

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakur

BHAGAVATA

The e-magazine of Sri Gopinath Gaudiya Math

Issue No.5

March 2017

DHARMA

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

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Through extensive publicity, we may become famous in this world for a short time. However, it is not possible to be eternally famous in this way. Yet, we can become eternally famous if we connect with the all-famous, eternally blissful, Lord Sri Krishna. The easiest path to connect with Sri Krishna, in this Age of Kali, is to engage in the congregational chanting of the Hare Krishna Maha-mantra.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

In the Service of Sri Krishna Chaitanya Mahaprabhu's Mission,

His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja



PRAYERS OFFERED BY THE GODS & GODDESSES ON THE ADVENT OF SRIMAN MAHAPRABHU

by Srila Vrindavan Das Thakur

Now please hear with devotion the prayers offered to Śrī Gaurasundara by Brahmā and the gods and goddesses. By hearing these confidential prayers, one's mind becomes attached to Kṛṣṇa.

All glories to Śrīmān Mahāprabhu, who is directly Kṛṣṇacandra and therefore the father of all living entities. All glories to the Supreme Lord, who has incarnated to establish the saṅkīrtana movement. All glories to the protector of Vedic principles, saintly persons, and brāhmaṇas. All glories to He who is the personification of time, which destroys the non-devotees. All glories to the Supreme Lord, who possesses a pure spiritual body. All glories to the completely independent Supreme Personality who is the Lord of all lords.

You who are the shelter of innumerable universes, have now manifest in the womb of mother Śacīdevī. Who can understand Your supreme will? Creation, maintenance, and annihilation of the universe is merely a part of Your pastimes. For one who destroys the entire creation simply by His desire, can He not kill Rāvaṇa or Kaiśa simply by giving an order? Still, He appeared in the house of Daśaratha and Vasudeva in order to kill those demons. Therefore my Lord, who other than Yourself can understand the cause of Your appearance?

By Your order, each one of Your servants can deliver innumerable universes. Still You incarnate to teach religious principles to all and thus make the earth glorious. O my Lord, in *Satya-yuga* You appeared white complexioned and preached the religious principle of austerity, by Your personal

example. You wore a deerskin and matted locks of hair, and carried a staff and water-pot. In this way You incarnated as a *brahmacārī* to reestablish the principles of religion.

You appeared in *Tretā-yuga* in a beautiful red complexioned form. Although You are the Lord of sacrifice, You propagated the *yuga-dharma* by personally performing sacrifice. In Your hands, You carried a sacrificial ladle and spoon and encouraged everyone to perform sacrifice.

In *Dvāpara-yuga* You appeared in a transcendental blackish complexion that resembles a monsoon cloud. You preached the process of Deity worship from house to house. You wore yellow cloth, and You were decorated with the mark of *Śrīvatsa*. As a great king, You personally demonstrated the process of Deity worship.



You appear in *Kali-yuga* as a *brāhmaṇa* with a golden complexion to establish the *yuga-dharma* of congregational chanting of the holy names, which is unknown to the Vedas.

Therefore You are the source of innumerable incarnations. Who has the ability to count or describe all of them? In the form of Matsya, You played in the waters of annihilation. In the form of Kūrma, You supported all the living entities. In the form of Hayagrīva, You rescued the Vedas by killing the original demons, Madhu and Kaitābha. In the form of Varāha, You lifted up the earth, and in the form of Nṛsiṃha, You tore apart the demon Hiraṇyakaśipu. In the wonderful form of Vāmana, You deceived Bali Mahārāja, and in the form of Paraśurāma, You rid the earth of kṣatriyas. In the form of Rāmacandra, You killed Rāvaṇa, and in the form of Balarāma, You performed innumerable pastimes. In the form of Buddha, You taught compassion, and in the form of Kalki, You destroyed the mlecchas. In the form of Dhanvantari, You delivered nectar to the demigods, and in the form of Hamsa, You spoke on the Absolute Truth to Brahmā and his sons, Nārada and the four Kumāras. In the form of Nārada, You carried a *vīṇā* and sang Your glories, and in the form of Vyāsa, You explained the truths about Yourself. In the form of Kṛṣṇa, in Gokula, You performed the most enchanting, sweet pastimes of all, which include the pastimes of all Your other incarnations.

In this incarnation as a pure devotee, with all your energies, You propagate the performance of *kīrtana*. The entire world will be drowned in the waves of *saṅkīrtana*, and pure devotional service will be preached from house to house. How can we describe the happiness that mother earth will relish when You dance along with Your servants? The mere presence of those who constantly meditate on Your lotus feet vanquishes all

inauspiciousness. When they dance, the touch of their lotus feet destroys all the inauspiciousness on the earth. Their glances purify the ten directions.

Such are Your glories, such is the dancing, and such are Your servants that when they dance with their arms raised, the disturbances in the heavenly planets are destroyed. You who are that self-same Lord will personally appear and perform *kīrtana* with Your pure devotees. O Lord, who has the power to describe Your glories? You will distribute devotional service to Lord Viṣṇu that is unknown to the Vedas.

You grant liberation very easily, but devotional service is kept confidential. All of us desire to attain that. O Lord, You will freely distribute this treasure of devotional service throughout the world, simply due to Your causeless mercy. You, the chanting of whose name is equivalent to the performance of all sacrifices, have now descended to this earth in Navadvīpa dhama.

O Lord, please be merciful to us so that we might be fortunate enough to see Your pastimes.

The long-cherished desire of the Ganges will now be fulfilled when You sport in her waters.

You who are rarely seen by the best of yogīs in their meditation, will now be visible in the village of Navadvīpa. We therefore offer our respectful obeisances to Śrī Navadvīpa, where the Lord will appear in the house of Śacīdevī and Jagannātha Mishra.

In this way the gods and goddesses headed by Lord Brahmā secretly offered prayers daily.

Adapted from Sri Caitanya Bhagavata (Adi khanda Chapter 2.150-194) by Srila Vrindavan Das Thakur



MAHAPRABHU'S GLORIFICATION OF SRI MADHAVENDRA PURIPAD

By Srila Krishna Das Kaviraj Goswami

“Testing the intensity of Mādhavendra Purī’s love, Gopāl ordered him to bring sandalwood from Nīlācala. When he successfully did so, the Lord became very pleased and bestowed great mercy upon him. Such is the nature of the loving exchanges between the Lord and His devotees. It is completely transcendental. Ordinary men have no capacity to understand them.”

Saying this, Lord Caitanya Mahāprabhu then recited the wonderful verse composed by Sripad Mādhavendra Purī. Like the moon, this verse illuminates the entire world. As the repeated rubbing of Malaya sandalwood increases its fragrance, repeated meditation on this verse deepens one’s realization of its meaning. As the Kaustubha-maṇi is the best of all jewels, this verse is the best of all poems illuminating the mellows of devotional service. This verse expresses the sentiments of Śrīmatī Rādhārāṇī, and by Her mercy, they manifested in the words of Mādhavendra Purī. Śrī Caitanya Mahāprabhu tasted the beautiful mellow of this verse. Only He, Śrīmatī Rādhārāṇī and Mādhavendra Purī could ever relish it. At the very end of his life, Mādhavendra Purī repeatedly recited this verse. In this way, he attained the ultimate goal of life.

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham*

"O most merciful master! O Lord of Mathura!
When shall I see You again? Unable to see
You, My mind is agitated and My heart has

become overwhelmed. Such is my condition,
O beloved, what shall I do?"

When Lord Kṛṣṇa left Vṛndāvana for Mathurā all of the Vrajavasis felt intense separation from Him. Expressing these sentiments, Śrīmatī Rādhārāṇī spoke these words out of ecstatic feelings of separation and showed how Kṛṣṇa can be loved in separation. Thus devotional service in separation is central to this verse.

When separated from the Lord, a devotee naturally feels himself very lowly. In this destitute condition, he pleads to the Lord to be merciful to him. Here this is done indirectly by referring to the Lord as the ‘most merciful One’. The word *mathurā-nātha* indicates that Kṛṣṇa, being the King of Mathura, no longer resides in Vrindavan. Thus there is very little chance of them seeing Him again. This thought agitates the heart of the Vrajavasis and they plead to Him to save them from the deep anguish they are experiencing.

Bhaktivinoda Thakur states that the seed of the religious doctrines of Caitanya Mahāprabhu – love in the mood of separation – is expressed in this verse by Madhavendra Purī. According to Bhaktisiddhanta Saraswati Goswami Prabhupada, the mood of conjugal love was first manifested by Madhavendra Purī. Prior to his appearance, it was absent in the Madhva line.

Adapted from Sri Caitanya Caritamrita (Madhya 4.189 – 197) by Srila Krishna Das Kaviraj Goswami



MAHAPRABHU TESTS THE FAITH OF ŚRĪVĀSA PANDITA

by Srila Vrindavana Das Thakura

One day Sri Caitanya Mahaprabhu was talking to Śrīvāsa Pandita about his household affairs.

The Lord said, “I have noticed that you rarely leave your house; I wonder how you maintain your family. And how will you maintain them in the future?”

Śrīvāsa replied, “O Lord, if I may say, in my heart I don’t like to go outside.”

The Lord then asked, “You have a large family. How will you maintain them?”

Śrīvāsa replied, “A person will inevitably receive what is destined for him.”

The Lord then said with a gentle smile, “Then you should take *sannyāsa*,” and Śrīvāsa replied, “O Lord, that is not possible for someone like me.”

The Lord continued, “You will neither take *sannyāsa*, nor will you go to anyone’s door to beg alms. How then will you maintain your family? I cannot understand your reasoning. If one does not go out and bring anything, he will perish; for nowadays nothing will come of its own accord. My dear Śrīvāsa, please tell Me, if nothing comes to you, then what will you do?”

Śrīvāsa then clapped his hands three times, saying, “one, two, three. That’s my secret!”

Surprised, the Lord asked, “Why did you clap? What is the meaning of ‘one, two, three’?”

Śrīvāsa replied, “O Lord, this is my firm conviction: If we do not receive any food for three consecutive days, we will all fast. After

that if nothing comes, we will drown ourselves in the Ganges.”

As soon as the son of Śacīdevī heard Śrīvāsa’s words, He jumped up and roared loudly. “What did you say, Paṇḍita Śrīvāsa! Will you starve for want of food? Even if goddess Lakṣmīdevī, the source of unlimited opulence, is forced to beg, your household will never be afflicted by poverty.”

The Lord then asked, “O Śrīvāsa, have you forgotten what I have declared previously in the Bhagavad-gītā?”

*ananyās cintayanto mām ye janāḥ paryupāsate
teṣāṃ nityābhiyuktānāṃ yoga-kṣemaṃ vahāmy
aham*

“Those who solely love Me, constantly think of Me, and selflessly worship Me, I personally take the responsibility of acquiring and protecting all their necessities.”

“I personally accept the duty to fulfill the needs of any person who constantly thinks of Me. All perfection will automatically come to a person who does not go to anyone’s door but thinks only of Me. Even though religiosity, economic development, sense gratification, and liberation automatically come to My servants, they do not accept or even look at them. My *Sudarśana cakra* always protects My devotees. Even during the final dissolution they are not destroyed. I personally protect and maintain anyone who remembers even My servant. The servant of My servant is very dear to Me. There is no doubt that such a person easily attains Me. How can My servant be in anxiety for food, when I accept it as my responsibility to maintain him in all respects?”

“O My dear Śrīvāsa, continue your service happily. From today, I assure you that everything will come to your doorstep. This is my benediction.”



Lord Gaurasundara then called Śrī Rāma, the younger brother of Śrīvāsa, and said, “O My dear Rāma, please hear my words. You must always serve your elder brother as if he were the Supreme Lord. You should never give up serving him. This is My order.” Thus the Lord showed unlimited affection to Śrīvāsa and his brother.

Hearing the Lord’s words, Śrīvāsa and Śrī Rāma were overjoyed at heart as if all their desires were fulfilled. In this way, by the mercy of Lord Caitanya, all the needs of Śrīvāsa and his family were perpetually fulfilled.

What can be said in praise of Śrīvāsa? By remembering his glories the three worlds are purified.

Adapted from Sri Caitanya Bhagavata (Antya 5. 38 – 71) by Srila Vrindavan Das Thakura

SITADEVI’S REQUEST TO LORD RAMA

by Sri Valmiki Rishi

Sītadevī spoke to her husband, the delight of Raghu, in the following charming and loving words:

Even a great man could be subtly misled to path of *adharmā*. However, if he keeps away from addictions born of worldly desires, he can remain fixed on the path of *dharma*. It is said that in this world there are three types of addictions, which are, false speech, adultery, and violence towards the innocent. False speech is extremely bad; but the other two are worse than that. O Raghava, You have never made a false statement nor will You ever make one. O ruler of men, how can there possibly spring up in You the desire for others’ wives? You have never had such a desire nor will you ever have. And You are always very devoted to Your wife, O prince. You are well established in both *dharma* and truth. You are

well known for Your staunch observance of *dharma*, being true to Your promise and being obedient to Your father.

O mighty armed one, these qualities can only be found in one who has conquered the senses. I know Your mastery over Your senses very well, O handsome prince. However, I feel that there is an impending danger to Yourself from the third evil – taking of innocent lives due to ignorance. O hero, You have undertaken a vow to fight with and kill the demons for the protection of the sages living in the Dandaka forest. For this purpose You have set out towards Dandaka with Your bow and arrows. Seeing You in this way, my mind is perturbed with anxiety. Thinking of Your highest well-being and worldly interests I am concerned about Your course of action. O hero, Your going towards the Dandaka makes my heart uneasy. Please allow me to express my fear.



When You and Your brother go to the forest with bow and arrows in hand and see all kinds on animals in the forest, You may perhaps shoot an arrow somewhere. By proximity alone, both the bow and the firewood stimulate a warrior and fire. O mighty armed prince, it is said that once there lived a truthful and pious ascetic in a holy forest, where animals and birds lived joyfully. To



create an obstruction in his austerities, Indra, the lord of Saci, disguised as a soldier, came to the hermitage carrying a sword. He left the sword with the sage in his hermitage for safe-keeping. Being constantly mindful of guarding the weapon, the sage carried it with him everywhere - even when he went to the forest to collect roots and fruits. Constantly carrying the weapon influenced his mind and in time he became cruel-hearted and gave up his determination to carry on austerities. Thus, due to the association of the weapon, the sage became negligent of his spiritual duties, was led off the path of dharma and descended to hell.

Association with a weapon is said to be the same as playing with fire; both bring great danger. Out of love and great respect, I narrated this story to You. While taking the bow, I beseech you O Lord please do not think of killing the demons of Dandaka with whom You have no enmity. Killing without due cause brings censure from the people in general, O hero. The bow is meant to be used by self-restrained ksatriyas solely for the protection of those who are suffering. O Lord, what is the connection between weapons and forest life? What is the affinity between the duty of a ksatriya and asceticism? These two are contradictory. Rather, let us respect the laws of this place. By the use of arms, the mind becomes contaminated with sin and one becomes degraded to the level unworthy men. After returning to Ayodhya, You can again follow the duty of a warrior. However, for now in the forest, you can follow the *dharma* of a forest-dwelling ascetic.

From *dharma* comes wealth, from *dharma* comes happiness, by recourse to *dharma* one gets everything. This world has *dharma* as its very essence. By practicing severe tapasya, the wise emancipate themselves from material shackles and finally achieve *dharma*. *Dharma*

does not follow from merriment. With a pious mind, O gentle Rama, please always practice righteousness in the world for it is quite suitable for the life of austerity.

In truth, everything within the three worlds is well known to You. I have spoken all this just in consonance with the frivolity of a woman. In reality who is capable of teaching *dharma* to You? Without delay please consider this matter with intelligence and then You may, together with Your younger brother, do whatever appeals to You.

Adapted from Sri Valmiki Ramayana (Aranaya khanda, Chapter 9), by Sri Valmiki Rishi

SRILA RAMANUJA ACHARYA'S GURU-BHAKTI



Ramanujacharya was a great preacher of personalist philosophy. Many people came to him and accepted his teaching which were in stark opposition to the teachings of Sankaracarya that predominated at the time. One day as Ramanuja sat in the solitude of his study, a mendicant named Yamunacharya came to his door for alms.



Showing exemplary hospitality, Sri Ramanuja welcomed him whole heartedly. Ramanuja was informed that Yamuna was from the famous Sri Rangam Temple. As the two spoke, Ramanuja could understand that Yamunacharya was a qualified spiritual master in the science of devotion. With much jubilation, Ramanuja prostrated himself before him and asked to be accepted as his disciple.

Yamunacharya immediately picked him up and embraced him saying, "My dear child, today I am blessed by seeing your dedicated devotion to God. May you live a long and fruitful life being always absorbed in the service of the Personality of Godhead Lord Narayana." Ramanuja then circumambulated his guru to invoke auspiciousness, and escorted him out as he left for Sri Rangam.

Following his initiation, Ramanuja preached the doctrine of devotion with even more vigour and conviction. He was so convincing in his presentation that even his former teacher, the Sankarite Yadava Prakash alongwith his disciples surrendered to him and became his follower.

Then one day, a messenger came from Sri Rangam informing Ramanuja that his guru Sri Yamunacharya was soon to leave his body. Ramanuja immediately departed, but was not able to reach there in time. Shortly before Ramanuja arrived, Yamunacharya left his body and ascended to the blissful realm of Vaikuntha.

Crossing the river Kaveri, Ramanuja reached the island of Sri Rangam, and went directly to the place where his guru's body was lying. Surrounded by a group of his disciples, Yamunacharya lay on a bed with his eyes closed, his arms outstretched at his sides, and his face shining as if immersed in thoughts of infinite beauty. All watched with rapt

attention as Ramanujacharya entered the room and came to sit by the side of his guru. Tears of love filled his eyes and he wept piteously, feeling great separation from his spiritual master.

There was something mysterious about the hands of Yamunacharya. As he lay, he held his left hand in the yoga mudra, with three fingers extended and the thumb and forefinger joined. His right hand, however, was clenched into a fist. All the disciples and onlookers were puzzled by this. After a few moments, Ramanuja broke the silence declaring, "Our gurudeva, the revered Yamunacharya, has three desires to be fulfilled. For his satisfaction, I will protect the people in general by bestowing upon them the nectar of surrender at the lotus feet of Narayana. Thus they will be saved from the calamity of impersonalism."

As Ramanuja spoke, one of the fingers on Yamunacharya's fist extended. Then Ramanuja said, "For the well-being of the people of the world, I will write a commentary on the Vedanta-sutra which will establish the Supreme Personality of Godhead Lord Narayana as the ultimate reality." At this, a second finger extended. Ramanuja continued speaking. "And in order to honor Parasara Muni, who in ancient times established the relation between jivas, living entities, and the Supreme Person, Iswara, I shall name one of my greatly learned and devoted disciples after him." After Ramanuja spoke this, a third finger extended. Everyone present was astounded to have witnessed this.

From that day, everyone accepted Ramanuja as their leader. He moved to Sri Rangam and spent the next century there, dedicating his life to fulfilling the three desires of his guru.

Adapted and compiled from various sources



VAIṢNAVA FESTIVALS: MARCH - APRIL 2017

Date	Festival
9 March	Disappearance Day of Sripad Madhavendra Puri
12 March	Appearance Day of Sriman Mahaprabhu (Gaura Purnima)
21 March	Appearance Day of Srila Sri Srivasa Pandita
1 April	Appearance Day of Srila Sri Ramanuja Acharya
5 April	Sri Rama Navami
11 April	Appearance Day of Shyamananda prabhu

UPCOMING TRAVEL & SATSANG WITH SRILA BODHAYAN GOSWAMI MAHARAJ

Date	Satsang Location	Contact
4 – 19 March	Navadwip Dham Parikrama, Mayapur	Sri Gopinath Gaudiya Math, Mayapur
20 – 25 March	Puri	Sri Gopinath Gaudiya Math, Puri
26-27 March	Anandapur, Medinipore	Dhananjay Prabhu: +91-9153695412
28 March	Narayangunj, Medinipore	Haridas Prabhu: +91-9734612408
29 March	Bhagawanpur temple, Medinipore	Bhagawanpur temple
30 March	Bagnan, Howrah	Shanta Devi Dasi
31 March	Dayanidhi Prabhu's preaching center, Ghoraghata, Howrah	Dayanidhi Prabhu
1 April	Ramrajatala or Dharsa, Panchanantala	Abhimanyu Prabhu: +91-9007381185
2 -3 April	Gaur-Gopal Ashram, Madhyam-Gram	
4 – 5 April	Chandan-Nagar Hooghly, Annual festival of on Ram- Navami day	Chandan Nagar temple
5 – 10 April	Himachal & Punjab	
10 -11 April	Lucknow	
12 – 19 April	Haridwar	
20 - 24 April	Mumbai	
24 – 30 April	Kiev, Ukraine	



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:

His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja, President & Acharya of Sri Gopinath Gaudiya Math;

Dedicated to:

His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur, Founder Acharya of Sri Gopinath Gaudiya Math, and
His Divine Grace Srila Bhaktisiddhanata Saraswati Goswami Thakur PRABHUPADA.

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