house the Lord. In 1590, the king of Amber, Man Singh, repaired the existing structure and built additions to it, thus making it an exquisite sandstone temple. In his *Mathura Memoir*, F.S. Growse has described this temple in the following words: “The temple of Govinda Dev is not only the finest of this particular series, but is the most impressive religious edifice that Hindu art has ever produced - at least in upper India.”



It is said that the seven-story building was so high that the emperor Aurangzeb could see its pinnacle from his palace in Agra. Out of jealousy, he destroyed the upper portion of the building. Around this time, out of fear of Muslim iconoclasts, Govindaji was moved to Bharatpur and then later to Jaipur, where He remains to this day.

*The Associates of Lord Caitanya; HDG Srila Bhakti Promode Puri Goswami Thakur*



## THE APPEARANCE OF LORD KRISHNA

When Vasudev was taking the jewel-like Krishna from Kamsa's prison in Mathura to Nanda's house in Vraja, *māyā* spread an illusory covering everywhere. Even mother Yasodā saw the child who had been brought as her own.

*dadṛṣe ca prabhudhā sā yaśodā jātam ātmajam  
nīlotpala-dala-śyāmaṁ tato 'tyarthaṁ mudam yayau*

“Upon awakening, Yasoda saw the new-born child who was dark like a blue lotus and became joyful.” (Viṣṇu Purāṇa 5:5:22)

The body of the child was more resplendent than a shining sapphire. The moon of his face conquered the moon in the sky. His eyes were like the most astonishing lotuses. His hands were more splendid than the new leaves on the branches of a heavenly desire tree. Moving His hands and feet slightly, He cried out sweetly, bewildering the whole universe. When she saw this beautiful child, Yasodā became stunned like a painted picture.

He was a kingdom of shining darkness, an expansive ocean of beauty. He was the good fortune for all perception of beauty. He was the Bharata Muni of all attractive pastimes. When Yasodā thought of her child in this way, He agreed by His crying, which seemed to say, “Yes Yes.”

Though Yasodā saw her newly born son, she was unable to call out for her friends, what to speak of moving anywhere?! Her eyes and throat were covered in tears and her body was stunned. Her heart was agitated because of her desire to care for the newborn. With strong desire to see her child, she constantly gazed at Him, but could not be fully satisfied. Streams of nectar fell from her breasts and from her eyes.

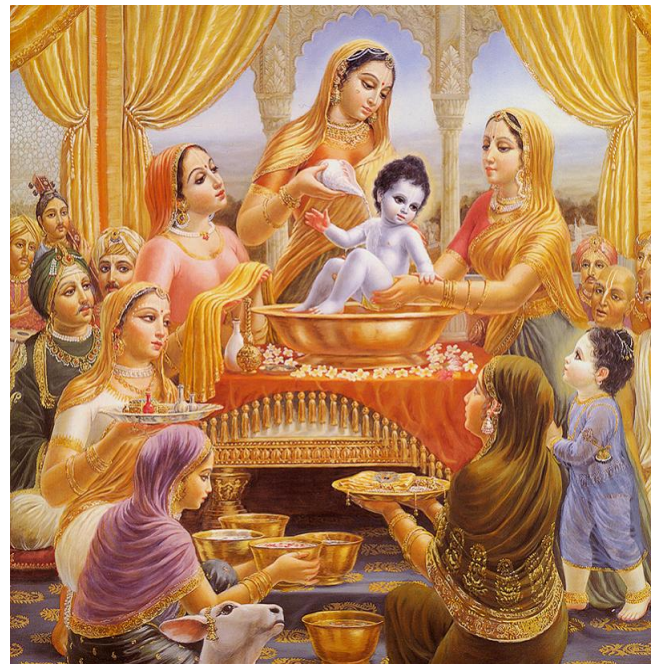
When the Supreme Lord appeared in Nanda's house in Vraja, *Yogamāyā* left Vraja for Mathurā, thus freeing Vraja from illusion.

As the moon, though situated far away, makes lotuses blossom, this child made the minds of people far

away blossom with joy. Not only did the child appear on the bed of his mother, but He also appeared in another form in the pure hearts of persons having transcendental affection.

When the child appeared in the hearts of women situated at a distance, they quickly came like *cātākī* birds attracted to a cloud appearing in the sky. As *cakora* birds look at the moon from all around it, Rohinī and other women gathered around to look at the child from all sides. Seeing the stunned Yasodā gazing at her child with smiling eyes, the women considered her to be the most deserving mother of this divine child.

Recognising him as male by His characteristics, they cherished each limb. “Ah, I will hold His head. I will touch His eyes. I will offer myself to His heart and will reside there.” Each of the various women had their own desires which made them look at the child.



Looking at the dark child with eyes and heart, they began to wonder about Him. Is that a fresh garland of blue lotuses? Is it a huge sapphire? Is it a *vaidūrya* gem, which can never be known? When we look at this child all the senses stop functioning and the eyes see only that object.

*Adapted from Chapter – 3, Gopāla-campu; Sri Jiva Goswami*



## SRI GAURI DAS PANDIT & MAHAPRABHU

*subalo yaḥ priya-śreṣṭhaḥ sa gaurīdāsa-paṇḍitaḥ*

“In Vraja, Gauri Das Pandit was Subala, one of the twelve Gopals.” (*Gaura-gaṇoddeśa-dīpikā* 128)

Gauri Das Pandit was very fortunate, as he was one of Nityananda Prabhu's dearest associates. He completely devoted his body, mind and soul to Nityananda Prabhu. (*Chaitanya Bhagavat* 3:5:730)

Gauri Das was empowered with great spiritual potency and thus could always receive or give Krishna prema. He surrendered everything he had to Nityananda Prabhu and made Chaitanya and Nityananda the Lords of his life and soul. (*Chaitanya Charitamrita* 1:11:26-27)

Mahaprabhu performed wonderful pastimes with Gauri Das Pandit in Ambika Kalna. One day Mahaprabhu paddled across the Ganges to visit Gauri Das. Upon arriving, He sat under a large tamarind tree there. Gauri Das begged Mahaprabhu to always stay there with him. In response to His devotee's desire, Mahaprabhu revealed that the forms of Himself and Nityananda Prabhu were present in a nearby neem tree, and could be manifested if carved out. It is said that Nityananda Prabhu personally witnessed the carving of these deities.

One day when Mahaprabhu and Nityananda Prabhu were about to return from Ambika Kalna, Gauri Das did everything in his power to hold Them back. Mahaprabhu calmed him by saying, "Nityananda and I are directly present in these deity forms. You may choose between asking Us to leave or Our deity forms to leave." Gauri Das chose that the physically present Gaura-Nitai stay and that the deities could leave. And exactly this happened. This demonstrates the truth of the statement in *Chaitanya Charitamrita* (2:17:131):

*nāma vigraha svarūpa, ei tina eka-rūpa |  
tine bheda nāhi tina cidānanda-rūpa ||*

These three - the name, the deity form and the original form of the Lord - are all one. No distinction should be made between them, for all three are of transcendental, spiritual substance.

*The Associates of Lord Caitanya; HDG Srila Bhakti Promode Puri Goswami Thakur*

## SRI RAGHUNANDAN THAKUR & GOPINATH

*vyūhas tṛtīyaḥ pradyumnaḥ priya-narma-sakho'bhavat*

*cakre līlā-sahāyaṁ yo rādhā-mādhavayor vraje |  
śrī-caitanya-dvaita-tanuḥ sa eva raghunandaḥ ||*

The third member of the catur-vyūha, Pradyumna, took part in Radha Madhava's lila in Vraja as Krishna's intimate friend or priya-narma-sakhā. He has now appeared as Raghunandan, whose body is not different from that of Chaitanya. (*Gaura-gaṇoddeśa-dīpikā* 70)

Mahaprabhu gave Raghunandan the service of deity worship. Raghunandan's work is to serve Krishna. He has no interest in anything other than serving Krishna. (*Chaitanya Charitamrita* 2:15:131)

From his early childhood, Raghunandan would feed the family's Gopinath deity laddus. Uddhava Das has written a song in which this lila is described:

Mukunda Das, Raghunandan's father lived in the village of Srikhanda, where his household deity was named Gopinath. One day he had to go somewhere for work and he called Raghunandan to do the service. He said, "In this house we worship Krishna, so I want you to be sure to give him something to eat." and then he left. Raghunandan did as his father had ordered and made the offering to the deity. Raghunandan was just a child and in his simplicity, he said to Gopinath, "Eat! Eat!" Krishna is controlled by love, and so He did as the child told Him and ate everything on the plate without leaving a grain of rice.

When Mukunda Das returned, he asked the boy to bring him the prasada from the offering he had made. The child answered, "Father, Krishna ate everything and left no remnants." Mukunda was so astonished at his child's wonderful words that on another occasion he asked him again to make an offering. This time after he left the house, he returned and hid to watch what his son would do. Raghunandan joyfully placed a laddu in Krishna's hand and said in a commanding voice, "Eat! Eat!" When Krishna had eaten half of the laddu, Raghunandan saw Mukunda Das in the doorway. Mukunda saw that Krishna did



not take another bite and that the half-eaten laddu remained in His hand. Seeing this, love swelled up in Mukunda's heart. He embraced his child as tears of joy rained from his eyes and spoke to him in a broken voice.

To this day, fortunate people come to Srikhanda to see the half-eaten laddu in Gopinath's hand. Raghunandan is not different from Cupid himself, says Uddhava Das with great feeling.

*The Associates of Lord Caitanya; HDG Srila Bhakti Promode Puri Goswami Thakur*

## THIS MONTH: VAISNAVA FESTIVALS AND SATSANG WITH BODHAYAN SWAMI

August 2016	Vaisnava festivals
6 August	Srila Raghunandan Thakur Disappearance Day
14 August	Pavitropana Ekadasi
14 August to 18 August	Sri Radha Govinda Jhulan Yatra
15 August	Srila Rupa Goswami Disappearance Day Srila Gauri Das Pandit Disappearance Day
18 August	Balaram Purnima - Appearance Day of Lord Sri Balaram
25 August	Janmashtami – Appearance Day of Lord Sri Krishna
26 August	Srila AC Bhaktivedanta Swami Appearance Day
28 August	Annada Ekadasi

August 2016	Satsang Location	Contact
1 – 18 August	Montreal, Quebec, Canada	Navamalika Devi Dasi navamalika@gmail.com, 514-636-2822
18 - 22 August	Miami, Florida, U.S.	Kalki Avatar Das vrinda@mac.com, 305-766-2830
22 August to 10 September	Novato, California, U.S.	Govardhan Das & Anuradha Devi Dasi info@anuradhamudra.com, 415-233-1944  Ram Das raoul@insighteditions.com, 415-307-6067

### Bhagavata Dharma

A free e-magazine published monthly in service to the mission of Lord Sri Krishna Chaitanya, by  
Sri Gopinath Gaudiya Math,  
Isodhyan, Sri Mayapur  
Nadia, West Bengal, India 741313

On behalf of Swami Bhakti Bibudha Bodhayan, Acharya of Sri Gopinath Gaudiya Math; and  
Dedicated to:

His Divine Grace Srila Bhaktisiddhanata Saraswati Goswami Thakur PRABHUPADA, and  
His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur

To subscribe, visit <http://www.gopinathgaudiya.com/newsletter/>  
<https://www.facebook.com/SrilaBodhayanMaharaj/>

