

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

# BHAGAVATA

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## DHARMA

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

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We are so fortunate to have received this rare human form, yet, many people don't value this precious gift. They are busy serving their senses constantly. One must serve the son of Saci, Lord Caitanya and always remember Him through the chanting of the Hare Krishna Mahamantra till the last breath, thereby achieve the highest perfection of this human form of life.

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

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



## ABOUT LORD CAITANYA AND CAITANYA BHAGAVT

by

**Srila Bhakti Pramode Puri Goswami  
Thakur**

Srila Bhakti Pramode Puri Goswami Thakur wrote the following in the introduction of Sri Chaitanya Bhagavat published by Sri Chaitanya Gaudiya Math:

The one and only object of worship in the Kali-yuga is Lord Krishna in the mood and complexion of Sri Radha. In other words, His inside is dark in color (Krishna) and His outside is golden (Gaura). The Supreme Lord Gaurasundara is the combined form of Sri Radha Madhava. The main way of worshipping Him is through chanting the mantra consisting of 16 names and 32 syllables. The chanting of the Holy Names is the means of salvation in the Kali-yuga. For this reason, Sri Sacinandana descended to this world.

Lord Gauracandra descended for promoting the congregational chanting of the Holy Names. This is explained in the Bhagavatam and is the essence of all truths.

During Dvapara Yuga, people worshiped the Supreme Lord in temples, to achieve self-realization. The Supreme Lord is worshiped by various scriptural instructions in the Kali Yuga as well. In Kali Yuga, the Supreme Lord descends with a fair complexion and is worshiped by intelligent people through the chanting of His holy Names. He is accompanied by His associates, the *panca-tattva*, in this incarnation. (SB 11.5.31-32)

The infallible process of salvation in this age of Kali Yuga is the congregational chanting of the Holy Names. This was broadcast by the Lord in His form of Chaitanya Narayana. In order to establish the process of congregational chanting, the Supreme Lord appeared along with all His associates. (CB Antya 2.22-27).

The Supreme Lord instructed everyone to hear and chant Krishna Nama, the Mahamantra with joy and devotion.

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

The Supreme Lord said, “I have given you the Mahamantra. Now, go and chant this and you shall attain all perfection. Chant this Mahamantra all the time; there are no fixed rules and regulations in this regard.” (CB Madhya 23.95-78).

Mahaprabhu then gave the flower garlands from His own neck to everyone, and instructed them, “Go and sing the name of Sri Krishna. Chant the name of Krishna, serve Krishna, and sing the names of Krishna. Do not think of anything other than Krishna. If everyone has love for Me, then do not sing anything other than the names of Krishna. Think of Krishna and chant His names while lying down, while eating, and while awake. (CB Madhya 28.25-28).

It is explained in the *sahasranāma stotra* (verse 75) of the Mahabharata that Lord Vishnu will take *sannyasa*, be free from material attachments, will be exclusively absorbed in love for Krishna, and resolutely fixed in the great sacrifice of chanting the names of Hari. He will be opposed to the misconceptions of the impersonalist philosophers and will always be feeling ecstatic devotional sentiments.

Srila Vrindavan Das Thakur has explained that Veda Vyasa described that the Lord will descend in the form of a sannyasi. The entire community of vaishnavas knows that the infallible words of Veda Vyasa came true in the form of the appearance of the brahmin, Lord Visvambhara, Sri Chaitanya Mahaprabhu. (CB Madhya 28. 166-167).

In Vrindavan Das Thakur's description of Mahaprabhu's sannyasa life, he says that Mahaprabhu was often totally unstable, relishing the nectar of divine love. He was



always overcome with divine ecstasy; He was crying, and His body trembled. He was in this state sometimes during the day, and sometimes at night. Feeling divine inspiration and detachment from the world, Mahaprabhu shaved His head clean while He was in a state of divine ecstasy, following the tradition of the renounced order of life. Subsequently, after taking a bath in the Ganga, Mahaprabhu went to Srila Kesava Bharati, His guru. Mahaprabhu said, “I saw a great personality in my dream. He gave me the sannyasa mantra in my ear. See what it is.” In this way, He told the mantra in the ear of Kesava Bharati and made him His disciple. Great wonder came in the mind of Kesava Bharati, who said, “This is the great Mahamantra; what is unknown to You?” According to the instruction of Mahaprabhu, Kesava Bharati then told the mantra to Mahaprabhu. Then the four directions filled with the sound of the Holy Names as Mahaprabhu took sannyasa. (CB Madhya 28.155-160).

In this way, Sriman Mahaprabhu wore the reddish garments of a renunciate, holding a staff in His hand. Srila Kesava Bharati thought what name could be given for Mahaprabhu. Although He would have the title Bharati as He was Kesava Bharati's disciple, it was still not necessarily applicable to Him. The goddess, Suddha Sarasvati appeared on Kesava Bharati's tongue and said, “You made the world say, ‘Krishna’ and thus, awakened consciousness. Thus, Your name will be Sri Krishna Caitanya since, the whole world became fortunate because of You.” Vaishnavas from all four directions filled the atmosphere with the Holy Names and chanting the glories of Mahaprabhu.

Srila Kaviraja Goswami has written, “At the end of His 24 years of age in the month of Magh during the waxing moon phase, Mahaprabhu took sannyasa.” (CC Madhya 3.3).

Srila Vrindavan Das Thakur has written, “On the day of *uttarāyana-sankrama*, Mahaprabhu will ascertain that He will take sannyasa.” (CB Madhya 18.9).

*Sankrama* is when the sun enters the beginning of a *rāśi*. When the Sun enters *Karkat rāśi*. (Cancer) it is known as *daksināyana*. When the Sun enters *Makar rāśi* (Capricorn), it is known as *Uttarayana*. In every solar year, there is one day when the Sun enters *daksināyana* and one day when it enters into *uttarāyana*. The day when the Sun goes from *Dhanu rāśi*. (Sagittarius) to *Makar rāśi* is known as the *uttarāyana sankrama*.”

Sri Gaurasundar made His desire of taking sannyasa known to Sri Sri Nityananda Prabhu, Srila Gadadhar Pandit Goswami, Srila Chandrasekhara Acharya, Srila Mukunda Datta and Srila Brahmananda Bharati at Chandrasekhara Acharya's house in Sridham Mayapur. It was in this very place that the Chaitanya Math was established in 1918, and where Srila Prabhupada took sannyasa following in the footsteps of the Avanti Brahmin, as described in the Srimad Bhagavatam (canto 11, chapter 23). Such vaishnava sannyasa is present in southern India's Ramanuja Sampradaya to this day.

Srila Gopala Bhatta Goswami has described in the Hari Bhakti Vilasa that he is the disciple of Prabodhananda Saraswati who is a tridandi sannyasi in the Ramanuja line. Srila Sanatana Goswami has written his commentary, the Digdarsini Tika to this book, Hari Bhakti Vilasa.

Srila Prabodhananda Saraswati was the uncle of Gopala Bhatta; he was the elder brother of Gopala Bhatta's father, Venkata Bhatta of Sri Rangakshetra. Some people, out of ignorance, think of him to be Kashi's Prakasananda Saraswati. This cannot be true. How can he who was a Sannyasi in the Ramanuja line two years earlier become Kashi's Mayavadi sannyasi Prakashananda



Saraswati? This cannot be correct logically or historically.

Vrindavan Das Thakur has explained how Mahaprabhu told the great devotee Murari Gupta that Mayavada, the false conception that God and the infinitesimal individual soul are one and the same is a totally wrong philosophy that is opposed to the devotional service of the Lord. Srila Kaviraja Goswami has also explained how Prakashananda Saraswati became a devotee by the inconceivable mercy of Mahaprabhu. But neither Kaviraja Goswami nor Vrindavan Das Thakur have explained that Gopal Bhatta's guru, the author of Sri Caitanya Candramrta and Sri Radha Rasa Sudhanidhi, and Prakashananda Saraswati are one and the same.

Many people offend Sri Nityananda Prabhu who is non-different from Baladeva. Vrindavan Das Thakur has repeated six times for emphasis, "I kick the head of the sinner who rejects Nityananda."

I am requesting the readers to carefully read the commentaries on these verses by Srila Prabhupada. Nobody other than the devotees can understand that Vrindavan Das Thakur's apparently harsh words actually show the greatest compassion on ignorant persons. Only when the soul gets the mercy of great devotees is it possible to understand that he is the eternal servant of the servant of the servant of Krishna. Then it may be possible for one to understand the actual position of Vrindavan Das Thakur.

Chaitanya Bhagavat, Adi khanda, discusses His appearance, childhood, and pilgrimage to Gaya. Madhya khanda discusses kirtan pastimes, up to the Lord's acceptance of sannyasa. Antya khanda discusses His divine ecstasy in Puri Dham.

Srila Krsna das Kaviraj Goswami has wholeheartedly glorified Vrindavan Das Thakur in many places in his book, Caitanya Caritamrta. The devotees of Vrindavan were

so eager to hear the last pastimes of Mahaprabhu and after getting the agya mala from Sri Sri Radha Madangopal, Krishnadas Kaviraj Goswami began writing the Caitanya Caritamrta. He described Vrindavan Das as the Vyasa of Caitanya Lila.

Vrindavan Das Thakur first glorifies the devotees and says that that is how he knows that his writing of the book will be successful. (CB Adi 1.10). The mercy of the Lord follows the mercy of the devotees.

The Supreme Lord says, "One who criticizes My devotees but worships Me and takes My Name will have to face obstacles. Those who love My devotees will surely attain Me." Those who do not worship the devotees of Vishnu but worship only Vishnu are proud and do not get the mercy of Vishnu.

Then, Vrindavan Das Thakur glorifies Nityananda Prabhu: "All glories to Nityananda Ray through whose mercy the glories of Caitanya become manifest. Whoever has crossed the ocean of material existence and who is in the ocean of devotion, let them all serve Nityananda. (CB Adi 9.219, 221).

Then again he said, through the mercy of Caitanya, one gets the mercy of Nityananda and by knowing Nityananda, one faces no more problems.

At first, this book was known as Caitanya Mangal. When Lochan Das Thakur's Caitanya Mangal began being sung, Vrindavan Das Thakur changed the name of his book to Sri Caitanya Bhagavat. Kaviraj Goswami describes that it is Chaitanya who is speaking through the mouth of Vrindavan Das Thakur.

Srila Prabhupada has written, "Sri Chaitanya Bhagavat describes the first half of Mahaprabhu's life and the Sri Caitanya Caritamrta describes the second half. My request to the readers is to read the Caitanya Bhagavat objectively. After that, it is certain



that the reader will be attracted to read the Caitanya Caritamṛta. This is the perfection of the spiritual life of the reader. This is my request to the reader.”

I hope that all those desiring eternal auspiciousness will read this book which presents the essence of the teachings of the Gita and Bhagavatam in simple language. It will be the source of happiness for even those who do not have much education.

The descriptions of Nabadwip before the advent of Sri Chaitanya are worth mentioning. At that time in history the mass of people did not understand devotion to Krishna. Only material gains were cultivated, and people were totally addicted to meat and alcohol. Thus, the environment was overwhelmed by the mode of ignorance.

In that society, the acts of the non-Hindus were also disturbing. They would regularly destroy all the Hindu temples and deities wherever they found them.

In such a corrupt time, Mahāprabhu descended and bestowed fearlessness to everyone. He said, “Those who offend my devotees and who are intoxicated with knowledge, wealth, high birth and austerities will be bereft in this age. They will not accept Me. My Name will be established in as many villages as there are in the world.”

In order to respect the pure devotees, Vrindavan Das Thakur has roared like a lion when appropriate. He strongly spoke out against the non-devotional brahmin community, quoting sastra that demons will take birth in brahmin families, and that seeing or touching such people is prohibited; on the other hand, vaishnavas purify the three worlds. (CB Adi 300-304).

He has also explained how one should be very careful against vaishnava *aparādha*. One will be bereft of good fortune if he engages in committing offenses against vaishnavas. (CB Madhya 22.52).

In spite of whatever family a vaishnava is born in, a vaishnava is supreme as explained in all scriptures. One who sees a vaishnava according to his birth will die in low births. (CB Madhya 10.100, 102)

I ask the readers again and again to read Sri Caitanya Bhagavat along with the Gaudiya Bhasya commentary of Srila Prabhupada. Through that commentary, the readers shall achieve a wealth of knowledge about pure devotion as it is found in the scriptures.

Servant of the vaishnavas,  
Bhakti Pramode Puri Swami

*From the book Life of Lord Caitanya (unpublished)  
by HDG Srila Bhakti Bibudha Bodhayan Goswami*

## SRILA NAROTTAM THAKUR'S DEVOTION

Srila Narottam Das Thakur, who gave his life to Caitanya Mahāprabhu, who showed his devotion and loyalty to Srila Rupa Goswami in verses like this,

*śrī-caitanya-mano'bhīṣṭam  
sthāpitam yena bhū-tale  
so'yaṁ rūpaḥ kadā mahyaṁ  
dadāti sva-padāntikam*

When will Srila Rupa Goswami, who established Sri Caitanya Mahāprabhu's heart-felt desires on this earth, give me a place at his lotus feet? (*Prema-bhakti-candrikā*, 2).

When that Sri Rupa defined devotion as the absence of any desire other than pure unadulterated service to Krishna, and condemned the desires for sense gratification and liberation as “witches” contaminating the heart, who sang

*gorā pahuṁ nā bhajiyā moinu  
prema-ratana-dhana helāya hārāinu (1)  
adhane jatana kori' dhana teyāginu  
āpana karama-doṣe āpani ḍubīnu (2)*





I have wasted my life by not worshipping the lotus feet of Lord Gauranga. Due to my own negligence I have lost the treasury of love of God. I took pleasure in accumulating insignificant objects and rejected the real wealth. Due to my own misdeeds I am now drowning in the ocean of material existence.

By tasting the songs found in his books *Prema-bhakti-candrikā* and *Prārthanā*, one puts an end to the frantic dance of material desire. And yet the Prakrita Sahajiyas have transformed the site of his Prematoli into one of material desires. Just see the powerful influence of this age of Kali.

All Gaudiya Vaishnavas consider *Prema-bhakti-candrikā* and *Prārthanā* to be authoritative scriptures, but there are some songs in *Prārthanā* that may be interpolated. Therefore, the Caitanya Gaudiya Math edition of these two books only follows the text authorized by our acharyas.

Srila Vishwanath Chakravarti Thakur has written a Sanskrit commentary to *Prema-bhakti-candrikā*, and Srinivas Acharya's grandson, Radha Mohan Thakur, wrote a partial commentary on some of the songs from *Prārthanā* in his *Padāmṛta-samudra*.<sup>1</sup>

Our most worshipable Gurudeva, Srila Bhaktisiddhanta Saraswati Thakur included Narottam Das's name in the Bhagavata-guru-parampara. Srila Prabhupada considered his two books to be the life blood of the Gaudiya Vaishnavas. He used to say that from his childhood he had always kept these books for his daily reading.

*ādadānas tṛṇaṁ dantair idam yāce punaḥ punaḥ*

*śrīmad-rūpa-padāmbhoja-dhūliḥ syām  
janma-janmani*

With bunches of straw in my teeth, I repeatedly pray that I might take birth again and again as a particle of dust at the lotus feet of Srila Rupa Goswami.

We also pray that we may follow in the footsteps of Narottama Das Thakur and seek the dust of our spiritual master, the best of the followers of Sri Rupa Goswami.

*Compiled by the editor*

## GLORIES OF MAGHI PURNIMA

Magha Purnima, also known as Maghi Purnima is the full moon day of the month of Magh according to the Hindu calendar. This year it will be celebrated on 27 February 2021. According to Brahma Vaivarta Purana, Lord Vishnu resides in the water on Ganges on this day. Hence, it is believed that mere touching the holy water of Ganges on this day provides one salvation. It is also believed that Lord Vishnu is most happy when a person takes a bath in the holy rivers on this day. Even fasts, donations or charities don't impress him as much.

On the day of Maghi Purnima, a person should wake up early and take bath in a nearby river before sunrise. After this, a person should worship Lord Vishnu. Taking a bath in Ganga river, donations and religious activities are considered to be very important throughout the month of Magh. Every day of this month is considered to be auspicious. According to *śāstra*, taking a bath in any river during this period is as auspicious as taking a bath in Ganga river. Taking a bath in Prayag is considered to be most auspicious in Magh month. It is believed that a person is freed from all kinds

<sup>1</sup> This is one of the earlier collections of Gaudiya Vaishnava Padāvalī, dating from the beginning of the

18<sup>th</sup> century. Altogether, the collection has 760 songs, 228 of which were composed by Radha Mohan Thakur himself.



of sins and problems if he takes a bath in the Ganga on this day.

On this day thousands of Hindu devotees perform the ritualistic bath at the Triveni Sangam in Prayag. The famous Kumbha Mela also takes place on this day, once every 12 years.

For Gaudiya vaishnavas, Maghi Purnima holds special significance. It is the divine appearance day of the great vaishnava acharya Srila Narottam Das Thakur.

*Compiled by the editor*

## SRILA NAROTTAM DAS THAKUR – AN INSPIRATION

*akumāra-brahmacāri sarva-tīrtha-darshi  
parama-bhāgavatottamah srila-narottama-  
dāsa*

A *brahmacāri* for his entire life, Narottama Das visited all the places of pilgrimage. He was on the highest platform of devotional achievement.

Narottam das thakur appeared in this material world on *sukla pancami* of Magha month. Throughout his life, he was extremely devoted in the worship of the divine couple Sri Sri Radha Krishna.

Born in the royal household of King Krishnananda and Narayani devi, Narottam thakur's birth was accompanied with various auspicious omens. He was an ideal child to his parents, teachers and the society. But, at a very early age in life, Narottama Thakur understood the value of *bhagvad-bhajan* (all the degrees and material knowledge of world is meaningless if we do not chant the name of Lord). He used to sing - "*Hari Hari kobe hobe vrindavanvāsi, nayane niraukhibo jugal rupa rāsi*", meaning, when will Lord have mercy upon me and I'll be blessed to reside in Vrindavan? When will these eyes witness the sight of glorious Sri

Gaur-Nityananda. After completing his education, he departed to Vrindavana in the search of Lord and His devotees.

Upon arriving Mathura, first he offered his prayers to Yamuna devi. Then he came to Vrindavana, and secretly served Lokanath Goswami Maharaj for a year. He was very down to earth and humble. He used to clean the place where Lokanath Goswami used to perform ablutions, and maintain it very neatly for him to use the next day. After a year, Lokanath Goswami showered his mercy upon Narottam Thakur and offered him shelter as his disciple, on full moon of the Sravana month.

There onwards, he used to sing melodious bhajans in Vrindavan and pursued his chanting by the mercy of his Gurudev. He extensively devoted himself in preaching the message of Sriman Mahaprabhu throughout the lands, as ordered by Jiva Goswami. Throughout his journey he has clarified, motivated and inspired the minds of the masses into the worship of almighty Sri Radha Krishna, through his compassionate nature, willingness to spread the ultimate knowledge, undertaking the scriptures of the Goswamis as the core.

Narottam Thakur was a pure devotee of the divine Lord, one such example is the Khetri Festival. In these few days of this festival, people witnessed the glory of Narottam Thakur. The days started and ended with beautiful *ārati* of Sri Radha-Krishna; and other times with Narottam Thakur and other vaishnavas drowning into the nectar of devotion through their kirtans. Ecstasy-filled festival ended and by then Narottam Thakur had become eminent. After this, one day he visited to Sri Vipradas brahmna in Gopalpura, where he welcomed Narottam Thakur very respectfully. Now, he had to offer him some food, for which he needed to go into his grain storehouse, where a snake resided. Out of fear, he confessed the matter in front of Narottam Das, to which he smiled and said him to relax. He opened the



storehouse and the snake vanished. *gola hoite priya sheh sri gaurasundara, krode aile hailo sarb nayan gochara-* Everone was smitten by this. When Narottama das Thakur came out of the storehouse, he held the idols of Gaur-Vishnupriya in his lap. He established this deity in Khetri village and today it can be found at Gambhala.

With many such wonders, noble deeds, euphonious kirtans and chanting, Narottam Thakur spent his life in the service of the lotus feet of merciful Lord. Prarthana and Prema-bhakti-candrika are two of his most famous works. He also composed many sweet melodies for bhajans and his work held glorifications of Lord Chaitanya Mahaprabhu and Sri Krishna.

On Krishna pancami during Kartik, he took Samadhi in the river Ganga, and took abode in the service of Sri Sri Radha-Krishna for ever.

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare*

My prayers at the lotus feet of the divine couple Sri Sri Radha Krishna and Srila Gurudev.

By Sri Raseshwari Devi Dasi

## SELECTED INSTRUCTIONS OF SRILA PRABHUPADA BHAKTISIDDHANTA SARASWATI THAKUR

*Can anyone be made a vaishnava?*

Nobody can become or be made a vaishnava. All living entities in the world are vaishnavas in the sense that they are servants of Lord Vishnu. This identity has to be realized through the association of the Lord's devotees.

*What must we think about?*

We should not think about anything of this material world. We should think about Supreme Lord and His associates, for The Supreme Lord Sri Krishna is the absolute truth in reality.

*How can we attain auspiciousness?*

Sri Gaurasundara along with His associates is our object of worship. The Supreme Lord cannot be served and worshiped without His devotees. There is no alternative to the living entities' gaining auspiciousness apart from serving the guru and vaishnavas. Copying the actions of the guru and vaishnavas does not bestow auspiciousness upon the living entities; auspicious is attained by following in their footsteps. Copying the actions of Krishna is totally unjustified for the living entities. Copying Krishna ends up in unauthorized lineages like aul and baul apasampradayas. There is no other way than to call out to the Supreme Lord; Gaurasundara has no other opinion and the vaishnavas have no other opinion. Auspiciousness can only be attained through chanting the Holy Names. If one doesn't like that chanting the Holy Names, then how can he/she attain auspiciousness.

*Who is Gurudeva?*

Although Gurudeva is Krishna himself, he is most dear to Krishna. We need guru-pada-padma even more than we need Krishna. Sri Gaurasundara is the guru of all gurus. He taught us that although the Gurudeva is non-different from Krishna, the main truth of the guru is that he is here in his form as a devotee. Sri Gurudeva is dear to Krishna and is the supreme among the vaishnavas. He is the king of devotees. He is the Supreme Lord in the form of the servant (*seva-vigraha*), as well as the shelter (*aśraya-vigraha*). He is neither the object of the worship (*viśaya-vigraha*) nor the enjoyer (*bhokta*), as Krishna is.

*Compiled from Upadesamṛta of Srila Prabhupada, by  
Srila Bodhayan Swami*





## Invitation for and schedule of Gaura Purnima celebrations, 2021

According to our tradition which was established by Srila Gurudev, this year, we are celebrating Gaur-Purnima festival for **eleven days starting from Friday, 19 March 2021 to Monday, 29 March 2021** at Sri Mayapur Temple, Sri Gopinath Gaudiya Math, Ishodyan, Nadia, WB, India.

According to the words of our *guru-varga*, we can be freed from our present difficult cycle of birth and death through the *parikrama* (circumambulation) of Holy Navadwip (nine islands) Dham. In order to deliver us, our merciful *guru-varga* started this festival so that we get the opportunity to uplift our present spiritual lives and fulfill the main purpose of this human birth.

Please visit the link to see full program schedule.

<https://www.gopinathgaudiyamath.com/invitation-and-schedule-for-gaur-purnima-festival-mayapur-2021/>

Alternatively, you may contact the following devotees for further details or if you wish to make any donations:

His Grace Pradyumna Das  
pradyumna208@gmail.com  
+91-9851404915;

His Grace Adi Gopal Das  
adigopal17@gmail.com  
+91-9046197825



## VAISHNAVA FESTIVALS: MARCH 2021

Date	Festival
4 March	The 148 <sup>th</sup> divine appearance day festival of Sri Srila Bhakti Siddhanta Saraswati Goswami Prabhupad
9 March	Vijaya Ekadashi
12 March	Sri Sri Shivarathri
14 March	Disappearance day of Vaishnava Sarvabhauma Srila Jagannath Das Babaji Maharaj, Srila Rasikananda Dev Goswami, and Tridandi Swami Srimad Bhakti Dayita Madhav Maharaj.
19 March	Commencement of Gaura Purnima celebrations and the parikrama at Sri Gopinath Gaudiya Math
22 March	Gaura Navami - Adhivas festival of Sri Nabadwip Dham Parikrama
25 March	Disappearance day of Sripad Madhavendra Puri
28 March	Sri Gaura Purnima - Divine appearance of Lord Caitanya Mahaprabu

### 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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