

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

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

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His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur (Srila Gurudeva, Founding Acharya of Sri Gopinath Gaudiya Math, was born on Wednesday, 19 October, 1898 (Bengali calendar: 2 Kartik 1305). Srila Gurudeva first met with his spiritual master, the founder of all Gaudiya Maths, His Divine Grace Srila Bhaktisiddhanta Saraswati Thakur Prabhupada (Srila Prabhupada) on the day of Srila Gaura Kishore Das Babaji Maharaja's disappearance in 1915 at Sridham Mayapur. Srila Gurudeva joined Srila Prabhupada's mission in 1921 and officially, took first and second initiation as well as saffron robes from Srila Prabhupada on the day of Sri Krishna Janmashtami in the year 1923 at No. 1 Ultadanga Junction Road which was the first preaching center of the Gaudiya Math located in Kolkata. Since the time of initiation, Srila Gurudeva became engaged in taking dictation from Srila Prabhupada for publishing devotional literatures as well as editing various publications until Srila Prabhupada's final departure. After Srila Prabhupada's physical departure, Srila Gurudeva used to help all of his godbrothers without any discrimination in various services such as publications, deity installations, temple inaugurations, and so on. Eventually, in 1987, according to the desire of Sriman Chaitanya Mahaprabhu, Srila Gurudeva received a piece of land at Mayapur and gradually, established Sri Gopinath Gaudiya Math on that land in 1989. From 1989 to 1999, Srila Gurudeva established several branches of Sri Gopinath Gaudiya Math throughout India. On Monday, 22 November 1999 at 2:10 AM (the day before Rasa Purnima), Srila Gurudeva physically passed away while residing at Sri Gopinath Gaudiya Matha, Jagannath Puri.



On behalf of Sri Gopinath Gaudiya Math, B. B. Bodhayan (President)

Invitation

We, the devotees of Sri Gopinath Gaudiya Math, cordially invite you along with your associates, friends, and relatives to attend the 21st disappearance day festival of Srila Gurudeva on Monday, 11 November, 2019 at Sri Gopinath Gaudiya Math, Ishodyan, Mayapur.

Schedule of events

- 4:15 AM Mangal Arati
- 7:00 AM Special puja and arati of Srila Gurudeva
- 9:00 AM Kirtan and sharing the glories of Srila Gurudeva by eminent vaishnavas
- 12:30 PM Prasadam feast
- 5:30 PM Sandhya arati followed by sharing the glories of Srila Gurudeva



GURU-PRĪTI: LOVE FOR THE SPIRITUAL MASTER

by HDG Srila Bhakti Bibudha Bodhayan
Goswami Maharaja

Pranavananda Dasa Brahmachari used to follow each of Srila Prabhupada's instructions with utmost love. One day, during the morning walk, Srila Prabhupada told Pranavananda, "It would be good if we had a daily spiritual newsletter. Let it be called the *Dainika Nadiya Prakasa*." After saying that, Srila Prabhupada said, "Pranava (the name that Srila Prabhupada used to lovingly address Pranavananda), you'll be the editor and journalist of this *Dainika Nadiya Prakasa*." Hearing this, stunned Pranava replied, "Srila Gurudev, I do not understand what the words editor or journalist means." Srila Prabhupada immediately replied, "I will write the first journal. Thereafter, you will gradually be able to do everything. By singing and singing, one becomes a singer. By playing and playing a musical instrument, one becomes a musician. If you try, you will be able to do everything by repeated practice."



We know that Sri Gurudeva is the non-different manifestation of the Supreme Lord. The Supreme Lord can make the impossible possible. Similarly, according to His desire, He can make the possible impossible. In the same way, Srila Prabhupada, who is the non-different representative of the Supreme Lord, showed living proof of the scriptures through giving the editorship responsibility to his dear disciple Pranava.

*mūkaṁ karoti vācālaṁ
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
śrī-guruṁ dīna-tāriṇaṁ*

In other words, by the mercy of the spiritual master, even a dumb person can become an eloquent speaker, and a limp person can cross over a mountain. Srila Prabhupada's Pranava had a bachelor's degree in Chemistry. Writing was not Pranava's subject-matter at all. However, by Prabhupada's mercy, in a short period of time, Pranava became extremely skilled and efficient in writing journals, editing and adroitly performed all of the works associated with publishing.

Gradually, Srila Prabhupada gave Pranava various responsibilities. He would give Pranava dictation which Pranava would write down. Pranava was also entrusted with the responsibility to have the *Dainika Nadiya Prakasa* ready every day at the time of *maṅgala-ārati* and he would explain the contents to the devotees who would distribute the newsletters at bus stands, railway stations, and in various villages. Apart from this, Pranava had to research and compile new information throughout the day from various sources for the next day's newsletter. This was not an easy job. There was no advanced technology at that time. It is not an easy task to physically engage the body in running from place to place to collect all



the information. There were no computers or tape recorders in use at that time. The only option was one-pointed focus in order to achieve the tasks at hand.

Through love for the spiritual master, one easily attains the Supreme Lord's mercy, and power through the spiritual master who is a medium of receiving the Lord's mercy. Pranava was a chemist by education. Possessing a peaceful character, Pranava had become a servant of the Gaudiya Matha, following the instructions of Srila Prabhupada. At every moment, Pranava carried the instructions of Srila Prabhupada on his head, as his all in all. Once Srila Prabhupada told the chemist, Pranava, "What do you think about the idea of me having you study the scriptures of logic (*nyāya-śāstra*)?" Pranava put his palms together and said, "Prabhupada, you are the instrumentalist. I am your instrument. By your mercy, I will perform exactly the way in which you use me." Hearing these words coming from Pranava's mouth, Srila Prabhupada became extremely pleased. After a few days, Srila Prabhupada called Pranava and said, "The *nyāya-śāstra* makes peoples' minds extremely complicated. Thus, it will not be proper to transform your simple mindset into one of great complexity. The scriptures say that one who is simple can understand and take up the teachings of Gora."

Pranava, who was a follower in the footsteps of Srila Prabhupada, waited at every moment for the instructions of Srila Prabhupada. Pranava's character reminds us of the words of a *kīrtana* written by Srila Bhaktivinoda Thakura:

*sarvasva tomāra, carāṇe saṁpiyā
paḍechi tomāra ghare
tumi to ṭhākura, tomāra kukura,
baliyā jānaha more*

*bāndhiyā nikaṭe, amāre pālibe,
rahiba tomāra dvāre
pratīta janere, āsite nā diba,
rākhiba gaḍera pāre
tava nija-jana, prasāda seviyā,
ucchiṣṭa rākhibe yāhā
āmāra bhojana, paramānande,
prati-dina habe tāhā*

"Having surrendered everything at your lotus feet, I have fallen at your house. You are the master. Treat me as your dog. You will take care of me, tying me nearby you at your doorstep. I will not allow anyone and everyone to enter your house, and I will keep them at the doorstep. Having honored your *prasāda*, you will leave some remnants which will be my meal. I will relish those remnants, daily, in supreme bliss."

In other words, it is possible to become the dog of the spiritual master only if one has true love for the spiritual master. Pranavananda was genuinely Srila Prabhupada's dog. After having served as the editor of the *Dainika Nadiya Prakasa* for three years, Pranavananda was engaged in the department of publications of the Gaudiya Matha, under the guidance of Sripad Sundarananda Prabhu and Sripad Ananta Vasudeva Prabhu.

Pranava used to see all of his god-brothers as being representatives of Srila Prabhupada. All of his god-brothers were as dear to him as his life. Gradually, Sundarananda Prabhu and Ananta Vasudeva Prabhu became busy in writing various works in the publications department under the instructions of Srila Prabhupada. Under Srila Prabhupada's instructions, Srila Bhakti Kusuma Sramana Goswami Maharaja, Sripad Satya Govinda Dasa Brahmachari and other devotees came to the publications department to assist Pranavananda. Along with the help of his god-brothers, Pranava, under the



publications department, began publishing weekly, fortnightly, and monthly *Gaudiya* newsletters. Furthermore, various literatures of the Goswamis as well as new books began to be published in the Bengali language through the Gaudiya Matha publications department.

Through Srila Prabhupada's mercy, Pranava began to rise as the personification of the Gaudiya Matha's *br̥hat-mṛdaṅga*. Srila Prabhupada's *br̥hat-mṛdaṅga* entailed publishing devotional literatures with purity and having those literatures reach large audiences. The *br̥hat-mṛdaṅga* service was extremely pleasing to Srila Prabhupada.

One day, Prabhupada told his dear Pranava, "You have understood my mind. Thus, I want to offer you *sannyāsa*." Immediately after saying this, Srila Prabhupada said, "The way in which you say, 'Mother, Mother' even till today, I will give you *sannyāsa* later."



Whatever it may be, the mercy of the Lord is attained through having love for the spiritual master. We know that the mercy of the Lord follows the mercy of the devotees. In this context, Pranavananda Dasa who was later known as Srila Bhakti Pramode Puri Goswami Thakur, had written an article which is translated into English, below.

.....
The mercy of Lord follows the mercy of the devotees

The great *vaiṣṇava*, Trihutapandit Sri Raghupati Upadhyay has said,

*śrutim apare smṛtim itare
 bhāratam anye bhajantu bhava-bhītaḥ
 aham iha nandaṁ vande
 yasyālinde param brahma*

"Of those who are afraid of material existence, some (those who are inferior to the devotees of Hari, such as *jñānīs* who desire liberation) worship the *śruti* scriptures, some (those who are inferior to the devotees of Hari, such as *karmīs* who desire the fruits of action) worship the *smṛti* scriptures (scriptures that detail procedures to be done for material gains), and some worship the Mahabharata (books that are pleasing to the general public). But I shall worship Sri Nanda, in whose courtyard played the Supreme Lord, Krishna."

In other words, one cannot obtain the Supreme Lord who is bound by the love of his devotees without the mercy of His devotees. If one becomes the recipient of mercy of the devotee by whose love the Supreme Lord is controlled, then it is possible for one to attain the mercy of the Supreme Lord very quickly.

Sriman Mahaprabhu is eternally present in four places:



*śacīra mandire, āra nityānanda-nartane|
śrīvāsa-kīrtane, āra rāghava-bhavane|
ei cāri ṭhāṇi prabhura sadā āvirbhāva|
premāviṣṭa haya, -- prabhura sahaja-svabhāva|*
(Caitanya Caritāmṛta Antya 2.34-35)

“Sriman Mahaprabhu is eternally present in these four places: the temple of Saci Mata, the dance of Nityananda, the kirtana of Srivasa Thakura and the house of Raghava Pandit. Mahaprabhu has a straightforward nature wherein he becomes overwhelmed by divine love.”

Sriman Mahaprabhu eternally resides in these four places, namely, the temple of Saci Mata, the dance of Nityananda, the kirtana of Srivasa Thakura and the house of Raghava Pandit, due to the intense love and affection which are present there and He gets attracted by that love. Sriman Mahaprabhu is present and performs pastimes even to this very day wherever there is cooking, dancing, singing the Holy Names and serving being done with intense love, thus following in the footsteps of the abovementioned four great devotees.

The mercy of the devotees or of the Supreme Lord are not obtained by just saying, “Give me mercy, give me mercy.” We must become the qualified recipients of mercy. The devotee desires to be engaged in the service of his object of worship and loves the Lord without duplicity. The Supreme Lord also desires the dedicated service of His devotees and their genuine love. When such a situation is present, then one attains the mercy. Although a pure devotee does not desire to be worshiped, if he does not show attachment to serving the devotees, then the Supreme Lord will not give any value to that devotees devotional practice performed throughout many lifetimes, what to speak of the devotional practice of this lifetime.

Srila Narottama Thakura Mahasaya sang:

*ṭhākura vaiṣṇava-pada, avanīra su-sampada,
śuna bhāi, haṇā eka-manal|
āśraya laiṇā bhaje, tāre kṛṣṇa nāhi tyaje,
ara saba mare akāraṇal|
vaiṣṇava-caraṇa-jala, prema-bhakti dite bala,
āra keha nahe balavantal|
vaiṣṇava-caraṇa-reṇu, mastake bhūṣaṇa vinu,
āra nāhi bhūṣaṇera antal|
tīrtha-jala pavitra guṇe, likhiyāche purāṇe,
se saba bhaktira pravaṇcana|
vaiṣṇavera pādodaka, sama nahe ei saba,
yāte haya vāṇchita pūraṇal|
vaiṣṇava-saṅgete mana, ānandita anukṣaṇa,
sadā haya kṛṣṇa-parasaṅgal|
dīna narottama kānde, hiṇā dhairya nāhi
bāndhe,
mora daśā kena haila bhaṅgal|*

“The lotus feet of the pure devotee, who is my master, is the great treasure of the earth. Listen, brother, with one-pointed attention. One who serves the Lord having taken shelter of His devotees, is never abandoned by Krishna. Everybody else uselessly dies. The water that has washed the divine feet of the pure devotee has the strength to give pure loving devotion. There is nothing as powerful as that water. There is no ornament for the head better than the dust of the divine feet of the pure devotee. The puranic scriptures which have glorified the waters of various holy places is all just deception in the path of devotion. There is nothing equal to the water that has washed the divine feet of the pure devotees; that water can fulfill all desires. Keeping the mind engaged in the association of the pure devotees, there is bliss at every moment as the topics of Krishna are always discusses. The fallen Narottama cries and cannot maintain composure in his heart. Why has this situation of the association of the pure devotees been taken away from me?

The Supreme Lord says, *mad-bhakta-pujābhyadhikā*; the worship of my devotees is



greater than worship of Me. He has also told Arjuna the following:

*ye me bhakta-janāḥ pārtha
na me bhaktāś ca te janāḥ|
mad-bhaktānām ca ye bhaktās
te me bhakta-tamā mataāḥ*

“O, Partha! Those who want to identify themselves as My devotees are not actually My devotees. Rather, those who are devotees of My devotees are actually My devotees.”

*gopībhartuḥ pada-kamalayor dāsa-
dāsānudāsah*

While giving his identity, Srīman Mahāprabhu, said, “The identity of ‘I’ actually does not exist in identifying with *varṇa* and *āśrama*. The identity of ‘I’ actually is in being the servant of the servant of the maintainer of the *gopīs* (*gopībhartā*), the one who enjoys pastimes with the *gopīs* (*gopīramaṇa*), the one who is dearest to the *gopīs* (*gopī-jana-vallabha*), the one who is the Lord of the *gopīs* (*gopīnātha*).

*aham bhakta-parādhīno
hy asvatantra iva dvije
sādhubhir grasta-hrdayo
bhaktair bhakta-jana-priyah
sādhavo hṛdayam mahyam
sādhūnām hṛdayam tv aham
mad-anyat tena jñānti
nāham tebhyo manāg api
(Śrīmad Bhāgavatam 9.4.63 & 68)*

“The Supreme Lord said to Durvasa, “O, twice-born, I am subordinate to My devotees. Although I am completely independent and supreme, I have no independence near My devotees. I am dependent upon My devotees. I am tied by the love of My devotees. The devotees and saints have complete rights over My heart. My devotees are most dear to Me. The saints are My heart and I am the heart of My devotees. They do not know anyone apart

from Me and I also do not know anybody apart from them who I consider My own.””

The Supreme Lord told Durvasa to beg for forgiveness at the lotus feet of the devotee Ambarisa. Durvasa went running to Ambarisa. What did Ambarisa do at that time? Did he stick out his feet? No. Ambarisa was humbler than a blade of grass, tolerant than a tree, always offered respect to everyone and expected no due respect for himself. Ambarisa pleased the *sudarśana-cakra* through reciting prayers and fed Durvasa Rsi with great affection. Ambarisa accepted food after one year. Since Durvasa had initially left Ambarisa’s house without eating, Ambarisa did not eat food for another year and waiting with great sadness for the return of Durvasa. This is the sign of a pure devotee (*vaiṣṇava*).

*ami ta’ vaiṣṇava, e buddhi haile,
amānī na haba āmi
pratiṣṭhāśā āsi’, hṛdaya dūṣibe,
haiba niraya-gāmī
‘nīje śreṣṭha’ jāni, ucchistādi-dāne, habe
abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā, nā laiba pūjā
kāra*

(Kalyāṇa-kalpataru by Srīla Bhaktivinode Thakura)

“If I consider myself to be a *vaiṣṇava*, then I will not be able to practice the principle of not expecting respect for myself. My heart will become contaminated with the desire for name, power, position, and prestige and I will be on the path to hell; I will then consider myself to be supreme and give out the remnants of my food; I will be filled with pride. Therefore, I remain your disciple, always, and will not accept worship from anybody.

The king of devotees, Kulasekhara has spoken in his Mukunda-mālā-stotra:



*maj-janmanḥh phalam idaṁ madhu-kaiṭabhāre
mat-prārthanīya mad-anugraha eṣa eva
tvad-bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya
bhṛtyasya bhṛtya iti mām smara lokanātha*

“O, Lord of the universe, O, Supreme Lord, O, killer of the demon, Madhu! This is the fruit of my life. This is my prayer. This is what I consider your mercy upon me. That you will remember me as the servant of the servant of the servant of the servant of the servant of the *vaiṣṇava* who is your servant.”

Then again, by thinking that the Supreme Lord becomes happy when his devotee is worshiped, one should not think to give up the worship of the Supreme Lord and just worship His devotees. That is also incorrect. One must worship the Supreme Lord by following in the footsteps of the devotees. By giving up the worship of the Supreme Lord, how will the devotee whose heart, mind, intelligence and consciousness are absorbed in the Supreme Lord, be pleased? When someone tries to solely worship the greatly powerful Hanuman without worshiping his worshipful Lord Rama, Hanuman becomes very angry. Thus, by first expressing all glories to Sri Sita-Rama who are Hanuman’s beloved object of worship, and then expressing all glories to Hanuman, Hanuman will be pleased.

The Supreme Lord, Himself, comes as the spiritual master, in the form of a servant, in order to give teachings to the disciple about how to serve. The spiritual master personally engages in the daily worship of the deities of the Lord, writes about various devotional topics and mellows, cleans the temple, alongside various other services to show the example to the devotees who are following him and thus engages those devotees in the service of the Lord. The Lord teaches the living entities the principles of righteousness

through His own behavior – *āpani ācari dharma jīvere śikhāya*. Thus, it is prescribed to serve Krishna by following in the footsteps of the spiritual master (Srila Gurudeva) who is dear-most to Lord Krishna.

The *mantra* from Mūṇḍaka Śruti, *tad-vijñānārtham sa gurum evābhigacchet* describes that to realize and know the Supreme Lord (*tad-vastu*), one must approach the spiritual master. In the Bhagavad-gītā, the Supreme Lord says, *tad viddhi praṇipātena paripraśnena sevayā*; again, it is instructed here to take shelter of spiritual master, ask questions and serve him in order to gain realized knowledge about the Supreme Lord (*tad-vastu*). In the *guru praṇāma mantra*, the words, *tat-padam darśitam yena, cakṣur unmlitam yena* and so on are used in the context of the affectionate disciple realizing the supreme lotus feet of the Lord through the guru. In the verses such as, *gurur brahmā gurur viṣṇuḥ gurur eva maheśvaraḥ, ācāryam mām vijānīyāt.....sarva-devamayo guru* and so on although the spiritual master is described as being the Supreme Lord Hari, Himself (*sākṣādd haritvena*), the spiritual master is described as being most dear to the Supreme Lord (*kintu prabhor yaḥ priyaḥ*). Srila Sri Jiva Gosvāmipada has said:

*śuddha-bhaktāḥ śrī-guroḥ śrī-śivasya ca
bhagavatā saha abheda-dṛṣṭim tat-
priyatamatvenaiva manyante*

“Pure devotees understand the words of the scriptures which describe the spiritual master and Lord Siva as being non-different from the Supreme Lord means that they are extremely dear to the Supreme Lord.” Therefore, trying to show excessive love and affection for the spiritual master while neglecting service to the Deity of the Supreme Lord is actually not genuine worship of the spiritual master. The genuine spiritual master (*sad guru*) gives a



genuine disciple (*sat śiṣya*) the teachings on how to serve Sri Krishna's Holy Name and the Deity of the Lord. The genuine spiritual master never thinks, "I am the spiritual master so worship me" and accordingly, never teaches in this manner.

The impersonalist (*māyāvādīs*) Prakasananda Sarasvati asked Srīman Mahāprabhu why he was spending his time dancing and singing along with instrumentalists emotionally, rather than studying the Vedantic scriptures. Srīman Mahāprabhu replied by saying, "My spiritual master said that I am a fool and instructed Me as follows":

*mūrkha tumi, tomāra nāhi vedāntādhikāra
'kṛṣṇa-mantra' japa sadā, -- ei mantra sāra
kṛṣṇa-mantra haite ha'be saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

"You are a fool. You do not have the right to study the conclusions of the Vedic scriptures (Vedānta). Always chant the *Kṛṣṇa-mantra*. It is the essence of all *mantras*. Through the *Kṛṣṇa-mantra*, you will obtain deliverance from the ocean of birth and death. Through the name of Krishna, you will attain the divine feet of Krishna.

Thus,

*kibā mantra dilā, gosāñi, kibā tāra bala
japite japite mantra karila pāgala
sei kṛṣṇa-nāma kabhu gāoyāy, nācāya
gāhi, nāci nāhi āmi āpana icchāya
(Caitanya Caritāmṛta ādi 7.81)*

"Gosāñi, what *mantra* did you give Me? What is its power? The *mantra* has made me crazy as I chant it again and again. That name of Krishna sometimes makes me sing and sometimes makes me dance. I do not not sing or dance on my own desire."

After coming back to Navadvīpa having taken initiation from Srīla Isvarapurīpada at Gaya,

did Sri Mahāprabhu show the example of giving up worship of His Deities and only worshipping His Gurudeva?

*mahājano yena gataḥ sa panthāḥ
yad yad ācarati śreṣṭhas tat tad evetaro janaḥ
sa yat pramāṇam kurute lokas tad anuvartate*

"Normal people copy what great people do. Normal people will accept those who the great people accept as examples." (Bhagavad-gītā 3.21). In this manner, it is necessary to follow the understanding which was followed by the great souls.

Transcendently wise people, through their absolute transcendental eyes, constantly see the divine lotus feet of Sri Vishnu. The spiritual master opens the divine eye of knowledge for the disciple and gives the disciple the qualification to see the divine lotus feet of Sri Vishnu. Therefore, the spiritual master must give the disciple knowledge in how to worship the Supreme Lord. If you say that knowledge of the formless, quality-less light is given and that the existence of the living entity is merged into that light, then it is seen that the three-fold concept of knowledge, that which is to be known, and the knower or the taste, that which is to be tasted and the taster, is destroyed. Thus, there is nothing gained from your concept. A spiritual practitioner falls into this dangerous situation when he thinks that the Deity form of the Lord is material. Is the Supreme Lord incapable of protecting the eternality of his eternally perfect form, cognizance and bliss through His inconceivable and unlimited potency? He most certainly is capable of doing so. All of the *śruti* scriptures which have spoken about the formless Lord have also spoken about the Lord having form. If this is analyzed, it is seen that the Lord is described to have spiritual form and spiritual qualities and He is



described as not possessing material form and material qualities. Sriman Mahaprabhu especially denounced the impersonal philosophy because of its propounding that the Supreme Lord's eternal, supremely pure state of eternality, cognizance and bliss as illusionary. In the verses of the Gita such as *avajānanti mām mūḍhāḥ, janma karma ca me divyam*, and *ajo'pi sann avyayātmā* and so on, the eternality of the Supreme Lord's existential feature of eternality, cognizance and bliss has been accepted. For this reason, Srila Kaviraja has said, in great sadness:

*īśvarera śrī-vigraha sac-cid-ānandākāra
se-vigrahe kaha sattva-guṇera vikāra
śrī-vigraha ye nā māne, sei ta' pāṣaṇḍa
adṛśya, asprśya sei, haya yama-daṇḍa*
(Caitanya Caritāmṛta madhya 6.166-167)

“The Deity of the Supreme Lord is the form of eternality, cognizance and bliss. You say that the Deity is a transformation of the mode of goodness. One who does not respect the divine Deity of the Supreme Lord is most fallen and sinful; he is not to be seen or touched and is punishable by the Yamaraja, the Lord of the death.”

Sri Kaviraja Goswami has also said:

*veda-śāstra kahe sambandha, abhidheya,
prayojana
kṛṣṇa, kṛṣṇa-bhakti, prema, -- tina mahā-
dhana
mukhya-gauṇa-vṛtti kimvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake*

“The Vedic scriptures describe about establishing a relationship with the Supreme Lord, engaging in that relationship and ultimately achieving the supreme goal. They are known as *Kṛṣṇa*, *Kṛṣṇa-bhakti*, and *prema* respectively and are the three great treasures. Whether it is analyzed through primary and secondary functions, or directly and

indirectly, the Vedas ultimately talk about *Kṛṣṇa*, alone; *vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham* (Bhagavad-gītā)

Śrīmad Bhāgavatam (11.21.42) says:

*kim vidhatte kim ācaṣṭe kim anūdya vikalpayet
ity asyā hṛdayam loke nānyo mad veda
kaścana*

“The words of the Vedas just talk about material activities to achieve various results (*karma-kāṇḍa*), worship of various gods and goddesses (*devatā-kāṇḍa*) and knowledge (*jñāna-kāṇḍa*). Within these three sections, that which is bestowed by following the rules of *karma-kāṇḍa*, that which is manifested through the mantras of the *devatā-kāṇḍa* and that which is set out to be known and which is to be thought of in an opposite manner are all understood by none other than Me.”

Sri Krishna is truly the non-dual absolute truth (*advaya-jñāna-tattva*). He is eternal, cognizant and blissful (*sac-cid-ānanda-vastu*) and He is the son of the king of Vraja (Vrajendra-nandana).

*sarva-ādi, sarva-amśī, kiśora-śekhara
cid-ānanda-deha, sarvāśraya sarveśvara*

“Krishna is the original person of whom everyone is a part. He is the supreme youth. His body is full of knowledge and bliss. He is the shelter of all and the supreme controller.”

The spiritual practitioner on the path of *jñāna* knows Him as divine light. The spiritual practitioner on the path of *yoga* knows Him as the super soul (*paramātmā*). The spiritual practitioner on the path of *bhakti* experiences Him as the Supreme Lord (*bhagavān*). Only in devotion, the complete aspect of the Supreme Lord is experienced. The living entity attains the fortune of complete realization of the



Supreme Lord through the fortune of having the association of pure devotional saints.

*mahat-kṛpā vinā kona karma bhakti naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya*

“Without the mercy of the great souls, no action can be devotional. One cannot become free from the ocean of birth and death, what to speak of devotion to Krishna which will remain far away.”

Living entities who are inclined towards sense enjoyment (*bhogonmukhī*), renunciation (*tyāgonmukhī*) and devotion (*bhaktyunmukhī*) get the association of *karmī sādhus*, *jñānī sādhus* and *bhakta sādhus*, respectively, according to their previous pious results (*sukṛti*). Through the association of *bhakta sādhus*, one develops taste for the path of devotion. The scriptures have stated:

*bhaktis tu bhagavad-bhakta-saṅgena
parijāyate
sat-saṅgaḥ prāpyate pumbhiḥ sukṛtaiḥ pūrva-
sancitaiḥ
(Bṛhan-nārādīya-purāṇa 4.33)*

Despite hearing the unlimited, divine, out of this world pastimes of Sri Krishna (the form of all transcendental mellows) or of Sri Gaurāṅga (the combined form of Sri Sri Rādhā Krishna), and despite hearing so many scriptural evidences about Their supremacy, if the unfortunate living entity does not get the association of the pure devotee saints, then he or she will be unable to develop faith in engaging in the service of the Supreme Lord’s divine lotus feet. Therefore, Srīla Kāvīraja Goswami prabhu has quoted two verses written by Yamunācārya in his Stotra-ratnāvali and has, in great sadness, explained that just as an owl who is blind in the day cannot see the rays of the sun, similarly, the truths regarding the Supreme Lord Gaura and Krishna cannot be understood by those who

are not devotees. No matter how much the Supreme Lord holds Himself hidden, the devotees will be able to recognize Him. The demons and persons in the mode of ignorance are unable to recognize the divinity of the Supreme Lord.

*tvām śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ
sattvena sattvikatayā prabalaś ca śāstraiḥ
prakhyāta-daiva-paramārtha-vidām mataś ca
naivāsura-prakṛtayaḥ prabhavanti boddhum
ullaṁghit- tri-vidha-sīma-samātiśāyi-
sambhāvanam tava parivraḍhim asvabhāvam
māyā-balena bhavatāpi niguhyamānam
paśyanti kecid anīśam tvad-ananya-bhāvaḥ
(Stotra-ratnāvali)*

“O, Supreme Lord! The devotees like Vyasa and others who know the truths about Your incarnations and about the supreme spiritual truths know You by focusing on Your nature, form, character and transcendental influence as seen in strong scriptures situated in the mode of goodness. However, those of a demoniac nature situated in the modes of passion and ignorance are not capable of knowing You. O, Supreme Lord! Everything is limited by time, place and circumstance (or time, place and thought, or time, place and ingredients). However, Your deep nature which is unparalleled is situated beyond these three limitations. You cover Your nature through the strength of Your illusory energy (*māyā*). However, Your unalloyed devotees are qualified to see You, everywhere.” (Amṛta-pravāha-bhāṣya).

Therefore, without the association of the pure devotees who know the truths of Gaura-kṛṣṇa, it is impossible for one to ever experience the truths associated with Gaura-kṛṣṇa and to attain pure devotion for His lotus feet.

Written by Swami Bodhayn, with translation of the article of HDG Srīla Bhakti Promode Puri Goswami



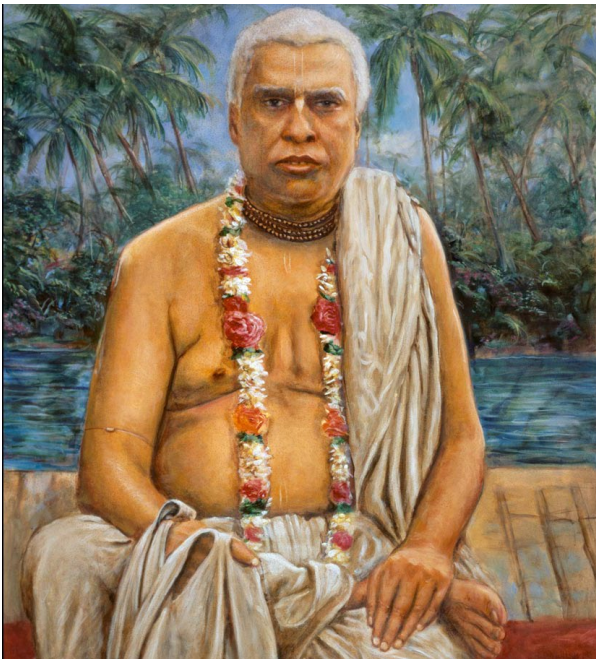
A SONG OF SEPARATION

in honor of Om Viṣṇupāda Śrī Śrīmad
Saccidānanda Bhaktivinoda Thakura on the
occasion of his Disappearance day

by HDG Srila Bhakti Pramode Puri Goswami
Thakur

*gadādharaḥbhinna prabhu, bhaktivinoda vibhu,
gaurāṅgaika-gati premamayal
gadādhara dina dhari', pāilena gaurahari,
tiṅha more hauna sadayal*

“The great master, Sri Bhaktivinoda Thakur, who is non-different from Gadadhara Pandit, considers Lord Gauranga as his one and only hope, his all in all. Srila Bhaktivinoda Thakur is filled with divine love. Srila Bhaktivinoda Thakur disappeared and attained Gaurahari on the same day on which Gadadhara Pandit disappeared. May Srila Bhaktivinoda Thakur be merciful upon me.”



*svānanda sukhada kusje, gadāigaurāṅga
raṅge, bhajichena yinḥa nirantara
nāma-prema-rase māti', yinḥo rahe divārāti,
preme pulakita kalevaral*

“While staying at his residence in Svananda Sukhada Kunja located in Godrumadvipa, Srila Bhaktivinoda Thakur constantly served Sri Sri Gadai-Gauranga with joy. He was always intoxicated by the nectar of divine love coming from the Lord’s holy names. His hairs were always standing on end out of experiencing the ecstasy of divine love throughout the day and night.”

*yānhāra suhṛdvara, prabhu śrī-gaurakiśora,
yānra mukhe śuni bhāgavatal
haitena baḍa prīta, prema-rase nimajjita,
rahitena sadā sannihital*

“Srila Gaurakishore Das Babaji Maharaja, who was Sri Bhaktivinoda Thakur’s dear well-wisher, used to listen to discourses on the Srimad Bhagavata Mahapurana spoken by Sri Bhaktivinoda Thakur. Listening to Srila Bhaktivinoda Thakur’s Bhagavata discourses, Srila Gaurakishore Das Babaji Maharaja would become overwhelmed with divine love and drown in those nectarine mellows. He used to always stay near Srila Bhaktivinoda Thakur.”

*sapārṣada gaurahari, līlā saṅgopana kari',
vaścita karilā yabe dharāl
kali-ghora timira, garāsila viśvājira, śuddha-
bhakti hailā gupta tvarāl*

“Sri Gaurahari ended His pastimes, made the world bereft of His association and went back to the spiritual world with His associates. The deep darkness of the Kali Yuga devoured the world and pure devotion quickly became hidden.”

*tabe gaura-icchāvaśe, āndhāra gauḍīyākāśe,
ūddharma-śārvara-hara rūpel
śuddha-bhakti-divya-jyotiḥ, śrī-gaura-karuṇā-
śakti, udiyā rakṣilā jaga-jīvel*

“Then, by the influence of Sri Gaura’s desire, the potency of Sri Gaura’s mercy in the



embodiment of divinely effulgent pure devotion rose in the dark sky of the land of Gauda. That potency of Sri Gaura's mercy took on the form of being the remover of the intense darkness of irreligion and thus, protected the living entities of the world. That mercy of Sri Gaura was Srila Bhaktivinoda Thakur."

*keha kare tāñre stuti –, (yena) bhagīratha
mahāmati, śuddha-bhakti gaṅgā ānayane|
gauḍīya gaurava tini, tiñha vinā gauḍa-bhūmi,
rasātale haita magane||*

"Some glorified Srila Bhaktivinoda Thakur as being as great as the wise King Bhagiratha who brought down the holy Ganges river, which is the personification of pure devotion, to the material world. Srila Bhaktivinoda Thakur is the pride of the Gaudiyas (followers of Sri Chaitanya Mahaprabhu and Srimati Radharani). If it was not for Srila Bhaktivinoda Thakur, the land of Gauda would have sunken into the hellish planets."

*gauḍīya siddhānta sāra, karilā se supracāra,
bhakti-grantha patrikādi dvāre|
pātilā ye nāmahaṭṭa, yāhāte premera naṭṭa,
kāmanāṭya rahe sadā dūre||*

"Srila Bhaktivinoda Thakur preached the essence of the conclusions of the Gaudiya philosophy very expertly through writing and publishing devotional books, newsletters, and so on. He opened the marketplace of the holy names (Namahatta) where people danced out of experiencing divine love for Kṛṣṇa; the act of dancing to please one's own material senses remained far away."

*śrī-gaurāṅga janma-sthāna, māyāpura divya-
dhāma, prakāśiyā kailā viśvahal|
(vaiṣṇava) sārva-bhāuma jagannātha, ekamata
tāñra sātha, śrī-gaurakīśora haraṣita||*

"Srila Bhaktivinoda Thakur discovered the birthplace of Sri Gaurāṅga in the divine abode of Mayapur and made it widely known for the benefit of the entire universe. The emperor of all vaiṣṇavas, Srila Jagannātha Das Babaji Maharaja, confirmed Srila Bhaktivinoda Thakur's finding and Srila Gaurakīśore Das Babaji Maharaja was delighted."

*navadvīpa-parikrama, pravarttilā anupama,
āhā ki ānanda bhakta pāya|
yogapīṭhe kendra kari', ṣola-krośa dhāma
ghuri', punaḥ tathā pratyāvṛtta haya||*

"Srila Bhaktivinoda Thakur promoted the circumambulation of Navadvīpa Dhama in an incomparable manner. O, my! What bliss the devotees experience! Keeping the Yogapīṭha (birthplace of Sri Gaurāṅga) in the center, the devotees circumambulate the holy land of about 48 kilometers (16 Kos) and return back to the Yogapīṭha."

*śata-kaṇṭha sama-svare, gaura-guṇa gāna
kare, hari-dhvani vyāpe tribhuvana|
e ānanda yāñra tare, prema-bhakti tāñre
smare, tāñra pade sañpe prāṇa-manal||*

"A hundred voices sing the glories of Sri Gaura in the same tune. This divine transcendental sound of the holy names of Hari fills up the entire universe. One who has such bliss always remembers loving devotion and surrenders one's mind and very life to that pure loving devotion."

*gaura-janma yātrā dine, aharniśa saṁkīrtane,
māyāpure (yogapīṭhe) ki ānanda haya|
bhaktivinoda dāsa, tāñra yei dāsa dāsa, sei
tāhā preme āsvādayal||*

"What transcendental bliss there is on the day of Sri Gaura's appearance at the Yogapīṭha in Mayapur with the congregational chanting of the Lord's names throughout the day and night! The servant of the servant of the



servant of Srila Bhaktivinoda Thakur relishes that divine love.”

*lupta-tīrtha uddhāraṇa, bhakti-grantha
prakāśana, śrī-mūrtira sevā paracāra|
bhakti-sadācāra śikṣā, diyā sampradāya
rakṣā, ācāryera kārya yata āra||*

“Srila Bhaktivinoda Thakur rediscovered the holy places of the Lord’s pastimes which had become lost over the course of time. He published devotional scriptures and preached about serving the divine deity of the Lord. Srila Bhaktivinoda Thakur gave teachings on devotional etiquettes and protected the entire spiritual lineage. He also performed all of the other works that are to be done by an acarya.”

*sei saba sampādiyā, sampradāya saṁrakṣiyā,
prabhu icchā kareṇa pālana|
ācāra pracāra nāmera, dui kārya ṭhākurerā,
tānra ceṣṭā apūrvā kathanā||*

“Having accomplished all of this, Srila Bhaktivinoda Thakur protected the entire spiritual lineage and fulfilled the desires of the Supreme Lord. He not only preached the divine message of Lord Caitanya but also personally practiced whatever he preached. His activities were totally divine and transcendental.”

*(hā) gadāi gaurāṅga bali’, kāṇḍi hana
beyākuli, se krandane galaye pāṣāṇa|
punaḥ rādhā-kṛṣṇa-nāma, phukāri phukāri
gāna, āṅkhi-nīre bhāsaye bayāna|*

“Srila Bhaktivinoda Thakur used to cry out with great agitation, “O, Gadai, Gauranga”! His cries would make even a stone melt. Then again, he would loudly cry out the names of Sri Sri Radha Krishna and his whole face would become soaked from the tears flowing from his eyes.”

*āhā ki premera mūrti, dekhilei pāya sphūrti,
vadane śrī-rādhā-śyāma nāma|
pāpa-cintā dūre yāya, hṛdaya pavitra haya,
tuccha saba haya jaḍa-kāma||*

“O, what an embodiment of divine love! Just by seeing him, one’s mouth begins chanting the names of Sri Sri Radha Syama. Sinful thoughts go far away, one’s heart becomes pure and all material desires and attachments become insignificant.”

*kṛpāmbudhi prabhu mora, jīva-duḥkhe jhare
lora, cinte kise jīva-hita haya|
(tai) śāstra-sindhu sumathiyā, susiddhānta
sudhā niyā, granthākāre jīve vitaraya||*

“My master is an ocean of mercy. He cries seeing the suffering of the living entities and thinks how they can achieve spiritual benefit. Thus, he churned the ocean of scriptures, extracted the nectar of the perfect conclusions and distributed them to the living entities in the form of devotional literatures.”

*prakṛti-vaicitrya-krame, mata-bheda haya
bhrame, dekhiyā cintilā anivāra|
mahājana yei mata, tāhā hailā sugupata, kise
jīva habe māyā-pāra||*

“Due to the introduction of materialistic changes, the true devotional opinions became contaminated; seeing this, Srila Bhaktivinoda Thakur was incessantly worried as the opinions established by the great souls and previous spiritual teachers were becoming lost. He was worried about how the living entities would be able to cross over the material illusion.”

*jīva-hita lāgi’ tāi, śuddha-bhakti-tattva gai’,
ghucailā jīvera saṁśaya|
‘śrī-caitanya-śikṣāmṛta’, ‘jaiva-dharma’ ādi
śata, grantha kailā gadya-padya-maya||*



“Srila Bhaktivinoda Thakur removed all of the problems and doubts of the living entities through singing the truths of pure devotion for the benefit of one and all. He wrote hundreds of devotional books such as Sri Caitanya Siksamrta, Jaiva Dharma, and so on in beautiful poetry and prose.”

*pāṣaṇḍa-dalana āra, śuddha-prema-paracāra,
duikārya ācāryera haya|
sei dui kārya kari’, prabhura iṅgita smari’,
divya-dhāme karilā vijaya||*

“An acarya has two functions; he must destroy the opinions of the atheists and preach the message of pure loving devotion. After having performed both of these activities, Srila Bhaktivinoda Thakur remembered the indication of the Supreme Lord, and returned to the spiritual world.”

*tad-abhinna nija-jana, prabhu sarasvatī hana,
prabhu-mukhe śuni’ tāṅra kathā|
ye kichu hrdaye sphure, tāi gāhi ārti-bhare,
prabhu-sukha smariyā sarvathā||*

“Srila Bhaktisiddhanta Sarasvati Thakur Prabhupada is most dear to Srila Bhaktivinoda Thakur and is non-different from him. With the grief of separation, I am singing whatever is revealed in my heart from what I heard about Srila Bhaktivinoda Thakur from Srila Prabhupada’s divine mouth. I remember My joyful master in all respects.”

*śrī-caitanyaprabhu-dayā, yāhā amanda udayā,
tāhā bhaktivinoda rūpete|
samudiyā dharā māhe, jīvahita sadā cāhe,
tadupamā nā dekhi jagate||*

“The compassion of Sri Caitanya Mahaprabhu brightly rose as Srila Bhaktivinoda Thakur on the earth. He constantly desires the benefit of all living entities. I do not see anybody who can be compared to him.”

*hā hā prabhu dayāmaya, kara dayā amāyāya,
(mora) prabhupade deha śuddhā ratil|
tāṅra kṛpā nā pāile, tava kṛpā nāhi mile,
(tiṅha) dīmahīna agatira gatil||*

“O, merciful master, Srila Bhaktivinoda Thakur! Please have mercy on me without duplicity. Give me pure love for the lotus feet of my master. If I do not obtain his mercy, I will be unable to get your mercy. He is the refuge for the poor and lowly people who are hopeless.”

*‘harināma cintāmaṇi’, milāite pāra jāni,
śuddha-nāme rati dite pāra|
adhanya jīvana mora, sadānarthē rahe bhora,
ohe nātha tāhe dhanya karal||*

“My life is so unfortunate and is constantly filled with unwanted material desires and attachments. I know that you can make me obtain the touchstone of the pure holy name (Harinama-cintamani) and that you can give me love for the pure holy name (śuddha-nāma). O, my Lord, Srila Bhaktivinoda Thakur! Make my life fortunate and blessed.”

*aparādha ghucāiyā, śuddha-nāme ruci diyā,
prema-dāne tumi śakti karal|
śrī-gaurāṅga tava dhana, tava prema-vaśya
hana, tava kathā śune nirantara||*

“You have the power to give pure loving devotion by removing all offences and by giving taste in the pure holy names. Sri Gauranga is your personal treasure and He becomes subjugated by your pure divine love for Him; He constantly listens to you.”

*nirāśraya e adhame, deha sthāna śrī-carāṇe,
guru-gaura-pade deha matil|
śuddha-bhakta-dāsyā diyā, śuddha-bhakti
pradāniyā, rakṣa nātha adhame sampratil||*



“This fallen soul has no shelter so give him a place at your divine feet. Fix the mind of this fallen soul at the divine feet of Sri Guru and Gaura. O, Lord, Bhaktivinoda Thakur, save this fallen soul now, giving him the service of the pure devotees of the Lord and pure devotion.”

*tridaṇḍa sannyāsa dharma, bujhāiyā kara
śarma, bhaktite pramoda yena haya|
(śrī) purīpāda-dāsyā diyā, śuddha-prema
bujhāiyā, bhajanete karaha tanmaya||*

“Explain the principles of the renounced order (tridanda sannyasa) to me and make me joyful so that I can be delighted in devotion. Make me completely absorbed in devotional service by giving me servitude unto Sri Madhavendra Puripada and by making me understand pure, loving devotion.”

*ājikāli ka're dina, ca'le yāya, tanu-kṣīṇa, nāhi
bhela bhajana sādhanā|
para-svabhāva karma lai', stuti nindāya mātī'
rai, nija-doṣa nā khuñji kakhanā||*

“Day by day, time is passing and my body is becoming weak. I have not engaged in any devotional practice and service at all. Judging the natures and acts of others, I remain intoxicated in glorifying and criticizing; I have never introspected and looked for my own faults and shortcomings.”

*emana durlabha janma, labhiyā nā bujhi
marma, kṛtāinu tāhā avahela|
tava upadeśa-vāñī, śuniyāo nāhi śuni, hāya
janma haila viphalē||*

“Having obtained such a rare birth, I have not understood its value and have carelessly wasted it. O, my! Even after having heard your teachings, it is as if I never heard them. My life has been totally wasted.”

*sukalyāṇa kalpa-taru, prakṛtilā mājhe maru,
se chāyāya nā nilu śaraṇa|
śaraṇāgati nā haila, janma mora vrthā gela,
hāya hāya ki kari ekhanā||*

“You manifested the most auspicious wish-fulfilling tree in the midst of the desert but I have not taken shelter under its shade. I have not surrendered and my life has become a total waste. O, my! O, my! What do I do now?”

*durbāra indriya-gaṇa, jaḍāsakta anukṣaṇa,
mana kabhu mānā nāhi śune|
ki kari ekhana bala, āmi ati durabala, kṛpā-
bale rākhaha caraṇē||*

“The material senses are very difficult to overcome. I have material desires at every moment and my mind never listens to good advice. Tell me what I should do now. I am totally powerless. Through the strength of your mercy, keep me at your divine feet.”

*prabhu-mukhe tava guṇa, kata nā kainu
śravaṇa, bhāgya-doṣe nā haya smarāṇa|
tava guṇa-gāthā saṅge, nāhi mile mana raṅge,
kise habe tomāte milana||*

“I heard your glories from the mouth of my spiritual master but due to my misfortune, I do not remember any of those glories. My mind does not take delight in associating with listening to your glories. How will I unite with you?”

*milana vinā viraha, nā bujhite pāre keha,
virahei milana ghaṭana|
tava guṇe prīti vine, tavābhāva nāhi jṣāne,
nāhi sphure viraha-vedana||*

“Nobody can understand separation without having experienced union. It is separation that causes union to occur. Without having love for your divine qualities, there is no understanding of your absence. Thus, the



experience of the pain of separation from you does not arise.”

*virahe milana sphūrti, tāhe utsava pūrti, tāhā
vinā sakali viphalā|
(tāi) sumedhasa tithi nāma, dilā prabhu guṇa-
dhāma, ārādhile sakali saphalā||*

“Union is manifested in separation and that is how the disappearance day festival can be complete. Without that union in separation, everything is just fruitless. Thus, my master, who is a reservoir of wonderful qualities, named this festival as the day of remembrance of our spiritual ancestors. When one worships the previous spiritual masters in this mood of union in separation, everything becomes fruitful.”

*gaura-priya-janābhāva, ye hṛdaye anubhava,
se hṛdaye śrī-gaurāṅga sphure|
gaura-priye premābhāve, nahe gaura
anubhave, gaura-kṛpā rahe bahudūre||*

“Sri Gaurāṅga becomes manifest in the heart that truly experiences the absence of those who are most dear to Sri Gaura. One who has a lack of love for those who are most dear to Sri Gaura cannot experience Sri Gaura; Sri Gaura’s mercy remains far away from such a person.”

*hā gaurāṅga nija-jana, kara more kṛpekṣaṇa,
suprasanna hao he antare|
tava kṛpā-lava ha’le, guru-gaura-kṛpā mile,
sarva-siddhi milaye sattvare||*

“O, master who is most dear to Gaurāṅga, Srīla Bhaktivinoda Thakur! Bestow your merciful glance upon me. Become joyfully pleased with me from within. If a tinge of your mercy and the mercy of Sri Guru and Gaurāṅga is obtained, then all perfections will be gotten very quickly.”

*śrī-bhaktivinoda jaya, gaura-prema-rasamaya,
jaya jaya rādhā-nitya-jana|
eka-mātra hari-līlā, yāñhāra pramoda chilā,
vandi muhuḥ tāñhāra caraṇa||*

“All glories to Sri Bhaktivinoda who is the reservoir of the mellows of divine love for Sri Gaura! All glories to Srīla Bhaktivinoda Thakur who is the most dear eternal associate of Srimati Rādhārāṇī! Srīla Bhaktivinoda Thakur experienced great delight only in the remembrance of the pastimes of Sri Hari. I offer my obeisance to his divine lotus feet again and again.”

*kāñhā se premera dhāma, sarva-guṇa-
gaṇārāma, kāñhā tāñra abhinna bāndhava|
kāñhā sei prabhupāda, purāite yāñra sādha,
pracārilā gauḍīya gaurava||*

“Where is that abode of divine love in whom all great qualities constantly reside? Where is his friend who is non-different from him? Where is that Prabhupāda who preached the divine loving message of Sri Gaurāṅga in order to fulfill the desire of Srīla Bhaktivinoda Thakur?”



*eke eke sabe hāya, praviṣṭa nitya-līlāya,
saṅga-bhāgye hainu vañcita|
kena vā āchaye prāṇa, ki sukha karite dhyāna,
kṛpā kari’ kara ātmasāta||*



“Alas! One by one, everyone has entered into the eternal pastimes of Sri Sri Radha Govinda. I have become bereft of their association. What is the point of me continuing to live? What happiness can I obtain? O, Bhaktivinoda Thakur, accept me wholeheartedly and take me to you.”

Written by HDG Srila Bhakti Promode Puri Goswami Thakur, in Bengali, translated by Sri Shyam Prabhu

THE GOPĪS’ DESCRIPTION OF KRISHNA’S FLUTE MELODIES

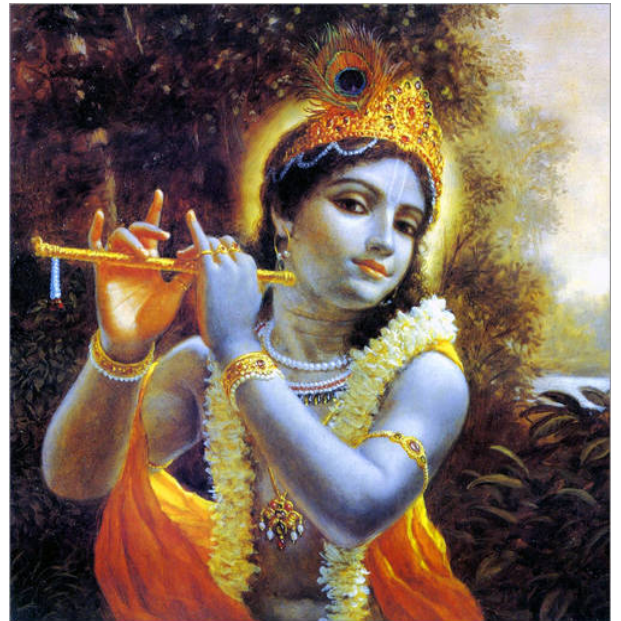
by
Srila Jiva Goswamipada

Although He was already the master of all arts, Krishna had His elder brother Balarama teach Him how to play the flute. The moment He was taught, Krishna started producing the most enchanting melodies on His flute.

Fearing that they may accidentally reveal their love for Krishna, the goddess-like *vraja-gopīs* said of Krishna and Balarama: “Carrying ropes and sticks, playing in the forest, protecting the cows, and enjoying other similar pastimes, Krishna and Balarama play Their flutes. Their flute melodies make moving beings stunned and motionless and and unmoving beings filled with restless action. The two brothers have reversed the natures of the living beings.” The *gopīs* also said: “Krishna and Balarama change the nature of every living being. Krishna has especially uprooted the nature of us *gopīs*.”

As Krishna and Balarama played enchanting melodies on Their flutes, Krishna thought, “Aha! I have enchanted and attracted the *gopīs*. I have specially attracted the *gopī* named Radha. The living entities take birth in various species of life. Gradually I teach them the spiritual truth. Eventually, when they

yearn to hear them, I will play my flute melodies so their hearts can hear.” As He thought in this way, He wished to test the responses of the different living entities. First He brought the lower living beings under His spell. Then, one by one, He brought the higher beings also under His spell. At last He made the *gopīs*’ hearts turn wild with bliss. The cows’ response when for the first time they hear Krishna’s flute melodies is described in these words: “Pretending to be the music of a flute placed to Krishna’s mouth, a shower of nectar falls. With the tongues of their ears, the cows drink that shower of nectar. Their actual tongues are stunned. They have stopped eating grass. Their openly thought, “What is that? What is that? What is that? What is that?”” The *gopīs* said: “By hearing the melodies of Krishna’s flute, we *gopīs* attain a condition like that of the cows when they hear Krishna’s flute. Still, there is a difference between us and the cows. The cows respond by gazing at Krishna’s moonlike face every moment. We *gopīs* cannot gaze at Krishna’s face in that way. In what *yuga* will we be able to always gaze at His face?”



By playing melodies on His flute, Krishna enchants and attracts the various forest creatures. It is said that when Krishna plays His flute the birds and beasts of the forest are all enchanted. The *gopīs* said: “The fame of Vrindavana forest is spread over the entire earth. Placing on it the glory of the touch of His lotus feet, Krishna enjoys pastimes in Vrindavana. Hearing the music of Krishna’s flute, the peacocks and other forest creatures assemble together and dance. Indeed, they have transformed Vrindavana forest into a great dancing arena.” The *gopīs* also said: “We *gopīs* have are incapable to describe the sacred glory of Vrindavana forest. The peacocks and other living beings who reside in Vrindavana forest, who perform great pious deeds every moment, are worthy of being worshiped by us *gopīs*. We *gopīs* are only householders living in our houses. We do not live in Vrindavana forest. We are very wretched. Of what good are we? The forest creatures can gaze at Krishna as much as they like, but us *gopīs* cannot even gaze at His shadow.”

One day doves leave their mates and run to Krishna. As was the previous verse, this verse is spoken by a *gopī*: “O *gopī* friend, how wonderful this is! Hearing the sweet music of Krishna’s flute, the doves have become enchanted. Abandoning their stag mates, they run to Krishna. With sidelong glances, they lovingly worship Krishna.” The *gopīs* also said: “By birth we are women. Many virtuous people honor us with all respect. Our husbands are famous in Vraja for their sincere affection for Krishna. These doves are not like us at all. Accompanied by their husbands, they freely approach Krishna. Shame on us impious *gopīs*! In no way are we as fortunate as these doves.” Seeing some birds attracted by Krishna’s flute-music, the *gopīs* said: “We think the birds in this forest must be great sages and Krishna must be their guru. If this

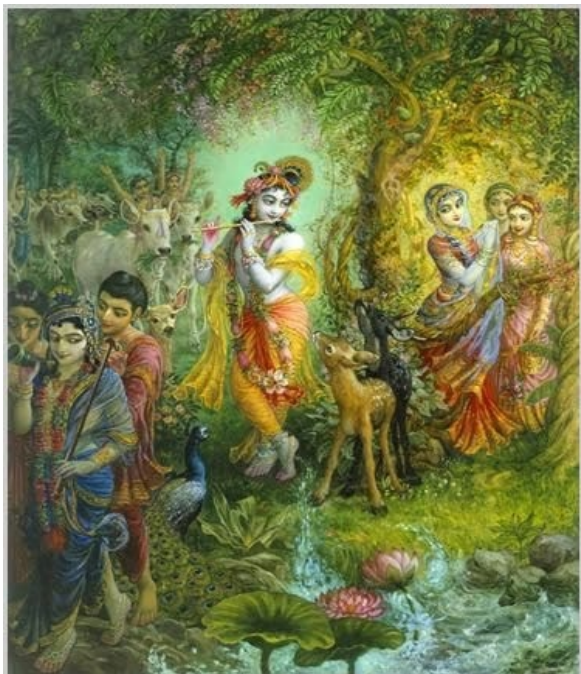
were not so, then why would this birds silently listen as Krishna plays His flute? “In the following words the *gopīs* describe these birds as *sannyāsīs*: “Krishna is a great sage in the center, and the birds around Him on all sides are also great sages. These bird-sages have no material desires.”

On another day some goddesses become attracted by the music of Krishna’s flute. The *gopīs* describe them in these words: “As they flew nearby in their airplanes, the goddesses were attracted by the music of Krishna’s flute. Gazing at the splendid charming handsomeness of Krishna’s form, they were all enchanted. They had never seen or heard of anyone handsome as Him. As they gazed at Him, their braids and decorations became disheveled and undone. Were any of them not attracted?” Of these goddesses, the *gopīs* also said: “These goddesses were completely enchanted by Krishna’s flute-music. Who are we poor souls, that we are so fortunate as to have taken birth as girls in Krishna’s land of Vraja?” Krishna’s flute music makes the unconscious beings and the beings whose consciousness is worthless attain full spiritual consciousness. These powerless beings then jump over their previous unconscious state and being to move and walk.

The *gopīs* then continue to describe the activities of the rivers when they hear Krishna’s flute-music: “Hearing Krishna’s flute-music, the rivers become stunned. With blossoming currents and the jangling warbling of swans and other birds, the wildly blissful waves approach Krishna. With the arms and hands of their waves they place a circle of lotus flowers at Krishna’s feet.” Of the rivers the *gopīs* also said: “Ah! Ah! If, abandoning their courses, the rivers, who are all the ocean’s wives, swiftly flow and meet Krishna, then what are we poor *gopīs* in comparison to them? They must have



performed many pious deeds. We are not their equal in the slightest way. That is why it is right that we give up our bodies and thus renounce the happiness and distresses of this world.”



On another day the *gopīs* describe the clouds with these words: “The raincloud is Krishna’s friend. This is so not only because they have the same dark splendor, but also because they are similar in many other ways and they always help each other. Thus when Krishna plays *mallāra-rāga* melodies on His flute, the clouds come and shade Him from the burning sunlight. “The *gopīs* also said: “Aha! Look! Even though it is very cool, and even though stays above all else, with great love in its heart the raincloud carefully serves Krishna with its shade and its nectar rains. Shame on us wretched *gopīs* very proud of taking shelter of Krishna alone and keeping Him alone in our life’s breath! We are wretched because, even without serving Krishna we somehow remain alive in this world. “Aha! Even though it is made of rocks, and even though it has taken birth as a hill, Govardhana is filled with bliss.

This the *gopīs* affirm in the following words: “Glorious Govardhana hill is the best of Krishna’s servants. Krishna and Balarama climb it to play their flutes on its summit. With the touch of Krishna and Balarama’s lotus feet, Govardhana feels the bliss and manifests many symptoms of ecstasy. Its entire body is offered in the service of Krishna’s friends and cows. I have heard that the grass on its slopes are Govardhana hill’s bodily hairs standing erect in ecstasy. If you do not believe that, then look for yourself. Hearing the music of Krishna’s flute, Govardhana hill glistens with ecstatic love. Krishna’s footprints decorate Govardhana hill.” The *gopīs* also said: “If one boldly yearns to follow the path of the great souls, one should look and see that path is splendidly manifest on the slopes of Govardhana hill.”

Adapted from Gopal Campu by Srila Jiva Goswamipada



VAISHNAVA FESTIVALS: NOVEMBER – DECEMBER 2019

Date	Festival
4 November	Gopashtami Disappearance day of Sri Gadadhar Das Goswami, SrilaDhananjayPandit, and Srila Srinivas Acharya Prabhu
8 November	Utthana Ekadasi Disappearance day of Sri Srila Gaura Kishor Das Babaji Maharaj
11 November	Disappearance day of of Srila Bhakti Promode Puri Goswami Thakur
12 November	Rasa Purnima End of Chaturmasya Appearance Day of Srila Nimbarka Acharya
23 November	Uthpanna Ekadasi Disappearance Day of Srila Narahari Sarkar Thakur and Srila Kaliya Krishnadas.
2 December	Oran Shashthi
8 December	Mokshada Ekadasi
16 December	Disappearance Day of Sri Srila Bhakti Siddhanta Saraswati Goswami Prabhupada
22 December	Saphala Ekadashi Disappearance Day of Srila Devananda Pandit
27 December	Appearance Day of Srila Lochan Das Thakur
29 December	Disappearance Day of Srila Jiva Goswami and Srila Jagadish Pandit

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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