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First of all we have to establish the definition of service (*seva*). Service means to please the object of service. In order to please, we have to sacrifice our ego and follow the instructions of the object of service. For instance, if our object of service is our Guru, then we have to follow the instructions of Guru, and prepare our selves to please Guru with our activities. Guru is non-different from Lord Hari. Guru is the representative of Lord Hari. Therefore, Guru will be pleased if we serve Lord Krishna, Sriman Mahaprabhu and Vaishnavas to the best of our ability; according to his direction and example.

*In the Service of Sri Krishna Chaitanya Mahaprabhu's Mission,
His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja*



VRNDĀVANA PREPARES FOR RĀSA-LĪLA

by Srila Krishnadas Kaviraj Goswami

With a humble entreaty, Vṛndā and her group brought Sri Rādhā Govinda to the veranda of a very beautiful jeweled temple, which was illuminated by the light of the full moon. She invited Them to sit down on a golden flower-throne covered with a fine cloth, in a pleasant spot cooled by the breeze from the Yamuna. Then Vṛndā and her maidservants served Rādhā and Kṛṣṇa with wonderful flower-ornaments, garlands, betel leaves, scents, fans and fresh sweet water.

Seeing the beautiful Vṛndāvana forest, the moonlit night, His beloved *gopīs*, and the Yamuna with her sandy banks, the desire to perform rasa arose in Govinda's heart.

In Kṛṣṇa's presence, the spring season further beautified the forest. The full moon illuminated the vines on the trees and they began to sway in the gentle breeze, The peacocks danced, the bees hummed, and the cuckoos sang. All this, aroused Govinda's desires for pastimes in the forest.

Kṛṣṇa made His desires known to the *gopīs* by playing His flute and in reply the *gopīs* consented by singing His names.

Kṛṣṇa said: "The lustre of the white moon is beautifying the forest and its flowers, conveying My desires to enjoy pastimes with you!" The *gopīs* replied: "Oh Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Oh Lover! Let it be so!"

Thus Kṛṣṇa began wandering through the vines, trees and *kuñjas* of the forest, with the *gopīs* and Vṛndā, singing sweetly.

Joyfully Hari meandered through the forest, where the leaves of the trees and the vines were moved by the soft Malayan breezes, where the cuckoos sweetly sang in the fifth note, where the bees hummed, peacocks cried loudly and the *gopīs* sang songs of love.

Being showered by the nectarean vision of Hari's pastimes in the spring, which made them joyous the trees, vines, bees, birds and deer of Vṛndāvana were revived from their inertia of separation and appeared to have new life. Moved by the Malayan breeze, Vṛndāvana quickly prepared to greet Kṛṣṇa, dressing herself in moon-rays, placing her deer, birds and bees in front of her in great joy. The forest was painted by the golden lustre of the *gopīs'* splendour and the silver rays of the moonlight. The golden radiance of Sri Rādhikā's body, mixed with the sparkling blue lustre of Kṛṣṇa's body and They appeared like the new leaves of a Tamala tree basked in moonlight.

Kṛṣṇa asked all the forest creatures: "Oh birds and deer! Are you all happy? Oh Naga vines! Is all well with you? Oh Bumblebees! Is everything fine for you?" The blooming branches of the trees in the forest danced with the wind as their teacher; the budding twigs were their hands and the flowers were their fingertips. The bees and cuckoos sang charming songs when they saw Hari.

The Mādhavī vines thought that the innumerable greedy honeybees were very tired from pursuing Rādhā and Kṛṣṇa's fragrance. Melting with love and with great joy they called them to drink their honey with their hand-like blooming buds that swung in the wind. Having learned from the *gopīs* that abandoning household duties pleases Kṛṣṇa, the Mālatī vines, blossoming with fragrant flowers, praised Him with the humming of honeybees. The Mallī vines that danced in the wind with their flower-smiles and their restless intoxicated honeybees gave great joy to Hari with their glances and their moving bodies. These happy vines danced in the wind, making hand gestures with their leaves. Seeing Kṛṣṇa approaching, all the birds in the vines began to recite auspicious welcoming sounds to Him.



Fresh flower-petals and various wonderful *gunja* beads fell to the ground, making wonderful play-beds in the *kuñjas*. The bees and cuckoos sang sweetly to increase Rādhā and Kṛṣṇa's eagerness for love sports. The Kṛṣṇa-cloud embraced the Rādhā-lightning, showering nectar and making deep rumbling sounds. Seeing this, the intoxicated peacocks danced with their peahens, spreading their tail feathers and singing 'ke-ka' with great enthusiasm.



Vṛndāvana pleased all of Hari's senses; His ears with the singing of her birds and bees, His skin with her cool breeze, His tongue with her ripe fruits, His eyes with her moonbeams and His nose with the fragrance of Her blooming flowers. Vṛṣabhanu's fair-faced daughter (*sumukhi* Rāi) personally picked two slightly blooming Aśoka clusters and placed them behind Hari's ears with a

trembling hand. Hari went out to pick some flowers Himself wanting to adorn Her ears with them. Although Rādhikā usually wins Their loving battles, this time She was defeated and Hari put the flower clusters on Her ears.

The *sakhīs*, whose waists are as thin as those of lions, sang Kṛṣṇa's glories with clear sweet voices and Kṛṣṇa increased their amorous desire for His intimate association in seclusion by touching them whilst adorning them with flowers. In this way He also ornamented them with *bhāvās* like *vivvoka*, *kila kincita*, *vilāsa* and *lalita*.¹

As He continued to wander, Kṛṣṇa came to various vines who sang His glories through their honey bees. Kṛṣṇa pleased them by touching them as He pretended to pick their flowers. He sang very attractive songs about the moon, the vines, and the stars in the sky. The *gopīs* reciprocated by singing the same songs with an alternative meaning which described their beloved Rādhā Govinda.

Kṛṣṇa sang: "The full moon (*kalānidhī*), splendidly situated between the Rādhā and Anurādhā stars, brings joy to the world, but invokes the pains of amorous desires in the hearts of all women.

The *gopīs* responded: "This beautiful, artful Kṛṣṇa (*kalā-nidhi*) who brings joy to all, stands between Sri Rādhā and Lalita (Anurādhā) and invokes their amorous inclinations."

Kṛṣṇa sang: "Just see how the Punnāga tree is embraced by the blooming Mālatī² vine in the moonlit (Mālatī) nights (Mālatī)!"

¹ *vivvoka* – prideful neglect of the beloved, *kila kincita* – pride, desire, shrieking, smiling, jealousy, fear and anger that simultaneously arise from heart's elation upon seeing the beloved, *vilāsa* – one's stance, movement, facial expression and eye gestures upon seeing the beloved, and *lalita* – the

unique stance, bodily curve, and facial expression upon seeing the beloved.

² *Mālatī* can mean the moonrays, the night, the *malatī-lata* or a highly qualified *nāyika*. And *punnāga* can mean either the *punnāga* tree (*nāga-keshara*) or the greatest male (Sri Purushottam).



The *gopīs* responded: "We happily see the best of men Kṛṣṇa (Punnāga) embraced by the supreme heroine Rādhā (Mālatī) in the moonlit nights!"

Kṛṣṇa: "The Mādhavi vine blooms in the spring time; and the spring too is beautified by the Mādhavi vine. Seeing this pleases the eyes and brings joy to the hearts of all beings in world.

gopīs: "Sri Rādhikā (Mādhavi) blooms when She is embraced by Kṛṣṇa (Mādhava). Kṛṣṇa (Mādhava) too becomes more splendid in the embrace of Sri Rādhikā (Mādhavi). Seeing this pleases the eyes and brings joy to the hearts of all beings in world.

Kṛṣṇa: "The honeybees (*ali*) become overjoyed seeing the fully blossomed Tamala-tree (*tāpincha maulī*) entwined by the blooming golden vine (*kāncanavallī*) "

gopīs: "The *sakhīs* (*ali*) become overjoyed seeing the peacock feather- crowned Kṛṣṇa, (*tāpincha maulī*) and the golden vine like Rādhikā, (*kāncanavallī*), in embrace."

Kṛṣṇa: " How wonderful it is that, in the night time, as if on Cupid's order, the bumblebees (Madhusūdana) sing sweetly to the fresh lotus flowers (Padmini), and then they both enjoy each other's company, pleasing the hearts of all. "

gopīs: " How wonderful it is that, in the night time, as if on Cupid's order, the bee- like Kṛṣṇa (Madhusūdana) sings charmingly to the youthful lotus like *gopīs* (*nava padminīśu*), and they then enjoy pastimes in each other's company, pleasing the hearts of all."

Kṛṣṇa: "The moon, who is the lover of the night (*rajanī ramaṇa*), dispells both the darkness of the night and the joy of the lotus flowers (*nalinī kulā*). With His pleasing rays (*śitigur gahane*) He is the nourisher of the

lilies (*kumudāvaka*) in the cloudless (*vighana*) nights.

gopīs: "The lover of the *gopīs*, Kṛṣṇa (*ramanī ramaṇaḥ*) dispells the darkness and the joy of the wicked (*khalinī kulā*). He is the nourisher of the lilies (*kumudākara*) in the blue forest (*śitigur gahane*) where there are no birds (*vighana*)."

Kṛṣṇa: "The unrisen moon gives Me no joy. It gives great sorrow to the *Cakravākas* by separating them from their lovers, shrivels the lotus flowers and holds in place all the groups of stars in the sky."

The *gopīs* said: "Our moon is Kṛṣṇa, who waxes to bring us joy. He relieves the pain of His separation for the fair-eyed *gopīs*, gives pleasure to their eyes with His lustre and pleases the world by vanquishing the demons. He rises to destroy all sorrow and bestow bliss to the world."

While singing, Kṛṣṇa was pleased with the sweetness of the forest and made the vines and the *gopīs* bloom with the touch of His hands. Followed by humming honeybees and the Vraja *gopīs* He came to a dais under the Vamśīvata tree. When He sat down there He saw that the Yamuna river was enlivened by having His blissful audience. Through the foam on her water she smiled at Kṛṣṇa. Through the birds in the trees on her banks she sang to him, all her senses ready to welcome Him.

Out of enthusiasm to greet Kṛṣṇa, her waves were her outstretched arms, her blossoming red lotus her eager eyes, the crocodiles with their upraised nostrils her eager nose and her spinning whirlpools her eager ears that yearned to hear his singing and speaking. Seeing the smooth sandy banks of the Yamuna, Hari in turn became eager to sport there with His beloved *gopīs*.



Upon the arrival of Kṛṣṇa and the *gopīs*, Yamuna devi offered lotus flowers to their feet with her waves, as if worshipping them in welcome. Hearing the sounds of the sweet tinkling ankle bells of the *gopīs* and Murāri, the swans and geese came forward as if they wished to learn how to warble equally sweetly. With the arrival of Kṛṣṇa coming, Yamuna devi was overjoyed. Her flowing was suspended and her volume increased measurelessly. However, seeing that Kṛṣṇa wished to cross she made her waters very shallow. For Kṛṣṇa's pleasure Yamuna herself became knee deep and her rivulets ankle deep. Hari crossed one rivulet after the other and sported on her banks with His dear ones, increasing their amorous desires by brightly smiling and glancing at them, speaking and joking with them.

Kṛṣṇa thus began His rasa-festival with the *gopīs* by wandering in the forest (*vana vihāra*) followed by spinning in a circle (*cakra bhramana*), ladies dancing in circle (*hallīśakasakā*), dancing in pairs (*yugma nr̥tya*), male dance (*tāndava*), female dance (*Iāsyā*), solo dance, composing songs with conjugal humours, and watersports.



Adapted from *Govinda-līlāmṛta* by Srila Krishnadas Kaviraj Goswami, translated by Sri Advaita Das

MOTHER YASODĀ'S SERVICE TO HER SON DĀMODARA

by His Divine Grace Srila Radha Govinda Goswami Maharaja

*śrī-śukauvāca
ekadāgr̥ha-dāsīṣṭuyaśodānanda-gehini
karmāntara-
niyuktāsunirmamanthasvayaṁdadhi*

Śrīmad Bhāgavatam 10.9.1

Once, on the day of *dīpāvalī*, Mother Yasodā wondered why her son was stealing *mākhan* from other people's houses. She thought, "Maybe Kṛṣṇa does not like the *mākhan* in my house. If this is the case, then today I will make the *mākhan* myself." *gr̥ha-dāsī śukarmāntara-niyuktās*. In Mother Yasodā's house, there were many maidservants who milked the cows, made yogurt and *mākhan* and did various other household duties. Nanda Maharaja had 900,000 cows. Most of these cows produced milk which would then be made into yogurt and *mākhan*. This was a lot of work and they needed many maidservants. In addition to these, there were other more intimate maidservants who helped Mother Yasodā look after Kṛṣṇa. These maidservants were very conscientious and made yogurt and *mākhan* under the personal direction of Mother Yasodā for the pleasure of her dear son Kṛṣṇa.

Mother Yasodā started receiving many complaints from all the other *gopīs* about Kṛṣṇa stealing *mākhan* from their houses, breaking pots and generally wreaking havoc. Because of this, she had doubts about the *mākhan* in her house. She thought, "Maybe our yogurt is not very good or, our *mākhan* is not coming out perfectly? Otherwise, why would Kṛṣṇa go to other *gopīs*' houses to steal what was readily available at home?" She did not realize that



Kṛṣṇa went because of the *premā* that the other *gopīs* had, not simply to steal their *mākhan*. Mother Yasodā did not realize this and therefore she had doubts about what she was giving to Kṛṣṇa. Because of this doubt she decided that she would make the yogurt with her own hands and churn it into the best *mākhan* that Kṛṣṇa had ever tasted. She wanted to do this every day to stop Kṛṣṇa from stealing.

Mother Yasodā is a queen and churning yogurt is actually not appropriate for a queen. Yet, in order to completely satisfy Kṛṣṇa, one day she started churning the yogurt herself, *nirmamantha svayanī dadhi*. In Sanskrit, *dā* means time. It is used in words like *sarvadā*, *ekadā*, *jadā*, *kadā*. *ekadā* means at one time, *jadā* means at some time, *kadā* means at which time, and *sarvadā* means at all times. Here Sukadev Goswami says: “*ekadā (at one time)*, Mother Yasodā started to churn the yogurt.” Then what did the intimate maidservants do now that their usual duties had been taken up by Mother Yasodā? *Karmāntara-niyuktāsu*, she engaged them in other services. Mother Yasodā directed them to attend other household duties, saying that she herself would extract the *mākhan* for Kṛṣṇa. The poor maidservants were very sincere in their duties and actually made very tasty *mākhan*. However, because Mother Yasodā was doubtful of the quality of their *mākhan*, she engaged them elsewhere and took it upon herself to make *mākhan* for Kṛṣṇa.

ekadā here refers to the day of *dīpāvalī* in the month of *kārtika*. This was the day Mother Yasodā bound Kṛṣṇa. Many of Sri Kṛṣṇa’s prominent *līlās* occurred in *śaradkālā* or *kārtika*. Some examples are *rāsa-līlā*, *govardhan-līlā* and *damodar-līlā*. To stop Sri Kṛṣṇa from stealing and to keep Him happy at home, Mother Yasodā started to churn yogurt. While doing so, she sang the glories of Sri Kṛṣṇa’s childhood pastimes.

*Yāni yāni hagītāni tad-bāla-caritāni ca
dadhi-nirmanthane kale smarantītānyā
gāyata*

Śrīmad Bhāgavatam 10.9.2

tad-bāla-caritāni ca. Mother Yasodā sang about the *līlās* which Kṛṣṇa had performed. She sang about the deliverance of Putana, the deliverance of Trnavrta, the *līlā* of Kṛṣṇa learning how to walk, Kṛṣṇa eating *mākhan*, and other *līlās* He had performed. Mother Yasodā sang spontaneously as these memories arose in her heart. As she remembered these wonderful pastimes, she became naturally joyful. When was she singing? *dadhi-nirmanthane kale* - Mother Yasodā was singing Kṛṣṇa’s pastimes at the time of churning the *dadhi*, yogurt.

From this we can learn a very important lesson. If we cannot find the time to do *bhajans* or *kīrtan*, then we can sing the glories of the Lord while doing our daily work.

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare
hare
hare rāma hare rāma rāma rāma hare
hare*

We perhaps cannot sing all the time. In the office, for instance, it could be difficult. But in other cases we can do so, such as while taking care of the garden or the house, etc. From the example of Mother Yasodā we should learn how to sing and remember the glorious pastimes of Lord Sri Kṛṣṇa.

Sukadev Goswami continues to describe this wonderful picture.

*kṣaumanivāsaḥprthu-kaṭi-taṭebibhratī
sūtra-naddham
putra-sneha-smuta-kuca-yuganijāta-
kampam ca subhrūḥ
rajju-ākarsa-śrama-bhuja-calat-
kaṅkaṇaukuṇḍale ca*



*svinnamvaktramkabara-vigalan-
mālatīnirmamantha*

Śrīmad Bhāgavatam 10.9.3

First of all he says *kṣaumanivāsahpṛthukaṭi-tatebibhratī*. *kṣaumanī* means, saffron yellow. Mother Yasodā was wearing a saffron yellow sari, *sūtra-naddhanī*, tied tightly on her hips with a belt. Dressed in this way, Yasodā was fully prepared to perform this *sevā*. This was very early in the morning, before sunrise, at the time called *maṅgala* or *bhor*. At this time, Mother Yasodā had risen and was working hard, thinking, “Before Kṛṣṇa wakes up, let me extract the *mākhan* so that I can feed Him. Why was she wearing a saffron yellow sari? It is said that saffron is a very pure color so by wearing that, she could perform this *sevā* perfectly, in all detail.

putra-sneha-smuta-kuca-yugamjāta-kampam ca subhrūḥ. Mother Yasodā’s breasts, were moving from the motion of the churning rod and because of *putra-sneha*, unalloyed love for her son Kṛṣṇa, milk was flowing. Why was the milk flowing from her breasts? It is said that in the transcendental world everything is conscious. This is just the opposite of the material world, where almost everything is insentient. Mother Yasodā’s milk, being of transcendental nature, was thinking, “Today Mother Yasodā is working hard to extract the *mākhan* and will feed it to Kṛṣṇa. Therefore He will eat the *mākhan* and become fully satisfied. He will not drink me. Being deprived of Kṛṣṇa’s service, what then will become of me?” Thinking in this way, the milk was flowing out from her breasts.

With the whole of her being, Mother Yasodā was churning the yogurt. As she was pulling the rope of the churning rod, her golden bangles were shaking and making a sweet sound— “*jhanjhanjhan*” Her earrings shook and jingled harmoniously. Then, her

ankle bells and the golden belt around her waist also joined in, creating a beautiful melodious sound. It was as if an expert *karatāla* player was playing. As she was churning the yogurt, the churning rod went “*gharadgharadgharad*”, sounding like an expert *mṛdaṅga* player. In this way, Mother Yasodā had full musical accompaniment as she continued to sing about Kṛṣṇa’s glorious childhood pastimes.



She became so absorbed in this churning that she completely forgot herself and lost awareness of her own body. *svinnamvaktram*, on her forehead and over her face there was perspiration which made her look even more beautiful. It was as if she had never churned yogurt so intensely before. In this way she was churning yogurt. When someone works hard and perspires, his beauty and charm increases, especially when engaged in performing devotional service.

kabara-vigalan-mālatīnirmamanth, in her hair she was wearing a garland made of *mālati* flowers. Even the *mālati* flowers from this garland were falling to the ground, due to her intense endeavor.

In this way she was *nirmamantha*, churning the yogurt. Her hands and body were engaged in this intensive labour, *parīśrama*, to make the *mākhan*. Her tongue was



singing the glories and pastimes of Kṛṣṇa. Her ears were engaged in hearing those songs. And her mind was remembering and meditating on how she would make the *mākhan* to feed Kṛṣṇa. This is the state of a perfect devotee, fully engaging mind, body and intelligence in the service of Kṛṣṇa.

Many *ācāryas* have given their realizations on this pastime. Why were her bangles making a wonderful sound, *–jhanjhanjhan?* In the transcendental world even the bangles are conscious, so the bangles were thinking, “Today we are so fortunate to be on the hands of Mother Yasodā, which are engaged in Kṛṣṇa’s *sevā*.” They were singing out of joy and congratulating her. In reality, our hands do not become beautiful simply by wearing golden jewelry; our hands can only be considered beautiful if we engage them in the service of the Supreme Lord. And her earrings were also moving back and forth as if jumping out of joy. They too were thinking, “Today we are fortunate to be on the ears that are engaged in hearing the glories of Kṛṣṇa - on the ears of one who is engaged in Kṛṣṇa’s service.” Her *mālati* flowers were falling to the ground. Why was that? It was because the flowers were thinking, “Today Ma is engaged in Kṛṣṇa’s service and hence we do not belong on her head, but at her feet instead.”

This is how Mother Yasodā engaged all of her senses in the service of Kṛṣṇa. In this way, she shows how to perform ideal devotional service. Being a devotee does not mean simply sitting back and meditating. Rather, it means to work and sweat for Kṛṣṇa. Sometimes, we find ourselves very blissful whilst washing the pots in the kitchen. Why is that? It is because we are working hard and sweating for Kṛṣṇa. The previous *ācāryas* have defined *bhakti* as engaging the senses (*indriyas*) in the service of the master of the senses, *indriyeśa*. Kṛṣṇa

has given us these senses. Therefore it is best to engage them in His service.

From Dāmodara-līla by Srila Radha Govinda Goswami Maharaj

UNPARALLELED SERVICE TO SRILA PRABHUPADA’S BṚHAD-MRDAṄGA

*by His Divine Grace Srila Bhakti Vijnana
Bharati Goswami Maharaja*

In 1922, at the age of twenty four, Sri Srimad Bhakti Pramoda Puri Goswami Maharaja (at that time known as Sri Pranavananda Brahmachari) accepted complete shelter at the lotus feet of Srila Prabhupada on the most auspicious day of Sri Kṛṣṇa-janmāṣṭamī. On that day, he accepted both *harināma* and *dikṣā* initiations and engaged himself exclusively in the service of the *matha*. Previously, he had been a science student who later switched to studying the arts. After finishing his secondary schooling and receiving his Indian School Certificate, he went on to study the arts at the university level and acquired a Bachelor of Arts degree. Knowing Sri Pranavananda Brahmachari to be well educated, Srila Prabhupada called him near and said, “I desire to publish a daily spiritual newspaper titled *Dainika Nadiyā Prakāśa*, and I want you to be its editor.”

Sri Pranavananda Brahmachari asked Srila Prabhupada, “What are the duties of an editor?” Srila Prabhupada replied, “When you begin your service and start publishing the newspaper, you will automatically understand what must be done. When a devotee accepts the responsibility of performing a service with the intention of pleasing Sri Hari, Guru and Vaishnavas, then they (Sri Hari, Guru and Vaishnavas) themselves reveal all the necessary knowledge to him and empower him with the required competence to properly perform that service. There is no need to



externally advise or instruct him on what must be done.”

Under the editorship of Sri Pranavananda Brahmachari, *Dainika Nadiyā Prakāśa* preserved and broadcast the teachings of Srila Prabhupada, and when it was distributed among the masses, it illuminated the whole world with its literary and spiritual excellence. Contemporary scholars were baffled that someone was publishing a spiritual newspaper, and that too on a daily basis.

I heard the following instance from the lotus mouth of Srila Puri Goswami Maharaja himself.

Once, while speaking with Srila Prabhupada at Sri Gaudiya Matha in Bagbazar, Kolkata, Sri Madana-mohana Malaviya, the founder of the world-famous Banaras Hindu University in Varanasi, Uttar Pradesh, with great astonishment asked him, “For how long will you be able to run this *Dainika Nadiyā Prakāśa*? From where will you obtain the great number of spiritual articles needed to keep it in print every day?”

Srila Prabhupada replied, “Your astonishment pales in comparison to the astonishment I feel in seeing that you, a person regarded as foremost among the best scholars of India, is expressing wonder about these concerns. This material creation is merely the reflection of a quarter of the transcendental creation.

“Across the globe, countless newspapers are published every day in different languages, and this earth planet is only one part of the fourteen-fold planetary system, which belongs to just one of the innumerable *brahmāṇḍas* in the material creation. Despite the mundanity of the articles in these newspapers, everyone feels they are ever-fresh. Therefore, why would you be astonished about the daily publishing of but one newspaper, the *Dainika Nadiyā*

Prakāśa, which focuses on the transcendental spiritual world? In fact, we have enough transcendental content about the spiritual realm to publish numerous daily newspapers for all eternity.”

For approximately seventy five years of his life—from the time Srila Prabhupada was physically present until well after Srila Prabhupada departure—Srila Pramoda Puri Goswami Maharaja experienced great internal bliss in his persistent and enthusiastic service of Srila Prabhupada’s *brhad-mṛdāṅga*, his printing press.



I personally witnessed how he engaged in publication services, even in his advanced age. In his later years, his bent back prevented him from sitting straight and from writing for long periods of time, and so he used a wooden plank to support his back and continue writing. Although his hands trembled from the effect of old age and his previously elegant handwriting gradually became less legible, he never stopped writing. Despite his advanced age, he never discontinued his service to the *brhad-*



mṛdaṅga, for Srila Prabhupada had personally entrusted this service to him.

Srila Puri Goswami Maharaja's untiring service has greatly benefitted each and every devotee among the Sarasvata Gaudiya Vaishnavas. During the time Srila Prabhupada was physically present, Srila Maharaja served as the editor of *Dainika Nadiyā Prakāśa*, wrote articles for the weekly *Gaudiya* magazine, and rendered various services for the publication of different scriptures, including an edition of *Śrīmad-Bhāgavatam* with Srila Prabhupada's commentary and his own introductory overviews of each chapter entitled *kathā-sāra*. After Srila Prabhupada's disappearance, he became the editor of the monthly magazine *Gaudiya* and, later, *Sri Caitanya-vāṇī* which was founded by my *Gurupāda-padma*. Additionally, he wrote numerous articles for a number of other magazines, and he edited and published many scholarly books.

Srila Puri Goswami Maharaja's publication services presented each of the truly sincere followers of Srila Prabhupada with an opportunity to obtain their highest spiritual welfare. For this, the Sri Sarasvata Gaudiya Vaishnavas remain eternally indebted and forever grateful to him.

Whether Srila Puri Goswami Maharaja is acknowledged or not, all the Gaudiya Maṭha branches and sub-branches established in the wake of Srila Prabhupada's disappearance—as well as those that will be established in the future—bear a strong, unbreakable relation, whether direct or indirect, to the transcendental words (*vāṇī*) expounded in his literary contributions. No respectable, virtuous person will ever deny this.

From My beloved Masters: The Incomparable Commanders of Srila Prabhupada's Army, by Srila Bhakti Vijnana Bharati Goswami Maharaja

TEN VERSES OF PRAISE TO THE SERVANT OF SRI RĀDHĀ'S LOVER

by His Divine Grace Srila Bhakti Rakshaka
Sridhar Maharaj

*nīteyasminniśāntenayana-jala-
bharaiḥsnāta-gātrārbudānām*

*uccairutkrośatāmśrī-vṛṣakapi-
sutayādhīrayāsvīya-goṣṭhīm*

*prthvīgādhāndhakārairhṛta-nayana-
mañivāvṛtāyenahīnā*

*yatrāsautatraśīghraṁkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (1)*

When the impatient daughter of Vrishabhanu suddenly took him into Her entourage at the end of that night, thousands of us let loose a great cry of lamentation and we bathed our bodies in tears. When he was thus stolen away, this world was plunged into deep darkness, as though the jewel of its eyes had fled away. Oh my tear-filled eyes (*kṛpaṇa-nayana*)! (or, “Oh you who show the way to the most fallen (*kṛpaṇa-nayana*)!”) Please quickly lead this servitor to wherever that great soul may be!

*yasyaśrī-pāda-
padmātppravahatijagatiprema-pīyūṣa-dhārā*

*yasyaśrī-pāda-padma-cyuta-
madhusatataṁbhṛtya-bhṛṅgānbibharti*

*yasyaśrī-pāda-padmaṁvraja-rasika-
janomodatesampraśasya*

*yatrāsautatraśīghraṁkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (2)*

From his lotus feet, the nectarean river of divine love flows throughout the universe; the honey from his lotus feet maintains the lives of his bee-like servitors; and the pure devotees in the shelter of the confidential mellows of Vraja revel in the bliss of singing the glories of his lotus feet. Oh *kṛpaṇa-*



nayana! Please quickly lead this servitor to wherever that great soul may be!

*vātsalyamīyac ca pitrorjagatibahu-
matamkaitavamkevalam tat*

*dāmpatyamdasayutaivasvajana-gaṇa-
kṛtābandhutāvañcaneti*

*vaikuṇṭha-sneha-mūrtehpada-nakha-
kiraṇairyasyasandarśito'smi*

*yatrāsautatraśīghramkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (3)*

Parental affection, so highly esteemed in the world, is a colossal hoax (for it is an obstacle to *Hari-bhakti*); socially recognized pure matrimonial love is nothing but dacoity (in that it plunders away both the husband's and the wife's eagerness for the chance to acquire the treasure of love unadulterated by superficial family prejudices); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. Oh *kṛpaṇa-nayana!* Please quickly lead this servitor to wherever that great soul may be!

*yāvāṅkīkaṇṭha-lagnāvilasatisatatamkṛṣṇa-
caitanya-candre*

*karṇa-krodājjanānāmkim u nayana-
gatāmsaivamūrtimprakāśya*

*nilādrīśasyanetrārpaṇa-bhavana-
gatānetra-tārābhidheyā*

*yatrāsautatraśīghramkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (4)*

The divine message sung by Sri Krishna Chaitanya had its continuous play in the ears of the people. Has that message taken a form and to make itself visible to the eyes of the world, advented in a house within the sight of Jagannath, the Lord of Nilachala, just to fulfill the purport of the name “Nayana-mani”? Oh *kṛpaṇa-nayana!* Please quickly

lead this servitor to wherever that great soul may be!

*gaurendorasta-śailekim u kanaka-
ghanohema-hṛj-jambu-nadyā*

*āvīrbhūtaḥpravarsairmikhila-jana-
padamplāvayandāva-dagdham*

*gaurāvīrbhāva-bhūmaurajasi ca
sahasāsamjugopasvayamsvam*

*yatrāsautatraśīghramkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (5)*

Drawing up the pure golden waters of the Jambu river mentioned in *Srimad Bhāgavatam*, has this golden cloud arisen on the mountain where the golden moon (Sri Gaurachandra) set, just to shower down torrents of rain upon a world scorched by the forest fire of threefold sufferings? And has he now suddenly concealed himself again in the dust of the land where Sri Gauranga appeared? Oh *kṛpaṇa-nayana!* Please quickly lead this servitor to wherever that great soul may be!

*gaurogaurasyaśīṣyogururapījagatāmgāyat
āmgaura-gāthā*

*gauḍegaudīya-goṣṭhy-āśrita-gaṇa-
garimādrāviḍegaura-garvī*

*gāndharvāgaura-vatyogiri-dhara-parama-
preyasāmyogariṣṭho*

*yatrāsautatraśīghramkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (6)*

He is of the same hue as Sri Gaura, and although he, who sings the tidings of Sri Gaura, is the natural *guru* of the whole universe, he became a disciple of the great devotee named Sri Gaura Kishor. In Gauda mandala, he is the pride of those who grant entrance into the fold of pure Gaudiya Vaishnavism, while in South India, he is the proud representative of Gaura. The glory of his dignity shines even in the group of Sri Gandharva, and he holds a pre-eminent



position in the intimate circle of Sri Giridhari, that is, he is the most beloved of Lord Mukunda. Oh *kṛpaṇa-nayana*! Please quickly lead this servitor to wherever that great soul may be!

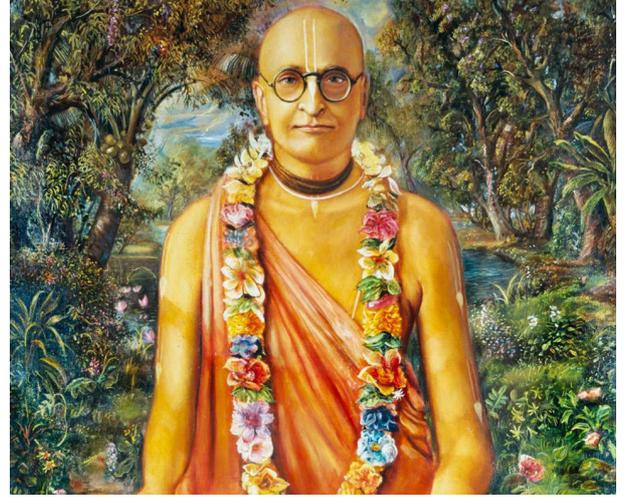
*yorādhā-kṛṣṇa-nāmāmṛta-jala-
nidhināplāvayadvīśvametad
āmleccha-śeṣa-lokaṁdvija-nṛpa-
vaṇijamśūdra-śūdrāpakṛṣṭam
muktaiḥsiddhairagamyaḥpatita-jana-
sakhogaura-kāruṇya-śaktir
yatrāsautatraśīghraṁkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (7)*

He inundated the whole universe of countless living beings—whether *brāhmin*, *kshatriya*, *vaishya*, *śūdra*, less than *śūdra* or even *mleccha*—with the oceanic nectar of the holy names of Sri Sri Rādhā and Kṛṣṇa. Although unapproachable by the liberationists and the yogic perfectionists, he is known as the friend of the fallen, the mercy potency of Sri Gaurāṅga. Oh *kṛpaṇa-nayana*! Please quickly lead this servitor to wherever that great soul may be!

*apyāśāvartate tat puraṭa-vara-
vapurlokitumloka-śandaṁ
dīrghaṁnīlābja-netraṁtila-kusuma-
nāsaṁminditārdhendu-bhālam
saumyamśubhrāṁśu-dantaṁśata-dala-
vadanamdīrgha-bāhūṁvareṇyam
yatrāsautatraśīghraṁkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (8)*

Do I have a hope to ever see that beautiful golden personality who makes everything auspicious for the world? Do I have a hope to ever behold that tall figure once again, those blue lotus eyes, that nose shaped like a sesame flower, the forehead that shames the half moon, the graceful lotus face,

gleaming pearl-white teeth, and long arms extending to his knees? Oh *kṛpaṇa-nayana*! Please quickly lead this servitor to wherever that great soul may be!



*gaurābdeśūnya-bāṇānvita-
nigamamitekṛṣṇa-pakṣecaturthyām
pauṣe-māsemaghāyāmamara-gaṇa-
gurorvāsarevainīśānte
dāsoyorādhikāyātisāya-dayitonitya-līlā-
praviṣṭo
yatrāsautatraśīghraṁkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (9)*

In the year 450 of the era of our Lord Gaurāṅga, in the month of Pauṣ, on the fourth day of the dark fortnight of the moon in the star of Māgh, at the closing of Thursday night³, that most beloved attendant of Srimati Vṛishabhanu-nandini entered into the eternal pastimes. Oh *kṛpaṇa-nayana*! Please quickly lead this servitor to wherever that great soul may be!

*hā-hā-kārairjanānām guru-caraṇa-
juṣāṁpūrīta-bhūr-nabhaś ca
yato'saukutraviśvaṁprabhu-pada-
virahāddhantaśūnyāyitamēpādābjenitya
-
bhṛtyaḥkṣaṇamapivirahaṁnotsahasodḍhum
atra*

³ Friday morning, 5:30 a.m., January 1, 1937



*yatrāsautatraśīghramṅkṛpaṇa-nayana he
nīyatāmkiṅkaro'yam (10)*

The entire earth and skies were filled with the cries of anguish of the disciples devoted to the service of Sri Gurudeva's lotus feet. Where has that Great Master gone? Alas! In separation from my Lord's lotus feet, the whole universe seems empty to me. An eternal servant of the spiritual master cannot endure his separation for even a moment. Oh *kṛpaṇa-nayana*! Please quickly lead this servitor to wherever that great soul may be!

From On Love and Separation by Srila Bhakti Promode Puri Goswami Thakur

FINDING OUR TRUE IDENTITY

*by His Divine Grace Srila Bhakti Bibudha
Bodhayan Goswami Maharaja*

In this age of *Kali-yuga*, debate over religion is prevalent amongst men. In God's creation, the human form is the best. Human life is considered to be the best because humans are not ignorant as are other creatures, instead they are intelligent. Here humans are called intelligent because their power of thinking is greater than other forms of life.

However, the nature of human race is such that they are greatly influenced by the association of others. In the association of good or saintly people, they become godlier than even the Gods, and in the association of bad, they become more animalistic than animals. For this reason, having received this human form of life it is important for us that we always take association of good or saintly people. In this material world, the topmost and foremost is the Supreme Lord. By the Supreme Lord's order and desire, the first created *jīva* Lord Brahmā, has explained to us through this verse that Lord Śrī Kṛṣṇa is the Supreme Lord.

*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-
vighrahaḥ*

*anādir ādir govindaḥ sarva-kāra ṅa-
kāraṇam*

The Supreme Lord Śrī Kṛṣṇa is combination of *sat* meaning eternal, *cit* meaning consciousness and *ānanda* meaning pleasure (*sac-cid-ānanda*). Śrī Kṛṣṇa was existing before the creation of this universe, He is existing now also and will continue to exist even after the annihilation of this universe.

Whatever activities or events are happening in this world, the source of all those activities is Lord Śrī Kṛṣṇa. This is the reason Lord Kṛṣṇa has told us through Brahmā that He is the reason of all reasons. There is always a reason for every activity. For example, anger stems from unfulfilled desires and the leaves of a tree rustle because of the breeze. In reality the human race is the most intelligent form of life, yet we have many differences amongst us. For example, we speak different languages and have differences in food, lifestyle and culture etc. The reason for these differences is the influence of different types of association.

However, the nature of other creatures is not influenced by association, but determined by God. For this reason, we can see that regardless of where animals take birth, their eating habits and way of life remains the same.

Now, if we question ourselves as to why, in spite of being the most intelligent form of life, have we forgotten the Supreme Lord Śrī Kṛṣṇa, who is even the Eternal Master of our creator Lord Brahma? And why have we fallen into the trap of fake, sweet talks of so called teachers of religion? Why have we devoted ourselves to such false talks and have allowed ourselves to be influenced by the association of different types of people?



And why are we following religions created by these so called teachers of religion? The reason for all this is simply our ignorance.

We don't like to hear this word 'ignorance'. However, we should never forget that we are in ignorance. For example, when someone is suffering from jaundice, then delicious, sweet candy tastes bitter to him. But the doctor advises him to eat the sweet candy like a medicine and slowly, as the effect of jaundice reduces, the patient starts tasting the sweetness of the candy again. Similarly, if we really try to understand our ignorance towards religion, then by the mercy of the Supreme Lord Kṛṣṇa we will gradually be able to appreciate and understand our true religion.

A person who is dutiful and loyal towards his father will never be pleased with someone who shows disrespect towards his father at first and later comes to show respect to him. With such a disrespectful person, the father-loving son can never be pleased. Similarly, if we look towards the spiritual world then we will find that *goloka-bihāri*, the Supreme Lord Sri Kṛṣṇa is the father of all Gods and Goddesses. We disrespect Śrī Kṛṣṇa by worshipping other Gods and Goddesses, trying to please them and asking them for material objects to increase our material happiness. Then we become attached to these material objects and gradually when, according to laws of nature, these material objects are destroyed, we become distressed. Then what is the harm in accepting this nature as ignorance?

Māyā is that which is material or temporary. *Māyā* is that which is measurable and will gradually transform, it is not eternal. If we say that the mind is in ignorance because of being trapped by this transforming, unstable energy called *Māyā* then there is no need to be upset or angry.

It is my kind request to all the readers that without being angry with me please think about this topic carefully. By the mercy of the Supreme Lord Śrī Kṛṣṇa we can surely come out from this dark well of ignorance in which we are covered over by *Māyā* and are suffering in pain and distress. With the mercy of the Lord we can gradually come out into light and re-establish our eternal relationship with the pleasure giving Supreme Lord Śrī Kṛṣṇa.

The Supreme Lord Śrī Kṛṣṇa is the real father of all living forms of life. We are His eternal children and servants. It is the duty of the servant to always serve his master. Whenever we forget our real identity of serving the Supreme Lord then we fall into the trap of darkest ignorance and engage in various worldly, material engagements and fritter our lives away.

Nowadays, most of the people have forgotten their real identities and have different thoughts about religion. Some have made religion as their business. These so called clever teachers of religion are fooling simple hearted people and trapping them to misuse their strength, money etc. However, just like everything in this unstable, temporary material world, the business of these so called teachers of religion is also unstable and will end in time. These clever people have their own perceptions about religion. In *Kali-yuga* the number of these businesses of religion is flourishing. Along with this increase, the different perceptions of people about religion is also gradually increasing.

When we are ignorant of our religion and a person dressed in beautiful religious attire talks to us about what we want to hear, then we start considering that person to be religious. This so called group of religious people memorise different scriptures like parrots and present it to the people very nicely. However, they do not have any



intention of following the instructions of these scriptures in their own lives. People who are not practicing the words of the scriptures in their own life, but simply memorising verses and asking others to follow them, are only dressed like religious saints and are fooling society. This kind of cheating certainly cannot be called religion or *dharma*.

We have not come to this world in a human body to be tricked like a fool and cheated. The only objective for us here is to leave behind our so called intelligence and become intelligent in the real sense by following the scriptures and making efforts to attain the love of the eternal, pleasure giving Supreme Lord Śrī Kṛṣṇa. By following the Vedic (Indian Scriptural) teachings with full dedication, making all efforts to attain the Supreme Lord Śrī Kṛṣṇa is real religion or *dharma*.



In the Gaudiya Vaishnava lineage, His Divine Grace Śrīla Bhaktivinoda Ṭhākura has explained our real religion in very simple language in his book called *Jaiva Dharma*. The eternal nature of an object is also its eternal religion or *dharma*. By the desire of Kṛṣṇa when an object is created then naturally the eternal nature (*nitya*) or function of that object is also created. That nature is the eternal religion (*nitya dharma*) of that object. After this, due to different circumstances when that object associates

with another object, then its nature is transformed. This transformed nature becomes firm with every passing day and becomes the companion of eternal nature (*nitya*). This transformed nature is not our real nature. It is called *nisarga*. This *nisarga* sits in the place of our real nature and appears to be our real nature. Śrīla Bhaktivinoda Ṭhākura has given a beautiful example to explain this further. Water is an object and liquidity is its nature. If due to some circumstances water becomes ice, then the nature of that water turned ice, becomes solid. This is the *nisarga* nature of water. *Nisarga* nature is not eternal (*nitya*), it is temporary (*naimittika*).

If the condition in which water became ice is removed, then ice again becomes water and reverts back to its original nature. Thus we see that nature is eternal. Even when this nature was transformed temporarily due to certain conditions, yet the original nature existed within the object (in this case water) in a dormant state. According to the situation and circumstances, the original dormant nature can surely revive. An object's nature is its eternal religion (*nitya dharma*). An object's *nisarga* is its temporary nature (*naimittika dharma*). A person who understands this can understand the difference between *nitya* and *naimittika dharma*. People who do not understand this consider *nisarga* to be their original nature and *naimittika dharma* to be their *nitya dharma*. In other words, they consider what is temporary to be eternal, and thus remain in ignorance of their real situation here in this world.

From Jagat Jāgaraṇ Hari-nāma – World Awakening Holy Name – by Srila Bhakti Bibudha Bodhayana Goswami Maharaja



VAISHNAVA FESTIVALS: NOVEMBER-DECEMBER 2017

Date	Festival
3 November	Disappearance Day of Srila Bhakti Promode Puri Goswami Thakur
4 November	Rasa-purnima; Tulasi-Saligrama Vivaha Last day of Damodara Month
5 November	Katyayani Vrata Begins
14 November	Utpanna Ekadasi; Disappearance Day of Srila Narahari Sarkara Thakur
15 November	Disappearance Day of Srila Kaliya Krishna Das
16 November	Disappearance Day of Srila Saranga Thakur
30 November	Mokshada Ekadasi; Advent of Srimad Bhagavad-gita
3 December	Katyayani Vrata Ends
7 December	Disappearance Day of Srila Bhaktisidhanta Sarasvati Thakur Prabhupada
13 December	Disappearance Day of Srila Devananda Pandit
14 December	Saphala Ekadasi
19 December	Appearance Day of Srila Lochan Das Thakur
21 December	Disappearance Day of Srila Jiva Goswami; Disappearance Day of Srila Jagadish Pandit
29 December	Putrada Ekadasi
30 December	Appearance Day of Srila Jagadish Pandit

Bhagavata Dharma

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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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