

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakur

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People these days calculate their birthdays using the solar or lunar calendar, but they actually fail to realise that every day is their birthday. They fail to realise that with each sunrise, their age is increasing, and their opportunity for devotional practice is decreasing. We are all constantly running behind death. The Lord gave us this human form to realise the art of death – we should all die to live. Lots of people die daily and we are not grateful for the fact that every day, the Lord has given us another chance to establish our eternal identity (the servant of the Supreme Lord Sri Krishna). In this age of deception (Kali Yuga), every human being has the opportunity to establish their eternal identity through the chanting of the Hare Krishna Mahamantra, and to perfect the art of death i.e. not downgrading to a lower life form in their next life. We should aim to upgrade in every future birth and eventually to reach the abode of the Supreme Lord Sri Krishna, Golok Vrindavan, where we will be His eternal servant.

His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaj
President, Sri Gopinath Gaudiya Math



SPIRITUAL MASTERS AND SPIRITUAL PRACTICE

Nowadays, we can see that there are so many spiritual masters publicly operating. We call spiritual masters ‘guru’. In Padma Purana, it says

guruṣu nara-matir. . . yasya vā nārakī saḥ

“If anyone thinks that gurus are like ordinary human beings, then their spiritual progress will stop, and the destination of their practice will be hell.”

According to shastra (spiritual scriptures), guru is the condensed form of Lord Sri Krishna’s mercy. Lord Krishna bestows His mercy on a person that is very dear to Him. He explains in the Bhagavad Gita:

*yo na hṛiṣhyati na dveṣṭi na śhochati na
kāṅkṣati*

*śhubhāśhubha-parityāgī bhaktimān yaḥ sa me
priyaḥ*

*samaḥ śhatrau cha mitre cha tathā
mānāpamānayoḥ*

*śhītoṣṇa-sukha-duḥkheṣhu samaḥ saṅga-
vivarjitaḥ*

*tulya-nindā-stutir maunī santuṣṭo yena
kenachit*

*aniketaḥ sthira-matir bhaktimān me priyo
naraḥ*

(Bhagavad Gita 12:17-19)

“A devotional person who does not become overjoyed upon material gains, who does not experience hatred upon gaining something unfavourable, who does not lament over the loss of some dear material object, who does not aspire for attaining something that is unattained, and who renounces both pious and sinful work is dear to Me. A devotional person who is equipoised in the face of

enemies and friends as well as in respect and disrespect, who views cold and heat as well as happiness and sadness with an equal viewpoint, who is detached in all circumstances, who views criticism and praise as equal, who has controlled speech, who is satisfied with whatever is gained of its own accord, who is free from attachment to home and heart, and who possesses fixed intelligence in spiritual subject matters is dear to me.”

We know that a guru should be a sadhu. But how do we know who a sadhu is? Srīmad Bhagavatam (3:25:21) elaborates on this matter:

*titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ*

“A sadhu is someone who is extremely tolerant in every situation, who is an ocean of compassion, who is a well-wisher to all living beings, who does not consider anyone to be their enemy, who has no material expectation, and who is always calm. These are the five symptoms of a sadhu.”

Srīla Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur told us that if we do not broadcast the truth according to the shastras (or previous teachers), and instead twist the meaning out of material motivations or out of fear of unpopularity, then that person is an atheist (nastik) and holds no faith in God (22nd Ashar 1333 (6th July 1926, at Narendra Sarovar Jagannath Puri, Orissa). One who is completely free from unwanted mundane desires is known as ‘anartha-mukta’ and his responsibility is to deliver his followers, and one who has unwanted mundane desires is known as ‘anartha-yukta’. In our philosophy, one who gives direction is the guru, and the person following those directions is the disciple. The guru should always be *anartha-*



mukta, and his responsibility is to deliver his followers (disciples) from this miserable and mundane world by guiding the disciples in establishing their eternal identity and introducing them to Sril Lalita Sakhi.

In the age of deception (Kali yuga), it is not easy to find this type of *anartha-mukta* guru. But, in present society, there are so many Gurus surrounding us! Are they all *anartha-mukta* sadhus? True sadhus have no desire to quarrel over material appreciation and recognition. Unfortunately, there is now an abundance of *anartha-yukta* gurus, which has led to quarrelsome situations amongst people in so-called spiritual societies. We can see that even those who are householders (with unwanted mundane desires), demand to have the position of a guru. Many *anartha-yukta* gurus are competing for popularity on social media, treating the position of being a guru as a business. In this regard, Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur once said that if a blind person gives directions and another person follows those directions, then both the blind person and the disciple will fall into the ditch. The blind person takes the first injury (dhaka) from falling into the ditch, and the second injury from his disciple falling on him, while the disciple gets injured once from falling on the guru. This signifies the fact that an *anartha-yukta* guru, because of their material greed, face more consequences than their disciples. Shastra elaborates on this:

*snehād vā lobhato vāpi yo grhṇīyād adīkṣayā
tasmin gurau saśiṣye tu devatāśāpa āpatet*
(Hari Bhakti Vlias 2:7)

“When a guru gives initiation to a disciple without following the rules and regulations of diksha, or if someone accepts the diksha mantra out of greed or because of mundane expectations, in both cases, both the guru and disciple are cursed by the gods and goddesses (devatas and devis).”

*yo vakti nyāyarahitam anyāyena śṛṇoti yaḥ
tāv ubhau narakam ghoram vrajataḥ kālam
akṣayam*
(Hari Bhakti Vlias 1:101)

“Both the guru who does not speak according to the shastras, and the disciples who listen to such discourses, will be destined for eternity in hell.”

*kṛpāsindhuḥ susampūrṇaḥ
sarvasattvopakāraḥ
niḥspṛhaḥ sarvataḥ siddhaḥ
sarvavidyāviśāradaḥ
sarvasaṁśayasamchettā nālasa gurur āhṛtaḥ*
(Hari Bhakti Vilas 1:45-46)

“A person can be considered to be called ‘guru’ if they are an ocean of mercy, if they have established their own spiritual identity, and have all spiritual qualities: be a well-wisher to all living beings, have no material attachment, have spiritual perfection, have accumulated the knowledge of all different studies, can cure all of our doubts, are not lazy by nature, and are always worried and busy about delivering people from this miserable and mundane world.”

In this age of deception (Kali Yuga), these symptoms are extremely rare. This is why Srila Sachidananda Bhaktivinode Thakur instructed us to be careful about trusting sadhus. “If we see many people in society wearing saffron and saintly robes, then we know our society is in terrible trouble”. Nowadays, we have many people establishing societies (expanding their branches) and calling themselves sadhus, and we can also see gurus quarrelling with each other about who is more qualified than the rest. We know that people are quarrelling over material gain i.e., accumulating more wealthy disciples, constructing big temples, etc. The truth is that no one can quarrel over spiritual gain because the spiritual gain is based on our own spiritual realisations (which are completely



private), and on our sincere spiritual practice. This is not something we share with anyone unless we are able to find qualified, like-minded, and elevated sadhus.

Recently, a person wrote me an accusatory letter saying that I am not respecting their faith, their gurudev, or their shiksha guru. Also in this letter, he blasphemed against our guru-varga. Shastra (Srimad Bhagavatam), tells us that Krishna killed the demoness Putana when he was only seven days old, delivered Shakatasura when he was 3 months old, killed Trinavarta when he was 1 year old, killed Vatsasura when he was 3 years old, killed the demon Bakasura when he was 4 years old, liberated Aghasura when he was 5 years old, danced on the hood of the serpent Kaliya at 6 years old and He lifted up Govardhan hill at 7 years old. When He was 8 years old Krishna performed Rasa lila, expanding Himself for thousands of Gopis – someone that we consider ragatmika (who has spontaneous and eternally pure love for Krishna). At 11 years old, He killed Kamsa and saved every category of society from his demonic trap. Although there are innumerable examples of Sri Krishna's pastimes, it seems that many people these days do not put their energy into glorifying Lord Krishna's charisma. Instead, they only glorify their Guru's charisma. We are running behind society and Guru consciousness rather than Krishna consciousness. The personality whom we refer to as 'guru' is actually a representative of the absolute truth, Guru Tattva. In this universe, Krishna is the absolute truth, and therefore, Krishna is the ultimate Guru (*jagatguru*). We should measure an initiating/ instructing Guru's spiritual advancement by the purity of their connection with the Supreme Lord Sri Krishna (as they are representatives of Him). However, due to people's misconceptions about Guru Tattva in this day and age, we measure their advancement by how opulent their temples are, how big their temple deities

are, or how many disciples they have. Day by day, our minds are becoming more and more materialistic and less and less spiritual.



As a matter of fact, to progress in spirituality, we have to fix our minds towards the Lord's services. We can only be said to be serving someone properly if the object of our service is happy with each of our actions. The object of our service is Sri Krishna. But what makes Lord Krishna happy? He said (in the form of Lord Chaitanya):

*Amar bhakter puja ama hote boro
Sei prabhu vede bhagvate koile drira*
(Sri Caitanya Bhagavat 1:8)

“Worshipping my devotee is higher than worshipping me.”

We can see that most people have the tendency to primarily promote their guru and Vaishnavas from their own society, and *then* Krishna. This tendency is called fanaticism, which is not allowed in pure devotional practice. But they forget that the ultimate guru is Sri Krishna Himself. A verse that is



often recited by most people in the present society is:

*Gurur Brahmā Gurur Viṣṇur Gurur devo
Maheśvaraḥ
Guruḥ sākṣāt param Brahma tasmai śrī
gurave namaḥ
(Skanda Purana)*

“Guru is Brahma—Krishna’s incarnation in the mode of passion(*raja-guna*), Guru is Vishnu—Krishna’s incarnation in the mode of goodness (*sattva-guna*), Guru is Mahesvara—Krishna’s incarnation in the mode of darkness (*tama-guna*).”

Nowadays, most people are misrepresenting this verse by equating their guru to Brahma, Vishnu, and Shiva, and saying that worshipping their guru is the same as worshipping these three different incarnations of Krishna. More or less everyone in present society has the tendency to earn money by any means necessary, even if it is illegal. Although most will know that this is sinful, they also think that if you donate a portion of this illegally earned money to a sadhu, it frees them from the consequences of their bad karma. There are many people that pretend to be qualified gurus and they purposefully misrepresent this verse to their disciples, exploiting their followers and making them become fanatics.

Srila Bhaktivinode Thakur informed us about this, and listed 13 *apa-sampradayas*: *aula*, *baula*, *kartabhaja*, *neda*, *daravesa*, *snai*, *sahajiya*, *sakhibheki*, *smarta*, *jata-gosani*, *ativadi*, *cadadhari* and *gauranga-nagari*. *Apa-sampradays* are so-called followers of Lord Chaitanya, pursuing their own motivations for material gain. This is why they are rejected (bogus gurus), because they pretend to be followers of Lord Chaitanya but in fact, they follow their own mind concoctions. Due to the prevalence of these misrepresentations, even those wanting to be sincere followers of

Lord Chaitanya can end up in the trap of kartabhaja (guru bhaja). We should not forget that gurus should be dear to Krishna and their godliness depends on how dear they are to Krishna. In this age of deception, it seems that to become dear to Krishna, one has to wear opulent dresses, establish opulent deities and offer opulent bhoga, but this is not what Krishna said. Lord Chaitanya taught us that how dear we are to Krishna depends on our taste in chanting the Hare Krishna Mahamantra. There is no harm in keeping big temples, but our attachment to the opulence and popularity of those temples is what makes realising the taste of our chanting difficult – which Srila Bhaktivinode Thakur said is evidence of our advancement in spiritual practice. Whoever has the taste of chanting may have a big temple or no temple at all!

One example is Srila Gaur Kishore Das Babaji Maharaj. He never established a temple – he spent his entire life staying in a small hut. Our previous teachers told us that at one point, Babaji Maharaj was living in a hut on a boat, and a wealthy person approached him and offered to let Babaji Maharaj stay in a glorious room in his home, and also promised him opulent prasada every day. Babaji Maharaj replied, “do you have a toilet room in your home? That is the best place for me to stay”. He also replied, “I would rather become an ox (*dharmar shnaar*), than a cow staying in a goshala under the control of a householder (*grihaster goru*)”. Oxen do not give milk, so most people leave them in the marketplace. According to Indian understanding, an ox is the representation of dharma (religiosity). To get gain of dharma, people feed the oxen by going door-to-door and shop-to-shop in the market, but on the contrary, a householder cow is always kept in the goshala and takes what the householder offers it. Babaji Maharaj is trying to say that a renounced person should not be dependent on any particular affluent person – they should do *madhukuri* (begging for alms door to door). They should



not stay in an opulent home, and they should only keep a simple lifestyle. Babaji Maharaj was a renounced person and thus, he gave this example for us to understand what it means to be a real sadhu. Even Srila Bhaktivinode Thakur said that simplicity is another name for Vaishnava practice (*saralatar apar naam Vaishnavata*).

So presently, where is the simplicity? It seems like we are battling in the spiritual field over how much opulence we can accumulate, and how we can blaspheme and minimise others to uplift our own image and position. General people have no proper conception of Vaishnava practice and in this world, everyone is more or less materialistic. It follows that they choose their spiritual group accordingly and are attracted to the more materialistic groups. In the eyes of people nowadays, Srila Gaur Kishore Das Babaji Maharaj's aforementioned spiritual advancement has no value. We must keep in mind:

*Gurabo bahaba santi shisho bitta paharakah
Durlabha sadguru devi shisho shantap haraka*
(Came from the lips of Shiva, the greatest
Vaishnava to Parvati)

“The goal of many gurus is to squeeze the wealth of their disciples. It is very rare to find a real guru who can rid the disciples of their unwanted mundane desires.”

So, what are we supposed to do? Lord Chaitanya says that it is very easy to deliver us from our unwanted mundane desires by chanting the Hare Krishna Mahamantra under the shelter of a *sadguru*. ‘sad’ means eternal and the only thing that is eternal in this universe is Sri Krishna Himself. *Sadguru* means whoever is dear to Krishna and who has the symptoms that Krishna Himself listed in Srimad Bhagavad Gita, Chapter 12, Text 17-19 (listed above). All of these qualities will be

revived in our consciousness if we chant the Hare Krishna Mahamantra without offenses.

Whenever we have the tendency to minimise or ignore other devotees of the Lord, it is very difficult to chant without offenses. In fact, it is actually a very severe offense – such that even chanting cannot remove it. The only way to be excused from Vaishnava *aparadha* is if we are forgiven by whom we criticised, and by Sri Krishna. We may pretend to ask for forgiveness because of formalities and because Vaishnava's nature is very simple, they will forgive us easily. However, Krishna (in his Vasudev form) is always in our hearts. He always knows whether our prayer for forgiveness is sincere and if it is not, He will not forgive us. This is why we have to be very careful about committing Vaishnava *aparadha* and therefore about accepting gurus. In fact, in our eyes, we are not qualified to recognise a bona fide guru. In this regard, in order to find *sadguru*, Srila Narottama Das Thakur explained in one of his songs, “*krishna kripai guru mile, guru kripai krishna mile*”. This means that by the mercy of Krishna, a person can get guru. But also, by the mercy of guru, we become qualified to get Krishna's service. Krishna is pure, His choice is always pure, and He never cheats us. This is why we should never feel cheated for accepting gurus sent by Krishna. Once, Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur mentioned in one of his articles that according to our inner thoughts, Krishna will send his representatives accordingly. For example, if we have the tendency to be hypocrites, Krishna will send us a hypocrite guru. Therefore, we have to be sincere in every aspect of our devotional practice. To use a mundane example, we know that a doctor can recognise another qualified doctor. Similarly, a teacher can recognise another qualified teacher. If we have the desire to practice pure devotion, we will be able to recognise when Krishna sends us a bona fide guru for accepting initiation.



Therefore, we must establish a sincere mood in our hearts to chant the Holy Name purely.

Presently, we can see that if someone becomes a good orator (by giving attractive spiritual discourses), many people try to get initiated by him. And it has become common that these orators begin to give initiation – most initiating gurus are appointed by their disciples, not by their previous teachers. We can see many so-called gurus that were not given initiating power, canvassing and calling people to come and get initiated by them. Furthermore, gurus should not be elected, they should be appointed (by their previous teachers or bona fide spiritual masters). If we do not follow the appointing system, it is very difficult to rid people of the disease of aiming to become a guru, rather than aiming to be perfect disciples of our Parampara. The only people who aspire to become a guru are those who think that guru is an individual. But our Parampara's teachings tell us that guru is not an individual, it is a tattva (*akanda guru tattva*). Whenever we are able to realise that guru is Krishna Himself, then our blaspheming tendencies towards other Vaishnavas will stop. We should realise *guru tattva* properly. *guru tattva* means that our practice does not allow any fanaticism. We should practice Lord Chaitanya's mission with a non-sectarian and non-judgemental mood – what we have seen amongst our previous teachers; namely the Six Goswamis and their true followers.

I am humbly begging you all to not take any offense from my explanation. I have just written my feelings seeing the present situation in spiritual communities. They are all happening with the influence of Kali Maharaj. We know that Kali means quarrel, ignorance, and hypocrisy. If we are running behind our present understandings and not changing ourselves (our blaspheming tendencies), this means that we are promoting Kali Maharaj instead of Lord

Chaitanya's mission. Again, I am humbly begging that you do not take this in any other way than what I described and that you try to understand. If you feel that this has been beneficial, then please bless me to carry the mission of Lord Chaitanya with purity. But if you feel hurt by this, then please forgive me out of your causeless mercy and rectify me if I made any mistakes.

Desiring a tiny speck of feet dust of bona fide Gurus and Vaishnavas,

An unworthy servant of servants of our Parampara,

B.B.Bodhayan
Sri Gopinath Gaudiya Math

Written by HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaj, on the occasion of Balram Purnima, 2022.

RESPONSE TO ACCUSATORY LETTERS

Revered Prabhu,

Please accept my dandavat pranam and convey the same to all members of your association.

Through your letters sent in July 2022, I came to know that you are accusing me of not offering sufficient respect to my shiksha gurupadpadma HDG Srila Bhaktivedanta Swami Goswami Maharaj and HDG Srila Bhaktivedanta Narayan Goswami Maharaj. It appears from the tone and wording of your letters that you believe that I am not honouring two of my many shiksha gurus according to your understanding. First of all, you have never met me in person, nor were you present at any of these festivals. It is also not clear exactly what you are accusing me of. I learned from my previous teachers to respect



everyone equally and so therefore I am following in their footsteps from the bottom of my heart.

You and your followers may think that I am not respecting my guru-varga, but that is not the case. If you feel I have disrespected my shiksha gurupadpadma through any of my actions, then I consider you to truly be my well-wisher by sending this letter. My spiritual master, HDG Srila Bhakti Pramode Puri Goswami Thakur, my grandfather, Sripad Modan Mohan Dasadhikari Prabhu (a householder disciple of my grand-spiritual master and pioneer of our Sri Gaudiya Math, HDG Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur), HDG Bhakti Dayita Madhava Goswami Maharaj, HDG Bhakti Ballabh Tirtha Goswami Maharaj, etc. have all taught me that without a Vaishnava's blessings, it is impossible to progress in our devotional practice. So, concerning the complaint I have received in your letters regarding my disregard for my shiksha gurus— if it is true, then I apologize from the bottom of my heart, and ask that you please bless me to not commit any further offenses. What I have learned from the aforementioned spiritual teachers is that we should not show our Gurudeva's name, spiritual realizations, and chanting beads everywhere. However, nowadays, it has become common that everyone uses Gurudeva's name with many ornamental words and adjectives. I appreciate this also and consequently sometimes, I use my spiritual master's name, as well as my most worshipful HDG Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur accordingly. Before my discourses, I always offer my prostrated obeisances to my spiritual master and grand-spiritual master, as well as all of the acharyas and pure devotees in our lineage. Please keep in your mind that I am not omitting anyone intentionally. Every morning it is my practice also to recite the names of all our guru-varga including HDG Srila Bhaktivedanta Swami Maharaja even in

our own temples in India. I have asked my students and others to glorify all the disciples of HDG Srila Bhaktisiddhanta Saraswati Thakur Prabhupada each morning and pray for their blessings.

Please also be aware that I am always cautious of the words of Srila Bhaktivinode Thakur's verses as follows:

*Vaishnava charitra sarvada Pavitra,
Je ninde himse kori,
Bhaktivinode nasamvase tare,
Sada thake mouno dhor*

A Vaishnava's character is eternally pure. If anyone, out of material motivation, criticises any Vaishnava, Srila Bhaktivinode Thakur will never appreciate the person that does so, and he remains eternally silent towards them. With the above content in mind, I genuinely became concerned when I read your letters that said that I was not pleasing Srila Bhaktivedanta Swami Goswami Maharaj, as well as Bhaktivedanta Narayan Goswami Maharaj.

You also complained that I am promoting Ananta Vasudev Prabhu in my discourses (I do not remember where I promoted Ananta Vasudev Prabhu exclusively). My focus is only to promote Lord Chaitanya, His divine agents (associates), and also our guru-varga. I am always trying to promote whatever they did to help expand the loving mission of Lord Chaitanya. In this regard, I would like to inform you about an incident that happened in 1992. It was in Jagannath Puri Dham in Sri Purushottam Math – established by Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur in Chatak Parvat and presently run by Sri Gaudiya Mission Bagbazar, Kolkata. During the Ratha Yatra festival of 1992, my spiritual master was visiting a few temples and paid obeisance to the temple deities and the samadhi temples there. When my spiritual master was paying



obesance to Ananta Vasudev's samadhi (known as HDG Bhakti Prasad Puri Goswami Thakur in Bagbazar Gaudiya Math community), I said to my Gurudeva, "I heard so many inappropriate things about him". My Gurudev responded, with a grave voice, "He is my senior godbrother. Spiritual initiation is always eternal (*caṅṣu-dān dilo jei, janme janme prabhu sei*). Whatever he may have done or not done, it is not your business to know. We have to respect everyone. During the time of Srila Prabhupada's physical presence, Ananta Vasudev was the right hand of Srila Prabhupada—Srila Prabhupada's Ganesh. In the way that Vyasadev dictated, and Ganesh was the scribe, in this way, Srila Prabhupada used to dictate and Ananta Vasudev used to write".

After this incident, I researched the services that Ananta Vasudev did, and I was pleasantly surprised to find that Srila Prabhupada's pranam mantra was written by him, and that he also wrote and published so many rare Goswami's books, as well as meaningful, sweet and attractive bhajans, including 'Premera Thakura Gaura'. His writing was so attractive that it always touched my heart. History should not be hidden and should be represented properly. So, I have to follow my Gurudeva's instructions, and this is why I have respect for Ananta Vasudev—similar to how I have respect for all other Vaishnavas including your Gurudeva and Srila Narayan Goswami Maharaj.

Regarding your point about the discussion that took place with Sriman Vishwambhar Prabhu, you can see that Sripad Ramdas Prabhu has already addressed this matter since he was personally present there. However, not everyone may have received his reply so I would like to make a very brief comment on this. There was no conversation regarding the contents that you mentioned in your letter, so I am surprised to hear this. In addition to Ramdas others were in the room and also do not recall any such content.

Nonetheless, if I misheard what Sriman Vishwambhar Prabhu intended, then I apologise for this mistake.

I heard from our previous teachers (guru-varga), that to promote our faith in our guru and our societies, if we minimise other Vaishnavas (knowingly or unknowingly), then it becomes a subtle form of Vaishnava aparadh (offense) and it does not allow us to properly get the taste of our chanting and prevents us from being humble (which is an ornament of Vaishnava spiritual practice). It appears like you are trying to promote your faith and society is the best by ignoring all other Vaishnavas and societies. Please try to realise the reason behind our spiritual decline. We are gradually losing the taste for chanting Harinama and we have become puffed up in promoting our own faith. According to my realisation, at this present time, more or less everyone is in the trap of the same spiritual disease. Please bless me so that I am able to get free of this disease if you feel that this is what I am suffering from.

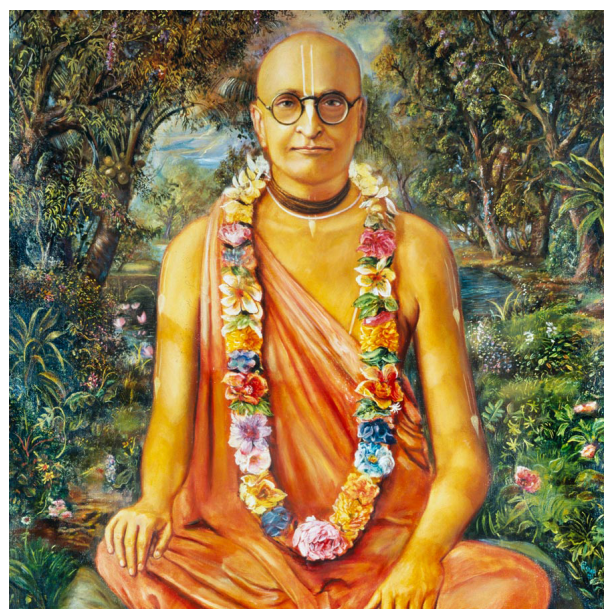
The meaning of the word '*prabhupada*' is '*he who carries the loving mission of Lord Chaitanya by example*'. Although everyone within our guru-varga is eligible to use this title alongside their name, the entire Gaudiya community keeps the title 'Srila Prabhupada' reserved for Srila Bhakti Siddhanta Saraswati Goswami Thakur. Even HDG Srila Bhaktivedanta Swami Goswami Maharaj called his gurudev 'Srila Prabhupada'. I have seen in many places where he addresses his spiritual master (my grand-spiritual master) as 'Srila Prabhupada'. Disciples should follow in the footsteps of their Gurudev, so I feel disheartened when you and most of the ISKCON community do not use the established title of 'Srila Prabhupada' for Srila Bhakti Siddhanta Saraswati Thakur, which was used by HDG Srila Bhaktivedanta Swami Goswami Maharaj himself. In this regard, I also stated to the ISKCON society in one of



my discussions (on the 21st February 2022) during a zoom call (in the presence of HH Srila Radhanath Swami and other GBC members present), that the title *Srila Prabhupada* (that Sri Gaudiya Maths have used for Srila Bhakti Siddhanta Saraswati Goswami Thakur since 1918), has been omitted from his name in ISCKON. I proposed the use of ‘*Srila Bhakti Siddhanta Prabhupada*’ and ‘*Srila Bhaktivedanta Swami Prabhupada*’ for the ISKCON founder in that zoom meeting. On the day after Gaura Purnima, I was physically present at the annual BSCT meeting (where I am a trustee), where Purushottam Maharaj (a disciple of HH Srila Jayapataka Swami) told me how he appreciated my proposal and that he wished to discuss this with me to present a united front with both ISKCON and Sri Gaudiya Math. Also, you have to know that most of the Sri Gaudiya Maths use the word ‘*prabhupada*’ alongside whoever they see as their Guru-Varga (e.g. Srila Prabhupada Jiva Goswami, Srila Prabhupada Sanatana Goswami etc.). I do not have any problem calling HDG Srila Bhaktivedanta Swami Goswami Maharaj, ‘Prabhupada’ however, as I have grown up in Gaudiya culture (where we refer to Srila Bhakti Siddhanta Saraswati Goswami Thakur as ‘*Srila Prabhupada*’), I do not wish to confuse people when I use the title ‘*Srila Prabhupada*’.

In your letter, you also mentioned that I opened www.prabhupadarays.com. In this regard, please read the book, *The Mission*, that Mandala recently published (which was brought to the festivals). I have written a biography on Srila Bhaktivedanta Swami Goswami Maharaj in that book and glorified his service to his Guru Maharaja. Lord Chaitanya’s loving mission is based on a non-sectarian and non-judgemental philosophy. With this in mind, I opened this website to observe the 150th advent ceremony of Srila Prabhupada. The content of your letter makes it seem to me that you are not happy. In fact,

there seems to be hate within you and your followers towards this website. I am not able to understand the reason for your negativity towards this website. Our Parampara has many members and according to guru-tattva—Guru Is One (Sri Krishna Himself). Whoever is initiating, instructing, and inspiring ordinary people towards Krishna consciousness can all be called ‘guru’ accordingly. However, the ultimate guru is Sri Krishna Himself. This guru-tattva is not based on an individual, it is a tattva (the absolute truth). The real representatives of Krishna consciousness are representing Sri Sri Radha Krishna. Without Srimati Radharani’s mercy, no one can get Krishna’s mercy (*‘bina radha prasade na mad prasade na vidyate’* *Brahma Vaivarta Purana*, spoken by Sri Krishna Himself). According to Srila Prabhupada (Bhakti Siddhanta Saraswati Thakur), I know that Sri Krishna is Jagat-Guru (*Krishna rakshati jagat trayam guru*). The intention of this website is to make people aware of the glorious history of our guru-varga as well as Lord Chaitanya’s mission.



Also in your letter, you mentioned that I have been promoting HDG Lalita Prasad Thakur (you wrote HDG Srila Audolomi Maharaj but



I think you meant HDG Lalita Prasad Thakur), the biological brother of my worshipful HDG Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur. As I have mentioned before that the teachings of our guru-varga are to keep due respect to all Vaishnavas. According to Chaitanya Bhagavat, we know that '*vaishnav krishnero priyo, kahe bhagavate*'. This means that Vaishnavas are very dear to Sri Krishna.

When I was the personal servant of my spiritual master, we often used to go to Srila Bhaktivinode Thakur's birthplace in Birnagar (Ranaghat), as well as Bhakti Bhavan in Kolkata. At that time, I saw that the devotees there have high regard for Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur, as well as for my spiritual master. Seeing their sincerity, I befriended Niranjana Vinode Prabhu (secretary of Bhaktivinode Thakur's spiritual societies), and he showed me many letters between HDG Srila Prabhupada Bhakti Siddhanta Thakur and HDG Srila Lalita Prasad Thakur. I was surprised to find that they had a deep connection, not at all like how you and many others view their relationship. Before this, I did wonder why people had such a negative impression of HDG Srila Lalita Prasad Thakur, so I asked my spiritual master about this. He responded with the same "*it is not your business. If you want to truly have realisation of your spiritual practice, you have to get blessings from all of the Vaishnavas and this is why you must respect all Vaishnavas*".

Some years later, in this relationship, we acquired the entirety of Srila Bhaktivinode Thakur's library with the help of Niranjana Vinode Prabhu. I also received HDG Sundarananda Vidyavinode's Library with more than 2,500 different ancient books written by various prominent Vaishnavas. I kept all those spiritual Gaudiya treasures (original copies) in the Bhaktivedanta research centre as per the request of Sripad

Hari Sauri Prabhu, HH Srila Radhanath Maharaj and Pranava Prabhu (from Sweden). Because I felt that ISKCON have the ability and the right people to preserve these Gaudiya treasures properly, I placed all the books to be looked after under the care of ISKCON. If you doubt my explanation regarding this library, please contact Sri Hari Sauri Prabhu, Srila Radhanath Maharaj, and Sriman Gauranga Prabhu (prominent disciple of HH Srila Radhanath Swami Maharaj). Without the connection with HDG Lalita Prasad Thakur, it would have been impossible to get Srila Bhaktivinode Thakur's manuscripts and library. Please keep in mind that out of humility, Srila Prabhupada never shared his eternal form - Nayanamoni Manjari in Goloka Vrindavan. This was revealed by HDG Lalita Prasad Thakur himself.

Srila Bhakti Siddhanta Saraswati Goswami Thakur was an exemplary Vaishnava and we know what an exemplary vaishnava looks like from Srila Vrindavan Das Thakur who wrote Sri Chaitanya Bhagavat and said:

*Kahare na kore ninda krishna krishna bole
Ajeyo Chaitanya sei jinibek hele*

This means that Vaishnavas never criticise anyone. Whenever we are able to establish this Vaishnava quality, only then are we able to realise Lord Chaitanya's teachings. I hope you understand my analogy.

In conclusion, you have advised me to get teachings from Premananda Prabhu (a disciple of HDG Srila Bhaktivedanta Vaman Goswami Maharaj). Thank you very much for your advice. As you are more senior than me, you have the right to rectify me,—but not in a public forum. Rectifying someone publicly is not correct. This is what I have learned from HDG Srila Bhakti Dayita Madhava Goswami Maharaj and from my spiritual master. Furthermore, it will be spiritually beneficial for you if you change your mood



toward Sri Gaudiya Math and its acharyas who rendered much great service to their Guru Maharaja with deep dedication. You also have to know that Sri Gaudiya Math is composed of different missions, each with different acharyas and different devotional moods. In trying to correct my faults, you have offended all of the god-brothers of your Gurudeva. According to my realisation, they all have complete faith in Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur as the pioneer and founder of the entire Sri Gaudiya Maths and Mission.

From the bottom of my heart, I am begging for your pardon and if I commit any further mistakes in your eyes, please do not hesitate to rectify these by addressing me personally.

The topics related to your letters are negative and so I do not wish to be part of this ongoing emails. If you wish to continue replying in the public forum that you created, then that is

your wish, but kindly remove me from the thread as I will not respond on it. Many devotees advised me not to respond to your offensive and blasphemous letters, but since you copied so many senior devotees into this email, I felt it was necessary to send at least one reply. I will not be responding to any further letters which are of negative nature.

I pray that this letter finds you in good health and my gratitude to you for taking the time to read through my response.

An unworthy servant of the servant of Vaishnavas.

B.B. Bodhayan.

Sri Gopinath Gaudiya Math

Written by HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaj, on 1 August 2022 (London, England), responding to a devotee's accusatory letters/ writings about Srila Bodhayan Maharaj.



KEY VAISHNAVA FESTIVALS: AUGUST – SEPTEMBER, 2022

Date	Festival
8 August	Pavitraropani Ekadasi
11 August	Appearance Day of HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaj
12 August	Sri Balram Purnima (Appearance Day of Lord Balram)
19 August	Sri Krishna Janmashtami (Appearance Day of Lord Sri Krishna)
20 August	Nandotsav Appearance Day of HDG Srila AC Bhaktivedanta Swami Prabhupad
23 August	Annada Ekadasi
3 September	Sri Lalita Saptami (Appearance Day of Sri Lalita Sakhi)
4 September	Sri Radhashtami (Appearance Day of Srimati Radharani)
6 September	Parshva Ekadasi
8 September	Appearance Day of Srila Sachidananda Bhakti Vinode Thakur
9 September	Disappearance Day of Srila Haridas Thakur
21 September	Indira Ekadasi

Bhagavata Dharma

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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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