

All Glories to Sri Guru and Gauranga

SRI GURU PUJA

**Magha Krishna Panchami,
25th January, 2000**



**87th ADVENT DAY OF
OM VISHNUPADA ASTTOTARASATA SRI SRIMAD**

Bhakti Vaibhav Puri Goswami Maharaj

**FOUNDER PRESIDENT & ACARYA
SRI KRISHNA CHAITANYA MISSION, PURI**

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Dedicated to

Our Most Affectionate Spiritual Master
His Divine Grace Om Vishnupad
Paramahansa Parivrajakacharya astottarasata
Sri Srimad Bhakti Vaibhav Puri Goswami Maharaj
on His Holy 87th Appearance Day Celebration

namah om vishnupadaya
krsnapresthaya bhutale
srimate bhakti-vaibhava
puri goswamiti namine
gauravani pracaraya
dridha sankalpa murtaye
krsna shakti swarupaya
sri bhakti pradaine namah

(I offer my respectful obeisances on the Lotus Feet of Om Vishnupada Sri Srimad Bhakti Vaibhav Puri Goswami, who is the best devotee of Lord Sri Krishna and firm preacher of nectarian gospels of Sri Chaitanya Mahaprabhu and resembles the energy of Lord Sri Krishna in dispensing Bhakti.)

Shree Shrimad Bhakti Vaibhava Puri Astakam

(1)

sada puja Gurudeva dayanidhe
gatidayak parag Vedamate
bhati tvadiyamananta dharmadhanam
pranamami Guroh taba padapadam

Oh most respectful Gurudev ! You are the ocean of mercy, exponent in Vedic Principles and you are the saviour of the fallen souls. Let your unending religious resources shine bright in the sky of my heart. I offer my respectful obeisances unto your lotus feet oh Gurudev !

(2)

bhakta sarbottama he Bhakti Vaibhava
puri goswami nama dharin he deva
rupanugariteh karosi bhajanam
pranamami Guroh taba padapadam

Oh! Gurudev Bhakti Vaibhava Puri Goswami, the best devotee of Rupanuga Bhajan dhara. I offer my respectful obeisances unto your lotus feet Oh Gurudev.

(3)

abatirnah subarna-sujoge bhubi,
nityam jiba hite rata krsnapremin
bhabasagar tarana kirti jutam
pranamami Guroh taba padapadam

You have descended on this material world in an opportune moment to deliver the fallen and forgotten souls. Oh ! beloved of Lord Krishna, I offer my respectful obeisances unto your lotus feet Oh Gurudev.

(4)

jibamoksakarye prabho cabatirna,
harinamno bitaraneapyagraganya
prabalambya tu hrdaya gauramatam,
pranamami Guroh taba padapadam

You have descended to deliver the mankind. You are in the forefront in spreading the name of the Lord and imbibed the elaborate doctrines of Sri

Gouranga Mahaprabhu. I offer my respectful obeisances unto your lotus feet.

(5)

sarbabidya-bisarada bhaktasrestha
sarbasansaya mocane asi balisthah
sada bhabayasi hrda radhadhabam
pranamami Guroh taba padapadam

You are well-versed in all spiritual knowledge and capable of tearing away the numerous apprehensions in the minds of the people. You always meditate the Lotus feet of Sri Sri Radha Madhav. I offer my respectful obeisances unto your lotus feet, Oh Gurudev.

(6)

dhyeyam siddha saraswati subhrapadam
krsnebhakti vrindabane cahoratra
tatha rai ramanandasya pujakarjyam
pranamami Guroh taba padapadam

You worship the holy feet of your Gurudev Srila Bhaktisidhhanta Saraswati Goswami prabhupad and always remember the Lila of Sri Radha Krishna's in Vrindaban. You have also been blessed by Srila Rai Ramananda and following his footsteps, you have instructed that Krishna prema is the ultimate goal of life. I offer my respectful obeisances unto your lotus feet, Oh Gurudev.

(7)

biswe chaitanya cetana kathakarin
hrdi jagannath bibhumaladharin
mukhe piyusa sadrsam subacanam,
pranamami Guroh taba padapadam

For the shake of spreading the messages of Lord Chaitanya in the world you are worshipping Lord Jagannath in your heart, who is none other than Krishna, the Brajendranandan. The nectar like discourses about the lord is flowing constantly from your mouth (and having entered the ears of the inquisitive devotee destroy his earthly desires). I offer my respectful obeisances unto your lotus feet, Oh Gurudev.

(8)

karomi manasa Sripada pujanam,
sugrahyam bhabatu mama nibedanam
adhamaya mahyam dehi dibyagyanam,
pranamami Guroh taba padapadam

At the end, I offer my mind-like flower at your louts feet. This small request of mine may please be accepted and this unworthy servitor may be blessed with divine love. I offer my respectful obeisances unto your lotus feet, Oh Gurudev.

(9)

sri bhakti vaibhavapadyam purigoswaminh stabam,
trikalam jah pathennityam sah jati paramam gatim

One who reads this astaka of Sri Bhakti Baibhav Puri Goswami during trisandhya daily, he gets the supreme salvation of attaining the lotus feet of Sri Radhamadhaba.

SRI SRI BRAHMA MADHVA-GAUDIYA GURU- PARAMPARA

sampradaya-bihina ye mantraste biphala matah
atah kalau bhabisyanti catuarah sampradainah
sri brahmarudra sanaka baishnba khitipabanah
catvaraste kalaubhabya hyutkale purusottamat
(Padma Purana)

Sri Vyasdev has said that the mantras devoid of a sect is not at all beneficial to man. They are not validated even after a good deal of endeavour. On the wish of Lord Vishnu, four communities such as Sree, Brahma, Rudra and Chatusana appeared to deliver the people of Kaliyuga who resort to only reasoning and started preaching from the holy place of Purusottam Dham.

Sampradaya (community) does not mean narrowness. The word community is often used in a narrow sense. This is only diminutive of the word. The meaning of the community is the system in which knowledge is bestowed to some extent and the manner in which the purity of knowledge is preserved through the tradition of Guru. By the help of the material senses, mind and intellect, the knowledge of Bhagabat (Divinity) cannot be acquired. The knowledge about divinity descends on the heart of the person depending entirely on the grace of God.

*kalena nasta pralaye
vaniyam veda-samjnita
mayadau brahmane prokta
dharmo yasyam mad-atmakah
(Bhag. 11/14/3)*

In course of time this word (of Mine) bearing the name of veda, in which stands described the course of conduct helping one to fix one's mind on Me, disappeared during Pralaya (the period of final dissolution). At the beginning of (the next) creation (however) it was delivered by Me to Brahma.

God being infinite, there is no other way to realise him without his mercy. This knowledge is permeated in this world in four 'Dharas' by his grace. The exponents of the divine knowledge which has come from the four sources ie, Sri Luxmi, Bramha, Rudra and Chatusana are the famous, Acharyas like Sri Ramanuja, Sri Madhwacharya, Sri Bishnuswami and Sri Nimbarka respectively. The names of the communities in the present times, have been assigned according to them. Those who followed the above principles, have been treated as Acharya of the respective community. Subsequently Lord Chaitanya descended in Gouda desh,

accepted the tenets of Bramha Madhva community and preached Baisnab Dharma far and wide. In the past Banga desh was being called as Gouda desh. The capital of Bangadesh specially was named as 'Gouda'.

This in the past acquired fame as Goudapur and later as Mayapur. As the devotees of Utkal are called Oriya Bhakta. So also the dravidians as Dravida Bhakta. In the same analogy the devotees of Banga were called as Goudiya devotees. Basing on the descent of Sri Chaitanya Mahaprabhu, his followers were named after 'Goudiya'. That is why the Baisnab sect has been named as Brahma-Madhva Goudiya community. The Acharyas manifested in this community are detailed below.

The science of divinity has descended from Sri Krishna as per the traditions of Guru in the following manner.

Lord Sri Krishna
Sri Brahma
Sri Narada
Sri Vyasdev
Sri Madhwacarya
Sri Padmanav
Sri Nruhari
Sri Madhab
Akhyobhya
Sri Jaya Tirtha
Sri Gyansindhu
Sri Dayanidhi
Sri Bidyanidhi
Sri Rajendra
Sri Jayatirtha
Sri Brahmanya Tirtha
Sri Vyastirtha
Sri Laksmipati
Sri Madhabendra Puri
(Sri Nityananda, Sri Adwait)
Sri Iswar Puri
Sri Krishna Chaitanya Mahaprabhu
Sri Rupa, Sri Sanatanadi
Sri Krishna Das Kabiraj
Sri Narottam
Sri Biswanath Chakrabarty
Sri Baldev Bidyabhusan
Sri Jagannath Das Babaji
Sri Bhakti Vinod
Sri Goura Kishore

Sri Bhakti Siddhant Saraswati
Sri Bhakti Vaibhava Puri

The last five Acharyas of the Brahma Madhva-Gaudiya-Guru-
Parampara are:-



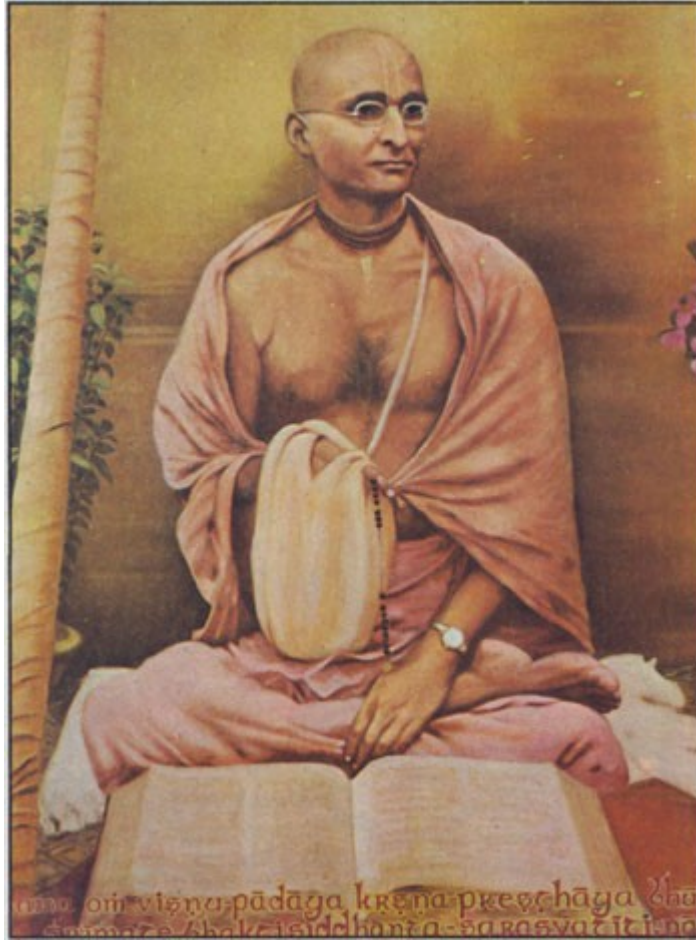
VAISHNAV SARVABOUMA SRILA JAGANNATHA DAS BABAJI
MAHARAJ - LIVED FOR 125 YEARS



OM VISHNUPADA PARAMAHAMSA 108 SRI SRILA SACCHIDANANDA
BHAKTIVINODE THAKUR



PARAMAHAMSA SRILA GAURAKISOR DAS BABAJI MAHARAJ



OM VISHNUPADA PARAMAHAMSA SRIMAD BHAKTISIDDHANTA
SARASWATI GOSWAMI PRABHUPADA



OM VISHNUPADA PARAMAHAMSA SRI SRIVIDYA BHAKTI VAIBHAV
PURI GOSWAMI MAHARAJ

TALK ABOUT THE ABSOLUTE

By Srila Bhakti Siddhanta Saraswati Goswami Prabhupad

(A Talk to Mr. William Henri John Vandor stok of Batavia on 26.12.1935.)

In India as in Europe we find people hold different views but all of them may be classed into three divisions. One class of people are seekers of fruits by their action. Another class wish to annihilate themselves. And the third class want in their true selves as absolute infinitesimals, to be in touch with the Absolute Infinity rejecting all non-absolute features. We belong to the third party.

The seekers of fruits by their action are called karmakandins in the Sanskrit language. The Christian thought is included in karmakanda. In India we have also that sort of idea, that a person is to be judged by his action. He gets something in return as a reward of his pious deeds. Virtue and piety are the main principles that are wanted by such doers. Most of the people understand this view. That is what I do is either rewarded or reprimanded. We think that we should live a pious life in order that we may be rewarded in our next life with all sorts of enjoyments. We have got subtle bodies in which we are rewarded or punished. That body is not exactly similar to the ordinary gross body, the mortal coil which we see here. Egyptians thought that they should have one life and that they should have no occasion of having future lives. But persons who subscribe to the theory of metempsychosis think that they will have future lives when they can make up for the nefarious acts done in their present lives or in their past lives and receive grace from the dispenser of justice. They are fruitseekers. They want to gratify their senses.

There are persons who hanker after knowledge. They want to secure knowledge by the empiric method. They target annihilation to be their final goal. They think they should merge in the Integer - the Absolute, and that all the undesirable situations of this world will end by merging. In that case observer, observation and observed, these three situations are eliminated. When all the activities of the senses such as hearing, tasting, smelling, seeing and touching will cease, the observer, observation and the observed will mix up together and there will be no occasion of knowing, willing or feeling. All volitional, cognitional and emotional activities will cease. These have given us a bitter experience; and, so, according to the empiricists, we should try to make an end of them, that it would be better for us not to think of anything which will reciprocate our senses. This idea is formulated by theorists like pantheists, agnostics and sceptics. These people think that they will be able to secure happiness by destroying themselves.

The third view is the theistic view. We believe that there is a Personality of Godhead and that we are personas. We require our troublous situations to stop and to get a peaceful position where we can freely move and have everything - whatever we are in need of and this has given a direction to

the Absolute, Who is represented as a Personality. In the Absolute Personality we find three features - that He is Ever-existent. He is ever full of knowledge and He is the Fountainhead of unceasing bliss. In Him there is no factor of time, no factor of ignorance or less knowledge. In Him there is no discrepancy, no defect, no inadequacy nothing of the kind. In the conception of God, we find He is the Emporium of all bliss, all knowledge, and no acts of nescience or ignorance are to be associated with Him, and we need not seek after any fruit for our purpose leaving Him aside. He need not give us anything. We are to serve Him as servitors, He being the only Lord. In this world we find that hundreds of absolute infinitesimals trouble themselves with the undesirable elements of these phenomena. If the undesirable elements are simply driven out, eliminated, then a desirable position can be had. But in the conception of heaven, we find that it is meant for our purpose, to get our wishes for enjoyment fulfilled, for our enjoyment apart from the enjoyment of the Absolute. The enjoyment of the Absolute is full, whereas our enjoyment is liable to be involved in some troubles. All these miserable situations should be cleared out for the purpose of safety- for our peace. The eternal peace can only come if we are at all sanguine to engage ourselves in the service of the Lord, I mean, the Personality of Godhead. God has got spiritual eyes, spiritual ears, spiritual nose, spiritual tongue, spiritual skin and spiritual mind; not material things like us. Our senses are made up of material things and there is no such element in God. God is the Emporium of all desirable elements. He is found to be Eternally Existing, He is Full of Knowledge, He is Omniscient and He is All-blissful. He delegates His power to certain absolute infinitesimals, or, in other words, the absolute infinitesimals are endowed with such potencies which enable them to transact affairs with the Eternal Authority. Now we are placed in a region where all sorts of imperfections and undesirable situations are prominent, and we require that our bitter experience should devise some means to get rid of these unpleasant situations, the painful situations must be kecked out from activities. We should be prepared for the stage where we can realise our own real selves. We need not trouble ourselves here engaging ourselves in amusements and other things. We require that some prudent, preparatory measures should be adopted when we have got life, that we should have discretion to judge our desirabilities and have comparative study of the revealed scriptures that have come to us and can ameliorate our conditions and give up the passionate desires that are engrossing the people who are busy with annihilating themselves or busy with fruit- seeking purpose. The third party is known as devotees or bhaktas or who possess bhakti which is the vehicular agent to carry us to the Absolute. It will be the uniting tie between the Personality of the Lord and our personalities. Our persons should be united with the Personality of God, and that Personality of Godhead is purely spiritual and has no mundane reference. If we wish to know Him by any mundane reference that would be like trying to send rays from the retina to the sun. But we should receive rays from the emanating disc of the sun. So by the mercy of the Supreme Lord we will be able to know what He is, and after learning this, we will engage ourselves for His purpose. We will have nothing else to do in this world. We have got the only purpose of associating ourselves

with the Spirit, with the Over-soul. When we will leave this mortal coil, this tabernacle of flesh and bones, we will have some occupation at that time. We need not think that in the subtle bodies we will have some enjoyment. This enjoyment is temporary and in the long run becomes the cause of binding us with grosser coils. But if we have any mind to engage ourselves with the Eternity, with All-knowledge, with One Who is devoid of ignorance and Full of Incessant Bliss, we must be reciprocating with Him, we should be participating with the Absolute and with the non-absolute features here. Our phenomenal existence is not all sympathetic to us. Our so-called relatives show that they are very kind to us, but in the end we find that they require to draw something from us. They are not actually kind to us. We should not be dissuaded by their influence. We should have a stern will to give up all our passionate enjoying habits, as well as the inclination for self-annihilation which the empiricists seek. The desire for annihilation as well as the tendency for enjoyment are to be sacrificed at the altar of devotion. We should be prudent and accept the ideas of the devotees and not the annihilating temperament of the agnostics nor the fruit-seeking temperament of the ordinary people of the world. They do wrong things. They enjoy instead of serving, and we require that we should be set free from all these wrong ideas of the speculative people of the world. We have got the history of civilisation for the last ten thousand years, and we expect that the world will run for some ten thousand years or more when some trouble will arise and the human race will be destroyed by some influence which we cannot foretell now. So, the Absolute is to be enquired. What He is. Whether He is a human-being, or whether He belongs to the lower creation, or whether He is of stony character. Whether the Absolute is neuter, masculine or feminine. Let us be acquainting ourselves with all these ideas and thoughts- about the next world and the Absolute. Whether the region of the Absolute has all sorts of manifestive phases, whether these phases are agreeable and free from invasion of wrong thoughts. So, if we want to clear our wrong ideas and thoughts, we will have to surrender to the Absolute Infinity and then we shall be in touch with Him. We will have the opportunity of dovetailing ourselves with Him and no other ideas and thoughts can dissuade us from having a touch with the Absolute. If we can secure the tendency of love for the Absolute, we will be attracted by Him. He Himself is Love. We have no loving tendency, whereas He is full of love. We should try to meet the merciful strain by which He wants to attract us to Him - to His region where there is no defect, no disagreeable feature, no ignorance and no undesirable situation. We should go back there. We need not carry our bones and flesh there. The proprietor of these bones and flesh is to go there, leaving here all these dints for the enjoyment of jackals and dogs and those creatures of the lower creation who have no devotional motive at all, who do not want to come in touch with the Absolute Infinity. Most of the people of the globe are very busy with getting fruits, gratifying their senses by attending cinemas, driving motors, and they are quite diffident to serve those who can guide them to the Absolute region. All the undesirable situations which impede our course are to be eliminated. The enjoying and empirical activities are obstructing our ways and we should try to drive them off. We should want that we should be in touch only with the Absolute. As

devotees, we are always in touch with Him and never dislocated from Him. We want to serve Him. We want to regain our position. We need not pass our time just as the ordinary people do. We should submit to the heaven-sent messenger and follow his dictations. Our philosophies and empirical knowledge will be of no use to us. Our devotion should not be directed towards dogs, horses, men and women and other objects of the phenomena. We need not serve such things. We should be determined to come in touch with the Absolute Who is very different from the non-absolute phenomena. Any person or thing that serves the Personality of God, we should be friendly with that. And if any person or thing proves hostile in the cause of His service, we should leave that off. We should not, try to understand the spiritual plane from the material standpoint of view.

Q. What do you understand by spiritual land?

Ans. By Spiritual world we mean where we can have association with the spirit. The Absolute reserves the right of not being exposed to human senses. The human senses are all prisoners. They are all blind fellows. They cannot see Him. Rather they indulge in wrong ideas and give trouble to the people. The word "God" has been created by man. The direction is quite right, but what men produce in their factory is wrong. The people are engaged in non-absolute propaganda: This should cease.

Q. Those who work for the welfare of the people, are they not good?

Ans. Some people try to be good to enjoy a peaceful life. They are friendly to others to get their help in return.

Q. How we should know the will of God?

Ans. We are absolute infinitesimals and He is Absolute Infinity. If we are sincere and submit to Him, we will come in touch with Him and know His will. There are self-sufficient people who think they can, by their empirical knowledge, know everything. But the Absolute cannot be known by our empirical knowledge. This attempt would be like sending rays from the retina to the sun to know what the sun is. We should have nothing to do with the agnostics and karmakandins of this world. They will try to dissuade us from having an aptitude for devotion. The devotees are the most intelligent people. We should await the day when the Merciful Lord will send his messenger to give us the civil death by which all connections with the worldly people cease. We shall then be able to live the life of a devotee. Our selection of friends should be among the devotees. The agnostics and karmakandins will only lead us to trouble. The devotees are the only prudent and judicious people. The path of devotion is the shortest and easiest way. It is better that whatever we have gathered in this world, we should leave aside. We want to disown everything that are deemed to be quite suitable to persons who are busy with the mundane affairs, We should be "Trinadapi Sunicha", that is, consider ourselves less than the blade of a grass. We have now secured some non-absolute things which are quite inefficacious for our purpose. We should simply submit to the

instructions of the; devotees who are busy to come in touch with the Absolute.

Q. What do you think of the yogis?

Ans. We do not subscribe to the principle of yoga. The yogis think that they should have some-thing for their own. They have no eternal purpose. The Indian yogis think that when they come in touch with the Absolute, they will be restored to their position and they will have nothing to do later on. They simply want emancipation from all troubles. The yogi thinks that when his duties are finished he will be able to pass his time in indulgence. So indulgence is the careful object of a yogi. And for this they strive for emancipation from the bonds of karma. The devotees are first class yogis, but they care very little for emancipation. They do not require these things. A devotee would be more happy to abide by the decision of the Providence instead of throwing off the troublous situation he has been put into. The yogis are inclined to have their passionate desires satisfied, they require peace for themselves. They do not want to engage themselves in the service of the Lord, but they try to get something for their own. If a yogi is at all successful in his endeavours to come in contact with the Absolute, He shows his stony aspect at that time. The yogis think that God should be represented as a neuter thing, that no idea of sexology should disturb their minds. The yogis want to reach kaivalya or "Isvarsajuja" and "Brahma-sajuja". They want to be made God like the slave "Altamas" who usurped the throne of his master. These are wrong ideas. The yogis are never successful in their attempts and we should not adopt the principles of a yogi. In paradise all sorts of enjoyment are supplied. But who is the enjoyer? He is a poor man who has got all sorts of bitter experience in this world.

It is better for us not to be agnostics, yogis, karmakandins and empiricists. Empiricists want to secure experience of the things of this world like a university man. The knowledge acquired by this method at the thirtieth year proves to be insufficient at the fiftieth year. And the knowledge acquired at the fiftieth year proves to be insufficient at the seventieth year.

The Supreme Lord disclosed before the people the true system of devotion. There was no party who could claim a better system. The karmakandins and jnanins gave up their established ideas and thoughts, they all submitted to the true and loving wishes of the Supreme Authority Whom we want to seek. The Supreme Authority is to be served and not the things which are hostile to the Supreme Authority.

What should be Supreme Authority ? What is He? Should the word "it" serve for targeting the Absolute ? Or the predominating aspect as 'he' or the predominated aspect as "she" should be taken up ? The followers of the Old Testament like that the principle of "it god" should be taken up, that God should be neutered and no personal forms should be attributed to Him, - in order to differentiate Him from the phenomenal existence. Some people say that if only the subjective aspect is ascribed to Godhead

then the objective aspect of Godhead is neglected. So we require that Godhead should comprise both subjective and objective aspects. There must be some objects for the subject, otherwise the subjectivity cannot stand. When we talk of some relationship, the reciprocating portion should never be neglected. In theism we find that the predominating part should reciprocate with the predominated parts - these two parts should comprise the Whole Thing, otherwise the Plenary is divided into two, or is divided into three.

Here in this world we find the following relationships - between husband and wife, between master and servitor, between friend and friend and between children and parent. In the transcendental region the Supreme Lord is the only object of these relationships.

He is the only Husband, the only Master, the only Friend and the only Child. There is also the neutral relationship with Godhead. So in all we find there are five kinds of relationships we can have with the Supreme Lord. In the New Testament God is described as God the Father, God the Son and God the Holy Ghost; but they neglect the five relationships mentioned above. Service of God in these five relationships has been given to mankind by Sree Krishna-Chaitanya. Service is the only function of the soul. We ignore the body when we are busy with the service of the Lord.

Q. Why do you require service ?

Ans. We should have our engagement. "Aradhananam sarbesham Vishnoradhanam param" of all the occupations the best occupation is to attend to the service of the Absolute. Man wants to Lord it over the phenomena, but in the long run he becomes a slave of the phenomena. For instance, there are people who wish to enjoy smoking and intoxicating liquor, but ultimately they become slaves of those habits. We devotees do not want our entities to be absorbed in the Integer - we want to adopt the process of devotion and have some permanent engagement. We should examine what we really are. Are we the external frame, the emporium of senses or the mind ? If we analyse, we find that these are foreign elements incorporated into us. In order to get rid of all these dirts, the only course left to us is devotion which is service, service fully filtered and unalloyed.

Q. Do you know the Absolute gradually, or at once?

Ans. The knowledge of the Absolute can be had at once - there is no factor of time and space. If we are at all sanguine to know Him, we must have some sort of objective reference for His subjective activity. Now we are busy with worldly affairs; we think we are men and women. Instead of doing so, we require that we should be serving Him, and when He participates with our pure selves, we will be set free from all the tempting influence of the different things of Nature. We require that we should go back. Like a shooting star, we have strayed out of the range of His attraction. Like a comet, we are journeying without cessation. Our eternal

condition is that we are absolute infinitesimals, and as such; we should dovetail with the Absolute Infinity. The function between Him and us is love. He is the Lover. If He loves us, we will be taken back. If He has an apathetic tendency for us we will be averse to Him, and will be undergoing 84 millions of births and deaths, again and again. It would be judicious for us that we should go back to the Absolute Infinity, and that all our engagements should be with Him, and not with anybody else.



SRI GURU TATTVA

We come to know the necessity of acceptance of Sad Guru from following scriptures:-

*tad-vynanartham sa gurum evabhigacchet
samit panih srotriyam brahma-nistham
(Mundaka Upanisad 1/2/12)*

To learn the science of transcendental devotional service to the Supreme Personality of Godhead, a person should approach, with firewood in hands, a self-realised spiritual master who is expert in vedic literatures and fixed in devotional service directly to the Lord.

*acaryavan puruso veda
(Chandogya Upanisad - 6/14/2)*

"A person who takes shelter, with devotion, of a bonafide spiritual master will know the science of the Absolute Truth perfectly".

*utisthata jagrata prdpya varan nibodhata
ksurasya dhara nisita duratyaya
durgama pathas tat kavayo vadanti
(Kathopanisad - 1/3/14)*

Thus addresseth the Vedapurusha regarding the pious ones (sadhus) :-

Oh Sadhus ! be relieved of the thoughts regarding various earthly possessions. Desert the unwanted elements, get spirited in the real self and try to acquire knowledge regarding the Godhead by obtaining the compassion of the blessed ones. This mortal world is like the sharp edge of a blade, and cause of innumerable sorrows. It is beyond easy means to cross this mortal world without acquiring knowledge regarding the Godhead. The divine seers pronounce that the world reliever Brahma is attained with great efforts. There is no other way to swim across the sea of mortal world except pursuing the Godhead at the lotus feet of Srila Gurudev.

*yasya deve para bhaktir
yatha-deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah
(Swetaswatara Upanisad - 6/23)*

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

*nayam atma pravacanena labhyo
na medhaya na bahunā sruteṇa
yam evaisa vṛnute tena labhyaś
tasyaisa atma vivṛnute tanum svam
(Kathopanishad - 1/2/23)*

The Supreme Lord is not attained by reasonings or by vast intelligence, nor even by much hearing. He is attained only by one whom he Himself chooses. To such a person He manifests His own form.

*jānan maranādī samsaranalā-santapta
dipta kira jalarasim iva
upahara pañih srotṛiyain brahma nistham
gurum upasṛtya tamarasarati
(Vedānta Sārā)*

As a man goes to water when his head becomes very hot, so a disciple who is tortured by the fire of birth and death in the mortal world approaches a Spiritual Master who is well versed in the conclusions of Vedic literature and strictly follows his instructions and becomes subservient to him

*jīva nitya kṛṣṇa das taha bhulī gela
aei doshe maya tare galay bandhila
(Chaitanya Charitamṛita madhya 22/24)*

*kṛṣṇa bhulī'sei jīva anadī-bāhirmukha
ataeva maya tare deya samsara-duhkha
(Chaitanyacharitamṛita, madhya - 20/117)*

*kṛṣṇa-bāhirmukha haya bhoga vancha kare
nikata-stha Maya tare japatiya dhare
pisachi paile jena matichanna hay
mayagrasta jiber hae se bhāba uday
ami nitya kṛṣṇa dasa-ei katha bhule
mayar nafar haya china dina bule
kabhu rāja, kabhu prajā, kabhu bipra sudra
kabhu sukhi, kabhu dukhi, kabhu kita khyudra
kabhu swarge, kabhu martye, nanake ba kabhu
kabhu deva, kabhu daitya, kabhu dasa prabhu
(Prema Bibarta)*

When the Jiva forgets that he is ever servant to Lord Sri Krishna & desires of earthly possessions he is caught by Maya for his fault. Forgetting Sri Krishna, the living entity has been attracted by the external features from time immemorial. Hence the illusory energy (Maya) punishes him with worldly miseries. Turning away his face from Krishna as he desires earthly enjoyments, he is immediately struck down by illusory energy (Maya) of Lord. The condition of a living entity (jīva) captured by illusory energy is

the same as one who lost his head when confronted with a she demon. He forgets that he is subservient to Lord Krishna and moves about as a servant of illusory energy forever.

*brahmanda bhramite kona bhagyavan jiva
guru-krsna prasade paya bhakti-lata-bija
tate krishna bhaje kare gurur seban
mayajala chhute pay shrikrishnacharan
(Chaitanyacharitamrita, Madhya - 19/151 & 22/25)*

Thus wandering through the entire universe, some fortunate soul gets the seed of bhaktilata (creeper) by the grace of Spiritual master and Sri Krishna. Then he worships Krishna under the guidance of Guru and frees himself from the illusory energy.

*mukam karoti vacalam
pangum langhayate girim
yat-krpa tam aham vande
sri gurum dina tarinam
(Bhabartha Dipika)*

I offer my respectful obeisances to the Spiritual Master whose grace turns a dumb into an eloquent speaker and enables the lame to cross mountains.

Rareness of a qualified Guru and disciple:-

*shravanayapi bahuvir jo na lavyah
shrunvantopi bahavo jam na biduh
ascharjyosya bakta kushalosya labdha
ascharyo jnata kushalanusistah
(Kathopanisd - 1/2/7)*

That Atma (Paramatma) is neither audible nor attainable by many, because an experienced adviser versed in vedic scriptures and a realised person are rare. He only can make the disciple efficient. Some efficient souls come to know Him after being advised by experienced Acharya (Guru).

*tasmad gurum prapadyeta
jijnasuh sreya uttamam
sabde pare ca nisnatam
brahmany upasamasrayam
(Srimad Bhagabat - 11/3/21)*

One who is inquisitive about his duties and otherwise should take shelter under Sadguru in order to know the best of principles. One who is an

exponent of Sabdabrahma i.e the Vedic scriptures and who has acquired the experience of Parambrahma and beyond any scruples is the Sadguru.

*kripasindhu susampurnah sarva satvopakarakah
nisprah sarvatah siddhah sarva vidya visaradah
sarva samsaya sancchetta 'nalaso gurur ahrtah
(Haribhakti bilasa - 1/45/46)*

Such person is called Guru who is an ocean of mercy, who feels pain on seeing the unhappiness of others, who is always satisfied and who works for the welfare of others, who does not desire sense gratification, who is perfect in all respects, who is expert in all scriptural knowledge, who removes the doubts of his followers and who is not lazy. (always busy in serving the Lord).

*vaco vegam manasah krodha-vegam
jihva-vegam udaropastha-vegam
etan vegan yo visaheta dhirah
sarvam apimarh prthivim sa sisyat
(Upadeshamrita - 1st sloka)*

A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.

*sat-karma-nipuno vipro
mantra-tantra-visaradah
avaishnavo gurur na syad
vaisnavah sva-paco guruh
(Sri Haribhaktibilasa)*

Even if a brahmana is very learned in Vedic scripture and knows the six occupational duties of brahmana, he cannot become a guru or spiritual master unless he is a devotee of the Supreme Personality of Godhead. However, if one is born in a low caste family, but is a pure devotee of the Lord, he can become a spiritual master.

Vaisnab is the Guru of all caste and creed

*bipra khsyatriya baishyascha gurabah sudrajanmanam
sudrasaha gurabastesham trayanam bhagabatpriyah
(Padma Purana)*

Those born as brahmin, khsyatriya and baishya may become guru of those born as shudras, this is the general principle. But those dear to the lord even if born as shudra can become the Guru of those three castes i.e. brahmin, kshyatriya and baishya.

*kiba bipra, kiba nydsi sudra kene nay
jei krishna tatwa betta sei guru hay
(Chaitanya Charitamrita - Madhya - 8/127)*

Whether one is a brahmana, a sannyasi or a shudra regardless of what he is - he can become a spiritual master if he knows the science of Krsna.

*kiva varni kivasrami kiwi varnasramahina
krsna tattva vetta yei, sei acarya pravina
asal katha chadi bhai varne ye kare adara
asad guru kari tara vinasta purvapara
(Prema Bibarta)*

Any person can become a genuine acarya, regardless of his position in varnasrama-dharma, whether born as a sudra or even an outcaste, if he truthfully speaks the science of Krsna. If he gives up a true spiritual master and chooses another spiritual master based on caste, he may in fact obtain an unqualified spiritual master and destroy even his previously earned spiritual advancement.

Who is Acharya ?

*upaniya to jah sishyam bedamadhyapayed dvirja
sankalpam sarahasyancha tamachariyam prachakhyate
(Manu Samhita - 2/140)*

A bramhin who gives upanayan to his disciple and teaches him Upanishad with the entire Vedas, is pronounced as Acharya (guru) by all the munis (saints).

*acinoti yah sastrartham acare sthapayatya 'pi
svayam acarati yasmad aicaryas tena kirtitah
(Vayu Purana)*

One who understands the essence of Vedic literatures, and who teaches this standard to others by his words and his personal example, is accepted as an acarya.

*yadyadacarati sresthastattadevetaro janah
sa yatpramanarh kurute lokastadanuvartate
(Bhagabad Gita - 3/21)*

For whatever a great man does, that very thing other men also do; whatever standard he sets up, the generality of men follow the same.

A guru teaches by word and example -

*apane acare keha, na kare pracara
pracara karena keha, na karena acara*

Some behave very well but do not preach the science of Krishna, whereas others preach but do not behave properly. (Caitanya-caritamrta, Antya 4.102)

*'acara', 'pracdra',-- namera karaha 'dui' karya
tumi-- sarva-guru, tumi jagatera arya
(Chaitanya Charitamrita, Antya - 4/103)*

You simultaneously perform both duties in relation to the holy name by your personal behaviour and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world. (Caitanya-caritamrta Antya 4.103)

*apani achari bhakti sikhamu sabare
(Chaitanyacharitamrita, Adi - 3/20)*

I will teach bhakti to everybody by following all the principles myself.

*apani no kaile dharma sikhana na jay
(Chaitanyacharitamrita, Adi - 3/21)*

Unless one observes the principles of religion himself it is not possible to teach others.

*acaryam mam vyaniyan
navamanyeta karhicit
na martya-buddhyasuyeta
sarva-deva-mayo guruh
(Srimad Bhagabat - 11/17/27)*

Lord Sri Krishna told Uddhaba -

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

*vande gurun isa-bhaktan
isam isavatarakan
tat prakasamas ca tac-chaktih
krsna-caitanya-samjanakam
(Chaitanyacharitamrita, Adi - 1/32)*

I offer my respectful obeisances unto the spiritual master, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Sri Krsna Chaitanya.

*krisna gurudwaya bhakta abatara prakasha
shakti ei chhay rupe karena bilasha
(Chaitanyacharitamrita, Adi - 1/342)*

Krsna manifests in six forms, His own self, the two types of gurus, (Sikhsya and Dikhsya) Avatara, Prakasha and Shakti.

Dikhsya Guru -

*jadyapi amara guru chaitanyera das
tathapi janiye ami tanhara prakasha
(Chaitanyacharitamrita, Adi - 1/44)*

Even if my guru is the servant of Lord Chaitanya I recognise him as His manifestation.

Sikhya Guru -

*guru krsna-rupa hana sastrera pramane
guru-rupe krsna krpa karena bhakta-gane
sikhsya guruke ta'jani krishner swarup
antaryami bhaktashrestha - aei dui rupa
(Chaitanyacharitamrita; Adi 1-45, 47)*

According to Shashtras guru is the manifestation of Sri Krishna. Krishna blesses the devotees in the form of Guru. Sikhsyaguru is the embodiment of Sri Krishna. One who is all-knowing and one who is the best of devotees these are the two forms of sikhya guru.

*jibe sakhsyat nahi tate guru chaitya rupe
sikhsya guru hay krishna mahanta swarupe
(Chaitanyacharitamrita, Adi - 1/58)*

Without manifesting Him outside, Krishna dwells inside the mind as chaitya guru, and again he becomes the teacher in the form of guru (Mahanta)

*naivopayanty apacitim kavayas tavesa
brahmayusapi krtam rddha-mudah smarantah
yo `ntar bahis tanu-bhrtam asubham vidhunvann
acarya-caitya-vapusa sva-gatim vyanakti
(Srimad Bhagabat - 11/29/6)*

Uddhaba speaks to Lord Krishna - Oh Lord You destroy all the evils of the mortal souls by unimaginable grace and in order to establish Yourself You exist as Acharya (Guru) externally and as 'Antaryami' in the mind. The learned ones can not fathom the depth of such pastimes of yours even if they get the years of life that Brahma has.

Grace of guru can be achieved by mercy of Krishna-

*krsna yadi krpa kare kona bhagyavane
guru-antaryami-rupe sikhaya apane
(Chaitanyacharitamrita, Madhya - 22/47)*

If Krishna blesses some fortunate person, He gives lessons as Guru without and Supersoul within.

Guru is the giver of Divine knowledge-

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

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

*na dharmam na dharmam shrutigana niruktam kila kuru
braje radhakrishna-prachura paricharyamiha tanu
sachisunum nandiswar-patisutatve gurubaram
mukunda presthatve smara paramajasram nanu manah
(Mana sikhya - 2)*

Oh ! mind, don't persue the dharma which has been described in the Vedas as Punya (good deeds), and Adharma which has been described as sin (papa). You only worship Sri Radha Krishna in 'Braja', and Gourasundar the son of Sachi knowing him as the manifestations of Sri Krishna the son of Nanda and Srila Gurudev as near and dear to Mukunda.

*saksad-dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri-caranaravindam
(Gurbastaka - 7)*

Srila Gurudeva has been described as Hari in all the scriptures and the sadhus know Him as such. But I pray at the lotus feet of Srila Gurudeva who is the dear servant of Lord Sri Krishna Chaitanya.

*suddhabhaktah sri guroh shri shilasyacha
bhagabata saha aveda drustim tatprijatamatwai neba manyante
(Bhakti Sandarbha - 2/16)*

Advanced devotees understand that a pure Spiritual master is nondifferent from the all-auspicious personality of Godhead and simultaneously His very dear servant.

*gurur na sa syat sva-jano na sa syat
pita na sa syaj janani na sa syat
daivam na tat syan na patis ca sa syan
na mocayed yah samupeta-mrtyum
(Srimad Bhagabata - 5/5/18)*

One who cannot deliver his own dependants from the path of repeated birth and death by his devotional instructions, should never become a spiritual master, a father, a mother, a husband or a worshipable demigod.

*sei se parama bandhu sei pita, mata
shri krishna charane jei premabhakti data
sakala janme pita mata sabe pay
krishna guru nahi mile bhajaha hiyay
(Chaitanya Mangal - Madhya)*

One who offers loving devotional service at the lotus feet of Lord Krishna is the dearest friend, father and mother. One begets father and mother in all births, but one does not easily beget Krishna and Guru. Hence worship him in your heart

*sabda-brahmani nisnato
na nisnayatpare yadi
sramas tasya srama-phalo
hy adhenum iva raksatah
(Srimad Bhagabata - 11/11/18)*

If one though well-versed in Veda has not attained perfection in the knowledge of Sabda Brahma; his study of the Vedas is fruitless, like a man who milches a cow not yielding milk.

A spiritual Master must be a Vaishnava-

*maha kula prasuto 'pi sarva yajnesu diksitah
sahasrasakhadhyai ca no gurum syad avaisnavah
(Shri Hari-bhakti-vilasa- 1/45)*

One who is born in higher caste and is initiated in all jagnyas and has learnt thousand sections of Veda, can not be established as Guru if he is not Vaishnava.

Unqualified Gurus-

*guravo vahavah santi dipavac ca grhe grhe
durlabho 'yam gurur devi surya vat satva dipakah*

There are many Gurus who exploit the wealth of the disciples (sishya) but real gurus who can alleviate the sorrows of the disciple are rare.

*guror apy avaliptasya karya akaryatn ajanatah
utpatha pratipannasya parityago avidhi yate
(Mahabharat udyog parba - 179/25)*

One who is fond of pleasures, unmindful of his duties and follows mean path leaving behind pure devotion (Sudha Bhakti) is a Guru for the name sake and should be deserted forth with.

*snehadba lobhato bapi jo gruhniyadadikhsyaya
tasmin gurau sasishye tu debata shapa apatet
(Shri Hari-bhakti-vilasa - 2/7)*

By affection or by greed if Guru offers mantra without observing the proper principles of initiation(dikhsya), and if the disciple (sishya) accept him, as such both Guru and disciple are cursed by the devatas.

*jo byakti nyay rahita manyaena
tabubhou narakam ghoram brajatah kalamakhnyam
(Shri Hari-bhakti-vilasa - 1/101)*

One who (in the guise of Acharya) preaches matters against the accepted scriptures and who listens to the same as disciple (sishya), both of them fall in hell for unlimited time.

*paramartha gurvasrayo vaharika guru
adi pratyagena api kartavyah
(Bhakti sandarbha - 210)*

One should reject a worldly, materialistic, and spiritually unqualified guru and should take shelter of a qualified pure Vaisnav guru.

*avaishnava upadistena mantrena nirayam vrajet
tasmac ca vidhina samyag grahayed vaisnavad guroh
(Shri Hari-bhakti-vilasa - 4/366)*

If one is initiated by a non-vaishnava, then he is destined for hell. As such, one should follow scriptural injunctions and accept re-initiation from a Vaisnava guru with a Vaisnava mantra

*nr-deham adyatn su-labham su-durlabham
plavam su-kalpam guru-karnadharam
mayanukulena nabhasvateritam
puman bhavadhim na taret sa atma-ha
(Srimad Bhagabat - 11/20/17)*

That man (undoubtedly) kills his soul (brings about his own spiritual degradation), who having secured the exceptionally fit vessel of a human body, the source of all blessings and (therefore) a most rare boon, yet easily obtained (without any effort by the grace of God) and piloted by (an expert helms man in the form of) a preceptor and propeller by a favourable wind in the shape of Myself (nevertheless) fails to cross the ocean of mundane existence.

*gurushuanaramatirjasya ba narakis sah
(Padma Purana)*

One who thinks Gurudev as a human being is to go to hell. (naraka).

A pure guru is nondifferent from god-

*yasya saksad bhagavati
jnana-dipa grade gurau
martyasad-dhih srutam tasya
sarvam kunjara-sucavat
(Srimad Bhagabat - 7/15/26)*

Analogous to the bath of an elephant (which throws dust on its body immediately after washing it,) is all sacred knowledge possessed by a man who entertains the perverted notion about the teacher -(who has conferred on him the light of wisdom and (as such) is no other than the Lord) that he is a mortal being (like himself)

*tadviddhi pranipatena pariprasnena sevaya
upadeksyanti to jnanam jnaninastattvadarsinah
(Bhagabad Gita - 4/34)*

(Oh Arjuna) Understand the true nature of that knowledge by approaching illumined soul. If you prostrate at their feet, render them service, and question them with an open and guileless heart, those wise seers of Truth will instruct you in that Knowledge.

*evam gurupasanayaika-bhaktiya
vidya-kutharena sitena dhirah
vivrsya jivasayam apramattah
sampadya catmanam atha tyajastram
(Srimad Bhagabat - 11/12/24)*

Having thus subdued yourself and remaining alert, (all the while) cut at the root of your astral body (the distinguishing appurtenance of a jiva) with exclusive devotion (to me) acquired by sitting at the feet of a preceptor (guru) or by means of the keen-edged axe of wisdom (in the form of self realisation): and having (thereby) realised the self, cast off forthwith the weapon (with which you have rent the veil of ignorance in the form of your jivahood).



THE BHAGAVATA DHARMA

Dr. Fakir Mohan Das, Sahityacarya

As regards Dharma, it is stated in scriptures that "Srutismrtibhyamuditam yat sa dharmah" - that is dharma which is stated in veda and smriti. That which gives knowledge of Dharma and Brahma is called Veda (Vedayati Dharmam Brahma sa Veda) It is also stated in Srimad Bhagavat (6/1/38)

*yuyam vai dharma - rajasya
yadi nirdeva - karinah
bruta dharmasya nas tattvam
yac cadharmasya laksanam*

The messengers of Lord Vishnu said to Yama's messengers: If you are actually servants of Yamaraja, you must explain to us the meaning of religion and the irreligious principles. Then the messengers of Yamamaharaja replied (Bhag. 6/1/40)

*veda-pranihito dharmo
hya dharmas tad viparyayah
vedo narayanah saksat
svayambhur iti susruma*

That which is prescribed in the vedas constitutes dharma, the religious principles and the opposite of that is irreligion. The Vedas came directly from the Lord Narayana and are self-born. This we have heard from Yamaraja.

*yena yavan yathadharmo
dharmo vaha samihitah
sa eva tat phalarh bhunkte
tatha tavad amutra vai
(Bhag. - 6/1/45)*

In proportion to the extent of ones religions or irreligions in this life, one must enjoy or suffer the corresponding reactions of his Karma in the next. So it is stated in Veda that the Vedas and Puranas appeared in this world from Lord Narayana:

*ebam va areasya mahatobhutasya nihs'vasitametat
yad rgvedo yajurvedah samavedo atharbangirasa
itihasa puranam
(Maitreya Upanisad - 6/32)*

Srimad Bhagavatam also says clearly that the Bhagavata Dharma narrated by Lord Narayan not by any one.

*dharmam tu saksad bhagavat-pranitam
na vai vidur rsayo napi devah
na siddha-mukhya asura manusyah
kuto nu vidyadhara-caranadayah
(Bhag. - 6/3/19)*

Real religious principles are described by the Supreme Lord. Although fully situated in the mode of goodness, even the great rsis who occupy the topmost places cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka so nothing to say about demons, ordinary human beings , Vidyadharas and Caranas.

Who knew this Bhagavat Dharma

So it is clear that as Bhagabat Dharma is very secret, nobody knew it. Veda is so vast one cannot know the secrets of the Vedas which is called Bhagavat Dharma. That is why it is stated in the beginning of Srimad Bhagavat (1.1.3)-

*nigama kalpatarorgalitam phalam
sukamukhadmrtad dravasamyutam
pivata bhagavatam rasarhalayam
muhuraho rasika bhuvi bhavukah*

O expert and thoughtful men, relish Srimad Bhagavata. It is the mature fruit of desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Goswami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all. Sri Sukadeva Goswami knew it from his father Sri Krisna Dvaipayana Vyasadev, who divided whole Vedas and Puranas and lastly presented Srimad Bhagavatam Mahapurana. Yamaraja also expressed the names of including himself twelve Mahajans who are the Bhagavat Dharma Scholars (Bhag.6-3-20-21) and preached Bhagavata Dharma through their speech and activities. They are:-

*svayambhur naradah sambhuh
kumarah kapilo manuh
prahlado janako bhismo
balir vaiyasakir vayam*

*dvadaiaite vijanimo
dharmam bhagavatarn bhatah
guhyam visuddham durbodham
yam jnatvamrtam asnute*

Lord Brahma, Bhagavan Narada, Lord Siva, the four Kumaras, Lord Kapila, Svaymbhuva manu, Prahalada Maharaja, Janaka maharaja, Grandfather

Vishma, Bali Maharaja, Sukadeva Goswami and I myself (Yamaraj) know the real religious principle, which is known as Bhagavata dharma or surrender unto the Supreme Lord and love for Him. This Bhagavata Dharma is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance one fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead. It is stated in Srimad Bhagavad Gita, that how Manu knew Bhagavata dharma. (Gita 4.1-2) through Sun God as follows:-

*imam vivasvate yogam
proktavanahamavyayam
vivasvanmanave praha
manuriksvakave'bravit*

*evam paramparapraptam
imam rajarsayo viduh
sakaleneha mahata
yogo nastah parantapa*

The Lord Krishna said: I instructed this imperishable science of (Bhakti) Yoga to the sungod, vivasvan, and vivasvan instructed it to Manu, the father of mankind and Manu in turn instructed it to Ikshvaku. This supreme science (of Bhagavatadharma) was thus received through the chain of disciples in succession and the saintly Kings (like Janaka Maharaj, Prahlada Maharaj and Parikshita Maharaj, Bali Maharaj) understood it in that way. But in course of time the succession was broken and therefore the science as it is appears to be lost.

We should remember here that as the Tapani Upanisadas like Gopala Tapani of Atharva veda came through Tapana or Sungod so they are called as Tapani or Tapini. Srila Rupa Goswami, at the time of expressing Sri Radhatattva said in his Ujjvala Nilamani - "gopalottaratapanyam yad gandharveti visruta" I express about Sri Radhatattva who is famous as Gandharva in Veda-- Uttara tapani (second part) of Gopala Tapani Upanisad of Atharva veda - Pippalada branch. According to the survey of Veda Raksana Nidhi Trust of Tirupati now Brahmins of Pippalada branch of Atharva Veda are found in Orissa only. Many manuscripts of Paippalada samhita and its upanisadas in correct form are found in Orissa. Similarly Sukla Yagur Veda also came through Tapana (Sun God). As Brahmins of Paippalada branch (of Atharva Veda) and paippalada Samhita and its Tapani Upanisadas are found in Orissa. so this Veda can be called as "Odisi Veda" not as Kasmira Veda. Srila Baladeva Vidyabhusana, the author of Govinda Bhasya on Vedanta Sutras mentions in his commentary on Gopala Tapani Upanisad that this Gopala Tapani living in the hereditary study and culture of the Brahmins of Paippalada Branch in Orissa. Regarding Bhagavata Dharma, it is stated in Gopal Tapini (Bhaktirasya bhaj anam, tadihamutropadhi nairasya musmin manhKalpanam) worship of Lord Gopala is Bhakti, so leaving the material thoughts one should always meditate the lotus feet of Lord Gopala and Gandharva.

The Essence of Bhagavata Dharma

Manu learnt Bhagavata Dharma from Sun God, and the Sun God learnt it from Narayan. Similarly Pralhada Maharaja learnt it from Narada Muni and Sukadeva Goswami learnt it from Vyasa Deva, Vyasadeva from Narada, Narada from Brahma and Brahma from Lord Narayana. In this way we can discuss about the learning of Bhagavata Dharma by twelve Mahajanas. It is stated in Srimad Bhagavatam that Brahma first heard 'Catuh Sloki Bhagavatam' the essence of Bhagavata Dharma from Lord Narayana and the Lord expressed it (Bhag. 2/9/31-36) in short form as follows :-

*jnanam parama - guhyam me
yad-vijnana samanvitam
sarahasyam tad-angam ca
grhana gaditam maya*

*yavan aham yatha-bhavo
yad-rupa-guna-karmakah
tathaiva tattva-vijnanam
astu te mad-anugrahat*

The personality of Godhead said : Knowledge about Me as described in scriptures is very confidential and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully. After above mentioned introduction of Bhagavata dharma the Lord Narayana expressed the first sloka of catuhsloki

*aham evasam evagre
nanyad yat sad asat param
pascad aham yad etac ca
yo 'vasisyeta so 'smy aham
(Bhag. - 2/9/33)*

(Oh Brahma ! You please hear) It is I, the personality of God head, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of the creation. That which you see now is also I, the personality of Godhead and after annihilation what remains will also be I, the personality of Godhead. In this way the Bhagabata Tattva has been expressed in this first sloka of catutisloki. and in second Lord explains the Mayatattva fellows because when knowledge of Bhagavata tatwa becomes strong through knowledge of jiva soul and Maya at that time it is called science of Bhagavata Dharma. So after explaining "jnanam me paramaguhyam" or confidential knowledge svarupatatwa in first slok -'ahamebasame bagra, Lord Narayan is explaining "Yad Vijnanam samanvitam" as follows:-

*rte 'rtham yat pratiyeta
na pratiyeta catmani
tad vidyad atmano mayam*

yatha bhaso yatha tamah
(Bhag. - 2/9/34)

O Brahma, whatever appears to be of any value, without relation to Me, has no reality know,. it is My illusory energy, that reflection which appears to, be in darkness. The purport of above mentioned slok is that when we are looking to the bimba, or (disc of the sun) at that time we can not see the abhasa, (or pratibimba) reflected image, and tamah or darkness. Here Lord Krsna's eternal energy (citsakti) is like Sun's disc abhasa or Lords tatatha Sakti jiva souls are like reflected image and tamah or darkness is Maya sakti the sadow of eternal energy. Both are connected with Lord Srikrnsa. Vyasadeva under the instructions of his spiritual master, Naradamuni, concentrated his mind in that transcendental place of meditation of Bhaktiyoga, thus he saw the absolute personality of Godhead along with His external energy, which was under full control. Due to this external energy, the jiva soul, although transcendental to three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. So in Srimad Bhagavatgita Sri Krishna Bhagavan (7/4, 5-12-14)said that earth, water, fire, air, sky, mind, intelligence, and false ego all together, these eight constitute My separated Apra Prakrti or Maya (material energies) Besides these there is another Para Prakrti (superior energy) named jiva prakrti of mine which comprises the living entities who are exploiting the resources of this material, inferior nature. You know that all states of being be they of sattvika (goodness), rajasika (passion), tamasika (ignorance) - are manifested by My (material) energy. I am, in one sense, everything, but I am independent. I am not under the modes of material nature, for they, on the contrary, are within me. Deluded by the three modes, goodness, passion and ignorance, the whole world does not know Me, who am above the (three) modes, and am inexhaustible. These energies of Mine; consisting of the three modes of material nature, are difficult to overcome, but those who have surrendered unto Me can easily cross beyond them.

yatha mahanti bhutani
bhutesuccavacesv anu
pravistany apravistani
tatha tesu na tesv aham
(Bhag. - 2/9/35)

O Brahma, you should know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos. Similarly, I myself also exist within everything created, and at the same time I am outsider of everything.

In this third sloka of the Caturh Sloki Bhagavan Lord Narayan is explaining "sarahasyam tadangamca" which was stated in introduction. In this connection the Lord says: This is the secrecy that though panchamahabhutas (five elements - earth, water, fire, air and ether) are staying in this world as its elements, still they are separate in their self. Similarly, though the supreme lord enters into this world which is the

transformation of His energy, and though He stays in the jivasoul, His ever servant as Paramatma, yet He is always staying in His own appearances in Goloka Vrndavan and Paravyoma (His divine abode)

*etavad eva jijnasyam
tattva-jijnasunatmanah
anvaya-vyatirekabhyam
yat syat sarvatra sarvada
(Bhag. - 2/9/36)*

A person who is searching after the Absolute Truth, the personality of Godhead, must certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

After expressing the Sambandha tattva here in this fourth sloka of Catuh Sloki Bhagavata, Lord Narayan is explaining "grhana gaditam maya", the abhidheyatattva. A real tattvajijnasu (a person who is searching after the Absolute Truth) should ask up to that point. where no question will arise anymore. In Sri Caitanya Caritamrta, Srila Krushnadas Kaviraja Goswami expressed this in the conversation between Sriman Mahaprabhu and Srila Rai Ramananda about Sadhya-Sadhan Tattva. In this regard when Sri Rai Ramanda expressed that swadharmacarana (adhere to one's own religious practices begets faith in the Lord), Krsna Karmarpana (to offer the result of the good actions to the Lord), SvadharmaTyaga (to renounce one's own religion) and Jnanamisra Bhakti (faith based on the knowledge of Truth) is the cause of Visnu Bhakti; at that time Mahaprabhu told "eha bahya age kaha ara" (even this is on the surface; go deeper into truth) When Sri RaiRamananda expressed about Jnanasunya Bhakti (Bhakti without Jnana, Prema bhakti and dasyaprema (loving obedience) is the best way to realise godhead at that time Mahaprabhu told "eha hays age kaha ara" (This is true, go further and deeper into truth.) When Sri Rai Ramananda expressed that Sakhyaprema (loving friendship) and Batsalya prem (parental affection)are the best ways to realise Godhead then Mahaprabhu told "eha uttama age kaha ara" (This is good, but go still deeper, into truth".)

When Sri Rai Ramananda expressed Kanta bhava or Gopi Bhava (divine conjugal love of the Gopis.) Then Mahaprabhu told "Yes, this, O Ramananda is indeed the sublimest truth, but tell me if there be any further truth to reveal".

When Sri Rai Ramananda expressed about Radhaprem (the divine love of Sri Radha), the glories of divine love of Sri Radha and glories of Radhakrusna vilasa, Mahaprabhu told "please tell more". But when Sri Rai Ramananda expressed about Sri Radhakrsna premavilas Vivartta in musical form,composed by him, Mahaprabhu became unable to speak any thing more, and he covered Ramananda's mouth with His hands. Mahaprabhu was in this etavad eva Jignasa stage. As the Prema vilas vivartta which is the last limit of Sri Bhagavata Dharm, and it was not expressed clearly in any Scripture before, so Sri Rai Ramananda expressed

it through his own composition. Bhagavata Dharma can be performed by any one directly, as stated in Srimad Bhagavatam (2/3/10)

*akamah sarbakamo va
moksa-kama udara-dhih
tibrena bhakti yogena
yajeta purusam param*

A person who has broader intelligence, whether he be full of material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the personality of God head. Sometimes the Bhagavata Dharma is presented in sastras indirectly, as stated in Srimad Bhagavatam (2/4/17)

*tapasvino dana para yasavino
manasvino mantra-vidah sumangalah
ksemam na vindanti vina yad-arpanam
tasmai subhadra-sravase namo namah*

Let me offer my respectful obeisances unto all auspicious Lord Sri Krishna again and again, because the great learned sages, the great performers of charity, the great worker of distinction, the great philosopher and mystic, the great reciters of the Vedic Hymns and the great followers of vedic principles cannot achieve any fruitful result without dedication of such great qualities to the service of the Lord Sri Krsna.

One should consider from scriptures that the Bhagavat Dharma can be performed in all circumstances, by all persons in all place and time, as stated in Srimad Bhagavatam (2/2/36) by Sukadeva Goswami -

*tasmat sarvatmana rajan
harih sarvatra sarvada
srotavyah kirtitavyas ca
smatavyo bhagavan nrnam*

O king, it is therefore essential that every human being hear about, glorify, and remember the Supreme Lord, the personality of Godhead always and every where.

The Characteristic of Bhagavata Dharma

It is not possible to exhibit detailed characteristics of Bhagavata Dharma in this article, as discussed in whole Srimad Bhagavatam, yet as far as possible we are giving some features of Bhagavata Dharma here. When the Rsis's headed by Saunak asked Suta Goswami, the disciple of Vyasadev six questions, he replied:-

*sa vai pumsam paro dharmoh
yato bhaktir adhoksyaje
ahaituky apratihata*

yayatma suprasidati
(Bhag. - 1/2/6)

Disinterested and unimpeded loving service to the supreme Lord Sri Krisna who is Adhoksaja, (one who does not expose Himself to the limited human sense experience) this loving service enables the soul to attain Divine Love. This is Bhagavat Dharma, the supreme Religion of eternal Bliss for all mankind

vasudeva bhagavati
bhakti-yogah prayojitah
janayty asu vairagyam
jnanam ca yad ahaitukam
(Bhag. - 1/2/7)

By unalloyed devotion to the supreme Lord Vasudeva (Sri Krisna), one immediately acquires Transcendental knowledge and detachment from the mundane world.

dharmah svanusthiah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam
(Bhag. - 1/2/8)

The occupational activities, performed by a man according to his own position, are only so much useless labour, if they do not provoke attraction for the blissful narratives of the supreme Lord Sri Krsna-

dharmasya hy apavargy asya
nartho r'thayopakalpate
narthasya dharmaikantasya
kamo labhaya hi smrtah
(Bhag. - 1/2/9)

The final goal of the Supreme Religion is not the acquisition of wealth nor sensuous enjoyment which is the final goal of a great men. Hence neither wealth nor the satisfaction of carnal appetite is the Aikantika Dharma of the true devotees of the Supreme Lord Sri Krisna:--

atah pumbhir dvija- srestha
varnasrama-vibhagasah
svanusthitasya dharmasya
sarizsiddhir hahri-tosanam
(Bhag. - 1/2/13)

O best among the Brahmins, it is therefore concluded that the highest perfection one can achieved by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life, which is to please the personality of Godhead.

From the lotus face of Brahma

Lord Brahma, one of the twelve Mahajanas expressed, in his prayers to Sri Garbhodakasayi Visnu, (Bhag. 3/9/13)

*Pumsam ato vividha-karmabhir adhvanadyair
danena cogra-tapasa paricaryaya ca
aradhanam bhagavatas tava sat-kriyartho
dharmo 'rpitah karhacid mriyate na yatra*

But, O Lord, if the people perform sacrificial rites and consecrate the result (Dharma) of their actions to thy lotus feet in order to please Thee, that performance of rites is the highest of actions for devotional performances when dedicated to thy lotus feet with their results for thy pleasure, they are known as 'Karmarpana' which is 'Bhagavata Dharma' in the incipient stage, and is therefore productive of eternal good.

From the speech of Prahalada Maharaja

Srila Prahlada Maharaja at the age of five instructed his schoolmates who were the son of demons (Bhag. 7/6/1)

*kaumara acaret prajno
dharman bhagavatan iha
durlabham manusam janma
tad apy adhruvam arthadam
(Bhag. - 7/6/1)*

One who is sufficiently intelligent should use the human form of body from the very beginning of life - in other words, from the tender age of childhood, to practice Bhagavat Dharma, the activities of devotional service giving up all other engagements. The human body is most rarely achieved and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection.

*guru-susrusaya bhaktya
sarva-labdharpanena ca
sangena addhu-bhaktanam
isvararadhanena ca*

*sraddhaya tat-kathayam ca
kirtanair guna karmanam
tat padamburuha dhyanat
tal-lingeksarhanadibhih
(Bhag. - 7/7/30-31)*

One should accept the bonafide spiritual master and render service unto him with great devotion and faith. whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should,. hear the glories of the Lord with faith, glorify the transcendental qualities and activities and activities of the Lord, always meditate the Lord's lotus feet, and worship the Diety of the Lord strictly according, to the injunctions of the Sastra and Guru.

Srila Prahlada Maharaja also expressed before his father Hiranyakasipu

*sravanam kirtanam visnoh
smaranam padasevanam
arccanam vandanam dasyam
sakhyam atma-nivedanam*

*iti pumsarpita visnoh
bhaktis'cen nava laksana
kriyeta bhagavaty addha
tan manye adhitam uttamam*

Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalias, offering prayers to the Lord, becoming His servant, considering the Lord is one's best friend, and surrendering every thing unto Him (in other words, serving Him with the body, mind and words) - these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

From the speech of Naradamuni

In the conversation between Vyasadev and Narada muni Sri Narada asked, "O great sage Vyasadev ! you have studied the all vedas with great care and yet, why do you mourn like one frustrated of his purpose ?." Then Vyasa deva replied. "All you have said about me is perfectly correct. Despite all this, I am not pacified. I will therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge, due to your being the son of Brahma." Then SriNarada said (Bhag 1/5/8,9) -

*bhavatanudita-prayam
Yaso bhagavato 'malam
yenaivasau na tusyeta
manyate tad darsanam khilam*

You have not actually described vividly the sublime and spotless glories of the supreme Lord Sri Krisna. That philosophy which does not satisfy the transcendental sense of the Lord is considered incomplete or worthless.

*yatha dharmadayas cartha
muni-varyanukirtitah
na tatha vasudevasya
mahima hy anuvarnitah*

Although, great sage, you have broadly described the four principles beginning with religious performances, you have not described the Bhagavata Dharma, the glories of the Supreme Lord Vasudeva. Once Narada Muni met the Pracetas, the sons of Pracinabarhi (the descendant of Prithu, the son of the king Vena) and they said, O great sage, O Brahmana, we hope you met with no disturbances while coming here. It is due to our great fortune that we are now able to see you. By the travelling of the sun, people are relieved from the fear of the darkness of night - a fear brought about the thieves and rogues, similarly your travelling is like the Sun's, for you drive away all kinds of fears. Then Sri Narada Muni said (Bhag. 4/31/9,14)

*taj janma tani karmani
tad ayus tan mano vacah
nrnam yena hi visvatma
sevyate hair isvarah*

When a living entity is born to engage in the devotional service of the supreme personality of God head, who is supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect.

*yatha taror mula-nisecanena
trpyanti tat-skandha-bhujopasakhah
pranopaharac ca yathendriyanam
tathaiva sarvarhanam acyutejya*

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshipping the Supreme Lord Sri Krisna through devotional service automatically satisfies the demi gods, who are parts of the Supreme Lord. Once devarsi Narada came to Dvaraka and met Vasudeva the father of supreme Lord Sri Krisna. Sri Vasudeva asked him about Bhagavat Dharma. In that connection Narada Muni narrated the conversation between Nemi, the King of Videha and the Nabayogendras (Kavi, Havi, Antariksa, Prabudha, pippalayana, Abirhotra, Drumila, Camasa and Karabhajana nine sons of Rusabhadeva). These nine sages travelled through the whole of India and came to Videha, where king Nemi, the father of Janaka was performing a Yajna with risis. Seeing them he became happy and asked them about Bhagavat Dharma

From the lotus face of Kavimuni

When Nemi Maharaja asked to nine Yogendras, about what is Bhagavata Dharma, for which the supreme personality of Godhead donates Himself to the devotees, at that time, Sri Kavi replied (11/2/33-36)

*manye 'kutascid-bhayam acyutasya
padambujopasanam atra nityam
udvigna-vuddher asad-atma-bhavad
visvatmana yatra nivartate bhih*

I think worship of the lotus feet of Acyuta, the Supreme Lord, which makes the worshipper free from all fears, is the source of the highest good, for such worship entirely clears the mind from all sorts of uneasiness and fear arising from selfish attachment for perishable and ephemeral mundane things.

*ye vai bhagavata prokta
upaya hy atma-labdhaye
anjah pumsam avidusam
viddhi bhagavatan hi tan*

Those means which are easily accessible to God realisation by the ignorant and are spoken of by the supreme Lord Himself are the true nature of Bhagavata Dharma.

*yan asthaya naro rajan
na pramadyeta karhicit
dhavan nimilya va netre
na skhalen na pated iha*

O King ! he who follows Bhagavata Dharma is never inveigled into any obstacle nor does he slip from the path of devotion to the Supreme Lord, even if he runs along with his eyes shut.

*kayena vaca manasendriyair va
vuddhyatmana vanusrta-svabhavat
karoti yad yat sakalam parasmai
narayanayeti samarpayet tat*

Whatever is to be done by body, word, mind, senses, intellect, ego, or even the socio-religious duties as stated in the scriptures according to the natural inclination and occupation all these must be done by consecrating them to the lotus feet of the . Lord Narayan is called Karmarpana or Bhagavata Dharma

*bhayam dvitiyabhinivesatah syad
isad apetasya viparyayo 'smrtih
tan-mayayato budha abhajet tam
bhaktyaikayesam guru-devatatma
(Bhag. - 11/2/37)*

He who turns his back towards the supreme Lord at once forgets his real nature as his eternal servant. This idiot forgets his real nature as His eternal servant. He thinks that he is the enjoyer of the phenomenal world. This is the root of his endless sufferings from the three fold afflictions in every birth. Hence he who is wise and intelligent must serve the Supreme Lord Sri Krsna with single minded devotion under the benign guidance of the spiritual master who is his Lord and most dear to him.

*srnvan su-bhadrani rathariga-paner
janmani karmani ca yani loke
gitani namani tad-arthakani
jayan vilajjo vicared asangah
(Bhag. - 11/2/39)*

A true devotee of Sri Krsna must listen to his ever blissful birth and deeds as narrated in the sacred scriptures and chant them after hearing from the lips of a Mahabhagavata in the association of Sadhus without caring for public praise or blame.

*evam-vratah sva priya-nama-kirtya
jatanurago druta-citta uccaih
hasaty atho roditi rauti gayaty
unmada-van nrtyati loka-bahyah
(Bhag. - 11/2/40)*

With such characteristics of a Mahabhagavata, the devotee of Sri Krsna acquires divine love for Him; and with a heart saturated with intense longing for catching a glimpse of His beautiful form, he some times laughs along, weeps, laments for separation from his Beloved, sings and dances like a madman.

*kham vayum agnim salilam mahim ca
jyotimsi sattvani diso drumadin
sarit-samudrams sea hareh sariram
yat kim ca bhutam pranamed ananyah.
(Bhag. - 11/2/41)*

Ether, air, fire, water and earth, the planetary systems, the entities, the quarters, the trees, the rivers, the oceans and whatever exists on earth are the external manifestations of supreme Lord Sri Krsna and he greets them imbued with single minded devotion, thinking that they are His body inseparable from Him.

*bhaktih paresanubhavo viraktir
anyatra caisa trika eka-kalah
prapadyamanasya yathasnatah syus
tustih pustih ksud-apayo 'nu-ghasam
(Bhag. - 11/2/42)*

When a person sits to dine, each morsel of food brings on him three things at a time such as, satisfaction, nourishment and appeasement of hunger, similarly, when a devotee has really surrendered to Guru & Krisna, he must be imbued with the following three things simultaneously (1) steadfast attachment for Sri Krsna (2) actual realisation of the true nature of Sri Krsna and Maya and their inter-relation (3) detachment from mundane affinities and relations.

From the speech of Prabudha

Similarly Prabudha also expressed about Bhagavata Dharma. He described 35 rules of Bhagavata Dharma as follows: (Bh 11/3/23-33) - First of all (1) retraction of mind from sense objects (2) association with Sadhus (saints) (3) compassion to all beings (4) friendship-no humility to the Lord's devotees (5) purity (6) observation of socioreligious duties (7) forgiveness (8) not to give way to idle gossip (9) study of the Vedas (10) simplicity (11) Brahmacharya (12) inoffensiveness (13) sama darsana (God-vision in every entity and every entity in Godhead) (14) View friend and foe, gain or loss alike (15) life in seclusion (16) indifference or non attachment to worldly things (17) don of rag-cloth (18) contentment with what little one has in his possession (19) firm faith in srimad Bhagavatam (20) not to disparage other scriptures (21) control of mind, body, words and deeds (22) adherence to truthfulness (23) quietness of mind (24) self-restraint (25) hearing, chanting and meditating on the divine birth, deeds, and qualities of Supreme Lord Srikrshna (26) dedicating to His lotus feet all that is dear to him, his austerities, his gifts, his uttering of mantras, his way of life as well as his wife, children, wealth, properties, houses and lifeenergies (27) contracting friendship with those whose life and soul is Sri Krsna (28) rendering service to the animate and inanimate worlds especially to those human beings who are pious and true devotees of Lord Sri Krsna (29) mutual recitals of the soul purifying glories of Srikrshna (30) mutual friendship (31) mutual happiness (32) mutual complacency (33) mutual remembrance of Sri Krsna, the destroyer of all sins, (34) illuminations with horripilation of body due to the ecstasy arising from the performances of Bhakti (35) the saints of devotional cult attaining the highest goal of human life, becomes self-delighted, sometimes weeping due to love in-separation from Sri Krsna, sometimes laughing due to union in-separation from Sri Krsna, sometimes laughing due to union with Him, the source of all joy, some times telling super-human tales, sometimes rejoicing and dancing due to the blissful realisation of their hearts, these persons can easily pass over the impossible ocean of Maya by virtue of their pure devotion, from learning the inner truths of the Bhagavata Dharma.

From the Speech of Sri Hari

When the king Nemi asked how many Bhagavattas, who are practising and patronising Bhagavat Dharma through activities and what are their characteristic features ? then Sri Hari said there are three kinds of Bhagavatas such as (Bhag. 11/2/45-47)

*sarva-bhutesu yah pasyed
bhagavad-bhavam.atmanah
bhutani bhagavatya atmany
esa bhagavatottamah*

He who sees his own beloved Sri Krsna manifested in every thing, animate or inanimate, and every entity manifested in Him and feels a thrill of ecstatic delight every where in consequence of this is a Mahabhagavata of the highest order of devotion.

*isvare tad-adhinesu
balisesu dvisatsu ca
prema-maitri-krpopeksa
yah karoti sa madhyamah*

He who is a lover of Godhead, is friendly to His devotees, compassionate to the ignorants, and indifferent to those who are averse to the worship of and envious of Sri Krsna is a Madhyamabhagavata of Middle order.

*arcayam eva haraye
pujani yah sraddhayehate
na tad-bhaktesu canyesu
sa bhaktah prakrtah smrtah*

He who form conventional faith, worships the Holy image of Sri Visnu but has no respect for his devotees or other beings is a Bhagavata of inferior order.

From the speech of Drmila

Similarly when the king Nemi asked what are the duties of the descendants of the Supreme Lord Vasudeva (Bh 11/4/1) Drmilarsi (Bh 11/4/17) narrated the incarnations of Godhead who preach Bhagavata Dharma and saved vedas such as (1) Sri Hansabatara who instructed Bhaktiyoga (Bhagavata Dharma) to Devarsi Narada (2) Sri Dattatreya avatara who taught the princes Yadu Haihaya and many others (3) The Kumara or catuhsana avatars who taught the munis (4) Sri Rsava avatar, the father of nine yogindras are other descendants. (5) Hayagriva avatara who rescued the self-revealed Vedas from Patala by killing the demons Madhu and Kaitabha. In 2nd chapter of Srimad Bhagavat (2/7/19) Lord Brahma also told Narada, O Narada you were taught about the science of God and His transcendental loving service by the supreme Lord in His incarnation of Hamsa avatara. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, the full science of devotional service which is especially understandable by persons who are souls surrendered unto Lord Vasudeva. So it is clear that Narada learnt Bhagavata Dharma from Sri Hansa avtar as well as Lord Brahma and Nabayogendra learnt from their father Rusavadeva (Bh. 2/7/11).

From the speech of Karabhajana

When the king Nemi asked (Bh. 11/5/19) - In what age, what colour, what form, what name and in what process the supreme Lord Sri Visnu is worshipped ? Sri Karabhajanarsi expressed (Bh. 11/5/ 21-32 In satya yuga Suklavarṇa Visnu, who is four armed, adorned with Danda and Kamandalu, sacred thread and Akṣamala, dressed as a Brahmacari preached the method of worship, meditation. (2) In Tretayayuga Raktavarṇa Visnu, is four-armed, adorned with sacred thread, hastawny hair and has three lines on his belly, is dressed as Brahmacary, and preached the method of Yagna. (3) In Dvāpara Yuga, Bhagavan Shyama has four arms and sometimes two arms he is adorned with yellow robe, conch, disc, club and lotus as weapons, with mark of Srivatsa and Kaustubha gem on His breast and Vaijayanti garland round His Neck, preached method of Arcana (worship) (4) In Kaliyuga the supreme Lord descended as one who always chants the Holy names of Sri Kṛṣṇa, who is Sri Kṛṣṇa Himself, whose complexion is Yellow, whose anga (body) - (Adwita and Nityananda), Upāṅga (Limbs - Srivas, Gadadhara and others), weapons (Holy name of Sri Kṛṣṇa), Pārsada (Associates - Govinda, Mukunda, Murari, Haridas and others). Those who are wise and intelligent worship Him in the sacrifice of congregational chant of the Holy names of Sri Kṛṣṇa.

The object of worship in Kaliyuga

*dhyeyam sada paribhava-ghnam abhista-doham
tirthaspadam siva-virinci-nutam saranyam
bhṛtyarti-ham pranata-pala bhavavdhi-potam
vande maha-purusa te caranaravindam
(Bhag. - 11/5/33)*

O thou Mahapurusa - Sri Kṛṣṇa Caitanya Mahāprabhu ! we bow down our heads before your lotus feet, they are always worth meditating upon, before them all desires of elevation, salvation, āṣṭāṅga yoga and other anti-devotional cults dwindle into insignificance. They are the Bestowers of Divine Love. They are the real sanctum sanctorum of all the Holy shrines of Gouda mandal, Kṣetra mandal and Vraja mandal. They are the absolute shelter of the Mahābhāgavatas of revealed path, who follow the footsteps of Sri Rupa Goswami. They are asylum which is adored by the nāmacārya Thakur Haridas, the incarnation of Brahma and by Sri Advaita Acārya, the incarnation of Siva, They are the only refuge worth taking shelter out of all refugees. They are the killers of all mental agonies. They are the protectors and support of your servants who are loyal and faithful to you and they are the vessels which carry them safe across the ocean of this world.

*tyaktva su-dustya-ja-surepsita-rajya-lakṣmīm
dharmistha ārya-vacasa yad āgād aranyam
maya mrgam dayitayepsitam anvadhavad
vande maha purusa te caranaravindam
(Bhag. - 11/5/34)*

O thou Mahapurusa - Sri Krsna Caitanya Mahaprabhu externally thou art truly the world teacher and last enacted the Leela of the Supreme Acarya of Vaidhi-Sadhana-Bhakti and internally as the crestJewel of all the Ragatmika devotees, thou didst renounce the much beloved company of thy consort Sri Visnupriya Devi, whose lotus feet are worshipped by gods in heaven imbued with the idea of separation-inlove for Srikrnsa in the role of Sri Radha or under pretest of a Brahmin's curse, Thou last accepted sannyasa and search after the supreme Lord Srikrnsa, the Lord of the Gopis and the life of thy life, in the role of Sri Radha, out of thy causeless infinite mercy for those who are running after the fourfold pursuits of human life or after the will-O-the wisp of wealth, women and name and fame, under the spell of Maya. Not only didst thou disseminate the doctrine of Divine love through out the world but also didst realise the three things such as (1) unparalleled sweetness as tested by Radha herself (2) the deep of Sri Radha's love for thee and (3) the Ecstatic bliss Sri Radha derived in Her love-games with thee. In the role of Sri Radha, O Lord, we offered our humble greetings to thy benign lotus feet.

The Glories of Bhagavata Dharma

*kalim sabhajayanty arya
guna jnah sara-bhaginah
yatra sankirtanenaiva
sarva-svartho 'bhilabhyate
(Bhag. - 11/5/36)*

In Kaliyuga, the chanting of the holy name of Sri Krsna alone is competent enough to give every thing worth desiring for. Hence, the superior of humanity who appreciate essence of things and merit, praise this Kali Yuga

*na by atah paramo labho
dehinam bhramyatam iha
yato vindeta paramam
santim nasyati samsrtih
(Bhag. - 11/5/37)*

There is no greater well-being for a jiva-soul wandering in the fourteen worlds than this Namasankirtana, because eternal bliss and cessation of worldly miseries as sequel accrue from Nama samkirtana.

*devarsi-bhutapta-nrnam pitranam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam
(Bhag. - 11/5/41)*

He who has renounced all sense of mundane obligation and has sought absolute shelter in the lotus feet of the supreme Lord Sri krsna, who is the only protector of His refugees, is absolved from all kinds of debts to

demigods, sages, creators, friends and relatives, parents and progenitors and is not, therefore, under obligation to any body in the world.

*sva-pada-mulam bhajatah priyasya
tyaktanya-bhavyasya harih paresah
vikarma yac cotpatitam kathancid
dhunoti sarvam hrdis sannivistah
(Bhag. - 11/5/42)*

The supreme Lord Sri Kṛṣṇa dearly loves that devotee who is completely bereft of the least thought of any other deity and worships His lotus feet with single minded devotion. If, by chance, he happens to do any thing not sanctioned by the scriptures, Sri Kṛṣṇa who is firmly seated in his heart, wipes out all that is wrong to him, out of His causeless mercy. In other words, He purifies him, as his indwelling monitor, without taking recourse to any ceremony of expiation (Bh 11/5/36-37, 41-42)

From the speech of Sri Yama Maharaj

We have already discussed that vedic literatures like Tapani Upanisad and Sukla Yajur Veda appeared through suṇod, the son of suṇod, yama maharaj one of the twelve Mahājanas, giving more importance on Bhagavata Dharma told his messengers when complained before Yamaraja against Viśnudutas: my dear servants you have accepted me as the supreme, but I am not. Above me and above all the other demigods including Indra and Candra, is one supreme master and controller. The partial manifestation of Supreme Lord Sri Kṛṣṇa are Brahma, Viṣṇu, Śiva, who are in charge of the creation, maintenance, annihilation of the universe. He is like the two threads that form the length and breadth of a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in its nose. Then he advised his servants:-

*etavan eva loke 'smin
pumsam dharmah parah smrtah
bhakti-yogo bhagavati
tan-nama-grahanadibhih
(Bhag. - 6/3/22)*

The chanting of Lord Nārāyaṇ's Name etc. is called Bhaktiyoga (Devotional services) and it is the ultimate religious principle for the living being in human society.

*namo uccarana-mahatmyam
hareh pasyata putrakah
ajamilo 'pi yenaiva
mrtyu pasad amucyata
(Bhag. - 6/3/23)*

My dear servants, who are as good as my sons, you just see the glories of the chanting of holy name of Lord Nārāyaṇ. The great sinner Ajamila

chanted only to call his son, whose name was Narayan, not knowing that he was chanting the Lords holy name. Nevertheless by chanting the holy name of the Lord, he was immediately saved from the ropes of death.

*etavatalam agha-nirharanaya pumsam
sankirtanam bhagavato guna-karma-namnam
vikrusya putram aghavan yad ajamilo 'pi
narayaneti mriyamana iyaya muktim
(Bhag. - 6/3/24)*

Therefore, it should be understood there are many ways like prayascitya karma, gyana, yoga etc. to be relieved from sins. Yet chanting the holy names qualities and activities of the Lord is the best and easy method. Ajamila was extremely sinful but while dying he merely chanted the holy name and although calling the son, he achieved complete liberation because.

*tan anayadhvam asato vimukhan mukunda-
padaravinda-makaranda-rasad ajasram
niskincanaih paramahamsa-kulair asangair
justad grhe niraya-vartmani vaddha-trsnan
(Bhag. - 6/3/28)*

Paramahansas are exalted persons who have no taste for material enjoyments and who drink the honey of the Lords lotus feet. My dear servants, bring to me for punishment only persons who are averse to the taste of that honey, who do not associate with paramahansas and who are attached to family life and worldly enjoyments, which form the path to hell.

*jihva na vakti bhagavad-guna-namadheyam
cetas ca na smarati tac-caranaravindam
krsnaya no namati yac-chira ekadapi
tan anayadhvam asato 'krta-visnu-krtyan
(Bhag. - 6/3/29)*

My dear servants, please bring to me only those sinful persons who do not use their tongue to chant the holy names and qualities of Krsna. Whose hearts do not remember the lotus feet of Krsna even once, and whose heads do not bow down even once before Lord Krsna. Send me those who do not perform their duties towards visnu, which are the only duties in human life. Please bring me all such fools and rascals.

Similarly Visnu's messengers also said to Yama's servants-

*aho kastam dharma-drsam
adharmah sprsate sabham
yatra dandyesv apapesu
dando yair dhriyate vrtha
(Bhag. - 6/2/2)*

Alas! how painful it is that irreligion is being introduced into an assembly where religion should be maintained. Now those in charge of maintaining the religious principles are needlessly punishing a sinless, unpunishable person.

*sanketyam parihasyam va
stobham helanam eva va
vaikuntha-nama grahanam
asesagha-haram viduh
(Bhag. - 6/2/14)*

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly, jokingly for musical entertainment or even neglectfully. This is accepted by all the learned scholars of the scriptures.

*ajnanad atha va jnanad
uttamasloka-nama yat
sankirtitam agham pumso
dahed edho yathanalah
(Bhag. - 6/2/18)*

As fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burn to ashes, without fail, all the reactions of one's sinful activities. Sri Sukadeva Goswami says

*ajamilo 'py athakarnya
dutanam yama-krsnayoh
dharmam bhagavatam suddham
traivedyam ca gunasrayam*

*bhaktiman bhagavaty asu
mahatmya-sravanad dhareh
anutdpo mahan asit
smarato 'subham atmanah
(Bhag. - 6/2/24-25)*

After hearing this discourses between the Yama dutas and visnu dutas, Ajamila could understand the religious principles that are under the three modes of material nature. These principles are mentioned in the three vedas. He could also understand the Bhagavata Dharma. the transcendental religious principle which are above the modes of material nature and which concern the relationship between the living being and supreme Lord. Further more Ajamila heard glorification of the name, fame, qualities and pastimes of the Lord, and thus became a perfectly pure devotee. He could then remember his past sinful activities, which he greatly regretted having performed. In this way the whole *Srimad Bhagavat* is full of discussions of Bhagavata Dharma.

THE MESSAGE OF SREE CHAITANYA

A connecting link between the Transcendental word and human ears having been ordained by the kind providence it has been possible to bring the Message of Sree Chaitanya to the doors of the people of this universe. It is not through the medium of the tie of the flesh but through that of sound or speech that we stand united with our fellows also in the ordinary affairs of life. We can have a peep into one another's mind not through our eyes, but through our ears.

The Transcendental Message of Sree Chaitanya runs in the channel of spoken communication. The Message advises us not to make any attempt to see the Form of the Absolute through our mundane eyes. The Absolute in the fullness of His Initiative and Personality is our Eternal Arbitrator and Regulator. In trying to see and hear Him by our initiative we shall see and hear things other than they really are. When the Transcendental Message entering through the ears reaches our liberated cognition, it opens our spiritual eyes to show the real thing in its true colour. By means of the transcendental sound a link can be established between us, the whole animated kingdom and the absolute. It is the Divine Sound alone who can give us a clue to what has never been seen nor made cognisable by our senses.

Scientists have called the present age "the age of machines"; while philosophers have described the same "as the age of free controversy". The word 'controversy' is a synonym for the word "Kali" for which reason the Pauranic authors have termed the present age the "Kali Yuga." Whatever faults and good qualities may be attributed to this Mali Yuga, the only good quality that drowns its other attributes, either good or bad, is in the discovery of the acme of glory in the virtue of the Divine Sound. Radios and other instruments of the like as carriers of sound have wrought wonders in the world.

To turn to the nature of the message of Sree Chaitanya to the world, in His own language it can be put in a nut-shell and summed up in one word as "the constant chanting of Sree Hari"; and the science of pure devotion teaches us to take and consider all animate and inanimate things of the universe as the potential carriers of the transcendental chant. Material science is the imperfect and perverted reflection of spiritual science. Material science that is creating wonders and dazzling the eyes of the world every moment is after all only perverted shadow, although it has so much overpowered all worldly people with the glare of its charms. To rouse up all who have been thus stupefied by discovering to them the connecting link of Divine Love, is the message of Sree Chaitanya. This connecting link of Divine Love has its full manifestation and displays in the chanting of Sree Hari. Hari Kirtan or the chanting of Sree Hari. should not be misunderstood as something palatable to our ears; but it is that which enhances the gratification of the pleasures of Sree Hari. What is palatable to us has been termed by the Upanished as "Prey" which, however sweet

and pleasing it may be to our ears or other senses, is not at all conducive to our eternal good in the long run, but that which is termed "Shreya" though distinctly unpalatable and bitter to the senses at the beginning, leads to our eternal well being in the end.

The message of Sree Chaitanya is the message about the "Shreya" of the Upanishads the best and final goal of the 'Shreya' of all souls being Krishna Prema. In the transcendental love of Krishna there is not an iota of hankering for the gratification of one's senses. A devotee, fully surrendering himself to Krishna, does not require anything to gratify his senses, neither does he hanker for the so called salvation for which worldly people on being disillusioned of the vanities of the world, are so very anxious, but his ultimate aim is unconditional devotion to Godhead. He desires no other pleasure but to make himself an instrument for the gratification of the Spiritual Senses of Krishna against all apparent odds and at the cost of all seeming difficulties and sorrows arising therefrom. His outlook is in always searching for His pleasures wherein he identifies all his needs and outside which he finds no separate requirement for himself.

There are people who speak highly about renunciation. Like desire for rest after prolonged fatigue, desire for renunciation arises in human breast after prolonged enjoyment. But in respect of the eternal bliss of the service of the Lord there is no *locus standi* for any desire of renunciation. Unlike in 'kama' (Sensuous pleasure) there is nothing troublesome or monotonous in 'prema' (divine love). To a "Bhogi" (enjoyer of the world) the word "tyag" (renunciation) has got a sinister charm; but 'prema' is a different thing altogether and not an object of vaunt of worldly people. If Sree Hari be worshipped or not, there is no necessity for any "tapas" (austerities); and if He be found within and without or not, there is also no necessity for any such 'tapas'.

Sree Krishna is the fullest object of Divine Love. All the varieties of "rasa" (mellow principle) are centred in Him. Shanta, Dasya, Sakhya, Batsalya and Madhura are the five principal 'rasas'; and *Hasya, Adbhuta, Bira, Karuna, Raudra, Bibhatsa* and *Bhayanaka* are the seven subsidiary rasas; all of which find full scope in Krishna. No where else except in Krishna free scope for the full exercise of all the rasas is to be found. With a thorough analysis Sree Chaitanya has made this eternal truth manifest to the world. To give a full delineation thereof is not at all possible within the short compass of this discourse. Brahma, Parmatma, Iswara and the name of the gods of most religious sects are apithets by reference to this world; that is, these names are attributive in the mundane sense; but the name Krishna is not of the type, the name being identical with the Personality Himself. Krishna is the Owner or Possessor of all Divine Powers and Attributes. He is far far above all the conceptions we have formed about Him with the help of our experience of the things of this world either in theatres, bioscopes, literatures or in the common sayings of men. Man can not derive from his experience any true conception about Him. A Historical Krishna, an allegorical Krishna, a super-natural Krishna, a heroic

Krishna or an immoral Krishna is a conception far away from the real Truth. Hence the Bhagabat describes Him as Adhokshaja i.e. One Who has reserved to Himself the exclusive right of not being exposed to human senses; because the fullest initiative and personality are focussed in Him. He is the Regulator of all empirical knowledge of the 'jivas' and with His own initiative controls the same. He is also called Aprakrita, being beyond all 'pratyaksha' (what is seen by anyone) and 'paroksha' (what is seen or known through others). Not to speak of Pratyaksha, Paroksha and the Aparoksha (knowledge of Impersonalism), Aprakrita is more elevated even than the Adhokshaja truth Aprakrita Krishna is the fullest Personality in His Transcendental Pastimes, to whom there is no equal, nor superior, but Who is the Son of the king of Braja, the Autocrat and the 'Adwayajnan'. In the language of politics He can be called the Transcendental Despot. He is also a Personification of the full free will and the unrivalled Hero of all spiritual dramas and literatures, the mundane ones, having no reference to Aprakrita Krishna, being the tiny perverted reflection thereof. The entire cognition of the jiva has got an eternal relation to this Aprakrita Krishna. The natural bent of this cognition towards Krishna is called 'Bhakti' which in its fully ripened state is called Prema. This Prema is the *summum bonum* of all animated beings. Hence the Message of Sree Chaitanya or, as a matter of fact, of Sree Krishna Himself is not such as to be confined only to a sect of Bengal or India; neither it is such as to have no interest for the atheists, narrow sectarians, scientists, historians or modernists. Every entity of this universe has his eternal real self and his eternal inclination, wherein the necessity for the service of this emporium of all perfect rasas is found inherent. But enveloped as we are at present within the coarse and subtle tabernacles of the body and mind, we have been misguided to construe the "anartha" that which is not 'shreya') to be our 'artha' (necessary), and vice-versa.

To remove our all pervading and contagious oblivion of the Absolute, to remove our dense ignorance by pouring into our ears the life giving-nectar of the Mahamantra in order to awaken us to the function of our real-self, Sree Chaitanaya, the Divine Figure of Transcendental Love, appeared in this world five hundred twelve years ago at Sree Mayapur in the old town of Navadwip. Due to the pernicious effect of time His Message and Teachings subsequently came to be perverted and distorted; and people began to show intense hatred towards the dubious morality, meanness and degraded culture of the so-called current Vaishnava religion taking it to be the facsimile of the real cult of Vaishnavism promulgated by Sree Chaitanya. The corruptions and debaucheries of the sects of 'Nera-naries' and 'Bauls', their hypocrisies, their immoral movements and other exhibitions of the type were misconstrued to be the doctrine of Sree Chaitanya. Professional singers, in imitation of the supremely devotional poets like Chandidas and Vidyapati, composing ribald songs about Radha Krishna, gratified the sensuous cravings of worldly people. Formalities and rituals became the instruments to these people for earning their livelihood and the real Message of Sree Chaitanya concealed itself from the public view. At such a juncture, when the religious firmament was so much overclouded with corruptions and ignorance, Thakur Bhakti Vinode, the Pioneer

of the present age, to bring down again into this world the current of unalloyed devotion as promulgated by Sree Chaitanya, appeared on the scene in a village of Bengal not very far from the birth-site of Sree Chaitanya.. His principal motto was to establish true uniformity in the preaching and practice of the religion of love by eliminating all hypocrisies both in speech and performance. In order to elucidate the real cult of Sree Chaitanya, he wrote about a hundred treatises on the Vaishnava religion. He also renewed Sree Viswa Vaishnav Raj Sabha or the spiritual association of all pure devotees, a full development and reorganisation of which has been brought about by His Divine Grace Sree Sreemad Bhakti Siddhanta Saraswati Goswami Thakur.

Some are of opinion that the material gifts of science are only meant for the enjoyment of men, which, when visualised in their true colours, are found to tend to jealousy and mortal warfare among nations, in the end. The so-called religious sects, due to their bitter worldly experience, throw the blame for the misfortunes of humanity on the gifts of science and advise recourse to mental dissipations under the garb of renunciation. But the ways of the Acharya of Sree Gaudiya Math are quite different. He teaches how to utilize the gifts of science for propagating the saving Message of Sree Chaitanya. The radio, instead of being used as an object of luxury, is being utilised for broadcasting the Message of Sree Chaitanya throughout the length and breadth of the animate kingdom. The telephone, telegraph, aeroplane, bioscope and all other gifts of science can serve the permanent good of humanity if they offer to carry the Message of Sree Chaitanya under the direction of the Acharya. Then and then alone the scientific world and mechanical civilisation will be able to obtain the greatest all-embracing good; otherwise the dissemination of palpable or suppressed enjoyments is sure to bring about the ruin of mankind, proving at the same time the alleged horrible futility of the gifts of science. Do not the last great European war and the futile proposals of the disarmament league as reactions thereof, fully testify to the truth of these statements?

The main-spring of the Message of Sree Chaitanya is the dissemination of the science of Transcendental Sound by means of the chant of the Name. Of all the discoveries made heither to in the domain of mechanical-civilisation, the radio stands foremost to declare the height of its glory and to pointedly show us the high excellence of the efficacy of sound. But the science of Transcendental Sound lying beyond the range of the mundane medium is, indeed, the eternal novelty itself. If we want to have the songs from Krishna's Flute we will have to transcend the region of three dimensions and worship the 'Shabda-Brahma' or the living Transcendental Sound. He can, out of His Mercy come down from the Transcendental Region to the mundane medium without compromising in any way His real entity. Anybody catching the songs of Krishna's Flute can communicate and extend the same to the ears of mankind. If no non-conducting screen intervenes between the Message of Sree Chaitanya and our ears, it alone can really sweeten our whole life. The science of this Transcendental Sound offers all *bonafide* universal peace, universal love, universal good

and in one word, the highest goal of mankind. To be infused with the potentialities of this transcendental Sound and thereby to be able to direct one's course of life towards the goal for the consummation of the *summum bonum*, is the Message of Sree Chaitanya in brief.

A BRIEF LIFE HISTORY OF OM VISHNUPADA SRI SRIMAD BHAKTI VAIBHAVA PURI GOSWAMI MAHARAJ

BIRTH AND PARENTS

The Spritual master Srimad B.V. Puri Goswami Maharaj appeared on this material plane on 5th day of the waning period of the Moon of Magha in 1913, in the house of his grand-father, in the village Fulta, which is just 5kms, away from Berhampur in Ganjam District of Orissa State in India, the most sacred place in the world. His mother's name is Srimati Devi and his father's name is Sri Damodar. They had four sons and Srila B.V. Puri Maharaj is the second son having no sisters. The parents named our Maharaj on a auspicious day as Nrusingha. His father came with his family from the village Tulasi near Ichhapur to the village Kutharsingi in Ganjam District.

STUDY EDUCATION AND YOUTH

Srila Maharaj received his primary education from a teacher at Kutharsingi. After that he received his higher education in a high school at Surangi near Ichhapur which is few kilometres away from his village. At the encouragement of his elder brother he joined in Khallikote College, Berhampur for higher education and received his B.A. degree. Srila Maharaj was beneficial, noble, truthful and unenvious from his student career, So Mahatma Gandhi's principle of truth and non-violence as well as the 1930's Civil Disobedience Movement had great impact on him. He became the president of the district freedom fighters association and he was a great freedom fighter himself.

Gradually he developed interest in Ayurveda and decided to learn it. He successfully completed his study about Ayurveda from the renowned Kaviraja Sripad Madhusudan Sharma who took initiation with his wife from Srila Prabhupada and after finishing Ayurvedic learning Srila Maharaj daily discussed Srimad Bhagavata and Goswamis' scriptures after the class and was encouraged by the teacher. In the mean while he also used to discuss with Sharma about the magazine 'The Gaudiya' and The news paper 'Daily Nadia prakash'. In this way some days passed and at the encouragement of Sripad Sharma he received his initiation from the world spiritual master **Srila Bhakti Siddhanta Saraswati Goswami Prabhupada**, on 3rd August, 1936, the advent day of Balarama in presence of Sripada Madhusudan Dasadhikari at Sridham Mayapur. After returning from that place by the encouragement of Sripada Sharma he opened an Ayurvedic charitable hospital at Bhanjanagar. After earning a good experience in the line of Ayurvedic treatment he came to be known as Sri Nursingha Kaviraj.

He was well versed with the scriptures of the Vaishnavas as well as Ayurvedic literature. Exactly at that time the staunch followers of Srila Prabhupada who were sannyasis of Brahmacharies came to Ganjam District for preaching the doctrine of Mahaprabhu and stayed at Bhanjanagar. The disciples of Srila Prabhupada advised Srila Maharaj to live with them in a math, seeing his wonderful zeal in preaching the Lord's doctrine and his self interest in reading scriptures. Srila Maharaj has narrated his life-story as follows:

"I continued to visit Radhakanta Temple in the westside of the village right from my childhood. A 'Malati flower tree was stretching around a mango tree.' I used to climb on the tree, pluck the flowers and offer to the deities with garlands.

In my childhood days my elder brother and myself studied sanskrit and oriya from a pandit. We also took part in the sankirtan group organised by Narasingha Padhee of the village. Every year 'Jhulan' festival is conducted in Balaji Math, We attend the picnic on the hill situated near Golanthra Rly. Station.

Our family guru Ramanujiya Mahant of Sariapalli gave Dikhya to my father, elder brother and me and induced mantra by marking sign of 'Sankha' and 'Chakra' on our arms after performing 'Homa'. We recite daily "Bishnu Sahasranama" 'Mukunda Mali Stotra, "Stotraratna", Srimad Bhagabat of Jaganath Das in oriya and Gita. Pandit Dinabandhu Mohapatra of Kortharsingh, a teacher, used to recite Ramayan and Sarala Mahabharat from 9 pm to 11 pm near the Tulsi Tree on the middle of the village. Being very near to our house, I also listen to that.

In the year 1923 we two brothers studied in the high school at Surangi and stayed in a rented house. Amiappa, sister of Sri Laxman Das of Tulsigam village, used to cook for us. She was unmarried. A devotee was carrying the articles for cooking once in a week from our village. We also go to our village on Saturdays and Sundays. All this was looked after by my father. Thus we returned to Kotharsingh in April 1930 after completing studies. When at Ichhapore, we go up the hill, meet Sri Brindaban Choudhury and discuss on spiritual matters. We visit the house of Sri Laxmi Narayan Samant and Yogindra Samant. They are sons of Sri Chakrapani Samant who is cousin of Sri Surangi Raja. We frequently visit Tulsi village. Wherever we go, we have to walk on foot. No other conveyance. We go to Puri on the railways. We go on foot to Ichhapur and return even if it is 15 km from our village.

After talking to Head Lecturer Sri Premanand Mohanty of Berhampur college we started reading there. But I developed apathy for studies owing to freedom movement launched by Mahatma Gandhi. Still, on account of father's wish, I had to be attentive towards my studies. Later my father and then my mother passed away. Then I thought of studying Ayurveda in order to serve the people and started my study under kaviraj Madhusudan Sharma who was then a famous Kabiraj at Berhampur and Proprietor of

Amrut Bindu Medicine shop. He was also narrating certain spiritual topics at the same time. He was blessed by the Srila Param Hansa bhakti sidhant Sarswati Goswami, a leader of Goudiya community.

The preachers of the Goudiya sect like Sridhar Maharaj, Sri Haygriba Maharaj, Puri Maharaj, Parbat Maharaj, Bodhayan Maharaj, Giri Maharaj etc used to stay and at the Amrutabindu medicine shop when they come to Berhampur. Many discourses were made with the Maharajas regarding the teachings of Sri Chaitanya. Along with four commandments like 'Dharma', 'Artha', 'Kama', Mokshya, I listen to the 5th commandment regarding love of Sri Krishna proved through holy scriptures.

On the fullmoon day of Sraban in the year 1936 with the request of Madhusudan Sarnia at Mayapurm Om Bisnupada Paramhansa Srila Bhakti Sidhant Saraswati Goswami showered his grace on this incompetent and wretched fellow. I was inculcated with Hari's name. That was the day of Balaram's incarnation.

On return from Mayapur, we reached Berhampure. On receipt of message from Srila Prabhupada I went to Mayapur on the 1st day of January 1937 and returned after two days. Few days after this on June 25th 1937 I left my home and went to Mayapur and stayed upto 1942. I was then engaged as a 'sebak' (server) in Sri Ramananda Goudiya Math Kavuru on the Bank of Godavari river of Andhra Pradesh.

In the year 1942, a temple at Medinapur was established in the company of a large number of sanyasis and Bramhacharis. Kunja babu, Sri Bodhayana Maharaj, Sridar Maharaj, Sri Jajabar Maharaj, Sri Baikhansa Maharaj, Sri Soutri Maharaj, Paramanand Bidyabhusan, Sri Hayagriba Bramhachari etc. - were present on the occasion of inauguration of the temple. Sri Bhakti sarang was inducted as "sanyasi" by Sridhar Maharaj before Sri Khirachora Gopinath . On return, the devotees of Ganjam including Sripad Ananda Prabhu, Nityanand Prabhu and myself remained with Sridhar Maharaj after leaving Sri Keshab Maharaj. With the inspiration of Sri Bhakti Bijay Prabhu, Sridhar Maharaj and Goswami Maharaj, I was sent with some money to set up a chaitanya temple at Malda district near Gouda city in north Bengal. I remained there for two months and got the same inaugurated in the presence of all goudiya baisnabas and returned. All Baisnabas blessed me on that day. "You got the service of Srilarupa Goswami" they said. After that Sri Bhaktibilas tirtha Maharaj and Paramanand Bidyabhusan Prabhu appointed me to be in charge of service of both Kovuru and Madaras Math in the year 1948.

In 1954, at Kavuru a big temple of Gour Sundar and Sri Radhagobind Sankirtana Sadana were erected. New sanyasis like Naba Jogendra and 40 other Bramhacharis joined in the festival conducted there for a week. All the Baisnabas were given clothes and to and fro expenses. In the year 1966 I was inducted as 'Sanyasa' by Reverend Sri Bhakti Sarbaswa Giri Maharaj on the birth anniversary of Sriman Chaitanya at Mayapur. In the year 1966, the temple of Sriguru Gouranga and Sri Radha Madan-mohan

was erected at Bhimbaram. Later Sri Radha Gobind was installed at Maharani Pentha at Visakhapatnam. In the year 1971, under the authority of Srila Swami Maharaj, Sriguru Gourang and Radha Gopinath temple was established at Raj Mahendri.

At present, Srila Maharaj was travelling various parts of the country and outside countries like Italy, Spain, Slovenia, German etc. and spreading the Holy Name of God. Apart from this he is compiling granthas containing Baisnab established principles in Oriya, Telugu, Hindi and English Languages and convey the message of pure devotion to the common people.

He has published many books on Vaishnava philosophy in different languages like Telugu, Oriya, Hindi and English in order to supply books on unalloyed devotion to the public. After the demise of Srila Nityananda Prabhu he established a book trust name " Sri Bhakti Bigyana Nityananda Book Trust" in the name of Srila Nityananda Prabhu on 28th July, 1988. As the president of the trust he advises the trust at different times to publish different books. The printed books are sent to different maths of this mission for the benefit of the devotees. Now he is the chief editor of the monthly magazine "The Siddhanta" which was published under the able guidance of Srila Nityananda Prabhu before his disappearance.



A LETTER FROM HIS DIVINE GRACE 108 SRI SRIMAD BHAKTIVEDANTA
SWAMI MAHARAJ FOUNDER ACARYA OF THE INTERNATIONAL SOCIETY FOR
KRSNA CONSCIOUSNESS

ALL GLORIES TO SRI GURU AND GOURANGA!!



ISKCON

**INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
INC.**

**Acharya - His Divine Grace 108 Sri Srimad A. C. Bhaktivedanta
Swami Prabhupad**

3764 WATSEKA AVENUE - LOS ANGELES CALIFORNIA 90034

Camp: C/o Kailash Seksaria; 74 Harine Drive; Bombay - 20

December 2nd, 1970

My dear Sripad Puri Maharaj,

Please accept my humble obeisances. I am in due receipt of your letter dated 24th, November, 1970. **Perhaps you are my only God-brother who has appreciated my humble service to the cause of Guru-Gauranga. All my other Godbrothers are very much envious as I can understand from their behaviour.**

In your letter dated 10th November, 1970, you have written to say that I should inaugurate the installation ceremony. So I am very much obliged to you for your kind invitation and my program will be as follows:

Tomorrow I am going to Indore : from Indore I shall come to Surat : from there I shall go to Gorakhpur : from Gorakhpur I shall go to Allahabad and most probably from Allahabad I may go to Vrindavana.

So far Mayapur is concerned, I do not think I shall be able to attend the Gour Jayanti celebrations at there. The reason is that I have no place of my own and certainly there will be too much crowd during the occasion, therefore I want to avoid this occasion. Sometimes after we may visit. I shall go to your place from Vrindavana or from Allahabad and we have to arrange in that way. We are thirty men and women altogether. Whether you want us all to visit? Perhaps if we go from Vrindavana we shall have to take advantage of the Grand Trunk Express. Of course, there is sufficient time now and I shall be in regular correspondence with you on my tour,

but I accept to visit all the places mentioned by you when I go by that side.

Hope this will meet you in good health,

Yours affectionately

A. C. Bhaktivedanta Swami

Sri Guru Puja Offerings from the Devotees

SPIRITUAL MASTER THE SOLE PROTECTOR

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

Today is the 87th birth anniversary of my Spiritual Master - Om Vishnupada Paramahansa Paribrajakacharya 108 Sri Srimad Bhakti Vaibhava Puri Goswami Maharaj. At the outset I eulogize the fifth day of the wane period of the moon in the month of Magha, as on this auspicious day Srila Bhakti Vaibhava Puri Goswami Maharaj descended from the eternal abode of the Supreme Lord - 'Goloka Brindavana' to this mundane world to redeem the fallen souls. I pray this day to enlighten my heart by removing the darkness of ignorance and bless me to serve the Lotus- feet of my Spiritual Master.

All the material elements including our body are perishable in nature. On the other hand devotee, devotion, Lord, His abode, etc. are eternal. Due to ignorance a person falls in the clutches of illusion and remains aloof from the service of Lord. Being enchanted by the agents of Maya such as ignorance, false prestige, sense enjoyment, etc. he wants to accumulate more wealth in order to enjoy material happiness. He wants to acquire those things which will help him in getting mundane bliss. But with such material wealth one cannot free himself from the snare of Maya, so also he cannot get actual happiness. The Supreme personality of Godhead Sri Krishna is the storehouse of eternal bliss. So complete surrender unto the Lotus feet of the Lord would provide all sorts of pleasure.

There are several ways to reach the Lord such as Karmajoga, Gnanajoga, Bhaktijoga, etc. Out of these paths Bhaktijoga is the best and most practicable way to attain Sri Krishna. One cannot reach the Supreme Lord Sri Krishna directly without the help of a Spiritual Master. The Spiritual Master plays a pivotal role in the path to divinity. The Spiritual Master is the representative of Sri Krishna: He is the sole sailor to rescue the drowned persons from this mundane ocean. His causeless mercy is the only shelter for attaining the highest goal of human life i.e. Krishna Prema.

Gurudeva is the emperor in the empire of Bhakti. Nobody can understand the spiritual master with the help of his material knowledge. Every

endeavour to know him would become futile. When he would reveal himself, being pleased on a person, then only one can understand him.

The Supreme Lord descends to this mundane plane in the form of Spiritual Master to redeem the sinners. There is no difference between the Spiritual Master and the Supreme Lord Sri Krishna. Gurudeva is the manifestation of the Supreme Lord. Being a servitor of the Lord, the spiritual preceptor receives service like the Lord and teaches service to the Lord. Without considering him as an ordinary human being we should serve his Lotus-feet. If we would be mobilised by our material knowledge it will earn unhappiness instead of bliss.

As much as we give up our vanity we become pure to that extent. There is close relationship between purity in mind as well as body and service unto the Lotus-feet of both the spiritual master as well as the supreme Lord. One has to completely surrender himself in the feet of the spiritual master. The spiritual master sows the seed of devotion in a disciple's heart. Gurudeva opens a devotee's eye with divine knowledge. Then his ignorance disappears and he begins to proceed in the path of unalloyed devotion. With the growth of Bhakti creeper a devotee, acquires more and more divine knowledge and realises the absolute truth.

According to scriptures there is no alternative to be free from the clutches of Maya. Only the spiritual master or a pure devotee of the Lord has the capacity to deliver a bonded soul. Just by giving initiation to a disciple the spiritual preceptor transforms his body into transcendental bliss and pure intelligence. A spiritual preceptor is selfless. His only duty is to redeem the fallen souls. As a genuine servitor of the Lord he teaches unalloyed devotion. According to Srīman Mahāprabhu, "An aspirant who longs to follow the path of God-realisation, must surrender himself entirely to the Guru and submissively follow his instructions". If Sri Krishna becomes angry with a person, the spiritual master can protect him. But if the spiritual master becomes angry with any one, even the Lord cannot save him. So the Spiritual Master is the sole protector.

Our Gurudeva is a worthy disciple of Srīla Bhakti Siddhanta Saraswati Goswami Thakur Prabhupada. He has dedicated his entire life to the service of his spiritual master and Sri Krishna. He has established a number of monasteries to give a chance to the fallen souls to serve the Lotus-feet of Sri Krishna. Without taking rest for a while at this age of 87 years he is touring all over the world to preach the teachings of Lord Sri Krishna Chaitanya. He has been distributing 'Hari Nama' i.e. "Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare" - the panacea of this age of Kali to all without any discrimination of age, caste, gender, religion, etc. By teaching Krishna Prema he is delivering the sinners from this material universe.

This 87th Advent Ceremony of our spiritual master Sri Srimad Bhakti Vaibhava Puri Goswami Maharaj gives us a golden opportunity to serve his Lotus - feet. In this most auspicious moment I earnestly pray in body, mind

and word in the Lotus - feet of Srila Gurudeva - O my Lord ! Be generous to this fallen soul and empower me to serve your Lotus-feet more vigorously. I also pray the Supreme personality of Godhead Lord Sri Krishna for my spiritual preceptor's longevity and sound health so that he must make us more steadfast in the path of devotion.

All glory to Srila Bhakti Vaibhava Puri Goswami Maharaj. All glory to Sri Chaitanya Mahaprabhu and Sri Nityananda Prabhu.

*In the service of Guru & Gauranga,
Most unfortunate **Sanandana Das** (Saroj)*



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

*nama om vishupadaya krishnapresthaya bhutale
srimate bhakti vaibhav puri goswamiti namine
gaurabani pracharaya dridha sankalpa murtaye
krishna shakti swarupaya sri bhakti pradaine namah*

Dear Guru Maharaj,

Please accept my humble obeisances at your Lotus feet.

Sometimes I have thought that due to some good previous activities of my past lives, I have obtained your merciful association.

But reflecting more deeply I can understand that I'm actually not worthy of your holy association. As a beggar is begging for food, I'm also in my

stupid arrogance and pride, asking you to allow me to serve you up to my last breath.

I'm conscious that my spiritual advancement, is depending on your power. This is why the only thing I can do is to please you. And how can I please your Holiness without following your instructions, which are not different from the instructions Krishna gave to Arjuna ? The main one I always remember is to act without being attached to victory or defeat, to gain or loss, so that one cannot run into sin. On this auspicious day I beg you to please empower me with your sakti, although I'm so insignificant, and to give me the opportunities to serve you with the right intelligence, so that I can use all my mental and physical energies to search for the Absolute Truth. "Jiver svarupa hay Krisner nitya das" because this is my real nature, I'm begging you again to engage me in the service of Lord Chaitanya's wonderful movement, so that other jivas can obtain the opportunity to meet a pure devotee like you.

Actually you are just like Narada Muni, Your only goal is to sing the Glories of Sri Sri Radha Krisna. for the benefit of all conditioned souls, because you know that this is the only way they can free themselves from all material attachments.

I am not asking you to free me from any kind of burden, but I'm asking you to help me to help those persons who are sincerely and seriously trying to get out from this circle of birth and death. Please Gurudev always bestow your mercy upon this worthless soul.

Your servant
Madhava das
New Neelachala Dham
ITALY



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

*nama om vishupadaya krishnapresthaya bhutale
srimate bhakti vaibhav puri goswamiti namine
gaurabani pracharaya dridha sankalpa murtaye
krishna shakti swarupaya sri bhakti pradaine namah*

Dear Guru Maharaj,

Please accept my most humble obeisance at your Lotus feet.

In this empty piece of paper, I will try to fill with glorifications of your wonderful qualities, I face my mind and find it devoid of reactions about you, due to my lack of sincerity.

Actually the only eternal relationship is with you and the lord, but I am caught up by many material attachments which hinders me from seeing you. You are Effluent, Radiant in you purity of health, full of mercy for all of

us (crying babies) always ready to forgive and forget all our offences and always eager to share with us the nectar of the Holy name.

Through your natural behaviour you are teaching us the qualities of a true vaisnava and in your company one can feel so close to Radha and Krisna. You are always encouraging us towards real Bhakti and real surrendering, but for me these are just words, I have no experience or realisation about it. Still I hope that now that I'm, somehow, connected with you, some miracle will happen in my heart which will enable me to become eager to follow your instructions which will lead me into the world of Bhakti. Please, Guru Maharaja, although I'm not doing anything for you.

Please don't forget me and always bless me with your association and mercy, otherwise I'm lost.

*Thank you for everything,
Yours worthless servant
Syamadasi
ITALY*

87TH GURUPUJA MAHOTSAV

Gurudev, His Holiness Tridandi Swami Sri Srimad B. V. Puri Goswami Maharaj, The -founder President and Acharya of Sri Krishna Chaitanya Mission.

*nama om vishupadaya krishnapresthaya bhutale
srimate bhakti vaibhav puri goswamiti namine
gaurabani pracharaya dridha sankalpa murtaye
krishna shakti swarupaya sri bhakti pradaine namah*

Dear Guru Maharaj,

We are joined together to glorify you with one voice. It is wonderful to notice how different soul find in your person the key to accede to the Absolute Truth. We pray to be able to always remain at your feet, clinging steadily, so that we can be able to cross over the ocean of material existence. The Scripture teach us about this ocean that is very difficult to overcome, the flowings are very strong, the waves are so high, dangerous animals can devour us - But for the one that fixed faith in the spiritual master and in the Supreme Lord, this ocean miraculously becomes insignificant. It's waves disappear the water withdraws till it remains few drops that can be contents in the print of calf-hoof, so that a little boy also can easily overcome such obstacle. We prey to be able to intensity this faith like the sunlight shining when the sun rises and that this faith never sunset.

Thank you for your endless mercy.
Your servant

Krisna Das
Lalita Devi Dasi
Shyam Sundar Das
Rangawali Dasi
ITALY
Rama Das Pandita Das
Santi Devi Dasi
Nilamadhava Das
ITALY

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

*nama om vishupadaya krishnapresthaya bhutale
srimate bhakti vaibhav puri goswamiti namine
gaurabani pracharaya dridha sankalpa murtaye
krishna shakti swarupaya sri bhakti pradaine namah*

Dear Srila Gurudev,

In this most holy and auspicious occasion, I bow down unto you by offering ananta koti Dandavat Pranam at your divine Lotus Feet. Today we worship your divine appearance in this world. This is called Vyasa Puja or Guru Puja. Unless we worship Sri Gurudev, we cannot proceed on the path of devotion. The Guru is an incarnation of Nityananda or Balaram, the Adi Guru.

*saksad-dharitvena samasta-sastrair
utktas tatha bhavyata eva sadbhih*

The Guru must be honoured like Hari, because he-is the most dear confidential servant. By pleasing the Guru, the Lord, will be pleased. If we displease Gurudeva, then the Lord will be displeased. So, the real meaning of honouring you, is to please you. How ? First of all we should understand, that by taking shelter in you, is like to have submitted to a doctor. We are patients. Our sickness is that we have been fleeting in the ocean of Maya since time immemorial. So we need to follow your prescriptions of your instructions in order to be cured. I have to rectify my character, my behaviour then only, the medicine will work. The process of rectification must operate. It is said that every action is dictated by the prarabdha Karma or the past activities. If by good fortune one comes in contact with a bonafide Guru, or a true Sadhu, this Prarabdha slowly, slowly will decrease, till it vanishes. Staying with you, listening to you, serving you, seeing you, travelling with you remembering you, pleasing you will destroy the bad Karma, and Bhakti will grow from the heart. And also honouring

and serving those who are dear to you is very important. There is saying If you love me, love my dog.

Guru-Sadhu-Sastra. We have to model our own life, according to these three principles. In other words we have to surrender. As you said many times, surrender must be, not 10 or 20 or 90 percent, but 100 percent. Our life has to be dedicated entirely to the lotus feet of Guru and Krishna. You, Oh Gurudev, are giving the proper example, as an Acharya by being 100 percent surrendered to the will of Guru and Krishna. Our Guru Parampara, the Brahma Madvas Gaudia Sampradaya is well noticed in your hands. Nobody can stand or argue with you. You immediately detect, any deviation or misconception. Your knowledge of the Sastra is highly recognised. You are sacrificing your own personal comfort, by travelling restlessly all over India and around the world, preaching the message of Sri Chaitanya Mahaprabhu and the Divine Name. Fearlessly and boldly you are going to every other of the world to fulfil the prediction of Mahaprabhu. Today the world need very much the self of the Sadhu, the pure Sadhu. Only the pure Sadhu can relieve the jiva from the imprisonment of Maya. Your coming to West is like the Ganga, giving nectar to every body. Any place you touch become Vaikunta. Animals, trees, birds, different living being start to dance in ecstasy by seeing you. I am "Proud" to have you as spiritual Master and to be introduced to you to the conditioned souls. I pray the Lord so that, He may keep you always in good health as many years as possible I wish you 100 and more days like today. Sri Chaitanya Mahaprabhu showed how to give respect to His Guru. In the same way I humbly pray you O Gurudeva, to keep me as particle of dust forever at your divine Lotus Feet.

Your servant
Dasaanudasa
Golakananda dasa
ITALY

87TH GURUPUJA MAHOTSAV

Gurudev, His Holiness, Tridandi Swami Sri Srimad B. V. Puri Goswami Maharaja

*nama om vishupadaya krishnapresthaya bhutale
srimate bhakti vaibhav puri goswamiti namine
gaurabani pracharaya dridha sankalpa murtaye
krishna shakti swarupaya sri bhakti pradaine namah*

Dear Srila Gurudeva,

Please accept our Humble obeisances unto your Lotus Feet. Many Gaudiya-Vaisnava-Acharyas had written many wonderful songs about the higher qualifications and pastimes of the spiritual master.

They said that the spiritual master is an ocean of mercy and the friend of all fallen souls (Sri Guru Karuna Sindhu, Adhama Janera Bandhu) By the Mercy of Lord Krisna We can understand that these qualifications are existing fully in your sublime person. You have dedicated all life in the service of Lord Krisna for the benefit of all living beings and without any personal interest or "Pratistha."

Now many persons as a result of your divine compassion have accepted the path of Bhakti under the flag of Sri Chaitanya Mahaprabhu's movement.

With your behaviour you are showing us the path to become a paramhansa devotee. An example of this is shown in one little exchange we are with you. One day, after having travelled for two days and nights by train, we arrived finally at Jagannath Puri Dham at your Math. As soon as we entered the Gate of the temple we saw you sitting outside your room reading peacefully.

We put our luggages down on the floor and immediately offered our obeisances unto you. You inquired about our well being and, as usual, you sent us to go for taking prasadam. When you saw our worried glances going towards the luggages, you immediately understood and told us : "Don't worry about your luggages, I'm here to watch them, just go and take prasadam."

From this little experience we can learn how a true Vaisnava is the best servant of all living entities and shows us your humility (Trnadapi sunichena) which is the quality of a Mahabhagavata.

We are understanding that only your grace and your transcendental guide can help us to win the three fold miseries of material world. Your reassuring and encouraging words help us to overcome the fear of death. through your teachings,. Our faith and hope and your message is the key to open the door of spiritual knowledge for everyone. Ha Ha Prabhu Karo Daya, Deho More Pada-Chaya Ebe Jasa Ghusuka Tribhuvana. Divine Master be merciful unto us. Give us the shade of your lotus feet. Your fame is spread all over the three worlds.

Divine grace, please, accept us as your sat sisya, (bonafide disciples). Please, give us the power to honor all living entities and make our hearts, which are hard as stones, melt one day with love of God.

YOUR UNWORTHY SERVANTS

VALIHARA DAS
PADMAVATI DASI
ITALY

ALL GLORIES TO SRI SRI GURUAND GOURANGA

nama om vishupadaya krishnapresthaya bhutale
srimate bhakti vaibhav puri goswamiti namine
gaurabani pracharaya dridha sankalpa murtaye
krishna shakti swarupaya sri bhakti pradaine namah

Dear Guru Maharaj

We beg to offer our most humble obeisances at your lotus feet on this most blessed appearance day of your Divine grace. Had you not appeared before us with the transcendently sublime Vedic wisdom surely our dilemma of repeated birth, disease, oldage and death would have remained unsolved for thousands of birth. You have given Vedic knowledge sharpened by bhakti and we are able to cut the knot of material existence as imperfect and conditioned souls, own sentimental words are inadequate expressions of thank giving.

Your energy seems inexhaustible, as you preach, write, travel, instruct disciples, constantly surprising us with your divine understanding of our dilemma.

The spiritual master must be an Acharya, one who teaches by personal example. You have said that people will become convinced of our philosophy by our purity. You have without compromise insisted that your students, strictly follow the four regulative principles and Rupa Goswamis injunct is to act only in the mode of goodness. It is your perfect purity which has given us the strength to give up sin and lead a holy life. Please help us to be unflinching in our determination to become qualified devotee who can guide society by pure example and attain Krishna prem.

On this most auspicious day we pray at you lotus feet Gurudev that we may hold on tight to, and always remember you lotus feet, whether in happy or disturbed condition of life. Further more we pray to be always engaged your transdental service and to be always pleasing to you.

Your unworthy servants.

Mukund Das
Aarthi
Hyderabad



KRISHNA TATWAM

THE PHYLOSOPHY OF LORD SREE KRISHNA

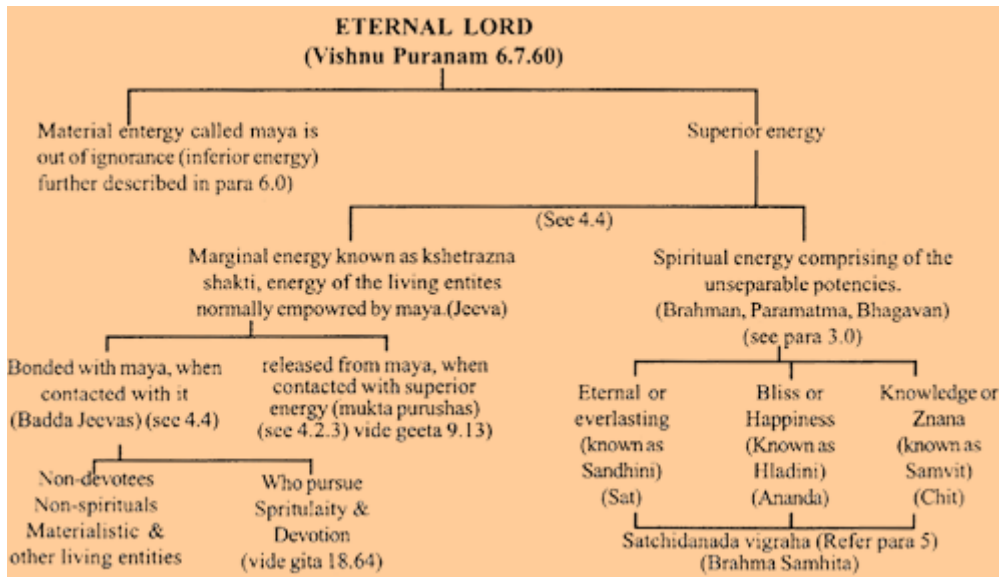
1. 0 INTRODUCTION

1. 1 While the Lord Sri Krihsna is included in the list of avataras yet He is distinguished from other incarnations by saying simply that all other incarnations are either parts or portions (amsa) or divisions there of (Kalamsa) of Lord Sri Krishna. The word incarnation (avatara) need to be understood in proper perspective. It means "descending" in other words the one that already exists is now unfolding or manifesting to our naked eye. The existence was described as comprising of six qualities namely oppulance (Parasurama, Nrusimha) Strength (Jamadgni) fame (Rama Dhanvantari) Beauty (Balarama, Mohim, Vamana) knowledge (Dattatreya Kapila Matsya Kumara) & rennuciation (Nara, Narayana rushi) Vedas inform us that He alone became many. Therefore he is the ultimate source for all the incarnations and He alone is the fountain head of all. The puranas are supplementary to the Vedas. They declare that the Lord who is Eternal Truth has become the intimate relative of residents of Vrindavan as stated in Srimad Bhagavatham. The said Bhagavatham gives an account of 22 avatharas and then say that the incarnations are innumerable like rivaletes flowing from inexhaustible source of water and then say that Sri Krishna is the original of all incarnations. (Bhagm. 1-3-28)

1. 2 The Brahmanda Purana informs us without any ambiguity that the pious results derived from the chanting of three times of thousand Holinames of Vishnu can be attained only by one time chanting of the Holiname of Krishna.

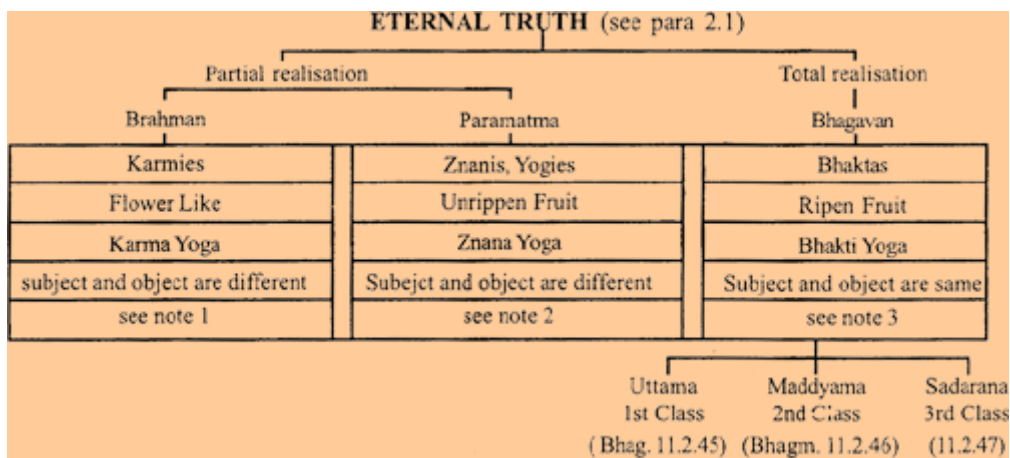
2. 0 THE LORD SRI KRISHNA IS ABOVE THE MATERIAL PLANE

2.1The following table explains the position of a jeeva soul, how jeeva is engrossed with maya or gets relieved from maya.



3. 0 THREE FOLD ADWAYA (NON-DUAL) TATTVAM

Vyasmaharshi has declared in the very beginning of Shrimad Bhagavatam that the truth is in three parts known as Brahman, Paramatma, Bhagavan. Therefore the Absolute Truth is that It is said to be having three features of one absolute truth of different visualisation as seen from different angle of vision. (Bhag. 1.2.11) The absolute truth is self sufficient and free from illusion of relativity. To explain further, Brahman is like the Transcendental effulgence of the Sun Ark. Paramatma is his veiled cover namely the Sun Ark itself and has little improvement over the Brahman. The Bhagavan realisation is in its totality, that is realising the resident inside the Sun-Ark, Bhagavan. Such realisation is possible only by Bhakti (Abhideya tatwam). The loving devotional service also called as nine fold devotion - *Bhaktya Sruta Gruhitaya*.



1. to para 3.0
2. *Yavatte mayaya Sprusta Bharamama Eha Karmabi hi Tavadhbvatpra Sanganam Sangaha snanno Bhava Bhave (Bg. 4.30.33)*

As long as we pursue the fruitive activities under the bewilderment of your maya, we do not get the association of your devotees in Birth after Birth.

1. *Antargatepi Vedanam sarva Sastrardha Vedyapi Yo na saresware Bhaktaha tam vidyat purushadhammam.*

One is Considered as lowest of all Classes unless he serves the Lord Srikrishna, even though he may be a scholar of all the Vedas and scriptures.

1. *Dhyayan Krute Yaznan Yaznai Stretayam Dwapare Archayan Yadapnoti tadapnoti Kalau Sankirtya Kesavam (padpu-u.kh. 42 ch. 25 sta)*

Keerthana (Glorifying the Lord and Chanting of the Holi name of the Lord) is the effective method of realisation in the Age of Kaliyuga to bestow all the goodness of Dhyana in Kruta Yazna in Treta, Archana in Dwapara.

4.0 VASUDEVA, SRI KRISHNA, THE ORIGINAL TRUTH

(DETERMINATION OF THE OBJECT OF WORSHIP)

The object can fully be described only by the sabda Pramana of Descending order (Shruthi, Smruthi, Agama) which is also inclusive of the other two Pramanas of ascending order. Where as the non-dual truth, emanating from disciplic succession and by rendering devotional service; can not be understood by mere material senses. **We shall worship or meditate upon whom -**

4.1 Who is the all parvading personality, Vasudeva, Srikrishna

4 1.1 Eko vasi Sarvagaha, Krishna edya Eko apisan Bhahuda yo vadhati (Gopalatapani, P.2-8)

Though He is one He manifests as many. He is worshipable to all living entities in the universe including Demigods.

4.1.2 Sarve Veda Yatpadamamanti (Kato 1-2-15)

The abode of Vishnu, being glorified by the vedas I shall tell in brief...

4.1.3 Thadwishno Paramam Padam (kato 1-3-9)

That is the abode of the Lord Vishnu.

4.1.4 The Lord Sri Krishna, as Vasudeva, is the primeval Lord, is one of the Vyuhas of four forms such as Aniruddha, Pradyumna, Sankarashana and Vasudeva.

4.2 Who is the primival cause of all causes of creation, existence and annihilation

4.2.1 *Krishnastu Bhagavan Swayam (Bhagavatam 1-3-28)*

all incarnations are extensions of him but Krishna is the original Bhagavan

4.2.2 *Mattaha Parataram nanyat kinchidasti danajaya (Bg 7.7)*

O! Arjuna, there is no truth superior to me.

4.2.3 *Rugveda samhita discloses the Brahma Vidya as Tadvishnu Paramam Padam sada Pasyanti Suuraya diviva chakshuratatam (1-22-20)*

The realised souls behold the Lord Krishna in his above, without any difficulty to either eye or sky just as we see the Sun. (vide para 2.1)

4.3 Who is the Absolute truth, Independent

4.3.1 The absolute truth is the spiritual sky and not the material world. The cosmic creation is temporary and only an insignificant part of the whole spiritual cosmos, where the Lord eternally exists with all his associates.

4.3.2 The truth can not be established only by reasoning and empirical knowledge. The reasoning holds good only for the material subject in this world but it can not perceive the truth which is transcendental and spiritual as it is beyond this materialistic world (Mahabharat Bhi-Parva 5-22). The absolute truth is simultaneously, inconceivably one and different known as *Achintya Beda Abeda Prakasa*.

4. 4 Who is Conscious of all activities of the world

4. 4.1 What ever is created in this material world with 24 elements, Lord, while placing the jeeva soul as 25, enters as 26th one. That is the greatness which we do not understand. Though the Lord is so difficult to attain (Para) because he is above the material world yet he does stay with us as side by side (sulabha).(see para 6.1, chart)

4. 4.2 *Mundakopanishad 3-1-1-, Rugvedam 1-164-21 along with sveteswaropanishad discloses that "Dwa Suparana "*.

4. 4.3 *Samana Vrukshe purusho nimagnohya visaya sochati muhyamana (Sveta. 4. 7)*

The jeeva soul and paramatma live on the same tree like body. Where as jeeva under the influence of maya becomes bewildered and subject to grief. When the jeeva realises the paramatma with the help of guru he is freed from Bonds of maya.

4.5 Who first taught the vedic knowledge to the Brahma the begining entity.

4. 5.1 The Lord described as *abhizna* and *swarat*

Abizna means = *Jagat Kartrutwe sarvato Bhavena Znataa*
Swarat means = *Swenaiva rajateyah swata sidha Znanamayaha*
Brahma Sutra "*Ekshatena Sabdam*" reveals that the Lord is primival object who established and preached to the Lord Brahma who inturn propagated it.

4.5.2 *Amnayaha praha tatwam harimeeha paramam.*

Amnaya means the vedic principles as received in disciplic succession.

4.5.3 *Vaishnavanam Yadhasambhu (Bg. 12-13-6)*

Lord Shiva is a great vaishnava, by whose worship one gets hari-bhakti

4.6 Who can create illusion the great sages and Demi gods like Brahma

4.6.1 The knowledge which Brahma has, is controlled and graced by the Lord himself and not as the one that of Lord Krishna.

4.6.2 Brahma Glorifies Sri Krishna as (Bhagavatam 10-14-19) O! infallible one, my self is an ignorant as I born out of mode of passion. I wrongly felt that I am the controller, independent, with that my eyes are closed therefore you please excuse me by thinking that I am your servant and needs Your grace.

4.6.3 *Nayamatma Pravachanana Labhyo, na medhaya, na bahuna srutena (Khato. 2-23)*

The Lord, paramatama, Brahman is not understood by discourses, intelligence and by listening but to those whom He graces, to them He reveals Himself.

4.6.4 Also see 5.4

4.6.5 Brahma Glorifies the gopalas as oh ! oh ! what a fortune, what a fortune of these cow heard boys in this vraja Bhumi for the Blissful Lord, total eternal Brahman is moving as their friend. (Bhagavatham 10.14.32)

4.7 i) Who bewilders the Air water, fire in making to appear each other.

ii) Who manifests the material universe, though temporary, out of three modes of nature as appears factual in Him although they are unreal.

4.7.1 The one appearing in the Universe will vanish after some time is understood. The one appearing like is temporary but it is not midya or unreal. Therefore both cause and affect are real. Brahman is real and the manifest from Brahman is also real. Brahman, Jeeva, Prakruti all are eternal but prakruti is inferior. When Jeeva contacts the inferior, the jeeva goes into the influence of maya. But not the Brahman. *Janma karmacha me Divyam (alaukika)*. (Gita 4.9)

4.7.2 *Tadejati Tannaijati taddure Tadantike Tadantarasya sarvasya sarvasyasya Bhahyataha (hsavasya - 5)*

He (The Lord Bhagavan) can walk as well He can not. He is so far away yet he is very nearer. He is inside the universe and outside the universe. The Unity and equality can be seen from the diversity of the various dharmas.

5.0 THE LORD HAS THE SPIRITUAL FORM AND THE ABODE. (Refer para 2.1)

5. 1 The upanishads and vedas in their exclusiveness can not bring forth the real truth therefore in the togetherness as well as exclusiveness one shall try to understand it in the descending order.

5. 2 It is said in the *Mundakopanishad* (2-2-7) that the Lord paramatma is eternally situated with all his opulences in his abode of the great Brahmapuri beyond the spiritual sky.

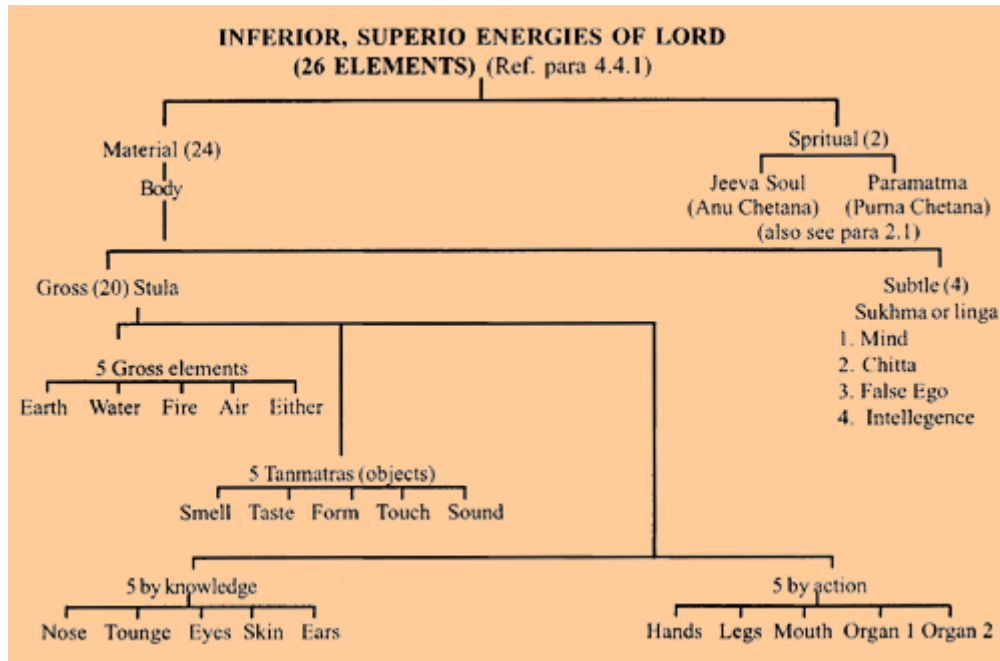
5.3 The description of the supreme abode is also narrated in the (Bg. 15-6) as the abode which need not be illuminated by any sun, moon, fire or electricity, and those who reach it never return to this material world again.

5. 4 The world is to be understood as temporary as it is emanating from the Lord who is eternal and shall not be misconstrued as unreal or maya. The reality and un reality can not co-exist. The mayavada philosophy propounded by Sri Sankaracharya has been described in padma purana (U.Kha A. 43. Sta. 6) as conversation between Lord Shiva and Parvati that "I shall preach in the Kaliyuga the mayavada sastra which is not really a sastra and is nothing but the veiled buddisim. Sri Sankaracharya, who is the incarnation of Lord Shiva, who safeguarded the Vedas is highly respectable and accomplished the task at the will of the Lord. This is also further confirmed in the Varaha purana, Narada Pancharatra 4-2-29,30.

6.0 The Lord is fruit giver and the jeeva is enjoyer of fruit and fruitive activities

(vide gita 2.47) (Refer para 4.4.3)

6.1 The Lord who is poorna chetana whereas the jeeva is anuchetana. That is though qualitatively jeeva is comparable as equal but he cannot be compared as equal in terms of quantity. The inferior energy which too eternal but stays temporarily in material world has been described as under.



7.0 THE PURE LOVING DEVOTION TO ATTAIN AND ATTRACT SRI KRISHNA.

7. 1 One shall have the staunch, undeterred, steadfast faith on the Guru, Lord and on the Sastras.

7.2 The regulative principles of the Bhakti as-heard from the spiritual master shall be strictly followed with six (6) kinds of surrender.

7.3 The Chanting and glorification of the Name and Fame of the Lord shall be done very meticulously knowing that the Lord and his Name both are one and the same and they are nondifferent while carefully avoiding the ten (10) Nama aparadas.

7.4 To them, the Lord graces with prema Bhakti than the avoidable mukti as avoided by the Dhruva, Prahlada.

7.5 Ahankara needs to be controlled to its maximum because it encroaches at any time even the great souls like brahma could not escape from it. While detachment has to be practised uninterruptedly. (see para 4.6.2)

7.6 The Devotees of the lord shall be honoured even more than the Honour to the Lord. The Lord will be more pleased on doing so and bestows the *Prema-Bakti* on the sadaka.

7.7 The secondary benefit of Bhakti do come to the devotee in the form of the material wealth etc., with which he shall have full detachment. Though some people does devotion only for the secondary benefit, soon, they assume the taste for the real benefit, Bhakti, by the grace of the Lord. (vide gita 4.11)

8.0 THE EFFICACY OF THE NAME OF THE LORD AS PROCLAIMED BY SASTRAS

8.1 Description of glory of the Harinam is as under

8.1.1 *Scanda puranam:*

There is no necessity of studying the vedas while we do the sankeertan of the Harinam, Govinda. Therefore chant the name of the Hari constantly.

8.2 *Padmapuranam:*

8. 2.1 The sankeerthan of Lord Damodara will bring all that goodness, the real benefit of the life. Even for the earning and accumulation of the money, it is capable.

8.3 *Vishnu Rahasyam:*

8. 3.1 In the age of Kali, one is sure to get the result of performing 100 yajnas in the kruta yuga simply by Chanting the Name of the Hari.

8. 4 *Vishnu Dharmottarapurana*

8.4.1 To glorify the names of the Lord, there are no restrictions as to the time and place. The glorification / Chanting can be performed even before performing ones morning rites.

8.5 *Vamana Puranam:*

8.5.1 The result or benefit what we get out of visiting and serving the 100 or 1000 crores of sacred waters or rivers can be got by simple Harinam Keerthan.

8.6 *Brahmanda Puranam:*

8. 6.1 Though one is a sinner, due to his constant Harinama recital his heart becomes pure and attain pure devotion.

9.0 THE UNCONCIVABLE SUPREME QUALITIES OF LORD SRI KRISHNA

9.1 The Jeevas which are eternal entities of The Lord possess only the 50 qualities of the Lord in small quantity out of total of 64. (78%)

9. 2 The other demigods like Brahma etc., do possess 5 more qualities than the jeeva in much higher quantity. Thus the Brahma etc., have 55 qualities out of 64 (86%).

9. 3 The Lord Vishnu possess 5 more qualities in addition to 55 qualities in its full quantity. Thus He is considered as poorna, total, absolute. All the demigods like Brahma are subordinate to him.

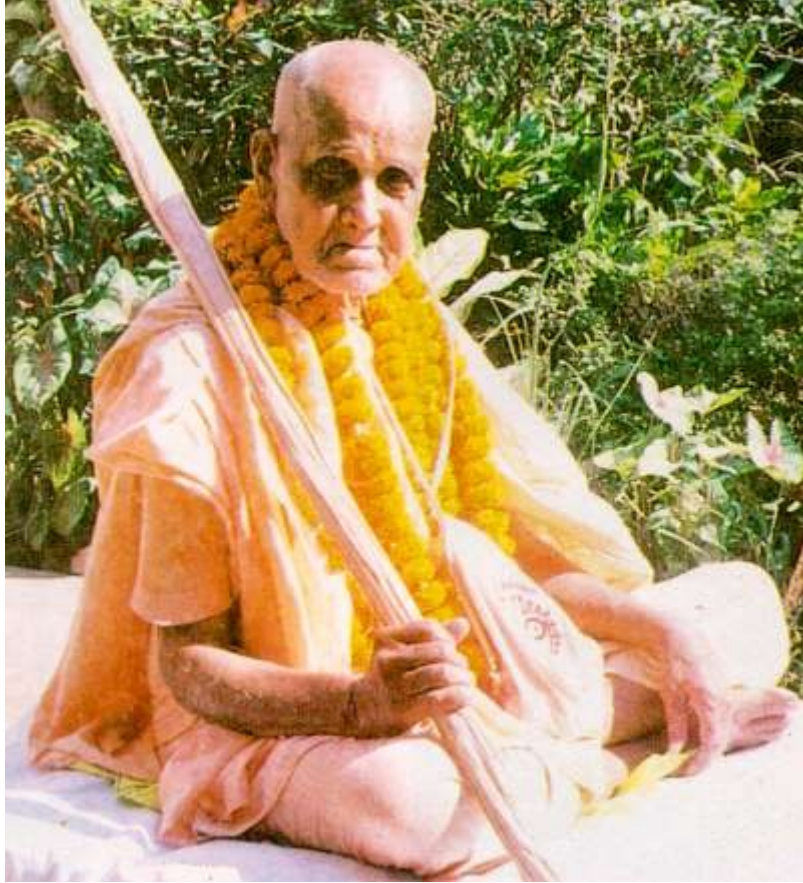
9. 4 The Lord Krishna, while possessing all that Lord Vishnu possess, do have 4 more qualities thereby making him *paripoorna* with all 64 qualities.

They are

1. (i)*Roopa Madhuri*, all - attractive beautiful form.
2. (ii)*Venu Madhuri*, all - attractive melodious flute.
3. (iii)*Leela Madhuri*, all - attractive glorious deeds.
4. (iv)*Prema Madhuri*. all - attractive sweetness and mellow.

9.5 These four - fold super excellent qualities of Sri Krishna Characterise His supremacy over all His other manifestations or descents.



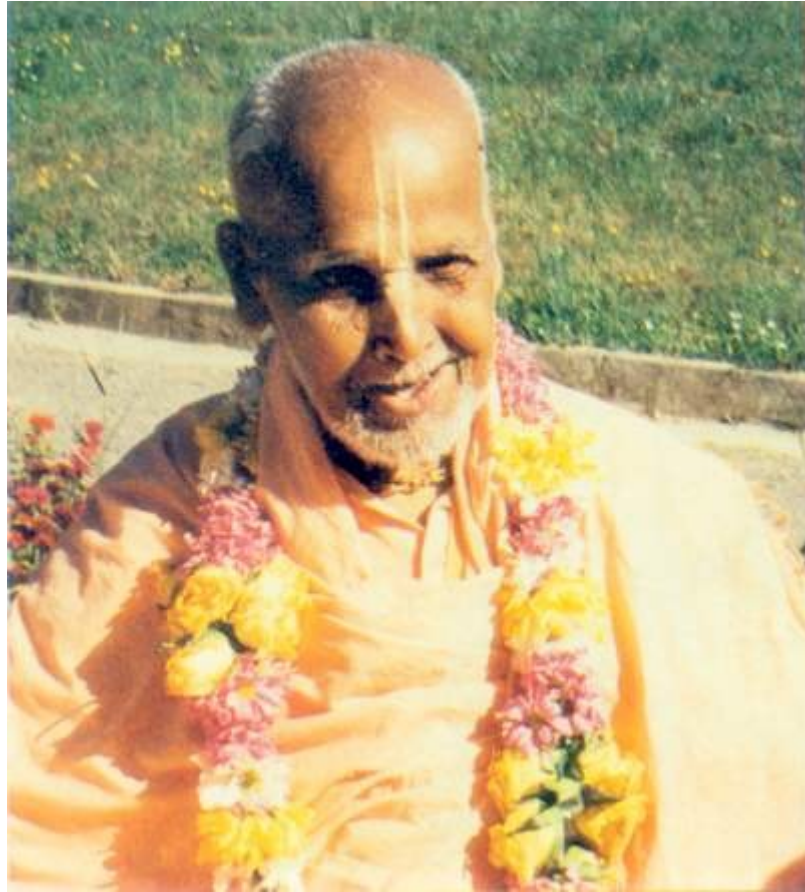


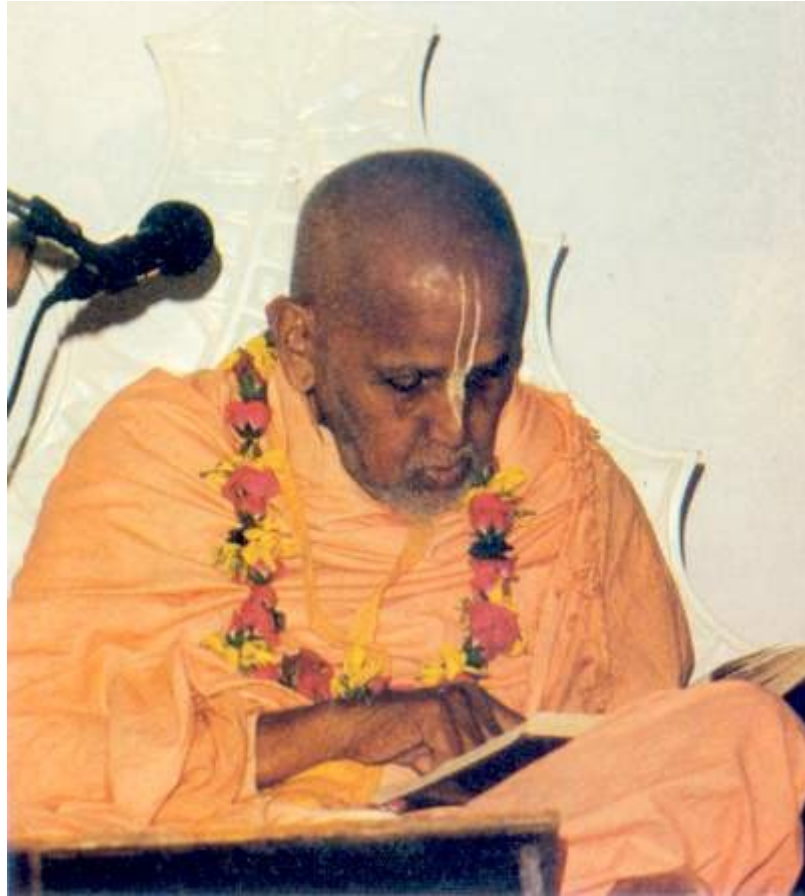
Srila Maharaj in Sri Krishna Chaitanya Math at Visakhapatnam









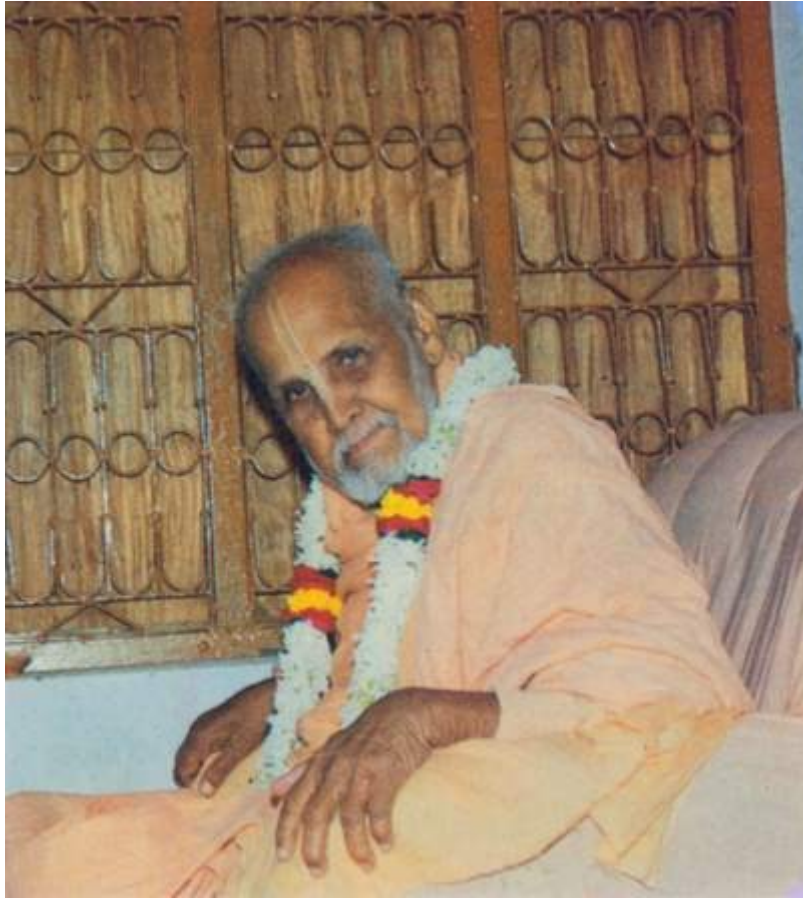


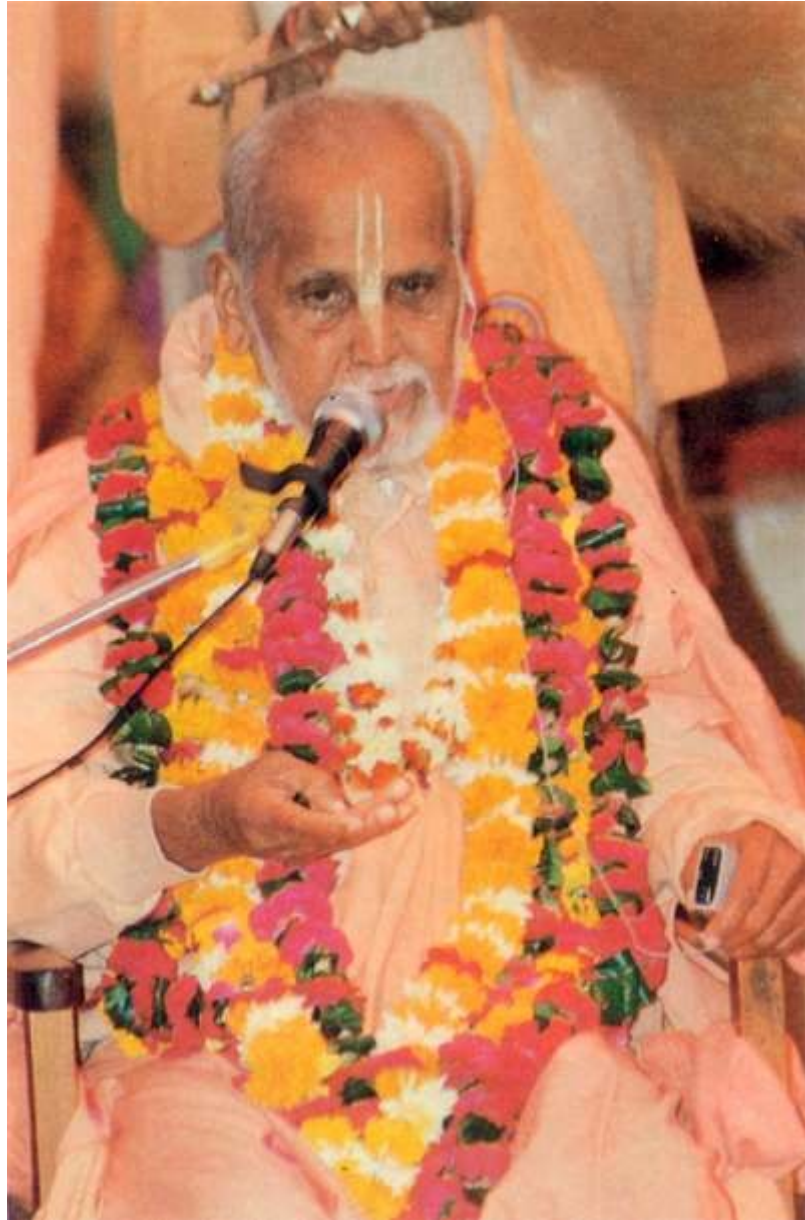


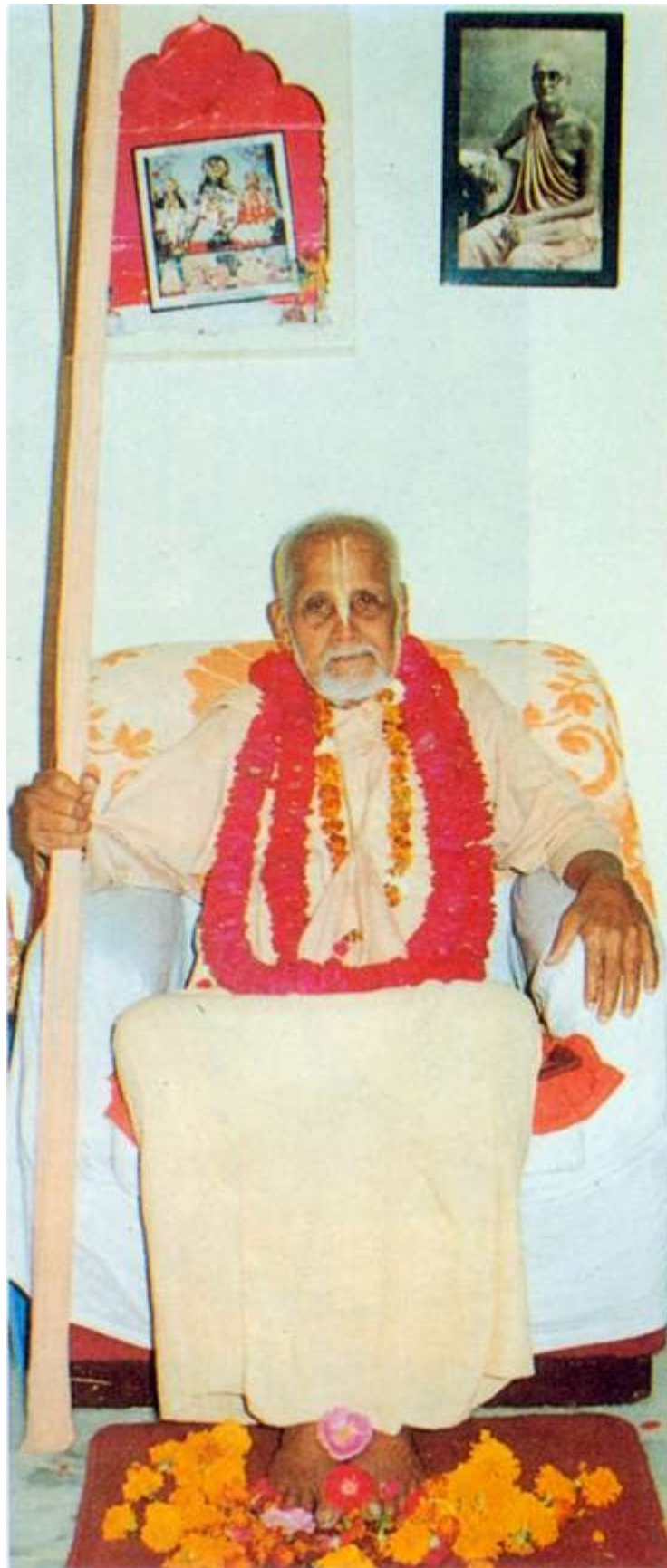


Srila Maharaj with Swami Maharaj and his disciples, (ISKCON)











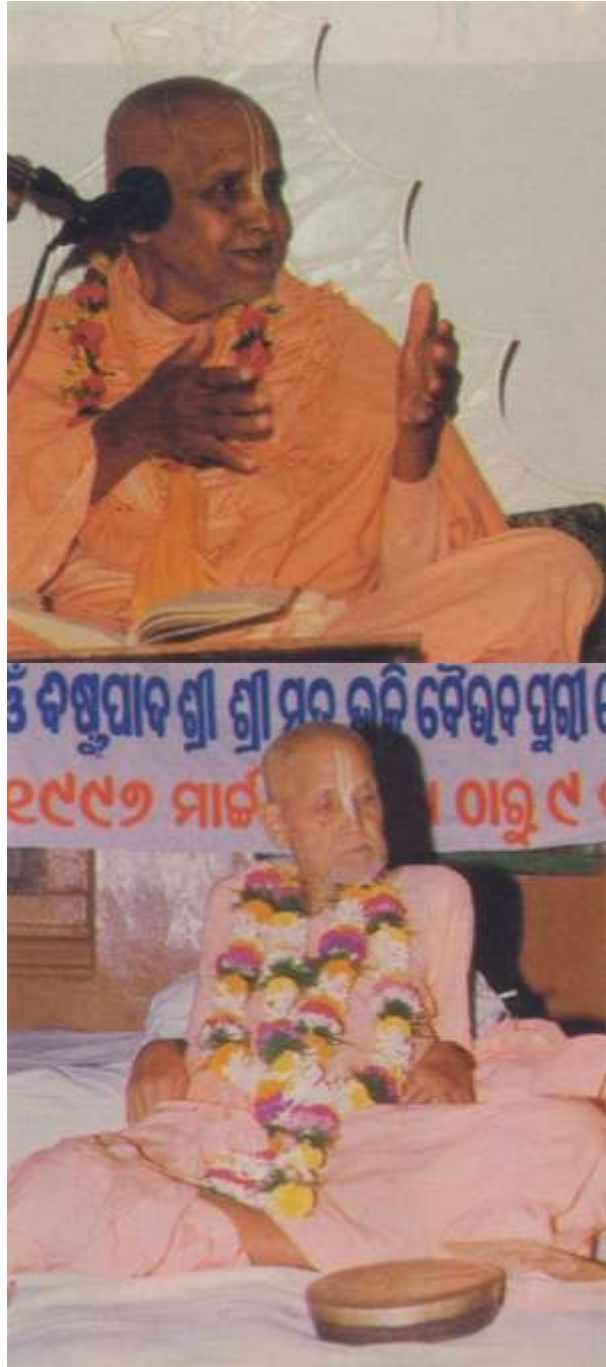
Srila Maharaj with devotees at New Nilachal Dham in Italy

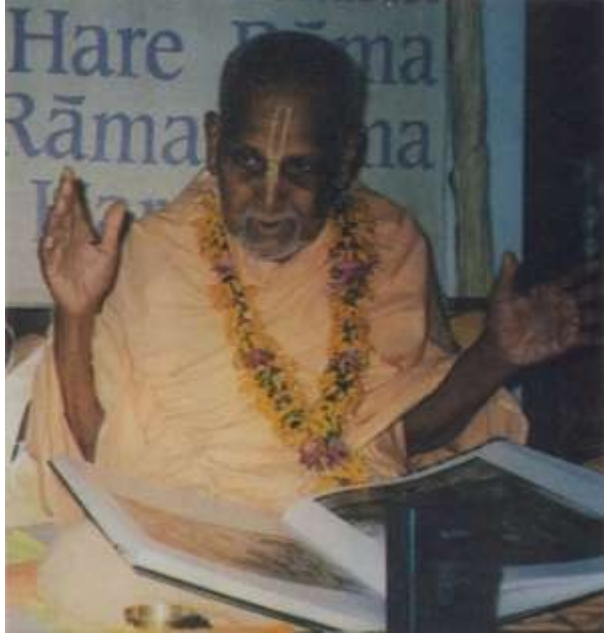


Srila Maharaj initiating 'Hari Nam' in Italy











Srila Maharaj preaching at different places





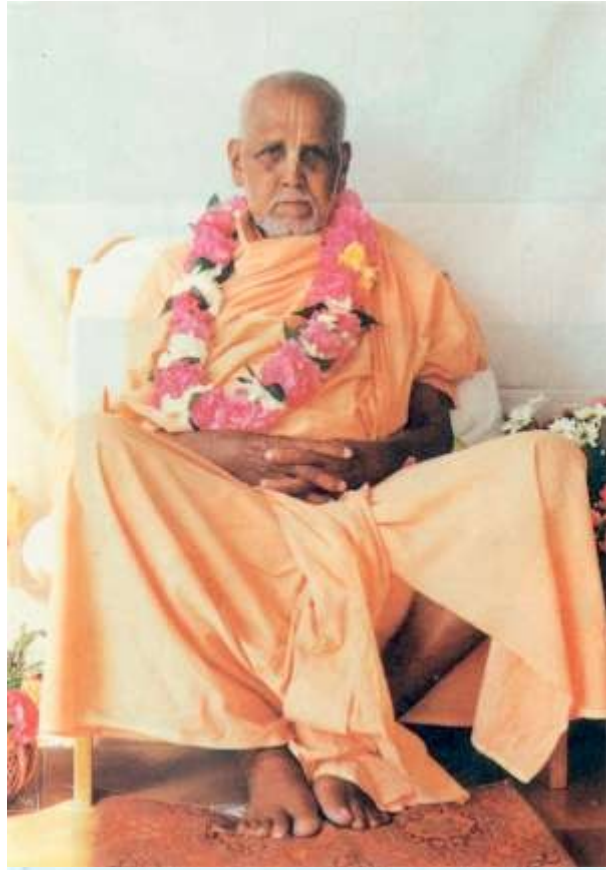




Srila Maharaj with devotees of Italy



Srila Maharaj on the bank of the Jamuna



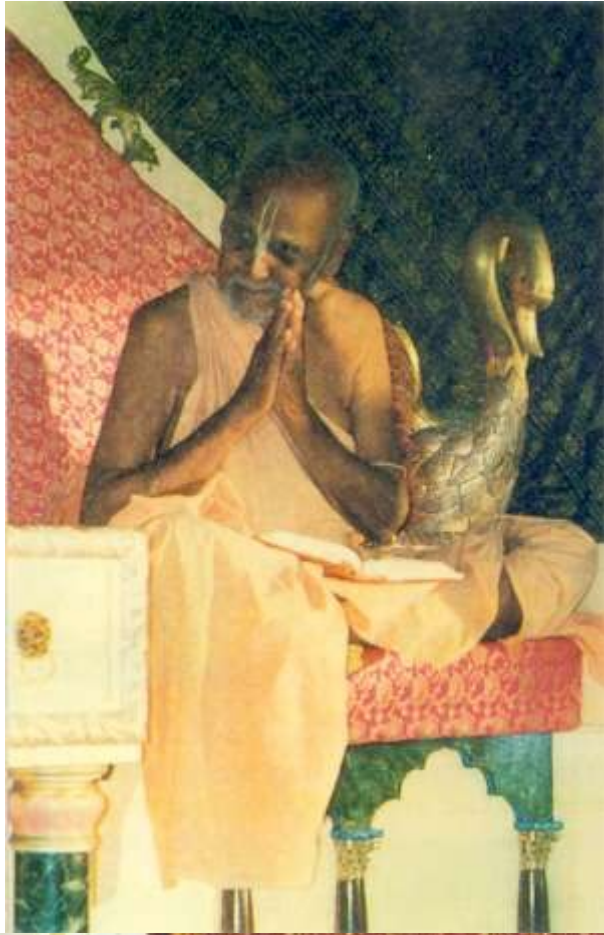




Srila Maharaj with Kakinada devotees.



Srila Maharaj on the way to deliver speech at Italy.





Srila Maharaj delivering speech in Italy temple







Sri Sri Radha Damodarjew in Sri Krishna Chaitanya Gurukula Ashram,
Lawsons Bay Colony, Visakhapatnam.