

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakur

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In this current age of Kali Yuga, 'saṅkīrtana kalau parama upāya' - congregational chanting is the easiest and ultimate means to deliver ourselves from this miserable and mundane world. One who participates in nagar sankirtan can easily attain the Lord's mercy. Both advanced devotees and neophyte devotees will receive an equal measure of mercy through participation in congregational chanting. We must understand the importance of taking part in nagar sankirtan. Furthermore, it's crucial to recognise that there can be no offences towards the Mahamantra whilst chanting in sankirtan because the Lord bestows all His mercy. This will help us continue our chanting without committing offences. Chanting without offences will deliver us from this world and bring eternal bliss and peace.

B.B.Bodhayan Swami
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REAL GURU

*gurur brahmā, gurur viṣṇu, gurur devo
maheśvaraḥ
guruḥ sāṅṣāt param brahma, tasmai śrī
gurave namaḥ*

Nowadays, people have misinterpreted this verse from the scriptures to mean that their guru is Brahma, Vishnu, and Mahesh (Shiva). But what is the actual meaning of this verse? It says ‘*guruḥ sāṅṣāt param brahma*’—the the real guru is the Absolute ‘*param brahma*’, Lord Sri Krishna Himself. Brahma is Krishna’s mode of passion incarnation; Vishnu is Krishna’s mode of goodness incarnation, and Shiva is Krishna’s mode of darkness incarnation. In these forms, Brahma creates the living entities, Vishnu maintains the entire universe, and Shiva is responsible for the destruction of ignorance that exists in this universe. It can be said that they are the constructor, operator, and destructor.

Our ‘rasika acharya’ Srila Vishwanath Chakravarty Thakur further explains that although shastra mentions that guru and Hari are non-different, however, there are still differences:

*sāṅṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

The godlier the guru, the dearer he is to the Lord. Srila Vishwanath Chakravarty Thakur explains that Krishna’s mercy comes down to us through our guru.

In this current age, to the degree one has a loving attachment for chanting the Hare Krishna Mahamantra, by that much they are dear to the Lord. We should not forget the real meaning of this verse. By chanting the Mahamantra, all the qualities favourable for devotion and to grow close to the Lord will develop in our nature. So, we should have respect for everyone; then, we can have a

proper realisation of spiritual practice and deliver ourselves from this mundane world and become eternally blissful.

B.B.Bodhayan Swami

PURASCHARAN

On Wednesday the 19th of October 1898 (according to the Gregorian calendar), His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur, founder president and Acharya of Gopinath Gaudiya Math appeared. However, according to the Vedic calendar (which calculates a 24 hour day from sunrise to sunrise), his appearance day falls on Tuesday, the 18th of October. It was the second day of the most auspicious Karttik month. Two hours before sunrise, at the auspicious time of Brahma Muhurta, he took birth near Kapataksha river in Ganganandapur village in Jessore district, which is in current Bangladesh. He was given the name Pramode Bhushan by his parents. It was late autumn (*śarat kāl*) season, two days before the famous goddess (Durga Devi’s) special puja festival in Bengal; during the season when the sun is often hiding behind the clouds. It seemed like, out of bliss for Durga Puja preparations and the divine child Pramode Bhushan’s appearance festival, both were manifesting from the sky – sunshine and the drizzling rain.



Although Pramode Bhushan was born in an orthodox Smarta Brahmin family, his natural attraction since childhood was towards the Vaishnava tradition. We also see this in the life of Srila Haridas Thakur of our spiritual lineage. Although Haridas Thakur was born in a Muslim family, he had a natural attraction for practicing Sanatan Dharma by chanting the Hare Krishna Mahamantra. In order to keep Pramode Bhushan away from the Smarta Brahmin tradition, and simultaneously practice Vaisnava tradition, the Supreme Lord Sri Krishna sent His pure devotee HDG Srila Bhakti Ratna Thakur, a godbrother of HDG Sacchidananda Srila Bhaktivinode Thakur as his neighbour. HDG Srila Bhakti Ratna Thakur engaged young Pramode Bhushan to serve his worshipful family deities Sri Sri Radha Madan Mohan. Furthermore, Srila Bhakti Ratna Thakur introduced Srila Bhaktivinode Thakur's books to Pramode Bhushan for studying Vaishnava philosophy and encouraged him to practice the pure devotional path (Vaisnavism). Eventually HDG Srila Bhakti Ratna Thakur encouraged Pramode Bhushan to visit Mayapur and meet with HDG Srila Bimala Prasad Dutta (initiated name: Sri Vārsabhanavi Dayita Das). In 1915, during the school holidays, Pramode Bhushan (with a few of his friends) went to Mayapur and met Sri Vārsabhanavi Dayita Das Prabhu (later known as Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur). As soon as he saw HDG Sri Varshabhanavi Dayita Das Prabhu (Srila Prabhupada), young Pramode Bhushan mentally established to accept him (Srila Prabhupada) as his guru. This remarkable day was the day of the disappearance pastimes of HDG Srila Gaura Kishore Das Babaji Goswami Maharaj.

According to the explanation of our previous teachers about 'chaitya guru,' the aspect of Guru residing eternally within the heart, (Paramatma) - whenever He (chaitya-guru) confirms through inspiration in a consistent manner, a particular spiritual personality, we must accept him as our Guru (Initiating

spiritual master). Thus, on the first meeting, on the day of HDG Srila Gaura Kishore Das Babaji Goswami Maharaj's disappearance, young Pramode Bhushan accepted Srila Prabhupada as his guru.

We know from CC (Madhya-lila 22.47):

*kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane*

The meaning of this verse is that if Krishna wants to bestow His mercy on a fortunate person, then He appears in his heart as the 'chaitya' guru and teaches how to progress in devotional service.

According to tattva, Krishna is guru and appears as chaitya guru. He appears as paramatma and paramatma is chaitya guru. This chaitya guru manifests Himself as Mohanta guru (the initiating spiritual master).

We come to know from CC (Adi-lila 1.45) as follows:

*guru kṛṣṇa-rūpa hana śāstrera pramāṇe
guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe*

According to authenticated scriptures, the spiritual master (Mohanta Guru) is non-different from the Supreme Lord Sri Krishna. In order to bestow His mercy on us, Sri Krishna appears in the form of Guru (spiritual master).

We also read in CC (Adi-lila 1.47):

*śikṣā-guruke ta' jāni kṛṣṇera svarūpa
antaryāmi, bhakta-śreṣṭha, — ei dui rūpa*

There are two types of 'gurus;' both gurus are considered as the greatest devotee of Sri Krishna. One is the chaitya guru (Paramatma) who appears in the form of diksha guru (initiating spiritual master) and the other is the shiksha guru (instructing spiritual master).



According to the subject above, we can say that Siksha gurus are represented by Balaram, the manifestation of Sri Krishna (as Prakash Vighraha), and Diksha Guru, Paramatma, Chaitya-Guru, as the manifestation of Sri Krishna Himself. Both forms of Sri Guru appear to us for the sake of teaching us the pure devotional path.

CC (Adi-lila 1.44) tells us that:

*yadyapi āmāra guru — caitanyera dāsa
tathāpi jāniye āmi tāñhāra prakāśa*

Although guru is the servant of Lord Chaitanya, still, we should consider him as the manifestation of Lord Chaitanya.

CC (Adi-lila) 1.32 states:

*kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa
kṛṣṇa ei chaya-rūpe karena vilāsa*

Sri Krishna (Vrindavan Krishna) appears to us in six forms, as: Himself, the spiritual masters (initiating guru and instructing guru), pure devotee (who is chanting Hare Krishna Mahamantra with full of love), shakti (the pleasure potency Srimati Radharani), avatar (ansha-avatar, kala-avatar, guna-avatar, purusha-avatar etc.) and manifestation (direct expansion as Lord Balaram).

Srila Vishwanath Chakravarty Thakur writes in Gurvashtakam,

*sāksā-d-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam*

All the authenticated scriptures inform us that guru and Hari are non-different, but depending on how dear guru is to Krishna, he will possess more of Krishna's qualities. In this current age of Kali-Yuga, Sri Krishna appeared in the form of Lord Chaitanya and informed us about the qualities of pure devotees through His writings in the third

text of the Sikshastakam. The meaning of the text is 'whoever chants the Hare Krishna Mahamantra, they should gradually accumulate the following qualities. First - to humble like a blade of grass, second - to be tolerant like a tree, third - to be completely free from the addiction to material appreciation, recognition, distinction, desire, and fourth - to keep respect for every living being.'



Srila Sacchidananda Bhakti Vinode Thakur taught us – “Jive samman dive jāni Krishna Adhistan.” This means that all living beings are tiny expansions of Lord Krishna, therefore we have to keep proper respect for each one.

Again, Srila Bhakti Vinode Thakur Mahashaya wrote that even though scriptures say that guru is non-different from the Lord, he is not the Supreme Godhead Krishna. Krishna is the controller of energy (maya), but guru can sometimes be affected by that maya.

*pratame chilen tini sadhguru pradhan
krame nama aparadhe hoyā hatha gyan
vaishnave videsh koi chare nama rasa
krame krama haya artha kaminir vasa*



We know that Krishna is eternally youthful and ever-new (*nitya-nava-navayaman*), yet Guru grows old and leaves his body. Even devotionally, if a pure devotee thinks that only he is the best and that others are inferior, then day by day he will accumulate the first offence towards the holy name - blaspheming (even if he is only criticising within his mind). Gradually, due to this offence, he loses his devotional knowledge and realisations and gradually loses taste for chanting due to the offence towards the Vaishnava. Gradually he will become attached to accumulating mundane wealth and to sense pleasure. 'Kamini' literally means 'women' but here the deeper meaning is 'developing the taste for sensual pleasure').

My most worshipful spiritual master HDG Srila Bhakti Pramode Puri Goswami Thakur had all the qualities mentioned in the shastras. Lord Chaitanya's writes in the third text of Shikshashtakam:

*ṭṛṇād api su-nīcena
taror iva sahiṣṇunā
amāninā māna-dena
kīrtanīyaḥ sadā hariḥ*

The meaning of this text has been discussed above. These, by nature, are the qualities of a pure devotee.

*urkṣa yena kāṭīleha kichu nā bolaya
śukāṣā maileha kāre pānī nā māgaya*

My spiritual master embodied all of the symptoms of a pure devotee and was the embodiment of this shloka spoken by Lord Chaitanya. This was the opinion of all the godbrothers of my spiritual master, prominent acharyas and Vaishnavas like HDG Srila Bhakti Rakshaka Sridhar Deva Goswami Maharaj (founder Acharya of Sri Chaitanya Saraswata Math, a godbrother of my gurudeva); HDG Srila Bhakti Kumud Santa Goswami Maharaj (founder Acharya of Sri Chaitanya Ashram, a godbrother of my

gurudeva), HDG Bhakti Ballabh Tirtha Goswami Maharaj (appointed Acharya by HDG Srila Bhakti Dayita Madhav Goswami Maharaj, founder Acharya of Sri Chaitanya Gaudiya Math, a godbrother of my gurudeva), Srila Bhakti Vigyan Bharati Goswami Maharaj (also the disciple of HDG Srila B.D Madhav Goswami Maharaj), Bhakti Suhrid Akincan Goswami Maharaj (appointed Acharya by HDG Srila Bhakti Saranga Goswami Maharaj, founder Acharya of Sri Sri Gaur-Nityananda Mandir at Mayapur Dham where Sri Gauranga Mahaprabhu and Sri Nityanada Prabhu first met each other). Many other senior devotees had the same opinion as well.

As mentioned above, in 1915, when 17-year-old Pramode Bhushan first met Srila Prabhupada at Mayapur, he decided to accept him as his guru, but he did not ask for initiation.

We know from the text above (CC Adi-lila 1.45) that Krishna comes to us in the form of a guru.

Srila Bhakti Ratna Thakur was both the varmapradashak guru (one who guides someone to a spiritual connection), and his siksha guru as well. Srila Bhakti Ratna Thakur gave young Pramode Bhushan many spiritual books written by HDG Srila Bhakti Vinode Thakur. Those books gave Pramode Bhushan the opportunity to learn about Srila Bhakti Vinode Thakur's teachings and gave him inspiration to practice the pure devotional path wholeheartedly.

In 1919, he graduated with honours in Chemistry from Kolkata Bangavasi College (which is affiliated with Kolkata University). In order to provide financial support to his parents, he immediately got a job as an officer at the Kolkata port commission office. One day, Pramode Bhushan came to know that Bimala Prasad was now known as Srila Prabhupada and was giving classes at 1 Ultadanga Junction Road, Kolkata. Pramode Bhushan rented a place close to where Srila



Prabhupada was giving lectures and every evening, he attended the classes and used to listen attentively. He was always happy to listen to Srila Prabhupada's Bhagavatam. So much so that one day he was bitten by a scorpion, yet he still attended the class in order to hear from Srila Prabhupada, despite the pain. Out of pain, his body turned from a fair colour to a red colour. This incident happened in 1921 between the months of September and October.

To see Pramode Bhusan's spiritual attitude, on the same day, after conclusion of the class, Srila Prabhupada suggested to Pramode Bhusan to stay at the ashram and accordingly continue to go to his office from there. He said 'it will be easier for you to attend the class and there will be no need to hurry back home for changing from your office outfit and then coming to attend class'. He had desired to stay with Srila Prabhupada since the day he first met Srila Prabhupada and now it seemed that his desire was going to be fulfilled. Srila Prabhupada's suggestion was the golden opportunity for Pramode Bhusan and he immediately left the rented home. Even then, Pramode Bhusan did not ask for harinaam/ diksha initiation. He decided that this should first come from Srila Prabhupada and then he will take initiation. Thus, Pramode Bhusan used to go to his office from the ashram and during his time off, he used to take dictations from Srila Prabhupada. After three years, and on the day of Sri Krishna Janmashtami in 1924, Srila Prabhupada offered to give him initiation with such expression that 'today I would like to give you initiation and make you blissful with the seed (Pranav – 'aum') of each Mantra, instead of artificially showing material bliss.' He was extremely happy, now that his chaitya guru had really manifested to him as a mahanta guru. He then took initiation and on the same day, receiving harinam and diksha as well as saffron cloth to wear on the same day. Srila Prabhupada gave him the spiritual name Pranavananda Das Brahmachari. Srila Prabhupada also gave him a pen and

instructed him to write about Gaudiya philosophy. From this day, according to Srila Prabhupada's direction of service, Pranovananda Das Brahmachari was engaged in writing articles, taking dictation from Srila Prabhupada and assisting the editorial department for promoting the siddhanta of Lord Chaitanya's loving mission (Gaudiya philosophy).

Throughout his entire life, he taught us that without following the footsteps of our spiritual master, it is impossible to progress in spirituality. Therefore, the pen that he got from Srila Prabhupada for the service of propagating Lord Chaitanya's loving mission, was constantly engaged in writing and editing books, as well as writing articles for different publications of his Gurudeva and godbrothers. His entire life is the perfect example on how we should follow the footsteps of senior and higher Vaisnavas, along with the instructions of the spiritual master until the last breath.



During the temple inauguration and deity installation of Tridandi Gaudiya Math at Bhubaneswar, Odissa, Srila Prabhupada passed his desire to give Tridandi Sannyas (renounce order) initiation to Pranavananda. After some time, Srila Prabhupada said, 'Pranavananda still has loving attachment to his mother, so I will give him the renounce order later.' After a few months, Srila Prabhupada manifested the pastime of becoming sick and he physically disappeared from this material world, entering the eternally blissful abode,



Goloka-Vrindavan. In order to fulfil the desire of Srila Prabhupada, in 1947, during the Sri Navadwip Dham Parikrama and Sri Gauranga Mahaprabhu's Divine appearance festival period, on the Ekadasi day and in the presence of his godbrothers such as HDG Srila Bhakti Prajnana Keshava Goswami Maharaj, HDG Srila Bhakti Rakshak Sridhar Deva Goswami Maharaj and HH Satprasangananda Das Brahmachari (later known as Srila Nayananda Das Babaji Maharaj) Pranavananda Brahmachari took sannyas the vow from his senior godbrother, His Divine Grace Srila Bhakti Gaurav Vaikhanas Goswami Maharaj at Champahati Sri Sri Gaur-Gadadhar temple. After the Sannyas initiation he got his new name 'Bhakti Pramode Puri Thakur.' The temple Deities, Sri Gaur Gadadhar were established by Srila Dvija Vaninath Prabhu.



I would like to tell you about an incident for understanding his determination to follow the order of his Gurudeva, Srila Prabhupada. In 1994, during Jagannath Puri's Ratha-Yatra festival, Srila Gurudeva manifested the pastime of having pneumonia. We moved him from Puri to Kolkata and admitted him into the Kothari nursing home in Kolkata. After recovering from the pneumonia, he wrote an article but his hands were completely shaky and he was unable to read his own writing. After seeing his writing, his eyes were full of tears and he asked forgiveness from Srila Prabhupada because of his disqualification to perform the writing

service. Once, I requested him (upon seeing his difficulties holding a pen and writing) to dictate to me and then he can edit. He replied 'my spiritual master did not give me such instructions to dictate. He gave me this writing seva. How can I disobey my spiritual master's instructions? Rather I can stop my writing'. Thus, he taught us that our PURASCHARAN (perfection of spiritual practice) is keeping firm and exclusive faith in guru. It is the most important thing to progress in our spiritual practice.

We know of many mahajans (previous bona fide teachers) and how they came to their guru and received initiation. One example is of Srila Narottam Das Thakur and how he got initiation from his guru Srila Lokanath Goswami. According to the scriptural evidence, the Supreme personality of Godhead Sri Krishna appeared in the form of Lord Chaitanya. Lord Chaitanya knows everything about everybody. He knew that Champak Manjari from the spiritual abode will appear here on the banks of Padma River soon, and that people will give him the name Narottam. Before Narottam Das Thakur was even born in the royal family of King Krishnananda Dutta, Lord Chaitanya once went to his birthplace, Kheturi (the name of a village in Bangladesh), and on the banks of the Padma River started calling out 'nuru, nuru.' At the time, no one understood who Lord Chaitanya was calling out to and why.

After some time, Narottam Das Thakur appeared in the royal family of Krishnananda Dutta. Gradually, people realised the boy Narottam appeared here for propagating the loving message of Lord Chaitanya. He was a prince. How, being from a royal family, was Narottam Das Thakur able to fulfil the desire of Lord Chaitanya? It is very difficult for a prince to get out of the palace. Once, when Narottam Das Thakur was twelve years old, Lord Chaitanya came into his dreams and gave him the instructions to go to Vrindavan and take initiation from Lokanath Goswami. By



the Lord's mercy, the small prince Narottam got sufficient strength to make everything become possible.

After leaving for Vrindavan, whilst walking through the forest, he heard the tune of Krishna's flute. The tune of Krishna's flute first took him to where Jhanava mata was staying. She is the embodiment of Lord Nityananda's potency. There, Jhanava mata bestowed her blessings on young Narottam Das Thakur. As he continued to follow the tune of Krishna's flute, he eventually reached Vrindavan and met Srila Lokanath Goswami. When he asked Lokanath Goswami about initiation, Lokanath Goswami did not agree to give initiation because he vowed not to initiate anyone at all. But Narottam Thakur belonged to a royal family, and he did not budge from his decision of wanting initiation from Srila Lokanath Goswami only. He also wanted to do some service, like cleaning clothes, utensils, and sweeping the entire area where Loknath Goswami used to stay. Lokanath Goswami was so renounced that he did not want to accept any service from anyone, and he did not allow anyone to wash his utensils/outfits, so how could Narottam do any service for him? He decided to go and clean the place where Lokanath Goswami Maharaj went when nature called. Narottam Thakur kept the area clean, kept neem twigs there to brush his teeth, and a vessel with water and sufficient amount of soil to wash his hands. He did such service for several days. One day, Lokanath Goswami was curious to know who was doing this. That day, Lokanath Goswami went to that area before his usual time. He then saw Prince Narottam was doing such service. Narottam Das Thakur thought he would be chastised and kicked out of Vrindavan and he thought he had no chance of getting initiation from HDG Srila Lokanath Goswami. However, by the mercy of Lord Chaitanya Mahaprabhu, the opposite happened. HDG Srila Lokanath Goswami decided to break his vow and give him initiation. Without service, it is not possible to please the spiritual master. It is an

absolute truth that the Supreme lord bestows His mercy to us through His pure devotees to destroy our unwanted mundane desires (anartha). Therefore, the authenticated scriptures mention the importance of getting initiation from a bona fide Guru (spiritual teacher) and spiritual perfection -- PURASCHARAN is dependent on service to the Guru (bona fide spiritual master) without any material expectation. The ultimate purpose of service is to please Guru, Vaisnava (pure devotee) and the Supreme Lord Sri Krishna (Bhagavan) with each and every one of our activities.

We also saw the same type of incident with Sabari. Sabari was a small girl from a tribal family. From her childhood, she had the desire to serve saintly personalities (sadhu). According to the tradition, women cannot serve men who are in the renounced order. In ancient times, family members would arrange the marriage of their children at a young age as well. Sabari's parents arranged her marriage ceremony when she was very young – only seven or eight years old. We know that the Supreme Lord has a lot of loving affection for His devotees. On her wedding day, the Lord gave her enough strength to decide to leave her wedding venue and run away from home. It was not easy for her, but it was all possible by the mercy of the Lord. She was running through the jungle, searching for a Sadhu to get an opportunity to serve. She finally reached near Kiskinda, the birthplace of Hanuman, the dearest devotee of Lord Ram. She saw a beautiful lake named Pampa-Sarovar. Many Sadhus were living there in their small huts. She decided to try to perform seva for them, but the boundaries placed by tradition did not allow her to serve them at all. In reality, it was a tremendous test for her. Therefore, she always kept herself in a hidden place and rendered service to them in a hidden manner. During the night, whenever the sadhus were taking rest, she used to sweep the place. She also noticed that they would enter the deep forest to collect firewood for cooking; and so she took the opportunity to



perform the service. In the larger saintly society, there was a senior saint named Matanga Rishi. Once, he was curious to know who was performing these services. At midnight, Matanga Rishi woke up and saw Sabari sweeping the place. Matanga Rishi was astonished to see her service mood. Usually, Matanga Rishi would not give initiation to any women. According to tradition, women were not allowed to be close to a renounced person. She was a small girl, but she had a strong desire to get initiation. On that night, Matanga Rishi broke his vow not to initiate any women and decided to give her initiation. Thus, the Supreme Lord fulfilled Sabari's desire. During initiation, Matanga rishi instructed Sabari, saying that soon Lord Ram will come with his brother Lakshman. He said 'from today, you should keep yourself ready for welcoming and greeting Them in the best possible way.' After getting the instruction from her Gurudeva, every single day, Sabari started to collect fragrant flowers for decorating the welcoming path, and she would collect sweet berry fruits to feed Lord Ram Chandra. This is how Sabari spent almost her entire life. When Sabari was old, she had almost lost her vision, and struggled to recognise anyone properly. However, she had vowed to follow the instruction of her Gurudeva, Matanga Rishi, until her last breath. Sabari become optimistic that soon Lord Ram will come to that forest. In order to get help for rescuing Sita Devi from the territory of Ravana, Lord Ram Chandra wanted to meet Sugriva, King of Kiskinda. On the way to search for Sugriva, Lord Ram Chandra came to Sabari's hut with His brother Lakshman. On this day, Sabari welcomed and greeted Lord Ram Chandra and fulfilled the order of her Gurudeva, Matanga Rishi. Such strong determination allowed Sabari to get PURASCHARAN (perfection of spiritual practice) of her spiritual life and delivered her from this miserable mundane world. Thus, all bona fide spiritual teachers of our lineage have taught us how to get PURASCHARAN in our spiritual practice.

Similarly, we also saw the same determination and test with my most worshipful grand spiritual master HDG Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur (Srila Prabhupada). In his early age, Srila Prabhupada was given Nrsingha mantra and Harinam initiation by Srila Bhaktivinode Thakur. Srila Prabhupada was fully engaged in academic study and the different services for expanding Lord Chaitanya's loving mission. When he was 26 years old, he was instructed by HDG Srila Bhakti Vinode Thakur that he should take second initiation from HDG Srila Gaura Kishore Das Babaji Goswami Maharaj. However, when he came and asked for second initiation, HDG Srila Gaura Kishore das Babaji Goswami Maharaj had already decided not to give initiation to anyone. Babaji Maharaj said 'but you have been told by Srila Bhakti Vinode Thakur, then how can I ignore you?' In order to fulfil the order of Srila Bhakti Vinode Thakur, 'I will ask Nityananda Prabhu. If He agrees, then I will give you initiation.' Every couple of days, Srila Prabhupada used to come and ask whether he had asked Nityananda Prabhu. Srila Babaji Maharaj replied every time that he had forgotten to ask Lord Nityananda Prabhu about his initiation. In this way, Babaji Maharaj tested Srila Prabhupada's determination to take initiation several times. After asking many times, finally, in 1902, when Srila Prabhupada asked again, Srila Gaura Kishore Babaji Maharaj said that 'yes, today Lord Nityananda Prabhu gave me permission', and thus, Srila Prabhupada got initiation from Srila Babaji Maharaj.

Each time Srila Prabhupada would come to see him, Srila Babaji Goswami Maharaj used to say, 'amar prabhu, tumi eshecho, ei shloka ta byakhya karo to.' (Oh my Lord, you have come; please describe the inner meaning of this particular text.) As soon as Srila Prabhupada explained the inner meaning of the text on the basis of Srila Visvanath Chakravarti Thakur, Babaji Maharaj used give his own commentary with more profound explanation. Srila Prabhupada felt



astonished to hear such commentaries from Srila Babaji Maharaj. Before initiation, my grand spiritual master HDG Srila Prabhupad, was also tested for a long time by HDG Srila Gaura Kishore Das Babaji Goswami Maharaj. According to the order of Srila Sacchidananda Bhakti Vinode Thakur and Srila Gaur Kishore Das Babaji Goswami Maharaj, Srila Prabhupada gradually propagated the loving messages of Lord Chaitanya all over the world. The PURASCHARAN of Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur is to propagate the loving mission of Lord Chaitanya with purity. Here, purity means to cure the dirt of our chitta. The mind, heart, consciousness and intelligence, etc. all together are known as chitta. At that time only, will it be possible for us to cure our chitta - whenever we take shelter of a bonafide spiritual master and chant the Hare Krishna Mahamantra without offence, practicing humility, tolerance and respect to one and all. A bonafide spiritual teacher (Guru) means one who is blessed and appointed by their higher previous spiritual master to initiate people for propagating the loving message of Lord Chaitanya.

*diksha kale bhakta kare atma-samarpan.
sei kale krishna tare kare atma aama*

“During the time of taking initiation, the devotee is submitting their life to Guru. At that time, Krishna accepts the devotee and bestows His blessing through guru.”

In reality, accepting diksha means to control our naughty mind, and fix the mind on Sri Krishna's services under the guidance of a bonafide Guru. There is no question of independence – rather, complete surrender to serve Krishna and to lead our life accordingly. Sri Krishna is eternally present in every living being in his tiny atom form as Paramatma. This Paramatma is always judging what is spiritually good for us or what is spiritually bad for us. Our mind is considered as a subtle body (Shuskma Deha); it is always moving with the soul to

different bodies, which are determined according to the consequence of our karma. In this material world, more or less everyone keeps themselves busy by searching for four things: food to eat, a place to sleep, protecting themselves from upcoming death, and trying to fulfil sense enjoyment desires. As soon as we get a human form, although we are capable of performing spiritual practice, due to the bad habit from our previous lives, we are running in the same direction as the animals. Consequently, there is no differences between humans and animals. The Lord gave us the human form to practice spirituality. If we are not practicing spirituality, then our human life becomes meaningless. The naughty material mind can easily become peaceful by practicing the prescribed spiritual practice. In this current Age, Kali-Yuga, where there is quarrel everywhere, the Supreme Lord Sri Krishna appeared in the form of Sri Krishna Chaitanya Mahaprabhu with the mood and form of Radharani and instructed us:

*harer nama harer namo harer namaiva
kevalam.
kalou nasteva nasteva nasteva gatranyatha*

“Chanting the Hare Krishna Mahamantra is the only spiritual practice in the Age of quarrel (Kali-Yuga).

We know from Chaitanya Charitamrita as follows:

*krishna mantra hate have samsara mochan
krishna nama hate pave krishnera charan*

“Chanting Krishna Mantra (the 18-syllable confidential mantra) allows us to be free from our materially bound condition. Chanting the Name of Krishna allows us to reach Sri Krishnas lotus feet, the eternal home for all living beings.

Temporary material attachment is called samsara. Krishna Mantra (18-syllable confidential mantra) is approved by previous teachers to remove all of the



temporary attachment and it is able to establish us in the secret pastimes of the Divine Couple, Sri Sri Radha Krishna in Vrindavan with the gopis. The PURASCHARAN of Krishna Mantra and Krishna Nama will be possible when a person fully surrenders themselves to the spiritual master (mahanta-guru), the representative of Vrindavan Krishna. If we lead our lives according to our own minds concoctions, then it is impossible to get perfection of chanting the mantra (PURASCHARAN). It is only possible to get perfection of chanting the mantra when we take complete shelter of the bonafide spiritual teacher.

Once, Srila Narottam Das Thakur informed us:

krishna kripaya guru mile, guru kripaya krishna mile

“By the mercy of Krishna, we are able to find a bona fide spiritual master and by the mercy of the spiritual master we are able to reach Krishna’s feet, the eternal blissful home of every living being.”

The inner meaning of this quote is that if we pray to Sri Krishna from the bottom of our hearts to give us a guru, our paramatma will lead us to one of His representatives. We will know that they are our spiritual master as Sri Krishna sends His representatives according to our mood. Srila Prabhupada gave us some guidance on accepting guru, and said ‘if we believe the cheating propensity and material gain is the symptom of spiritual progress, then Lord Krishna will send us such types of cheater gurus. It is not possible for a cheater guru to deliver us from this miserable mundane world.’

Initiation is not based on emotion; it is based on devotion. It has to be connected with the Supreme Lord, chaitya guru’s inspiration. If we get initiated out of emotion, then later if we feel disconnected at any point, we will leave the process. When we take initiation

according to the confirmation of chaitya guru, then it is proper initiation. It is the eternal connection and guru is eternally Krishna himself. When we follow instructions and serve Krishna under the direction of mahanta guru, then Krishna’s mercy comes down to us from the mahanta guru and we will be able to be delivered from this miserable mundane world. Gradually, Radharani’s intimate associate, Lalita Sakhi, will engage us to serve the Divine Couple. In our lineage, this is called PURASCHARAN (perfection of spiritual practice). Spiritual perfection means to establish oneself with the mood of Krishna, i.e what Krishna wants. Accordingly, we will engage ourselves and perform His service under the guidance of a bonafide spiritual master.

We know Lord Krishna is non-sectarian and that His holy-name (Hare Krishna Mahamantra) is also non-sectarian; if we want to become a devotee of Krishna, then we should also establish such a mood – non-sectarian. However much we involve ourselves in sectarianism, we will keep involving ourselves in getting material attachment and material appreciation, recognition etc. by that much. In this current age, spirituality (Paramartha) means to free ourselves from these desires and instead, replace them with humility, tolerance, respect for everyone and to chant Hare Krishna Mahamantra without offence.

Today, from the bottom of my heart, my humble prayer to my worshipful Divine Master HDG Srila Bhakti Pramode Puri Goswami Thakur, and prayer to all members of our guru paramapara is to please bestow a drop of mercy upon me and all sincere devotees, to cure us from our different faults and material obstacles so we may practice the pure devotional path. Also, give us the qualification to realise the PURASCHARAN of Mantras and be engaged in your services eternally.

By His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja, October 2023



GLORIES OF SRILA BHAKTI PRAMODE PURI GOSWAMI MAHARAJ

CHILDHOOD PASTIME

Srila BhaktiPramode Puri Goswami Maharaj appeared in this world on Gaur Chaturthi tithi, chaturthi tithi means white fortnight. His mother's name was Ram Rangini Devi and his father's name was Tarini Charan Chakraborty. His childhood name was Pramod Bhushan.

So a question may arise, why was he born on jurnin chaturthi tithi as this looks like an inauspicious time to be born?

This seems inauspicious because jurnin chaturthi tithi is like "vadh" and "bandhan." Vadh means "to kill" and bandhan means "bondage."

So why did he choose this time?

He wanted to kill our bad propensities against Bhakti and he wanted to bind those who were following him with Prema and take these followers to the lotus feet of Sri Chaitanya Mahaprabhu and the divine couple. For this reason, he chose to appear on chaturthi tithi.

In his childhood pastime's, he displayed deep intimacy with Madan Mohan. Everyday he used to serve Madan Mohan and one day during the winter season, he forgot to give a blanket to Madan Mohan. When he went back to his room and went to sleep, he began to feel severely cold and had a fever. He was thinking what has happened?

In that moment he thought "Oh my god I forgot to give a blanket to Madan Mohan." He came out of his room and covered Madan Mohan with a blanket and then went back into his room. Automatically, all the severe cold and the fever he was experiencing was now gone. So, this shows the level of

relationship he has with Madan Mohan, and this is the proof of how intimate it was.

When Madan Mohan was feeling cold, he would feel cold. However when he covered Madan Mohan and Madan Mohan became warm, he also became warm and the fever disappeared.

ATTACHMENT WITH HIS GURU

First we have to spread attachment for Guru and then others. While he was working at his job, he used to come to listen to Prabhupada's lectures. One day he was coming after completing his office work, he put shoes on and made his way. When he took his shoes off, somebody noticed that his feet were red with blood. What happened? When they asked if he had seen the blood, he said no. Then they saw one scorpion come out of his shoe. If a scorpion stings you even one time, it creates a strong burning sensation, however when this scorpion entered his shoe and stung him after he stepped on it, he still never felt it's sting. This is how much attachment he had for his Gurudev, Srila Bhaktisiddhanti Saraswati Thakur.

BRAMHACHARI NAMES

His brahmachari name was Pranabananda Brahmachari. So what is the meaning of Pranabananda?

Pranab means "Om", this is the first letter of creation, it is mentioned by Lord Sri Krishna in Srimad Bhagvatam, chapter 8, shloka no. 13:

om ityekākṣharam brahma vyāharan mām anusmaran

yah prayāti tyajan deham sa yāti paramām gatim

In this sloka, Krishna is saying that whoever utters this single syllable during the time that they are departing from this world, if he utters this when he is leaving this body, he will reach a good destination. As such,



whoever recites his name, they will reach a good destination meaning they will reach Bhagwat Dhama. Prabhupada therefore kept his name as Pranabananda. Moreover Pranab also means om.

"Akare ucchate Krishna sarba lokayiko nayako, u kare ucchate Radha, m karo jeev o vachak"

So A means Krishna, U means Radhika, and M means the Jiva who is serving the divine couple. So in AUM there is Radha Krishna and the Jiva. Radha Krishna is aradhya and the Jiva is aradhak.

RELATIONSHIP BETWEEN SRI PURI MAHARAJ AND SRILA NARAYAN GOSWAMI MAHARAJ

In 1997, we came to Jagannath Puri with Srila Gurudeva and he took us to meet with Srila Bhaktipramod Puri Goswami Maharaj. Srila Bhaktipramod Puri Goswami Maharaj was asking Maharaj “do you remember your lota?” I asked “what is lota?” and Srila Gurudev said to me “ask your Dadhu (grandsire – Srila Bhakti Pramode Puri Maharaj).” Srila Puri Maharaj explained that when Srila Narayan Maharaj came to the math he brought with him one lota, (a lota means one metal pot to hold water). Puri Goswami Maharaj explained that Srila Narayan Maharaj was his first personal servant. Both of them used to travel from Chuchura city to the Ganges to take bath. When they would get there, both of them they would keep their cloth far away from the Ganges water, and Srila Gurudeva (Srila Narayan Maharaj) would keep this lota on the marginal line between the water and the land and after taking bath, both of them would come and take Ganges water, put their tilak on and do Achaman. So in Chuchura the Ganges had high and low tides, this is not visible in Navadvipa. So one time, they were both taking bath in the Ganges and all of a sudden a high tide came. They were both expert swimmers and swam back to shore however when they reached

they realised the lota was gone. Srila Puri Maharaj began laughing so much. Srila Gurudeva asked Srila Puri Maharaj “why are you laughing? With this lota, I am bringing water for you, for your tilak and achaman.” Srila Puri Maharaj then explained saying “I am laughing so much, because the attachment that you have brought from your birthplace, Ganges didn’t like it, so she has taken this attachment from your previous village away.”

Srila Puri Maharaj told this and Puri Maharaj told that Srila Narayan Maharaj would take his cloth, clean it, hang the cloth and when it was dry, he would fold and hold the cloth for him. He said he would also use soap to clean the cloth whenever he needed and as such described Srila Gurudeva as his first personal servant. Srila Puri Maharaj asked Gurudev that whenever he publish a book to please send them to him, as such Srila Gurudeva used to send these books from time to time.

TEACHINGS OF SRILA PURI MAHARAJ FOR GURUDEV

Srila BhaktiPramode Puri Goswami Maharaj and Srila Bhaktisubuddhi Maharaj taught Srila Gurudeva how to perform detailed deity installations, temple installations amongst other things. One day in Navadvipa, Srila BhaktiPramode Puri Maharaj came to Devananda Gaudiya Math from Chaitanya Gaudiya Math, Srila Puri Maharaj asked Srila Gurudev, “how did you install the chakra?” Gurudev said “only by worshiping with sandalwood paste and flowers”. Puri Maharaj said “No there are some special mantras”. Gurudev said “you didn’t teach me”. Srila Puri Maharaj said he forgot and told Gurudev to send someone to him the following morning so he could give him the dictation. Srila Gurudev said that Navin Krsna will go, and so I went to Chaitanya Gaudiya math. When I arrived there Srila Puri Maharaj was inside of his room doing bhajan. I asked someone and they said he was resting, I told them to tell Maharaj when



he was done resting that Srila Narayan Maharaj had sent his sevak. Srila Puri Maharaj heard this from his room and he came out saying, “baba, you have come?” I said “yes”. He then gave his note book and told me to copy what he had written, he said after you’re done, return the note book to me and I will check for any mistakes. Half way through when I was writing, Srila Puri Maharaj came over and he was surprised he said “oh baba, your hand writing is so neat, so nice and beautiful” I said that this is the mercy of all of you. When I had completed the writing, he checked it and there were no mistakes. He became very very happy and said “oh very good, you can serve Narayan Maharaj and you will get all perfection by serving him”. He gave me this blessing.

HOW HE BECAME SRI BHAKTI PRAMODE PURI GOSWAMI MAHARAJ ?

What is the meaning of BhaktiPramode, first I will speak about Pramod. The 'Pra' is a Prefix , what is a prefix? To focus any matter in a special way, thus prefix is added before the verbal root. Now the deeper meaning will be explained, so Bhaktipramod means one who by his own inclination has Bhakti towards Sri Krishna and one who by his own inclination of Bhakti first pleases his own Gurudeva, followed by the undivided Guru Tattva - Sriman Nityananda Prabhu, the worshippable deity of this Kaliyuga- Sriman Chaitanya Mahaprabhu and the divine couple, he is eligible to get the title 'Pramod.'

WHY THE NAME 'PURI'?

Puri means one who is always living in Puri, which Puri? Does this mean Jagannath Puri? No. Jagannath Puri is a place of opulence. So what does it mean when Puri is mentioned here? When Sri Chaitanya Mahaprabhu was in Arail gram, Ballavacharya took him there and Rupa Goswami was also present there. One devotee, Sri Ragupati Upadhyay came and Sriman Mahaprabhu began discussing with him. Within the discussion Mahaprabhu

requested that he describe some Krishna Leela. Then from that discussion one shloka emerged:

*shyam evam param roopam puri
madhupuri varah, vayah kayisarah
kandheyam abdh rva parorasah*

Yes there are many Puris, Puri means places or cities. Which one is considered the best? Madhupuri, which includes Mathura Mandal, Vraja Mandal, Vrindavan Dham. So he who is always living in Mathura Mandal or Vrindavan though it may not always be possible by body, but in his mind or by soul he is always living in Vrindavan. As such, his name became Puri.

WHAT IS THE MEANING OF PURI?

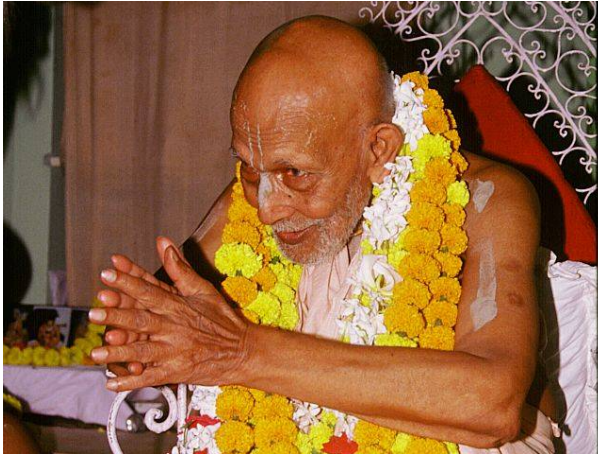
So how we can spell Puri? P.U.R.I.

P = Pure for sure, he is a pure devotee. Otherwise how was it possible that when he forgot to cover Madan Mohan, he began feeling cold himself just as Madan Mohan was feeling? As such, he is a pure devotee by birth. Why not? Because Mahaprabhu said to Prabhupada Saraswati Thakur, I am sending so many person to you, so whoever are Prabhupada's associates are not an ordinary personalities, so he's pure devotee himself, whoever will follow him will be pure no doubt.

"U" = Under guidance. Puri Maharaj was himself under the guidance of his Gurudev Prabhupad Saraswati Thakur and those who will follow him and remain always under his guidance will surely receive the mercy of Srila Prabhupad Saraswati Thakur no doubt. "R" = Relax. Due to the top quality of Bhajan, he became relaxed himself and had no tension. He has given pension to tension never mention. As such, whoever that will follow him will be relaxed from material tensions.

"I" = Intimacy. He has intimacy for his Gurudev Prabhupad, and especially for Srimati Radhika.





WHAT IS INTIMACY?

Intimacy means Sambandha Jyana, which means the relation between Krishna and the sadhaka. Without Sambandha Jyana, one's Bhajan is incomplete. The determination of Krishna bhajan depends wholly and solely on Sambandha Jyana. So those who have intimacy with or follow Srila Puri Maharaj, will get Sambandha Jyana no doubt.

Hare Krishna

By His Divine Grace Srila Bhaktivedanta Madhava Goswami Maharaj

OFFERING TO OUR BELOVED GURU DEVA

I offer my humblest prostrated obeisances to his holiness his Divine Grace Bhakti Promode Puri Goswami Maharaj who has descended to this world to bless us with his sweet nectarean pastimes and gifted the entire world with the mercy of Guru and Gauranga.

As a fallen soul with no qualification to serve and or follow the instructions of my Guru Maharaj I pray for his mercy and blessings and the opportunity to find a way in my heart to engage in serving his lotus feet with full commitment.

Having had the opportunity to share precious moments of my insignificant life in his presence I feel the need to share these visions with those who may not have had such occasions to associate with such a Maha Bhagavat. When I first met Guru Maharaj he was sitting quietly on his bed, deeply immersed in his morning bhajan, chanting Gayatri and a long series of profoundly moving Mantras which was part of his daily ritual which he began in the early hours and continued throughout the day with his hand always clasping his japa beads while chanting Maha Mantra or carefully going through a small box of sacred items and texts, holding them to his head and carefully replacing them after intense chanting. I had no eyes to see the greatness of this divine personality who was granting me the unprecedented opportunity to have his personal association - a gift of a thousand lifetimes which, due to my profound ignorance, I was, at that point, completely unaware of the significance of such an auspicious and life changing event.

I recall many hours of the day sitting quietly at Guru Maharaja's feet, listening to him chant softly while birds chirped in the background whilst the first rays of light extended into the room from the East. It was a good while before Guru Maharaj directly acknowledged my presence and one of his disciples came into the room to help translate. It was at this precise moment when the full import of this auspicious occasion began to take root in my feeble mind. Here I was, at the feet of one of the last remaining disciples of his Holiness Bhaktisiddhanta Saraswati Goswami Maharaj - a pure devotee fully immersed in his bhajan pastimes offering his personal association to us western scoundrels. From my limited perspective I was still a relatively a young man seeking a spiritual connection after a lifetime of searching and Krishna had given me this opportunity with little effort. The environment was surreal and otherworldly, as if I had stepped into another realm where time and space no



longer were relevant considerations - and only the opportunity to exchange intimate questions and seek his divine instruction remained worthy activities - and I dove into this ocean of nectar without reservation.

From that moment on, this was the quest and our lives measured out in relationship to making the pilgrimage to India where we would spend as much time in Guru Maharaj's personal association as was physically possible, traveling two or three times per year from the West to Mayapur, Puri or Vrindavan, carrying loads of books which we spent our time and efforts preparing as offerings to Guru Maharaj annually. Guru Maharaj was so happy to see these beautiful publications and it brought sincere joy to his heart and to all those who read his inspired writings. The Heart of Krishna and so many others which continue to be published right up to this day are the direct extension of his preaching and we are blessed to be of service to that agenda which has helped so many devotees around the world have a deeper understanding of the divine truth especially the unfettered humility which was at the essence of our Guru Maharaj's interaction with all those who were fortunate to have his association. To see such a great exalted Vaishnava become so pleased with this service was the highlight of our existence - what else could we possibly achieve in this life of any meaning other than to please his Divine Grace in this way. We were and are so honored and fortunate and sincerely blessed to have the opportunity to offer our hearts and souls in this service with full enthusiasm and know that it would be so profoundly reciprocated. These were glorious moments which will remain epic in our hearts to the end of days.

Guru Maharaj blessed me with initiation the following year and I remain forever indebted to my brother Ram Das Prabhu and his Holiness BB Bodhayan Maharaj for recommending my poor ignorant self as a candidate for such a high honor such as to be connected to a pure devotee of the Lord

which is surely a quest requiring many lifetimes of austerity to achieve. It is with these fond and heart wrenching memories of his Divine Grace that I make this humble offering and reflect on those precious moments where we were so supremely fortunate to be honored with his purifying association and receive his blessings and instructions without which our lives would be bereft of any meaning or purpose.

I offer my millions of obeisances to his Divine Grace Bhakti Promode Puri Goswami Maharaja whose mercy is the gift of life and without whose blessings my existence would be totally meaningless.

*Your servant and devoted disciples
Govardhana Das and Anuradha Devi Dasi
Oct 2023*

THE EMBODIMENT OF SIMPLICITY, HUMILITY AND DEVOTION

*brahmāṇḍa tārite śakti dhare jane jane
e veda purāṇe guṇa gāya jevā śune*

*mahāprabhura gaṇa saba patita-pāvana
tāi lobhe mui pāpī lainu śaraṇa*

*vandanā korite mui kata śakti dhari
tamo-buddhi-doṣe mui dambha mātra kari*

*tathāpi mūkera bhāgya manera ullāsa
doṣa kṣami' mo-adhame kara nija-dāsa*

The glories of the pure devotees of the Supreme Lord Caitanya Mahāprabhu know no bounds. Each of these dear devotees of the Lord, His eternal associates is able to deliver the whole universe. Thus, our attempts to pay homage to the Mahājanas, dear associates of the Supreme Lord, are



compared to like holding a candle up to the sun. Similar are our attempts to glorify His Divine Grace Śrīla Bhakti Pramode Purī Gosvāmī Ṭhākura, who is a dear devotee of His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda and dear godbrother of His Divine Grace Śrīla A. C. Bhaktivedānta Swami Prabhupāda. Nonetheless, to honour and fulfill the desire of the Vaishnavas, to seek their grace and that of the Lord and for our own purification, it is our duty of love to do so. We have to bear in mind though that we do not really possess the strength or power to do so, lest we fall prey to fall pride and end up trying to glorify our own selves in the process. The exalted Vaishnavas such as Śrīla Bhakti Pramode Purī Gosvāmī Ṭhākura are devoid of such false pride and are the epitome of humility.

Despite Śrīla Bhakti Pramode Purī Gosvāmī Ṭhākura's erudition in scriptural knowledge and personal connection with Their Supreme Lordships, His Divine Grace had never called attention to his person and had considered himself unworthy or insignificant, a living example of embodying Lord Caitanya's teaching of *ṭṛṇād api sunīcena* and of heeding Śrīla Bhaktivinoda Ṭhākura's warning of 'āmi to vaiṣṇava', *ei buddhi hoile, amānī nā ho'bo āmi*. One example of this was when His Divine Grace was asked why there weren't any photographs taken of him and his divine master Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda although he was Śrīla Bhaktisiddhānta Prabhupāda's dear entrusted disciple and therefore had many opportunities to be in close proximity. To this, Śrīla Bhakti Pramode Purī Gosvāmī Ṭhākura explained that he wasn't worthy to be in the same frame as his divine master. Another wonderful incident that comes to mind was when His Divine Grace was asked to give a spiritual talk with other eminent Vaishnavas in attendance. There were a list of speakers scheduled to speak and Śrīla

Bhakti Pramode Purī Gosvāmī Ṭhākura was the first to speak, being the most advanced Vaishnava. However, being absorbed in the glories of the Lord, His Divine Grace went on for hours in harikatha, oblivious to the time and the schedule for the programme. When reminded that it was already way past the time, Śrīla Bhakti Pramode Purī Gosvāmī Ṭhākura was so apologetic for his unawareness and losing track of the time due to being aged. Such simplicity is indeed extremely rare. It is said that simplicity is Vaishnavism and His Divine Grace is undoubtedly an embodiment of simplicity. On another occasion, when His Divine Grace was told that he was spoken of in a dismissive manner by an eminent personality, he considered it to be a blessing, grace upon him.

There are uncountable instances that can be cited extolling the glories of His Divine Grace Śrīla Bhakti Pramode Purī Gosvāmī Ṭhākura. The nature of spirit is that it is limitless while the nature of matter is that we are bound by space and time. We hope that Śrī Śrī Bhakti Pramode Purī Gosvāmī Ṭhākura and the dear Vaishnava devotees of Lord Caitanya Mahāprabhu will be pleased by this feeble attempt of ours, overlooking our impudence, and thus shower their causeless mercy upon us by awakening us from our deep slumber of material existence and allowing us to be unreservedly engaged in their divine service. Bereft of their mercy, our life is useless.

dasānudāsa, an unworthy servant,
Sakshigopal das



A GEM AMONGST VAISHNAVAS

A Humble Homage to His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur.

Dearest Srila Param Gurudeva - His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur,

Please accept my most humble dandavat pranams at Your lotus feet. All glories to You and All glories to our Guru Parampara!

This year marks your 125th appearance anniversary. Though I am completely unqualified, on the merciful instructions of Srila Gurudeva - HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaja, I would like to make this humble glorification to you. Please kindly accept this Srila Param Gurudeva!

As Pramode Bhushan Chakravarti, you appeared on this planet in October 1898. From your youth, you exhibited traits and qualities that show that you are an exalted personality. While ordinary boys were playing with toys and kicking balls, you were associating with Srila Bhaktivnoda Thakura's godbrother – Srila Bhaktiratna Thakura. Seeing your divine qualities, he showered you with much affection. He instructed you in devotional service and engaged you in the worship of his deities, Sri Sri Radha Madanamohana. Once, when you accidentally forgot to offer a blanket to Their Lordships before putting Them to rest, You started to feel extremely cold through the night. Due to this, you developed a fever. At the same time, Sri Sri Radha Madanamohana complained to Srila Bhaktiratna Thakura that They were feeling very cold. Early in the morning, you were instructed by Srila Bhaktiratna Thakura to take a cold bath and to place a blanket of Their Lordships. He instructed that when you do that, your ailments will also disappear. You did as instructed and as soon as the blanket was offered to the Lord, your fever and cold disappeared! Though a young boy, you were

already experiencing direct reciprocation from the Lord!

In 1915 at the age of 13, on the inspiration of Srila Bhaktiratna Thakura, you went to Mayapur to see Bimala Prasad, who would later be your divine master – His Divine Grace Srila Prabhupada Bhaktisiddhanta Saraswati Goswami Thakura! At your initiation at the age of 23, you received 1st and 2nd initiation from Srila Prabhupada and received the name Pranavananda Brahmachari.

After the disappearance of Srila Prabhupada, together with some of your godbrothers, you rented an apartment in Tollygunge, Calcutta, where you performed your bajan. One day, early in the morning, a widow appeared at the door asking for you by name. You were surprised as to how the widow would know your name, as you had never seen her before. She explained that she had Radha Krishna deities at home but was not worshipping Them. The night before, the deities appeared to her and asked her to give them to you, giving your name and address. The deities warned that if she did not do this, her whole family would be destroyed! You accepted Their Lordships and in honor of your mother's Radha Gopinath deities, you named these deities Sri Sri Radha Gopinath. Many years later, you establish Sri Gopinath Gaudiya Math.

Once, one of your disciples approached you saying that she had been diagnosed with cancer at its final stages. She requested you for your blessings and asked if she could get some of the dust from your lotus feet. In response, you said rather than your feet dust, it is better to get the dust from the lotus feet of Krishna. You then instructed her, with details such as the time of the day, on how she could get the direct dust from the Lord's lotus feet at different parts of Vraja. You then said that if Lord Krishna wants her to survive, He can cure her cancer. Your disciple did as you instructed, and her cancer was cured! Such is your divinity; while sitting in



Mayapur or Calcutta, you were cognizant of the Lord's pastimes and knew exactly how one could even get the dust from the Lord Himself.

In the 1980s, perhaps for the first time, HH Radhanath Swami came to you to ask some questions. You were unwell and the doctors had advised you to not speak too much. Srila Radhanath Swami very humbly requested to hear some pastimes and glories of Srila Narottama Dasa Thakura. In response, you mentioned that you had forgotten many of the pastimes and that the doctors were giving you heavy medication. Radhanath Maharaja humbly persisted, and you started to speak. You went on for over an hour and spoke of pastimes from the scriptures. But amazingly, you also spoke of incidences that went beyond the scriptures. It seemed as if those different pastimes were appearing before you!

Once, after taking Prasad, you requested that you wanted to continue writing and editing. As such, your dearest servant helped position you such that you could do your writing and editing work. As time passed, your dear servant fell asleep and was awakened by the sound of the temple bells at 4am the next morning. Immediately looking to see if you had taken any rest, he saw that you were still absorbed in writing and editing. He then reminded you that it was already 4am and that you should take some rest. In response, you mentioned that you had to chant Harinama, and accordingly continued your morning sadana.

There are so many known pastimes to glorify you Srila Param Gurudeva and I am sure there are many more still unknown. Perhaps one day, some of these unknown pastimes will also be reveled to the world. Before I end this offering, for my purification and the purification of the readers, I would like to share just one more pastime.

During a hot summer afternoon, your pujari who was dressing Sri Sri Gaura Gadadhara in the Mayapur temple, hit Sri Gadadhara

Pundit with his elbow. Immediately when this happened, you asked your temple manager to bring the pujari to you. When the pujari came to you, you gravely asked him why he did this and ordered him to beg for forgiveness. You told him that if he did not beg for forgiveness, he will get entangled into material life very soon! After your pujari left the room, your temple manager asked you how you knew about this, as you were sitting in a separate room. In response, you said that Sri Gadadhara Pundit personally came and complained to you that the pujari hit Him and misbehaved with Him!

Dearest Srila Param Gurudeva, I am so unfortunate that I never had the opportunity to have your darshan, to hear your words or to get your instructions. However, I feel fortunate to be Your grand disciple, through your dear servant, HDG Srila Bhakti Bibudha Bodhayan Goswami Maharaja. As the grandfather is usually more merciful to the grand child, on your divine 125th divine appearance day, I pray that you may be merciful to me, and bless me to serve Srila Gurudeva, to serve You and to serve our entire Guru Parampara favourably. Though I have many disqualifications, please kindly bless this fool so I may be of some value to you.

As imparted to me by Srila Gurudeva, one desire I have in my heart is that all the sincere followers of Srila Prabhupada should come together in unity to spread this divine movement of Lord Chaitanya. If this is not done, Mahaprabhu's movement will be like any other sectarian religious movement on this planet, where everyone thinks they are the best. In this way over time, the entire movement may get lost. Srila Param Gurudeva, if you feel this to be a worthy desire that pleases you, kindly bless the innocent devotees within our Gaudiya Vaishnava community to discard any sectarian tendencies that may be present so we can truly serve the mission of Lord Chaitanya in unity!



Hare Krishna!

With full of gratitude,
Your lowly grand-disciple,
Begging for the dust from your lotus feet,
Vaikunthanath das

ALL GLORIES TO SRI GURU AND GAURANGA

Even stone can melt, animal can sing and dance if they have opportunity to get connection and put constant effort in understanding great exalted personality like Srila Bhakthi Pramodh Puri goswami Thakur. This spiritual personality in this modern world is very rare like rarest gem stone Bixbite and Vaishnava qualities exhibited by Him are so deep that one has to put great effort to carefully analyse and take inspiration from that. His humility like blade of grass and tolerance like tree is very well known by sincere devotees in vaishnawa community which is never disputed. His simplicity can never be underestimated and rather one should set benchmark to bring such quality in their spiritual life. Human life is very rare and in fact it is even more rare to get His connection. This spiritual connection will help one to get away with all the barriers and dedicate them in the path of Saranagati i.e. giving life and soul to Chaitanya Mahaprabhu's mission. Param Gurudev never bothered about anything in this

material world and had single point of unalloyed devotion to His Gurudev Srila Prabhupadh Bhakthi Siddhantha Saraswatya Prabhupadh's preaching mission. His direct spiritual connection with sakhis and ultimately with Srimati Radharani was understood and revealed to sincere devotees and our Gurudev Bhakthi Bibudha Bodhayan Goswami Maharaj. We want to follow all his teachings and get perfection in this very same life with their blessings. Let our endeavour to remain within their hand as an instrument and do service to Hari, Guru and Vaishnavas. Let us hope that all their blessings are absorbed within us and change ourself for good and remain as their servant life after life. This insignificant person really need your side glance that can make me fixed at your lotus feet through our Gurudev HDG Bhakthi Bibudha Bodhayan Goswami Maharaj.

Your aspiring and insignificant servant who always want to be under your shelter and guidance.

Dasanudas
Mahadeva das



KEY VAISHNAVA FESTIVALS: OCTOBER - NOVEMBER 2023

Date	Festival
16 to 18 October	‘DIVYA SAMAGAM’ – Festival to celebrate 125 th Appearance of His Divine grace Srila Bhakti Promode Puri Goswami Thakur and 150 th Appearance Year of His Divine grace Srila Prabhupada Bhaktisiddhanta Saraswati Goswami Thakur
18 October	125 th Appearance Day of His Divine grace Srila Bhakti Promode Puri Goswami Thakur
24 October	Appearance Day of Sri Madhva Acharya
25 October	Papankusha Ekadasi
26 October	Disappearance Day of: Srila Raghunath Das Goswami, Srila Raghunath Bhatta Goswami, Srila Krishnadas Kaviraj Goswami
2 November	Disappearance Day of Srila Narottam Das Thakur
6 November	129 th Appearance Day of His Divine grace Srila Bhakti Raksak Sridhar Dev Goswami
13 November	Deepavali
14 November	Sri Govardhan Puja
17 November	Disappearance Day of His Divine grace Srila Bhaktivedanta Swami Maharaj Prabhupad
23 November	Uthan Ekadasi, Disappearance Day of His Divine grace Srila Gaura Kishor Das Babaji Maharaj ji

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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