

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

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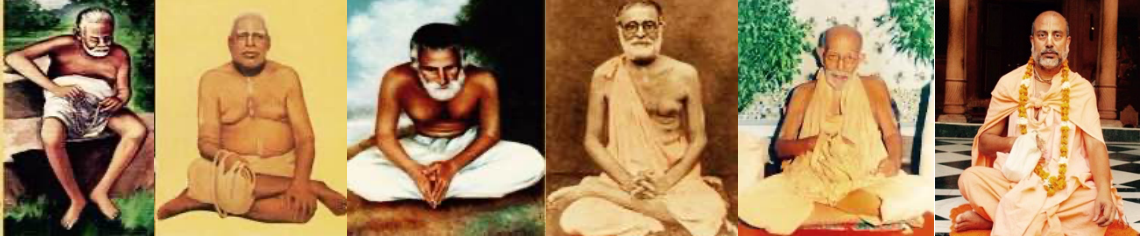
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DHARMA

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

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As we celebrate Nrsimha Caturdaśi, the holy appearance day of Lord Nrsinghadev, we should know that the Supreme Lord Sri Krishna engages His various incarnations to manage the Universe. One such incarnation, in His transcendental form, is Lord Nrsinghadev who is the protector of devotees. The devotees typically follow a dry fast on this day till dusk and then honour Ekadashi prasada, listen to the pastimes of Lord Nrsinghadev all day, chant the Hare Krishna Mahamantra, and pray to Lord Nrsinghadev to remove all obstacles on the path of devotional service.

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

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



HISTORY OF SRI NRSINGHA DEV'S APPEARANCE

by
**Srila Bhakti Bibudha Bodhayan
Goswami Maharaja**

According to ancient history, we know that once the sons of Brahma born of his mind—the Catur Kumaras (Sanak, Sanatan, Sanandan and Sanat kumara) visited Vaikuntha to meet with the Supreme Lord Vishnu. The word *vaikuṇṭha* means 'no obstacles'. But as soon as the four Kumaras entered the palace of the Supreme Lord, they were faced with an obstacle upon entry—the two gatekeepers Jay and Vijay stopped them at the gate. This caused the four of them to become angry and in the ensuing arguments they cursed the two guards to take birth in the material world as demons. We know that whoever is situated in Vaikuntha, cannot fall into this material world, nonetheless, the four Kumaras placed this curse upon them.

After this incident, the four Kumaras started to lament because it is not within their nature to get angry and curse anyone. Why did they suddenly get angry and curse the guards? While they were lamenting, the Supreme Lord appeared before them and to appease His devotees, He said “this is not your fault, it is My desire. I am using you as My instrument to fulfil my desire of enjoying My veera *rasa* (mellow of chivalry/power)”. While the conversation was going on, the two guards requested the four Kumaras to retract their curse. The Lord said, “the curse coming from their mouths cannot be taken back, however, you both have a choice. If you act as my enemy then you will be delivered after three births, otherwise, you will have to take seven births”. They accepted taking three births.

In the Golden Age (*satya-yuga*), they appeared as Hiranyaksha and Hiranyakashipu. In the Silver Age (*treta-*

yuga), they appeared as Ravana and Kumbhakarna, and in the Copper Age (*dwāpara-yuga*) they appeared as Shishupal and Dantavakra. Therefore, we should not feel bad for them since they appeared to fulfil the desire of the Lord.

In the Golden Age, the two brothers, Hiranyaksha and Hiranyakashipu were both ferocious demons. Once, Hiranyaksha, the older brother of Hiranyakashipu, kidnapped mother Earth and kept her hidden within the ocean. We know that the Lord cannot tolerate any misbehaviour towards women. Since Mother Earth is in the form of a female, to save her, the Lord appeared from the nostril of Brahma in the form of an extremely tiny wild boar (hog) and then expanded Himself into a gigantic form and rescued Mother Earth out of the ocean. When Hiranyaksha came to know of this, he started a battle with the Lord but was eventually killed.

As soon as his younger brother Hiranyakashipu received the news of his brother's death at the hands of the Lord, he became very angry and went to meet with his Guru, Shukracharya. He expressed his desire to fight against Lord Vishnu to his Gurudev. Shukracharya advised Hiranyakashipu to first enter into meditation to please Brahma, and then seek the benediction of immortality. Thus, according to the direction of his Guru, Hiranyakashipu left his palace to a solitary place to start his meditation. He meditated for ten thousand years, standing on one toe with arms raised.

During the time Hiranyakashipu was in meditation, his wife Kayadhu was pregnant with his child. Indra, the king of heaven, knew that Hiranyakashipu was meditating to receive the boon of immortality. So, Indra decided to kidnap Kayadhu with the desire to kill the unborn child. When Indra was on his way to heaven with Kayadhu in his possession, Narada Muni appeared and told Indra, “although this son is from a demon family, he will not be a demon but that he



will be pious. So, let me take her to my ashram". Thus, Kayadhu was taken to Narada Muni's ashram. By the will of Kayadhu, her child remained in her womb for ten thousand years. During the time of her stay at Narada's Muni's ashram, the child inside her womb listened to Srimad Bhagavatam discourses from the lips of Narada Muni.

After ten thousand years of deep meditation to please Lord Brahma, finally Lord Brahma appeared and Hiranyakashipu immediately requested him for the boon of immortality. Brahma replied, "my life is not eternal, then how can I grant you this boon?" Having heard this, Hiranyakashipu thought that he would fool Brahma and asked him, "please grant me this boon that no one could kill me on Earth, in space or under water." Brahma agreed. He continued "no one should kill me during the day or the night, no one created by Lord Vishnu, either inside or outside and by no animal or weapon". When Brahma agreed, Hiranyakashipu felt that he had indeed fooled Brahma and thought that he managed to achieve immortality indirectly.

He returned home and at that time, Kayadhu gave birth to their son Prahlad. He was extremely happy with the arrival of his newborn son but by that time, Prahlad, who had already been under the influence of the Srimad Bhagavatam discourses given by Narada Muni, was fully dedicated to Lord Vishnu. Hiranyakashipu was always thinking about how to kill Vishnu, on the other hand, Prahlad was always serving Vishnu wholeheartedly. Although they were both in the same family, their thoughts were completely opposite to each other. When Prahlad was a little boy, his father was always trying to teach him that he, Hiranyakashipu was God, himself. He was trying to establish this idea to the best of his ability; therefore, he banned the worship of Lord Vishnu along with torturing Lord Vishnu's devotees and killed anyone who continued with such practice.

Hiranyakashipu continued to persuade his son to accept that he was God, but Prahlad dismissed anything that his father would say to him. Instead, with sound faith, he would tell his father that Lord Vishnu is the Supreme Lord. Hiranyakashipu suspected that perhaps some gods or goddesses were hiding in the palace and teaching such things to his son, so he decided to admit Prahlad to gurukul (school). The sons of Shukracharya, Sanda and Amarka, started to teach Prahlad in the gurukul. Since Prahlad was not accepting their teachings, they informed his father, who became furious towards Prahlad. Hiranyakashipu said to Prahlad "you are not respecting my rules, you are rebellious, and your intelligence has been corrupted. Do you know when I become angry, the whole universe starts shaking and everyone becomes fearful of me? No-one disrespects my rules." Prahlad replied, "oh my dear father, please leave your demoniac tendencies. You are talking about your power, but the source of all power is Lord Hari (Vishnu) Himself. Even your power is coming from Him. The power of your mind, senses and body, all belongs to Him. You are unnecessarily thinking that everyone is your enemy when it is actually your mind that is the enemy".

You are actually serving your six senses, but out of pride and ignorance, you are thinking in your mind that you have conquered all your enemies. It is your six senses sitting in your body that are your enemies. Hearing Prahlad, Hiranyakashipu said "oh you are foolish and unfortunate and yet you are thinking of yourself as the most intelligent. This means that I should kill you with my own hands. I will chop off your head and see how your Supreme Lord will protect you". Out of anger and madness, he took his sword and became violent. Hiranyakashipu continued, "You are always talking about your Lord Vishnu, that he is the topmost and no one is beyond Him. Where is your Lord Vishnu? Tell me, where is He? I would like to see Him!" Prahlad replied without fear that the Lord is everywhere. Then, Prahlad



thought that it would be surely possible for him to see Lord Vishnu but not his father and because of that, he thought that his father would most likely kill him, but he quickly corrected his thought knowing that without the Lord's desire, no one could kill him.

Hiranyakashipu asked Prahlad, "Is He in this pillar?" As soon as Prahlad replied, "yes", Hiranyakashipu stomped the floor with his heel and rose from his throne. With full strength, he struck the pillar with his fist several times. To honour His devotee's words, Lord Nrisinghadev suddenly appeared in the form of a half lion and half man from the pillar. From the head to the waist, the Lord took the form of a lion, and from the waist to the feet, He took a human form. This incident took place at midday in the middle of the king's assembly. Lord Nrisinghadev was roaring with His mane shaking. It was a gigantic form to behold that caused the clouds to move.

Hiranyakashipu was astonished to see the enormous effulgent form of the half lion and half man. His two eyes were bright and golden, with a huge mane and ferocious teeth. His tongue was sharp like the sword. His two ears were moving constantly out of anger. His mouth and nose looked like caves in the mountains. His jaw looked white and fearsome and His head was touching the sky. His chest was wide, and His waist strong. All of the bodily hairs looked like bright moonbeams and he displayed innumerable arms. Of the innumerable arms, four were holding the *śaṅkha* (conch), *cakra* (disc), *gadā* (mace) and *padma* (lotus flower), and the others were holding different types of weapons. The fearful manifestation of Lord Nrisinghadev had appeared to destroy the atheists and the demoniac beings.

Hiranyakashipu was thinking, "it is Vishnu, the magician is here to kill me, but who can fight with me? No one can. I have been granted the boon of immortality". To protect himself, he took the club and struck the Nrisingha murti. Nrisinghadev became

very angry. Powerful and effulgent rays were emanating from Him, which not only caused Hiranyakashipu not to see the Lord, but the rays were also destroying his demoniac power. Not at all, was he able to see the Lord but instead, he thought that the magician Vishnu has become fearful seeing his powers. He then heard the Lord laughing, so he grabbed his sword and shield, running towards the Lord, he started to fight, as though a mouse was fighting with a cat. The fight was not only taking place on the ground, but also in the sky, and the fight lasted till twilight because the Lord was waiting for this opportune moment. At that time, Nrisinghadev grabbed Hiranyakashipu and dragged him towards the door. He placed Hiranyakashipu on His lap and asked him, "what boon did you receive from Brahma?"



Hiranyakashipu replied, "no one can kill me either during the day nor at night". Nrisinghadev said, "it is now neither day nor night". Hiranyakashipu said, "inside or outside", to which Nrisinghadev replied, "look I am placing you at the doorway, which is neither inside nor outside." Hiranyakashipu said, "no one can kill me neither on earth, nor in the sky, nor under water and I cannot be killed by no animal or human nor by any weapon". Nrisinghadev replied, "Hence why, I am placing you on my lap and I will kill you with my nails". Saying this, the Lord pierced his chest with His nails and placed His mouth inside



Hiranyakashipu's abdomen. Those witnessing this event were confused as to why the Lord was doing this. Since Prahlad appeared from the reproductive organs of Hiranyakashipu, the Lord was searching, if there were any more like Prahlad in there. The Lord, roaring, then took the intestine out and wrapped it around his neck. All the gods and goddesses were fearful to go in front of the Lord, so they chose Prahlad to go and pacify Him. The Lord calmed down as soon as He saw Prahlad. Seeing the calm mood of the Lord, the gods and goddesses became joyful. Lord Nrisinghadev then told Prahlad, "I am very happy to see you and I would like to grant you a benediction". Prahlad replied, "I am not a businessman". Still, the Lord insisted on giving him a boon. Prahlad said, "if You really want to give me a boon, then please deliver my father." Lord Nrisinghadev replied, "Prahlad, as soon as you took birth in this dynasty, one hundred generations of your family members were already delivered".

This entire event took place in Ahobilam (the location of Hiranyakashipu's palace) which is currently in the State of Andhra-Pradesh, South India. He drank a juice made from cold water (like a nectarean sherbet). After this incident, Lord Nrisinghadev proceeded to Devapalli (Nrisingha-Palli, Navadwip, Mayapur area) to take rest. He took sweet rice there. Devotees to this day will accept this drink. To protect themselves from the attack of material influence, devotees observe this auspicious day by following dry fast till the evening. During the day devotees should try to read the eighth chapter of the seventh canto of Srimad Bhagavatam, which describes Lord Nrisinghadev's appearance, and in the evening, take Ekadashi prasada only. If possible, one should offer 108 Tulasi leaves smeared with sandalwood paste at the lotus feet of Lord Nrisinghadev.

Lord Nrisinghadev explained to Prahlad:

varṣe varṣe tu kartavyam mama santuṣṭi-kāraṇam

maha ghuhyam idam śreshtam mana vaibhava bhīru:

In order to remove the upcoming material fear of birth and death, I am satisfied with those honouring this vrata which takes place on the 14th day of the waxing moon cycle (*caturdaśī*).

Compiled by HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaja on the occasion of Nrsingha Caturdaśī, 2021

PATH OF AUSPICIOUSNESS

by
**Srila Bhakti Pramode Puri Goswami
Thakur**

*sad-guru o sac-chāstra-i
śreyah-patha-pradarśaka*

"The genuine spiritual master and the holy scriptures direct us on the path of auspiciousness". (Caitanya-vāṇī 23.5, June. 1984. 87-92.)

As we look around us, we observe that human nature is extremely varied. Many people enjoy living a life of ease. Such people don't care much for the injunctions and regulations found in the scriptures because they interfere with their lifestyle. As such, they have no interest in following them.

Similarly, when one commits to following a spiritual master, one agrees to accept all kinds of difficulties and discomforts. One's life is governed by many rules and regulations—cigarettes and other intoxicants are forbidden, and various other injunctions create difficulties in the normal way of conducting ordinary day-to-day activities. So it is quite natural to ask what is the need for all these inconveniences.

Most people think, "Let me remain as I am. Let me just go on entertaining myself with



my friends as I am. I will study as much as necessary for me to earn a living. I will keep a radio and television in the house and go to the movies when I feel like it. The spiritual master is just another human being like myself, so what good are his blessings to me? I will do what I have to do and accept whatever Destiny has in store for me.”

Needless to say, those who think in this way feel no need to seek a spiritual master. They feel that they lead quite satisfactory lives simply by eating, sleeping and enjoying themselves.

Then there is another class of people who seem interested in taking shelter of a spiritual master, but even after looking extensively they end up taking the kind of guru who does not restrict them from eating meat, fish, onions, garlic or any other prohibited foodstuffs, nor instruct them to stop consuming intoxicants like tea, coffee or tobacco, what to speak of alcoholic beverages or recreational drugs, or advise them to avoid taking part in mundane entertainments like watching TV or going to the theatre or movies.

There are some so-called gurus who, though they perhaps do not partake in these activities themselves, are so hungry for the adulation of many followers that they make no demands on their disciples, nor even show any interest in whether they indulge in them or not. They simply say to their disciples, “Better not to engage in such activities. Try to gradually reform yourselves and live a sattvic lifestyle.” It is sad to say that there are many well-known members of established Vaishnava acharya families who make a show of giving initiation to their disciples in this way. They are completely indifferent to their disciples’ practice of *sadācār*. Though they may see what is going on, they pretend to see nothing. Though they know the kind of lifestyle their disciples are leading, they feign ignorance. I have no idea what benefit either they or their disciples get from this pretense.

I have also heard of other so-called gurus who openly broadcast that they will initiate anyone and everyone, without obliging them to follow any restrictions in diet, observe the Ekadasi fast, visit the temple or math or spend time there in the association of devotees. They say, “Just follow the example of Nityananda Prabhu and lead a regular householder life.”

There is yet another class of false gurus who do not think it is necessary to observe any dietary restrictions themselves, what to speak of imposing them on their disciples. They hold the opinion that there is no relationship between diet and spiritual life.

Besides this, of course, there great variety of opinions regarding the nature of God and the kinds of devotional activities a disciple should engage in. This is another obstacle for one seeking answers to spiritual questions or to ascertain what is the ultimate goal of spiritual life. It is not surprising, then, that most people give up the effort and take shelter in numbers, as though the democratic principle of the person with the most votes is the true guru or the one who has the correct understanding in matters of scriptural truth.

From Guru: The Universal Teacher, by HDG Srila Bhakti Promode Puri Goswami Thakur, published by Mandala Earth, 2017.



JAYA NRSINGHA DEV

by
Raseswari devi dasi

Nrsingha avatar is the half-man and half-lion incarnation. He is the fourth amongst the 'dasha-avatar' of Sri Vishnu. The story of his appearance in this material world starts with the mention of a demon- Hiranyakasipu, who terrorized the three worlds. He performed great austerities to receive a benediction from Lord Brahma. When he appeared in front of Hiranyakasipu, he asked for a benediction: "I shall not be killed by a man or beast, not at night or day, not on the ground or in the air, not outside or inside his palace and with no weapon". Lord Brahma being satisfied with his austerities, granted him such a wish. While Hiranyakasipu was busy in his austerities, devas attacked his kingdom. They got hold of Hiranyakasipu's pregnant wife Kayadhu in order to prevent the birth of another oppressive man like Hiranyakasipu. Here, Narada-muni came to the rescue of the unborn child. He convinced the devas to free Kayadhu as her child was designated to become a great devotee of the Supreme lord. Thereby, he instructed her and Prahlad (the child in her womb) about pure devotional service.

After receiving benediction, Hiranyakasipu became even more powerful. Upon his return to the palace, he was very pleased to see his son Prahalad. Hiranyakasipu decided to send Prahlad to the best gurukul, which at that time was of Shanda and Amarka (these two were the sons of Shukracharya). Prahlad's gurus taught him about the three kinds of material advancements: religion, economic development, and sense gratification. Prahlad however being devoted to Lord Vishnu did not like the materialistic instructions of his teachers. Upon his arrival back to the palace, Hiranyakasipu asked his son about what he learned in the gurukul to which he

answered, "Dear father, Lord Vishnu is the source of everything and unalloyed devotional service unto his lotus feet is the perfection of life". Hiranyakasipu was furious upon hearing his son glorifying his biggest enemy in front of him. Hence, he decided to kill Prahlad. He tried several ways- threw him beneath huge elephants, throwing him amongst fearful snakes, pushing him from the top of the hill but every attempt went futile. With the turn of events in such a way, Hiranyakasipu's anxiety and anger grew. One day in his courts, he asked Prahlad if his lord Vishnu is present everywhere, then is he present in this pillar as well? Prahlad innocently affirmed his question. Hiranyakasipu got up from his royal throne and with great resentment and anger struck the pillar with his bludgeon? And challenges the almighty's presence. After a moment of deafening silence has passed, a rumbling roar was heard and the pillar burst open. Lord Nrsinghadev appeared in his all glory, a wonderful sight to behold? His form was as dazzling as millions of rising suns and his fiery eyes were filled with anger. Hiranyakasipu blind in rage and ego, falsely thinking of being able to kill lord Narasimha dev, fought with him. The fight occurred for a few minutes, and then the right time appeared. Sun was setting on the horizon, lord put the demon on his lap at the doorway of the palace and ripped him apart with his bare nails. So, the boon was kept intact and the demon was killed as well. In this way, lord Narsimha appeared to protect his dearmost devotee Prahlad.

Lord Nrsingha dev, removes all obstacles from the paths of devotional service. Today, in *kali-yuga* majority of us have some or the other obstacle ready to hinder our devotion and spiritual service. We must beg for forgiveness of our sins at the feet of Lord Nrsingha dev and pray for him to bless us. He is our savior in this traitorous world. When no one will come to rescue, he will. We must pray at the lotus feet of Sri Nrsingha dev to purify our hearts and give



us the desire to serve Krishna, so that we may worship Sri Radha Krishna and navigate free from all obstacles. If we perform selfless devotion and take refuge in the supreme lord's shelter then and only then can we experience a small part of an ounce of love and devotion Prahalad Maharaj had for the almighty. He is our savior in this traitorous world. When no one will come to rescue, he will. Hence, instead of investing our precious time in the fake pretense of pleasing people, we must dedicate ourselves to pleasing and serving the Lord. We must start our spiritual journey under the guidance of a spiritual master, in order to grasp the true nectar of devotion.

Nrasingha dev bhagwan ki jai!

“Hare Krishna Hare Krishna, Krishna Krishna Hare Hare; Hare Rama Hare Rama, Rama Rama Hare Hare”

My sincere obeisances at the lotus feet of the divine couple Sri Sri Radha Krishna and my Gurudev, Srila Bhakti Bibhuda Bodhayan Goswami Maharaja!

Compiled by Her Grace Raseshwari devi dasi

JAYA JAYA JAGANNATHA

by
Srila Vasudeva Ghosh

(1)

*jaya jaya jagannātha śacīra nandana
tri-bhuvana kare yāra caraṇa Vandana*

Glory, glory to the son of mother Sachi, who is none other than Lord Jagannatha Himself! The three worlds bow to His feet.

(2)

*nīlācale śaṅkha-cakra-gadā-padma-dhara
nadīyā-nagare daṇḍa-kamaṇḍalu-kara*

In Nilachala, He is Lord Jagannatha holding a conch, cakra, club, and lotus. In the town of Nadiya He holds the danda and kamandalu of a renunciant.

(3)

*keha bale pūrabetē rāvaṇa badhilā
golokera vaibhava līlā prakāśa karilā*

Some wise souls opine that as Ramacandra, He formerly killed Ravana. Others realize that as Krishna, He enjoys glorious pastimes in Goloka.

(4)

*snī-rādhāra bhāva ebe gorā avatāra
hare kṛṣṇa nāma gaura karilā pracāra*

To taste the ecstasy that Radha feels in Her love for Him, He has now incarnated here in the form of Gaura. As Lord Gaura, He preaches the chanting of the Holy Name, Hare Krishna mantra.

(5)

*vāsudeva ghoṣa kahe karī' joḍa hata
ye-i gaura se-i kṛṣṇa se-i jagannātha*
Vasudeva Ghosa says, “Folding my palms, I declare He who is Gaura is Krishna and also Jagannatha.”

Compiled from various unnamed translations.



VAISHNAVA FESTIVALS: 25 MAY - JUNE 2021

Date	Festival
25 May	Sri Narasimha Caturdasi (Appearance day of Lord Nrsingha Dev)
26 May	Vaisakh Purnima (Appearanc day of Lord Buddha) Appearance day of Srila Srinivas Acharya
6 June	Apara Ekadashi
7 June	Appearance day of Srila Vrindavan Das Thakur
20 June	Appearanc day of Srila Baladev Vidyabhushan Prabhu
21 June	Nirjala Ekadashi
23 June	Appearance day of Srila Raghunath Das Goswami
24 June	Snana Yatra of Lord Jagannath Disappearance day of Srila Mukund Datta
25 June	Disappearance day of Srila Syamananda Prabhu
29 June	Appearance day of Srila Vakreshwar Pandit

Bhagavata Dharma

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On behalf of:

His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja, President & Acharya of Sri Gopinath Gaudiya Math;
Dedicated to:

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

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