

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakur

BHAGAVATA

The e-magazine of Sri Gopinath Gaudiya Math

Issue No.38

September 2022

DHARMA

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

In this issue

To love, not to hate: Lord Chaitanya's Mission	2
Vyasa Puja Offerings	8
Main Vaishnava Festivals September- October 2022	12



Nowadays, in the name of serving Guru, we seem to develop fanatic tendencies that cause us to promote our spiritual master (Guru) while ignoring, and sometimes even underrating other Vaishnavas. We may feel that this would make our spiritual master happy. But we have to bear in mind that all Gurus and Vaishnavas are Krishna's representatives. If we promote certain Gurus and consequently ignore or minimise other Gurus or Vaishnavas, then we are actually ignoring and minimising Krishna. Fanaticism is not in the teachings of Lord Chaitanya (Sri Radha and Sri Krishna's combination form). Actually, Lord Chaitanya's teachings are that we should serve in a magnanimous, non-judgemental, and non-sectarian mood. We can realise the quality of this mood only if we chant Hare Krishna Mahamantra wholeheartedly. Then Krishna will bestow these qualities in us through His pure devotees (Guru and Vaishnava).

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



TO LOVE, NOT TO HATE: LORD CHAITANYA'S MISSION

Spiritual practice (Vaishnava Dharma) is based on respect, compassion, humility, tolerance, mercy, and awareness of all living entities. All these qualities are needed in this age of deception (Kali Yuga) so that we can chant His Holy Name (Hare Krishna Hare Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare) to satisfy the Lord. The first stepping-stone to Vaishnava practice is surrendering. But to whom do we surrender? A previous Vaishnava teacher, Srila Krishnadas Kaviraj Goswamidatta explained in his book, Chaitanya Charitamrita that we should surrender to “Guru-Vaishnava-Bhagawan (Sri Krishna)”. If we properly surrender to them, then all of these aforementioned qualities will appear in our citta (mind, heart, and consciousness).

We know that there are four Vaishnava groups; Sri, Brahma, Rudra, and Sanak. We, the followers of Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur, Paramahansa Kula Churamani Thakur Srila Gaur Kishore Das Babaji Maharaj, and Srila Saccidananda Bhaktivinoda Thakur, are in the Brahma Sampradaya (the lineage coming from Brahma). The Supreme Lord Sri Krishna (who manifested pastimes in Vrindavan with Radharani and other Gopis), appeared in this age of deception in the form of Lord Chaitanya, and manifested Himself as a devotee of Sri Krishna. Needless to say that the Supreme Lord does not need to accept any sampradaya or Guru. (because He is the ultimate Guru), but to teach us how to follow Vaishnava practice by example, He accepted the Brahma Parampara. Brahma is the incarnation of Supreme Lord Sri Krishna in the mode of passion, and He appointed Madhvacharya as the acharya of his sampradaya. Lord Sri Krishna's main purpose of appearing in the form of Lord Chaitanya was to realise Radharani's service as follows:

1) The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa.

2) The second reason for His appearance was to understand the transcendental mellow (experience or taste) of Himself - through the mood that Radharani had.

3) The third reason that Lord Chaitanya appeared was to enjoy the same bliss tasted by Rādhārāṇī.

Sri Krishna Himself appeared in the mood and form of Radharani and practiced this service. Anyone following the footsteps of Radharani (Her service mood), is referred to as 'Gaudiya'. Hence, this lineage is called Sri Brahma-Madhva-Gaudiya Sampradaya. However, the message of this sampradaya was spread around the world by HDG Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur and that is why presently, we call our lineage the Sri Brahma-Madhva-Gaudiya-Saraswat Sampradaya; the 'Saraswat' representing Srila Prabhupada.

Nowadays, Sri Brahma-Madhva-Gaudiya-Saraswat Sampradaya has so many different units, all established by different disciples of Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur. To complete his goal of chanting 1 billion Holy Names, Srila Prabhupada chanted 192 rounds every day for almost 10-11 years. After completion of this goal, he started the propagation of Lord Chaitanya's loving mission in every village and town with the help of his followers (disciples). We know that Srila Prabhupada established Sri Chaitanya Math in Mayapur on the day of Lord Chaitanya's Divine Appearance (Gour Purnima) in 1918, and in total, he established 64 centers in the name of Gaudiya Math in different cities and villages.

After his physical departure on the 1st January 1937 early morning at 5.30 a.m, in order to expand Lord Chaitanya's mission,



the Supreme Lord created disagreements amongst Srila Prabhupada's disciples, which caused them to establish many units to branch the mission out. Some examples are: Sri Chaitanya Gaudiya Math (established by HDG Srila Bhakti Dayita Madhava Goswami Maharaj); Sri Chaitanya Saraswat Math (established by HDG Srila Bhakti Rakshak Sridar Dev Goswami Maharaj); Sri Devananda Gaudiya Math (established by HDG Srila Bhakti Prajnan Keshava Goswami Maharaj); Sri Gaudiya Sanga (established by HDG Srila Bhakti Saranga Goswami Maharaj); Sri Gopinath Gaudiya Math (established by HDG Srila Bhakti Pramode Puri Goswami Maharaj); Sri Chaitanya Ashram (established by HDG Srila Bhakti Kumud Santa Goswami Maharaj) etc. Also, everyone around the world knows of ISKCON (established by HDG Srila Bhakti Vedanta Swami Goswami Maharaj).

To cut the long story short - HDG Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur's 64 different branches were divided into two and handed over to two of his disciples. 32 branches were ran by Kunja Bihari Vidyabhusan (later on known as HDG Srila Bhakti Vilas Tirtha Goswami Maharaj), and the other 32 were ran by Ananta Vasudev Prabhu (later on known as HDG Srila Bhakti Prasad Puri Das Goswami Maharaj). For various reasons, HDG Srila Bhakti Prasad Puri Das Goswami Maharaj was not able to carry out Srila Prabhupada's mission, and handed over the 32 branches he was in charge of to one of his godbrothers – HDG Srila Bhakti Kevala Audolomi Goswami Maharaj. This is a basic explanation of how Srila Prabhupada's mission is divided into so many units. Nowadays, the grand disciples and great-grand disciples of Srila Prabhupada have expanded these units even further. Without going into the intricate details, I would like to explain my feelings towards the fact that overall, we as a community are keeping negative relations with each other. I believe that there is a lot of discrimination over the issue of Guru and societies, and as a result, it

has become very difficult to find the love of Lord Chaitanya's mission in the present day. As we can see, most societies do not allow other societies' preachers and visitors into their temples to give discourses or lead kirtan. Outwardly they may receive, but due to their feelings towards others outside of their society, they allow 'outsiders' to only take darshan of the deities and their society's opulence. This is what I know and have seen, unfortunately.

The people encouraging these negative relations amongst different spiritual societies are committing Vaishnava offenses. I would like to share with you the consequences of Vaishnava aparadh (offense). In 1995 during Kartik period, my spiritual master, HDG Srila Bhakti Pramode Puri Goswami Thakur, once said in a Harikatha (spiritual discourses) in Keshi Ghat, Vrindavan, that it is better to eat meat, fish, and other non-vegetarian items than to involve ourselves in blaspheming Vaishnavas. Eating animal flesh is sinful, but blaspheming any Vaishnavas is equivalent to eating their flesh—it is the ultimate offense and follows us into our future lives. In Prema Vaivarta by Jagadananda Pandit, it is stated that even if one chants Hare Krishna Mahamantra for millions of lives (*koti janma korileo na paye krishner charan*), they will still be unable to reach the lotus feet of Sri Krishna which is the ultimate spiritual destination of all living beings, if they commit Vaishnava offense. We know from scriptures that chanting the Hare Krishna Mahamantra causes us to be free from material attachment and will gradually allow us to get pure love for Krishna (prema). However, if we commit Vaishnava offense, then chanting will only increase our attachment to material wealth and opulence. This can then lead one to feel that their material success is an indication of spiritual success.

No matter how bad the sin, chanting Hare Krishna Mahamantra can remove the consequences of that sin, but even then it cannot remove the consequences of



Vaishnava aparadh. I believe that envy is the cause of these negative relations between Vaishnavas and that some people feel envious and insecure about the fact that their followers are running behind speakers that represent Lord Chaitanya's loving mission in an attractive way. Previous teachers have told us that envy, and the desire for name, fame, and distinction is considered like the stool of a hog. It is better for us to rectify the cause of our envy and keep silent rather than use this envy to promote our own faith and society. There is no need to churn the stool. If we churn the stool, then the bad smell of envy will spread, and make our atmosphere uncomfortable. I hope you don't mind this unpleasant analogy.

Many people these days hold very intense relations with their Gurus, and we all quarrel with each other due to our Guru Varga's relations. Nowadays, it has become very common to see many ISKCON community followers promoting the negative things HDG Srila Bhakti Vedanta Swami Goswami Maharaj said about his godbrothers. This is one of the reasons why there is now a huge gap between ISKCON and other Gaudiya Math temples and groups. Srila Bhakti Vedanta Swami Goswami Maharaj actually apologized to all of his godbrothers just before his physical departure in November of 1977 but unfortunately, the society's authorities are not promoting his humility (which we know is an ornament of Vaishnava). I have included below one of his conversations from November 1977 with HDG Srila Bhakti Vaibhav Puri Goswami Maharaj and others which I collected from the archives of HDG Srila Bhakti Vedanta Swami Goswami Maharaj.

November 1977 — excerpt from conversation between Srila Bhaktivedanta Swami Prabhupada (SP) and his godbrothers.

SP: I committed an offense at your lotus feet. Forgive me.

Puri Maharaj: No, no, no. You are the eternal ruler. You should always rule us. You preached around the whole world incomparably. You are the emperor of preaching the Hare Krishna Mahamantra. There is nothing else to be said. This is Srila Prabhupada's and Mahaprabhu's blessing.

SP: Everyone at whose lotus feet I committed the offense, please forgive me. I committed the offense to the Vaishnavas (Vaishnav aparadh) and having gained some opulence, I became proud.

Puri Maharaj: (laughs) No pride at all.

SP: All of you godbrothers, many times while preaching, one has to speak many unnecessary, illogical things out of scripture. If one doesn't speak like that, it doesn't work. We have to please this person's mind and that person's mind.

Puri Maharaj: Through your preaching of the Hare Krishna Mahamantra, opulence ran behind you. That is the wealth of Krishna. You preached and expanded the devotees which is the desire of Prabhupada and Mahaprabhu. This is the actuality. Where is the offense (aparadha)? Everything is auspicious. There is no offense.

SP: According to my horoscope, I don't have any duration of life left. Due to that... Other than that, why has the Supreme Lord still kept me here?

Puri Maharaj: You are here by the mercy of Guru and Gauranga. The material attachments are all finished (samsara-chakra). Now, only devotional service (bhakti-chakra). Through devotional service, everything is auspicious. "*seva sukha duhkha parama sampada nashaye avidya duhkha*". If devotional service is performed, then ignorance is destroyed. Even if there is distress, ignorance is still destroyed. You benefited many people. You delivered them by the desire of Mahaprabhu and Prabhupada. What else do we have to treasure?

SP: Distress is not austerity. Rather, distress is welcomed by which austerity is purified. Now, all of you, please forgive me. Puri Maharaj, will you forgive me? All of you take prasadam.



Unidentified voice: We also brought some prasadam. There was a festival at Madhav Maharaj's Math. We brought some mahaprasad.

SP: Madhava Maharaj is not here in Vrindavan?

Unidentified voice: No, he is in Chandigarh. His health is not so good.

SP: Everybody's bodies have broken down.

Unidentified voice: Now, whoever is still alive has reached 80 years of age or is even older.

SP: Yes.

Unidentified voice: However, compared to how I saw your health was in Mayapur, now it has become much weaker. Are you eating anything?

BCS: He had something to eat today. He did not eat for almost two months.

SP: Who is behind?

Puri Maharaj: Sachinandan Prabhu.

SP: Where are you?

Sachinandan Prabhu: I am here.

SP: (to BCS) Arrange everything.

BCS: Yes, I am arranging, Guru Maharaj.

SP: Please sing some kirtan. They will arrange prasadam.

(Radha-kunda-tata and Jaya Radhe Jaya Krishna Jaya Vrindavan)

We can also see that most present devotees do not have positive feelings towards Srila Ananta Vasudev Prabhu because of his misconduct towards Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur's mission. We are constantly using minor issues to keep distance between our societies rather than having amicable relations with other devotees of the Lord. In Chaitanya Bhagavat, Madhya Kanda, Chapter 24, Text 79-101, there is a quarrel between Nityananda Prabhu and Advaita Acharya. Would you intervene in this quarrel? If we do so, then we will commit an offense. Nityananda Prabhu and Advaita Acharya's quarrel was in the presence of Lord Chaitanya, and He enjoyed it because through their loving quarrel, they

established rules and regulations of devotional practice.

There was an incident where a brahmin named Pradyumna Mishra came to Lord Chaitanya's home in Gambhira with the desire to listen to Mahaprabhu's Bhagavatam discourses (Sri Chaitanya Charitamrta, Antya-Lila, Chapter 5). Lord Chaitanya gave Pradyumna the instruction to go and listen to Ray Ramananda deliver Bhagavatam classes. To hear the Bhagavatam classes, Pradyumna went to Jagannath Bhallabh Uddhan and upon arrival, Ray Ramananda's guard told Pradyumna that Ray Ramananda is busy preparing a drama, and that he should sit outside and wait until he has finished. After sitting there for a long time and realizing that Ray Ramananda may not be available for him, Pradyumna asked the guard 'what is he actually doing?'. The guard said that Ray Ramananda is massaging the private area of Dev-Dasi with oil as part of the drama rehearsal. As soon as Pradyumna heard this, he felt that he could not listen to Ray Ramananda's discourses and went back to Lord Chaitanya in Gambhira to complain about him. Lord Chaitanya is compassionate and understood why Pradyumna was feeling the way he did about Ray Ramananda, but he said "*ekala ray-er hoy, ei adhikar*". This means that only Ray Ramananda is deserving of acting in this way without being affected by these external activities. He also emphasized that Pradyumna Mishra must listen to Ray Ramananda's discourses. Pradyumna went back to Ray Ramananda and upon hearing his Bhagavatam classes, he was astonished by Ray Ramananda's humility, purity, sanctity, and spiritual realization.

On another occasion, Lord Chaitanya was staying in the house of Chandrashekhar Prabhu in Varanasi (Sri Chaitanya Charitamrta, Madhya-Lila, Chapter 20, Text 47-50). While He was in His room, He said to Chandrashekhar, 'there is a Vaishnava waiting outside for me. Go out and bring him to me'. Chandrashekhar went outside but



was unable to find anyone that looked like a Vaishnava. He returned to Mahaprabhu and said “there is no Vaishnava outside, only a darvesh (Muslim vagabond)”. Lord Chaitanya insisted that there is a Vaishnava outside and that Chandrashekhar should bring him in. Chandrashekhar went back outside and told the darvesh to come in. When the darvesh entered Chandrashekhar’s house, Mahaprabhu came running out of His room to try and embrace him, but the darvesh said “Prabhu I am untouchable! Please don’t touch me!”. Mahaprabhu said “I will be purified by your touch” and Mahaprabhu forcefully embraced the darvesh. The darvesh was in fact Sanatana Goswami who was the Prime Minister of Hussein Saho’s (the Muslim King’s) kingdom. That is why he was wearing a Muslim outfit. From these aforementioned incidents, we can see that “*vaishnava chinite nare devera sakati*”, which means that “even the Gods and Goddesses (Dev and Devis) are not eligible to recognize who is a real Vaishnava). What to say about our qualification to recognize whether a Vaisnava is a pure Vaishnava or not.

There was also an incident between Pundarik Vidyanidhi and Srila Gadadhara Pandit. Pundarik Vidyanidhi used to sleep in luxury beds, used a golden pot to collect the spit from chewing betel leaves, smoked tobacco (hukka), etc. As soon as Gadadhara Pandit came to know about this, he developed doubts about Pundarik Vidyanidhi’s purity. When Mukunda saw Gadadhara Pandit’s mood, he recited a verse from Srimad Bhagavatam, “Krishna has causeless mercy towards Putana. Putana came to kill Krishna, but He delivered Putana and gave him a position in the spiritual abode as a nurse”. As soon as this shloka was chanted by Mukunda, Pundarik Vidyanidhi was filled with ecstasy. He was so thrilled with spiritual ecstasy, that he threw away his luxurious items and cared not for opulent comfort.

Another example is Banshi Das Babaji, who had a big beard, mustache, long hair and smoked tobacco. Despite these non-Vaishnava qualities, Banshi Das Babaji was a great Vaishnava. Whenever Babaji Maharaj would see a banyan tree, he would feel Vrindavan’s Banshi-Vata and see Lord Sri Krishna sitting on one of the branches of the tree, playing on His flute with the Gopis and Radharani manifesting the rasa dance. How can we reject such a personality who has such visions and feelings?

The reason that I have used the last four examples is because these days, we are quarreling amongst ourselves due to the incidents that took place between individuals in our Guru Varga. Day by day, this negativity is growing in the loving Mission of Lord Chaitanya. I do not think that Lord Chaitanya would be happy with our service mood if we quarrel with each other. I asked my spiritual master (HDG Srila Bhakti Pramode Puri Goswami Thakur) on a couple of occasions about Srila Ananta Vasudev Prabhu and Srila Lalita Prasad Thakur’s relations with Srila Prabhupada Bhakti Siddhanta and both times, my spiritual master explained that whatever misconduct we see amongst the godbrothers, we should not get involved. If we involve ourselves, then we will be committing Vaishnava aparadh, which will not allow us to progress in our spiritual practice. Therefore, I am going to share with you my realization, and that it will be better for us to stop quarreling and maintain amicable relations amongst all units so that we can properly establish the real loving mission of Lord Chaitanya.

Nowadays, it seems like we are only running behind the secondary reason for Mahaprabhu’s appearance (to propagate nama sankirtan), and as a result, developing a materially competitive mood towards each other. But where is our determination to realize the primary mood (the 3 reasons listed above) of Lord Chaitanya’s appearance? After tasting nectar, no one will



desire to taste any other form of sweet. Similarly, when we get the real taste of the primary reasons for Mahaprabhu's appearance in this material world, then our insecurities and offensive tendencies towards other Vaishnavas will not appear in our consciousness. Lord Chaitanya's mission is non-sectarian, non-judgemental, and full of respect, compassion, humility, and tolerance towards all living beings. We are all chanting, but do we have these qualities? Due to these unfavorable tendencies, it seems like we are more interested in Vaishnava society consciousness rather than Krishna consciousness. It is forcing us (knowingly or unknowingly) to commit Vaishnava offences. Therefore, the fruits of our chanting are not blooming in our hearts.

Once, Lord Chaitanya was informed by several devotees (when He was staying in Gambhira), that Bharati Goshai was coming to see Him (otherwise known as Keshav Bharati, who gave sannyas initiation to Lord Chaitanya). After hearing this, Lord Chaitanya said "he is my Guru! How is he coming to see Me? I should be going to see him!". After this, Lord Chaitanya went to meet Bharati Goshai and although Bharati Goshai was in front of him, Mahaprabhu was asking everyone "where is Bharati Goshai?". Everyone was pointing toward him and showing Mahaprabhu where he was, but Mahaprabhu was saying "no, no no. A Goshai never wears clothes that are a product of violence" (Bharati Goshai was wearing clothes made from tiger skin). From this incident, Bharati Goshai realized that he had made a mistake and that in fact, Lord Chaitanya was teaching him. As a follower of Vaishnava dharma, we should not involve ourselves in any violent activities, such as blaspheming, criticizing, and minimising other Vaishnavas – these involve us in violence. Our purpose is to teach others in a sweet and soft manner—this is what Lord Chaitanya explained to us by example.

My humble suggestion for everyone is that we should all come together without involving ourselves in our Guru Varga's intense relations with each other. We should all aim to be like a swan. Why a swan? Because if you mix water and milk, the swan will only drink the milk. Our Guru Varga's intense relations teach us to have tolerance in order to adjust to each other. In this age of deception, if we continue with our negativity, we will be considered to be like the servant of Kali Maharaj, who is dragging us into the bad qualities of quarreling, ignorance, darkness, hypocrisy, etc., instead of becoming the servant of servants of Lord Chaitanya and His associates. Please excuse my suggestion if it does not make you feel happy. But if you appreciate this suggestion, then please bless me to increase my tolerance, humility, respect, and awareness—all Vaishnava qualities, and allow me to chant the Hare Krishna Mahamantra without offense until my last breath in this human form.

Desiring to get a tiny speck of all pure devotees' feet dust,

An unworthy servant of servants of Lord Chaitanya's mission,

Written by HDG Srila B.B.Bodhayan Goswami Maharaj, while in Manchester, UK, in August, 2022.





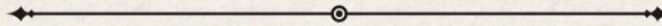
His Divine Grace
Srila Bhakti Pramode Puri Goswami Thakur
 Founder Acharya of Sri Gopinath Gaudiya Math

His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur (Srila Gurudeva) was born on Wednesday the 19th of October, 1898 (Bengali calendar: 2 Kartik 1305). Srila Gurudeva first met with His spiritual master, the Founder Acharya of all Gaudiya Maths, His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Thakur Prabhupada (Srila Prabhupada) on the day of Srila Gaura Kishore Das Babaji Maharaja's disappearance in 1915 at Sridham Mayapur.

Srila Gurudeva physically joined Srila Prabhupada's mission in 1921, and officially took first and second initiation (as well as accepting the saffron robe), from Srila Prabhupada on the day of Sri Krishna Janmashtami in the year 1924 at No. 1 Ultadanga Junction Road (which was the first preaching centre 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 Sri Chaitanya Mahaprabhu, Srila Gurudeva received a piece of land at Mayapur and 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 the 22nd of 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.

Foreword



N.B: Between 1989-1999, Srila Gurudeva published Bengali Bhagavat Gita with amplified commentaries of Srila Viswanath Chakraborty Thakur (Rasikasvâdinî) as well as the Sanskrit to Bengali translation of each text by HDG Srila Sridhar Deva Goswami Maharaj and HDG Srila Sacidananda Bhakti Vinode Thakur (Rasika Ranjini). This year we published the Bhagavat Gita in English, Hindi, Tamil, Spanish, Russian and many more.

Yours in the Service of Sri Krishna Chaitanya Mahaprabhu's Mission,
B. B. Bodhayan Sri Gopinath Gaudiya Math (President)



VYASA PUJA OFFERINGS

Vyasa Puja Offering in glorification of my most worshippable Sri Srila Gurudeva.

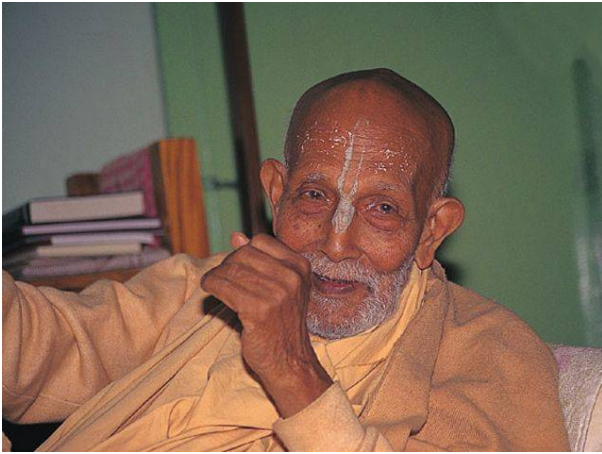
I offer unlimited pranams to my most affectionate Guru Maharaja Nitya Lila pravista om visnupada paramahansa parivrajadacarya astottara sata Pujapada Sri Srimad Bhakti Promode Puri Goswami Maharaja.

Nama om visnu padaya gaura presthaya bhutale, srimad bhakti promodaya puri goswami namine.

Divya jnana pradatre ca prabhava janma-janmani, jnana vairagya dehaya sastra siddhanta samvide.

Patitanam samuddare yativesa dharaye vai, pracaracara karye ca jagurukaya sarvada.

Yato udhavyasyakumarad bhagavad arcane ratih, vaisnavanam sarva krtye daksata parama tatha.



Most Worshipable Sri Srila Gurudeva,

Please accept my most humble obeisance at your lotus feet.

I am your most worthless disciple who is still wondering how I could ever have been guided to you, and actually accepted as a disciple of a most elevated soul such as yourself. There is nothing that could warrant my receiving such mercy from you. So, I will have to accept it as one of those

inconceivable things; causeless mercy from Sri Krsna and His empowered associates like you Gurudeva.

You had instructed me to follow your mood and reach the highest abode. Your mood is that of great humility, great compassion, great tolerance, and great detachment from all material things, to say just a few. But these are the qualities that I lack the most. These are the qualities that I must work hard to obtain, in order to become a truly worthy disciple of yours, Srila Gurudeva. Then I may be able to actually develop a fraction of the love that you have for Sri Krishna.

From the very day of my initiation, the most important day of my life, I had felt a desire to develop serious japa meditation. By seeing your humble way, hearing your humble request, and reading your transcendental teachings, I could see more clearly the importance of attentive chanting. Although it is not at all an easy thing for someone as weak-hearted as myself to maintain that attentiveness.

Your darshan has given me so many realizations on what it truly means to chant the Holy Names without offenses.

By your divine association, I could see, that to chant with uninterrupted attention and absorption in Sri Krishna means to actually finally give up my attachments. My misconceptions, my anger, my fear, my idea that I am the doer, making all those plans. Just surrender all of those things, simply practice taking shelter at your lotus feet, oh Gurudeva. And in order for me to develop such bhajan, I must develop those qualities that you possess so abundantly, Sri Srila Gurudeva.

*Your aspiring servant,
Krishna Mayi dasi*

♥ ♥ ♥



In glorification of my most worshipping Sri Gurudeva, Srila Bhakti Promode Puri Goswami Maharaja, I offer unlimited pranams to my most affectionate Guru Maharaja, Nitya lila pravista om visnupada paramahansa parivrajakacarya, astottara sata pujapada, Sri Srimad Bhakti Promode Puri Goswami Maharaja.

Namah om visnu-padaya, gaura presthaya bhutale, Srimad Bhakti Promodaya Puri Goswami namine.

Divya jnana pradatre ca, prabhava janma-janmani, jnana vairagya dehaya sastra siddhanta samvide.

Patitanam samuddare yativesa dharaye vai, pracaracara karye ca, jagurukaya sarvada.

Yato udhavasyakumarad bhagavad arcane ratih, vaisnavanam sarva krtye daksata parama tatha.

On this most auspicious moment of your appearance in disguise.

I am feeling so insignificant, but I do realize. That somehow or other, I managed without fail.

To take birth in this era, and follow your sail. The passage through to reach you was dark and dense, and the trials were many to bare. For held within the grip of death, I was not very much aware.

But like the heralding of the reddish sun, as it rises in the sky.

Your prem-filled flowers of mercy, enlightened me bye and bye.

Oh! Gurudeva.

You have given up your external consciousness, at a most auspicious time.

And entered the service of your worshipable Lordships, Sri Sri Radha Krishna, the divine couple.

And now that you have returned to the place of sweet devotion.

Each moment, I am left, devoid of your needed and merciful association.

When you were physically manifest, before my darkened eyes.

The world inside my heart and mind became alive and wise.

To understand that you had come, not as an ordinary person.

But as a messenger of the Lord, with a rare and beautiful lesson.

I saw you with my eyes, and I heard you with my ears.

And the energy of prem all around, filled my inner being with joyous tears.

For the words you spoke, were the words of God, that cut through the world of duality.

And, I found myself, for a moment in time, looking into the sweet world of reality.

But I must not feel forever devoid of your cherished association.

I must now try and follow your siddhanta, and your very special instruction.

To follow your mood in every way, to achieve the very highest goal.

Though, bereft of love for you Gurudeva, this is the inner desire of my soul.

The most important day of my existence – a most wretched soul to save.

Was the day of my initiation, with my most worshipable Gurudeva.

Your lotus feet are the only way to attain pure devotional service.

No truer word has ever been saying – no truer word than this.

And the words emanating from your lotus mouth, purify my mind and senses.

There's no higher means of expression, for the heart, it truly cleanses.

You are a most beloved disciple of Srila Bhaktisiddhanta Thakur.

Because, you have fully surrendered to him with mind, body, words, and what is more.

Your gracious compassion and greatest humility and detachment for all that be.

Has bestowed upon you, the highest boon of fulfillment eternally.

Your intensity of absorption, in the chanting of the Holy Name.

Has led you to the place, where Krishna is calling you again.

And the attractiveness of your divine smile; such a child-like smile of sweet surrender.

Makes the devotees' hearts dance in joy, and quickly come to your shelter.

Indeed, you are so respected and loved, by both the ignorant and the wise.



Because you hold no pride or envy, you want only that they realize.

The greatness of Krishna's name and beauty and qualities too.

And understand His pastimes, which will bring us to all that is real and true.

A self-realized unalloyed devotee of the Lord, whose heart is imbued with prem.

Cannot be imitated, by the conditioned soul, who is only searching for fame.

For those who consider themselves to be the "chosen" souls, who are so "aware."

Beware!!

The power to deliver a fallen soul is indeed very rare.

For a real understanding of the Absolute Truth, of this, one must be possessed.

Then deep realization, reflected in one's behaviour, is yet another request.

One should also be freed, from lust, anger, and greed, and be peaceful in every way.

Not for just a short period of time, but for every single day.

Some practice, but do not preach, and others preach but do not practice.

But those, who practice and preach to the world, free the universe from all malice.

You freely distribute and extract the essence, of the nectarine topics of Sri Hari.

Through the publication and printing of transcendental books, written with pure bhakti.

And the unique ability you have, to synthesize the preaching and bhajan together.

Is given to one whose eyes are smeared with the ointment of love for Krishna.

Oh! Most worshipable Gurudeva.

To meet such an exalted devotee of the Lord, is a fortune beyond compare.

Who considers himself, to be the servant of the servant of Gaura Hari, and does not care.

For honour or dishonour; these things he does not see.

For his only contemplation is his worshipable deity.

In this world, you are famous for your worship of the Deity, but also

For great learning of the Absolute Truth.

But, in the kingdom of light; the land of the perfected beings, of these things, you have become quite aloof.

For your only real desire now; the laulyam in your heart.

Is taking you to the kunjās, of delightful loving sport.

Where the peacocks dance with their splendid feathers, and the parrots recite a beautiful prayer.

And all the residents of Vrndavan, are also present there.

The aroma of the forest flowers is gently carried through the air.

And the enchanting, mesmerizing sound of Krishna's flute, is heard everywhere.

In that transcendental land of Vrndavan, along the soft banks of the river Yamuna.

You are engaged in service, singing of Krishna's Name and fame, dancing in the sweetness of His Lila.

Becoming mad with prem, in the mood of separation, you call out "He Radhe!

He Lalita! Oh! Son of Nanda Maharaja! Where are you roaming? Please come this way.

Overwhelmed, in such meditation, maddened like the intoxicated bee.

The tears from your eyes flow incessantly, like the unfathomable depth of the sea.

Lamenting in prem, and jubilant, you sit, spellbound, as in a trance.

Quietly waiting for the bestowal of Radha's merciful sidelong glance.

*Your worthless disciple,
Arundhati dasi.*



KEY VAISHNAVA FESTIVALS: SEPTEMBER - OCTOBER, 2022

Date	Festival
29 September	Appearance Day of HDG Srila Bhakti Promode Puri Goswami Thakur
5 October	Appearance Day of Sri Madhva Acharya
6 October	Papankusha Ekadasi
7 October	Disappearance Day of Srila Raghunath Das Goswami, Srila Raghunath Bhatt Goswami, and Srila Krishnadas Kaviraj Goswami
9 October	Disappearance Day of Sri Murari Gupta Damodar/ Kartik Vrat starts (if begun from Purnima day)
14 October	Appearance Day of HDG Bhakti Rakshak Sridhar Dev Goswami Maharaj
19 October	Sri Lalita Saptami (Appearance Day of Sri Lalita Sakhi)
21 October	Rama Ekadasi
22 October	Sri Pani Hatti Festival
25 October	Dipavali (offering of lamps)
26 October	Sri Govardhan Puja
27 October	Disappearance Day of Srila Vasudev Gosh Thakur
29 October	Disappearance Day of Srila Bhakti Vedanta Swami Prabhupad

Bhagavata Dharma

A free e-magazine published in service to the mission of Lord Sri Krishna Chaitanya, by:
Sri Gopinath Gaudiya Math,
Isodhyan, Sri Mayapur
Nadia, West Bengal, India 741313

On behalf of:

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

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

To subscribe, visit <http://www.gopinathgaudiyamath.com/newsletter/>
<https://www.facebook.com/SrilaBodhayanMaharaj/>

