

ŚRĪ VYĀSA-PŪJĀ

A Tribute to the 74th Appearance Day
Celebration of

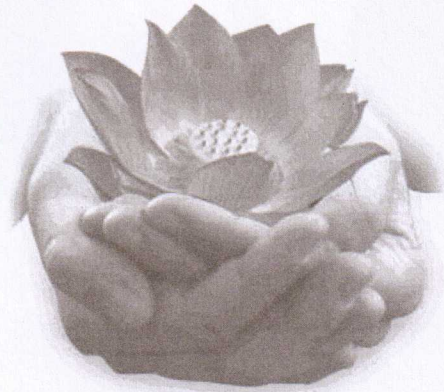
His Divine Holiness
Bhaktisvarūpa DāmodaraSwami Śrīpāda Mahārāja

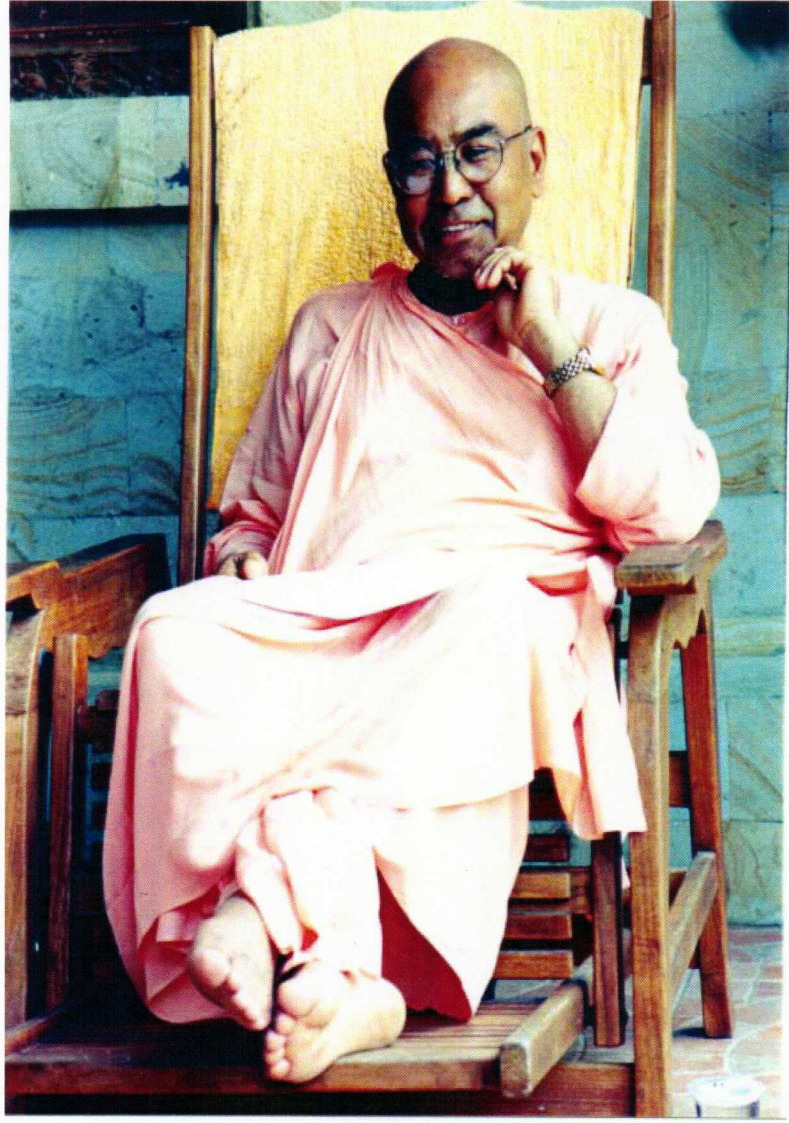


vande guroḥ śrī-charaṇāravindam

ŚRĪ VYĀSA-PŪJĀ

vande guroḥ śrī-charaṇāravindam





Dedicated to
Our Eternal Spiritual Master,
His Divine Holiness
Śrīla Bhaktisvarūpa Dāmodara Swami
Śrīpāda Mahārāja

on His 74th Appearance Day Celebration





Lotus Feet of His Divine Holiness
Śrīla Bhaktisvarūpa DāmodaraSwami Śrīpāda Mahārāja

Śrī Śrī Gurov-aṣṭakam

*samsāra-dāvānala-līḍha-loka-
trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam*

The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is an ocean of auspicious qualities.

*mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñca -kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam*

Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the saṅkīrtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering in his body, and tears flow from his eyes like waves. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

*śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanāḍau
yuktasya bhaktāmś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam*

The spiritual master is always engaged in the temple worship of Śrī Śrī Rādhā and Kṛṣṇa. He also engages his disciples in such worship. They dress the Deities in beautiful clothes and ornaments, clean Their temple, and perform other similar worship of the Lord. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

*catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam*

The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk, and sucked]. When the spiritual master sees that the devotees are satisfied by eating bhagavat-prasāda, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

*śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam*

The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava, and Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

*nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya*

vande guroḥ śrī-caraṇāravindam

The spiritual master is very dear, because he is expert in assisting the gopīs, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

The spiritual master is very dear, because he is expert in assisting the gopīs, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.

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

The spiritual master is to be honored as much as the Supreme Lord, because he is the most confidential servitor of the Lord. This is acknowledged in all revealed scriptures and followed by all authorities. Therefore I offer my respectful obeisances unto the lotus feet of such a spiritual master, who is a bona fide representative of Śrī Hari [Kṛṣṇa].

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvamī tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master.





"By associating with the devotees and by following the directions given by the advanced devotees, especially the spiritual master, we should try to perfect our journey toward achieving the goal in Krishna consciousness."

— Śrīpāda Mahārāja



Acknowledgments

We would like to acknowledge and sincerely thank all our god-brothers, god-sisters and well-wishers of Sripada Bhaktisvarupa Damodara Maharaja. Without the text, photographs, generous support and assistance provided by them it would not have been possible to compile this book.

Contents

13
MEANING OF ŚRĪ VYĀSA-PŪJĀ

16
THE SPIRITUAL MASTER AS A
MANIFESTATION OF THE
SUPREME PERSONALITY OF GODHEAD

18
BRAHMA MADHVA GAUḌĪYĀ SAMPRADĀYA
PARAMPARĀ

23
SONG OF ŚRĪLA NAROTTAMA DĀSA THĀKURA

25
VYĀSA-PŪJĀ OFFERINGS BY ŚRĪLA A.C.
BHAKTIVEDANTA SWAMI PRABHUPĀDA

35
VYĀSA-PŪJĀ OFFERINGS BY
ŚRĪLA ŚRĪPĀDA MAHARĀJA

44
SONG OF ŚRĪLA BHAKTIVINODA THĀKURA

47
ŚRĪLA PRABHUPĀDA'S AFFECTIONATE
REMARKS ABOUT SRIPĀDA MAHARĀJA

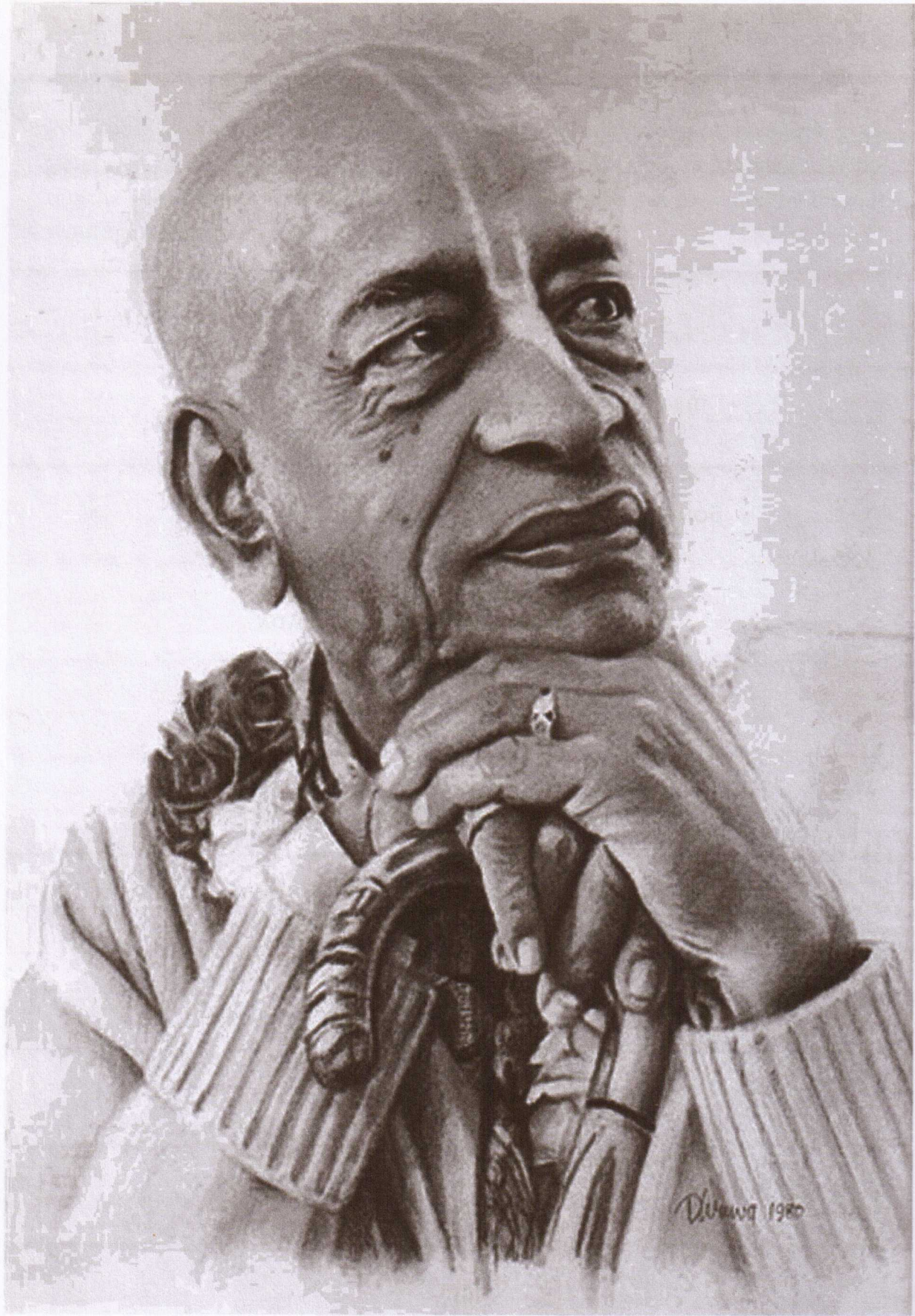
51
ODE TO ŚRĪLA PRABHUPĀDA

53
INVOCATION PRAYERS

54
SONG OF ŚRĪLA BHAKTIVINODA THĀKURA

55
SEVANJALI

116
SRIPĀDA MAHARĀJA'S
MANIFEST LILA OVERVIEW



His Divine Grace Śrīla A.C. Bhaktivedanta Swami Prabhupada

Meaning of Śrī Vyāsa-pūjā

by His Divine Grace Śrīla A.C. Bhaktivedanta Swami Prabhupada

(Śrī Vyāsa-pūjā Lecture, London, August 22, 1973)

My dear sons and daughters, I am so much obliged to you that you have become so enthusiastic for offering *vyāsa-pūjā*. Now try to understand. Several times we have explained why this function is called *vyāsa-pūjā*. I have already explained in the morning, this offering worshipping, one may think that this man is teaching his disciples man-worshipping, anthropomorphism. But it is not man-worshipping. One should not misunderstand. Vyasadeva is the original spiritual master. Original spiritual master is Kṛṣṇa. From Kṛṣṇa, Brahma was initiated, Lord Brahma. *tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*. It is stated in the *Śrīmad-Bhāgavatam* that when Brahma was created, it was all darkness within the universe. He could not understand what is the purpose of his becoming there. Then he engaged himself in *tapasya*, and he was initiated from within.

Kṛṣṇa is within everyone. *īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]. So He is called *caitya-guru*, means guru within the heart. And when Kṛṣṇa understands... Because Kṛṣṇa knows everything, whatever we are willing, whatever we are doing. He is the *Paramātmā*; He's sitting within our hearts as witness. *ānumantā upadraṣṭa* (Bg.13.23). *Upadraṣṭa* means simply observing what we are doing, and what we are desiring. So as we desire, Kṛṣṇa is very kind, He gives us facility. We have many times explained. Therefore, we have got varieties of bodies to enjoy this material world. So when Kṛṣṇa sees that a living entity is very anxious to understand Him or to revive his Kṛṣṇa consciousness, then Kṛṣṇa gives him all opportunity, especially by manifesting Himself as the spiritual master. *Antar bahiḥ* (SB 2.6.17). The spiritual master is therefore Kṛṣṇa's manifestation. Kṛṣṇa's mercy manifestation to help a person to develop his Kṛṣṇa consciousness. From within He's helping. Therefore, He's called *caitya-guru*, and from without, He sends His representative to help how to become advanced in Kṛṣṇa consciousness.

Therefore, to advance in Kṛṣṇa consciousness we require two kinds of help -- one from Kṛṣṇa and another from the spiritual master.





His Divine Holiness Śrīla Gour Govinda Swami Maharaja

by His Divine Holiness Śrīla Gour Govinda Swami Maharaja
(from the book: The Worship of Sri Guru)

In his purport Srila Prabhupada writes, "Nityananda Prabhu arranged for the *vyāsa-pūjā* of the Lord... Since Vyasadev is the original guru (spiritual master) of all who follow the Vedic principles, worship of the spiritual master through the agency of Vyasadev is called *vyāsa-pūjā*."

ŚrīBhaktisiddhānta Sarasvatī Goswami Prabhupada Maharaja introduced the ceremony of *vyāsa-pūjā* in our line on his 50th birthday. From that day, every year it has been going on. On his 52nd birth anniversary, Śrīla Bhaktisiddhānta Sarasvatī Goswami Prabhupada Maharaja gave a lecture on *Śrīmad-Bhāgavatam* describing the meaning of *vyāsa-pūjā*. He said, "*vyāsa-pūjā* means the *pūjā* of all *gauḍīya-vaiṣṇava-ācāryas*." From this statement we can understand the purport of *vyāsa-pūjā*. It is not only the *pūjā* of Vyasadev, or of Kṛṣṇa, or of Gaurasundar, or of guru. That is not real *vyāsa-pūjā*. *Vyāsa-pūjā* means the *pūjā* of all pure *gauḍīya-vaiṣṇava-ācāryas*. That is real *vyāsa-pūjā*.

In this *bhaktivinode-dhārā* we find a *mantra* for *vyāsa-pūjā*:

*śrī dāmodara svarūpa, śrī rūpa, śrī sanātana, śrī ragunātha, śrī jīva,
bhaṭṭa yuga, śrī kṛṣṇadasa kavirājādi, śrīmad bhaktivinoda, śrīmad
gaurakīśora dāsa, śrīmad bhaktisiddhānta sarasvatī,
śrīmad bhaktivedānta svāmī padāṅka sarvebhya gurave namaḥ*

I offer my obeisances to the footprints of all the gurus, Srila Swarup Damodara Goswami, Srila Rupa Goswami, Srila Sanatana Goswami, Srila Ragunatha Das Goswami, Srila Jiva Goswami, Srila Gopal Bhatta Goswami, Srila Ragunatha Bhatta Goswami, the devotees beginning with Srila Kṛṣṇa das Kaviraja, Srila Bhaktivinode Thakur, Srila Gaurakisora Das Babaji, Srila Bhaktisiddhānta Sarasvatī and Srila A.C. Bhaktivedānta Swami Prabhupada.

Vyāsa-pūjā means the worship of all of these *gauḍīya-vaiṣṇava-ācāryas*.



The Spiritual Master as a Manifestation of the Supreme Personality of Godhead

(Verses from Vedic and Vaiṣṇava Literatures)

*ācāryam mām vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-devamayo guruḥ*

"One should know the ācārya to be My self and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods." (SB 11.17.27)

*guru krsna-rupa hana sastrera pramane
guru-rupe krsna krpa karena bhakta-gane*

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees. (Cc. *Ādi* 1.45)

*krsna yadi krpa kare kona bhagyavane
guru-antaryami-rupe sikhaya apane*

"Kṛṣṇa is situated in everyone's heart as caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives one lessons to progress in devotional service, instructing the person as the Supersoul within and the spiritual master without. (Cc. *Madhya* 22.47)

*naivopayanty apacitim kavayas tavesa
brahmayusapi krtam rddha-mudah smarantah
yo 'ntar bahis tanu-bhrtam asubham vidhunvann
acarya-caitya-vapusa sva-gatim vyanakti*

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features-externally as the acarya and internally as the Supersoul-to deliver the embodied living being by directing him how to come to You." (Cc. *Madhya* 22.48)





Lotus Feet of Lord Kṛṣṇa



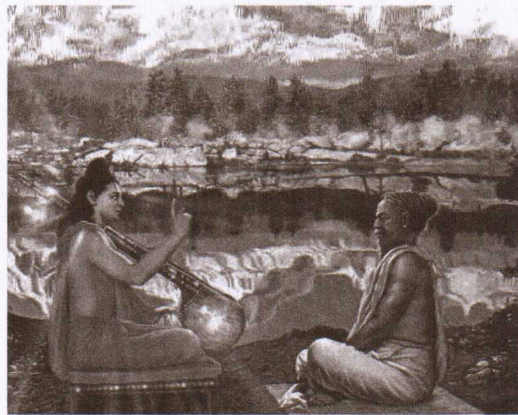
Brahma Madhva Gauḍīyā Sampradāya Paramparā

evam paramparā-prāptam imam rājarṣayo viduḥ (Bg.4.2)

The transcendental knowledge has descended from Lord Sri Kṛṣṇa himself to Lord Brahma, the first created living entity in the chain of disciplic succession, continuing till this time as is authentically depicted by Śrīla Bhaktisiddhānta Sarasvatī Thākura in his song Sri Guru-paramparā. The text meaning of the song is reproduced in the following order.



Lord Śrī Kṛṣṇa and Lord Brahmā



Devarṣi Nārada and Śrī Vyāsa Deva

1) In the beginning of creation the science of devotional service was received by the four-headed Brahma from the Supreme Lord Sri Kṛṣṇa. Devarṣi Narada's understanding of this divine science was obtained from Brahma. The great sage Kṛṣṇa Dvaipayana Vyasa, who was empowered to compile the Vedic literatures, became a disciple of Devarṣi Narada. Sripada Madhvacarya, the founder of the suddha-dvaita school of Vedānta philosophy, who visited Vyasadeva at Badarikasrama in the thirteenth century to learn from him Vedānta philosophy, calls himself a servant of Kṛṣṇa Dvaipayana Vyasa. Purnaprajna Tirtha [Madhva] is the guru and sole refuge of Padmanabha Tirtha.

2) The two other principal disciples of Madhva are Nṛhari Tirtha and Madhava Tirtha. Madhava Tirtha accepted the great paramhansa Aksobhya Tirtha as a disciple. The principal disciple of Aksobhya Tirtha was known as Jayatirtha. Jayatirtha's service was for his disciple Jnanasindhu.

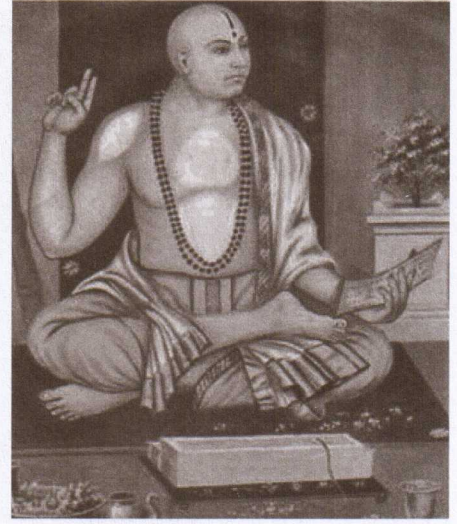
3) Dayanidhi received the science of devotional service from Jnanasindhu, and the servant of Dayanidhi was Vidyānidhi [Vidyādhiraja Tirtha]. Rajendra Tirtha became a disciple of Vidyādhiraja Tirtha. Rajendra Tirtha's servant was known as Jayadharmā or Vijayādhvaja Tirtha. In this way you should properly understand this disciplic succession.

4) The great sannyasi Sri Purusottama Tirtha received his knowledge in the service of his guru, Vijayadhvaja Tirtha [Jayadharmā]. The principal disciple of Purusottama Tirtha was Subrahmanya Tirtha. His servant was the great Vyasatirtha [Vyasa Raya]. Vyasatirtha's servant was Laksmipati Tirtha, whose disciple was Madhavendra Puri Gosvami.

5) The chief disciple of Madhavendra Puri was Isvara Puri, and two of his other disciples were the renowned incarnations of Godhead Sri Nityananda and Advaita Acarya. Sri Caitanya Mahaprabhu, the spiritual preceptor of all the worlds made Isvari Puri greatly fortunate by accepting him as His spiritual master.

6) Mahaprabhu Sri Caitanya is non different from Sri Sri Radha and Kṛṣṇa and is the very life of those Vaisnavas who follow Sri Rupa Gosvami. Sri Svarupa Damodara Gosvami, Rupa Gosvami, and Sanatana Gosvami were the givers of great happiness to Visvambhara [Sri Caitanya].

7) The great souls Jiva Gosvami and Raghunatha Dasa Gosvami became very dear to Rupa Gosvami. Jiva Gosvami was a disciple of Rupa Gosvami, and Raghunatha Dasa



Śrīpāda Madhvācārya

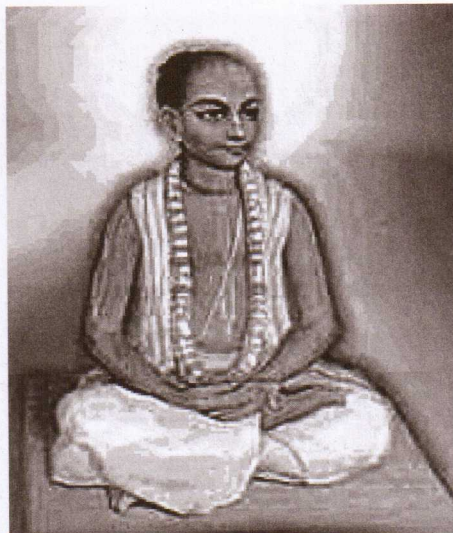


Śrī Caitanya Mahaprabhu



The Six Gosvāmīs





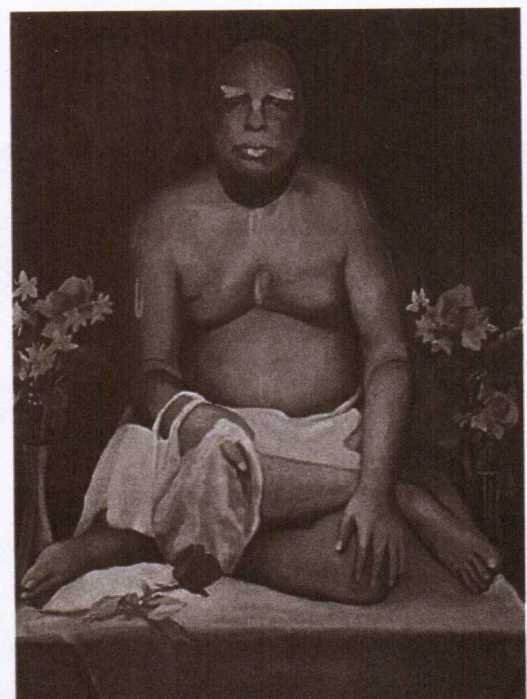
Śrī Narottama Dāsa Thākura



Śrī Jagannātha Dāsa Bābāji

Gosvami, a disciple of Advaita Acarya's disciple Yadunandana Acarya, was accepted by Rupa and Sanatana as their third brother. Raghunatha dasa Gosvami's beloved student was Krsnadasa Kaviraja Gosvami. Krsnadasa Kaviraja was an intimate friend of Lokanatha Gosvami. They lived together in Vrndavana and always discussed the topics of Krsna with one another. Lokanatha Gosvami, a disciple of Gadadhara Pandita, had only one disciple, whose name was Narottama Dasa. Narottama Dasa was always engaged in the service of his guru, and he also engaged himself in the service of his guru's intimate friend. Thus he became very dear to Krsnadasa Kaviraja Gosvami. To serve the feet of Narottama Dasa Thakura was the only desire of Visvanatha Cakravarti Thakura, who was the fourth acarya in disciplic succession from Narottama Dasa.

8) Visvanatha Cakravarti Thakura was the siksa-guru [instructing spiritual master] of Baladeva Vidyabhusana, to whom he taught the precepts of Srimad-Bhagavatam. Jagannatha Dasa Babaji was a very prominent acarya after Sri Baladeva Vidyabhusana and was the beloved siksa-guru of Sri Bhaktivinoda Thakura. Bhaktivinoda Thakura's intimate friend and associate was the eminent

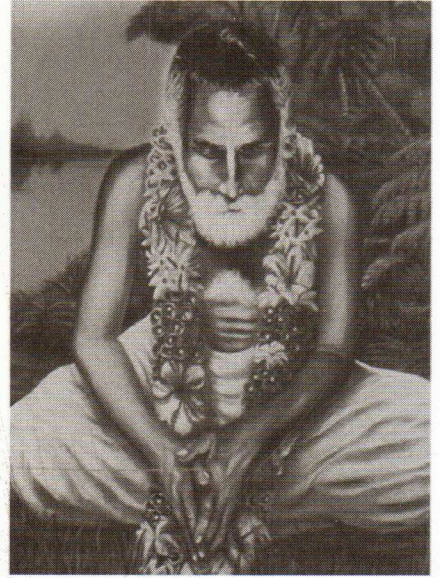


Śrī Bhaktivinoda Thākura

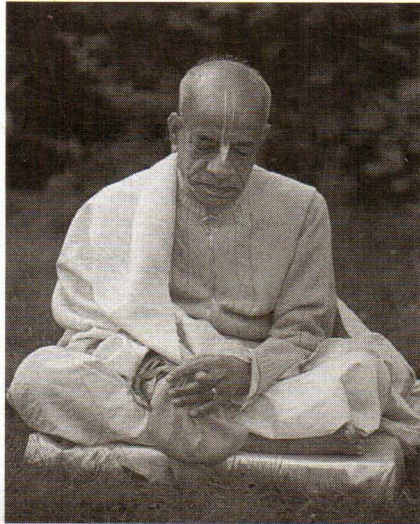
maha-bhagavata Sri Gaurakisora Dasa Babaji, whose sole joy was found in hari-bhajana.

9) These treat saintly Vaisnavas are all paramahamsas, or devotees of the highest order, and they are all part of Lord Gauranga's own spiritual family. Their holy feet are my refuge. I have no real interest in devotional services and I am a poor and lowly tridandi sannyai named Sri Bhaktisiddhanta Sarasvati.

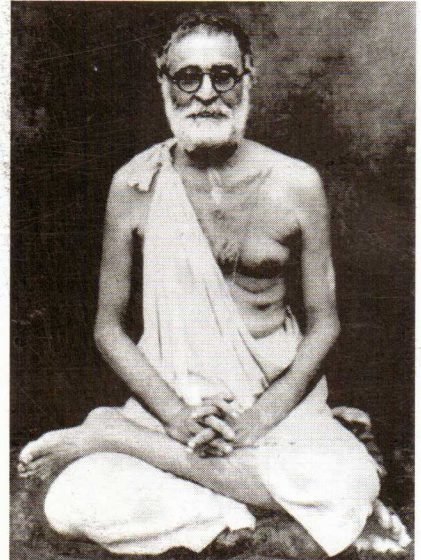
10) The renowned Sri Varsabhanavi-dayita dasa [the initiated name of Bhaktisiddhanta Sarasvati] is always engaged in the service of his spiritual master, Srila Gaurakisora dasa Babaji. His foremost disciple preacher is Sri A.C. Bhaktivedanta Swami Prabhupada, who has spread the message of Lord Caitanya throughout the world and is thus a reservoir of mercy and compassion for all fallen souls.



Śrī Gaurakiśora Dāsa Bābāji

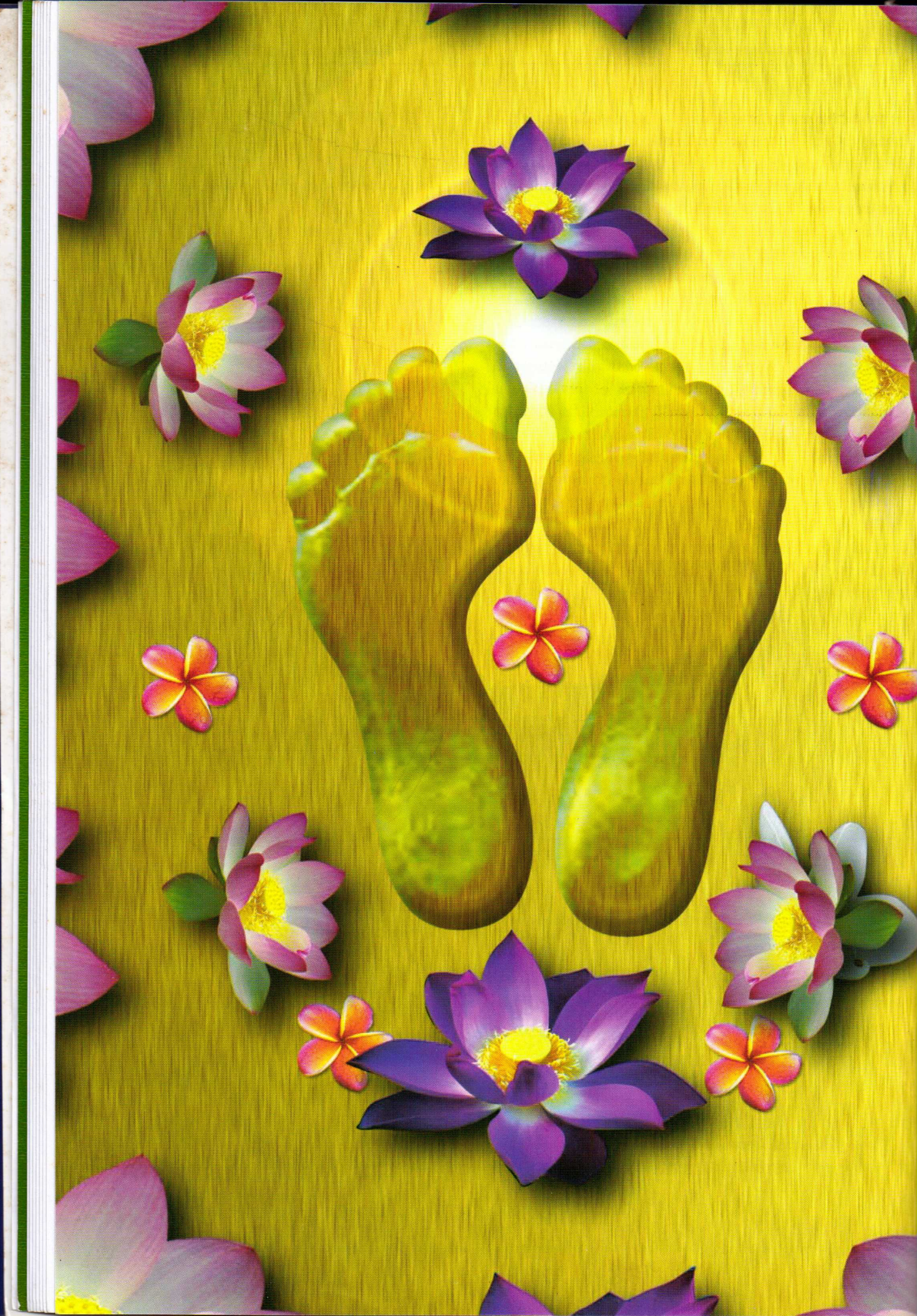


His Divine Grace
A.C. Bhaktivedānta Swami Prabhupāda



Śrīla Bhaktisiddhānta
Sarasvatī Thākura

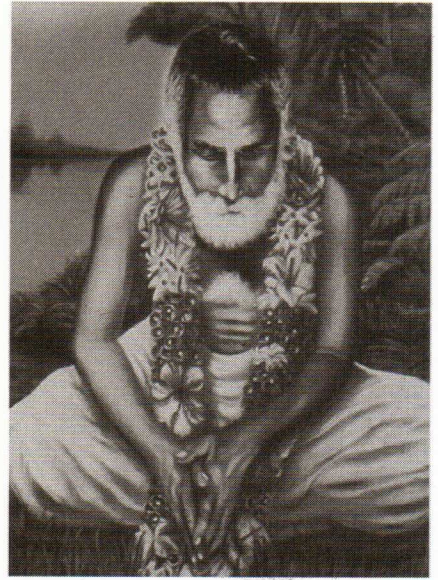




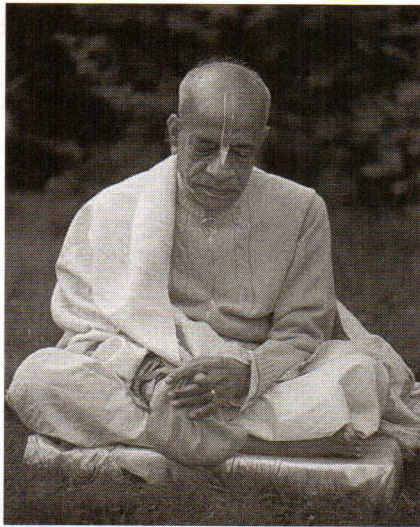
maha-bhagavata Sri Gaurakisora Dasa Babaji, whose sole joy was found in hari-bhajana.

9) These treat saintly Vaisnavas are all paramahamsas, or devotees of the highest order, and they are all part of Lord Gauranga's own spiritual family. Their holy feet are my refuge. I have no real interest in devotional services and I am a poor and lowly tridandi sannyai named Sri Bhaktisiddhanta Sarasvati.

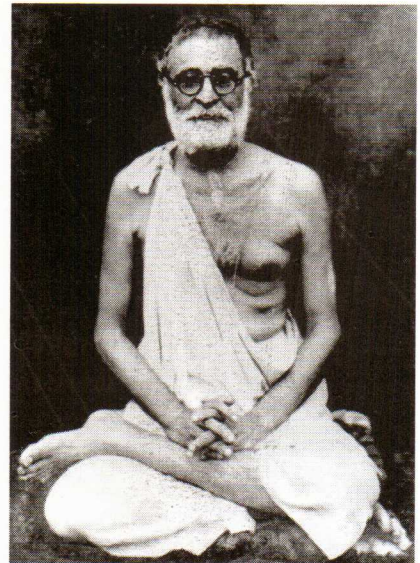
10) The renowned Sri Varsabhanavi-dayita dasa [the initiated name of Bhaktisiddhanta Sarasvati] is always engaged in the service of his spiritual master, Srila Gaurakisora dasa Babaji. His foremost disciple preacher is Sri A.C. Bhaktivedanta Swami Prabhupada, who has spread the message of Lord Caitanya throughout the world and is thus a reservoir of mercy and compassion for all fallen souls.



Śrī Gaurakiśora Dāsa Bābāji



His Divine Grace
A.C. Bhaktivedānta Swami Prabhupāda



Śrīla Bhaktisiddhānta
Saraswatī Thākura





Sri Guro-Vandana

by Sri Sri Chaitanya Mahāprabhu



The joy of your
service is my
ecstasy

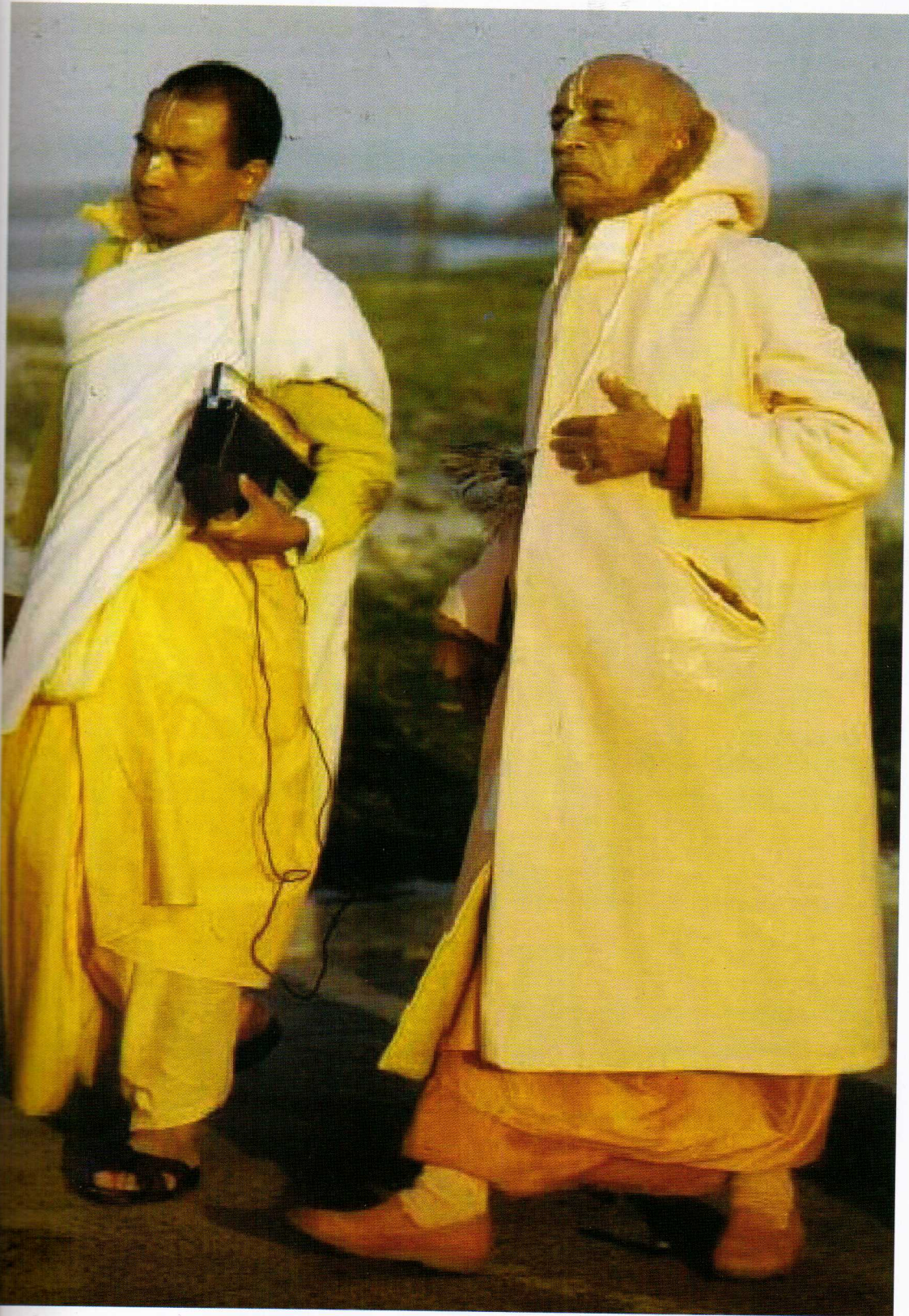
My mind is
rooted in you

Heop
lath
kay

Our
the d
your



Kṛṣṇa is yours. You have the power to give Him to me. I am simply your servant running behind you shouting, "Kṛṣṇa! Kṛṣṇa!"



Śrī Guru-Vandanā

by Śrīla Narottama Dāsa Thākura

*śrī-guru-caraṇa-padma, kevala-bhakati-sadma,
bando muñi sāvadhāna mate
jāhāra prasāde bhāi, e bhava toriyā jāi,
kṛṣṇa-prāpti hoy jāhā ha'te*

*guru-mukha-padma-vākya, cittete koribo aikya,
ār nā koriho mane āśā
śrī-guru-caraṇe rati, ei se uttama-gati,
je prasāde pūre sarva āśā*

*caṅṣu-dān dilo jei, janme janme prabhu sei,
divya jñān hṛde prokāśito
prema-bhakti jāhā hoite, avidyā vināśa jāte,
vede gāy jāhāra carito*

*śrī-guru karuṇā-sindhu, adhama janāra bandhu,
lokanāth lokera jīvana
hā hā prabhu koro doyā, deho more pada-chāyā,
ebe jaśa ghuṣuk tribhuvana*

The lotus feet of our spiritual master are the only way by which we can attain pure devotional service. I bow to his lotus feet with great awe and reverence. By his grace one can cross the ocean of material suffering and obtain the mercy of Kṛṣṇa.

My only wish is to have my consciousness purified by the words emanating from his lotus mouth. Attachment to his lotus feet is the perfection that fulfills all desires.

He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth. From him ecstatic prema emanates; by him ignorance is destroyed. The Vedic scriptures sing of his character.

Our spiritual master is the ocean of mercy, the friend of the poor, and the lord and master of the devotees. O Lokanatha Goswami! O master! Be merciful unto me. Give me the shade of your lotus feet. Your fame is spread all over the three worlds.



Lotus Feet of His Divine Grace
Śrīla A.C. Bhaktivedānta Swami Prabhupāda





Śrīla Bhaktisiddhānta Sarasvatī Thākura

VYĀSA-PŪJĀ OFFERING
to
His Divine Grace
Śrīla Bhaktisiddhānta Sarasvatī Thākura
By His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda

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

"In the revealed scriptures it is declared that the spiritual master should be worshiped like the Supreme Personality of Godhead and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."

Gentlemen, on behalf of the members of the Bombay branch of the Gaudiya Math, let me welcome you all because you have so kindly joined us tonight in our congregational offerings of homage to the lotus feet of the world teacher, acaryadeva, who is the founder of this Gaudiya Mission and is the President-acarya of Sri Sri Visva Vaisnava Raja Sabha -- I mean my eternal divine master, Om Visnupada Paramahansa Parivrajacarya Sri Srimad Bhaktisiddhanta Saraswati Goswami Maharaja.

Sixty-two years ago, on this auspicious day, the acaryadeva made his appearance by the call of Thakura Bhaktivinoda at Sri Ksetra, Jagannatha Dhama at Puri.

Gentlemen, the offering of such an homage as has been arranged this evening to the acaryadeva is not a sectarian concern, for when we speak of the fundamental principle of gurudeva or acaryadeva, we speak of something that is of universal application. There does not arise any question of discriminating my guru from yours or anyone else's.

There is only one guru, who appears in an infinity of forms to teach you, me and all others. In the Mundaka Upaniṣad (1.2.12) it is said:

*tad-vijnartham sa gurum evabhigacchet
samiṭ-panih srotriyam brahma-niṣṭham*

"In order to learn the transcendental science, one must approach the bona fide spiritual master in disciplic succession, who is fixed in the Absolute Truth."

Thus it has been enjoined herewith that in order to receive that transcendental knowledge, one



must approach the guru. Therefore, if the Absolute Truth is one, about which we think there is no difference of opinion, the guru cannot be two. The acaryadeva to whom we have assembled tonight to offer our humble homage is not the guru of a sectarian institution or one out of many differing exponents of the truth. On the contrary, he is the jagad-guru, or the guru of all of us, the only difference is that some obey him wholeheartedly, while others do not obey him directly. In the Srimad-Bhagavatam (11.17.27) it is said:

*acaryam mam vijaniyan / navamanyeta karhicit
na martya-buddhyasuyeta / sarva-deva-mayo gurun*

"One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all demigods."

That is, the acarya has been identified with God Himself. He has nothing to do with the affairs of this mundane world. He appears before us to reveal the light of the Vedas and to bestow upon us the blessing of full-fledged freedom, after which we should hanker at every step of our life's journey.

The transcendental knowledge of the Vedas was first uttered by God to Brahma, the creator of this particular universe. From Brahma the knowledge descended to Narada, from Narada to Vyasadeva, from Vyasadeva to Madhva, and in this process of disciplic succession the transcendental knowledge was transmitted by one disciple to another till it reached Lord Gauranga, Sri Kṛṣṇa Caitanya, Who posed as the disciple and successor of Sri Isvara Puri. The present acaryadeva is the tenth disciplic representative from Sri Rupa Goswami, the original representative of Lord Caitanya who preached this transcendental tradition in its fullness. The knowledge that we receive from our gurudeva is not different from that imparted by God Himself and the succession of the acaryas in the preceptorial line of Brahma. We adore this auspicious day as Sri Vyasa-puja-tithi because the acarya is the living representative of Vyasadeva, the divine compiler of the Vedas, Puranas, Bhagavad-gita, Mahabharata and Srimad-Bhagavatam.

One, who interprets the divine sound, or sabdha brahma, by his imperfect sense perception, cannot be a real spiritual guru, because, in the absence of proper disciplinary training under the bona fide acarya, the interpreter is sure to differ from Vyasadeva (as the Mayavadis do). Srila Vyasadeva is the prime authority of Vedic revelation, and therefore such an irrelevant interpreter cannot be accepted as the guru, or acarya, howsoever equipped he may be with all the acquirements of material knowledge. As it is said in the Padma Purana:

sampradaya-ivhina ye mantras te nisphala matah

"Unless you are initiated by a bona fide spiritual master in the disciplic succession, the mantras that you might have received are without any effect."

On the other hand, now who has received the transcendental knowledge by aural reception from the bona fide preceptor in the disciplic chain, and who has sincere regard for the real acarya, must needs be enlightened with the revealed knowledge of the Vedas. But this

knowledge is permanently sealed to the cognitive approach of the empiricists. As it is said in the Svetasvatara Upanishad (6.23):

"Only unto those great souls who simultaneously have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."

Gentlemen, our knowledge is so poor, our senses are so imperfect, and our sources are so limited that it is not possible for us to have even the slightest knowledge of the absolute region without surrendering ourselves at the lotus feet of Sri Vyasadeva or his bona fide representative. Every moment we are being deceived by the knowledge of our direct perception. It is all the creation or concoction of the mind, which is always deceiving, changing and flickering. We cannot know anything of the transcendental region by our limited, perverted method of observation and experiment. But all of us can lend our eager ears for the aural reception of the transcendental sound transmitted from that region to this, through the unadulterated medium of sri gurudeva or Sri Vyasadeva. Therefore, gentlemen, we should surrender ourselves today at the feet of the representative of Sri Vyasadeva for the elimination of all our differences bred by our unsubmissive attitude. It is accordingly said in the Bhagavad-gita (4.34):

*tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva darsinah*

"Just approach the wise and bona fide spiritual master. Surrender unto him first and try to understand him by inquiries and service. Such a wise spiritual master will enlighten you with transcendental knowledge, for he has already known the Absolute Truth."

To receive transcendental knowledge, we must completely surrender ourselves to the real acarya in a spirit of ardent inquiry and service. Actual performance of service to the Absolute under the guidance of the acarya is the only vehicle by which we can assimilate transcendental knowledge. Today's meeting for offering our humble services and homage to the feet of the acaryadeva will enable us to be favored with the capacity of assimilating the transcendental knowledge so kindly transmitted by him to all persons without distinction.

Gentlemen, we are all more or less proud of our past Indian civilization, but we actually do not know the real nature of that civilization. We cannot be proud of our past material civilization, which is now a thousand times greater than in days gone by. It is said that we are passing through the age of darkness, the Kali-yuga. What is this darkness? The darkness cannot be due to backwardness in material knowledge. Because we now have more of it than formerly. If not we ourselves, our neighbors, at any rate, have plenty of it. Therefore, we must conclude that the darkness of the present age is not due to a lack of material advancement, but that we have lost the clue to our spiritual advancement, which is the prime necessity of human life and the criterion of the highest type of human civilization.

Throwing of bombs from airplanes is no advancement of civilization from the primitive, uncivilized practice of dropping big stones on the heads of enemies from the tops of hills.



Improvement of the art of killing our neighbors by means of machine guns and poisonous gases is certainly no advancement from primitive barbarism, which prided itself on its art of killing by bows and arrows. Nor does the development of a sense of pampered selfishness prove anything more than intellectual animalism. True human civilization is very different from all these states, and therefore in the Katha Upanishad (1.3.14) there is the emphatic call:

*uttisthata jagarata prapya varan nibodhata
ksurasya dhara nisita duratyaya
durgam pathas tat kavayo vadanti*

"Please wake up and try to understand the boon that you have in this human form of life. The path of spiritual realization is very difficult; it is sharp like a razor's edge. That is the opinion of learned transcendental scholars."

Thus, while others were yet in the womb of historical oblivion, the sages of India had developed a different kind of civilization, which enabled them to know themselves. They had discovered that we are not at all material entities, but that we are all spiritual, permanent, and indestructible servants of the Absolute. But because we have, against our better judgement, chosen to completely identify ourselves with this present material existence, our sufferings have multiplied according to the inexorable law of birth and death, with its consequent diseases and anxieties. These sufferings cannot be really mitigated by any provision of material happiness because matter and spirit are completely different elements. It is just as if you took an aquatic animal out of water and put it on the land, supplying all manner of happiness possible on land. The deadly sufferings of the animal are not capable of being revealed at all until it is taken out of its foreign environment. Spirit and matter are completely contradictory things. All of us are spiritual entities. We cannot have perfect happiness, which is our birthright, however much we may meddle with the affairs of mundane things. Perfect happiness can be ours only when we are restored to our natural state of spiritual existence. This is the distinctive message of our ancient Indian civilization, this is the message of the Gita, this is the message of the Vedas and the Puranas, and this is the message of all the real acaryas, including our present acaryadeva in the line of Lord Caitanya.

Gentlemen, although it is imperfectly that we have been enabled, by his grace, to understand the sublime messages of our acaryadeva, Om Visnupada Paramahansa Parivarajakacarya Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja, we must admit that we have realized definitely that the divine message from his holy lips is the congenial thing for suffering humanity. All of us should hear him patiently. If we listen to the transcendental sound without unnecessary opposition, he will surely have mercy upon us. The acarya's message is to take us back to our original home, back to God. Let me repeat, therefore, that we should hear him patiently, follow him in the measure of our conviction and bow down at his lotus feet for releasing us from our present causeless unwillingness for serving the Absolute and all souls.

From the Gita we learn that even after the destruction of the body, the atma, or the soul, is not destroyed; he is always the same, always new and fresh. Fire cannot burn him, water cannot dissolve him, the air cannot dry him up, and the sword cannot kill him. He is everlasting and eternal, and this is also confirmed in the Srimad-Bhagavatam (10.84.13):

*yasyatma-buddhih kunape tri-dhatuke
sva-dhih kalatradisu bhauma ijya-dhih
yat-tirtha buddhih salile na karhicit
janeso abhijnesu sa eva go-kharah*

"Anyone who accepts this bodily bag of three elements (bile, mucus, and air) as his self, who has an affinity for a intimate relationship with his wife and children, who considers his land worshipable, who takes bath in the waters of the holy places of pilgrimage but never takes advantage of those persons who are in actual knowledge -- he is not better than an ass or a cow."

Unfortunately, in these days we have all been turned foolish by neglecting our real comfort and identifying the material cage with ourselves. We have concentrated all our energies for the meaningless upkeep of the material cage for its own sake, completely neglecting the captive soul within. The cage is meant for the undoing of the bird; the bird is not meant for the welfare of the cage. Let us, therefore, deeply ponder this. All our activities are now turned toward the upkeep of the cage, and the most we do is try to give some food to the mind by art and literature. But we do not know that this mind is also material in a more subtle form. This is stated in the Gita (7.4):

*bhumir apo 'nalo vayuh
kham mano buddhir eva ca
ahankara itiyam me
bhinna prakrtir astadha*

"Earth, fire, water, air, sky intelligence, mind, and ego are all My separated energies."

We have scarcely tried to give any food to the soul, which is distinct from the body and mind; therefore we are all committing suicide in the proper sense of the term. The message of the acaryadeva is to give us a warning to halt such wrong activities. Let us therefore bow down at his lotus feet for the unalloyed mercy and kindness he has bestowed upon us.

Gentlemen do not for a moment think that my gurudeva wants to put a complete brake on the modern civilization -- an impossible feat. But let us learn from him the art of making the best use of a bad bargain, and let us understand the importance of this human life, which is fit for the highest development of true consciousness. The best use of this are human life should not be neglected. As it is said in the Srimad-Bhagavatam (11.9.29):

*labdhva su-dulabham idam bahu-sambhavante
manusyanam arthadam anityam apiha dhirah
turnam yateta na pated anu mrtuyu yvan
nihsreyasaya visayah khalu sarvatah syat*

"This human form of life is obtained after many, many births, and although it is not permanent, it can offer the highest benefits. Therefore a sober and intelligent man should immediately try to fulfill his mission and attain the highest profit in life before another death occurs. He should avoid sense gratification, which is available in all circumstances."



Let us not misuse this human life in the vain pursuit of material enjoyment, or, in other words, for the sake of only eating, sleeping, fearing, and sensuous activities. The acaryadeva's message is conveyed by the words of Sri Rupa Goswami (Bhakti-rasamrta-sindhu 1.2.255-256):

*anasaktasya visayan yatharham-upayunjatah
nirbandhah krsna-sambandhe yuktam vairagyamucyate
prapancikataya buddhya hari-sambandhi-vastunah
mumuksabhih parityago vairagyam phalgu kathyate*

"One is said to be situated in the fully renounced order of life if he lives in accordance with Kṛṣṇa consciousness. He should be without attachment for sense gratification and should accept only what is necessary for the upkeep of the body. On the other hand, one who renounces things that could be used in the service of Kṛṣṇa, under the pretext that such things are material, does not practice complete renunciation."

The purport of these slokas can only be realized by fully developing the rational portion of our life, not the animal portion. Sitting at the feet of the acaryadeva, let us try to understand from this transcendental source of knowledge what we are, what is this universe, what is God, and what is our relationship with Him. The message of Lord Caitanya is the message for the living entities and the message of the living world. Lord Caitanya did not bother himself for the upliftment of this dead world, which is suitably named *Martyaloka*, the world where everything is destined to die. He appeared before us four hundred and fifty years ago to tell us something of the transcendental universe, where everything is permanent and everything is for the service of the Absolute. But recently Lord Caitanya has been misrepresented by some unscrupulous persons, and the highest philosophy of the Lord has been misinterpreted to be the cult of the lowest type of society. We are glad to announce tonight that our acaryadeva, with his usual kindness, saved us from this horrible type of degradation, and therefore we bow down at his lotus feet with all humility.

Gentlemen, it has been mania of the cultured (or uncultured) society of the present day to accredit the Personality of Godhead with merely impersonal features and to stultify Him by claiming that He has not senses, no form, no activity, no head, no legs, and no enjoyment. This has also been the pleasure of the modern scholars due to their sheer lack of proper guidance and true introspection in the spiritual realm. All these empiricists think alike; all the enjoyable things should be monopolized by the human society, or by a particular class only, and the impersonal God would be a mere order-supplier for their whimsical feats. We are happy that we have been relieved of this horrible type of malady by the mercy of His Divine Grace. He is our eye-opener, our eternal father, our eternal preceptor and our eternal guide. Let us therefore bow down at his lotus feet on this auspicious day.

Gentlemen, although we are like ignorant children in the knowledge of Transcendence, still, my gurudeva has kindled a small fire within us to dissipate the invincible darkness of empirical knowledge. We are now so much on the safe side that no amount of philosophical argument by the empiric schools of thought can deviate us an inch from the position of our eternal dependence on the lotus feet of His Divine Grace. Furthermore, we are prepared to challenge the most erudite scholars of the *Mayavada* school and prove that the Personality of Godhead

and His transcendental sports in Goloka alone constitute the sublime information of the Vedas. There are explicit indications of this in the Chandogya Upanishad (8.13.1):

*syamac cha vlam prapadye
sa valac shyamam prapadye*

"For receiving the mercy of Kṛṣṇa, I surrender unto Kṛṣṇa." Also in the Rg Veda (1.22.20):

*tad visnoḥ paramam padam sada pasyanti surayah
diviva caksur atatam visnor yat paramam padam*

"The lotus feet of Lord Visnu are the supreme objective of all the demigods. These lotus feet of the Lord are as enlightening as the sun in the sky."

The plain truth so vividly explained in the Gita, which is the central lesson of the Vedas, is to understood or even suspected by the most powerful scholars of the empiric schools. Herein lies the secret of Sri Vyasa Puja. When we meditate on the transcendental pastimes of the Absolute Godhead, we are proud to feel that we are His eternal servitors, and we become jubilant and dance with joy. All glory to my divine master, for it is he who has out of his unceasing flow of mercy stirred up within us such a movement of eternal existence. Let us bow down at his lotus feet.

Gentlemen, had he not appeared before us to deliver us from the thralldom of this gross, worldly delusion, surely we should have remained for lives and ages in the darkness of helpless captivity. Had he not appeared before us, we would not have been able to understand the eternal truth of the sublime teaching of Lord Caitanya. Had he not appeared before us, we could not have been able to know the significance of the first sloka of the Brahma-samhita:

*isvarah paramah krsna
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam*

"Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal blissful, spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes."

Personally, I have no hope for any direct service of the coming crores of births in the sojourn of my life, but I am confident that some day or other I shall be delivered from this mire of delusion in which I am at present so deeply sunk. Therefore let me with all my earnestness pray at the lotus feet of my divine master to allow me to suffer the lot for which I am destined due to my past misdoings, but to let me have this power of recollection: that I am nothing but a tiny servant of the Almighty Absolute Godhead, realized through the unflinching mercy of my divine master. Let me therefore bow down at his lotus feet with all the humility at my command.

(The following speech was given by Abhay Charan Das (His Divine Grace A. C. Bhaktivedanta Swami Prabhupada) before the members of the Sri Gaudiya Math in Bombay, February 1935, on the Appearance Day



of his spiritual master, His Divine Grace Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada.)



MY LORD AND MASTER
His Divine Grace

By Srila A.C. Bhaktivedanta Swami Prabhupada

Adore, adore ye all the happy day,
Blessed than heaven, sweeter than May,
When he appeared at Puri, the holy place,
My Lord and Master, His Divine Grace.

Oh! my Master the evangelic angel,
Give us Thy light, light up Thy candle,
Struggle for existence a human race
The only hope, His Divine Grace.

Misled we are all going astray,
Save us Lord our fervent pray,
Wonder thy ways to turn our face.
Adore Thy feet, Your Divine Grace.

Forgotten Krsna we fallen souls,
Paying most heavy the illusion's toll.
Darkness around all untrace.
The only hope, His Divine Grace.

Message of service thou hast brought,
A healthful life as Caitanya wrought,
Unknown to all it's full of brace,
That's your gift, Your Divine Grace.

Absolute is sentient thou hast proved,
Impersonal calamity thou hast moved,
This gives us a life anew and fresh,
Worship Thy feet, Your Divine Grace.

Had you not come who had told
The message of Krsna forceful and bold,
That's your right you have the mace.
Save me a fallen, Your Divine Grace.
The line of service As drawn by you
Is pleasing and healthy Like morning dew.
The oldest of all but in new dress
Miracle done, Your Divine Grace.

(In 1935, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada wrote the following poem asa Vyasa-Puja offering to his spiritual master, Srila Bhaktisiddhanta Sarasvati Thakura.)





VYĀSA-PŪJĀ OFFERING
by
Śrīpāda Maharāja
to
His Divine Grace
Śrīla A.C. Bhaktivedanta Swami Prabhupāda
Vyasa Puja 1979

*om ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitam yena tasmai Śrī-gurave namaḥ*

Most beloved Śrīla Prabhupāda,

I was born in the darkest region of ignorance, yet you, my spiritual master, Om Viṣṇupāda 108 Śrī Śrīmad His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-ācārya of the International Society for Krishna Consciousness, have so mercifully opened my eyes with the torchlight of knowledge. I bow down to your lotus feet again and again. I am eternally indebted to you.

One of the qualities of a pure devotee of Kṛṣṇa is that he is dayāra sāgara, an ocean of unlimited mercy. This ocean is exhibited in the form of his līlās, or pastimes, which depict his humility, compassion, tolerance, forgiveness, and so on. Your Divine Grace is perfect in all respects. Being your most insignificant servant, I am completely incompetent to describe the wonderful qualities you exhibited through your pastimes. Still, with your kind permission, and by your mercy, I shall try.

You displayed the symptoms of a perfect Vaiṣṇava at different times, especially at the time of your departure in Vṛndāvana, encircled by your disciples. By your causeless mercy, I was allowed to participate in personally serving your divine lotus feet just before your departure. Kindly put me in the mood of that time again and again, so that I can remember your wonderful qualities constantly. This remembrance will put me directly in touch with Kṛṣṇa, the Supreme Personality of Godhead. Śrīla Viśvanātha Cakravartī Ṭhākura instructs us as follows:

*yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvamś tasya yaśas tri-sandhyam
vande guroḥ śrī-caraṇāravindam*

"By satisfying the spiritual master, the Supreme Personality of Godhead becomes satisfied, and by not satisfying the spiritual master, there is no chance of being promoted to the plane of Kṛṣṇa consciousness. I should therefore meditate on the spiritual master and pray for his



mercy three times a day, and I should always offer my respectful obeisances unto him." Your lotus feet are my only shelter, Śrīla Prabhupāda. It is my great fortune that the all-merciful Lord, Śrī Kṛṣṇa, allowed me to participate in your activities while you were preparing to depart for Goloka Vṛndāvana.

It is also my great fortune that you kindly allowed me to assist you in your divine mission. By simply immersing ourselves in your pastimes, all your children can develop love for and faith in each other and become completely Kṛṣṇa conscious. You taught us by your personal example how to develop pure love of Godhead. Your mercy is the eternal thread that ties all of us together. Again and again I humbly pray to your divine lotus feet that this thread never weakens. In this way we can all push on your divine movement and thus perfect our lives.

Today is the most glorious day, because on this day you appeared on this earth to save the fallen millions drowning in the waves of māyā. You distributed the message of Bhāgavata as is, just like Śrīla Vyāsadeva, the incarnation of Godhead. On this day, kindly allow me to offer a few remembrances at your divine lotus feet by collecting just a droplet from the ocean of your wonderful qualities that I experienced at the time of your departure.

Śrīla Prabhupāda, I remember that you wanted to make sure that we understood at least sādhanabhakti, the gateway to full understanding of the goal of knowledge. Time and again you taught us that the goal of knowledge is Lord Śrī Kṛṣṇa, and when we know Kṛṣṇa, we can go back to Godhead and reach the ultimate goal of life. At every moment you lived the principles of bhaktivedānta, which means "to attain the goal of knowledge through bhakti devotion." I remember how, on the evening of October 21, 1977, you chanted the mahā-mant very loudly just after drinking some fruit juice. You also chanted śrī-kṛṣṇa-caitanya prabh nityānanda, etc. and śarīra avidyā-jāla.... You wanted us to follow along with your tune, and we all did.

And I remember, Śrīla Prabhupāda, how very satisfied you were that evening. Then you started lecturing: "If the tongue is controlled by eating prasāda, then the senses can be controlled properly. The senses have to be utilized for the service of Kṛṣṇa. This is transcendental. This is bhakti-yoga." That evening, you were commenting on the Śrīmad-Bhāgavatam, Canto Ten, Chapter Thirteen, verses 54 to 56, while lying on your bed. In this way, even in your very difficult physical situation, you worked ceaselessly for the benefit of us all. You preached to your disciples so forcefully and loudly that evening. You wanted to make sure that we understood the message of Bhāgavata. You said, "You should discuss Śrīmad-Bhāgavatam daily, then everything will be clear." You also remarked, "To die discussing Śrīmad-Bhāgavatam is glorious." In this way, Śrīla Prabhupāda, you showed the perfect example of bhāgavata-seva. You are the greatest mahā-bhāgavata, Śrīla Prabhupāda.

I remember, Śrīla Prabhupāda, how extremely humorous you were, even at the height of your physical illness. On October 22, soon after the man who had massaged your divine body had left, you commented, "That man's hands are very rough. Those hands are for the horse." Śrīla Prabhupāda, I could never imagine that the day for your departure was nearing. I was always hoping that you would recover soon. On October 27 I told you, "Śrīla Prabhupāda, you look a little stronger." You replied, "Even at night you can say to a blind man, 'Get up,

morning.' Day or night, the same." Śrīla Prabhupāda, I remember you were very pleased by our immature expressions of feeling and appreciation for you. On the morning of October 26, the śarat-pūrṇimā, we took you in a palanquin on a twenty-minute parikrama around Kṛṣṇa-Balarāma Mandira. With intense feeling you performed praṇāmas to Kṛṣṇa-Balarāma with folded hands. When we brought you back to your room, you remarked, "I am refreshed." We said, "Śrīla Prabhupāda, today is a very special day—the śarat-pūrṇimā. On this day you look like a lotus flower." You looked around at all of us with your loving eyes and remarked, "Keep me surrounded by all of you like this, all the time. Don't leave me." However, in a few days many devotees began to leave, one after another, called away by pressing duties. How could we foresee the transcendental activities of a pure devotee?

Śrīla Prabhupāda, on many occasions you personally taught me how to understand vairāgya-vidyā, the science of renunciation. In this connection I will always remember the following incident. On the morning of October 26, I received a telegram from home: "Your grandfather died October 25." I was thinking of going home, since there were no senior family members to conduct the last ceremonial rites. "Śrīla Prabhupāda," I said, "I don't know whether it is proper for me to express this to you at this time—but I am thinking of going home to Manipur for a few days because my grandfather just died. There is no senior member in my family to perform the last ceremonial rites." You looked intently at me and instructed, "When we take shelter of the lotus feet of Kṛṣṇa, we have no other obligations. Do you think it is necessary to go?" Then you quoted a long Sanskrit verse and said, "That is the Vedic version. Now you decide." "Thank you, Śrīla Prabhupāda," I said.

Early the following morning, at one o'clock, when I was with you, you remembered our previous day's conversation and asked, "So, are you going to Manipur?" "No, Śrīla Prabhupāda, I am not going to Manipur at this time. I will go there later and bring back some devotees to see you." You seemed very happy that I wasn't going to Manipur for my grandfather's funeral. Personally, I never knew how to serve your divine lotus feet properly.

You were always forgiving. Your mercy is boundless. Śrīla Prabhupāda, I remember that you always wanted to defeat the Māyāvādī philosophers. On October 31, at 1 a.m., you called me in and asked, "So, Svarupa Damodara, what did Dr. Kapoor say?" You recalled Dr. Kapoor's comments at our Life Comes From Life conference in Vṛndāvana, from October 14 to 16. His idea was that there is no such thing as matter; it is all imagination. You continued, "What did you answer?" I said my answer was that although matter, being one of the Lord's energies, can be thought of as spiritual, it is the Lord's inferior spiritual energy. The superior spiritual energy is composed of the living entities. In this way there are two types of spiritual energies—one superior, the other inferior. You were pleased with that answer. Then I requested whether I could ask you a question. "Yes," you said. "If life is within the atoms of the material elements—say, hydrogen and oxygen—is that life jīva?" "Yes. Matter means undeveloped consciousness, covered consciousness. Just like the flower bud: when it blooms, it is developed consciousness. It is a nice example. Is it clear?" "Yes, Śrīla Prabhupāda. So, it seems that a living body is made up of innumerable jīvas. And among them one is highly conscious, or developed." "Yes. Just like many worms in the body—full of life." Then you quoted the following verse from the Gītā (13.22):

puruṣaḥ prakṛti-stho hi bhūṅkte prakṛti-jān guṇān



kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasu

["The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species."] You remarked, "This is very important. Is it clear? Being, in the atom, is an individual's karma-phala. Because of the influence of the three modes of material nature, the individual self has been put into such a condition. It is all due to his forgetfulness of Kṛṣṇa." In this way you were always concerned about how to train us properly in Kṛṣṇa consciousness, even in the middle of your physical illness.

Whenever any disciple asked you a question, Śrīla Prabhupāda, you were always enthusiastic to answer it and enlighten him. You are the perfect master, Śrīla Prabhupāda. Śrīla Prabhupāda, I remember that you were always concerned about the physical health of your disciples, even while your own was failing. At midnight on November 2, when I was attending you, you asked me, "Have you all-night guard duty?"

"No, Śrīla Prabhupāda," I replied. "Bhavānanda Mahārāja will be coming at about one o'clock in the morning." You were worried that I would not take rest throughout the night.

The following midnight you again asked, "How long is your duty, Svarupa Damodara?"

"Up to about one-thirty in the morning."

"From when?"

"From 9 p.m., Śrīla Prabhupāda."

"And before that?"

"Upendra, Śrīla Prabhupāda."

In this way, you expressed deep concern for all of us. You were always thinking of our well-being, in spite of your own inconveniences. You wanted to make sure that we all had enough time to rest. Your kindness is boundless, Śrīla Prabhupāda. Śrīla Prabhupāda, I remember how you showed a perfect example of humility, just to train all your disciples. When Mr. Narayana (the ex-governor of Madras) and Mr. Ramakrishna Bajaj (the wellknown industrialist) came to see you, you remarked, "Since I am in bed, I cannot receive you properly. Please kindly forgive me." And when your Godbrothers came to see you before your departure and they asked whether there was any last thing they could do for you, you simply remarked, "If I have made any offenses at your lotus feet, kindly forgive me." In this way you showed the perfect humility of a pure Vaiṣṇava.

Śrīla Prabhupāda, I remember your intense love for all your disciples. The following incident gave me a glimpse of your pastimes. On November 11, at eight o'clock in the morning, you called Śrīla Tamāla Kṛṣṇa Mahārāja and said, "I have no strength, and the left leg seems paralyzed. What is the use of lying like a lump of matter? What does the Kavirāja say?" Shortly thereafter the Kavirāja came in, and he told you that Lord Kṛṣṇa would very soon give you strength and enable you to recover. He requested that you take more milk, and you agreed. Your mood that morning seemed quite changed. You said to Śrīla Jayapatākā Mahārāja, "Everyone is leaving me because I'm infectious." All of us remained silent a little while, about fifty devotees came in to chant for you, Śrīla Prabhupāda. Bharadrāja Prabhu led a sweet and melodious kīrtana. Then you asked whether all the chanters had taken prasāda. I answered, "Yes, Śrīla Prabhupāda. Many devotees come and go in shifts to chant for you, Śrīla Prabhupāda." A little later Lokanātha Mahārāja and his party came in, and he gave a nice report about his preaching activities. Śrīla Tamāla Kṛṣṇa Mahārāja then asked Lokanātha Mahārāja to lead the chanting and you said, "He must be tired." Lokanātha Mahārāja replied, "For you, Śrīla Prabhupāda

tiring. I came a long way to see you and chant for you."

Early in the afternoon, we were cast into an immense ocean of transcendental anxiety when you said that you would like to go on parikrama in a bullock cart around Vṛndāvana and Govardhana Hill. There were two transcendental opinions among your disciples. One group desired to fulfill your will immediately; the other said that we should kindly request Your Divine Grace not to undertake the parikrama at this time—especially on very poor roads in a bullock cart, and in your then extremely weak physical condition. Thus all the senior disciples, plus the Kavirāja, met at 3 p.m. in the lounge of the guesthouse reception room to decide what to do. There were strong arguments on both sides. The Kavirāja was completely against the parikrama. After a long time had passed with no decision, you called us in and said you wanted to participate in the discussion. You strongly indicated that you wanted to go on the parikrama in the bullock cart. It would have taken about six to nine hours.

Most of us were completely bewildered at your decision, Śrīla Prabhupāda. Śrīla Tamāla Kṛṣṇa Mahārāja, Śrīla Bhavānanda Mahārāja, and myself strongly requested Your Divine Grace to kindly not undertake the parikrama at that time—to kindly postpone it for at least a few days until you got some strength. When I reminded you of the Bengali proverb that you had used when you decided not to go to Māyāpur i.e., "When you are doubtful, don't do it"—you answered very strongly, "That is material." So all our arguments were completely defeated by your arguments, Śrīla Prabhupāda, and you were determined to go on parikrama to Govardhana. Being totally helpless, we were completely at your mercy, and we remarked, "Yes, Śrīla Prabhupāda, we are ready to follow your order. It is our life and soul to follow your order; whatever you decide is final, and we will follow."

So, at about six that evening, it was decided that you would go on parikrama on a bullock cart the next morning. Our Kavirāja was so upset that he was thinking of leaving Vṛndāvana as soon as possible. Lokanātha Mahārāja and Trivikrama Mahārāja were entrusted to procure the bullock carts from Mathurā, and we were supposed to start from Kṛṣṇa-Balarāma Mandira at about 5 a.m., just after maṅgala-ārati. We were simply depending on the mercy of Kṛṣṇa. Śrīla Prabhupāda, you said, "What is the use of lying here? Whether I die in the bullock cart or I die here in bed, it is the same." The following is part of the conversation that took place that evening:

Lokanātha Mahārāja: Everyone should be prepared to stay overnight there.

Śrīla Tamāla Kṛṣṇa Mahārāja: Where?

Lokanātha Mahārāja: Under the trees.

Hamsadūta Mahārāja: We are supposed to be gosvāmīs. We have to stay under the trees—under a different tree every night.

Bhakticāru Mahārāja: But with just one window open at night, Śrīla Prabhupāda feels cold, in spite of the blanket.

Svarūpa Dāmodara: It will be very cold in the early morning hours.

Devotee: Prabhupāda can stay in the van overnight. Prabhupāda is like a desire tree, he satisfies everyone. We can sleep around the van.

Lokanātha Mahārāja: With bamboo sticks we can turn the cart into a house.

Svarūpa Dāmodara: I think Lokanātha Svāmī should plan out the route completely—where we will picnic, etc. Everything should be arranged well ahead of time.



Śrīla Prabhupāda: Do it.

Śrīla Tamāla Kṛṣṇa Mahārāja: Yes, we'll prepare the cart tonight, Śrīla Prabhupāda.

Svarūpa Dāmodara: We should also request the Kavirāja to come along.

Śrīla Prabhupāda: Invite him.

Devotee: Then it's all decided. Do you want to take some rest, Śrīla Prabhupāda? [At that time Kṛṣṇadāsa Bābājī, Your Divine Grace's Godbrother, came into the room.]

Kṛṣṇadāsa Bābājī: Hare Kṛṣṇa.

Śrīla Prabhupāda [in Bengali]: Please come in. Will you please come along with me on parikrama tomorrow?

Kṛṣṇadāsa Bābājī [in Bengali]: Yes, I will go. What time?

Śrīla Prabhupāda [in Bengali]: Five o'clock in the morning. [To us:] Give some prasāda to Bābājī Mahārāja.

Bhakticāru Mahārāja: Śrīla Prabhupāda, can we request something? If you feel pain or experience any difficulty, then we can bring you back?

Śrīla Prabhupāda: Yes, I am not obstinate.

In this way, everybody was planning for the parikrama the next day, and Kṛṣṇadāsa Bābājī left. He told us that he would be back very soon; he had to go somewhere for some urgent work. It was then about seven o'clock, and I was planning to take a shower so I could be refreshed when I returned in a little while to attend you. Just then Śrīla Bhavānanda Mahārāja suggested to me that he would be coming with Śrīla Tamāla Kṛṣṇa Mahārāja at exactly one o'clock in the morning, when I would be alone with Your Divine Grace, and the three of us would fall at your lotus feet and request you to kindly not go on parikrama at that time. This was our secret plan. We hoped that Kṛṣṇa would give us the guidance and intelligence how to request Your Divine Grace. We also planned to ask Kṛṣṇadāsa Bābājī to request you not to go on parikrama. We were in so much anxiety, Śrīla Prabhupāda; I simply couldn't accept that you'd be going on parikrama the next day in a bullock cart. [After about one hour Kṛṣṇadāsa Bābājī returned. We were already in great anxiety.]

Śrīla Tamāla Kṛṣṇa Mahārāja: Well, Śrīla Prabhupāda, I tell you, I'm getting so upset sitting in the room upstairs. I mean, I've just had it. I was walking around, and two devotees told me this road is so bad that if you go on it, you're going to be jolted back and forth. The road is so terrible. I mean, I just can't understand, Śrīla Prabhupāda, why it has to be tomorrow that we have to go. If anybody wants you to travel, I do; my whole desire is to take you all over the world. I want to take you on parikrama, but why do we have to go when you are in this condition? I can't understand it. I was standing outside. This Kavirāja... he has worked so hard. He is so much disappointed; he can't understand it, either. Today you have taken a half-kilo of milk. No mucus, no stool produced. Tomorrow he wants to give you medicine that will build this milk into muscles. He says very soon you'll be able to have strength. Why are we throwing everything out the window and going on parikrama? I cannot understand it, Śrīla Prabhupāda.

Śrīla Prabhupāda: I cannot refuse the requests of all of you.

Śrīla Tamāla Kṛṣṇa Mahārāja: And we cannot refuse your requests. We will take you to all the tīrthas. Just you get a little stronger. You'll be free from all managerial business; you'll simply go to the tīrthas and take darśana of all the Deities in India. Everyone will stay in their respective places and manage. They just want you to be stronger.

Śrīla Prabhupāda: All right. That will satisfy you? Bhavānanda, you are satisfied?

Śrīla Bhavānanda Mahārāja: Now I am, Śrīla Prabhupāda. I was in too much anxiety.

Śrīla Prabhupāda: I cannot put you in anxiety. [Then you said to Kṛṣṇadāsa Bābāji, about Śrīla Bhavānanda Mahārāja:] He has done so much. He has suffered in Māyāpur so much. I cannot put him in any difficulty anymore. [Then to us:] So I shall do what you desire. [Then to Kṛṣṇadāsa Bābāji in Bengali:] What is your feeling, Bābāji Mahārāja?

Kṛṣṇadāsa Bābāji [in Bengali]: What you say is true.

Śrīla Prabhupāda: They are giving arguments from left and right. [You laugh.] I cannot refuse.

Kṛṣṇadāsa Bābāji [in Bengali]: This is right.

Śrīla Tamāla Kṛṣṇa Mahārāja: I'm amazed, Śrīla Prabhupāda. Half a kilo of milk you drank today; no mucus, no stool. That's wonderful. You could not have done this two weeks ago.

Bhakticāru Mahārāja: When the Kavirāja was told, he was also quite amazed. He told me not to give you any more milk. But you wanted more, so I am giving.

Śrīla Prabhupāda: Where is the Kavirāja?

Śrīla Tamāla Kṛṣṇa Mahārāja: He's outside again, to get medicine. This man [Adridharaṇa] says he sits up all night, worrying about you, thinking, taxing his brain how to give you just the right medicine.

Bhakticāru Mahārāja: Yesterday, when I went to call for him at four-thirty in the morning, I saw that he had been sitting on his bed all night.

Śrīla Prabhupāda: I cannot refuse. This is not my business. [You turn to Kṛṣṇadāsa Bābāji and ask in Bengali:] What is your feeling, Bābāji Mahārāja?

Kṛṣṇadāsa Bābāji: Hare Kṛṣṇa.

Śrīla Prabhupāda: All right. [to us:] You take Bābāji Mahārāja on parikrama.

Śrīla Tamāla Kṛṣṇa Mahārāja: Your bullock cart will go tomorrow to Govardhana. We will go on your behalf. But you will go one day. That we promise you. Our greatest pleasure is to take you to tīrthayātrā,

Śrīla Prabhupāda. We want so much to go with you on that.

Śrīla Prabhupāda: Thank you very much.

Śrīla Tamāla Kṛṣṇa Mahārāja: Actually, Śrīla Prabhupāda, we are so much attached to you that

you practically drive us to madness sometimes. Tonight we are becoming mad.

Śrīla Prabhupāda: No, no. I shall not do that. [To Kṛṣṇadāsa Bābāji:] You always express great appreciation for all the devotees. So, you will take bath in Śrī Rādhā-kuṇḍa on my behalf.

Śrīla Tamāla Kṛṣṇa Mahārāja: We'll get you better, Śrīla Prabhupāda. You will also be able to take bath personally there. We will see that you get better. Kṛṣṇa will make all our words come true, Śrīla Prabhupāda. Śrīla Prabhupāda, the way you deal with us makes us so deep in our attachment for you.

Śrīla Prabhupāda: That is my duty.

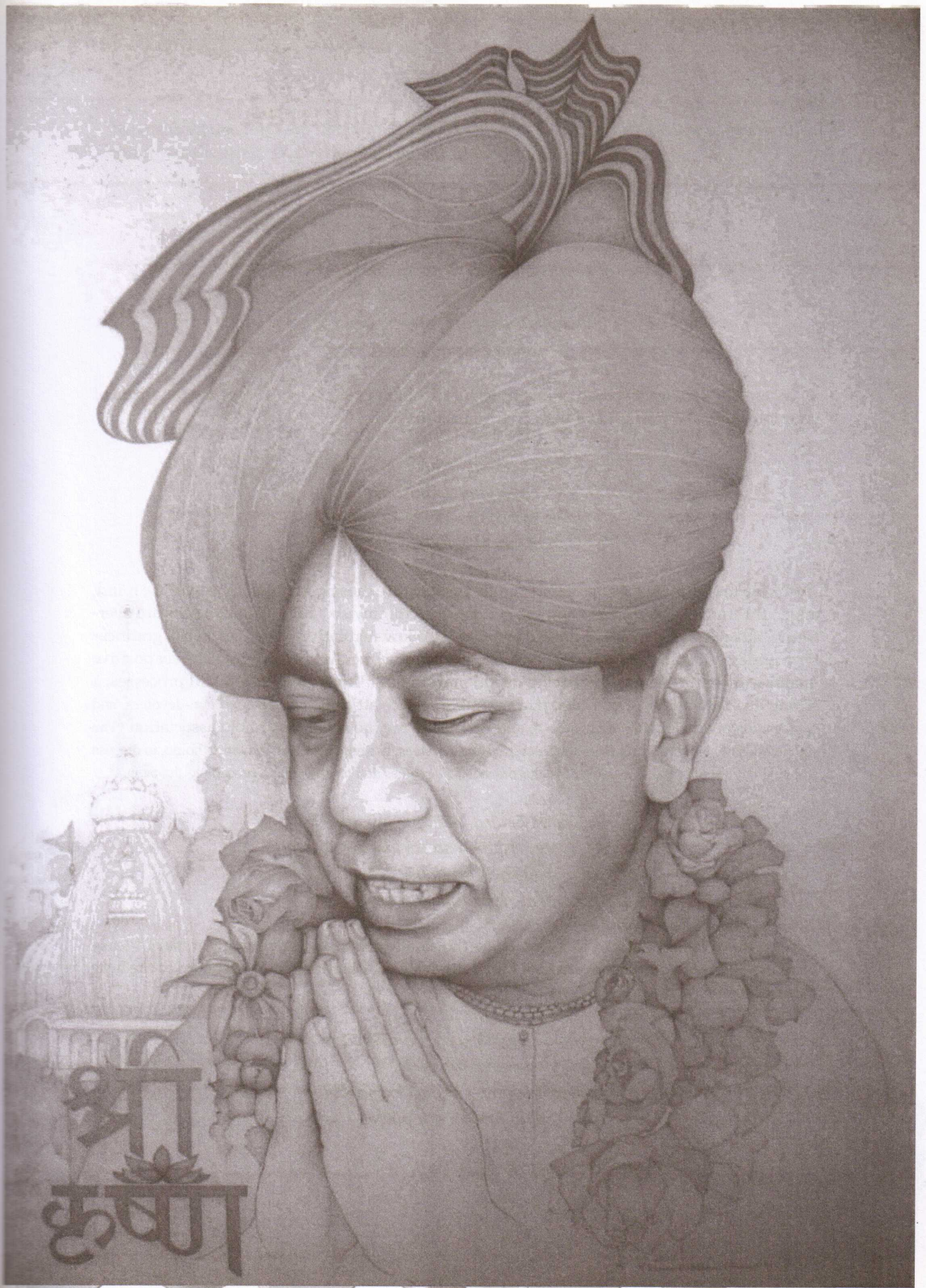
That was your duty; that was your greatness, Śrīla Prabhupāda. You are mahā-mahā-bhāgavata. The secret of your mission was revealed at the very point of your departure. I feel so sorry that I could never understand you, Śrīla Prabhupāda. One thing, though: I am fully convinced that attachment to your lotus feet will be the perfection of my life. Jaya, all glories to you, Śrīla Prabhupāda.

Your loving servant, eternally,



Svarūpa Dāmodara dāsa
GBC–Manipur, Nagaland, Mizoram, Meghalaya, Arunachal Pradesh, Burma
Co-GBC–Assam, Tripura, Bhaktivedanta Institute.





Ohe! Vaiṣṇava Ṭhākura

by Śrīla Bhaktivinoda Ṭhākura

*ohe! vaiṣṇava ṭhākura, doyāra sāgara,
e dāse koruṇā kori'
diyā pada-chāyā, śodho he āmāya,
tomāra caraṇa dhorī*

O venerable Vaisnava. O ocean of mercy, be merciful unto your servant. Give me the shade of your lotus feet and purify me. I hold on to your lotus feet.

*chaya bega domi', chaya doṣa śodhi',
chaya guṇa deho' dāse
chaya sat-saṅga, deho' he āmāre,
bosechi saṅgera āśe*

Teach me to control my six passions (The six passions are those pertaining to words, the mind, anger, the tongue, the stomach and the genitals.); rectify my six faults (The six faults are overeating, attachment to material things, inability to follow regulative principles, sense gratification, useless idle talk, and impure habits.), bestow upon me the six qualities (The six positive qualities are enthusiasm in practicing devotional service, firm faith in devotional process, strong desire to attain prema-bhakti, a favorable service attitude, avoidance of non-devotees, and appreciation of the company of devotees.), and offer unto me the six kinds of holy association (The six methods of association are to go to an assembly of devotees, to invite devotees into one's home, to discuss devotional topics, and hear devotional topics, to take the maha-prasada of devotees and to offer maha-prasada to devotees).

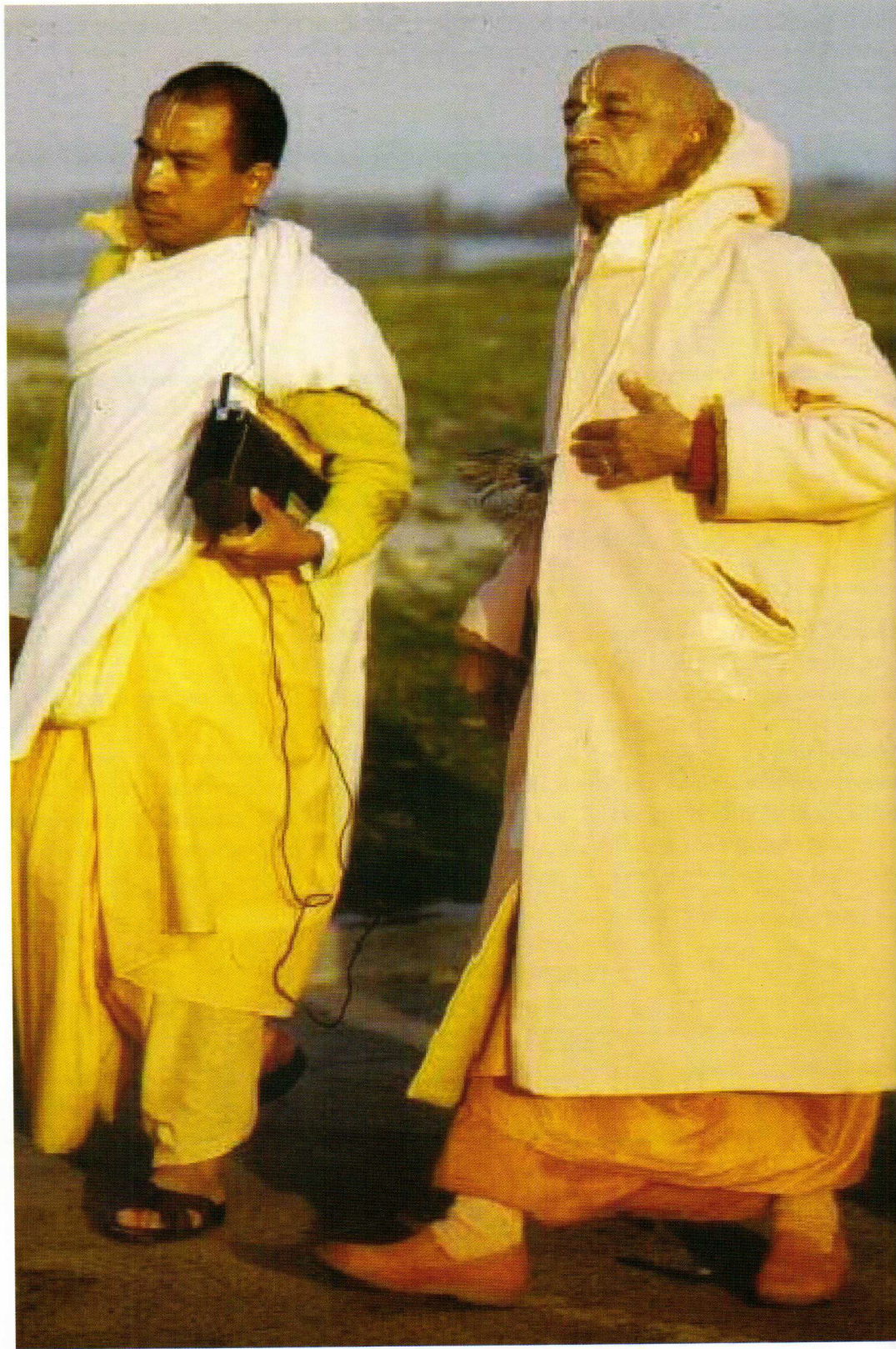
*ekākī āmāra, nāhi pāya bala,
hari-nāma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā,
deho' kṛṣṇa-nāma-dhane*

I do not find the strength to carry on alone the sankirtana of the holy name of Hari. Please bless me by giving me just one drop of faith with which to obtain the great treasure of the name of Kṛṣṇa.

*kṛṣṇa se tomāra, kṛṣṇa dīte pāro,
tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli',
dhāi tava pāche pāche*

Kṛṣṇa is yours. You have the power to give Him to me. I am simply your servant running behind you shouting, "Kṛṣṇa! Kṛṣṇa!"





Śrīla Prabhupada's Affectionate Remarks About Sripada Maharaja

The spiritual master is always concerned about the wellbeing of the disciples. The affection and care of the spiritual master for his disciple are clearly visible in the relationship between Srila Prabhupada and Sripada Maharaja. Srila Prabhupada's remarks about Sripada Maharaja made during the period from 1970 to 1977 collected from conversation volume and other volumes are a garland of blessings and confidence of the spiritual master to his disciple. Some selected remarks are listed here and we, the disciples of Sripada Maharaja feel very fortunate to have these wonderful remarks.

"I think you should not think of relinquishing your job
without meeting me and
discussing the matter deeply.
Don't do anything out of sentiment.
You must make the best use of a bad bargain.
Unless you keep your job,
you will not be considered an important man
in the material sense. And, if you are
not an important man, then who will listen to you?"

- Letter to Svarupa Damodara Dasa, Evanston, Illinois 75-08-23

* * * *

Prabhupada: "Svarupa Damodara must be the best candidate. Others, what they'll know about it? All other Ph.D.s, they are simply rubber stamped. Actually they have no knowledge. Svarupa Damodara has solid knowledge. He has learned from us. Therefore he's writing all these books. He has rejected his so-called scientific knowledge. He has completely understood that so called scientific knowledge is bogus, it has no solid background.

Now, he's writing books on this."

- Room Conversation, Detroit, June 15, 1976

* * * *

"Therefore, out of so many scientists in the country only you and a few others are understanding the importance of this subject matter – manusyanam sahasresu.

So please work very hard,
following our rules and regulations and you will always remain
in the fire of Krishna consciousness."



- SPL to Svarupa Damodara, 23rd June 1975

* * * *

"So we have got a great mission.
You are one of the strong pillars of the mission...
Be fully strong to push on this cult amongst
the educated scientific circle...
When you present more scientifically,
they will be convinced."

- SPL to Svarupa Damodara Dasa, September 8, 1974

* * * *

"... so aim yourself at the top-class of men
and give them every opportunity to
become convinced of our philosophy and
engage themselves to their satisfaction.
That will be the best contribution."

- SPL to Svarupa Damodara Dasa, December 13, 1972.

* * * *

"... appeal yourself to the high class of men,
not the mass. Mass, too, we do not eliminate anyone,
but if the best men are there to run on things,
mass will follow later."

- SPL to Svarupa Damodara Dasa, December 13, 1972.

* * * *

'Therefore, I took it so seriously. Every morning walk, I was,
"Where is the scientist?"
I thought "Here I have got an opportunity to
impress that will fructify in fruition."
That was my aim. Therefore, I was bothering you in so many ways.'

- Room Conversation, Bombay, March 27, 1977

* * * *

"If one has got unflinching faith in Krishna and His
representative, guru, then all the knowledge
will be revealed to him automatically.
Just like yourself. You are a big scientist.
You have talked with me, you have studied with me,
and you have examined me in so many ways.
And I have also spoken whatever I had knowledge.
Unless you are convinced, how you can say that
'You are my spiritual master?'"

- Lecture, Srimad-Bhagavatam 1974

* * * *

Prabhupada: "So life is the origin".
Svarupa Damodara: "Life started from life.
It cannot start from matter".
Prabhupada: "If you establish this theory,
you will get also Nobel Prize.
Yes, try for... Yes, do it.
And all these rascals will be defeated.
Do that... Do this by your education...
Simply we have to present it scientifically.
That's all".

- Morning walk, Los Angeles, May 2, 1973

* * * *

"If these boys, in their scientific language,
they try to convince, that will be more effective,
We are generally speaking that
"Water has come from Krishna," or
"The earth has come from Krishna."
That may be blind.
But if it is scientifically presented,
how it has come from Krishna,
then they cannot refute so easily.
So that I am engaging this doctor of chemistry,
Svarupa Damodara and Raya Ramananda.
Caitanya Mahaprabhu's two personal associates,
Svarupa Damodara and Ramananda."

- Room Conversation Vrindavan, October 31, 1973

* * * *

"...so if I would not have students like you,
they would have taken me as crazy man.
But now I have engaged you to prove them rascals.
That is my ambition."

- Morning Walk Bhubaneswar, February 1, 1977

* * * *

"This boy was stubborn athiest. ...
And he was walking with me on the seaside,
and I was chastising him,
kicking him, and refuting. (laughs)



Now he has organized this Bhaktivedanta Institute.
- Room Conversation Vrindavan, July 26, 1977

* * * *



ODE TO ŚRĪLA PRABHUPĀDA

(Adoration by the vyāsa-pūjā celebration committee)

Oh Dear Srila Prabhupada!
Thy divine appearance in this material world,
is the causeless mercy of the Supreme Lord on the fallen souls.

Thy lotus feet are the only
shelter for the drowning souls.

Thy nectarean words are the only
nourishment to the starving souls.

Thy books are the flood of
divine love for the illiterate souls.

Thy smile is the only
satisfaction for the illusioned souls.

Thy dear disciples spread all over the world,
to enlighten the wandering souls.

Thy divine mercy is Srila Sripada,
our Master, guiding the blind souls,
Showering thy causeless mercy,
leading all the bewildered souls,
engaging the miserable souls
in your service eternally.





Lotus Feet of His Divine Holiness
Śrīla Bhaktisvarūpa DāmodaraSwami Śrīpāda Mahārāja

Invocation Prayers

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine*

I offer my respectful obeisances unto His Divine Grace Bhaktisvarūpa Dāmodara Swami Śrīla Sripada Mahārāja, who is situated at the lotus feet of Lord Vishnu and who is very dear to Lord Kṛṣṇa.

*nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

I offer my respectful obeisances unto you, the jewel among the pure devotees, who has appeared in the land of Manipur. You are very eagerly engaged in preaching the glorious message of Śrīla Prabhupada.

*babhruvāhana-vamśādbhi somāya śubha dr̥ṣṭaye
śūnyavādi madebhendra simhāya-bhagavata namaḥ*

I offer my respectful obeisances unto you, who as appeared like the moon in the ocean of the dynasty of Babruvāhana and whose very glance is auspicious. You are like the lion that overpowers the atheism of the śūnyavādīs, which is compared to a maddened elephant.

*abhayādi-guṇādyāya sad-vijñāna ghanāya ca
navya vai jñānikājñāna-tamas-suryaya te namaḥ*

I offer my respectful obeisances unto you, who are for most in possessing the saintly qualities like fearlessness, etc. You are like a dense cloud of Absolute Knowledge. You are like the sun which dissipates the darkness of modern "science" and technology.



Gurudeva! Kṛpā-Bindu Diyā

by Śrī Śābhakṛtīnōdā Thākura

*gurudev!
kṛpā-bindu diyā, koro' ei dāse,
tṛṇāpekḥā ati hīna
sakala sahane, bala diyā koro',
nija-māne sprhā-hīna*

Gurudeva, give to this servant just one drop of mercy. I am lower than a blade of grass. Give me all help. Give me strength. Let me be as you are, without desires or aspirations.

*sakale sammāna korite śakati,
deho' nātha! jathājatha
tabe to' gāibo, hari-nāma-sukhe,
aparādha ha 'be hata*

I offer you all respects, for thus I may have the energy to know you correctly. Then, by chanting the holy name in great ecstasy, all my offenses will cease.

*kabe heno kṛpā, labhiyā e jana,
kṛtārtha hoibe, nātha!
śakti-buddhi-hīna, āmi ati dīna,
koro' more ātma-sātha*

When will such mercy fall to this one who is weak and devoid of intelligence? Allow me to be with you.

*jogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāndiyā kāndiyā,
prāṇa nā rākhibo āra*

If you examine me, you will find no qualities. Your mercy is all that I am made of. If you are not merciful unto me, I can only weep, and I will not be able to maintain my life.



Sevanjali

Homages by Disciples, Well-Wishers and Friends



Remembering His Holiness Srila Sripada Guru Maharaja

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

He reasons ill who think Vaishnavas die. Maharaja is a great example of this.

He was very obedient to his spiritual master Srila Prabhupada. Srila Prabhupada's instructions were his life. Try telling him to change Srila Prabhupada's instructions; you will see the steely determination behind his usual smile and friendly nature.

Srila Prabhupada told him to dress and address the scientists. Make the entire Mumbai ISKCON in Juhu into BI Srila Prabhupada instructed him. His own colleagues turned against him. He decided to fight to fulfil his spiritual master's instructions. He organized many important seminars attracting the intellectual class of society. With his spiritual master and Lord Krishna behind him he was successful.

He invited everybody from all faiths and sampradayas and with love enlightened them with Vaishnava philosophy. Once he met a Chinese professor who told him that in China talking about god is forbidden. But Srila Sripada Guru Maharaja's charm overtook him and he listened carefully.

Srila Prabhupada said Maharaja can never make enemies. True to his beloved master's words to the end Maharaja kept on increasing his friend's circle.

Srila Prabhupada was quick to notice the exemplary qualities of a pure devotee in Maharaja. Who can convince the scientific world to take to Krishna Consciousness other than Maharaja, Srila Prabhupada told the other devotees.

Maharaja has left behind loads of work for publishing scientific books for the benefit of mankind's future. He left behind his gentle smile, exemplary character, loving nature, helping hand, universal love, the qualities of making friends, Steely determination, and implicit obedience to his spiritual master.

It is now upto us to carry on with what Maharaja has left behind.

All glories to Srila Sripada Guru Maharaja and Srila Prabhupada. All glories to their team to inundate the world with Krishna Consciousness scientifically.

With mountains and oceans of love and care for all of humanity
Krishna Mangala



om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate

Dearest Gurumaharaj,

Hare Kṛṣṇa! Please accept my most humble obeisances unto your divine lotus feet!

Guru Maharaja, first of all, please forgive this useless soul for not able to properly do the task you have given to me. After your disappearance pastime, we have become helpless in many ways. I have no qualifications. Please bless me so that I am able to satisfy your divine self. Srila Prabhupada clearly kept separate management for BI under your leadership. This was challenged by those who grossly deviated from Srila Prabhupada. You boldly and estatically followed Srila Prabhupada without giving any second thought. Now there is pressure on your followers to deviate from your and Srila Prabhupada's instructions on BI. Please bless us so that we can boldly stick to your and Srila Prabhupada's instructions.

You gave numerous valuable instructions to this adham, purely out of your causeless mercy but I have not been able to do anything. Please forgive me and enable me to initiate those activities by your unlimited blessings. Please bless my friends around the world and students and friends at IIT Kharagpur engage in your transcendental seva. I specially feel the urgency to start the research activities which you have instructed to few of us. The instructions you have given to me is the only way I can reach Kṛṣṇa. Please protect me from all inauspicious elements within me and outside and enable me to happily and eternally serve your lotus feet.

your useless dog
Sitanath Das



om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate

Dearest SrilaSripada,



Please accept my most humble obeisances. All glories to Srila Prabhupada. All glories to your divine grace.

Once again we are celebrating another auspicious Vyasa Puja of your divine grace. Although your sun like appearance is not visible to our eyes but you are shining in our hearts.

Many times when we celebrated your divine vyasa puja, you instructed us to highlight Srila Prabhupada's divine instructions to you and in this way you taught us the importance of following one's guru's instructions. One day I asked you: "Why some of your disciples are acting differently". You replied: "For those who are highly intelligent, devotional path may become very dangerous if they don't keep high standard of devotional qualities, and ultimately can lead them to deviate from devotional path."

We all witness how you sacrificed your comfort and went through so many problems and difficulties in order to execute your services, which is given to you, by your guru and you remained faithful and loyal to Srila Prabhupada and guru parampara. This is another instruction and lesson by you to all of us, that if we carry on our services, which is given by you, in cooperative mood and humility, then we will progress in our devotional path and will remain loyal disciples and followers to our guru and guru parampara. I would like to thank you for teaching and showing me the secret of success in devotional path and how to continue my devotional journey by remaining loyal to you and guru parampara.

Dear Srila Sripada, on this auspicious occasion and your divine presence, I humbly request you to please shower your special and kind mercy, guidance and blessings to all of us your followers who are like your children and can act just like puppets in your hands. This will enable us to assist you in your divine and important mission which is handed over to you by Srila Prabhupada and Lord Chaitanya Mahaprabhu.

Please allow me to remain your humble servant and daughter.

Srila Sripada guru maharaja ki! Jaya.

Your humble servant,

Radhika Priya Devi Dasi - Sri Vrindavan Dham, India



*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Dear Srila Sripada,

Please accept my humble obeisance's on this most auspicious day of your appearance. Guru Maharaja, you possess so many wonderful qualities of a pure vaishnava. Your qualities are as deep as the ocean and yet you are very easy to approach and have showered your kindness and mercy on myself and family. Thank you for guiding us out of this material existence, which I find very easy to become entangled in.

You are an inspiration to me. Remembering you, your qualities, your melodious and uplifting kirtans, makes me feel closer to you and to Lord Krishna.

By our mercy my family is doing well and loves to sing the glories of Lord Krishna. Please continue to keep us in the shadow of your lotus feet and connect us with Srila Prabhupada's mercy.

Your fallen servant, Vrindarni devi dasi



*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Dear most Guru Deva, Srila Sripada,

All glories to Srila Prabhupada and Your Divine Grace.

Please let me offer my most humble obeisance at Your Divine Grace's lotus feet.

This year we are celebrating your Divine Vyasa Puja in Ahobilam Kshetram. They say this place has a major religious significance and nine forms of Lord Narsimha are worshipped here!

The main reason of Your Divine appearance in this mortal world was to assist Srila Prabhupada in his eternal mission and he entrusted You one of the most important preaching projects Bhaktivedanta Institute, plus many other instructions. In fulfilling His Divine Grace's orders you remained always busy and tolerated so many hindrances and obstacles, nevertheless You continued to execute His Divine instructions without hesitation and always remained firm in Your determination. You followed the footsteps of Your beloved Guru Maharaj and set an example of devotion and humility towards Guru who, the scripture describe, is not different than Lord Himself. To such spiritual master I, an insignificant disciple, offer my most humble obeisances.

Last year I could not come for Your Divine Tirobhav and Vyasa Puja celebration, I was going



through formalities to end my job and become retired. By Your Divine mercy and blessings now I'm not engaged in doing job anymore and have much more time to be focused on devotional life. This year, by Your Divine mercy, I got a visa which I can extend and I'm doing the needful while I'm staying in Sri VrindavanDham. Would my dream come true and will I be capable to be engaged in serving Your Divine lotus feet? I find that I am devoid of any spiritual qualification and bhakti, but will I be able to serve Your Divine lotus feet eternally?

Dear SrilaSripada, on this most auspicious day of Your Divine appearance, I humbly beg You to please never forget this most unqualified servant of Yours. I find that I am devoid of any spiritual qualification and bhakti, please help me to become qualified and guide me in my devotional path. Please remove my ahankarand let me hear Your teachings and instructions. Please give me the opportunity to follow Your foot steps and realize the truth of spiritual master and disciple.

*nikuñja-yūnorati-keli-siddhyai
yāyālibhiryuktirapekṣaṇīyā
tatrāti-dākṣyādāti-vallabhasya
vandeguroḥśrī-caraṇāravindam*

“The spiritual master is very dear because he is expert in assisting the gopīs, who at different times make different tasteful arrangements for the perfection of Rādhā and Kṛṣṇa's conjugal loving affairs within the groves of Vṛndāvana. I offer my most humble obeisances unto the lotus feet of such a spiritual master.”

I remain

Your most humble servant,
Kamala devidasi,
Tehran – Iran



*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Dearest Srila Sripada,

We offer our humble obeisances at Your lotus feet. We place them forever in our hearts.

We are writing this letter from the big island of Hawaii where You have sent us recently. You used to tell us “I will see you for our next adventure”. This past year has been filled with adventures by Your divine will.

We were in France for a few months and were fortunate to have the association of many of Your sincere disciples there. During that time You blessed us with the wonderful seva of scanning and digitizing Your pictures and lectures, in this way keeping us in constant meditation on Your Divine Grace.

After that time we returned to the United States for another great adventure: the birth of our child, Balaji Prasad. We feel truly grateful that You have graced us with this very sweet child. We offer him at Your lotus feet and pray for Your unlimited mercy upon him. Kindly please bless him to be an instrument in continuing Your mission of spreading the glories and love of Sri Sri Radha Krishnachandra throughout the world and to be able to melt the hearts of everyone when chanting the Holy Names just like You can. Although we know that these blessings are very rarely obtained, we have full faith that by Your mercy the impossible can be possible. We also beg for Your guidance in raising this jiva who was placed in our care. We feel very small for this important task, so we pray for Your help in maintaining and educating him properly, spiritually and materially. Kindly protect us all on this big adventure.

We do not know yet what Your plans are for us in Hawaii but we are looking forward to this adventure as well, knowing that Your Divine Grace is here with us.

Srila Sripada thank You so much for everything. Without your love, compassion and mercy we are lost. Please engage us in Your divine service, and use us as You please. We are Your menial servants.

Longing to love You more and more,
Your undeserving children,
Jivan Mukta das & Sacirani devi dasi (USA)



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Most worshipable Guru Maharaja,

Please accept my humble obeisance's. All glories to you and to Srila Prabhupada on this most auspicious day.

When I used to travel with you. Often, you would encourage me to write some reports. I have included the following report written in 2003 as my vyasa puja offering for this year.



ITALY REPORT JUNE 2003

Srila Sripada Maharaja arrived at the Milan Airport, the morning of June 11th, at 10:45 a.m. Radhika Nagara, and Chandrapati Prabhus and Lilavati Devi Dasi were at the airport to receive him.

Guru Maharaja arrived by midday of Bhima Ekadasi at Medolago's Hare Krishna Village Temple, situated one-hour's drive from Milan. On this day, in addition to the regular Ekadasi fasting from grains and legumes, Vaishnavas around the world were fasting altogether from any foodstuff or drink, including water. Guru Maharaja was also following a full Nirjala Bhima Ekadasi fast, abstaining even from drinking water.

The fasting was even more austere, considering Guru Maharaja's trip by airplane from the U.K., as well as the 33°C heat of the Italian summer. In particular, the air of Medolago has a high percentage of humidity, which brought the heat perception up to as high as 45°C (the equivalent of 113°F)

In the Village's beautiful temple room, after a shower and a little rest, Guru Maharaja gave a wonderful bhajan-kirtan-class for the enlivenment of the many devotees present for the occasion. The program lasted for at least two hours, and afterwards, Guru Maharaja remained in the temple room to chant on his japa-mala up until 11:30 in the evening. It was a special opportunity to chant some extra Bhima Ekadasi rounds in the presence of Srila Sripada, and many devotees also remained until quite late that evening to get some of the nectar.

Srila Sripada walked back and forth in the temple room intensely chanting the Holy Names and finally sat in a chair just outside the temple room door, in order to catch some of the refreshing evening breeze.

The next morning, before the break of dawn, Guru Maharaja led a melodious Mangala Arotik Kirtan in the dimly lit temple room. He also gave the morning Srimad-Bhagavatam class. His Grace Madhusevita Prabhu, President of the Medolago Community as well as Italian GBC and BBT trustee, invited both Guru Maharaja and fellow godbrother, Narakanthaka Tridandi Prabhu for lunch. The afternoon discussion often revolved around the upcoming November 2004 Conference on Life Comes from Life (Life and Its Origin) in Rome, to be sponsored and organized by the Bhaktivedanta Institute.

In the evening, Guru Maharaja, along with 15 disciples, was invited for a program in the home of Rupavilas Prabhu, his wife Gopipriya Devi Dasi and their daughter Lilarani Devi Dasi.

The program consisted of a bhajan and brief Katha which were followed by a grand Italian-style prasadam feast. The family served 15 different dishes, all strictly prepared according to traditional Italian cuisine.

Four devotees had also come from Switzerland (Pranavallabha, Mukunda Murari, Devananda Pandit and Krishnaprema Rupa Prabhus) to take the darshan of Guru Maharaja during his short stay in Medolago. Guru Maharaja spoke often to them, giving them suggestions and advice for their spiritual lives.

The Switzerland devotees had the idea to invite Srila Sripada Maharaja to their country to host

a devotional festival that would be held in September in the city of Zurich. The festival would be an evening dedicated to celebrating the Culture of Manipur.

His Holiness Sacinandana Swami was organizing the Manipur Night, after having visited the magical state during last year's Holi festival (a festival that starts just the day after Lord Gauranga's appearance day and is celebrated in grand style in Manipur.) Sacinandana Maharaja had taken many photographs during his trip, and now wanted to organize a Manipuri festival in Switzerland, with music, prasadam and a slide show depicting the ancient Vaishnava tradition in the land of Manipur. His Holiness Bhaktisvarupa Damodara Maharaja was to be invited as the guest of honor.

Guru Maharaja was very enthusiastic to hear about the program and even discussed with his disciples the possibility of bringing three Manipuri pung-drummers to perform for the festival.

The four devotees from Switzerland departed for their country (by van) directly after the program in Rupavilas's home. Like a loving father, Srila Sripada Maharaja accompanied the four devotees to their van, giving the final farewells and several times advising them to drive carefully, considering that they would not reach home until approximately two o'clock in the morning. He waited outside the house in the courtyard until the van carrying the four devotees eventually drove out of sight.

Back in his room at the Medolago-Village Temple, already late in the evening, disciples helped Guru Maharaja with the final packing of his suitcases. Thus everything was prepared for the early train ride to Rome the next morning, approximately a four and a half hour trip.

After a brief night's rest, Srila Sripada Maharaja and the devotees awoke and busily hurried to load the van that would drive to the Milan train station. Just as Mangala Arotik and Tulasi Puja were finishing and Guru Maharaja was getting into the van along with his disciples, the devotees from the temple came to the side of the van in their bare feet and serenaded the departing vehicle with a mini Kirtan.

Thanking Srila Sripada Maharaja for his visit to their temple, they chanted and waved as the van drove down the temple road.

Reaching the train station in plenty of time, Guru Maharaja asked for a copy of the day's newspaper in English. Accompanied by a grihasta couple, he boarded the train, and waving to his remaining disciples; he was headed for Rome.

Guru Maharaja looked very serene and joyful during the trip. He enjoyed the homemade cookies given to him by the Switzerland devotees, sharing them with his two disciples.

Guru Maharaja several times repeated that the train trip was nice and quite comfortable, much better than traveling by airplane, he remarked.

Arriving at the Termini Railway Station, some brahmacari devotees, chanting with a pair of karatalas, had come to welcome Guru Maharaja. Ekadasinath Prabhu's family mystically appeared a few moments later and directed Guru Maharaja to their new car, purchased only the previous day.

As Ekadasinath Prabhu drove Guru Maharaja to the temple, Guru Maharaja shared more of the



Switzerland cookies with the devotees, asking about everyone's welfare, especially wanting to know from Priya Sakhi, Ekadasinath's young daughter, how she was doing in school.

In Rome, the devotees occupy a two-story property. On the ground floor there is a foyer and a sitting area, and upstairs is the temple room which also serves as the Govinda's restaurant. During his stay in Rome, Srila Sripada stayed in a small one room apartment, which belongs to the Rome Temple. Although the apartment has its own entrance and bathroom, it is only about 12 square meters in total. During the period of Guru Maharaja's visit, Europe was experiencing its hottest summer in 200 years, with temperatures reaching unbearable heights. Guru Maharaja had to tolerate the uncomfortable heat, with only a small portable fan in his room.

After spending the first night in Rome, Srila Sripada Maharaja accompanied by three disciples, traveled first by car and then by boat to the island of Ischia (in the Southern part of Italy, near the city of Naples.) Shyam Prabhu, one of Maharaja's disciples living in Ischia had arranged for a conference on Science and Religion. Guru Maharaja and the Bishop of the island, H.E. Father Filippo Strofaldi were to be the head speakers.

On the way out of Rome, Ekadasinath suggested to Guru Maharaja that they stop for a few moments to see the beautiful and famous Rose Garden of Rome. The Garden contains thousands of Roses from around the world and is situated atop the Aventino Hill, from which it is possible to glimpse a breathtaking view of the Ancient Fori Imperiali (Roman Forum) and the Famous Circus Maximus, two ancient Roman monuments. Some wonderful photographs were taken on that occasion.

Once the car arrived in Pozzuoli (the port situated near the city of Naples) because of the high summer season, it was not possible to immediately find a ferry boat since all of the spaces in the boat reserved for cars were already taken.

The first ferryboat was available only after two and a half hours. Fortunately, Ekadasinath's car had air conditioning, and so after taking some cherries grown on local Naples farms, Guru Maharaja took a short rest in the car.

The ferryboat trip took almost one hour. Initially Guru Maharaja stayed in the boat's hall but later decided to move to the deck atop the boat in order to breathe some fresh air.

The conference with the Bishop was scheduled on the very day of Guru Maharaja's arrival in Ischia, and so he didn't even have time to go to his rented apartment to drop his bags, take a shower or change his clothes. After picking up Shyam prabhu at his home, the group had to go immediately to the conference hall. At 7pm the Bishop was in the front of the conference hall waiting for Guru Maharaja's arrival. Upon seeing Guru Maharaja, the Bishop drew a bright smile on his face and welcomed his awaited guest.

The Bishop of Ischia, Father Strofaldi, had prepared a speech about Faith and Religion for the conference. His wise words spoke to the possibility of a synthesis between science and religion. Then Guru Maharaja expertly spoke on science and religion, mentioning the conference in Philadelphia he had recently attended. Finally, Guru Maharaja complimented the Bishop on his eloquent presentation.

When the conference was finished, the Bishop of Ischia thanked Guru Maharaja for coming to Ischia, stating his happiness, especially after last year's visit from the Pope, to have another important personality grace the island.

Guru Maharaja gave his address card to the Bishop, Father Strofaldi, who in a typical Italian gesture of appreciation kissed the card. The Bishop also took the opportunity to invite Guru Maharaja to the next day's mass, celebrating the day of Saint Vito (the Patron Saint and Protector of the Island.) The Bishop also explained that H.E. Cardinal Jorge Maria Mejia, from Argentina, would lead the mass.

For Guru Maharaja's sojourn in Ischia, his disciple, Shyam, who lives on the island, found an apartment nearby to his own house which his disciples then rented. In the rush to Ischia and to the conference, no vegetables had been purchased ahead of time and no vegetable markets were open after the evening conference. Shyam had a garden outside his house, but Guru Maharaja advised that it is better not to pick vegetables or fruits during the night time. The owner of the house, Mr. Emilio Di Iorio and his good wife, Ursula, were very happy and eager to give some vegetables they had with them in their house, which came directly from their garden.

The next morning Srila Sripada Maharaja went to attend the Holy Mass of St. Vito. Initially, since the invitation for the day's mass had been given only at the end of the conference, the devotees were not completely sure whether the invitation was a general one for all of the people attending the conference or if it was a specific invitation only for Guru Maharaja and his entourage.

Yet all the doubts were cleared when, while entering into the church, a lady came immediately to Guru Maharaja telling him that the Bishop and the Cardinal were waiting to see him. The lady guided Srila Sripada Maharaja and his disciples right through the crowd to the back of the church hall.

Guru Maharaja passed first through the congregation of people, and then entered into a room full of priests, all elegantly dressed with the high ceremony robes. While passing through them, everybody welcomed Guru Maharaja with broad smiles, and then Guru Maharaja entered the next room where the Bishop and the Cardinal were waiting.

The Bishop of Ischia immediately introduced Guru Maharaja to the Cardinal. Cardinal Jorge Maria Mejia is from Argentina and is currently the Vatican Archive Minister as well as the World Director of the Vatican Libraries.

After the brief meeting, the Bishop of Ischia called again the old lady to make sure Guru Maharaja and his entourage would find a seat in the front row. The lady accompanied Guru Maharaja to where some reserved seats had been arranged for him for the occasion.

At the end of the mass, during the trip by car back to his apartment, Guru Maharaja commented that the ceremony as well as the church hospitality had been very nice. Guru Maharaja said that in the church all of the priests as well as the Bishop of Ischia and the Cardinal had welcomed him warmly, not at all making him feel like an outsider. He had felt himself part of the situation through their friendly behavior.

After lunch Guru Maharaja was brought to take a healthy bath in the hot spring sea water that naturally comes out from the ground of the volcanic island. The hot water comes out in



certain points at more than 100°C and it is said to be very healthy for therapeutic purposes. The hot spring sea area was situated 50 meters deep into the coastal valley. Since the road leading to the spring was closed to the public, Guru Maharaja had to walk to the sea and even climb up the fence and enter into a small entrance gate hole that the local people of Ischia created by breaking the iron fence.

After an hour of bathing in the Mediterranean Sea, Shyam prabhu brought Guru Maharaja and the group to see one of his houses which is situated on the top part of the volcanic island, almost in a jungle kind of place.

The house had not been used for some years, it was reachable only by foot, and a small jungle had to be crossed. Arriving at the gate, since the trip had been arranged at the last minute without having the keys, Madanagopala prabhu had to lift the external garden gate that was locked and then find an entrance into the house through the window. With the help of the devotees and some chairs Guru Maharaja entered into the house by passing through the window - it is obvious that these occasions are wholly sweet, seeing Guru Maharaja enjoying this Jungle, Manipuri like, adventure.

Guru Maharaja commented that the house had to be fixed a little but that it was a nice property. He also suggested to Shyam that in the future he could develop a preaching center somewhere on the island, thereby turning many tourists into devotees. Srila Sripada then gave the example of Laguna Beach in California, USA. Many devotees joined there since it is a tourist place.

In the evening Guru Maharaja went to visit Shyam's mother, brother and nephew at their house. Guru Maharaja was very friendly and cordial. Guru Maharaja also made a phone call to India with a telephone card.

The next day Guru Maharaja decided to personally cook lunch for all of the devotees. Guru Maharaja was dressed simply in his gamcha and expertly started to guide all of his disciples in preparing the spices, cutting the vegetables, preparing the pots, etc. Guru Maharaja prepared a kitchery and a subji. He said that in the kitchery the mung dhal should be double the quantity compared to the rice in order for it to come out nicely. Once all the preparations were ready, the devotees enjoyed the maha-maha-prasada cooked by Guru Maharaja.

Guru Maharaja even insisted to serve it to the 4 disciples present. Then he also started to take his prasada. It is impossible to explain with material words, how these preparations, cooked personally with Guru Maharaja's hands, tasted. One devotee, while seeing Guru Maharaja cooking, asked Guru Maharaja whether the prasada he was making was according to the Manipuri style, but Guru Maharaja in a joyful mood answered, "No, this is Vaikuntha style!!!"

All of the devotees started to laugh boisterously while Guru Maharaja smiled.

After lunch, it was time to leave the apartment and go to catch the boat. On the way back to Rome all the conversations in the car were connected to the organization of the 2004 Rome World Congress. In the car there were some discussions and disagreements between disciples connected to the organization of the world congress. Guru Maharaja said that it was good to have the discussions now during his presence. He said that we should see the good aspects and character of each one of us, that we should work cooperatively and help each other. Guru Maharaja by seeing the intense discussion commented that it was good; at least he could see

that his disciples in Italy have a lot of energy.

Srila Sripada Maharaja stayed in Rome from the night of the 16th through the morning of the 27th. The 19th of June, the first of the three Conferences on Peace, organized by Madanagopala Prabhu and the Architect Gianfranco De Micheli, was held in the Vatican Center for Hindu studies. The center is situated in an apartment on the fourth floor of an elegant Renaissance building in the center of Rome. There, some Indian Catholic priests are running the library on Hindu studies; in the library two copies of Srila Prabhupada's original 1972 edition of Srimad Bhagavad Gita are also present.

Along with Guru Maharaja, a representative of the Sikh Religion, Guru Shabhad, and Massimo Palazzi, secretary of the Islamic Religion in Italy, also spoke as part of the conference. Approximately 40 guests attended, and some delicious maha-prasada cookies and drinks were distributed at the end of the conference.

The second peace conference, on June 24, was held in the City Hall and was hosted by the Municipality of Rome. The prestigious hall, given for free by the City for this occasion, is situated in the famous Campidoglio Hill, the hill where the city of Rome was founded almost 3000 years ago.

Participating in the conference was Father Maximillian Mizzi, last year's candidate for the Nobel Prize on Peace. Father Mizzi is a Franciscan Monk and is the President of the Interreligious Dialogue in Assisi, the birthplace of St. Francis. Father Mizzi is more than 70 years old and even though his health had not been very good for the past year as he had undergone several surgeries, he insisted on coming to the conference. Father Mizzi is a friend of Guru Maharaja's; he invited Guru Maharaja to several conferences which he organized in Assisi. Father Mizzi always speaks wonderful words about Guru Maharaja saying that he (Dr. T.D. Singh) would be able to go anywhere in the world for the peace dialogue, even if he had to travel by foot!

The second guest and speaker of the conference was the Venerable Ghesce Sonam Cianciub. Ven. Cianciub is an 80 year old Buddhist Lama coming from Tibet. He is a very prominent personality in Europe, as he was one of the Dalai Lama's personal teachers many years ago.

Also in the conference was Mr. Enzo Foschi, the Advisor of the Municipality of Rome. Nearly 60 selected guests attended the conference.

The third peace conference, held the 26th of June, was hosted by The Bhaktivedanta Library; a cultural center run by Guru Maharaja's disciple, Ekadasinath prabhu. The Municipality of Rome gave the library to Ekadasinath Prabhu to establish a Cultural center based on the tradition of India. A well furnished library has now been established, with all of Srila Prabhupada's books present. The library also has Srila Sripada Maharaja's books available as well as books from many other authors and sources. The Library also organizes seminars and Sanskrit courses.

The third conference welcomed the participation of Father Baldazar, a Catholic Indian priest, and Dr. Francesco Tullio, Professor from Perugia University and president of a NGO organization that works towards peace.

The conference concluded with a wonderful spiritual performance given by Guru Maharaja in which his celestial voice was accompanied by the music of a harp, played by Bhaktin Antonella,



and other instruments played by other devotees.

The crown of Guru Maharaja's visit was an invitation from the Rector of the University of Perugia for the 20th of June. The University of Perugia is one of the most prestigious universities in Europe, being one of the first universities founded in the Western world during the beginning of the 14th century.

The Rector of Perugia University, Prof. Francesco Bistoni, is a well known scientist in the field of biology. Guru Maharaja met Prof. Bistoni during a peace conference organized last year by Father Mizzi in Assisi. Guru Maharaja was very enthusiastic to see him again. He decided to leave Rome very early in the morning in order to make sure to arrive in time for the appointment which was fixed for noon.

Once in the University, Guru Maharaja entered in a restricted area where there are the offices of the Rector. The only way to enter to the area (apart the emergency exits) is through an elevator which can be activated only through a key kept by the door keeper of the university.

Guru Maharaja and his two assistants were invited to wait in the waiting hall, beautifully decorated with ancient and elegant Italian furniture.

After a while the Vice-Rector of the University, a lady, Professor of English and mediaeval literature came. She spoke perfect British English and entertained Guru Maharaja since the Rector was busy with a university meeting and could come only after some time.

The conversation between Guru Maharaja and the Vice-Rector, after a welcoming exchange, turned toward the historical aspects of the ancient university, the technical details of how the university is managed, discussion of the various departments, the university's prestige in the academic world, the number of Italian students versus international students, and other such topics.

After 10 minutes the Rector of the University of Perugia entered, and welcomed Guru Maharaja by warmly shaking his hand and expressing his sentiments of happiness through a smile.

The Rector firstly gave an award of recognition to Guru Maharaja for his contribution in the field of World Education. The gift was a bronze medal, beautifully carved with the effigies of the University crest. The Rector also presented two books to Guru Maharaja, the first describing the historical background of the university, and the second showing beautiful antique pictures of the University as well as the city of Perugia.

The Rector, Vice-Rector and Guru Maharaja spoke for twenty minutes about the November 2004 Rome congress that would be organized by the Bhaktivedanta Institute. The Rector and Vice-Rector were very enthusiastic and offered their help and support for the congress. They said that a congress on the origin of life would be very interesting and they even proposed to host at least one day of the congress in their University. The Rector of Perugia has a background as a Professor of Biology and he accepted the invitation to be one of the main speakers of the congress. The Vice-Rector of the University then gave Guru Maharaja a tour of the Rector University floor. She showed the ancient library, the gardens, and the hills from the window of the office. Finally she expressed her appreciation for the Indian culture, as she glorified its teaching by expressing her concluding words as follows: "India is the place from where all cultures come. We, Italians, are Hindu-European after all!"

Once in the car again, Guru Maharaja expressed his desire to visit the famous ISKCON temple near Florence; Villa Vrindavana. Even though the trip to the temple (being a 2 hour drive from Perugia) had not been planned and the devotees at the temple had not been advised, it was decided to go and have a visit. Madanagopala Prabhu called Bhaktin Antonella, an aspiring disciple of Guru Maharaja who lives in Florence, on her mobile phone. Antonella was very happy to hear the surprising news and started to make all of the arrangements for Guru Maharaja's visit to the Florence Temple.

Guru Maharaja took some traveling samosa prasada and some juices in the car and commented that the visit in Perugia University had been very successful.

While in the car Guru Maharaja even gave some classes on Vaishnava music, songs and rhythmic style. Often Guru Maharaja was heard tuning with his unique falsetto tones some classical Vaishnava songs and sometimes was heard even making the drum rhythm by beating his fingers on the car dashboard. Guru Maharaja looked very jovial and enthusiastic; surely he was very satisfied by the extraordinary meeting in Perugia.

In Villa Vrindavana Guru Maharaja was received by the devotees and temple president. Some prasada was offered and then the temple president gave Guru Maharaja a tour of the property. The property of Villa Vrindavana is situated in the world famous Italian region called Tuscany. Tuscany is considered to have one of the most breathtaking scenic beauties in the world. The Villa is indeed a very ancient property from the 16th century and was the place of inspiration for many Italian and International artists, Machiavelli being one of them. The Italian devotees bought the property in 1979 but only now the reconstruction work is under full swing. In the last 4 years the property has experienced an incredible renovation process; the roof has been restructured and the property now has a new conference hall, a vegetarian-pizza restaurant, an Indian art shop and a guesthouse. In addition, the property also consists of the already existing temple, green house and ashram. The property is surrounded by an incredible expanse of land covered with beautiful and colored flowers, trees, cows and even a small lake. Guru Maharaja had a look at the whole property and commented that the work done had been impressive; he visited the kitchen, the restaurant and the conference hall. Guru Maharaja inquired about the capacity of the conference hall and was informed that once it is finished, the hall will accommodate up to 70 or 80 guests.

While still in the site of the future conference hall, suddenly without any notice, Guru Maharaja started to chant beautiful notes of the song, "Rama Ragava, Rama Ragava." The acoustics in the hall were remarkable and the devotees enjoyed this incredible singing performance by Guru Maharaja for a half an hour. Then Bhaktin Antonella began tuning her harp and Guru Maharaja repeated his Rama Raghava song, this time accompanied by the harp. Fortunately the singing was recorded through a professional mini-disc and we all hope to see it soon in a beautiful C.D.

After the brief visit to Villa Vrindavana, Guru Maharaja was escorted back to Perugia to spend a night in the house of Prof. Tullio from Perugia University. The Professor was in Rome and had given his house key to Madanagopala Prabhu. After a short time in the house however, it was decided to spend the night in Assisi, just a half an hour from Perugia. Guru Maharaja had heard that Father Mizzi would be back in Assisi the same night and was eager to see him in the morning of the next day. It was decided to bring all of the bags back to the car and to go to Assisi for the night. The night was spent in a very nice and simple hotel, Hotel del Sole, (Hotel



of the Sun) in the center of the little town. The Sun is a recurring image that we find in Assisi, as it is an integral part of the poetry expressed by Saint Francis of Assisi.

Guru Maharaja commented that the hotel was very nice. In particular, he said that the bathroom was very comfortable and reminded him of an Indian style bathroom in which plenty of water and space is available in the shower.

As this hotel is nearly always selected by devotees when they have a visit to Assisi, the hostess of the hotel gave an incredible discount for the mini hotel apartment (two bedrooms, a bath room and a living room.)

In the night Guru Maharaja spent some time watching the Franciscan devotees singing and dancing in the main square. A young Franciscan priest (a Franciscan Brahmachari, as Guru Maharaja lovingly calls the Franciscan monks) was leading a group of Franciscan devotees in dancing and singing. The monk was wearing simple Franciscan robes and was bare foot. He was very enthusiastic and freely danced and sung.

The next morning Guru Maharaja spoke on the telephone with Father Mizzi. Father Mizzi was very happy to hear that Guru Maharaja was in Assisi, and just a few minutes walk from his center at that. Father Mizzi invited Guru Maharaja to come to his office. Guru Maharaja and Father Mizzi spent an hour together and finally they said goodbye to each other with a warm and brotherly embrace.

On the way back to Rome, Guru Maharaja stopped in Terni, which is 45 minutes from Assisi and one and a half hours from Rome. Narakanthaka Tridandi Prabhu, a disciple of Srila Prabhupada's, had invited Guru Maharaja to take lunch prasada in his house, to see the beauty of the Umbria Region and see Terni's preaching center activities. Guru Maharaja had a wonderful Italian prasada cooked by Tridandi Prabhu's wife, Lilavilasini Devi Dasi, along with at least 20 other devotees.

After prasada, the entire group went to visit Tridandi Prabhu's office in the center of the city. In the early 1980's, Tridandi Prabhu was the director of Radio Krishna Centrale, a devotional program that transmitted its transcendental sound vibrations throughout all of Italy as one of the National Radio Stations. Today Tridandi Prabhu owns an internet Radio station: www.radiokrishna.com that can be heard all around the world through an internet connection. Along with his e-radio station, Tradandi Prabhu does research for wireless internet connections, experimenting new techniques with radio frequencies. His office is situated in a high-tech center that includes a high-tech conference hall in which it is possible to establish video conferences. Through video conferences, people from different countries can attend conferences without leaving their countries, or even their own homes. Guru Maharaja was very interested and asked Tridandi Prabhu to organize something with him, perhaps a pre-congress meeting before the November 2004 Rome congress.

After the high-tech center visit, the entire group spent some time in Le Marmore water falls. Le Marmore water falls are the second highest falls in all of Europe. Usually an entrance fee of 5 Euro per person is required. However, Mrittiara Prabhu, a disciple of Srila Prabhupada's and an important local resident of the region, somehow arranged, for everybody to be admitted free of charge.

Guru Maharaja admired the astonishing beauty of Sri Krishna's creation. The water fell for

many meters, and some micro drops of water delicately bathed Guru Maharaja's body. After the excursion to the waterfall, Mrittuara Prabhu invited all of the devotees to his home to take some fruits and watch a documentary about Tirupati, India.

Before proceeding to his home, Mrittuare Prabhu invited Guru Maharaja to see his new house, which is under construction, nearby to their present home. For the layout of the house, Mrittuara Prabhu asked Guru Maharaja some advice regarding Vastu-Sastra. Guru Maharaja indicated some aspects of the house and room positioning according to East, West, North, and South.

At the end of the day Guru Maharaja was finally driven back to Rome and his room in the Govinda Temple. Guru Maharaja felt tired and had a nice rest that night.

Guru Maharaja's trip to Rome could not be complete without a visit (for the umpteenth time) to Michelangelo's Sistine Chapel, the Vatican Museums and Saint Peter's Basilica. Carlos, a devotee from Spain who works in Italy as a professional masseur, knew a friend who worked in the Sistine Chapel as a tour guide. Carlos thus arranged for an early morning visit of the St. Peter's Basilica, Sistine Chapel and Vatican Museums.

The appointment was fixed for 7 am in front of St. Peter's Basilica. Guru Maharaja arrived in front of the Basilica, which at this time of day was completely devoid of people, and a beautiful picture was taken of Guru Maharaja with St. Peter's Basilica just behind. The square in front of the Basilica was completely empty and the first glimpse of the rising sun's golden reflection shone upon the spectacular white granite of the Basilica.

Shortly after, Carlos arrived and led Guru Maharaja inside the Basilica, which was almost entirely empty after having just opened at 7:30 am. The Basilica looked distinctively different at that hour of the morning; silent, meditative, peaceful, empty, marvelous and enchanting. During the day thousands of tourists visit the Basilica. Noise and crowds are common aspects of St. Peter's Church. Yet on this day, at this early hour of the morning, it looked and felt completely different. The faint sounds of prayer, meditation, chanting and peacefulness seemed to be present in every corner of the church, and even in the air. It was a mystical and spiritual experience. The presence of Guru Maharaja surrounded by that atmosphere created an even more profound and intense feeling.

After visiting the church Guru Maharaja began walking to the entrance of the Sistine Chapel. The Chapel, as well as the museums, are situated one kilometer from St. Peter's church and so as not to become tired, also considering the great deal of walking within the Vatican Museums, it was decided to take a taxi to the museum entrance. There in front of the entrance a lady was waiting for Guru Maharaja to come. The lady allowed Guru Maharaja to enter before the tourists entry-time started. Carlos insisted that Srila Sripada immediately proceed to the Sistine Chapel so that he would be the first to enter inside.

Guru Maharaja while walking at a fast pace looked very eager to see Michelangelo's most famous life's artwork (the Sistine Chapel). Guru Maharaja entered and looked at the paintings, while Carlos began to narrate the historical details of Michelangelo's work. The magnificent chapel was almost entirely empty for a long time and the silence was extremely meditative. Guru Maharaja admired the beautiful tiled floor that can hardly be noticed during the day with thousands of visitors inside the chapel. He also appreciated the artistic beauty of the chapel as well as Michelangelo's expertise in his art. After being silent for a while, Guru Maharaja



commented, "It would be nice to have at this time one Michelangelo or Leonardo Da Vinci. Why doesn't one Michelangelo or Leonardo take birth in this time? It would be very nice."

Gradually other visitors began to enter the chapel, and Guru Maharaja began to make his way to the Vatican Museum. Before entering into the museum, Guru Maharaja had some maha-prasadasamosas cooked by Lilavati devi dasi.

The visit to the museums took more than three hours and once back in his room Guru Maharaja had some lunch prasada, a little rest and then a shiatsu massage.

Guru Maharaja left Rome the 27th morning and went to Venice by train accompanied by his disciple Chandra Pati Prabhu. In Venice Guru Maharaja was received by his disciple Radhika Nagara Prabhu. Radhika Nagara Prabhu had arranged a surprise for Guru Maharaja. Guru Maharaja some days before had called him expressing his desire to visit the city of Venice. Radhika Nagara Prabhu, knowing that Guru Maharaja would be tired after preaching programs around the world, decided to rent a boat, and in this way provide the unique opportunity to visit the beautiful city of Venice by boat via its canals.

Guru Maharaja was incredibly happy and with joy admired the beauty of the Venetian roads, canals, squares and churches. In the evening of the same day, after lunch prasada was served, he was driven to Milan, a two and a half hour journey by car. Guru Maharaja again spent one night in the Medolago Hare Krishna Village and the next morning took his flight back to Calcutta, India with a brief stop in the London Heathrow Airport.

Finally, one particular incident during Guru Maharaja's visit to Italy involved two young lucky Italian protagonists who met Guru Maharaja in Ischia. Upon initially meeting him, they both greeted Guru Maharaja with respect and asked him where he was from. After speaking a few words with them, Guru Maharaja insisted that they take some maha-prasada almonds that he had carried with him from the U.S.A. The two boys were very happy and after tasting the almonds, said that they tasted incredibly delicious. The two boys entered their car and drove off, but after a short while they again met Srila Sripada at a traffic light. From inside his car, waiting at the stop light, Guru Maharaja noticed that the two boys were still eating the nuts inside their own car. Guru Maharaja thus rolled down the window of his car and proceeded to knock on the window of the boy's car to get their attention. He insisted that they take more almonds! The boys happily extended one hand each and suddenly Guru Maharaja filled up their palms with almonds. Then Guru Maharaja communicated with the boys by gesturing for them to put their two hands together, so that they could receive MORE nuts. Finally when the light turned green, in Italian language the devotees invited the boys to come to one of the conferences that Guru Maharaja would be giving in Rome. The devotees informed the boys of the date, place and time. Incredibly enough, one of these two boys from Ischia actually came to one of the three conferences in Rome, and again thanked Guru Maharaja for sharing the almonds with him and his friend.

Your servants,

Padmalochan das and Lilavati devi dasi



*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmīlitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

My most beloved gurudeva Srila Sripada

On this most auspicious occasion of your 74th divine appearance day, please accept my humble obeisances at the dust of your lotus feet.

All glories to your divine grace !!

All glories to Srila Prabhupada !!

As your appearance day falls towards the end of annual Christian year, it also gives us an opportunity to reflect and introspect on our devotional journey during the year and take your blessings to improve our service mood by rectifying the mistakes we made during the year.

This year although we witnessed in our life the usual quota of ups and downs but otherwise it was relatively quiet, balanced and spiritual awakening period where thoughtfulness occupied our mind most of the time while rendering different category of services. As the gap of our physical separation is increasing with the passing of each year, you are gradually revealing to us your true nature as a spiritual master and our duty as your disciple which is beyond childish and temporary relations. This was further supplemented when Srila Prabhupada appeared in our dream nearly after a decade during January this year. I heard his lecture that was being addressed to a huge gathering of devotees where he emphasized our devotional career can be nurtured only by quality association and the same thing I had heard from you several times. You had always emphasized on the quality of our consciousness to be examined while rendering any seva. In the dream after the lecture, few devotees wanted Srila Prabhupada's personal audience, I too managed to enter his room and when Srila Prabhupada looked at me, I requested with folded hands, "Prabhupada please bless me that I please my gurumaharaj in this life". Srila Prabhupada smiled and nodded his head.

Meditating on this dream and being thoughtful of guru-disciple relation I keep praying to Lord and acharyas including Srila Prabhupada that They give us intelligence to understand guru-disciple relationship in proper perspective so that we focus all our energy to please you my dear gurudeva under all circumstances irrespective of the platform provided to us either through the institute ISR you have given us, or BI or Sri Sri Radha Madanmohan temple, Kharghar so that we always remain connected to Lord and gurudeva.

I am beginning to realize that bhakti-yoga is all about sustaining guru-disciple relationship where guru belongs to authorized sampradaya sanctioned by Lord Krishna Himself. That is, bhakti-yoga is about gradually molding our freewill to submit 100% to the authority like a pure devotee. Bewilderment arises when we want to use our free will as per our desires and



simultaneously expect mercy or sanction for those actions from pure devotee. In this regard you constantly educated all of us that our seva must be blessed by our superiors or guru and when there is no sanction it can lead to disturbances in our bhakti path causing confused mind or mental instability. Further you repeatedly emphasized that a disciple can understand the imports of transcendental knowledge only by the mercy of guru and the Lord which is confirmed by (Svetasvatra Upanisad 6.23).

*Yasya deve para bhaktir
Yatha deve tatha gurau
Tasyaite kathita hy arthah
Prakasante mahatmanah*

On this auspicious day we pray to you that you kindly guide us in every step of our devotional endeavor to please you.

During recent months due to unusual health woes stretching for longer period than normally it use to be in the past, questions of different nature kept arising in our thoughts and simultaneously we kept recalling your instructions and your fatherly concern you had for our health. I deeply regret for the negligence we exhibited when you kept warning us that once you got very upset with me as our health concern distracted you while you were working on publications which you expressed to me. On second thought we also felt this was like a blessing in disguise that the problems became an opportunity to remain connected with you most of the time. This in turn helped us in remaining focused in our writing work and presenting few original papers all dedicated to your holiness at national/international conferences.

Dear gurudeva, during the beginning of the year, I along with Subal Shyam prabhu got an opportunity to participate in world congress. We presented a paper dedicated to your holiness that was titled, "Rebuilding Modern Education – Perspectives from Traditional Knowledge Systems" at WE-ASC World Education Culture Congress held at Teen murti bhavan, India Habitat centre and British Council all at New Delhi, from January 12-15th 2011. The conference that was organized by Shruti Foundation in association with Indian Council for Cultural Relations (ICCR), British Council, British High Commission and Nehru Memorial Museum & Library had scholars and delegates from 40 countries to discuss on the conference theme. My paper was one of the ten paper published (out of approx. 100 invited papers) in their SUTRA journal released during conference. SUTRA is a quarterly journal for research on education, psychology, traditional sciences and systems, health and consciousness. We got an opportunity to interact with several important dignitaries in the area of education and culture. As we introduced ourselves as your student and disciple to Dr. Karan Singh who was one of the organizers, he did recall his association with your holiness during 1986 world congress which you organized at Mumbai.

Subsequently by your mercy we also participated and presented papers/case study in few more conferences including one at IIT-Delhi and Mumbai University most of them related to education and management interlaced with spirituality. Besides we also conducted workshop at our annual AISSQ conference at DTU that was organized by BI-K and DTU. The inauguration of AISSQ conference which happened at Vigyan Bhavan witnessed the active participation of President of India through her excellent speech on science and spirituality. It was a pleasant sight to see her garlanding your holiness and Srila Prabhupada during the inauguration program. The chairman of the conference your dear disciple H.G. Subrat prabhu and your well-wisher Prof. Sharma, VC of DTU indeed worked very hard for quite sometime to connect

her to you and this has had good impact that her mindset towards Hare Krishna leaders have indeed changed for good. We are sure Srila Prabhupada will be pleased with this endeavor.

Dear gurudeva, participating in conferences was like associating with another world, but for you, who inspired and guided us that you indeed became our role model, it would have been impossible to participate in such conferences and float with the materialistic world to introduce spiritual culture. By following your footsteps, we could extend our association to several categories of qualified dignitaries from different walks of life across the country and further maintain our relationship with them that includes a renowned Padma Shri, highly respected in central Govt., for his major contribution to the country and who is highly favorable to your mission. Many desire to be part of your mission, please bless us and guide us so that we can engage our influential acquaintances in your BI mission and thus connect them to your lotus feet.

Overall your role in our life as a father, a guardian, our life's teacher, a pure representative of Lord Krishna and everything of our life has made us accept you as our life's transformational leader who is driven by nishkama karma and hence doesn't desire any type of publicity and for whom service means unconditional love towards master or God. You never had any enemies in your life. Your talks, lectures and fine tuned speeches never exhibited even a tinge of lower modes irrespective of the audience. You were comfortable in your dealings ranging from pure devotee to pure atheist, from true religionist to true scientist, from school kid to research scholar or with presidents and civil servants of different countries or with business community or common man.

We earnestly desire to pen a book on your divine qualities that continues to transform us. Kindly bless us in this tiny endeavor.

Our participation in several conferences of different categories and interactions with intellectual people from varied background is only awakening us more and more about tomorrow's imbalanced society that the world is moving towards and the urgent need to educate the intellectual society through specialized preaching effort which you frequently emphasized upon and which Srila Prabhupada endorsed to you saying, "Next phase is yours" just few months before he left this planet. You emphasized publications and 'Science and Religion Dialogue' is the back bone of your mission during our internal BI meeting at Navdweep in March 2005 and we are getting convinced that these are going to be pillars of tomorrow's world to guide the society towards balanced living.

Dear gurudeva, as we disciples march towards next year to celebrate your 75th appearance year, please bless each one of us who is serving your mission that we understand Srila Prabhupada's exclusive instructions to you in the right spirit such that we always remain connected to guru-parampara by serving you and that we don't offend any pure devotee of the Lord out of false ego. Give us sufficient spiritual and physical strength to organize seminars and conferences to spread your message and your books. Give us intelligence to guide us in the right path that can lead us to your divine lotus feet. Please make us your insignificant instruments to assist our younger godbrothers and godsisters and cooperate with seniors to realize your BI vision comes true and thus benefit the society and mankind in general.

Please shower your special mercy on all our close associates including my good husband Subal Shyam prabhu who are assisting us in ISR mission as well as in educating the youth



and intellectuals based on your teachings. Earnestly today we seek your special blessings so that we as ISR team can offer you special seva next year to commemorate your 75th birth anniversary here at Navi Mumbai/Mumbai. Additionally Subal Shyam prabhu is working hard in presenting CSR's modern perspective integrated with Bhagavata teachings based on the guidelines you have given to integrate two wisdom in order to educate the corporate and management students/faculty for a meaningful management education. Within our capacity we are assisting him from eastern wisdom perspectives. It appears like a tough challenge. He seeks your guidance and special blessings in his tiny endeavor to serve you through this project. As desired by you, ISR will remain integrated with your BI mission.

Please continue to bless our family members especially my old father who shared a special relation with you. The relation you shared with him and your Samadhi at Sri Radha Kunda drew him to Sri Vrndavan Dham last year for the first time in his life. He participated in your vyasa-puja celebrations last year at Sri Radha Kunda and enthusiastically glorified your holiness. While I took him to Srila Prabhupada's museum at our Sri Sri Krishna Balaram temple and as we toured around this place he became highly inspired by Srila Prabhupada's life's journey. He took interest in minutely reading his pastimes and became emotional while reading about Srila Prabhupada's two heart attacks and still continuing his journey to fulfill Lord's mission. He told me that Srila Prabhupada had a strong will power and steel like strong heart and this was possible only because he was a real puppet of Lord Krishna, and it is not possible for others. As I was hearing this nectar from my father, I only thought about your influence and only your influence that changed my father. Although our family members have been following KC for quite sometime, with lectures/kirtans all happening at his residence but still my father never glorified Srila Prabhupada and now I saw how he appreciated Srila Prabhupada. I was more than convinced that only a guru can reveal to disciple who is an acharya and that we cannot know about acharyas without the blessings of guru, same way we cannot serve acharyas without the sanction of guru. As I reflect my own life, today my appreciation and assimilation of Srila Prabhupada's books have improved as I read them through the relation I share with you. I was indeed grateful to my father for facilitating several realizations while I took him to Sri Vrndavan Dham. He was so happy with the visit that on his return journey he told me, as per astral influence he would have left his body quite sometime back, but now he realized his life got extended so that he visits Sri Vrndavan Dham else it would have been a debt he would have created in his life. He is already 81, and now we are not sure if we can take him to Sri Mayapur Dham, although we desire. We don't want to push him, but we know he is close to his winding days and your choicest blessings over him are the need of the hour. He has been one of our strong pillars in our bhakti path, please keep him under your shelter so that he succeeds in his life's journey.

To conclude, please continue to keep us at your lotus feet and remove all inauspiciousness caused by astral influences that is causing disturbances to our health. Your mercy is all that we are made of. I request you to please forgive me for my childish behavior that I exhibited towards you unknowingly while you were physical present in this planet. Let me fulfill my duty as a daughter towards her father in this life. I recall today that it was in this spirit you gave me my name. When I asked you the meaning of my name after my initiation, you said, 'Jaganmohini was the daughter of the Manipur King of Navdweep' and later you laughed out and looked at my prabhuji and said, 'in Manipur the women are stronger than men'.

Dear gurudeva, it was in 2003 while I was in Fiji during our regular tele-conversations when I told you I want to settle down in Navi Mumbai, you asked me, 'So I will have a room at your place'. I promptly replied, 'yes' and soon after like a child I wrote to you, 'I don't have any son

and I am existing only for you'.

Today I realize actually I was interacting with a pure devotee in a childish way. Ever since I got physically separated from you, by your mercy I have grown and thus regret for my childish behaviors. But the promises I gave you as a small child are still the same, and only I need to put them into action and here is where I seek your guidance and helping hand. Even if the child grows, it remains a child always for its father. I pray and beg at your lotus feet that you continue to carry me affectionately like father carries his small child and bless me so that I remain submissive and obedient to your instructions and thus remain protected from lower modes of maya. While present in this planet, you personally gave us several instructions to nurture our devotional life, please let me follow them and give benefit to all our associates and prepare accordingly for my next life to serve you and always remain in your association.

Hare Krishna

Your insignificant daughter and disciple
Jaganmohini devi dasi



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

*nāma-sreṣṭham manum api saci-putram atra svarūpam
rūpam tasyāgrajam uru-purim māthurim gosthavātim
rādhā-kundam giri-varam aho rādhikā-mādhavāsām
prāpto yasya prathita-krpaya śrī-gurum tam nato 'smi*

"I bow down to the beautiful lotus feet of my spiritual master by whose causeless mercy I have received the supreme holy name, the divine mantra, the service of the son of Sacimata, the association of Svarūpa Dāmodara, Rūpa Gosvāmi, and his older brother Sanātana Gosvāmi, the supreme abode of Mathurā, the blissful abode of Vrndāvana, the divine Rādhā Kunda and Govardhana Hill and the desire within my heart for the loving service of Sri Rādhikā and Mādhava in Vrndāvana." On this most auspicious day of your appearance we must thank you again and again for these matchless gifts. Although we are unqualified to serve you, we are simply praying that we may remain engaged at your lotus feet eternally. May the science of kṛṣṇa consciousness be infused in the hearts of all the living entities by your mercy.

Srila Sripada gurumaharaj ki jaya!

Srila Prabhupada maharaj ki jaya!!



Vyas puja maha mahotsava ki jaya!!!

*Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare.*

Your Humble Servant
Madan Manohar Das, Radhakund.



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Please accept my humble obeisances at your lotus feet,

All glories to Sri Guru and Sri Gauranga!!

Hare Krsna.

Srila Sripada, on this most auspicious day of your divine appearance I am thinking how much I am still depending on you and your causeless mercy upon me. You are so magnanimous that even today you are sustaining my enthusiasm in Krsna consciousness. Without you, I would be totally lost. I can only go on by your inspiration. I truly believe that you are still engaging me in devotional service and have so kindly allowed me to do some small seva here in Bali, Indonesia at the Bhaktivedanta Dharma School. By the special mercy of your disciples you are still keeping me alive in your service.

Your encouragement is always giving me the proper perspective on things and adverse situations. I will never forget the last words you spoke to me in our physical presence as I was leaving Manipur in August of 2006 after the bomb blast that Janmastami. Here was the most difficult situation one could imagine. Devotees, woman and children were killed violently or wounded. You were seriously injured and were inflicted by the pain of your injury. Yet, amidst all this pain and suffering you smiled and patted me on the shoulder after I got up from paying my obeisances to you and said, "It's going to be all right Abhimanyu." Such is your transcendental demeanor! It always gives me hope and strength.

Thank you Srila Sripada for maintaining me, for caring and loving me like no other. I can never repay you but I'm going to try to as best I can with all my life and soul.

Your 'first and worst' servant,
Abhimanyu-dasa



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyat*

Dear Guru Sripada Maharj,

Please accept my humble obeisances. All glories to Srila Prabhupada, Sri Guru and Sri Gauranga. I often think how fortunate I am to have a pure, humble, kind-hearted, compassionate, gentle, which are just a few of your many qualities, spiritual master I have. Words cannot express how much you mean to me. As the years transpires, I'm being revealed more and more just how significant it is for me to stay connected to you by prayer, offerings, listening to your lectures, reading your books, associating with like-minded devotees, etc.

I pray for your blessings to keep me focused in Krishna Consciousness so that I can go back home, back to Godhead. Haribol.

Your servant,

Lalita Labanga devi dasi (Atlanta, GA USA)



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

My dear eternal father Srila Gurudeva,



Please accept my humble obeisance's unto your lotus feet. All glories to your divine grace. All glories to Srila Prabhupada.

Srila Gurudeva, we are unqualified to glorify you. You are full of transcendental qualities like an ocean. We are eternally indebted to you for accepting in and initiating us even though we are unqualified.

We keep remembering the most blissful moments when we had your association when we had your association at Vijayawada but now all that seems to be like a dream. In my depressed condition due to the passing away of my mother you appeared in my dream instructing to read books. I am eternally indebted to you as you have also provided me the opportunity for scripture study as we have Bhakti satri classes at Hyderabad Temple. Please bless me, as I am always lazy, ill health haunts me like a ghost and I am unable to perform sadhana in a systematic way. Please shower your mercy on this useless soul to be your sincere disciple.

Srila Gurudeva, by Lord Krishna's arrangement you chose to come to Vijayawada to uplift all of us. We still relish all of those moments. Now whenever, I go to Vijayawada my heart bleeds and I cry whenever I hear any discrepancy in any devotees life. Gurudeva please show mercy on them so that they can fight with maya.

Gurudeva, please bless us to serve your B.I and Srila Prabhupada! I am devoid of intelligence, wealth, strength but I had a sincere desire to serve you.

"kabeheho krupa labhiya ye jana krithartha hoibe natha"

I always feel that as you are going to end your pastimes in this material world. You also blessed my son in Vrindavana in his Aksharabhyasa ceremony by lovingly holding his hand with your divine hand. Tears rolled down whenever I remember those blissful moments. We are alone Gurudeva. Please bless Gauranga and all of your Grand children and guide them that under no circumstances they should deviate from Krishna Consciousness due to the influence of material energy.

Aspiring to be sincere servant of your beloved servant.

Devi Dasi.



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhaktā-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Most beloved srila Sripada !

A million humble Donavan panamas to the dust of your lotus feet which can sanctify even the most fallen soul like me.

This rare opportunity of human birth would have been a waste, had I not come into contact with your divine grace. You are an expert in presenting the science of Krishna consciousness to the scientific community. You dispel the ignorance of modern scientists by making them understand that the impersonal idea of creation is deficient.

Even with my deranged intellect I can understand how you are strictly adhering to Lord caitanya's instructions, "trnad api sunicena taror api sahisnuna, amanina manadena kirtaniyah sada hari'

You always maintain equanimity mind of and are compassionate upon all. Srila Gurudev I am cent percent convinced that yourself is an eternal associate of Sri Caitanya mahaprabhu and Srila Prabhupada.

Bhaktivedanta Institute is producing many transcendental scientists by the strength of your Divine instructions.

Your mercy is infinite, I am so foolish and unfit, still you are so compassionate that you have accepted me as your disciple and allowed me to engage in your service. I beg your causeless mercy, so that I can advance in the path of devotional service with genuine scientific understanding of Krishna consciousness.

Your most fallen disciple

Sunderananda dasa



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmin iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

O patita Pavana, my Gurudeva,

Please accept my humble and respectful obeisances at your Louts feet, which are the only source to surrender.

O my beloved Gurudeva, I am experiencing your unlimited mercy on me from the first day of my meet with your mission, in January 1991. In that meeting you phoned and enquired about me. From that moment miracles came to start in this follen one's life and also in our village Ramavarappadu.



"Maha Mantra" entered in our village and "Children training centre", which you like very much is started. After that mataji's programmes, Bhagavatam classes are started.

After twenty years, more than thirty families became your disciples and hundreds of people are your followers. And you pour special affection on me by accepting twelve members of my family as your disciples by giving inciation, including my parents. And the others of my family are became your sincer followers. And the very auspicious thing is from last 18 years "Nagara Sankirtana" is continuing daily in our village with your blessings.

O Vaishnava Takura, unlimited souls surrendered at your lotus feet and getting their perfection of life. But this most unfortunated one, totally unqualified is in great distress. I pray you to bless me to follow your instruction to do service to Sri Sri Radha Syam Sundar. My only proud is that "I am your disciple.

"Jai Srila Sri Pad"

Yours unworthy daughter

Sri Devi Dasi, ISKCON, VIJAYAWADA



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Dear Most Srila Sripad Maharaj,

We offer our respectful obeisances unto your Louts feet. Today is the auspicious day as you came on this earth to deliver the mundane souls. You inspired a ton by following seriously the instructions given to you by H.D.G. Srila Prabhupada. It is due to your mercy that today we are engaged in devotional service of Lord Krishna. We still feel your presence by your instructions and your divine songs.

Maharaj, It is due to your unlimited compassion we are blessed with devotee parents who have sown the seed of bhakti in our hearty.

Last year, we attended BI Science at Hyderabad, which was very inspiring. Please bless us so that we can do some service in B.I.

We are very fortunate for this opportunity to glorify you on 74th Vyasa Puja. Please forgive us for our mistakes due to ignorance.

Srila Sripad Maharaj ki Jai!

With full of love & devotion

Yours Lowest Servant of Servant of Servant

Radha and Krishnamai, ISKCON, VIJAYAWADA.



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Pranam Pujya Sri Gurudev, I offer my humble obeisances unto your Lotus feet on the auspicious occasion of 74th appearance day. I offer my obeisances to all vaishnavas & vaishnavis.

On this auspicious occasion this fallen servant is trying to glorify you even though I am unqualified. I am so ignorant but because of your causeless mercy I am saved from this material world.

It is your mercy that you granted me service at Sri Radha Syam Sundar Temple, VJP. I am very grateful and blessed for having this opportunity to serve Radha Syama Sundara even though I am fallen. Please bless me to eternally be an instrument in your service.

Yours humble servant

Dattatrya Dasa

ISKCON, VIJAYAWADA.



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale



*śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Most Revered Srila Sripada Maharaja,

Please accept my heart-felt humble obeisance at your lotus feet on this auspicious day of your transcendental appearance. I feel most fortunate to be a part of your divine family. In spite of my offences you still showered a lot of mercy upon me. I am a very fallen soul locked in this wretched material world. You are the saviour of my life, who showed me the transcendental spiritual path to get liberated from this material bondages. Dear Maharaj, please forgive me for my ignorance and incompetence in serving you and guide me so that I could be a true devotee.

On this occasion of your birth day celebrations, I close my eyes and could feel your presence, your unconditional love and compassion and at the same time the responsibilities you had bestowed upon me.

Dear Gurudev, when I asked your consent for my marriage, in spite of your busy schedule you immediately responded to it positively. This is just a small example of how well you can understand your child's feelings. You always guide and teach your disciples to live properly in Krishna Consciousness. Last time I saw (or) you appeared in my dream, seven days before your disappearance from this material world. In that dream, you came to my home and told me that you were tired and decided to take permanent rest. Due to my ignorance, I wasn't able to understand your insight at that time. Later you travelled to the eternal Golakam, leaving this material world.

Gurudev, you are apostle of divine qualities like tolerance, humility and simplicity. Maharaj, you have foreseen the disastrous condition that would prevail in this modern scientific world and established that science merged with spirituality can only save this world.

Being a modern scientist besides a spiritual master, you lead many scientists in spiritual path. Gurumaharaj you have faced many hurdles in your spiritual journey, but with great determination and courage you worked hard following your Gurudev's instructions.

Please forgive all my faults and bless me to be your eternal servant.

Your most insignificant servant
Kalachandra Das, Vijayawada



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca*

prabhupāda lasad-vāni pracāra niratāyate

Dear Sripad maharaj,

Please accept my prostrated obeisances at your lotus feet. All glories to you, the savior of the whole world. Today we pray to remember and appreciate you with heightened awareness.

O sripad, By remembering your instructions, recalling your conviction to preach unceasingly and opening our hearts to the mercy you still extend to us all, we will receive the same strength. In times of difficulty we need look no further than your lotus feet.

O sripad, Even though you faced many obstacles in your life, You stepped forward with great determination. As we are selfish, Even though we were not with you in those situations you are always with us forever and ever. Chanakya say's

*Ekaakshara Pradhaataaram yogurum naabhivandhathe!
Shunoo yonishanthi bhuktwaā chandaale shwabhijayathe!!*

“One who does not pay respect to Guru after receiving the knowledge of even single word, gets births in dogs species for hundred times and then becomes a pariah in human life.”

The Scholar Chanakya even says that “The teacher who enlightens his pupils even by a single word is so important that nothing on the earth can repay his obligation.”

By reading such quotes at once I am unable to think about my own self.

O Sripad, I know you are ocean of mercy you will definitely forgive for my mistakes like during your physical presence I was unable to know the value of guru seva.

O Sripad, you are our matchless gift given by shrila Prabupad and Krishna, we are always grateful to them throughout our lives.

Please bless us with the capacity to grasp, assimilate and continually convey your eternal message in better and better ways with every remaining day of our life even though we are unfit.

Please don't ever stop showering your loving glance on all of us. Particularly I humbly beg to remain fixed at your lotus feet.

Your humble Servant

G.Yadu Vamsi Krishna

S/o Shri Srivas Pandit Das and

Smt. Bhuvaneswari Devi Dasi.

— * —
*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmilitam yena*



tasmai śrī-gurave namaḥ

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

My dear worshipable guru Maharaj,

I offer my respectful obiesance unto his divine grace Bhakti Swaroop Damodar Swamy on his 74th Vyasa Puja who is situated at the lotus feet of Lord Sree Krishna.

I would like to thank maharaj for engaging us in your service and enlightening us.

Dear Maharaj please bless me and my family to remain as your humble servant. I am really proud of myself being a humble disciple of worthy spiritual guru of ISKCON. I'm so indebted to you for the great help you have done by removing me from darkness of ignorance.

On this auspicious day I beg Sri Sri Radha Syam Sundar to rest their unlimited blessings up on me so that I am able to serve you and spread the message of Srila Prabhupada teachings.

You most insignificant servant
Admaram Das Adhikar, Lakshmi Devi Dasi



*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Jai Sripad Maharaj !

Jai Guru Maharaj !

My dear most Srila Sripad Maharaj,

I am an ordinary person having little amount of devotional qualities. From childhood I am able to do pranam at your lotus feet, when you Maharaj came to Vijayawada. As I am the son of one of your disciples luckily I got the chance to grow up in Krishna Consciousness.

When I went to visit the Bangalore ISKCON Temple with my parents. We heard that you were there in that locality. Fortunately our eagerness lead us to reach and we met you. One of your followers introduced me to you. On that day I remembered your words, i.e. you asked me to be with you and do seva. I just smiled at you Maharaj. I didn't do anything to you. I promise you that I'll definitely go through your books and please guide me by putting you in my heart as a spiritual master. I have strong faith that you will always be with me to guide me in the path of devotion.

So, please shower your unlimited blessings to grow up in Krishna Consciousness. I will try to be your humble servant.

- P. Anki Reddy.
S/o. Kandarpa Devi Dasi

— * —

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

My dear and most respected spiritual master,

Please accept my most humble and respectful obsequance in the dust of your most merciful lotus feet! All glories to your Divine Grace on this most auspicious day.

On this most auspicious and wonderful day of your 74th appearance I would like to express my deepest gratitude to you for bestowing upon us the inconceivable gift of pure devotional service to the lotus feet of Sri Sri Radha Syamsundarji.

Thank you maharaj for coming to this world to save us and bestowing your causeless mercy upon the unqualified souls. You saved me from a life of misery and ignorance. I feel so much gratitude and appreciation for being delivered by you into the light of Krishna Consciousness. you are my savior. You are so kind and gentle.

O master, ocean of mercy my humble request is that you please kindly be more merciful to me, so that I render pure loving and uninterrupted devotional service to our beloved Sri Sri Radha Syamasundarji. Please bless me with a particle of dust from your lotus feet so that I will never forget to serve you and your devotees life after life. Because of your grace we can live in the shelter of ISKCON.

Although most insignificant, I take this as an opportunity to send this small offering for this Vyasa Puja Celebration. I pray to be your forever. Thank you maharaj.



With gratitude, a servant of your servants
Pandavadas and Ladli devi dasi.



*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Our most worship Guru Maharaj,

Please accept my humble obesiances. You are the jewel among the pure devotees who appeared in the land of Manipur. On this auspicious day of your Vyasa Puja. I thank you for your unparalleled mercy upon me despite my repeated offences.

Out of your causeless mercy, you gave me opportunity to serve you personally when you visited Vijayawada at the time of temple construction. When stayed in Vijayawada, I was given opportunity to serve your lotus feet. You also instructed me, how better doing massage. You also kindly allowed me serving prasadam.

Another time in Bhuvaneswar, when I was given Second initiation, you personally called me in to the room, and gave me sweet prasadam which was unforgettable event. Similarly there were may sweet events in Vrindavan dham when I participated in parikrama with you. In this way, there were many experiences with you dear maharaj.

On this auspicious day, there is nothing more important than to appreciate the pure devotee of the Lord. But I am so unqualified to glorify a great Bhagavatha like you maharaj. Please forgive my knowingly and unknowingly unlimited offences at your lotus feet. Please do not reject me from serving your lotus feet and always be merciful to give your unlimited blessings eternally.

I thank you and bow down at you lotus feet.

Yours Servant

Karuna Sindhu Das, Tulasi Priya Devi Dasi



*om ajñāna-timirāndhasya
jñānāñjana-salākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Hare Krishna

Please accept my humble obsequies. All glories to Srila Prabhupada.

I desire to write a Vyasa Puja offerings on to your lotus feet, but I really don't know what I should write. So I just try to write something.

O Gurudeva I got greatest lottery in this life by your courseless mercy that is you took me to your eternal family as your daughter. This is great fortune in my life. I am insignificant and most fallen soul. I do not have sufficient words to describe your unlimited glories. I am humblest of humble souls drowned in ignorance. It is because of your mercy that it was possible for me to obtain Krishna Consciousness and Krishna Bhakti.

O Gurudeva Please forgive me for all my offenses. I need your blessings. I may follow with renewed strength and full faith whatever instructions you will give me.

I will try to be a servant of Sri Sri Radha Shyam Sundar and B.I. to be fixed in seva like a servant of the devotees.

O Gurudeva I pray again and again at your lotus feet and seek your blessing to.

*Participate eternally in distributing the holy name of Lord Chaitanya.

*Understand your mood of serving Srila Prabhupada and thus take association of your sincere followers.

*Guide me eternally towards pure bhakti.

Gurudeva please shower your special causeless mercy on all my superiors, subordinates and my special facilitator my husband - Murali Shyam Sundar Das who have helped me remain fixed in devotional life through their valuable and timely association affection and love.

I desire to continue to remain your loving daughter.

Jai Srila Sreepada, Jai Srila Prabhupada !

Your humble daughter

Jaya Lakshmi devi dasi



om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmin iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate

All glories to srila sripad
All glories to srila prabhupad
All glories to Gauranga

Dear guru maharaj,

Please accept my humble obeisances at your lotus feet.

In the year 1982 on ugadi day i have become life member of ISKCON Hyderabad and standing in front of the temple , then you have showered your merciful glance up on this fallen soul, called me to sit besides you when you were going to Nagarsankirtan you have appeared in vaishnava state of Manipur and came to Andhra Pradesh to uplift the fallen souls like us. due to your kind association in some time in Nagarsankirtan, i was inspired by your selves to propagate nagar sankirtan. In those days i was inviting devotees from Hyderabad contacted house programmes and nagar sankirtan in our Vijayawada city with your mercy

In the year 1983 on the most auspicious day Sri Krishna Janmastami you have kindly initiated and instructed me to make some devotees. One in Bombay Vyasa puja you said "Srila prabhupad gave me a wonderful net in which all the scientists around the world fell in." In the same way you gave me a wonderful net, when i spread it demons like me fell in the net because you are patitapavana. You have empowered me to preach even though i have no qualification then there was no iskcon center at that time. you have asked me "namasankirtan why dont construct a house?" i said "i have no money maharaj" but as per your desire i was constructed a house with a bhajan hall for preaching this was happened miraculously with your mercy. You have inspired so many fortunate souls to participate in the sankirtan movement and took shelter at your lotus feet

In the 1992 you have conducted Sri Jagannath Rath Yatra festival in Vijayawada in grand scale in which thousand of people participated after the festival you have called me to your room and instructed me to open iskcon center in Vijayawada but i have expressed inability to run the center then i have seen tears in your eyes. You ask me the reason i said i have no experience to maintain the center you said "who is maintaining iskcon centers around the world?" i said only Lord Sri Krishna but i requested you to send some senior devotee who has sufficient experience then you have repeated Murali Mohan Dasa after opening of the temple you have instructed me to preach in villages then i have started Sunday schools and preach for some time with your mercy

Finally you have instructed me to stay in Radhakund after the retirement at the age of 65 by doing sadana. Even though I have tried to preach but I could not succeed. As a real father you have kept me near your lotus feet and some time you gave me the chance to worship. Later you have inspired Vrajapati Prabhu and posted to look after Accounts Dept of the temple. On the 74 Vyasa Pooja Mahotsav I request you to bless me to do my duty sincerely without offending any

devotee and without loosing my patience

Yours fallen soul,
Namasankirtan Dasa.

— * —

*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Dear Guru Maharaj Srila Sripad, please accept my most humble obeisances at your divine lotus feet where I take shelter every day to get the strenght to continue my spiritual journey. More and more I realize how lucky I was to meet you and to be able to serve you and spend many wonderful moments in your saintly company. I always remember your good qualities and your perfect attitude in many differents situations ; indeed it is a source of inspiration in my daily life. Although exposed to numerous difficulties and problems in the service to Srila Prabhapada your own spiritual master, I 've never seen you complaining or criticizing anyone. Your determination was exemplary, and you were executing your devotional service with joy and love that we could feel in your association. You were acting like a friend with everyone and as a loving father expert to guide each of your disciples according to his capacity and potential. You gave me so many facilities and opportunity to be with you and devotees through festivals, pilgrimages, conferences. Thanks a lot Guru Maharaj for your compassion and kindness towards me. I feel like a mendicant begging every day for a particule of dust from your lotus feet and I go on receiving lot of boons by your mercy. You are the murti installed in my heart and I am confident that you walk on my sides to help me to cross this dangerous ocean of material life. You are my polar star which guides me in the darkness of this inauspicious world. Being very sinful and low class I wonder how I deserved this grace to meet such a first class person like you, divine angel of peace and compassion. I feel so grateful and happy to know you Srila Sripad. Thank you thousand times for your love and, please forgive all my weakness of heart and my offenses .All glories to you dear Sila Gurudev ! All glories to Srila Prabhupada !

Your daughter and servant :
Gopalpriya dd .

— * —

om ajñāna-timirāndhasya



om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitam yena
tasmai śrī-gurave namaḥ

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate

My Dear SrilaSripadaMaharaj,

Please accept my most humble obeisances at your Lotus Feet. All glories to you, my dearest Gurudeva.

Today, as I meditate on you and your teachings, the twenty-six qualities of a devotee come to my mind.

The Lord is satisfied by the development of the transcendental qualities of the living entities and not by artificial performance of sacrifices and mystic yoga. In other words, unless one is fully qualified to become a pure devotee of the Lord, one cannot expect to be liberated from material entanglement.

1. **KIND TO EVERYONE** The devotee is merciful because he is the well-wishing friend of all living entities. He is not only favorably inclined to the human society but also to plants and animals. He treats all living entities in such a way that they can ultimately become free from material bondage and go back home, back to Godhead.
2. **HUMBLE, DOES NOT QUARREL WITH ANYONE** To be humble means that one is not hankering to be worshiped by others. Humility should not be artificial but honest, deep, and natural. It will develop when the conditioned soul admits its wrong attitude towards Kṛṣṇa and prays to Him for forgiveness and to be allowed to always engage in His devotional service.
3. **TRUTHFUL, FIXED IN THE ABSOLUTE TRUTH** The primary truthfulness for a disciple to keep his vow of following the regulative principles and chanting 16 rounds of japa every day. Also, a devotee should not perform any illegal activities and he should always act in Kṛṣṇa's interest and not in his own in order to remain fixed in the absolute truth.
4. **EQUAL TO EVERYONE** A devotee sees the soul and the Supersoul in everyone's heart and treats every living entity according to its position and in a way that is most beneficial for its spiritual progress.
5. **FAULTLESS** A devotee, who in words, deeds, and mind is always surrendered to Kṛṣṇa and who executes Kṛṣṇa's desire to the best of his ability is considered to be faultless.
6. **CHARITABLE** A devotee is charitable because he knows that love for Kṛṣṇa is the best, and he distributes it without selfish motives. His charity has no limits, just like the happiness

someone experiences who got the gift of Kṛṣṇa consciousness.

7.MILD A devotee avoids illusory, materialistic happiness, and thus is spared from the suffering which is bound to it. He always remains peaceful, because he is satisfied within Kṛṣṇa consciousness.

8.CLEAN, PURE The Kṛṣṇa conscious movement is meant for purifying the world in a revolutionary way-by hygienic external principles as well as by chanting the Hare Kṛṣṇa-mahā-mantra which purifies the heart.

9.SIMPLE, WITHOUT MATERIAL POSSESSION The highest realization is to see everything as Kṛṣṇa's property. The sincere devotee is not only satisfied to see everything as Kṛṣṇa's property, but also to engage everything in a proper way in Kṛṣṇa's service.

10.BENEVOLENT Since Kṛṣṇa-consciousness effects the heart of every living entity, the welfare work of a devotee is not restricted to a specific race, species, etc., but for the benefit of all living entities.

11.PEACEFUL To be peaceful does not mean to physically maintain idyllic peace but to experience real peace in one's relationship with Kṛṣṇa. Only someone who has realized that there is nothing beyond Kṛṣṇa can achieve real peace and fearlessness.

12.COMPLETLY ATTACHED TO KṚṢṆA Devotion to Kṛṣṇa is neither sentimental nor whimsical but authorized and scientific. By practicing devotional service we can learn to surrender properly. Complete surrender to Kṛṣṇa is the goal of every devotee because he wants to become free from material desires in order to serve Kṛṣṇa more and more. Complete surrender to Kṛṣṇa is the most important of all qualities to be developed.

13.DESIRELESS When one is fully engaged in devotional service, one realizes that all one's desires are satisfied. Thus one does not have any material desire anymore. One only desires to serve guru and Kṛṣṇa.

14.INDIFFERENCE TOWARDS MATERIAL POSSESSIONS A devotee may use things in Kṛṣṇa's service but he does not become attached to or dependent on them. He may serve Kṛṣṇa with millions of dollars by opening temples, printing books, etc. However, he is also satisfied when he does not have any material assets and then simply chants Hare Kṛṣṇa.

15.STEADY, FIXED The realizations of a devotee should be so profound that his dedication to his spiritual master and Kṛṣṇa cannot be influenced anymore by various temptations, suffering or opposing philosophies.

16.SELF-CONTROLLED There are six bad qualities, namely lust, anger, greed, illusion, madness and envy. A pure devotee controls these bad qualities by engaging in Kṛṣṇa's service. These qualities cannot be left behind in an artificial way by can be easily counteracted with transcendental knowledge and transcendental taste arising from one's devotional service.

17.DOES NOT EAT MORE THAN REQUIRED Lord Kṛṣṇa explains in the Bhagavad-gīta that



a yogi does not eat too much nor too little. This means practically exactly as much as he can easily digest. According to Ayurveda, one's stomach should be filled with 1/2 food, 1/4 water, and 1/4 air.

18.SANE A devotee is never intoxicated by material enjoyment. He reduces his requirements to a minimum and offers his whole life to Krsna. In this way he is completely balanced.

19.RESPECTFUL A devotee offers respect to others without expecting anything in return. He respects everyone as part of Krsna and treats them accordingly.

20.HAS NO MATERIAL HANKERING A devotee is not attracted by material possessions which help us to gain a prestigious position. He sees everything attractive in this world as a reflection of Krsna, the all-attractive cause of all causes.

21.GRAVE Although we lead a happy life in Krsna consciousness, we are always conscious that the material existence can be finished at any time and that the way back home, back to Godhead is not cheap. To be grave means that the devotee is constantly thinking of Krsna and the ultimate goal of life.

22.COMPASSIONATE The essence of compassion is the distribution of transcendental knowledge.

23.FRIENDLY A devotee is friendly because he leads everyone to Krsna, who is the best friend of all living entities.

24.POETIC A devotee is poetic even if he is not literarily active because he is able to connect everything with Krsna's transcendental nature.

25.SILENT Silence means that one only speaks about Krsna and not about material topics.

26.EXPERT The essence of the expertise of a devotee is that he can do anything for Krsna. The best expertise is to surrender to Krsna.

My dear SrilaSripada, you are the embodiment of all of these wonderful qualities. I pray that I may one day, by your incredible mercy, develop these qualities, and therefore become a very loving servant of the servant of the servant, dasaanudasa

Your humble, insignificant spiritual daughter,
Rama Tulasidevidasi
Silver Spring, Maryland, USA

Jaya SrilaSripadaMaharaj!!!!



*jñānāñjana-śalākayā
cakṣur unmlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyateā*

Dear Srila Sripada,

Please accept my humble obeisances at your lotus feet,

All glories to Sri Guru and Sri Gauranga!!

Hare Krsna.

Srila Sripada, on this most auspicious day of your divine appearance I am thinking how much I am still depending on you and your causeless mercy upon me. You are so magnanimous that even today you are sustaining my enthusiasm in Krsna consciousness. Without you, I would be totally lost. I can only go on by your inspiration. I truly believe that you are still engaging me in devotional service and have so kindly allowed me to do some small seva here in Bali, Indonesia at the Bhaktivedanta Dharma School. By the special mercy of your disciples you are still keeping me alive in your service.

Your encouragement is always giving me the proper perspective on things and adverse situations. I will never forget the last words you spoke to me in our physical presence as I was leaving Manipur in August of 2006 after the bomb blast that Janmastami. Here was the most difficult situation one could imagine. Devotees, woman and children were killed violently or wounded. You were seriously injured and were inflicted by the pain of your injury. Yet, amidst all this pain and suffering you smiled and patted me on the shoulder after I got up from paying my obeisances to you and said, "It's going to be all right Abhimanyu." Such is your transcendental demeanor! It always gives me hope and strength.

Thank you Srila Sripada for maintaining me, for caring and loving me like no other. I can never repay you but I'm going to try to as best I can with all my life and soul.

Your 'first and worst' servant,

Abhimanyu-dasa

— ❁ —
*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitaṁ yena
tasmai śrī-gurave namaḥ*



*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Dear Sripada Maharaja,

please accept my humble obeisances, all glories to your lotus feet.

In this auspicious day of your appearance in this world, I wish to express to you my gratitude for giving me the opportunity to connect with pure devotional service and guide me in my devotional journey.

You have manifested the perfect example of following Srila Prabhupada's instructions and have inspired many conditioned souls to approach devotional service.

In our last conversation, in 2006 at Navadwipa, you confirmed to me the importance of putting Srila Prabhupada's teachings in the center of our life. In order to do that, Maharaja, I am presently studying deeply Srila Prabhupada's books with the guidance of H.H Bhakti Vidya Purna Swami in Mayapura. We are currently studying the main themes of Nectar of devotion and Sri Isopanisad and I am able to perceive more clearly the difference between pure devotional service and mixed devotional service. I am very inspired by these studies.

A few months ago we started in France (in Paris) a new program in order to accompany and help devotees and congregation members to study attentively Bhagavad gita (especially in French language). In this program I am caring about the correspondence and I can see the deep effect of this program in the lives of the participants.

I remember Maharaja that, very often, you were quoting this verse: "To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." (BG 10.10)

In this most auspicious day I pray to you, Maharaja, that you kindly give me your mercy in order to assimilate this verse and be able to be engaged in pure devotional service.

Your servant, Devarshi das.



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale

*śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyateā*

Dear Srila Sripada,

Please accept my humble obeisances. All glories to Srila Prabhupada.

Upon the occasion of your divine appearance day, I beg your mercy to serve you further in your mission. After moving to Calgary, I have been involved in family affairs. Even though I have been following your instructions, external difficulties have made it difficult for me to be more engaged in your eternal service.

In a letter to me (dated January 12, 1987) you mention "I am happy to note that by the blessings of Srila Prabhupada you are developing a very nice understanding of Krishna Consciousness and I am confident that these apparent difficulties..will make us commit more seriously to Krishna Consciousness. Ultimately everything is in the hands of Lord Sri Krishna. We should never forget our own duty which is to serve Lord Sri Krishna."

In the Nectar of Devotion (Chapter 31,) Srila Prabhupada writes: There is a proverb in Sanskrit which says, "Disappointment gives rise to the greatest satisfaction." In other words, when one's sentiment or ambition becomes too great and is not fulfilled until after seemingly hopeless tribulation, that is taken as the greatest satisfaction. Once the cowherd boys in Vrindavana were vainly searching after Krishna for a long time, and for that reason their faces became blackened, and their complexions appeared faded. Just then they could hear on the hill a faint vibration from Krishna's flute. Immediately all of them became very gladdened. This is an instance of satisfaction in the midst of disappointment.

I pray that I may, by your blessings, hear that faint vibration of Krishna's flute, or hear the sweet melody of your kirtan in my heart, and thus become gladdened and be engaged in your eternal service.

Your servants
Hari mohan dasa, with
Radha Rani devi dasi
Hrishikesh
Vraja gopi



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmilitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca*



prabhupāda lasad-vāni pracāra niratāyateā

Our dearmost Srila Sripada,

Please accept my humble obeisances. All glories to your divine lotus feet.

Dear Maharaja by your inherent vaisnava quality that you posses, Jagat Guru Srila Prabhupada immediately recognise you as a devotee and feels that Krishna has sent you to assist him and has made you one of his most beloved disciples.

Your dedication and obedience to your Spiritual Master has been an outstanding example to the entire Vaisnava society. You have been asked by your spiritual master to interact with the intellectual class of society around the world. You have shown the entire scientific society by organising various world congress and conferences in different places of the world and convinced the people the existence of God and showed Krishna as the Personality of Godhead.

Your charming and cheerful smile along with your polite and warm-hearted friendly nature has made every one attracted to you. All these attributes of yours have made people from different faiths surround you with their love and you have enlightened them the Vaisnava philosophy which Srila Prabhupada have asked you to do.

By the order of your spiritual master you have been able to accomplish the establishment of a beautiful Manimandir. The Manimandir which is a centrepiece of the University of Bhagavata Culture in Manipur is a great gift to the entire Vaisnava society of the world. Your far-sighted vision has made the Manimandir a place of understanding and very resourceful that every section of the society has appreciated your visionary quality, love of Godhead and dedication in the services to humanism.

We, here in Manipur are doing our best to accomplish your instructions for various projects that you have initiated. We seek your continuous blessings so that we may be able to follow your legacy.

Your servant,
Radhacharan Das
Manipur



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-soarūpa dāmodara svāmin iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyateā*

My Dear Beloved Gurudeva,

Please accept my prostrated obeisance at the dust of your Lotus feet. All glories to your Divine Grace. All glories to your Compassion. All glories to your Mercifulness.

Dear Srila Gurudeva, you are the saviour of wandering souls like me who are not worthy of taking shelter at your lotus feet. By your causeless mercy you are planting the seed of Bhakti in the hearts of souls who is fortunate enough to get your glance.

Dear Srila Gurudeva, You are the messenger of Krishna Consciousness to the scientific community. You carry the message of your spiritual master who is constantly singing the glories of Sri Sri Radha and Krishna. You carry the message to the intellectual community who are struggling to find out the soul of existence. Through your association, you give them a glimpse of the spiritual world.

It is mentioned in B.G 5.4 and 5.5

Only the ignorant speak of devotional service as being different from the analytical study of the material world. Those who are actually learned say that he who applies himself well to one of these paths achieves the results of both. One who knows that the position reached by means of analytical study can also be attained by devotional service, and who therefore sees analytical study and devotional service to be on the same level, sees things as they are.

Dear Gurudeva you are the personification of the above verses. You are A Scientist and A Saint.

Oh! Srila Sripada, things are not the same for us in your physical absence life, actually makes no sense. When we were in problem and in pain You were there for us smiling Now, we want to see you, but in vain struggling though we are sailing falling and failing. With the only hope of your blessing to carry on with your mission keep us united. Remove all the difference. Give us the Perseverance and make us all work together, Oh! Beloved Father.

Your humble servant
Madhur Krishna Das
Mumbai, India



*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

*mukam karoti vachalam
pangum langhayate girim
yat-kripa tam aham vande*



shri-gurum dina-taranam

Dear Guru Maharaja,

Please accept my humble obeisances!! All Glories to Srila Prabhupada!!

Guru Maharaja, You are an ocean of mercy. As an eternal associate of Lord Chaitanya, you have distributed the love of Godhead freely without discriminating whether somebody is qualified or not. And this adhama (fallen peron) is fortunate to receive a part of that. For this, I am eternally indebted to you.

Guru Maharaja, from the time of initiation you wanted me to become part of scientific preaching mission. Your holiness desired to have Bhaktivedanta institute in Bangalore. Many times you repeated that Bangalore will become a good center for top scientists, academicians and professionals and in that way having institute in Bangalore is of great importance. As a incapable servant I spent time without acting on that. But at one point of time things turned in such a way that I was left without any other option, but to accept the role of managing the institute. I understand that this is your divine plan. Whenever I called for some help regarding sending full time devotees or preaching and managing the institute, you encouraged me to continue whatever I am doing and blessed that over a period of everything will happen. Now I can see that few dedicated devotees are helping and I am also improving in scientific preaching and managing with the help of other senior BI devotees. Though we are doing the things in a small way as per your desire, the main instructions to me to establish the institute in a big way with a campus of 1.5 acres to 2 acres and many scientists and spiritualists working together on science and spirituality seems to be far away. Also because of my impurities I feel helpless to manage everything. But I am sure that if your desire is to have the institute in a big way in Bangalore that will manifest at some point of time. My only request is to just use this servant the way you like to do whatever you want. Please remove all the impurities in my heart to become a transparent media to parampara in helping other condition souls through scientific preaching. Please bless me that I remain your obedient servant life after life.

Your humble servant
Paramakruna das
BI-Bangalore



*jñānāñjana-śalākayā
cakṣur unmlitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

*mukam karoti vachalam
pangum langhayate girim
yat-kripa tam aham vande*

shri-gurum dina-taranam

My Dear Guru Maharaja,

On this auspicious day of your divine appearance, I bow down at your divine lotus feet with prostrate obeisances and seek your blessings. All glories to you. All glories to Srila Prabhupada.

On the year 2004 I had your first divine darsan in Bangalore when you came here to start the Bhaktivedanta Institute in Marathalli. That very day captivated my heart by your simplicity, and hearing bhajan, Hari katha and the vision of Bhaktivedanta Institute from your lips. The seed of my spiritual master was laid in my heart. But the year 2006 gave me shock to hear your physical departure. As in due course I went thru your books, lectures, videos I feel your very presence always.

You are the most loving son and devotee of Srila Prabhupada, the ambassador of Godhead Lord Sri Krishna. I often remember what Srila Prabhupada once said, "Svarupa Damodara is such a nice devotee; he has the quality of always making friends, not enemies. No one speaks against him." This is your exalted position and great quality. Your life and actions exemplify how you followed the instruction of Srila prabhupada word to word, published many books, journals and conducted several conferences as Srila Prabhupada wanted.

You scientifically established about the spiritual reality that life comes from life. You are a well known personality among many Noble Laureates; you were the leader for interfaith dialogue. You were a great writer, singer, philosopher, and pure devotee of Srila Prabhupada and Their Lordships Radha Krishna.

Gurudev, your glories are unlimited. Give to this servant your mercy, guide me, and inspire me within my heart to serve your mission life after life just please you and Srila Prabhupada. I am insignificant, and under the grip of maya, but I'm sure by your mercy I can get the mercy of the Lord to cross over it.

Your eternal servant,
Kalicharan



*jñānāñjana-śalākayā
cakṣur unmlitaṁ yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmin iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyateā*

I feel myself very insignificant to say anything about H.H Bhakti Svarup Damodara Maharaj's



vast glories. However, for my own purification I would like to share some of my memories with Maharaj on the glorious occasion of his Vyasa puja day.

Everyone was attracted to Maharaj because of his simplicity, friendly and humble nature and I too am not any exception. Infact I got attracted to Maharaj just by looking at Maharaj and Maharaj's forever smiling face when I first saw him in BI Kolkata office in 2003 during the Mayapur Gaur Purnima festivals. I was relatively new to Krishna consciousness then and was told that Maharaj has a special mission to preach the Krishna Conscious philosophy to the scientific community in a scientific manner. I did not understand this relation between science and Krishna Consciousness at all but was eager to know more about it. Later on, fortunately I got in touch with some more BI devotees and Paramkaruna Prabhujii in Bangalore and got some association of Maharaj's books. Maharaj's unique style and way of presenting the KC philosophy is really very impressive. Srila Prabhupada in one of the purports of SB 1.5.22 says "Advanced people are eager to understand the Absolute Truth through the medium of science, and therefore a great scientist should endeavor to prove the existence of the Lord on a scientific basis". Sripad Maharaj has personally shown from his life, how great a Scientist he is and why Srila Prabhupada was so attached to him.

Srila Prabhupada was so fond of Sripad Maharaj that once he said that "If I did not have disciple like Bhakti Svarup Damodar, people would have thought of me as a crazy man". This shows how much love and respect Srila Prabhupada had for Sripad Maharaj. In turn, Maharaj showed the same respect, love and dedication to Srila Prabhupada by working tirelessly for his whole life to fulfill his spiritual master's instructions.

I got Sripad Maharaj's personal association very few times, but on every occasion my attraction towards him always increased. I remember one time when I got a chance to visit Gopalji mandir in Navadvip, how Maharaj was personally taking care of the unlimited devotees present there and how much concerned he was for them. He was personally feeding and distributing prasadam to the devotees present. At one point of time some prasadam water got spilled on the floor and Maharaj immediately started wiping the water with a cloth and started sweeping the floor just to make sure that no one stamps on the spilled water and the prasadam. Maharaj personally showed how Krsna prasadam is non different from Krsna himself and how much care we need to take while serving and honoring prasadam.

Just one more thing I would like to mention here, since the list is unlimited, is that, I loved the way Maharaj used to sing his kirtans, especially "Manasa deho geho" from KrishnaPrema Tarangini Album. This is my personal favorite and I believe that this sound is definitely coming from the spiritual realm.

On this special occasion of Maharaj's Vyasa puja, I beg for Maharaj's mercy such that I can progress nicely in the path of devotional service and get his blessings to be able to contribute something substantial to the BI mission and BI work of scientific preaching.

Thank You Maharaj for everything.

Yours most insignificant servant,
Sameer Verlekar
(BI Bangalore)



*jñānāñjana-salākayā
cakṣur unmlitam yena
tasmai śrī-gurave namaḥ*

*nama om viṣṇu-pādāya kṛṣṇa-presthāya bhū-tale
śrimate bhakti-svarūpa dāmodara svāmīn iti nāmine
nama sad-bhakta-manaye manipura-udbhavāya ca
prabhupāda lasad-vāni pracāra niratāyate*

Dear Guru Maharaja,

Please accept my humble obeisances at your blooming lotus feet.

All glories to Srila Prabhupada!!

Down here in the material world we can say that thanks to your unconditional mercy every thing regarding our family and service is moving towards a spiritual awakening. But we miss you so much. Your encouraging and transcendental smile was a source of joy and true happiness. Please pray for us all, your disciples who are trying to render a qualified service to you and a useful service to humanity within your outstanding preaching mission that is so dear to Srila Prabhupada. Your kindness and friendly character have been an example for all those who really understood what Srila Prabhupada intended by "a Vaisnavais a gentleman".

My eternal thanks to you. Your aspiring servant,

Ekadasinathdas



హారే కృష్ణ

ఓం అజ్ఞాన తిమిరాందస్య జ్ఞానాంజనశలాకయా

చక్షురున్మృశితం ఏన తస్మై శ్రీ గురువేనమః

నమ ఓం విష్ణుపదాయ కృష్ణ ప్రేషాయబూతలే

శ్రీమతే భక్తి స్వరూప రామోదర స్వామి ఇతినామినే

సమస్కంధక్షమణయే మనిషురి ఉద్యవాయచ

ప్రభుపాద లసద్వాణి ప్రచార నిరతాయతే.

కరుణా సాగరులైన ఓ గురుదేవా!

పాదపద్మములకు మేము సమర్పించుకుంటున్న ప్రమాణాలను స్వీకరించి మాపై దయను ప్రార్థిస్తున్నాము.

గురుదేవా! మీరు విజయవాడలోని రాధాశ్యామసుందర్ మందిరం భూమిపూజకు విచ్చేసి; టిసారి దర్శించుకోవటం జరిగింది. అప్పుడు నాకు భక్తి అంటే ఏమిటో తెలియదు. 2003వ సంవత్సరానికి ధామంలో మరల మీ దర్శన భాగ్యం కల్పించారు.

క్రిలో పసిపిల్లలమైన మాకు 2005వ సంవత్సరంలో బృందావలన్ ధామంలో గీతా జయంతి పంపిణీ దీక్షను అనుగ్రహించి, మా జీవితాలు భగదృక్తి వైపుకు అడుగులు వేసే విధంగా ఒక విశాలమైన తమ కరుణామృత జల్లులు కురిపించారు.

2005వ సంవత్సరంలో బృందావన్ ధామంలో జరిగిన వ్యాసపూజ కార్యక్రమంలో పాల్గొనడం వల్ల, 2005లో బృందావన పరిక్రమ, గోవర్ధనగిరి పరిక్రమ, చేసే సువర్ణావకాశాన్ని కల్పించారు. ఒకేరోజు హన్ (కరోలి) రాధాగోవింద్, రాధాగోపీనాథ్ (జైపూర్) మందిరాలను దర్శింపచేసే మాపై తమ దయ జేసారు.

కృష్ణులు వేస్తూ కిందపడిపోయే కుమారుణ్ణి పైకి లేపి నడవడానికి సహకారం అందించే కరుణకులమైన మాపై తమ దయాదృష్టి ప్రసరింపజేసి నిత్యం చేసే సాధన సక్రమంగా సగే విధంగా రాధాశ్యామస్వరూపానికి, వైష్ణవులకు సేవ చేసే శక్తిని ప్రసాదించాలని ప్రార్థిస్తూ వేడుకుంటున్నాము.

వినమ్రతతో సహసోదర సోదరీమణులకు ప్రణామాలు అర్పిస్తూ ప్రార్థించేది ఏమిటంటే గురువారములు సాధనకు, ప్రభుపాద్ గారు ప్రారంభించిన ఉద్యమాన్ని ముందుకు నడపడానికి, అందరం కలిసి

నీపై ఉండి దేన్ని అయినా సునాయాసంగా సాధించగలం అని నిరూపించి గురుమహారాజ్ గా
ఓ తరిద్దామని మేము ఆశిస్తున్నాము.

జై శ్రీపాద్! జై శ్రీపాద్!

ఇట్లు

మీ నిత్య దాసాను దాసులు
వైష్ణవదాస్, సత్యవతి ప్రియాదేవి ద



హారేకృష్ణ

ఓం అజ్ఞాన తిమిరాందస్య జ్ఞానాంజనశలాకయా
చక్చురున్మిలితం ఏన తస్మై శ్రీ గురువేనమః

నమ ఓం విష్ణుపదాయ కృష్ణ ప్రేషాయబూతలే
శ్రీమతే భక్తి స్వరూప దామోదర స్వామి ఇతినామినే
నమస్సద్భక్తమణయే మనిపురి ఉద్యవాయచ
ప్రభుపాద లసద్వాణి ప్రచార నిరతాయతే.

అజ్ఞాన అంధకారంలో ఉన్న మాలో జ్ఞానమనే దీపాన్ని వెలిగించిన గురుదేవులకు నాయొక్క
సాష్టాంగ దండ ప్రణామాలు.

ప్రియమైన గురుదేవులకు,

వెుదటగా నాయొక్క గురుదేవుల పాదపద్మములకు హృదయపూర్వక ప్రణామములు
అర్పించుచున్నాను. మా గురువుగా మాకు పరిచయం చేసిన శ్రీల ప్రభుపాదుల వారికి ఇస్కాన్ సంస్థకు
నాయొక్క హృదయపూర్వక ప్రణామాలు. భగవంతుని నామమును మాకు పరిచయం చేసి ఆ
నామామృతంలో మమ్ములను తరింపచేసిన మా గురుదేవులకు జన్మజన్మలకు రుణపడి వుంటాము.

ప్రభు నామ దీక్ష అంటే కూడా ఏమి తెలియని మాకు దీక్ష నిచ్చి మమ్ములను తరింపచేసిరి. కాని
మేము మీయొక్క సాంగత్యమును నోచుకోలేదు. మీరు మా దగ్గర లేకపోయిన మేము మీకు ఇచ్చిన
మాట నాలుగు నియమములు 16 మాలలు జపము సరిగా చేసే శక్తి మాకు ఇచ్చి, మాకు తోడుగా



ఉండి, మమ్ములను భగవద్దామమునకు చేరేటందుకు మాకు సహాయము చేస్తున్నారు. మీయొక్క రుణము ప్రభుపాదుల వారి రుణము మేము ఎన్ని జన్మములు ఎత్తిన తీర్చుకోలేము.

మహారాజ్ చివరిగా మిమ్మును వేడుకుంటున్నాను. మేము తెలిసి తెలియక ఏమైన తప్పులు చేసి ఉంటే మమ్ములను క్షమించి కృష్ణ ప్రేమకు, దగ్గర చేయవలసిందిగా కోరుచున్నాను. ఇంకా నా శాయశక్తులా కృష్ణుని సేవ, మీయొక్క సేవ చేసే శక్తి నాకు ప్రసాదించమని ప్రాధేయపడుచున్నాను. అర్థిస్తున్నాను.

జై గురుదేవ్, జై ప్రభుపాద్

ఇట్లు

మీ దాసాసుదాసులు

సూరసేనదాసు

కుండలనీదేవివాసి

—*—

హరే కృష్ణ

ఓం అజ్ఞాన తమిరాందస్య జ్ఞానాంజనశలకయా

చక్రగున్మితం ఏన తస్యై శ్రీ గురువేనమః

నమ ఓం విష్ణుపదాయ కృష్ణ ప్రీషాయబూతలే

శ్రీమతే భక్తి స్వరూప దామోదర స్వామి ఇతినామినే

నమస్సర్వక్రమణయే మనిషురి ఉర్ధవాయచ

ప్రభుపాద లసద్వాణి ప్రచార నిరతాయతే.

ప్రియమైన గురుదేవులకు సాష్టాంగ దండ ప్రణామములు. మొదటిసారిగా మహారాజ్ గారిని విజయవాడలో దర్శించడం జరిగింది. తరువాత మహారాజ్ గారిని బృందావనంలో నామసంకీర్తన ప్రభు ద్వారా మహారాజ్ గారితో ఆయన చరణాల వద్ద చాల సమయం గడిపే అవకాశం దొరికింది. ఆ సమయము జీవితంలో విశేషంగా ఒక మరపురాని సంఘటన మీయొక్క ఆదరాభిమానాలు మరువలేనివిగా వున్నవి.

తర్వాత మాకు హరినామ దీక్షను ఇచ్చి మా జీవితాలను, అంధకారం మరియు భౌతికమైనటువంటి జీవితాలకి ఒక పరమార్థాన్ని చేకూర్చిన గురుదేవులకు కోటి కోటి దండ ప్రణామములు. ఏమిచ్చి

గురువు రుణం తీర్చగలం. మీ శిష్య పరంపర మొత్తానికి మీ ఆజ్ఞలను పాటించే శక్తిని, గురువుగారు మాకు ప్రసాదించు గాక!

నా మనసులో మాట, మా గురువుగారు బోలా శంకర్ గారు. కావున మా గురువుగారు మాకు అండగా వుంటే, మాకు చింత లేల!

జై గురుదేవ్
జైజై ప్రభుపాద్

హరేకృష్ణ
కృపాసాగర్ దాస్



హరే కృష్ణ

ఓం అజ్ఞాన తిమిరాందస్య జ్ఞానాంజనశలాకయా
చక్షురున్మిలితం ఏన తస్మై శ్రీ గురువేనమః

నమ ఓం విష్ణుపదాయ కృష్ణ ప్రేషాయబూతలే
శ్రీమతే భక్తి స్వరూప దామోదర స్వామి ఇతినామినే
సమస్పర్శకృమణయే మనిపురి ఉద్భవాయచ
వ్రభుపాద లసద్వాణి వ్రచార నిరతాయతే.

ప్రియమైన గురుదేవులకు సాష్టాంగ దండ ప్రణామములు. గురుదేవా, మీ దివ్యమైన పాదపద్మములు మీ అపారమైన కరుణచే పతితులను ఉద్ధరించుటకు ఈ భౌతిక లోకమునకు విచ్చేసి, ఈ భూమిపై నడుస్తున్నప్పుడు మాలాంటి గడ్డిపరకలపైన మీ పాదపద్మాలు పడటం వలన మీ పాదపద్మములు దర్శించుకుని సేవించుకొనే భాగ్యము కలిగినది.

గురుదేవా, నాకు న్యూవైమిశారణ్యం (మేడ్చల్)లో దీక్ష అనుగ్రహించినపుడు, మీరు నామము చేసి నామ ప్రచారం చేయవలసినదిగా ఆదేశించారు. మీ ఆదేశ బలంతో మేము అప్పుడు విజయవాడలో ప్రతి వీధిలో సగర సంకీర్తనము చేశాము. మీ ఈ ఆదేశాన్ని తిరిగి కొనసాగించేలా నన్ను ఆశీర్వదించండి.



గురుదేవా మీరు విజయవాడకు వచ్చినపుడు ప్రకృతి వైద్యమైన మట్టిపట్టీలు, మసాజ్లు, ధారస్నానము మీకు చేయించే భాగ్యాన్ని కల్పించినారు. అది కేవలము మా యెడల మీకున్న అపారమైన కరుణయే.

గురుదేవా మీరు విజయవాడలో రథయాత్ర నిర్వహించినప్పుడు అప్పటి నిర్వాహకులు, అతి స్వల్ప ధనాన్ని సేకరించారు. వారు ఎంతో మదనపడుతున్న సమయంలో మీరు విజయవాడ అరుదెంచారు. మీరు అక్కడి పరిస్థితిని సమీక్షించి హోటల్ మమతలో “మర్చంట్ అసోసియేషన్” ప్రెసిడెంట్, “సిరీస్” రాజు మొదలగు వారితో మీటింగ్ నిర్వహించి వారి సహాయ, సంప్రదింపులతో వారందరినీ స్వయంగా కలిసి ఒక్కరోజులోనే రథయాత్రకు కావాల్సిన ధనాన్ని సేకరించారు. ఇది మీ అనంతమైన లీలలో విజయవాడలో మాకు స్ఫూర్తినిచ్చినది. మా హృదయాంతరాళాలలో మాకు శాశ్వతంగా నిలిచిపోయేలాగా “లవమాత్ర సాధుసంగ సర్వ సిద్ధి హోయ” అని మీరు ఆచరణ పూర్వకంగా చేసి చూపించారు.

గురుదేవా మీరు ఆ రథయాత్ర సమయంలో ఒక రోజున కృష్ణా నదిలో స్నానం చేయడం జరిగింది. ఆ సంఘటన ద్వారా మీ అభిషేక జలాన్ని మీరు మాకు ప్రసాదించినట్లుగా మరియు పతితులమైన విజయవాడ భక్తులపై అపారమైన కరుణను చూపినట్లుగా మేము భావిస్తున్నాము.

గురుదేవా మీరు విజయవాడ వచ్చినపుడు నాకు మీ పాదపద్మ సేవాభాగ్యం ఇచ్చారు. చివరకు మీరు ఈ భౌతిక లోకం నుండి నిష్క్రమించే సమయంలో చివరి సారిగా బృందావనంలో శ్రీల ప్రభుపాదుల సమాధి మందిరములో మీ దివ్య దేహాన్ని ఉంచినపుడు నాకు తిరిగి ఆఖరు సారిగా మీ పాదపద్మ సేవా భాగ్యాన్ని ప్రసాదించారు. అప్పటిదాకా మీ పాదాలపై ఉన్న వస్త్రాన్ని నా ముందే తొలగించడం ద్వారా చిట్టచివరిగా మీ పాదపద్మ సేవాభాగ్యం ప్రసాదించారు.

గురుదేవా మీ యొక్క సేవాభాగ్యం ప్రసాదించండి. మీరు అర్హత లేని మాలాంటి వారికి కృష్ణ భక్తిని ప్రసాదించినందుకు, ఎంతో ఋణపడి ఉన్నాము. జన్మజన్మలకు మీ పాదపద్మములకు పదే పదే దండ ప్రణామములు అర్పిస్తూ మరింత సేవా భాగ్యాన్ని ఇవ్వవలసినదిగా ప్రార్థిస్తున్నాను.

జై శ్రీపాద్ మహారాజ్

జై శ్రీల ప్రభుపాద్

మీ

ముకుంద దాస్

లక్ష్మీరాణిదేవి దాసి



హారే కృష్ణ

ఓం అజ్ఞాన తిమిరాందస్య జ్ఞానాంజనశలాకయా
చక్షురున్మిలితం ఏన తస్మై శ్రీ గురువేనమః

నమ ఓం విష్ణుపదాయ కృష్ణ ప్రేష్ఠాయబూతలే
శ్రీమతే భక్తి స్వరూప దామోదర స్వామి ఇతినామినే
సమస్పర్శక్షమణయే మనిపురి ఉద్యవాయచ
వ్రభుపాద లసద్వాణి వ్రచార నిరతాయతే.

ప్రియమైన గురుదేవులకు సాష్టాంగ దండ ప్రణామములు. మీరు విజయవాద రావటం వలన మేమందరము ఎంతో భాగ్యశాలురగా భావిస్తున్నాము. మీరు రాని యెడల మాకు కృష్ణ చైతన్యం గురించి గాని, ఇస్కాన్ గురించి గాని మాకు ఏమీ తెలియదు. కాని మీరు పతితులమైన మమ్ములను ఉద్ధరించుటకే విజయవాద విచ్చేశారని ఆశిస్తున్నాము.

మీరు విజయవాద అరుదెంచినప్పుడు మాకు భాష అర్థం కాకపోయిన మీరు మా ఎడల చూపించిన ప్రేమాభిమానాలు మేము ఎప్పటికీ మరిచిపోలేము. మీ దివ్యమైన కీర్తనలు విని ఎంతో తన్మయత్వము పొందాము. అవి మా ప్రాణసమానంగా భావించుకుంటాము. మీరు మాకు రాధాశ్యామసుందరులను అనుగ్రహించటం, మీ దివ్య కీర్తనలు, మీ ప్రేమాభిమానాలు ఇవి అన్నియు మాకు ఇచ్చిన వరాలుగా భావిస్తున్నాము. మేము కుటుంబ బాధ్యతలతో సేవకు దూరమైపోయాము, తిరిగి మాకు వైష్ణవులకు, రాధాశ్యామ సుందరులకు, బి.ఐ.కి సేవ చేసే భాగ్యం ప్రసాదించండి.

మీరు ఈ భౌతిక లోకము నుండి నిష్క్రమించిన, మీ కృపాకటాక్షము వలన మేము ఇప్పటికీ ఈ బంధాలనుండి రిలీజ్ అవుతున్నాము. గురుదేవా, మీ కృపతో నాకు సేవా భాగ్యము ప్రసాదించవలసిందిగా వేడుకుంటున్నాను. జన్మ జన్మలకు మీకు సేవ చేసే అదృష్టం ప్రసాదించండి.

జై గురుదేవ్
జైజై ప్రభుపాద్

మీ శాశ్వత దాసానుదాసి
కందర్పదేవి దాసి



హారే కృష్ణ

ఓం అజ్ఞాన తిమిరాందస్య జ్ఞానాంజనశలాకయా

చక్రగున్మితం ఏన తస్మై శ్రీ గురువేనమః

నమ ఓం విష్ణుపదాయ కృష్ణ ప్రేషాయబూతలే

శ్రీమతే భక్తి స్వరూప దామోదర స్వామి ఇతినామినే

నమస్సద్భక్తమణయో మనిపురి ఉర్ధవాయచ

ప్రభుపాద లసద్వాణి ప్రచార నిరతాయతే.

ప్రియమైన గురుదేవులకు,

మొదటగా మాయొక్క గురుదేవుల పాదపద్మములకు హృదయపూర్వక ప్రణామములు అర్పించుచున్నాను. ఈ పతిత జీవుల ఉద్ధారము కొరకై గురుదేవులు భగవద్దామముల నుండి భువికి అరుదెంచారు. అందులోనూ, మాలాంటి మూర్ఖుల ఉద్ధారము కొరకై మీరిచ్చిన అభయ హస్తము అమోఘము. అందువలన ఎప్పటికీ ఎన్ని జన్మలకైనా మీ ఋణము తీర్చుకొలేనట్టిది.

మహారాజ్, మీరు దీక్షలు యిచ్చిన రోజున మీ దర్శన భాగ్యం కలిగింది. మీరిచ్చిన ఉపదేశము యిప్పటికీ మా మదిలో సుదులు తిరుగుతూ గుర్తు ఉంటాయి. మరి సం॥రమునకు మీరు భగవద్దామము చేరిరి. అందుచే ఈ దీనులకు మీ సాంగత్యం నోచుకోలేదు. అందువలన ఎల్లప్పుడు ఈ శిష్యుల మదిలో నుండి, మీరు మాకు మార్గనిర్దేశము చేయవలసిందిగా అర్పించుచున్నాను. మీచే ప్రతిష్ఠ చేయబడిన విజయవాడ శ్రీశ్రీ రాధా శ్యామసుందర మందిరము మాకొక వరము. ఈ మందిర దర్శనముతో, మిమ్ము దర్శించుకొంటూ ఆనందిస్తూ ఉంటాము. మీచే నడుపబడుచున్నటువంటి భక్తి వేదాంత ఇనిస్టిట్యూట్ దినదినాభివృద్ధిని కాంక్షిస్తూ మరియు మాకు బి.ఐ. సేవా భాగ్యాన్ని ప్రసాదించవలసిందిగా, గురుదేవా మిమ్ము అర్థిస్తున్నాము.

చివరిగా గురుదేవుల పాదపద్మములకు మాయొక్క హృదయపూర్వక ప్రణామాలు అర్పిస్తున్నాము. మాచే చేయబడు తెలిసి తెలియని తప్పులను మన్నించి, ఎప్పటికీ మీ పాదపద్మములవద్ద ఆశ్రయమును కల్పించవలసిందిగా గురుదేవులను అర్థిస్తున్నాము.

జై శ్రీల గురుదేవ్

జై శ్రీల ప్రభుపాద్

జై పంచతత్వ

హారేకృష్ణ

ఇట్లు

మీ పాదదాసులు

వేణుమాదవ్దాసు

దమయంతి దేవిదాసి
విజయవాడ, ఎ.పి.

—*—

హరే కృష్ణ

**ఓం అజ్ఞాన తిమిరాందస్య జ్ఞానాంజనశలాకయా
చక్షురున్మిలితం ఏన తస్యై శ్రీ గురువేనమః**

**నమః ఓం విష్ణుపదాయ కృష్ణ ప్రేషాయబూతలే
శ్రీమతే భక్తి స్వరూప దామోదర స్వామి ఇతినామినే
నమస్సద్భక్తమణయే మనిపురి ఉర్ధవాయచ
ప్రభుపాద లసద్వాణి ప్రచార నిరతాయతే.**

పరమపూజ్యులైన గురుదేవుల పాదపద్మములకు హృదయపూర్వక నమః పుష్పాంజలి. మీ అపారమైన కరుణతో పతిత జీవులమైన మాకు భక్తిమార్గమును చూపినారు. అతి దుర్లభమైన సంసార సాగరమును అతి సులభముగా దాటుటకు హరినామమును ఉపదేశించినారు. నేను వివాహము చేసుకొనుటకు మీ అంగీకారము కోరగా గృహస్థాశ్రమం స్వీకరించడానికి అనుమతి ఇచ్చినారు. మీ శిష్యుల మనోభావాలను మీరు తెలుసుకొన్న విధంగా వేరెవరు తెలుసుకోలేరు.

మీరొక ఆధునిక శాస్త్రవేత్త అయివుండి కూడా ఆధ్యాత్మిక మార్గంలో గొప్ప సన్యాసిగా ప్రథమ స్థానంలో ఉండి మీతోపాటు ఎంతోమంది శాస్త్రవేత్తలను ఆధ్యాత్మిక మార్గంలో పయనింపజేసినారు. మీలో ఎక్కువగా సాంగత్యం లేకపోయినా మీరు ఏదో విధంగా మీ శిష్యులకు శిక్షణ ఇస్తుంటారు. ఎన్నోసార్లు స్వప్నంలో కనిపించి భక్తిమార్గంలో ముందుకు వెళ్ళడానికి ఎన్నో సూచనలు ఇచ్చినారు. చివరిసారిగా మీరు ఈ భౌతిక ప్రపంచమును విడిచి వెళ్ళుటకు 7 రోజులు ముందు నా స్వప్నములో కనిపించినారు. అజ్ఞానం వలన మీయొక్క భావనను గ్రహించలేక పోయినాను. ఆ తరువాత మీరు భౌతిక ప్రపంచము వదలి గోలోక ధామము చేరినారు.

తమ గురుదేవులు అయిన భక్తివేదాంత స్వామి ప్రభుపాదలవారి ఆజ్ఞానుసారం భక్తి వేదాంత ఇన్స్టిట్యూట్ స్థాపించి ఎన్నో ఒడుదుడుకులను సహించి ఆధునిక ప్రపంచానికి ఆధ్యాత్మిక మార్గమును ఆధునిక శాస్త్రరూపంలో ప్రచారం కావించినారు. మీ ఆజ్ఞలను నెరవేర్చుటకు ఆధ్యాత్మిక మార్గంలో ముందుకు పయనించుటకు మీయొక్క అపారమైన కరుణను ఎల్లవేళలా మాకు ప్రసాదించాలని ప్రార్థిస్తున్నాము.

జై శ్రీపాద మహరాజ్

జై శ్రీల ప్రభుపాద్



ఇట్లు
 మీ దాసానుదాసులు,
 కాలచంద్రదాస్
 (సతీమణి) జగన్నాథదేవి దాసి
 (విజయవాడ)



హరే కృష్ణ

ఓం అజ్ఞాన తిమిరాందస్య జ్ఞానాంజనశలాకయా
 చక్వరున్మిలితం ఏన తస్మై శ్రీ గురువేనమః

నమ ఓం విష్ణుపదాయ కృష్ణ ప్రేషాయబూతలే
 శ్రీమతే భక్తి స్వరూప దామోదర స్వామి ఇతినామినే
 సమస్పర్శకృమణయే మనిపురి ఉద్యవాయచ
 ప్రభుపాద లసద్వాణి ప్రచార నిరతాయతే.

పరమ దయాళులగు ఓ గురుదేవా!

మీ పాద పద్మములకు సవినయముగా మేము సమర్పించు ప్రణామములను దయతో స్వీకరించండి.

గురుదేవా! సుమారుగా 18 సం॥ పూర్వము మొదటిసారిగా తమ దర్శన భాగ్యము లభించినది. నాడు మీరు మాపై ప్రసరించిన కృపాదృష్టి వలననే మాకు ఆధ్యాత్మిక జీవితముపై ఆసక్తి అంకురించినది. జీవితపు పరమ గమ్యము శ్రీ రాధాకృష్ణుల చరణసేవయేనని నిర్ధారణగా తెలిసి కొంటిమి. ఆధ్యాత్మిక ఆనందపు రుచి పరచియం అయినది.

ఎట్టి అర్హతలు లేకపోయినను మమ్ము మీ శిష్యులుగా స్వీకరించి మా పట్ల అపార దయను కురిపించినారు. మీకు సదా మా కృతజ్ఞతాపూర్వక ప్రణామములు. మీ ఆదేశములను పాటించుటకు తగిన శక్తిని దయతో ప్రసాదించమని వేడుకొనుచున్నాము తండ్రీ! మా ఆధ్యాత్మిక సాధన పట్ల మాకు ఎట్టి సంతృప్తి లేకపోయిననూ, మీ పాదపద్మముల ఎడల మాకు గల దృఢ విశ్వాసము మాకు తప్పక ఆధ్యాత్మిక ప్రగతిని కలిగించగలదు.

ఈ 75వ వ్యాసపూజ సందర్భముగా తమ విగ్రహ ప్రతిష్ఠ సేవను అనుగ్రహించి మాపై విశేష

ఆదరము చూపినారు. మీకు మరల మరల అంజలి ఘటించుచున్నాము. మరియు రాబోవు కాలములో శ్రీల గురుదేవుని ప్రార్థించుచున్నాము. శ్రీల భక్తి స్వరూప దామోదర స్వామి శిష్యులుగా విజయవంతమైన జీవితము గడపాలన్నది మా ఆకాంక్ష. హరేకృష్ణ.

జై శ్రీల శ్రీపాద్.

ఇట్లు

తమ దాసులు

నృసింహ దేవ్ దాస్, నాగమణి దేవి దాసి



హరే కృష్ణ

ఓం అజ్ఞాన తిమిరాందస్య జ్ఞానాంజనశలాకయా
చక్షురున్మూలితం ఏన తస్మై శ్రీ గురువేనమః

నమః ఓం విష్ణుపదాయ కృష్ణ ప్రేషాయబూతలే
శ్రీమతే భక్తి స్వరూప దామోదర స్వామి ఇతినామినే
నమస్సద్భక్తమణయే మనఃపురి ఉద్యవాయచ
ప్రభుపాద లసద్వాణి ప్రచార నిరతాయతే.

పరమపూజ్య కరుణా సాగరులైన ఓ గురుదేవా!

మీ పాదపద్మములకు మేము సమర్పించుకుంటున్న ప్రమాణాలను స్వీకరించి మాపై దయను ప్రసరింప చెయ్యాలని ప్రార్థిస్తున్నాము.

గురుదేవా! మీరు విజయవాదలోని రాధాశ్యామసుందర్ మందిరం భూమిపూజకు విచ్చేసినప్పుడు మొట్టమొదటిసారి దర్శించుకోవటం జరిగింది. అప్పుడు నాకు భక్తి అంటే ఏమిటో తెలియదు. 2003వ సంవత్సరంలో బృందావన్ ధామంలో మరల మీ దర్శన భాగ్యం కల్పించారు.

భక్తిలో పసిపిల్లలమైన మాకు 2005వ సంవత్సరంలో బృందావన్ ధామంలో గీతా జయంతి పర్వదినాన హరినామ దీక్షను అనుగ్రహించి, మా జీవితాలు భగద్భక్తి వైపుకు అడుగులు వేసే విధంగా ఒక విశాలమైన మార్గాన్ని చూపించి తమ కరుణామృత జల్లులు కురిపించారు.

2005వ సంవత్సరంలో బృందావన్ ధామంలో జరిగిన వ్యాసపూజ కార్యక్రమంలో పాల్గొనడం వల్ల తమరి సాంగత్యంలో బృందావన పరిక్రమ, గోవర్ధనగిరి పరిక్రమ, చేసే సువర్ణావకాశాన్ని కల్పించారు. ఒకేరోజు రాధా మదన్మోహన్ (కరోలి) రాధాగోవింద్, రాధాగోపీనాథ్ (జైపూర్) మందిరాలను దర్శింపచేసే మాపై తమ దయాదృష్టిని ప్రసరింపజేశారు.



తప్పటదుగులు వేస్తూ కిందపడిపోయే కుమారుణ్ణి పైకి లేపి నడవడానికి సహకారం అందించే కన్న తండ్రి వలే, పతితులమైన మాపై తమ దయాదృష్టి ప్రసరింపజేసి నిత్యం చేసే సాధన సక్రమంగా సగే విధంగా రాధాకృష్ణులకు, కృష్ణ చైతన్యోర్యాయానికి, చైష్ణవులకు సేవ చేసే శక్తిని ప్రసాదించాలని ప్రార్థిస్తూ వేడుకుంటున్నాము.

వినమ్రుతతో సహసోదర సోదరీమణులకు ప్రణామాలు అర్పిస్తూ ప్రార్థించేది ఏమిటంటే గురుమహరాజ్ గారి ఆశయాలు సాధనకు, ప్రభుపాద్ గారు ప్రారంభించిన ఉద్యమాన్ని ముందుకు నడపడానికి, అందరం కలిసికట్టుగా, ఒకే త్రాటిపై ఉండి దేన్ని అయినా సునాయాసంగా సాధించగలం అని నిరూపించి గురుమహరాజ్ గారి కృపకు పాత్రులమై తరిద్దామని మేము ఆశిస్తున్నాము.

జై శ్రీపాద్! జై శ్రీపాద్!

ఇట్లు

మీ నిత్య దాసాను దాసులు
చైష్ణవదాస్, సత్యవతి ప్రియాదేవి దాసి,
దుర్గారాజశేఖర్, జగన్నాథ్.





Sripada Maharaja with His Holiness Gour Govinda Maharaja



Sripada Maharaja with His Holiness Subhag Swami Maharaja

Sripada Maharaja's Manifest Lila Overview

Sripada Maharaja appeared in a Gaudiya Vaishnava family in Manipur, India. He was a naishtika bramachari and was always absorbed in the Rasa Lila performances that he grew up with in Manipur. From the first day Sripada Maharaja met Srila Prabhupada in Los Angeles in 1970 to his last manifest days on Vijay Dasami 2006, every minute of his life was dedicated to carry out Srila Prabhupada's instructions. Srila Prabhupada gave more personal instructions to Sripada Maharaja than to any other disciple.



Sri Yogendra Singh
(Father)

In the picturesque valley of Manipur, in a village known as Toubul, a beautiful child was born on Thursday, December 9th, 1937, to Sri Yogendra Singh and Srimati Keinahanbi Devi. Being Vaishnavas, they named their child Damodara, one of the holy names of Lord Sri Krishna. Sri Yogendra Singh was a devotional singer in the Nata Sankirtan tradition. From the very moment of Damodara's appearance in this world, his father, Sri Yogendra filled his ears with the devotional sounds of the holy names and pastimes of the Supreme Lord. Srimati Keinahanbi Devi, Sri Yogendra's faithful wife and Damodara's loving mother, also provided her son with a spiritual atmosphere of remembrance of and reverence for Lord Sri Krishna.

The Second World War greatly affected the quiet and peaceful valley of Manipur. It created many difficulties for the people of Manipur and forced Damodara to face a series of unfortunate incidents. In the early summer of 1945, the concluding phase of World War II wreaked its havoc on the villages of Manipur. Damodara was a mere child of seven years when circumstances compelled his family to uproot from their humble and peaceful valley home. Damodara's father A Brief Sketch of Maharaja's Childhood and Student Life brought his family to a barrack on the bank of the Yangoi River, which runs into Loktak Lake, in order to shelter them from the bombs and other dangers of warfare. Not long after relocating to the barrack Damodara's father abruptly passed away of typhoid.

The war eventually came to an end, and shortly thereafter, by the will of Providence, Damodara was separated from his mother and two sisters and went to live with an uncle. His uncle was very poor and struggling to pay even the medical expenses of his daughter who was seriously ill. Although only a child, young Damodara could see his uncle's helpless economic situation and not wanting to be a burden on anyone Damodara insisted that he be allowed to live alone. His uncle was reluctant, yet due to his financial condition he was obliged to consent.

At the age of twelve, Damodara was living on his own, depending on the income from the cultivation of the paddy field left to him by his father. Working in the fields to maintain himself, Damodara could not find the time to devote to his studies. Young Damodara faced all these

difficulties with great courage and determination. He was never heard to complain about anything.

A couple of years later, by the loving effort of Sri Yadav Singh, Damodara's primary school teacher, arrangements were made for Damodara to be taken care of by a distant uncle, Sri Kerani Singh. Sri Kerani Singh was a colleague of Sri Yadav Singh and he showed Damodara much affection and took care of his every need. At that time, being fully provided for, Damodara was able to resume his studies. His teachers found him to be a bright, diligent, sincere, humble and dedicated student. They all loved him dearly.



Child Damodara

When Damodara was fourteen years old he became seriously ill with typhoid. The village physicians unanimously announced that Damodara would soon die. However, by the mercy of Sri Krishna, under the care of his uncle and a naturopathic doctor from the city of Imphal, Damodara, after fasting for forty days and drinking only whey, miraculously recovered.

From his early childhood Damodara was very attracted to hearing the pastimes of the Lord. On one occasion he spent the entire night watching the Divine Rasa Lila dance and consequently missed his final examination of 5th standard mathematics, which took place the following day. He would also regularly participate in the Deity worship of Sri Sri Radha-Krishna, Sri Sri Gaura Nitai and Sri Sri Jagannatha, Baladeva and Subhadra Who were installed in his village's local temple.

Being a diligent student, in 1957, Damodara passed his matriculation exam in the first division. Damodara then started college at D. M. College, one of the most prestigious colleges in Imphal, Manipur. He obtained his senior secondary education in 1959, and graduated with First Class Honors in Chemistry in 1961. He later acquired his Bachelor's of Science degree in Chemical Engineering and Chemical Technology in 1963 and further obtained his Master of Technology degree in Pharmaceutical Science from Calcutta University in 1964. Shortly thereafter, Damodara was awarded an overseas scholarship from the Ministry of Education, Government of India, to further his studies in the United States.

A Momentous Meeting with Srila Prabhupada

In 1969, Damodara was a student at the University of California, Irvine, doing his Ph.D. research in Physical Organic Chemistry. One day, the secretary of the chemistry department handed a telegram from India to Damodara informing him that his mother had passed away. He had not seen her for more than four years and was unaware that his mother was suffering from any ill health, so the news was unexpected. He wanted to return to India in order to perform her shraddha or funeral ceremony, but he had no money for his flight to India. However,

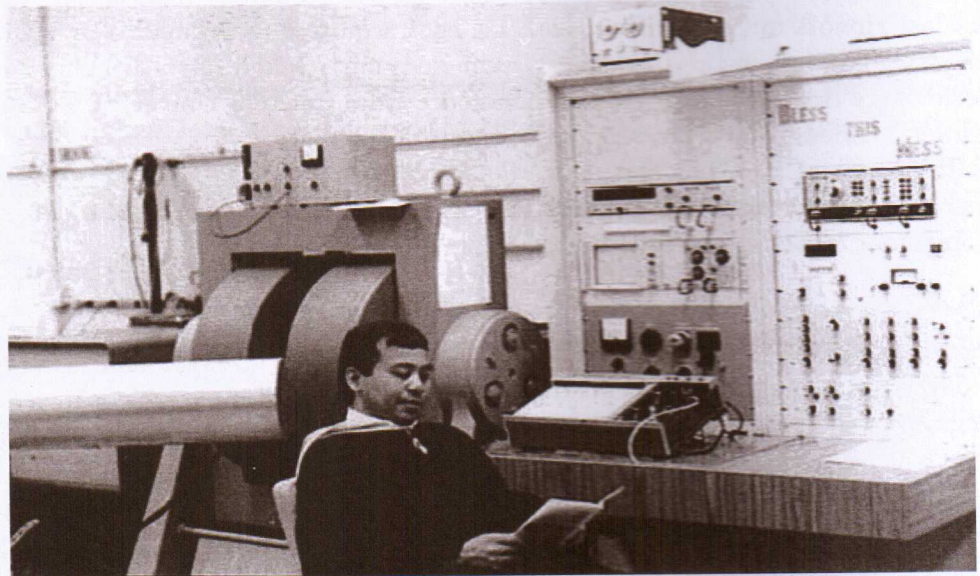


Damodara as a student



he managed to borrow some funds from the University and made arrangements to leave for India. Just before leaving, he received a letter from his uncle, Sri Kerani Singh, advising him not to return to India for the shraddha ceremony. His uncle wrote, "Being a Vaishnava, you should lament neither for the living nor for the dead." His uncle reminded Damodara that the body is temporary but the soul is eternal. Sooner or later there will be a time for everyone to leave this temporary body, as stated in the Bhagavad-gita. He instructed Damodara not to waste any time worrying about the temporary body, but to concentrate on his studies and return to India after graduation and that he would arrange for the shraddha ceremony. So, Damodara cancelled his ticket to India but at the same time began to lose interest in his studies. He spent the succeeding nights meditating on the flickering nature of this material world. In life, incidents that act as a catalyst for introspection and inquiry about the purpose of life happen to individuals by the inconceivable mercy of the Supreme Lord. In this regard Srila Prabhupada states, "...it is a special reasoning power to inquire 'Why am I suffering'? This is special reasoning. ...Bhagavad-gita says, out of many thousands, someone may develop this reasoning power... When there is some impetus to awaken this reasoning power, it is called brahma jijnasa." This is confirmed in the first verse of the Vedanta Sutra, which asserts that this human form of life is meant for asking the questions of what is the Absolute Truth and how to solve the problems of suffering.

Hearing the sad news of his mother's passing, Damodara's friend, Dr. Ravindra Pratap Rao, came to see him. Dr. Rao suggested that they go for a drive. They drove along the Pacific Coast Highway to Laguna Beach and upon arrival began to take a walk. While walking along the coast they saw some ISKCON devotees chanting Harinam Sankirtan. Out of curiosity, they followed the devotees to find out their destination. One of the devotees noticed them following the Sankirtan party and stopped to invite Damodara and Dr. Rao to the local ISKCON temple in Laguna Canyon. The devotee explained to them that everyday they were performing chanting of Lord Krishna's Holy Names and partaking in delicious sanctified food offered to Lord Krishna. He asked them to visit the temple and join them in the singing, dancing and feasting programs.



Damodara as a student at the University of California, Irvine,

The following day, Dr. Rao went to the temple alone and on his return reported to Damodara that the devotees were wonderful and everything in the temple was pleasant. Everyday Dr. Rao urged Damodara to accompany him to the temple. Damodara, citing his academic pressure, declined each time. One day Dr. Rao told him that he had learned that Srila Prabhupada, the founder of ISKCON, was staying in Los Angeles and he said, "Let us go and see Srila Prabhupada in Los Angeles tomorrow." However, Damodara refused, saying that he was extremely busy in his academic work and could not go with him. Nevertheless, Damodara encouraged Dr. Rao and requested him to report about the visit. Dr. Rao drove to Los Angeles and when he reached the temple, because he was a stranger, he was not allowed to see Srila Prabhupada. Dr. Rao told Damodara, "I was extremely disappointed. I decided to wait in my car and pray to Lord Sri Krishna. A little later, a devotee came and informed me that Prabhupada wanted to see me. I felt my prayer to Lord Sri Krishna had been heard and immediately went to Srila Prabhupada's room. When Prabhupada saw me, he said, 'You have been sent by Lord Krishna. I have been praying to Lord Krishna to send me at least one Indian boy to help me in my mission. Krishna has sent you to me.'" Dr. Rao then again requested Damodara, "Let us go tomorrow to see Srila Prabhupada". Damodara again declined. This incident recurred for a few days – Dr. Rao would go and meet Srila Prabhupada and on returning would request Damodara to join him the following day. Damodara would refuse to go and see Srila Prabhupada on the plea that he was busy with his studies. Finally, one day, Dr. Rao presented Damodara with an ultimatum, saying, "If you do not accompany me tomorrow morning to see Srila Prabhupada I will never come and see you again in this lifetime. Our friendship will be finished forever." Damodara was surprised at his friend's seriousness. He did not have a good opinion of the Indian Swamijis in the USA having heard of some of their activities. He wrongly thought that Srila Prabhupada would also be like them. However, out of friendship he decided to accompany Dr. Rao the next day. Something similar to this took place before Srila Prabhupada's first meeting with Srila Bhaktisiddhanta Saraswati Thakur. Srila Prabhupada later recounted the event, "...in 1922 I met my Guru Maharaja through the insistence of my intimate friend, Mr. Narendranath Mullick. I did not wish to go, but my friend forced me. He told me, 'There is a nice sadhu. Let us go and see him.' I did not like these sadhus in those days due to my national spirit. So I said, 'I have seen many sadhus. They used to come to my father's house. I was not very pleased with their behavior.' But my friend dragged me forcibly saying: 'No, I have heard this person speak and he is very exalted.' So I went." (Srila Prabhupada Lilamrita).

brahmanda bhramite kona bhagyavan jiva
guru-krishnaa-prasade paya bhakti-lata-bija

"According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Krishna. By the mercy of both Krishna and the spiritual master, such a person receives the seed of the creeper of devotional service." (Chaitanya Charitamrita, Madhya 19.151)

In this regard, Srila Prabhupada mentions in his purport of the Srimad Bhagavatam, verse 2.2.30, "A sincere soul is helped by the Lord through meeting a bona-fide spiritual master, the representative of the Lord. By the instruction of such a spiritual master, one gets the seed of bhakti-yoga." This meeting of the prospective disciple and spiritual master is not an ordinary



encounter. It is by the divine arrangement of the Supreme Lord.

That night Dr. Rao slept in Damodara's apartment. Both of them woke up at 4:00 A.M., took their baths and drove to the Los Angeles temple. On the way, Dr. Rao revealed that he was going to be initiated that morning by Srila Prabhupada. Damodara surprised by the sudden change in his friend's life asked, "Will you shave your head? Will you wear a saffron dhoti in the lab?" Dr. Rao replied, "It would be my pleasure". Damodara was struck by his friend's determination, enthusiasm and sincerity. He said, "I admire your great courage. You must be blessed by Srila Prabhupada."

Damodara clicks his first glimpse of Srila Prabhupada as Dr. Rao looks on

They reached the temple in Culver City. Srila Prabhupada was just leaving for his morning walk. He returned from his morning walk after about an hour. He took darshan of the Deities and sat on the Vyasasana. Damodara was standing near the Deities, facing Srila Prabhupada, exactly opposite the Vyasasana. Damodara and Srila Prabhupada looked intently at each other's eyes for a few moments. Srila Prabhupada started singing - Sri-krishnachaitanya prabhu-nityananda sri-advaita gadadhara srivasadigaura- bhakta-vrinda. Damodara's mind was captivated by Srila Prabhupada's sweet, melodious and intense devotional singing. Immediately after the song, the initiation ceremony commenced. Dr. Rao was initiated and was given the spiritual name, Ramananda Ray Dasa. Srila Prabhupada went to his room after the ceremony.

Ramananda Ray said to Damodara, "Let us go upstairs to Srila Prabhupada's room and see him." At this time, Damodara became both eager and enthusiastic to see Srila Prabhupada.

Ramananda Ray had carte blanche for entering Srila Prabhupada's room. Srila Prabhupada had given the instruction that whenever Ramananda Ray came, he could come to his room. After entering Srila Prabhupada's room they both sat before him. Ramananda Ray introduced



Dr. Ravindra Pratap Rao(left) and Dr. T.D.Singh (right)



Discussions with Srila Prabhupada

Damodara to Srila Prabhupada informing him that Damodara was from Manipur and was currently working on his Ph.D. in Chemistry at the University of California, Irvine. Srila Prabhupada was extremely happy and remarked, "Manipuri people are descendents of Babhruvahana, the son of Arjuna. They have been Vaishnavas since the time of the Pandava's and Manipuri kings have established Sri Krishna temples in Vrindavan, Radhakund, Nabadvip, etc." Srila Prabhupada appreciated the Vaishnava culture of Manipur, especially its devotional music and dance based on Sri Krishna's pastimes. Srila Prabhupada then

asked Damodara, "Being born in a Vaishnava family, why did you come here, crossing the ocean?"

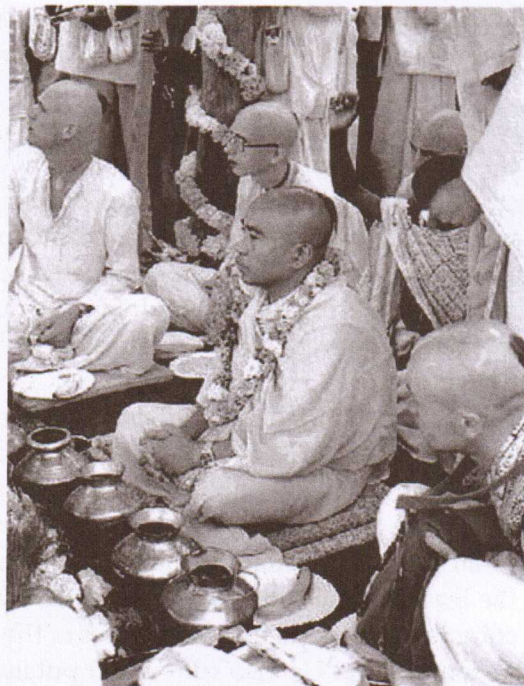
Ramananda Roy introduces Damodara to Srila Prabhupada

Srila Prabhupada added, "You, young scholars and students, have come here to the U.S.A. as beggars to beg scientific knowledge and dollars. But I have not come here to beg. I have come here to give the Americans something very valuable, which they do not have - Bhagavata Culture. Why don't you do the same as I am doing? Why are you simply taking?

Why don't you also give something?" This statement by Srila Prabhupada to Damodara, at their very first meeting, affected him greatly and is similar in nature to the statement made by Srila Bhaktisiddhanta Saraswati Thakur to Srila Prabhupada upon their first meeting - the instruction to present Bhagavata Culture to the Western countries.

After that momentous meeting Damodara started visiting Srila Prabhupada in Los Angeles almost every day and after a short period of time he received spiritual initiation. At the time of initiation, Srila Prabhupada gave him the spiritual name, Svarupa Damodara Dasa. Later, after taking sannyasa initiation the prefix Bhakti was added and since that time he has been known as Sripada Bhaktisvarupa Damodara Maharaja.

The ISKCON Los Angeles temple is known as New Dwarka and it served as Srila Prabhupada's headquarters in the 1970s. While visiting Srila Prabhupada in Los Angeles, Maharaja began to ask him questions on



Initiation ceremony



subjects such as 'What is the nature of this material world? What is the nature of life? What is the Absolute Truth?' Whenever a sincere spiritual aspirant of the Absolute Truth meets a genuine spiritual master, this type of inquiry is natural. Srimad Bhagavatam recounts the story of Vidura meeting his spiritual master, Maitreya Muni, where Vidura similarly inquired from Maitreya Muni about the nature of life and the universe. Srila Prabhupada elaborates on this in his purport of the Bhagavad-gita verse 7. 3, where he says, "There are various grades of men, and out of many thousands, one may be sufficiently interested in transcendental realization to try to know what is the self, what is the body, and what is the Absolute Truth."

Shortly after his initiation, Sriman Ramananda Ray Dasa moved to Gorakhpur, India and opened an ISKCON center. Unfortunately he left this world in 1976.



Sripada Maharaja - A Scientist and Saint

Maharaja is eternally grateful to Sriman Ramananda Ray Prabhu for his spiritual friendship and for having introduced him to Srila Prabhupada.

Srila Prabhupada personally made Sripada Maharaja the GBC and International Director of the Bhaktivedanta Institute. The Bhaktivedanta Institute is a preaching institute for making scientific presentations of Krishna Consciousness. As International Director of the Bhaktivedanta Institute, Sripada Maharaja organized four major International conferences (Mumbai, San Francisco, Calcutta & Rome), exposing leaders of the scientific community to the Bhagavata viewpoint. He organized hundreds of seminars and symposiums and personally met with and interviewed several Nobel Laureates, statesmen and leading thinkers of the world. Sripada Maharaja opened what is now the ISKCON Tirupati temple as the first Bhaktivedanta Institute center. Sripada Maharaja published dozens of books on science and spirituality. This year, in order to satisfy Srila Prabhupada who asked him, 'You are a scientist, prove scientifically that God is a Person', he published a book entitled, 'God is a Person' containing his dialogue with two of the world's most prominent Nobel Laureates. Today, Sripada Maharaja is recognized in all the major scientific and religious circles of the world and is considered to be one of the leading authorities on 'Science and Spirituality'. Sripada Maharaja also wrote a scientific commentary on the first four verses of the Vedanta Sutra, which are the summary of the whole Vedanta Sutra. He also edited and published 'Savijnanam', the journal of the Bhaktivedanta Institute.

Sripada Maharaja inaugurated and is constructing the marvelous jewel-like temple in Manipur, which he named 'The University of Bhagavata Culture'. He also established the Ranganiketan Manipuri Cultural Arts Troupe, for the purpose of cultural preaching. Through Ranganiketan, the Bhagavata culture has been presented throughout the world in venues not generally accessible by traditional preaching methods. Sripada Maharaja is the founder and director of Bhaktivedanta Institute Mission Schools as well as the Sri Krishna Mission School in North-Eastern India that have over 3,000 students. He also opened a Nature Cure Hospital in Manipur for devotees.

Sripada Maharaja gave some of his time to the important subject of inter-religious dialogue. In this line, he participated in hundreds of scientific and religious, peace-making and inter-religious conferences around the world. He is a global council member (Trustee) of the United Religions Initiative (URI), one of the largest inter-religious organizations in the world.

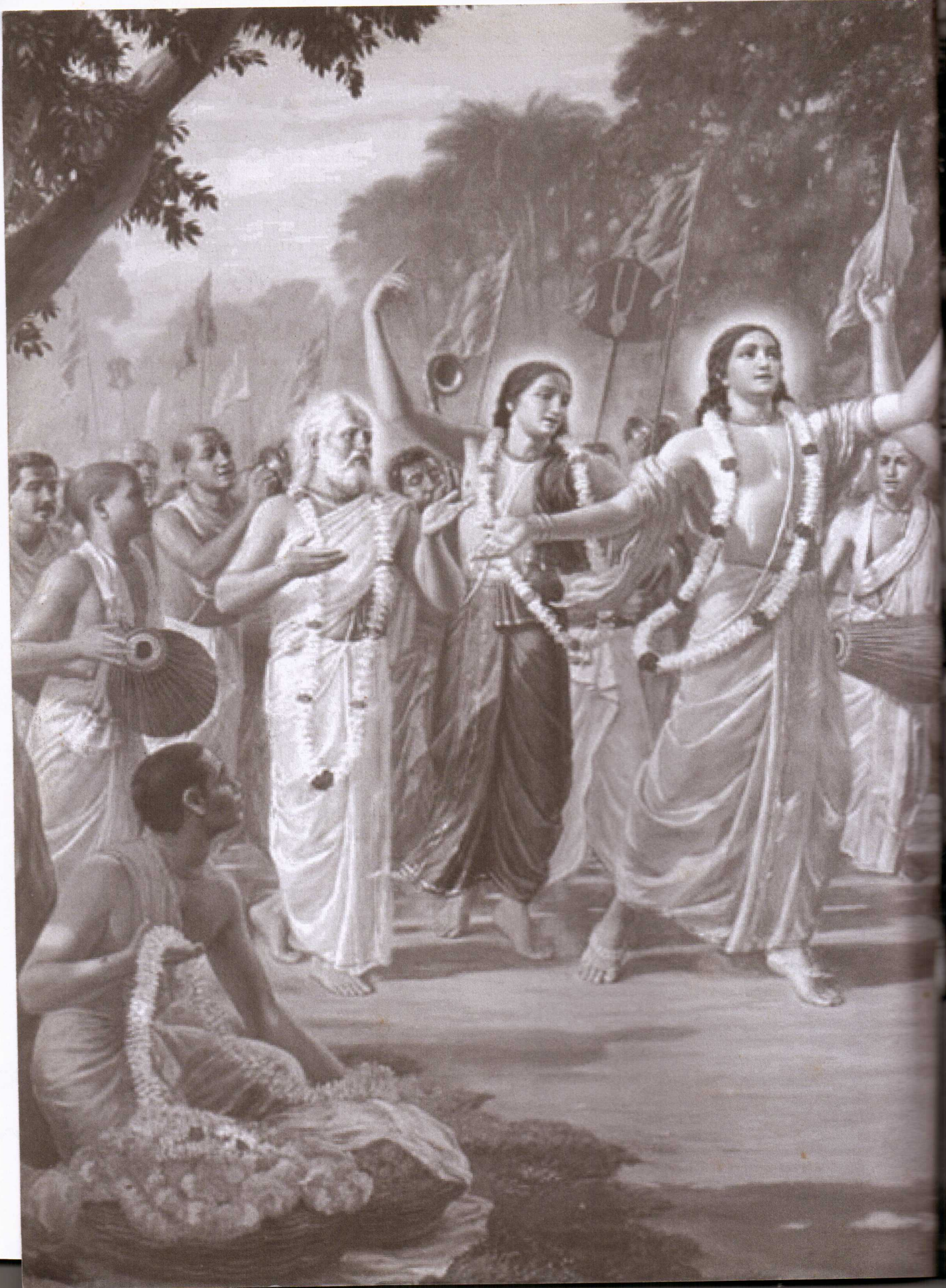
Once when Sripada Maharaja was asked by one of his God-brothers, 'Could you please tell us one thing about Srila Prabhupada that you remember most prominently?' Sripada Maharaja responded that when anyone was in the presence of Srila Prabhupada, they always felt Srila Prabhupada's overwhelming sense of concern for them. Sripada Maharaja had numerous disciples throughout the world and he was always equally concerned for all of them. He had an open door policy with his disciples and friends. Tirelessly and mercifully he was and will always be giving himself to those who seek his shelter.

Sripada Maharaja was constantly traveling in order to fulfill Srila Prabhupada's instructions to him. He has left with his disciples many instructions, both general and personal to facilitate the Seva to Srila Prabhupada. Sripada Maharaja will continue to guide his sincere disciples in serving Srila Prabhupada.

Sripada Maharaja's disappearance has been as glorious as his life. It is not possible for us to properly glorify him in this brief account, nor would it be possible for us to list the numerous instructions he has left with his followers. We pray that what we have written will remove any misconceptions or misinformation that has been recently published on the internet, by providing a first hand account of Sripada Maharaja's transcendental disappearance. We have also included a brief overview of his Seva to Srila Prabhupada for the pleasure of the devotees.

Sripada Maharaja has said that all of his Seva, whether it was the Bhaktivedanta Institute, cultural preaching, inter-religious dialogue, the Manipur temple, or traveling and preaching, they were all equal and simply his offering to Srila Prabhupada. We see all these activities as different petals of the lotus flower that Sripada Maharaja is offering to his divine master Srila Prabhupada.

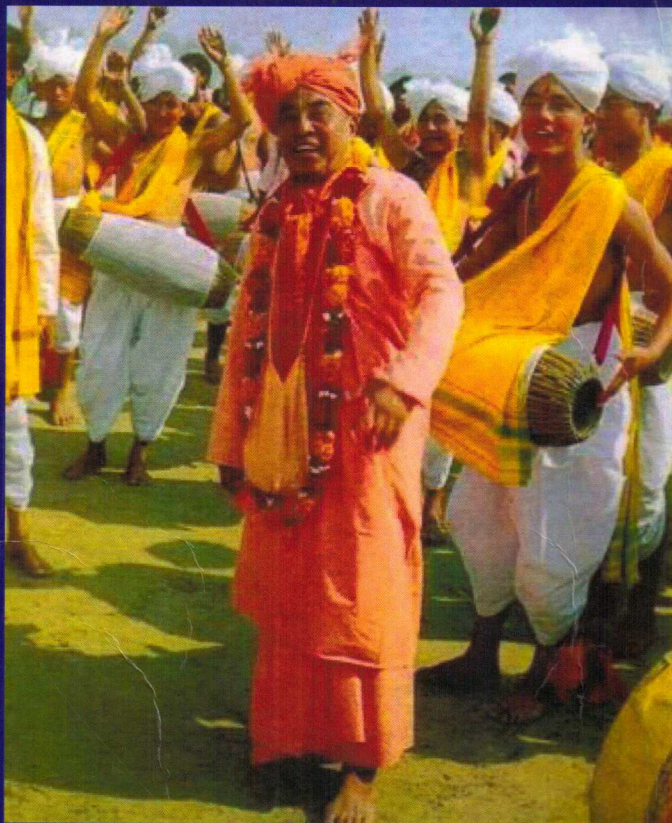






ay

rāja



"The Spiritual Master is present wherever his sincere disciple is trying to serve his instructions. This is possible by the Mercy of Krsna. In your attempts to serve me and in all your sincere devotional sentiments I am with you as my Guru Maharaja is with me. Remember this always."

(Sri Prabhupada letter, 12/01/73)