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Sri Krishna Chaitanya Mahaprabhu's mission is to engage us in realising the taste of separation – more specifically, the separation of His services in His abode. But how do we engage our minds on serving the Lord in His abode? Firstly, we must chant the Hare Krishna Mahamantra without committing offences, and this chanting will eventually clean all of the dirt off of our hearts. In the way that we clean a room to place the Lord there, in the same way, we must clean our hearts so that the Lord can sit there too. If we can see the Lord inside our hearts when we close our eyes, this means that we are full of Krishna consciousness. When we have such a feeling, then we know that our chanting is taking us in the right direction. Lord Chaitanya's mission is to inspire people to chant the Hare Krishna Mahamantra with the goal that it will take us back to His abode – this will establish peace in society and compassion for all living beings.

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NAVADWIP PARIKRAMA

Who is Lord Chaitanya (otherwise known as Lord Gauranga)? The answer is that He is Krishna Himself—Vrindavan Krishna, who appeared in this current age of Kali as Lord Chaitanya. The place that Lord Chaitanya manifested His birth pastime (Mayapur, Nadia), and the place where Sri Krishna manifested His birth pastime (Vrindavan, Gokul Mahavan) are non-different. In fact, in this current age, Lord Chaitanya's birthplace is more beneficial to us than Lord Krishna's birthplace because Mayapur is the hidden Vrindavan. We must know the benefit of doing parikrama (circumambulation) of the 9 Islands where Lord Chaitanya manifested pastimes (Navadwip Dham). In this current age, it is beneficial for us to get the mercy of Lord Chaitanya and do parikrama of Navadwip Dham. Why? Because according to our scriptures, whoever performs Navadwip Dham parikrama will be completely relieved from the cycle of birth and death of 8,400,000 different life forms. This cycle of reincarnation is miserable, and so we should chant the Hare Krishna Mahamantra and do Navadwip Dham parikrama to escape this cycle and become qualified to reach Vrindavan, where Lord Krishna manifests pastimes. This is our eternal goal.

Navadwip means 'nine islands' ('nava' means nine and 'dwip' means 'island') and is where Lord Chaitanya manifested many pastimes. These nine islands also represent the different limbs of devotional service. Antardwip is where Lord Chaitanya was born and represents atma-nivedanam (submission). Simantadwip represents shravanam – the hearing limb of devotion. Godrumdwip represents kirtanam (congregational chanting); Madhyadwip represents smaranam (rememberance); Koladwip represents pada-sevanam (service at the lotus feet of Radha Krishna); Ritudwip represents archanam (deity-worship); Jahnudwip - vandanam (prayer); Modadrumdswip – dasyam (being a servant of the Lord); and Rudradwip represents

sakhyam (serving as a friend). If you perform parikrama (clockwise circumambulation) of these nine islands, you can get all their benefits. The Lord bestows His mercy without discrimination so that anyone can perform parikrama. However, we need to prepare for parikrama. How and why do we prepare ourselves? We must perform parikrama with a clean heart to allow the Supreme Lord into our hearts with a magnanimous mood, and to do this; we must perform sankirtan. This will help us get His mercy and distribute His mercy to all. Hence, we must prepare our minds and hearts to bring the form of the Supreme Lord into our hearts so we can be delivered from this miserable and mundane world.

First, we do parikrama of two islands: Antardwip and Simantadwip. The brief history of Antardwip is that it is where Lord Brahma performed his atonement for his doubts about Lord Krishna (after he hid the cows and cowherd boys in the 'Sumeru' cave). After meditating on this island, Brahma got the darshan of the Lord, who revealed the secret that He would appear as Lord Chaitanya in Kali Yuga. As this secret (antar) was revealed on this island (dwip), it became known as Antardwip. This island is also where Lord Chaitanya manifested His birth pastime, where He met Lord Nityananda, and where He performed sankirtan with his associates at Srivas Pandit's house. Antardwip represents the limb of submission (atma-nivedan) and is very important to us. The next island we will visit is Simantadwip, which represents the hearing limb of devotion (shravanam). After hearing the glories of Lord Chaitanya from Shiva, Durga Devi came to this island and meditated on the Lord. She also got darshan of the golden form of Lord Chaitanya and took the dust of the island and put it on her forehead (simanta). This is why this island is called Simantadwip. The last place we to visit there is Belpukur, which is where the 4 Kumaras bestowed their blessings on the Nimbarka Sampradaya's acharya, Nimbadiya Brahmin. These places are very



significant places to us, which is why we must visit them while performing sankirtan.

The next two islands to circumambulate are Godrumdwipa and Madhyadwipa. The very brief history of Godrumdwipa is that it is where Srila Bhaktivinode Thakur composed many bhajans (when he stayed in Sananda Sukhada Kunja). It is the place where he discovered Mahaprabhu's birthplace (when he saw the fire flame on the palm tree indicating Lord Chaitanya's birthplace). Godrumdwipa represents kirtanam (the chanting limb of devotion), which is what Sukadev Goswami (the son of Vyasa Dev) used when he delivered Parikshit Maharaj (through the hearing of sankirtan). The next place to circumambulate is Madhyadwipa, which represents the smaranam limb of devotion (remembrance). Within Madhyadwipa is a place called Aamghata. This is where, after hearing that devotees desired prasadam, Lord Chaitanya placed a mango seed in the ground. It immediately grew into a tree with juicy, tasty, and nectarian mangos that were so big that people could not finish them. This is one of many places where He displayed His charisma. Also, there is a place called Subarna Vihar, where King Subarana Sen (from the Golden Age) was born. He was materialistic, but due to Narada Muni's grace, he turned into a devotee. In this current age, he was born as Budhimanta Khan - who did a lot of service for Lord Chaitanya - which is why this place is important to us. Nrishinga Palli (which is where Lord Nrishingadev visited after delivering Hiranyakashipu), and Hari-Har Kshetra also will be visited from here.

The next places to circumambulate are four islands: Koladwip, which represents padasevanam (serving the lotus feet of Radha Krishna); Ritudwip, which represents archanam (worshipping); Jhanudwip, which represents vandanam (prayer) and Modudramdwip, which represents dasyam (being a servant of the Lord). Lakshmi Devi is an example of padasevanam, Prithu

Maharaj is an example of archanam, Akrura is an example of vandanam and Hanuman is an example of dasyam. Although these four individual islands represent different limbs of devotion, in this current age of Kali, we can observe all of the limbs if we chant the Hare Krishna Mahamantra wholeheartedly (under the guidance of pure devotees of the Supreme Lord). Through this we can deliver ourselves from this miserable cycle of birth and death.



The next place to circumambulate is Rudradwipa, which is the island that represents the friendship limb of devotion (sakhya). 'Rudra' refers to Lord Shiva, the greatest devotee of Lord Sri Krishna. This island is where Shiva realised that Sri Krishna would appear in Kali Yuga as Gauranga Mahaprabhu, and that He will distribute the divine love of Goloka Vrindavan to everyone without any discrimination. After realising this, out of bliss, Lord Shiva danced in an



ecstatic manner, chanting “Lord Gauranga, Lord Gauranga”. This is a very significant island to all of us.

If anyone does parikrama under the guidance of pure devotees of the Supreme Lord and chants the Hare Krishna Mahamantra, they will definitely be delivered from this miserable cycle of birth and death and become qualified to know their eternal identity and serve Sri Sri Radha Krishna in Goloka Vrindavan.

Although parikrama of Navadwip Dham typically lasts between seven and nine days, we should mentally be doing parikrama (circumambulation) of the nine islands in every moment of our lives. This is because wherever our mind is, we are there, and according to our previous teachers, mental parikrama is like a thought fulfilling gem (chintamani). The most important goal of this human life is to reach Vrindavan and become the eternal servant of the Supreme Lord Sri Krishna, which is why we must be doing parikrama in every moment. We should think about all of the places we visited during this period every day. Through this, we will qualify to enter Vrindavan Dham in our eternal form and deliver ourselves from this miserable and mundane world – becoming eternally blissful and peaceful.

Compiled from the words of HDG Srila Bhakti Bibudha Bodhayan Goswami Thakur Maharaj during Navadwip Parikrama, March 2023.

THE INFLUENCE OF KALI

We should know the meaning of the word Kali. Kali means ‘the tendency to quarrel, act in ignorance, and be a hypocrite.’ These three negative qualities cause people to become crazy for material gain. This material

world is a warehouse of enjoyment. Everyone wants to enjoy and cheat each other. To get the maximum amount of material enjoyment for themselves, people are reduced to deceiving others. When we see such behaviour around us, we should understand that people have fallen deep under the influence of Kali.

Our Vedic literature reveals all knowledge and truths about the world around us and beyond. Due to the influence of Kali Yuga, people have lost faith in the words of the shastra and have placed their trust in the words of science (concluded by people of limited knowledge and limited technology). There are innumerable examples of how science is only discovering certain things which can be found in our shastra. Jagadish Chandra Bose concluded that trees have life in recent history, but Srila Maha-muni Veda Vyas, explained to us in the Padma Purana that every living entity has a soul, and this soul enters a material body and goes through the cycle of birth and death. We know from shastra that stones are also living – a fact which science would have vehemently denied - but only recently, scientists in Romania have discovered that stones ‘grow, move and even reproduce’.¹

We know from the Vedic literature that there are four ages that follow one another in a cycle. They are the Golden Age (Satya Yuga), Silver Age (Treta Yuga), Copper Age (Dwapar Yuga), and the Iron Age (Kali Yuga). Here, I will expand on the nature of Kali Yuga. The scriptures state that the total duration of Kali Yuga is 432,000 years, and only a little more than 5000 years of Kali Yuga have passed. The current condition of Kali Yuga leaves us feeling shocked due to the degradation of social morals and standards. There seems to be little regard for

¹ <https://hasanjasim.online/romanian-mysterious-stones-grow-and-move-on-their-own/>



chastity and respect. Society is changing – going in the wrong direction and entering the mode of darkness (ignorance). Children do not respect their parents, and the parents neglect their children by not bringing them up properly and not giving them affection. People are drawn towards gambling, intoxication, illicit relationships, deceit, lying, etc. All these actions are the root cause of misery. If this is the current state of our society so early on in Kali Yuga, then it is beyond the imagination of any intelligent person what the future will hold. In Srimad Bhagavatam 12.2, Srila Sukhadev Goswami, a janma siddha mahapurush—liberated soul since birth, discusses the nature of Kali Yuga with Sri Parikshit Maharaj in great detail.

*tataś cānu-dinaṁ dharmah
satyaṁ śaucam kṣamā dayā
kālena balinā rājan
naṁkṣyaty āyur balaṁ smṛtiḥ*

O King, due to the powerful influence of the Age of Kali, a person's dharma, truthfulness, cleanliness, forgiveness, compassion, duration of life, strength, and memory will be destroyed day by day.

*vittam eva kalau nṛṇāṁ
janmācāra-guṇodayaḥ
dharma-nyāya-vyavasthāyām
kāraṇam balaṁ eva hi*

In the age of Kali, wealth will determine the excellence of man's birth, behaviour, and qualities. Dharma and law will be instated based on power.

*dāmpatyē 'bhirucir hetur
māyaiva vyāvahārike
stṛitve puṁstve ca hi ratir
vipratve sūtram eva hi*

Lust and physical attraction will be the basis on which a couple gets married. Business dealings will be based on deceit. A woman and a man will be deemed according to their proficiency in carnality. A man is a brahmin just by the presence of the sacred thread.

*liṅgam evāśrama-khyātāv
anyonyāpatti-kāraṇam
avṛtṭyā nyāya-daurbalyam
pāṇḍitye cāpalam vacaḥ*

One's ashrama status and the change of one's ashrama, such as a brahmachari becoming a sannyasi, will be determined by the sign of carrying a staff (danda) and wearing a deerskin (ajina). If one cannot give money, he will be defeated in a court of law. The scholarship will be determined by being able to play with one's words skilfully.

*anādhyataivāsādhutve
sādhutve dambha eva tu
svīkāra eva codvāhe
snānam eva prasādhanam*

One will be considered an unholy man if he is in poverty. Pride will be used to determine one to be a holy man. Marriage will be accepted just through verbal acceptance, and cleanliness will be determined just by bathing in water.

*dūre vāry-ayanam tīrtham
lāvaṇyam keśa-dhāraṇam
udaram-bharatā svārthaḥ
satyatve dhārṣṭyam eva hi
dāksyam kuṭumba-bharaṇam
yaśo 'rthe dharma-sevanam*

A body of water situated physically at a distance will be considered a holy place (tirtha). Possessing hair will be considered beauty. Filling one's stomach will be considered the aim of life. The insolent



speech will be considered truth. Skillfulness will be determined by maintaining one's family. The purpose of performing dharma-related activities will be to gain name and fame.

*evaṁ prajābhir duṣṭābhir
ākīṁṣe kṣiti-maṇḍale
brahma-viṭ-kṣatra-sūdrāṇāṁ
yo balī bhavitā nṛpaḥ*

As the earth becomes filled with evil people, the physically powerful person amongst the brahmanas, ksatriyas, vaisyas, and sudras will become king.

*prajā hi lubdhai rājanyair
nirghṛṇair dasyu-dharmabhiḥ
ācchinna-dāra-draviṇā
yāsyanti giri-kānanam*

Such kings, who lack compassion, are greedy, and behave like dacoits, will steal the money and women of society, and then the people of the kingdom will hide in mountains and jungles.

*śāka-mūlā miṣa-kṣaudra-
phala-puṣpāṣṭi-bhojanāḥ
anāvṛṣṭyā vīnaṁkṣyanti
durbhikṣa-kara-pīḍitāḥ*

Due to famine and excessive taxation, the subjects of the kingdom will survive on greens, roots, meat, wild honey, fruits, flowers, and seeds. Due to the lack of rain, they will start dying.

*śīta-vātā tapa-prāvṛḍ-
himair anyonyataḥ prajāḥ
kṣut-tṛḍbhyāṁ vyādhībhiś caiva
santapsyante ca cintayā*

Humanity will suffer due to cold weather, hot weather, rain, snow, arguments between

one another, hunger, thirst, disease, and anxiety.

*triṁśad viṁśati varṣāṇi
paramāyuhḥ kalau nṛṇāṁ*

The average lifespan of man in Kaliyuga will be 50 years.

*kṣīyamāṇeṣu deheṣu
dehināṁ kali-doṣataḥ
vaṁśramavatāṁ dharme
naṣṭe veda-pathe nṛṇāṁ
pāṣaṇḍa-pracure dharme
dasyu-prāyeṣu rājasu
cauryānṛta-vṛthā-hiṁsā-
nānā-vṛttiṣu vai nṛṣu
śūdra-prāyeṣu vaṁeṣu
cchāga-prāyāsu dhenuṣu
grha-prāyeṣu āśrameṣu
yauna-prāyeṣu bandhuṣu
aṇu-prāyāsu oṣadhīṣu
śamī-prāyeṣu sthāsnūṣu
vidyut-prāyeṣu megheṣu
śūnya-prāyeṣu sadmasu
itthāṁ kalau gata-prāye
janeṣu khara-dharmiṣu
dharma-trāṇāya sattvena
bhagavān avatariṣyati*

Due to the effects of Kaliyuga, gradually, the bodies of men will grow weak. The duties for man as written in the Vedas regarding varna and ashrama will vanish. There will be many outcasts. Kings will be like dacoits. Men will occupy themselves with theft, lies, unnecessary violence, and bad activities. All the varnas will be like sudras. Cows will become like goats. All the ashramas will become like the homes of householders. Friendships will only be in relation to marriage. Grains will be very small, and trees will be tiny, like sami trees. Clouds will be filled with lightning but will not shower rain.



Homes will have no dharma. People will work hard like donkeys. To save the dharma, Bhagavan will descend in the mode of goodness.

*carācara-guror viṣṇor
īśvarasyā khilātmanah
dharma-trāṇāya sādḥūnām
janma karmāpanuttaye*

The spiritual master of all moving and non-moving beings is Lord Vishnu and the Super Soul of all. The Lord descends to protect dharma and His devotees from the reactions of karma.

When did Kali enter this world? Srimad Bhagavatam explains that Kali Maharaj (the emperor of Kali) entered the world when Lord Krishna physically left this material world at the end of the Dwapar Yuga. For Kali to enter and rule the world, the Lord took with Him dharma (religiosity) and jnana (knowledge). Srimad Bhagavatam states,

*krishne sva-dhamopagate
dharma-jnanadibhih saha
kalau nashta-drisham esha
puranarko dhunoditah*

When Krishna returned to His abode - Golok Vrindavan, dharma and jnana followed Him and consequently, people lost their vision. Srimad Bhagavatam, which is the spotless Purana and as bright as the sun, was kept here by the Lord to shed light to those lost in the darkness of the Age of Kali.

So, people may think that we have eyes, and we may see the superficial and material world around us. Still, without knowledge of spirituality, we will not understand the value and the purpose of our time here on earth and the importance of the life we have been given. For example, if you walked past a diamond on the floor thinking it was a piece

of glass, then you would lose out on the opportunity of keeping a valuable gemstone. However, if you can recognise the identity of this stone, then you will also understand its value and look after it properly and accordingly. In the same way, in this present age, people cannot recognise a genuine sadhu (holy person). There are many bogus sadhus, and people believe that they are bona fide and allow themselves to be deceived by them. So many things in society are upside down now. Some are stealing millions and millions in wealth with their deceitful and wicked nature. If people catch a pickpocket, then they will showcase them as thieves to society, but many educated people are robbing larger amounts of wealth from society, and this goes unnoticed. These issues cause anxiety and distress in people. Because of the low state of mankind, genuine sadhus are unable to stay in the present society. People's ignorance leads them to believe that sadhus, with great opulence, luxury, large temples, and deities, are spiritually enlightened. People place their trust and faith in such bogus sadhus who are not free from material attachments themselves.

Srila Bhaktivinode Thakur warns us that whenever we see many sadhus dressed in saffron robes, we should understand that there is something abnormal in society. Our previous teachers have said,

*'Kali kale sadhu pawa koshto boro jiber
janiya, tay sadhu rupe krishna ailen
nadiyai'*

Recognising that it would be extremely difficult for people of Kali Yuga to find genuine sadhus, Lord Krishna appeared as a sadhu and came to Nadiya as Lord Chaitanya.

The Lord came and showed us how sadhus should behave in Kali Yuga. We see that Lord Chaitanya's only focus was to spread



the sankirtan movement. He did not show any interest in erecting big temples, nor did He show any greed in initiating and accepting disciples in the name of delivering the conditioned souls.

There is one example in Sri Chaitanya Charitamrta where Gadhadhar Pandit wanted to take initiation from Mahaprabhu, but Mahaprabhu manifested one pastime when Gadhadhar Pandit showed some doubts about Pundarika Vidyanidhi (after seeing his opulent lifestyle). Mahaprabhu corrected Gadhadhar Pandit's thoughts on Pundarika Vidyanidhi and told Gadhadhar Pandit to go and take initiation from him instead. Gadhadhar Pandit then accepted Punadrika Vidyanidhi as his spiritual master.

I would like to recall a pastime of my Gurudev on the same topic of not desiring to accept disciples. In 1985, a professor from Yadavpur University in Calcutta came to my spiritual master HDG Sri Srila Bhakti Pramode Puri Goswami Thakur, and requested to take initiation from him. My spiritual master asked the professor, 'where are you residing?' The professor replied that he is from a place called Behala which is a village in Calcutta. My spiritual master told him, 'if there is Ganga in the place where you are residing, then why have you come all the way here to take Ganga water? It is far from your residing place'. The professor was confused since he did not understand my spiritual master's words and asked him what he meant by that. My spiritual master replied, 'do you know that there is Sri Chaitanya ashram in Behala, Calcutta? Do you know the founder? The founder is my godbrother HDG Srila Bhakti Kumud Santa Goswami Maharaj. He is Ganga, and he is next to your home so why have you come to me? You will be able to serve your initiating guru every day if he is close to you.'

On the advice of my spiritual master, the professor took initiation from HDG Srila Bhakti Kumud Santa Goswami Maharaj and became known as Nanda Nandan Das Adhikari Prabhu. Nowadays, under the influence of Kali Maharaj, people do not think in such a way.

An example of 'guru-nishta' can be seen in the life story of one Babaji called Kanu Priya Das Babaji Maharaj. He was the temple president of Adi Math, Sri Chaitanya Math, and this is his inspiring story.

Once, when HDG Srila Bhakti Vilas Tirtha Goswami Maharaj became the acharya of Sri Chaitanya Math, he asked HDG Srila Bhakti Kumud Santa Goswami Maharaj for one sincere sevak to serve in Sri Chaitanya Math. When Srila Santa Goswami Maharaj heard his senior god brother's request for a sevak, he immediately sent one of his sincere sevaks with Srila Bhakti Vilas Tirtha Goswami Maharaj. For the rest of his life, Srila Kanu Priya Das Babaji Maharaj stayed at Sri Chaitanya Math and served with great enthusiasm for the satisfaction of Srila Prabhupad, Srila Bhakti Vilas Tirtha Goswami Maharaj and his Gurudev, Srila Bhakti Kumud Santa Goswami Maharaj. Again, due to the influence of Kali, it is very rare to see such examples of generosity, simplicity, and respect in the different units of the Gaudiya Vaishnava community.

Kali's influence is bringing degradation in this world. Previous society stood high on etiquette, social morals, and spiritual qualities. The degradation of righteousness brings anxiety to the hearts of the people of Kali. Genuine sadhus are finding it difficult to be present in such social conditions. A genuine sadhu shows a person what real dharma is – and that is to fix the mind on the Lord, His names, His qualities, His pastimes, the Holy Dham, His teaching, and His pure devotees. Unfortunately, in the name of



religiosity, people are busy quarrelling instead.

There is a passage in the Mahabharat where the five Pandavas enquire from Lord Krishna how Kali Yuga will be. I will narrate the story here.

Once, towards the end of the Dwapar Yuga, the five Pandava brothers asked Lord Krishna how Kali Yuga would be. Sometime later, Lord Krishna told the five brothers to walk through a jungle in five different directions and return to the Lord after their walk, and relay what each of them had seen whilst walking through the jungle. Yudhishtir walked down one path of the jungle and, whilst walking, noticed something strange. He saw one elephant standing with two trunks. When Yudhishtir returned, he told Sri Krishna what he saw. Sri Krishna said that the people of Kali Yuga will be exactly like that – they will say one thing with their mouth, but their actions will be totally different. Bhima took another path and saw that a cow was licking her calf very affectionately, but the mother cow was licking the calf so hard that the calf's skin was tearing, and it was bleeding. Bhima told this to Sri Krishna, and the Lord said that the parents of Kali Yuga would be like this. The parents' blind love and excessive affection for their children will harm them. This will result in a loss of intelligence and reasoning in the child, and the child will become dishonest and dependent on others. Small ailments will be intolerable for them. Arjuna returned from his walk to Krishna. He saw that there was a rotting dead goat in the river and a big vulture sitting on the dead goat with Vedic mantras written on both of its wings. Sri Krishna said that the bogus sadhus of Kali Yuga would be like this. They will be famed for their knowledge of religiosity in society, but in reality, they will be ignorant of the scriptural injunctions. They will try to fool people by making a show of their

knowledge. Nakul relayed to Krishna that a piece of stone broke off a larger stone and started rolling down a hill - but none of the large trees could stop the piece of stone from rolling down. Eventually, the piece of stone got stuck in a creeper plant. Sri Krishna explained that the people of Kali Yuga would accumulate sins the size of a big stone, but if someone can hold onto the creeper of devotion, they will be protected from all dangers. The meaning of this is that Harinam will be the only way for a person to be delivered from this material world. Sahadev saw a huge deep well and was surprised that there was not a single drop of water in the well. Sri Krishna said that the houses in Kali Yuga would be big and opulent, and the people would have wealth as deep as the well, but the houses would not have a temple room for the Lord, and the owner of the house will not have a drop of happiness. Now we are deep in Kali Yuga. If you look carefully, you will notice that reality is what has been described. In Kali Yuga, the only method of deliverance is by chanting Harinam. We should find the time in our daily lives to chant Harinam and pray for the shelter of a bona fide sadhu (Guru).

Guru is one, and it is the Supreme Lord Sri Krishna. He protects and maintains the entire universe. Sri Krishna is the embodiment of absolute bliss. Those who initiate or preach the Lord's instructions (whilst adhering to shastra) are the true representatives of the Lord and are also gurus. We should be pleased whenever we see someone representing Lord Krishna because we should think that 'they represent the glories of my worshipful Lord Sri Krishna and His eternal consort, Srimati Radharani'. However, even though this is the proper line of thought, there is still a quarrel amongst devotees. Why? The answer is that many devotees lack a true understanding of guru-tattva. As a result, discrimination exists



amongst people from the same lineage and even within the same society. But this is not Vaishnava philosophy. There is no space for discrimination in Vaishnavism. We must keep due respect for everyone and chant the Hare Krishna Mahamantra without committing offences. Hopefully, by the grace of Lord Krishna, we will develop our Krishna consciousness and have a true understanding of guru-tattva. Once the realisation of this truth manifests in our hearts, we will transcend from fault finding and become very dear to Krishna.

*nānudveṣṭi kalim samrāt
sāraṅga iva sāra-bhuk
kuśalāny āśu siddhyanti
netarāṇi kṛtāni yat*

S.B 1.18.7

Maharaj Parikshit (Arjun's grandson), the great fighter, was like a honey-bee who took the nectar (essence) of the flower without destroying the flower. He saw a person dressed in royal attire, and he was kicking a cow with his feet and beating an ox with a club. The cow was weeping in pain, and the ox was standing on one leg. The ox symbolizes dharma (righteousness), and the cow represents the earth. In this way, Kali Maharaj is destroying dharma and the earth. So, Maharaj Parikshit could see this person being violent and committing sinful activities. He immediately took his bow and arrow and aimed to kill Kali. Kali represents hypocrisy, so Kali Maharaj, in his hypocritical behaviour fell at Maharaj Parikshit's feet. Dharma says that one who surrenders should not be harmed but sheltered. Maharaj Parikshit understood that if he killed Kali, then the people of Kali would be bereft of the benefit this Yuga brings. In an Age full of faults, what are the benefits of Kali Yuga? In Kali Yuga, if anyone even thinks of performing any auspicious activities but is unable to execute them for

some reason, then they will still get the same benefit as performing them. Also, if someone has any sinful thoughts, they will not get the sin unless it is physically done by them.

Maharaj Parikshit told Kali Maharaj to leave his kingdom and go elsewhere, but Kali Maharaj reminded Maharaj Parikshit that he was the emperor of the whole earth, so where could he go? Wherever Kali goes, the land will still belong to Maharaj Parikshit. 'I am one of your residents; please give me a place to stay', pleaded Kali. Hearing his plea, Maharaj Parikshit granted four places for Kali to reside in: in gambling places (dyutam), in intoxication (panam), illicit relationships (prostitution) (striyah), and violence (suna). So, although we can see that this Age has many faults and undesirable qualities which are obstacles to a peaceful society, there are also a few very favourable benefits of this Age. The most advantageous factor about this Age is that by simply chanting Harinam (the Hare Krishna Mahamantra), without committing any offences, one can easily be delivered to the spiritual abode from this miserable and mundane existence.

We know from SB 12.3.52

*kṛte yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*

In the Golden Age, people would be delivered by performing meditation; in the Silver Age, by fire sacrifice; Copper Age, by ritualistic worship; and in the Iron Age, people could get the result of all three simply by engaging in Harinam sankirtan. To protect ourselves from the influence of Kali, we must take shelter in Harinaam sankirtan. Only then will our tendency and desire for material name, fame, distinction, and self-recognition be eradicated from our consciousness, and all auspicious nature will appear in us.



With all this in mind, two of our prominent teachers of Brahma Madhva Gaudiya Saraswat Sampradaya, HDG Sachidananda Srila Bhaktivinode Thakur and HDG Srila Prabhupad Bhakti Siddhanta Saraswati Goswami Thakur, taught us to chant the Hare Krishna Mahamantra by example. If we fully surrender to these great personalities and chant under their shelter (as well as those who are chanting purely in this lineage), we can be free and fearless from Kali's influence and find eternal happiness in the service of the Lord.

Written by HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaj, February 2023



KEY VAISHNAVA FESTIVALS: MARCH 2023

Date	Festival
3 March	Amlaki Ekadasi
7 March	Gaura Purnima, Divine Appearance Day of Sri Gauranga Mahaprabhu
8 March	Anandotsav of Sri Jagannath Misra
15 March	Appearance Day of Srila Srivas Pandit
18 March	Papa Vimochana Ekadasi
26 March	Appearance Day of Sriman Ramanuja Acharya
30 March	Sri Ram Navami

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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