

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakur

# BHAGAVATA

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## DHARMA

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Today is Buddha Purnima, a significant day because Lord Buddha is one of the ten avatars who appeared to re-establish righteousness in society. There may be some controversy about who Buddha was. The scriptures mention two Buddhas. The first Buddha was an incarnation of Lord Vishnu (the 9th avatar), whose mother was Anjani Devi. The second Buddha, called Gautam Buddha, appeared much later, and his mother was Mayadevi (and father Suddhodana). Lord Vishnu Buddha appeared in Gaya, whereas Gautam Buddha appeared in Nepal. The place where Lord Vishnu Buddha meditated was the same territory in Gaya where Gautam Buddha later performed his sadhana.

However, we should not entangle ourselves in any controversy about these two Buddhas. Our duty is to think of the Supreme Lord and His dear devotees. Both Buddhas were beneficial for society, "kesava dhrita-buddha-sarira jaya jagadisa hare," and so we should respect both accordingly and observe this Buddha Purnima by chanting the Hare Krishna Mahamantra. Meditate on Lord Buddha and beg for mercy so that we can deliver ourselves from this miserable age of quarrel and hypocrisy by chanting the Mahamantra wholeheartedly.

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



## WHAT IS TRUE MUKTI?

The scriptures outline the real definition of liberation as establishing our eternal identity. So, what is our real identity? This is answered by the Supreme Lord Sri Krishna Himself in the form of Lord Chaitanya, in response to questions posed by Srila Sanatan Goswamipad. Sanatan Goswami met Lord Chaitanya in Varanasi (Kashi) on the banks of Ganga, at Dashashwamedh Ghat. Sanatan Goswami already knew what the real identity of a living entity is, but for the sake of enlightening mankind, he approached Lord Chaitanya and asked:

*‘ke āmi’, ‘kene āmāya jāre tāpa-traya’  
ihā nāhi jāni — ‘kemane hita haya’*

Who am I? And why am I suffering the three types of miseries of this material world?

The three types of miseries are: *ādhyātmika* – suffering caused by one’s body and mind; *adhibhautika* is suffering caused by other living entities; and *adhidaivika* is suffering caused by natural forces such as natural calamities.

Sanatan Goswamipad continued:

*‘sādhyā’-‘sādhana’-tattva puchite nā jāni  
kṛpā kari’ saba tattva kaha ta’ āpani”*

I do not know what the goal of life is and how to attain it. Please mercifully explain all the truths to me (how to be liberated from these three types of miseries).

Lord Chaitanya replied to Sanatan Goswami’s questions:

*‘jīvera ‘svarūpa’ haya — kṛṣṇera ‘nitya-  
dāsa’  
kṛṣṇera ‘tatasthā-śakti’ ‘bhedābheda-  
prakāśa’*

Living entities (jiva) are the eternal servants of Lord Krishna because the living entities are the marginal energy (tatastha shakti) of

the Supreme Lord. The living entity and the Lord are simultaneously one with (*ābheda*) and different (*bhed*) from the Lord.

The Lord is the supreme controller of the entire universe, but living beings are within His control. They are controlled by the Lord’s maya shakti—His illusory energy. It is not possible to escape the Lord’s maya. The Lord is *vibhu* (huge), whereas the jiva (the soul) is only a tiny fire spark of the Lord. The Lord is transcendental and so is the jiva. So, the *acintya* *bhedābheda* describes the inconceivable oneness and difference between the Lord and His living entities.

A person can be liberated when they realise themselves to be the eternal servants of the Lord and is able to establish their position as such. We must also be the recipient of the Lord’s mercy to be liberated. His mercy will lift maya’s grasp on us, and this is only possible when we please the Supreme Lord with our each and every activity.

Service to the Lord and pleasing Him is not dictated by the ashram we belong in nor our caste. It does not matter if we are in the grihastha ashram (householder), brahmachari (celibate), vanaprastha (retiring to the forest), or sannyas ashram (in the renounced order of life). It also does not matter if we are a Brahmin or from any other caste. The single destination for all of us is service to the Divine Master Sri Krishna as His servants.

Different scriptures may inform us otherwise, but the first living entity in this universe was Brahma, and he reveals that Sri Krishna is the Supreme Personality of Godhead and He is *sat-cit-ananda*—eternally blissful.

Here is the connection between the living beings and the Supreme Lord. The Lord is eternal, and the jiva desires to be eternally happy. Our eternal happiness lies in serving the Lord eternally. This the goal of life and this is called mukti (liberation).

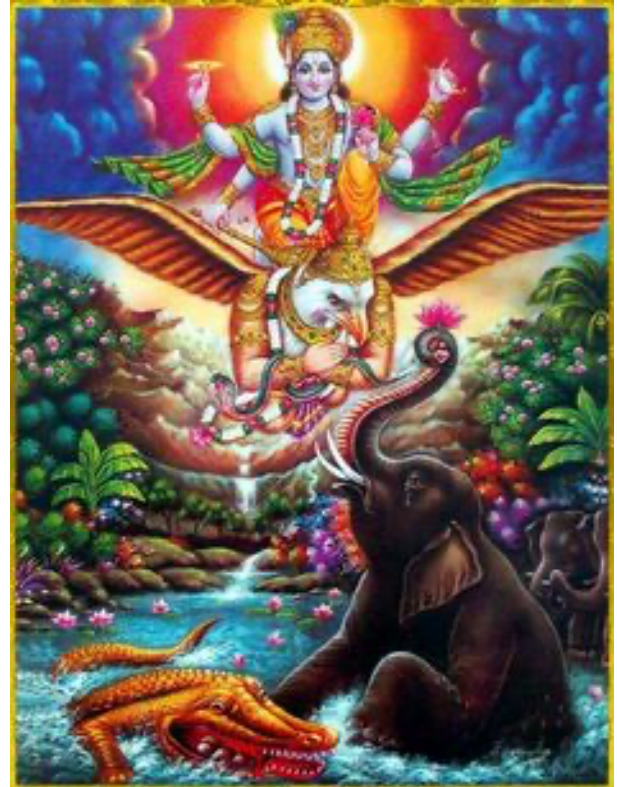


Philosophers from various school of thoughts have their own ideas on what liberation is. Karmis perform fruitive activities and seek material recognition, name, fame, and desire only materialism. Some philosophers emphasise on gyan (knowledge) and believe that gyanis (seekers of knowledge) are the best because they meditate to attain mukti.

There are five types of *mukti* one can attain. *sārūpya mukti* is when one attains the same form as the Lord residing in Vaikuntha with *chatur-bhuja* (four arms) holding the shanka (conch), chakra (disc), gada (mace) and padma (lotus).

An example of one who attained sarupya mukti is Gajendra, the elephant. In his previous life, Gajendra was Indradyumna Maharaj. When Indradyumna Maharaj accepted vanaprastha and went to the mountains to meditate, sage Agastya arrived with his disciples. Indradyumna Maharaj was deeply absorbed in his meditation and was oblivious to the sage's presence. Feeling offended that the king did not rise to greet him, and being stubborn like an elephant, sage Agastya cursed Indradyumna Maharaj to take the form of an elephant. Indradyumna Maharaj became Gajendra the elephant. One day, when Gajendra went to the lake, a crocodile attacked him. Now, this crocodile also took this form because of another sage's curse. The crocodile was previously a Gandharva named Huhu. One day, sage Deval went to the river to bathe and offer morning oblation of water to the Sun God. Huhu Gandharva jokingly pulled on sage Deval's leg. Feeling angry, Deval rishi cursed Huhu to take the form of a crocodile since that is what he was trying to imitate. Both these animals took their forms now because of curse from different sages. The crocodile did not loosen his grip on Gajendra, the elephant. Although elephants are powerful, Gajendra could not break free from the crocodile's clutch. Gajendra was suffering like this for a long time. Feeling helpless, Gajendra turned his attention to the

Supreme Lord for help. He reached out and plucked a lotus flower from the lake and offered it to the Lord. Pleased by his prayer, the Lord appeared on his Garuda vehicle and cut the crocodile's neck with His disc. The crocodile was liberated and entered his Gandharva body once again. Since Gajendra prayed to the Lord, he attained *sarūpya mukti* and attained the same form as the Lord.



In Vaikuntha, it is very difficult to distinguish between the Lord and the others. The only visible mark that distinguishes the Lord from the rest are the footprints of Bhṛigu Muni on Lord Vishnu's chest. However, *sarūpya mukti* is not real mukti and certainly does not establish our eternal identity.

*sāyujya-mukti* is another type of mukti in which one merges with the Lord. Gyanis think that they can merge with the rays emanating from the Lord. We have been given this human form after going through 900,000 *jalaja* (water-based life forms); 2 million *sthavara* (immobile implying plants and trees); 2 million *krimayo* (reptiles); 1.1



million *pakshinam* (birds); and 3 million *pashavah* (animals). After all these births, if one chooses to merge with the rays of the Lord then human life is wasted because this too, is not real mukti.

*sāmīpya-mukti* is to stay near to the Lord (as a close associate), but not with the purpose of serving Him. Souls that reach *samayās mukti* desire to be respected like the Lord. This too, is not the goal of our life since it is not true mukti.

*sārṣṭi-mukti* is to have the opulence of the Lord and to enjoy it. This type of mukti also does not involve performing any services to the Lord.

Lord Chaitanya explained the true nature of mukti, and that is to become the servant of the Supreme Lord Sri Krishna, *jīvera 'svanūpa' haya — kṛṣṇera 'nitya-dāsa'*.

Lord Chaitanya gave us the solution to attain true liberation, and in this Kali Yuga, the solution is only one.

The Padma Purana describes the number of species in each type of living form. When, in one of these life forms the living entity gets used in the service of the Lord, they are able to leave their inferior life form and enter the human body.

*jalajā nava-lakṣāṇi  
sthāvarā lakṣa-vimśati  
kṛmayo rudra-saṅkhyakāḥ  
pakṣiṇām daśa-lakṣaṇam  
triṁśal-lakṣāṇi paśavaḥ  
catur-lakṣāṇi mānuṣāḥ*

Within these various species of aquatic, moving and non-moving life forms, if by chance an organism is directly or indirectly used in the service of the Lord, then they get the opportunity to leave their inferior life form and enter a human body so that they can practice spirituality and deliver themselves from this material world and the endless cycle of birth and death. Take for example a conch. It belongs in the ocean

where there are many other aquatic life forms - for example, whales and other fish. If the conch gets used by a devotee in the Lord's service (the conch is blown during arati and used to offer water), then the soul that was inside the mollusc which was inside the conch transmigrates into a human body in a devotee's family where it can practice spirituality.

Organisms such as trees and stones fall into the non-moving category of living entities. A banyan tree alone can survive for up to 500 years, so a soul transmigrating through two million species of non-moving life forms will be stuck within this category of living entities for thousands of years in harsh conditions. However, when the soul enters the Tulasi plant, if it is offered to the Lord by a devotee, then the soul within the plant, like the conch, will also get a human body and can perfect its life by practicing sadhana.

The Tulasi plant is significant because during the Golden Age there was a king named Kedar and he had a daughter named Vrinda. Princess Vrinda was out one day with her friends and maids near the banks of the river Yamuna when she suddenly heard a woman crying loud. She sent her associates to find out the reason. They came back and told Vrinda that this woman's husband had passed away and she was crying out of grief. Vrinda called this woman a fool and wondered why anyone would marry someone who would die. "When my father looks for a husband for me, I will be firm with my choice of marrying someone who will never die", Vrinda told her friends.

Vrinda relayed this story to her father and her expectations of the type of man she will marry. Her father explained to Vrinda that no one is eternal, and everyone has a limited time in this material world, bound by their karma. 'This is the nature of this world,' King Kedar told his daughter. This world is also called 'mrityuloka' – the planet where the body dies. Vrinda remained persistent that she would not marry anyone who would not



live eternally. King Kedar said that only the Supreme Lord Vishnu is eternal in the entire universe. Vrinda innocently said “I want to marry Him”. “That is impossible”, said her father. She asked her father how she can attain the Supreme Lord. King Kedar explained that to reach the Lord one must meditate. Vrinda then meditated near the banks of the river Yamuna for thousands of years to please the Lord. One day the Lord appeared and asked Vrinda what she desired. She said that she wants to marry Him. The Lord refused and Vrinda started her meditation again. The Lord refused once again, but Vrinda being determined, meditated again. Finally, the Lord being affectionate towards His devotees, accepted her wish but told her that she would have to be born as a Tulasi plant. He will accept all offerings made to Him by the devotees when Tulasi is placed in the offering.

After this incident, Vrinda outwardly married a pious and powerful asura named Jalandhar. Jalandhar became unconquerable due to the potency of Vrinda’s purity and chastity. Out of fear, the gods and goddesses approached Lord Vishnu and explained that Jalandhar drew strength from his wife’s chastity and therefore no one could defeat him. The only solution was to somehow break Vrinda’s chastity. Since previously, Vrinda wanted the Lord as her husband, Lord Vishnu decided to go and break Vrinda’s chastity. Whilst the gods were in battle with Jalandhar, Lord Vishnu assumed the form of Jalandhar and went to Vrinda. Lord Vishnu broke Vrinda’s chastity and when she realised that it is not her husband but Lord Vishnu, enraged, she cursed the Lord to become a stone. Meanwhile, the gods defeated Jalandhar as Vrinda’s chastity broke. Lord Vishnu gave Vrinda the benediction that she will eternally be with Him as the Tulasi plant.

In truth, the Lord can never break anyone’s chastity. My grand spiritual master, HDG Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur explained:

*kaminir kama, nahe tava dhama,  
tahas-malika kevala ‘yadava’*

It is not a man’s place to lust after women. The only proprietor (or enjoyer) is Yadava (Krishna).

From this writing, we understand that Lord could not have broken Vrinda’s chastity. On the contrary, she became blessed by the Lord’s presence.

Lord Vishnu takes the form of Shaligram stones in the Gandaki river in Nepal. The ‘vajrakita’ takes the form of these Shaligram, and various forms of the Lord can be found in these stones, such as Damodar, Kurma, Nrisingadev, etc.

Therefore, when a soul enters the Tulasi plant and is offered to the Lord, the soul gets the chance to leave the non-moving category of life forms and enter a human body and perform sadhana.

Another example of being delivered from an inferior life form can be seen in the honey bees. They collect nectar from flowers and make honey. When this honey is taken from the hive and offered to the Lord, the bees have indirectly helped in serving the Lord so they too can be delivered from the insect form of life.

The Lord adorns the peacock feather on His head, and it is also used in fanning Him. When the soul enters the peacock bird and if its feathers are used in the Lord’s services, then again, it can escape its 1.1 million forms as a bird and enter the human body as a devotee.

A soul can be delivered from the animal kingdom when it gets the chance to become a cow. The cow’s milk is offered to the Lord and the cow benefits from this service. When the soul eventually enters a human body, the human can become a karmi, gyani, yogi or an acharya. It is still not possible to liberate oneself in these positions.



It is stated in the scriptures:

*Acharya dharma paricharjja Vishnu,  
bichorjo tirthani, bicharjo vedam  
Bina na gaura-priya-pada-sevam  
vedadidushrapya-padam-vidanti.*

The duty of an acharya is that he should always be engaged in Lord Vishnu's service, travel to pilgrimages and describe the message of Vedas to everyone. Even if they do all that and perform puja, if they do not render service to the dear devotees of Gouranga Mahaprabhu, it is impossible to reach Vrindavan to the lotus feet of Sri Sri Radha Krishna.

The scriptures further explain that:

*harer nāma harer nāma  
harer nāmaiva kevalam  
kalau nāsty eva nāsty eva  
nāsty eva gatir anyathā*

In this age of Kali Yuga, the only way to be delivered is by chanting Harinaam, Harinaam and Harinaam. There is no other way! Not through meditation (performed in Satya Yuga), not through fire sacrifice (performed in Treta Yuga), and not through worship (performed in Dwapur Yuga). We see people performing fire sacrifice but unlike the past yugas, no divine personalities or items appear other than billowing smoke. In the ancient times, we know that Draupadi and her brother Drishtadyumn appeared from the sacrificial fire. When Bali Maharaj performed fire sacrifices, chariots, elephants, and horses appeared from the sacrificial fire. Nowadays, due to our contaminated state, fire sacrifices have no potency. During fire sacrifice, the priest conducting the sacrifice should be free of any disease. The ghee that is used should come from a cow that has birthed a male calf, and the wood that is used should come already dry from an uncut tree. So, it is clear to see that it is not possible to perform pure fire sacrifices in today's age. Worshipping (puja) too cannot be done

properly in our current condition where people and items are impure.

For the people of Kali Yuga, Lord prescribed the chanting of the Hare Krishna Mahamantra and to serve the Vaishnavas. That is the easiest way to deliver oneself from this miserable and mundane world and reach the lotus feet of the Lord and His pleasure potency, Srimati Radharani. Srila Narottam Das Thakur writes:

*golokera prema-dhana, hari-nāma-  
sañkīrtana*

The divine loving wealth of Goloka Vrindavan has descended in the form of the Hare Krishna Mahamantra.

'Bina na gaura-priya-pada-sevam' – also, without taking shelter of Gouranga Maharaprabhu and His devotees, it is not possible to reach Goloka Vrindavan.

Srila Krishnadas Kaviraj Goswamipad writes:

*'bhajanera madhye śreṣṭha nava-vidhā  
bhakti  
'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-  
śakti  
tāra madhye sarva-śreṣṭha nāma-  
sañkīrtana  
niraparādhe nāma laile pāya prema-  
dhana*

The nine limbs of devotion are superior to all types of devotional methods and can grant one love for Krishna, but out of these nine limbs of devotion, the best is the chanting of the Hare Krishna Mahamantra. When done without committing any offences, chanting will give us the wealth of pure love for Krishna.

*krishna anghri labha mukti* - Real liberation is when one reaches the lotus feet of the Supreme Lord Sri Krishna and Srimati Radharani. This is our eternal home where we will experience eternal bliss and peace.



B.B.Bodhayan Swami

Written by HDG Srila B.B.Bodhayan Goswami  
Maharaja in May 2024

## SURRENDER TO THE HOLY NAME

The intrinsic qualities needed for practicing the path of devotion in the present age of quarrel (kali-yuga) is to surrender to the previous teachers (guru-paramparā) without hypocrisy and to chant the holy names.

*yan-nāma-śruti-matreṇa puṁsān bhavati  
nirmalaḥ |  
tasya tīrthapadaḥ kiṁ vā  
dāsānāmaśiṣyate || (Śrīmad  
Bhagavatam 9.5.16)*

“By just hearing the holy name of the Supreme Lord, human beings become completely purified. What else is left to be gotten by the servants of the lotus feet of that Supreme Lord, Tīrthapada?”

We can get perfection by mantra when we are able to believe in it. In India, there are mystics who chant mantras to cure people from poisonous snake bites; these mystics are known as ojhās. I would like to relate an incident about an ordinary mantrā’s miracle. One day, when I was a schoolboy, I saw a middle-aged person who had gotten bitten by a snake right next to the school. His family was very depressed and called the doctors who declared that nothing could be done to save him. Just then, an ojhā came and the family members of that dying man requested him to help. The ojhā felt the pulse of the man and said that he would try his best to save him. The ojhā took out three sea shells, put them on the palm of his hand, chanted some mantras and blew on the sea shells. Immediately, the three sea shells started flying in the air. All of the students, including me, started running after the flying sea shells. The ojhā quickly called us back, telling us not to follow the sea shells.

Eventually, we saw a snake with those same three sea shells on its head, slithering back to the place where the man was dying. The ojhā had successfully located the same snake that had bitten the dying man. Then, the ojhā instructed the snake to remove the venom from the dying man’s body. The snake removed the venom and the dying man woke up.

If such a normal mantra can be successfully used to locate a snake, just imagine what miracles the mahāmantra can achieve? By keeping strong faith in the paramparā through our spiritual master, keeping our goal of being free from duplicity, material gain, worship and fame, offering due respect to everyone, expecting no respect in return, being more humble than a blade of grass and being tolerant like a tree, we shall be able to definitely realize the taste of the holy name. We know from the Rāmāyaṇa that Hanumān, the dearest devotee of Lord Rāma, was constantly chanting Lord Rāma’s name. Every pore of Hanumān’s body was filled with Rāma and Sītā. The ojhā had strong faith in his ordinary mantra which caused miraculous results. Similarly, we must keep determined faith in the holy name and paramparā lineage through a bona-fide spiritual master; in this manner, we can pull down the Divine Couple, Śrī Śrī Rādhā Kṛṣṇa, into our hearts.

Out of His causeless mercy, the Supreme Lord, Kṛṣṇa, appeared in the form of Śrī Caitanya Mahāprabhu and as the Hare Kṛṣṇa Mahāmantra, just to deliver us from our hypocritical tendency by gradually cleansing the dirt of our hearts, making us qualified to be delivered from this material world. The behaviour of human beings is driven by association rather than by instinct. Apart from humans, all other living entities are driven solely by instinct. Humans are bestowed with intelligence and free will. Therefore, we can see both theists and atheists in human society. Although humans are physiologically alike, their minds, faiths,



and actions are diverse. Humans are eligible to surrender to the entire guru-paramparā and chant the holy name.

In order to make you understand how to control the mind, I would like to narrate an anecdote. Once, there was a landlord who had two sons. He was growing old and needed to decide which son would be qualified to maintain his entire estate. He decided to present his sons with a test. The test was to feed a goat in such a manner that it would not want to eat anymore. As we know, goats have the nature of constantly eating; even when its belly is full, a goat will not cease eating. It will eat and eat and eat. The first son took the goat to the grassy field in the morning and allowed the goat to eat as much grass as it could for the whole day. At the end of the day, the son brought the goat back to his father. The father took some grass in his hand and put it near the mouth of the goat. Although the goat was eating grass the entire day, it goat immediately gobbled up the grass from the father's hand. Clearly, the first son had failed the test. The next morning, the second son took the goat to the grassy field. The goat began eating grass just like the day before. However, the second son would constantly whip the goat whenever it tried to eat grass. After a few hours, when the second son saw that the goat did not want to eat anymore grass and was instead, constantly looking at him, he brought the goat back to his father. Just like the day before, the father took some grass in his hand and put it near the mouth of the goat. This time, instead of gobbling up the grass, the goat was constantly staring at the son in fear. The father decided that this second son was qualified to maintain his estate.

Similarly, the Supreme Lord's illusory energy is constantly enticing the mind to be engaged with material attachment. We may try to consistently feed our minds, thinking that the mind will eventually become satisfied, but that will practically never occur. Just like the pampered goat, the mind

is insatiable. Just like the second son was able to change the nature of the goat, in order to change this tendency of the mind and make it fixed, we must constantly pull the mind towards the Supreme Lord by chanting the holy name of God (Hare Kṛṣṇa Mahāmantra).

The Hare Kṛṣṇa Mahāmantra is made up of three words: Hare, Kṛṣṇa and Rāma. Hare is used eight times. Kṛṣṇa is used four times. Rāma is used four times. The literal meaning of the word hare means to steal. Who is stealing what? According to the explanation of our previous teachers, Rādhārāṇī is stealing the heart of Kṛṣṇa. The name Kṛṣṇa is made of two portions – 'krṣ' and 'ṇa'. 'Krṣ' means He who attracts all living entities by showing His beautiful form, pastimes, and qualities, namely keeping loving affection towards his devotees. 'ṇa' means eternally blissful. The purpose of attracting all living entities is to make them become eternally blissful. The name Rāma refers to Rādhika-ramaṇa-rāma; it means He who is eligible to have a conjugal relationship with Rādhārāṇī.

The Holy Name will cure our hypocritical nature which has been acquired from the association of present day material society. Our paramparā's teachers have instructed us to pray sincerely to the holy name, presenting the holy name with our problems in regards to chanting. Our main problem is that our minds are diverted. Even when we try to concentrate, we are not successful because the mind is naturally naughty.

Below is a prayer to each of the holy names in the Hare Kṛṣṇa Mahāmantra in accordance with the teachings of our previous spiritual teachers.

1. Hare – he hare, mac-cittaṁ hr̥tvā bhava-bandhanān-mocaya |
  - a. Prayer - O Hare! My citta (mind, heart, intelligence and consciousness) is in a materially





bound condition. I am unable to fix the citta in Your services. Please deliver me from this materially bound condition.

2. Kṛṣṇa – he kṛṣṇa, mac-cittam-ākarṣaya |
  - a. Prayer – O Kṛṣṇa! Please attract my citta to You.
3. Rāma – he rāma, nāma-rūpa-guṇa-līlā-smaraṇādiṣu mām yojaya |
  - a. Prayer – O Rāma! Please engage me in remembering about Your transcendental name, form, qualities, and pastimes.

In conclusion, due to the influence of the age of quarrel and hypocrisy, it is very difficult for us to fully surrender and believe in the scriptural instructions (śāstras) and mantras. It is my humble request to all readers to please believe from the bottom of your hearts in the śāstras which are explained by your spiritual master. Surrender to the paramparā through your spiritual master (dīkṣā-guru) and you shall gradually understand the truths of śāstra in your life. Śāstra is explained by the Supreme Lord through His pure devotees and the Supreme Lord never cheats us. Rather, due to our lack of faith on śāstra, we cheat the Lord and thus,

we feel cheated in our lives. Unless we establish sound faith on mantra and fully surrender without any hypocrisy, it is not possible to fix our citta in constant remembrance of our eternal identity. Constant prayer to the holy name allows our citta to be fixed in the Lord's service. Fixing the citta in the eternal service of the Lord is the main goal of being here in the material world with a human form. My request to all of the readers is to please try to reach the main goal and make yourselves peaceful and blissful, eternally.

B.B.Bodhayan Swami

*Written by HDG Srila B.B.Bodhayan Goswami Maharaja in 2023*



## KEY VAISHNAVA FESTIVALS: MAY - JULY 2024

Date	Festival
22 May	Nrisimha Chaturdashi, Appearance Day of Lord Nrisimhadev
23 May	Buddha Purnima, Appearance Day of Lord Buddha
28 May	Appearance Day of Srila Ramanada Ray
3 June	Apara Ekadashi
18 June	Nirjjala Ekadashi
26 June	Appearance Day of Srila Vakreshwar Pandit
2 July	Kamada Ekadasi
5 July	Disappearance Day of Srila Sachidananda Bhakti Vinode Thakur; Disappearance Day of Srila Gadhadhar Pandit
7 July	Rathe Yatra of Sri Jagannath
17 July	Shayan Ekadashi
21 July	Appearance Day of Srila Vyasadev; Disappearance Day of Srila Sanatan Goswami
26 July	Disappearance Day of Srila Gopala Bhatta Goswami
28 July	Disappearance Day of Srila Lokanath Goswami
31 July	Kamika Ekadashi

### Bhagavata Dharma

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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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