

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

BHAGAVATA

The e-magazine of Sri Gopinath Gaudiya Math

Issue No.15

November 2018

DHARMA

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The main goal of our spiritual lives is to taste a drop of the mood of separation (from the Lord and His pure devotees) in our lives. This type of separation, when experienced in the heart is known as *vipralambha*. To taste the essence of this *vipralambha*, it is of utmost necessity that we completely surrender ourselves, become straight-forward and non-duplicitous in our surrender to the spiritual masters, devotees, and the Lord.

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



EXPERIENCING VIPRALAMBHA

by

HDG Srila Bhakti Bibudha Bodhayan
Goswami Maharaj

According to the revealed scriptures, the Supreme Personality of Godhead, Lord Sri Krishna, is eternal and His pure devotees are also eternal. But the question arises that how can the pure devotees who are in a material body be eternal? We all know that this material body is temporary. If we try to find the answer to this question then we arrive at the following conclusion: pure devotees live their lives according to the instructions of the Supreme Lord. So the instruction can also be to accept a material human body which is temporary. Hence to fulfill the desires of the Lord, pure devotees who are eternal by nature accept a material body which is not eternal.

Therefore, we individuals who are desirous of perfecting this extremely rare human life by engaging ourselves in loving devotional service, must renounce our desires which are inimical to the scriptures and born of the speculative mind. Rather, we must live our lives following the instructions of our pure devotee initiating spiritual master (*dīkṣā guru*) and the instructions of our instructing spiritual masters (*śikṣā gurus*). The more the people of this world indulging in their own independence, are reluctant to follow in the footsteps of the pure devotees, the greater the chaos that will manifest in society.

The Lord bestows His causeless mercy upon those who are non-duplicious and completely surrendered unto Him. Those who are recipient of the Lord's mercy will never have the fear of losing anything related to this material world. In the realm of pure devotion, the intense desire for material gains, name, fame, distinction and desire are counted amongst the deadliest things of the material world. To the extent to which we develop attachment to material gains, name,

fame, distinction and desire, to precisely that extent, we will become confused and doubtful. Eventually we will become totally separated from the Lord and from the association of His pure devotees. The more we get separated from these manifestations of pure devotion, namely the devotees and the spiritual master, the greater we will undergo pain and suffering from the fears of this material world.

The main goal of taking birth in a human body in this material world is to render devotional service imbued with pure love to the Supreme Lord Krishna while being free from material greed and lust. It is precisely this service attitude that is the eternal constitutional position of each and every living entity. The perfection of this human form of life is achieved if one can render such devotional service following in the footsteps of the Lord's pure devotees.

Gopinath Gaudiya Math's founder *ācārya*, he who has entered the Lord's eternal pastimes (*nitya-līlā-praviṣṭa*), 108 Sri Srimad Bhakti Pramode Puri Goswami Thakur is one such pure devotee of the Lord amongst the pure devotees of all Vaishnava disciplic successions. Throughout his life, Sri Srimad Bhakti Pramode Puri Goswami Thakur taught us by his personal example to be a living embodiment of the third verse of Sriman Sacinandana Mahaprabhu's *Śikṣāṣṭakam*. He lived his entire life according to this verse and taught through his own example. Even in this iron age of quarrel, hypocrisy, and crookedness, by the mercy of guru-vaishnava-bhagavan, by becoming humble and tolerant, by giving up material gains, worship and position, by offering appropriate respect to everyone and by chanting the Holy Name in a peaceful state of mind, one can become qualified to achieve pure love of God - Krishna-prema, which is extremely rare even for the residents of heaven (*svarga*).



We are publishing this edition of *Bhagavata Dharma* e-magazine on the auspicious occasion of my Gurudeva's disappearance day festival. On the disappearance day, devotees normally reflect upon and realize the separation felt from the physical presence of the spiritual master. We can gauge our spiritual progress by measuring the extent to which we feel this separation. Therefore, we cannot ignore the importance of separation. Amongst the whole community of devotees, the realization of separation experienced by three individuals described by Srila Krishnadas Kaviraja Goswami in the *Caitanya Caritamṛta* is by no means equal to or even comparable to the separation we feel from other Vaishnava ācāryas. Rather, Gaudiya Vaishnava devotees are eternally longing to taste the separation felt by these three individuals described by Srila Krishnadas Kaviraja Goswamipada.

The manifestation of this topmost separation was first experienced by Srimati Radharani who is non-different from Krishna and also is the pleasure-giving potency of the Lord. Once, Krishna and His elder brother Balarama, were invited by their uncle Kamsa, to visit Mathura. Krishna and Balarama had mounted the chariot and were almost commencing Their journey from Vrindavan to Mathura. At that time, Radharani along with Her various associates (*sakhīs*), blocked the path of the chariot and manifested their first such expression of separation. Krishna then promised Radharani and Her *sakhīs* that He would return to Vrindavan very soon. Much time passed by however Krishna's return to Vrindavan, according to His promise had still not occurred. Separation born from the absence of Krishna's direct presence and association caused Radharani to lament and say:

ayi dīna-dayārdra-nātha! he mathurā-nātha!
kadāvalokyase

hṛdayam tvad-aloka-kātaram dayita bhrāmyati
kim karomy aham

ayi - Oh!; *dīna-dayārdra-nātha!* - master who is compassionate upon the fallen!; *he* - Oh!; *mathurānātha*-master of Mathura; *kadāvalokyase*- when will I be able to see you; *hṛdayam*-heart; *tvad-aloka-kātaram*-pain from not seeing you; *dayita* - Oh my dear; *bhrāmyati*- becomes overwhelmed; *kim* - what; *karomy aham*- do I do?

“Oh deliverer of the fallen souls! From being the Lord of Vrindavan, now you have become the Lord of Mathura.” Krishna always stays in Vrindavan in the core of His heart. However, due to being extremely afflicted in the pain of separation, Srimati Radharani said, “Oh Lord of Mathura”! But the very next moment, She said, “My heart is jumping out of my chest with the desire to serve You personally.” This internal expression of deep, intense love coupled with an external expression of anger is termed as *mān*. Under the influence of this *mān*, Srimati Radharani continued, “My dearest, without the service to You, what shall I do?”

Seeing the highest manifestation of these feelings of separation, Srila Krishnadas Kaviraja Goswamipada wrote the following verse:

ei śloka kahiyāchena rādhā-thākurāṇī /
tānra kṛpāya sphuriyāche mādhavendra-vāṇī //
kibā gauracandra ihā kare āsvādana /
ihā āsvādite āra nāhi cauṭha-jana //
(*Caitanya-Caritamṛta Madhya 4:194*)

ei - this; *śloka*-verse; *kahiyāchena* - has spoken; *rādhā-thākurāṇī*- Radharani who is the supreme controller; *tānra* -Her; *kṛpāya* - by the mercy; *sphuriyāche*- has manifested; *mādhavendra-vāṇī* - the words of MadhavendraPuri; *kibā*- what; *gauracandra* -



Gauracandra; *ihā* - this; *kare āsvādāna*- tastes; *ihā*- this; *āsvādite*-to taste; *āra nāhi* - no other; *cauṭha-jana* - fourth person

“This verse (*ayidīna-dayārdra-nātha...*) was spoken by Srimati Radha Thakurani. By Her mercy, this verse was manifested through the words of Madhavendra Puri. Sri Gaurachandra tasted this verse. There is no fourth person who can taste this verse.

By studying the above two verses, we can understand that firstly, Srimati Radharani uttered the topmost expression of separation, *ayi dīna-dayārdra-nātha*, with the objective of getting the Supreme Personality of Godhead Sri Krishna to return to Vrindavan. After tasted by Srimati Radharani, this topmost expression of separation was tasted by the *ācārya* of divine love, Madhavendra Puripada. Both Advaita *ācārya* and Nityananda Prabhu had the utmost respect, reverence and affection for Madhavendra Puripada. After tasted by Madhavendra Puri, this topmost feeling of separation was then tasted by Sri Sacinandana Gaurahari who is Sri Krishna Himself, beautifully ornamented with Radharani’s mood and complexion. He is the form of extreme magnanimity, coming to deliver everyone in this iron age of Kali and He is the life of the residents of Nadia. Srila Krishnadas Kaviraja Goswami concludes the verse by saying that other than these three divine personalities, there is not a fourth person to this day in the entire world of devotees who can taste this mood of separation.

The main goal of our spiritual lives is to taste a drop of this mood of separation in our own lives. This type of separation, when experienced in the heart is known as *vipralambha*. To taste the essence of this *vipralambha*, it is of utmost necessity that we completely surrender ourselves, become straight-forward and non-duplicitous in our surrender to the spiritual masters, devotees,

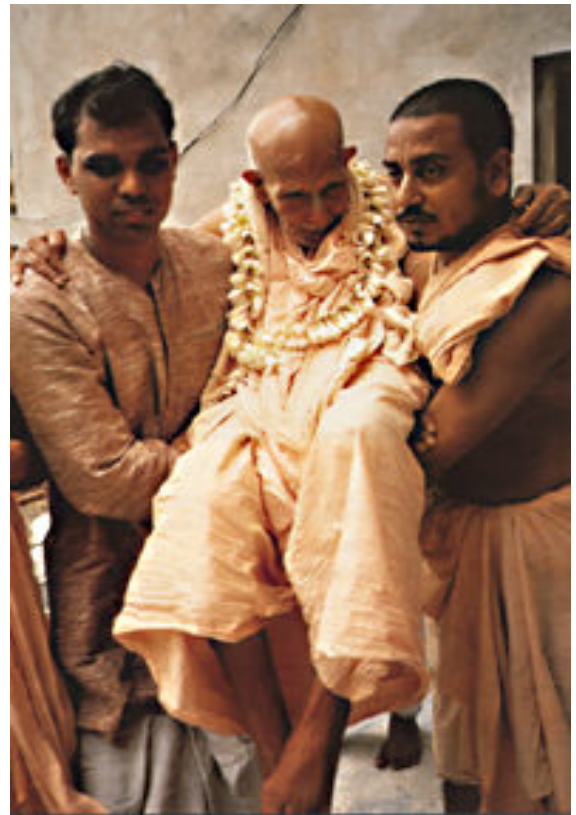
and the Lord (guru-vaishnava-bhagavan). Therefore, Srila Bhaktivinod Thakur has composed the following verse for us in his *Śaranāgati*:

ātma-nivedana tuyā pade kari, hainu parama-sukhī

duḥkha dūre gela, cintā nā rahila, caudike ānanda dekhi //

ātma-nivedana- complete self-surrender; *tuyā*-Your; *pade*-lotus feet; *kari* -I do; *hainu*-I have become; *parama-sukhī*- most blissful; *duḥkha*-sadness; *dūre gela*- has gone far away; *cintā* -worries; *nā rahila* - do not exist; *caudike*-in the four directions; *ānanda* - bliss; *dekhi* - I see

“Having completely surrendered at Your lotus feet, my Lord, I have become completely blissful. Sadness has gone far away. I have no more worries. I just see bliss in all four directions.”



In order for us to taste a drop of *vipralambha*, it is thus clear that we must pray for i) the acceptance of genuinely following the path shown to us by the spiritual master and, ii) the mercy of the Lord. The mercy of the Lord is showered upon us solely through the pure devotees of the Lord. Therefore, it is best for those desirous of spiritual advancement surrender themselves completely from the very core of their hearts in the service of the spiritual master and devotees (guru-vaishnava). In this way, they might receive the fortune to taste such *vipralambha rasa* and their extremely rare human lives will be filled with transcendental bliss.

Written by HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaja on the disappearance day festival of HDG Srila Bhakti Promode Puri Goswami Thakur on 22 November 2018

HARINAMA IN KALI-YUGA

by

HDG Srila Bhakti Promode Puri Goswami
Thakur

Here is another foretelling of the advent of Lord Kalki, the incarnation of Godhead. He would appear at the conjunction of the two yugas - at the end of Kali-yuga and the beginning of Satya-yuga. The cycle of the four yugas, namely Satya, Treta, Dwapara and Kali, rotates like the calendar months. The present Kali-yuga would last 432,000 years, out of which we have passed only 5,091 years after the battle of Kurukshetra and the end of the regime of King Parikshit. So there are 427,000 remaining years yet to be completed. Therefore at the end of this period, the incarnation of Kalki will take place, as foretold in the Srimad-Bhagavatam. The name of His father, Vishnuyasha, a learned brahman, and the village Sambhala are also mentioned. As above mentioned, all these foretellings will prove to be factual in

chronological order. That is the authority of Srimad-Bhagavatam.

We might be eager to ask if there is any way out from this intense suffering for such a long period—from the end of the Dwapara-yuga where Lord himself leaving after *Vraja-lila* until the advent of Kali at the end of Kali-yuga.

Srimad Bhagavatam (12.3.51) says:

*kaler doṣa-nidhe rājann
asti hy eko mahan guṇa
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet*

"My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Krishna Mahamantra, one can become free from material bondage and be promoted to the transcendental kingdom."

The Srimad Bhagavatam (11.5.36) further states:

*kalim sabhajayanty āryā
guṇa-jñāḥ sāra-bhāgināḥ
yatra saṅkīrtanenaiva
sarva-svārtho' bhilabhyate*

"Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by performing saṅkīrtana."

We have seen the reflection of this in the Chaitanya Bhagavatam (Adi Khanda – 2.63) where Srila Vrindavan Dasa Thakura mentions:

*kṛṣṇa-rāma-bhakti-śūnya sakala saṁsāra
prathama-kalite hoila bhabīṣya-ācāra*

"The whole universe was devoid of devotion to Krishna and Balarama and future



symptoms of the age of Kali became manifest in the beginning of the age.”

Chanting of the Hare Krishna Mahamantra is potent generally, but it is especially potent in this age of Kali. (Srimad Bhagavatam 8.5.23). Therefore at times it is also called ‘Krishna-kali’.

Srila Krishnadas Kaviraj Goswamipad also states in Chaitanya Charitamrita (Antya-lila 20.9)

*saṅkīrtana-yajṣe kalau kṛṣṇa-ārādhana
sei ta' sumedhā pāya kṛṣṇera caraṇa*

In this Age of Kali, the process of worshipping Krishna is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Krishna.

In Srimad Bhagavatam (11.5.32) also it is stated:

*kṛṣṇa-varṇam tviṣākrṣṇam
sāṅgopāṅgāstra-pārśadam
yajṣaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

In Kali-yuga people of proper understanding worship, through sacrifices mostly consisting of congregational chanting, the Lord with a dark complexion and a bright lustre (Krishna and Krishna-Chaitanya), complete with His limbs, devotees, weapons and companions (as in Pancha-tattva).

Parikshit Maharaj is the direct descendent of the Dharmaraja Yudhisthira Maharaj who had held to the truth with his life. King Parikshit was in the habit of travelling all over his kingdom to find out how his subjects were keeping. He would often find people still eulogizing Yudhisthira's reign and find people quite happy with his ruling. On one such trip he came across a man who was tormenting a bull and a cow. The bull was standing on only

one leg and its other three legs were cut off. The cow was also shedding tears. The King was very much hurt at the sight of these poor animals and felt bad that Lord Krishna had just left the earth to His abode, such a plight should befall the bull and the cow so soon. It is a true depiction when the *dharma* is being overpowered by *adharma*.

Parikshit Maharaj realised that the bull is the *dharma* deva himself whose four feet were austerity, purity, charity and truthfulness and at the end of each yuga it was losing one by one. Now he was barely able to stand upon its one leg which was truthfulness and even that the Kali Purusha was about to sever that. The cow was the mother earth who was shedding tears unable to withstand the weight of the sinful activities that people were indulging in. He consoled both of them promising that he would restore the bull all its feet and that he would reduce the burden of the cow by punishing the evil. The king was terribly angered at the ill-treatment towards the bull and the cow and he took out his sword to kill the man immediately. The man fell at his feet and begged to be excused. King withdrew his sword as it is his *dharma* not to kill one who takes refuge in him. King questioned his whereabouts and he answered that he is Kali Purusha who has descended on earth soon after Lord's return from this earth to His abode.

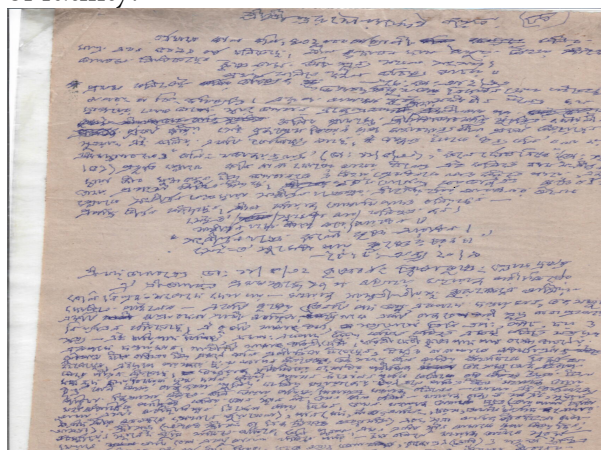
King ordered him to leave his country. But the smart Kali Purusha reminded the him that the whole of earth belonged to King Parikshit and that Kali Purusha should be offered some small place to live in in his vast kingdom. King bid him to live in four places where vices such as gambling, drinking, prostitution and violence on animals flourished. Kali Purusha said that though he is an abode of all vices, he still had one very good quality - the quality of bestowing *mokṣa* to people without even performing severe austerities that they had to do in the other three yugas. People in this



yuga could easily attain *mokṣa* by just chanting the name of the Lord. Pleased by this quality of Kali, King Parikshit allowed him to occupy one respectable place - that of the gold.

Kali resides where *adharma* exists. It is a corollary that our lives must be spent in a manner so that we come closer to the Godhead at the end. The rare life of a human form must be spent in a manner so that the person must get blessed in the right company, follow the *sad-dharma*, *para-dharma*, and, the *Bhagavata Dharma* and avoid bad company in all respects.

Sriman Mahaprabhu is the only boat that can help us to cross the difficult and uncertain ocean of Kali-yuga. I can suggest very specifically that one must get initiated, be attached to the pure devotees and the real worshippers of the Lord and always be guided by their dictates and living examples; failing which there are immense chances of slipping into the activities that are generally *adharma* and will be unknowingly sucked in the world of ills under the control of Kali. The leaders of the human race must appreciate this and take cognizance so that the people are not enticed by the Kali to do wrong and live a life of futility.



Thematic translation of the original manuscript (above photo) written by the lotus-hand of His Divine Grace Srila Bhakti Promode Puri Goswami Thakur, by Sri Mihir Das Prabhu

THE DISCOVERY OF SRI RADHA KUNDA AND SHYAMA KUNDA BY SRIMAN MAHAPRABHU

by

Sri Narahari Cakravarti Thakura



Sri Raghava continued to describe the beauty of Radha Kunda to Srinivas Acarya and Narottama Mahasaya; “After visiting the other forests of Vrindavana, Sri Caitanya Mahaprabhu came to the place of Radha kunda and Shyama kunda and saw a tamala tree there. He inquired about the history of the two small pools of water from the residents of the nearby Arista village. He also asked the *brāhmaṇa* who had accompanied him from Mathura, but no one was able to tell Him. By His own divine power, Mahaprabhu understood that these little pools were unknown because they were in the middle of paddy fields. He took a bath in the little water that was there and glorified the original kundas in various ways. Then he marked his forehead with mud from them.

The villagers were startled by his behavior but they admitted that upon seeing Mahaprabhu they felt symptoms of ecstasy. This unknown *sannyāsi* had somehow enchanted their minds. They felt that he was not an ordinary person but they were unable to completely articulate their feelings. Some men thought he must be Krishna in a different body because of the way all of the animals and birds had come to see him, as if meeting a friend after a



very long time. They told how, in His presence, peacocks danced in the blooming trees which were dropping flowers onto His head. Cuckoos and parrots whistled the name of Krishna. Cows and deer also came to see Him and their eyes were full of wistful tears. Another spoke, “O brothers he must be an incarnation of Krishna who has come to earth to free us from all misfortunes. Let us offer our respects at his feet. We have always known these two paddy fields as Kali and Gouri, but by His mercy we now understand that they are holy kundas.” The ecstatic emotions experienced by Sriman Mahaprabhu when he discovered the kundas cannot be adequately described by even the eloquent Lord Brahma.”

Adapted from Bhakti Ratnakara, Chapter 5, by Sri Narahari Cakravarti Thakura

THE KILLING OF NARAKASURA

by

Srila Vishvanatha Cakravarti Thakura

Sukadeva Gosvami said: Bhaumasura (*narakāsura*) had stolen the earrings belonging to Indra’s mother Aditi, the umbrella of Varuṇa and had forcibly occupied the demigods’ playground at the peak of Mandara mountain. Being unable to punish him personally, King Indra went to Lord Krishna to inform Him of these misdeeds. The Lord, taking His wife Satyabhama with Him, rode on Garuda to the fort of Bhaumasura called Pragjyotisa-pura. This castle was completely surrounded by defensive structures and fortifications like hills, unmanned weapons, water, fire and wind obstacles, and the *mura-pāśa* wire barcade.

Srila Visvanatha Cakravarti Thakura explains the reason why Lord Krishna brought His wife Satyabhama with Him on this mission to defeat this demon. Previously, upon the birth

of her son, the forewarned *Bhumi-māta* had begged Lord Krishna to not kill her new born child. The Lord promised her that He would never kill this child without her permission. *Bhumi-māta* is a partial expansion of Lord Krishna’s wife Satyabhama and so she was taken there to give that permission if required.

Approaching the city of Bhaumasura, Lord Krishna immediately obliterated all the fortifications. With His club He destroyed the stony hills; with His arrows the mechanical weapons; with His disc the water, fire and wind baracades and with His sword He slashed to pieces the *mura* wires. Using the sound of His Pāñcajanya conch, Lord Gadagraja, shattered the mantric armour protecting the defending warrior’s hearts and with His club he demolished the earthen ramparts surrounding the fortress. Upon hearing the tumultuous sound of that conch-which resembled the thunder at the time of universal destruction- the five - headed Mura demon who stayed in the moat of that great city awoke and arose from the water. His body glaring like the burning sun at the end of a millennium, Mura seemed ready to devour the three worlds with his five ferocious mouths. He took up his formidable trident and attacked Garuda like an enraged serpent. Whilst roaring from his five mouths, the Mura demon raised his trident, whirled it menacingly, and then hurled it at Garuda. The sound of his roar permeated the entire universe and appeared to shake its very walls. In order to counteract the rapidly approaching trident Lord Hari released two arrows which broke that weapon into three parts. Mura then threw his club at the Lord who fired arrows into the face of the demon. By using His own club Lord Gadagraja shattered that fearsome weapon into thousands of pieces. The demon Mura then furiously attacked the unconquerable Lord with his raised fists but was easily defeated by the Sudarsana disc which severed his five



heads. The lifeless, decapitated body of Mura sunk back into the water like a mountain whose peaks have been removed by the formidable thunderbolt of Lord Indra. Seeing this powerful action of the Lord, the sons of the demon were infuriated and primed themselves to avenge their father's death. On the order of Bhaumasura, the seven sons of Mura — Tāmra, Antarīkṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa — gathered their weapons and accompanied their general Pīṭha in the battle against Lord Krishna. Though these ferocious warriors furiously attacked the invincible Lord Krishna with arrows, swords, clubs, spears, lances and tridents, with unfailing prowess the Lord, cut this hail of weapons into tiny pieces with His own arrows.

The Lord then severed the arms, legs, armor and heads of these warriors led by Pīṭha and dispatched them all to the abode of Yamaraja. Witnessing the destruction of his military leaders Bhaumasura the son of the earth, could not contain his fury. Enraged the demon sallied forward with his elephant mounts which were born from the ocean of milk. They all exuded ichor from their foreheads out of excitement. Mounted upon Garuda, Lord Krishna and His wife Satyabhama, looked like a dark cloud with lightning sitting above the sun. Upon seeing the Lord however, Bhauma fired his *sataghni* weapon at Him, and all of his accompanying soldiers also attacked Him with their weapons. In response Lord Gadagraja immediately began releasing countless sharp arrows at Bhaumasura's army. Ornaemented with variegated feathers these arrows soon reduced that army to a mass of bodies with severed arms, thighs and necks. In the same way, the Lord killed the battle horses and elephants of His enemy.

O hero of the Kurus, Lord Hari dexterously struck down all the missiles and weapons the enemy soldiers launched at Him, destroying

every one of them with three of His own sharp arrows. Bearing the Lord on his shoulders Garuda also struck the enemy's elephants with his wings. Harassed by Garuda's wings, beak and talons, the war elephants fled, returning to the city, leaving Narakasura facing Krishna on the battlefield alone.

In response to his army being army driven back and tormented by that great bird, Bhauma attacked Garuda with his spear, which had once defeated Lord Indra's thunderbolt. Though struck by that mighty weapon, Garuda did not even flinch. Indeed, he was as unmoved as an elephant hit with a flower garland. Frustrated in all his attempts, Bhauma, took up his trident to kill Lord Krishna. However, even before he could hurl that weapon, the Lord deployed His razor-sharp cakra and cut off the demon's head even as the demon sat atop his elephant. Decorated as it was with earrings and an ornate helmet, Bhaumasura's head shone brilliantly, despite its earthly resting place. Amidst cries of "Alas, alas!" and "Well done!" the heavenly sages and the Gods and Goddesses worshiped Lord Mukunda, showering Him with flower garlands from the celestial realm.

*Adapted from Srimad Bhagavatam 10: 59: 2—22
by Srila Vishvanatha Cakravarti Thakura*

GOVINDA, GOPINATHA AND MADANA MOHANA IN VRINDAVAN

By Srila Narahari Thakura

In response to his question about meditation on Krishna in Vrindavan, Raghava Pandita said, "O Srinivasa, everyone worships the feet of Sri Govinda, Gopinatha and Madana Mohana who are the source of everything within Vrindavan Dhama. Madana Gopal has famously become Madana Mohana in this world.



Madana Gopala (also known as Madana Mohana) eternally stays in Vrindavan. Gopala eternally remains as a boy, and Govindadeva manifests as a matured youth. In comparison to these two Deities, Gopinatha is the most beautiful. Gopala is a *dhīrodātta* hero - a person who is very haughty, huffy, jealous, easily angered, restless, and complacent; Govinda is *adhīrodātta* hero - naturally very self-restrained, gentle, forgiving, merciful, determined, humble, qualified, chivalrous, and beautiful bodied; and Gopinathais a *dhīra-lalita* hero - by nature jocular, always in blossoming youthfulness, expert in joking, and completely carefree of anxieties. Gopala is lion-necked, while Govinda stands in a threefold posture, and Gopinatha is a debauchee with a broad chest. Gopinatha, who is just emerging from childhood and is decorated with flowers, resides in a cave on the edge of Govardhana Hill where He sports during the three periods of the evening. Sri Govinda, who is mature and had been struck by the arrows of Madana, enjoys the pleasure of this splendidly decorated Yogapitha.

The virtues achieved after many years in different *tīrthas* can be attained at Yogapitha in Vrindavan in one day. Yogapitha looks like the rising sun in the morning while during the next three *muhūrtas* it shines bright white. At noon it is like the dazzling midday sun, in the afternoon it resembles the leaf of a lotus, and in the evening it appears like the reddish glow of a mound of *sindūra* (vermilion). On the *pūrṇimā* Yogapitha looks like the cool full moon, and in the dark moon night it glows blackish like a dark blue sapphire. In the rainy season it appears as green grass glowing like a jewel; in the autumn it resembles the glow of a ruby, and in the winter the glow of a diamond. In the spring it sparkles like new leaves and in the summer like the flow of nectar. In all seasons Yogapitha is filled with unlimited sweetness. It is surrounded by *aśoka* and other trees and decorated by various types of beautiful jewels.

In the *Ūrdhvāmnāya-tantra* it is stated: “Hey Parvati, these are the eight names of the Yogapitha:

- Candrāvalī-durādharṣa (arrogant Candravali),
- Rādhā-saubhāgya Mandira (temple of Radha’s good fortune),
- Śrī Ratna Maṇḍapa (jeweled enclave),
- Sṛṅgāra Maṇḍapa (conjugal enclave),
- Saubhāgya Maṇḍapa (the enclave of good fortune),
- Mahā-mādhurya Maṇḍapa (enclave of great sweetness),
- Sāmrajya Maṇḍapa (emperor’s enclave), and
- Surata Maṇḍapa (sporting enclave)

Whoever recites the Nāmāṣṭaka of the Yogapitha in the morning time will attract the attention of Sri Govindadeva and attain love of Krishna.”

Adapted from Bhakti Ratnakara of Srila Narahari Thakura

A HUNDRED WARNINGS AGAINST MUNDANE MELLOWS

by

*Srila Bhaktisiddhnata Saraswati Thakura
Prabhupada*

O brothers, no material effort can ever produce the awakening of *rasa* (unadulterated transcendental mellow). The pure devotee of the Lord never sings the glories of mundane mellow that have arisen from this dead material world.

True disciples never ask their spiritual master for instructions in material mellow. The genuine spiritual master also never bestows upon his disciples any such material mellow, which are devoid of genuine *rati* (transcendental loving attachment to the Lord).



The Lord's devotees never perceive any difference between the Holy Name of Krishna and transcendental *rasa*. Therefore they never say there is a difference between the Holy Name and the mellows of devotion.

The Holy Name is never revealed to one who is situated in the bodily concept of life and thinks in terms of "I" and "mine." If one doesn't completely reject the enjoying propensity, the transcendental platform will never be attained.

Devotional service unto Lord Kṛishna is never performed by engaging in the mundane enjoyment of material sense-objects. Material things can never acquire the attributes of the transcendental at any time.

The transcendental consciousness of the spiritual world is never manifest in the mundane material condition. The devotee of the Lord never claims that any mundane object in this world is spiritually conscious.



The true devotee never engages in activities of materialistic sense gratification. Material enjoyment and devotional service to Krishna are never the same under any circumstances. Selfish enjoyment of one's own senses in mundane lust is never called *prema* (love of Godhead) by the genuine devotee. A bona-fide spiritual master never flatters his disciple saying, "You are absorbed in the mellows of divine *rasa*."

The genuine spiritual master also never claims, "I am absorbed in the mellows of divine *rasa*." The guru never talks idly with his disciples on subjects of gross worldly mellows.

By singing the glories of worldly relationships born of mundane mellows, no one has ever attained benefit in their spiritual life. The genuine devotee never proclaims that Lord Krishna's incarnation is mundane.

The devotee never says that the Holy Name of Krishna is material, for Krishna cannot be known by means of matter. The pure devotee of the Lord never cognizes any difference between the Holy Name of Krishna and pure *rasa* itself.

The bona-fide spiritual master never teaches that there is a difference between the Holy Name of Krishna and spiritual *rasa*. Even after attaining actual *rasa*, the regulative principles of devotional service are not to be abandoned.

By employing pretentious means, no one can ever make transcendental mellows appear in the Holy Name.

Adapted from Prākṛta-rasa-śata-dūṣaṇī by Srila Bhaktisiddhanta Saraswati Thakura Prabhupada, translated by Srila B.G Narasingha Maharaja



VAISHNAVA FESTIVALS: NOVEMBER 2018

Date	Festival
1 November	Appearance Day of Sri Radha Kunda
4 November	Rama Ekadasi
8 November	Govardhan Puja; Naraka Caturti; Appearance Day of Sri Rasikananda
9 November	Appearance Day of Sri Vasudeva Gosh
10 November	Disappearance Day of Srila A.C. Bhakti Vedanta Swami
16 November	Gopastami; Disappearance Day of Srila Gadhadhara Das Goswami, Srila Dhananjaya Pandita and Srila Srinivas Acharya
19 November	Uttana Ekadasi; Disappearance Day of Srila Gaura Kisora Das Babaji
22 November	Disappearance Day of Srila Bhakti Promode Puri Goswami Thakur
23 November	Sri Krishna Rasa-yatra; Tulasi Saligrama vivaha; Appearance Day of Sri Nimbatkacharya
24 November	Beginning of Katyayani vrata

Bhagavata Dharma

A free e-magazine published monthly in service to the mission of Lord Sri Krishna Chaitanya, by:

Sri Gopinath Gaudiya Math,
Isodhyan, Sri Mayapur
Nadia, West Bengal, India 741313

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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