

78th Sri Vyasapuja

17 December 2015



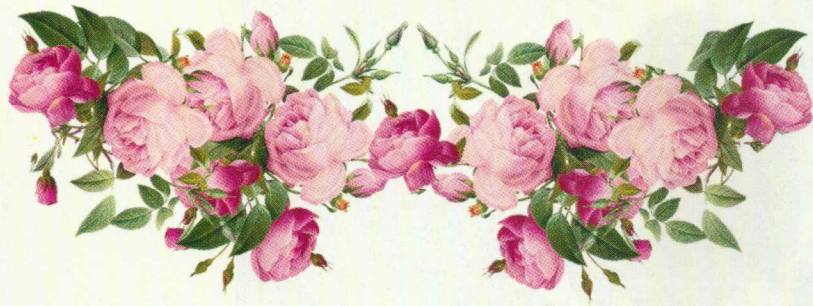
*Honouring & Appreciating
Srīśa Srīpada*

His Divine Grace Śrī Śrīmad Bhaktisvarūpa Dāmodara Swami



“If you want to make real progress, then you must be firmly faithful at the lotus feet of guru.”

Srila Prabhupada's Lecture on
SB.6.1.26-27
Philadelphia, July 12, 1975



sri sri guru gauranga jayatah

A tribute to our beloved spiritual master

His Divine Grace
Srila Bhaktisvarupa Damodara Swami
Srila Sripada Maharaja

On the occasion of

His 78th Appearance Day

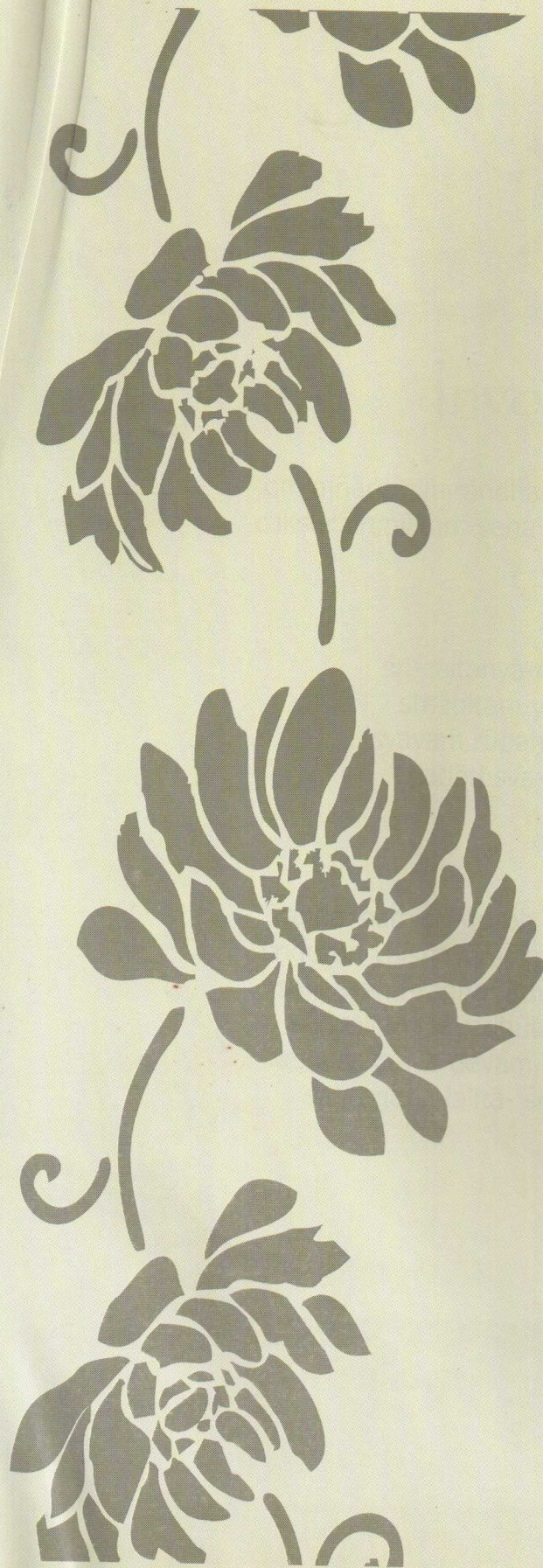




"The student's frame of mind must be prepared in a spirit of humility, submission and eagerness to hear from the master, from the teacher."

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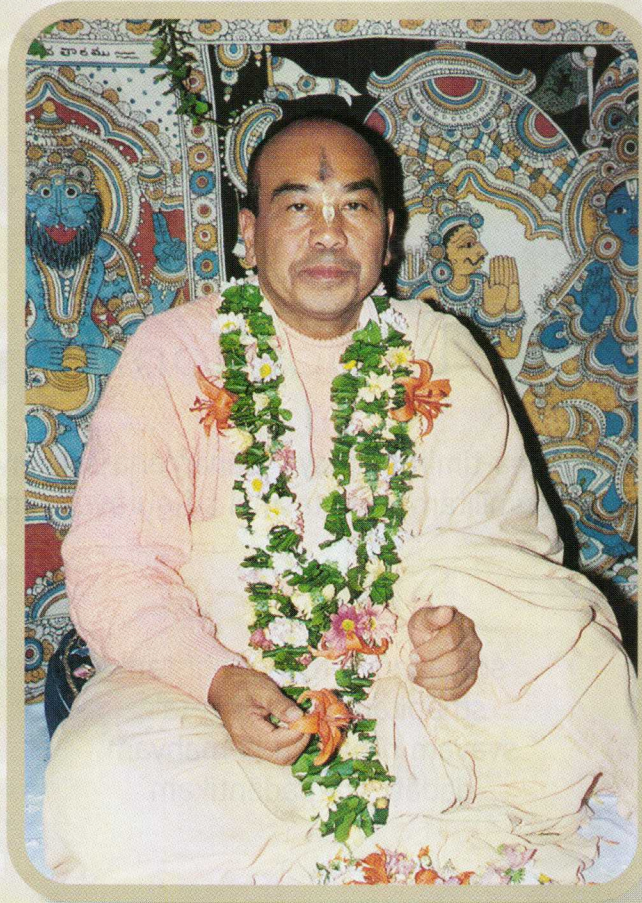


Invocation

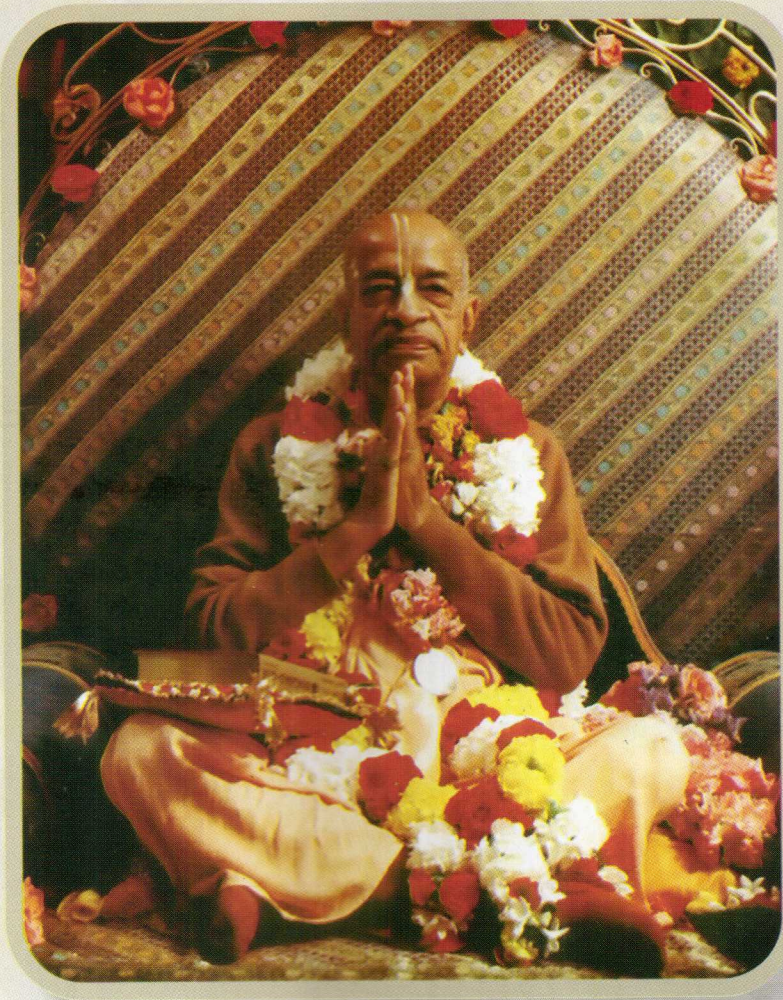
om̐ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena tasmai śrī-gurave namaḥ

śrī-caitanya-mano-'bhīṣṭaṁ
sthāpitaṁ yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ
dadāti sva-padāntikaṁ

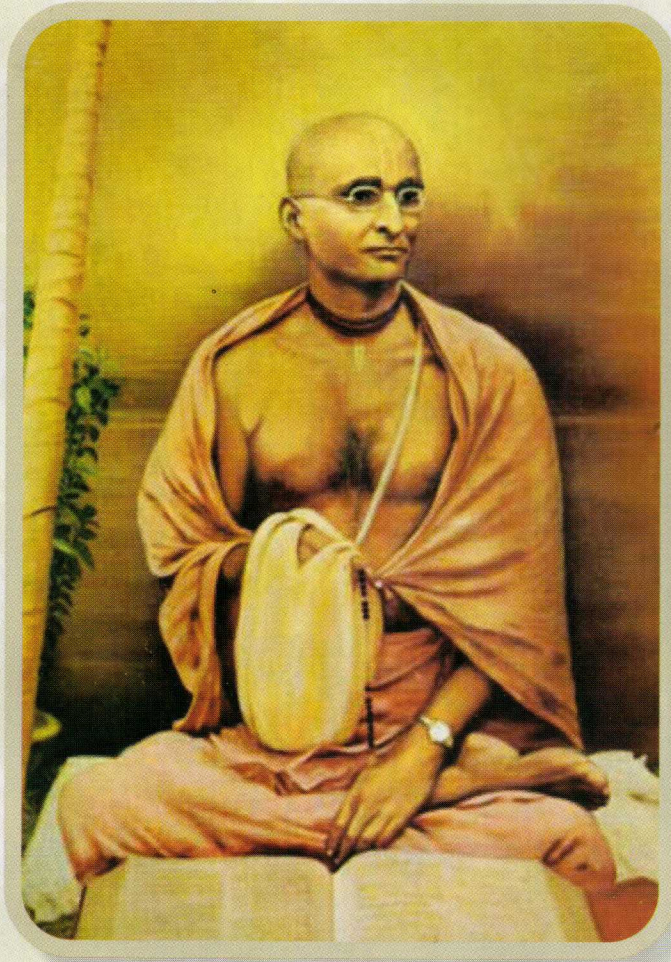
vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ
śrīgurun vaiṣṇavāṁś ca śrī-rūpaṁ sāgrajātaṁ
saha-gaṇa-raghunāthānviṭaṁ taṁ sa jīvaṁ
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ
kṛṣṇacaitanya-devaṁ śrī-rādhā-kṛṣṇa-pādān
saha-gaṇa-lalitā- śrīviśākhānviṭāṁś ca



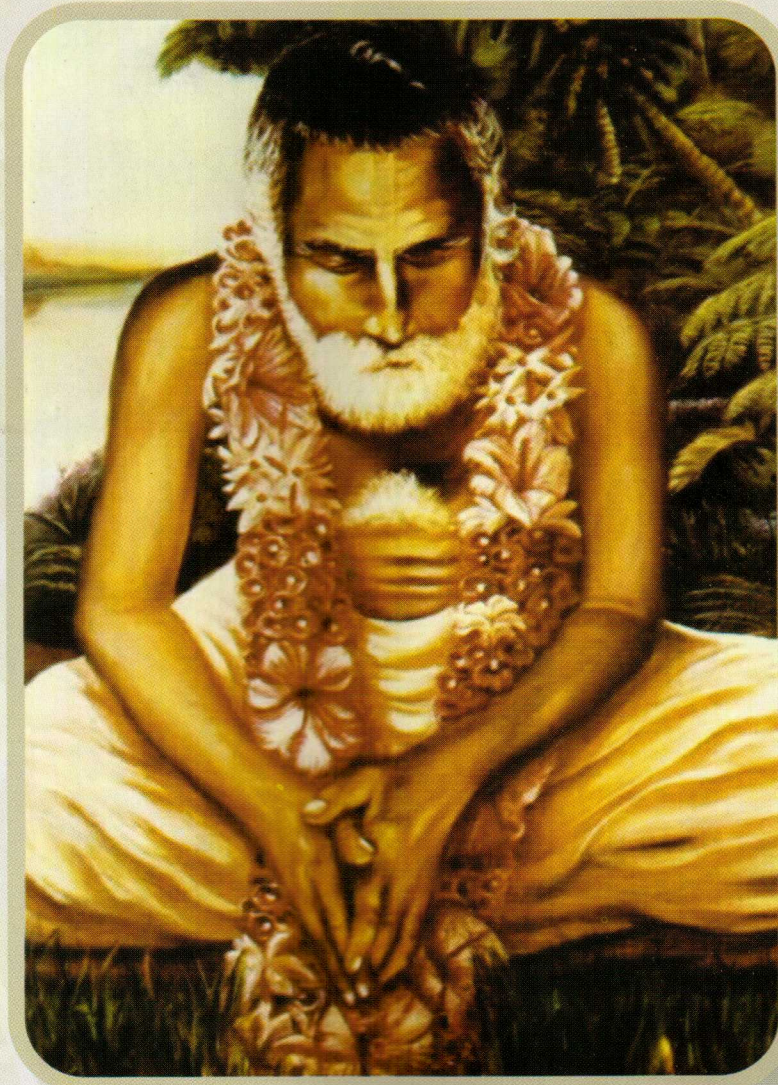
nama om viṣṇu-pādāya
kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhakti-svarūpa dāmodara svāmin iti nāmine
namas sad-bhakta-maṇaye maṇipury-udbhavāya ca
prabhupāda-lasad-vāṇi pracāra niratāya te
babhruvāhana-vamśadbhi somāya śubha dṛṣṭaye
sūnyavādi-madebhendra-simhāya bhavate namaḥ
abhayādi guṇādyāya sad-vijñāna ghanāya ca
navya-vaijñānikājñāna-tamas-suryāya te namaḥ



nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktivedānta-svāmin iti nāmine
namas te sārāsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe



nama om̐ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine
śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ
mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te
namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe rūpānuga-
viruddhāpasiddhānta-dhvānta-hāriṇe



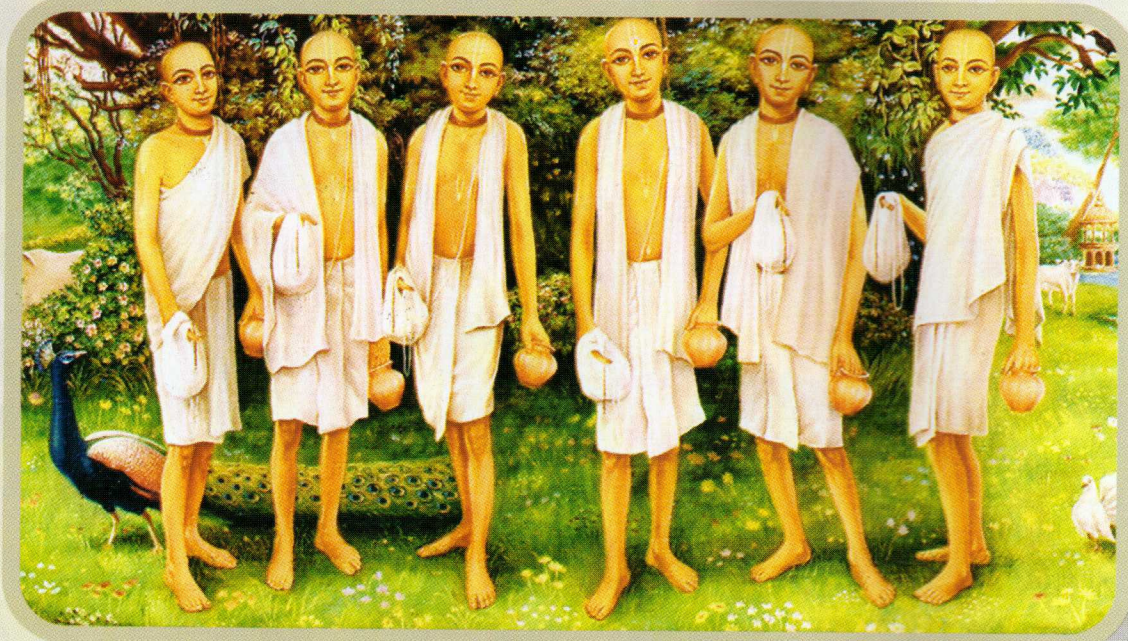
namo gaura-kiśorāya sākṣād-vairāgya-mūrtaye
vipralambha-rasāmbhode pādāmbujāya te namaḥ



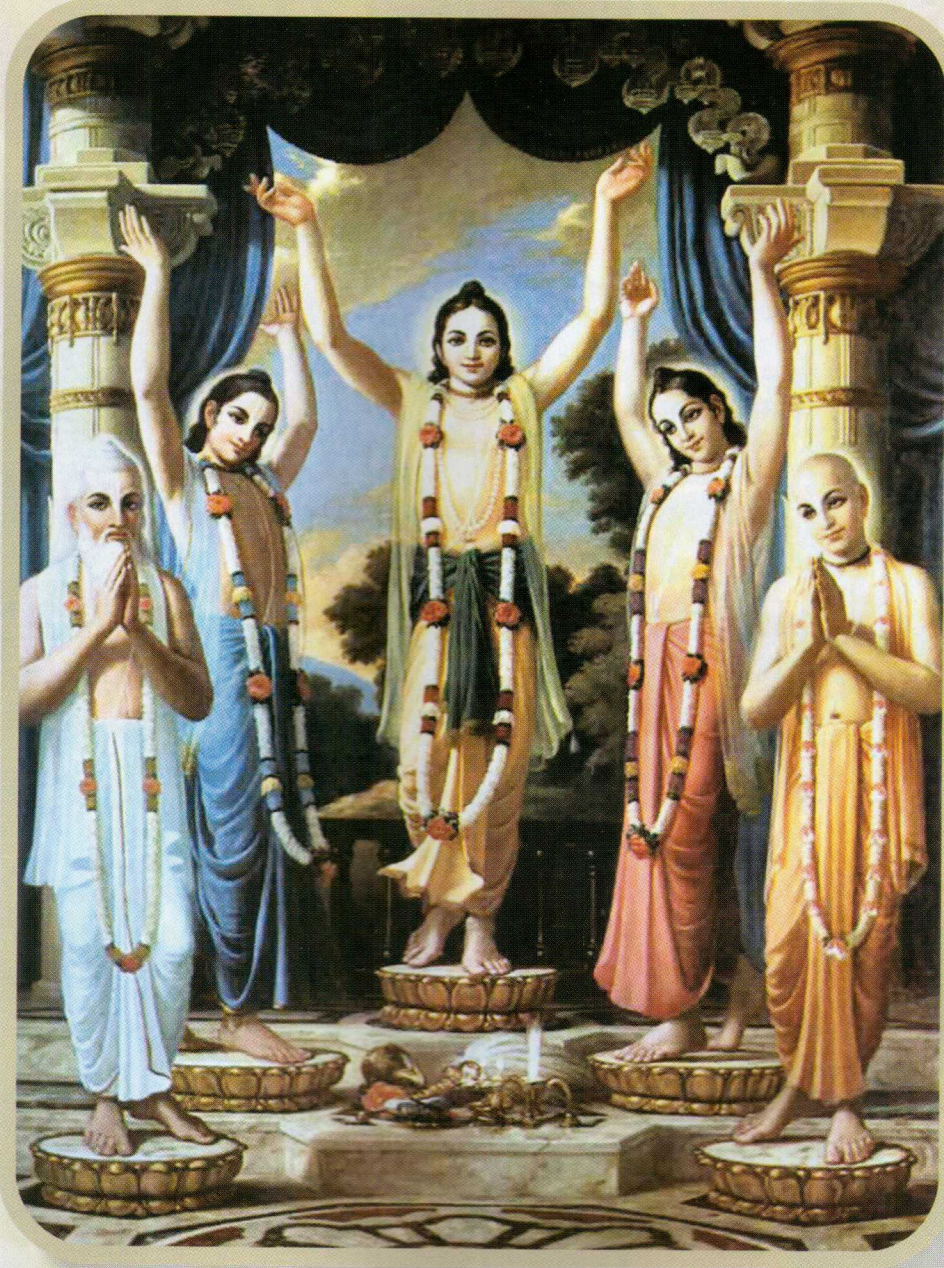
namo bhaktivinodāya sac-cid-ānanda-nāmine
gaura-śakti-svarūpāya rūpānuga-varāya te



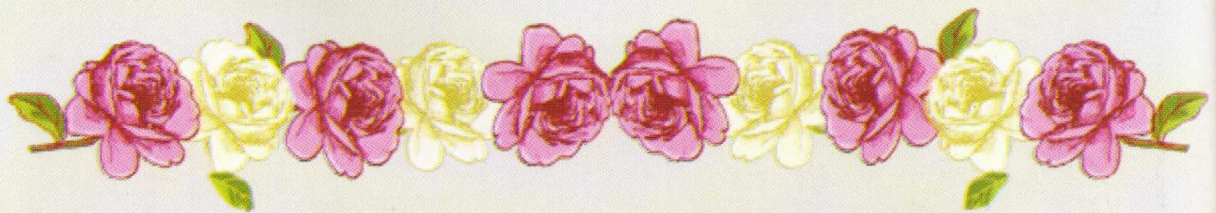
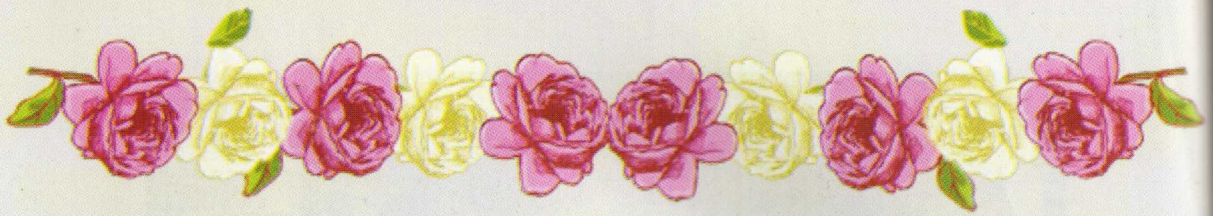
gaurāvirbhāva-bhūmes tvam̐ nirdeṣṭā saḥ-jana-priyaḥ
vaiṣṇava-sārvabhaumaḥ śrī-jagannāthāya te namaḥ



śrī-rūpa sanātana bhaṭṭa raghunāth
śrī-jīva gopāla-bhaṭṭa dāsa-raghunāth



(jaya) śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda



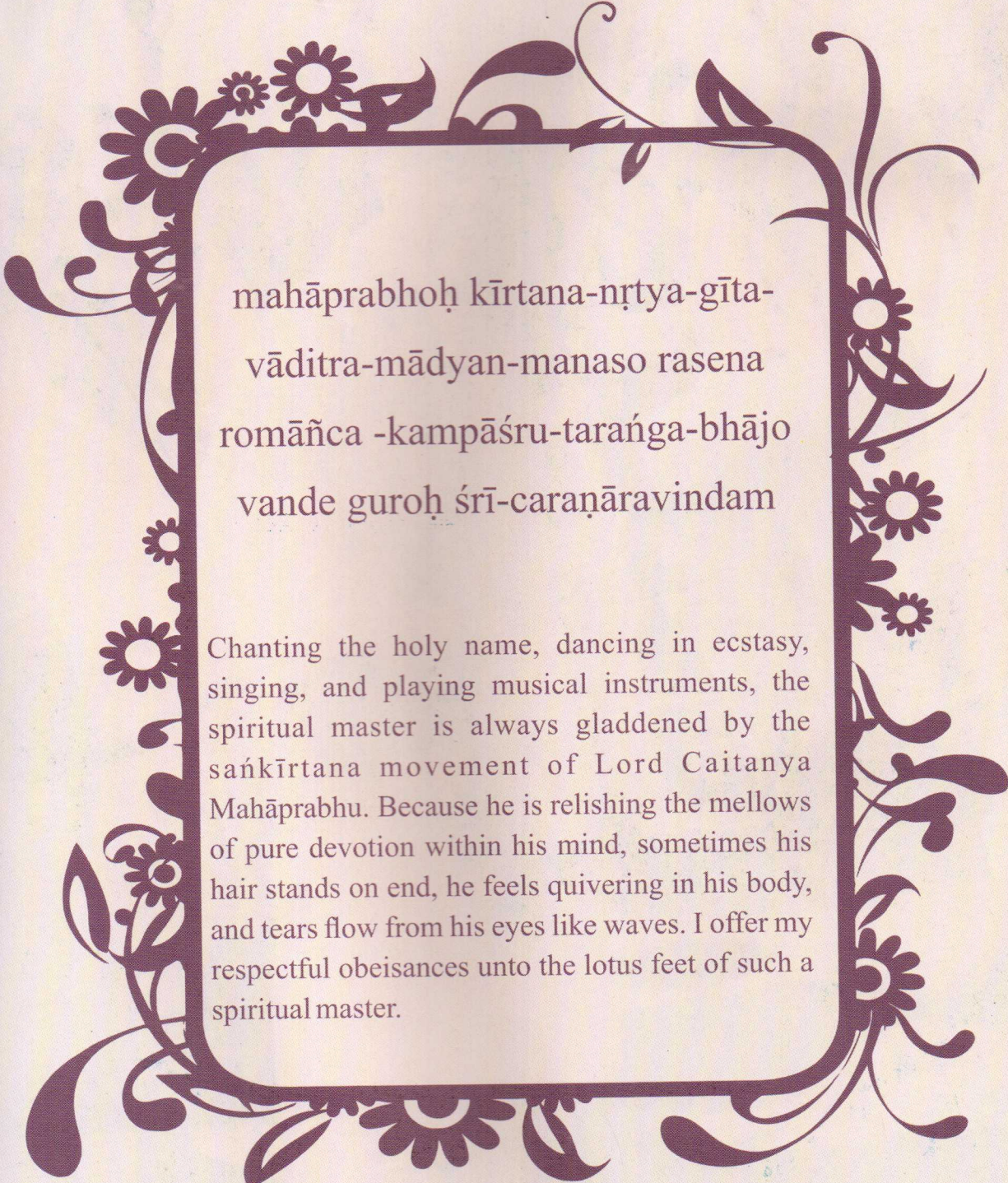
Śrī Śrī Gurv-aṣṭaka

by Srila Visvanatha Cakravarti Thakura

saṁsāra-dāvānala-līḍha-loka-
trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya
vande guroḥ śrī-caraṇāravindam

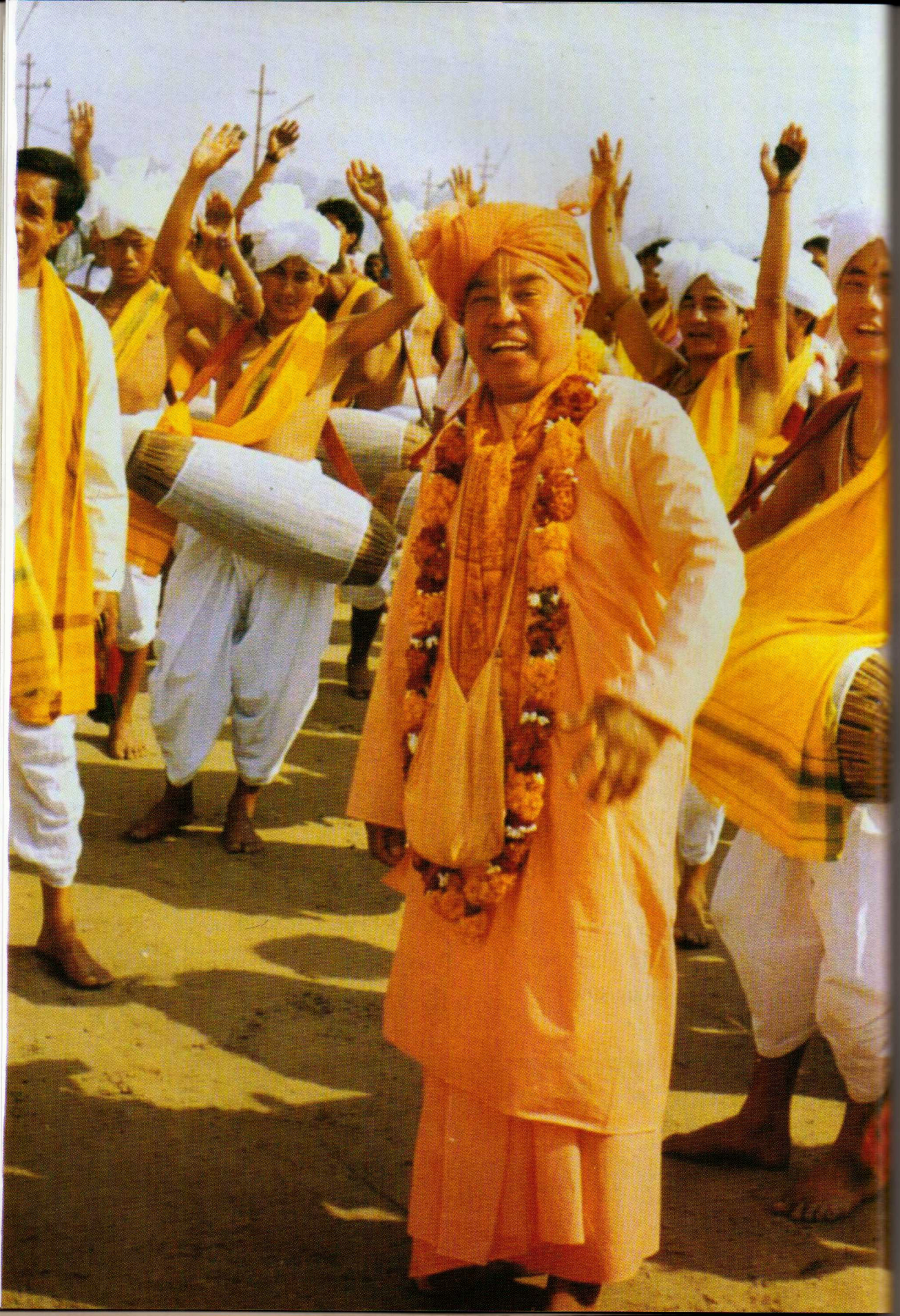
The spiritual master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the spiritual master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus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

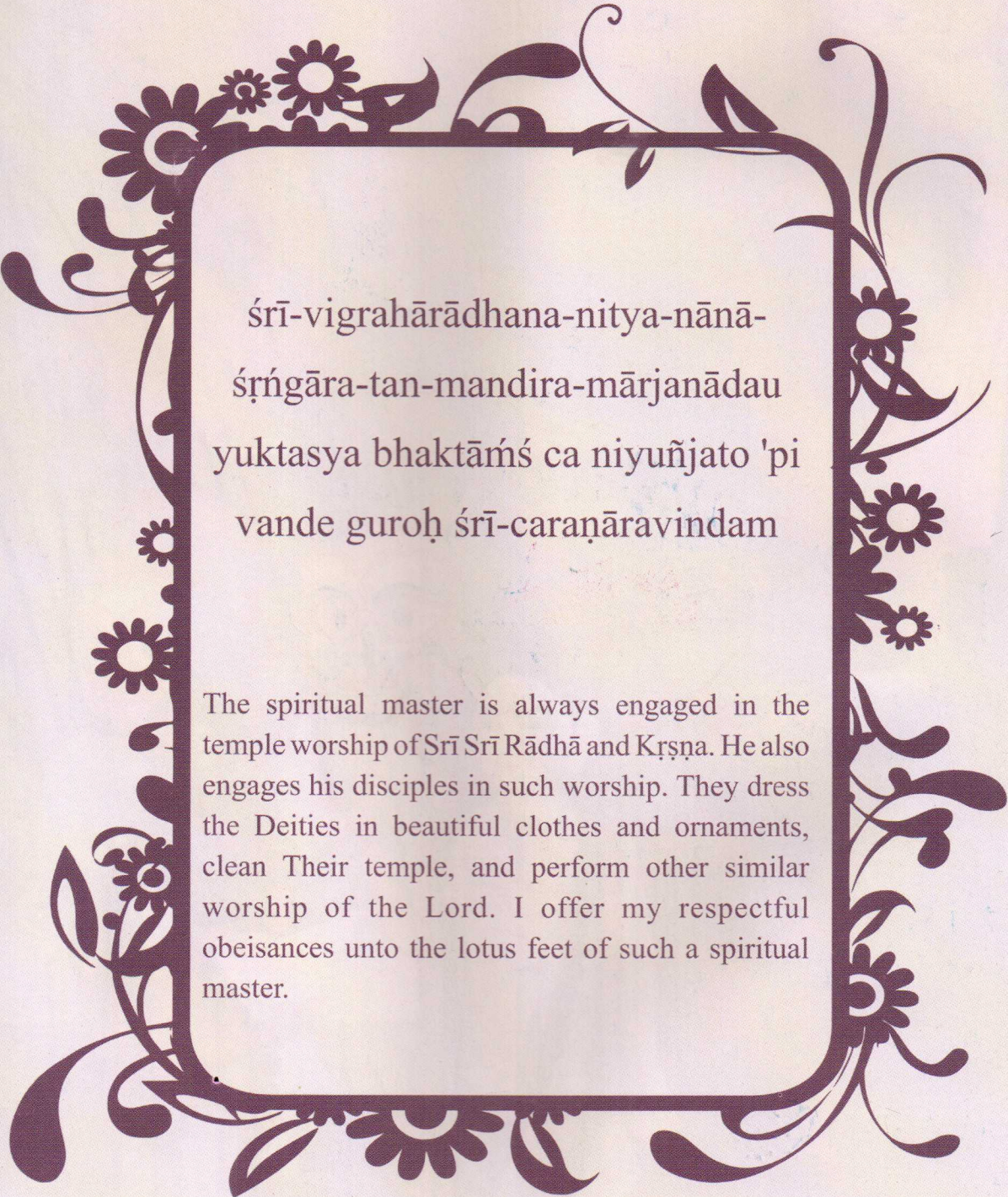




mahāprabhoḥ kīrtana-nṛtya-gīta-
vāditra-mādyan-manaso rasena
romāñca -kampāśru-taraṅga-bhājo
vande guroḥ śrī-caraṇāravindam

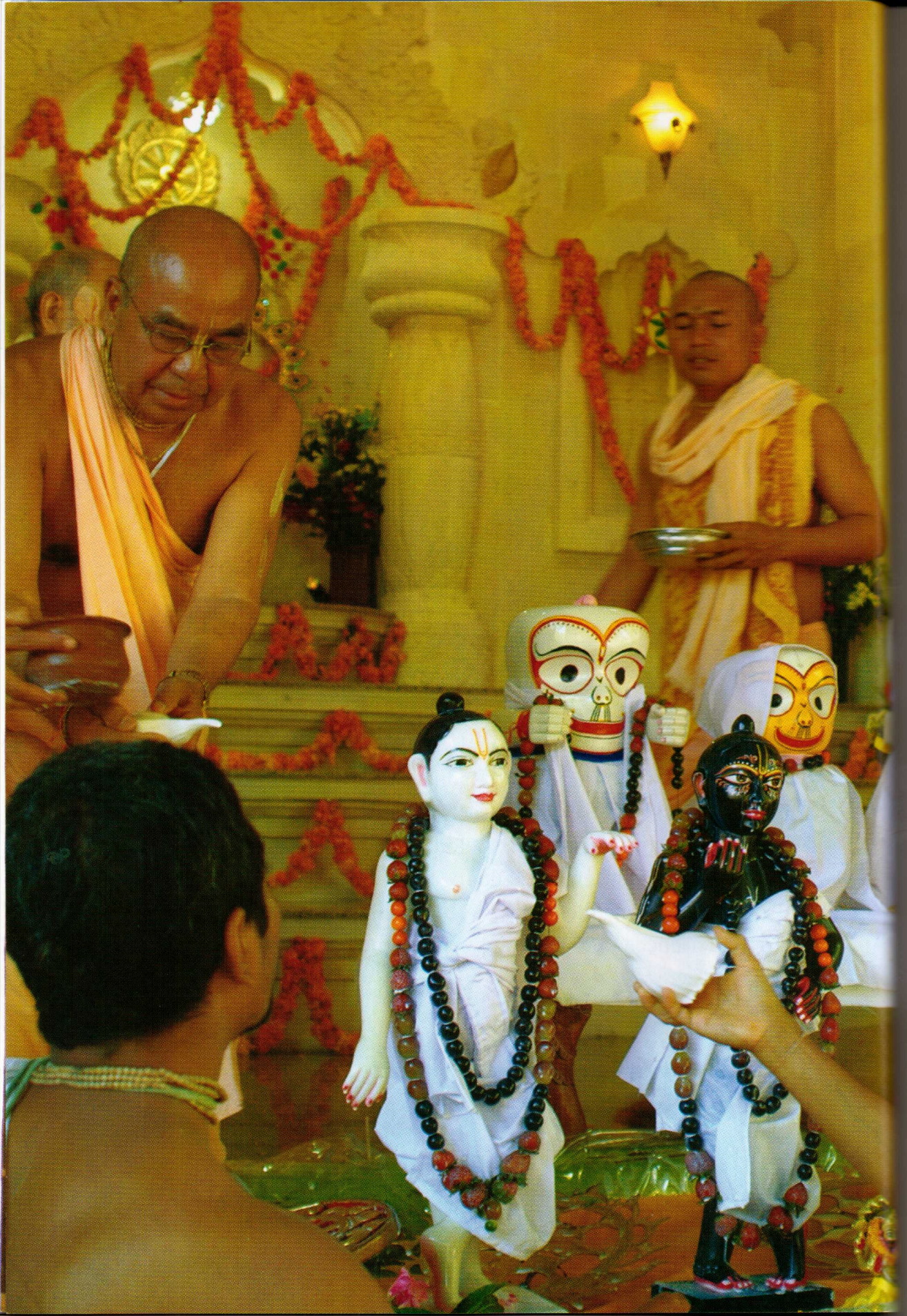
Chanting the holy name, dancing in ecstasy, singing, and playing musical instruments, the spiritual master is always gladdened by the saṅkīrtana movement of Lord Caitanya Mahāprabhu. Because he is relishing the mellows of pure devotion within his mind, sometimes his hair stands on end, he feels quivering 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.

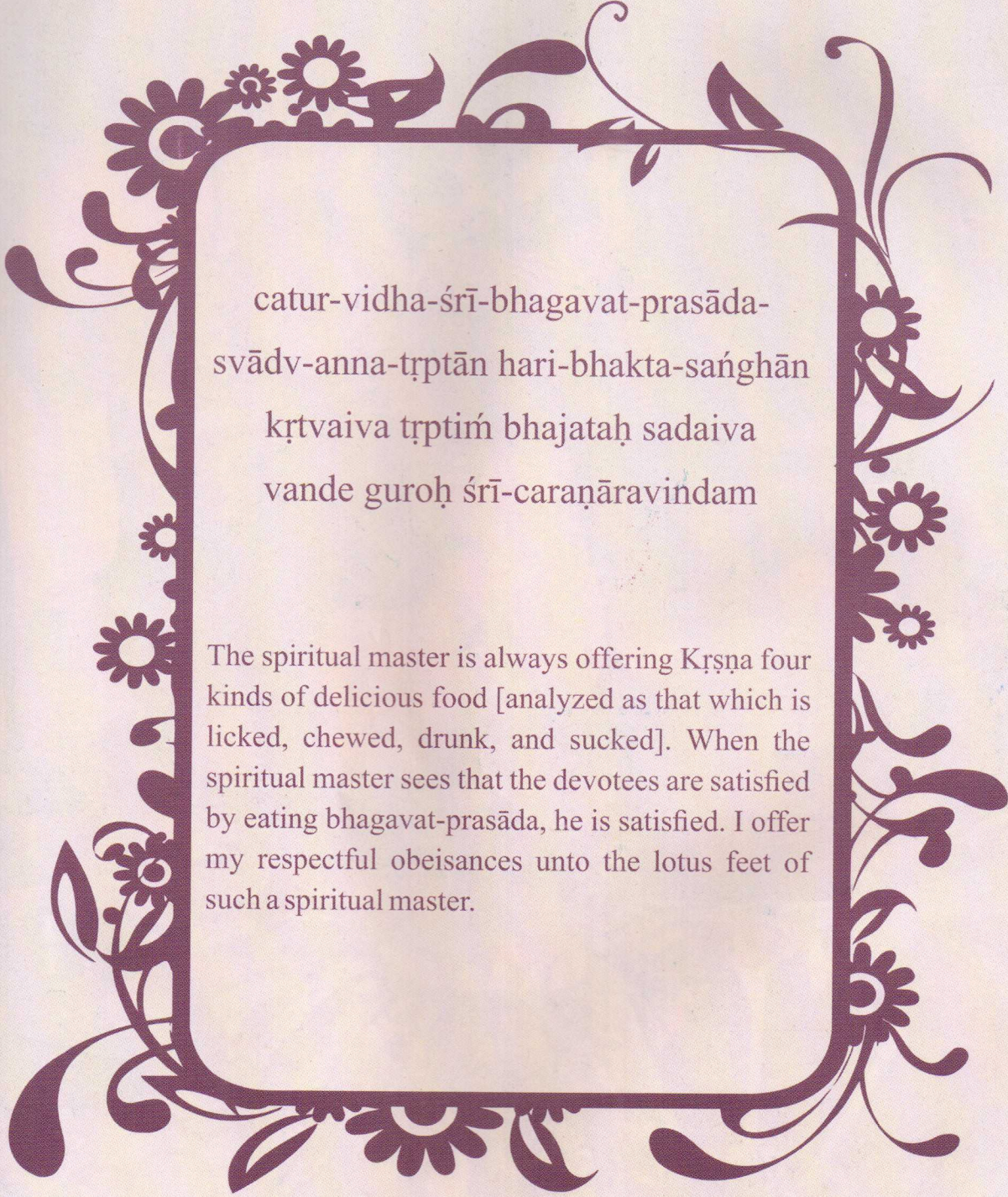




śrī-vigrahārādhana-nitya-nānā-
śṛṅgāra-tan-mandira-mārjanādau
yuktasya bhaktāṁś ca niyuñjato 'pi
vande guroḥ śrī-caraṇāravindam

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.

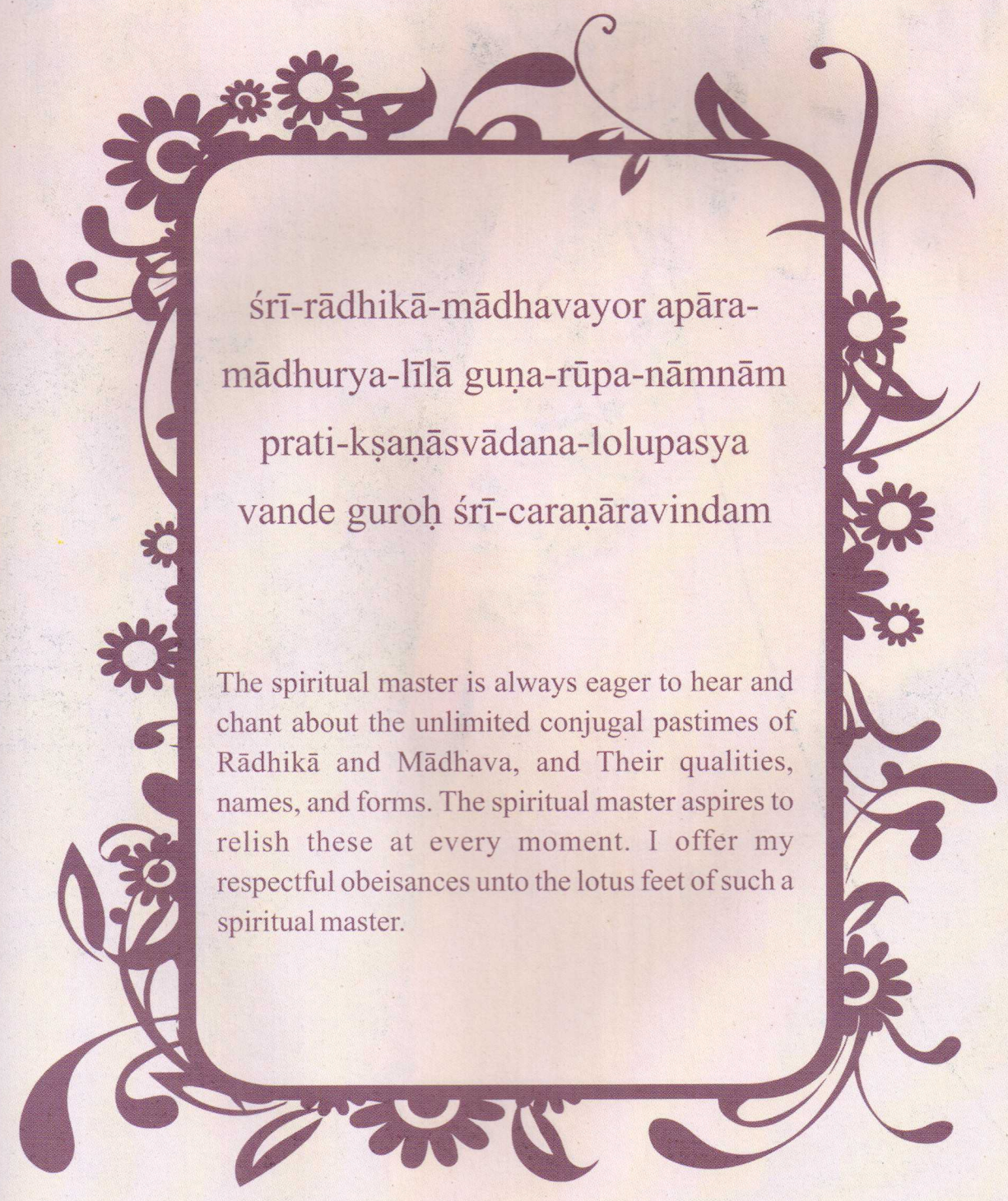




catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān
kṛtvaiva tṛptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravindam

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.

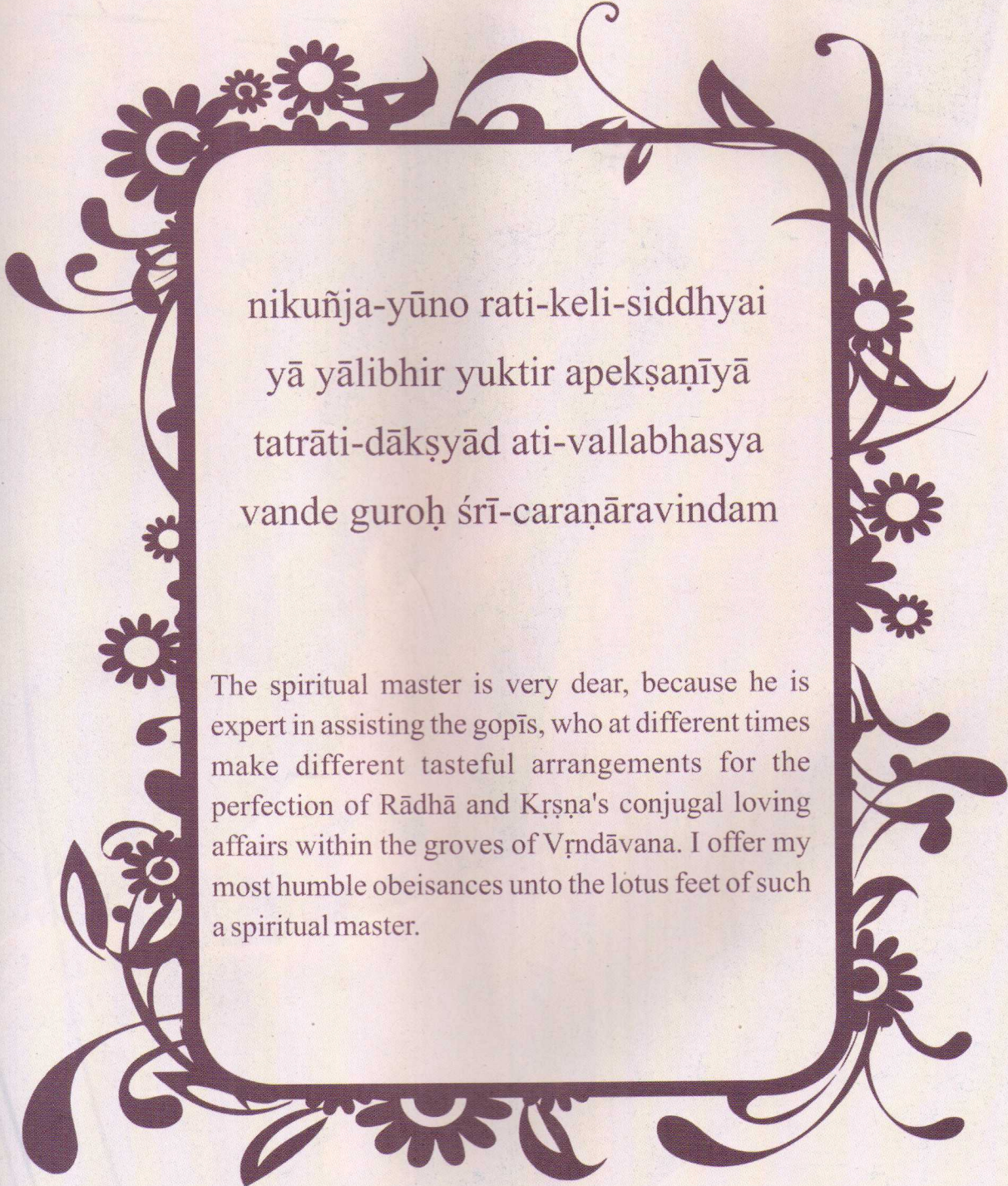




śrī-rādhikā-mādhavayor apāra-
mādhurya-līlā guṇa-rūpa-nāmnām
prati-kṣaṇāsvādana-lolupasya
vande guroḥ śrī-caraṇāravindam

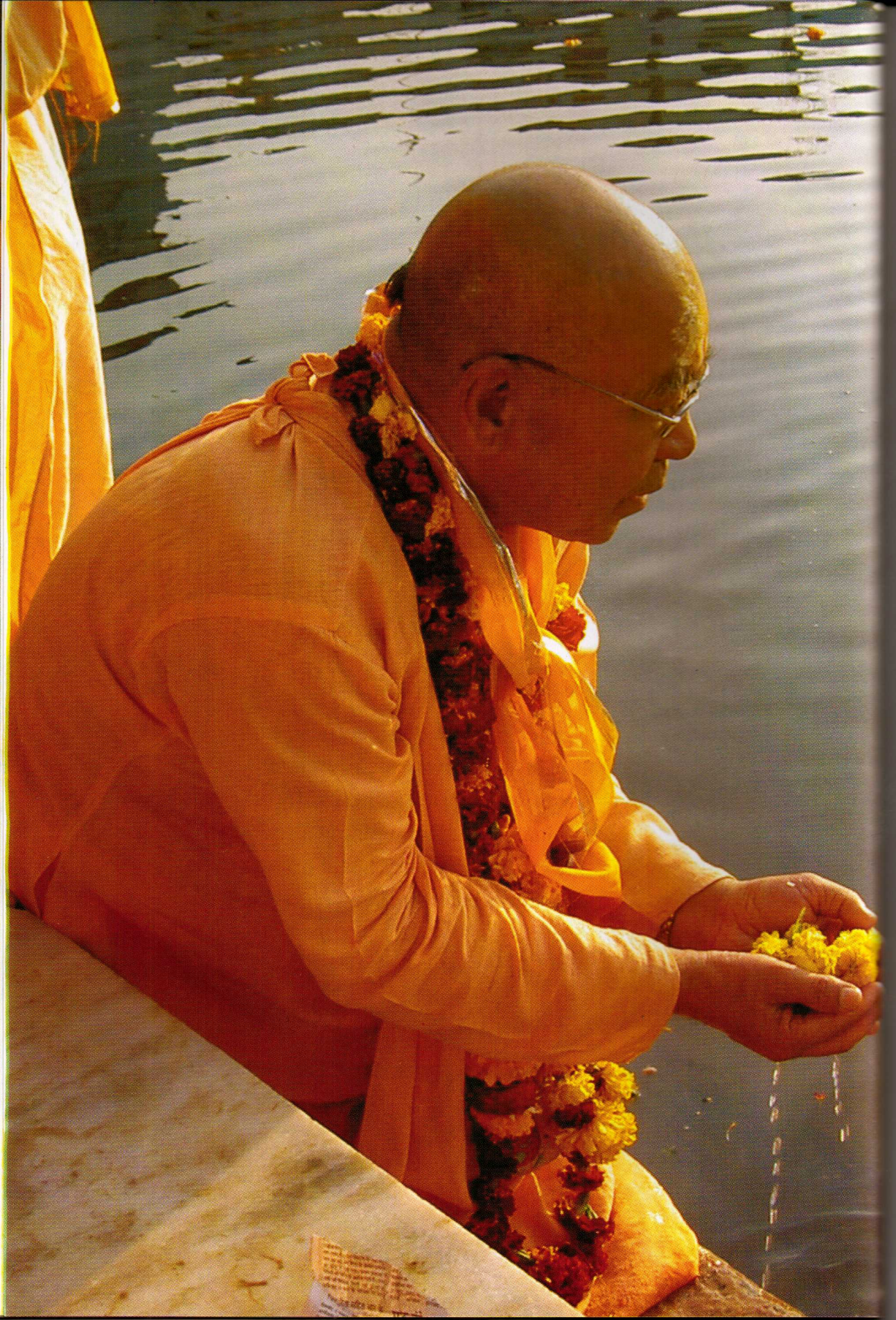
The spiritual master is always eager to hear and chant about the unlimited conjugal pastimes of Rādhikā and Mādhava, and Their qualities, names, and forms. The spiritual master aspires to relish these at every moment. I offer my respectful obeisances unto the lotus feet of such a spiritual master.

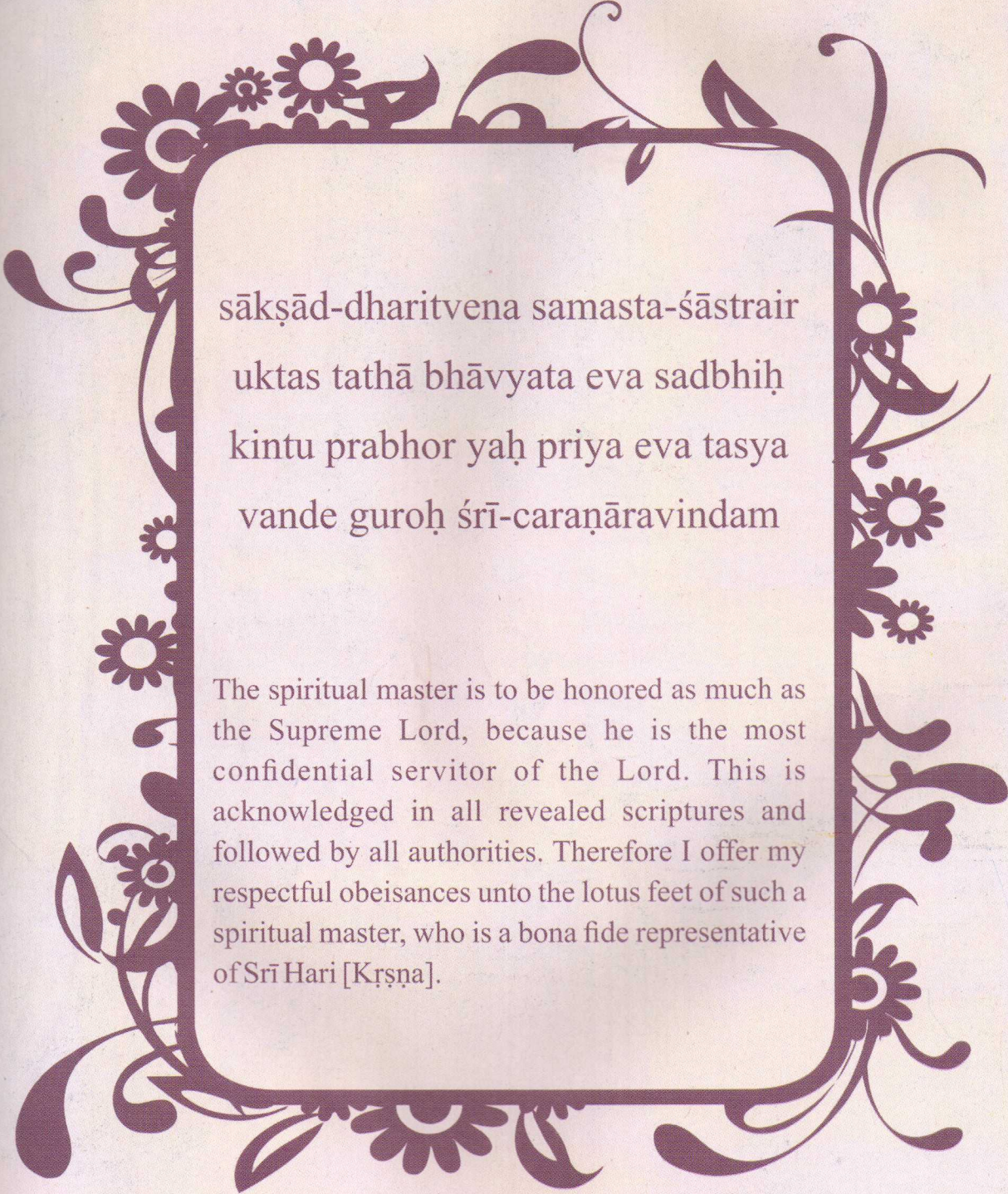




nikuñja-yūno rati-keli-siddhyai
yā yālibhir yuktir apekṣaṇīyā
tatrāti-dākṣyād ati-vallabhasya
vande guroḥ śrī-caraṇāravindam

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.

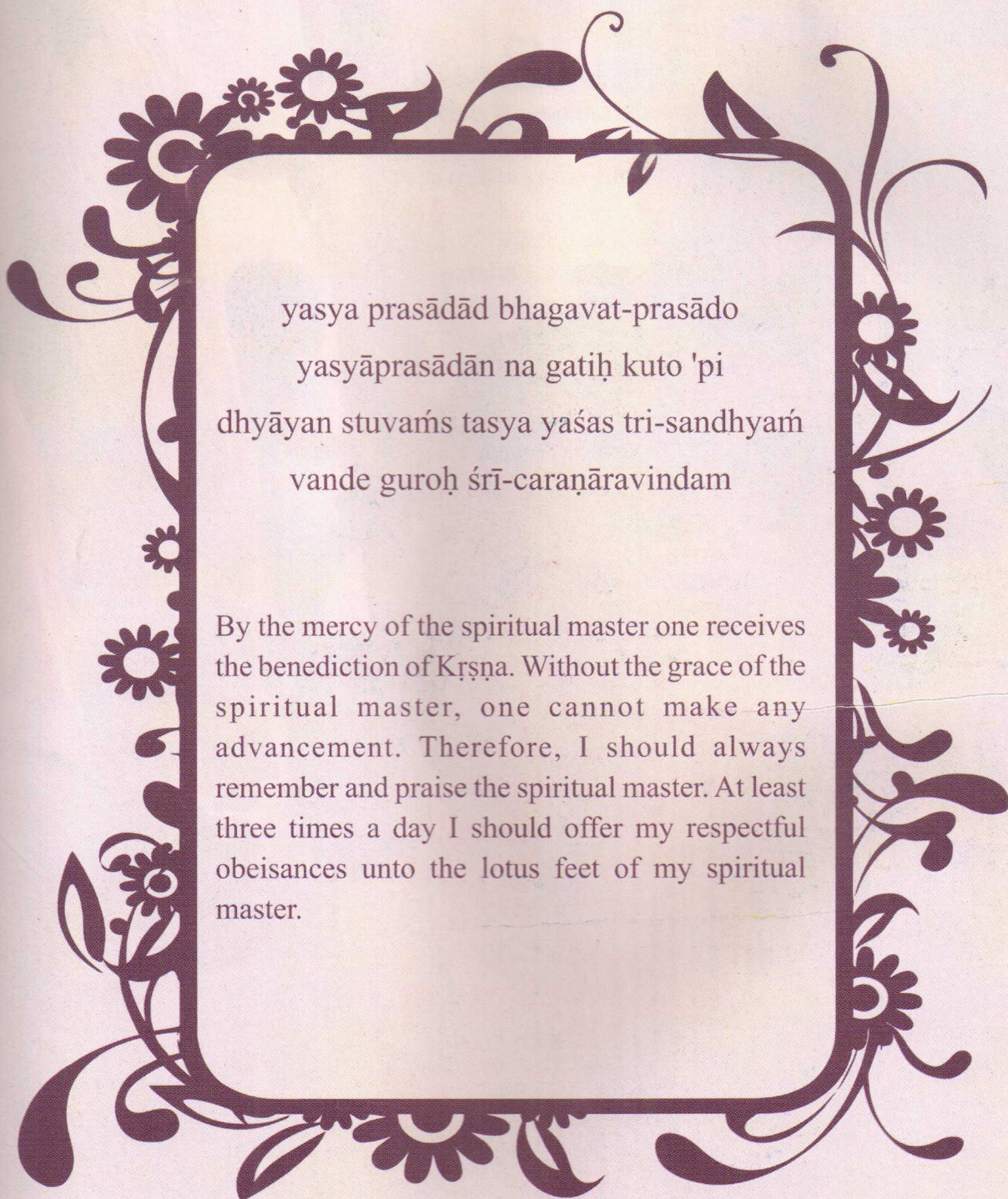




sākṣād-dharitvena samasta-śāstrair
uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam

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 Srī Hari [Kṛṣṇa].





yasya prasādād bhagavat-prasādo
yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvamś 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.



Gurudeva

by Srila Bhaktivinoda Thakura

(1)

gurudeva! kṛpā-bindu diyā,
koro' ei dāse tṛṇāpekḥā ati hīna
sakala-sahane, bolo diyā koro
nija māne sprḥā-hīna

(2)

sakale sammān, korite śakati
deho' nātha! jathājatha
tabe to' gāibo, harināma-sukhe
aparādha ha 'be hata

(3)

kabe heno kṛpā, lobhiyā e jana
kṛtārtha hoibe, nātha!
śakti-buddhi-hīn, āmi ati dīn
koro' more ātma-sātha

(4)

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

TRANSLATION

1) 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.

2) 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.

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

4) 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.

Humbly Praying for Help

by Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Excerpts from a lecture delivered by Sri Srimad Bhaktisiddhanta Saraswati Thakur Prabhupada in the Sarasvata Assembly Hall, Sri Caitanya Matha, Mayapura on Saturday, 9:00 pm, on the 28th day of the month of Magha (January) 1931.

*om ajnana-timirandhasya
jnananjana-salakaya caksur unmilitam yena
tasmai sri-gurave namah*

A Golden Opportunity to Serve Collectively

Today I have an opportunity to worship my Sri Gurudeva. Last year, also, I had the good fortune of worshiping him, and today that auspicious occasion has come again. By the mercy of Bhagavan, I had the fortune of being able to serve Srila Gurudeva for another year. If Srila Gurudeva had wanted to deprive me of service to him, I would not have survived this past year. Since I have been granted this one year, I must again, today, contemplate whether I have properly taken advantage of that opportunity and served him accordingly.

Srila Gurudeva said that we shall collectively engage in the service of Bhagavan. He used the word "we" which means he was not referring to one person alone. Many persons egotistically profess, "I am Bhagavan's exclusive servant" or "I have been selected to perform a particular service to Him because no one else is qualified to do it." But Srila Gurudeva's words issue from a heart melted

with loving compassion: "Come! Let us forget our tendency to block each other's spiritual progress; this is violence. Service to Bhagavan is superior to all else."

By saying "superior to all else" he is not implying, "No one can do this service but me; I will not allow anyone else to do it." My Srila Gurupadapadma's nature contains no such violence.

Humbly Praying for Help

*"Bahubhirmilitva yat kirtanam tadaiva
sankirtanam sankirtana means
congregational chanting."*

Glorification and prayers are included in sankirtana. From an external perspective, one who offers *stuti* (Vedic prayers) holds a lower position than the object of the prayers. A third party however, can best understand the glories of a person by hearing his prayers.

Sri Gaurasundara explained that to genuinely call out for Bhagavan, one has to more humble than a blade of grass (*trinad api sunicena*). We cannot cry out for someone until we have accepted our own insignificance

in relation to that person. We beg for assistance when we are forced to acknowledge our helplessness. Whenever we find ourselves incapable of completing a task on our own, we are left with no choice but to seek another's help. Alone I cannot complete a task that requires five people to accomplish.

Sri Gaurasundara has instructed us to genuinely cry out for Bhagavan, which means He has urged us to solicit Sri Bhagavan for help. This we have heard from Srila Gurudeva. However if I cry out to Him with the intention of involving Him in service to me, or if I petition Him for the purpose of accomplishing any task, my cries lack the real humility of *trinad api sunicena*.

Real humility is never found in an external show of humility, which is actually mere duplicity. Calling out to Bhagavan in the mood of being His master, expecting Him to obey like a servant, is ineffective. He does not hear such a call because He is supremely independent and fully conscious. Consequently, He is not controlled by anyone. Until a person's egoism establishes roots in sincere, non-duplicitous humility, his prayers will not reach Bhagavan, who is fully independent.

A person who is more humble than a blade of grass may cry out to Bhagavan, but unless he is endowed with the qualities of patience and tolerance, his calling out will still not bare fruit. If we show impatience by hankering after our own interests, our behaviour is in direct opposition to the mood of *trinad api sunicena*. If we are fully confident that Bhagavan is the Complete Being, and that our calling out to Him will never result in scarcity, we will not experience any dearth of patience. But if I become greedy, intolerant and restless, and if I remain adamant that I will accomplish my task on the strength of my own ability and competence, I will not be able to call out to Bhagavan in the true sense.

If we are excessively vain, we cannot properly call out to Him. And also if we try to annihilate our real self-interest, then we will not be able

to cry out to Bhagavan properly. Often, I think that I am obliging Him by my prayers, and therefore I engage in other activities in which I don't need to ask for His help. This mentality also indicates the absence of tolerance.

We therefore require a guardian to save us from such tendencies until we become qualified to sincerely pray in the mood of *trinad api sunicena*. His shelter and support are necessary to shield us from such unfavourable inclinations. Srila Narottama dasa Thakura says:

"*asraya laiya bhaje,
tanre krsna nahi tyaje,
ara sabe mare akarana*"

"One who performs *bhajana* under the shelter of personalities who are the abode of love for Krsna, is not neglected by Krsna; everyone else lives in vain."

We are Incompetent to Proceed Without a Bona Fide Guru

Serving the lotus feet of Srila Gurudeva is our foremost necessity. In this world, we even need a guru to perform *karma* (material activities), to acquire *jnana* (knowledge) or to fulfill any *anyabhilasa* (desires not connected to serving Krsna). The guidance of such worldly gurus engenders insignificant results, which are the antithesis of the results bestowed by the lotus feet of a bona fide guru. Srila Gurudeva is the source of our genuine welfare. The very moment we become bereft of his mercy, diverse worldly desires manifest in our hearts. And if the *vartma-pradarsaka* guru, who is the first to tell us about spiritual life, does not tell us how we should take shelter of the lotus feet of Srila Gurudeva, we may end up losing the gem in hand.

Nama-bhajana (chanting Krsna's names) is the sole method of performing *bhajana*, and it is the only method Srila Gurudeva confers upon us. Consequently, our responsibility is to worship his lotus feet at the beginning of each year, that is, every *guru-puja*. Srila Rupa

Gosvami says:

*"guru-padasrayas tasmāt
kṛṣṇa-dīkṣā-sikṣānam
visrambhena guroh seva
sadhū-vartmanuvartanam"*

[The first four limbs of sadhana-bhakti are: to accept the shelter of the lotus feet of a bona fide guru, to take dikṣā and receive instructions on service to Kṛṣṇa from him, to serve him with intimacy and affection and to follow the path of the sadhus, under his guidance. (Bhakti-rasamṛta-sindhu 1.2.74-75)]

In a realm that is concealed and mystifying, it is impossible to proceed by depending on one's own multitude of competencies. Just as it is impossible to foresee the future or making plans for the future on the strength of one's own ability, similarly, mundane conceptions cannot help one penetrate or attain the supra-mundane realm. My senses have experienced something of the time that has already passed, and therefore I have knowledge of it, but I remain ignorant about the future. In the same way, our current senses are incapable of informing us about that realm that is complete and inconceivable. Our eyes can only see a few miles into the distance, and our ears can only hear words spoken nearby.

If we depend on our own competence to proceed in such a realm, we will never reach the far end, the Ultimate Reality. Such an attempt is likened to Ravana's efforts to build a stairway to heaven. Construction may begin, but it will eventually crumble to the ground. It cannot exist in a void where no support is present. Similarly we desire to ascend to that unknown realm, and we try to do so on the strength of our own competence, but we always fail. Furthermore, if we consider an ordinary mortal who is *laghu* (spiritually impotent and not at all grave) to be guru (weighty with potency), we face failure.

We will have to recognize who is guru and who is *laghu*. A guru is engaged in service to that Complete Entity whom all real gurus honour

as their sole object of worship. This does not refer to a guru (teacher) of sitar or physical exercises. Such a guru cannot save one from the clutches of death.

*gurur na sa syāt sva-jāno na sa syāt
pita na sa syāj janāni na sa syāt
daivam na tat syān na patis ca sa syān
na mocayed yāh samupeta-mṛtyum*

["That guru is not a guru, that father is not a father, that mother is not a mother, that demigod is not a demigod and that relative is not a relative who cannot protect us from the clutches of death, cannot bestow eternal life upon us and cannot protect us from ignorance, because of which we are deeply engrossed in this material world." (Srimad-Bhagavatam 5.5.18)]

Ignorance is the sole reason a person falls into the clutches of death; a person with knowledge does not. All the education in the world is immediately dispensable for one who becomes mad or paralysed or who meets with death. Unless we are searching for the ultimate truth, we tend to become unconscious, or devoid of real consciousness.

When we are impelled to enjoy our senses, like the tongue, hands, legs, arms and genitals, we are enchanted and then deceived. It is therefore imperative upon us to remember Srila Gurupadapadma at the beginning of each year, each month, each day and at every moment, for he can protect us from all such deception.

Remember Sri Guru Every Day, Every Moment

Our Gurudeva's forms are manifold. If he did not manifest himself in various ways, then who else would protect us? That person whom my Gurudeva has accepted as his own is my saviour. I do not want to see the faces of vile persons who criticize my Gurudeva or who support those who criticize him. They are the cause of all inauspiciousness.

The very instant I deviate from or forget the lotus feet of Srila Gurudeva, who is continuously attracting me to his lotus feet, at that very moment I am unquestionably deprived of the Truth. Upon such deviation, I became engrossed in contemplating countless scarcities. I hurry to bathe in a holy place, and I become busy protecting myself from the cold. In this way I chase after activities other than service to Srila Gurudeva.

My Gurudeva constantly protects me from *dvitiya-abhinivesa*, becoming absorbed in activities separate from the interest of Bhagavan. If I do not remember my Gurudeva at the beginning of each year, each month, each day, and at every moment, I will surely fall further away from the path of bhakti. Consequently, I myself will wish to be recognized as guru, and the sinister contemplation of how others will worship me will invade my mind.

This alone is *dvitiya-abhinivesa*. We have not assembled here to perform guru-puja just for today, but to begin performance of it at every moment, forever.

Sri Gaurasundara is Krsna Himself who came to this Earth as *jagad-guru*, the spiritual master of the whole world, and spoke Siksastaka. May the *mahanta-gurus* (exalted, manifest gurus) and all great Vaisnavas who are surrendered to their lotus feet, impart all aspects of the teachings of Siksastaka to us. May they deliver us from our calamitous situation.

My Gurudeva Appears to Me Everywhere

Our spiritual masters (*asraya-jatiya guru-varga*) are the abodes of love. They appear to us in different forms to bestow their mercy upon us. They are reflected in all objects and in every entity. Indeed, they are the special manifestations of Srila Gurudeva, he who imparts *divya-jnana*, transcendental knowledge. The object of love, Krsna (*visaya-*

jatiya), is one half of the equation, and the abode of love, Sri Guru (*asraya-jatiya*), is the other half. Their combination results in a complete whole through vilasa *vaicitrya* (wonderfully variegated pastimes). Sri Krsna is the complete manifestation of the object of love, and Srila Gurudeva is the complete perception of the abode of love. When the transcendental reflection of *asraya-jatiya tattva* falls upon any conscious being, he is to be understood as a manifestation of my Gurudeva. Gurudeva is that person whose behaviour at every moment instructs us that our entire life is meant for serving Bhagavan. That very Gurudeva is reflected in the heart of every living being and is situated in every entity as *asraya-jatiya tattva*.

*cuta-priyala-panasasana-kovidara
jambv-arka-bilva-bakulamra-kadamba-nipah
ye nye parart ha-bhavaka yamunopakulah
samsantu krsna-padavim rahitatmanam nah*

[O mango, priyala, jackfruit, asana and kovidara trees! O trees of jambu, arka, bilva and bakula! O amra, kadamba and nipa trees, as well as all other plants and trees growing along Yamuna's shores whose lives are devoted to benefitting others, we have lost our minds in the agony of separation from Sri Krsna, so please tell us where He has gone. (Srimad-Bhagavatam 10.30.9)]

Sri Krsna disappeared from the *rasa-sthali* (the place of the rasa-lila), and the gopis, who are eternally liberated souls, approached each and every living entity in search of Him. Did the gopis simply depend upon the knowledge acquired through their senses to find Him? We receive the opportunity to hear about these subjects from our Gurudeva. The variegated transcendental pastimes of Nanda-Govinda, Yasoda-Govinda, Sridama-Sudama-Govinda, Citraka-Patraka-Govinda, Vamsi-Govinda, Go-Govinda and Kadamba-Govinda are accounts of the rasa-laden pastimes of Sri Sri Radha-Govinda.

If a person is blessed with the darsana of Sri Guru in his heart, or if he makes a place in his

mind where Sri Guru can wander, then such pastimes are revealed in his heart. The one and only way to attain service to the Complete Being is to worship that person who, by his every activity, encourages us to serve the Complete Being. Our Gurudevas image, reflected in many different ways, constantly manifests newer and newer lessons for us.

My Gurudeva manifests in various repositories and, upon seeing their attitude of service to Bhagavan, I pray that I may spend thousands and thousands of lifetimes serving Sri Hari in their association, and that my aversion to serving Him, which has prevailed for millions of lifetimes, is finally destroyed.

Everyone is Advancing Except Me

Once I went to Mangala-giri in South India to establish the sacred impressions of Srīman Mahāprabhu's footprints. A devotee amongst us raised this doubt: When I first came to the matha, I noted the character of the matha residents and their attachment to serving Bhagavan. This impressed and inspired me and I cherished a high aspiration to be like them. But now, the standard I once envisioned attaining has lessened considerably. I am engrossed in various mundane thoughts such as thinking about the many brahmacaris who have turned to their homes and entered household life.

In reply I said, I cannot say that they have left *hari-bhajana* just because they have returned to their homes. In fact I see each and every one of those brahmacaris as amazing Vaisnavas and that their Vaisnava qualities and devotion for the Lord have increased manifold. What a wicked atheist I used to be, but my wickedness substantially abated in their association. I see that I am averse to Bhagavan, but they all are engaged in *hari-bhajana*. By the mercy of Srīla Rāghunātha Bhaṭṭa Gosvāmī, I have come to know this verse:

*vaisnavera nindyakarma na pade kane
sabe krsna bhaje tinha ai matra jane*

[Gossip about Vaisnavas indulging in abominable activities should never enter my ears. I should only see that all persons are serving Kṛṣṇa].

From my perspective, everybody is advancing in *hari-bhajana*, and this universe, which was created by Bhagavan, is prospering in every respect. Everyone except me is receiving spiritual benefit. You have become restless without due reason, and because you are intensely eager to serve Bhagavan you want the devotees who left to also be increasingly keen to engage in *hari-bhajana*. They are, however, engaged in *hari-bhajana*. Still you are dissatisfied and want their exuberance to serve their beloved Lord to increase a million-fold. My heart, on the contrary, is meager and unable to accommodate the magnitude of their *bhajana* of Sri Hari. They exemplified living according to an astonishingly high ideal. The only person who is incapable of performing *hari-bhajana* is me, because I busy myself with finding faults in others. How, then, can I ever make progress?

Enthusiastic to Find Faults

Who finds faults in the Vaisnavas? Those who depend on their senses to acquire knowledge. Their senses—the eyes, ears, nose and so forth—are their sole support; hence external objects deceive them. In other words, those who are averse to *hari-bhajana* find faults with the Vaisnavas. When a person tells me that someone has stopped chanting his *harinama*, I think, He must have become highly elevated at heart as a result of so much chanting. This is why he has left the path of *bhajana*, which is the sole source of one's welfare, and become engaged in other activities. Only a rich man is so content that he does not care to earn more.

In Srimad Bhagavad-gītā, Bhagavan says: *na me bhaktah pranasyati* My devotees never perish or face misfortune.

*api cet sa-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantaryah*

samyag vyavasito hi sah

[If even a man of abominable character worships Me with single-pointed focus, he is still to be considered a sadhu because he is rightly situated in bhakti. (Bhagavad-gita 9.30)]

*ksipram bhavati dharmatma
sasvac-chantim nigacchati
kaunteya pratijanihi
name bhaktah pranasyati*

[He quickly becomes virtuous and attains eternal peace. O Kaunteya, declare it boldly that My devotee never perishes. (Bhagavad-gita 9.31)]

Can anyone who is one-pointed and unflinching in his performance of *hari-bhajana* ever become degraded? They have doubtlessly attained full auspiciousness. Our attitude, however, is defective, and this is why we do not attain our own auspiciousness.

*para-svabhava-karmani
na prasamsen na garhayet
visvam ekamakam pasyan
prakrtya purusena ca*

[Sri Bhagavan said: Do not criticise or praise the conditioned nature and activities of others. View this world as a combination of material nature and souls who have an enjoying propensity, both based on the one Ultimate Reality. (Srimad-Bhagavatam 11.28.1)]

If I depend on my sense-perception for information I will remain deprived of service to the Lord, who is beyond the perception of the senses (*adhoksaja*), and of Srila Gurudeva. I have not attained my own welfare, but still I meditate on the auspicious behaviour of others, and although I myself am full of shortcomings, I am enthusiastic to find faults in others. If I ever began to really focus on my own welfare, would I have time to observe another's imperfections?

*krsneti yasya giri tam manasadriyeta
diksasti cet pranatibhis ca bhajantam isam
susrusaya bhajana-vijnam ananyam anyanindadi sunya-hrdam ipsita-sanga-labdhya*

[One who chants Krsna's name just once is a neophyte devotee (*kanistha-adhikari*). One should consider him to be his family member and silently respect him. One who, fully understanding the principle of *diksa*, has accepted initiation from a qualified guru and performs bhajana of Bhagavan in accordance with Vaisnava conventions is an intermediate devotee (*madhyama-adhikari*). One should respect such a devotee who is endowed with the correct understanding of reality and illusion by offering him *pranama* and so forth. One who is adept in the science of *bhajana* as described in Srimad-Bhagavatam and other Vaisnava scriptures, and who performs exclusive *bhajana* of Sri Krsna, is a *maha-bhagavata* devotee. Due to his undeviating absorption in Krsna, the pure heart of such a devotee is free from faults such as the tendency to criticize others. He is expert in *bhajana*, meaning that he mentally renders service (*manasa-seva*) to Sri Radha-Krsnas pastimes which take place during the eight segments of the day (*asta-kaliya-lila*). Knowing him to be a topmost devotee whose heart is established in the particular mood of service to Sri Radha-Krsna for which one aspires, and who is affectionately disposed towards oneself, one should honour him by offering *dandavat-pranama*, making relevant inquiry and rendering service with great love. (Upadesamrta, verse 5)]

Our lives are short. Last year we gathered here to worship Srila Gurudeva. Since then, those who received the mercy of Bhagavan have departed from this world. However, for the purpose of finding faults in others and to show an example of the absence of *trnad api sunicena*, we are in this material world absorbed in sense gratification.

The slightest tendency to find faults in others is completely absent in Srila Gurudeva. At the same time, his sole function is to kindly point

out our hundreds and thousands of faults, which are the cause of our misfortune. May we not lose sight of this quality of Srila Gurudeva.

If I live for one more year, then I will absorb myself in the service of Gurudeva at every moment from today onward and give up my tendency to criticize others. I will not say, I am valorous, scholarly and a gifted speaker; he is foolish, ignorant and cannot express anything. On the strength of exclusive absorption in hari-katha, I will not foster an attitude of aversion to Bhagavan, and thus I will become truly benefited.

Sadhaka and Siddha are Not the Same

*asa-bharair-amrta-sindhu-mayaih kathamcit
kalo mayatigamitah kila sampratam hi
tamce krpam mayi vidhasyaci naiva kim me
pranairvrajena ca varoru vakarinapi*

[O Varoru (girl with beautiful thighs), I am passing my time with the sole hope of being able to serve You. If You withhold Your mercy, what value to me are this life, the land of Vraja, and Sri Krsna, the enemy of Baka? (Vilapa-kusumanjali, verse 102)]

Some people ask me, Why dont you give *siddha-pranali* (the identity of ones eternal relationship with Krsna)? However, I cannot understand how a *sadhaka* and a *siddha* can be on the same level. How can one in the stage of *sadhana* that is full of *anarthas* cultivate the activities of *sadhana* that is free from *anarthas* or that of *siddhi* (the stage of

perfection)? If someone is *siddha*, self-realized, and he mercifully reveals his *svarupa* to me, then only can I come to know his eternal constitutional form.

In *madhurya-rasa* Srila Gurudeva is Varsabhanavi (Sri Radha). According to a person's eternal nature, he will see that same Srila Gurudeva as a certain absolute reality (*vastu*). One in the mood of a parent sees him as Nanda-Yasoda; one in the mood of a friend sees him as Sridama-Sudama and one in the mood of a servitor sees him as Citraka-Patraka.

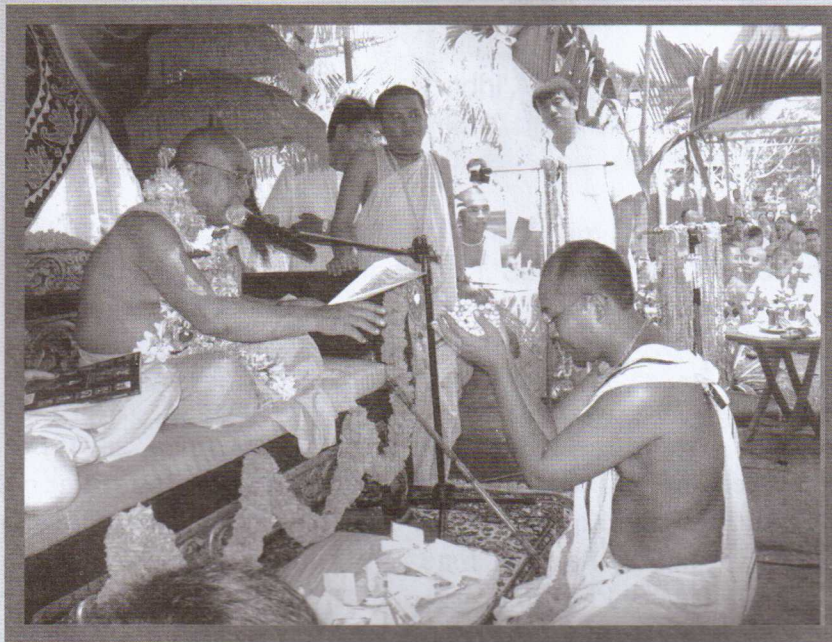
The truth of who is *visaya* and who is *asraya* appears in the heart of one who remains engaged in service to Srila Gurudeva. This truth does not manifest in the heart by artificial means. When the tendency to serve arises in a fortunate soul, this truth automatically appears in his heart. We are not obliged to serve anyone other than our Gurudeva. The nature of *nitya-lila* (Krsna's eternal pastimes with His devotees), which even Sesa, Siva, Brahma and others cannot conceive of, will never be realized by one whose consciousness is polluted with mundane conceptions.

I offer my obeisances unto the lotus feet of you all, my *guru-varga*.

Translated from Srila Prabhupada's Hari kathamrta by the Rays of The Harmonist team. Published in English for the first time in Rays of The Harmonist No. 15 Kartika 2005

So keep this parampara system. This Vyasa-puja is parampara system. Vyasa-puja means to accept this parampara system. Vyasa. Guru is the representative of Vyasadeva because he does not change anything. What Vyasadeva said, your guru also will say the same thing. Not that "So many hundreds of thousands of years have passed away; therefore I will give you a new formula. No. There is no new formula. The same Vyasa-puja, the same philosophy. Simply we have to accept it, then our life will be successful. There is no new formula. The same Vyasa-puja, the same philosophy. Simply we have to accept it. Then our life will be successful.

—Srila Bhaktisiddhanta Sarasvati Gosvami Prabhupada's Disappearance Day,
Lecture - Hyderabad, December 10, 1976



The Lord is the original spiritual master, and a person in the disciplic succession can convey the message of the Lord as it is to his sincere disciple. We cannot manufacture our own process, therefore mental speculation does not at all help us in spiritual life. One simply has to surrender himself to his guru and everything will be revealed to him.

—Sri Prabhupada's letter to Sriji, Bombay 7 Nov, 1974



"Sri Krsnadasa Kaviraja, the author of Caitanya-caritamrta, says that all good qualities become manifest in the body of a Vaisnava and that only by the presence of these good qualities can one distinguish a Vaisnava from a non-Vaisnava. Krsnadasa Kaviraja lists the twenty-six good qualities of a Vaisnava: (1) He is very kind to everyone. (2) He does not make anyone his enemy. (3) He is truthful (4) He is equal to everyone.(5) No one can find any fault in him. (6) He is magnanimous. (7) He is mild. (8) He is always clean. (9) He is without possessions. (10) He works for everyone's benefit.(11) He is very peaceful. (12) He is always surrendered to Krsna. (13) He has no material desires. (14) He is very meek. (15) He is steady. (16) He controls his senses. (17) He does not eat more than required. (18) He is not influenced by the Lord's illusory energy. (19) He offers respect to everyone. (20) He does not desire any respect for himself. (21) He is very grave. (22) He is merciful. (23) He is friendly.(24) He is poetic. (25) He is expert. (26) He is silent."

-Srimad-Bhagavatam (5.18.12) purport

Ohe! Vaiṣṇava Ṭhākura

by Srila Bhaktivinoda Thakura

(1)

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

(2)

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

(3)

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

(4)

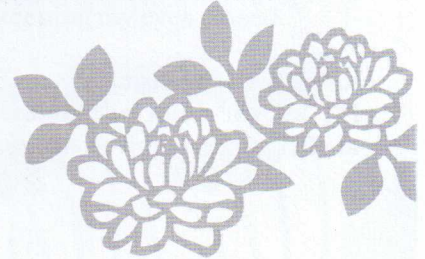
kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati ache
āmi to' kāṅgala, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche

TRANSLATION

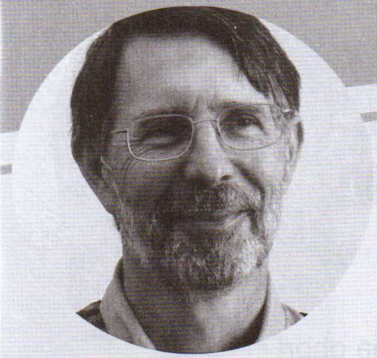
1) O venerable Vaisnava. O ocean of mercy, be merciful unto your servant. Give me the shade of your lotus feet and purify me. I hold on to your lotus feet.

2) Teach me to control my six passions; rectify my six faults, bestow upon me the six qualities, and offer unto me the six kinds of holy association.*

3) 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 holy name of Kṛṣṇa. 4) Kṛṣṇa is yours. You have the power to give Him to me. I am simply your servant running behind you shouting, "Kṛṣṇa! Kṛṣṇa!"



Tribute to Śrīla Śrīpāda



by

Rev. Canon Charles P. Gibbs

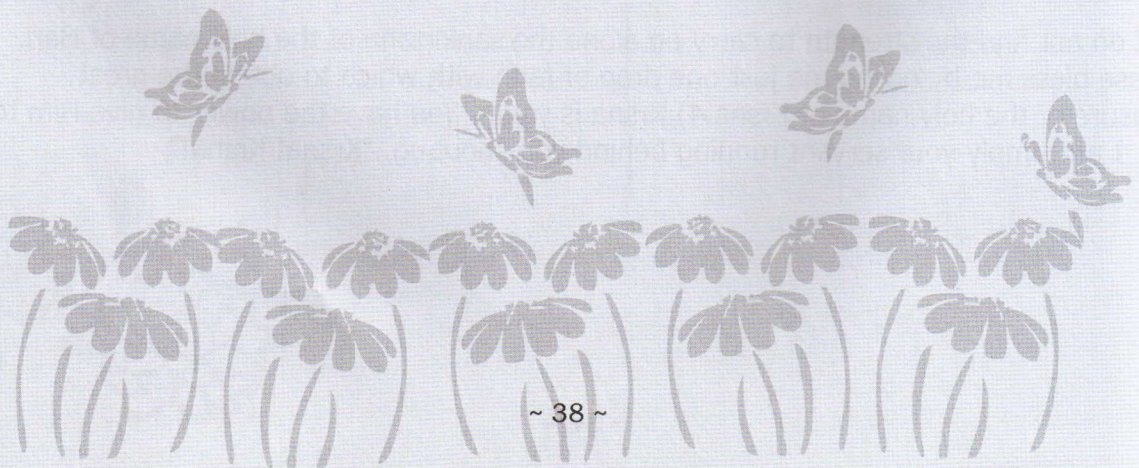
Former Founding Executive Director of United Religions Initiative

... It is easy to celebrate Dr. T. D. Singh's work for interfaith understanding and cooperation. His gracious, joyous and humble spirit, his deep reverence for God, his keen intellect, his compassionate commitment, his gracious hospitality and his ready laugh are an inspiration, and are incomparable gifts to any interfaith effort for peace, justice and healing.

In particular, Dr. T. D. Singh has been an extraordinary gift to the United Religions Initiative. Over the years, he has contributed greatly to the URI's chartering process... But he went far beyond helping to write words on a page. Through his efforts, those words have become a living reality. He has helped spread the URI's vision throughout Asia and played a key role in enabling the URI's regional conference for Asia and the Pacific in Bali, Indonesia in December 2001.

It has been a privilege to work side by side with Dr. T. D. Singh, to travel with him, to share visions of the possible and to join hands to make those visions real. But perhaps the greatest privilege has been to sit with him in stillness in the presence of the sacred evoked so purely in his beautiful chanting.

Rev. Canon Charles P. Gibbs
Executive Director
United Religions Initiative



Vyasa puja Lecture

by Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

A lecture by Srila Bhaktisiddhanta Saraswati Thakura Prabhupada on the Vyasa-puja day of his Guru Maharaja, Srila Gaura-kisora dasa Babaji Maharaja. The lecture was given in Mayapur, India: February 12, 1930. (Printed in Rays of The Harmonist. Vol. II. No. I)

*om ajnana-timirandhasya
jnananjana-salakaya caksur unmilitam yena
tasmai sri-gurave namah*

Today is the day of the worship of Sri Guru, and I have come here today for this purpose. I am a person blinded by ignorance. Ignorance is an object resembling darkness. I am the servant of Visnu. I have no other function except the service of Visnu. This mode of thought is being obstructed by the darkness of nescience. I have become blind for the present. Absence of light is darkness; absence of knowledge is ignorance. The only knowledge is the darling of Nanda, who is replete with all knowledge. I, who am averse to the service of the darling of Nanda, am blind.

Darkness assuming form envelopes my eyes. It is for this reason that my function of vision is inoperative, and that there has appeared in me the tendency towards various other activities. By means of my senses namely, hands, feet, eyes, ears, nose, tongue, and skin. I am engaged in a variety of work. Because of this, a multitude of diverse dangers confront me. By attempting to walk with these feet I often stumble and fall. By trying to discuss with this mind, I am invoking manifold evil by not being able to understand

the real subject of knowledge.

In such an hour of peril, Sri Guru, being moved to pity, manifested in this world. This has been done in order that he may impart to me the knowledge that "You are the servant of the darling of Nanda," and to dispel the darkness of ignorance.

My loss of sense of duty has led me to embark on the enjoyment of worldly objects, and to think such enjoyment is my duty. With this eye I see what is not my duty to see. I see only the bondage that obstructs me from my vision of He whom I ought to see by all means. By being deprived of His sight, I see only this bondage of material enjoyment.

The lotus feet of Sri Guru have imparted to me the light of spiritual knowledge, by removing that bondage of my eyes. Moving aside the bondage of my wrapped eyes and making the lids of my eyes open slightly, Gurudeva instructed me, saying, "Open your eyes a little and see." All these days I had been thinking that I can see by keeping my eyes closed.

For this reason I am performing the duty of offering obeisances to the lotus feet of Sri Guru, by giving up my worldly vanity. This is

the first object of offering my worship. To give up the vanity that thinks "I see," "I enjoy," is called "offering obeisances." While I was cherishing the wicked notion that I am the master, Sri Guru opened my eyes and removed my misjudging judgment. I was following the blind, under the lead of the knowledge of other objects. The lotus feet of Sri Guru made me realize that it is my duty not to follow the blind.

I did not possess that judgment of worshipping the lotus feet of Sri Guru for many years. The service of Sri Guru is verily my only duty, the function of the principle of my individual self. This also I have been enabled to understand only by his grace. After obtaining the sight of the lotus feet of Sri Guru, I have no longer such judgment that I have any other function except serving the feet of Sri Guru.

By his mercy, that dearest servant of the Supreme Lord, in order to rescue me from the clutches of worldly vanity, made me cognizant of the service of the darling of Nanda. It was only at that moment that I could realize that there is no other function of the jiva's own self. There is no other blessing except the endeavor to please the senses of the darling of Nanda. He alone is both the only mode and the only goal of all my activities. Sri Guru is His most beloved.

The service to the lotus feet of Sri Guru cannot be performed by an unskilled person like me, by any of the instruments such as body, mind and speech. If Sri Guru infuses in me the power, or looks upon me with approval, then I can gain his favor, and I can then obtain the fitness for serving him.

I could understand the subject of the summum bonum only on the day Sri Guru placed his feet, which are obtainable with difficulty even by the gods, on the head of an unworthy person like myself and baptized me with their dust. I then submitted to them the auspicious wish that I might be a fit recipient of the potency that is wielded by them.

In my vanity I could not fancy that the lotus feet of Sri Guru could be really so great. But if I narrate to you the good fortune attained by them, this may be conducive to the worship of Sri Guru by yourselves also.

Srila Kṛṣṇadāsa Kavirāja Gosvāmī has prayed, "I am most unworthy. I am more sinful than Jagai and Madhai; more insignificant than the maggot germinating in filth. The goodness of the person who even chances to hear my name, wears off. He who even utters my name reaps sin. Who is there in this world to have mercy on me, with the single exception of Sri Nityānanda Prabhu?"
*[See Endnote 1]

I have no resources to show my gratitude towards one who has acted the part of the most merciful of all persons, for the purpose of conferring on such an unworthy person the gift of fitness. It is not possible for me to repay his kindness in any way. Sri Guru is the counterpart of Godhead possessing a singleness of purpose to serve Godhead. Every act of his is the highest ideal of the service of Godhead. As long as this vision suffers any impediment, the scales have not fallen from my eyes.

Unless we obtain the grace, unless we gain spiritual enlightenment, we cannot realize the greatness of his lotus feet. When I set myself to discourse regarding Sri Gurudeva, I find that he manifests himself in this world for the establishment of the heart's desire of Sri Caitanya, for rousing me into the waking state. Our previous acarya Thakura Narottama has revealed this:

sri caitanya mano' bhītam
stapitam yena bhūta
svayam rūpāh kāda mahyam
dadati sva-padantikam

"Oh, when will Sri Rupa himself, by whom the heart's desire of Sri Caitanya has been substantiated in this world, vouchsafe me the close proximity of his own feet?"

After I had the good fortune of obtaining the sight of the lotus feet of Sri Guru, I had the opportunity of discoursing about these words of the best of teachers, Thakura Narottama. The lotus feet of Sri Guru manifest in this world for establishing the heart's desire of Sri Caitanya.

What is the nature of the heart of Sri Caitanya? Sri Caitanyadeva had said, "The hearts of other persons are their minds. My mind is Vrndavana. I deem My mind and the divine woodland where Krsna loves to stroll as the same."

The holy Vrndavana is really the heart of Sri Gaurasundara. Only those who are saved from the clutches of evil can realize the nature of Sri Vrndavana. The word "abhista" in the verse of Thakura Narottama means literally "to desire in every way". He is referring to that which is desired by Caitanya in every way, that which Caitanya wills, and the teaching that He imparts for making the unconscious conscious. He prays, "When will Sri Rupa Gosvami Prabhupada, who has established this teaching of Caitanya in this world, place me in the close proximity of his lotus feet for the same service of the Lord?" The word "svayam rupa" may also mean "the personal form of the divinity, the darling of Nanda". In that case he prays, "When will Sri Krsnacandra, drawing my soul to His, take me to the proximity of His lotus feet?"

In Sri Krsna's personal form is concentrated the principles of real existence, consciousness and bliss. With this bag of bone and muscle, this carcass of flesh and blood which has been born of parents for the purpose of suffering pain, for undergoing the threefold-misery in the prison of this world, for my aversion to Krsna with this bundle of flesh and bones one cannot go to His presence.

Nor is it possible to approach the proximity of the feet of the personal divinity with the current of mental thought engrossed in external objects of sensuous perception, in

which there is consciousness of any other object than the darling of Nanda. When the external objects of this world—house, body, air, fruits and flowers, this whole world—tell me, "Master, we wish to serve you," then I think, "Very well, let me be the lord of these."

The air-god is an object of my highest worship. Inhaling him with my nose and fancying him to be an object for ministering to my pleasure, I try to absorb him into my lungs. Why? In order to maintain my life, I have conceived the desire of becoming the lord of my senses. I cannot understand that this eye is preventing me from seeing the unique and incomparable beauty of the darling of Nanda by holding external color and form; nor that the external sound is the obstacle of my catching the sound of Krsna's flute.

I am not able to find the strength to surmount this obstacle until Sri Guru, full of endless mercy, manifests himself to me. I have been unable to feel any liking for the lotus feet of Sri Caitanya, the darling of Sri Nanda, and for the feet of Sri Rupa Gosvami, Sri Rupa Manjari, whose endeavors are fast bound to the lotus feet of Sri Caitanya. Alas! Indeed, where is another person whose fate is as blasted as mine?

Others work towards establishing the tidings of aversion to the darling of Nanda in this wicked world. But Sri Guru, the best beloved of Sri Caitanya, out of mercy, is trying to establish Sri Caitanya in my heart. When will the lotus feet of Sri Guru graciously allot me a place in their close proximity? When will Sri Guru make me enter the community of the followers of Rupa? When will the Vaisnavas, making me bathe in the shower of the dust of their feet, accept me as their servant? When shall I be able to behold that blessing, by bathing in the particles of feet-dust of the Vaisnavas, that blessing by which I shall be able to obtain the mercy of that beautiful person Himself? Sri Baladeva Nityananda, who is the manifestation of Godhead's own Self, is Himself endeavoring to serve Krsna by cherishing that self-conception.

There can be no service of Gaura if one is enveloped by the faculty of aversion. Sri Guru is that very person who, focusing in himself the manifestation of Krsna's own transcendental form, is engaged in establishing the heart's desire of Sri Caitanya in this world.

Sri Krsna, Brahma, Narada, Vyasa, Madhva, Padmanabha, Nrhari, Madhava, Aksobhya, Jayatirtha, Jnanasindhu, Dayanidhi, Vidyanidhi, Rajendra, Jayadharmā, Purusottama, Vyasatirtha, Laksmipati, Madhavendra, Isvara, Advaita, Nityananda, Isvara's "disciple" Sri Caitanya, this is the successive order of preceptors. Sri Krsna has established the preceptorial order of this world. When will Krsna, drawing me into Himself, make me and object of His grace?

There is no function or object of endeavor for the individual soul, other than the service of Sri Radha-Govinda. I have observed this judgment and conduct only by the mercy of my Sri Guru. The worship of other gods, and so on, is also not the object of the endeavor of the individual soul.

The heart's desire of Sri Caitanya alone is also the limit of the desire of the individual soul. Words on any other subject are only a contrivance for the production of evil. This teaching also has been imparted by Sri Guru alone. Sri Guru is serving the darling son of Nanda at all times, by all senses, in every way. There is no other function of Sri Guru even for the space of a single moment, than such service. Unless we behold this, we do not really accept the protecting guidance of Sri Guru.

The darling son of Nanda, who is the sole object of worship by means of His centripetal attraction, has kept the attracted so effectively drawn towards Him that they do not experience any other desire. Such service is the only natural function of the soul. We, who are empowered by the limiting energy (maya), by the idea that we are not predominated parts of the divinity, are being

engrossed by His deluding external power.

What endless variety of pretences have been put before us by the deluding energy in order to seduce us to the ambition of lording it over the material world, to impress on us that we have need of this connection with matter! The deluding energy has been appearing before us like a harlequin wearing a variety of masks.

We belong to the class of servants, as particles of the predominated energy of Godhead. We are not the concentrated or plenary forms of the predominated power. We shall lapse into the worship of the form of the false ego if we cherish the offensive desire of masquerading as the holy concentrated forms of power, by giving up the inclination of serving Godhead by submission to the true concentrated personalities of power.

We are dis-associable particles. If we are not separable, how else can we learn to be averse to Sri Hari? These manifold misunderstandings have appeared in me by reason of my cherishing the idea that Sri Guru, the best beloved of the bestower of freedom from ignorance, has no relationship of kindred with me. I think that these misunderstandings are my enemies.

Those who help me towards the aptitude for service of Krsna are my only friends. Those who help me augment my aversion to Krsna are my most deadly enemies. Forgetting this judgment I become busy with activities for procuring vegetables, fish, fuel, and so on, for the maintenance and nourishment of those kindred of mine who are averse to Krsna. Forgetfulness of the service of the lotus feet of Sri Guru, the best beloved of the bestower of freedom from worldly bondage, is the cause of this.

Those who are comparatively less fortunate maintain that the worship of Sita-Rama is the best of all. Those who are less fortunate than even these, regard the worship of Sri Sri Laksmi-Narayana and the fourfold enveloping expansions (vyuha) as the highest form of

worship. Those wretched who are wholly devoid of any such thing as good fortune, get enveloped in abstract indefinite thinking and, ignoring even the unknowable existence of the spiritual, regard the dogma of the void as the highest of all. There are also a few who propound the hypothetical views of skepticism and agnosticism. In this manner one gets anxious to secede from the lotus feet of Sri Guru, in that proportion that his aversion to Krsna increases.

One welcomes as his guru that degree of aversion to Krsna which happens to characterize himself. By this process, the individual soul attains to diverse conditions ranging from that of contracted consciousness to that of a stone. Sri Guru is engaged in establishing the heart's desire of Sri Caitanya as soon as such misfortune overtakes u s. I feel no hankering for the sight of the beauty of the lotus feet of Sri Guru who is so merciful. My thoughts wander away in all directions, in search of sensuous gratification, seeking how the belly may be well filled, how it may be possible to enjoy the world in an effective manner, how bodily ailments may be cured, how physical health may be maintained, and so on, and so on.

The words of Sri Gaurasundara, those words that Sri Guru always repeats to us, declare that in the case of a person who does not want any personal advantage, who is inclined to serve Godhead, who is anxious to get across the ocean of the world to the further shore of the spiritual realm, for such a person to appreciate worldliness and women is, alas, more harmful than swallowing poison.

When Sri Guru bestows on us the mantra (which relieves one from the mental platform), in which he has been instructed by the Supreme Lord's own, it is only then that we realize the fact that the service of the lotus feet of Sri Guru is the only cause of all well-being.

For the present I will serve Sri Guru starting from the commencement of every year to its

close, throughout the whole of the year. I will serve him in future births. If, as the result of my service I attain the state of liberated life someday, I will serve the son of Sri Nanda by continuing to be the recipient of the lotus feet of Sri Guru.

Srila Raghunatha dasa Gosvami says in his supplication to Sri Radhika that he had indeed passed some time in a state of expectation which is replete with the ocean of bliss. If She will not give him Her mercy, what does he care about life or residence in Vraja, or about the slayer of Baka (Sri Krsna) Himself? Similarly, if I do not obtain the protecting support of Godhead appearing in the role of His servant, what will it avail me to live in Vraja or to attain Krsna? If the fortune of obtaining the sight of the best-beloved of Krsna is to be missed, I am prepared to give up my little life this day. Where is there any more use for preserving the inanimate body?

What manner of other duty may possibly exist for me that is making me run after it by giving up the service of the lotus feet of Sri Guru? Is the evil fortune of triple misery, which is afflicting the innumerable individual souls of the world, ever acceptable to me? No sooner does vulgar talk come to prevail then it produces addiction to this world as a result. Sri Guru tells of the holy name, then he tells of the divine form as worldly desire begins to subside, of the quality of the divinity on further diminution of such appetite, and he draws us fully to the lotus feet of Sri Krsna by telling us of His activities (lila) and the distinctive nature of individual service when the aptitude for worldliness is still further attenuated. After that we serve the son of Nanda, the highest personality of divine activities, by entering into His pastime.

Is this service obtainable by the physical body derived from parents, by the second birth by means of gayatri, by admitting to the study of the scriptures or by subsisting on my mental function?

It is from Sri Guru alone that this function

may be gained. His lotus feet are eternal. May I never undergo an interruption of relationship with his lotus feet, even for a single moment. May I be never loosened, even for a moment, from the bond that unites me to his lotus feet. May I never for a moment quit my hold of his lotus feet by being tempted by any fascination of this world. May I never be deprived of His lotus feet by listening to the advice of any other, worthless person.

The succession of preceptors commencing from Sri Krsna, Brahma, Narada, and all of them are my Sri Gurudeva. My Gurudeva designates his preceptor as his Gurudeva. All of them are preceptors of the same chain. There is no difference in them. There is no difference in their utterances. The good fortune that I have gained by obtaining the sight of om visnupada Sri Sri Gaurakisora Prabhu, my mahanta Gurudeva *[See Endnote 2], I find no language to express. I have observed in him the renunciation of Srila Raghunatha dasa Gosvami in all its perfection. If there be a millionth part of his renunciation in any person, such a person is blessed, indeed; he is most highly blessed. He will be in a position to serve Krsna in the spirit of familiar confidence by climbing upon Krsna's bosom and shoulders.

It is my eternal function to serve the lotus feet of Sri Guru at all times and by means of all the senses. A great day of rejoicing for me has arrived inasmuch as those belonging to the discipic line of om visnupada Sri Srila Jagannatha dasa Babaji Maharaja have come here to bless me. This high fortune has not been mine before now. All of you belong to the order of my Gurus. I have wasted your priceless time, devoted to the service of Krsna, by speaking a number of incoherent words, but I have said these words only for worshipping Sri Gurudeva.

Sri Gaurasundara says, "Krsna is Master. He is the autocrat. He is full of activity by His will. All glory, above all things, to His self-willed activities. May He accept my service or reject it as He wishes. I will be prepared to offer Him

my exclusive service without guile, at all time and in every way, with body, mind and speech. If He spurns me with His feet I shall know that it is my want of worth."

May the ephemeral world not deflect me for a moment, never make me averse to the lotus feet of my Sri Guru. May Sri Gurudeva be pleased to accept my service. May I never have to associate with evil-minded persons.

I do not know what part of my attempt to worship Sri Gurudeva may be accepted by him, but it fills me with hope that He is more merciful to the undeserving. Holding fast to the hope of his causeless mercy, I will be all the more eager to serve. All of you belong to the line of my Guru. May you have mercy on me that I may be enabled to serve him. I offer my prostrated obeisances at your feet.

ENDNOTE 1:

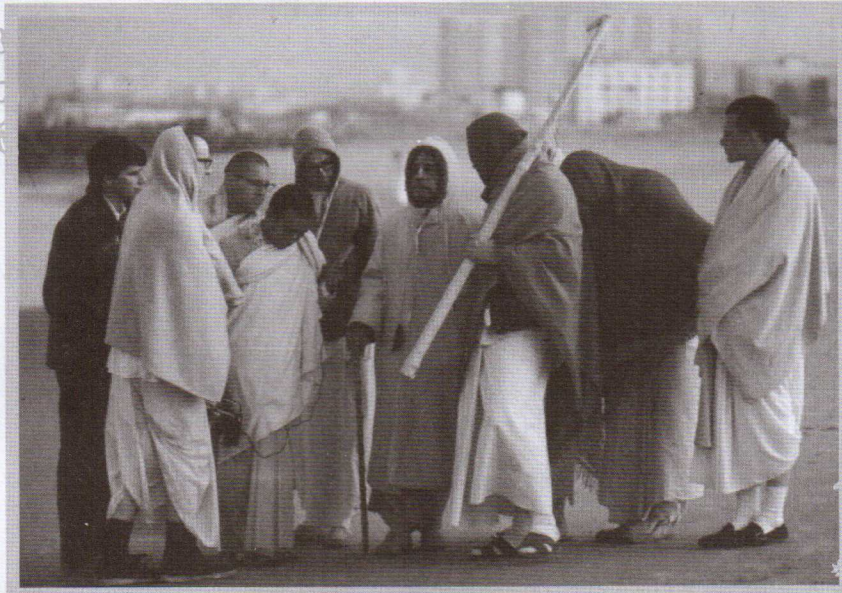
jagai madhai haite muni se papistha
purisera kita haite muni se laghistha
mora nama sune yei, tara punya ksaya
mora nama laya yei, tara papa haya
emana nigma more keba krpa kare
eka nityananda vinu jagat bhitare

["I am more sinful than Jagai and Madhai and even lower than the worms in the stool. Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful. Who in this world but Nityananda could show His mercy to such an abominable person as me?" (Srila Krsnadasa Kaviraja Gosvami - Caitanya-caritamrta, Adi-lila 5.205-207)]

ENDNOTE 2: There are two kinds of siksa-guru: caitya guru (the Supersoul) and mahanta guru.

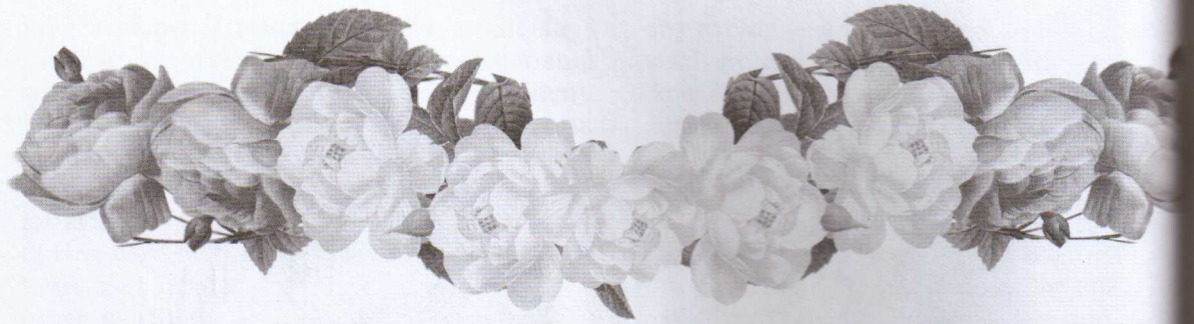
siksa-guruke ta' jani krsnera svarupa
antaryami, bhakta-srestha, -ei dui rupa

["One should know the instructing spiritual master to be the Personality of Krsna. Lord Krsna manifests Himself as the Supersoul and as the greatest devotee of the Lord." (Caitanya-caritamrta, Adi-lila 1.47)]



So try to receive Krishna's grace through the disciplic succession... Then you will understand everything. One should have unflinching faith in God and spiritual master. Don't jump over God, crossing the spiritual master. Then it will be failure. You must go through. We are observing Vyasa-puja ceremony, the birth anniversary of our Guru Maharaja. Why? We cannot understand Krishna without spiritual master. That is bogus. If anyone wants to understand Krishna, jumping over the spiritual master, then immediately he becomes a bogus. Therefore Caitanya Mahaprabhu says, guru-Krishna-krpaya paya bhakti-lata-bija (Cc. Madhya 19.151). That is Vedic injunction. Tad viddhi pranipatena pariprasnena sevaya (Bg. 4.34). Nobody can understand Krishna without going through His most confidential servant. This is the meaning of this Vyasa-puja. You cannot surpass. If you think that you have become very learned and very advanced, now you can avoid the spiritual master and you understand Krishna, that is the bogus. That is the meaning of this Vyasa-puja ceremony. We should always pray, yasya prasada bhagavat- prasada. Yasya prasada, only by the grace of spiritual master we can achieve the grace or mercy of Krishna. This is the meaning of this Vyasa-puja, offering obeisances by parampara system.

—Srila Prabhupada, Vyasa-puja lecture, Atlanta, 2nd March 1975



Explanation of Vyasa-puja in the Bhagavad-gita

BG 18.75

*vyāsa-prasādāc chrutavān
etat guhyam ahaṁ param
yogaṁ yogeśvarāt kṛṣṇāt
sākṣāt kathayataḥ svayam*

SYNONYMS

vyāsa-prasādāt—by the mercy of Vyāsadeva; śrutavān—heard; etat—this; guhyam—confidential; aham—I; param—the supreme; yogaṁ—mysticism; yogeśvarāt—from the master of all mysticism; kṛṣṇāt—from Kṛṣṇa; sākṣāt—directly; kathayataḥ—speaking; svayam—personally.

TRANSLATION

By the mercy of Vyāsa, I have heard these most confidential talks directly from the master of all mysticism, Kṛṣṇa, who was speaking personally to Arjuna.

PURPORT

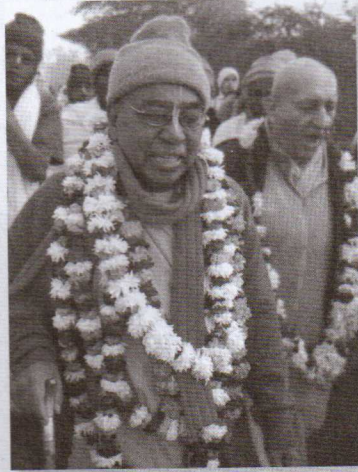
Vyāsa was the spiritual master of Sañjaya, and Sañjaya admits that it was by his mercy that he could understand the Supreme Personality of Godhead. This means that one has to understand Kṛṣṇa not directly but through the medium of the spiritual master. The spiritual master is the transparent medium, although it is true that the experience is direct. This is the mystery of the disciplic succession. When the spiritual master is bona fide, then one can hear *Bhagavad-gītā* directly, as Arjuna heard it. There are many mystics and yogīs all over the world, but Kṛṣṇa is the master of all yoga systems. Kṛṣṇa's instruction is explicitly stated in *Bhagavad-gītā*—surrender unto Kṛṣṇa. One who does so is the topmost yogī. This is confirmed in the last verse of the Sixth Chapter. *Yoginām api sarveṣāṁ*.

Nārada is the direct disciple of Kṛṣṇa and the spiritual master of Vyāsa. Therefore Vyāsa is as bona fide as Arjuna because he comes in the disciplic succession, and Sañjaya is the direct disciple of Vyāsa. Therefore by the grace of Vyāsa, his senses were purified, and he could see and hear Kṛṣṇa directly. One who directly hears Kṛṣṇa can understand this confidential knowledge. If one does not come to the disciplic succession, he cannot hear Kṛṣṇa; therefore his knowledge is always imperfect, at least as far as understanding *Bhagavad-gītā* is concerned.

In *Bhagavad-gītā*, all the yoga systems, karma-yoga, jñāna-yoga and bhakti-yoga, are explained. Kṛṣṇa is the master of all such mysticism. It is to be understood, however, that as Arjuna was fortunate enough to understand Kṛṣṇa directly, similarly, by the grace of Vyāsa, Sañjaya was also able to hear Kṛṣṇa directly. Actually there is no difference in hearing directly from Kṛṣṇa or hearing directly from Kṛṣṇa via a bona fide spiritual master like Vyāsa. The spiritual master is the representative of Vyāsadeva also. According to the Vedic system, on the birthday of the spiritual master, the disciples conduct the ceremony called Vyāsa-pūjā.

Vaiṣṇave Vijñapti

by Narottama Das Thakura



(1)

ei-bāra karuṇā kara vaiṣṇava gosāñi
patita-pāvana tomā bine keha nāi

(2)

jāhāra nikaṭe gele pāpa dūre jāya
emana dayāla prabhu kebā kothā pāya

(3)

gaṅgara paraśa haile paścāte pāvana
darśane pavitra kara-ei tomāra guṇa

(4)

hari-sthāne aparādhe tāre harinām
tomā sthāne aparādhe nāhi paritrāna

(5)

tomāra hṛdaye sadā govinda-viśrām
govinda kahena—mora vaiṣṇava parāṇ

(6)

prati-janme kari āśā caraṇera dhūli
narottame kara dayā āpanāra bali

TRANSLATION

- 1) O Vaisnava Gosvami, please be merciful to me now. There is no one except you who can purify the fallen souls.
- 2) Where does anyone find such a merciful personality by whose mere audience all sins go far away?
- 3) After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by the sight of you, the fallen souls are purified. This is your great power .
- 4) The holy name delivers one who has committed an offense to Lord Hari, but if one commits an offense to you, there is no means of deliverance.
- 5) Your heart is always the resting place of Lord Govinda, and Lord Govinda says, "The Vaisnavas are in My heart."
- 6) I desire the dust of your holy feet in every birth I may take. Please consider Narottama yours, and be kind upon him.

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." In the Chāndogya Upanisad it is said, ācāryavān puruso veda: "One who approaches a bona fide spiritual master can understand everything about spiritual realization."

-Srimad-Bhagavatam 4.28.65 Purport



Tribute to Śrīla Śrīpāda



Charles H. Townes

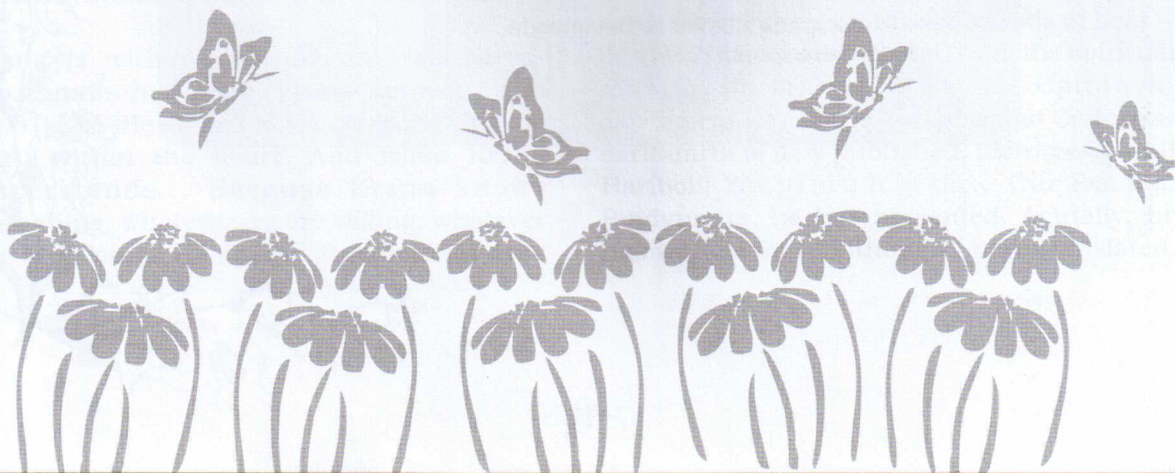
Nobel Laureate in Physics
University of California, Berkeley, USA

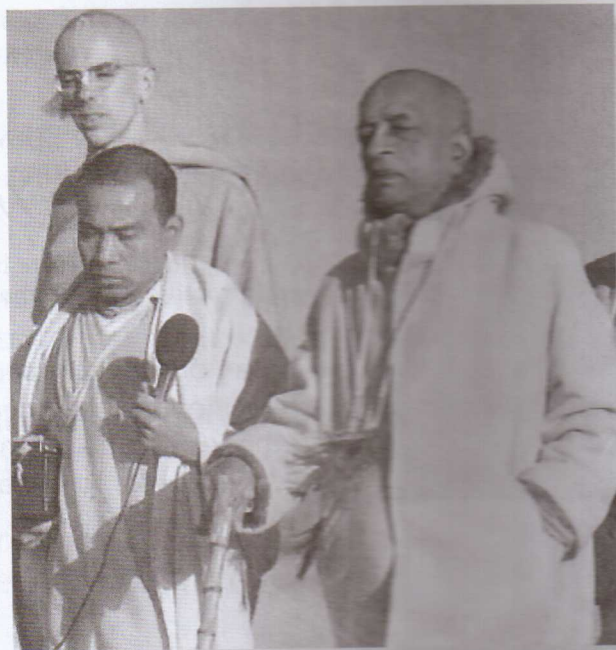
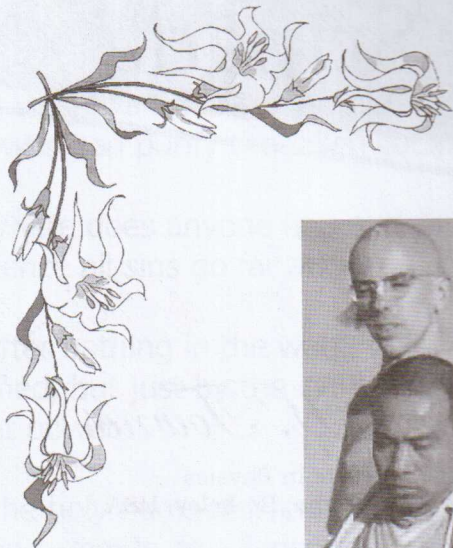
“... an outstanding person ... Dr. Singh's contribution to the understanding of religion and the relation between science and religion ... will have a long-standing influence.”

Ven. Jinwol Lee

Professor of Dongguk University, Korea
Global Trustee URI Asia & EXCO member of WFB

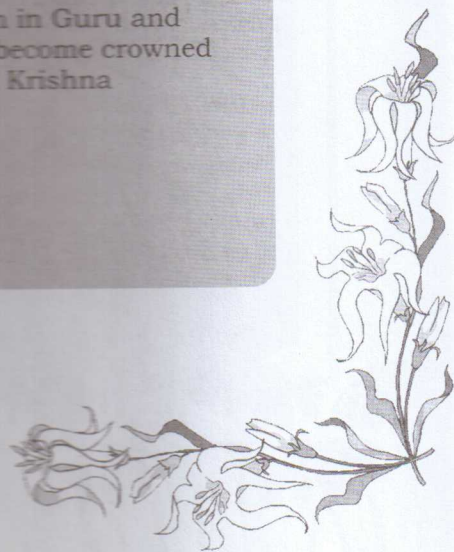
“I believe that Dr. T.D. Singh's friendship with various religionists could be a model for promoting peace and love among diverse people of the world.”





Guru and Krishna are two parallel lines on which the spiritual express runs very smoothly. By the Grace of Guru one gets Krishna and by the Grace of Krishna one gets a bona fide Guru. Krishna consciousness means staunch faith both in Guru and Krishna. One minus the other is no good for the devotee. Do not ever try to approach Krishna directly. Anyone who talks of Krishna without service to Guru will not be successful. So your faith in Guru and Krishna simultaneously will help you to become crowned with success in the progressive march in Krishna consciousness.

—Sri Prabhupada's Letter to Devananda
Delhi 27 September, 1967



Vyasa Puja

Lecture

by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Sri Vyasa-Puja Lecture given in London on August 22, 1973

Srila Prabhupada: My dear sons and daughters, I am so much obliged to you that you have become so enthusiastic for offering Vyasa-puja. Now try to understand. Several times we have explained why this function is called Vyasa-puja. 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 Krsna. From Krsna, Brahma was initiated, Lord Brahma. Tene brahma hrdaya adi-kavaye muhyanti yat surayah. It is stated in the Srimad-Bhagavatam 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.

Krsna is within everyone. Isvarah sarva-bhutanam hrd-dese 'rjuna tisthati [Bg. 18.61]. So He is called caitya-guru, means guru within the heart. And when Krsna understands... Because Krsna knows everything, whatever we are willing, whatever we are doing. He is the Paramatma; He's

sitting within our hearts as witness. Anumanta upadrsta. Upadrsta means simply observing what we are doing, and what we are desiring. So as we desire, Krsna 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 Krsna sees that a living entity is very anxious to understand Him or to revive his Krsna consciousness, then Krsna gives him all opportunity, especially by manifesting Himself as the spiritual master. Antar bahih. The spiritual master is therefore Krsna's manifestation - -Krsna's mercy manifestation to help a person to develop his Krsna 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 Krsna consciousness. Therefore, to advance in Krsna consciousness we require two kinds of help -- one from Krsna and another from the spiritual master. It is stated in the Caitanya-caritamrta... You'll be glad now that Caitanya-caritamrta is now published. (devotees: Jaya! Haribol!) Yes. (This) It is the... Our Panditji, Pradyumna, he has presented. Actually, he has worked for it, although I have translated.

But I am very much indebted to him that he very carefully edits and makes the thing very perfect. So, now we have got translation of Srimad-Bhagavatam, Bhagavad-gita, and Sanskrit portion... Because mostly there is Sanskrit portion, so, so my beloved disciple, Pradyumna, I call him Pandit Mahasaya, because he is actually doing the pandita's work. So he edits and he works very hard. And... Not only that, his wife also helps in this connection. So actually, that is wanted.

*kiba vipra kiba sudra nyase kene naya
ye krsna tattva vetta sei guru haya*

I'm sometimes criticized by my Godbrothers that I have become a marriage-maker, because a sannyasi does not take part in a marriage ceremony, but I get my disciples married. This is also unique in the history. So they criticize me that I have become a marriage-maker. But they, they do not know why I take this risk. I have got many disciples, they are married couples, but all of them, husband and wife, they are helping this movement. Here is Bhagavan dasa, he's also married man, children.

So everyone has got duty
in Krishna consciousness,
and this duty is taught
by Krishna and the
spiritual master.

So actually, married couples should be paramahamsas. Paramahamsa means the topmost stage of sannyasi. Paramahamsa. A sannyasi has got four stages: katicaka, bahudaka, parivrajakacarya and paramahamsa. A sannyasi, in the beginning, he's supposed to make a small cottage, just on the border of the village, does not go home, but the, his necessities are supplied by his home, but he does not go home. This is called katicaka. Then gradually, when he is practiced, he begs from home to home. He does not anymore depend on his own home.

That is called bahudaka. Bahudaka means collecting his necessity from many places. And then as he becomes practiced, he becomes parivrajakacarya. He goes from place to place, village to village, preaching the message of Krsna. As our Sriman Revatinandana Maharaja is doing. He has now very nice bus. All others also doing. Grhasthas are also doing. Because our only business is Krsna. It doesn't matter whether a grhastha, vanaprastha, sannyasi. It doesn't matter. So when he preaches all over the world, that is called parivrajakacarya. And when he's experienced, he executes the work by his assistants. That is called paramahamsa. So grhasthas are supposed to be paramahamsa. Just like Bhaktivinoda Thakura, he was grhastha, magistrate, government servant, but he has worked so much for Lord Caitanya Mahaprabhu in writing books. Not only writing books, but also begetting a child like Bhaktisiddhanta Sarasvati Gosvami Maharaja, my spiritual master. So that is grhastha. They should produce children like Bhaktisiddhanta Sarasvati Gosvami Maharaja. Because we want big stalwart men to preach this Krsna consciousness movement.

So everyone has got duty in Krsna consciousness, and this duty is taught by Krsna and the spiritual master. Guru-krsna-krpaya paya bhakti-lata-bija [Cc. Madhya 19.151]. Ei rupe brahmanda bhramite kono bhagyavan jiva. Anyone who is coming to Krsna consciousness, he's not ordinary living being. Anyone who is connected with our movement, he's not ordinary living being. Actually, he's liberated soul. And I am very much hopeful that my disciples who are now participating today, even if I die, my movement will not stop, I am very much hopeful. Yes. All these nice boys and girls who have taken so seriously... Bhaktivinoda Thakura wanted that European and American people may understand the philosophy of Caitanya cult and take part in it. That was his desire. My Guru Maharaja, His Divine Grace Bhaktisiddhanta Sarasvati Gosvami Prabhupada, he also attempted to

send his disciples to preach Caitanya cult in the Western world. One of them, he advised me also. First meeting, perhaps you know, he asked me to preach. So at that time I was young man, only twenty-five years old, and I was also householder. So I should have joined and executed his desire immediately, but due to my ill luck I could not immediately execute his order, but it was in my heart that it is to be done. So better late than never, I executed his order at the age of seventy years, not at the age of twenty-five. So actually I wasted so much time, I can understand that. From twenty... The message was there when I was twenty-five years old, but I began at the age of seventy years. But I did not forget the message. Otherwise, how could I do? That was, that is a fact. I was simply finding out the opportunity, how to do it. So anyway, although I began very late, at the age of seventy years, so by the help of my disciples this movement is gaining ground and is spreading all over the world. So therefore I have to thank you. It is all due to you. It is not my credit, but it is your credit that you are helping me in executing the order of my Guru Maharaja.

So this movement, Krsna consciousness movement, that you already know, that this is a most essential, most important movement to the human society. Last night the Ambassador of India, His Excellency Rasagotra, he was present here. He also appreciated that this movement is very important movement, and he was very pleased that I have done so much. So this movement will go on. Nobody can stop. So this Vyasa-puja ceremony means to offer our thanks to the Supreme Personality of Godhead, because He is the original guru. As we receive this message through parampara system from Krsna to Brahma, Brahma to Narada, Narada to Vyasadeva, Vyasadeva to Madhvacarya, in this way, Madhavendra Puri, then Isvara Puri, then Caitanya Mahaprabhu, then six Gosvamis, then others, Bhaktivinoda Thakura, Jagannatha dasa Babaji, Gaura Kisora dasa Babaji Maharaja, Bhaktisiddhanta Sarasvati. Then we have taken. So this, as we come to

this Krsna consciousness understanding through this long parampara, similarly, in the Vyasa-puja ceremony, whatever respect, honor, and presentation you give, that goes to Krsna through that parampara system, from down. As it is received through the parampara system, so similarly, your offerings also go through this parampara system to the Supreme. The connection.

Our system is gopi-bhartur pada-kamalayor dasa-dasanudasah [Cc. Madhya 13.80]. It is sometimes called bureaucracy. If you apply something, at least in India, to the President, you'll have to submit to the local collector. The collector will submit to somebody else, somebody else, then secretary, you go. Then to the President. So our system is that. So it is

As it is received through the parampara system, so similarly, your offerings also go through this parampara system to the Supreme.

not that I am training my disciples to worship me, man-worship, I'm getting some honor from them for nothing. No. It is not that. Whatever honor, whatever respect, whatever presentation you are giving to your spiritual master, it will go to Krsna by parampara system. This is Vyasa-puja. Therefore, it is called Vyasa-puja. Vyasa-puja means Vyasadeva is the original guru. After Brahma, Narada, then Vyasa. And Vyasa is original guru, because from his literature we understand spiritual knowledge. All these literatures whatever we have produced, they are actually originally from Vyasadeva. The four Vedas, Brahma-sutra, Upanisads, Puranas, they are called Vedic literature. And whatever is written with the conclusion of this Vedic literature, that is also Vedic literature. Just like our books. All our books, they are not mental speculation. Whatever I have learned from my Guru Maharaja, I am

presenting. That's all. It is not mental speculation -- this philosophy, that philosophy. We kick out all these things. Unless we get the knowledge from the authorized source, we don't accept. Because how we can accept? A so-called philosopher, scientist, according to... Why according? Everyone can understand that however great philosopher, scientist one may be, he is imperfect. He's imperfect. Every man. I have several times recited this example that in our country Gandhi was very big politician. You know Mahatma Gandhi. He committed so many mistakes. At last he committed such a great mistake that he was killed. That's a long history. So even a great person like Mahatma Gandhi, he commits mistake. Therefore, the sastra says any conditioned soul, he must commit mistake. However great he may be in the estimation of fools and rascals. *Sva-vid-varahostra*. He must commit mistake, he must be illusioned, his propensity is to cheat, and at the end, all the senses are imperfect. We have several times described. So, so much imperfectness, how he can give perfect knowledge?

From a bona fide spiritual master you receive knowledge, because he will present as he has received from his spiritual master.

Therefore, a so-called philosopher, scientist's knowledge is always imperfect. The perfect knowledge can be received through this parampara system. From Krsna, Krsna to Brahma, Brahma to Narada, Narada to Vyasa, Vyasa to Madhvacarya. In this way, from Caitanya Mahaprabhu, six Gosvamis, then our Guru Maharaja, in this way. And our business is just to present whatever we have heard. This is very important point. And because we do not speculate mentally, just like so many svamis comes from India. They make their own presentation by speculation. So whatever little success I have got, it is due

to this process, that I do not present anything which is created by me. That is the secret of success. All these rascals, I say, declare in this, all these rascals come, they manufacture. A spiritual thing cannot be manufactured -- as God cannot be manufactured. God is always God, and the words of God is also God. If we present as it is, then it will be effective. That is said in the sastra:

satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj-josanad asv apavarga-vartmani
sraddha bhaktir ratir anukramisyati
[SB 3.25.25]

Everything is there. *Satam prasangan*. From a bona fide spiritual master you receive knowledge, because he will present as he has received from his spiritual master. He'll not adulterate or manufacture something. That is the bona fide spiritual master. And that is very easy. To become spiritual master is not very difficult thing. You'll have to become spiritual master. You, all my disciples, everyone should become spiritual master. It is not difficult. It is difficult when you manufacture something. But if you simply present whatever you have heard from your spiritual master, it is very easy. If you want to become over intelligent, to present something, to interpret something, whatever over you have heard from spiritual master you can make some further addition, alteration, then you'll spoil whole thing. Then you'll spoil whole thing. Don't make addition or alteration. Simply present as it is. Therefore, we have begun Bhagavad-gita As It Is. Don't try to become over spiritual master. Then you'll spoil. Remain always a servant of your spiritual master and present the thing as you have heard. You'll be spiritual master. This is secret. You should know it. Don't try to become overintelligent. That will spoil. *Evam parampara praptam imam rajarsayo viduh* [Bg. 4.2]. So Caitanya Mahaprabhu says,

amara ajnaya guru hana tara ei desa
yare dekha, tare kaha, 'krsna'-upadesa
[Cc. Madhya 7.128]

Just see. It is very nice. You'll find in Caitanya-caritamṛta, now it is published. Caitanya Mahāprabhu says, He is the Supreme Lord, Kṛṣṇa. He says, *amara ajnaya*. "Whatever I say, *amara ajnaya*, by My order, you become a spiritual master." Caitanya Mahāprabhu. So one may be very illiterate, no education, or no scholarship, may not be born in brahmana family, or may not be a sannyasi. There are so many qualification. But one may not have all these qualifications. He may be rascal number one, but still, he can become spiritual master. How? *Amara ajnaya*. As Kṛṣṇa says, as Caitanya Mahāprabhu says, if you follow, then you become spiritual master. One may be rascal number one from material

One may not think that
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That's all.

estimation, but if he simply strictly follows whatever is said by Caitanya Mahāprabhu or His representative spiritual master, then he becomes a guru. So it is not very difficult. One may not think that "I am not qualified to become guru." No, you are qualified if you follow strictly the parampara system. Then you are qualified. That's all. *Amara ajnaya guru hana...* And what is the difficulty? Caitanya Mahāprabhu says, "Don't feel any difficulty." Because as spiritual master, what you have to do? *Yare dekha, tare kaha, 'kṛṣṇa'-upadesa* [Cc. Madhya 7.128]. Whomever you meet, you simply speak to him the instruction which Kṛṣṇa gives. What Kṛṣṇa instruction gives? That is also very easy. What is that? Kṛṣṇa says *man-mana bhava mad-bhakto mad-yaji mam namaskuru* [Bg. 18.65]. Kṛṣṇa says "Just become My devotee, always think of Me, offer Me obeisances, and worship Me." So here is

Kṛṣṇa. If you simply think "Here is Kṛṣṇa, Rādhā-Kṛṣṇa Deity," you may be fool number, rascal number one. That doesn't matter. But you are getting impression of this Rādhā-Kṛṣṇa, think of Him: "Oh, how nicely Kṛṣṇa is decorated." This much. No erudite scholarship. Simply... Kṛṣṇa says, *man-mana bhava mad-bhakto*. Here is Deity. Worship Him nicely as it is regulated principle. Even you are not worshipping, simply think of Kṛṣṇa, "Here is Rādhā-Kṛṣṇa." Impression. What is the difficulty? As soon as you see Rādhā-Kṛṣṇa, you get some impression. Think of that impression. Where is the difficulty? *Man-mana bhava mad-bhakto*. "Worship me." If you have got opportunity, worship. If you are initiated, worship here. Or you install Deity at home, as our Kṣīrodakasayi Prabhū is doing. Everyone can do it. Where is the difficulty? Now ask him how he is happy. The whole family is happy. Not only he. But his wife, his children, everyone is happy. Practical. *Man-mana bhava mad-bhakto mad-yaji mam namaskuru* [Bg. 18.65]. And if you cannot do anything, simply come and offer your obeisances: "My dear Lord Kṛṣṇa, I am so poor, so unfortunate, I cannot do all these things, but I offer my humble obeisances unto Your lotus feet." That much also. If you do this, you become spiritual master.

So, simply by accepting this principle, and even if you are not learned, illiterate, you are hearing so much from Bhagavad-gītā, you simply repeat that. Simply repeat that. There is no question of becoming very learned scholar. God has given you this ear. Even if you are blind, you cannot read, you can hear. So *kṛṣṇa-upadesa*, what is Kṛṣṇa...? This is '*kṛṣṇa'-upadesa*. And at last, Kṛṣṇa says, *sarva-dharman parityajya mam ekam saranam vraja* [Bg. 18.66]. So if you simply preach this cult, "My dear friend, my dear brother, you surrender to Kṛṣṇa," you become spiritual master. You become spiritual master. You go door to door. No other talks. Simply say, "My dear friend, you are very nice, you are very learned." That was adopted by Prabodhananda Sarasvatī.

*dante nidhaya trnakam padayor nipatya
kaku-satam krtva caham bravimi
he sadhavah sakalam eva vihaya durad
caitanya-candra-carane kurutanuragam (sic)*

The meaning is the preaching, very easy. *Dante nidhaya trnakam*. According to Indian system, if you put a grass on your mouth, it is a sign of that you have become very humble. If you approach a person with a grass in your mouth, he'll immediately know that you are coming there with very, very great humbleness. Therefore *dante nidhaya*. This was the system. *Dante nidhaya trnakam*, and touching his feet. Immediately, touch his feet. Immediately, even if he's enemy, he'll be a friend. Even if he's your enemy, it is so nice process. Take a grass on your mouth and immediately fall on his feet, *padayor nipetya*, and with folded hands, much flattering. *Dante nidhaya trnakam padayor nipatya kaku-satam krtva ca*. All flattering words. *Aham bravimi*. So immediately he will agree, "Yes, what you say I'll hear. I'll hear." Immediately, convert to hear you at least. Just see how perfect process is. "Then what is your purpose, sir? Why you are becoming so humble, meek? And now say." "Yes sir, I'll say." What is that? *He sadhavah*, "You are a great sadhu." Although he may be rascal

number one. Still, you call him, *he sadhavah*. "Yes, I am sadhu, yes. What is your proposal?" "Now kindly forget all nonsense, whatever you have learned. That's all. I am flattering you because I want that you forget everything, all these yogis and this and that and that and meditation. Please kick out all these." "Then what I have to do?" *Caitanya-candra-carane kurutanuragam*. Just adhere yourself to the lotus feet of Lord Caitanya Mahaprabhu. Then you become spiritual master. That's all. "So I hope that all of you, men, women, boys and girls, become spiritual master, and follow this principle. Spiritual master, simply, sincerely, follow the principles and speak to the general public. Then Krsna immediately becomes your favorite. Krsna does not become your favorite; you become Krsna's favorite. Krsna says in the Bhagavad-gita, *na ca tasmad manusyesu kascin me priya-krttamah*: "One who is doing this humble service of preaching work, Krsna consciousness, nobody is dearer than him to Me." So if you want to become recognized by Krsna very quickly, you take up this process of becoming spiritual master, present the Bhagavad-gita as it is. Your life is perfect. Thank you very much. ***

It is guaranteed that as long as
you stick to the order of the
spiritual master you can
accomplish whatever is ordered.
But you must develop a sincere
heart.

-Sri Bhaktisvarupa Damodara Swami
Sripada Maharaja





Vyasa-puja is the glorious ceremony, which the disciples conduct on the most auspicious day of guru's appearance. The spiritual master is a representative of Krishna, and there is no difference between hearing directly from Krishna and hearing directly from Krishna via a bona fide spiritual master. "Spiritual master is a truth. So what is that truth? The truth is samsara-davanala-lidha-loka-tranaya karunya-ghanaghanatvam. The whole world is in the blaze of material pangs, threefold miseries. And a person who is authorized to deliver people from that material pangs, he is called spiritual master."

—Sрила Prabhupada, Sri Vyasa-puja, Hamburg, 5th Sept 1969



"One should know
the acarya as
Myself and never
disrespect him in
any way. One
should not envy
him, thinking him
an ordinary man,
for he is the
representative of
the demigods."

(S.B. 11.17.27)

THE MEANING of VYASAPUJA

by His Divine Grace Srila Gour Govinda Swami

In this beautiful cintamani lecture, Srila Gour Govinda Swami Maharaja, through careful analysis of the manifestation of Lord Nityananda as Sri Guru establishes the importance of worshipping such Vaisnava Acaryas and the true meaning of Vyasapuja. Furthermore, the Acarya also presents how bhakti-tattva is revealed to the disciple who hears the kirtan of the Sri Guru Acarya.

*tabe nityananda-gosanira vyasa-pujana
nityanandavese kaila musala dharana*

*tabe saci dekhila, rama-krsna - dui bhai
tabe nistarila prabhu jagai-madhai*

*tabe sapta-prahara chila prabhu bhavavese
yatha tatha bhakta-gana dekhila visese
[Cc. Adi 17.16-18]*

TRANSLATION

"Nityananda Prabhu then arranged to offer Vyasa-puja, or worship of the spiritual master, to Lord Sri Gaurasundara. But Lord Caitanya carried the plough-like weapon called musala in the ecstasy of being Nityananda Prabhu."

"Thereafter Mother Sacidevi saw the brothers Krsna and Balarama in Their manifestation of Lord Caitanya and Nityananda. Then the Lord delivered the two brothers Jagai and Madai. After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes."

Commentary by His Divine Grace Srila Gour Govinda Swami Srila Gurudeva

Avatari-Avatar

From this verse we can understand Caitanya Mahaprabhu showed His Nityananda form. Nityananda is Balarama. Caitanya Mahaprabhu is *svayam bhagavan*.

*brajendra-nandana jei
saci-suta hoilo sei
balarama hoilo nitai*

[Prarthana, Srila Narottama Dasa Thakura]

Caitanya Mahaprabhu is the son of Maharaja Nanda, Krsna. Krsna is Caitanya and Nitai is Balarama. So Krsna is avatari whereas Balarama is avatara. Understand my language? Avatari means the source of all incarnations. Balaram is avatara. But there is no difference between Krsna and Balarama, as there is no difference between avatar and avatari.

Brahma-samhita also says, giving the example of the lamp. One original lamp is there and many lamps are being lit from it. All the lamps have the same potency of giving light. So there is no difference between avatar and avatari. It is manifested, Mahaprabhu showed this, nityanandavese kaila musala dharana. 'Lord Caitanya carried the plough-like weapon called musala in the ecstasy of being Nityananda Prabhu.' Sri Nityananda Prabhu was going to put a garland on the shoulders of Caitanya Mahaprabhu when He saw Himself in Caitanya Mahaprabhu. There is no difference between avatara and avatari, no difference between Caitanya and Nityananda and no difference between Krsna and Balarama. This is the siddhanta and this gaura-avata is purna-avata, complete avata not an amsara avata, partial incarnation. Srila Prabodhananda Sarasvati-pada has said like this in Sri Caitanya-candramrta:

*yadi nigadita-minady-amsavad gauracandro
na tad api sa hi kascic chakti-lila-vikasah
atula-sakala-sakty-ascarya-lila-prakasair
anadhigata-mahattvah purna evavatirnah
[Sri Caitanya-candramrta, Text 141]*

"If someone says that Lord Sri Caitanya is an

amsa-avataṛ like Lord Matsya or if not that, then a lila-avataṛ, or a saktaveśa-avataṛ then he does not understand the actual glory of Lord Sri Caitanya, the original Personality of Godhead who's full of all perfect and incomparable potencies and wonderful pastimes."

An Ocean of Mercy

"Sri Caitanya is full of all perfect and incomparable potencies." *Saktiman* is energetic. *Atula-sakti* means incomparable. Therefore through His incomparable potency, He has manifested a wonderful lila, a wonderful lila. One cannot understand this lila-tattva through one's material knowledge or scholarship. From this we can understand, Gaurāṅga Mahāprabhu is pūrṇa-avataṛa not amsa-avataṛa, and it's not an easy thing to understand Him.

*na yoga na dhanam na ca japa-tapas-tyaga-niyama
na eda nacara kva nu bata nisiddhady-uparatih
akasmac caitanye 'vatarati daya-sara-hrdaye
pumarthanam maulim param iha muda lunthati janah
[Sri Caitanya-candramṛta, Text 111]*

"Now that Lord Sri Caitanya, His heart filled with mercy, has descended to this world, those living entities who had formerly never practiced yoga, meditated, chanted mantras, performed austerities, followed various Vedic restrictions, studied the Vedas, performed spiritual activities or refrained from sins have all become able to easily plunder the crest jewel of all goals of life."

The 'crest jewel of the goal of life' means prema-dhana. Those who have nothing, who are very, very sinful persons, no *yoga*, no *jñāna*, no *tapasya*, no Vedic study, bereft of Vedic knowledge, no *vrata*, no *tapasya*, no *sādācāra*, all *asādācar*, Mahāprabhu is so wonderfully merciful. He is an ocean of mercy, an unlimited ocean of mercy. He offers this prema indiscriminately. When Mahāprabhu appeared, all were drowned in this ocean of prema. But who gets it? That's another question. Though Mahāprabhu offers who gets it?

*patrapatra-vicaranam na kurute
na svam param viksyate,
deyadeya-vimarsakah na hi
na va kala-pratiksah prabhuh,
sadyo yah sravaneksana-pranamana-
dhyanaḍina durlabham,
dhatte bhakti-rasam sa eva bhagavan
gaurah param me gatih
[Sri Caitanya-candramṛta, Text 77]*

"He does not consider whether a person is qualified or not. He does not see who is His own and who is an outsider. He does not consider who should receive and who should not. He does not consider whether it is the proper time. The Lord at once gives that nectar of pure devotional service that is difficult to attain even by hearing the messages of the Lord, seeing the Deity, offering obeisances, meditating or following a host of spiritual practices. That Supreme Personality of Godhead, Lord Sri Gaurahari is my only shelter."

My only shelter. He so wonderfully, indiscriminately gives this prema. Without the mercy of Gaurāṅga Mahāprabhu nobody can understand *Bhagavata-tattva*.

*srīmad-bhagavatasya yatra
paramam tatparyam utenkitam,
srī-vaiyasakina duranvayataya rasa-
prasange 'pi yat,
yad radha-rati-keli-nagara-
rasasvadaika-sad-bhajanam,
tad vastu prathanaya gaura-vapusa
loke 'vatirno harih
[Sri Caitanya-candramṛta, Text 122]*

"Because they are difficult to understand, Srīla Sukadeva Goswami had only briefly hinted at the sweet amorous pastimes of Srī-Srī Radha and Kṛṣṇa in his description of the rasa dance in *Srīmad-Bhagavatam*. Now Lord Hari has descended to this world in a golden form to reveal the truth of these pastimes."

Gaurahari therefore descended to reveal the truth of this rasa-līla prasāṅga. Nobody can understand rasa-līla. That is the essence of

Bhagavata – Bhagavata-prema. Nigama-kalpa-taror galitam phalam, [SB 1.1.3] the most ripened, sweetest, nectarean juicy fruit of the Vedic tree is the Bhagavata. The essence is rasa-lila. Sukadev Goswami very precisely, indirectly has said, not directly. Why? Because nobody can understand it, nobody can relish that mellow. Such bhaktas are very, very rare. Who can relish such mellow? Therefore Sukadev Goswami indirectly has said.

So in order to elaborately reveal to the world, this Radha Krsna *madhurya-rasa, prema-lila*, the conjugal loving affairs between Radha and Krsna, which are very, very confidential, Mahaprabhu appeared. He is *prema-purusottama*. Therefore, He appeared. Without Mahaprabhu's mercy nobody can understand this tattva. Therefore, in other words, without the mercy of Mahaprabhu, nobody can understand Srimad-Bhagavatam, *bhagavata-tattva*.

*yaha bhagavata pada vaisnavera sthane
kanta asraya kara caitanya-carane
[Sri Caitanya-caritamrta, Antya-lila 5.131]*

Therefore we say, "Go, approach such a Vaisnava, *gaura-priya*, who is a very dear devotee of Gauranga Mahaprabhu, go to him and read Bhagavata and study Bhagavata and hear Bhagavata from him and completely take shelter at the lotus feet of Sri Caitanya Mahaprabhu."

Without Mahaprabhu's mercy nobody can understand Srimad-Bhagavatam.

The Custodian & Door-Keeper

Mahaprabhu is *prema-purusottama*, who gives *krsna-prema*. That *prema* is like an unlimited ocean, the storehouse of *prema*. Who is the custodian of that storehouse of *prema*? And who is the door-keeper of that storehouse? Without Their mercy how can you get it? That's our question!

Devotee: Nityananda Prabhu.

Srila Gour Govinda Swami: Nityananda Prabhu is the custodian of that storehouse, yes. Therefore, here in the verse you see, Mahaprabhu manifested in the form of Nityananda Prabhu. Nityananda Prabhu is the custodian of that storehouse and Sanatana Goswami is the doorkeeper of that storehouse. Nityananda Prabhu is more merciful, more munificent, more magnanimous than Gauranga Mahaprabhu. Nityananda Prabhu distributes *prema* with two hands, with two hands! Not with one hand. He's always intoxicated with that *prema-madira, prema-like-liquor, liquor-like prem*. Always intoxicated, *avadhuta dharana*. He is more indiscriminate than Gaurasundara, yes.

The doorkeeper of that storehouse is Sanatana Goswami. Prior to that there was a very strong door and bolts on that door on that storehouse. But when Mahaprabhu appeared and gave this custodianship to Nityananda Prabhu and engaged Sanatana Goswami as the doorkeeper, They opened the door. They broke it open!

So, Sanatana Goswami wrote that book, Brhat Vaisnava Tosani, thereby he opened the door, unbolted it and calling everybody, "Oh my brothers, please come now! Come now! The door is open! It is unbolted now! Now come and take this mellow! Now you come and drown yourself in this unlimited ocean of *prema*! If you have it, if you'll drown yourself in this unlimited ocean of *prema*, the position of Brahma will be felt to be very, very, very, very insignificant!"

Mahaprabhu knows the nature of these two Personalities, therefore He appointed Them in these positions.

The Crooked & The Envious

Nobody can understand *Bhagavata-dharma-tattva* without the mercy of such *Vaisnavas*. *Nirmatsaranam satam vedyam, [SB 1.1.2]*

those who are *nirmatsara*, non-envious, the Vaisnavas, bhaktas, devotees, only they can understand Bhagavatam-dharma-tattva, otherwise nobody can understand Bhagavata-dharma-tattva. Bhagavata will never reveal Himself before them. Never be revealed.

Bhagavata will never be revealed to those who are very crooked persons. *Nirmatsara*, the non-envious and those free from crookedness, *kapatya*, only they can understand *Bhagavat-dharma-tattva*, otherwise nobody can understand Bhagavata dharma tattva. There are three types of crooked persons, three types, understand? *dhana-kapati*, *bala-kapati*, *prema-kapati*.

A *dhana-kapati* is a person or persons who have much wealth but they never spend that wealth for the propagation of *Bhagavat-dharma*. They never give donations to *bhakta-bhagavatas* or *Vaisnavas*, those who are propagating *Bhagavat-dharma*. They are the number one *kapati*, crooked persons. They never spend their wealth in the *seva*, in the service of Guru, Krsna, or the service of the Vaisnava. They never spend their wealth for the pleasure of *bhakta-bhagavata* or *grantha-bhagavata*. They are *krpana*, misers. Rather, they spend so much money in other ways. Yes! So they are the number one *kapati*. They are known as *dhana-kapatis*. They cannot understand this *Bhagavata-dharma* and they cannot get the mercy of Mahaprabhu. No! They cannot get *prema* though Mahaprabhu is offering.

Second type of *kapati*, crooked person is *bala-kapati*. He has strength, Mahaprabhu's kirtan is going on, *Gaura-kirtana*, tumultuous kirtana! But he is not dancing in the kirtan! He has strength, he is not a crippled fellow like me. I am dancing in my mind. He has strength, but he doesn't dance, in *gaura-kirtana*, so he is known as the second type of *kapati*, *bala-kapati*.

Third type of *kapati* is *prema-kapati*. He has not gotten *prema*, but develops this

abhimana, [conceit, false ego] "Oh, I am a Vaisnava! I am a great devotee!" He is *prema-kapati*, yes.

So these three types of *kapatis* cannot get Mahaprabhu's mercy. They cannot understand *bhagavata-dharma-tattva*. They cannot get *prema* unless they give up their *kapatya*, gives up this duplicitousness, enviousness and serve *sadhu-guru-vaisnava*. They should render service without duplicity and get their mercy, *niskapata-seva*, otherwise they cannot get the mercy of Mahaprabhu, they cannot get *prema* at all, though Mahaprabhu is giving *prema*, indiscriminately. Understand?

Nityananda Prabhu is the custodian of that storehouse of *prema*, therefore Mahaprabhu gave that post to Him.

All Gaudiya-Vaisnava-Acaryas

So in the *Vyasa-puja* ceremony mentioned here, "Sri Nityananda Prabhu arranged for the *Vyasa-puja* and *sankirtan* was going on. When He tried to put a garland on the shoulder of Sri Caitanya Mahaprabhu, He saw Himself in Sri Caitanya." Then, *Vyasa-puja* means, here it says, '*Guru-puja*,' *Vyasa-puja* means, "*Guru-puja* through the agency of Srila Vyasadeva. Since Srila Vyasadeva is the original guru, (spiritual master) of all who follow the Vedic principles worship of the spiritual master is called *Vyasa-puja*." It is called *Vyasa-puja*.

Srila Bhaktisiddhanta Saraswati Goswami Prabhupada Maharaja, has introduced this in our line. On the Fiftieth Anniversary of Srila Bhaktisiddhanta Saraswati Goswami Maharaja Srila Prabhupada the first *Vyasa-puja* was performed. From that day it has been introduced. From that day, every year it has been going on, it is going on.

So, on his Fifty-Second Anniversary Srila Bhaktisiddhanta Saraswati Goswami Prabhupada Maharaja gave a lecture on the Srimad-Bhagavatam. So in conclusion he

said, "What is *Vyasa-puja*? *Vyasa-puja* means the *puja* of all *gaudiya-vaisnava-acaryas*." That he expressed. So what is the purport of *Vyasa-puja*? We can understand from this statement, it's not only the *puja* of *Srila Vyasadeva*, not only the *puja* of *Krsna*, not only the *puja* of *Gaurasundara* or the *puja* of *Guru*, that is not the real *Vyasa-puja*. *Vyasa-puja* means the *puja* of all *suddha*, pure *gaudiya-vaisnava-acaryas*, that is real *Vyasa-puja*. *Srila Bhaktisiddhanta Saraswati Goswami Maharaja* said in his lecture on that Fifty-Second Anniversary of the *Vyasa-puja* performance.

So we'll find a mantra in this *Bhaktivinoda-dhara Vyasa-puja*. *Vyasa-puja* in *Sri Bhaktivinoda-dhara* we find a mantra:

*sri-damodara-svarupa, sri-rupa, sri-sanatana,
sri-ragunatha, sri-jiva, bhata-yuga,
sri krsnadasa-kaviraja adi
sri-srimad-bhaktivinoda
srimad-gaura-kisora-dasa
srimad-bhaktisiddhanta-saraswati
srimad-bhaktivedanta-swami
padanta sarvebhyo gurubhyo namo namah*

This mantra we'll find. This is the *puja* for all these *gaudiya-vaisnava-acaryas*. That is *Vyasa-puja*.

Observe Their Appearance Days

Srila Bhaktivinoda Thakura has said, whatever the *gaudiya-vaisnava-siddhanta*, these are the opinions of all the *gaudiya-vaisnava-acaryas, mahajanas*. What is the *gaudiya-vaisnava-siddhanta* that we have gotten? It is the merciful gift of all *gaudiya-vaisnava-acaryas, guru-vargas dhana*. That is their *lila-vaisistya*, wonderful characteristics of that *lila* of the *guru-vaisnava-acaryas*. It is their *krpa-vaisistya*, special characteristics of Their merciful *lila*.

Unless we observe this festival, unless we glorify those *gaudiya-vaisnava-acaryas*, unless we remember, then it will be a great disservice towards them. Disservice, yes.

Unless we discuss their *vaisistya*, their wonderful characteristics and we observe the appearance day of such *acaryas, mahajanas*, then it will be a great injustice - *anyaya*. If you won't observe their appearance day and disappearance day and you remain inactive, it will be a great injustice. It will be a great injustice.

Without Their mercy we cannot understand this *gaudiya-vaisnava-siddhanta* at all. We cannot get the mercy of *Caitanya Mahaprabhu*. Though *Mahaprabhu* is wonderfully merciful, indiscriminately He gives *krsna-prema*, still we cannot have it without their mercy.

No Compromise

Srila Bhaktivinoda Thakura is a great *acarya* in our line. He has said, "If you want to develop pure *bhakti* then you should not compromise with *abhakti* at all."

Our revered spiritual master *Srila Prabhupada* also said, "There is no compromise. There is no compromise. Where is the question of compromise? No compromise at all."

Srila Bhaktivinoda Thakura says, "It is better to have an empty cowshed than to have a very wicked cow! - *Dusta-go*." Understand what he says? That means there is no compromise at all, no compromise. In *Srila Bhaktivinoda-dhara* it is said, the flow cannot be checked, its flow is unchecked. That means, in this *dhara*, in this flow, there is no question of impurity or *kapatya*. Crookedness and enviousness are not allowed at all. We should not compromise with it, no. *Srila Bhaktivinoda Thakura* says emphatically, "It is better to have an empty *goshala* than to have a wicked *goru*." Understand?

Worship My Devotee

'amara bhaktera puja - ama' haite bada'
[*Sri Caitanya Bhagavata, Adi-lila 1.8*]

*mad-bhakta-pujabhyadhika
sarva-bhutesu man-matih
[Srimad-Bhagavatam 11.19.21]*

Krsna says to Uddhava in the Eleventh Canto Srimad-Bhagavatam, *mad-bhakta-pujabhyadhika*.

“Uddhava, the worship offered to My bhakta, dear devotee is a better type of worship than worship offered directly to Me.”

That is *mad-bhakta-pujabhyadhika*. In Sri Caitanya Bhagavata also Mahaprabhu says,

*'amara bhaktera puja - ama' haite bada'
sei prabhu vede-bhagavate kaila dadha
[Caitanya Bhagavata, Adi-lila 1.8]*

It is Mahaprabhu's words also, *'amara bhaktera puja - ama' haite bada'*. “The puja – the worship offered to My devotees is superior to the worship offered directly to Me.”

Sri Nityananda is Guru

Therefore, when Nityananda Prabhu was offering Vyasa-puja, Mahaprabhu appeared in the form of Nityananda Prabhu because Nityananda Prabhu is bhakta, Balarama.

*anera ki katha, baladeva mahasaya
yanra bhava-suddha-sakhya-vatsalyadi-maya
tenho apanake karena dasa-bhavana
krsna-dasa-bhava vinu ache kona jana
[Caitanya caritamrta, Adi-lila 6.76-77]*

What to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love. He also considers Himself a servant of Lord Krishna. Indeed, who is there who does not have this conception of being a servant of Lord Krishna?

What to speak of others, even Sri Balarama, who's mood is *suddha-sakya-vatsalya*, pure brotherhood and because He is the elder brother, parental love is there also. He says, “I am *Krsna dasa*. I am *Krsna dasa*.” He says,

*anera ki katha, baladeva mahasaya
yanra bhava-suddha-sakhya-vatsalyadi-
maya*

*tenho apanake karena dasa-bhavana
krsna-dasa-bhava binu ache kona jana*

He says, “I am *Krsna dasa*,” Balarama says, “I am *Krsna dasa*.” What to speak of others. *krsna-dasa-bhava binu ache kona jana*. Is there anybody who is not *Krsna dasa*? That Balarama is Nitai.

*guru krsna-rupa hana sastrera pramane
[Caitanya-caritamrta, Adi-lila 1.45]*

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Krishna. Lord Krishna in the form of the spiritual master delivers His devotees.

It is *sastrera praman* that Krsna appears as Guru, therefore Nityananda Prabhu offered Vyasa-puja to Gaura because He is *svayam-bhagavan*. But when He was going to put the garland on the shoulders of Gauranga Mahaprabhu, He saw Himself there. That means it became Nityananda's *puja*. This is because Nityananda is *Guru*. Nityananda is *Guru*. He is *bhakta*. *bhakta-rupa bhakta-avatara*.

*panca-tattvamakam krsnam
bhakta-rupa-svarupakam
bhaktavataram bhaktakhyam
namami bhakta-saktikam
[Sri Caitanya-caritamrta, Adi-lila 1.14]*

“I offer my obeisances unto the Supreme Lord, Krishna, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee and devotional energy.”

Bhakta-rupa is Caitanya, *bhakta-svarupa* is Nityananda. *Bhakta-rupa-svarupakam bhaktavataram bhaktakhyam namami bhakti-saktikam*, the *panca-tattva*. So, *bhakta-svarupa* is Nityananda.

Serve the Vaisnavas

Therefore Mahaprabhu said,

'amara bhaktera puja - ama' haite bada'sei
prabhu vede-bhagavate kaila dadha
[Sri Caitanya-caritamṛta, Adi-līla 1.8]

I surrender unto the lotus feet of Sri Nityananda Rama, who is known as Sankarshana in the midst of the *catuṛ vyūha* [consisting of *Vasudeva Sankarshana Pradyumna Aniruddha*]. He possesses full opulences and resides in *Vaikunthaloka*, far beyond the material creation.

Mahaprabhu says, "My *bhakta-puja* is superior type of *puja* to My *puja*." Therefore, Sri Caitanya manifested His Nityananda form. Because Nityananda is *Guru*, the manifestation of *Guru*. The manifestation of Nityananda is *Guru*. *Se prabhu vede-bhagavate kaila dadha*, this evidence you will find in Veda, in *Bhagavata*.

If you want *prema-bhakti*, it is the only means. You should offer worship without duplicity and serve such pure Vaisnavas and get Their mercy, then you'll get the mercy of Mahaprabhu, then you'll get *prema*, otherwise you cannot get *prema*.

This is the only means. Worship pure Vaisnavas, glorifying the Vaisnavas, *nama-guna-līla kīrtan*, serving the Vaisnavas. Taking dust from the lotus feet of Vaisnavas, *padamṛta*, tasting the remnants of *prasāda* of Vaisnavas, taking the *caranamṛta*, the feet washing water of the Vaisnavas. These three things are very powerful. Nobody can estimate, nobody can evaluate the potency in these three things. Therefore they are considered *amulya-vastu*, invaluable.

Srīla Narottama Dasa Thakura therefore has sung like that,

*vaisnavera pada dhuli,
tahe mora snana keli,
tarpana mora vaisnavera nama*

*vicar koriya mane, bhakti-rasa asvadane
vaisnavera uchistha, tahe mora mana nistha
vaisnavera namete ullasa
vrndavane cabutara, tahe mora mana ghera,
kohe dina narottama dasa
[“Dhana Mora Nityananda”, vs 2-3]*

Who is a Vaisnava?

Then another question comes. *Vaisnava ke?* Who is a *Vaisnava*? You should understand, *Vaisnava ke?* Who is a *Vaisnava*? Otherwise you'll be confused.

*'kanaka kamini,' 'pratistha baghini,
'chadiyache jare sei to' vaisnava
sei 'anasakta,' sei 'suddha-bhakta,
samsara tatha pay parabhava
yatha-yogyā bhoga, nahi tatha roga,
anasakta' sei, ki ar kahabo
asakti-rohita,' 'sambandha-sahita,
visaya-samuha sakali 'madhava
se 'yukta-vairagya,' taha to' saubhagya,
taha-i jadete harir vaibhava
kirtane jahar, 'pratistha-sambhar,
taha sampatti kevala 'kaitava'
[“Vaisnava ke?” Srīla Bhaktisiddhanta
Saraswati Thakura Srīla Prabhupada,
verses 11-13]*

Who has given up this desire of *kanaka*, *kamini*, *pratistha*, *baghini*, desire for possessing, *kanaka* - gold, *kamini* - women. Give up that desire, you should have no tinge of desire of possessing wealth or *kamini* - women. *Pratistha baghini*, do not run after name, fame, adoration and prestige, yes. One who is not attached to or attached towards *kanaka*, *kamini*, *pratistha* is a pure devotee. Completely detached from it. He is pure. His only attachment is the lotus feet of Kṛṣṇa, no other attachment he has. *Samsara tatha pay parabhava*, the *samsara*, the material world, *maya* is completely defeated there.

*yatha-yogyā bhoga, nahi tatha roga,
anasakta' sei, ki ar kahabo*

He has everything but is not attached at all, *'yukta-vairagya'*, *'anasakta,'* Completely

indifferent. He utilizes everything for the enjoyment, and loving service of Krsna, Guru and Gauranga.

asakti-rohita, sambandha-sahita,
visaya-samuha sakali madhava

He is not attached to this material wealth, name, fame, prestige, adoration, nothing. He has developed pure relationship, eternal loving relationship with Krsna. He is fixed in it, he is established in it. He understands this thing, everything. Whatever you see and find here these are all paraphernalia for Krsna's enjoyment. Nothing for my enjoyment. Nothing for jivas enjoyment, everything is for Krsna's enjoyment. Krsna is the only *visayi*.

Visayi means one who has material wealth, land, property, money, all these things. He is a *visayi*. Krsna is the only *visayi*, it all belongs to Him. One who knows this is *yukta-vairaghi*. He is *yukta-viraghi*. Not *phalgu-vairaghi*.

*kirtane jahara, 'pratistha-sambhara,
tahas sampatti kevala 'kaitava.*

One may be doing kirtan! Dancing! Chanting! Playing mrdanga, Ding! Ding! Ding! Ding Daa! Hitting the cymbal, Daa! Daa! Daa! For name, fame and prestige. For name, fame and prestige he's doing. Whatever he gets, *sampatti*, that is *kaitava*, it is only cheating, dupliciousness, crookedness and enviousness. He is not a *Vaisnava*. He is not a *Vaisnava*. He is not a *Vaisnava*. So, one should understand, who is *Vaisnava*? Yes. Read the translation, we are reading that translation, [*Dhana Mora Nityananda*], yes.

Devotee: Srila Narottama Dasa Thakura?

Srila Gour Govinda Swami: Yes, Srila Narottam Dasa Thakura's.

Devotee:

Text 1: "The dust of the devotee's [*Vaisnava's*] lotus feet is my bathing water. My mantra for oblations, *tarpana*, is the names or the Lord's pure devotees. Considering the merits of all

Vedic literatures in the light of devotional service, I have concluded that the *Srimad-Bhagavatam* is the best of all scriptures.

Text 2: "My mind is firmly convinced of the spiritual benefit obtained by eating the remnants of foodstuffs left by the devotees. Chanting the names of the devotees is my happiness."

Srila Gour Govinda Swami: Names of those '*Vaisnavas*,' write '*Vaisnavas*,' not devotees - '*Vaisnavas*.' Then that will be correct and one should know who is a real *Vaisnava*. Yes.

Worship The *Vaisnava*

So Srila Jiva Goswami Prabhu in *Bhakti Sandharba*, quoting *Padma Purana* the Supreme Lord Krsna says, "One may offer puja, worship to Me with *gandha, puspa - flower, incense, lamp, etc.* to Me but never offers worship to My dear devotees with all this paraphernalia. I am not pleased with it at all." Therefore, He says, *mad-bhakta-pujabhyadhika*. Eleventh canto, says to Uddhava, Nineteenth chapter, twenty-first verse.

*adarah paricaryayam
sarvangair abhivandanam
mad-bhakta-pujabhyadhika
sarva-bhutesu man-matih
mad-arthesv anga-cesta ca
vacasa mad guneranam
mayy arpanam ca manasah
sarva-kama-vivarjanam
[Srimad-Bhagavatam 11.19.21-22]*

"My dear devotees, *Vaisnavas* take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship My devotees and Deities with greater worship than Me and they find all living entities related to Me, for Me They engage the entire energy of their bodies. They engage the power of speech in glorification of My qualities and form. They also dedicate Their minds unto Me and try to give up all kinds of material desires, thus My dear

devotees are characterized.”

They are *Vaisnavas*, *mad-bhakta-pujabhyadhika*. The worship offered to Them is a better type of worship than worship offered to Me directly. That is *Vyasa-puja*, the *puja* of all *gaudiya-vaisnava-acaryas*, pure *gaudiya-vaisnava-acaryas*. Srila Bhaktisiddhanta Saraswati Goswami Prabhupada expresses that is *Vyasa-puja*.

Kirtan of Sri Gurudeva is Essential

Without the *puja*, the worship of such *gaudiya-vaisnava-acaryas*, Gurus, mahanta-gurus, without their mercy nobody can understand this *gaudiya-vaisnava-siddhanta*, nobody can understand it, *gaudiya-vaisnava-siddhanta*.

Asraya-vigraha-acarya, you understand asraya-vigraha? Krsna is visaya-vigraha. Guru Vaisnava is asraya-vigraha. Their only activity is hari-kirtan, no other activity they have. Only activity is hari-kirtan. Unless this asraya-vigraha-avatara acarya, Sri Gurudeva, unless he does kirtan, how can you understand the tattva of visaya-vigraha?

Nama-rupa-guna-parikara lila, the tattva of the nama-rupa-guna-parikara lila of visaya-vigraha. How can we understand? We cannot understand, unless the acarya, Srila Gurudeva does kirtan, nobody can understand *sastra-avatara*, *Srimad-Bhagavata*, *grantha-avatara*, nobody can understand *Srimad-Bhagavatam*. *Srimad-Bhagavatam* is *sastra-avatara*, the incarnation of all *sastra*. *Srimad-Bhagavatam* is the vani incarnation of Lord Krsna. Nobody can understand the purport of this *sastra-avatara bhagavata-tattva* unless the acarya, Srila Gurudeva who is asraya-vigraha does kirtan. Understand me?

Sri nama, and sri mantra, They have appeared here as *sabda-avatara* in this material world, but unless acarya-avatara does kirtan in the ears of sisya, it will never be effective at all! It will never be effective at all.

You'll find the mantra is there in *sastra*, *grantha*. The holy name is there in *grantha*, it is written there! But unless mahanta-guru, asraya-vigraha acarya does kirtan, it will never be effective at all! Never be effective, yes.

One may think, "Mantra is written here so I'll chant it." But it will never be effective, unless asraya-vigraha acarya does kirtan in the ears of the sisya; it is absolutely necessary, yes. Sri nama, sri mantra, *grantha-bhagavata*, these are all visaya-vigraha but without the kirtan of asraya-vigraha They cannot be manifested, They will never manifest. Understand my language? Try to understand. Mahaprabhu will help you and Nityananda Prabhu will help you, yes.

One may be engaged in worshiping the Deities there, in the temple, *arcana-seva*, yes. One may think, "I'll do *arcana*, so I understand everything." No! You cannot understand the *adhoksaja*. *Visaya-vigraha* will never manifest without the kirtan of asraya-vigraha - acarya-avatara, Guru Vaisnava. This is absolutely necessary. Therefore their *puja* is better type of *puja*. Separate type of *puja*, *mad-bhakta-pujabhyadhika*. Therefore this is *Vyasa-puja*.

Only Do Kirtan

Nityananda Prabhu did it and Mahaprabhu manifested Himself in the form of Nityananda. "I am Nityananda." That is His *puja*, guru-*puja*, *Vyasa-puja*. This is the purport here. Mahaprabhu's own words, *kirtaniyah sada harih*.

Srila Jiva Goswami the *tattva-acarya*, in his *Sandharba* has written:

*yadyanya bhaktih kalau kartavya tada
kirtanakhya bhakti-samyoga-naiva ityuktam*
[Srila Jiva Goswami's, *Krama Sandarbha*,
commentary to *Srimad-Bhagavatam* 7.5.23-24]

That means in *kali-yuga* though other types of bhakti is there, still one should understand

this bhakti-tattva only with kirtanakhya bhakti. Though other types of bhakti are there: smaranam, arcanam, vandanam, dasyam, sakyam...

There are nine types of bhakti, navada-bhakti. Out of these we accept sravana-kirtan. Other types one may cultivate and observe but the tattva-acarya, Srila Jiva Goswami says:

yadyanya bhaktih kalau kartavya tada kirtanakhya bhakti-samyoga-naiva ityuktam

That means, though in Kali-yuga other types of bhakti are there, still one should understand bhakti-tattva with kirtanakhya bhakti. Understand? It should be accompanied with kirtan, one must accept such sadhu-guru-acarya-vaisnava and hear kirtan from him! Without that, nobody can understand this bhakti-tattva, though it is there. Understand? You try to understand. Kirtanakhya bhakti - kirtan is required!

Who Does Kirtan?

Who does kirtan? Asraya-avatara, asraya-vigraha, acarya-vaisnava-guru, he does kirtan! Without his kirtan you cannot understand this bhakti-tattva. This is what Srila Jiva Goswami says, kirtanakhya bhakti-samyoga-naiva, this is kirtanakhya bhakti. This is our siddhanta. One must approach such a guru-acarya-vaisnava, who is asraya-vigraha, who's only activity is hari-kirtan, no other activity he has. His only activity is hari-kirtana, he does kirtan. If his sisya will never hear his kirtan, he cannot understand it. Therefore he says, kirtanakhya bhakti-samyoga-naiva. Understand?

Devotees: Yes, yes ...

Srila Gour Govinda Swami: Yes, unless asraya-vigraha, acarya-guru-vaisnava does kirtan bhakti-tattva cannot be understood. It cannot be revealed to you. Do you understand? Though, in Kali-yuga other processes of bhakti are there, it cannot be

revealed to you, it cannot be understood without the kirtan of asraya-vigraha-acarya-guru-vaisnava. Therefore it says, kirtanakhya bhakti-samyoga-naiva.

The Top-Most Puja

Srila Gour Govinda Swami: Clear? Yes. So his puja, that asraya-vigraha, acarya-guru-vaisnava puja is topmost puja, it is topmost puja, therefore that is Vyasa-puja. That is known as Vyasa-puja.

The suddha-gaudiya-vaisnava puja of all the suddha-gaudiya-vaisnavas is Vyasa-puja. Srila Bhaktisiddhanta Sarasvati Goswami Prabhupadji Maharaja has said like this in the conclusion of his Fifty-Second anniversary Vyasa-puja. He gave a lecture that Vyasa-puja day and he said, "The real Vyasa-puja is the puja of all suddha-gaudiya-vaisnava-acaryas. It's not only the puja of Vyasa, not only the puja of Krsna or Gaurasundara or guru-puja, it is the puja of all suddha-gaudiya-vaisnava-acaryas. This mantra we see in Vyasa-puja padyate in Sri Bhaktivinoda-dhara:

*sri-damodara-svarupa, sri-rupa, sri-sanatana,
sri-ragunatha, sri-jiva, bhatta-yuga
sri-krsnadasa-kaviraja adi
sri-srimad-bhaktivinoda
srimad-garua-kisora dasa
srimad-bhaktisiddhanta-sarasvati
srimad-bhaktivedanta-swami
padanta sarvebhyo gurubhyo namo namah*

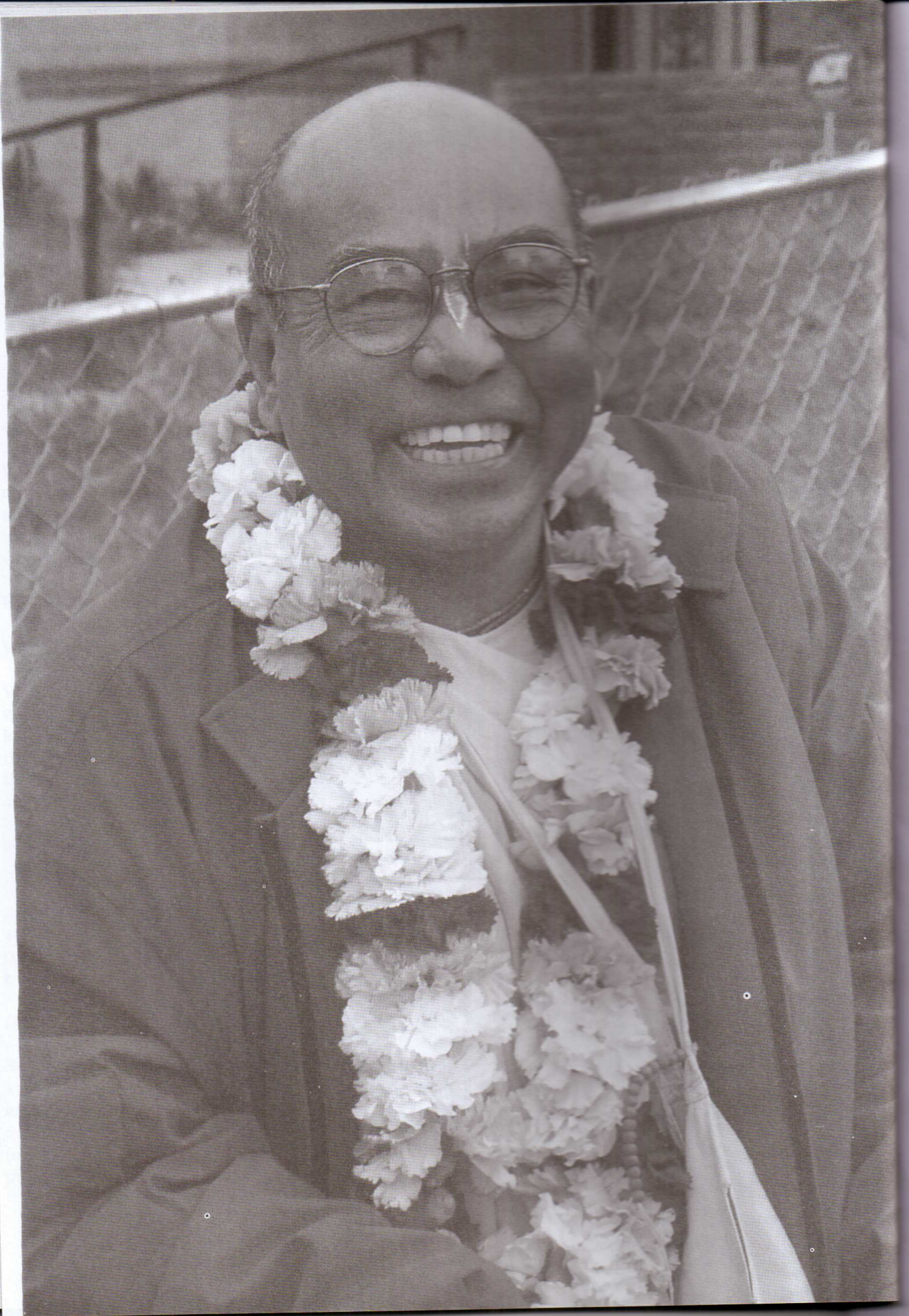
This is Vyasa-puja.

*Thank you very much. Prabhupadaji Maharaja
ki jaya!*



So that is the position of guru. Guru is respected as good as God. Why? Only for this qualification, that he does not speak anything nonsense. He speaks only what he has heard from the acarya. Acaryavan puruso veda (Chandogya Upanisad 6.14.2). Acaryopasanam. In the Bhagavad-gita it is said acaryopasanam. So Vyasadeva is our acarya; therefore we offer Vyasa-puja. On the birthday of guru we offer Vyasa-puja. Actually, it is not directly Vyasa, but because the bona fide guru represents Vyasadeva, his puja is also Vyasa-puja. Madbhakta-puja abhyadhika. To worship Vyasadeva, worship the bona fide spiritual master and worship the Lord, they are the same. Rather, Krishna says that if you worship His bona fide representative, that worship is better than directly worshiping. Directly it is not possible to worship the Supreme Lord. One has to go through the Acarya.

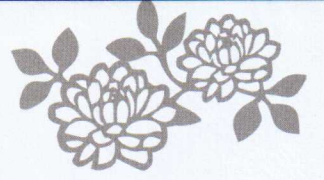
—Srimad-Bhagavatam Lectures on SB 1.7.5
at Vrndavana, September 4, 1976



Manah-śikṣā

(nitāi-pada-kamala)

by Narottama Das Thakura



(1)

nitāi-pada-kamala, koṭi-candra-suśītala
je chāyāy jagata jurāy
heno nitāi bine bhāi, rādhā-kṛṣṇa pāite nāi
dr̥ḍha kori' dharo nitāir pāy

(2)

se sambandha nāhi jā'r, br̥thā janma gelo tā'r
sei paśu boro durācār
nitāi nā bolilo mukhe, majilo saṁsāra-sukhe
vidyā-kule ki koribe tār

(3)

ahaṅkāre matta hoiyā, nitāi-pada pāsariyā
asatyere satya kori māni
nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe
dharo nitāi-caraṇa du'khāni

(4)

nitāiyer caraṇa satya, tāhāra sevaka nitya
nitāi-pada sadā koro āśa
narottama boro dukhī, nitāi more koro sukhī
rākho rāṅgā-caraṇera pāśa

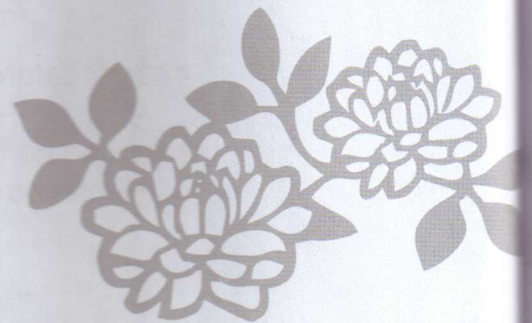
TRANSLATION

1) The lotus feet of Lord Nityananda are a shelter where one will get the soothing moonlight not only of one, but of millions of moons. If the world wants to have real peace, it should take shelter of Lord Nityananda. Unless one takes shelter under the shade of the lotus feet of Lord Nityananda, it will be very difficult for him to approach Radha-Krsna. If one actually wants to enter into the dancing party of Radha-Krsna, he must firmly catch hold of the lotus feet of Lord Nityananda.

2) Anyone who has not established his relationship with Nityananda Prabhu is understood to have spoiled his valuable human birth. Such a human being is actually an uncontrollable animal. Because he never uttered the holy name of Nityananda, he has become merged into so-called material happiness. What can his useless education and family tradition do to help him?

3) Being maddened after false prestige and identification with the body, one is thinking, oh, what is Nityananda? What can He do for me? I don't care. The result is that he is accepting something false to be truth. If you actually want to approach the association of Radha-Krsna, you must first achieve the mercy of Lord Nityananda. When He is merciful toward you, then you will be able to approach Radha-Krsna. Therefore you should firmly grasp the lotus feet of Lord Nityananda.

4) The lotus feet of Nityananda are not illusion; they are a fact. One who engages in the transcendental loving service of Nityananda is also transcendental. Always try to catch the lotus feet of Lord Nityananda. This Narottama dasa is very unhappy, therefore I am praying to Lord Nityananda to make me happy. My dear Lord, please keep me close to Your lotus feet.



Purport of Manah-śikṣā

by Srila A. C. Bhaktivedanta Swami Prabhupada

in Los Angeles on December 21st, 1968

Nitāi-pada-kamala, koti-candra-suśītala, je chāyāy jagata jurāy. This is a very nice song sung by Narottama dāsa Thākura. He is advising that nitāi-pada, the lotus feet of Lord Nityānanda Kamala means lotus feet, er, lotus, and pada means feet. So Nitāi-pada-kamala means the lotus feet of Lord Nityānanda. Koti-candra-suśītala. It is just a shelter where you will get the soothing moonlight not only of one, but of millions of moons. Just we have to imagine what is the aggregate total value of the soothing shine of millions of moons. Koti-candra-suśītala, je chāyāy jagata jurāy. Jagat, this material world, which is progressing towards hell, and there is always a blazing fire, everyone is struggling hard, nobody finds peace. Therefore, if the world wants to have real peace, then it should take shelter under the lotus feet of Lord Nityānanda, which is supposed to be cooling like the shining moon, millions in number. Nitāi-pada-kamala, koti-candra-suśītala, je chāyāy jagata jurāy. Jurāya means relief. If you actually want relief from the struggle of existence and if you actually want to extinguish the fire of material pangs, then Narottama dāsa Thākura advises, "Please take shelter of Lord Nityānanda."

What will be the result of accepting the shelter of the lotus feet of Lord Nityānanda? He says that *heno nitāi bine bhāi*: "Unless you take shelter under the shade of lotus feet of Nityānanda," *rādhā-kṛṣṇa pāite nāi*, "it will be very difficult to approach Rādhā-Kṛṣṇa." Rādhā-Kṛṣṇa This Krishna consciousness movement is for approaching Rādhā-Kṛṣṇa, to be associated with the Supreme Lord in His sublime pleasure dance. That is the aim of Krishna consciousness. So Narottama dāsa Thākura's advice is "If you actually want to enter into the dancing party of Rādhā-Kṛṣṇa,

then you must take shelter of the lotus feet of Nityānanda."

Then he says, *se sambandha nāhi jā'r*. Sambandha means connection or contact. "So anybody who has not contacted a relationship with Nityānanda," *se sambandha nāhi jā'r*, *brthā janma gelo tā'r*, "then he is supposed to have spoiled his human birth." In other song also Narottama dāsa Thākura says, *hari hari biphale janama gonāinu*: "Anyone who does not approach Rādhā-Kṛṣṇa through the relationship of Nityānanda, his life is uselessly spoiled." *Se sambandha nāhi jā'r*, *brthā janma gelo tā'r*. *Brthā* means useless, *janma* means life, *tāra* means his, and *sambandha* means relationship. "So anyone who has no relationship with Nityānanda, he is simply spoiling his, the boon of human form of life." Why he is spoiling? *Se paśu boro durācār*. *Se* means that; *paśu*, animal; *durācār*, dura, misbehaved, mostly misbehaved. Because without our elevation to Krishna consciousness through the mercy of Lord Caitanya-Nityānanda, the life is simply animal propensities. That's all. Sense gratification. And Narottama dāsa Thākura says that ordinary animal, he can be tamed, but a human being, when he is animalistic, when he has simply animal propensities, oh, he is horrible. He cannot be tamed. Ordinary cats and dogs, even tiger, can be tamed. But a human being, when he goes out of his way, because human life is meant for being elevated to Krishna consciousness, if he doesn't take to that, then his higher intelligence will be simply misused for animal propensities, and it is very difficult to tame him. The enactment or state laws cannot make a man, a thief, an honest man because he cannot be tamed. His heart is polluted. Every

man sees that a person committing criminal offense is punished by the government. And in scriptural injunction there is mention that "If you do this, you will be punished in the hell." He has heard from the scripture, and he has practically seen by the punishment of state laws. Still, he is not tamed. He cannot be tamed. So why? Because he hasn't got his relationship with Nityānanda. Therefore Narottama dāsa Thākura says, *durācāra*. *Durācāra* means very much misbehaved. He cannot be tamed. *Sei paśu boro durācār*.

And what they are doing? *Nitāi nā bolilo mukhe*. They do not know who is Nityānanda, so never says "Lord Nityānanda," or "Lord Caitanya." So *nitāi nā bolilo mukhe, majilo samsāra-sukhe*. *Majilo* means becomes absorbed, dipped into the so-called material enjoyment. They don't care who is Nityānanda or Caitanya. So *nitāi nā bolilo mukhe*. Because his life is animalistic, *sei paśu boro durācār*, very difficult to be tamed, so he is going down, deep into this material existence. *Vidyā-kule ki koribe tār*. Somebody may say, "Oh, why he is going to hell? He is so much educated, he has got academic qualification, he has got degrees." Narottama dāsa Thākura replies, *vidyā-kule ki koribe tār*: "If he has no connection with Nityānanda and if he does not come to the Krishna consciousness, his *vidyā* or his so-called academic education, and *kula*, and birth in high family or great nation, will not protect him because nature's law will act. "Either you are born in a very big family or nation, or either you have got a very advanced academic education, at the time of death your work will be judged and you will get another body according to that work. So *vidyā kule ki koribe tār*."

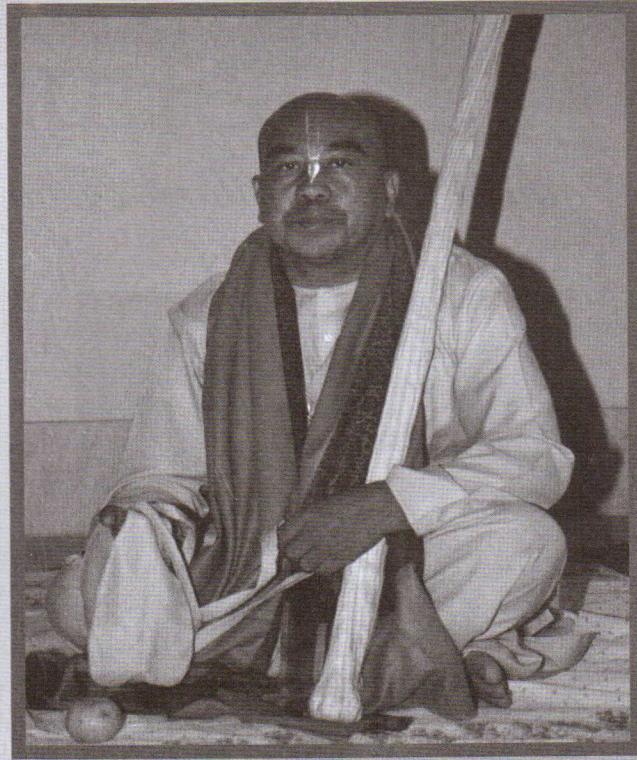
Why they are doing so, these animals, human animals? *Ahankāre matta hoiyā, nitāi-pada pāsariyā*: "They have become maddened by a false concept of the bodily life." *Ahankāre matta hoiyā, nitāi-pada pāsariyā*: "And for this reason they have completely forgotten their eternal relationship with Nityānanda." *Ahankāre matta hoiyā, nitāi-pada pāsariyā, asatyere satya kari māni*: "Such forgetful persons accept the illusory energy as fact."

Asatyere. *Asatya* means which is not fact. In other words, it is called *māyā*. *Māyā* means which has no existence, a temporary illusion only. So such persons who have no contact with Nityānanda, they accept this illusion as fact, this illusory body as fact. *Asatyere satya kori māni*.

Then he says, *nitāiyer korunā habe, braje rādhā-kṛṣṇa pābe*. He says that "If you actually want to approach the association of Rādhā-Kṛṣṇa, then try to achieve the mercy of Lord Nityānanda. When He will be merciful upon you, then you will be able to approach Rādhā-Kṛṣṇa." *Dhara nitāi-carana dukhāni*. Narottama dāsa Thākura advises us that "You firmly catch the lotus feet of Lord Nityānanda."

Then again he says, *nitāiyer carana satya*. One may not misunderstand that as he has caught hold of this *māyā*, similarly, the lotus feet of Nityānanda may also be something like that *māyā*, illusion. Therefore Narottama dāsa Thākura confirms that *nitāiyer carana satya*: "The lotus feet of Nityānanda is not illusion; it is transcendental fact, *satya*." *Nitāiyer carana satya, tānhāra sevaka nitya*: "And everyone who is engaged in the transcendental loving service of Nityānanda he is also transcendental." If anyone is engaged in the transcendental loving service of the Lord in Krishna consciousness, immediately he achieves his transcendental position, spiritual platform. And spiritual platform means eternal, blissful. So anyone who engages himself in the service of Nityānanda, it is supposed that he is also immediately in his eternal position. *Nitāiyer carana satya, tānhāra sevaka nitya, nitāi-pada sadā koro āśa*. Therefore he advises that "You always hope to catch the lotus feet of Nityānanda."

Narottama boro dukhī. Narottama dāsa Thākura, the *ācārya*, he is taking for himself that "I am very unhappy." He is representing ourselves. He is liberated, but representing ourself. "My dear Lord, I am very unhappy." *Nitāi more koro sukhī*: "So I am praying Lord Nityānanda to make me happy." *Rākho rāngā caranera pāśa*: "Please keep me in some corner of your red lotus feet." ***



Guru knows what the Personality of Godhead Krishna wants. No one can understand Krishna without His most confidential servant. We receive perfect knowledge from Krishna through the agency of His bonafide representative - our spiritual master and ever well-wisher, who leads us on the way to the Lord. And we can never repay our debt to our spiritual father. But Vyasa-puja is the day when we can worship our beloved Guru Maharaja and try to thank for what we have received from him. "Guru is as good as God. Here, in this Vyasa-puja day, we are teaching or they are doing, offering respect to guru. That means they are learning how to offer respect to God. It is not personal affair; it is required. Because they are trying to be God conscious, they must learn how to offer respect to God or God's representative. That is required.

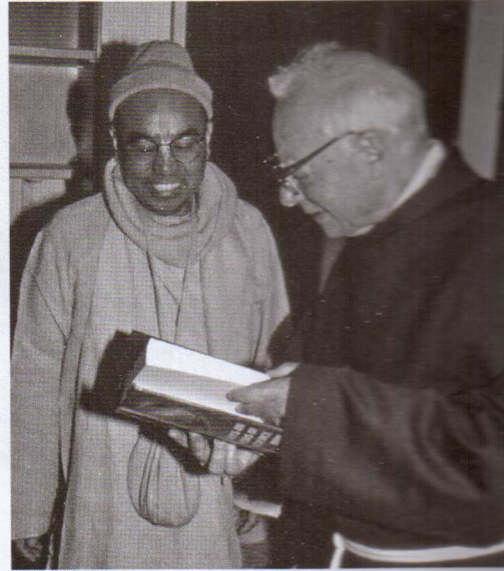
—Sri Prabhupada, Lecture, 22nd Aug 1973

Tribute to Śrīla Śrīpāda

by

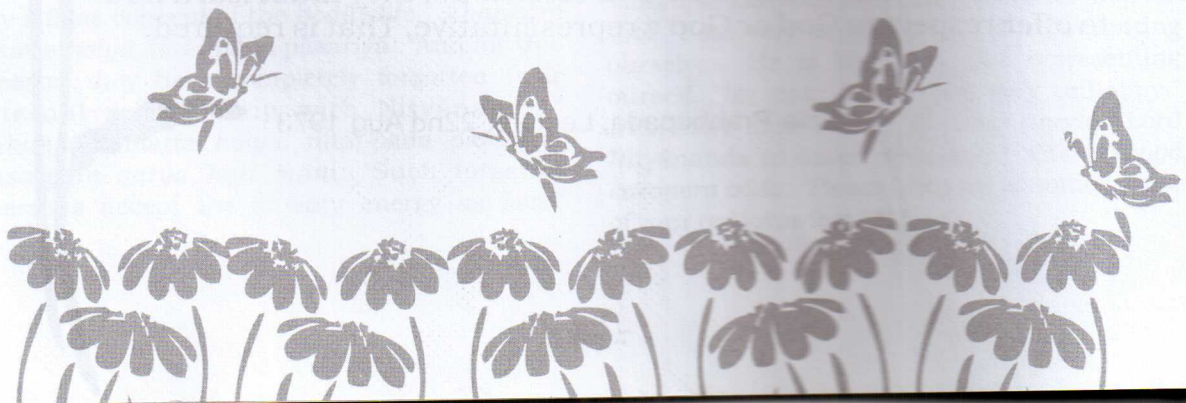
Father Maximilian Mizzi

Assisi, Italy



From the first moment we met, Dr. Singh gave me the impression that he was an extraordinary personality. Dr. Singh is a man with great human qualities, which stem from a great heart. He is a man of deep understanding, compassion, humility, love and spirituality.

...Compassion and love in Dr. Singh go beyond the barriers of race and religious background. Because of his respect for every human person, Dr. Singh doesn't make any distinction between the rich and the poor, a VIP and the man in the street. He treats every single person with the same respect and love.... He not only teaches with his word but also teaches especially with his life.



Science, Spirituality, and Education

by Srila Bhaktisvarupa Damodara Swami

The following is an excerpt from Srila Sripada's discussion with devotees in Bali on 12 August 2006.

Srila Sripada: *(to all devotees):* So now I should hear from you. I'd like to hear from you, your story, I haven't heard for some time. How many times you are talking to Krishna? *(laughter)* Before I hear from you, this is a book "God is a Person" So during my conversation with Prabhupada, Prabhupada always told me "What is good is your PhD as a scientist if you cannot prove about the existence of God from the scientific background. So he said "Write books, prove that God is a person." So therefore this is a small humble offering to Prabhupada.

This is a dialogue, means discussion, these are two Nobel laureates: Charles Townes, he is 90 years old; he is the one who discovered laser, just like we have laser photography, laser eye surgery, and laser printing and all these things, laser oven. He was the one who invented. For this he got the Nobel Prize, from Berkeley California. Last year his birthday was celebrated in October. I was invited as one of his friends. There were twenty Nobel laureates, the most well-known Nobel laureates in Physics from all over the world for this conference. So, for the first time in history, in a scientific conference, to honor his 90th birthday, a three day conference by 20 Nobel laureates and about thousands of people discussed about the importance of

spirituality in our life; for the first time in history.

The next one is Phillips, William Phillips. And he got the Nobel Prize; he is also in Physics. He got the Nobel Prize for discovering the cooling down of atoms. It is called laser cooling of atoms. So cooling is done like this. Suppose I have a box, this box is filled with gases, gases means atoms and molecules. So then you bring a laser beam and shine it on this box and the motion, you see the atoms and molecules are all moving, they slow down, they cool. When you shine by laser, the atom, the molecules cool down, and from that cooling you can say that a very useful product can be formed. The cooling down, from that you can make, it's called atomic clock. Atomic clock is much more accurate than this watch. So in a few years all our watches will be replaced by atomic clock; these will be thrown away. Just like all the IBM typewriters are thrown away, by small, small computers, replaced. For that discovery he got the Nobel Prize. And he was one of the organizing secretaries of Charles' 90th birthday last year. This Phillips is younger than me by about 2 to 3 years. But he is a very nice person. And he used this technique in the Srimad Bhagavatam. You see, there is a chapter called 'Calculation of Time from the

Movement of the Atoms'. So, this is exactly what he is using to make this atomic clock. So this is very interesting work, even for the devotees, for all of us it is something very, very wonderful. So let's see what they say. Charles Townes says, "God is very personal," like our boys are very personal, our friend is very personal, our photographer is very personal. The foundation of our Vaishnava philosophy is based on personhood, everything is a person. So behind this wind blowing there is a person. What is the name of the person?

Devotees: Varun? Marut. Vayu

Srila Sripada: What is the name of the person behind the wind?

Devotees: Vayu

Srila Sripada: Ok, so you do your research (*laughter*), scientific research. So, Charles says "God is very personal. He has very personal interactions with us." Because of that interaction he could make this type of discovery - scientific discovery. He says "I think there is continuous interaction between God and this universe, the universe and God." Just like Krishna says in Bhagavad Gita "aham sarvasya prabhava - He is the source of everything." So, especially with us personally; with us means we are living entities. God is there and so we have personal interactions. So, where is that person whom you can interact with (God)? Where is that person?

Devotees: Bhakta, Premi Bhakti

Srila Sripada: Bhakta? No suppose you can have interaction with God, but where is He? Where does He stay?

Devotee: In our heart

Srila Sripada: In the heart. How does He stay in the heart?

Devotee: (*laughter*)

Srila Sripada: So who said Paramatma? He stays as Paramatma. What is another name of Paramatma?

Devotee: Spiriton

Srila Sripada: Spiriton? (*laughs*), No, spiriton is the *jivatma* (*laughs*)

Devotee: Kshirodakashay..

Srila Sripada: Kshirodakashayi Vishnu, right? Vishnu has three expansions called Purusha Avatar, So, in this way, Charles Townes says we have personal relationship, but he doesn't say Kshirodakashayi Vishnu. He said "I have direct personal connection." He said this understanding is very important to our lives. Then we say according to the Bhagavata culture there are three categories of God realization. So, what are those three aspects of God?

Devotee: Brahman

Srila Sripada: Brahman, what is the Brahman? What is Brahman realization?

Devotees: Impersonal

Srila Sripada: Can you talk to Brahman? Accha, so the Brahman is impersonal, right? That is correct, Brahman means you cannot talk. So if you cannot talk then what will you do?

Devotees: Silence

Srila Sripada: So you do further research, this is topic for all of you. Brahman. What is the next realization?

Devotees: Paramatma

Srila Sripada: Paramatma, we said before, what does Paramatma do with you? If you are hungry, do you talk to Paramatma, "My dear Paramatma, please bless me to get some

Srila Sripada: Paramatma, we said before, what does Paramatma do with you? If you are prasadam"? (laughter) Because Paramatma is the closest that you have. Actually you don't have to talk to Paramatma like that. Paramatma knows what you have. Immediately He knows what you are thinking, what you have in your mind and therefore Paramatma is called the *caitya-guru*, indwelling spiritual teacher. He knows immediately this boy is very hungry so I will give him prasadam. In this way all the living entities, they don't even know what Paramatma is, like the birds and the [animals?]. They all have something because Paramatma is providing. And what is the next stage? What is the third stage of God realization?

Devotees: Bhagavan, personal God.

Srila Sripada: Bhagavan, right? So therefore this Bhagavan is not so easy to realize. But Krishna says in the Bhagavad Gita, in order to realize Him, what does Krishna say in Bhagavad Gita? Anybody can say what does Krishna say in Bhagavad Gita?

Devotee: *tad viddhi pranipatena...*

Srila Sripada: Very good. So what does Krishna say in Bhagavad Gita? *Man mana bhava mad bhakto, mad yaji namaskuru*, so Krishna says, our Vaishnavas say, Krishna says in Bhagavad Gita *bhaktya mam abhijanati*, when the scientists, most of the scientists do not come to the understanding of the personal form of the Lord because they are still not having *bhakti*, *bhaktya mam*, means He can only be understood by devotion. So, this Professor Townes and William Phillips, although they don't have formal practice in the pure *bhakti* program, by their previous *karma*, so they are intuitively understanding the devotional principles. So, therefore they say 'God is a person.' So Phillips said "I do not understand why Einstein could not recognize

that God is a person. Why was he so much attracted in the glamour of this universe? But why couldn't he recognize that God is a person." He says in this interview, you open it, you can see. But then he says that, but intuitively he had personal ideas. Einstein also had personal ideas of God. In a metaphor, Einstein said, I do not understand why the old

So this Professor Townes and William Phillips, although they don't have formal practice in the pure bhakti program, by their previous karma, so they are intuitively understanding the devotional principles.

these mobile, cell phones are singing in the pockets. So, even our Dina, see who is standing there, is Dina from Malaysia. He is originally from Singapore, so we just had a talk day before yesterday. I requested that, "Dina, please why don't you come to Bali?" But now he just appeared yesterday, because of science and technology (*laughter*). So, I understand that he has a nice program with all of you on Gita Jayanti. That was what? Last year?

Devotee: Last two months Maharaj, three months back.

Srila Sripada: Oh three months back. So, therefore, you must all be familiar. He is doing wonderful preaching service. So, someday I will join him. We will do a very nice Gita Jayanti.

Devotees: Jaya

Srila Sripada: In Singapore, actually he started and that was a few years ago, nine years, that was the first time? And that was not last year, before last year it was in Malaysia right?

Devotee: Four years now Maharaja.

Srila Sripada: Then he asked me, "Maharaja, please come to Malaysia". Oh, that was the tsunami time, right? I was in Penang during the tsunami, after the Jayanti. I came from the United States but in Singapore, my ticket was there from Singapore to Kuala Lumpur but I didn't have any visa. So, then they said visa can be arranged. I had a ticket but then the passport, in the counter they said, "No, you cannot go to Malaysia."

But that day was the Gita Jayanti day, I was planning to go from Singapore, but I was in Singapore then I telephoned that I cannot come because my visa is not ready, I had to miss. But then from the Malaysian side, so they went to the Prime Minister's Office. It was

already closed, 3 or 4 o'clock in the afternoon. So one person came flying with a letter from the Prime Minister's office, Prime Minister of Malaysia, for my visa because in Singapore it was already closed, that Malaysian embassy in Singapore. But this letter from the Prime Minister, they ran and knocked the door. And it was already 3 or 4 o'clock in the afternoon and the embassy is already closed, but they knocked the door and they said there is a very important word from the Prime Minister's office. They opened immediately and my visa was given immediately (*laughter*). But my ticket was already another airline, so then the fellow from Malaysia he managed a ticket from

...therefore, Prabhupada said to present Krishna Consciousness in a scientific way. So, he said, "This is the most important preaching arm of ISKCON."

Japan airlines, Japan airlines was flying. And so I took the flight immediately. So, that fellow and I, we flew together directly to Kuala Lumpur and joined the Gita Jayanti. They were halfway; I was joining after, when they already went to halfway. From there, I went to Penang and in Penang the next day when I was giving a class in that new center of Penang around 8 o'clock in the morning, in the Bhagavata class, then my chair was rocking like this—Tsunami, that was the tsunami. Then we did not know that was the tsunami because we thought there was a mild earthquake; it was not so strong but the wave was very, you know, moving like this. There was a Jagannath temple there. After that program, I went to Jagannath temple and I did a little program. And after coming back I had to take a flight from Penang to Johor Bahru. And so, there our devotees were saying that, "Maharaja, we heard that there is a big wave

coming. And so we have to cross. You know, there is some kind of a bridge there; also, you can cross by ferry. But if it is done by ferry, it is a little bit faster. But the wave, they said if you go by the bridge, it may take longer. Then I said, "Please do whatever because I do not know." So, then the driver said maybe it is better to go by bridge because we heard some big wave is coming somewhere. And so we did that by the bridge, we went up to the airport. So, in this way there was a very experience that we had was [indistinct]. So, in a way, Dina is doing all kinds of very mystical things (laughs) but for preaching, for preaching Krishna consciousness. Oh, prasadam is ready? This time we only brought prasadam and some friends and like that. This is the lightest flight that I had in this part of the country.

Devotees: Jaya.

Srila Sripada: I also sent some prasadam to Singapore yesterday.

So, yeah, this is a little bit about our preaching work. See, I like this Max Born as he is a very nice person. His writings are, the quote that I have is not very representative, but Max Born is a devotee of the Lord, called Max Born. He said, "I saw within the atom the key." In the Vatican if you go, in Rome, their symbol is also the key. They open the door to the Vaikuntha planets by this key (laughter). So, he said, "I saw within the atom the key to the deepest secret of nature." And he said, "It revealed to me the greatness of the creation and the Creator." He has written some wonderful books. So, this is very nice and so, therefore, I tried to find one Indian, let's say, well-known Indian scientist, and he is called Srinivasa Ramanujan, a well-known mathematician. He was born in 1897 and he passed away in 1920. So, he says, "Any mathematical equation, any equation," you know equation means E is equal to, Einstein's equation, E is equal to mc squared. That we all know, right? That is called an equation, means the left side is equal to the right side.

Just like 10 dollars or one thousand rupiah is equal to one dollar. This is an equation. So, that is the definition of equation. One thousand rupiah is equal to one US dollar. So, he said "An equation for me has no meaning unless it represents a thought of God." In other words, God is behind all the modes of nature. Similarly, people like Heisenberg in Quantum, these are the leaders in Quantum physics. Therefore this is very important to read, so you translate. What is our boy here, and translator, our scientist, medical scientist doctors and... So, this is, I have given one copy here and I have three, four copies left.

There is another book. This is a book for the medical doctors. You can see a child is doing some experiment. Prabhupada said 'Life comes from Life'. And this child is doing some

So one person came flying with a letter from the Prime Minister's Office, Prime Minister of Malaysia, for my visa...

experiment, "Where do I really come from?" You see that child is a very nice scientist.

Devotee: Looks like Maharaja when he was a child.

Srila Sripada: Yes, my color has been changed

(Laughter)

Srila Sripada: So, it is "Life, matter and interactions". So, this is very important and it is very simple. Here there is Darwin, whether Darwin was crazy or he was a good man. This is also said there. Darwin was worried. See, look at this (laughter). So, Darwin said when he was young, when he was young and

"An equation for me has no meaning unless it represents a thought of God." In other words God is behind all the modes of nature.

growing up, 5, 6, 7, 8, 9, 10, because his father was a priest, so he used to learn choir singing in the church, you know where the children go and they have the beautiful singing. And he said in growing up he used to read the works of Shakespeare. He was very interested in the poems by Wordsworth, Byron. These are British poets, Keats, Some of you might have studied in English, right? These are very famous poets. So, he used to enjoy reading and he was very much afraid but when he started thinking about this evolutionary conception that. So, there was an experiment that he did, called "The Voyage of the Beagle".

Devotee: What is the name?

Srila Sripada: It's called the name of the ship he was touring in South America to explore all the wonders of Galapagos.

Devotee: Africa

Srila Sripada: No, no, South America. So, he collected all these information, he studied all the information for fifty years and then after that's when he published his book called "The Origin of Species". So, that is called "Darwin's Evolutionary Theory." So, after that he said, he was getting old. He lost all the taste of beauty, love, feelings and he was very sad, because he didn't see any meaning in life, lost all. And he was lamenting greatly, "Why? What happened?" because he removed God

from his theory. So, therefore, we say Darwin's mistake was that he could not understand about the difference between life and matter. So, therefore, this book is a short presentation about how to correct Darwin's mistake. So, therefore, this is a very interesting thought. This is for all of you. And Prabhupada instructed us to distinguish what is life and what is matter. These are some of the wonders of life. Actually, a male crocodile, when the male crocodile is in the Nile river in Egypt - what happens is there is a crocodile there and the crocodile lays eggs and when the eggs hatched, see this male crocodile how does it do is that the egg is taken between the two jaws and then he rubs very gently so the young one is not hurt, called hatchling, or young one, this. At the same time crocodile is so powerful that he can crush the leg of an elephant, just like you see with Gajendra. Like that, but he is very gentle, very loving because there is a child there. So, therefore, these are called the wonders of life. Therefore, we have given some example. So these are wonders. Now, in science, there is a very wonderful thing here. This molecule is called C60 molecule, there are 60 carbon atoms in this molecule. It's like, exactly like a football, soccer. This is available in nature. This is so strong it cuts diamonds. So, these are some of the wonders by which you can distinguish, but this is only matter. But behind this matter, what exists, you can [indistinct]...

So, there are distinctions therefore between life and matter. These are the tables that you have to memorize, you have to read. Distinction between life and matter, then what is the property of matter and life. You can have a look at it. So, then you know that the Upanishad says "aham brahmasmi". What does that mean? *Aham brahmasmi* means you are *jivatma*. You are *jivatma*, you are beyond atoms and molecules. So, that means you are spiriton. You know spiriton? Spiriton means "aham brahmasmi" Now, so spiriton, so these are the properties; we have two different

colours but it came to one colour here. Then we are interacting with the matter and the spirit; our body, there is spirit there and also matter there. So, we are products of interaction. But how does it interact? How to get out of this material interaction? All filled up with devotion, devotional science begins.

So, this is the preliminary study of how to become a devotee of Krishna. So, without understanding the distinction between life and matter, you become angry very quickly. So, in this way... but once you understand the distinction and you develop all the good qualities. Therefore, Krishna says in the Bhagavad Gita, what does Krishna say? Krishna says *raja vidya raja guhyam pavitram idam uttamam, pratakshyagamaman dharmam su-sukham kartam avyayam...* So, this knowledge, understanding the distinction between life and matter, also the devotional service, so this knowledge is called the king of education. *Raja vidya* and also such knowledge, Krishna says *raja guhyam*, confidential. This means most important, most important. When he says confidential it means you have to treat very, very carefully and you have to keep it intact. Say for example, I have 1 kg of gold, from Bali. All the Bali devotees have donated 1 kg of gold for finishing Manipur temple for next year. I will keep it very carefully. I will make sure that nobody sees it and I will keep it very, very carefully. So, I will make sure that the devotees will not tell to the airport people that this Swamiji has got 1 kg of gold, (*laughter*). So, please, so he said, you said please give your blessings so that Maharaja can take this to India to finish the temple. So, in this way you will be very careful whether I am carrying this is ok or not, so in this way.

[Gajapati Maharaja comes]

Srila Sripada: Hare Krishna. (*laughs*)

Devotee: Have a nice stay Maharaja

Gajapati Maharaj: Take rest.

Srila Sripada: I am resting by talking. ToKuta beach? Make sure that he goes before sunset. Jai Gajapati Maharaj ki

Devotees: Jaya!

Srila Sripada: *raja vidya raja guhyam pavitram idam uttamam, pratakshyagamaman dharmam su-sukham kartam avyayam.*

Jai Guru Maharaj Srila Prabhupada ki,
Jay Bali Bhakta Vaishnava Vrinda ki
Nitai Gaura Premananda ki

Devotees: Jai Sripad Maharaj ki

Srila Sripada: So, understanding the distinction between matter and spirit as well as devotional service, so this is called *raja vidya*, means the king of education. And also

So therefore we say
Darwin's mistake was
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and matter.

not only the king of education, it is the most confidential. Confidential means, in our case means open confidential, you keep things very carefully. So, we have to keep this in mind. So, when you practice our devotional life with, then you will become very strong internally. So, we have deep internal spiritual strength and then you depend on the blessings of the acharya and vaishnavas and then our devotional life will become protected by the blessings of guru and Krishna. So this is very simple. Here in this book the distinction between matter and life, so very

simply, we give the example that matter, the particle of matter is called electron, right? You have all heard of 'electron'? So, what is meant by email? Electronic mail, right? That electronic is the same as this electron.

So understanding the distinction between matter and spirit as well as devotional service, so this is called *raja vidya*, means the king of education.

Electronic mail, right? But then what is the example of life? So, the example of life is called spiriton. Electron and spiriton. So, therefore, Krishna says the distinction, to understand the distinction, what is the distinction between the electron and the spiriton? What is the distinction?

Devotee: Electron is unconscious, but spiriton is conscious, *chetana*.

Srila Sripada: Yes, so electron has no consciousness. But the spiriton has consciousness. But how electron can be studied? How do you study electron? How do you detect? So, anybody knows how to study electron? Because you cannot see it, you cannot see electron. So, electron can be studied by called - *anuman*. What is *anuman*?

Devotee: *anuman pramana*

Srila Sripada: Anuman means inference. In English, it's called inference. So, like in places, I don't know in Asia, in the tropical climate you don't see. But in places like America and Europe, when aeroplane flies, you may not see the aeroplane but you can see a trail of fog. From that you know that the aeroplane has gone this way. So, similarly the

electron, when they studied, called Wilson's cloud chamber, that the electron passes through a chamber of these gases but when electron passes the gases are ionized. Ionized means one electron is knocked out and then you have charged particles inside the chamber. So, just like a trail that you see in the sky, similarly trail you can see in the chamber. And that can be photographed. So, in this way you can say that electron is real, electron exists. Similarly how do you know the spiriton exists? Any answer? How do you know?

Devotee: By consciousness

Srila Sripada: But consciousness is a little subtle, what about easier one? So, what is the difference between life and death? So just like when Prabhupada in the early 70's there was a correspondence with Prabhupada, our Guru Maharaj, and with a surgeon in Toronto, in Canada. His name is Dr. Bigelow. Bigelow said, "Every day in the operating theatre some people die". He was experienced; he wanted to know, "What is the weight of the soul which has gone from this body?" So, Prabhupada wrote, he was very interested, Dr. Bigelow. Prabhupada [*indistinct*] correspondence. But you see it is not possible to take the weight because our modern equipments are very limited. But the very fact that when a dead body cannot be brought back to life again, when it's dead, that shows that something is gone. So, therefore we call spiriton. It's called a fundamental particle of life [*indistinct*]. So, like that these are mentioned briefly here. The technique of study of spiriton here is called the dynamics, dynamics of nine processes of *bhakti*. This is the dynamics by *sravana*, *kirtanam*, *Vishnu smaranam*.

Devotee: *Vishnu smaranam*, *vandanam*, *dasyam*, *archanam*, *sakhyam*, *atma-nivedanam*

Srila Sripada: So, *atma-nivedanam* means total surrender to the Lord. By these nine

processes of spiritual dynamics one can understand the process of the engagement and activity of the spiriton. Therefore, this is for everyone, especially for the medical doctors. Therefore, I have put a Kreb's cycle. So, therefore, this is for you to read. So, that it will be useful for... And then begging for the blessings of the spiritual teachers and Prabhupada, unless we know about the distinction between life and matter, then one will be very proud because on the bodily platform you can be proud, and one will become very angry quickly. So, we have to. Unless you understand this basic background you cannot have anger control and what does Krishna, Gita say? *Kama, krodha, lobha*. So these are three gates to what?

Devotee: Naraka. To Denpas station (laughter)

Srila Sripada: To the lower planetary system. And therefore, *krodha* is very very, we have to be extremely cautious that . . . if we can learn how to manage our anger. And so, when one is able to even try it and think about it, that means you are making progress. That is very background, so when Gauranga Mahaprabhu says (*sings*) "*trinad api sunicena, taror eva sahisnuna, amanina mana dena, kirtaniya sada harih*", beautiful, Gauranga Mahaprabhu. This is called scientific; scientific means something if you practice you get the results. So, when Gauranga Mahaprabhu says *amanina manadena*, *manadena* means devoid of all desire for false prestige. False prestige means want to be glorified, want to have name and fame. So, this is the conception of mine and my property, my land so all these instructions are called *amanina*, devoid of all sense of false prestige. So, Gauranga Mahaprabhu says this false prestige we have to give up. So, when we are able to realize that, at the point that we can chant the glories of the lord, *kirtaniya sadah harih*; so, therefore, this is very important. Once we develop this culture, this

beautiful culture, then we will be able to proceed in our devotional journey properly. So, this is what, basic devotional program. In this way one can build one's foundation. So, therefore, we have to learn how to relate as brothers and sisters, helping spirit, helping mind, if someone is weak. Vaishnava is called *para duhkha dukkhi*, always, is concerned when someone is not doing well, always worried about. So, in this way, Vaishnava is always concerned for the welfare of all living beings. In this way, if we maintain this culture, this simple culture, everybody will remain strong in the journey. You see, life is a journey, journey is very long. So, we have to pass through all these coconut forests and [*indistinct*], so life is a journey. This is natural; it is natural that we will encounter ups and downs. But when there is a danger, when there is some difficulty, sometimes there are challenges in life, but you will have enough strength how to face those challenges. And if you overcome that difficulty, then you will get more strength, because spiritual strength is unlimited. Because the Lord gives, the Lord provides then you get confidence, self confidence. And by that confidence you will become very enthusiastic. Then you don't get angry when someone says something. You appreciate everything, "Oh he is saying because he has something." But you do not get upset. So, in this way you can remain balanced. So, this is very required in our devotional journey. So, in this way, devotional life is called the *summum bonum*-everything it will solve. All the problems are only material. You can always solve by spiritual knowledge. This understanding is very essential.

So we are happy to see all of you.

Devotees: Sripad Maharaj ki jai, jaya

Srila Sripada: So, please stay strong. I was in Orissa before I came here. Orissa, lot of nice things will happen in Orissa now. So, there is one university near Jagannath Puri coming, it's called the Vedanta University.

Devotees: Jaya!

Srila Sripada: There are 10000 acres of land. And the budget is 15 thousand million dollars. *(laughter)* That is one thing. This headed by a person called Anil Agarwal. The title is called Vedanta but there will be all subjects. There is a company coming for construction, he is spending 4 thousand million dollars. I am doing a small project; my small project is on the bank of Mahanadi River. So, this is, when you come to Orissa I will take you there. It has not started yet but I got a piece of land; so, we are planning to do a very small and nice project on the banks of

This is called scientific; scientific means something if you practice you get the results. So when Gauranga Mahaprabhu says *amanina manadena*, *manadena* means devoid of all desire for false prestige.

Mahanadi, a very auspicious river in Sambalpur. I just came from there. It will be our writing for Vedanta, Science and Vedanta. So, you can visit when you visit India next year. We will start from this year, the month of November and December we are starting. So, there are many nice projects coming in India.

I told last time we wanted to start one school in Bali but the school has to come from Yayasan Bhaktivedanta Institute, because in Bali the *grihastha ashram* is very strong. *(laughter)*. That is a special blessings of... I see so many nice children, little children, so many in the last few years *(laughter)*. We need a very nice school. This school will be very high

class. Devotionally, it should be very nicely prepared, plus other education. So, I thought the time has come we have to start a school soon, almost immediately. Our Ramavallabha, others you know that, who will be leading these schools, I just said that it requires some land, maybe small, in the beginning you can start in a small way, but it's a very nice plan. That will be a very nice service for the children. Then they will be in the future pillars of devotional life in Bali. See, our Lilavati, when she came from the United States, you do not know, they are coming for the first time; I have not introduced to all of you, Lilavati and her husband Padmalochan. Padmalochan is from Italy, Lilavati is from America. Lilavati is a teacher, she is teaching in some very important schools in America. So, when our school starts here, they can come as visiting professors. Then we will have within the campus, Vedic Cultural Training Center. That way the campus, we need a very, at least 5 to 6 acres of land. And then we will make some very nice teachers. We have so many educated people and we can invite some very qualified pandits from India to teach the children Vedic chanting and quotes. And we will include many cultural Vaishnava items from Bali. And our Manipuri sankirtana drummers from Manipur, teachers will come from Manipur. And from all over, wherever the Vaishnava culture is. There we will take Odyssey dance from Orissa. Plus we will teach science, philosophy, and language and Sanskrit and English and many other world languages. And many, like painting, very nice. And sloka memorization, all the Vedas. So, in this way it will be wonderful centre of Vaishnava training and culture and education. In this way, our little children will be trained properly. So, this is very important education. I think the time has come that this has to be done as soon as possible.

Devotee: We plan, Maharaja, to start next year, we will start from the Kindergarten, Maharaja.

Srila Sripada: Yesterday one Parishad leader was talking with Maharaja, how to strengthen this Vaishnava culture in Bali, also in a correct way. So, about the Vaishnavas, 10 to 20 people come to India for a few years, get trained up nicely and come back and teach here; exchange programs in India and Bali. So, I think it will be very important and we can have higher education, up to university, just like I said last time, University of Bhagavata Culture. So, therefore, this whole Bali can be spiritualized with Vaishnava culture and education (*applause*). In this way, our Prabhupada will be extremely happy. Basically, these things you have to think about it very seriously and all the leaders should combine together. You should take it

...in the beginning you can start in a small way, but it's a very nice plan. That will be a very nice service for the children. Then they will be in the future pillars of devotional life in Bali.

up as one of your very important projects, for all the devotees. This will be a very wonderful contribution to the world of culture. So let's see. I brought some prasadam from Jagannath Puri.

Devotees: jaya!

Srila Sripada: Please take some prasada, and after that we will take bath and see (Gajapati) Maharaja. They are coming at 7 o'clock. Maybe you have to prepare for your cultural program? (*applause*) You see, I tell many important people, "You must go to Bali." I talk a lot about Bali, Bali is a ...


Devotees: Jaya!

Srila Sripada: Many people want, the other day there was a telephone call came from the United States, conference telephone call, URI. Everyone remembers what happened a few years ago. They said, "Dr. Singh, can we come again to Bali?" (*applause*) I said, "If all our Balinese friends invite me, I will definitely invite you." So, they are very happy, they want to come again. So, if we have a very nice program, many important people will come. Bali and... So, therefore, we have to work very nicely so that we can present the devotional culture very properly. You know better than me in doing these things, so I pray that by the blessings of Prabhupada and Lord Sri Krishna you all remain very healthy and strong and proceed in devotional life joyfully, with great joy and enthusiasm. Then the whole world will be happy.

Jay Srila Prabhupada ki!
Jaya Bali Bhakta Vaishnava Vrinda ki!
Jaya Indonesia Bhakta Vaishnava Vrinda ki!
Jaya Gaura Premanande!

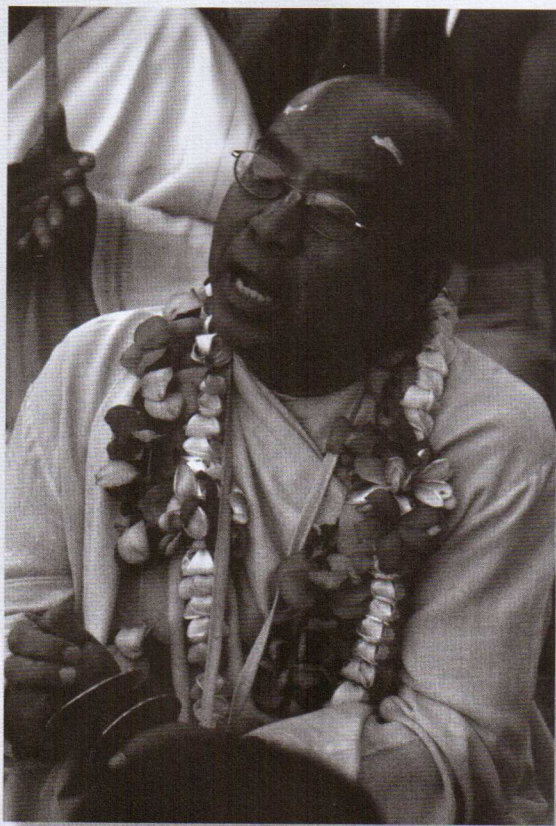
Devotees: Haribol!
Devotee: Sripad Guru Maharaj ki

BSDS: Jaya Sri Jagannath Mahaprasadam ki.



The human form of body is actually meant for **jīvasya tattva jijñāsā**, enlightenment in knowledge of spiritual values. **Therefore**, one must seek shelter of a bona fide spiritual master. **Tasmād gurum prapadyeta**: one must approach a guru. Who is a guru? **Śābde pare ca nisnātam (Bhāg. 11.3.21)**: a guru is one who has full transcendental knowledge. **Unless one** approaches a spiritual master, one remains in ignorance. **Ācāryavān puruso veda (Chāndogya Upanisad 6.14.2)**: one has full knowledge about life when one is ācāryavān, controlled by the ācārya. But when one is conducted by rajo-guna and tamo-guna, one does not care about anything; instead, one acts like an ordinary foolish animal, risking his life (**mrtyu-samsāra-vartmani**) and therefore continuing to go through suffering after suffering. **Na te viduh svārtha-gatim hi visnum (Bhāg. 7.5.31)**.

-Srimad Bhagavatam 10.10.10, Purport



The bona fide guru is he
who has accepted Krishna as guru.
This is the guru-parampara system.
The original guru is Vyasadeva because
he is the speaker of Bhagavad-gita and
Srimad-Bhagavatam, wherein everything
spoken relates to Krishna. Therefore
guru-puja is known as Vyasa-puja.

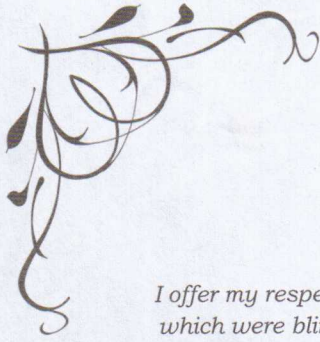
—Srimad-Bhagavatam, 8.24.48, purport



*Homage
&
Glorification*



on



Sri Guru Pranama

**om ajnana-timirandhasya jnananjana-salakaya
caksur unmilitam yena tasmai sri-gurave namah**

I offer my respectful obeisances unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.

Sri Rupa Pranama

**sri-caitanya-mano-'bhistam sthapitam yena bhu-tale
svayam rupah kada mahyam dadati sva-padantikam**

When will Srila Rupa Gosvami Prabhupada, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?

Mangalacarana

**vande 'ham sri-guroh sri-yuta-pada-kamalam sri-gurun vaisnavams ca
sri-rupam sagrajam saha-gana-raghunathanvitam tam sa-jivam
sadvaitam savadhutam parijana-sahitam krsna-caitanya-devam
sri-radha-krsna-padan saha-gana-lalita-sri-visakhanvitams ca**

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaisnavas and unto the six Gosvamis, including Srila Rupa Gosvami, Srila Sanatana Gosvami, Raghunatha dasa Gosvami, Jiva Gosvami, and their associates. I offer my respectful obeisances unto Sri Advaita Acarya Prabhu, Sri Nityananda Prabhu, Sri Caitanya Mahaprabhu, and all His devotees, headed by Srivasa Thakura. I then offer my respectful obeisances unto the lotus feet of Lord Krsna, Srimati Radharani, and all the gopis, headed by Lalita and Visakha.

Srila Sripada Pranati

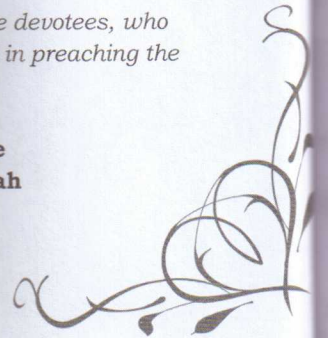
**nama om visnu-padaya krsna-presthaya bhu-tale
srimate bhakti svarupa damodara svamin iti namine**

I offer my respectful obeisances unto His Divine Grace Bhaktisvarupa Damodara Swami Srila Sripada Guru Maharaja, who is situated at the lotus feet of Lord Vishnu and who is very dear to Lord Krishna on this earth.

**nama sad-bhakta-manaye manipura-udbhavaya ca
prabhupada lasad-vani pracara niratayate**

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 Srila Prabhupada.

**babhruvahana-vamsadbhi somaya subha drstaye
sunnyavadi madebhendra simhaya-bhagavate namah**



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

**abhayadi gunadaya sad-vijnana ghanaya ca
navya vaijnana tamas suryaya te namah**

I offer my respectful obeisances unto you who are foremost 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.

**Srila Prabhupada Pranati
nama om visnu-padaya krsna-presthaya bhu-tale
srimate bhaktivedanta-svamin iti namine**

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krsna, having taken shelter at His lotus feet.

**namas te sarasvate deve gaura-vani-pracarine
nirvisesa-sunyavadi-pascatyadesa-tarine**

Our respectful obeisances are unto you, O spiritual master, servant of Sarasvati Gosvami. You are kindly preaching the message of Lord Caitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

**Srila Bhaktisiddhanta Saraswati Pranati
nama om visnu-padaya krsna-presthaya bhu-tale
srimate bhaktisiddhanta-sarasvatiti namine**

I offer my respectful obeisances unto His Divine Grace Bhaktisiddhanta Sarasvati, who is very dear to Lord Krsna, having taken shelter at His lotus feet.

**sri-varsabhanavi-devi-dayitaya krpabdhaye
krsna-sambandha-vijnana-dayine prabhaye namah**

I offer my respectful obeisances to Sri Varsabhanavi-devi-dayita dasa (another name of Srila Bhaktisiddhanta Sarasvati), who is favored by Srimati Radharani and who is the ocean of transcendental mercy and the deliverer of the science of Krsna.

**madhuryojjala-premadhya-sri-rupanuga-bhaktida-
sri-gaura-karuna-sakti-vigrahaya namo 'stu te**

I offer my respectful obeisances unto you, the personified energy of Sri Caitanya's mercy, who delivers devotional service which is enriched with conjugal love of Radha and Krsna, coming exactly in the line of revelation of Srila Rupa Gosvami.

**namas te gaura-vani-sri-murtaye dina-tarine
rupanuga-viruddhapasiddhanta-dhvanta-harine**

I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Srila Rupa Gosvami.

Srila Gaurakisora Pranati

**namo gaura-kisoraya saksad-vairagya-murtaye
vipralambha-rasambhode padambhujaya te namah**

I offer my respectful obeisances unto Gaurakisora dasa Babaji Maharaja (the spiritual master of Bhaktisiddhanta Sarasvati), who is renunciation personified. He is always merged in a feeling of separation and intense love of Krsna.

Srila Bhaktivinoda Pranati

**namo bhaktivinodaya sac-cid-ananda-namine
gaura-sakti-svarupaya rupanuga-varaya te**

I offer my respectful obeisances unto Saccidananda Bhaktivinoda, who is transcendental energy of Caitanya Mahaprabhu. He is a strict follower of the Gosvamis, headed by Srila Rupa.

Srila Jagannatha Pranati

**gauravirbhava-bhumes tvam nirdesa saj-jana-priyah
vaisnava-sarvabhaumah sri-jagannathaya te namah**

I offer my respectful obeisances to Jagannatha dasa Babaji, who is respected by the entire Vaisnava community and who has discovered the place where Lord Caitanya appeared.

Sri Vaisnava Pranama

**vancha-kalpatarubhyas ca krpa-sindhubhya eva ca
patitanam pavanebhyo vaisnavebhyo namo namah**

I offer my respectful obeisances unto all the Vaisnava devotees of the Lord. They are just like desire trees who can fulfill the desires of everyone, and they are full of compassion for the fallen conditioned souls.

Sri Gauranga Pranama

**namo maha-vadanyaya krsna-prema-pradaya te
krsnaya krsna-caitanya-namne gaura-tvise namah**

O most munificent incarnation! You are Krsna Himself appearing as Sri Krsna Caitanya Mahaprabhu. You have assumed the golden color of Srimati Radharani, and You are widely distributing pure love of Krsna. We offer our respectful obeisances unto You.

Sri Panca-tattva Pranama

**panca-tattvatmakam krsnam bhakta-rupa-svarupakam
bhaktavataram bhaktakhyam namani bhakta-saktikam**

I offer my obeisances unto the Supreme Lord, Krsna, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

Sri Krsna Pranama

**he krsna karuna-sindho dina-bandho jagat-pate
gopesa gopika-kanta radha-kanta namo 'stu te**

O my dear Krsna, ocean of mercy, You are the friend of the distressed and the source of creation. You are the master of the cowherdmen and the lover of the gopis, especially Radharani. I offer my respectful obeisances unto You.

Sambandhadhideva Pranama

**jayatam suratau pangor mama manda-mater gati
mat-sarvasva-padambhojau radha-madana-mahanau**

Glory to the all-merciful Radha and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

Abhidheyadhideva Pranama

**divyad-vrndaranya-kalpa-drumadhah
srimad-ratnagara-simhasana-sthau
srimad-radha-srila-govinda-devau
presthaliibhiih sevyamanau smarami**

In a temple of jewels in Vrndavana, underneath a desire tree, Sri Sri Radha-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

Prayojanadhideva Pranama

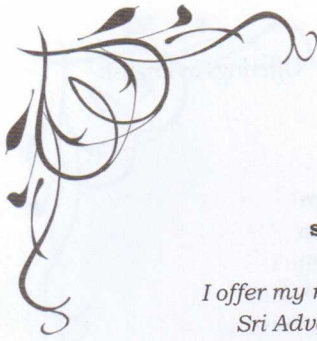
**sriman rasa-rasarambhi vamsi-vata-tata-sthitah
karsan venu-svanair gopir gopinathaha sriye 'stu nah**

Sri Srila Gopinatha, who originated the transcendental mellow of the rasa dance, stands on the shore in Vamsivata and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

Sri Radha Pranama

**tapta-kancana-gaurangi radhe vrndavanesvari
vrsabhanu-sute devi pranamami hari-priye**

I offer my respects to Radharani, whose bodily complexion is like molten gold and who is the Queen of Vrndavana. You are the daughter of King Vrsabhanu, and You are very dear to Lord Krsna.



Panca-tattva Maha-mantra
(jaya) sri-krsna-caitanya prabhu nityananda
sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda

*I offer my respectful obeisances to Sri Krsna Caitanya, Prabhu Nityananda,
 Sri Advaita, Gadadhara, Srivasa and all others in the line of devotion.*

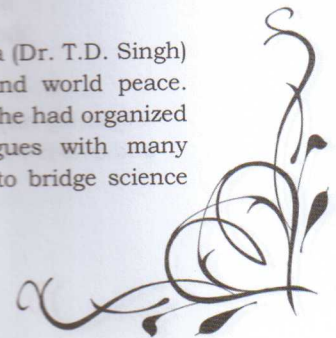
Hare Krsna Maha-mantra
hare krsna hare krsna krsna krsna hare hare
hare rama hare rama rama hare hare

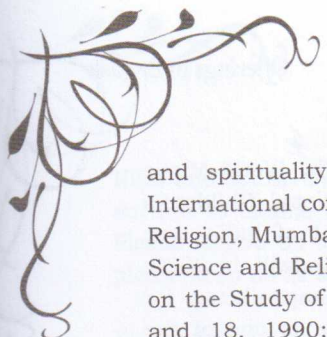
*O Srimati Radharani (the divine energy of the Lord Krsna), O all-attractive reservoir of
 pleasure, Lord Sri Krsna, please engage me in Your loving devotional service.*

I offer my respectful obeisances at the lotus feet of my beloved Gurudeva His Divine Holiness Bhaktisvarupa Damodara Swami Srila Sripada. On this most auspicious and glorious event, Sri Vyasa Puja celebration of your divine holiness' holy appearance day, I am submitting my humble offering at your divine lotus feet. You are like an ocean of mercy. You are very magnanimous in delivering the fallen souls like me. You are full in tolerance and mercy. You are a friend to all living entities. You have no enemy and you are always peaceful. You are a true vaisnava in all respects. And you possess all the divine qualities mentioned in the 16th chapter of Bhagavad-gita: fearlessness, purification of one's existence, cultivation of spiritual knowledge, charity, self-control, performance of sacrifice, study of the Vedas, austerity, simplicity, nonviolence, truthfulness, freedom from anger, renunciation, tranquility, aversion to faultfinding, compassion for all living entities, freedom from covetousness, gentleness, modesty, steady determination, vigor, forgiveness, fortitude, cleanliness, and freedom from envy and from the passion for honor. With your humility and compassion for all living entities you have worked hard to deliver the fallen souls – **through dialogues with prominent leaders of the world, through scientific and interfaith conferences, through art and culture, through publications, etc.** And by your mercy only fallen souls like me have got the chance to participate in the harinama sankirtana propounded by Lord Chaitanya. I find myself completely unqualified to glorify your divine activities, qualities and achievements. But still with a sincere heart, I am trying to express my humble gratitude at your lotus feet. Please accept it.

Conferences, Dialogues and World Peace:

His Divine Holiness Bhaktisvarupa Damodara Swami Srila Sripada (Dr. T.D. Singh) was a pioneer and visionary of Science-Spirituality dialogue and world peace. Realizing science alone can't give peace and harmony to the world he had organized many national and international conferences and had dialogues with many prominent leaders of the world, scientists and religious leaders to bridge science

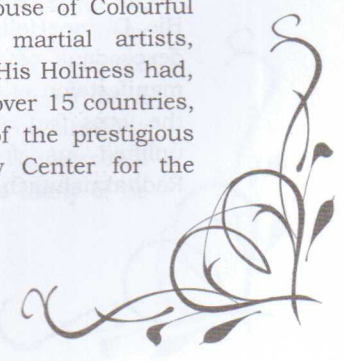




and spirituality for promotion of world peace. He had organized four major International conferences – First World Congress for the Synthesis of Science and Religion, Mumbai, January 9-12, 1986; Second World Congress for the Synthesis of Science and Religion, Calcutta, January 9-12, 1997; First International Conference on the Study of Consciousness within Science, San Francisco, USA, February 17 and 18, 1990; and Second International Congress on Life and Its Origin: Exploration from Science and Spiritual / Religious Traditions, Rome, Italy, November 1-14, 2004. In these conferences many prominent scientists and religious leaders were participated. In naming few of them are HH Dalai Lama, Prof. George Wald, Prof. Charles Town, Robert Muller, John Eccles, etc. He also organized many other nationwide conferences in many countries. And he travelled the world many times tirelessly to have dialogues with those best minds of the present world to solve the science-religion conflicts, interreligious conflicts and intra-religious conflicts. In naming few of those he had dialogue with are – Dr. Linus Pauling, Nobel Laureate in Chemistry and Peace; Prof. Ahmed Jewail, Nobel Laureate in Chemistry; Prof. Charles Townes, Nobel Laureate in Physics; Prof. William D. Phillips, Nobel Laureate in Physics; Prof. Allan Macdiarmid, Nobel Laureate in Chemistry; Prof. Paul Lauterbur, Nobel Laureate in Physiology and Medicine; Prof. Werner Arber, Nobel Laureate in Physiology and Medicine; Prof. Richard Ernst, Nobel Laureate in Chemistry, Prof. George Wald, Nobel Laureate in Physiology and Medicine; Dr. A.P.J. Abdul Kalam, former President of India; Mr. Goh Chok Tong, former Prime Minister of Singapore; Dr. Robert Muller, former Assistant Secretary General of United Nations, Sri Giani Jail Singh, former President of India, Mr. Abdurachman Wahid (Gusdur), former President of Indonesia; Mr. Jimmy Carter, former President of the USA and Nobel Peace Laureate, His Holiness Dalai Lama, Nobel Laureate in Peace, Dr. Oscar Arias, Nobel Laureate in Peace and former President of Costa Rica; Ms. Betty Williams, Nobel Laureate in Peace; Pope John Paul II; Archbishop Desmond Tutu, Nobel Laureate in Peace; Mother Teresa, Nobel Laureate in Peace; etc. As an active promoter of world peace and an interfaith leader, for over 30 years, Srila Sripada had been organizing seminars and inter-religious groups around the world. He led numerous peace marches for harmony in the society since early 1980s. He was one of the founding members of United Religions Initiative (URI), one of the largest International interfaith groups in the world. He was also the founding member and president of Manipur URI Cooperation Circle (2000). Srila Sripada was closely involved and regularly participated in many peace building dialogues, conferences and seminars around the world.

Art and Culture:

Srila Sripada founded Ranganiketan in the year 1989 to connect people to spirituality through art and culture. Ranganiketan meaning House of Colourful Arts is a diverse group of dancers, musicians, singers, martial artists, choreographers and craft artisans. As director of Ranganiketan, His Holiness had, through approximately 600 performances at over 300 venues in over 15 countries, introduced spirituality to more than a million people. Some of the prestigious places where Ranganiketan has performed are: The Kennedy Center for the



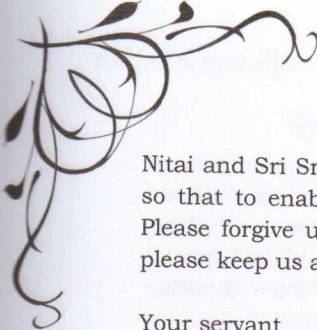
Performing Arts, Washington DC; EPCOT Center, Walt Disney; The World Music Institute, New York; Los Angeles Music Center; Seattle International Children's Festival, and Singapore National Arts Festival. And Government of India sent Ranganiketan to Syria, Egypt and Iraq in 2001 on a mission of goodwill. In 2000, the Malaysian Ministry of Culture invited Srila Sripada and Ranganiketan for International drumming festival in Kuala Lumpur. Ranganiketan is one of the largest, most frequently booked, cultural art troupes hailing from India.

Publications:

Apart from the above mentioned hard works Srila Sripada also authored and edited a dozen acclaimed books on science and spirituality: *What is Matter and What is Life?* (1977), *Theobiology* (1979), *Synthesis of Science and Religion : Critical Essays and Dialogues* (1987), *Thoughts on Synthesis of Science and Religion* (2001), *Life and Spiritual Evolution* (2004), *Seven Nobel Laureates on Science and Spirituality* (2004), *Towards a Culture of Harmony and Peace* (2005), *Science Spirituality and the Nature of Reality* (2005), *Vedanta and Science Series: Life and Origin of the Universe* (2004), *Vedanta and Science Series: Reality of God's Existence* (2006), *God is a Person* (2006), *Life Matter and Their Interactions* (2006), *God Intelligent Design and Fine Tuning* (2006), etc. Besides, he penned and made ready numerous other papers and booklets which are yet to be published. He was also the founding Editor-in-Chief of *Savijnanam-Scientific Exploration for a Spiritual Paradigm* and *Tattvajijnasa-Scientific and Spiritual Quest for the Ultimate Reality*.

The abovementioned activities of His Divine Holiness are only few important activities in many. His Divine Holiness is a multi-faceted man. In India, Indonesia, Myanmar, France, Iran, USA, Iceland, Italy, South Africa, and many other countries, Srila Sripada had many other programs for the deliverance of fallen souls and for inspiring the devotees to go further in devotional service.

Srila Sripada is one of the favorite disciples of His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada, Founder-Acharya of the International Society for Krishna Consciousness (ISKCON). Srila Prabhupada speaks highly of him. Under the instructions of Srila Prabhupada, Srila Sripada founded ISKCON in Manipur on 25th December 1977 and, in order to fulfill Srila Prabhupada's desire on Manipur, Srila Sripada has kindly established Sri Sri Radha Krishnachandra Manimandir and the University of Bhagavata Culture, and as such Srila Sripada has given us the opportunity to render devotional service through these avenues. As a Ksatriya, His Divine Holiness is a descendent of Babhrumahana, and as a Vaisnava a descendent of Rajarishi Bhagyachandra. Truly Srila Sripada is a combined manifestaion of Babhrumahana and Rajarishi Bhagyachandra. We are indebted to the lotus feet of His Divine Holiness for his causeless mercy by which he has uplifted us from the hellish conditions of life. We beg to Sri Sri Radhakrishnachandra, Sri Sri Jagannatha Baladeva and Subhara, Sri Sri Gaura



Nitai and Sri Sri Prahlada Nrsimhadeva to shower Their divine blessings upon us so that to enable us serving His Divine Holiness birth after birth, life after life. Please forgive us for our incompetence in fulfilling instructions given to us. And please keep us as servants in the association of His Divine Holiness eternally.

Your servant,
Bhaktivyasatirtha Swami



Dear Srila Sripada,

Please accept my humble obeisances.

All glories to you on this Vyasa Puja day in 2015!

The theme of this year's offerings of homage to you is 'Appreciating Srila Sripada'.

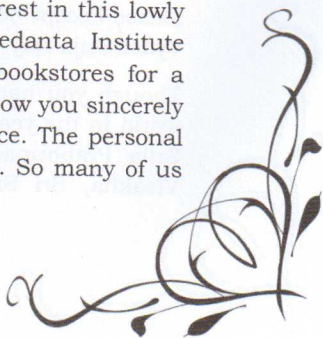
Your glories are endless as is your love and dedication in serving Srila Prabhupada.

So much could and should be said about how much I myself, and almost everyone who came in contact with you, appreciated your divine behavior and qualities.

When I have been meditating on this topic of appreciating you, my thoughts have gone to how you appreciated everyone and everything. Your compassionate mood of appreciation is a shining example for us all to study, follow and appreciate.

This mood of appreciating everything that Lord Krsna has set before us, both the good and the bad, is a very difficult attitude to have for those of us who are under the influence of the material modes of nature. We saw very clearly by your example how to properly appreciate all situations as coming from the mercy of Guru and Krsna. Usually, the tendency is to find fault with others and our situation, thus acting out of envy which destroys humility, the ornament of a Vaisnava, as you called it.

I remember when I first met you in San Francisco, California in 1980. After being astounded and amazed at your bhajana of 'Bhaja-hu-re-mana' and hearing you give a very inspiring Bhagavad Gita class, you approached me after class inquiring as to who I was. I was feeling very honored that you took an interest in this lowly self and I expressed my desire to help you in your Bhaktivedanta Institute preaching by putting up posters at the local universities and bookstores for a lecture you were going to give. What really touched my heart was how you sincerely appreciated my enthusiasm and encouraged me to do some service. The personal concern and exchange you had with me was genuine and honest. So many of us



are lost souls in this world and we are all seeking for that personal spiritual interaction which we all hanker for. Only those pure souls, like you, are able to really appreciate others without any tinge of wanting something for themselves. This appreciative quality is rare to find in someone yet you always exhibited it to all you met and interacted with. Appreciation can easily be expressed when someone also appreciates us. On a higher platform we can express appreciation of someone or something even when we receive none ourselves. This is your transcendental position! Selfless with a humble attitude. That I can only aspire for but having your association, seeing your example, I can have hope that I someday will come to that level of appreciation and then the glory of really appreciating you will fully come to pass.

Begging to remain your eternal servant,

Your servant,
Abhimanyu-dasa Vanacari



Dear Srila Sripada,

Please accept our most humble obeisances at your divine lotus feet on this 78th Vyasa Puja Day. All glories to Srila Prabhupada.

Though you had left us to join with Srila Prabhupada in his mission to another world in the year 2006, following your instructions, we are continuing the seva to Srila Prabhupada, Sri Sri Gauranitai, Sri Sri Radha Krishnachandra, Lalita, Visakha, Sri Sri Jagannatha, Baladeva and Subhadra, and Sri Sri Prahlad

Narsinghadeva, always feeling your physical absence in our midst. We are very insignificant and we don't know proper words to glorify a personality like your goodself, possessing a lot of uncommon transcendental qualities and at the same time so simple, so humble, so easily approachable, so compassionate and so loving. Your transcendental qualities are sung by the world renowned Nobel Laureates, religious leaders of different faiths, leaders of the peace loving societies, devotees and general mass when they realized the contributions you made in the field of science, spirituality, culture, world peace and harmony and friendship etc. throughout the world.

We cannot find proper words to appreciate your uncommon qualities shone gloriously in your personality. But we feel very happy to claim your goodself as ours, being born in the same soil, in the same community, speaking the same language and brought up in the same cultural background. Though we think of your goodself as one of us, you are completely different from us in all respects and shone brilliantly like the moon amongst the stars.

Srila Sripada, as a part of our service, we are continuing the work you had kindly started at your birthplace at Toubul. Because of our limited resources, we cannot bring upto the standard you had planned. Kindly accept this humble seva as a part of your service to Srila Prabhupada. Kindly give us spiritual strength so that we may overcome all the obstacles imposed by external forces towards fulfilling your desires. We beg your blessings so that we, as your followers, may not do anything which may diminish your splendid qualities by our words, actions or behaviours.

Hare Krishna!!

Your insignificant servants,
Banamali das & Family
Manipur, India



DOA PUJIAN
VYASA PUJA MAHA MAHOTSAVA
SRILA BHAKTI SVARUPA DAMODARA SWAMI
SRIPADA GURU MAHARAJ
DI MYANMAR TANGGAL 17 DESEMBER 2015

Śrī Śrī Guru Gaurāṅga Jayate

An Experience

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrimate bhaktisvarupa damodara-svāmin iti nāmine

*nama om viṣṇu-pādāya kṛṣṇa-preśāhāya bhū-tale
śrīmate bhaktivedanta-svāmin iti nāmine*

*namas te sārsvate deve gaura-vāṇī-pracāriṇe
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*

*jaya śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakto-vṛnda.*

*hare kṛṣṇa, hare kṛṣṇa, kṛṣṇa kṛṣṇa, hare hare
hare rāma, hare rāma, rāma rāma, hare hare*

Guru Maharaj yang hamba muliakan

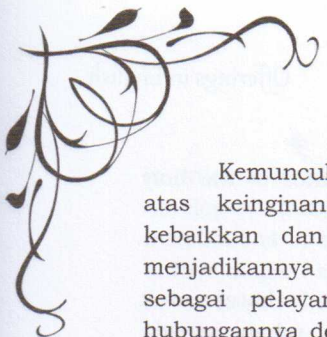
Sebelumnya hamba mohon maaf, dengan menyadari bahwa menyusun kata-kata untuk doa pujian kepada penyembah murni Tuhan (*sadhu guru vaisnava*) tidaklah mudah, terlebih lagi karena kebodohan dan kegelapan yang menyelimuti diri hamba, sehingga dapat dikatakan bahwa kata-kata yang terucap dari diri hamba menjadi tidak bermakna sama sekali.

Oh, Dear Guru Maharaj,

Previously I apologize, to realize that putting together words to the prayer of praise to the pure devotees of the Lord (*sadhu vaisnava teacher*) is not easy, especially because of ignorance and darkness that enveloped me, so it can be said that the words spoken from myself becomes meaningless at all.

Pada kesempatan yang berbahagia ini, dalam menyampaikan doa pujian ke hadapan Guru Maharaj pada vyasa puja maha mahotsava saat ini, hamba merasa keberadaan diri hamba seperti anak yang baru belajar berbicara. Kata-kata yang keluar dari anak yang baru belajar bicara, walaupun terbata-bata namun orang tua tetap merasa senang mendengarkan. Oleh karena itu dalam hal ini walaupun hamba tidak mampu merangkai kata-kata yang memadai untuk mengagungkan kemuliaan seorang *sadhu-guru-vaisnava* dalam arti yang sesungguhnya, namun hamba tetap berharap semoga Guru Maharaj tidak terganggu dan tetap selalu dalam suasana hati yang berbahagia.

On this happy occasion, in delivering the prayer of praise presented to Guru Maharaj on Vyasa-puja maha mahotsava this moment, I feel the presence of myself, like a child who has just learned to speak. The words that come out of the child who is just learning to speak, albeit haltingly but parents still feel happy to listen. Therefore, in this case even though I was not able to compose words adequate to glorify of a *sadhu-vaisnava-guru* in the real sense, but I still hope that Guru Maharaj is not disturbed and remains always in a happy mood.



Kemunculan seorang sadhu-guru-vaisnava di dunia material ini adalah atas keinginannya sendiri, yang tujuannya hanya satu---mengharapkan kebaikan dan kesejahteraan roh-roh yang jatuh di dunia material ini--menjadikannya sadar akan Krsna—agar menyadari kedudukan dasar dirinya sebagai pelayan kekal Sri Krsna-----selanjutnya dapat menjalin kembali hubungannya dengan Krsna yang sudah terputus dari waktu yang sudah tidak bisa diingat lagi---akhirnya bisa pulang kembali kedunia rohani—dunia yang kekal yang merupakan tempat tinggal asli sang roh---untuk melakukan bhakti yang murni kehadapan kaki padma Sri Krsna.

The emergence of a teacher Vaisnava sadhu in this material world is on his own, whose purpose is only one-expect kindness and welfare spirits in the material world this fall-making them aware of the Krsna-that realize basic position himself as a servant of eternal Sri Krsna- can then re-establish his relationship with Krsna which has been lost from time immemorial-and finally be able to return to the eternal spiritual world, which is home to the original spirit, to perform pure devotional service to the lotus feet of Sri Krsna.

Guru Maharaj yang hamba muliakan, kami berterima kasih kepada Guru Maharaj, karena dalam kurun waktu sembilan tahun sejak tahun 1997 sampai dengan 2006 sudah lebih dari 10 kali berkunjung ke Bali, untuk memberikan pergaulan rohani kepada roh-roh yang jatuh seperti hamba ini di Pulau Bali. Guru Maharaj telah menerangi kegelapan hati kami semua dengan obor pengetahuan bhakti. Kami sebagai penyembah pemula, namun Guru Maharaj telah memperlakukan kami seperti orang dewasa---Guru Maharaj lebih banyak memberikan keteladanan dan menjadi diri anda sebagai contoh dalam disiplin sadhana bhakti sehari-hari. Anda menyampaikan sloka-sloka Veda sebagai kesimpulan semua sastra dalam bentuk bhajan/kirtan. Ketika Guru Maharaj melakukan bhajan/kirtan anda selalu dalam suasana hati yang diliputi rasa cinta mendalam pada kaki padma Krsna-----anda selalu terserap dalam lila Sri Sri Radha Krsna----sehingga siapapun yang ikut dalam kirtan tersebut juga larut dan merasakan kebahagiaan karena vibrasi rohani yang terpancar dari kemurnian pengucapan nama suci yang keluar dari bibir padma anda.

Guru Maharaj, whom we honor, we are grateful to Guru Maharaj, because in a period of nine years from 1997 to 2006, more than 10 times Guru Maharaj had come to Bali to provide spiritual association to the fallen souls like me in the island of Bali. Guru Maharaj had penetrated the darkness of our hearts with the torch of knowledge bhakti. We were beginner devotees but Guru Maharaj had treated us like adults --- Guru Maharaj showed by your personal example many times and demonstrated with your self as an example the practice of discipline of daily sadhana bhakti. You recited slokas which were the conclusion of the Vedic literature in the form of bhajans / kirtan. When Guru Maharaj performs bhajan / kirtan you are always in a mood that is filled with a deep love at the lotus feet of Krsna ----- you are always absorbed in Sri Sri Radha Krsna lila ---- so that anyone who participated in the kirtan becomes immersed and feels happiness because of

the spiritual vibrations emanating from the purity of the utterance of the holy names that emanate from your lotus lips.

Atas karunia anda telah meminta Srila Subhag Swami Guru Maharaj untuk berkenan juga berkunjung ke Bali untuk memberikan pergaulan rohani kepada murid-murid anda dan semua penyembah di Bali. Kemudian Srila Subhag Swami Guru Maharaj telah bermurah hati sehingga mulai dari tahun 2006 sampai dengan sekarang, setiap tahun secara rutin berkenan berkunjung ke Bali untuk memberikan pergaulan dan menyemangatkan kami semua penyembah Bali. Kami semua sangat senang dan sangat bersyukur dengan pola pengajaran yang dilakukan sama persis dengan cara Prabhupada mentraining dirinya, dan beliau hanya mengulangi kata-kata Prabhupada. Dengan disiplin yang begitu kuat ditanamkan dalam sadhana bhakti---kesimpulan sastra itu wajib hukumnya untuk dilaksanakan dalam kehidupan sehari-hari---untuk mengembangkan keterikatan kepada kaki padma Krsna dan Nama suci-Nya.

By your mercy, you have requested Srila Guru Maharaj Swami Subhag to agree to also travel to Bali to give spiritual association to your students and all the devotees in Bali. Then Subhag Swami Srila Guru Maharaj has generously, starting from 2006 up to now, every year routinely visited Bali to give us his association and to encourage all of us devotees in Bali. We are all very happy and very grateful to the manner of teaching that is done exactly the way Prabhupada had trained him, and he only repeats the words of Prabhupada. With such a strong discipline instilled in sadhana bhakti, --- the conclusion of the scriptures must be implemented in everyday life --- to develop an attachment to the lotus feet of Krsna and His holy name.

Akhirnya, dengan disiplin dan semangat dalam bhakti yang tanamkan oleh Srila Subhag Swami, maka hamba secara pribadi baru dapat mengerti apa yang sebenarnya Guru Maharaj inginkan untuk jiwa-jiwa yang jatuh ini----antara lain mengharapkan agar mengembangkan keterikatan yang kuat pada kaki padma Krsna dan Nama Suci-Nya dengan sadhana bhakti yang tulus dan dilakukan dengan suasana hati yang riang; --- menjadikan diri itu murni agar mampu melakukan bhakti yang murni untuk mengerti Sri Krsna;---dapat mengembangkan keyakinan yang kuat akan kata-kata Guru, Sadhu dan Sastra;---jadikan perintah Guru sebagai jiwa dalam menjalani kehidupan ini;----selalu teguh dan teguh dalam pelayanan bhakti;---selalu ingat Krsna dan jangan lupa kepada Krsna. Semua ini tersurat dalam buku-buku yang telah anda terbitkan --- dengan kalimat dalam tata bahasa umum, namun sangat menyentuh.

Finally, with the discipline and enthusiasm in devotion instilled by Subhag Srila Swami, only now I am personally able to understand what is actually desired by Guru Maharaj for these fallen souls----among other thing, that you expect that we develop a strong attachment to the lotus feet of Krsna and His Holy name with sincere devotion and sadhana performed in a jovial mood; --- to make the self pure

in order to be able to perform pure devotional to understand Krsna; ---- be able to develop a strong faith in the words of Guru, Sadhu and Sastra; ---- make the instructions of the spiritual master as one's life and soul in living our lives; ---- always diligent and steadfast in devotional service; ---- always remember Krsna and never forget to Krsna. All this is recorded in the books you have published --- in simple and general language, but which is very inspiring.

Beberapa buku Guru Maharaj yang telah diterjemahkan dalam bahasa Indonesia----setelah hamba baca---hamba benar-benar kagum bagaimana anda menguraikan kesimpulan sastra tentang pengetahuan bhakti itu dalam hubungan dengan sains----disampaikan dalam tata bahasa bahasa umum---dengan cara yang sangat santun sehingga menjadi sangat indah dan manis.

Guru Maharaj, some books that have been translated into Indonesian ---- --- after this servant of yours has read them, I am really amazed how you have laid out the conclusions of the scriptures about the knowledge of devotional service in relation to science ---- delivered in general language --- in a very polite manner such that it becomes very beautiful and sweet.

Buku-buku yang telah Guru Maharaj terbitkan menjadi buku yang sangat terkenal di dunia dan selalu dicari orang---terutama dikalangan akademis----ke depan ini akan dapat merubah polar pikir orang-orang dari materialistis menjadi spiritualitis. Nama besar dari kesuksesan ini----tentu saja karena dengan menyadari diri anda sebagai alat/senjata oleh Prabhupada untuk menjalani misinya--- untuk bisa masuk dikalangan para ilmuwan modern saat ini---- kemudian dengan ketulusan dan tunduk hati anda telah melaksanakan perintah Prabhupada (Guru kerohanian anda) dengan penuh dedikasi dalam penyerahan diri sepenuhnya ----sehinga misi Prabhupada ini menjadi sukses. Kesuksesan memberikan nama besar---karena tidak terlepas dari kebesaran nama Prabhupada itu sendiri.

The books that have been published by Guru Maharaj are very famous book in the world and people are looking for them --- especially the academic circles ---- and in future they will be able to change the mindset of people from being materialistic to being spiritual. The main reason for this success ---- of course, is because of you being aware of yourself as a tool / weapon by Prabhupada to carry out his mission --- to enter into the circle of modern scientists today ---- then with sincerity and humility, you have carried out the instructions of Prabhupada (your spiritual teacher) with full dedication and in complete submission to Prabhupada ---- such that the mission was a success. Success gives a big name --- because it is not separated from the greatness of Prabhupada's own name.

Demikian doa pujian yang dapat hamba sampaikan, kurang lebih mohon dimaafkan---- vancha-kalpatarubhyash ca kripa-sindhubhya eva ca patitanam pavanebhyo vaishnavebhyo namo namah

Thus the prayer of praise which we seek to offer, more or less, please forgive us--- vancha-kalpatarubhyas ca kripa-sindhubhya eva ca patitanam pavanebhyo vaishnavebhyo namo namah

Hare Krsna

- Jay Vyasa Puja Maha Mahotsava Srila Bhakti Svarupa Damodara Swami Sripada Guru Maharaja Ki-----jay;
- Jay Srila Prabhupada Ki--jay

Dari: pelayan yang sangat remeh:
(your most fallen servant)

1. Adisvami Das;
2. Citra Priya Devi Dasi (Istri); (wife)
3. Achyuta Krishna Das (anak); (son)
4. Rohini Devi Dasi (menantu); (daughter-in-law)
5. Ratnamala Devi Dasi (anak); (daughter)
6. Patita Pavana Das (menantu). (son-in-law)



*namo om visnupadaya krsna prestaya bhutale
srimate bhaktisvarupa damodara svamim iti namine*

*nama sad-bhakta manaye manipura udbhavayaca
prabhupada lasad vani pracara niratayate*

Dear Srila Sripada Maharaj

Please accept my humble obeisances unto your lotus feet.

Dearest Gurudev, Srila Sripada, we have no good qualities to glorify a pure devotee like you, but somehow, for our own purification we would offer some prayer on this auspicious occasion.

Dear Srila Sripada, we have so many bad qualities, one of them is to delay to do somethings (like writing this vyasapuja offering). And there are so many other demoniac qualities in our heart.

There is no other way than begging your causeless mercy, oh dear Srila Sripada. Please one by one kill those demoniac qualities in our heart. Only by your mercy, we have no strength at all.

Ekaki amara nahi paya bala...

Dear Srila Sripada Maharaj, since around 2007, we have collected some nectarean lila and instruction of yours in Bali and Indonesia. But after moving to Bali, we have become more lazy and so many material things to do, and the effort little bit stagnant. Now on this auspicious day, if you like, please bless us to continue this effort. We also have transcribed some of your classes, like one seminar in STAH College and one class in Sri Sri Radha Rasesvara. We pray that we can work together so that we can compile you class and lila in Bali.

Dear Srila Sripada Maharaj, after three years of being married, we have no children yet. We would like to beg for your blessing to send one or three Krishna kids to us, so that we can serve together.

Srila Sripada, we would like to thank our senior devotees and godbrothers who are guiding us here in Bali. We would like to thanks those devotees to keep publishing your books and publications, so that can inspire us. Dear Srila Sripada, please give us a drop of your causeless mercy so that we can develop divine qualities and genuine humility so that we can do some small seva for you here in Bali and Nusantara.

Hare Krishna.

Koti Dandavats pranam unto Your lotus feet Guru Maharaj

*Your unqualified and unworthy servants,
Vrinda Devi Dasi dan Dvibhuja das (Bali, 5th October 2015)*

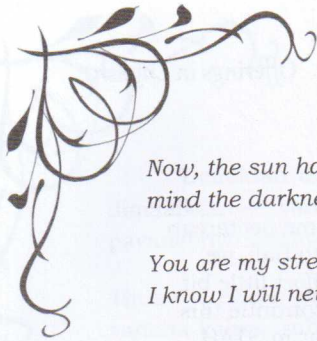


**om ajnana timirandhasya jnananjana salakaya
caksur unmilitan yena tasmai Sri Gurave namah
nama om visnu padaya krsna presthaya bhutale
srimate Bhaktisvarupa Damodara Swamin iti namine
nama sad-bhakta-manaye manipura-udbhavaya ca
prabhupada lasad-vani pracara niratayate**

Dear Srila Sripad Guru Maharaj,

Happy 78th Vyasa Puja.

*All glories to your service to His Divine Grace A.C Bhaktivedanta Swami Prabhupada.
How great the world will be today if you were here to warm the heart and touch the
soul with all the best you do.*



Now, the sun has gone. But I still have a light, a light of your teachings. So never mind the darkness, I still can find the way.

*You are my strength and power
I know I will never find anyone to replace you*

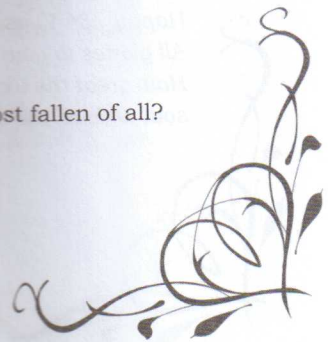
*You will always be in my heart
You will always be that special one for me forever, Sripad!*



Note: *This photo was taken in April 2005. My wife and I along with our first son, Hari, after having dharsan with our beloved Guru Maharaj Sri Sripada at Sri Sri Radha Rasesvara Ashram, Bali after our initiation ceremony.*

I was granted a name Dina Doyal Das and my wife Subhadra Devidasi on the day of our harinam diksha. Later at night, after our initiation we were very fortunate to have our Gurudev darshan. We were asking the meaning of our names and our duties. Below is our darshan with our Guru Maharaj (GM), Dina Doyal Das (DDD) and Subhadra Devidasi (SDD):

- DDD** : Hare Krishna Guru Maharaj.
GM : Hare Krishna.
DDD : Very humbly, I would like to ask you a few questions maharaj. Maharaj, you have given me a name Dina Doyal das. What does it mean, Maharaj?
GM : It means you have to be merciful to the fallen souls.
DDD : Oh, Maharaj. How can I be merciful since I'm the most fallen of all? What should I do?
GM : No. You have to preach about Krishna to them.



- DDD** : Alright Maharaj, only by your mercy.
- SDD** : Hare Krishna maharaj. What about my name?
What's the meaning of Subhadra Devi?
- GM** : Subhadra Devi is Krishna's sister.
- SDD** : Why am I given a name Subhadra Devi Dasi, Maharaj?
- GM** : You have to serve Subhadra Devi.
- SDD** : But Maharaj, my mood of service is uncertain, up and down.
How is it possible I can serve Subhadra Devi?
- GM** : Just do it. Anytime you have time, do it...every day.
- SDD** : Hare Krishna. Thank you, Maharaj.
(Conversation ended as so many devotees around wanted to have darshan with Guru Maharaj).

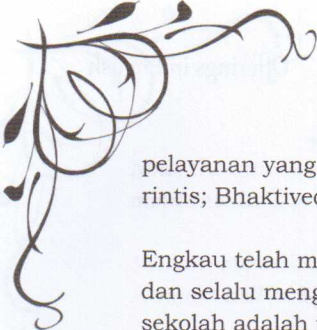
**Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

Setelah kami mendapatkan dharsan denganmu pada waktu itu, hamba sendiri masih merasa sangat bodoh dan tidak paham apa yang harus dilakukan. Dari mana hamba harus memulai pelayanan kepadamu. Pikiran hamba selalu diliputi keragu-raguan, ketidakpastian dan kebodohan. Engkau telah memberikan semua karunia itu kepada hamba, namun karena kebodohan, hamba tidak bisa menjaga karunia itu.

Hamba mengembara tanpa tujuan di dunia material ini. Hamba begitu terikat dalam kehidupan rumah tangga dan selalu berpikir hal-hal yang material untuk diri hamba ini. Sebagai orang yang berumah tangga dan kepala keluarga hamba hanya terikat kepada hal-hal material semata. Waktu yang berharga seperti terbuang sia-sia dan tanpa hasil apapun. Namun di atas segalanya, berkat karunia yang engkau berikan, hamba masih mampu selalu mengingatmu, baik dalam suka maupun duka yang hamba alami. Hanya dengan mengingatmu, hamba menjadi tetap bersemangat menghadapi segala cobaan.

Hamba selalu dapat merasakan hadirmu, bimbingan dan arahan dalam setiap langkah hamba. Kehadiranmu adalah sinar terang di sepanjang jalan yang akan hamba lalui. Engkau adalah tenaga dan kekuatan hamba. Ketika hamba mengingatmu, bersujud di hadapan murtimu, hamba melihat dunia ini begitu indah, penuh warna dan makna yang membuat hamba bangkit dari keterpurukan hamba.

Walau masih ada penyesalan karena tidak memanfaatkan kesempatan yang ada untuk bertanya ketika engkau masih hadir di dunia ini, hamba berusaha bangkit lagi dan mengingat perintah-perintahmu. Hamba mencari dan terus mencari dan bertanya kepada para muridmu yang senior apa yang sebenarnya engkau inginkan. Akhirnya setelah terus berupaya, hamba kini telah menemukan jawabannya. Walau tidak sepenuhnya hamba dapatkan namun apa yang hamba cari telah hamba temukan. Hamba memiliki kesempatan untuk melakukan



pelayanan yang remah dengan menjadi guru dan pengajar di sekolah yang engkau rintis; Bhaktivedanta Dharma School (BDS) di Kota Denpasar.

Engkau telah menyediakan tempat di mana hamba dapat melakukan pelayanan dan selalu mengingatmu setiap saat. Mengajarkan sesuatu kepada anak-anak di sekolah adalah tugas hamba. Hamba tahu dengan sangat baik bahwa hamba sangat tidak kompeten, penuh dengan kesalahan namun engkau menerima hamba sebagai murid anda dan memberikan kesempatan untuk melakukan pelayanan dengan mengajarkan Kesadaran Krishna ini kepada anak-anak di sekolah sejak usia dini kehidupan mereka. Engkau telah memberikan makna dan arti dari nama yang engkau berikan kepada hamba. Ini adalah kesempatan pengajaran bagi hamba untuk generasi penerus masyarakat. Hidup hamba kini menjadi sangat berarti.

Mohon berikanlah selalu karuniamu kepada hamba yang jatuh ini agar hamba mampu menjalankan tugas dan kewajiban hamba sebagai pelayan yang remeh bagimu dalam menjalankan sekolah.

Terima kasih Guru Maharaj. Karuniamu tidak akan pernah mampu hamba balas sampai penjelmaan demi penjelmaan hamba.

Pelayanmu yang sangat tidak penting,
Dina Doyal Das/Subhadra Devidasi
Denpasar, Bali, Indonesia



Dear Guru Maharaja,

Please accept my humble obeisances. All glories to Srila Prabhupada. All glories to your Divine Grace.

I once asked you what the difference is between you and your disciples, and you replied, "I am a scientist." I remember this because on the day of your appearance, it is my obligation to remember your mission, and my role in it.

I understand that your personality is multi-faceted and that your work includes not only science, but also writing, the arts, and interfaith dialogue, among others. I also recollect clearly your kindness, your love and all of your other wonderful qualities, but as your disciple, I feel the need to engage in your life-work, which is the synthesis of science and spirituality.

I am engaged in various other activities in which I feel qualified, yet they are not directly connected to your work. I hope that, by your mercy, I will soon be involved fully in your mission.

Dear Guru Maharaja, please kindly continue blessing my family, and please guide this useless soul.

Your servants,
Hari mohan dasa
Radha rani devi dasi
Hrishikesh



*Vyasa-puja offering on the occasion of 78th appearance anniversary of
H.H. Bhaktisvarupa Damodara Swami Srila Sripada Maharaj*

Only You

By

Jaganmohini devi dasi

To:
My Beloved Gurudeva Srila Sripada

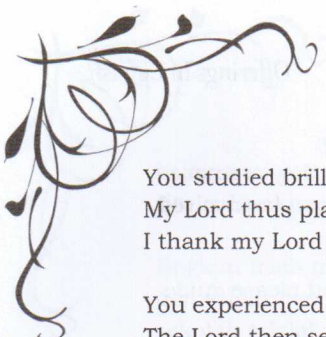
My Lord Krishna sent His special servant A.C. Bhaktivedanta Prabhupada to transform humanity
Prabhupada transformed many and chose one to transform me
I thank Lord for sending Prabhupada and choosing for me **only you**

O beloved spiritual master
I have always bothered you with my silly petitions
Today, on this auspicious day, bless me to glorify **only you**.

O beloved father
Please bless me, to submit our services at your lotus feet at appropriate time
But Please, today on your 78th birthday let me glorify **only you**.

You witnessed World War II that devastated your childhood days
You separated from your family and underwent hardships without a guardian
I ask my Lord why **only you**.

You worked very hard as a child and thus attracted Lord's attention
My Lord later sent a noble guardian to nurture you
I thank my Lord but wonder why this happened for **only you**



You studied brilliantly and won many accolades as a student
My Lord thus planned your future through overseas scholarship
I thank my Lord for making impossible possible but seek answer why for **only you**

You experienced pain at overseas after the demise of your mother
The Lord then sent his special son A.C. Bhaktivedanta Prabhupada to wipe your
tears who became your eternal father
I thank my Lord for His special plan for **only you**

O my Master
You pleased Prabhupada through your theistic views in perfect scientific format
Sri Prabhupada finally chose **only you** to be the GBC and director of
Bhaktivedanta Institute.

O my master
Prabhupada took pride in your publication
In his physical presence a disciple whose book was published was **only you**

Prabhupada thus showered his special glance upon you
He glorified you inside and outside through series of affectionate remarks
Prabhupada said with pride other scientists are not real but **only you** are a real
scientist

Oh my beloved Spiritual Master
The Lord thus answers my questions why **only you**
I profusely thank Lord for choosing **only you** in my life

Oh Spiritual Master
Now that that there is **only you** in my life
Kindly do not forsake me for my childish mistakes and glorifications

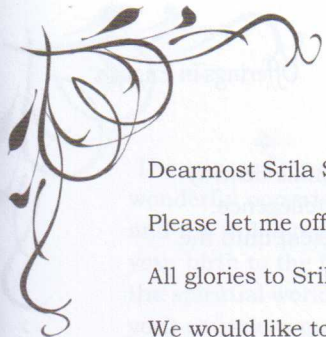
O master
Today I recall
One day I told you that I exist for **only you**

O master
Today I beg, let the purpose be fulfilled in this life
For which you wanted a centre ISR and for which I took **shelter of only you**

Oh beloved Master
Kindly allow your insignificant daughter named jaganmohini to remain under your
protection and shelter
I have no one whom I can depend but **only you**.

All glories to Your Divine Grace!
All glories to Sri Prabhupada!
Hare Krishna!





Dearest Srila Sripad,

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

All glories to Srila Prabhupada. All glories to Your Divine Grace.

We would like to humbly say a few words of gratitude and appreciation on this most auspicious day of Your Divine appearance day.

Certainly nothing in this world happens without a reason and Your Divine appearance in 1937 had a very special reason. You took birth to take part in Srila Prabhupada's mission and be an instrument in His Divine hand for removing Avidya and establishing Vidya.

Since your first momentous meeting with His Divine Grace Srila Prabhupada, you find your real father and well-wisher and from that time onwards you accepted his instructions with firm conviction and became engaged in spreading the real knowledge, knowledge of the self and knowledge of the Supreme Person, Lord Sri Krishna.

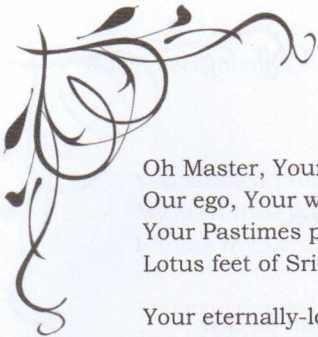
The transcendental morning conversation between Your Divine Grace and Srila Prabhupada clarifies many doubts that are existing in the world of science. Today we notice that by reading your book "Life Comes From Life" many college students life become changed and as a result they come to the path of Bhakti and accept Krishna Consciousness. No doubt that these transcendental conversations in future will effect life of so many others and will bring them closer to the Lotus Feet of Lord Sri Krishna.

Today, in your physical absence, many wonderful and dedicated God brothers/sisters are engaged in pushing forward the projects that you have started and on this most auspicious day, I would like to humbly request you to please continue showering your mercy and blessings to all of them who are engaged in different services and are trying to continue spreading the real knowledge the way that you started.

Please be merciful to this most fallen soul and guide me in my devotional service as well. Your mercy is the only hope and shelter for this unqualified soul.

Your most fallen servant,
Kamala devi dasi





Oh Master, Your lotus foot bring peace to the entire universe, Your smile destroy
Our ego, Your words attract Our mind, Your teaching restore Our intellegence,
Your Pastimes purifies Our heart. Please kindly chain this foolish-rascal unto the
Lotus feet of Sri Sri Radha Gopinatha.

Your eternally-lowest servant,

Krishna Murari Das



Dear Guru Maharaj,

Hare Krsnal Please accept my humble obeisances at your divine lotus feet which is
the supreme shelter for all conditioned souls. All glories to your Divine Grace.

*nama om visnu-paadaaya krsna-presthaaya bhau-tale
srimate bhakti svauupa daamodara svaamiin iti noamine*

I offer my respectful obeisances unto His Divine Grace Bhakti Svarupa Damodara
Swami, who is situated at the lotus feet of Lord Visnu and who is very dear to Lord
Krsna.

*nama sad-bhakta manaye manipura-udbhavaaya ca
prabhupaada lasad-vaani pracara nirataayate*

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 Srila Prabhupada.

*babhrubaahana-vamsadbhi somaya subha drstye
sunyaavaadi madebhendra simhaaya-bhaagavate namah*

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

*abhayaadi gunadaya sad-vijnaana ghanaaya ca
navya vaijnaana tamas suryaaya te namah*

I offer my respectful obeisances unto you who are foremost 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.

The appearance and disappearance of pure devotee of the Lord, like you, is a wonderful opportunity for fallen souls to get a glimpse of their spiritual natures and the unlimited mercy of the Supreme Lord. Your wonderful activities right from your birth to the final pastimes are constantly reminding us of Lord Krishna and the spiritual world. All good fortune that I have gained in my life are simply due to your causeless mercy.

I am seeking your blessings that i may be allowed to render some service through my veterinary education and am presently engaged in book distribution and also preaching to veterinary doctors. I hope to bring some of them to the shelter of your lotus feet. Also few books are being written for your pleasure and i pray that you will shower your blessings so that people will read them and understand the BI mission and the scientific nature of Krsna consciousness. By your grace we are travelling to different places in south India and also doing our bhajan/sadhana and reading as you directed. On this most auspicious occasion i humbly submit my plea that you kindly favour me with your merciful glance, and always keep me under the shade of your lotus feet, ever engaged in your service. This will be the distinction of my life. Hare Krsna Gurudeva!

Guru Maharaj Srila Sripada ki jaya !!
Vyasa-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 manohara das



nama om vishnu-padaya krishna-preshthaya bhu-tale
srimate bhakti svarupa damodara swamin iti namine

nama sad bhakta manaye manipura udbhavaya ca
prabhupada lasad vani pracara niratayate

om ajnana-timirandhasya jnananjan- salakaya
caksur unmilitam yena tasmai sri-gurave namah

mukam karoti vachalam pangum langhayate girim
yat-kripa tam aham vande shri-gurum dina-taranam

Dhyana Moolam Guru Murti
Puja Moolam Gurur Padam,
Mantra Moolam Gurur Vakyam,
Moksha Moolam Guru Kripa

My Dearest Father,

Please accept my most respectful obeisance. All glories to you. All glories to this auspicious (Odana sasthi) day of your Vyasa puja. I am trying to write few words to glorify you, though I have no qualification.

You appeared on Odana sasthi- as mentioned in the Srimad Bhagavatam 10.04.06-07 & Sri Caitanya-caritamrta, 1.1, Madhya-lila, about odana sasthi. Wonderful festival having all the Lord Jagannath temple all over the world. Srila Prabhupada wrote 1970 about Odan sasthi. Gurudev you have appeared on such a wonderful day. Disappearance day also you have chosen very nicely just before kartik on the day Lord Rama came back to Ayodhya on Vijaya Dashami. Of course, both days for us are maha utshabe.

This year was 9th Tirovabe & 78th Vyasa-puja. Next year will be 50 years of ISKCON & 10th Tirovabe. You have given your life to Lord Sri Krishna & Srila Prabhupada. At the end you have given us lots of opportunity to continue Lord Caitanya Mahaprabhu's mission.

*titiksavah karunikah suhrdah sarva-dehinam
ajata-satravah santah sadhavah sadhu-bhusanah*

You had so nicely worked with everyone. That's your power as you showed all over the world. You are complete and completed your duty to your Gurudev and showed us the real example what is the purpose of human life. It's for me a very great lesson. As you instructed me to distribute books, I am trying to do in Singapore. Please give me strength so I can understand real purpose of life and serve Srila Prabhupada and You.

*Gurudev! Kripa-bindu diya koro ei dase, tnapekha ati hina
Sakala sahana, bala diya koro, nija-mane sprha-hina*

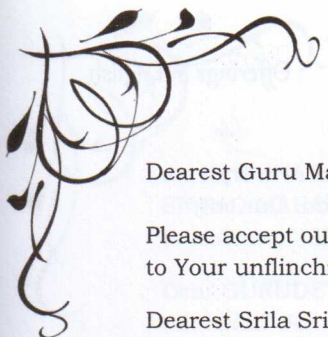
My only prayers to your lotus feet just to continue follow your instruction and serve all together until last breath. Please give me proper understanding, strength, so that I can tolerate and overcome all kinds of obstructions.

Once again, thank you so very much from bottom of my heart.

Hare Krishna, Jay Jay Jay Srila Gurudev.

Your unfortunate son,
Narottamananda das
Singapore





Dearest Guru Maharaja,

Please accept our most humble obeisances at Your beautiful lotus feet. All glories to Your unflinching service to Your beloved spiritual master, Srila Prabhupada.

Dearest Srila Sripada, on this most auspicious day of Your Divine appearance in this world, we want to thank you for your inconceivable mercy. We do not know how we have been so incredibly fortunate to have had Your darshan and association. It is simply by Your unfathomable mercy that we were able to render some very insignificant service to Your Divine Grace.

Our lives have been so completely blessed by You and although our debt can never be repaid, not even in a million lifetimes, we simply beg for the opportunity to eternally render service at Your lotus feet.

Your spotless character and example of utmost kindness and gentleness cannot be measured. We are simply unable to find anyone, anywhere, as perfect as You! Even though You have disappeared from our mundane vision, our memories of our days spent in Your divine presence is a flame that continues to light our hearts and our lives. We are very much hankering for even one more moment in Your association. We are living only for that day when we can be reunited with You, Srila Sripada!

We are only able to maintain our life airs because of a very neophyte understanding that You are still with us. Even though we are very ignorant and cannot fathom Your transcendental position, somehow, only by Your mercy, we continue to feel Your love and experience Your presence in our hearts and in our lives. We most humbly beg that You will continue to guide us and let us serve You, eternally.

Our prayer on this most auspicious occasion of Your Vyasa Puja is that, by Your mercy, You will give us the divine intelligence to be able to follow Your instructions. Please help us to follow in Your footsteps so that we may somehow become exemplary Vaisnavas. We beg you to please protect our devotional creepers and let them tightly wind around your exquisite lotus feet.

Our earnest hope is that you will personally bless and protect our children Rama Dhira das and Radha Kunda dasi. Please keep them under the shade of Your lotus feet, and bless them so that they may take shelter of the Vaisnavas and ultimately find a bona fide spiritual master. Please give them the intelligence to seriously take to the path of bhakti.

Srila Sripada, please give us the ability to properly raise them as our service to You. We want nothing more than to live in such a way as to please You and bring You the glory You deserve. Please help us to fulfill all of Your instructions to us. Ultimately, our fervent prayer is to be situated eternally at Your lotus feet. Srila Sripada, without Your most munificent mercy, our lives are useless.

Please be kind unto us and help us to feel Your presence in our lives at every moment. We are feeling great separation from You, dear Srila Sripada. Our only wish is to be with You and serve You eternally.

Your most insignificant servants,
Padmalochana das
Lilavati devi dasi
Rama Dhira das
Radha Kunda dasi



Dear SRIPAD MAHARAJ, my beloved GURU.

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

nama om visnu-padaya krsna-presthaya bhu-tale

srimate bhaktiswarupa damodara-svamin iti namine

Srila PRABHUPADA has given this most important teaching: "Look for a Bona fide Spiritual Master,

Ask to Him many questions in a humble mood and serve him with love and devotion. He can show to you the way for coming back to GODHEAD".

On 1997, in Bubhaneswar ISKCON Temple, I went to Sripad Maharaj's room and I requested Him to accept me like His disciple and I enquired like this: Dear Maharaj have You the capacity to bring me back to GOD, to KRSNA? He replied: I am not so much qualified, but with the help of LORD CAITANYA MAHAPRABHU and Srila PRABHUPADA, WE can try. That answer conquered my heart and He gave first and second initiation together with the name PREMADATA DAS, one of the names of LORD NITYANANDA.

Before that, I prayed many times intensively to LORD KRISHNA to send a bona fide GURU because I was ready to surrender to Him. And Sri KRISHNA sent to me two dreams: in the first I see one face, very big, like a big photo and after seeing that face I am feeling very happy without explanation. In the second I saw, seated on a vyasasan, one sadhu with the same face smiling, who gradually became like ice transparent and slowly slowly became luminous body spreading rays of light everywhere. Also this time I tasted an unexpected great happiness. And, after some time, when I have the occasion to meet HH BHAKTISWARUPA DAMODARA SWAMI, I discover that His face was the same as in the dream. Therefore I concluded that

Sri KRISHNA had fulfilled my prayers. So, I develop a big attachment to H.H. SRIPAD MAHARAJ and He gave me a very important devotional service: Temple President of ISKCON AGARTALA TEMPLE.

Dear GURUDEV, why are YOU gone so early? Are You perhaps unhappy for all my mistakes? For all my disobediences? Please, please, forgive me! I need your help, again and again! Help me to become pure, to become qualified to come back to Goloka Vrindavana, to go back to KRISHNA! I have seen in one big poster attached in front of Your Samadhi in Your Manipuri RADHAKUND TEMPLE this very very important advice or instruction: "IT IS NOT VERY IMPORTANT HOW MANY TEMPLES YOU HAVE BUILT, HOW MANY DISCIPLES YOU HAVE, BUT HOW MUCH PURE YOU ARE" Unfortunately only now, after Your departure, I can understand what a big loss it is. I can understand what big mistake I have done not been associating more time with YOU, not have drunk more nectar of your love for us. What I can do now? I am feeling helpless. I am crying! Now is too late, I have to commit suicide? Please COME AGAIN! COME HERE PLEASE! YOU have gifted so many books, in the last years of YOUR life, so important, so rich of KRISHNA CONSCIOUSNESS. Now YOUR life is transferred inside YOUR books, so if I like to have YOUR association I have to go close to YOUR books, to study them, to distribute them, to preach through them, to enter in syntony with YOU through Your books. And because YOU are a very SPECIAL disciple of HIS DIVINE GRACE SRILA PRABHUPADA, enter in syntony with the topic of YOUR books means enter to SRILA PRABHUPADA syntony. SRILA PRABHUPADA said: I never will die because I will be alive eternally inside of my books. So also YOU, dear SRIPAD MAHARAJ will be alive eternally through Your books. Yes! Now I have understood. SRILA PRABHUPADA and YOU, SRIPAD MAHARAJ now are walking together hand in the hand in the same road and all of us must follow ALL OF YOU. YES! WE HAVE TO FOLLOW YOURS STEPS! SRILA PRABHUPADA & SRILA GURUDEVA KEEEEEEEEEEEEEE JAAAAAAAAAAAAAAAAAY!

Your unqualified servant,

Premadata das

ISKCON AGARTALA (TRIPURA W-INDIA) Temple President



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

*nama om vishnu-pādāya krishna-preshthāya bhū-tale
śrimate bhaktisvarupa damodara-svāmi iti nāmīne*

*nama sad bhakta manaye Manipur udbhavaya ca
prabhupada lasad vani pracara niratayate*

Dear Guru Maharaj,

Please accept our humble obeisances at your lotus feet.
All glories to your divine grace.
All glories to Srila Prabhupada.

Dharma-sthapana-hetu sadhura vyavahara

*"A devotee's behaviour establishes the true purpose of religious principles."
(Sr. Caitanya Caritamrita, Madhya-lila 17.185)*

Your divine grace has left such exemplary behaviour of a pure devotee and that has been the source of inspiration for the fallen souls like me and my wife in every moment of our days. You have been the only guiding force that we can vividly see in the darkness of ignorance.

***A sincere seeker of truth will certainly admit that God has given us
senses and intellect to use in admiration of His splendour and
majestic wonder and realization of our limits.***

(Dr.T.D. Singh, Bhaktivedanta Institute)

With these few remarks and guidance that you left to the scientific society many young scientists have been able to realize the presence of God and helped them in their pursuit for rendering devotional services at the lotus feet of the Lord.

We feel ourselves to be very fortunate while recollecting the blessings that you gave us by way of your association. We are really proud of ourselves to have been serving at your lotus feet as your servants.

On this most auspicious occasion of your seventy-eighth appearance day, we pray to Sri Sri Radha Govinda, Sri Sri Radha Krishnachandra, Sri Sri Radha Bangsidhari and Sri Sri Radha Giridhari for Their continued blessings upon you to be always associated with Srila Prabhupada in Radhakund.

In Manipur we have been participating, insignificantly, in some of the services that you left and wanted us to do. Although weak because of ill health, whatever the services that we are able to do for the day we dedicate it at your lotus feet; please accept it. With the deep love from the bottom of our hearts we pray for your unlimited blessing upon us. Please guide us, give us strength and help us in every step of our devotional pursuit and allow us to remain at your lotus feet always.

Your insignificant servants,
Radhacharan Das
Radhika Rani Devi Dasi

THE TRUE VAISHNAVA

Sripada is a real Vaishnava-Acharya
 Who feels another's sufferings and shares the sorrow.
 A great Vaishnava is gifted with an exemplary inner body,
 The inner voice, the voice of Caitya-guru is his friend, philosopher and guide.

Born as a raganuga-bhakta
 Child Damudar was always attracted to Lord's pastimes,
 Wholenight he spent hearing the transcendental pastimes.

Childhood shows the days, a child is the father of man,
 He found a great father in Jagat-Guru Prabhupada,
 Spiritual wisdom of Sripada grows from strength to strength.

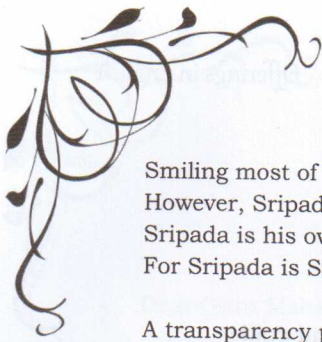
Unlimited blessings showered upon youn Dr. Damudar,
 Enable him to be a scientist in the quest of Truth (Absolute),
 Became a transparency personified,
 Learnt Vedanta, the topmost scientific,
 Philosophical treatise and cultural heritage of India.

Rewarded as the head of Vedanta and Science Foundation,
 Travelled throughout the world to carry out Gurudeva's all instructions,
 Preached the scientific way of Krishna Consciousness as a saint and a scientist,
 A scientist who negated Darwin's theory,
 A spiritualist who endeavoured for the truth of Big-Vision.

Austerity on Naisthiki Brahmacharyashram strengthens his spiritualism,
 Blessed with spiritual legacy from his Gurudeva's causeless mercy,
 Truth and tolerance is his spiritual strength,
 Sripada is synonymous with Truth is God,
 satya-vratang satya-parang tri-satyang,
 satyasya yoning nihitang ca satye
 satyasya satyamirta-satya-netrang
 satyatmakang tvang saranang prapannah.

Sripada controlled illusion, hardly commits mistakes,
 He is neither deceitful, limitations are far between,
 Nor he covets worldly things,
 For he treads the path of renunciation,
 Renounced Sripada conquered as many as vices and defects of human beings.

Sripada by no means is secretive and silent,
 Difficult to read his thoughts and feelings,
 Much to the discomfort and embarrassment even to close associates,
 But, to him no differences among disciples and followers.



Smiling most of the time is symbolic of friendship,
However, Sripada hates pride, no room for mercy to anyone of ahankara,
Sripada is his own judge and jury,
For Sripada is Sripada.

A transparency personified as he is,
Approaches everything rationally and practically,
His tongue knows not a taste of falsehood.

His humility is a symbol of spiritualism,
Regarded as the lowest of the low,
Devoid of false prestige,
Reminding us Lord Caitanya's eight slokas' instruction:
trinad api sunicena, taror api sahisnuna, amaanina manadena.

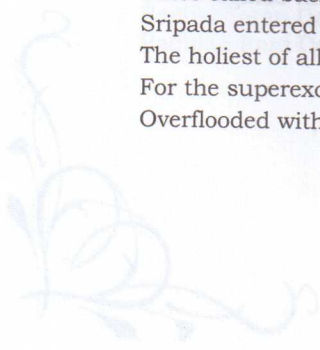
Speaks not a word of evil against anyone,
His compassion is an example to follow,
Needs no apology for "Sorry",
Simply forgives the wrong doer,
Whom he thinks in the mode of ignorance.

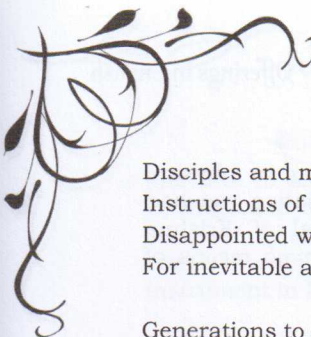
The bull of religion dominates in Sripada,
Keeps himself steadfast in words, body and mind.
Sripada is a peace personified,
As a pilgrim of peace,
Sowed the seeds of peace.

Convinced that life's meaning and fulfillment of its purpose is,
Key ingredient of peace, without that no happiness,
To him, spirituality transcends all differences,
In religions, traditions, cultures
No distinction between Christians, Hindus, Muslims, and so on
All are given due respects.

A disciplined disciple Sripada is,
Committed to an exemplary spirit of seva for divine knowledge,
Maintains the unique relationship between a disciple and a guru,
Bhagavata Sevarpanam, a glimpse of such relationship
Is symbolic of his spiritual wisdom.

Since called back by his dear spiritual master,
Sripada entered in Samadhi at Radhakund,
The holiest of all holy places in the three worlds,
For the superexcellent Sri Radhakund is
Overflooded with the ambrosial nectarean love of the Lord of Gokul.





Disciples and many more still need him in these days of world,
Instructions of spiritual science and his godly vision are so valued,
Disappointed we, surrendering to God's will's the only way,
For inevitable are the decrees of fate.

Generations to come, of such an unalloyed devotee like Sripada,
A devotee not desiring for perfection of mystic-yogas,
Is ever in harmony with Purusottam-eternity: knowledge: bliss,
And, always in Samadhi in the moods of the Gopis,
Will surely attain moksha.

Sripada is now by the side of Srila Prabhupada,
Enjoying the nitya-vrajalilas in the Goloka Vrindavana (lotus shaped),
Oh! An auspicious Abhijit of Manipur, I offer my humble obeisances,
Please shower your unlimited blessings upon this fallen soul.

Your servant,
Radhamohan Das



APPRECIATING SRILA SRIPADA

*om ajnana timirandhasya Jnanajnana salakaya
caksur unmilitam yena tasmai sri gurave namah*

I offer my respectful obeisances unto my spiritual master, who has opened my eyes,
which are blinded by the darkness of ignorance, with the torch light of knowledge.

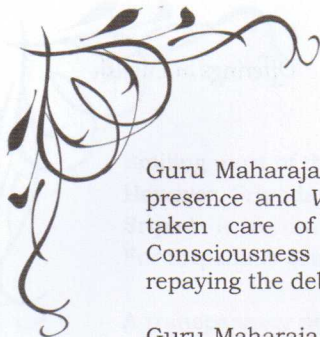
*nama om visnupadaya krsna presthaya bhutale
srimate bhaktisvarupa damodara swami iti namine*

I offer my respectful obeisances unto His Holiness Bhaktisvarupa Damodara Swami
who is very dear to Lord Sri Krishna, having taken shelter at His lotus feet.

Dear Srila Sripada,

By the unlimited blessings and mercies of Your Holiness, Srila Prabhupada and
Lord Sri Krishna my long cherished desire to observe Srila Sripada's Sri Vyasa Puja
Festival in Mandalay, Myanmar is fulfilled to day. How merciful Guru and Krishna!

I have learned from the Shastra that Lord Sri Krishna is guiding us in two ways,
externally and internally. Externally Lord Sri Krishna has taken the form of Sri
Guru, the spiritual master who is instructing, initiating and guiding the living
entities. Internally, as Paramatma, the Supersoul, He is guiding and inspiring the
living entities from within.



Guru Maharaja, you are giving association to us in two ways: *Vapu*, by physical presence and *Vani*, by your divine instructions. During our association you had taken care of us so nicely and guiding us towards the goal of Krishna Consciousness and for this we are eternally indebted to you with no means of repaying the debts.

Guru Maharaja, this year's 78th Vyasa Puja of Your Holiness, I have given the title "Appreciating Srila Sripada" because you possess a lot of qualifications which are worth appreciating. All of us, you disciples, well-wishers cannot but appreciate your divine qualities. Even the world renowned personalities such as Nobel Laureates, religious leaders of different faiths praised your uncommon qualities, very rarely found in your personality.

Guru Maharaja, you taught us how to appreciate others religions, traditions, culture and so on and not to look down other's worship, belief, concept etc. I feel very much inspired by your mood of appreciation and always try my best to follow in your footsteps, the way you had shown to us.

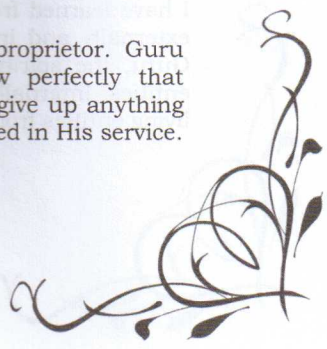
In the Bhagavad Gita Chapter 12, Bhakti Yoga text 13 to 20 Lord Krishna described the qualifications of the devotees who are very dear to Him. From my close observation and understanding all these qualifications are found in Your Holiness. Let me try to enumerate these qualities with reference.

The first one is *advesta sarva bhutanam*: non-envious towards all living entities. You saw all living entities as part and parcel of the Supreme Lord and never feel envious of them. When we are walking together, whenever you saw a dog running or sleeping in the street, you asked the dog "Are you ok? Do you get sufficient food? Oh dear dog." You are greeting even a dog in the street, so what to speak of others. I have never seen in you even a tinge of enviousness to anyone.

The second is *maitrah*-friendly. Guru Maharaja, you are very friendly to all classes of people irrespective of their social, educational, cultural and economical background. You can make friends with anybody: the scientists, politicians, professionals, religious leaders of different faiths, devotees and materialists. You are making friends only. Therefore, Srila Prabhupada remarked "Svarupa Damodara is a great devotee. He makes friends and not enemies."

The third is *karuna*: kindly. Guru Maharaja, you are very kind to all types of people. Seeing the living entities suffering in this material world due to lack of Krishna consciousness, you are travelling to all parts of the world spreading the message of the Supreme Lord through congregational chanting of the holy name of the Lord for the general populace. By organizing conferences on science and spirituality, you have shown compassion to the atheistic scientists the right way of scientific approach and by holding religious conferences you have brought different religious faiths together. You travelled even in the remote places of the hilly area of Tripura, and had shown unlimited compassion to them and taught them how to take up Krishna Consciousness which is the elixir of this age.

The fourth is *nirmamah*: one who does not think himself a proprietor. Guru Maharaja, you never claim anything as your own. You know perfectly that everything belong to Krishna. You never claim anything and can give up anything without any regret thinking it as arranged by Krishna and to be used in His service.



The fifth is *nirahamkara*: free from false ego. Guru Maharaja, you are a great scientist and even your spiritual master Srila Prabhupada praised you when you successfully organized scientific conference in Vrindavan. But you never take the credit; instead you gave all credit to Srila Prabhupada and feel ever happy being an instrument in his mission.

The sixth is *sama duhkha sukhah*: one who is equal both in happiness and distress. Srila Sripada, you faced a lot of difficulties in building the Sri Sri Radhakrishnachandra Manimandir, the centre piece of the University of Bhagavata Culture in Manipur, organizing conferences at Mumbai, Kolkata and Rome without financial help from others, dealings with the ISKCON leaders, guiding the devotees etc. but you remained always happy absorbed in kirtana, depending on the mercy of Guru and Krishna. You remain undisturbed during the time of distress and happiness.

The seventh of *ksami*: one who is forgiving. Guru Maharaja, you are very much forgiving. You don't take the offense of others knowing the nature of the conditional life of the living entities. You always give chance for personal rectification to those offenders. When you got injured during the bomb blast at ISKCON Manipur, you even told the media persons that you have forgiven those who throw bomb. You are very tolerant and forgiving.

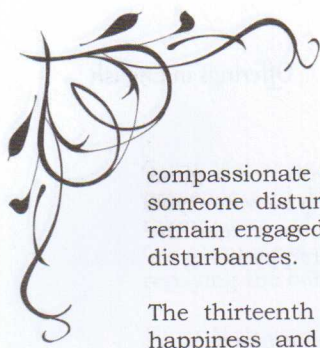
The eight is *santustah satatam*: one who is always satisfied. Guru Maharaja, you are always satisfied. You appreciate even a little service done by your disciples and accept their service very pleasingly and lovingly.

The ninth is *yatatma yogi*: one who is self-controlled. Guru Maharaja, you are a perfect Goswami controlling your senses and you can remain free from material temptation. You are *naisthika brahmachari* very much firm in controlling senses. I have never seen or heard about your losing temper, using harsh words even in chastising your disciples. You never show any passionate mood. You are really a self-controlled yogi.

The tenth is *drdhaniscayah*: one who has fixed determination: Guru Maharaja, you have resolute determination in executing the order of Srila Prabhupada. You carried out all the instructions given to you by Srila Prabhupada and you spare no pain to achieve that goal. You have successfully organized scientific conferences, convinced the materialistic scientists by your sound and systematic presentations of vedantic perspectives and brought them in the fold of Krishna consciousness. With firm determination and taking the order of Srila Prabhupada on your head you march your glorious journey without caring for any impediments imposed on you by others. This is very much instructive to us and you have shown us how to exhibit this quality.

The eleventh is *mayi arpita manah buddhih*: one who engaged his mind and intelligence to Lord Sri Krishna: Whatever you have done is for the glorification of Lord Sri Krishna and to achieve this goal you employ all the senses, mind and intelligence for executing favourable loving service of Lord Sri Krishna. Whatever you speak, sing, you did it with full devotion and it is felt to whoever hear your bhajana and kirtana which are full of devotion.

The twelfth is *yasman nodvijate lokah and lokan nodvijate ca yah*: one from whom no one is put into difficulty and one who is not disturbed by anyone. Guru Maharaja, you are a pure devotee and you never put anyone into difficulty, being



compassionate to them, and as you are well-wisher you never feel disturbed when someone disturbed you. You always remain fixed in Krishna consciousness and remain engaged in pure devotional service without caring for unnecessary worldly disturbances.

The thirteenth is *harsa marsa bhayodvegair mukto*: one who is equipoised in happiness and distress, fear and anxiety. Guru Maharaja, you can very easily overcome all types of dualities such as happiness and distress, fear and anxiety etc. as you are completely under the protection of the Lord.

The fourteenth is *anapeska*: one who is not dependent on the ordinary course of activities. Guru Maharaja, you can remain indifferent and never affected by the ordinary course of activities thinking it as nature of this material world and remain indifferent in all circumstances favourable or unfavourable.

The fifteenth is *sucih daksah*: one who is pure and expert. Guru Maharaja, since you are completely absorbed in the service of Srila Prabhupada and Sri Krishna you have pure uncontaminated consciousness and very expert in doing things for their satisfaction. By your presence even a difficult situation can be changed into a pleasurable one because of your expertise in adjusting to time, place and circumstances.

The sixteenth is *udasinah*: one who is not interested in material dealings. Guru Maharaja, You never side of a particular party and remain carefree to the consequences.

The seventeenth is *gata vyatha*: one who is free from distress. Guru Maharaja, you never felt distress for possessing the material body which is the source of all suffering and always remain blissful in rendering the loving service of the Lord.

The eighteenth is *sarvarambha parityagi*: one who is not striving for some material result. Guru Maharaja, you had done wonderful things for spreading Krishna consciousness following the divine instructions of Srila Prabhupada and whatever you did: organizing science conferences, cultural presentations to all the parts of the world, building temples, establishing schools etc. are all for fulfilling the desire of Srila Prabhupada.

The nineteenth is *na hrsyati na dvesti na socati na kanksati*: one who neither rejoice nor distress in material gain and loss and one who does not lament in loss and not desire to gain. Guru Maharaja you possess these rare qualities and never affected by them.

The twentieth is *subhasubha parityagi*: one who can renounce auspiciousness and inauspiciousness. Guru Maharaja as you fully know that activities in full consciousness of the Lord are always auspicious you never care for auspicious or inauspicious time in the execution of Krishna consciousness activities. Whatever will happen will happen. So you don't take much care for these material calculation of auspicious and inauspicious.

The twenty-first is *sama satrau ca mitre ca*: one who is equal to friends and enemies. Guru Maharaja treat everyone equally thinking all as part and parcel of the Supreme Lord. He does not see other's fault but try to find fault in himself. His theory is self-introspection. So he has no enemy and treat everyone as friendly.

The twenty-second is *tatha mana apamanayah*: one who is equal to honour and dishonour and *sitosnah sukha dukkhesu*: means one who is equal to heat and cold, happiness and distress. As Guru Maharaja does not identify himself with this material body he never care for honour or dishonor, heat or cold, happiness and distress. He has overcome all these dualities.

The twenty-third is *sanga vivarjitah*: free from all bad association. Guru Maharaja, you never associate with the worldly people interested in sense gratification. Your association is only sadhu sanga and since you are a perfectly pure devotee you can make them devotees. Just like touchstone, you made so many devotees around the world simply by seeing your humbleness, by hearing your bhajans surcharged with Krishna prema and hearing you speak scientifically the science of Krishna consciousness.

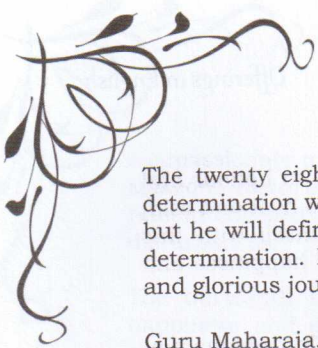
The twenty fourth is *tulya ninda stuti*: one equal to defamation and in reputation. Guru Maharaja has transcended all these stages being situated in the platform of pure devotion.

The twenty fifth is *mauni*: means silent. Guru Maharaja is silent means he speak only topics related to Krishna and His devotees. He is not involved in politics and worldly matters.

The twenty sixth is *santustah yena kenacit*: one who is satisfied with anything: Guru Maharaja is happy in whatever condition he faced during his extensive journey of spreading Krishna consciousness throughout the world. He never complained for his food, lodging etc. and remain satisfied whatever is provided to him by his disciples.



The twenty seventh is *aniketah*: having no residence. Though Guru Maharaja has many temples where he can stay happily he never stayed at one place for a long time and he was traveling from one place to another. He even said that half of his life was in the air travelling to different places of the world. He never cares for his residence.



The twenty eight is *sthir matih*: fixed determination: Guru Maharaja had fixed determination which cannot be changed at all. He will hear suggestions from others but he will definitely do what he had already determined. No force can change his determination. Fixed in his resolute determination, he marched in his victorious and glorious journey to Home, back to Godhead.

Guru Maharaja, your divine qualities are unfathomable and cannot be described by this insignificant servant and it may so happened that my words of praise will be insufficient to glorify your transcendental qualities. Kindly forgive me if I have said anything not appropriate to your personality. Thinking me as an ignorant child, kindly forgive me. My intention is only to praise your divine qualities. Taking only the good side, kindly accept my most insignificant offering on this day of your 78th Vyasa Puja day.

Hare Krishna!!!

Your most insignificant disciple,

Ramachandra Das,
Mandalay, Myanmar (Burma)



Dearest Srila Sripada,

Please accept my humble obeisances at your lotus feet again and again.

In Srimad Bhagavatam it states over and over that a moment's association with the pure devotee is the greatest boon for the individual soul on the path of devotional service. One's life can be blessed beyond belief simply by the contact of the Lord's devotee. And if one can actually render some service and please that pure devotee, then all perfection will be achieved. Dearest Srila Sripada, You called this fact "the open secret of Krishna consciousness."

How amazing it is then, that by the will of providence, Your Divine Grace came into our lives! How kind of You to reach out to us fallen souls... Just by Your presence You delivered all who came into Your contact from the bondage of this material world!

O Srila Sripada, I remember the lucky day when I was blessed with Your association for the very first time. Although I was just a child playing with my friends, I remember when You first appeared slowly walking down the stairs of an old french farm house, looking happily at all present and casting Your brilliant smile at everyone. That smile captured my heart. And although I was not aware of it at the time, I had just been given the greatest gift that one can receive in this world: meeting a pure devotee of Lord Sri Krishna.

O Divine Master, my heart is full of gratitude for your causeless mercy upon me – a lowly lost soul. How can I ever repay my debt to You? I am insignificant and incompetent. I can only thank You and pray for Your continued compassion, kindness and protection.

With all my love, respect and gratitude,
Your useless servant and daughter,
Sacirani dd



om ajnana-timirandhasya jnananjana-salakaya
caksur unmilitam yena tasmai sri-gurave namah

nama om visnu-padaya krsna-presthaya bhu-tale
srimate bhakti svarupa damodara svamin iti namine

nama sad-bhakta-manaye manipura-udbhavaya ca
prabhupada lasad-vani pracara niratayate

babhruvahana-vamsadbhi somaya subha drstye
sunnyavadi madebhendra simhaya-bhagavate namah

abhayadi gunadaya sad-vijnana ghanaya ca
navya vajjnana tamasa suryaya te namah

I offer my humble obeisances at the lotus feet of His Divine Holiness Bhaktisvarupa Damodara Swami Srila Sripada. On this most auspicious divine appearance day of yours, I am submitting my humble prayer at your lotus feet. Please accept it.

You have given us the varieties of service opportunities in different avenues so that by those services we may become more and more attached to hearing and chanting the glories of the Supreme Personality of Godhead. And you have named and given us few beautiful *Sadhus* in whose association we shall get pure love of Godhead for certain. But because of my strong attachment to sense gratificatory activities I am still rotting in the ditch of material existence. So I declare myself to be the most foolish and most fallen conditioned soul in this material world. But still I beg for your merciful guidance so that I also may go back to Godhead in this lifetime itself.

Your most insignificant servant,
Sadhubhusan Das





Hare Krishna!!

First of all, I offer my respectful obeisances to His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada and my spiritual master His Holiness Bhaktisvarupa Damodara Swami Maharaja.

Since my first meeting with Sripada Maharaja, from the core of my heart, I beg his mercy to get a chance to serve his lotus feet. By the unlimited blessings of the Supreme Personality of Godhead Sri Krishna and Srila Prabhupada I got the chance of serving his lotus feet on the auspicious opening ceremony day of Sri Sri Radha Mandaleshwar Temple, Mandalay Myanmar. From that day on till today I am always under the mercy of Srila Sripada.

As the Guru Mantra "*om ajnana timirandhasya jnanajana salakaya caksur unmilitam yena tasmai sri gurave namah*" says, the most merciful Sripada Maharaja initiated by accepting me as his disciple on 01/03/2006 at Sri Sri Radha Mandaleshwar Temple and opened my eyes to cure my ignorance. This rare opportunity has fulfilled my desire to become a disciple of Srila Sripada which I pray to Sri Govinda.

The merciful Sripada Maharaja visited my house many times and gave chance to do service to his lotus feet, thus purifying my family by his presence. Sripada gave a chance to serve him very closely during the Ratha Yatra festival at his last visit in our country (Myanmar). The most memorable thing is that when I bow down to him, he gave me the holy garland from his neck showing his boundless mercy to this insignificant soul.

After Sripada Maharaja left us, we realized how important a spiritual master is in this material world. He was our spiritual master, a renowned scientist, a messenger of peace and well-wisher for all living entities. All of a sudden Sripada Maharaja left for Goloka Vrindavana. Though he is not physically present here, I feel, he is taking care of me and showering his mercy upon me.

Millions and millions of pranam to the lotus feet of my beloved Guru Maharaja.

Hare Krishna!!!

Your servant,
Shiv Ram Das @
Shiv Hari Khemka
Mandalay, Myanmar



Hare Krishna

Dear Srila Sripada Maharaja,

I offer my most humble obeisances at your lotus feet. All glories to Your Holiness and Srila Prabhupada.

I feel very insignificant to carry your instruction that had been given to me. Though I am still learning to follow, every now and then am feeling going down ward in my personal devotional sadhana. I always want to remain at your lotus feet in all circumstances. Please always allow me to take shelter at your lotus feet though I may not be qualify to do so. I know nothing but to be with you in eternal relationship as you are in the spiritual world too. Jai Srila Gurudeva.

Your humble servant,
Sukadeva Das



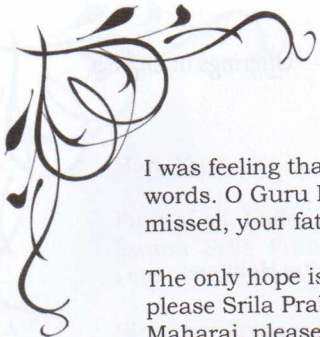
*om ajñāna-timirāndhasya
jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena
tasmai śrī-gurave namaḥ*

nama om visnu-padaya krsna prestaya bhu-tale
srimate bhakti svarupa damodara svami iti namine

Dear Guru Maharaj,

In this auspicious day of your glorious appearance day, please allow us to remember your past time for our purification.

That time was on August 2015. We were on the cultural program after the installation of Sri Sri Jaganath Baladev and Subadra Devi. It was a long program started with collecting sea water from the beach with some rituals led by Rajguru, the chief priest of Jaganath Puri, who came along with Gajapati, the King of Puri with his wife. After that long heavy program, the devotees refreshed with cultural program along with nice prasadam. During that culture program after you finished your prasadam, you called me. I was wondering why you called this insignificant person in that very VIP hospitality gathering of your respectable guests. Then you forced me to sit on the chair by your side. I felt embarrassed. I felt for me it's better to sit on the ground. But your fatherly affection immediately changed my situation. Then you spoke, "Did you see this morning, when the Rajguru did the offering, suddenly a very big wave came and took all the offerings? At that time Ganga came."



I was feeling that my heart fully filled with something which I cannot express in words. O Guru Maharaj, where can I find your lotus feet shade, to regain what I missed, your fatherly association.

The only hope is, by following your instruction, by fulfilling your constant desire to please Srila Prabhupada. But we have not even a tiny qualification. O Guru Maharaj, please always put me on the shade your lotus feet, because it is there only the safe place where the deadly current of the ocean of material life will cease to affect me. Under that divine shade will be manifested all the projects that you have instructed for us to do for the pleasure of Srila Prabhupada. Here in Bali, with all struggle effort, uncoordinated, and so on... all of our lacking, now we have three different schools, kindergarten in Bhaktivedanta Dharma School Gerih, kindergarten and primary in Bhaktivedanta Dharma School Denpasar, kindergarten, primary and secondary in Bhaktivedanta Academy Denpasar. The high school is not there. Only by your unlimited mercy it will run smoothly and orderly.

You even desire to have a big campus. We have no idea how to make it manifest. O Guru Maharaj, the shade of your lotus feet is the only hope. Please shower your unlimited mercy to all of us. Please bless us so we can cooperate nicely in the spirit of your service.

Jay Srila Sripada Vyasa-puja ki jay.

Your insignificant servant,
Trata das



Hare Krishna my dear Maharaji,

I offer my obeisance unto your lotus feet. you left me when I was just 10 month old, as a baby there were millions of questions arising in my heart , it was so difficult cause nobody was there to answer for any of my queries, some how I reached Juhu Temple, attended nityam bhagavat sevaya, still no query was answered including many many sanyasies non of them gave satisfactory answer, so i was missing your company just like a growing up boy learn to walk by holding the finger of his father, but there was no way accept crying, as the time was passing, spiritual development begins, now I am 9 year old boy feeling very happy at your lotus feet at Sri Radha Kunda, hang around near by you at samadhi is a totally different experience, you have been feeding whenever I feel hungry for food as well as spiritual hunger, there was query in my mind what's the evidence that we say we are part and parcel of Krishna, by reading your you had given me logical and scientific answer .

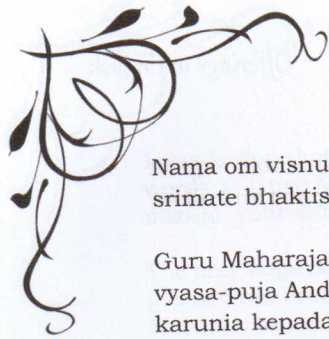
Another common query by scientists was that how a stone statue of Sri Sri Radha Krishna Chandra eats foodstuff offered by his beloved devotees? Your laboratory test in Germany make every scientists happy, today you chastise, you direct, you

guide your disciples whenever, wherever they need. So I submit my humble request unto your lotus feet please bless us forever to never forget your company and allow us to enjoy your company.

You baby servant,
Vipin Bihari dasa
Sri Radha kunda,
Samadhi mandir seva



Srila Sripada Vyasa-puja in Bombay, 9 December 2001



Nama om visnu-padaya krsna prestaya bhutale
srimate bhaktisvarupa damodara svami ini namine

Guru Maharaja, Terimalah sembah sujud dari murid Anda yang jatuh ini. Di hari vyasa-puja Anda yang penuh karunia ini semoga Anda masih mau memberi karunia kepada hamba sehingga hamba bisa melayani misi Anda. Hamba sangat lemah sehingga karunia Anda sering hamba sia-siakan. Tetapi cinta hamba hanya untuk Anda. Hare Krsna Hare Krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare

Banyuwangi, 2015

Dari pelayan Anda,
Anirudha dasa



Hare Krishna!

Sujud bakti padamu Guru Maharaja, dengan menjadi muridmu aku mengenal dan dapat membaca sastra-sastra Veda, dan atas karuniamu pula aku dapat pergaulan dengan para sadhu/Guru Kerohanian, sehingga kami dapat menjalankan perintah-perintah Beliau, utamanya penyelenggaraan Ratha-Yatra, kami penyembah Jember siap mensukseskan nya.

Pelayan Anda,
Kisora Syama Dasa,
(Jember, East Java, Indonesia)

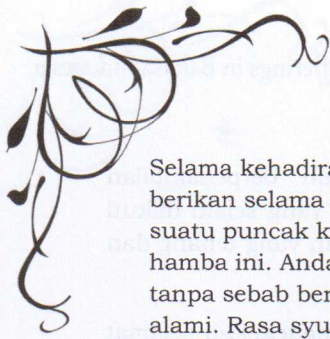


nama om visnu-padaya krsna prestaya bhu-tale
srimate bhakti svarupa damodara svami iti namine

nama sad-bhakta-manaye manipura-udbhavaya ca
prabhupada lasad-vani pracara niratayate

nama om visnu-padaya krsna-prsethaya bhu-tale
srimate bhaktivedanta-svamin iti namine

Segala pujian dihadapan Srila Sripad Maharaj.. Segala pujian dihadapan Srila Prabhupada.... Mohon menerima salam sembah sujud hamba Sripad Maharaj...



Selama kehadiran Anda secara fisik di dunia material ini dan pergaulan yang Anda berikan selama kedatangan- kedatangan Anda ke Bali...sungguh itu merupakan suatu puncak kesuksesan hidup spiritual yang hamba alami semasa kelahiran hamba ini. Anda telah benar-benar memberikan karunia dari Sri Krishna yang tanpa sebab berupa suatu kebahagiaan yang luar biasa yang belum pernah hamba alami. Rasa syukur yang sangat dalam hamba ucapkan kehadapan Tuhanku Sri Krishna karena telah menghadirkan Anda ke dunia material ini dan memberikan hamba pergaulan selama kunjungan-kunjungan Sripada Maharaj ke Bali. Yasya prasada bhagavat prassdo Yasya prasada na gatih kuto pi Dhyayan stuvams tasya yasa tri sandhyam Vande guroh sri caranaravindam. Atas karunia guru kerohanian, kita menerima karunia Krishna. Tanpa karunia guru kerohanian, kita tidak dapat maju sama sekali. Karena itu, hendaknya aku selalu ingat dan memuji kebesaran guru kerohanian. Sekurang-kurangnya tiga kali sehari aku harus bersujud dengan hormat pada kaki padma guru kerohanian. Gurudev Krpa bindu diya, koro ei dase Trnapekha ati hena Sakala sahane, bala diya koro nija mane sprha hina Gurudev! Dengan setetes karuniamu, jadikanlah hambamu lebih rendah hati daripada sedaun rumput. Berikanlah aku kekuatan untuk menahan segala cobaan dan kesulitan, dan bebaskan diriku dari segala keinginan untuk kehormatan pribadi. Jay Srila Sripada Maharaj ki... jay Jay Srila Prabhupada ki...jay..

Your servant,
Manisi dasa
Suvarnangi devi dasi
Rama Gopal dasa



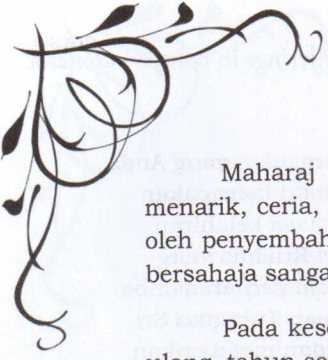
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nama om visnu-padaya krsna-prsethaya bhu-tale
srimate bhaktivedanta-svamin iti namine

Guru Maharaj yang terhormat,

Dengan rendah hati tolong terimalah sembah sujud hamba pada kaki padma Anda yang penuh karunia, di vyasa-puja (ulang tahun kemunculan) yang ke 78, dipusatkan di Myanmar.



Maharaj yang hamba banggakan dan kegumi selalu berpenampilan menarik, ceria, dan penuh gembira terutama pada saat kirtan yang selalu diikuti oleh penyembah dan hadirin degan sangat antusias. Penampilan yang tenang dan bersahaja sangat menarik.

Pada kesempatan yang baik ini perkenankan hamba mengucapkan selamat ulang tahun semoga Maharaj baik-baik di alam spiritual, dan mohon kerunia agar hamba selalu tekun dalam kesadaran Krsna. Hamba penyembah yang malang, sesungguhnya ingin berguru dengan Maharaj, namun apa boleh buat Maharaj terlalu cepat kembali ke alam spiritual. Namun demikian hamba masih bersyukur karena hamba dapat berguru dengan murid Maharaj: "Divine Grace Atmanivedana Swami Maharaj", murid kesayangan Maharaj.

Hamba tidak bisa membuat pujian, karena kebodohan hamba untuk itu mohon maaf seandainya yang hamba tulis ini tidak berkenan dihati Maharaj, dan pujian ini hamba tutup sampai disini.

Hare Krsna.

Penyembah yang hina,
Rsbhanu Nandini Devi dasi



Sembah sujud berkoti-koti kali dihadapan bayangan dari setitik debu kaki-padma Anda yang memberikan perlindungan dan kesejukan dari panasnya gelombang duka-cita Kali-yuga. Hamba sangat beruntung dikasih kesempatan berlindung di bawah bayangan debu kaki-padma Anda yang seindah kelopak terdalam bunga padma. Tetapi nasib hamba malang, seperti maling yang selalu ketagihan berbuat dosa, tidak kapok-kapok!

Oh Guru Maharaj..hamba banyak belajar tattva tapi aplikasinya hamba seperti **batu gulitan meoven**, keras hati, keras kepala, bengal seperti **babi melalung meplisahan** di lumpur lapindo, kotor pengit tanpa sifat baik sama sekali. Oh Gurudev, dengan situasi hamba seperti ini hati hamba selalu bertanya dihadapan foto Anda, masihkah hamba pantas tuk melayani pelayan dari pelayan dari pelayan pelayan Anda yang suci nan agung...

Dandavat Full, your very dirty servant,
Saktyavesa Avatar Das





nama om visnu-padaya krsna prestaya bhu-tale
srimate bhakti svarupa damodara svami iti namine

nama sad-bhakta-manaye manipura-udbhavaya ca
prabhupada lasad-vani pracara niratayate

nama om visnu-padaya krsna-prsethaya bhu-tale
srimate bhaktivedanta-svamin iti namine

namas te sarasvate deve gaura-vani pracarine
nirvesesa-sunjavadi-pascaty-a-des-a-tarine

Guru Maharaj yang tercinta,

Terimalah sembah sujud hamba berulang kali, pada kaki padma Anda yang penuh karunia, di vyasa-puja (peringatan kemunculan Anda) yang ke 78, yang dipusatkan di Myanmar.

Hamba sangat terkesan dengan penampilan Maharaj setiap berkunjung ke Bali, penampilan yang selalu ceria, ramah kepada semua penyembah, tidak membedakan satu sama lainnya. Kenangan yang selalu mengingat hamba pada saat Maharaj menyanyikan lagu hari-hari, namun kenangan itu tinggal kenangan, semenjak berpulangnya maharaj. Tidak hamba temukan sosok lain yang seperti Maharaj, luar biasa lihai di segala bidang.

Hamba tidak bisa datang ke Myanmar untuk menghadiri viyasa puja guru Maharaj, perkenankan hamba menyampaikan "selamat berulang tahun" semoga Maharaj tetap membimbing hamba sehingga hamba dapat melakukan pelayanan bakti dengan tekun dan serius. Atas kekurangan dan keterlabatan hamba, mohon dimaafkan, hamba akan sungguh-sungguh melaksanakan perintah Maharaj.

Demikianlah doa pujian ini hamba sampaikan semoga Maharaj berkenan mendengar dan menolehnya, walaupun sangat tidak bernilai dan tidak relevan, semua itu karena kebodohan hamba.

Jay Sripada Maharaj ki jay
Jay Srila Prabhupada ki jay
Gaura premanande hari-hari bol

Hormat hamba penyembah yang hina

Saranya devi dasi



DOA PUJIAN KEPADA SRILA SRIPADA MAHARAJA

Segala pujian kepada Sri Guru dan Gauranga,

Jaya Srila Sripada Maharaja,

om ajnana-timirandasya janananjana –salakaya
caksur unmilitam yena tasmai sri gurave namah.

namo om visnu-padaya krishna prestaya bhutale
srimate bhakti svarupa damodara swami iti namine.

namo om visnu-padaya krishna prestaya bhutale
srimate bhaktivedanta swami iti namine

namaste saraswate deve gauravani pracarine
nirvisea-sunyvadi-pascatya-desa-tarine

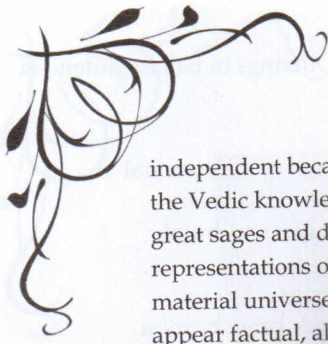
Sebagaimana di jelaskan dalam sastra bahwa sang jiva yang telah berkeliling dari ribuan planet dan ribuan jenis kehidupan, jiva itu dikatakan beruntung ketika ia bertemu dengan seorang sadhu, penyembah murni Sri Krishna, dan sepenuhnya berlingung serta berserah diri pada sadhu tersebut. Pada saat sadhu tersebut memberikan darshannya/mengarahkan pandangan rohaninya kepada sang murid maka sang murid tersebut hidupnya akan penuh dengan kemujuran dan tentunya hal ini sangat jauh hamba rasakan pada diri hamba Guru Maharaja.

Anda telah memberikan petunjuk yang jelas secara umum bagaimana kita bisa sukses dalam menempuh jalan kehidupan bhakti ini, yang di mulai dengan sambandha jnana, abhideya jnana, dan prayojana. Kadang orang umum berkata bahwa Srila Sripada Maharaja tidak menyampaikan filosofi kesadaran Krishna ini pada level yang tinggi-tinggi tapi Anda telah memberikan jalan yang jelas dan terang tentang tiga filsafat bhakti ini untuk orang dengan mudah mencapai sukses. Yaitu yang hamba ingat saat Hari Raya Nyepi bagi umat Hindu di Bali, tepatnya di temple Krishna Balarama Padang Galak, Anda menyuruh murid-murid Anda menghafal sloka Srimad bhagawatam 1.1.1 yang berbunyi

om namo bhagavate vāsudevāya
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāḥ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaḥ satyaḥ param dhīmahi

TRANSLATION

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is



independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmāji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

Yang sekarang baru hamba mengerti sloka itu adalah sambandha jnana yang ingin Anda sampaikan kepada murid-murid Anda khususnya. Kemudian Anda mengajarkan kita menyanyi dengan syair satu bait sloka dari svetasvatara-upanisad 6.23

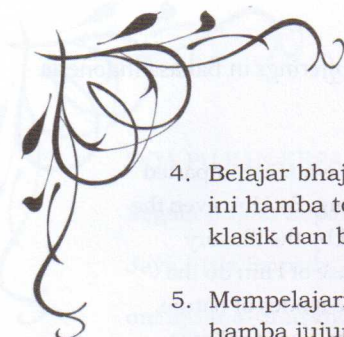
yasya deve parā bhaktir ,yathā deve tathā gurau
tasyaite kathitā hy arthāḥ ,prakāśante mahātmanah

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."
(Svetasvatara Upanisad 6.23)

Dan tujuan tertinggi dalam kehidupan ini yaitu prayojananya adalah lagu terakhir yang Anda tulis dalam bahasa Manipura, kemudian Anda nyanyikan dan rekam dengan suara khas Anda yang orang-orang menyebutnya suara gopi Anda. Tekisnya hamba tidak sertakan. Dan hal ini sekarang yang hamba mengerti dari Anda Guru Maharaja, tapi prakteknya hamba NOL BESAR.

Untuk saat ini hamba berusaha melaksanakan apa yang masih melekat kuat dalam hati hamba sebagai catatan pribadi yang hamba tulis dalam hati hamba, meskipun sudah hampir punah karena pengaruh waktu di mana Anda menyuruh kami para brahmacari di asram pada waktu itu untuk melaksanakan sepuluh hal sebagai berikut:

1. Anda menyuruh kita untuk belajar bahasa Inggris, akan hal ini hamba berusaha setiap ada waktu untuk belajar mentranslate artikel-artikel rohani dari bahasa Inggris ke dalam bahasa Indonesia meskipun hanya untuk dipakai sendiri.
2. Anda menyuruh kita para brahmacari untuk belajar mimpin kirtan dengan baik dan benar. Dan berhubungan akan hal ini hamba kadang udah mempelajari di rumah nyanyi-nyanyi sendiri dan saat ke asram kadang di suruh juga mimpin kirtan.
3. Belajar menggunakan berbagai alat musik yang dipakai untuk mengiringi lagu-lagu persembahan. Akan hal ini hamba juga mempelajarinya meskipun tentunya tidak ahli tapi setidaknya bisa untuk mengiri kirtan atau bhajan.

- 
4. Belajar bhajan dari lagu-lagu para acarya dan mengertikan artinya. Akan hal ini hamba telah belajar beberapa lagu-lagu para acarya dan liriknya yang klasik dan beberapa telah hafal meskipun artinya tidak sepenuhnya hafal.
 5. Mempelajari buku-buku Srila Prabhupada. Berhubungan dengan hal ini hamba jujur tidak bisa serius belajarnya karena sekarang waktunya hamba kebanyakan untuk ngempu anak yang masih kecil tapi tetap kadang hamba hanya sekedar baca-baca aja.
 6. Memakan makanan yang sudah dipersembahkan kepada Krishna sebagai karunia. Berhubungan hal ini hamba sekarang biasanya masak sendiri di rumah, tapi jujur Guru Maharaja kadang hamba masih makan-makanan beli di warung vegetarian atau kadang beli snack buatan pabrik.
 7. Jangan makan makanan yang manis-manis , boleh pada saat-saat ada festival-festival atau Sunday feast. Akan hal ini hamba kadang masih makan coklat Guru Maharaja.
 8. Toleransilah kepada dualitas dari dunia material ini. Hamba telah berusaha juga untuk melakukan hal ini meskipun belum bisa Guru Maharaja.

Yang menjadi perintah Anda yang no 9 dan no 10 hamba sudah lupa Guru Maharaja...mohon sudi kiranya Anda mengingatkan hamba kembali..

Kemudian hal yang masih kuat melekat di hati hamba sebagai catatan pribadi adalah perintah saran Anda saat house program di rumah Prabhu Narasimha Caitanya. Saat itu yang hamba ingat di mana Anda menyampaikan pentingnya akan acara house program dari rumah penyembah yang satu ke rumah penyembah yang lain. Dan saat itu Anda bilang seandainya di Bali nanti ada 5000 penyembah yang seperti Prabhu Narasimha Caitanya ada altar dan ada pemujaan, maka para brahmacari setahun keliling dari rumah ke rumah tidak akan habisnya sehingga dengan begini pikiran kita terlatih untuk tetap fokus pada pelayan bhakti .

Berhubungan dengan hal ini hamba bersama teman-teman yang lain yang mau hamba telah berkeliling melakukan kunjungan-kunjungan ke rumah-rumah penyembah atau yang baru tertarik dari satu rumah penyembah yang satu ke rumah penyembah yang lain untuk melakukan house program kecil-kecilan. Meskipun hal ini tidak hamba bisa lakukan dengan rutin karena terbentur waktu karena sekarang hamba sudah grhasta, jadi mesti kerja dan ngempu, nanti hamba akan sertakan foto-foto beberapa yang teman-teman sempat abadikan.

Ketika hamba tinggal di Jakarta seizin Anda saat hamba darshan di rumahnya Prabhu Rama Vallaba, saat itu di Jakarta hamba dapat kesempatan memulai pengajaran. Di sana hamba singkat-singkat ceritanya karena dibatasi oleh panitia tidak boleh panjang-panjang. Di sana Anda menyampaikan, "Kamu soberman (ga ngerti maksudnya) lakukan pelayanan di sini, layani orang-orang yang datang,



bagikan prasadam kepada orang-orang India di sini meskipun kamu tidak bisa berharap mereka menjadi penyembah Krishna seperti kita. Paling tidak kalau kamu punya kegiatan-kegiatan, mereka bisa membantu dan seterusnya. Kemudian tahun 2005, atas karunia Anda, hamba dapat kesempatan untuk pertama kalinya pergi ke India bersama Prabhu Saksi Gopal dan ketemu Anda di Singapura, kalau nggak salah, dan pada pertemuan itu ada hal yang mengejutkan bagi hamba yang tidak hamba bisa ceritakan di sini. Dan singkat cerita akhirnya kita ketemu di Kolkata. Di sana Anda menyarankan kita bersama Saksi Gopal Prabhu untuk nyari arca di Vrindawan untuk temple di Jakarta. Saat itu di Kolkata hamba dapat kesempatan sebelum balik ke Jakarta untuk minta maaf atas semua kesalahan-kesalahan yang telah hamba lakukan dan Anda menyarankan untuk balik ke Jakarta. Ketika hamba mohon petunjuk apa yang hamba bisa lakukan Anda menjawab, "Kamu lakukan brahmacari activity," tapi sekarang hamba sudah tinggal di Bali dan sudah berumahtangga. Mohon Guru Maharaja, jangan mengabaikan hamba, tuntunlah hamba dan keluarga hamba untuk bisa selalu tekun dalam pelayanan bhakti kepada pelayan dari pelayan Anda serta memberikan hamba kemujuran dan dihindarkan dari hal-hal yang tidak mujur yang membuat hamba akan terseret jauh dari Anda. Mungkin hanya itu yang bisa hamba sampaikan di hari Vyasa-puja Anda saat ini sebagai persembahan yang remeh untuk Anda. Hamba tentunya banyak kesalahan-kesalahan. Mohon disaat ini Guru Maharaja memaafkan hamba. Jay Srila Sripada Maharaja!!!!

Pelayan Anda yang jatuh,
Sudhir Krishna das and family



Persembahan untuk Sripad Maharaja Vyasa Puja 17 Desember 2015.

Segala pujian untuk Srila Prabhupada dan untuk Anda Srila Sripad Maharaja. Saya tidak mempunyai kualifikasi apapun. Hanya sebutir debu di tengah samudra. Saya pun tidak pandai merangkai kata.

Saya bergabung dengan BI melakukan pelayanan di bidang pendidikan. Tentu saya harus belajar lebih banyak lagi. Selain mengajar di SD Bhaktivedanta Dharma School saya membantu pengajaran di universitas. Pada tanggal 21 September 2014 kami berhasil menembus Universitas Gadjah Mada dengan menyelenggarakan International seminar on Veda in Science, Tradition and Culture. Kami mengundang Dr. Nikhil Bhat dan Dr Viknish Krishna Kutty sebagai nara sumber. November 2014 saat vyasa puja Anda tahun lalu kami bekerjasama dengan Fakultas Kedokteran Universitas Udayana menyelenggarakan International Seminar "Consciousness: science and spiritual perspectives" kami mengundang Dr. Thanigaimalai Thirumalai, Ph.D. dari Mumbai, India. Prof. Dr. dr. Raka Sudewi beliau adalah direktur pascasarjana Universitas Udayana juga Atmanivedana Swami Maharaja sebagai nara sumber, dan masih adalagi ilmuwan lain yang hadir dan sebagai narasumber.

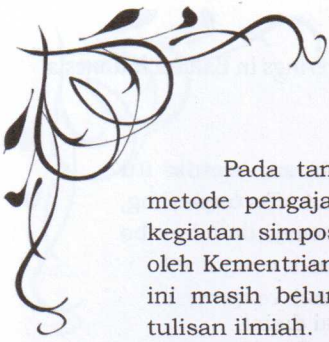
Memasuki tahun 2015, tepatnya di Hari Raya Siwa Ratri, 19 Januari 2015, kami bekerjasama Dengan IKIP PGRI Bali melenggarakan *talk show* dengan mengundang Dr. Edith Best (Urmila devi dasi) sebagai nara sumber.

Pada tanggal 30 Januari 2015 kami bekerja sama dengan Pascasarjana IHDN, PHDI dan Isckon SAKKHI kami menyelenggarakan seminar dan loka karya keagungan sapi: Prospek Sapi Perah di Bali.

Pada tanggal 25 April 2015 kami menjalin kerjasama dengan Sekolah Tinggi Desain Bali New Media untuk menyelenggarakan Seminar Nasional yang kedua kalinya tentang pendidikan karakter, kami mengundang Caitanya Candra Prabhu sebagai salah satu nara sumber. Seminar sebelumnya di kampus ini bertema sains, teknologi dan Tuhan "menggali nilai-nilai spiritual melalui sains dan teknologi" kami mengundang K. Vasudeva Rao, M.T sebagai salah satu narasumber. Kami juga menyelenggarakan grup diskusi dengan mahasiswa-mahasiswa yang tertarik dengan sains dan spiritualitas.

Pada tanggal 15 September 2015 kami mewakili BI Indonesia mengirimkan makalah dalam kegiatan *International Simposium on Religious Manuscript and Heritage* yang diselenggarakan oleh Kementrian Agama RI. Makalah kami lolos seleksi dan perwakilan kami diundang untuk presentasi di Jakarta. Beberapa kerja sama dengan Kementrian Agama kami harap bisa dikerjakan ke depannya terkait riset tentang sains dan spiritualitas, kami memohon karunia Anda, Sripad.

Kami menandatangani 2 MoU dengan dua Universitas yang berbeda di Bali. MoU selama 2 tahun dalam rangka mengisi kegiatan universitas seperti seminar, kuliah umum, ataupun kegiatan yang menunjang kegiatan pendidikan di universitas tersebut.



Pada tanggal 10 November 2015 saya mengirimkan penelitian tentang metode pengajaran di sekolah Anda SD Bhaktivedanta Dharma School, dalam kegiatan simposium guru dan tenaga kependidikan 2015 yang diselenggarakan oleh Kementerian Pendidikan dan Kebudayaan RI. Tapi sayang Guru Maharaja, kali ini masih belum bisa lolos sebagai 250 penelitian terbaik dari 4495 pengirim tulisan ilmiah.

Pada tanggal 19 Desember 2015 kami merencanakan membuat kegiatan dengan nama NARESUARI (National Seminar on Science, Education and Spirituality) kegiatan ini kerjasama dengan FMIPA Undiksha. Seminar ini dirangkaikan dengan *call for paper*. Ini adalah pertama kalinya kami menyelenggarakan *call for paper*. Di tahun-tahun berikutnya kami berharap bisa menyelenggarakan kegiatan ini sebagai kegiatan tahunan sehingga ada NARESUARI petama, kedua, ketiga dan seterusnya. Kami sedang mempersiapkan penerbitan jurnal perdana untuk BI Indonesia.

SMK Bali Mandara akan kami kunjungi di penghujung tahun 2015 ini dengan menyelenggarakan kegiatan dialog Bhagavad Gita. Kami tidak mempunyai kualifikasi apapun Guru Maharaja, tapi kami memohon kepada Anda untuk mengijinkan kami terus melakukan pelayanan. Untuk menghabiskan sisa waktu kami dalam pelayanan kepada Anda. Kami mutlak membutuhkan karunia Anda Guru Maharaja.

Your servant,
Sri Indriani



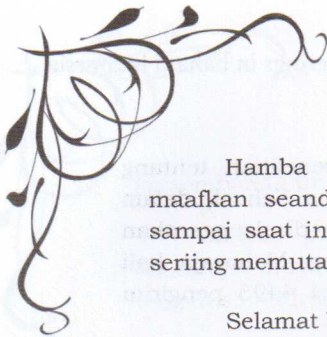
nama om visnu-padaya krsna prestaya bhu-tale
srimate bhakti svarupa damodara svami iti namine

nama sad-bhakta-manaye manipura-udbhavaya ca
prabhupada lasad-vani pracara niratayate

nama om visnu-padaya krsna- prsethaya bhu-tale
srimate bhaktivedanta-svamin iti namine

Guru Maharaj, yang baik hati, terimalah sembah sujud hamba yang malang dan bodoh ini di kaki padmamam yang suci dan penuh karunia.

Hamba murid dari murid Guru Maharaj, sangat berkesan saat Maharaj sempat datang kerumah kami tahun 2005. Hamba masih kecil, baru berumur 6 tahun, tapi saya masih teringat dengan Maharaj karena hamba selalu diajak oleh ayah hamba "Visvarupa Krsna dasa", di dalam setiap kegiatan Maharaj selama di Bali.



Hamba tidak berkualifikasi dalam menuliskan doa pujian, untuk itu maafkan seandainya apa yang hamba tulis ini tidak berkenan. Terus terang, sampai saat ini hamba sangat terkesan dengan lagu-lagu Maharaj, dan hamba seriang memutarinya.

Selamat berulang tahun maharaj, hamba cukupkan sampai disini.

Hare Krishna.

Hormat hamba yang malang,
Vidya Ananda dasa
(murid dari” Atmanivedana Swami Maharaj”)



nama om visnu-padaya krsna prestaya bhu-tale
srimate bhakti svarupa damodara swami iti namine

nama sad-bhakta-manaye manipura-udbhavaya ca
prabhupada lasad-vani pracara niratayate

nama om visnu-padaya krsna- prsethaya bhu-tale
srimate bhaktivedanta-svamin iti namine

namas te sarasvate deve gaura-vani pracarine
nirvesesa- sunyavadi-pascatya-desatarine

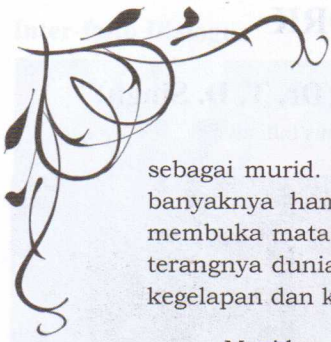
Guru Maharaj yang tercinta,

Terimalah sembah sujud hamba berulang kali, pada kaki padma Anda yang penuh karunia, di vyasa-puja (peringatan kemunculan Anda) yang ke 78, yang dipusatkan di Myanmar.

Maharaj yang terhormat, setahu hamba, Maharaj adalah orang yang berpengetahuan tinggi, namun sangat hambel, toleransi tinggi, sangat ceria, menarik hati banyak orang, selalu tersenyum dan ramah tamah, merangkul semua orang, dan lain-lain masih banyak sifat kebaikan pada diri Maharaj.

Maharaj merupakan murid dari yang berkarunia His Divine Grace A.C Bhaktivedanta Swami Prabhupada. Di antara sekian banyak muridnya, Anda adalah yang mendapatkan perintah sebanyak 34, namun ada yang khusus, yaitu pengajaran kesadaran Krsna di kalangan intelektual. Perintah ini Anda laksanakan dengan tekun, sendirian tanpa pernah menyerah dan hasilnya sangat luar biasa, seperti tokoh-tokoh penting dunia mengakui tulisan dan pendapat Anda tentang sains dan spiritual.

Hamba dari daerah terpencil di Bali, Indonesia, hamba orang malang, bodoh dan hina. Namun dengan kemurahan hati Anda, Anda berkenan menerima hamba



sebagai murid. Itulah rasa syukur yang dalam dan terima kasih yang sebanyak-banyaknya hamba panjatkan kepada Maharaj yang terhormat. Maharaj telah membuka mata hamba dengan ilmu pengetahuan, sehingga hamba dapat melihat terangnya dunia spiritual bagaikan terbitnya sanga surya yang menghapus segala kegelapan dan kebodohan.

Murid yang baik, patuh dan taat kepada gurunya bila dia melaksanakan perintah-perintah gurunya tanpa kecuali dan tertunda, namun hamba orang bodoh dan malas, belum secara tuntas melaksanakan perintah Guru Maharaj. Secara khusus, Maharaj memerintahkan hamba untuk turut dalam pembangunan temple dan sarana prasarana. Untuk itu mohon maaf yang sebesar besarnya atas kesalahan dan kekurangan hamba, tuntunlah hamba agar selalu tekun dan bersemangat menjalankan perintah Guru Maharaj termasuk dalam berkesadaran Krsna ini.

Demikianlah doa pujian ini hamba sampaikan. Semoga Maharaj berkenan mendengar dan menolehnya, walaupun sangat tidak bernilai dan tidak relevan. Semua itu karena kebodohan hamba.

Hare Krsna
Jay Sripada Maharaj ki jay
Jay Srila Prabhupada ki jay
Gaura premanande hari-hari bol

Hormat hamba penyembah yang hina,
Visvarupa Krsna Dasa



*namo om visnupadaya krsna prestaya bhutale
srimate bhaktisvarupa damodara svamim iti namine*

Gurudev, terimalah sembah sujud hamba di kaki-padma Anda Yang Suci. Di hari vyasa-puja Anda yang penuh karunia ini hamba tidak bisa memberikan apapun yang berarti. Hamba tidak punya kualifikasi apapun yang patut di banggakan. Gurudev, keagungan sifat dan karakter Anda menjadi inspirasi positif setiap orang yang sedang menapaki jalan bhakti. Semoga kemasyuran Anda akan terus abadi sepanjang terbit dan tenggelamnya matahari. Berikanlah karunia kepada hamba agar selalu tetap di jalan Kesadaran Krishna ini.

Om Tat Sat.

Param puja padma Sri Srimad Srila Bhaktisvarupa Damodara Svami Vyasa-puja
ki jay...

Dari pelayan Anda,
Visvaksena Dasa



SRILA SRIPADA'S LIFE'S WORK

Srila Bhaktisvarupa Damodara Swami Sripada Maharaj (Dr. T. D. Singh)

Founding Director of the Bhaktivedanta Institute, Founding Member of United Religions Initiative



Introduction

Srila Sripada Bhaktisvarupa Damodara Swami Maharaj (Dr. T. D. Singh), a dear student of His Divine Grace Sri Srimad A. C. Bhaktivedanta Swami Prabhupada (the visionary saint who was the greatest exponent of Vedic/Bhagavata philosophy and culture throughout the world) was an outstanding exponent of the science-spirituality dialogue and in world peace-building initiatives. His tireless efforts within the past thirty years were revolutionary and have sown the seeds of introspection in the fields of science and spirituality, bringing together some of the best minds in the world - scientists as well as spiritualists - to a common platform of constructive dialogue.



As a scientist in Physical Organic Chemistry, from the University of California, Irvine, USA, and as a spiritualist in the Bhakti-Vedanta tradition, Srila Sripada authored and edited over a dozen renowned books on science and spirituality while travelling extensively the globe over, building bridges between communities, cultures and ideologies. Everywhere he went he sought to cultivate the human spirit of inquiry, love and peace. Primarily, he emphasized the need for a new paradigm of life beyond the mechanistic model of atoms and molecules, to include that of consciousness, meaning and purpose.

Synthesis of Science and Spirituality

Srila Sripada also organized numerous seminars and conferences on the synthesis of science and religion, including five major international conferences: in Vrindavan (1977); Bombay (1986); San Francisco (1990); Kolkata (1997); and Rome (2004), bringing together and establishing close relationships with religious leaders and scientists from all parts of the world. He also conducted arts and cultural performances, organized hundreds of seminars and symposiums and met with and interviewed Nobel Laureates, statesmen, and leading thinkers of the world, such as Charles Townes, William Phillips, Desmond Tutu, Pope John Paul II, the Dalai Lama, and Mother Theresa. Through his meetings and discussions, he highlighted the unifying elements of the different philosophical, cultural and religious paradigms as the basis for world peace. This, he felt, could be achieved by cultivating the finer qualities of life such as nobility, honesty, objectivity, sincerity, compassion, forgiveness and humility among others, while at the same time searching for the ultimate reality and purpose of life.



Inter-faith Dialogue



In addition, Srila Sripada was a key member of the United Religions Initiative (URI) founded by Bishop E. Swing under the auspices of the United Nations. Through the URI, Srila Sripada played a very active role in getting leaders of the world's religions in several parts of the globe to meet and work towards greater understanding of each other. In fact, in honour of Srila Sripada, the URI held its Global Assembly 2008 at the world headquarters of the International Society of Krishna Consciousness in

Sridham Mayapur, where religious leaders of all faiths from the globe over gathered for dialogue on peace, understanding and cooperation.

Bhagavata Arts & Culture

In the land of his birth, Manipur, a state in northern India, Srila Sripada was instrumental in founding the URI Manipur Cooperation Circle. He also established schools and even a nature-cure hospital there as well as in other parts of Northeastern India. Srila Sripada also started the University of Bhagavata Culture, the first of its kind in

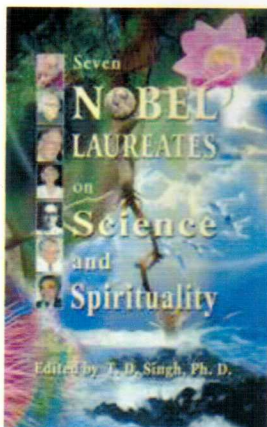


the world with a broad range of programs and faculties based on Vedic culture. In addition, he unraveled to the world the richness of Manipuri culture



through his cultural arts troupe called Ranganiketan, which not only graced headlines across continents, from the Middle East to South America, but which also tugged at heartstrings for its rhythmic beatitudes of harmony and peace.

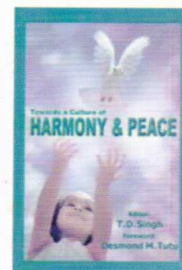
Publications



In spite of his demanding schedule, Srila Sripada, in pursuance to the instructions given to him by Srila Prabhupada, published dozens of books on science and spirituality. Among the titles published include, 'God is a Person' in 2006, containing his dialogue with two of the world's most prominent Nobel Laureates, Charles Townes and William Phillips, as well as 'Science, Spirituality and the



Nature of Reality' in 2004, a dialogue with Sir Roger Penrose, Emeritus Rouse Ball Professor of Mathematics at the University of Oxford, and 'Seven Nobel Laureates on Science and Spirituality', a compendium of his collaborations with as well as articles and speeches by His Holiness The Dalai Lama, Betty Williams, Werner Arber, George Wald, Charles Townes, Richard Ernst, and Brian Josephson. Today, Srila Sripada is recognized in major scientific and religious circles around the world, and is highly regarded as one of the leading authorities on science and spirituality.



Education

Srila Sripada also emphasized the essential and urgent need for values-based education and started a network of primary and secondary schools in northeast India as well as other parts of the world to provide students with a



scientific education centred on spiritual values of the Bhagavata



tradition. In this regard, he began building the University of Bhagavata Culture in Imphal, Manipur, and laid the blueprint for the various faculties for the systematic study and propagation of Bhagavata Culture (Bhagavata Dharma).

A Humble and Endearing Personality

Despite his stature as a world figure, Srila Sripada was personal in his dealings with whomever he met. Indeed, it appeared that the Divine had treasured in him a stunning combination of exceptionally unique qualities. Srila Sripada's life, works and teachings mark a new chapter in humanity's quest for the Ultimate Reality.



"... it is easy to celebrate Dr. T. D. Singh's work for interfaith understanding and cooperation. His gracious, joyous and humble spirit, his deep reverence for God, his keen intellect, his compassionate commitment, his gracious hospitality and his ready laugh are an inspiration, and are incomparable gifts to any interfaith effort for peace, justice and healing.

In particular, Dr. T. D. Singh has been an extraordinary gift to the United Religions Initiative. Over the years, he has contributed greatly to the URI's chartering process... But he went far beyond helping to write words on a page. Through his efforts, those words have become a living reality. He has helped spread the URI's vision throughout Asia and played a key role in enabling the URI's regional conference for Asia and the Pacific in Bali, Indonesia in December 2001.

It has been a privilege to work side by side with Dr. T. D. Singh, to travel with him, to share visions of the possible and to join hands to make those visions real. But perhaps the greatest privilege has been to sit with him in stillness in the presence of the sacred evoked so purely in his beautiful chanting."

Rev. Canon Charles P. Gibbs
(former) Executive Director
United Religions Initiative

Dr. T. D. Singh

Ambassador of Peace

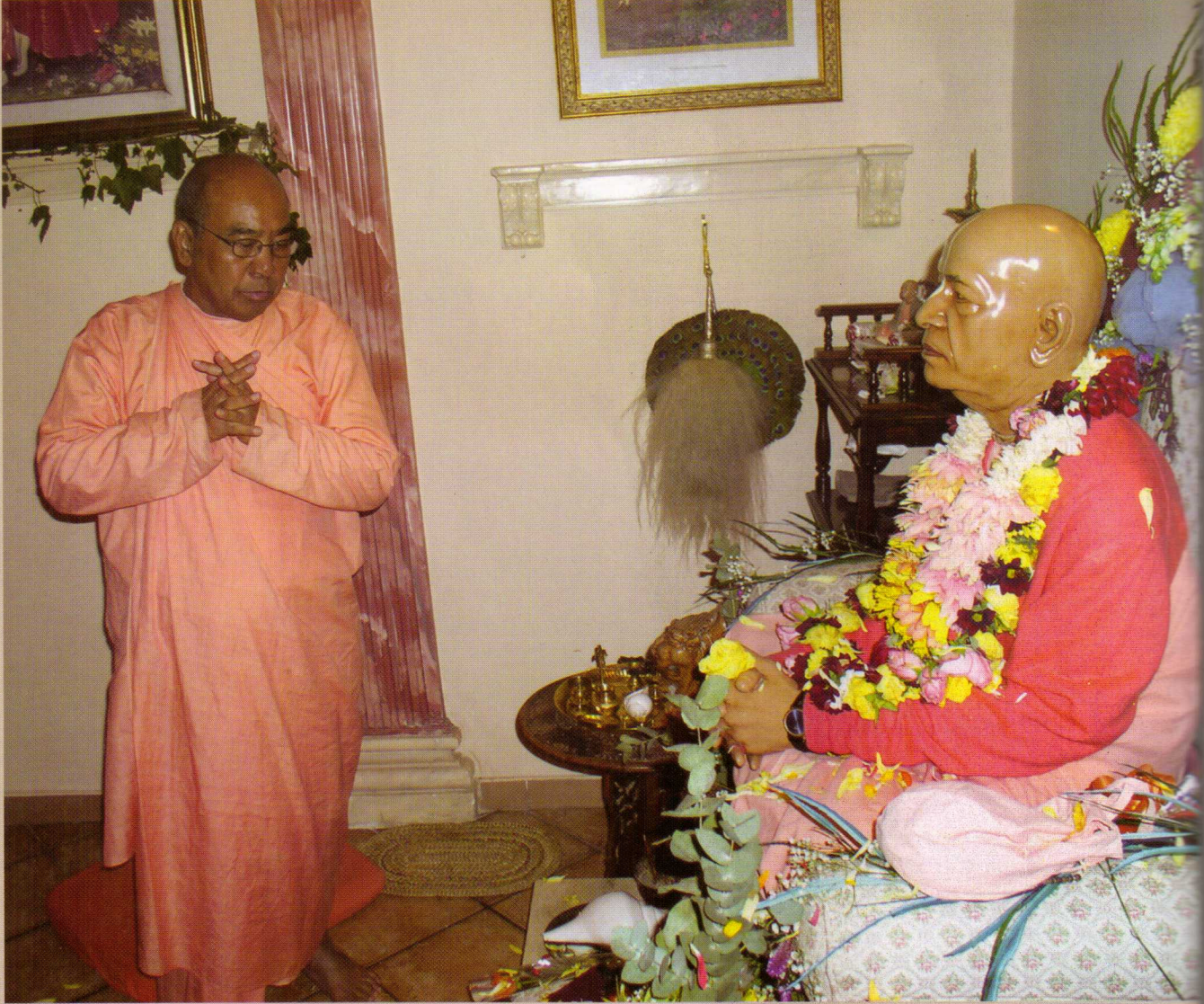




The fire of enthusiasm comes
from strong commitment, a strong
understanding to be loyal to the order
of the spiritual master.

-Srila Bhaktisvarupa Damodara Swami Sripada

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare



yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanah

(Śvetāśvatara Upaniṣad 6.23)