

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

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“Lord is there, where there is bhakti, where there is devotion. There is no question of any institution.”

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



SRI NRSIMHA-DEV'S AFFECTION FOR PRAHLADA

by

Srila Sanatana Goswamipad

Lord Nṛsimha offered Prahlāda the most exalted position of an eternal associate in Vaikuṇṭha, known as *param padam*. However, Prahlāda was disinclined to accept even this. His only desire was to continue practicing devotional service, no matter how many lifetimes it would take to perfect that art. The Lord tried to entice Prahlāda with promising words, as Śrīmad-Bhāgavatam (7.9.52) describes:

*prahlāda bhadra bhadraṁ te prīto 'haṁ te
'surottama
varam vṛṇīṣvābhimataṁ kāmā-pūro 'smy ahaṁ
nṛṇām*

“The Supreme Personality of Godhead said: My dear gentle Prahlāda, O best of the asura dynasty, all good fortune unto you. I am very satisfied by your gentle and fearless behaviour. My natural propensity is to fulfill the desires of all who please Me and thus you may ask of Me any boon you desire.”

Similarly, Lord Nṛsimha tells Prahlāda in the Viṣṇu Purāṇa (1.20.17):

*kurvatas te prasanno 'haṁ bhaktim
avyabhicāriṇīm
yathābhilaṣito mattaḥ prahlāda vriyatām
varaḥ*

“O Prahlāda, I am very pleased with you because of your unflinching devotional service. Please choose any desirable object and I shall immediately grant it.”

The Lord also tells Prahlāda in the Hari-bhakti-sudhodaya (14.28–32):

*sa-bhayaṁ sambhramaṁ vatsa mad-gaurava-
kṛtaṁ tyaja
naiṣa priyo me bhakteṣu svādhīna-praṇayī
bhava
api me pūrṇa-kāmasya navaṁ navaṁ idaṁ
priyaṁ
niḥśaṅkaḥ praṇayād bhakto yaṁ mām paśyati
bhāṣate
sadā mukto 'pi baddho 'smi bhaktena sneha-
rajjubhiḥ
ajito 'pi jito 'haṁ tair avaśyo 'pi vaśī-kṛtaḥ
tyakta-bandhu-dhana-sneho mayi yaḥ kurute
ratim
ekas tasyāsmi sa ca me na hy anyo 'sty āvayoḥ
suhṛt
nityaṁ ca pūrṇa-kāmasya janmāni vividhāni
me
bhakta-sarveṣṭa-dānāya tasmāt kiṁ te priyaṁ
vada*

“My dear child Prahlāda, please give up your reverence towards Me and desist from offering Me your fearful respect. I do not like it when My devotees manifest such sentiments. Instead, please feel at liberty to express your natural love for Me. When a devotee looks at Me without inhibition and speaks to Me with unrestrained affection, My pleasure waxes at every moment. Although I am eternally liberated from all bondage, the loving behavior of My devotees binds Me with the ropes of love. Although I am unconquerable, I am conquered by My devotees. And although I am never subject to anyone's control, I become the subordinate subject of My devotees. I solely belong to those who have shown their love for Me by giving up all affection and attachment to family and possessions. Such devotees belong to Me. Neither they nor I have any other true friend in any realm. Although My personal desires are always automatically fulfilled, I intermittently take birth in this world to give satisfaction to My devotees by fulfilling their heart's desires. So, my dear Prahlāda, please tell Me what your heart longs for.”

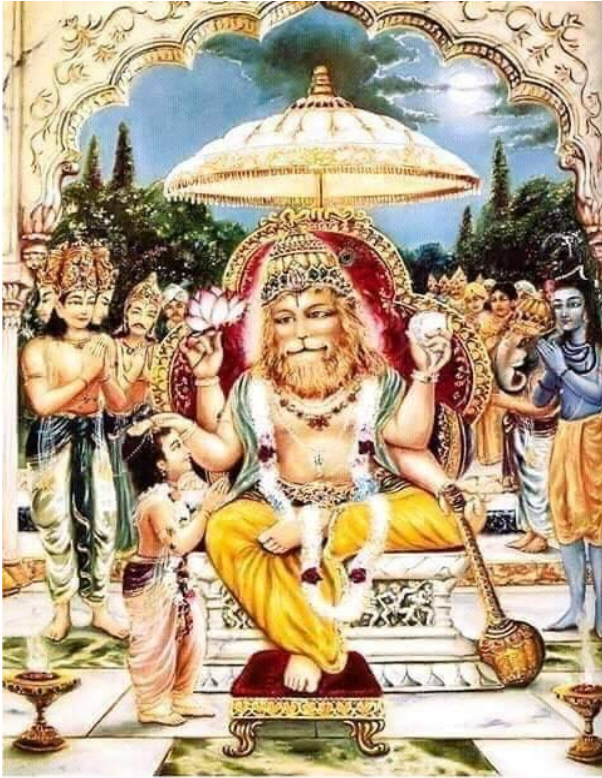


After Prahlāda responded, refusing to accept any material benediction whatsoever, Lord Nṛsimha continued:

satyaṁ mad-darśanād anyad vatsa naivāsti te priyam

*ata eva hi samprītis tvayi me 'tīva vardhate
api te kṛta-kṛtyasya mat-priyaṁ kṛtyam asti hi
kiñcic ca dātum iṣṭam me mat-priyārthaṁ
vṛnuṣva tat*

“Yes, of course nothing but the opportunity to see Me entices your mind, My dear child. Because of this, My affection for you continually waxes like the moon in the bright fortnight. Still, my heart longs to bestow some grace upon you, even though you are already fulfilled in all respects. So kindly ask of Me some boon, simply for My satisfaction.”



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Taking to heart Lord Nṛsimhadeva's immeasurable and unconditional affection toward him, Prahlāda finally agreed to accept the throne of his father. He accepted this position with the intention to use the great wealth and power of Hiranyakaśipu's kingdom for benefitting others. Prahlāda reasoned that if he could facilitate the deliverance of all the conditioned souls in the universe, this may delight his beloved Lord.

It may seem an anomaly that Prahlāda at first refused being transferred to the spiritual world but later accepted an elevated position in the material world. It should be known however, that Prahlāda made this seemingly odd choice because of a special hankering in his heart. He desired to deliver all the people of the world from their distress. That was the primary concern of Prahlāda. He did not fear that by involvement in administration in this world, his spiritual interests would be endangered, because he was confident that his unceasing meditation on His dearest Lord, the Personality of Godhead, would always protect him. Thus Prahlāda prayed to Lord Nṛsimha:

*evam sva-karma-patitaṁ bhava-vaitaranyām
anyonya-janma-maraṇāśana-bhīta-bhītaṁ
paśyaṁ janam sva-para-vigraha-vaira-maitraṁ
hanteti pāracara pīpṛhi mūḍham adya*

“My dear Lord, who are always transcendently situated beyond the river of death¹, due to the reactions of our previous activities, we are still suffering as we have not crossed that divide. Indeed, we have fallen into this ocean of misery and are repeatedly suffering the pains of birth and death and

¹Material existence is compared to the river Vaitaraṇī which is the gateway to the court of death. Characteristically material life on earth is full of suffering — no less than life in the subterranean hellish region. Although personally aloof to this suffering, for the benefit of others Prahlāda speaks as if he fears the

concomitant miseries one can expect in various births and deaths. Prahlāda presents himself as bewildered like an ordinary person, who characteristically deals with others either as enemies or as friends and who is thus perpetually bewildered by duality. Lord Nṛsimha is here addressed by Prahlāda as *pāracara* which means



eating abhorrent horrible things. Now kindly look upon all of us who are suffering in this abyss—and by Your causeless mercy, deliver and maintain us.” (Śrīmad Bhāgavatam 7.9.41)

Prahlāda prays further:

*ko nv atra te 'khila-guro bhagavan prayāsa
uttāraṇe 'sya bhava-sambhava-lopa-hetoḥ
mūḍheṣu vai mahad-anugraha āṛta-bandho
kiṁ tena te priya-janān anusevatām naḥ*

“O my Lord, O Supreme Personality of Godhead, who is the original spiritual master of the entire world and who oversees universal management, delivering the fallen souls engaged in Your devotional service is not at all a task for Yourself. You are the natural friend of all suffering humanity, and as an exalted personality it is incumbent upon You to show mercy to the foolish. Therefore, I am confident that You will soon shower Your causeless mercy upon persons like us, who are constantly engage in Your service.” (Śrīmad Bhāgavatam 7.9.42)

By addressing Lord Nṛsiṃha as the spiritual master of all souls, Prahlāda is implying here that it is appropriate for Him to show mercy to all and sundry. For one who creates, maintains, and destroys universes as a mere sport, to deliver every soul in existence should not be a great endeavor. For the Lord to deliver His devotees and their servants, like Prahlāda, who typically considers himself a fallen demon with the sole qualification of being Nārada Muni's faithful disciple, would naturally be even less difficult.

that He who is situated on the other side of the Vaitaraṇī river. Differently put it means that the Lord eternally resides in the transcendental realm of Vaikuṇṭha where any kind of suffering is conspicuous in its absence. Due to universal empathy Prahlāda feels

In the Vāmana Purāṇa it is told how Prahlāda once visited Naimiṣāranya to see Lord Pītavāsā, the beautiful form of the Supreme Lord who wears yellow silken dress. While making the journey Prahlāda met a strange person, who was dressed as an austere monk but carried the weapons of a warrior. Seeing this person's contradictory attire Prahlāda assumed that he must be a hypocritical pretender accustomed to abusing the true principles of religion. Therefore, Prahlāda challenged that apparent *sannyāsī*, vowing “I swear that I shall defeat you!” However, despite vigorous combat over several days, Prahlāda could not subdue his adversary. Early one morning before the duel resumed, Prahlāda was doing *pūja* to his personal Deity. Upon concluding his worship, he then looked up and saw his opponent standing nearby, wearing the very same garland that he had just offered the Deity. It then dawned on Prahlāda that his unknown adversary was Lord Pītavāsā, Śrī Nārāyaṇa Himself. Feeling remorse, Prahlāda tried to satisfy Him by offering prayers with all the competence at his command. In response, the Lord smilingly touched him with His lotus hand, which instantaneously relieved Prahlāda from the fatigue of fighting and from all anxiety of having made an offense to his worshipable Lord. The now peaceful Prahlāda then asked Lord Pītavāsā what he should do about having transgressed the duty of a *kṣatriya* by having made a vow to defeat his opponent and not having fulfilled it. The Lord who was fully satisfied by the chivalrous competition with His devotee jubilantly assured Prahlāda that He is always defeated by His devotees.

Adapted from Śrī Bṛhad Bhāgavatāmṛtam (Part 1, Chapter 4) by Srila Sanatana Goswamipad

his heart pinched by seeing the suffering of other souls in the material world. Thus he requests the Lord to compassionately carry them across the Vaitaraṇī river to safety.



MOHINI EKADASI

By HH Srila Krishna Balaram Swami

Yudhiṣṭhira Mahārāja said, "O Janārdana, what is the name of the that occurs during the bright fortnight of the month of Vaiśākha (April-May)? What is the process for properly observing that Ekādaśī? Kindly narrate all of these details to me.

Lord Śrī Kṛṣṇa replied, "O blessed son of dharma, I shall now describe to you what Vaśiṣṭha Muni once told to Lord Rāmacandra. Please listen to Me attentively.

"Lord Rāmacandra once asked Vaśiṣṭha Muni, 'O great sage, I would like to hear about the best of all fasting days. I wish to know about that day which destroys all kinds of sins and resultant sorrows. I have suffered long enough in separation from My dear Sītā, and so I wish to hear from you about how My suffering can be ended.'"

"The sage Vaśiṣṭha replied, 'O Lord Rāma, O You whose intelligence is very keen, simply by remembering Your name one can cross the ocean of the material world. You have questioned me in order to benefit all of humanity and fulfill everyone's desires. I shall now describe that day of fasting which purifies the whole world.'

'O Rāma, that day is known as Vaisākha-śukla Ekādaśī, which falls on Dvādaśī. It removes all sins and is famous as Mohinī Ekādaśī. Truly, O dear Rāma, the merit of this Ekādaśī frees the fortunate soul who observes it from the network of illusion. Therefore, if You want to relieve Your suffering, observe this auspicious Ekādaśī perfectly, for it removes all obstacles from one's path and relieves the greatest miseries. Kindly listen as I describe its glories, because for one who just hears about this auspicious Ekādaśī, the greatest sins are nullified.'

'On the banks of River Sarasvatī there was once a beautiful city named Bhadrāvātī, which was ruled by King Dyutīmān. O Rāma, that steadfast, truthful, and highly intelligent king was born in the dynasty of the Moon. In his kingdom was a merchant named Dhanapāla, who possessed a great deal of wealth of food grains and money. He was also very pious. Dhanapāla arranged for lakes to be dug, sacrificial arenas to be erected, and beautiful gardens to be cultivated for the benefit of all the citizens of Bhadrāvātī. He was an excellent devotee of Lord Viṣṇu and had five sons: Sumāna, Dyutīmān, Medhāvī, Sukṛtī and Dhr̥ṣṭabuddhi.'

'Unfortunately, his son Dhr̥ṣṭabuddhi always engaged in greatly sinful activities, such as sleeping with prostitutes and associating with similar degraded persons. He enjoyed illicit sex, gambling, and many other varieties of acts aimed at gratifying the senses. He disrespected the demigods, the brāhmaṇas, the forefathers and other elders of the community, as well as his family's guests. The evil-hearted Dhr̥ṣṭabuddhi spent his father's wealth indiscriminately, always feasting on untouchable foods and drinking alcohol to excess.'

'One day Dhanapāla kicked Dhr̥ṣṭabuddhi out of the house because he saw him walking along the road arm-in-arm with a known prostitute. From then on all Dhr̥ṣṭabuddhi's relatives were highly critical of him and also distanced themselves from him. After he had sold all of his ornaments and become destitute, the prostitute also abandoned Dhr̥ṣṭabuddhi and insulted him because of his poverty.'

'Dhr̥ṣṭabuddhi was now full of anxiety, and also hungry. He thought, "What shall I do? Where shall I go? How can I maintain myself? He then began to steal. The king's constables arrested him, but when they learned who he was, and that his father was the famous



Dhanapāla, they released him. He was caught and released in this way many times. But at last, the constables became sick of his arrogance and total disrespect for others, and their property, and so apprehended, handcuffed, and then beat the ill-mannered Dhṛṣṭabuddhi. After whipping him, the king's marshals warned him, "O evil minded one, there is no place for you in this kingdom.'

'However, Dhṛṣṭabuddhi was freed from his tribulation by his father. He then went to the dense forest. He wandered aimlessly there, hungry and thirsty and suffering greatly. Eventually he began killing the jungle animals, the lions, deer, boars, and even wolves for food. Always ready in his hand was his bow, always on his shoulder was his quiver full of arrows. He also killed many birds, such as chakoras, peacocks, kankas, doves and pigeons. He unhesitatingly slaughtered many species of birds and animals to maintain his sinful way of life, the sinful results accumulating more and more each day. On account of his previous sins, he was now immersed in an ocean of great sin that was so relentless that it appeared that he could not get out.

"Dhṛṣṭabuddhi was always miserable and anxious, but one day, during the month of Vaisākha, by the force of some of his past merit he chanced upon the sacred āśrama of Kaundinya Muni. The great sage had just finished bathing in the River Ganges and water was dripping from him still. Dhṛṣṭabuddhi had the great good fortune to touch some of those droplets of water that were falling from the great sage's wet clothing. Instantly Dhṛṣṭabuddhi was freed of his ignorance, and his sinful reactions were reduced. Offering his humble obeisance to Kaundinya Muni, Dhṛṣṭabuddhi prayed to him with joined palms; "O great brāhmaṇa, please describe to me some of the atonement I may perform without too much endeavour as I am weak in spiritual determination. I have

committed so many sins in my life, and these have now made me completely destitute.'

"The great Ṛṣi replied, "O son, listen with great attention, for by hearing me your life will change, and you will become free of all your remaining sins. In the bright fortnight of this very month, Vaisākha there occurs the sacred Mohinī Ekādaśī, which has the power to nullify sins as vast and weighty as Mount Sumeru. If you follow my advice and faithfully observe a fast on this Ekādaśī, which is so dear to Lord Hari, you will be freed from all the sinful reactions of many, many births.

"Hearing these words with great joy, Dhṛṣṭabuddhi promised to observe a fast on Mohinī Ekādaśī according to the sage's instructions and direction. O best of kings, O Rāma Bhagavān, by fasting completely on Mohinī Ekādaśī, the once sinful Dhṛṣṭabuddhi, the prodigal son of the merchant Dhanapāla, became sinless. Afterwards he achieved a beautiful transcendental form and, free at last of all obstacles, rode upon the carrier of Lord Viṣṇu, Garuḍa, to the Supreme abode of the Lord."

"O Rāma, the fast day of Mohinī Ekādaśī removes the darkest illusory attachments to material existence. There is thus no better fast day in all the three worlds than this.'

Lord Śrī Kṛṣṇa concluded, "and so, O Yudhiṣṭhira, there is no place of pilgrimage, no sacrifice, and no charity that can bestow merit equal to even one sixteenth of the merit a faithful devotee of Mine obtains by observing the Mohinī Ekādaśī. And He who hears and studies the glories of Mohinī Ekādaśī achieves the merit of giving away one thousand cows in charity.

From Ekadasi: The day of Lord Hari by Krishna Balaram Swami



SRI KSHETRA DHAM

by His Divine Grace Srila Gour Govinda
Swami Maharaj

Jagannath Puri Dham is known as Sri Kshetra. Sri Devi is the *svarūpa-śakti*, Krishna's internal potency. Therefore, that *dhāma* which is glorified by the presence of *śrī-śakti* is known as Sri Kshetra. Sri means *sarva-lakṣmīmayī amśinī rādhikā*, Srimati Radhika, who is the source of all *śaktis*. All goddesses of fortune in Vaikunthapur are expansions of Radhika. And the 16,108 wives of Krishna – Rukmini, Satyabhama, Jambavati, etc. – are all expansions of Radharani. They are *aiśvarya-mayī*, full of opulence. The *gopīs* of vrajabhumi are also expansions of Radharani, so Radharani is *amśinī*, the source. The *lakṣmīs* are *aiśvarya-mayī*, whereas Radharani is *mādhurya-mayī*, full of sweetness. Therefore, those who are followers or devotees of *mādhurya-rasa* can see that Sri Kshetra is the *kṣetra* in which Radharani's *mādhurya-rasa* is manifested. Only such *mādhurya-rasa-bhaktas* can see it; others cannot. This is why Jagannath Puri is known as Sri Kshetra. And Mahaprabhu stayed there because He had assumed *rādhā-bhāva*. Upon seeing Jagannath He would see Shyamasundar and think, “O beloved of My heart!” Therefore, that *kṣetra* which is glorified and influenced by Radharani's *mādhurya-rasa* is known as Sri Kshetra.

In Vaiṣṇava-tantra it is mentioned,

*mathura-dvārakā-līlā
yaḥ karoti ca gokule
nīlācala-sthitah kṛṣṇas
ta eva racati prabhuḥ*

“Whatever lilas of Sri Krishna are manifest in Gokula, Mathura and Dvaraka are all found in Nilacala, Sri Kshetra.”

If you have the vision, you can see all the *līlas* there. When Mahaprabhu stayed there He saw Vrindavan. When He saw Cataka-parvata, He said, “O! Govardhana!”. When He saw the sea, He said, “O! It is Yamuna!”. When He saw the garden called Jagannath-vallabha, He said, “O! It is Vrindavan!” Mahaprabhu saw all of Krishna's *līlas* there in Sri Kshetra.

In the utkala-khanda of Skanda Purana, which is the largest Purana, Sri Vyasadeva has described the special characteristics of Sri Kshetra, Jagannath Puri Dham. This *kṣetra* is very beautiful and wonderful. It is *daśa-yojana-vistṛta*, ten *yojanas* in diameter – that means eighty miles. It is situated on the shore of the ocean and is known as *tīrtha-rāja*, the king of all places of pilgrimage. At the middle portion, there is *nīla-parvata*, a blue mountain. Acala also means mountain, therefore it is also called Nilacala. Sri Bhagavan says, “That ksetra which is situated on the northern side of the ocean and southern side of river Mahanadi, In Orissa, is very famous throughout the world. Srila Vyasadeva has mentioned that if one visits Jagannatha Puri Dham he will get the result of visiting all *tīrthas*. For one who has been to Jagannath Puri Dham there is no need to go to any more places of pilgrimage.



Puri Dham begins from Bhubaneswar, also known as Ekamrakanan. From Bhubaneswar it goes up to Candrabhaga (Konark), where the sungod is worshipped in the Surya-mandira.



This *dhāma* is very confidential. It is *durlabha-kṣetra*, difficult even on the part of Lord Brahma to attain. Because the form of this *kṣetra* is like a conchshell, with the stomach portion sunk into the sea, it is also known as *śaṅkha-kṣetra*. The head portion is towards the western side, where the gate is guarded by Nilakantha Siva. There, Siva is known as Bhubaneswar Liṅgarāja and Kṣetrapāla, the protector of the *dhāma*. Bhubaneswar is the gateway through which one can enter into *kṣetra*.

This *kṣetra* is *parama-pāvana*, supremely purifying. And some also call it *daśāvatara-kṣetra*, the *kṣetra* of ten incarnations: Mina, Kacchapa, Nrisingha, Vamana, etc.

Krishna, who is *līlā-puruṣottama*, the enjoyer of innumerable pastimes, eternally resides there as *arcā-avatāra*, the deity form. Therefore, it is also known as Purushottam Dham. And He is Jagannath, the master of the three worlds. Therefore, His *dhāma* is known as Jagannath Puri Dham.

From *The Embankment of Separation by His Divine Grace Srila Gour Govinda Swami Maharaj*

QUOTES OF SRILA BHAKTIVINODA THAKURA

“Why the ultimate goal of the soul’s true religion beyond the realization of the mental speculators and ordinary pious people?”

“Loving bhakti is perceived in its very first development in man in the shape of mind, then in the shape of soul and lastly in the shape of will. These shapes do not destroy each other but beautifully harmonize themselves into a pure construction of what is called the spiritual man or Ekānta by Vaiṣṇava Literature. However, there is another sublime truth behind this which is revealed to a mere handful of individuals who

are prepared to accept it. This is the end owing of the soul with a feminine nature. It is in that sublime and lofty state in which the soul can taste the sweetness of an indissoluble marriage with God of Love, Śrī Kṛṣṇa. The fifth or the highest of Vaiṣṇavas development is what we call Madhura Rasa, the mellow of sweetness. It is this alone that is so well articulated by the most beautiful portion of the Vaiṣṇava Literatures. This phase of human life, mysterious as it is, is not attainable by all, nay, we should say, by any but God’s own. It is so far beyond the reach of common men that the rationalists and even the ordinary theists cannot understand it. Nay, they go so far as to sneer at it as something unnatural.” (Vāṇī Vaibhava)

“When will Mahaprabhu shower His mercy upon me so I may have shelter in the shade of the Vaishnava’s lotus feet? I will humbly stand before the Vaishnava holding a straw between my teeth, weeping I will tell Him of my miserable life, and I shall give up all self-deception. I will admit that my life is one never-ending misery and beg him to put an end to all this. The kind Vaishnava will beg Sri Krishna with all his might, and Krishna, moved by the Vaishnava’s sincerity, will shower His divine grace.” (Kalyāṇa-Kalpitaru)

“O Vaishanava, you are an ocean of mercy. Please shower your compassion upon me. Give me the shade of your lotus feet and purify my polluted heart. I am following you, begging – Sri Krishna is yours – you have the power – give Him to me!” (Śaraṇāgati)

Compiled and adapted from various sources by the editors



SRILA GOPAL BHATTA GOSWAMI COMES TO VRINDAVAN

by HDG Srila Bhakti Promode Puri Goswami
Thakur

When Gopal Bhatta Goswami reached Vrindavan, Rupa and Sanatan Goswami immediately wrote to Mahaprabhu to inform Him of his arrival. The Lord was overjoyed and immediately wrote back telling them to affectionately take care of him as though he were their younger brother. Srila Sanatan Goswami compiled the Hari-bhakti-vilāsa and published it in Srila Gopal Bhatta Goswami's name. Rupa Goswami considered Gopal to be as dear to him as his own life and engaged him in the worship of Śrī Rādhā Rāmaṇa.

Although Srila Gopal Bhatta Goswami became famous as one of the Six Goswamis, he always maintained an attitude of meekness and humility. Thus, when Krishnadas Kaviraj approached him for permission to write the Chaitanya Charitamrita, he granted it, but under the condition that he does not write about him. Krishnadas Kaviraj Goswami could not go against the order of Gopal Bhatta and thus did nothing more than mention his name. Sri Jiva Goswami writes in the introduction to the Ṣaṭ-sandarbhā that he wrote it on the basis of an earlier text by Gopal Bhatta. Srila Gopal Bhatta Goswami also wrote a book called the Sat-kriyā-sāra-dīpikā (Light on the essential sacraments for the Vaishnavas). Thus his contribution to Gaudiya Vaishnava literature was in editing the Hari-bhakti-vilāsa, preparing the notes for Jiva Goswami's Ṣaṭ-sandarbhā and in compiling the Sat-kriyā-sāra-dīpikā. He also gave great joy to the community of devotees by writing a commentary on Bilvamaṅgala's Krishna-karṇāmṛta.

Amongst his disciples were Srinivas Acharya and Sri Gopinath Pūjārī. The following story is told about Gopinath Pūjārī becoming Gopal

Bhatta's disciple. One day, Gopal Bhatta went to visit the town of Sahāraṇapura, not far from Haridvāra. On that occasion, a simple, devoted brahmin engaged in his service in a most unpretentious manner. He had no children, but desired to have a son. Srila Gopal Bhatta Goswami knew the desire of the brahmin and blessed him that he would have a devotionally minded male child. The brahmin promised Gopal Bhatta that he would give him his first son to be his servant and disciple. This son was Gopinath Pūjārī.

It is said that Mahaprabhu had such affection for Gopal Bhatta that he sent him his own belt and kaupīna as well as a wooden seat which he had used. These items are still worshiped in the Rādhā Rāmaṇa temple by the current sevāits.

Śrī Rādhā Rāmaṇa



When Srila Gopal Bhatta Goswami was visiting the places of pilgrimage in northern India, he found a Śālagrāma Śilā on the banks



of the Gaṇḍakī River. He took the worshipable stone and carried it with him wherever he went, treating it as Vrajendra-nandana Krishna himself.

It is also said that Srila Gopal Bhatta Goswami used to daily worship twelve Śālagrāmas. He developed a desire to serve the Lord in the form of a deity, thinking that in this way he would be able to worship him in a much better way. The Lord within his heart knew his feelings and had many beautiful items to be used in the worship of the deity, such as ornaments and clothes, sent to him through a rich merchant. Gopal Bhatta began to worry that all these beautiful objects would be wasted because there was no way that he could use them unless he had a deity in human form. One night, he put the Śālagrāmas to rest and the next morning he

woke up to see that one of them had transformed into a beautiful deity.

This deity stands alone without any form of Radha standing by His side. Instead, as a symbol of Radharani, a silver crown is placed on His left side.

When Rupa and Sanatan heard that Krishna had so mercifully appeared to Gopal Bhatta, they immediately came with the other devotees for darshan, and when they saw Him, they were ecstatic with love. The annual festival commemorating Rādhā Ramaṇa's appearance, when He is publicly bathed, takes place on the full moon day of Vaishakha. The Rādhā Ramaṇa temple is now considered one of the most important mandirs in Vrindavan.

From The Associates of Caitanya by HDG Srila Bhakti Promode Puri Goswami Thakur



VAISHNAVA FESTIVALS: MAY - JUNE 2019

Date	Festival
4 May	Appearance Day of Srila Gadadhar Pandit
7 May	Beginning of the 21-days of chandan yatra
13 May	Appearance Day of Sri Jahnava Devi
15 May	Mohini Ekadasi
18 May	Buddha Purnima (Vaisakh Purnima); Sri Nrsimha Caturthi (Appearance day of Sri nrsimha dev); Appearance Day of Srila Srinivas Acharya
23 May	Disappearance Day of Srila Ramananda Ray
30 May	Apara Ekadasi
31 May	Appearance Day of Srila Vrindavan Das Thakur
12 June	Disappearance Day of Srila Baladev Vidyabhushan Prabhu
13 June	Nrjala Ekadasi
15 June	Festival of Raghunath Das Goswami at Panihatti
17 June	Snana Yatra of Sri Jagannath; Disappearance Day of Srila Mukunda Datta and Sridhat Pandit
18 June	Disappearance Day of Sri Shyamananda Prabhu
22 June	Appearance Day of Srila Vakreshwar Pandit
29 June	Yogini Ekadasi

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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