

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

BHAGAVATA

The e-magazine of Sri Gopinath Gaudiya Math

Issue No.14

October 2018

DHARMA

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

In this issue:

Vyasa Puja lecture, 1997, by HDG Srila Bhakti Promode Puri Goswami Thakur	2 - 12
120 th Vyasa Puja Offering to Srila Gurudev by HDG Srila B.B.Bodhayan Goswami Maharaja	12 - 16
120 th Vyasa Puja Offerings by Devotees	16 - 32
Vrindavan Parikrama, October 2018 by by HDG Srila B.B.Bodhayan Goswami Maharaja	33
Vaishnava Festivals, October 2018	34



Krishna is our protector. Krishna is our maintainer. We should naturally be inclined to chant His names in every aspect. However, due to the influence of *māya* (illusion), many people feel shy to chant the Holy Name.

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

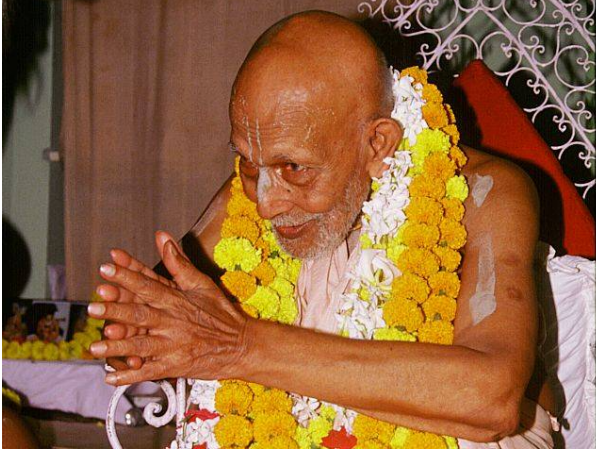
*In the Service of Sri Krishna Caitanya Mahaprabhu's Mission,
His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaja*



VYASA PUJA LECTURE, 1997¹

by

Srila Bhakti Promode Puri Goswami Thakur



On the occasion of my birthday today, my friends and devotees at Gopinath Gaudiya Math have made a special effort to celebrate this day with great grandeur. I am truly, truly unworthy of such attention. The deity of my spiritual master, Srila Prabhupada Bhaktisiddhanta Saraswati Thakur is seated on the altar, just beneath Srila Bhaktivinode Thakur. I can feel the presence of my spiritual master's lotus feet here. I can also feel the presence of all the worshipable deities and predecessor ācāryas in my Guru. In Their divine presence, I am reminded to be one of their insignificant servants.

Srila Bhaktivinode Thakur, through the following song, taught us how to develop the mood of surrender:

*sarvasva tomār, caraṇe saṣpiyā
poḍechi tomāra ghare
tumi to thākur, tomāra kukur
boliyā jānaho more*

All that I possess, I have surrendered at your lotus feet and lie flat at your door. You are the

master, kindly acknowledge me as your household dog.

*bāṇdhiyā nikaṭe, āmāre pālibe
rohibo tomāra dvāre
pratīpa-janere, āsite nā dibo
rākhibo gaḍera pāre*

Tie me nearby and maintain me as You will. I will remain a guard at your doorstep and allow no enemies to enter, keeping them at the bounds of the moat.

*tava nija-jana, prasāda seviyā,
ucchiṣṭa rākhibe jāhā
āmāra bhojan, parama-anande,
prati-din ha'be tāhā*

With great joy, daily I will relish the remnants Your devotees leave after honouring Your prasada.

*bosiyā śuiyā, tomāra caraṇa
cintibo satata āmi
nācite nācite, nikaṭe jāibo,
jakhono dākibe tumi*

While sitting up or lying down, I will constantly meditate upon Your lotus feet. I shall run to your side dancing, at Your every beck and call.

*nijera poṣaṇa, kabhu nā bhāvibo
rohibo bhāvera bhare
bhaktivinoda, tomāre pālaka
boliyā varaṇa kore*

Never will I think of my own sustenance, rather I will remain absorbed in transcendental bliss. Bhaktivinode accepts You as his only protector.

The above song reflects the mood of complete surrender my great grand-spiritual master Srila Bhaktivinode Thakur held. By his

¹ This article is the translation of transcripts of the Vyasa-puja class delivered by Srila Bhakti Promode Puri Goswami Thakur, in Mayapur in 1997.



example, he taught us the type of mood we should exhibit.

I consider myself as the servant of my spiritual master's pet dog. I do not consider myself worthy of receiving any service from devotees. Therefore, I humbly present all the offerings that is being showered upon me today at my spiritual master's lotus feet. I am sitting here like a pet dog by the side of his master's feet while he is being worshipped. He is the object of today's glorifications. If a few flower petals fall on the body of his dog, do not consider it as worship of the pet dog. That is how it looks from my perspective. I am filled with tremendous joy to see that so many devotees have gathered here today from distant lands to join me in my Gurudev's worship. It is my wish that all those gathered here today understand the real meaning of this *pūja*.

Let me elaborate what is the meaning of *guru-pūja*. In *Śrīmad Bhāgavatam* Lord Krishna explained to Brahma (SB 11.14.3):

*kālena naṣṭā pralaye vāñīyaṁ veda-saṁjṣitā
mayādaḥ brahmaṇe proktā yasyāṁ dharmo
mad-ātmakaḥ*

In the course of time, the divine message known as the Veda was almost entirely lost during the universal dissolution. Therefore, when the subsequent creation took place, I instructed these essential teachings of Vedic knowledge about Myself to Brahma.

Lord Krishna is the original spiritual master of all but since He chose and instructed Brahma with the Vedic knowledge. Thus Brahma is considered as the spiritual master of the universe. As a result, Brahma is the first person in our disciplic succession. It is for this reason that Srila Bhaktivinode Thakur said that we belong to the *Brahma-sampradāya*. Brahma, then being the original spiritual master of our disciplic succession

gave instructions to Narada who in turn instructed Vyasa Dev with the Vedic knowledge.

In *Śrīmad Bhāgavatam* (6.3.20-21) Yamaraja explains: “Brahma, Narada, Shiva, the four Kumaras, the son of Devahuti Kapila, Svayambhuva Manu, Prahlada, Janaka, Bhishma, Bali, Vaiyasaki Shukadeva and myself are knowers of *bhāgavata-dharma*.” These twelve *mahājans* (great authorities) are *mahā-bhāgavatas* - great devotees of the Lord. *Bhāgavata-dharma* is the religious principle set by the Supreme Lord for all living entities. Knowledge of this transcendental principle was given by the Supreme Lord initially to Brahma, and it is also known to the twelve *mahājans*. Since this transcendental religious principle (*dharma*) was passed down from the Supreme Lord (*Bhagavān*) and thereon by His devotees, this spiritual practice is called *Bhāgavata-dharma*.

There is a story of a person named Ajamila. When Ajamila was on the verge of death, three *yama-dūtas* (messengers of Yamaraja, the God of death) came to take his soul away. However, as Ajamila had accumulated some pious merit in his previous lives, he was able to call out the name of his youngest son, Narayana. The *mahājans* say that as Ajamila called out the name Narayana, he began to remember the Lord of Vaikuntha, Sri Narayana. Since there are four syllables in the name Narayana - *nā-rā-ya-ṇa*, four messengers of Vishnu (*viṣṇu-dūtas*) promptly appeared.

They saw the *yama-dūtas* and asked, “Who are you?” The *yama-dūtas* replied, “We are the servants of Yamaraj”; to which the *viṣṇu-dūtas* further inquired, “Why have you come here?” The *yama-dūtas* then began to stake their claim on the soul of Ajamila. “This Ajamila has spent his entire life in sinful activities and has never in any way atoned for his sins. Such persons are normally taken to



Yamaraja's abode called Samyamani, where the sinners are punished. We have come to take him so he can receive appropriate punishment for his sins. We are here on Yamaraja's orders."

The *viṣṇu-dūtas* replied, "You don't know the principles of *dharma*. By uttering the name of Narayana, all the sins Ajamila committed over millions of lifetimes were atoned for, what to speak of those he committed in this single life. You claim to be the messengers of the God of justice, Yamaraja, but it appears that you do not know anything about justice." Having said this, they chased the *yama-dūtas* away.



The *yama-dūtas* then went to their master and enquired sheepishly, "How many Gods of justice are there, and what is *dharma*?" Yamaraja was a *mahā-bhāgavata* and he understood the meaning of his servants' ignorant question. He answered, "Listen, *dharma*, or religious principles, is created by the Supreme Lord Himself." (SB 6.3.19):

*dharmam tu sāksād bhagavat-praṇītam
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ
kuto nu vidyādhara-cāraṇādayaḥ*

Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, vidyādhara and cāraṇas.

"If none of us know the truth of spiritual practice, then who does?" asked the messengers. Yamaraja continued "We twelve *mahājans* know."

*svayambhūr nāradaḥ śambhuḥ kumāraḥ
kapilo manuḥ
prahlādo janako bhīṣmo balir vaiyāsakir
vayam
dvādaśaite vijānīmo dharmam bhāgavatam
bhaṭāḥ
guhyaṁ viśuddham durbodham yaṁ
jñātvāmṛtam aśnute*

We twelve, Brahma, Narada, Shiva, the four Kumaras, the son of Devahuti Kapila, Svayambhuva Manu, Prahlada, Janaka, Bhishma, Bali, Vaiyasaki Shukadeva and myself know the religious principles set forth by the Supreme Lord. This knowledge is secret, pure and difficult to understand, but those who do understand it taste the nectar of immortality. (SB 6.3.20-21)

Though the *bhāgavata-dharma* is difficult to understand, it does not mean that it cannot be understood at all. Those who practice these religious principles can taste the nectar of immortality. This transcendental nectar cannot be compared with the mundane



ambrosia that the Gods in *svarga* (heaven) taste. We will be able to taste the nectar of devotional rapture through the practice of *bhāgavata-dharma*. The concept of *dharma* that is being spoken of here had been spoken in the very beginning of *Śrīmad Bhāgavatam* (1.2.6).

*sa vai puṁsāṁ paro dharmo yato bhaktir
adhokṣaje
ahaituky apratihata yayātmā suprasīdati*

The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.

At the beginning it says, “This is the supreme religious principle.” The invocatory verses to the *Śrīmad Bhāgavatam* also tell us what the supreme duty is (SB 1.1.2):

*dharmah projjhita-kaitavo 'tra paramo
nirmatsarāṇāṁ satām*

This bhāgavata-purāṇa completely rejects all materially motivated religious activities.

There can be neither self-deception nor deception of others anywhere in the Bhāgavatam. In this material world, so many activities are going on in the name of spiritual practice. Most people are captivated by karma (the desire for material benefit), jñāna (the desire to attain liberation by becoming one with God), or the mystic powers attained through the yoga practices. None of these can be considered as genuine spiritual activity but are in fact some form of deception or cheating. The ultimate duty of all living entities is pure devotion to the Supreme Lord. Pure devotion means that karma, jñāna or yoga should not be mixed with it.

Pure devotion is the topmost spiritual practice. Who can attain this supreme goal? It

is said that the essence of this spiritual practice can only be understood by those saintly persons who are completely free from envy — *nirmatsara*. Only such people can know the truth of this *dharma* and only they can practice it properly. Enviousness is a terrible trait one can possess. Envy is the inability to tolerate the happiness of another person. One who finds joy in other's despair cannot be considered a *sādhu*. Therefore, it is said that the saintly are *nirmatsara*. Such people are eligible to practice this highest religious principle.

Mahāprabhu, who is the Supreme Lord Himself, instructed everyone to become free from envy. When Sanatan Goswami inquired from Him about the goal of life and the means to attain it, Mahāprabhu answered, “You know everything, but even so, you wish to hear from Me. So listen.”

He then explained to him about the constitutional position of the living entity (CC Madhya 20.108):

*jīvera 'svarūpa' haya- kṛṣṇera 'nitya-dāsa'
kṛṣṇera 'tatasthā-śakti' 'bhedābheda-prakāśa'*

By nature, in his essence, the living entity is the eternal servant of Krishna. He is Krishna's marginal potency, simultaneously one with and different from the Lord.

So, the constitutional position of the living entity is to be Krishna's eternal servant and recognise the source of our being.

Similarly, in the story of Ajāmila, it is said (SB 6.3.22):

*etāvān eva loke'smin puṁsāṁ dharmah paraḥ
smṛtaḥ
bhakti-yogo bhagavati tan-nāma-
grahaṇādibhiḥ*



Śrīmad Bhāgavatam is the essence of all scriptures. These verses explain that the topmost spiritual activity for people in this world is devotional service to the Lord. There are many limbs of devotional practice, of which the best practice is chanting of the Holy Name.

The *bhāgavatam* has glorified the chanting of the Holy Name in many other verses. Karabhajan Rishi, for instance, praised Harinam intensely. He stated, "In the Age of Kali, there is no spiritual practice other than chanting of the Holy Name." We have no duty other than pure devotional service. The Supreme Lord Himself in the form of Sriman Mahaprabhu took on the form of a devotee in order to teach us this spiritual principle of congregational chanting of the Holy Name called *saṅkīrtan*. The *saṅkīrtan yajña* (sacrifice) is the only spiritual duty of all living entities in this age.

We may doubt that just by uttering Hare Krishna all things can be achieved, but the Lord has declared that He has invested all of His potencies in the Holy Name. (CC Antya 20.19):

sarva-śakti nāme dilā kariyā vibhāga

The Lord is omnipotent and He has placed all his potencies in His Holy Name. Furthermore, He made no restrictions for when or where one can chant the Holy Name. Mahaprabhu called this the supreme spiritual activity for all beings. Therefore, we must all take up the practice of *bhāgavata-dharma* as the only duty which we absolutely must observe. Pure devotional service performed principally through chanting of the Holy Name is the supreme spiritual activity. We must pray to develop the desire to chant the Holy Name, which is the only recommended method for *kali-yuga*.

I have been contemplating on a verse from the *Shvetashvatara-upanishad* where it says that the soul is smaller than the tip of a hair:

*bālāgra-śata-bhāgasya śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeṣyaḥ sa cānantyāya kalpate*

When the upper point of a hair is divided into one hundred parts and again each of these parts is further divided into one hundred parts, each such part is equal to the dimension of the spirit soul, whose potential is infinite.

The *ātma* (soul) is thus so infinitesimally small that it is beyond human conception. It is present there within the heart, and so the heart is beating. Human being cannot see it with the naked eye.

The Lord says (BG 10.8):

*aham sarvasya prabhavo mattaḥ sarvaṁ
pravartate
iti matvā bhajante mām budhā bhāva-
samanvitāḥ*

I am the origin of all creatures, moving and non-moving. And I ordain the duties and work of them all. Scholars who realize this become devoted to Me and accept the religious duties that I have ordained, knowing that the Supreme Lord Himself is the speaker of the scriptures in which these duties are given.

The Supreme Lord has spoken the core of Vaishnava philosophy. Therefore, we must follow it. This spiritual practice alone is our ultimate duty. Narada Muni explained the significance of *bhāgavata-dharma* to Vyasadeva, the *jagat-guru*. Vyasadeva then passed on this knowledge to Shuka, who in turn spoke this to Parikshit Maharaj. Ugrashrava Suta was in the audience while Shuka spoke to Parikshit. Suta Goswami recounted their conversation to Saunaka and the sages in Naimisharanya. As we can see how these great personalities have each



passed on this timeless wisdom from one to another, it is our responsibility to accept this wealth that has been passed down.

The *jīva* has only a minimum of power to control the body. We perceive this material body made up of flesh and bones to be our true self when this is not so. Within the body there is a tiny spark of consciousness that is called soul. The Lord Himself has said, “Of subtle things, I am the living being.” The soul is so tiny that he cannot be seen. This is true for all living beings, regardless of their location in the many universes that exist. In order to give us the ability to serve Him, Mukunda has given senses to the *jīvas*. The Lord, through His *māyā* energy, created the animals, birds, insects, trees and all the crawling creatures that are in this planet, however, found no satisfaction. But He felt joy after creating humankind. Why did he feel joy after creating human beings? Because the human body has the attribute of *brahmāvaloka-dhīṣaṇam*--the instinct to seek out the Supreme Lord. This attribute exists only in the human species and in no other. Humans can follow religious activity and have the ability to engage all other creatures in the Lord's service.

Mahāprabhu showed this through the loud chanting of the Holy Names. *uccaiḥ śata-guṇaṁ bhavet* - the power of the Holy Name is increased a hundredfold when chanted loud. All other creatures that are only engaged in eating, sleeping, mating and defending can nevertheless be blessed by hearing the loud chanting of the Holy Name. If no one blesses them in this way, then who knows how many lifetimes they will have to live in such ignorance?

Mahāprabhu taught “Whoever has taken a human birth in this land of Bharata should perfect his life and act for the welfare of all beings.” Mahāprabhu also said, “One can only teach spiritual principles if he puts them into

practice himself. If one does not practice, he cannot teach it to others. "So we must put these spiritual principles into our individual practice and after doing so only we can act for the welfare of all beings.

Yogis go to the deep forest to practice postures, breathing exercises, meditation and mind control. They do all this only to seek their own personal benefit. They have no concern for the welfare of others. Mahāprabhu on the other hand came to show that through the chanting of the Holy Name all living beings can be benefitted. You are a human being; you have intelligence, so take up this spiritual practice and chant the Holy Name loudly so that all living beings will derive benefit from it and feel blissful.

Sri Chaitanya Mahāprabhu taught (CC Adi 9.41):

*bhārata-bhūmite haila manuṣya janma jāra
janma sārthaka kari kara para upakāra*

One who has taken his birth as a human being in the land of Bhārata-varṣa should make his life successful and work for the benefit of all other people.

The finest act of benevolence is to save the fallen souls from a hellish life. This is considered to be the proper use of intelligence - *vyavasāyātmikā buddhi* (fixed intelligence). Using our intelligence, we should make an effort to benefit all creatures by following this *dharma* of loudly chanting the Holy Name. There are many intelligent people in the western world who have made great progress in science and technology. However, if they adopted the knowledge of spiritual science, it would bring lasting benefit to everyone in the world. That would be such a wonderful thing!

Many people in the West have now become devotees of Mahāprabhu. This gives us great joy. Srila Bhaktivinode Thakur once



wondered “When will the day come when people from England, Africa and America will embrace Vaishnavas from Bengal and say ‘We are so happy. Come, join us dear friends. Let us embrace and chant the Holy Names together in *saṅkīrtana*.’” When will that day come?” May Srila Bhaktivinode Thakur’s blessings be showered upon us on this day. May Bhaktivinode Thakur’s wish be fulfilled. Whether in the West or in the East, the living entities are not different; all *jīvas* are the same. Their supreme master is Krishna - *aham sarvasya prabhavaḥ*. All creatures have their origin in Krishna. If we simply perform the sacrifice of chanting the Holy Name, the *saṅkīrtana-yajña*, by offering ourselves as the oblation, the entire world would benefit.

I do not consider myself to be some kind of great Guru. My Srila Prabhupada is the Guru of the entire universe. Srila Bhaktivinode Thakur is my *param-guru*. They are my masters and I hold the position of their pet dog. Do become their servant and follow their *dharma*. This is my request to all of you. My only prayer to the great masters of this disciplic succession is to kindly consider me as their servant’s servant so that I may repeatedly utter this message. I wish that you fulfill my prayer.

All of you who have come from the West, never doubt that the Holy Name is a mundane and ordinary sound or that it is an ordinary name. The Supreme Lord has invested all His potency in the Holy Name. We pray that we may engage in spiritual welfare work for the benefit of all humanity so that all souls may go to the transcendental abode of the Lord. The nature of the *taṭasthā-śakti* is that it can go in either direction. However, the living beings who belong to this energy are constantly lured away by temptation. They see the “marketplace of pleasures” and are

distracted from their purpose, ultimately falling into a hellish existence. This is the illusory nature of this world and everyone is immersed and entangled in this illusion. Try to understand this yourselves and try to make others understand. It is our duty to make this effort. Let everyone know this truth.

Now let me explain in more detail the meaning of *vyāsa-pūja*.

There are five groups with five personalities in each of the five groups known as *pañcaka*. In each *pañcaka*, there is a central figure who is then surrounded by His four associates. The following are the five *pañcakas*:

- *kṛṣṇa-pañcaka* consists of Krishna, Vasudeva, Sankarshana, Pradyumna and Aniruddha. *gaura-pañcaka* consists of Sri Krishna Chaitanya, Nityananda, Advaita, Gadadhara and Srivasa and the rest of the devotees.
- *vyāsa-pañcaka* consists of Vyasadeva, Paila (Rig Veda), Jaimini (Sama Veda), Vaisampayana (Yajur Veda), and Sumantu Muni (Atharva Veda)².
- *vaiyāsaki-pañcaka* consists of Shukadeva, Madhvacharya, Ramanuja, Nimbāditya, and Vishnusvami.
- *sanakādi-pañcaka* or *ācārya-pañcaka* consists of Sanaka, Sanatana, Sanandana, Sanat Kumara and Vishwakṣena.
- *guru-pañcaka* consists of *dīkṣā-guru*, *parama-guru*, *parātpara-guru*, *paramesthī-guru* and Brahma. Brahma is the *jagad-guru*, the founder of the disciplic succession. This is the *guru-paramparā-pañcaka*.

On this day, worship of the *vyāsa-pañcaka* is to be followed. I am no longer able to perform ritual worship or to speak properly. So instead, I simply offer my respectful obeisance

²*tatra rg-veda-dharaḥ pailaḥ sāmago jaiminiḥ kaviḥ*, Sumantu Muni was also known as Daruna Muni,

because he knew all kinds of magic spells and so, everyone was afraid of him.



to all. I pay my obeisance to the *vyāsa-pañcaka* and ask everyone to bestow me their blessings. I pray that all my spiritual masters give me their blessings. I pray that they allow me to sing their glories, that I may fulfill the purpose of my life as their servant's servant and that we may give oblations in the fire of the sacrifice of the Holy Name.

My request to everyone is to please learn this *bhāgavata-dharma*. You have all come here to learn Mahaprabhu's philosophy. Why did Mahaprabhu repeatedly instruct to chant the Holy Name? From the chanting of the Holy Name you will attain love for Krishna. What is the meaning of *prema*? *Prema* means an intense feeling of love for the Lord. If we do not engage in the Lord's service how will we be able to develop such feelings? We must think of what we can do so that all living beings within this world will be saved. Anyone who has taken a human birth in this land of India should perfect his life and engage in welfare activities of others. The best welfare activity we could possibly engage in is to preach the Holy Name and love for Krishna. This is the desire of Mahaprabhu. May we seek to fulfill His heart's desire. May we take up the practice and preaching activity according to His wishes. May this be our only purpose in life. What else do we have?

The *Gītā-māhātmya* (7) says:

*ekam śāstraṁ devakī-putra-gītam
eko devo devakī-putra eva
eko mantras tasya nāmāni yāni
karmāpy ekam tasya devasya sevā*

There is only one scripture sung by the son of Devaki, and that is the *gītā*. There is only one worshipable God, and that is Krishna. There is only one mantra, and that is His names. There is only one work, and that is to serve Krishna.

Don't think "Krishna is an Indian God, so why should we worship Him?" Vyasadeva is

the Lord's incarnation. The Lord Himself appeared as Vyasadeva and wrote the *gītā* and said that Krishna is the goal of all the Vedic scriptures: *vedaiś ca sarvair aham eva vedyo vedānta-kṛd* (BG 15.15) "In the form of Vyasadeva I compiled the Vedic literature. I am the knower of the Veda and I know the secrets of all the Vedic literature."

In *Śrīmad Bhāgavatam* also the Lord says: *kiṁ vidhatte kim ācāste kim* (SB 11.21.42) "Only I know what has been established in the Vedic literature and what has subsequently been superseded. I know the secret heart of the Vedas and their corollary literatures and only I can reveal them."

Krishna tells us the most confidential knowledge. *guhya* means positive. *guhyatara* is comparative and *guhyatama* is superlative. In the *gītā* He explains the positive, comparative and superlative: *sarva-guhyatamam bhūyaḥ śṛṇu me paramaṁ vacaḥ* (BG 18.64). Krishna says: "O Arjuna! You are my most intimate friend and devotee and therefore I will give you the most confidential instruction in spiritual life."



*man-manā bhava mad-bhakto mad-yājī mām
namaskuru
mām evaisyasi satyaṁ te pratijāne priyo'si me*

In this verse (BG 18.65) Krishna is making a solemn promise to Arjuna. Though He is speaking to Arjuna, He is actually addressing mankind through Arjuna. "Keep your mind always fixed on Me." May that be the only thing that we think about: How can we serve Krishna? How can we follow the instructions that Krishna has given us in the *gītā* and *bhāgavatam*? May this be the only thing we ever think of. Always think of Me. *man-manā bhava*. "Be My devotee." Why doesn't He say to become a devotee of some other God? If you do so, you may go far, but you will never reach Goloka Vrindavan. Without the mercy of Krishna, the Lord of Goloka, and without following His directions, if we worship some other Gods we will not be able to reach Krishna who is the moon of Vrindavan, Golokanath. We must therefore take these things into consideration. *man-manā bhava mad-bhakto mad-yājī*– "Worship My deity form." *Mām namaskuru* – "Pay obeisance to me. And in turn, I promise you, Arjuna, that truly, truly you will come to Me. I am not deceiving you. You will for sure come to Me."

The Lord then goes on to say (BG 18.66):

*sarva-dharmān parityajya mām ekaṁ
śaraṇaṁ vraja*

Firstly, Krishna said that He appears in every age (*yuga*) to establish religious principles. Now, He is telling us to give up religious principles? It does not seem to make any sense. When Krishna says *sarva-dharmān parityajya*, He is actually establishing the highest truth.

For the sake of this human society the Lord has established the system known as

varṇāśrama-dharma. He says this Himself (BG 4.13):

*cāturvarṇyaṁ mayā sṛṣṭaṁ guṇa-karma-
vibhāgaśaḥ*

According to the material qualities, people are designated as *brāhmanas*, *kṣatriyas*, *vaiśyas* and *śūdras*. The problem is that nowadays who will decide who belongs to which class? This ancient system is falling apart. Very soon our country will be just like the western countries. I know that in the west there is no such thing as *varṇāśrama-dharma*, but here in India we still see the residue of *varṇāśrama* system in society.

Vishwanatha Chakravarti specifies that *sarva-dharmān* in this verse means *varṇāśrama-dharma*. That is what is to be renounced. Mahaprabhu also said the same thing that "In devotion to Krishna, there is no consideration of caste background." A person born in a low family is not automatically disqualified from Krishna's worship nor is a high-caste brahmin automatically qualified. One who takes up devotional service is exalted whereas a non-devotee is always condemned and abominable. Therefore, in the discharge of devotional service to the Lord there is no consideration of caste or family status. Still, this does not mean that we can eat food given by just anyone or that we can drink water given by a meat eater. If *mahā-prasādam* is given, we don't need to make any judgment. Prabhupada ate *mahā-prasādam* even though it had been touched by a dog right in front of him. This is the kind of faith and respect he showed for *mahā-prasādam*. We may refuse other foods from people who do not follow any standard spiritual practice, but we may accept *mahā-prasādam* from any person. This is the important thing to remember.

It is said in the *Bhagavad-gītā* (18.65-66):

*man-manā bhava mad-bhakto mad-yājī mām
namaskuru*



*mām evaiṣyasi satyaṁ te pratijāne priyo'si me
sarva-dharmān parityajya mām ekaṁ
śaraṇaṁ vraja*

mām ekaṁ - Krishna says to surrender “to Me alone” because no other God can take us to Goloka Vrindavan. It is imperative then that we must surrender to Him alone and make a full oblation of ourselves in the fire of the sacrifice of the Holy Name. In doing so, we must practice and preach this spirituality everywhere. “You both practice and preach, therefore you are the noblest of men.” This is what Sanatan Goswami said to Haridas Thakur. First we must all practice properly. It is not enough to tell others what to do. Everyone must chant *Harinam* and incite others to do the same. Haridas Thakur used to chant three hundred thousand Holy Names every day. That is not possible for all of us. Our Srila Prabhupada took a vow to chant one billion Names, or three hundred thousand names a day for a period of nearly ten years. He followed Haridas Thakur's example in keeping strict celibacy. It is not possible for everyone to do that but still we can chant. We may start by chanting only four rounds a day. Four rounds is called a *granthi*, so chant a *granthi* every day. That will be beneficial in the beginning. Then gradually you can increase the amount. It is not that only men should chant while the women cook and clean. Men and women both have the duty of chanting the Holy Name. This is the genuine spirituality of mankind, the devotional service along with chanting of the Holy Name as its principle aspect.

varnashrama-dharma is meant for organizing society but the real path of mankind is based on chanting of the Holy Name. Everyone should follow this principle. Do not think that Vyasadeva taught religious principles only for India and not for any other country. Do not even think any such thing. We should not have this kind of sectarian thinking. We say that God Himself came in the form of

Vyasadeva to write these scriptures. His instructions are to be followed by everyone without exception. The *Gītā* and *Bhāgavatam* are the essence of all scriptures and are to be followed by everyone and by doing so everyone will benefit.

Here I am barking like a dog the past few moments but all I want to stress is the essential: We should chant constantly. Take initiation in the Holy Name. But it is not enough to just take up the chanting. We must chant without allowing ourselves to become distracted - *avikṣepeṇa sātatyam*. So, discuss amongst yourselves about how the Name and the form of the Lord are one. Listen to all these topics and gradually learn all these matters.



Everyone should come to Mahaprabhu's holy abode, Sri Mayapur. Mahaprabhu still performs His pastimes here in His abode. A few most fortunate souls are able to see them. But how can one whose eyes are blinded by the dust of sense attraction ever hope to see this supreme truth? Mahaprabhu is still chanting and dancing here in Nabadwip Dham. Krishna is playing His flute here. Even to this day Krishna's flute has not yet fallen silent. Yet, we cannot hear its divine sounds.

So, let us pray to be initiated in the sacrifice of the Holy Name. Discuss the unique features of Mahaprabhu's life. We should come to the Holy Dham and hear about Mahaprabhu.



There are many devotees one can approach and listen carefully from.

Try to understand the essence of what I am speaking. Just like Bhaktivinode Thakur wanted everyone to embrace the *dharma*, I am his pet dog, uttering these instructions to you. Just come together and follow the chanting of the Holy Name. Follow this process of devotion based on chanting the Holy Name. Make a promise that you will earnestly do it. Not that you just do it for a day and then give it up.

There are so many things in the *bhāgavatam* and *gītā* that could still be said. These scriptures are so full of beautiful teachings. We must learn English if we want to speak with our English speaking guests, for that is our duty. Similarly, it is our duty to learn Mahāprabhu's teachings. So, try to learn the language of Bengal and Vraja, then you will be able to understand the true meaning of Mahāprabhu's message.

*vāñchā-kalpa-tarubhyaś ca
kṛpā-sindhubhya eva ca
patitānām pāvanebhyo
vaiṣṇavebhyo namo namaḥ*

*I offer my respectful obeisance unto the
Vaishnavas. They are just like desire trees and can
fulfill the desires of everyone, and they are full of
compassion for the fallen conditioned souls.*

*Spoken by HDG Srila Bhakti Promode Puri Goswami
Thakur in Mayapur, 1997, translated and edited by the
disciples and grand-disciples of Maharaja*

120th VYSASA PUJA OFFERING TO SRILA GURU MAHARAJA

by

HDG Bhakti Bibudha Bodhayan Goswami
Maharaja

The Supreme Personality of Godhead, Sri Krishna is the ultimate source of Guru (universal teacher) in all the various sects found within Hinduism as well as those belonging to other faiths such as Christianity (worship of Jesus/Jehovah), Islam (worship of Allah), Buddhism (worship of Lord Buddha) and so forth. The cluster of religious schools found within Hinduism includes Shaivism (worship of Lord Shiva), Smartism (worship of various Gods and Goddesses), Shaktism (worship of Goddesses such as Kali, Durga and other aspects of the feminine energy) and Vaishnavism (worship of Sri Sri Radha Krishna).

Material energy (known as *māya*) is the eternal servant of Sri Krishna. The constitutional nature of all the souls is to be the servant of the Lord. However, when we keep ourselves away from Sri Krishna's services, *māya* tempts us towards mundane advancement and so the desire to develop our false prestige, ego, name and fame, etc., increases. These desires for material gain ultimately lead us into a distressful situation.

Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur indicated that nowadays due to the influence of *kali-yuga* (the present Age of hypocrisy, darkness and quarrel), there are many pretenders in the form of Guru. On this point, he said in *upadeśāmṛta* that:

“Cheating and weakness are two separate things. Persons devoid of a cheating propensity can achieve perfection in life, but a cheater can never be successful. Vaishnavism is another name for simplicity. Cheaters are non-devotees. Sincere persons



can be weak, but they are not cheaters. Cheaters say something but do something else. Weak people are usually embarrassed by their defects, whereas cheaters are maddened by their achievements”.

‘I will cheat the *ācārya*’, ‘I will deceive the doctor’, ‘I will nourish the poisonous snake of my sinful propensity with banana and milk, hiding him in the hole of my cheating propensity’, and ‘I will demand name and fame from the people while posing as a saint’ – these are not symptoms of weakness but of utter deceitfulness. Such cheaters will never achieve any good. By hearing humbly from saints with a sincere attitude, one will gradually attain auspiciousness.

After accepting *tridandī-sannyāsa*, if one remains busy with worldly activities, thinking that family life is more important than spiritual life or maintaining the sinful mentality of kidnapping Sita from Rama as Ravana did even while dressed as a devotee, then one is a self-killer.

We are far from proper worship of Hari. Even if we have weaknesses and *anarthas* (unwanted desires) to last us millions of years on this material world, we are not as wretched as the one who possesses a cheating propensity. It is better to take birth as animals or birds than to take refuge of cheating.

As mentioned earlier that my grand spiritual master, Srila Prabhupada, instructed us of the qualification of a real Guru. A Guru should be free from unwanted mundane desires. He is the spiritual descendent or representative of Lord Sri Krishna.

Although Sri Krishna is the ultimate Guru for all existing faiths in the various universes, during His pastimes on earth when He was studying in the *āśram* of Sandipani Muni (Sri Krishna’s spiritual master), He showed us the proper service

mood of a disciple towards Guru. Once, the wife of Sandipani Muni told Sri Krishna that she needed firewood for cooking. At that time, Sri Krishna, with His brother Balaram and Their friend Sudama, were happy and eager to render this service and rushed off to the forest. After They had collected the firewood, a powerful storm ensued, preventing Them from returning to Their Guru’s ashram. They spent the entire night trapped in the forest by the storm. In order to protect the firewood from the rainwater, Lord Krishna took shelter under a big tree. Back at the *āśram*, Sandipani Muni worried the whole night about Sri Krishna and Balaram’s whereabouts. Early next morning Sandipani Muni went searching for Them. When he found Them he noticed that although Krishna’s body was pale due to being drenched overnight in the heavy rain, He was holding the bundle of dry firewood on His head. Upon seeing Sri Krishna in this condition, Sandipani Muni was astonished by the service attitude of Sri Krishna for His Guru.

Nowadays, most people are superficially showing dedication to their Guru in a fad-like manner. Owing to lack of purity to surrender, most people are unable to realise or achieve taste in their spiritual practice. The taste of spiritual practice makes us blissful, and removes any doubt we may have on the spiritual path. In this regard, I would like to use the example of a flower. There is a type of flower, known as *bakphul* in Bengal, which may be used to make beautiful garlands and may also be fried in a chick-pea flour batter to make *pakor*as. If when seeing the *bakphul* flower one thinks that they can make a garland to offer, but only if Krishna or Gurudeva arrive personally, otherwise would prefer to make *pakor*as with it instead, then one is ultimately satisfying his own desire. This type of thought process may be beneficial in mundane business activities, but is not at all conducive for spiritual purity.

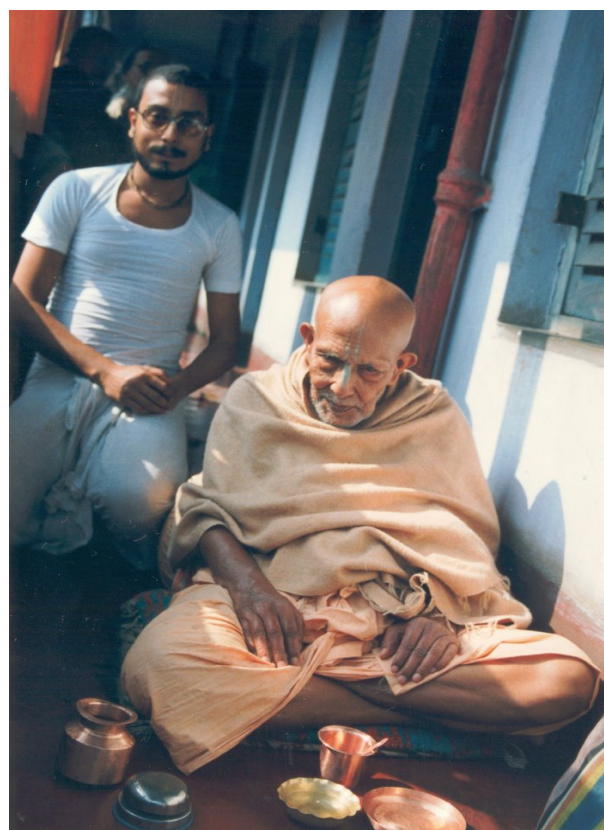


When I was the personal servant of my beloved Spiritual Master, His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur, founder *ācārya* of Sri Gopinath Gaudiya Math, I noticed that he followed the footsteps of his Guru (Srila Prabhupada) even till his centennial appearance ceremony. I heard from him that at the time of his initiation, Srila Prabhupada gave him a pen and said, “This is your service for the loving mission of Sri Krishna Chaitanya Mahaprabhu” and appointed him as an editor of a Vaishnava newspaper called *Dainik Nādia Prakāsh* which was published daily by the Gaudiya Math. Srila Prabhupada also instructed him to worship Their Lordships. In spite of his advanced age and the fact that his hand would shake continuously, he continued his services to his Gurudev by writing articles for different magazines such as *Sri Chaitanya Vāni*, which is published by Sri Chaitanya Gaudiya Math and *Bhāgavata Dharma* published by Sri Gopinath Gaudiya Math. Every morning after reciting his *gāyatri*, he also worshipped Their Lordships with deep faith for more than one and a half hours. There are a few incidents that I can recollect in this regard:

In 1993 during Karttik, Sri Chaitanya Gaudiya Math was holding a ceremony for the re-installation of their Deity at *Gokul-Mahavan*. At the time Srila Gurudeva was 95-years old. Being requested to do so, Gurudeva started the installation ceremony at 6.00 a.m. and it continued right up until 7.00 p.m. In middle of the ceremony Srila Bhakti Ballabh Tirtha Goswami Maharaj, *ācārya* of the said temple requested Gurudeva if he could shorten the procedure. However, due to his sincerity to explicitly follow his Guru’s instructions, Gurudeva replied, “whatever Srila Prabhupada has instructed here for the installation ceremony shall be followed, it is not possible to shorten the process”. After that Srila Gurudeva said that if all the pilgrims are tired and need to take *prasādam* then let

them honor the *prasādam*, but allow me to follow the footsteps of Srila Prabhupada.

In 1992 during his advent ceremony, we published a *Bhāgavata Dharma* magazine. I had no experience with publishing any material and hence there were many mistakes in the magazine. After printing, I offered him the magazine happily. He immediately began reading the magazine with a smiling face. Having read the full magazine, he said, “This magazine is full of mistakes, if we are publishing books with mistakes then there is no value in printing books. Srila Prabhupada does not like to see any mistakes in his books.”



As expressed earlier, Sri Krishna is the ultimate source of Guru for all lines of faith. All initiating Gurus are representatives of Sri Krishna. If any initiating Guru keeps their own opinion which is not satisfying Krishna, this individual opinion will be the cause of their problems. This may be seen reflecting on the Kuru-Pandava dynasty history. There are



three personalities that I would like to mention. They are Bhismadeva, (one *mahājan* amongst the 12-*mahājans*, as mentioned by Yamaraja in *Śrīmad Bhāgavatam*), Dronacharya (the archery Guru of the Kuru-Pandava children) and Barbarik (the son of Ghatotkacha and grandson of the second Pandava, Bhimasena). All three personalities were pious and maintained sound faith on Sri Krishna. However, they each had their individual opinion on what was right and ignored Sri Krishna's instructions. As a result, their goal was not fulfilled ultimately.

As we know that Bhismadeva swore an oath of allegiance to the throne of Hastinapur, that under any circumstance he would support the king of Hastinapur blindly. This meant that Bhismadeva would have had to support the king even if the king took the wrong decision which would cause harm to the entire kingdom. Although Bhismadeva was not ready to accept Dhritarastra's decisions based on the principles of morality, his oath forced him to reject Krishna's instructions and support King Dhritarastra and the crowned prince Duryodhan's malpractice against the legal rights of the five Pandavas. A similar oath of allegiance towards the king of Hastinapur also influenced the actions of Dronacharya.

With regard to Barbarik who was a great fighter, he received instructions from his archery Guru, Vijayasiddha Sen that he should always support the weaker team on the battlefield. Barbarik took an oath to follow this instruction of his Guru. When Krishna asked him for the clarification of his oath on the Kurukshetra battlefield, Barbarik said that as per his perception, the Pandavas were the weaker side and that he would favour them as per his Guru's instruction. However, in the course of the battle, if Kauravas became the weaker side, then he would then favour them instead. Upon hearing his response, Krishna instructed Barbarik not to participate in the

war at all. But Barbarik was not ready to disobey his archery Guru's instruction for the service of Sri Krishna. Thus, Barbarik was disobeying Krishna's instruction, and as a result was unable to fulfil his desire to participate in the Kurukshetra battlefield as a fighter.



Nonetheless, Barbarik had sound faith in Sri Krishna and also respected Him as his Guru. To prevent Barbarik from entering the battlefield and swaying the righteous battle that was being fought, Krishna tricked Barbarik and asked him to cut his head off as *guru-dakṣinā* (payment in gratitude to the spiritual master). Here, Barbarik dutifully followed the instruction of Krishna. Before severing his head, Barbarik expressed his desire to at least witness the Kurukshetra battle. Krishna said, "Your head only will be alive and you will be able to witness the entire battle."

Through the incidents described here, we can see that by not accepting and following the instructions that pleases Sri Krishna, the Supreme Personality of Godhead, we will always face distress in our lives.

Once the Kurukshetra battle was over, Sri Krishna brought all the Pandavas with Him to meet Barbarik. The Pandavas looked on in astonishment as Sri Krishna wonderfully recovered Barbarik's severed body back



together again and gave him life. Barbarik's mother Maurvi insisted that he returns home but Barbarik refused to go back with her - not wanting to broadcast his story to all that he had witnessed the entire Kurukshetra battle. Since he had realised the nature of material attachment, he desired not to be a family man or a great fighter but instead wished to spend his life in recluse. He therefore humbly requested blessings from his mother Maurvi and grandmother Hidimba as well as all the Pandavas. He then left and eventually became a great sage named Khatushyam.

In conclusion, I would like to say that it is in our best interest to accept Sri Krishna as the ultimate Guru in all lines of faith. As soon as we accept this, we will be able to fulfil our ultimate desire which is to deliver ourselves from our present miserable condition and enter into the blissful abode of Goloka Vrindavan, in our eternal forms as the eternal servants of the Divine Couple Sri Sri Radha Krishna.

Today, the 4th day of the waxing moon cycle (*gaura-caturthī tithi*), is my beloved spiritual master's 120th advent ceremony day. Gurudeva, I am humbly begging for your blessings to protect me from the various miseries of the material world, so that I may be able to please Sri Krishna. Please give me enough strength to follow your footsteps for the rest of my life.

Your unworthy servant,

Swami B. B. Bodhayan

120th VYASA PUJA OFFERINGS BY THE DEVOTEES



Offering 1

I deem myself fortunate to be able to write something of our beloved mentor, His Divine Grace, Srila Bhakti Promode Puri Goswami Maharaja. The most important feature in whatever my little association with Maharaja was his melting simplicity and abject honesty without any trace of duplicity in his dealings with other people. This does not mean that sometimes when any obnoxious individual would appear in front of him that he would put him at unease rather he would keep silence even though completely knowing the person's deficiencies but would try to encourage the said individual in Krishna Consciousness in one way or the other.



The nature of Guru is that he is able to bring out the best in even in a base individual even the whole world may be claiming otherwise. That was the finesse so to speak the epitome of a living Guru. Though it is true that after the spiritual master on his departure from this dismal material world, there were many complacent devotees who fell from the proper standard like me as a good example. Nevertheless, Sri Guru is always existent, though being in quintessence transcendental and beyond the purview of our mundane senses and therefore easily able to change the depressed status of any struggling devotee according to his surrender.

Honesty and duplicity are qualities completely at variance while the former is our saving grace the latter is the one that immerses one in various tribulations. True honesty is the sole monopoly of the real stalwart devotees because of their humility to admit in a scrutinizing way their own supposed defects while the majority of devotees would be vain to admit such even inadvertently preferring to put a show of their various qualities. Honesty includes speaking nothing but the whole truth in a palatable manner so as not to disturb the minds of the listeners except when the safety of the great devotees and cows and other helpless living entities are at stake. This honesty was a singular classic trait in the sublime character of Sri Guru which unfortunately is very rare in this present age. The other aspect of Sri Guru is his exemplary endeavor in devotional practices which serves to guide the erring disciple on the proper path unlike some so called gurus whose esteem is based on the fact that they will insist that you just follow what they say but would insist that you should never imitate what they do? This type of latter deviation seems to be increasingly gaining ground in the present age. We have seen in how Srila Gurudeva would methodically chant with in a steadfast manner one hundred thousand *nāma* every day without fail in spite

of an advanced age and frail health, together would performing sacrifices (*homas*) and deity worship rigidly which sometimes required incessantly long periods when such an occasion arose. This is the meaning of Guru meaning he who sets an example to his disciples by performing devotional activities constantly according to scriptural regulations. The rigid maintenance of such pure activities is the test of transcendence and even surpasses the mode of goodness. Srila Gurudeva was a strict advocate of chanting the *nāma* up to one lakh names daily and would strongly emphasize that that was the only possible way to be able to be qualified enter into the intricacies of various loving mellows with the Supreme Lord. Alas!!! for those offenders who do not have such taste in the Holy Name their saving grace may be to remember Guru and Vaishnavas and take to their shelter.

In this respect, we must therefore always be vying to chant the *nāma* coupled with attempting to win the mercy of the benign pure devotees and guru and that is the reason why Vaishnava and specially *guru-tattva* is very important for the aspiring devotee. Whatever action performed by Sri Guru it was definitely an eye opener for all present, in respect to his innate meticulousness in the way he did it whether it was worship of the deity or even the simple action of doing *ācamana* or sipping of water for purification. The paragon of perfection so to speak in the eyes of the aspiring devotee. There was no question of carelessness in any of his works which formerly included being the chief editor of periodicals that he was entrusted too while staying in Chaitanya Gaudiya Math. Whenever Sri Guru spoke he would so with reference to the authorized scriptures while quoting the necessary verse verbatim mostly as evidence. This is in complete contrast to the various lectures that are spoken nowadays which neither can be verified nor able to be given importance being



simply speculations of an agile brain in order to convince the audience of the authenticity and prowess of the so called speaker. Srila Gurudeva would also when necessary furnish us with the commentary and understanding of the previous *ācāryas* of our Gaudiya lineage in implicit obedience to the disciplic succession. This is the genuine way of discussing the scripture without any interpretation whatsoever together with simply quoting the maxims of the venerable Vaishnava saints regarding the scriptural verse in order to elevate the understanding of the hearer. The meaning of spiritual erudition in scripture is simply this which is taking it in context without deviating in any way and that was demonstrated by Sri Guru in his lectures with sometimes in addition relating references to his personal experiences in that light.

His memory power was above description at the age when people usually are usually senile and unable to speak, on the contrary he was equipped with an astonishing memory of a large array of verses from different holy texts which perhaps could not be imitated by one who was maybe seventy years younger. Such was the veracity of his agile mind. The other important quality that has to be defined in the character of Sri Guru was his equanimity to all who came to visit him without any bias except for those who belonged to the venerable elect like his god-brothers and prominent priests who was accorded special respect due to their esteemed position. This etiquette which is the hallmark of all great Vaishnavas was noted distinctly amongst the sublime actions of Sri Guru. He would give respect to all who was ushered into his saintly presence and would instruct his disciples too in the service of the devotees. Especially, he would make sure that the devotee would be fed and comfortable with *prasādam* or sanctified food. Many a time, Srila Gurudeva would elaborate on the importance of serving all devotees with great respect and to commit

offences against the devotees would mean the ruin of spiritual life or complete zero progress. His book 'Vaishnava Aparadha' is very instructive in that aspect.

All the Goswamis established deities and performed deity worship as Rupa Goswami. Srila Gurudeva was singular in that aspect that he was very attuned to his deities and he would be aware of any inconsistency done by the *pūjārī* even though he was away in his Bhajan Kutir upstairs. Many such incidents have occurred in my presence too which have proved the divinity of Srila Gurudeva as The Lord himself taking the form as His beloved servitor. I am a most fallen servant, and struggling hard to maintain his main precepts that he has imbued in his disciples. Factually without his grace I do not think myself capable in any way whatever I may profess to be in the public eye but yes with his grace everything is easily possible. I bow down unceasingly to His Divine Lotus Feet in supplication and prayer for all my offences knowing that Guru is intrinsically merciful by nature even to the most vile and in that sense I am comforted by that single thought of the benign grace of Guru.

His Divine Grace Srila Bhakti Promode Puri Goswami Maharaja Ki Jaya!

Swami Damodar

Offering 2

I offer my humble homage to His Divine Grace Srila Bhakti Promode Puri Goswami Maharaja on this divine day of his appearance, as well as to his spiritual master Sri Srimad Bhaktisiddhanta Sarasvati Thakura, Srila Prabhupada. I also offer my humble tribute to Srila Acaryadeva, Srila Gurudeva, Sri Srimad Bhakti Bibudha Bodhayan Goswami Maharaja.

I can only remember his divine grace and humility. He has been and is in my life as my



sun. He brought me out of the darkness of ignorance that represents fanaticism and sectarianism. He opened my eyes to a Vaishnavism that is devoid of sectarianism including good respect for all beings and a good understanding of how Krishna acts through different religious streams and Vaishnava institutions to save the conditioned souls.

O Gurudeva! We have difficult times. Some devotees spend their time quarreling and seeing faults in others. They run after renaming it in the name of preaching and that is terrible. Many are swept away by this current that tarnishes the divine message of Sri Chaitanya Mahaprabhu. Please protect us. We are in great danger without you. We aspire to a non-sectarian Vaishnavism as you have taught.

I have never physically met another person like you who has touched my heart so much. Therefore, I pray for this blessing to always remember your divine qualities. So they will appear in my heart and I could become a real servant of your feet. Although at that time I was initiated in ISKCON and I did not have the right to be initiated another time by you, I approached you to become your disciple and you said to me: "I accept you as my disciple." You are forever my Guru and my life. This is why I fall at your lotus feet and implore you to obtain your mercy on this day of grace.

Swami Bhakti Candan Yati

Offering 3

A vyāsa pūjā offering, in glorification of my spiritual master, *nitya-līlā-praviṣṭa jay om viṣṇu-pādāya, paramahansa-parivrājakācārya, aṣṭottara-śata, Vaiṣṇava Thākura, Śrīla Bhakti Promode Purī Gosvāmī Mahārāja!*

*nama om viṣṇu-pādāya gaura-preṣṭhāya
bhūtale,
śrīmad-bhakti-promodāya purī-gosvāmī-
nāmine.
divya-jñāna-pradātre ca prabhava janma-
janmani,
jñāna-vairāgya-dehāya śāstra-siddhānta-
saṁvide.
patitānām samuddhāre yati-veśa-dharāya vai,
pracārācāra-kārye ca, jāgarūkāya sarvadā.
yathoddhavyāyākumārād-bhagavad-arcane
ratiḥ.
vaiṣṇavānām sarva-kṛtye dakṣatā paramā
tathā.*

Oh worthy master, Srila Gurudeva, for many, many lifetimes, I have been tossed in the iniquitous realms of the cosmos, going sometimes up and sometimes down. Sometimes in higher forms and sometimes lower forms. Being burnt by the threefold miseries, in a seemingly endless, hopeless and helpless condition of existence. But, in my evolution of consciousness, I know not from where the merit came, I was to tread a wonderful path, a great fortune I would gain.

All across the *brahmāṇḍa*, the Lord has
spread His wings,
To take us out of the murky waters, away
from all dirty things.
The extremely fortunate souls, after
travelling so high and so low
Have met the effulgent warriors of saintly
character,
Sweet love for Radha Krishna is all that they
know.

Like the blossoming of a beautiful flower, your greatness came to me. Unfurling petal by petal, my realization became alight with wonder. Like the dawning of a bright new day, I recognized the depth, profoundness of your divine qualities, o master, gradually dissipating my ignorance and all the darkness deep within. When I heard you speak, I saw,



in my mind's eye, the embodiment of gracious qualities, rare, crest jewels of exalted souls. Humility, tolerance, equanimity and pridelessness shone far, far beyond all others. I saw, in my awareness, your simplicity, like that of a bright and merry-faced sweet child at play. Yet full in realized knowledge, renunciation in devotion and surrender, in full abandon. I saw how naturally you honor and give respect to one and all equally, and how free you were from the tendency to criticize others. You are the epitome of all these qualities, offered by you as gifts. They are multi-dimensional, and are like precious crystal stones from a higher realm. They represent different levels of consciousness, understanding and awareness, to be obtained, as one surrenders the conditioned self. They are endowed with delightful fusions of different nuances of color, consciousness, exquisite in their formations, and compatibility. In perfect harmony and balance with one another, and in abundance, you shower us with your kindness, sweetness and blessings; like showers of flowers descending upon us, from the higher celestial planes - the world above. Your sweetness is from another dimension. A place where there is no mundane quality of anger, hate, envy, lust and greed – they are not found or perceived there. Only happiness and joy, beauty, freedom, reality, fulfillment and love in devotion. A place where every step is a sweet dance and every word a sweet song. Your attachment to the Holy Name and the lotus feet of your Guru Srila Prabhupada, Bhaktisiddhanta and Sri Caitanya Mahaprabhu, are your only possession, o master, and I wish to follow your footsteps, as you have personally instructed me, to try and follow your mood, in this way. But your devotion to Sri Sri Radha Krishna, is something which is seldom seen in this world, and is definitely something that I have no access to; no pure understanding; no expertise. I am just like an oyster shell without its pearl. In these matters, I am lost.

Still lost in an ocean of troubled waters, dancing in and out of subtle sense gratification. In and out of self-pity and lamentation – driven by joy and sorrow. Such a razor's edge.

O master, like the vastness of the deep blue sea, your divine qualities are beautifully manifest. Seen within your gentle person. And all the fierce unyielding waves of that ocean, bright frothy, white turquoise splashes of transparent crystal-clear waters, will bow down to you, my master, in recognition of your exalted position. In the same way, the turbulence of my mind shall surrender to your lotus feet, and grasp the words emanating from your lotus mouth, as my vital sustenance.

My lord and master, I always felt that all your careful instructions, were given to me, for my personal protection, so that if I follow them with respect, faith and conviction, then I would succeed this time around. Like the nurturing of a loving mother for her child. Of your many qualities, your mercy and kindness is also shown in your mood of preaching the mission of Sri Chaitanya Mahaprabhu. You requested us to preach, and practice what we preach. This is something that we should reflect on and act upon in our daily lives. You requested us by your example:

To be walking reflections of all that is scripturally true.

To be a shining light; a ray of hope and peace for people to see clearly through.

To inspire the world with our purpose and purity of heart.

Of which they will want to be a part.

You tirelessly reminded us to practice a preach.

This is the only way that we can effectively teach.

The winter season comes every year, to the cold side of the world. But when the snow



falls heavily upon the land, like glistening crystals of magic, from the deep blue sky above, it leaves an impeccably beautiful, sparkling; almost iridescent sheet of pure white snow all around – spectacular in appearance and untainted by man. Its crystals are spotless, like the pure white wings of a swan. Just like the spotlessly pure, unalloyed, pristine character of an exalted, swan-like devotee of the Lord.

When the summer season returns, and the day begins to close its abundant, cheerful rays of light, and the sun sets slowly on the western side of the horizon, bringing a warm glow upon the troubled world, with a happy promise for the next day, the silhouette forms of all the birds, fly high in the early night, to their cozy homes. And as they steel across the eastern sky, at twilight, singing their sweet lullaby for everyone to hear, they proclaim to all, their happy, light-hearted states of mind, conversing amongst themselves, as they go along, of the activities of the morrow; for the new day to come. In the same way, the glow and cheerful warmth of your divine loving presence, will descend and settle on all weary souls, renewing strength and intelligence. And you proclaim, with determination, great conviction, and a joyful mind, the message of Sri Krishna, to all. The warmth of your benevolent presence, also radiates within the core of my heart, like the effulgent glow of the rising sun, that enhances the white fluffy clouds with a warm, pink veil of sunshine.

When the bright shine of the sun's rays pours through the trees, which are full with plump ripe fruits, and varieties of colorful flowers, nourishing each tree with its sunlight, your words, instructions and insights, o master, nourishes my consciousness and uplifts and inspires humility within my strong mind, protecting me from pride and desire for personal honor. Thus, I am able to endure, with strength, all trials and troubles, that come by the Will of the Lord.

Drops of rain trickle down a newly blossomed lotus flower, refreshing it's majestic, yet fragile leaves from the scorching heat of the day. I pray, o master to receive a drop of your causeless mercy upon my parched soul, refreshing this weary and lowly traveler for I need to find my way home. On the way, along a straight and narrow path, I am lead towards a secret garden, full of color, and light, and jewels so bright. Sweetness, joy and freedom I perceive – by your mercy, a glimpse I may see. The gentle breeze of the atmosphere there, can cure one from repeated birth, death old-age and disease. O, my lord and master, you have the key to that secret garden, that prepares us for the highest abode. Your two lotus feet are my passage to this wonderful place of pure devotion. I bow to you, with great awe and reverence. And by your two lotus feet, I will cross the perilous, wicked ocean – fierce in its diametrically opposed forceful way. And through great effort and endurance, I can only hope against hope, to obtain your kind mercy, to attain my Lord, Sri Krishna. This will be my purification, and attainment of your lotus feet will be my perfection in devotion.

O worthy master, Srila Gurudeva, like the stillness of the moon as it reflects upon the water, giving shine from its rays of light, upon the darkness within the world, benedicting all souls, with its soothing rays of comfort, you have given to me; reflected within my heart, the seed of devotion – that taste, for me to cultivate. And the divine Holy Names, o most merciful master, for me to practice to perfection. Armored so, I shall not be concerned with the past. I shall jump for joy at my immense spiritual fortune. Die to live, throw away – everything I must cast. I shall leave the chariot of the mind, dissolve ego with grace, and simply serve your lotus feet in whichever way I can. Holding on to the divine Holy Names, for everything that Sri Krishna is, is in His Holy Name. You said, o master, that the special power in the chanting of the Holy Name, in this fortunate age, is its



capacity to awaken affectionate attachment or raga for the Lord, developing devotional service in spontaneous affection, in the mood of *tr̥ṇād api sunīcena*.

The Holy Name is like liquid nectar. It originates from the spiritual realm. It is a priceless gift for those who are trapped in the environment of helplessness. The sound of music, of this unearthly, most potent Holy Name, travels throughout the cosmos; the universe – through all the galaxies and the milky way systems – through all the luminary stars, to the suffering *jīvas*. We do not know how fortunate we are.

Being so wretched and worthless, I simply do not have the power to understand, how I could have had such an immense fortune, as to have been in your divine presence for even a moment in time, for I have received the Holy Name, from you, personally – this is my fortune. If I only succeed in perfecting my chanting of the Holy Name, and serving and pleasing you, by following your divine instructions, my lord and master, I will consider my life to have been a complete success.

I do not really desire to be a master anymore, looking for servants and comforts – not even subtly so. I want to endeavor, to be your slave, for my highest benefit, o master. You do not care for the dual behavior of this material world, for you are an ambassador of the highest world above. You are simply absorbed in the pastimes of the Lord and His devotees, therefore, my faith and conviction in you, o master, is secure. To see, such a devotee, to associate with such a devotee, or to serve such a devotee, I know, is a manifestation of good fortune on a level seldom experienced. Very rare. Only if Sri Krishna bestows His mercy on someone, can one experience the blessings of such association.

You are like a Holy Dhama, because you purify the yearnings of all travelling souls, by your presence. And you carry to them, the message of the Lord, attracting their awakening love for the Lord. Just as in *kṛṣṇa-līlā*, the bumble bee came with a message for Srimati Radharani, who believed it was a message from Krishna. Or when Sri Krishna sent a letter of solace with Uddhava to recite to the *gopīs*, to pacify their anguishing hearts, thereby encouraging the *gopīs* in separation.

Please help me o master to uncover that pure love for Sri Krishna, that is eternally established in my heart, by your loving instructions and your insight born of pure devotion. A sculptor chisels away on a marble stone, finally to perfection, creating a work of art. But you are a transcendental sculptor, because you know the art of chiseling away my stubborn ego, and all other *anarthas*. Bit by bit, you transform to perfection, uncovering the love that lies dormant within. I pray, that if I seriously and sincerely chant and hear, I will come to perfection of devotion, one of these lifetimes, for I am so weary with all this here. I know that I am nowhere near ready – but I have truly had enough. I know that you have the power to give Him to me. By the brilliance of your self-effulgent light, like a guiding star, you gradually lead us back home to our Lord.

O master of noble and gentle character, be kind upon me. I cry out for your causeless mercy. I, this worthless piece of fluff, is begging you, not out of humility, but out of a desperate realization of my fallen condition. The celestial notes of a beautiful orchestral piece, like swan lake, invokes the desired sentiment in the minds of its listeners. In the same way, o master, you have the power to invoke and saturate my senses, my consciousness, and elevate it to its zenith, pure attraction, pure devotion to the lotus feet of my Lord, Sri Krishna, so that I may finally repose my love there in complete satisfaction



of my desire, for I know by your mercy that the Lord is a loving Lord, and He is real.

Your worthless servant, in the service of Sri Chaitanya Mahaprabhu's divine mission,

Arundhati Devi Dasi

Offering 4

A Vyasa Puja offering, in glorification of my spiritual master, *nitya-līlā-praviṣṭa jay om viṣṇu pādāya, paramahaṁsa-parivrājakācārya, aṣṭottara-śata, Vaiṣṇava Thākura*, Srila Bhakti Promode Puri Goswami Maharaja.

*nama om viṣṇu-pādāya gaura-preṣṭhāya
bhūtale/
śrīmad-bhakti-promodāya purī-gosvāmī-
nāmine//
divya-jñāna-pradātre ca prabhava janma
janmani/
jñāna-vairāgya-dehāya śāstra-siddhānta-
samvide//
patitānām samuddhāre yati-veśa-dharāya vai/
pracārācāra-kārye ca jāgarūkāya sarvadā//
yathoddhavyākumārād-bhagavad-arcane
ratiḥ/
vaiṣṇavānām sarva-kṛtye dakṣatā paramā
tathā//*

Dear Srila Gurudeva,

I had been praying and searching for a long time for a true spiritual master, but not having any success. After seeing so many so-called spiritual masters fall from grace in other missions, I began to lose faith in the possibility of ever coming in contact with a true, bona-fide spiritual master, an *uttama adhikārī*.

But all of that changed one day in Mayapur, when I learned from an old friend that you were still on this earth, and that you were just across the Ganges, and that you were going to

give a lecture that evening. I could not believe my ears. I thought that you had entered *nitya-līlā* a long time ago.

After hearing from your lotus mouth, and after a short period of time, I realized that you are a bona-fide spiritual master, an *uttama adhikārī*. I felt immeasurably fortunate. You were self-effulgent, and I could see that you were the epitome of the *śikṣāṣṭaka* verse, *trṇād api sunīcena taror iva sahiṣṇunā/ amāninā mānadena kīrtanīyaḥ sadā hariḥ//*

And then I had a most mystical experience one night, I suddenly awoke with a most intense and extreme need to go to the math in Vrindavan, to ask permission to take shelter at your lotus feet through initiation. It was *paramātmā* guiding me saying “come this way you fool.”

Although I am not worthy of your mercy, you showered me with your compassion by allowing me to become your disciple Gurudeva. You gave me a very important instruction that I did not have the ability to fully appreciate at that time. You said, “Whatever you do, do it correctly”. But now, by your grace Srila Gurudeva, I have begun to understand the full import of that powerful instruction. I realize how very, very hard it actually is to do everything correctly, which means every single thing we think, say, and do. From rising in the morning to offering respect and kindness to all others, to full surrender to Sri Krishna, to chanting the Holy name of the Lord.

Sadly, I have only attained a fraction of this instruction to this day. But perhaps one day, before the end of my life, through your causeless mercy Srila Gurudeva, I may develop the strength to do ‘everything’ correctly.

Your most fallen servant,

Krsna mayi Devi Dasi



Offering 5

Dear Srila Bhakti Promode Puri Goswami Maharaja,

Please accept my most humble obeisance at your lotus feet. All glories to you and to all the Vaishnavas!

Holy Remembrances:

I remember the the ‘wonderful transcendental vibes’ I felt when the first time me and my wife entered your room in Gopinath Gaudiya Math, Mayapur. When I saw how you received us - some *mlecchas* aspiring to become Vaishnavas - my heart filled with wonder, peace and relief. Such humility, concern and affection! Everything became clear and luminous for me. I exclaimed internally “we are entering in the Chaitanya-Charitamrita, the Chaitanya Bhagavat, we are entering in the Vaishnava reality, in truth”. One second in your company is filling an eternity because everything in you is transcendental, perfect, beautiful, and harmonious.

Paradox:

And at that moment, I found myself in a paradoxical situation. Two feelings in my heart at the same time: the ‘impossible’ and the ‘possible’.

The Impossible:

How a human being as poor and wretched like me, without any qualifications, can repay all these infinite riches in the form of some instants in your association, under your mercy? Every second with you, and even only thinking, remembering or meditating on you, is filling my heart with hope and plenitude. It is impossible to repay your association, these remembrances. It has too much value.

The Possible:

But, at the same time, my heart felt that it was possible to thank you wholeheartedly. Not thank you from the lips, theoretically, superficially, without any transformations of my character, my acts, and my relations with the others. A real thank you, a transformational one. How? I was just entering in a place filled with grace (your room in Mayapura) and in the presence of such a great Vaishnava, the impossible was becoming possible. With your grace, a handicapped can climb mountains, a poor man can repay an immense debt.

Thank you again and again for those moments that are filling my heart with hope, strength and determination to serve the Vaishnavas, because you instructed me: “Try to serve the lotus feet of all the Vaishnavas with affection.”

Your eternally grateful servant,

Padasevana Das

Offering 6

Dear Srila Bhakti Promode Puri Goswami Maharaja,

Please, accept my most humble obeisance at your lotus feet All glories to you on this auspicious day of your Vyasa Puja!

In the beginning of the 20th century, the exalted Vaishnava Srila Prabhupada Bhaktisidhanta Sarasvati Thakura initiated an unprecedented spiritual revival in India, which spread later in the West and all over the world. As the moon surrounded by many stars, he brought around him the greatest spiritual personalities as his disciples. Among these giants of devotion, you were there, Srila Guru Maharaja.

Your entire life was dedicated to your beloved Guru and to Sri Chaitanya Mahaprabhu’s message. Your faith was unshakable, your service was your only goal and the highest aspiration of your existence. You always



showed the perfect example in your life. You were expert in exposing the philosophy of Krishna consciousness, and your writings and speeches were always based on evidence and scriptural injunctions. You never compromised with the truth. Your expertise was also known in deity worship, singing *bhajans* and conducting the press for printing so many spiritual magazines, as your spiritual master asked you to do. For all these reasons, you became a Vaishnava honored by all, in all the Maths of Sri Chaitanya Mahaprabhu's lineage.

In spite of all these qualifications, your humility was amazing. You showed reverence and affection for your god-brothers and their disciples. You preached with them, stayed with them and always kept contact with them. You had the deepest and most intimate interactions, on the level of the heart, and you delighted in glorifying them. You showed a complete lack of desire for name and fame, and power and position. You never wanted many disciples, and desired to keep a small Math. But you are known as *param bhāgavata* and it brought many devotees at your lotus feet. Your nature was sweet, merciful and affectionate. Only by seeing you, one felt purified. Your heart didn't know what pride is. You often said, "Whatever honor you are giving me is actually directed to Srila Prabhupada Sarasvati Thakura."

There could be so much things to say for glorifying you. But I am not in the position to do it properly. What could a worm say about the glowing sun? I only tried to repeat some things I read and perceived from your disciples.

Dear Srila Gurudeva, thank you for having accepted me as your daughter. You are so merciful and affectionate for your children that, although I met you only for a few days, your grace, in spite of my ignorance and attachments, is allowing me to feel sometimes

that you are here to help and protect me, through some service to and association of your disciple like Srila Bhakti Bibuddha Bodhayan Goswami Maharaja. Please, grant me again and again this grace, in order to ameliorate and deepen my *bhajan*, and be able to have a conduct that pleases you. If Guru is pleased, Sri Sri Radha Krishna are also pleased. Without your help, I can do nothing.

Your insignificant and eternally grateful servant,

Manini Devi Dasi

Offering 7

On this auspicious occasion of the celebration of 120th Appearance Day of my Param Gurudev, Param-bhagavat Srimad Bhakti Pramode Puri Goswami Maharaj, we are given the chance to remember his auspicious life and glorify him.

*jñāna-ratnena sampūrṇam
pūrṇa-tattva-patha-sthitiḥ
para-brahma-rato nityam
purī-nāmā ucyate*

According to *śabda-kalpa-druma* (a lexicon) the word "Puri" is an appellation coming down from Madhavendra Puri, the main pillar of Gaudiya Vaishnavism, his disciple Ishwara Puri and Sri Ranga Puri. The word "Puri" has been defined in the book called "*vṛhat-saṁkara-dig-vijaya*" as "a storehouse of gem-like knowledge and a leader taking us to the kingdom of *prema*." Considering this definition, Parama Puṇyapad Srila Bhakti Pramode Puri Goswami Maharaj has fully justified his name.

In him, there was the simultaneous existence of divine knowledge and renunciation, steadfastness in his devotion, extraordinary expertise and divine attraction in his deity



worship. All these qualities were not only incomparable but also praiseworthy.

In the year 2001, in a very despondent moment of my life, Srila Puri Goswami, who took the garb of mendicant for the sake of delivering the fallen souls, appeared to bless this soul and to enhance my life with bliss. Although his divine personality was manifest in this world for 102 years, this poor soul did not have the chance to take refuge of his lotus feet; however, by taking shelter of the lotus feet of his dearmost disciple Srila Bodhayan Goswami Maharaj, who is non-different from him (*abhinna-prkāśa*) just like one lamp being kindled from another does not differ from the original source, *dīpārcir eva hi daśāntaram abhyupetya dīpāyate vivṛta-hetu samāna-dharmā*, this soul is content and her heart is pacified.

Upon seeing Srila Prabhupada for the first time, Srila Param Gurudev described that his heart was overwhelmed with indescribable joy. Similarly, upon hearing from his lotus mouth for the first time, I felt a strong connection in my heart. And along with that, my heart started to overflow with a deep sense of respect towards him the moment I started to work on his first speech. I heard him very humbly saying just before giving his speech, "Now I am 97 years of age. I have become very old. I cannot keep up with the sequence while giving speech. My speech starts losing its continuity..." My heartstrings were pulled, I felt a cry in my heart for not yet having the association of such a *shuddha* Vaishnava. Although he reached his very advanced age, on hearing such untiring, spontaneous and long nectarian Harikatha with the memory as sharp as a razor and with so much of vitality, I kept praying to Sriman Mahaprabhu, "*kabe habe balo sedina āmār...* When that day will come! When will I be connected with such *guru-varga*! When will that happen?"

Soon after, the connection was made. In 2005, at some auspicious moment, the most

merciful Sriman Mahaprabhu sent his dearmost disciple Parama Pujoyapad Srila Bhakti Bibudha Bodhayan Goswami Maharaj, who is non-different from his Gurudev, to the West, far away, to Canada. "*tava nija-jana kona mahājane pāṭhaiyā dile tumi....*" O Lord, one of Your pure and elevated devotees is being sent to pull me out. This was only due to the compassion from the most Compassionate One. There was no doubt the time had come for me to take *śaraṇāgati*.

kṛṣṇa dite kṛṣṇa nite dhare śakti sab/

alaukika lokavat gaudīya vaiṣṇav//

To give or take Krishna

is the power in His hands.

He looks like anyone,

but he is beyond the world.

That is a Gaudiya Vaishnava.

By taking *śaraṇāgati*, if our aim is to be true servants of the Supreme Lord, then it is our duty to remember and follow the *vaiṣṇvīya* conducts in each moment of our lives, which have been exemplified by such a Vaishnava. Humbleness, which is supposed to be the ornament of a Vaishnava, was the ornament of his *śrī-aṅga*, of this tall and sweet-spoken personality.

As Srila Prabhupad selected Param Gurudev as the player of *vṛhat-mṛdaṅga*, meaning that he was chosen as the Editor of the Divine Publications of Sriman Mahaprabhu, similarly, being entered into *Nitya-lila*, he made all the arrangements so that this *vṛhat-mṛdaṅga sevā* keeps going on by choosing this humble self and many others who are sincere and adherent to this *guru-varga*.

On this auspicious day, I pray to your lotus feet for bestowing your blessings so that I can always engage myself to do this *seva* that you mercifully laid upon me from Spiritual Abode (*nitya dhām*).



praṇamāmi purī-carāṇaṁ satatam

I offer my *praṇams* again and again unto
your lotus feet.

An eternally grateful servant,

Navamalika Devi Dasi

Offering 8

Śrī Śrī Guru-Gaurāṅgau jayataḥ!

Hare Krishna! All glories to Sri Sri Guru and
Gaurāṅga! All glories to Sri Guru parampara!
All glories to Sri Brahma Madhva Gaudiya
Saraswata sampradaya!

As we all know that Srila Gurudev has expressed his desire through his request to all devotees to write something in order to glorify his dearest spiritual master Sri Srimad Bhakti Pramode Puri Goswami Maharaj, or glorify *guru-tattva* or *vaiṣṇava-tattva*. I, being very new to the path of *bhakti*, find myself totally unable to collect the words even to glorify the dust of the lotus feet of my Param Gurudev, His Divine Grace Srila Bhakti Pramode Puri Goswami Maharaj-ji. Still, it is the desire of my beloved spiritual master to say something about him, so I want to express my gratitude to my grand spiritual master. Apparently, I was not fortunate enough to meet him physically. It is said in *śāstras* that a Vaishnava never dies; he always lives through his teachings and instructions. Even though I never saw him directly, I always see him in my Sri Guru Maharaj as he is non-different (*abhinna prakāśa*) from Srila Param Gurudev.

Dear Srila Param Gurudev, I have heard from the lips of Vaishnavas how tirelessly and with dedication and humility you worked to serve the mission of your Gurudev, Srila Prabhupada. Thank you so much for taking a fallen soul like me under the shelter of your lotus feet. Thank you for taking thousands of

sincere souls under your protection who are looking for *bhakti*. Thank you for giving me shelter which I was and will never be worthy of. Thank you for showering your causeless mercy upon all of us. I beg to you to show us the right path throughout our lives and forgive our offences and faults.

Yours insignificant servants,

*Krishan Kinkar Das Adhikari, and
Ananga Manjari Devi Dasi*

Offering 9

The great saints, the enlightened souls, who descend from the Supreme dimension to us and for us, by the mercy of Lord Himself, remain in the shade here on earth. They are neither popular nor glorious amongst ordinary people who reached certain success in their respective domains. The latter are known by millions of people. But there are only a few truly lucky souls who had a chance to get in touch with exalted Vaishnavas and turned to be recipients of their mercy. This is very sad to note, for I do understand the importance of such a meeting with Krishna's messenger for *jīvas*. But Krishna stands all over it - someone will meet such a saint, some will not, and it all is Krishna's will.

The one who holds this magazine in his hands can be considered a lucky person. Krishna did not leave us unattended and brought towards feet of Srila Bhakti Pramode Puri Goswami Maharaj. Someone came to his feet while his presence here on earth, others came after his return to spiritual abode, to his *samādhi*, his books, and so on.

By the mercy of the devotees who used to be near Srila Puri Maharaj in the last years of his life, the glory of his unparalleled devotion, his deep knowledge of holy scriptures and his compassion reached lands beyond India. It also reached Ukraine, where devotees were



sincerely and wholeheartedly got interested in this exalted personality, his books and teachings. Same luck also touched my life - I had a chance to distantly get acquainted with Srila Bhati Pramode Puri Goswami Maharaj. I was strongly attracted by his personality. I understood the fact that he was an inhabitant of another world, he was our saviour and well-wisher, and he is very dear to Lord Krishna. It was attracting my soul that is tied by the clutches of *māyā*. It happened in 1999. Can I say that even after 19 years I have realised spiritual deepness of Srila Bhakti Pramode Puri Goswami Maharaj? By no means! Only a pure soul is capable to see purity of another soul. In the meantime, I would like to use this moment to write these words of gratitude to both Srila Puri Maharaj and Krishna, who appeared in my life: the spiritual master appears in life of souls who seek elevation by mercy of Lord Himself. That is how I arrived at Gopinath Gaudiya Math, founded by Srila Puri Maharaj, thanks to his widely spread glory, his spiritual heritage. After years of practice, I have gained a little spiritual experience, some understanding was forming. So it happened that by mercy of devotees inspired by the heritage of Srila Puri Maharaj, I got a chance to serve them as well as Srila Puri Maharaj himself, through the service of publishing translations of his books. These devotees took part in publication of books by Maharaj in Russian language. Those books were “Heart of Krishna”, “Heart of Vaishnava”, “Of love and separation”, and “Art of Sadhana”. I very much value the trust given to us by Srila Bhakti Pramode Puri Goswami Maharaj, otherwise we would never have succeeded. The last book presented by us to devotees was “Of love and separation”. So I would like to quote here from the preface I wrote to this book, which meant bright example of unparalleled devotion of Srila Bhakti Pramode Puri Goswami Maharaj to his spiritual master - Srila Bhaktisiddhanta Saraswati Thakur, which is the only success on the path of

spiritual advancement that truly pleases Sri Krishna.

“Love and separation... love and separation... love and separation... what is the depth of these terms? Not superficially, but deeply. Not on our mundane plane when one flies away from his beloved one for couple of days on a business trip. Even here, up to certain extent when we experience feelings, we can understand what is “love in separation”. But still we are so far away from philosophical understanding of this term. We have to realise lots of stages of spiritual advancement. It is not an easy-to-go way! But still that is possible in *ānugātya* - when you follow exalted Vaishnava, realised soul, *sad-guru*. Our foremost task is to establish proper relations with Guru, to realise with his term “love and separation”, with the one who took responsibility upon him to bring us back to our real house - to God. Love in separation is the highest state. We have to make it growing while chanting Harinam. But first of all our heart has to be given to Guru, he will then offer it to lotus feet of Sri Sri Radha Krishna. Srila Bhakti Pramode Puri Goswami Maharaj has realised this attitude to his spiritual master Srila Bhaktisiddhanta Saraswati Thakur up to the highest extent possible. This is the standard! This is a direction of the path of truth. So this book is about it - unlimited love, devotion and dedication to his Guru. As of the very first moment they met till the last moment of his presence in this realm. 62 years in love and separation. We will find in this book his very tiny spiritual feelings to his Guru and Sriman Mahaprabhu. Pain and sweetness of separation. Love and separation in the highest state. Endless lamenting about his helplessness and inutility. This is a real feeling of *parama-hamsas*. This is so genuine! As it is said, the higher one’s spiritual realisation is, the more *jīva* feels its insignificance and insufficiency. This is Srila Bhakti Pramode Puri Goswami Maharaj himself - the sincerity, openness and



storehouse of wisdom. Only Guru is all and everything of disciple's spiritual path. This is the main conclusion of this book. Short poetries of Srila Puri Maharaj are dedicated to his Gurudeva can easily be called his prayers. Not less than that. Their daily readings is opportunity to tune our hearts on right melody - on the heartbeat of our Guru. This is what is called success, not temporary, but eternal. This is realisation, this is the beginning of the birth of love (*prema*) to Sri Radha and Krishna - *prayojana*. Our goal. We are nothing without Guru!

We offer our endless obeisances to great teacher of universal glory - Srila Bhakti Pramode Puri Goswami Maharaj. May he bestow us with pure and wholehearted love!

I pray to Srila Bhakti Pramode Puri Goswami Maharaj that we'll always stay in the cocoon of his mercy, and his hand, that blesses us with his touch to our heads, become our halo.

Tapaswini Devi Dasi

Offering 10

Dear Srila Bhakti Pramode Puri Goswami Maharaja,

Please accept my humble and loving obeisance at your Lotus Feet.

I will always keep in my heart the memory of the moment when I went to visit your room in Jagannath Puri in 2012. I was with a group and we stayed and prayed in your room for a while. Same thing the day after, but when the group left, I felt that I had to go back alone and pray. I have cried for a very long time in your room, touched and blessed by so much love, bliss and compassion. This same year, I took shelter at the Lotus Feet of your dear disciple, Srila Bhakti Bibudha Bodhayan Goswami Maharaja.

With love and gratitude for your mercy,

Phalguni Devi Dasi

Offering 11

First of all, I offer my sincere obeisance to the lotus feet of my spiritual master His Divine Grace Srila Bhakti Bibudha Bodhayan Goswami Maharaj and my Param Gurudev His Divine Grace Srila Bhakti Pamode Puri Goswami Maharaj. I am a really fallen soul and I don't have words to glorify my Param Gurudev, but I must say that it is because of him I am trying to follow the footsteps of Mahaprabhu. When I saw the picture of Param Gurudev in the house of my *śikṣā guru*, it really attracted me straight away. The scriptures said that Krishna appears in the heart of his pure devotee and the pure devotee has the same qualities as Lord. In the same way his picture attracted me so much that I made a decision that whenever I have to take shelter then I would take the shelter of him only. The same story has happened to a few of my god-brothers too. By the grace of him I got the fortune to take shelter of my spiritual master, who was nominated as the *Acharya* by my grand spiritual master who showered all his qualities to him.

In our lineage the manifestation of *śikṣāṣṭakam* 3rd *śloka* came to the reality in the form of my Param Gurudev. All our *ācāryas* from *gaudīya sampradāya* confirm that. So today not only I thank Lord who blessed me to take shelter under such a high class *ācārya* but at the same time make me feel very responsible too so that I can serve the entire lineage by following the instructions given by my spiritual master and my grand spiritual master.

At last I pray to the entire lineage that one day I can serve Hari, Guru and Vaishnavas without any duplicity,



Chandrasekhar Das

Offering 12

All glories to you Srila Bhakti Pramode Puri Goswami Maharaja!

To my great distress and my great despair, I came too late to *bhakti* and never had the chance and opportunity to meet you. I would have liked to have your *darshan*. I know your glories only through my Gurudeva. All Glories to him! He prolongs your teachings. And he continues through your grace to travel the world and through your name spreads the name of Sri Chaitanya Mahaprabu.

My dear Srila Bhakti Pramode Puri Goswami Maharaja, grant us mercy to know you even more. Give us your presence through your books and your *bhajans*. I am fallen like so many others and your presence is so precious to us.

May my heart and soul dwell in the sound of
your name!

May my *bhakti* grow in order to allow me to
glorify you!

May your teachings overflow from my heart
to please Sri Radha and Krishna!

May your humility inspire me and all the
devotees!

All glories to Srila Bhakti Pramode Puri Goswami Maharaj, to my Gurudeva and all the Guru Parampara!

Thank you for everything.

With devotion,

Mira Devi Dasi

Offering 13

I offer my repeated *dandavat pranams* to His Divine Grace Srila Bhakti Pramode Puri

Goswami Maharaj, he who personifies humility in its most perfect aspect. His purity leaves all those who meet him with wonder. He is an ocean of love and fills the hearts of the devotees. Upon meeting him they surrender with ecstasy to his lotus feet.

Sureswari Devi Dasi

Offering 14

My most beloved Srila Param Gurudeva, please accept my repeated wholehearted obeisances. Please accept and put me under the cooling shelter of your lotus feet. All glories to you! All glories to this most auspicious day that is the one of your appearance on this planet earth! All glories to your most adored Srila Gurudeva! All glories to this most divine *paramparā* in which you are a most precious jewel amongst the jewels. Although totally unfit and unqualified to express your glories please do accept these words of mine.

The very first time I have consciously heard Your name was from Vaishnavas who had met you and were totally under your magical spell. They praised again and again your affection and humility towards all the persons come to meet you. How with folded hands and sweet words you welcomed all, offering your obeisance to each and every one of the persons coming for your *darshan*, how each one of these persons felt loved and honored by you. From that day your name became for me the symbol of perfected humility.

Some years later I had the immense blessing of having your *darshan* in Jagannath Puri Dham. It was an *Ekadashi* day, just a few months before you decided to depart from this world. When we requested to have your *darshan* we were told that yes it was possible but that you would not be uttering a word. We entered the room where you were seated and we felt overwhelmed. Being in our



presence was as sacred as being in front of Deities. The sanctity and radiance of your presence was so tangible. You were there chanting on your beads, simply uttering *Maha-mantra*. And if I dare say so I felt that you were blessing us and that something and someone I could not comprehend was changing my life. That day because of Ekadashi you were not even taking the medicine prescribed by the doctor. Totally impressed I left the place keeping in mind and heart that image of you.

Again years later I finally met your most beloved disciple amongst all your disciples who became my most beloved Srila Gurudeva, His most revered Srila Bhakti Bibudha Bodhayan Goswami Maharaj. Through His grace and blessings, through his inconceivable love for you, through his words about you, through his teachings and instructions my love, appreciation and inclination towards you keep growing. Today I can say that by his mercy I can feel I am part of your family, I can feel that link to you and pray from the core of my heart that I may one day be able to fully chant your glories, that I may one day acquire the qualifications of being your grandchild.

I also want to thank you wholeheartedly for the most precious gift I have ever received and that I owe you for I believe that without your mercy it would not be possible to meet my Gurudeva. He is my treasure, the one who makes this world a livable place, the one who tirelessly picks me up and puts me under your shelter and love, the one who has awakened and nourished my love and liking to you, Param Gurudeva and all of our most divine and merciful *paramparā*. The one to whom I owe all auspiciousness in my life including you. I accept him as non-different from you and humbly pray that I may be able to serve him and thus you, life after life after life. Please keep me under his shelter.

With this longing humble request in my heart, I offer you my repeated loving obeisances and ask you to please forgive all of my offenses.

Your grandchild aspiring to one day be able to serve you,

Lalita Sakhi Devi Dasi

Offering 15

Nitya-lila-pravista om vishnupada astottara-sata Sri Srila Bhakti Pramode Puri Goswami Maharaj, all glories to you!

When I was asked to write an offering to celebrate your appearance day, I answered, “I shall do it with pleasure although I never met him!” Soon I realised I was wrong. First of all, every day I offer my obeisance to you while reciting, from the depths of my heart, your *praṇāma-mantras*. I also listen to the videos you kindly left for us, bestowing the light of divine knowledge upon us, and upon me. I also went to Mayapur last February where I had the great inner joy to walk round your samadhi, chanting the Harinam with my dear Gurudeva Srila Bhakti Bibudha Bodhayan Goswami Maharaj, who is your most beloved disciple.

I am very grateful to you to have chosen Srila Bhakti Bibudha Bodhayan Goswami Maharaj as your successor because he cares for all Vaishnavas as you did and he hands down to us the treasure of the Vedas with love and compassion.

I pray at your lotus feet, that you help me remain faithful to the Vaishnava path I elected some years ago and to develop the beautiful qualities you exhibited during your long apparition in this material world. I really want to please Krishna and to become dear to Him.

The servant of your servant,



Tapasvini Devi Dasi

Offering 16

Everyone whom I have asked about Srila Bhakti Pramode Puri Goswami Maharaj have always told me about his outstanding qualities of humility and tolerance. My Srila Gurudev also says his Guru Maharaj is the embodiment of the third *śloka* in Mahāprabhu's *śikṣāṣṭaka* – humbler than a blade of grass and more tolerant than a tree.

From the stories about Srila Bhakti Pramod Puri Goswami Maharaj I know that he was also very hard-working and practical, but not in the modern or material sense. Rather, in the way true realized souls utilize their energy and time, none being lost. Every moment and breathe dedicated to the Lord's service. Puri Maharaj did not sleep full nights. Chanting or occupied with devotional publications, he wrote multiple books and left a priceless legacy of recorded video and audio lectures.

It is truly an inspiration for us all. I am not a realized soul, of course. However, at least I should have enough faith and spiritual understanding to serve the source of my existence and everything in this world. Spending my time running around like a headless chicken trying to support my body and please everyone around me, I can't even remember the day when that absolute faith in Krishna's protection and knowledge about my true nature were erased from my consciousness. Now that they are gone, illusion, anger, and fear came to take their place in my vision of this world; covering bliss and peace of mind.

I wish we all can take Srila Bhakti Pramod Puri Goswami Maharaj as an example of single-pointed mind and integrity. Guru Maharaj's dreams and ideas are coming true,

the mission is growing, and teachings are being spread. There was and is no need to betray the glorious truth in trying to please someone who has material power or opulence. We hold these ideals high above our heads and try our best to serve, inspired by a life true to the teachings and example of all Vaishnava's qualities, purity, and spiritual dedication. Krishna is all-attractive! Whoever is dedicated to him becomes completely irresistible, lovable, and respected by everyone. So, even now, many long years Srila Puri Maharaj has left our vision in this present world, still we are coming together to remember, glorify and pay our respects.

I offer my respectful obeisance to Srila Bhakti Pramode Puri Goswami Maharaj, asking for his blessing to make my mind anchored and fixed in proper understanding of the goal of human life, and to have enough energy and qualification to render service that will please the Vaishnavas and make the Lord truly happy.

Humbly,

Rasapriya Devi Dasi



VRINDAVAN PARIKRAMA WITH HDG SRILA BHAKTI BIBUDHA BODHAYAN GOSWAMI MAHARAJA - OCTOBER 2018 SCHEDULE



Date	Yatra
19 October, Friday	Arrival and registration at Sri Gopinath Gaudiya Math, Vrindavan
20 October, Saturday	Parikram (by foot) to: Gopeswar Mahadev temple, Vansivat, Jagannath temple, Kaliyadeh, Madan Mohan temple, Imlitala, Shringar vat, Dheer Sameer, Khesi ghat, Yamuna Ji
21 October, Sunday	Parikram (by foot) to: Radha Gopinath temple, Bilvmangal Thakur, Radha Raman Ji temple, Gopal Bhatt Goswami samadhi mandir, Nidhivan, Radha Shyam Sundar temple, Radha Damodar temple, Roop Goswami Samadhi Mandir, Sewa Kunj, Radha Govind Dev Ji temple, Yogamaya, Brahma Kund
22 October, Monday	Parikram (by bus) to: Loha van, Rawal, Gokul mahavan, Brahmand Ghat, Baldev Dauji
23 October, Tuesday	Parikram (by bus) to: Belvan, Mansarovar, Bhandeer van, Bhadra van
24 October, Wednesday	Govardharn Parikram (by foot) covering: Daan ghati, Govinda kund, Jatipura, Raghav pandit gufa, Mansi Ganga, Chakleshwar Mahadev, Uddhvkund, Radhakund and Shyamkund, Kusum Sarovar, Return to Daan ghati.
25 October, Thursday	Day for resting
26 October, Friday	Parikram (by bus) to: Unchagaon, Barsana, Prem Sarovar, Ter kadamb and Aasheshwar Mahadev, Nandgaon, Kokila van, Javat
27 October, Saturday	Parikram (by bus) to: Madhu van, Taal van, Kumud van
28 October, Sunday	Parikram (by bus) to: Bhuteshwar Mahadev, Pipleshwar, Janma Bhoomi, Akrur ghat(Vrindavan), Davanal kund(Vrindavan)
29 October, Monday	Parikram (by bus) to: Kameshwar, Vimla kund, Vrinda Devi, Charan pahadi, Bhojan thali



VAISHNAVA FESTIVALS: OCTOBER 2018

Date	Festival
5 October	Indira Ekadasi
13 October	120 th Appearance Day of Srila Bhakti Promode Puri Goswami Thakur
19 October	Appearance Day of Sri Madhva Acharya
20 October	Gaura Ekadasi
21 October	Disappearance Day of Srila Raghunath Das Goswami; Disappearance Day of Srila Raghunath Bhatta Goswami; and Disappearance Day of Srila Krishna Das Kaviraj Goswami
24 October	Disappearance Day of Srila Murari Gupta; and Sri KrishnaSaradiya Rasa-yatra
25 October	Damodara month begins
29 October	Disappearance Day of Srila Narottam Das Thakura

Bhagavata Dharma

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

On behalf of:

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

Dedicated to:

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

His Divine Grace Srila Bhaktisiddhanata Saraswati Goswami Thakur PRABHUPADA.

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

