

Founder Acharaya His Divine Grace Srila Bhakti Promode Puri Goswami Thakura

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## DHARMA

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

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The condensed mercy of the Supreme Personality of Godhead is Sri Krishna's appearing before us in the form of the bona fide spiritual master (*guru*). In order to get connected with a bona fide *guru*, we should first of all pray to Sri Krishna from the bottom of our heart. Only after our prayer is accepted by Lord Sri Krishna, we will come into contact with a bona fide *guru*. The sole cause and support of our entire spiritual practice is the mercy of the bona fide *guru*. Without this mercy, all endeavor of our spiritual practices will never be sufficient for us to be delivered from this miserable material condition and to become eternally blissful.

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



## VYASA PUJA OFFERING

by His Divine Grace Srila Bhakti Bibudha  
Bodhayan Goswami Maharaja

### No Enjoyment here, rather there is need for adjustment

In this present age of hypocrisy and quarrel (*Kali-yuga*), we are overcome by the problems of discrimination and conflict in all spheres of life – in mundane educational centers there are quarrels between teachers and students; in religious centers there are arguments between spiritual guides (*gurus*) and disciples; in the workplace there are issues between employers and employees; at home there is conflict between parents and children, between husband and wife; and so forth. Most people experience much anxiety due to the influence of *Kali-yuga*. Unfortunately, though it is prescribed for this age, it is very rare to see the practice of truthfulness in present society.

The four pillars of religiosity are *tapah* (austerity), *śauca* (cleanliness), *dayā* (compassion) and *satyam* (truthfulness). There are also four ages namely, the Golden age (*Satya-yuga*), the Silver age (*Tretā - yuga*), the Copper age (*Dwāpara-yuga*) and the Iron age (*Kali-yuga*). The ancient Vedic scriptures have indicated that for each age, there is a unique prescribed method to practice spirituality. In other words, austerity is the prescribed method for the Golden age, cleanliness for the Silver age, compassion for the Copper age and truthfulness for the Iron age.

We are currently in the Iron age. This age commenced when the Supreme Personality of Godhead, Sri Krishna physically left this material world at the end of the Copper age. *Kali-yuga* personified first appeared before Parikshit Maharaja, the son of Abhimanyu and grandson of Subhadra Devi and Arjuna.

Subhadra Devi is the sister of Lord Sri Krishna and Arjuna is one of the five *Pandavās*, who is also the best archer and bosom friend of Lord Sri Krishna.

Parikshit Maharaja was the king of the entire world. He was a pious king and a great warrior who could not be defeated in battle. Once, when he was out on a conquest, Parikshit Maharaja observed a sinful activity taking place in his kingdom which was unprecedented. A person, adorned in kingly attire, was beating a cow's legs. A bull was standing next to the cow on one leg; its other legs were broken. Naturally, Parikshit Maharaja was unable to tolerate such a heinous act. In order to punish the individual, who although in royal dress, was performing such a sinful activity, Parikshit Maharaja immediately took up his sword with the intention of killing the sinner. That personality was actually Kali, whose inherent nature is cheating, hypocrisy and quarrel.

Kali immediately fell at the feet of the King and spoke meekly, "Oh Parikshit Maharaja, I surrender unto you; please do not kill me." According to the codes of conduct for *kṣatriyās*, someone who surrenders himself unto a King should not be harmed. Parikshit Maharaja lay down his sword, and loudly ordered Kali, "Leave my kingdom right now." Kali Maharaja said, "Oh Maharaja Parikshit, where will I go? You are the king of the entire world. Wherever I go, that place will still be your kingdom. I am surrendering fully unto you; I am a resident of your kingdom; please give me a place to stay." Due to his compassionate nature, Parikshit Maharaja gave Kali four places to stay. They were the four places that are presided by irreligiosity (*adharmā*), i.e. where gambling, intoxication, illicit sexual relationships and violence take place. After being granted these four places, Kali Maharaja begged for one more place. Parikshit Maharaja then



gave him a piece of gold (*suvarṇa*) as the fifth place. If a person observes carefully it will be seen that hypocrisy, cheating, and quarrelling are more prevalent in these five places compared to any other place.

When the Lord desired to take Parikshit Maharaja from this material world, He sent His illusory energy (*Māyā-devī*) in the form of a dead snake to instigate this pastime. Parikshit Maharaja, who was then still in the forest, began to feel extremely thirsty. He searched everywhere for water, until he came across a hermitage (*aśram*). Upon entering the hermitage, he saw a sage sitting in deep meditation. In a loud voice, he asked the sage for water. Being absorbed in his meditation, the sage was unable to hear him. Influenced by the desire of the Lord, Parikshit Maharaja became angry. He saw the dead body of a snake (*Māyā-devī*) near the *aśram*, and, in his anger, took the dead snake and draped it around the neck of the sage, Śamika Muni. When Samika Muni's son, Śṛṅgi, found out about the incident, he cursed Parikshit Maharaja to die from the bite of a snake in seven days' time. In accordance with the curse, Parikshit Maharaja physically left this material world after seven days.

Thereafter, the powerful influence of Kali Maharaja captured this entire world. As a result, nowadays, we find that in all spheres of life, people superficially display a gentle behavior. However, within, they are selfish and in pursuit of their own personal gain/interest. Where there is selfishness, there will always be hypocrisy, cheating and quarrelling.

Hypocrisy, cheating and quarrelling increases every day in the present society and, thus it is impossible for people to be free from anxiety. We can therefore conclude that, in this human form, there is no point of searching for mundane enjoyment. Instead, we should try to establish the qualities of humility and

tolerance in our lives, and remain aloof from false prestige and give due respect to all living beings. Such qualities will allow us to free ourselves from the influence of Kali Maharaja. We need to take shelter of a bona fide spiritual master in the lineage of Sri Chaitanya Mahaprabhu and chant the Hare Krishna *mahā-mantra* sincerely.

Our lineage is known as the *Brahma Sampradāya*. According to the belief of our lineage, Lord Krishna is the ultimate Spiritual Master or universal teacher Himself. Krishna appeared on this earth in the form of Sri Krishna Chaitanya Mahaprabhu, 531 years ago. His Mission was to deliver all from the influence of Kali Maharaja. Sri Krishna Chaitanya Mahaprabhu taught us to chant the Hare Krishna *mahā-mantra*, under the shelter and guidance of pure devotees.



Today is the 4<sup>th</sup> day of the waxing moon cycle (Gaura Chaturthi). In three days' time,





it will be *Durgā-pūja*, a famous festival for followers of the Hindu faith. Durga Devi is an expansion of Srimati Radharani. For the progression of Sri Krishna Chaitanya Mahaprabhu's mission, my Spiritual Master, His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur, appeared on Wednesday, the 18<sup>th</sup> of October 1898 (on the 2<sup>nd</sup> day of the Kartik month). He appeared in the morning during the *Brahma-muhūrta* period in the village of Ganganandapur at Jessore district, which is currently situated in Bangladesh.

My Spiritual Master would always say, "The material world is not a place for enjoyment. Instead of seeking enjoyment, we should rather think, intellectually, how, by proper adjustment, we can get an opportunity to deliver ourselves from this miserable world."

The influence of Kali Maharaja is making our life miserable. To escape this influence, we must avoid the five places of Kali Maharaja as mentioned above. Avoidance of these places is a regulative principle, and whilst observing it, we should chant the *Hare Kṛṣṇa mahā-mantra* under the shelter of a pure devotee from a valid lineage. Once we are able to follow the regulative principles and chant the *Hare Kṛṣṇa mahā-mantra* from the bottom of our hearts, all divine qualities, such as humility, tolerance, freedom from false prestige and the ability to offer due respect to all living beings will gradually manifest in us. We should remember that humility is the ornament of Vaishnavism. Knowledge of the various scriptures and practices alone will not deliver us from our present miserable situation. But, chanting the *Hare Kṛṣṇa mahā-mantra*, under the shelter of a pure devotee, will allow us to be free from the influence of Kali Maharaja and progressively enable us to enter the abode of the Supreme Lord, Goloka-Vrindavan, where we can enjoy eternal bliss.



Today, on the 119<sup>th</sup> *vyāsa-pūja* day of my Spiritual Master, I am humbly begging you to please allow me to receive the potency to practice tolerance and to adjust amicably to the various disagreements amongst the devotees of Mahaprabhu's mission, as well as all other fields in this material world. We know that *guru* is the embodiment of Krishna's mercy, and that Krishna's mercy is capable of making the impossible possible. Therefore, I pray that Guru Maharaja, please allow me to be a true servant of Mahaprabhu's mission, as well as the servant of the servant of the *gopīs* life after life.

Your unworthy servant,

B.B.Bodhayan



## SRILA PURI MAHARAJA'S COMPLETE DEPENDENCE ON BHAGAVAN

by His Divine Grace Srila Bhakti Vijnana  
Bharati Maharaja

Once, my Guru Maharaja sent me a letter when I was in Kolkata. He wrote, “To commemorate the appearance day of Srila Narottama Dasa Thakura, Sri Puri Maharaja is arranging for a festival to be held at the Ananta-vasudeva temple in Kalana on *Maghī-pūṇimā* (the full moon day in January/February). It would be good if you could assist him. I have also asked Sri Krishna-kesava Prabhu, Sri Madhu-mathana Prabhu, Sri Vinoda-bihri Prabhu and others in Mayapura to join the festivities.”

When I reached Kalana one day before the festival, I saw that the devotees Guru Maharaja had mentioned in his letter were already there. Also present were Dr. S.N. Ghosa and Dr. Navina Raṣjana Sena Gupta, both of whom were disciples of Srila Prabhupada and residents of Kolkata. That evening, I asked Srila Puri Gosvami Maharaja, “Srila Maharaja, is something wrong? I noticed there is nothing to cook, nor are there any cooking utensils. There are not even flowers with which to decorate the temple for tomorrow’s festival. What has happened?”

Srila Puri Gosvami Maharaja replied, “Sri Ananda-lila-maya Prabhu never mentioned anything to me. I suppose these things will be managed somehow.”

Feeling dumbfounded, I thought, “Srila Maharaja has invited so many people to this festival, but he is not the slightest bit worried that, as of yet, nothing has been arranged. Moreover, I do not understand why Srila Maharaja has mentioned Sri Ananda-lila-maya Prabhu’s name. To the best of my

knowledge, Sri Ananda-lila-maya Prabhu was never made responsible for arranging anything. Who knows what deep *bhāva*, what confidential mood Srila Puri Gosvami Maharaja must be experiencing.” Although I tried, I was unable to ignore my concern. I asked Sri Ananda-lila-maya Prabhu about the situation, but I was unconvinced by his reply. Thus, I returned to Srila Puri Gosvami Maharaja and asked, “Maharaja, when and from where are the ingredients for preparing *bhoga* to arrive?”

Srila Maharaja replied, “I cannot say, but I have firm faith that by the will of *Bhagavān*, everything will be just fine.”

“Certainly,” I replied. I then asked, “Is it possible to borrow large pots and cooking utensils from someone nearby?”

He replied, “Sri Prakṛti Bhushana Datta lives close by. He is the chairman of the Kalana municipality and has many such items. You can ask him.”



Early the next morning, on the day of the festival, I went to the house of Sri Prakṛti Bhushana Datta and knocked on the door. When he sluggishly approached the entryway, I realized I had just woken him. I first offered my apologies and then explained the reason for my visit. Without asking any questions or saying anything, he called for his servant and gave him the keys



to the room where the pots and utensils were kept. “Let him take whatever he needs,” he said.

After I brought all the necessary pots and utensils to the *matha*, all the devotees cleaned them. By that time, a couple of persons had brought a few meager ingredients for cooking *bhoga*, but the amount was far from sufficient. After I placed large pots of water on the stoves to boil, I sat back and waited for more ingredients to arrive. Within a very short time, people began to arrive one after another, like a line of ants, offering scores of items, like jaggery, sugar, rice, pulses, flour, vegetables, milk and curd. Suddenly, there was no shortage at all; the *matha* appeared as if it was a grocery store. Seeing the abundance, I was reminded of a verse from *Bhagavad-gītā* (9.22):

*ananyāś cintayanto mām  
ye janāḥ paryupāsate  
teṣāṁ nityābhīyuktānām  
yoga-kṣemaṁ vahāmy aham*

“For those who are devoid of other desires, who are always absorbed in contemplating Me and who always worship Me, I personally carry their necessities and preserve what they presently have.”

I considered myself fortunate to witness such a practical example of this verse manifest before me. My bliss knew no end.

Seeing that no one was available to cook for the festival, I gratefully accepted the responsibility and cooked under the guidance of Sripada Krishna-kesava Brahmachari, who used to cook for Srila Prabhupada. Never before had I cooked for so many people at one time. I cooked all the preparations ordered by Srila Puri Gosvami Maharaja, and did not stop until everyone was fully satisfied. Lunch *prasāda* was

served the entire afternoon until evening approached. Innumerable devotees honored that *prasāda*. Many of them even took some *prasāda* home with them, but still there was no scarcity. In fact, the remaining ingredients were so plentiful that they lasted an entire month. Even so, Srila Puri Gosvami Maharaja was as indifferent toward saving those ingredients as he was toward collecting them in the beginning. He was genuinely unconcerned for the future, and appeared to be the embodiment of the following verse:

*alabdhe vā vinaṣṭe vā  
bhakṣyācchādana-sādhane  
aviklava-matir bhūtvā  
harim eva dhiyā smaret*

*Bhakti-rasāmṛta-sindhu* (1.2.114)

Even if a practitioner of devotion is unable to obtain the necessities of life or if he loses something after obtaining it, he should remain untroubled and continue remembering Sri Hari.

Organizing a festival after having first collected all the necessary items is not the same as organizing a festival without having collected anything in advance. One way or another, *Bhagavān* undoubtedly fulfills the desires of a surrendered devotee. By Srila Puri Gosvami Maharaja’s mercy, I was able to attend this most memorable and distinctly unique festival and thereby, for the first time in my life, gain the opportunity to receive *darśana* of several deities, including Sri Sri Gaura-Nityananda Prabhu served by Sri Gauridasa Pandita-ji; the deities established by Sri Surya-kanta Sarakhela, the father of Sriman Nityananda Prabhu’s wives, Sri Jahnava devi and Sri Vasudha devi; the tamarind tree associated with Sri Caitanya Mahaprabhu’s pastimes; the deity of Sri Nama-brahma served by Sri Bhagavan dasa





Babaji Maharaja; as well as a number of other worshipful deities and places in Kalana.

I attended many festivals organized by Sri Gopinatha Gaudiya Math, the *maṭha* established by Srila Puri Gosvami Maharaja, both while he was present in this world and after his disappearance, when his disciple Sri Bhakti Bibudha Bodhayan Maharaja began organizing the festivals. I can say that although modern convenience has made it relatively easy to arrange extravagant festivals, I never again saw a festival as remarkable as the one I experienced in Kalana, for which no prior arrangements were made. Srila Puri Gosvami Maharaja's transcendental glories manifested at that festival, and witnessing them first hand left a deep impression on my heart.

*From My beloved Masters: The Incomparable Commanders of Srila Prabhupada's Army, by Srila Bhakti Vijnana Bharati Goswami Maharaja*

### VYASA PUJA OFFERING

*by Srila Bhakti Aloka Paramadvaiti Maharaja*

Srila Bhakti Pramode Puri Goswami Maharaj was a soul who only fits into the spiritual world. Here in this world of confusion and politics he had no position to fulfill. Nevertheless by the Supreme Lord's desire he became a *Gaudiya-ācārya* and *śikṣa guru* to thousands. He is the emblem of humility. I cherish every moment of my meeting with him in my memory. Like his beloved friend Srila Sridhar Maharaja, he was never greedy or even interested in external progress of the mission we had in South America. He just showered blessings on all without hesitation and from heart to heart.

A few times he held me strong on my *uthariya* and pulled me close to him to say: "Baba we are all equal." I could not understand what he meant but he did that

twice. He also stressed to me that it was time to dedicate efforts to the education of the new devotees.



Today we offer to his lotus feet the University of Ancient Wisdom. That is my response to his order. Many souls are meeting *vaiṣṇava-siddhānta* and life styles in their search for universal love.

Also we offer to him the United Nations of the Spirit. This unique effort was started or revealed in the Varsana Community of Colombia by senior members of all the original tribes of the Abyayala community in North and South America. They met in our community and all ate *prasādam* for many days. Their invitation to the world is outstanding and opens the doors for deep exchange of the love we received from our Gurudeva. If you want to find out more visit the websites. They are indirectly preaching *bhakti*.

Again I give my obeisance to the holy soul who blessed us in this life. This is our little service report. Otherwise the Vrinda Mission, where we can give Krishna to many people, has grown to about 200 centres. That is *guru-kṛpā*.

Jay Srila Puri Maharaja who guided us many years.

Swami B.A. Paramadvaiti



## **VYASA PUJA OFFERING**

by *Srila Bhakti Gaurava Narasingha Maharaja*

### **The Vision of Guru**

Devotee: It has been said that the disciple should see his *guru* as a direct manifestation of Srimati Radharani. Is such vision actually appropriate?

Narasingha Maharaja: It is a fact that the higher devotees may have such a vision of *guru*, but such big words do not look good in the mouth of the neophyte. In Gaudiya Vaishnava *siddhānta*, Srimati Radharani is the highest conception of *guru-tattva*, but many things are required before we have to come to that stage. If a neophyte devotee speaks such high things, “My guru is Radharani,” but if he/she lacks the qualities of a pure devotee, then the higher conception from his/her mouth becomes a mockery.

First one should understand that our *guru* is all in all, he has given us everything for our spiritual advancement. Therefore, we are fully indebted to Sri Gurudeva. We must feel eternal gratitude toward Sri Gurudeva. Our gurudeva has given us the Holy Name of Krishna (the highest form of Reality), and the proper conception of chanting the Holy Name. The Holy Name of Krishna is not simply an external sound vibration; internal conception is required, proper conception. The name of Krishna chanted by the *Māyāvādi* and the name of Krishna chanted by the Vaishnava are not the same thing. The former is *nama-aparādha*, like the milk touched by the lips of a serpent, and the later is as pure as *amṛta*, eternal nectar. The *Māyāvāda* conception is that Krishna is formless, with no features, no activities, no senses etc. and such a conception puts one in the category of a *pāṣandi* or an offender to the Supreme Lord.

Sri Gurudeva has given us the conception that Krishna is the supreme proprietor, the supreme enjoyer, and the most dear friend of all living beings. Sri Gurudeva imparts to us the conception that we are the eternal servants of Krishna and that service to Krishna must be performed with full surrender of *kāya*, *mano*, *vākya* or body, mind, and words. Such a conception places us on the threshold of pure devotional service.

Next, Sri Gurudeva gives us the *vaiṣṇava-mantras* (*dikṣa-mantras*) that assist us conceptually in the chanting of the Holy Name and aid us in our internal development, *rasa*. *Hari-Bhakti-Vilasa* states that one who is initiated into the *vaiṣṇava-mantra* and who is devoted to worshipping the Supreme Lord is a Vaishnava. To be accepted as a Vaishnava is indeed no small affair and to discard or neglect the *dikṣa-mantras* that Sri Gurudeva has given us is paramount to spiritual suicide.

It is stated in Gopal Bhatta Goswami’s introduction to *Sat-Kṛiyā-Sāra-Dīpikā* that one who has given up his *dikṣa-mantras* will have to be reinstated (re-initiated) into the status of a Vaishnava:

*kevalam śñ-guru-govindatas, tad-abhāve tat-patnyas, tad-abhāve tat-putrāt, tad-abhāve sañrtha-guru-bhrātus, tad-abhāve sajāñayā, anya-śaraṇa-sādhutaḥ, punaḥ paśca-saṁskāra-pūrvaka śñ-bhagavan-nāma-mantra-grahaṇam, punaḥ saṁskārātisaya-śuddhasya tasya śñ-viṣṇu-pūjanam, tan-namādi-śravaṇa-kīrtana-smaraṇa-vandanādi-pūrvaka-mahotsavādikam vañīyam.*

“One should again accept name and *mantra* from one’s own spiritual master. If the *guru* is not present (left his body), one should accept from the *guru*’s wife, son or respected





godbrother or from any other pure *sādhū* having similar qualities. Thus, becoming exceedingly pure by having accepted the *pañca-saṁskārās* again, he should offer obeisance to and worship Lord Vishnu, by fully engaging in hearing, chanting and remembering the Name, form, qualities and pastimes of Lord Vishnu.”

Therefore, we should be most attentive to the Holy Name of Krishna and to our *dīkṣa-mantras*, as if they were our very life and soul. If we think that we have the higher realisation but we do not chant purely and we neglect our *dīkṣa-mantras*, then we are sure to fall down. Actually if that is our position, we are already fallen.

Next, we should understand how Sri Gurudeva has placed us in connection with the service of Sri Chaitanya Mahaprabhu and his foremost eternal servants. To enter *Kṛṣṇa-līla* is very, very difficult. But one who has achieved the service of Sri Chaitanya Mahaprabhu is automatically accepted in *Kṛṣṇa-līla*. The foremost service to Mahaprabhu is to spread His *saṅkīrtana* movement (this includes book distribution and all other aspects of the Hare Krishna Movement). Not only is such a devotee accepted in *Kṛṣṇa-līla*, but also such a devotee will find that he has been automatically transferred to the service of the lotus feet of Srimati Radharani in Vrindavana.

*yathā yathā gaura-padāravinde  
vindeta bhaktiṁ kṛta-puṇya-rāśiḥ  
tathā tathotsarpati hṛdy-akasmād  
rādhā-padāmbhoja-sudhāmbu-rāśiḥ*

“One who is extremely fortunate may get the mercy of Sri Gauranga. As much as we devote ourselves to the lotus feet of Sri Gauranga, to that extent we will automatically be able to taste the nectarine service of the lotus feet of Srimati Radharani in Vrindavana. The more one engages in the

service of Lord Gauranga, the more one finds oneself in Vrindavana, tasting the nectar of the service of Sri Radha.” (*Caitanya-candramṛta* 88)

Then we must understand and appreciate how Sri Gurudeva has brought us in connection of the Lord’s associates such as Svarupa Damodara, Rupa Goswami, Sanatana Goswami, and so forth.

The most intimate associate of Sri Gauranga in his *vipralambha-līla* (pastimes of separation) in Jagannatha Puri is Svarupa Damodara. Svarupa Damodara is Lalita in *Kṛṣṇa-līla*, the most favorite friend of Radharani. Other than Svarupa Damodara very few devotees could understand the mind and heart of Sri Gauranga, especially when the Lord entered deep within the feelings of separation.

Sri Rupa Goswami is the *manjari-gopī* in *Kṛṣṇa-līla* named Rupa Manjari and in *Gaura-līla* Sri Rupa is connected with the innermost feelings of the Lord’s heart through a vicarious relationship. Sri Rupa did not live personally with the Lord nor was he present for many of the Lord’s pastimes at Gambhira, where the Lord manifested extreme feelings of separation for Krishna. But Rupa Goswami was connected to the Lord through the Lord’s instructions and through His service. Thus Sri Rupa was able to understand the Lord’s heart when He danced and chanted in front of Lord Jagannatha in a most unusual way. For such, Sri Rupa Goswami was appointed as the head of the *Gaudiya-sampradāya* and authorized to distribute *rāganuga-bhakti*, spontaneous love in the mellows of sweet devotion.

Not only are we to understand that Sri Rupa is the head of our *Gaudiya-sampradāya* but also we are to understand that entrance into the Lord’s intimate domain is possible for the *jīva* only by the same method as shown by



Sri Rupa; humble submission and strict obedience to the Lord's instruction while serving in separation. This is our method of *rāganuga-sādhana*.

It is an important point to understand that the indirect method of approach is a superior means to the end (*dāsa, dāsa, dāsa, dāsānudāsa*) and Sri Gauranga has recommended such a path for all *jivas*.

The direct approach to Krishna is flawed from the outset because it clashes with the very nature or constitutional position of a *jiva*. By nature and constitutional position the *jiva* requires shelter, *āśraya*. And this is particularly true when it comes to *rasa* with Krishna. A *jiva* does not have the capacity to directly associate with Krishna in any given *rasa* and again, particularly in *mādhurya-rasa*. The *jiva* requires the shelter and recommendation of the Lord's *pārśadas*, eternal associates. So Mahaprabhu has recommended this method.

*gopī-bhartuḥ pada-kamalayor dāsa-  
dāsānudāsaḥ*

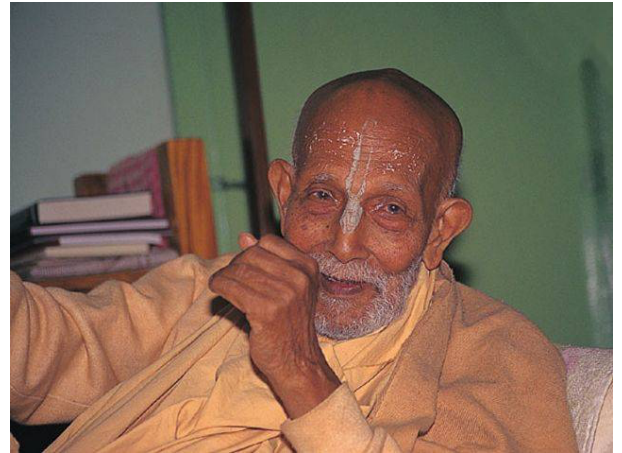
“Our position is that of the servant, of the servant, of the servant, of the followers of the Vaishnavas (*gopīs*).”

Sri Sanatana Goswami was the older brother of Sri Rupa and he has given us the *vaidhi*, rules and regulations, in adjustment to the path of *rāganuga-bhakti*.

So Sri Gurudeva has brought us in connection with these three important personalities in *Gaura-līla* and by doing so he has increased our good fortune many millions of times. We must gain such appreciation for Sri Gurudeva before we can understand his highest status.

If we have not understood all these matters concerning Sri Gurudeva then we have not actually understood what he is or what he represents. Simply shouting “*jaya gurudeva*”

with no proper understanding is only giving lip-deep service.



Then we can appreciate that Sri Gurudeva has brought us in connection with the most holy of holy places, Sri *Mathura-mandala*, the residents of the *Dhāma*, Sri Radha-kunda, Sri Giri Govardhana and lastly Sri Gurudeva has placed within us the great hope that one day we will get the divine service of Sri Sri Radhika Madhava-sundara in Their eternal abode.

Raghunatha Dasa Goswami has said in his prayer that he has received all these things from Sri Gurudeva and so he bows his head with all respect at the lotus feet of Sri Guru.

*nāma-śreṣṭham manum api śacī-putram  
atra svarūpaṁ  
rūpaṁ tasyāgrajaṁ uru-purīm māthurīm  
goṣṭhavātīm  
radha-kunḍaṁ giri varam aho! rādhikā-  
mādhavāśāṁ  
prāpto yasya prathita-krpayā śrī gurum  
taṁ nato 'smi*

Later on, in the absence of Sri Gurudeva, Raghunatha Dasa Goswami has said that the world is empty and vacant, he says that without the presence of Sri Gurudeva the great Govardhana Hill seems like a big python coming to devour him. And *Radhā-kunda*, the holiest place on earth, seems like the gaping mouth of a ferocious tiger.



*śūnyāyate mahā-goṣṭham girindro  
jagarāyate*

*vyāghra-tuṇḍāyate kuṇḍam jīvātu-  
rahitasya me*

"Now that I do not have the association of the sustainer of my life (Sri Rupa), Vraja seems completely empty and desolate, Govardhana Hill seems like a huge python and even Sri Radha-kunda seems to be like the gaping mouth of a ferocious tiger." (Sri Prathānāśraya Caturdasakam, Verse 11)

Srila B. R. Sridhara Maharaja has commented that such a feeling of separation as felt by Raghunatha Dasa Goswami will naturally come into the heart of a sincere disciple who experiences separation from Sri Gurudeva.

So before we make much of boasting and declare that our gurudeva is Srimati Radharani we should first try to follow in the footsteps of Raghunatha Dasa Goswami, our *prayojana-ācārya*, and appreciate the proper conception of Sri Gurudeva beginning from the first step and gradually, with proper qualification, come to the ultimate realization.

### VYASA PUJA OFFERING

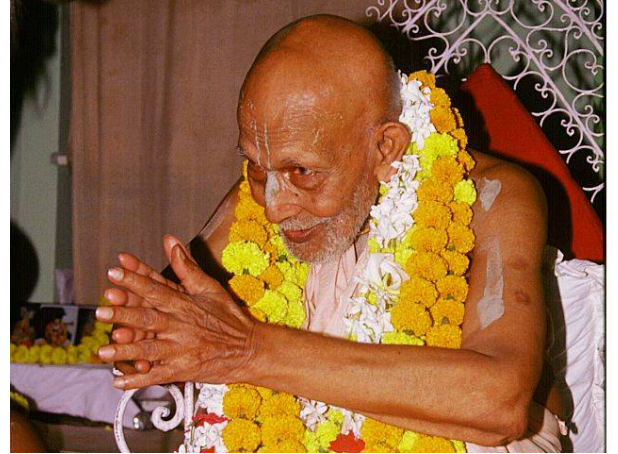
*by Sri Ramdas Das Adhikari*

Dear Srila Guru Maharaja,

I offer my full dandavat pranams at your holy lotus feet.

Your feet and the floor of your small room in Mayapur are my meditation. I remember the simplicity and surcharged spiritual vibration of that auspicious place. The small tight staircase that leads up your room reminded me so much of the small staircase that led to your affectionate god-brother Srila Bhakti Rakshak Sridhara Dev-Goswami Maharaja's *bhajan kuṭīr*. The feeling of arriving there and seeing him glow with the radiance of a cooling moon and the effulgence of the morning sun, was just like arriving to see

you, Gurudeva. How rare and valuable those moments were that just by remembering them we are transported to a place beyond space and time where all our troubles, anxieties, and fears melt away in the warmth of your loving glance. I feel sad, Gurudeva, that so many who have lost their faith and way may not have the opportunity to experience what our scriptures proclaim as the most rare and precious thing in life: the association of a pure Vaishnava. I pray, Gurudeva, that all this great fortune will not be wasted on me and that one day I will become serious and dedicated to following all of your many instructions and become your real disciple.



Your room is now my place of pilgrimage. I pray and pray that I can lie flat on that floor and cling to your lotus feet as I leave this world. I pray that those feet will pull me to wherever you are and that I may again behold your smiling lotus face, the face of unlimited kindness, compassion, humility, mercy, and deep spiritual beauty—the *face of God*. Many times I remember listening to you as you chanted the Holy Names clearly and loudly with unflinching faith and love, while sitting alone in your room. I could hear your voice choke up at times with the sweetness of your unfathomable humility. How can we explain to others the nature of the pure devotion we witnessed in your divine presence? It was clear that you never assumed that the Holy Name was “yours.”





You would always allow us to feel your careful and attentive reverence to the process of chanting, always creating the perfect environment for the Holy Name to descend on your tongue, and never taking the Holy Name for granted. Never arrogantly just commanding the Holy Name to appear as if the Name were our servant, instead of us being Their servant. Such fine subtlety and reverence we had never seen before and you exhibited that the Holy Name is truly non-different from Lord Krishna.

Before chanting japa on your beads, we observed a complete ritual of devotion as for several minutes you prayed. First performing *acamana*, you would then offer your beads to the picture of your Gurudeva, which you always kept next to you. Then you would recite the following verse:

*nikhila-śruti-mauli-ratna-mālā-  
dyuti-nīrājita-pāda-paṅkajānta  
ayi mukta-kulair upāsyamānam  
paritas tvām hari-nāma saṁśrayāmi*

O Hari-nama! The tips of the toes of our lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upanisads, the crown jewels of all the Vedas. You are eternally adored by liberated souls, such as Narada and Sukadeva. O Hari-nama! I take complete shelter of You.

Holding your japa bag to your head, with deep reverence, you would then take the head bead of your glowing mala carefully out of the bag and touch it to your forehead. You redefined the proper path to Sri Hari-nama. So profound was your devotion that all who witnessed it were struck by the beauty and authenticity of your *sādhana*. We could get a glimpse of the simple truth that the sincerity, devotion, and depth of one's chanting and *sādhana* is far more powerful than any other ingredient in our practice. This is what separates the real

sadhu from those who imitate their exalted devotion.

We would watch attentively as you chanted while fully absorbed in meditation on the *guru-paramparā*, Sriman Mahaprabhu and His associates, the Divine Couple, and your most beloved Srila Gurdeva, Prabhupada Srila Bhaktisiddhanta Saraswati. Heartfully, you prayed after each part of the *gayatri-mantra* with folded palms, sometimes trembling with ecstatic symptoms. You would take your small metal tin box and carefully remove its lid, revealing its divine contents: a small *Bhagavad-gīta*, a little bag of Jagganth *mahā-prasādam* rice, Radha Kunda and Shyama Kunda dust, Chir Ghat dust, Keshi Ghat dust, Barsana dust, Yoga Pith dust, Nandagram dust, other dust collected from Sri Vrindavana dhama and holy places, Jagganth's cloth, Srila Prabhupada's cloth, and other holy components. Meticulously you honored each of these sacred items, one by one, completely absorbed in *smaranam*. If a slight grain of holy dust or *mahā-prasādam* fell on your lap, you would carefully find it and honor it, never compromising a particle. So many divine pastimes you exhibited, Gurudeva. You would always teach us that purity is the greatest force, humility is our creed, and affection and respect for others is our foundation.

Time is passing now and death draws nearer, while I am caught in a struggle between my aspiration to be with you and, on the other hand, the trappings, responsibilities, and attachments of this mundane world. I pray, Gurudeva, that I may gradually wake up from this slumber and remember the only thing of value in this world, namely, service to you and the shelter of your holy lotus feet.

Your eternal servant,

Ramdas das adhikari



## **VYASA PUJA OFFERING**

*by Sri Jagadanand Das Prabhu*

To His Divine Grace Srila Bhakti Pramode Puri Goswami Maharaja. Please accept my prostrated dandavats at your lotus feet on this most auspicious day of your divine appearance.

Dear Srila Guru Maharaja,

There are so many wonderful things that come to mind when contemplating your divine unlimited glories and qualities. It is not possible to describe all of your glories as I am not qualified and your divine qualities are boundless. To be quite honest there has been a vacuum in my heart since you left this world to return home to Sri Goloka Vrindavan. I don't know how I ever received the great fortune of your personal darsan and so much loving affection from you, but it has created a hankering today for that same unconditional love that you so kindly showed to everybody that came into contact with you. The example that you showed us of complete surrender or saranagati to His Divine Grace Srila Prabhupada Bhakti Siddhanta Saraswati Goswami Thakur is unparalleled to anything I have ever seen before. Please give me strength to remain your tiny little servant no matter how many lifetimes this fallen soul requires.

Begging to remain in the cool shade of your lotus feet eternally.

Kripa Koro! Kripa Koro! Kripa Koro!

## **VYASA PUJA OFFERING**

*by Srimati Damayanti Devi Dasi*

Guru is he who impedes the darkness of ignorance and is the embodiment of mercy.

Srila Gurudeva you are known as *mahā-mahopadesaka* (great instructor) and

*prajna-vidyā-lankāra* (keeper of the wisdom of the ancient scriptural law). Both titles were awarded to you by *jagad-guru* Srila Bhaktisiddhanta Sarasvati Goswami Thakur Prabhupada.

Srila Gurudeva, your erudition is so profound and your unfathomable devotion and commitment are in themselves illuminating. I am blessed a million times over for the gift of being in your presence and listening to your instruction. What can I say with my mundane mind and words about you who are beyond this material world? I feel that I am bringing a mere candle to try to illuminate the sun. Whatever I may say in praise of you sounds inauthentic and ignorant and that is probably the reality of the situation. Still I have to try to repay your indescribable and eternal gift to me. I am eternally indebted to you for everything past, present and future. Even though I am just crawling along trying to follow you, please do not leave me behind. Srila Gurudeva, please continue to protect me from the horror of the mundane world, its agents and also my own mind.

This is another of my small and insignificant offerings that I beg you to accept. I am so proud to be your servant.

Damayanti Devi Dasi

## **VYASA PUJA OFFERING**

*by Srimati Lalita Devi Dasi*

Dearest Divine Gurudeva, please accept my humble obeisance at your lotus feet on your 119th advent day.

I will never forget a day, some 20 years ago when I was given the greatest gift - your divine association and mercy as you offered me initiation into *nāma-bhajan*. In my complete ignorance and lack of real



knowledge, I thought I ‘knew’, what it meant to take initiation, to chant the Holy Name, and to become your disciple. In the 18 painful years of your external absence, somehow in that separation, you have continued to grace me with your ‘presence’. Gurudeva, your beautiful words in your offering to your divine Gurudeva, Srila Bhaktisiddhanta Sarasvati Goswami Thakur Prabhupada, bring me comfort in separation: ‘So I am not without shelter, He does not neglect me in spite of my many faults, He is the ocean of mercy, He is my Lord birth after birth, and I am his eternal servant of the servant of His lotus feet’



In the face of my gross unconsciousness, you accepted me with my distracted mind and my ego. Perhaps all I could glimpse was that a guide was essential for this entry into *nāma-bhajan* – as your Gurudev explains behind the ‘mere letters of *nāma*, lurks the profound and unknown truth that can only be exposed by the grace of a true preceptor who is purely devoted to Krishna’ (*Nāma Bhajan* - 10)

You Gurudev are that true preceptor. On Radhastami I read your words that “Krishna captivated by Radha’s love always chants Her name. Radha’s name ‘is like a deeply esoteric mantra’. Without the exclusive shelter of Radha, there is no question of receiving Krishna’s mercy”. You told us Gurudev of the significance of worshipping Radharani. Only now do I get a tiny glimpse of what you meant.

In the Rays of the Harmonist of Oct 1931 Your Divine Gurudev, Srila Bhaktisiddhanta Sarasvati Thakura Prahupada told of the one person whose name is never mentioned in *Śrīmad Bhāgavatam* and without whom devotion is not possible. He says, “It is common for us to hear ‘that the entire earth is sustained by the entity Govinda, yet there is one who Govinda Himself esteems as his all in all, His *sarvasva*, (the one) who is Govinda’s own entire fortune, the treasure that makes Govinda wealthy, the essence of His all in all. We can only know the true meaning of loving worship when we make Her - Govinda’s *sarvasva-vastu* - the object of our own loving worship.”

It is Krishna who is deeply immersed in his feelings and thoughts of Radharani and has lost His complexion and become *rādhālingita-vigraha* – taken on the colour of His beloved. Srīman Mahāprabhu has in all respects preached and instructed this type of *vipralambha -rasa*. Let Krishna remain absorbed in His meditation on Radharani. Srīla Bhakti Prajñana Kesava Goswami Maharaja says it is this idea alone that informs the Sri Gaudiya Vedanta Samita.

Devotion is the means to attract Krishna. Krishna’s internal potency, Srimati Radharani, is the Goddess of devotion and since *guru* is non- different from Srimati Radharani, it is through the grace and mercy





of *guru*, that one can directly experience what Krishna says “Through devotion alone one can know Me” (Srila Bhakti Pramode Puri Goswami Maharaja -*Dīkṣa- Mantra and the Holy Nāme* in *Bhāgavata Dharma* March 2013)



You Gurudev personify ‘the essence of devotion’. It was perhaps serendipity that brought me to you. I followed my godsisters to you. I am forever indebted to them and to you. I pray that having been ‘sold into slavery’ I can serve you wholeheartedly eternally.

Always yearning for your shelter

Lalita Devi Dasi, South Africa

## **VYASA PUJA OFFERING**

*by Srimati Kalyani Devi Dasi*

Dear Guru Maharaja please accept my humble obeisance. You are a reservoir of so many exemplary qualities. Most often the devotees speak of your total humility. I have seen devotees get tears in their eyes when they hear about your acts of humility. Honestly, when I see them with wet eyes, I feel very proud that you are my Guru Maharaja. I hope that such pride is pride properly applied; if it isn't, I am prepared to take the risk of such pride on my head because honestly you are the highest. Lately I have experienced more of your qualities of kindness and miracles. By your special kindness to me, I have recently had the privilege of sitting as a high court judge, including for the day of Janmashtami this year which fell on a court day. I was anxious because you have directly instructed me to perform *mūrti-seva*. This was when I asked you about Srila Bhaktivinode Thakur's work as a magistrate and your told me it was for *mūrti-seva*. I did not want to take the day off for fasting and chanting. I did not know how I could manage to do my conflicting duties. On the day of Janmashtami there were a hundred and twenty cases to be distributed between a few judges. I sat in my chambers until lunch time undisturbed by any case being allocated to me. The registrar then informed me that all the hundred and twenty cases had been disposed of! Who else can make a hundred and twenty high court cases disappear and arrange for his disciple to honour Janmashtami? Guru Maharaja you have arranged for me to live in the association of my god sisters and in truth we often laugh when we see how you continue to assist us despite the fact that you are invisible to my material eyes. Please never abandon me I beg you.

Your servant,

Kalayani devi dasi



## A MESSAGE TO ALL ON THE CURRENT STATE OF INDIA'S SPIRITUAL LEADERSHIP

by His Divine Grace Srila Bhakti Bibudha  
Bodhayan Goswami Maharaja

Dear readers, first of all, I humbly request you not to take offense, and try to understand how we make mistaken judgements.



My name is Bhakti Bibudha Bodhayan. I am a Vaishnava monk and President of Sri Gopinath Gaudiya Math. This institution's lineage goes back to Sri Krishna Chaitanya Mahaprabhu through the shelter of my grand spiritual master, His Divine Grace Srila Bhaktisiddhanta Saraswati Goswami Thakur Prabhupada and my spiritual master, His Divine Grace Srila Bhakti Pramode Puri Goswami Thakur. I know that these days it is hard for someone to accept any religious institution. It is understandable because of the numerous unsavoury incidents which

have taken place. For example, recently, we have seen that several famous *gurus* were accused of illicit sexual relationships.

Due to the influence of the present Iron age (*Kali-yuga*) several famous so-called saints are holding different titles like *Baba*, *Bhagavān* and so on. Most of them are not following instructions of the *Vedas*. Rather they are inventing their own philosophy and *mantras* which are not in the *Vedas*. This is creating confusion in people's minds about the practice of religion.

According to the *Vedas* and especially *Śrīmad Bhāgavatam*, we know that the Supreme Personality of Godhead, Sri Krishna appeared in the copper age (*Dwapara-yuga*). Then in *Kali-yuga*, the same Krishna appeared in the form of Sri Krishna Chaitanya Mahaprabhu, about 531-years ago. According to the history, in 1534 Sri Krishna Chaitanya Mahaprabhu returned to His abode, Goloka Vrindavan in a miraculous manner. Mahaprabhu disappeared from three places simultaneously—Jagannath temple, Tota-Gopinath temple and the ocean of Jagannath Puri. This is the symptom of *Bhagavān*. According to *Śrīmad Bhāgavatam*, *Bhagavān* has unlimited opulence, fame, power, beauty, wisdom and renunciation. There is no evidence from authentic scriptures for these so-called *Bhagavāns* being incarnations of God.

The texts composed by *mahāmuni* Veda-Vyasa, son of Srila Parasara muni, the energy incarnation of Lord Sri Krishna – are considered to be authentic scriptures. If we ignore such authentic scripture and instead put blind faith in unauthorized scriptures, then we will certainly be drawn to the trap of some fraud *Baba* or *Bhagavān*; thus succumbing to the consequences of such actions (*karma*). Therefore, we should read



authentic scriptures and then pray to Krishna to allow us to get a genuine *guru*. In due course Krishna will send His proper representative to be our *guru*. If someone tries to take shelter of *guru* without following this procedure; instead follow their mind's concoction or become influenced by the canvassing of a so-called *guru*, naturally they will experience difficulties in their spiritual life.

Our mundane intelligence does not allow us to understand true spiritual procedures. Genuine spiritual practice is however established by following the footsteps of our previous teachers (*guru-varga*).

Presently people in general are blaming the government and political leaders for these problems. In order to maintain the status quo, the political leaders are not speaking out on such topics. However, it is certain that within their minds the political leaders are thinking that it is the responsibility of the public to apply their intelligence and protect themselves from the fraud of the charlatan religious leaders.

The so-called religious leaders - who at present are being arrested by the police for alleged sexual misconduct- emotionally blackmail their blind followers and misuse public money raised by donation for personal sense gratification.

In actuality, the root cause of the entire problem is that we are not educating our children and the society at large in Vedic knowledge. The Indian constitution is based on secularism, which means no discrimination against anybody in the name of religion. Moreover, religion is based on scriptures; Hinduism's base is *Vedas*, *Bhāgavata*, *Rāmāyana* and *Mahābhārat*; Islam's base is the Koran and Christianity's base is the Bible and so on. Every one of

these different faiths can co-exist with amicable relations. However, if we look at most of the arrested bogus *gurus*, they neither follow Hindu nor Muslim nor Christian scriptures.

Due to lack of knowledge of their scriptures, most Hindus have faith based on their own mental concoctions. As a result, people have become ignorant to see duplicity in the name of religiosity. Therefore, in the name of Hindu faith, illogical spiritual institutions have sprung up and opportunistic people are taking advantage of others through these institutions. If the government were to implement *Vedic* religious instruction as a part of the academic curriculum, then these duplicitous, so-called religious leaders would not be able to make fools of us and abuse our faith in the Hindu scriptures- *Veda*, *Śrīmad Bhāgavatam*, *Bhagavad-gīta*, *Mahābhārat*, *Rāmāyana*, *Purāṇas* etc.

As a matter of fact whenever a *guru* thinks that he is non-different from *Bhagavān* Sri Krishna, and that his disciples should worship him as such, that person should not be considered to be *guru* at all. For such a person, we should replace the second letter in the word *guru* with an 'o', transforming the word to *goru*. Here *goru* means 'cow'. In India people worship *goru* (cow) as Sri Krishna's dearest pet animal. The same word is also used to address people of lesser intelligence.

In the Vaishnava lineage one prime *guru* is Srila Rupa Goswami. He very clearly explained the qualities of *guru* as follows:

*vāco vegam manasaḥ krodha-vegam  
jihvā-vegam udaropastha-vegam  
etān vegān yo viśaheta dhīraḥ  
sarvām apīmāṁ prthivīm sa śīṣyāt*





The meaning of this verse is, only that person who is able to control the urges of speech, mind, anger, tongue, stomach and sensual desire is eligible to accept disciples all over the world. (*Upadesāmṛta, text 1*)

The correct manner to control these urges is:

1. Speech: One should speak with humility, one's voice and words used should not be hurtful to others. On the other hand, instead of engaging in mundane gossip, one should always speak the glories of Supreme Lord and His devotees.
2. Mind: One should control his thoughts by always directing the mind to the service of the Supreme Personality of Godhead, Sri Krishna.
3. Anger: One should always control the harmful emotion of anger, it should only be directed towards people who are disobeying the Supreme Lord and His devotees, and that too just to rectify their ignorance.
4. Tongue: One should utilize the tongue to taste only the Lord's remnants; mundane restaurant food that cannot be offered to the Lord should not be taken. One also should not discriminate between the different types of the Lord's remnants based on their taste.
5. Stomach: One should not be indulgent or greedy and overfill the stomach.
6. Sensual desire: One should not be licentious; it is better to practice sense control and maintain celibacy with full love for Sri Krishna's service.

Nowadays, due to lack of understanding of the real nature and qualities of *guru*, people are easily misguided or misdirected by the many pretenders, who pose as *guru* but have no control of the above mentioned

urges. A pretender *guru* is an individual who is not recognized by the previous teachers of the authorized lineage and yet is eager to accept disciples in order to obtain a life-long income to maintain himself.

Recently, I opened a youtube link and heard in Bengali language abusive remarks by a lady about our Lord Shiva & Parvati Devi's alleged sensual behavior. It was so offensive that I am unable to explain it in my own words. It seems likely that for the sake of damaging the faith in Hindu philosophy, a Muslim lady purposely made such statements. Although, I do not wish to spread such vulgar and illogical thoughts, I am giving you the link here so you may see for yourself: <https://youtube/kv9cRES0BUw> Most philosophers from Hindu and Sikh faiths teach that in order to improve our spiritual life, we need a *guru*, spiritual teacher. Also, they teach that the *guru* is non-different from God (*Bhagavān*). As a result, duplicitous, so-called religious leaders are deriving different mundane advantages from soft-hearted followers. It is true that we need a *guru* however people have not been taught the qualities of a genuine *guru*.

According to the Vaishnava culture, a section of Hinduism, the *guru* needs to be connected to the recognized lineage as explained in *Padma Purāṇa*:

*samprādyā-vihīnā ye  
mantrās te niṣphalā matāḥ  
atahḥ kalau bhaviṣyanti  
catvāraḥ sampradāyinaḥ*

*śrī-brahma-rudra-sanakā  
vaiṣṇavāḥ kṣīti-pāvanāḥ  
catvāras te kalau bhāvya  
hy utkale puruṣottamāt*



“The holy *mantra* (formula) which is received from a source outside of the proper disciplic succession, will never bear any fruit. This is why in this age of Kali, four great souls will emerge and establish the four Vaishnava successions initiated by Sri (Laxmi Devi), Brahma, Rudra (Lord Shiva) and the four Kumaras (Sanaka, Sanatana, Sanat and Sanandana). The four great leaders will each begin to manifest their authorized disciplic successions from the holy Dham of Puri.”

Here, Puri means the famous Holy place in the state of Odisha, India. Most people know it as Sri Jagannath Puri Dham.

Originally, Sri Laksmi Devi gave this sacred knowledge to Ramanujacharya, Lord Brahma to Sri Madhvacharya, Rudra to Vishnu Swami and the Four Kumaras to Nimbarkacharya. Being endowed with spiritual knowledge, they propagated this knowledge to their disciples, and in this was it was transferred through disciplic successions. After some time, the Divine Couple, Sri Sri Radha Krishna Themselves, combined in the form of Sri Chaitanya Mahaprabhu and appeared in this world to illuminate the Madhva sampradaya and to spread the message of eternal love. Sriman Mahaprabhu was followed by numerous divine spiritual masters.

Similarly, we can see that Sikhs are strictly following the instructions of Guru-Nanak.

The most distressing thing for me is that seeing all these unexpected incidents, people are expressing the opinion that all saintly people are the same. It is like seeing one pickpocket wearing pants, and concluding that anyone wearing pants is a pick pocket. Clearly we should not say that all saints are fraudulent and duplicitous.

My humble request to all is that you please read Vedic scriptures such as *Bhāgavatam*, *Purāṇas* and *Upanishads* and try to educate yourself and then others in this matter. We

know the principle of “first practice then propagate.” ie read the all holy scriptures yourself and gain the proper understanding, and then spread the holy message by your personal example.

In this matter both political leaders and the general public are afflicted by ignorance. Therefore, there is no need for either to blame the other. Rather all should come together to find a solution and stop further abusive activities in the name of spirituality. In this regard, we need to unite on the basis of our own scriptures and establish true secularism in order to satisfy our previous leaders such as Mahatma Gandhi, Netaji Subhash Chandra Bose, Ballav Bhai Patel, Khudiram Bose, Vinay, Badal, Dinesh, Master Surya Sen, Bhagat Singh and all such revolutionary persons whose contributions have allowed us to taste freedom.



**VAISHNAVA FESTIVALS: SEPTEMBER - OCTOBER 2017**

<b>Date</b>	<b>Festival</b>
2 Sep	Parsva Ekadasi
3 Sep	Appearance Day of Lord Vamana Deva Appearance Day of Srila Jiva Goswami
4 Sep	Appearance Day of Srila Bhakti Vinode Thakura
5 Sep	Disappearance Day of Srila Haridas Thakura
16 Sep	Indira Ekadasi
24 Sep	Appearance Day of Srila Bhakti Promode Puri Goswami Thakura
30 Sep	Appearance Day of Srila Madhvacarya
1 Oct	Pasankusa Ekadasi
2 Oct	Disappearance Day of Srila Raghunatha Dasa Goswami Disappearance Day of Srila Raghunatha Bhatta Goswami Disappearance Day of Srila Krishna dasa Kaviraja Goswami
5 Oct	Disappearance Day of Sri Murari Gupta; Beginning of Damodara vrata
10 Oct	Disappearance Day of Srila Narottama Dasa Thakura
14 Oct	Appearance Day of Srila Bhakti Rakshak Sridhara Goswami Maharaja
15 Oct	Rama Ekadasi
20 Oct	Sri Govardhana Puja Appearance Day of Sri Rasikananda
21 Oct	Disappearance Day of Sri Vasudeva Gosh
24 Oct	Disappearance Day of Srila A.C. Bhaktivedanta Swami Prabhupada
28 Oct	Gopashtami Disappearance Day of Srila Srinivas Acarya
31 Oct	Disappearance Day of Srila Gaura Kisora Das Babaji

**Bhagavata Dharma**

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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.

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