



The Divine Voice of Sri Gaudiya Guruvarga

on behalf of Śrī Bhakti Siddhānta Vāṇī Sevā Trust

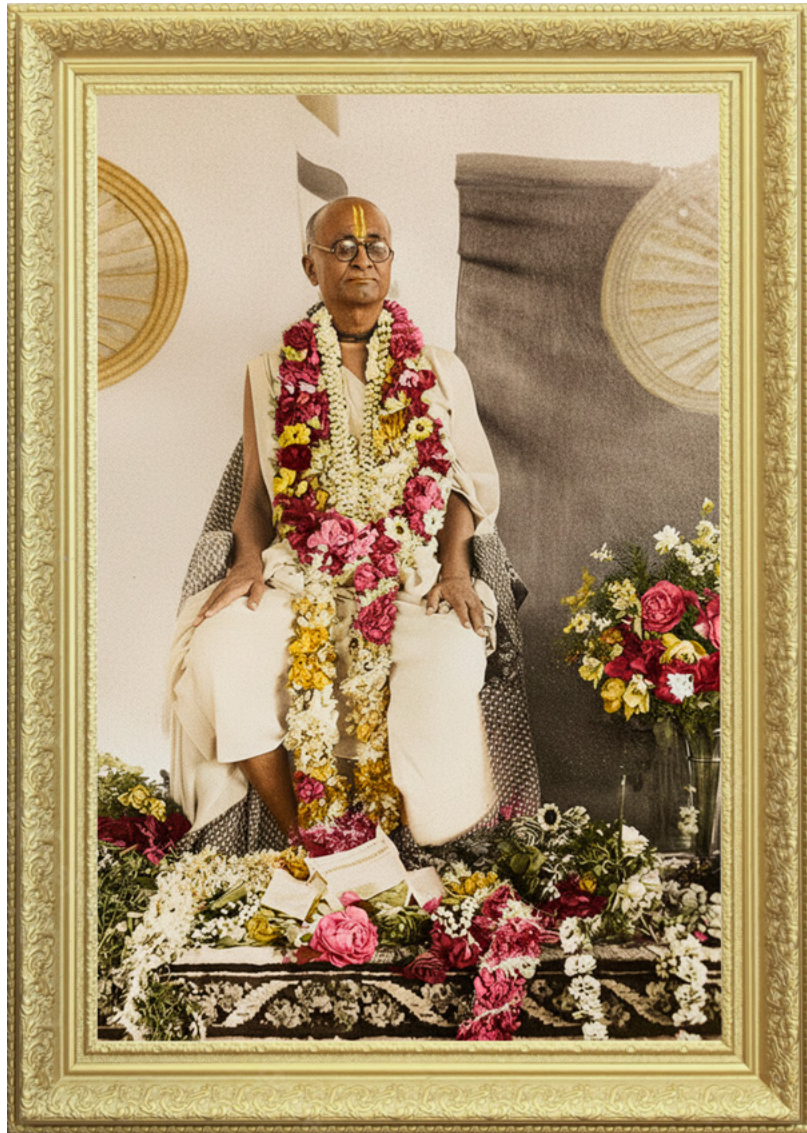


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FOREWORD



Vyāsa-pūjā or Guru-pūjā is not a time-bound program; rather, it must go on uninterrupted way inside the heart of a *sat-śiṣya*. Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda told that: "If I do not remember the lotus feet of Śrī Guru at the beginning of every new year, every new month, every new day and every new moment, then I am sure to fall into far greater inconveniences. If I do not remember his lotus feet, then the desire will come to dress myself in the garb of *guru*. I will become liable to the bad desire of seeking to be worshiped by other people as *guru*. It is this which constitutes addiction to things other than the truth."



Vyāsa-pūjā or *Guru-pūjā* must go uninterrupted way. Not that today is my *Guru-pāda-padma's Vyāsa-pūjā* and I can offer *puṣpāñjali* at the Lotus feet of my *Guru-pāda-padma*, and the rest of the year I can do whatever I like. The Prabhupāda said that: "One who is devoid of *ānugatya* (*śuddha guru-Vaiṣṇava ānugatya*) is just like a beast." A *sat-śiṣya* (an actual disciple) is worshiping *Guru-pāda-padma* at every fraction of a second in different ways, like publishing books, writing essays, and preaching through periodicals and *hari-kathā-kīrtana* or through his absolute and pure *achar-ādarśa*, which all can be found totally in line (*ānugatya*) with his *guru-varga*.

To offer *puṣpāñjali* means to offer oneself completely at the lotus feet of *Śrī Guru* without any compromise or self-interest. It is not possible for someone to obtain knowledge of the Absolute Truth (*divya-jñāna*) from *Śrī Sad Gurudeva* if he does not offer him all that he possesses and, indeed, his very self. It is not possible to obtain *Śrī Gurudeva's* mercy simply by offering him material objects. Someone qualifies as a true disciple only if he becomes *niṣkiñcana* (without material possessions) by offering *Śrīla Gurudeva* everything he has, including his own self.

Śrīla Vaman Gosvāmī Mahārāj used to say that: "If I simply declare: O *Gurudeva*, everything belongs to you alone! But I keep the keys to my safe with me", then I am revealing that I do not trust him, which is not at all indicative of the most elevated stage of genuine service to *Śrī Guru* (*guru-sevā*). When the disciple surrenders from within and keeps nothing as his own, then *Śrīla Gurudeva* considers that intimate and loving disciple (*viśrambha-sniḡdha śiṣya*) as his own."

To get a *Sat Guru* in life is very very rare but even more rare is a *sat-śiṣya*. Nowadays it has become the fashion of the day that not the disciple is serving the *guru*, but the *guru* is serving the disciple. Actually, *guru* can have no weakness, fault or misconception; otherwise he cannot be called a *guru* (heavy). If *guru* has to serve the disciple, then where from the weight (gravity) of *guru* can come? So, if there is no *Sat Guru* then how can there be any *sat-śiṣya*. If a *Sat Guru* is there, then surely also a *sat-śiṣya* must be there; maybe we cannot find it out due to *Māyā* or illusion. At present the situation has become so critical that almost nobody can understand the difference between a *praṇaya bhakta* and some so-called imitation of *praṇaya bhakta*. If we are not sincere enough, we will simply cheat ourselves, whether as a so-called *guru* or as a so-called disciple.

Śrīla Prabhupāda told that: "He is *guru* who has taken all the responsibility from *Bhagavan* to save all those *jīvas* from this fearful material ocean, but if we are ignoring *Sad Guru-Vaiṣṇava* then from where can we get eternal *maṅgala*?"

Again we have been trying our best to select some very, very special articles for this next Issue No. 18 of the magazine named *The Voice of Gauḍīya Guruvarga*, in which you can discover different articles from our *Sarsavat Gauḍīya Guruvarga* to eliminate



all those misconceptions regarding *Vyasa-puja*. Srila Prabhupada used to say that: "As long as we remain captivated by mundane, external appearances (*prakṛta-rūpa*), we will not attain *darśana* of *śrī gurudeva*, who is non-different from Śrī Rūpa (Śrī Rūpa Gosvāmī or, literally, "that graceful beauty"). Only when we sincerely and honestly perform loving service (*bhajana*) to those worshipful entities, *śrī guru* and Śrī Kṛṣṇa, will we achieve auspiciousness, and only then will our present vision, the vision by which we perceive every object as an object meant for our enjoyment, finally cease. Therefore, my prayer is:

*adadānastrinaṁ dantair
idaṁ yāce punaḥ punaḥ
śrīmad guru padāmbhoja
dhuliḥ śyāṁ janma-janmani*

"Taking a blade of grass between my teeth, I fall down and pray again and again: "I do not wish for anything like the four goals of human life, namely *dharma* (religiosity), *artha* (economic development), *kāma* (sense gratification) and *mokṣa* (liberation). I only want to become a speck of dust at the lotus feet of *Śrīla Gurudeva*. That is, under my *Śrīla Gurudeva's* guidance, I wish to constantly serve Bhagavān in the same way that my *gurudeva* does."

"Kṛṣṇa is mine, and if I do not serve Him, He will undergo great trouble."

"We will only attain *kṛṣṇa-prema*, or service to Śrī Kṛṣṇa, when a mood like this fully ripens. And such great fortune is only possible when we earn *śrī gurudeva's* affection by rendering service to him."

All these selected articles can surely create a sensation inside the heart of all those reader devotees. We are actually blind in front of *aprākṛta jagat*, so without the backing of *aprākṛta vāṇī* (*śrī caitanya-vāṇī*) we can never realize our identity and what is our relationship with the Supreme Lord. *Aprākṛta-vāṇī* (*śabda-brahma*) is always going against the strong current of *Māyā*, so naturally almost everyone fears to face that Absolute Truth, but still if we have a strong and honest desire to know about that Absolute Truth, then surely this issue can help us to rectify our wrong prejudicial perception.

Thank you all

Truly yours in the service of Śrī Śrī Guru-Gaurāṅga and *Go-Mata*,
a loyal and sincere servant of The Prabhupāda.
Bābā Śrī Śhyām Dās

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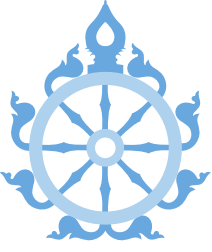
All glories to Śrī Guru & Gaurāṅga

THE DIVINE EXPLANATION
OF THE SYMBOL BEING USED BY
OUR SOCIETY ŚRĪ BHAKTISIDDHĀNTA
VĀṆĪ SEVĀ TRUST

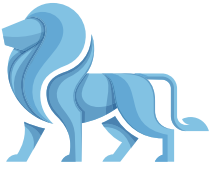
By Śrī Śrīla Shyām Dās Bābā Mahārāj



Lotus flower is the symbol of topmost purity, where we can get the scope to take complete shelter unto the Lotus Feet of Srimati Rādhārāṇi, who is already residing there and who is the Predominated Absolute Personality of the Supreme Lord, which is the safest place for a *jīvātmā* who is seeking the absolute shelter.



Sudarśana is the absolute willpower of the Supreme Lord and is the absolute symbol of cutting all evils from our life. Sudarśana means *Su* + *darśana* which implies *vaikuṅṭha-darśana*. Actually, *aprākṛta darśana* is *Su-darśana*. When all material *darśana* is over, then we can get the scope to get entry into *vaikuṅṭha-darśana*. Then a devotee can see everything favorable in his life. We want to be protected by Sudarśana. Sudarśana can show us the absolute light of knowledge to destroy all ignorance and *apasiddhānta-vicāra*. Without the *kṛpā* of Sudarśana we cannot make any progress in the way of our *aprākṛta bhajana*. So, the firing effulgence which is coming out of Sudarśana Cakra can give us complete protection from Māya.



Lion is the symbol of *bala-vīrya* (power and strength), lion is the king of jungle, but *Guru Vaiṣṇava* is the king (Mahā Rājā) of this forest of human being in this world, where the maximum most inhuman activities or immoral activities are going on, so to establish *śuddha bhakti-siddhānta*, I mean to install *śuddha bhakti* inside our heart they are trying their best. Also, the lion is the symbol of the absolute energy which can protect the absolute interest of *śuddha-sattva-bhāva* to dominate *tama* and *raja (āsurā)* to give us the success to attain the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa.



Ūrdhva Puṅdra Tilaka has a great significance. This means Hari *Mandir* in the form of *tilaka*. Which implies the symbol of complete dedication unto the Lotus Feet of the Supreme Lord Śrī Kṛṣṇa. Śrī Kṛṣṇa is the life and soul of *Vaiṣṇavas* and similarly, *Vaiṣṇavas* are the life and soul of Śrī Kṛṣṇa because there is an *acintya-bhedābheda* relationship there in between devotees and Kṛṣṇa. The following *ślokas* from *Śrīmad-Bhāgavatam* can substantiate the above *siddhānta-vicāra*:

*aham bhakta-parādhīno
hy asvantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyah*

(Śrīmad-Bhāgavatam 9.4.63)

“The Supreme Personality of Godhead said to the *brāhmaṇa*: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely

devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.”

*sādhavo hṛdayam mahyam
sādhūnām hṛdayam tv aham
mad-anyat te na jānanti
nāham tebhyo manāg api*

(Śrīmad-Bhāgavatam 9.4.68)

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”

So, the *Ūrdhva Puṇḍra Tilaka* is the complete assurance of sincerity, faith, dedication, purity and service. As if Vaiṣṇavism and *Ūrdhva Puṇḍra Tilaka* were non-different from each other. Since the root cause of this infinitive cosmic Universe resting up at Śrī Goloka Vṛndāvana with Śrī Govinda — who is residing at the eternal Goloka Dhāma Vṛndāvana — it seems that Hari *Mandir* in the form of *Tilaka* is

just reverse of a temple, but actually it is not like that, because from *Śrī Gītā* we can see the following *śloka*:

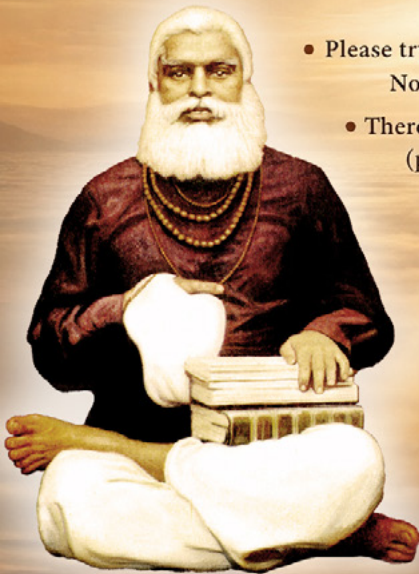
*ūrdhva-mūlam adhaḥ-śākhām
aśvattham prāhur avyayam
chandāmsi yasya parṇāni
yas taṁ veda sa veda-vit*

(*Bhagavad-gītā* 15.1)

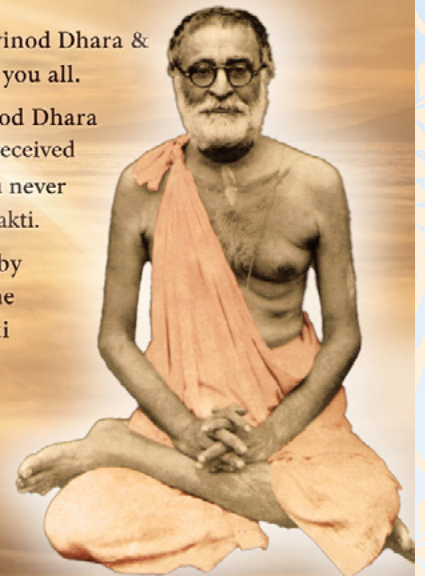
“The Supreme Personality of Godhead said: “It is said that there is an imperishable banyan tree that has its roots upward and its branches down and whose leaves are the Vedic hymns. One who knows this tree is the knower of the *Vedas*.”

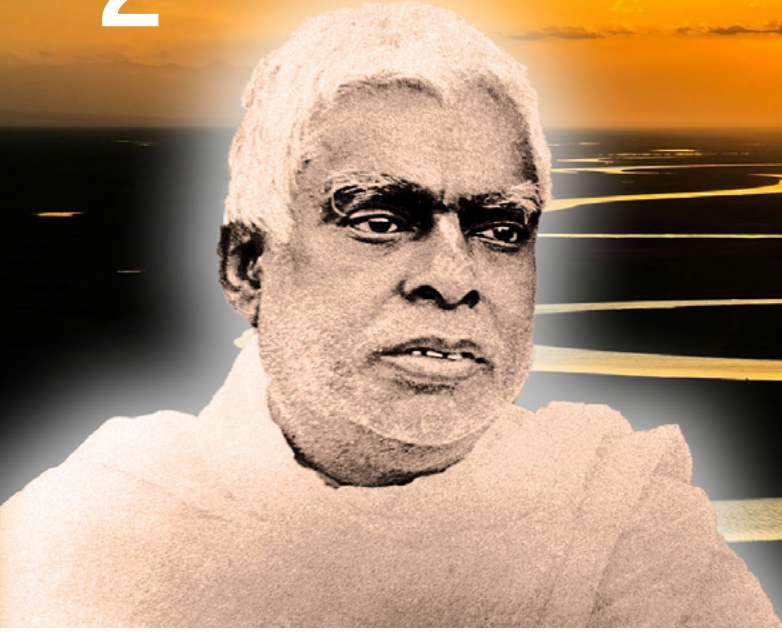
BHAKTI SIDDHANTA VANII SEVA TRUST (REGD.)

- To protect and preserve Bhakti Siddhānta Vani is the noble aim of our Bhakti Siddhānta Vani Seva Trust
- The utmost importance is to discover our connection with our previous Gaudiya Guruvaraga. Those who are really very very lucky only they can discover the connection with the stream of Bhaktivinod Dhara (Bhakti Siddhānta Vani). If we at all want to be deprived from that Bhaktivinod Dhara then surely we cannot expect absolute mangal in our life.



- Please try to understand the basic difference between Bhaktivinod Dhara & Non-Bhaktivinod Dhara - this is our humbly request to you all.
- There cannot be any compromise in the way of Bhaktivinod Dhara (pure bhakti), so we have to follow the exact teachings received from Sriman Mahāprabhu. Sriman Mahāprabhu never wanted to make any compromise with sahajiya bhakti.
- If we want to follow the exact teachings given by Sriman Mahāprabhu, then we must come to the Lotus Feet of Srila Bhakti Siddhānta Sarasvati Gosvāmi Ṭhākur Prabhuṇāda.





All glories to Śrī Guru & Gaurāṅga

OUR ULTIMATE GOAL IS TO DO SOMETHING CONCRETE ABOUT *BHAKTIVINODA-GAURA-SARASVATĪ VĀṆĪ-SEVĀ*

Editorial of Bhakti Siddhānta Vāṇī Sevā Trust

Srila Bhaktisiddhanta Saraswati Goswami Thakur Prabhupada told us: "If I seek the path leading to that Absolute Truth, then I must ignore the countless voices of popular wisdom and listen only to that of the realized soul."

Our ultimate goal, therefore, is to do something concrete about *Bhaktivinoda-Gaura-Sarasvatī vāṇī-sevā* in a massive way in order to arrest the present perverted tide of negative preaching. Although we all know that the *krpā-pātra* of Paramahansa Jagad-guru Bhakti Promode Puri Goswami Maharaj — Śrīla Śyāma Dāsa Bābājī Mahārāja — who is perfectly in line with his Gurudeva and Parama Gurudeva Bhaktisiddhanta

Saraswati Thakur, never desired to make disciples, establish temples, or travel to foreign countries, still, he always remained ready to render perfect *vāṇī-sevā* by the order of Śrī Gurudeva and *Guru-varga*.

Bhaktivinoda-Gaura-Sarasvatī-vāṇī is the fully blossomed form of the *Sarasvatī Gauḍīya śrauta-panthā*. Transcendental teachings flowing intact through the supremely pure *guru-paramparā* in the form of uninterrupted *hari-kathā* and *kīrtana* constitute this *śrauta-panthā*.

"*Bhaktivinoda-dhārā* can never be stopped" — this was the blessing of Bhaktisiddhanta Saraswati Thakur, and therefore even today we may keep hope.

Through the process of perfect *śravaṇa-panthā*, the Supreme Lord will eventually take His seat within the heart of a *sat-śiṣya*.

All the *antarāṅga-pārśadas* of Chaitanya Mahaprabhu — such as Svarupa Damodara Goswami, Ramananda Raya, Rupa Goswami, Sanatana Goswami, Raghunatha Dasa Goswami, Krishnadasa Kaviraja Goswami, and Visvanatha Chakravarti Thakur — and in the modern era saints such as Bhaktivinoda Thakur, Bhaktisiddhanta Saraswati Thakur, Bhakti Promode Puri Goswami Maharaj, Bhakti Prajnana Kesava Goswami Maharaj and Bhakti Rakshak Sridhar Dev Goswami Maharaj — are the principal protectors of this *śrauta-vāṇī-vaibhava*.

The only duty of an effective *ācārya* is to give full protection to *sāmpradāyika-vāṇī-vaibhava* and nothing else. If this *sāmpradāyika-vāṇī-vaibhava* — the real secret treasure — is protected, then proper solutions will automatically appear everywhere and the mission can run very smoothly. If our centre point remains one and the same, then there is no question of any infighting.

Śrīla Prabhupāda used to say that: “Neither are we interested in public happiness nor in private happiness; we are only interested in seeking the entire satisfaction of the Supreme Lord.”

Our very cheap self-interest will inevitably put us into trouble, causing us to lose the centre point of devotion (*bhakti*). Under the influ-

ence of Kali, many sense-enjoyers and unqualified persons who disregard scriptural evidence attempt to conceal or distort the truth for their own personal gain, so that others may not receive the exact message of the Absolute Truth. Half-truth is not truth — it is often even more dangerous than a lie.

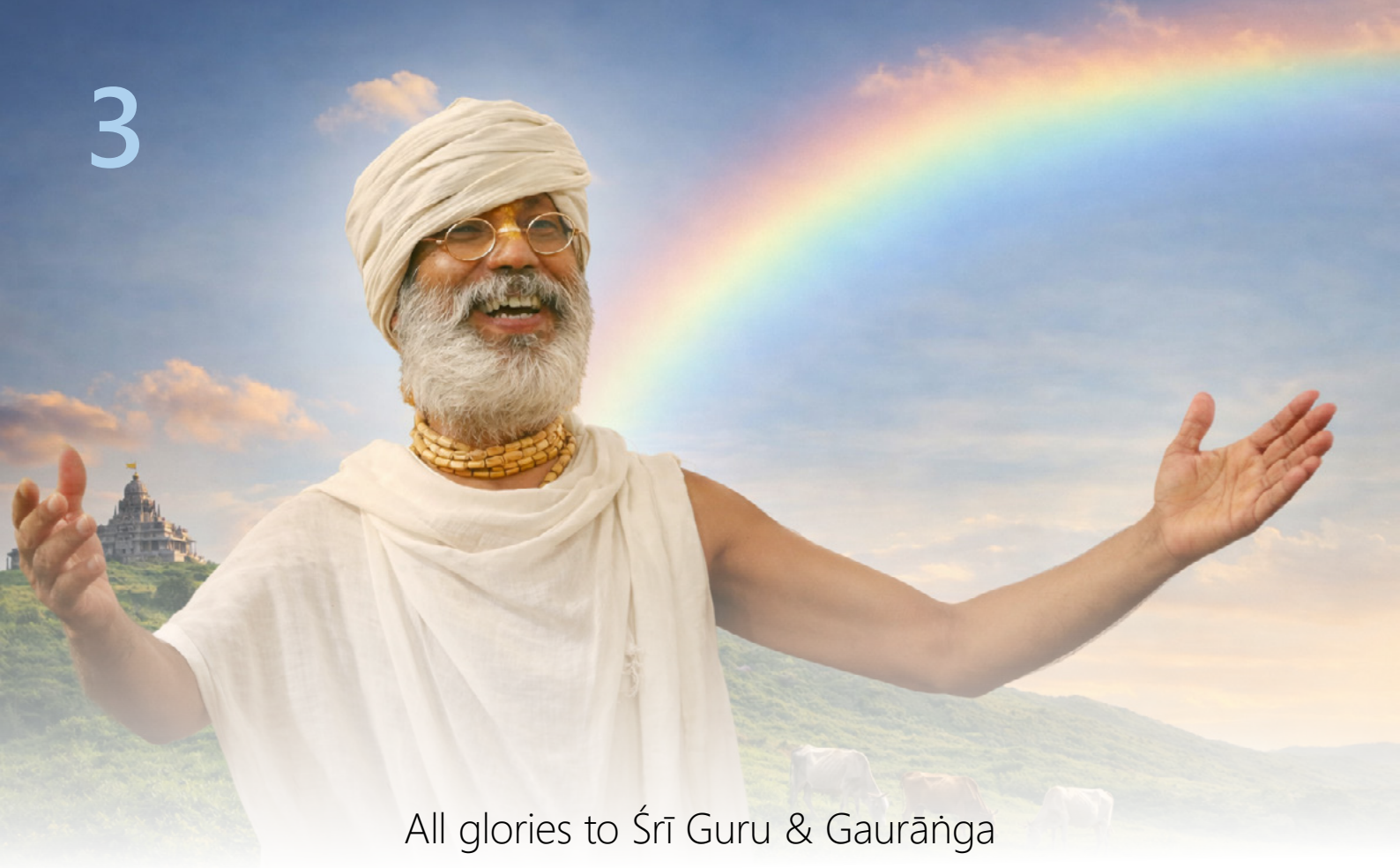
*pr̥thivīte jāta kathā dharma-nāme cale
bhāgavata kahe saba paripūrṇa chale*

(*Jaiva Dharma, Phala Śruti 1*)

“All the philosophical cults in this world that are celebrated as *dharma* have been condemned as utterly deceptive by *Śrīmad-Bhāgavatam*.”

Because of the prominence of such fraudulent ideologists in the world today, we feel it very urgent to present this *sāmpradāyika-śrauta-vāṇī* in an intact way without any edition and alteration. We think this is the perfect time to render this kind of perfect *sevā*, when many so-called followers of Chaitanya Mahaprabhu are preaching *chala-dharma* (under the guise of *Bhāgavata-dharma*, they are going to speak something else) in the name of Gauḍīya Vaiṣṇavism.

Our aim is to protect and preserve *Bhaktivinoda-dhārā* to the best of our ability. If at all there is any credit to be assigned for the manifestation of the most sublime *vāṇī-vaibhava*, then that should go into the accounts of our previous *ācāryas (guru-varga)*.



All glories to Śrī Guru & Gaurāṅga

ABOUT ŚRĪ ŚRĪLA SHYĀM DĀS BĀBĀ MAHĀRĀJ

Editorial of Bhakti Siddhānta Vāṇī Sevā Trust

Always Śrīla Mahārāj likes to pass over his personal topics. He speaks: ‘What use hearing about a fallen soul like me.’ But still, we think it necessary to introduce Śrīla Mahārāj in front of you all so that there cannot be any complicity and doubts. Though we know it very well that his “*Vāṇī Svarūpa*” is his real identity, because by now he is well known to everybody, still we are trying our best to speak something about him in a near approximation. He took birth near Calcutta Gauḍīya Mission at the bank of Śrī Gaṅgājī (Bāg Bāzār) in a poor *vaiśya* family, though the traditional culture of that family was very very high regarding educational qualification or art & cultural prosperity, but he was very fond of sports and games all alone (especially football), so natural-

ly, he could not pay his full attention to his education, though his brainpower was very high. Anyway, he was a pure science student of the University of Calcutta. Later on in life, he was very inspired by the life of Albert Einstein, the great scientist, so naturally, he started developing some skills regarding scientific research work. Most people think that he was a scientist, but he says—“Not that; I was not a scientist.” He used to help them (scientists) in their research work in different ways. From childhood, some basic spiritual consciousness was seen in him, and also as per his horoscope, he was supposed to renounce at the age of nine or ten, but due to surrounding non-devotional conditions, he started living like a crazy boy with a playing mood.



His grandfather and grandmother got *Harināma-dīkṣā* from the Śāntipur link, but still, they had great respect for Gauḍīya Maṭh. Not only that, but also their house was just adjacent to the Gauḍīya Mission at Calcutta Bāg Bāzār, so naturally, he got the scope to get the association of those pure devotees knowingly or unknowingly in his childhood. His father and mother took *dīkṣā* from a *sahajiyā*. But still, before death his father started doing *Harināma* cravingly and also started traveling to all different pilgrimages, including Mathurā, Vṛndāvan, etc., but by that time Śrīla Mahārāj had already left home. Again his mother took *Harināma-dīkṣā* freshly from Bhaktivedānta Vāmana Gosvāmī Mahārāja—the great Ācārya of Devananda Gauḍīya Maṭh; of course, it was after the death of his father. She started hearing Harikathā of Śrīla Śyām Bābā at least eight hours a day, if not more, up to the last moment of her life.

At his young age, due to some material association, gradually he was feeling very annoyed (disturbed) and gradually

started developing total detachment for this material world. He was searching for a *sad-guru* for a long time, who would guide him perfectly in his devotional life of Śrī Caitanya *śikṣā*—the transcendental temple of loveful eternity. He started traveling in different pilgrimages like mad. While he was traveling in Vṛndāvan-dhām with a group of Gauḍīya *sādhus*, suddenly one day, when he entered a devotional bookstore near Radha Damodar Temple, he could easily recognize his *nitya-guru* in a photo (Bhakti Pramoda Puri Gosvāmī Mahārāja) that struck him at first glance.

Really it was a miracle how he got the *darśan* of Śrīla Sad-Gurudeva to take *Harināma-dīkṣā* and saffron cloth, etc. His name was Śrī Śyāmal Kṛṣṇa Brahmācārī. Though he always thinks himself unfit, still by the causeless mercy of Śrīla Gurudeva and Śrīla Bhakti Bibudha Bodhāyana Gosvāmī Mahārāja, he got the rare scope of *Vāñī-sevā* (printing and publication) through which he was successful to get genuine *guru-kṛpā*. Also, the nighttime *sevā* of Śrīla Gurudeva was very very im-

portant for him to realize the mystery of his *sad-guru-tattva*. His Gurudeva is really a remarkable milestone of idealism in front of Gauḍīya Vaiṣṇava society. Om Viṣṇu-pāda Nitya-līlā Praviṣṭa Śrī Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja is known to all — especially for his exclusive humble attitude.

Actually, he was the total embodiment of the “*trṇād api sunīca*” śloka by Śrīmān Mahāprabhu. Before leaving this material planet, Śrīla Gurudeva gave him *Paramahaṁsa-veśa* at the topmost place of Gauḍīya Vipralambha-rasa-kṣetra Śrī Nīlāchala Dhāma on the day of Rāsa pūrṇimā (in the month of Kārtika); and also predicted something about his future *bhajana* life. From then on, he is known to us as Śrīla Śyāma dāsa Bābā Mahārāja. But why white *veśa* and not *Sannyāsa-veśa*? This is not only our question, but it was also the question of Śrīla Bhakti Ballabha Tīrtha Gosvāmī Mahārāja. Śrīla Gurudeva could realize the heart of his disciple (Śrīla Śyāma Bābā), so he was bound to approve this *Paramahaṁsa-veśa* to him. With this, Śrīla Gurudeva wanted to indicate to him to concentrate on *bhajana*, and at the same time, he also wanted to make him a perfect preacher (though not openly). That time he received a very important advice from Śrīla Gurudeva— “If at all nice flowers are there in a garden, then sweet smell is going all around; you need not invite honeybees. Being greedy, they are automatically going to come to collect honey from those flowers. In the same way if your *bhajana* is perfect then everybody can come to you to get genuine *krpā* from you; you don’t need to run here and there without any reason.” Without perfect demand for *Harikathā*, he is always going to avoid invitation. From the very beginning of his spiritual life he has been maintaining a very strict stan-



dard of *bhajana* life; this he has learned from his Gurudeva. Due to some unusual happenings, he was bound to do *bhajana* at different places of Braja-dhāma like Gokula Mahāvana, Śrī Vṛndāvana, Govardhana, Nandagrāma, Varṣāṇā, Obegeāṅ (Shergaṛh) and Sūryakuṇḍa (*Sūrya-pūjā līlā* place of Śrīmatī Rādhārāṇī), but first he stayed in Śrī Caitanya Maṭha. He was never in favour of solitary *bhajana*, always he wanted to do *Harikathā-kīrtana*. When he started staying at Mūla-maṭha (Śrī Caitanya Maṭha) at the bank of Rādhākuṇḍa, there also continuous *Harikathā-kīrtana* was his motto of *bhajana* life (spiritual life). This kind of idealism he has learned from the life of Śrīla Prabhupāda Bhaktisiddhānta Sarasvatī Ṭhākura. Often he used to speak that: ‘Śrīla Prabhupāda is the spiritual hero and topmost idealism in my life’.

At Govardhana Dāna-ghāṭī there was a small Gauḍīya Maṭha named Śrī Govar-

dhana Gauḍīya Maṭha, where he stayed for a long time at rooftop *bhajana-kuṭīra*, but there also he was always busy with *Harikathā-kīrtana*, but daily Govardhana-*parikramā* was a must in his life to complete his *Harināma* quota silently. His *Braja-dhāma-vāsa* was under the guidance of the Ṣaḍ-Gosvāmīs, because it was known to him that without the *kṛpā* of the Ṣaḍ-Gosvāmīs nobody can stay at Braja-dhāma forcefully. Many times he took a vow for *koṭi-nāma-yajña* along with *Bhāgavata-parāyaṇa*, etc. By the advice of some senior devotees, he took the final decision to start *Vāṇī-sevā* again in a big way. Till then he has taken shelter at Śrī Godruma-dhāma near Bhaktivinoda Āsana to do *Vāṇī-sevā* (including *Harikathā-kīrtana* and printing publication *sevā*), so up to now at least seventy books have been edited & published by him in different languages, and also so many articles written by him were published in different magazines.

When Śrīla Gurudeva was manifesting sick-*līlā* to leave this material planet to get proper consolation, he was bound to approach Śrīla Bhakti Ballabha Tīrtha Gosvāmī Mahārāja at Śrī Vṛndāvana Dhāma in the month of Kārtika-*vrata*. On the Rāsa-pūrṇimā day, just in the morning time, at four o'clock, he was informed by Śrīla Bhakti Ballabha Tīrtha Mahārāja that he would have to go to Śrīdhāma Māyāpura immediately, because Śrīla Gurudeva went to *nitya-līlā*. Without any delay he started running towards Śrīdhāma Māyāpura to reach the lotus feet of Śrīla Gurudeva almost in penniless condition. Up to that time, Śrīla Mahārāja could not realize properly the reason why he was given this white *veśa* (*Paramahaṁsa-veśa*). Only on the day of the divine departure of his Gurudeva he started crying in front of the newly closed *samādhi* of Śrīla Gurudeva to realize the fact. Sudden-

ly he could remember the advice of Śrīla Gurudeva at the time of *Paramahaṁsa-veśa dīkṣā* — to read *Vedānta-sūtra* properly. So by now, he started realizing that Śrīla Gurudeva wanted to protect him from those so-called envious devotees. Also without any *pratiṣṭhā* he will have to carry out the preaching mission of Śrīmān Mahāprabhu alone, without the help of others, because most of the weak people want to avoid him for his straightforwardness. Suddenly he could realize that his Gurudeva wanted to make him a real preacher who has no obligation to travel. Actually, white *Paramahaṁsa-veśa* implies *bhajana-niṣṭhā*, but when at the same time Paramahaṁsa Śrīla Gurudeva wanted to give him a direct order or instruction to go through *Vedānta-darśana* properly—then surely it means that he wanted to make Mahārāja a perfect preacher, but of course with no obligation to travel with the flag of preaching.

To break all those wrong *siddhānta-vicāras* going everywhere in the name of *Śrī Gauḍīya-darśana* already shown by Śrīmān Mahāprabhu and all of His genuine followers is the main duty of an *Ācārya* (or preacher). To give full protection to *sampradāyika-vāṇī-vaibhava*, a very powerful neutral preaching personality is very, very important; otherwise *sampradāyika-vāṇī-vaibhava* can get lost due to the nonstop efforts of those traitors. In this way, still today, he is going to lead his *niṣkiñcana bhajana* life — staying at Godrumadvīpa, which is non-different from Nanda-grāma. Also, a small editorial library he is maintaining somehow. *Go-mātā sevā*, *Tulasī sevā*, *Gaṅgā sevā*, *Bhakta sevā*, etc. are all *tādīya-vastu-sevā* and give very fast results in devotional life, and also all these *sevā* are already approved by Śrī Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu in different scriptures. So this way he was at very

interested to serve Go-mātā from heart to enjoy *Bhāgavata-kṛpā*. Also, the special book was written by him on *Go-mātā sevā* to stop cow killing (*Chetanā Jāgaraṇa*) enjoying huge responses from different levels of this society, including the ministerial level. So one nice small *gośālā* in the name of ‘Śrī Śyāma Go-dhāma’ at Suvarṇa Vihāra Kṣetra Godrumadvīpa is being maintained by Śrīla Mahārāja somehow.

Also Śrīla Bābā Mahārāja set already the foundation for one unique divine project in Śrī Vṛndāvana Dhāma. He always says that our ultimate target is to keep or allow the lamp glowing in full form — which was enlightened by Śrīmān Mahāprabhu at Śrīvāsa Aṅgana, and which was protected and preserved with full care by Śrīla Saccidānanda Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahansa Jagad Guru in the form of establishing one ideal Pāramārthika teaching center to train up small boys up to the level of Kṛṣṇa consciousness for their absolute benefit. In this way surely we can seek the highest benefit of our Sārasvata Gauḍīya Vaiṣṇava Sampradāya, because no other alternative left with us except this secret procedure of rectifying the perverted situation of our whole Sārasvata Gauḍīya Sampradāya. The great Mahājana Śrīla Prahāda Mahārāja also wanted to advocate the same procedure to help small boys to grow their Kṛṣṇa consciousness. From *Śrīmad Bhāgavatam* we know the following śloka spoken by Śrīla Prahāda Mahārāja in front of those demon boys in *Gurukula* that:

*śrī-prahrāda uvāca
kaumāra ācaret prājño
dharmān bhāgavatān iha
durlabhaṁ mānuṣaṁ janma
tad apy adhravam arthadam*

(*Śrīmad-Bhāgavatam* 7.6.1)

Prahāda Mahārāja said: “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 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 help ultimately to attain complete perfection.”

*sukham aindriyakam daityā
deha-yogena dehinām
sarvatra labhyate daivād
yathā duḥkham ayatnataḥ*

(*Śrīmad-Bhāgavatam* 7.6.3)

Prahāda Mahārāja continued, “My dear friends born in demoniac families, the happiness that arises from sense enjoyment is not something to be separately endeavored for. According to one’s previous fruitive activities, such happiness comes of its own accord in any form of life — just as distress also comes without being invited. Therefore, it is not wise to waste one’s valuable human life simply chasing sense pleasure. Rather, one should engage in *bhakti*, for that alone is the true purpose of life and the only means to attain eternal welfare.”

We are, every one of us, we are fully under the control of material nature or *maya*. We have put ourselves, in different bodies, we are fully under the control of material nature. There is no question of independence. In the *śāstra* it is described that just as a horse or bull is controlled by a rope fastened through its nose, and must follow wherever the driver pulls it, in

the same way the conditioned soul is bound and led by higher control, unable to act independently. There is no independence. So our so-called declaration of independence, "There is no God. There is no control. Whatever we like we can do," this means ignorance. And in ignorance we commit so many mistakes, and that is sinful activity.

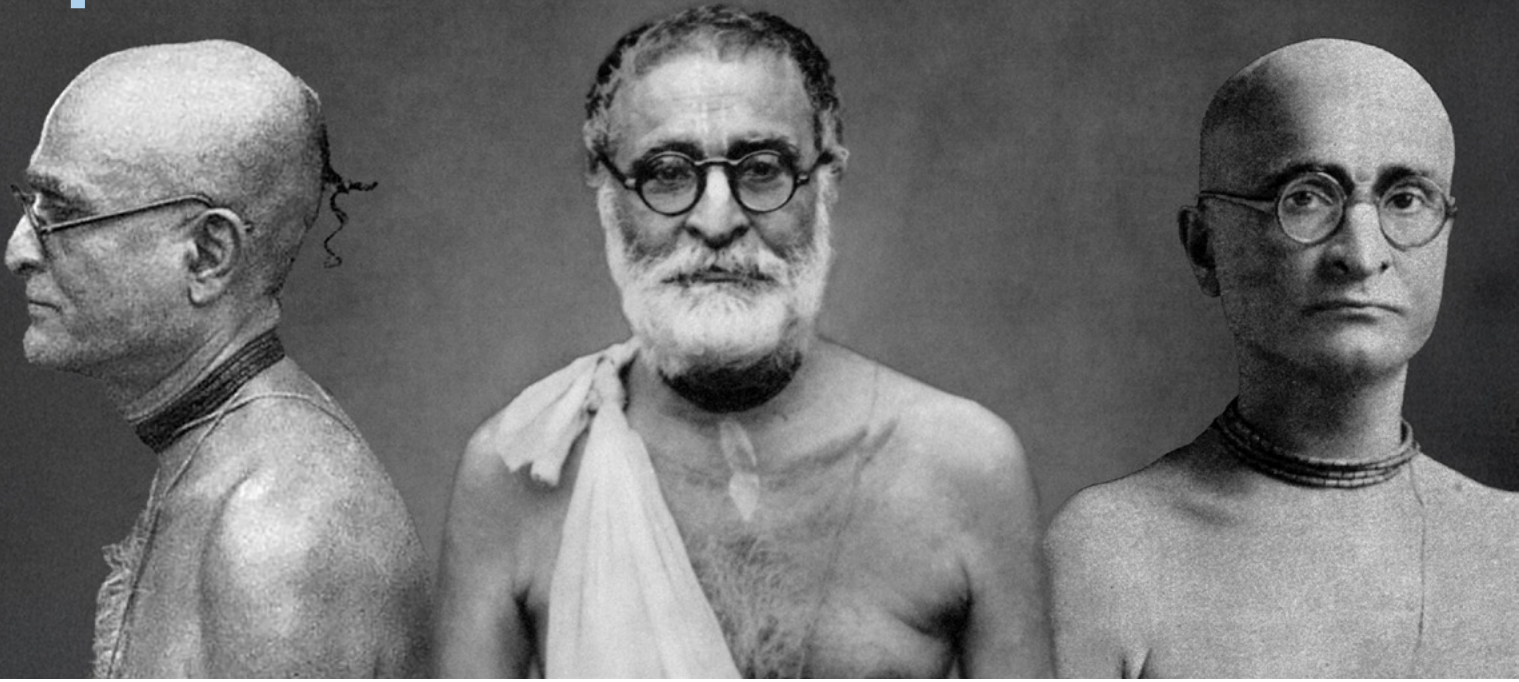
Keeping in mind the present degraded condition of society and the fearful situation likely to unfold in the near future, we, the members of Śrī Bhakti Siddhānta Vāṇī Sevā Trust, have sincerely and thoughtfully resolved to undertake this noble project, as was deeply envisioned by Śrīla Bābā Mahārāja. We cordially invite all of you to extend your helping hands in this divine endeavor, so that together we may serve to fulfil the cherished desire of Śrīmān Mahāprabhu and our revered Guru-varga.

In the splendid, versatile characteristics of Sri Kṛṣṇa Caitanya Mahāprabhu, the perfect, real solution to all the problems of all people of all times and of all countries of the entire Universe is included. The solution which the greatly thoughtful personalities of the present age and the great sages of the ancient time, could not and are not being able to find out by exercising their researching capacities and intellect, or the innumerable problems of the innumerable ages that are present in a subtle form in the all devouring ocean of the innumerable future time factor, as well as the solution to the thousand faced quarrelling

problems which is beyond the capacity of the renowned personalities of the world – the perfect and real solution to all those problems can be found in the spotless loveful absolute idealism of Sri Kṛṣṇa Caitanya Mahāprabhu. World peace is only in our grip, if we are ready to accept Him from heart.

An astrologer predicted that he is going to leave his body at the age of 62 years. Śrīla Mahārāja is already 60 years (the time when the writing was compiled, then the age of Śrīla Mahārāja was 60) old now. Sometimes he is saying that this is the exclusive decision to be taken by Śrīmān Nityānanda and Guruvarga. So how long he will have to stay on this planet is not clear to us. Meanwhile, he has taken the decision to give everyone all the spiritual treasure that he has received from his Gurudeva and Guruvarga. For this reason he is going to speak very frequently on different topics. We are going to put an open invitation to all.

This much we can say, and not more. Please excuse us.



All Glory to the Divine Master and the Supreme Lord Śrī Gaurāṅga

ŚRĪ VYĀSA-PŪJĀ – HUMBLE HOMAGE

(This Humble Śrī Vyāsa-Pūjā offering by devotees of Śrī Caitanya Maṭha was originally published in *The Harmonist* or '*Sajjana-toṣaṇī*' magazine, Vol XXX No.8)

In the sacred precincts of Śrīdhāma Māyāpura, the eternal appearance place of the Supreme Lord Śrī Caitanya, the humble devotees of Śrī Caitanya Maṭha offered this address at the lotus feet of their revered spiritual master. Written in a mood of deep submission and loyal obedience, this offering expresses their heartfelt gratitude and recognition of the divine mission carried by His Divine Grace. On the 15th of February, 1933, the assembled devotees, considering themselves utterly unworthy, placed this homage before him, praying that his transcendental vāṇī may forever awaken the sleeping souls of this world.

Our most affectionate Divine Master,

We hail with great delight the Govinda-Pañcamī, the pupil of the Phālgunī Pūrṇimā, the sanctum sanctorum of the Puruṣottama-kṣetra, where the Lord of the universe reigns supreme with all His majesty, and above all, Ṭhākura Bhakti-vinoda Thakur of hallowed memory, the

pioneer of genuine Vaiṣṇavism in the present age — the transcendental trinity who witnessed, six decades ago, the advent of the most faithful and best-loved devotee of the Supreme Lord, Śrī Kṛṣṇa Caitanya, the living manifestation of *Śrī Caitanya-vāṇī*, who is none other than our Divine Master, Oṃ Viṣṇupāda Śrī Śrīmad Bhaktisiddhanta Saraswatī Thakur Gosvāmī Mahārāja.

Most merciful Divine Master, who is Śrī Vyāsa appearing to us in the apostolic order,

Let us make our prostrated obeisances at Your Divine Lotus Feet and solicit Your kind permission to offer this humble homage of our loyal hearts on this auspicious moment of Your advent, when all things — animate and inanimate — are united in the universal paean of Your Divine love and praise, in this Abidyāharaṇa Nāṭya-maṇḍira, the chief emporium for expounding unalloyed devotion.

Divine courier of the Absolute Truth,

Steeped in the gloom of *anīśa* (non-devotion), we are oscillating between optimism and pessimism—sometimes leaning towards *dharma*, *artha* and *kāma*, the fruitive ultimata of the elevationists, or sometimes seeking after *mokṣa*, the supposed final goal of the salvationists. But these are merely *preyaḥ-panthāḥ* (specious paths), beset with grief, inebriety and fear. Optimism and pessimism, good and evil on the mundane plane, are but mental concoctions and are therefore wholly erroneous.

So long as we cherish a desire for *bhukti* (material elevation) or *mukti* (impersonal salvation)—the twin sirens of the octopus Māyā—we remain enslaved by our afferent and efferent senses and are thereby debarred from the beneficial influence of unalloyed devotion (*śuddha-bhakti*), which alone is the true *śreyaḥ-panthā* (the eternal path of ultimate welfare). That path consists in the eternal loving service of the Supreme Lord under the divine guidance of the true preceptor.

Devotion is not a mental exploitation. Unlike *karma*, *jñāna*, *yoga* and other speculative processes, devotion is the eternal

function (*dharma*) of the pure soul. It consists in the confidential service of the Son of the Lord of Vraja, manifest in its fivefold aspects of divine relationship.

Mind is the prince of all the senses, and it always wants to meddle with worldly affairs. It imagines itself to be the enjoyer, the sole proprietor, and the senses to be its properties—its instruments for enjoying the pleasures of the world. Like an unbridled horse it runs amok in pursuit of pleasure and pain. Restless, it finds no peace in its enjoying mood. In its attempt to lord it over phenomena, it becomes, *nolens volens*, the slave of passions. Entangled in the thraldom of bodily delusion, it finds it exceedingly difficult to extricate itself.

The mind thus fettered in mundane relativity can be redeemed only by *mantras* or Vedic hymns in praise of the Supreme Lord. These *mantras*, which alone can liberate the mind from its bondage, are not mere sounds of the mundane plane found in the lexicons of mortals; they are transcendental words identical with the Name, Form, Attributes, and Pastimes of the Absolute.

These transcendental words, emanating from the holy lips of the Absolute—realized souls, regulate not only the mind but also the other four senses, which constantly trouble us by their propensity to enjoy wealth, women, worldly name and fame for their own gratification — even at the cost of others, thus giving rise to hostility among worldly friends and foes. But the transcendental words emanating from your divine lips awaken within us the aptitude of love for the Transcendent, progressively augmenting our innate serving temperament toward the Absolute. Although we are placed upon a shaky and treacherous soil, we need not be disturbed by the ruptures of this world.



Our soul is the principal thing that must now be roused, lying as it does in a dormant state. The transcendental words — identical with the Godhead — entering through our ears awaken the soul from its mundane stupor and torpor.

We possess an unfortunate affinity for the external features of things and are thereby deluded. These outward attractions tempt us and captivate our senses, leading us into the vortex of endless suffering. Our predilections are inclined to welcome whatever pleases the senses; yet these are deluding aspects which often prevent us from the positive vision of both the Immanence and the Transcendence. Therefore we must always remain on guard lest we be deceived by these treacherous allurements.

Our senses require sound regulation, and it is the transcendental sound that can

regulate them through aural reception. In this material world everything is shifting. Nothing here can be traced as permanent. Time will change everything. But the Absolute is never changed, nor can He be challenged.

First of all we must hear everything about the Absolute from an Absolute-realizing soul; otherwise we shall surely confuse the transcendental with ordinary mundane things which are always perishable. Our empiric activities cannot grant us a permanent standing upon this dubious soil. What our thirty years' experience proclaims as truth may be disproved in the fiftieth year, and so on. Experience merely adds knowledge to our empiric treasury, which itself is ever changing. This convinces us that whatever we consider true on the mundane plane is shaky, mutable and ephemeral, and cannot guide us permanently.

Therefore we should be ready to receive the transcendental sound with a submissive spirit, with sincere inquiry after the Truth, and with a serving disposition. Temporal sounds are always subject to examination by the other four senses, and if they do not approve their validity, they are summarily rejected. But as the transcendental sound is identical with the Name, Form, Attributes and Activities of the Supreme Lord, we must not approach it with a challenging mood, nor imagine that there exists another phase of the Absolute beyond it.

But the pessimists take a cynical view of things. They abhor nibbling at the bait like the optimists. They accept only the negation of the Absolute and thus deny His eternal Personality, although His Name, Form, Attributes and Pastimes are identical with Himself. In this way the impersonalists ultimately fall back upon anthropomorphism, apotheosis, zoomorphism, scepticism, agnosticism, pantheism, monism, henotheism and other such "isms," which are but the offspring of impersonal empiricism or atheism.

So long as we cherish no apathy toward fruitive action or egotistic salvation, we have no true sympathy for or reliance upon *hari-kathā*. The true devotees of the Supreme Lord are neither elevationists nor salvationists; neither archaeologists nor allegorists; neither iconoclasts nor iconographers; neither empiricists nor mental speculators. They are pure theists and believe in the Eternal Personality of Godhead who is all-being, all-intelligence and all-bliss.

He is the sole enjoyer of all things, animate and inanimate. He is the sole proprietor, and we are His properties. He is the Absolute Infinite, and we are the absolute infinitesimals, and therefore liable to be

enthralled by His deluding energy.

He is endowed with three principal potencies:

1. **The *cit-śakti*** — the internal, all-intelligent potency, from which emanates the spiritual world, beyond the fourth dimension, with its Name, Form, Attributes and Paraphernalia, all identical with the Godhead.

2. **The *acit-śakti*** — the external, insentient potency, the perverted reflection of His *cit-śakti*, from which emanate the fourteen worlds of the mundane plane within the three dimensions.

3. **The *jīva-śakti*** — the marginal potency, lying between the *cit* and *acit* potencies, from which the world of living entities emanates.

Like the rays of the sun, these potencies are simultaneously distinct from and non-distinct from the Absolute. All *jīvas*, being atomic parts and parcels of the Supreme Lord Viṣṇu, the all-pervading Oversoul, are therefore Vaiṣṇavas in essence. Being so constituted, they are endowed with free will.

Situated on the marginal plane, when they misuse this free will and attempt to lord it over Māyā, they are immediately hurled down into this region of limitation, conflict and dissolution. Such is the condition of the fallen souls, doubly tabernacled within this prison house of the three *guṇas*, undergoing penal servitude. But when they come into contact with a *sādhu* — an Absolute-realizing soul — they regain their original position and become engaged in the constant service of the Supreme Lord through His divine transcendental agent who is always in living touch with Him.

Most formidable champion of the Absolute Truth,

Your Divine Grace has swept away the cobwebs of impersonal metaphysics and psilanthropic pedagogies spun from the clash and din of empty words within this mundane ether. Through your fearless proclamation of the eternal message of the Supreme Lord, the path of pure devotion has again been made clear to the fallen souls of this age.

Great Apostle of *Nāma Saṅkīrtana*,

You are the accredited *Nāmācārya* of the Modern Age. You have denounced the efficacy of conventional rites and ceremonies as mere mummery of words. You have also denounced *Prākṛta Sahajiyā Vāda* such as Khlystism etc., and established the super-excellent Autocracy of the *Nāma*, the Absolute Person and have distinguished the fully unalloyed chanting of the Divine Name from the

dawning of the Name (*Nāmābhāsa*) and the ten offences that obscure the *Nāma* (*Nāmāparādha*) which the Khlysts (pseudo devotees) cannot distinguish by their empiric knowledge, just as the bees fruitlessly toil hard to get at the honey inside a stoppered phial.

The obscurity vanishes as soon as the Aurora appears on the eastern horizon and the Aurora disappears as soon as the Sun of the Holy Name reveals Himself and becomes visible to our unobstructing enlightened serving retina. The *Nāma* is *Adhokṣaja* i.e., He reserves the absolute right of not being exposed to human senses. But He manifests Himself in the pure unalloyed serving soul. Such *Adhokṣaja* realisation can be achieved by aural reception of the *Nāma* Whom only the unfettered souls can chant.

Your Divine Grace is the Greatest Advocate of *yukta-vairāgya* which consists in the strict adherence to the proper and Godly use of everything mundane, viz., *rūpa, rasa, śabda, sparśa* and *gandha* in the spirit of artless but non-addicted temperament, and is at the same time the Greatest Denouncer of *phalgu-vairāgya* (Pseudo-asceticism) and of altruism of the modern age seeking after physical amelioration.

Your Divine Grace is one of the Greatest Exponents of *Śrīmad Bhāgavatam*, the only Divine *Sātvata Saṁhitā* for which Your Divine Grace will ever remain enshrined with all Your Glory and Melodious Sweetness in the hearts of all unfettered souls even when all the works of the speculative mortals are destroyed. The mental speculations of the Benares School have sustained a crushing blow at the Hands of Your Divine Grace by Your establishment of the true principles of *Naimiṣāranya* or Bhāgavata School.



Awakener of Śrī Kṛṣṇa in the hearts of men,

Śrī Kṛṣṇa Caitanya is the Absolute Person i.e., *Svayaṁ-rūpa Bhagavān*. Your Divine Grace is non-distinct from the *Svayaṁ* Aspect of the Same and hence is *Svayaṁ-prakāśa* i.e., His Eternal Manifestation in the habit of His servitor.

Your Transcendental Words awaken devotional aptitude in our hearts through our submissive aural reception. You are the Embodiment of Śrī Caitanya-Vāṇī or Gospel of the Absolute Truth. Śrī Caitanya-Vāṇī is identical with the Supreme Lord Śrī Caitanya Himself. Your Vāṇī, therefore, awakens Śrī Caitanya in the heart of sleeping souls.

Mundane words or sounds are not identical with the things conveyed by them. Therefore, when they enter into our ears, they require the four other senses, viz., eye, nose, tongue, and touch as examiners to prove the validity of the idea expressed by them, whereas the Transcendental Sound does not require any such corroboration because the Sound Himself is the Absolute.

To attain to the Absolute the first thing necessary is the sincere aural reception of the Transcendental Sound emanating from the Lips of the Absolute-realising Saints, Who are always in touch with the Absolute. Constant chanting of the Transcendental Name after aural reception is, therefore, not only the only means for the liberation of the conditioned soul from the bondage of *Māyā* but also the only goal as well of all *jīva-souls*.

The soul is at present tabernacled in human body and mind which are now meddling with Nature. The conditioned souls must go back to their original and natural position — the ever-Blissful Abode —

and must transcend, i.e., go beyond the four walls of three dimensions. The only means is constant *Śravaṇa* and *Kīrtana*, i.e., hearing and chanting of the Name in the company of *Satsaṅga* of Absolute-realising souls.

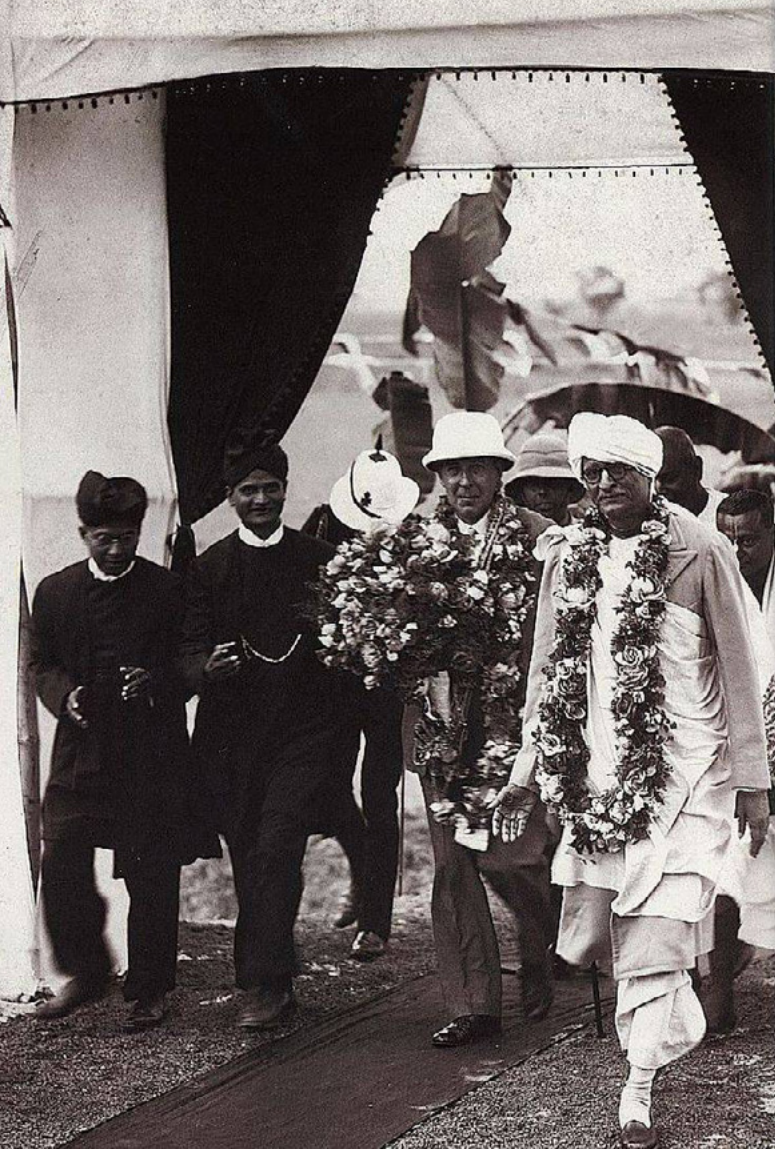
Your Divine Grace has, by Your ennobling and edifying influences of ambrosial *Śrī Kṛṣṇa Kīrtana*, denounced the Monistic teachings of the Impersonalists which form the background of the current popular Hinduism in all its forms.

The material stairs built by the arch-empiricist Rāvaṇa for scaling the Absolute collapsed in the empty air, showing thereby the sad plight of the ascending empiric method. The Light of Love that beams through Your eyes, the unalloyed devotion that burns in Your heart and the spontaneous welling out of inspired truths from Your holy lips have dispelled the age-long doubts and prejudices from the minds of many a critic and brought them to Your holy feet in humiliation and contrition, and they have meekly submitted to the tie of transcendental love.

Thousands are attracted by the divine wisdom that falls from Your divine lips and are immersed in the profound ocean of transcendental love accruing from the constant chanting of the Holy Name. Even the most obdurate, captious, unsympathetic and aggressive pedant was seen to be transformed into a tender-hearted, loving, sympathetic, humble and serving devotee of the Supreme Lord Śrī Kṛṣṇa Caitanya.

Your Divine Grace has, therefore, stood the acid-test of being the living encyclopaedia of transcendental learning, and to compare great things with small, Your Divine Grace is the uncrowned king of true Vedāntists not only in the whole of

GOD BLESS THE KING



divine footprints of Lord Caitanya and *arcā-vigrahas* in various shrines of the country, the founding of a *para-vidyā-pīṭha* and a high English school at the birth site of the Supreme Lord Śrī Kṛṣṇa Caitanya on ethical and theistic basis, the installation of theistic exhibitions to popularise the theistic principles in different places, the propagation of the principle of *bhakti* through Your numerous preachers and disciples, the holding of periodical *mahotsavas* or celebrations of the Supreme Lord and His associates at different sanctified places, the establishment of printing works (living *mṛdaṅgas*) in different centres for the cheap publication of *Sātvata-śāstras*, the circumambulations of Navadvīpa, Gauḍa-maṇḍala and Vraja-maṇḍala, the practical application of *daiva-varṇāśrama-dharma*, long in a moribund state on the basis of pure theistic principles as depicted in the *Gītā* and the *Bhāgavatam*—all these are proofs positive and conclusive that Your Divine Grace is not only the greatest accredited *ācāryya* but also the greatest benefactor of mankind in the modern age.

Bengal but also in the whole world. Your all-embracing doctrines of unalloyed love as preached and promulgated by Lord Caitanya have opened the gateway of spiritual heaven-abiding peace, harmony and love.

Your religious discourses have evoked instantaneous *bhakti* in the hearts of Your audience and inquisitive hearers, and what no books could do in a score of years, the wonderful, soul-stirring influence of Your Gospel of Truth was able to effect in the flash of a moment.

The publication of scriptural texts and periodicals in different languages, the establishment of preaching centres and

In the words of the *Sātvata-saṁhitā*, may we say that the ambrosia of Your transcendental words give life and spirit to Your listeners, destroy all sorts of evils — concomitants of births and rebirths — produce instantaneous good and vouchsafe the greatest gift — the love of God — the *summum bonum* of human life to Your submissive hearers, and hence those who chant them ever and anon are the greatest benefactors of mankind.

Who but the soul-killing offenders or slaughterers of animation desist from chanting the Name of the Supreme Lord, who is the only panacea of all worldly diseases, a source of perennial enthusiasm to our hearts and ears, and sung only by the

souls free from all mundane desires?

Let our tongue be constantly engaged in singing the glory of Your super-sensuous deeds; our ears patiently hear Your transcendental attributes; hands be engaged in doing deeds of Your heart's desire; mind be purified in recollecting incessantly the transcendental activities of Your Divine Grace; head be bent low in making prostrated obeisances to those places sanctified by the dust of Your holy feet; and eyes be engaged in visualising the holy spiritual forms of Your associated counterparts who live, move and have their being in Your Divine Grace.

The sands on the sea beach, the stars in the galaxy and the ripples of the ocean can even be counted, but the divine attributes of Your divine nature can hardly be estimated by the limited knowledge of poor souls like ourselves. Nobody can know Your divinity unless Your divinity reveals and manifests Himself to him. Nobody can chant anything in praise of Your divinity unless Your divinity gives him the power to do so.

Like dwarfs aspiring after the moon, we are trying to give vent to our feelings of artless love and reverence for Your Divine Grace and know not whether they are eligible to touch Your holy lotus feet. May Your Divine Grace be graciously pleased to accept this humble homage of Your unworthy servants. Bless us that we may serve Your Divine Grace and Your loving devotees with all humility, sincerity and selflessness.

Again we make prostrated obeisances to Your holy feet, who have been graciously pleased to open our eyes, long sealed in the gloom of nescience, by the spike of the eyesalve of transcendental knowledge.

Śrīdhāma Māyāpura
Śrī Caitanya Maṭha
15th February, 1933

In loyal obedience and submissiveness,
Your Divine Grace's most humble servants,

The unworthy devotees of Śrī Caitanya Maṭha.

All Glory to Śrī Guru and Gaurāṅga

ŚRĪ VYĀSA-PŪJĀ

This address was offered with deep humility and devotion by Śrīla Bhakti Śāraṅga Gosvāmī Mahārāja, affectionately known as Aprākṛta Prabhu. Originally published in The Harmonist or 'Sajjana-toṣaṇī' magazine, Vol XXX No.8

With humility, respect and charity to all really religious and devout souls of every creed, I, on behalf of Śrī Viśva Vaiṣṇava Rāj Sabhā, hail this opportunity to accord our cordial welcome to you all present here on this happy auspicious occasion in this chief centre of pilgrimage the Sanctum Sanctorium of Old Navadvīpa Dhāma.

We greatly appreciate your kindness in favour of your coming over to this place with so much trouble to encourage us by your presence and I feel strongly impelled to thank you for your goodness and generosity.

Who is Vyāsa and what is he?—will necessarily be the two questions of my respected audience at the outset.

Śruti reveals Herself through Vyāsa, the Divine Transparent Agent to purified souls, and Vyāsa is the most beloved Divine Mediator between the Absolute Transcendental Personality and the fallen souls. Vyāsa is the channel of the Transcendental Word "Śrāuta Vāṇī or Gaura-Vāṇī". The Divine Sarasvatī flowing through sacred souls



and in disciplic order is our Mahanta Guru His Divine Grace Paramahaṁsa Śrī Śrīmad Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura. The sacred function you witness today is, therefore, of great importance and will be of immense benefit towards the advancement of the cause of Theism and I humbly pray that you will kindly give me a patient hearing for some time.

My affectionate Divine Master, my Supreme Lord, my revered *Vaiṣṇavas*, Ladies and Gentlemen, My heart leaps with joy to be in this Holy Place, Śrī Māyāpura, on this happy auspicious occasion before you, and I consider it a proud privilege to open my lips at the advent ceremony of my Divine Master Who first saw the light at the chief centre of pilgrimage (Puruṣottama Dhāma) on Govinda Pañcamī day 59 years ago in front of the North Gate of Jagannātha Temple, Purī, to illustrate the world suffering from the utter dearth of the chant

of the Divine Name, to find out the fallen souls like me and to pick them up along with His Eternal comrades in accordance with Kṛṣṇa's Desire. Blessed is the day that dawned with my infant Baby Master in her lap, the Sun who first saw the Divine Lustre of the self-effulgent Holy Feet of my Divine Master, the air my Master first inhaled, the earth which first took the tender Holy Feet in her arms to rest and the mother who fed from her gentle breast.

Blessed are the fire, water, ether and nature and 33 crores of deities who have since got the chance of serving my Divine Master and blessed are the creepers, plants and trees which have since supplied fruits and vegetables for my Master's use.

Blessed are the cows, bullocks, buffaloes, horses, and elephants which have had the least opportunity of serving my Divine Master and blessed are the cobblers, carpenters, potters, engineers and doctors who have made, repaired and prescribed things for the use of my Divine Master. Especially blessed are they who have come within the range of His Divine Vision, have heard of Him or thought of Him and more especially blessed are they who have sat by His Divine Holy Feet and listened to the Transcendental Word from His Divine Holy lips, I mean His Sermons, and the most blessed are they who are acting up to His Mandates. The most fortunate is this insignificant person who is standing before you with his head erect, putting on the crown set with the gems of the most precious particles of His Divine Feet-Dust, and who is attempting by His causeless mercy to talk of that Transcendental Being like the dwarf stretching out his hand to catch the moon but not like Rāvaṇa who wanted to build a masonry stair to scale that Transcendental Realm, which collapsed in mid-air for want of sheer sup-

port on the other side. So I must pray for support from the other side. Rāvaṇa might think that he caught hold of "Sītā Devī"; but he actually got only the deluding reflection of Sītā. A fly sitting on the surface of a phial of honey might think that it has polluted the honey, but there is the glass between its sting and the honey. I claim as His accepted disciple to have touched His Holy Feet. There is no longer a great dividing gulf between His Divine Holy Feet and my humble self. Will my Divine Master be graciously pleased out of His compassion for this poor soul to give me power to sing the glory of His Divine Holy Feet in keeping with the dignity of the servant of the Transcendent (*Aprākṛtadāsa*), the holy name so graciously and kindly conferred upon me.

Some of my audience will now put a question to me "Why are you speaking so highly of your Divine Master?" What is He? Why are you exalting Him to the rank of a Deity? Is He proud of His Birth like Brahmā or, of His Majesty like Viṣṇu or, of His wisdom or abnegation like Mahādeva? I must at the outset honestly reply in the negative for the benefit of empiricists or ordinary run of men. Let Indra, Kuvera, Bṛhaspati and the fairies of Heaven hanker after, aspire for or pant after lineage, majesty, erudition and beauty, of the great Divine Beings; let Raghunandana Bhaṭṭācāryya boast in vain of his high lineage; let Śaṅkarācāryya boast in vain of his conceited and pedantic wranglings; let the King boast of his Majesty and let the tender sex boast in vain of their beauty; My Divine Master is not prepared to stoop so low as to brag of these insignificant mundane attributions. I say He is not merely possessed of these earthly fames but also transcends them. His person and personal attachments are all spiritual and have no relation to the material world.



I. He is possessed of only One servant of the Transcendent (*Aprākṛtadāsa*), the holy name so graciously and kindly conferred upon me.

II. My Divine Master is possessed of only One Thing "Bhagavān" with all His Majesty, Might, Glory, Beauty, Wisdom and Supremacy. There is none to vie with Him.

III. He is possessed of That Śrī Kṛṣṇa Caitanya of Whom it is justly said by Śrīla Prabodhananda Sarasvati, "Merging with the Absolute is realised as Hell; celestial enjoyments appear as 'will o-the-wisps'; the array of the most deadly vipers in the shape of the most formidable senses are extracted of their poisonous fangs; the dignities of Brahmā, Indra and other gods appear as insignificant as the condition of worms; the world appears the abode of the fullest bliss, by the power of the Glory of the Merciful Glance of Śrī Gaura-sundara to Whom I offer my song of Praise."

But some of my audience must now pass a remark that I am trying to warble

and wriggle the point at issue. My Master must be lacking in respect of lineage, majesty, erudition and beauty. If you poke me like that I must speak out more honest truth for the intelligent few who can feel it in their soul as an intuitive truth. Brahmā came out of the Naval Pit of Viṣṇu but my Master came from the Mouth Pit, Holy Lips, the Higher Part of Viṣṇu. Viṣṇu again with all His Majesty is overpowered by the Beauty of my Gurupādapadma, the Lotus Feet of my Śrī Gurudeva, at the very sight of Whom the Conch, Disc, Club and Lotus the Transcendental Weapons of Nārāyaṇa must drop down and take shelter under the cool shade of the Divine Holy Feet of Nandanandana, the Beautiful Personage to Whom Viṣṇu must turn concealing His Majestic Two Hands within Him, being the Ocean of the liquid of unhampered mellowness (*Akhila-rasāmṛta-sindhu*).

Please do not talk of Mahādeva who did not hear of true abnegation (*yukta-vairāgya*) and the developed effulgent tasteful principle (*unnata-ujjala-rasa*) till he took

his birth as Rudradeva and heard from Śrī Gaura-sundara and my Divine Master eternally associated with Him. And I pity Lakṣmī-devī who dares not enter into Vṛndāvana where my Divine Master is living eternally in company with His Beautiful Lord Śrī Kṛṣṇa of Whom He is the Counter whole (manifest in this world for me). Reason, not spiritualized dares not meddle with this matter.

In fine I must do myself justice and say that the only wretched persons to be found in this world are those who pride themselves to be formidable warriors and regard my Divine Master as having declared a pitiless war against them although he is mercifully trying to cleanse their demoniac desires and affinity, like Brahmā who undertook a somewhat similar task for Indra when the latter was born as a hog on the bank of Mānasa-sarovara as recorded in our *Purāṇas*. This incessant civil war has left very little time for those wretches to enjoy, but I must add that just as Rāvaṇa used to wipe off the sweat of his brows by the string of his bow fitted with arrows showering incessantly against Rāma, they also, with equal tactics, look back from time to time even after they are vanquished to enjoy even when they are being drawn to the jaws of death.

Will my Divine Master be graciously pleased to cut off the ten heads of those persons facing the ten different directions for enjoyment and lay them flat, straight, prostrated on the ground, remov-

ing all their angular vision and sit tight on their breast? Theism is there when we will lay prostrate, submitting fully to His Divine Feet for our much-needed relief from which platform the Supreme position of Transcendental Viṣṇu can be seen. Gentlemen, you are aware that when one straight line stands upon another line, like Kālī upon Śiva, it creates angles, either an acute angle, right angle or obtuse angle; but when the conceited line, standing with its head erect, is made to lay flat on the base or foundation line, there is no angularity at 180 degree. Straightness is there, simplicity and sincerity are there. I am defeated here with my predominating Lord in my breast. The Supreme Position of Viṣṇu can then be seen through the enlightened power of vision which is available on this platform. Hiranyākṣa was thus made straight by Śrī Varāhadeva.

But my revered Vaiṣṇavas, I am very much afraid of any destiny similar to theirs and I humbly pray to you all that they also may be enabled to make an honourable retreat from this disastrous war and go back to Godhead and simplicity and sincerity are there. I am defeated here with my predominating Lord in my breast. The Supreme to home in your company in compliance with the message of my Divine Master. With this I beg to conclude my babbles today.

Aprākṛta Dāsa

All glories to Sri Sri Guru & Gauranga
NONSTOP VYĀSA-PŪJĀ IS A MUST
IN THE LIFE OF A GENUINE GURU-DĀSA

By Śrī Śrīla Shyām Dās Bābā Mahārāj

Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhakti Siddhanta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahaṁsa Jagat Guru told that: “When one can get established in *guru-tattva* then and only then can he start *hari-bhajan* in true sense, not before that.” What we cannot see, or what we cannot feel, how is it possible for us to worship that object? To rectify our *darśana* is the prior need. So, when we can see the transcendental beauty of the Lotus Feet of Śrī Gurudeva, then and only then can we try to do our actual *sevā* (effective *sevā*) from heart. Today is the *avirbhāva tithi* of my Guru Pāda Padma. Excuse me, actually I have no right to say the word “my Guru Pāda Padma”. Because when my life and soul will be totally harmonized with *śrī guru charan* and when I can accept *śrī guru charan* as my only property (or only support), then it will be possible for me to speak that way.

The main question is how much sacrifice I have done in my life for my Guru Pāda Padma, or how much dedication I have unto the Lotus feet of Guru Pāda Padma so that I can have the right to say “my Guru Pāda Padma”—that is the most vital question. Śrīla Prabhupāda used to say that usually inside the heart of a *sat-śiṣya* every fraction of second *guru-pūjā* (*vyāsa-pūjā*) going on. So nonstop *guru-pūjā* in the life of a *sat-śiṣya*, can prove that there is no trace of *māyā-darśana* in his life. When each and every object or each and every man and women can be felt as an object of *guru-sevā*, then surely *Māyā* cannot be

there to make any disturbance in the way of *bhagavat-sevā* (*vaikuṅṭha-sevā*). All the actions or activities like eating, sleeping, going, looking, etc. in the life of a *guru das* should have a link with *guru-sevā*. Each and every action in his life should go on smoothly for the satisfaction of Śrī Gurudeva. Such a *sat-śiṣya* of a Sad Guru will surely attain success in his *bhajan* life. Also, from *Śrīmad-Bhāgavatam* we can see the following *śloka*:

*vettha tvam saumya tat sarvam
 tattvatas tad-anugrahāt
 brūyuh snigdhasya śiṣyasya
 guravo guhyam apy uta*

(*Śrīmad-Bhāgavatam* 1.1.8)

“Because of the complete loveful submissive mood of gentle disciple, those *sad gurus* (*tattva vit puruṣas*) can unveil all the secret mysteries relating to *bhajan* in front of such disciple without keeping any privacy.”

Again Śrīla Śrīnivas Acharya told that:

*balavān adara yasyo na syat guru padamboje
 srutair api sat sastroyh kṛṣṇe bhaktir na jayate*

“So long as the disciple has no strong affinity and love unto the Lotus Feet of Sat-Guru, till then only *śāstra-jñāna* (scriptural knowledge) cannot give him *kṛṣṇa bhakti* at all.”

Gaura Hari Hari Bol



All glories to Sri Sri Guru & Gauranga

THE REASON BEHIND ŚRĪLA BĀBĀ MAHĀRĀJA'S SAFFRON CLOTH?

Editorial of Bhakti Siddhānta Vāṇī Sevā Trust

In course of glorifying Gauḍīya Gosthīpati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Thakura Paramahaṁsa Jagadguru Prabhupāda, the guardian of pure *bhakti* — Śrīla Bhakti Rakshaka Śrīdhara Dev Gosvāmī Mahārāja said that:

*paramāṁsa-varam-paramārtha-patim
patitoddharane kṛta-veśa-yatim*

“The crown jewel of the *paramahaṁsas*, the prince of the treasure of the supreme perfection of life, *śrī kṛṣṇa-prema*, accepted the robes of

a mendicant *sannyāsī* just to deliver those fallen souls. The topmost *tridaṇḍī sannyāsīs* attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master."

Which means that: even though being eternally situated in the supreme idealism of those *paramahāṁsas*, Śrīla Prabhupāda (the unparalleled messiah who is sent by the Supreme Lord Himself) was bound to accept the *veśa* of *sannyāsa* (saffron cloth and *tridaṇḍa*) for the favourable arrangement of the absolute preaching of *śrī caitanya vānī*. We can find such a commitment in his *aprākṛta līlā* that: "I can come down to any level for the absolute preaching of *śrī caitanya vānī*."

Who can realise the secrecy of *sevā* mood hidden in this absolute *siddhānta vichar*? Here there is not even the smell of any material desire except the desire of completely satisfying of The Supreme Lord. Though the *paramahāṁsa* nature is spontaneous in him (The Prabhupāda), but still externally he came down to the level of *sannyāsa* — as a preacher and as a teacher. His *līlā* of accepting the vows of *sannyāsa* is solely for the purpose of following the idealism and instructions of Bhagavān and preaching *caitanya vānī* fearlessly. As per the scriptural statement: "*saṅga śakti kalau yuge*", to establish the idealism of Śrīman Mahāprabhu, he has instructed us about the procedure of *gosthī-bhajana*. Similarly, Śrīla Bābā Mahārāja whose whole *bhajana*-life is totally dedicated in establishing the Absolute Truth, who brings a flood of *hari-kathā* which is more than enough to inundate the whole world. The immense glories of the topics of *akaitava sevā* of Śrī Guru, Gaurāṅga and Go-mātā can be realised by watching his divine *sevā* life.

His lion-like roar in the form of *hari-kathā* can drive away all those evil personalities, those who are in the guise of devotees going to destroy the whole devotional field. Those *kapat* devotees start perspiring very badly in front of him. He always avoids matters like foreign trip, making disciples, constructing temples, etc. In spite of that, many are there who never hesitate to pass dirty comments about him, such audacity they have. So only for this reason he is bound to take such a step to wear saffron cloth for the absolute purpose of preaching *śrī caitanya vānī*, because people are always in confusion to accept him on the same level of those *sahajiyā* Babajis, though it is true that with *sannyāsa veśa* at present all nonsense is going on. Śrīla Bābā Mahārāja is absolutely less interested about any kind of *lābha-pūjā-pratiṣṭhā*, so by avoiding the *pratiṣṭhā* of *paramahāṁsa veśa*, if at all he is coming down to this level for the absolute preaching of *caitanya vānī*, then what problem can be there?

The following verse from *Śrīmad-Bhāgavatam* can be discussed:

*jñāna-niṣṭho virakto vā mad-bhakto vānapekṣakah
sa-liṅgān āśramāṁs tyaktvā cared avidhi-gocarah*

(*Śrīmad-Bhāgavatam* 11.18.28)

"A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation — both neglect those duties based on external rituals or paraphernalia. Thus, their conduct is beyond the range of rules and regulations."

Those who are established in *jñāna*, materially detached and always neutral—such devotees of Mine, have their conduct devoid of any kind of external symptom or sign to prove their own *adhikāra*. They are beyond the range of any particular rules and regulation relating to scriptural analysis.

According to the *sāstras* there are four *varṇas*, namely—*brahmaṇā*, *ksatriya*, *vaiśya* and *sūdra* and four *āśramas*, namely—*brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*. But beyond all of these also there is a state—the state of those *paramahansa* Vaiṣṇavas. According to the *vichar* of Śrīla Prabhupalāda the *paramahansa-veśa* in Śrī Gauḍīya Maṭha is the compensating factor to the *sannyāsa-vrata*. The eternal associates of Śrī Gaurāṅga Deva like Śrīla Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī, etc. are all natural *paramahansas*; again, Śrīla Narottama Dāsa Thākura Mahāsaya was also naturally on the platform of *paramahansa* Vaiṣṇava, though he always used to wear an ordinary *dhoti* throughout his life. The *babaji-veśa* of those Gauḍīyas is nothing but symbolic to the *paramahansa* position. In this context, it is established that the *paramahansa-veśa* is symbolic to the *niṣṭhā* towards *bhajana* and the *sannyāsa veśa* is symbolic to the *niṣṭhā* of preaching with perfect idealism.

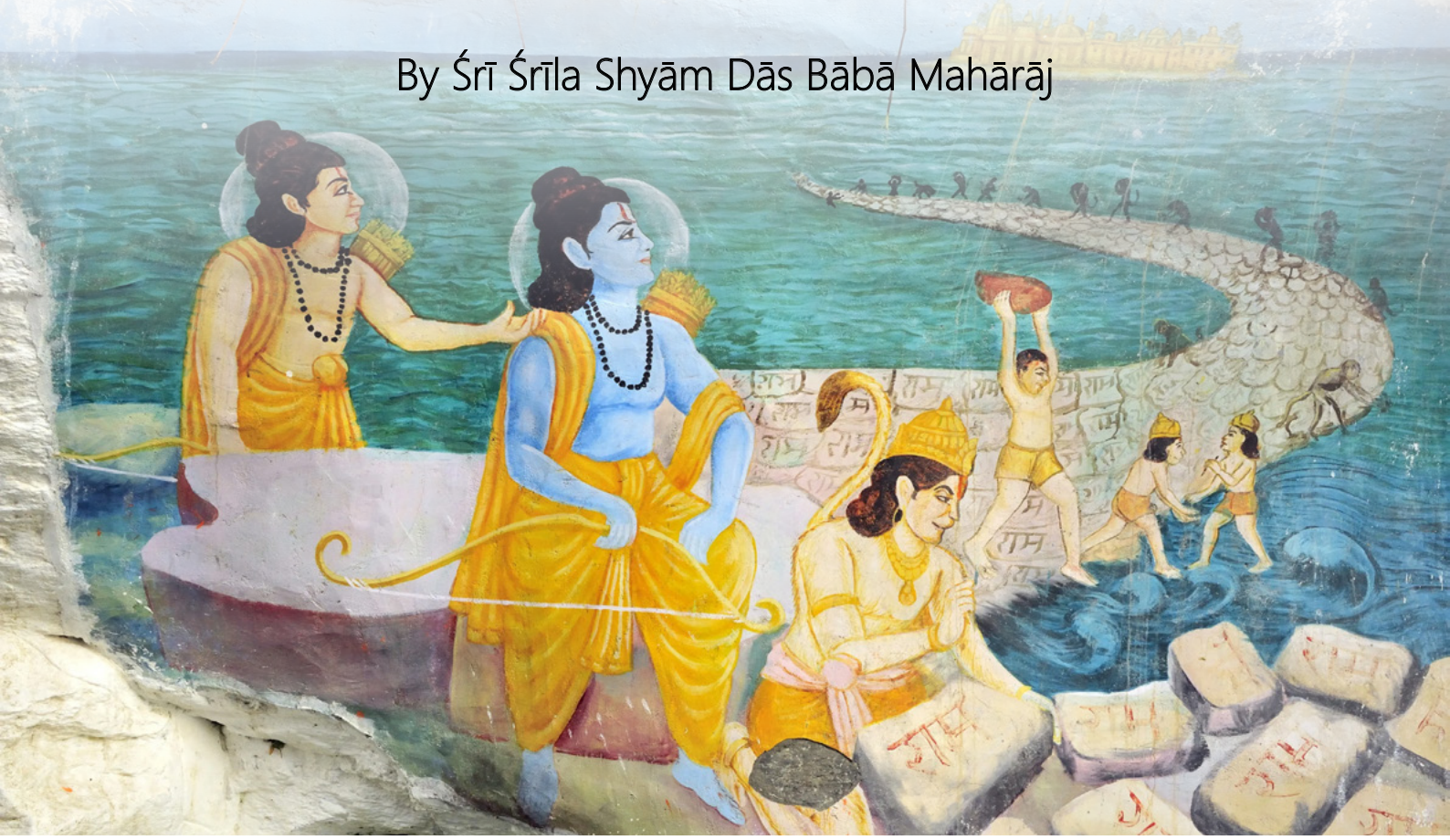
A devotee who has truly attained the *paramahansa* state naturally also has the qualities of the highest order of all *āśramas* — *sannyāsa-āśrama*. That is why naturally *paramahansa-baba* is also a *sannyāsī* in one sense, because naturally he is above *sannyāsa-āśrama* and is supposed to reach the *paramahansa* stage, so he has accepted the *paramahansa* attire. Just as a 100 rupee note is surely having 50 rupees in it. Therefore, if a *sannyāsī* voluntarily abandons the attire appropriate to his *āśrama*, then it is considered a disregard for the scriptures. However, if a *paramahansa* transcending the range of rule and regulations, outwardly descends from his elevated position or *paramahansa* position to the lower stage of *sannyāsa veśa*, then there should not be any complain against him at all. But one *sannyāsī* surely cannot leave his *sannyāsa veśa* fancifully to accept *paramahansa* white *veśa*. All those above *siddhānta vichars* are supported by those authentic scriptural analysis.

Thanks a lot,

Truly yours in the service of Śrī Śrī Guru, Gaurāṅga and *Go-mātā*,
All the member of Sri Bhakti Siddhānta Vānī Sevā Trust (regd.)

RAM-LĪLĀ-SIDDHĀNTA VICHAR

By Śrī Śrīla Shyām Dās Bābā Mahārāj



*om namo bhagavate paramahaṁsa
rasāsvādito caraṇa-kamala
cīnmākaraṇḍoyo bhakta-jana
manasa nivāsayo
śrī rāmacandrāya namo namaḥ*

Very often Paramahaṁsa Ācāryavarya Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda used to say that:

This is the śloka written by Śrīla Śrīdhar Svāmīpad before writing the commentary on Śrīmad Bhagavatī Mahapurana to cross over the ocean of infinity *rasa-siddhānta-vichar* of Śrīmad-Bhāgavatam. Why? This is because he could remember that only Śrī Ramchandra can help making one bridge to cross over the infinity ocean of *siddhānta vichar*. So Śrīla Śrīdhar Svāmīpad started glorifying Śrī Ramchandra from heart to get help from Him to make a bridge of *siddhānta-vichar* to cross over the endless *rasa-sagar* Śrīmad-Bhāgavatam.

*sve sve 'dhikāre yā niṣṭhā
sa guṇaḥ parikīrtitaḥ
karmaṇām jāty-aśuddhānām
anena niyamaḥ kṛtaḥ
guṇa-doṣa-vidhānena
saṅgānām tyājaneccayā*

(Śrīmad-Bhāgavatam 11.20.26)

“It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who

adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.”

By this *śloka* Śrīla Prabhupāda wanted to mean that according to personal *adhikārā* (right) each and everyone should show *niṣṭhā* in his activities, just opposite of which can ruin the life, because this can be treated as disqualification.

Śrīla Prabhupāda said that: “Still today those South Indian people have the wrong conception about the *aprākṛta-līlā-vilas* of Śrī Śrī Radha-Govinda; most of them are busy with Sṛī Ram-Sita *bhajan* or Lakṣmī-Nārāyaṇa *bhajan* in the way of *aiśvarya-marg-bhajan*. As per their opinion this is more practical and authentic.” Also we know that most of them are Māyāvadi. Śrī Ram Avatāra is Maryādā-Puruṣottama and Śrī Kṛṣṇa is Līlā-Purusottama. We know the following *śloka* from *Brahmā saṁhitā* that:

*rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan
nānāvatāram akarod bhuvaneṣu kintu
kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

(*Brahmā saṁhitā* 5.39)

“I worship Govinda, the primeval Lord, who manifested Himself personally as Kṛṣṇa and the different *avatāras* in the world in the forms of Rama, Nṛsiṁha, Vāmana, etc., as His subjective portions.”

Again we know that to make the commentary of Śrīla Śrīdhara Svāmipāda more and more easily understandable, one topmost follower of Śrīla Śrīdhara Svāmipāda, named Varṁsī Dhārī Jī, has written a *ṭīkā* clarification on the commentary of Śrīla Śrīdhara Svāmipāda.



Śrīla Rāmacandra can show us the topmost idealism of the standard of ethical character or dutifulness or honesty or sincerity or humbleness or regarding showing respect to others or about truthfulness or about morality or heroism, etc., etc. So He took trouble to go to exile for 14 years to keep the promise of His father Śrī Daśaratha Mahārāja in front of His second Queen Kaikeyī. Out of three of his queens, the first queen was Kausalyā Devī and the third queen was Sumitrā Devī. Śrī Rāmacandra was the son of the first queen, Śrī Bharata was the son of the second queen and Śrī Lakṣmaṇa and Śatrughna both of them were the sons of Sumitrā Devī, the third queen. Just like Śrī Gaurāṅga Mahāprabhu the Supreme Lord who came in five different forms, but *pañca-tattva* was the same and unique *tattva* and non-different from Śrī Gaurāṅga Himself, similarly all the four sons of Śrī Daśaratha Mahārāja were one



still right from the beginning of the joyful auspicious advent of Rāma-lālā, she was the most loveliest mother of Śrī Rāma-lālā taking care of Him always and every moment. Even it was impossible for her to bear one fraction of second of *adarśana* (separation) of Śrī Rāmacandra, but still, externally she was known to everybody as a very cruel mother. How? That is the main question. Śrī Rāma-lālā was born and brought up in the lap of the most affectionate mother Kaikeyī, so Śrī Rāma one day wanted to test her. He wanted to ask for some exclusive promise from her, which was really next to impossible for Kaikeyī to agree to, but still she was bound to agree to keep the promise that He (Śrī Rāma) wanted to get from her. Then onward Śrī Rāma suggested her that you must beg for the due benediction from my father with a condition to send me to exile for fourteen years and to appoint Bharata your son as the king of Ayodhyā. Śrī Rāma told that: "I know really it is very difficult for you to bear even a fraction of second of separation from Me, but you have already taken a resolution to keep your promise, so you will have to keep your promise. I know that the whole world can hate you, can blame you, can speak so much rubbish to you, all bitter experience and dishonour, etc.; everything waiting for you, but you will have to bear all and everything for Me if you love Me. Now let me see what you cannot do for Me. Because otherwise I cannot do all My *līlās*, the reason for why I have come down in this material world." This was the prayer of Śrī Rāma to His mother Kaikeyī.

and a single *tattva*. For the manifestation of the complete *līlā-vilāsa* Śrī Rāmacandra took birth in Ayodhyā in four different forms. As per the due benediction which was to be given by Śrīla Daśaratha Mahārāja to the second queen for some of her exclusive *sevā*, she (Kaikeyī) was waiting for a long time to get that benediction, but ultimately when Śrī Rāmacandra was supposed to be appointed as the king of Ayodhyā, then in the meantime she wanted to take all the three due benedictions from the king Daśaratha. As per the first benediction, she wanted to send Śrī Rāmacandra in exile for fourteen years to make her own son Bharata the King of Ayodhyā. Now we are going to concentrate on this point to search out the fact behind this mystery.

All people are supposed to misunderstand queen Kaikeyī for this kind of her cruel mood, but the most secret *siddhānta-vicāra* can unveil the mystery behind it. Actually, though Bharata was her own son,

So His going into exile for fourteen years together with Lakṣmaṇa and Sītā can show us so many *līlās*, like *krpā* on all Daṇḍakāraṇya *ṛṣi-munis*, abduction of Sītā Devī by Rāvaṇa, and delivering Her from Laṅkā; the friendship developed by Śrī



Rāmacandra with Sugrīva and Hanumān Jī, etc. and finally making a bridge from Rāmeśvaram to Laṅkā to invade Laṅkā to kill Rāvaṇa, to deliver Sītā Devī, etc. etc. In this context all those monkeys got the golden opportunity to serve Śrī Rāmacandra. Actually the abduction of Sītā Devī the *svarūpa-śakti* of Śrī Rāmacandra by Rāvaṇa was not at all possible. Śrīmān Mahāprabhu Śrī Kṛṣṇa Caitanya Deva in course of His South Indian trip, already has shown us the evidence from Kūrma Purāṇa that — what to speak about the abduction of Sītā Devī by Rāvaṇa, even Rāvaṇa could not see Her. Actually at the time of abduction, Sītā Devī already took the shelter of Agni Deva and the shadow Sītā (just like Sītā) was abducted by Rāvaṇa for the nourishment of the whole Rāma-līlā. The *Vālmiki Rāmāyaṇa* was compiled 60,000 years before the appearance of Rāmacandra, because Śrī Rāma-līlā is eternally present in the eternal world. This *Rāmāyaṇa* is full of *tattva-siddhānta-vicāra* and not so easy for common man to follow, so the compilation of Tulasī Dāsī *Rāmāyaṇa* was possible by the causeless mercy of Śrī Rāmacandra.

Finally, when Śrīla Tulasī Dāsa Jī Mahārāja was at Citrakūṭa *parvata* (hill) at his *bhajanakuṭīra*, busy compiling *Śrī Rāma Carita Mānasa* which is full of all sweet *siddhānta-vicāra*, then one day it was Rāmanavamī *tithi* — Śrī Rāma-lālā directly appeared in front of him to accept all flower, *candana*, garland, etc. from him to bestow full *kṛpā* on him. Śrī Rāma *avatāra* is the special *avatāra* to teach us humbleness, dutifulness, softness, honesty, morality, etc. etc. which is really beyond our imagination.

We should always remember the exclusive idealism shown by Him. Also those *Daṇḍakāraṇya-vāsī muni-ṛṣi* they wanted to kiss and embrace Śrī Rāmacandra with *mādhurya-rasa-bhāva*, but this was not possible for Śrī Rāmacandra to approve their desire, because He was *Maryādā-Puruṣottama avatāra*, so He promised them to fulfil their desire next when He can come in the form of Śrī Kṛṣṇa — the *līlā Puruṣottama Bhagavān*, at Śrī Vraja-dhāma in *Dvāpara-yuga*.

Hari Hari Bol

ŚRĪ VYĀSA-PŪJĀ OFFERING TO OUR MOST AFFECTIONATE DIVINE MASTER ŚRĪ ŚRĪLA SHYĀM DĀS BĀBĀ MAHĀRĀJ



Oh Gurudeva (*Amar Śakti*)

In a similar way as Śrīla Saccidānanda Bhaktivinoda Ṭhākura has prayed for one ray of Viṣṇu, some most merciful *Vaiṣṇavas* must have prayed for one ray of Prabhupāda, and that is the reason for why you mercifully appeared in the land of Gauḍa Deśa. A very fearful and dark period has arisen to oppose the pure teachings of Śrīmān Mahāprabhu. That is the reason for why you are sent to this world. Everywhere we can see dissected *Vaiṣṇava* groups, each of them having their personal opinion. It is as if Ṭṛṇāvarta has appeared to make each and every one blind regarding the Absolute Truth. Most of the teachings which all were established so carefully by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda are again being covered up completely to make us totally blind. That is the reason for why Bhagavān Himself has chosen you to appear on this earth. My dear Lord or master, may you constantly increase the joy of all the sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.

Oh Gurudeva (*Amar Śakti*)

May the scorching heat ignited by our own past activities be quenched by that cooling rain full of your *kṛpā*, which your Gurudeva selected for you as the most qualified distributor, that's why he decorated you with the transcendental name Shyām dāsa, which can indicate that you are an eternal servant of that Śyāmasundara Kṛṣṇa. But now in Kali-kāla that same Kṛṣṇa appeared as Śrī Gaurāṅga to deliver those fallen *jīvas* with the rain of unconditional *karuṇā*, and to assist Śrī Gaura in His mission, you have mercifully appeared before us to distribute that most purifying rain of *Bhakti-siddhānta-vāṇī*. My dear Lord or master, may that rain of *Bhakti-siddhānta-vāṇī* wash away all kinds of misconception regarding pure *bhakti* and constantly increase the joy of all the sincere followers of Gauḍīya Goṣṭhī-pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.

Oh Gurudeva (*Amar Śakti*)

You always tell us that even the slightest deviation from *Guru-Vaiṣṇava* can ultimately throw us far away from the original track shown by The Prabhupāda. That is why with unbreakable resolution again and again you try to establish the original track shown by The Prabhupāda. *Bhakti-siddhānta-vāṇī* is your life and soul and that's why you cannot even tolerate any minor deviation as much as one inch from it. Like an expert musician immediately realizes notes which are out of tune or added or missed out, you also can immediately detect any form of adulteration (contamination), *apa-siddhānta* or *rasa-bhāsa* etc., and in this way you always try to protect the divine symphony of *Bhakti-siddhānta-vāṇī*. May that divine symphony attract all the sincere seekers of that Absolute Truth. My dear Lord or master, may you constantly increase the joy of all sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.



Oh Gurudeva (*Amar Śakti*)

Through the divine installation of Śivajī Mahārāja in the *aprakṛta Harikathā* center of *Bhakti-siddhānta-vāṇī* you reveal to all of us your extreme love for Nīla-kaṅṭha Candramaulī Sadāśiva, who was the only one qualified to drink the poison derived out of the Milk Ocean. Similarly you are also always ready to drink the poison which appears from time to time on the surface of the ocean of *Bhakti-siddhānta-vāṇī*, which indicates that you are the topmost *paramahansa*, always ready to save those innocent and sincere *jīvas* — your own children from imminent danger. My dear Lord and master, may you constantly increase the joy of all sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.

Oh Gurudeva (*Amar Śakti*)

You constantly bless us with divine vision. Your *Harikathā* is as bright and shining like the Sudarśana Cakra of The Lord Himself. Then what to speak of the worldly sun which only illuminates the material world and that also only when it is on the horizon? Nothing can be brighter than the Sudarśana Cakra of *Bhakti-siddhānta-vāṇī*. All thieves, pretenders and wayward non-devotees who try to enter the *aprakṛta mandir* of pure *bhakti* are caught red-handed by the light emanating from the divine Sudarśana Cakra of *Bhakti-siddhānta-vāṇī*. In this way you show us that the only duty of an *ācārya* is to protect and preserve *bhakti-siddhānta-vāṇī-vaibhava*. My dear Lord and master may you constantly increase the vision power of all sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.

Oh Gurudeva (*Amar Śakti*)

Out of your humble attitude, you say that you don't want to open any Temple or Maṭha, because of the imminent danger of Kali-kāla. But what we actually can see is that you are the most tireless constructor of our heart temples, temples which you carefully establish inside the heart of all *jīvas*. Your uncompromising firing *Harikathā* first crashes down all the four fundamental pillars of the false ego, so that ultimately the most beautiful and solid temple of pure *bhakti* can be erected on the basis of that. Tirelessly you like to carry all those golden bricks in the form of *aparakṛta Harikathā* mixed with the binding force of your divine love and affection inside the core of our hearts — which truly indicates that you are trying your best to fulfil the inner most desire of Śrīla Prabhupāda — to establish Śrī Gauḍīya Maṭha inside the heart of each and everybody. My dear Lord or master, may your exemplary unending *sevā* mood become a millstone for us all, the sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.



Oh Gurudeva (*Amar Śakti*)

You always identify yourself as a faithful or loyal pet dog of *Śrī Guru-Vaiṣṇavas*, you are always ready to bark as soon as the interest of *Guru-Vaiṣṇava* going to be hampered, and in this way you are truly trying to fulfil the desire of Śrīla Prabhupāda — who said that — “each and every member of Śrī Gauḍīya Maṭha must be ready to spend gallons of blood for the emancipation of those bonded souls of our society.” Even though most of the people are preparing a bed of arrows in the form of different kinds of foul games and criticism arranged by those traitor demons, you still never lose your patience. Just like the same situation in which Bhīṣma Pitāmaha Deva was put into, you also fearlessly continue your divine *vāñī-sevā* in the form of speech & writings even from this bed of arrows, regarding the most vital advice — the absolute teachings of The Prabhupāda. My dear Lord or master, may just one drop of that kind of sacrifice and tolerance arise inside the hearts of those sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.

Oh Gurudeva (*Amar Śakti*)

It is surely not by chance that you just appeared on the *adhivāsa-tithi* of Śrī Rāmacandra Bhagavān — who is Maryādā Puruṣottama. Before the appearance of Bhagavān Lord Balārāma has to appear to prepare the heart of all *jīvas* so that finally the Lord can take a seat there. As a servant of Lord Balārāma, you are an expert in ploughing the fields of our hearts so that it becomes a fit *āsana* for the Lord Himself. And secondly, as it was the nature of Lord Rāmacandra to protect all the principles & etiquette regarding spiritual

and material life, you as the topmost *paramahaṁsa vaiṣṇava* are also always ready to protect and maintain all the principles and etiquette which all were shown by The Prabhupāda. In that way my dear Lord and master, may you constantly increase the joy of all sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.

Oh Gurudeva (*Amar Śakti*)

As a loyal servant of The Prabhupāda each and every *Harikathā* you start with – Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Paramahaṁsa Jagad Guru said that: (...). But by doing so you had to face the prophecy already spoken by The Prabhupāda Himself. As soon as one speaks about that absolute truth, attack from the side of demons is a must. For that reason you took shelter in Vraja-dhāma for some time to avoid all that nonsense for some time, which was proved to be fruitful in your future *bhajana* life. After that, you had to follow the order of many senior *Vaiṣṇavas*, who all ordered you to protect and maintain the dignity of the whole *Gauḍīya Sampradāya*, which still today you treat as the most important instruction in your life. My dear Lord and master, may you constantly increase the joy of all sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.



Oh Gurudeva (*Amar Śakti*)

You are truly the embodiment of Prabhupāda’s words, who said that: “We must give all honour and credit to the original *āśraya-vigraha-tattva*”. Just like Bharata Mahārāja the elder brother of Lakṣmaṇa — who never wanted to steal the absolute position of Lord Rāma but instead accepted the humble life of a mendicant and only focused on the sandals of Lord Rāmacandra — you also have taken the vow to maintain external poverty, and just like Bharata Mahārāja in each and every action, you also show the utmost loyalty & respect to Śrīla Prabhupāda and all our Gauḍīya Guruvarga by always putting their sandals upon your head. Oh my dear Lord and master, may your divine humility & pure idealism always be a guiding star for all the sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.

Oh Gurudeva (*Amar Śakti*)

Just like Śrī Lakṣmaṇajī Mahārāja, who wanted to ensure the absolute safety of Śrīmatī Sītā-devī by drawing a line of protection all around the *bhajana-kuṭīra* of Śrī Rāmacandra to protect her, similarly under the guidance of The

Prabhupāda you also like to act that way to protect us from *sahajiyās*, *māyāvādīs* and wayward non-devotees. Your divine pen, infused with the Śakti of Śrīla Prabhupāda, which is just like an eternal golden broom by which you like to drive away all kinds of garbage appearing in the field of our *śuddha gauḍīya bhajana*. Your divine pen is successful to seal the mouth of the whole *sahajiyā* community. All their misconceptions and *apa-siddhāntas* are converted into ashes by the mighty pen of your divine grace. Surely all other pens of this material world must feel jealous about the pen used by your hand, just like all the other bamboo trees were feeling jealous against that dry piece of bamboo in the form of *varṁśī* which got placed in the hand of Śrī Kṛṣṇa to touch His nectarean lips. My dear Lord or master, may you constantly increase the joy of all sincere followers of Gauḍīya Goṣṭhī Pati Śrī Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda.



Oh Gurudeva (*Amar Śakti*)

As it seems apparently like the most sinful action of Śrī Hanumānjī Mahārāja to burn the whole city of Laṅkā down to ashes just to protect the interest of Lord Śrī Rāmacandra, also the firing *aprākṛta hari-kathā* of your Divine Grace appears apparently to be the most revolting, but your only aim or goal is to protect and preserve the absolute interest of the *sampradāya*. That's why, in the same way as the action of Hanumānjī was considered the topmost *sevā* by Śrī Rāmacandra Himself, all those guardians of *Śrī Caitanya vāṇī* also enjoy the full approval of Lord Caitanya Himself, who Himself claims it to be the topmost *sevā* by them—to protect and preserve *Śrī Caitanya vāṇī*. It is only our fault that we misunderstand *Guru-Vaiṣṇava* when they speak heavily to rectify the whole *bhajana* field. My dear Lord and master, may you always save us from misunderstanding the actual mood of The Prabhupāda and his eternal *pārṣadas*.

Oh Gurudeva (*Amar Śakti*)

What a great fool I am that such words come out of my pen. What great audacity I have to try to touch even your divine character, which is far beyond my material vision. Just like Lord Rāvaṇa, who thought that he could kidnap Sītā Ṭhākuraṇī but finally kidnapped her shadow, I also, out of my own foolishness am trying to sing your glories, which surely can only end up with the same result which Rāvaṇa had to face. The only hope I have is that I have heard that *vaiṣṇavas* are *adoṣa-darśī*, they never see the faults of someone. My dear Lord and master, may you forgive my childish attempt to sing your glories and bless me so that in some future life I will be able to understand something about your real glory.

Main Address:

Śrī Śrīla Bhakti Siddhānta Vāṇī Sevā Trust
Sri Radha Kunda area, Kaushik colony, Sri Vrindavan Dham, U.P. India.

Branch Address:

Śrī Śrīla Bhakti Siddhānta Vāṇī Sevā Trust
Jalangi (Sarasvatī) Riverside building, Hulor Ghat colony,
Sri Mayapur Dham, Navadvip, District-Nadia, W.B. 741315 , India.

Branch Address 2:

Śrī Śrīla Bhakti Siddhānta Vāṇī Sevā Trust
Sri Godrumdvip (Sri Navadvip Dham) adjacent to Panchayet Office
building, Svarup Ganj, the main Bus Route connection Navadvip Ghat
and Krsna Nagar city (or station). District-Nadia, W.B. 741315 , India

Branch Address 3:

Goshala - Sri Shyam Go Dham
Suvarna Vihar (Gosh para, near water tower) Godrumdvip, Post Office
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