

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Gosvami Thakura

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Our search for, and subsequent attainment of beauty depends on the nature of our association. If we associate with devotional personalities, then our idea of beauty will naturally be Kṛṣṇa's beautiful form, and His abode in Vrindavan adorned by green creepers, fragrant flowers, etc. Kṛṣṇa is eternally beautiful. Therefore, in order to make our life eternally beautiful, we should seek the association of devotional personalities (Kṛṣṇa's pure devotees).

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

His Divine Grace Srila Bhakti Bibudha Bodhayan Gosvami Maharaja



THE DISAPPEARANCE OF HIS DIVINE GRACE SRILA BHAKTI BALLABHA TIRTHA GOSVAMI MAHARAJA

by Srila Bhakti Bibudha Bodhayan Gosvami
Maharaja

According to the lunar calendar, both the appearance and disappearance of His Divine Grace Srila Bhakti Ballabha Tirtha Gosvami Maharaj astonishingly occurred on the same *navami tithi* (ninth day of lunar month). Srila Maharaj appeared on Sri Ram-*navami* day and disappeared also on a *navami* day (6th day of *Vaishakh* 1424 *Bangavda*, 20th of April 2017 Thursday at 10.15 P:M).

It is said in Sri Chaitanya-Bhagavata (3.48) of Srila Vrindavan Das Thakur, one of the most important Gaudiya Vaisnava scriptures:

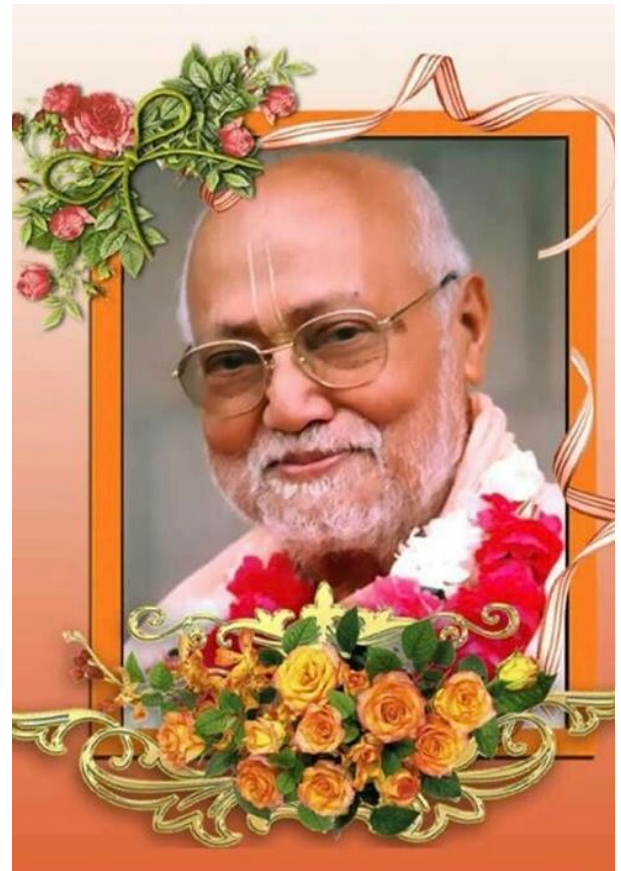
*isvarera janma-tithi ye-hena pavitra
vaisnavera sei-mata-tithira caritra*

The same divinity and purity attributed to the appearance day - *tithi* as per lunar calendar - of Supreme Lord, is attributed to the appearance day of a pure devotee (*vaisnava*).

This verse sheds light on the exemplary nature of Srila Maharaj. Lord Sri Ramachandra is an incarnation that perfectly demonstrated vedic etiquette and norm (*maryada-purushottam*). As per my observation, during the entire life of His Divine Grace, he represented the proper spiritual etiquette to all *Gaudiya vaisnavas* of the present generation. Therefore, it can be concluded that the Supreme Lord sent and took back His Divine Grace from us on the same *navami tithi* to indicate this purpose.

His Divine Grace was made the Acharya of Sri Chaitanya Gaudiya Math (SCGM) in 1979. Personally I had the fortune to associate with Srila Maharaj several times from 1978 onwards. I used to stay at the Kolkata branch

of SCGM with my spiritual Master, His Divine Grace Srila Bhakti Pramode Puri Gosvami Thakur from 1990 to 1994. During this period, I served my Spiritual Master there under the guidance of Srila Tirtha Gosvami Maharaj. At that time I witnessed how he respected all *vaisnavas* and treated them with great affection. Whenever I was in the association of Srila Tirtha Gosvami Maharaj, I felt that he is the living replica of his Spiritual Master, His Divine Grace Srila Bhakti Dayita Madhava Gosvami Maharaj, the Founder of the entire SCGM.



Due to the influence of Kali-Yuga, in the temples of SCGM, disagreements between devotees sometimes arose. However, Srila Tirtha Gosvami Maharaj in his steadfastness for maintaining *vaisnava* etiquette, always honoured his godbrothers and simultaneously advised his disciples that they should maintain tolerance and respect for all his godbrothers and all *vaisnavas*. I have



personally heard from his lotus lips that if we are not able to be free ourselves from *vaisnava-aparadha*, then our devotional service will not be accepted by our worshipable Deities, Sri Sri Guru-Gauranga and Sri Sri Radha-Govinda jiu.

Srila Tirtha Goswami Maharaj's disappearance pastime made me feel that the present members of entire *Gaudiya vaisnava* community have lost a valuable asset, as he taught the devotional path by his own example. Srila Maharaj was the most valuable devotional guide and preceptor for all of us.

I recall one incident that once made me want to leave the service of my Gurudeva. At that time Srila Bhakti Vallabha Tirtha Goswami Maharaj called me through HH Srila Bhakti Prajnan Hrishikesh Maharaj, the then in-charge of SCGM Kolkata. Srila Tirtha Goswami Maharaj then gave me a very important instruction: "Close your eyes, ears and lips and patiently wait for the mercy of Supreme Lord. In this way, you will realize that the mercy of Sri Sri Radha-Krishna is coming down to you through your Spiritual Master Srila Puri Goswami Maharaj." I understood his instruction to mean that I should ignore all bad advice and unnecessary scenes, and speak only when required. To this day, I cherish and value his words. Whenever I face any unusual and strange predicament, I follow his instruction and act in that manner.

I remember another incident from that time I was in Kolkata SCGM. Every evening, after *arati*, Srila Tirtha Goswami Maharaj used to come to offer obeisance to my Gurudeva, on the third floor of Kolkata SCGM. At that time I saw that when Srila Tirtha Goswami Maharaj was offering prostrated obeisance to my Spiritual Master, he simultaneously reciprocated by giving obeisance to Srila Maharaj. When Srila Tirtha Goswami

Maharaj saw my Spiritual Master offering him obeisance, immediately he said, "Maharaj, you are the *siksa-guru* of our Mission and I am on the level of your disciples, therefore please don't do this. I feel unworthy." In response, my Spiritual Master gravely replied, "I am not paying you obeisance. I am paying obeisance to the chair-person of His Divine Grace Srila Bhakti Dayita Madhava Goswami Maharaj, as well as paying obeisance to your renounced attire (*sannyasa* clothes)." Nowadays, such exemplary behavior is rarely seen in the *Vaisnava* community.

I also remember another incident that took place at SCGM, Jagannath Puri branch, the birthplace of my grand Spiritual Master, His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Thakur Prabhupada. It was during the year 1990, five days before the Ratha-Yatra festival. Early that morning my maternal grandfather, Srila Madan Mohan Dasadhikary Prabhu arrived at the temple, while Srila Tirtha Goswami Maharaj was leading the morning kirtan. Sriman Bhagawan Prabhu (presently Madhusudan Maharaj) was playing mridanga accompanied by five other devotees. As soon as Madan Mohan Dasadhikary Prabhu, reached the sankirtan hall of the temple, immediately Srila Tirtha Goswami Maharaj came to pay him obeisance. I was awed to see Srila Maharaj's great humility in paying obeisance even to a householder disciple of Srila Prabhupada.

Although I am like his disciple in age and experience, whenever I went to pay him obeisance, immediately he would offer me the same without hesitation, just as he did when meeting with my Spiritual Master.

In conclusion, I would like to say that Srila Maharaj was an embodiment of etiquette, humility, tolerance, and the congregational chanting which the Supreme Personality of



Godhead, Sri Krishna in the form of Sri Krishna Chaitanya Mahaprabhu, established for delivering fallen souls from this age of Kali-Yuga.

Today, I am falling at the lotus feet of His Divine Grace Srila Bhakti Ballabha Tirtha Goswami Maharaj in order to get strength for continuing my services to the Mission of my Spiritual Master – His Divine Grace Srila Bhakti Promode Puri Goswami Maharaj, my grand Spiritual Master - His Divine Grace Srila Bhakti Siddhanta Saraswati Goswami Thakur Prabhupada and Sri Krishna Chaitanya Mahaprabhu, with purity just as he did all his life.

An unworthy and aspiring servant of the servant of Sri Sri Radha-Govinda.

B.B.Bodhayan; President, Sri Gopinath Gaudiya Math

THE GLORIES OF PURE DEVOTEES

By His Divine Grace Srila Bhakti Ballabha Tirtha Goswami Maharaja

Sri Gauranga Mahaprabhu is the Supreme Absolute Truth beyond matter and His associates are also transcendental. They are thus not understood by the material senses, mind or intelligence. Since that which is transcendental, by nature is self-manifest, one can only understand their glories through their causeless mercy. Just as the glories of the Lord are unlimited, so are the glories of His devotees. Those who are not completely surrendered have no right of entry into their mysteries. Amongst those who are surrendered also, there are varying degrees of surrender that produce varying degrees of perception of their glories. The *jīva* who is covered by various *anarthas* cannot begin to understand the glories of Lord Vishnu and the Vaishnavas. When such persons attempt to glorify the Vasishnavas, they inevitably make

offense. However, if one recognizes one's own unworthiness and humbly glorifies them in a prayerful attitude, the Vaishnavas will forgive them. The satisfied glance of a Vaishnava frees the *jīva* from his *anarthas* and brings him all auspiciousness. Even though the neophyte devotee is inadequate in many ways and is thus unable to properly glorify Krishna and His devotees, if he does not do so, his inadequacies will remain. The only hope for the fallen souls is that the Vaishnavas are merciful and that they will not find fault. Anyone who honestly serves Vaishnavas will find that, by their mercy, all obstacles are eliminated and he attains all desired goals.

The pure devotee is very rare in this world; it is only due to great fortune that one can meet and associate with such a devotee. In Chaitanya Charitamrita (1.1.20-1), it is said, “By meditating on the guru, the Vaishnava and the Lord, all obstacles are destroyed and all desires are fulfilled.”

“All perfections come from the mercy of the Vaishnavas. The *jīva* who glorifies the qualities of the devotees is liberated.” This have I heard from my guru and from the saintly persons.

Adapted from the Introduction to The Associates of Lord Caitanya by HDG Srila Bhakti Promode Puri Goswami Thakura

PRAYERS TO LORD NARASIMHA DEVA BY PRAHLADA MAHARAJA

by Srila Vishvanatha Chakravarti Thakura

By the touch of Nṛsimhadeva's hand on his head, Prahlāda, who was already completely freed of all material contaminations, developed full realization of Paramātmā. Completely blissful, with a melted heart, tears in his eyes and hairs standing on end Prahlāda held the Lord's lotus feet in his heart. With full attention and concentrated mind, his



heart and sight fixed upon the Lord, Prahlāda began to offer prayers, his voice faltering because of *prema*.



Prahlāda said, “How is it possible for me, who have been born in a family of demons, to please You, O Lord? The *devatās* headed by Lord Brahmā and all the sages and Siddhas who are immersed in *sattva-guṇa* could not properly worship the Lord by their streams of excellent words. Wealth, family, beauty, austerity, learning, power of the senses, splendor, power, strength of the body, effort, intelligence, *karma*, *jñāna* or *aṣṭāṅga-yoga* cannot satisfy Your Lordship. You were satisfied by the king of the elephants for his devotion to You. I consider a dog-eater who has dedicated everything—mind, words, activities, wealth and life—to the Supreme Lord superior to a *brāhmaṇa* who has all the twelve brahminical qualifications but who is averse to the lotus feet of the Lord. The dedicated dog-eater purifies his entire family, whereas the so-called *brāhmaṇa* does not. The Lord is complete in Himself and very merciful. He does not accept the respect of an

ignorant person for His personal satisfaction. Whatever is accepted by the Lord is for that person’s benefit, just as when one’s face is adorned, the reflection of his face also becomes beautiful. Though low-born, I will certainly glorify the Lord with my entire endeavor, and as far as my intelligence allows. By this glorification, a person like me, who has entered *samsāra* by ignorance can purify himself.

O my Lord, all the *devatās* headed by Brahmā are your servants, and are situated in a position of *sattva-guṇa*. They are not like us who are full of fear. You have performed your pastime with your pleasing appearance for the protection and prosperity of the universe and your devotee, and for your own pleasure.

O Lord Nṛsiṃha, kindly cease your anger, now that you have killed my father. Since even saintly persons take pleasure in the killing of a scorpion or snake, all the people of the three worlds have become happy because of the death of this demon. Everyone now understands your action and will remember this form of Yours in order to be free from fear. O unconquered Lord, I am not afraid of your ferocious mouth, tongue, eyes bright like the sun, your frowning eyebrows, your sharp teeth, your garland of intestines, your bloody mane, or your wedge-like ears. I do not fear your tumultuous roaring, which makes elephants flee, or your nails, which pierce the enemy. O exalted Lord, who is always kind to the fallen souls, thrown into the association of devouring demons and bound by my *karma*, I am afraid of destruction through the intolerably fierce wheel of *samsāra*. When will you bring me to the shelter of your lotus feet, which award liberation? O Lord, because of this, life after life I am afflicted by the fire of lamentation beginning from birth, with experience of separating from and meeting with friends and



enemies. The solution to suffering leads to further suffering. Yet, thinking that I am happy, I am wandering from one body to another. Please tell me how I can be your servant.

O Lord Nṛsimha, by associating with persons who have taken shelter of Your feet, by hearing pastimes of the Supreme Lord from devotees in *dāsyā*, *sakhyā* and *mādhurya-rasa*, which are sung by Brahmā, and becoming free from material attachment, I will easily overcome separation from you. The mother and father are not the protectors of their child. Medicine is not the protection for a sick person. A boat is not a shelter for a person drowning in the ocean. For those who do not accept You, the shelter sought after by suffering people in this world are not shelter at all. Without You, no remedy for suffering is successful. O Lord, O supreme power, You always conquer the material *guṇas* contained in the *jīva*'s intelligence by Your *svarūpa-śakti*. Indeed, You are the time factor which agitates the *guṇas*. You destroy ignorance in the subtle body. Please bring near You that person who has been thrown in the wheel of sixteen spokes by ignorance and is being squeezed like a piece of sugar cane.

I have seen the wealth, power and life span of the *devatās* in heaven, who were destroyed just by the movement of my father's eyebrow raised in mockery. But he was destroyed by You. I thus recognize You as the Supreme Lord because of Your extraordinary power. I do not desire life span, wealth, power, or sense enjoyment of living beings up to that of Brahmā, which are all destroyed by Your power in the form of time. Instead, please bring me to the side of one of Your servants. What is the use of material objects which are pleasant only to hear about and to see? What is the use of the body which is a breeding place of unlimited diseases? Though a person

knows this condition of life, he tries to douse the fire of desire with a mere drop of hard-earned happiness, and yet he never becomes detached.

I who was born in the family of ignorant and passionate demons have somehow become the object of Your mercy. You placed Your merciful lotus hand on my head, and not on the head of Brahmā, Śiva or Lakṣmī. O Lord, unlike all other beings, You do not have conceptions of high or low birth since you are the friend of the whole universe. Your mercy is obtained by service alone, like serving a desire tree. According to the degree of service, You award results; not according to high or low birth. O Lord, by associating with materially desirous people who have fallen in the material world, I am also fallen. However, I have been accepted by Your servant Nārada, who has made me his own. How can I give up my service to Your servant? O unlimited Lord, I think You protected me and killed my father in order to make the words of Sri Nārada come true. Taking his sword, wanting to kill me, my father said, "Let your Lord, someone other than me, protect you! I will cut off your head." By appearing in various incarnations as a human being, an animal, a great saint, a *devatā*, a fish or a tortoise, You maintain the worlds, kill those who cause disturbance, and protect *dharma* in all the *yugas*. Great Lord, since You will appear in a disguised form in Kali-yuga, You are called Tri-yuga.

O Lord of Vaikuṇṭha, this mind, contaminated with sin, wicked and uncontrollable, is not pleased with topics about You. It is afflicted by lust and disturbed by joy, sorrow, fear and desire for wealth. How can this wretch think of the truth about You with such a mind? O Lord, my tongue pulls me in one direction. My genital pulls me elsewhere. My skin, stomach,



and ear pull me in other directions. My nose and fickle eye pull me elsewhere. They have the power to act in this way, just as many co-wives can destroy their master. I see these people who due to their *karma*, have fallen in the material world which is like the Vaitaraṇī river that leads to hell. They are filled with extreme fear concerning subsistence, birth and death, making friends and enemies, and quarrelling with family members and others. O Lord, You alone can help them cross this river! Please deliver these fools today. O *Guru* of all beings, O Lord, what effort is required for you to deliver everyone? After all, You are the cause of creation, maintenance and destruction of the universe! O friend of the suffering, You are most compassionate to the fools. But why do You have to personally deliver us? We shall simply serve Your dear devotees and get delivered.

I am not disturbed by the insurmountable Vaitaraṇī of the material worlds, since my mind is absorbed in the great sweetness of singing Your glories. However, I lament for the fools averse to You, who carry the burden of material responsibilities for gaining material happiness from sense objects. O Lord, Generally the sages who desire liberation, practice silence and live alone, not interested in others' welfare. Rejecting those miserly sages, I do not desire liberation all alone. I do not see any shelter other than You for those wandering blindly in this world.

You, who possess no material form, have two forms, like a sprout and a seed, known as effect and cause as is revealed in the Vedas. You are not different from either form. The wise seek You out directly in both forms by *bhakti-yoga* and no other method, just as fire is produced in wood by rubbing alone. O Supreme Lord, You are the air, the earth, fire, sky and water, the objects of sense

perception, the life airs, the senses, the mind, *citta* and the *devatās*. You are everything, subtle and gross. Everything expressed, either by the words or by the mind, is nothing but You. Neither the three *guṇas*, nor their predominating deities, nor the five gross elements, nor the mind, nor the *devatās*, nor the human being, all having a beginning and end, can understand You. Considering this, the wise have given up study meant to understand You. O Lord worthy of worship, the six parts of *bhakti* are hearing about You, praising You, remembering Your lotus feet, serving You, worshipping You and offering You respects. How can a person attain *prema* without these six aspects of *bhakti* to You who also award liberation to the *jñānīs*?"

Sri Nārada then said, "Thus, Lord Nṛsiṃhadeva, who has no material qualities, yet whose qualities were lovingly described by His devotee, became pleased with the surrendered soul Prahlāda, gave up his anger and spoke to him with affection."

Adapted from Sārārtha Darsini Tika to Srimad Bhagavatam Canto - 7, Chapter - 9 by Visvanatha Chakravarti Thakura Translated by Sri Bhanu Swami

SARVABHAUMA BHATTACHARYA'S DESCRIPTION OF RAMANANDA RAYA

*by HDG Srila Bhakti Promode Puri Gosvami
Thakura*

The Lord took *sannyāsa* in the month of Magha and arrived in Puri during the month of Phalguna. After celebrating the Dola Yātrā in Puri, Mahāprabhu delivered Sarvabhauma Bhattacharya in the month of Chaitra. In the month of Vaishakha, he set off on his pilgrimage to South India. Though Mahāprabhu had decided to travel alone, Nityananda Prabhu convinced him to take a servant, Krishna Das, as a travelling



companion. As he was leaving, Sarvabhauma Bhattacharya gave the Lord four kaupīnas and loincloths, and requested him to visit Ramananda Raya on the banks of the Godāvarī. Ramananda Raya was King Prataparudra's governor in Vidyānagara and later became one of his ministers.

As Lord Sri Chaitanya Mahāprabhu was departing, Sarvabhauma Bhattacharya submitted the following at His lotus feet, “My Lord, please fulfill this request of mine. In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Ramananda Raya. Please do not ignore him, thinking that he belongs to a *śūdra* family and is engaged in materialistic activities. I strongly recommend that you meet him. If anyone is fit to associate with You, O Lord, it is him. No one can compare with him in knowledge of divine sentiments. He has attained the highest limits of learning as well as being experienced in the science of devotional rasa. If you converse with him, you will recognize his exalted character. When I first met him, I could not understand that everything he said and did were all transcendental. I made fun of him simply because he was a Vaishnava. By Your mercy I can now understand the truth about Ramananda Raya. In talking with him, You also will acknowledge his greatness.”

Srila Prabhupada Bhaktisiddhanta Saraswati Thakura has commented in his purport to Sri Chaitanya Charitamrita 2.7.63: From a superficial understanding, Ramananda Raya was not a *sannyāsi* wearing a loincloth. In common understanding, those who are courtiers engaged in government service are materialistic. In fact, as a perfected human being, Ramananda Raya was most learned and a de-facto *sannyāsi*. Sarvabhauma Bhattacharya had previously noticed his natural Vaishnava qualities, even though he

himself was not a Vaishnava at that time. When by the grace of the Lord, he took up devotional service, Sarvabhauma reconsidered his opinion of Ramananda Raya. He then realized how qualified Ramananda Raya was, and described him as an *adhikārī rasika-bhakta* – ‘a highly qualified authority in the matter of devotional sentiments’.

Adapted from Associates of Lord Caitanya by HDG Srila Bhakti Promode Puri Gosvami Thakura

GLORIFICATION OF GAURA NITAI

by Srila Vrindavana Dasa Thakura

*ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau
viśvambharau dvija-varau yuga-dharma-pālau
vande jagat priya-karau karuṇāvatārau*

I offer my respectful obeisance unto Śrī Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the holy names of the Lord. Their eyes resemble the petals of a lotus flower; they are the maintainers of the living entities, the best of the brāhmaṇas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations.

In this verse of the *mangalācarana*, the forms of Sri Gaura and Sri Nityananda are described.

Śrī Gaurahari and Śrī Nityānanda are the bestowers of the mahā-mantra, the spiritual masters of the universe, and the fathers of the pure chanting of the holy names. They are both benefactors of the universe, because They preach the principles of *jīve dayā*, compassion for all living entities. They are addressed as *karuṇa* and *viśvambhara*, merciful and the maintainers of the universe,



because They have preached the religious principles for the age of Kali, in the form of serving Viṣṇu and the Vaiṣṇavas through the process of *saṅkīrtana*, which is the only means of deliverance for the people of this age. Everyone should follow the principles of such prayers by *nāme ruci*, having a taste for chanting the holy names, *jīve dayā*, showing compassion for other living entities, and *vaiṣṇava-seva*, serving the Vaiṣṇavas.



The arms of these great personalities stretch to Their knees, as indicated here by the words *ājānu-lambita-bhujau*. Śrī Gaura and Śrī Nityānanda are both *viṣṇu-tattva* who have appeared in this world. All the symptoms of great personalities were found in Their transcendental bodies. It is stated in the *Caitanya-caritāmṛta* (Ādi 3.42-44): “One who measures four cubits in height and arm-span is celebrated as a great personality. Such a person is called *nyagrodha-parimaṇḍala*. Śrī Caitanya Mahāprabhu, who personifies all good qualities, has such a body. His arms

extend to His knees, His eyes are like lotus flowers, His nose like a sesame flower, and His face as beautiful as the moon.”

The phrase *kanakāvadātau* is explained as follows: Since They both perform pastimes in the mood of devotees, Their complexions are golden like Srimati Radharani. Yet, They are the *viṣaya-vigraha*, the shelter of all devotees. They are the source of all spiritual beauty, and attractors of all living entities. Lord Caitanya is the Supreme Personality of Godhead, and Lord Nityānanda is His personal manifestation. As stated in the *Mahābhārata* (Dāna-dharma, Viṣṇu-sahasra-nāma-stotra): *suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī* - “In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold.”

The words *saṅkīrtanaika-pitarau* indicate that Śrī Gaura-Nityānanda are the inaugurators of the *śrī-kṛṣṇa-saṅkīrtana* movement. Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 3.76) as follows:

saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya

saṅkīrtana-yajñe tāṅre bhaje, sei dhanya

“Lord Śrī Kṛṣṇa Caitanya is the initiator of *saṅkīrtana*. One who worships Him through *saṅkīrtana* is fortunate indeed.”

By using the word *viśvambharau*, both Viśvarūpa and Viśvambhara are indicated. Śrī Gaura and Śrī Nityānanda are both *viṣṇu-tattva*, and since They have distributed love of God to the world through the chanting of the holy names, They are known as Viśvambhara. Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 3.32-33) as follows: “In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the



living beings. The verbal root *ḍubhṛñ* that forms the word *viśvambhara* indicates nourishing and maintaining. Lord Caitanya nourishes and maintains the three worlds by distributing love of God.” The word *viśvambhara* is also found in the Vedas: *viśvambhara viśvena mā bharasā pāhi svāhā* - “Please preserve me by sustaining the universe, O Viśvambhara, upholder of the universe.”

The word *dvija* generally refers to *brāhmaṇas*, *kṣatriyas*, and *vaiśyas* who have undergone the purificatory processes, but here the word *dvija-varau* refers to Lord Caitanya and Lord Nityānanda, who appear as *brāhmaṇas* and who have taken the role of *ācāryas*. Only *brāhmaṇas* are meant to take *sannyāsa*, because *kṣatriyas* and *vaiśyas* are not qualified. So according to *āśrama* consideration, only *brāhmaṇas* are to be addressed as *dvija-vara*. Both Śrī Gaura and Śrī Nityānanda took the role of *jagad-guru ācāryas* and taught devotional service of the Lord to the people of this world, therefore They are the crest jewels amongst the *brāhmaṇas*. The word *dvija-varau* may alternatively refer to *dvija-rajau*, or two full moons that have simultaneously arisen.

Śrī Gaura and Śrī Nityānanda are described as *yuga-dharma-pālau*. Śrīmad Bhāgavatam (12.3.52) explains *yuga-dharma* as follows:

kṛte yad dhyāyato viṣṇum tretāyām yajato makhaiḥ

dvāpare paricaryāyām kalau tad dhari-kīrtanāt

“The result obtained in *Satya-yuga* by meditating on Viṣṇu, in *Tretā-yuga* by performing sacrifices, and in *Dvāpara-yuga* by serving the Lord's lotus feet can be obtained in *Kali-yuga* simply by chanting the Hare Kṛṣṇa *mahā-mantra*.”

Also, Śrīmad Bhāgavatam (12.3.51) states:

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ

kīrtanād eva kṛṣṇasya mukta-saṅgaḥ param vrajet

“My dear King, although *Kali-yuga* is an ocean of faults, it has one good quality: simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom.”

And in the Viṣṇu Purāṇa (6.2.17) it is stated:

dhyāyan kṛte yajan yajñais tretāyām dvāpare 'rcayan

yad āpnoti tad āpnoti kalau saṅkīrtya keśavam

“That which was achieved by meditation in *Satya-yuga*, by the performance of sacrifice in *Tretā-yuga*, and by the worship of Lord Kṛṣṇa's lotus feet in *Dvāpara-yuga* is obtained in the age of *Kali* simply by glorifying the name of Lord Keśava.”

The phrase *yuga-dharma-pālau* is explained as follows: According to the scriptures dealing with *karma-kāṇḍa*, the religious principle for the age of *Kali* is charity. But as the maintainers of *yuga-dharma*, the two most magnanimous Lords, Śrī Gaura and Śrī Nityānanda, have inaugurated the congregational chanting of the holy names of Kṛṣṇa. The charity given by Śrī Gaura-Nityānanda is matchless, supreme, and unique. They are both maintainers of *yuga-dharma*, performers of *śrī-kṛṣṇa-saṅkīrtana*, and bestowers of unalloyed mercy.

The words *jagat priya-karau* indicate that Śrī Gaura-Nityānanda are the benefactors of the universe. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 1.2):

Vande śrī-kṛṣṇa-caitanya-nityānandau sahoditau



gauḍodaye puṣpavantau citrau śan-dau tamonudau

“I offer my respectful obeisance unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

The word *karuṇāvatārau* is used to indicate two merciful incarnations of Śrī Kṛṣṇa Caitanya and Lord Nityānanda. Śrīla Rūpa Gosvāmī has written about Lord Caitanya Mahāprabhu in the introduction to his *Vidagdha-mādhava* as follows: *anarpita-carīm cirāt karuṇayāvatirṇaḥ kalua* - “By His causeless mercy, He has appeared in the age of Kali to bestow what no incarnation ever offered before.”

Śrīla Kavirāja Gosvāmī has written in the *Caitanya-caritāmṛta* (Ādi 5.207, 208, 216): “Who in this world but Nityānanda could show His mercy to such an abominable person as me? Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. The mercy of Lord Nityānanda showed me Śrī Madana-mohana and gave me Śrī Madana-mohana as my Lord and master.”

Adapted from Sri Caitanya-bhāgavata, Ādi 1.1, by Srila Vrindavana Dasa Thakura, purport by Srila Bhaktisidhanta Saraswati Thakur

GOPA-KUMARA’S EXPERIENCE OF ŚRĪ JAGANNĀTHA

by Srila Sanatana Gosvami

At Puruṣottama-kṣetra, on the shore of the ocean at Nīlācala Hill, Śrī Bhagavān Jagannātha is directly manifest in a wooden form. He possesses great opulence, He is very affectionate to His servants, He personally protects the kingdom of Odisha and His

glories are self-evident. There Śrī Lakṣmī Herself cooks for Him, and after eating, merciful Śrī Jagannātha gives His remnants—which are difficult for even the demigods to obtain—to His devotees. Those remnants are known as *mahā-prasāda*, and everyone there accepts them without considering whether they have been touched by anyone of a low caste or if they have been taken somewhere. O, how can one describe the glories of that *dhāma*? Anyone who merely goes there, never takes birth again, and even a donkey who enters it becomes a four-armed resident of Vaikuṇṭha. Merely by receiving *darśana* of the lotus-eyed Bhagavān, one’s life becomes successful.

From a distance I saw the moon of Śrī Puruṣottama Bhagavān’s face, which was beautified by large eyes, on whose forehead the jeweled tilaka was glistening, whose luster was that like that of an enchanting cloud, whose red lips were resplendent and whose gentle smile was like moonlight bestowing His limitless mercy upon everyone. On impulse, I desired to go before Him, but the effect of divine love stopped me. The hairs of my body stood erect and I began trembling. I was shedding tears in a such a way that I could hardly see, and with great difficulty, I finally reached the *Garuda-stumbha*.



Śrī Bhagavān was attired in splendid garments, ornaments, and garlands, and his

darśana expanded the divine bliss of the eyes and heart. Sitting gracefully on a beautiful *simhāsana*, He was enjoying many kinds of wonderful food stuffs. He was glancing at the devotees, who were singing, playing musical instruments, dancing, offering prayers and offering *pranāma* before Him. Receiving *darśana* of that Śrī Jagannātha, who is the source of all glories, I fainted and fell to the ground.

Śrī Jagannāthajī is supremely merciful to His servants, whom He gives various orders. I heard about this from others and also directly experienced it myself. Sometimes Śrī Jagannātha jokes with His beloved servants and sometimes He enjoys loving pastimes with them. And when the frolicsome Śrī Bhagavān performs the pastime of becoming motionless, His servants become wonder-struck and blissful.

I found nothing other than receiving His *darśana* to be pleasurable, and I even lost the desire to hear those readings from the *purānās* that describe Śrī Jagannātha's glories. Whenever I would feel any bodily or mental pain, taking *darśana* of the lotus-eyed Bhagavān would at once eradicate it. Whenever I craved to see Vraja-bhūmi, by the glories of Śrī Jagannātha the gardens of that holy place appeared like those of Vrindāvana, the ocean appeared like the Yamuna, and Nīlācala hill appeared like Śrī Govardhana.

In this way I happily resided at Puruṣottama-kṣetra.

Adapted from Śrī Bṛhad-bhāgavatāmṛta (Part-II, Chapter-1) by Śrīla Sanātana Gosvāmī; translated by Sri Prema-vilāsa dāsa

SRILA BHAKTIVINODA THAKURA

by HDG Srila Bhakti Promode Puri Gosvami
Thakura

Srila Bhaktivinoda Thakura's transcendental identity was revealed confidentially to the members of his spiritual family. He is the best of the followers of Rupa Manjari who is the leader of Lalitā Sakhi's entourage.

In various places in his own writings, Srila Bhaktivinoda Thakura has indicated this divine identity:

*yugala-sevāya, śrī-rāsa-maṇḍale, niyukta kara
āmāy |*

*lalitā-sakhīra, ayogya-kiṅkarī, vinoda dhariche
pāy ||*

Bhaktivinoda holds your feet and asks you to engage this unworthy servant of Lalitā Sakhi in the service of the Divine Couple while they are performing the *rāsa-līlā*. (*Kalyāṇa-kalpataru*)

In the song *Siddhi-lālasā* in his *Gita-mālā*, Bhaktivinoda Thakura gives his eternal spiritual identity as Kamala Manjari, the servant of Sri Rupa Manjari. Her kunja is in the bower of Lalitā, Vrajānanda-sukhada-kunja, where she sets the standard of worship to the Divine Couple.

*varaṇe tarit, vāsa tārāvalī, kamala-mañjarī
nāma |*

*sāre bāro varṣa, vayas satata, svānanda-
sukhada dhāma ||*

My bodily hue is like that of lightning and I wear a sari the colour of a clear night sky sprinkled with stars. I am twelve and a half years old and I live in Svānanda-sukhada-kunja.

Srila Bhaktivinoda Thakura laid the foundation for the daily activities for the



present day Gaudiya Vaishnava institutions. The Gaudiya Math institutions cannot be separated from Srila Bhaktivinoda Thakura, as all these institutions are entirely indebted to his sublime contributions.

Srila Bhaktisiddhanta Saraswati Goswami Thakura has written, “Devotees in the line of Srila Rupa Goswami do not preach about their own powers; but rather they direct attention to the source of their spiritual strength. We do everything for the sake of Sri Krishna Chaitanya, Sri Rupa, Srila Bhaktivinoda Thakura and our divine spiritual master.” (Patrāvalī, vol. 3)

Devotees of the Brahma-Madhva-Sārasvata-Gaudiya sampradaya pay their respects every day to Srila Bhaktivinoda Thakura using the following verse:

*śuddha-bhakti-pracārasya mūlībhūta
ihottamaḥ |*

śrī-bhaktivinodo devas tat-priyatvena viśrutaḥ ||

Srila Bhaktivinoda Thakur is a transcendental personality who is the root of the preaching movement of pure devotion. He is renowned as one who is dear to Sri Chaitanya Mahaprabhu.

Adapted from Associates of Lord Caitanya by HDG Srila Bhakti Promode Puri Goswami Thakura

VAIṢṆAVA FESTIVALS: MAY - JUNE 2017

Date	Festival
4 May	Appearance Day of Sri Sita Devi Appearance Day of Sri Jahnava Devi
6 May	Mohini Ekadashi
9 May	Sri Narasimha Chaturdashi
10 May	Vasisakha Purnima; Appearance day of Lord Buddha; Appearance day of Srila Srinivas Acharya; Sri Krishna's swing and water pastimes
16 May	Disappearance Day of Srila Ramananda Ray
22 May	Apara Ekadashi
23 May	Appearance Day of Srila Vrindavan Das Thakur
4 June	Sri Ganga Puja; Disappearance Day of Srila Baladev Vidyabhushan Prabhu
5 June	Nirjala Ekadashi
7 June	Festival of Srila Raghunath Das Goswami at Panihatti
9 June	Snana Yatra of Lord Jagannath; Disappearance Day of Srila Mukunda Datta Disappearance Day of Srila Sridhar Pandit
10 June	Disappearance Day of Srila Shyamananda Prabhu; Disappearance Day of Srila Rishabdev Das Adhikari
14 June	Appearance Day of Srila Vakreshvar Pandit



20 June	Yogini Ekadashi
24 June	Disappearance Day of Srila Gadadhar Pandit; Disappearance Day of Srila Sachinananda Bhakti Vinode Thakur; Gundicha Marjan
25 June	Ratha Yatra of Lord Jagannath
26 June	Disappearance Day of Srila Svarup Damodar Goswami
29 June	Hera Panchami (Sri Lakshmi Vijay)

UPCOMING TRAVEL & SATSANG WITH SRILA BODHAYAN GOSVAMI MAHARAJA

Date	Satsang Location	Contact
24 April – 6 May	Odessa & Kiev, Ukraine	Kiev Fedkovicha 40 - Torgalo Oleg (Krishnacharan Das) +380672392777 Dnipro Lastochkino 31 - Olga Prokopenko (Anulalita Devi Dasi) +380952307205 Odessa Novoselskogo 94, ap25, Aleksander Bogdanovskiy (Aniruddha Das) +380503900015
6 – 8 May	Rouen, France	Rouen temple OMV – 41, rue du Madrillet – 76800 Saint Etienne du Rouvray Phone: +33 (0) 235 625 313
8 – 10 May	Mirepoix, France	Chavet – 2, rue Jacques Fournier – 09500 Mirepoix Phone : +33 (0) 581 061 559 Mobile : +33 (0) 652 718 993. (Lalita Sakhi dasi)
10 -12 May	Spain	C/Portales 27-1b – Logrono – Spain Hare Krishna prabhu +34 (0) 650 963 444
12 – 16 May	Amsterdam, Netherlands	Lau Mazirellaan 213 Netherlands, The Hague (Den Haag) Madhav Prabhu & Radha Devi +31704023271
16 – 19 May	Lemoine, France	9, rue 8 mai 1945 – 21370 Plombières les Dijon Uddhava prabhu +33 (0) 951 836 406, +33 (0) 768 759 353
19 – 22 May	Thonon City, France & Geneva, Switzerland	Lalita Sakhi dasi (France) +33 (0) 652 718 993 Sunity Nandan Prabhu (Geneva) +41 (0) 227 355 785
23 – 24 May	Delhi, India	Afternoon program (1 – 2 pm): IGNOU Housing Complex Temple, IGNOU, Maidan Garhi, New Delhi-110068, Chandrasekhar Das — 9818616520, Laxman Das 9899906132, Radhanath Das 9968311025, Anulalita Dasi 8860027866 Evening program (6 -8.30 pm): B-1044, 2nd Floor Backside, Gate No. 4, Greenfield Colony, Faridabad, Haryana-121010 Nrityangi Devi Dasi 9999645016, Chandrasekh Das 9818616520
25 – 31 May	Kolkotta,	25 May - Program at Bainan, Howrah



	India	<p>26 May – Program at Rajapur from 7 am to 12 pm; program at Domjur Howrah from 4 pm to 9 pm</p> <p>27 May - Program at Basuldanga from 9 am to 1 pm (Daimanharbour train line from Sealdaha station); program at Bajbaj near Kolkata from 5 pm to 8 pm</p> <p>28 May - Program at Barasat from 10 am to 1 pm; program at Barakpore from 4 pm to 8 pm; then start for Mayapur, reaching by around 10.30 pm</p> <p>29 May - Program at Dharanidhar Prabhu's house in Murshidabad district</p> <p>30 May - Program at Basudev Prabhu's place near Ranaghat & Bagula (Nadia district)</p> <p>31 May - Program at Reba Devi's house in Kalyani from 10 am to 1 pm; program at Madhyamgram from 4 pm to 7pm</p>
1 – 13 June	Australia	<p>1 - 4 June at Melbourne, Lakshman Das +61 400 097 877</p> <p>4 – 5 June at Brisbane, Acintya-Gaur Prabhu +61 403 936 076</p> <p>6 – 8 June at Murwillumbah, Srla Paramarthi Maharaj +61 407 269 997</p> <p>8 – 9 June at Sydney, Ghanshyama Prabhu +61 424 002 162</p> <p>10 – 13 June at Perth, Gauraraj Prabhu +65-90539747 (via whatsapp)</p>
13 – 19 June	Singapore & Malaysia	Sankarshan Prabhu Sankarshan77@gmail.com, +65 92731954
20 – 30 June	India	

Bhagavata Dharma

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

Dedicated to:

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

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